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《碧岩录》后序 *Postscript to The Blue Cliff Record*

《碧岩录》序

Preface to The Blue Cliff Record

序一	Preface One
至圣命脉。列祖大机。换骨灵方。颐神妙术。其惟雪窦禅师。具超宗越格正眼。提掇正令。不露风规。秉烹佛锻祖钳锤。颂出衲僧向上巴鼻。银山铁壁。孰敢钻研。蚊咬铁牛。难为下口。不逢大匠。焉悉玄微。粤有佛果老人。	The life-vein of the supreme sages; the great function of the successive patriarchs; a wondrous formula for transforming one's very bones; a marvelous art for nourishing the spirit—these are found in Chan Master Xuedou alone. Endowed with the true eye that transcends schools and conventions, he raised aloft the proper command without revealing any trace of his method. Wielding the hammer and tongs that cook the Buddhas and forge the patriarchs, he set forth in verse the essential handle by which patch-robed monks may rise upward. Before silver mountains and iron walls, who would dare investigate? Like a mosquito biting an iron ox, one cannot find a place to begin. Without encountering a great master, how could one fathom such profundity and subtlety? There was the venerable Fogu .
住碧岩日。学者迷而请益。老人愍以垂慈。剔抉渊源。剖析底理。当阳直指。岂立见知。百则公案。从头一串穿来。一队老汉。次第总将按过。须知赵璧本无瑕 [lèi]。相如谩诳秦王。至道实乎无言。宗师垂慈救弊。	While residing at Blue Cliff, students, bewildered, came to seek instruction. The venerable master, compassionately extending his kindness, sifted out the sources and origins and analyzed the underlying principles. He pointed directly before them—how could he establish knowledge and views? He threaded the hundred kōans together from beginning to end, examining this whole band of old fellows one by one. You should know that the jade disc of Zhao was originally without flaw; Xiangru merely deceived the King of Qin. The ultimate Way is truly wordless, yet lineage masters compassionately offer teachings to remedy abuses.
傥如是见。方知彻底老婆。其或泥句沈言。未免灭佛种族。(普照)幸亲师席。得闻未闻。道友集成简编。鄙拙叙其本末。	If one sees in this way, one will know his thoroughgoing grandmotherly concern. But if one clings to phrases and sinks into words, one cannot avoid extinguishing the Buddha-seed. (Puzhao) was fortunate to attend the Master and hear what had not been heard. Fellow practitioners compiled these notes into a volume; I, in my ineptitude, recount its beginning and course.
时建炎戊申。暮春晦日。参学嗣祖比丘(普照)谨序。	Respectfully prefaced by the bhikṣu Puzhao, a student of the patriarchal lineage, on the last day of late spring in the wushen year of the Jianyan era.
序二	Preface Two
自四十二章经入中国。始知有佛。自达磨至六祖传衣。始有言句。曰本来无一物为南宗。曰时时勤拂拭为北宗。于是有禅宗颂古行世。其徒有翻案法。呵佛骂祖。无所不为。间有深得吾诗家活法者。然所谓第一义。焉用言句。雪窦圜悟。老婆心切。大慧已一炬丙之矣。　中张炜明远。燃死灰复板行。亦所谓老婆心切者欤。	Only after the Forty-two-Section Sūtra entered China did people first know of the Buddha. Only after Bodhidharma transmitted the robe to the Sixth Patriarch did sayings and phrases first arise. "Originally there is not a single thing" became the Southern school; "Constantly polish and wipe it" became the Northern school. Thus Chan-school verses on ancient cases came into circulation. Its followers developed methods of overturning verdicts, berating Buddhas and reviling patriarchs, stopping at nothing. Among them were some who deeply grasped the living method of our poets. Yet for what is called the highest truth, what use are words and phrases? Xuedou and Yuanwu were earnest in their grandmotherly concern. Dahui had already consigned it to the flames. Zhang Wei, styled Mingyuan, of Yuzhong, rekindled the dead ashes and had it printed anew. Was he too one whose grandmotherly concern was earnest?
大德四年庚子。四月初八日癸丑。紫阳山方回万里序。	Prefaced by Fang Hui, styled Wanli, of Ziyang Mountain, on the eighth day of the fourth month, the guichou day, in the gengzi year of the Dade era.
序三	Preface Three
碧岩集者。圜悟大师之所述也。其大弟子大慧禅师。乃焚弃其书。世间种种法皆忌执着。释子所归敬莫如佛。犹有时而骂之。盖有我而无彼。由我而不由彼也。舍己徇物。必至于失己。夫心与道一。道与万物一。充满太虚。	The Blue Cliff Record was expounded by Great Master Yuanwu. His foremost disciple, Chan Master Dahui, burned and discarded the book. Among all worldly dharmas, attachment is to be avoided. Nothing is more revered by disciples of the Buddha than the Buddha, yet at times they even revile him. This is because there is self but no other; it proceeds from oneself, not from another. If one abandons oneself to pursue external things, one will inevitably lose oneself. Mind and the Way are one; the Way and the myriad things are one, filling all of empty space.
何适而非道。第常人观之。能见其所见。而不见其所不见。求之于人。而人语之。如东坡日喻之说。往复推测。愈远愈失。自吾夫子体道。犹欲无言。而况佛氏为出世间法。而可文字言语而求之哉。虽然亦有不可废者。	Where could one go that is not the Way? Ordinary people, however, see only what they can see and do not see what they cannot see. They seek it from others, and others speak to them of it. As in Su Dongpo's discourse on the sun, they speculate back and forth, and the farther they go, the more they lose it. Even our Master, having embodied the Way, still wished to be wordless. How

	much more so in the case of the Buddhists, whose teaching is supramundane—how could it be sought through written words and language? Nevertheless, there are also things that cannot be discarded.
智者少而愚者多。已学者少未学者多。大藏经五千余卷。尽为未来世设。苟可以忘言。释迦老子便当闭口。何至如是叨叨。天下之理。固有不离寻常之中。而超出于寻常之表。虽若易知。而实未易知者。不求之于人。	The wise are few, and the foolish many. Those who have studied are few, and those who have not are many. The Buddhist Canon comprises more than five thousand volumes, all prepared for future ages. If words could indeed be dispensed with, old Śākyamuni would simply have kept silent. Why would he have gone on talking so? The principles of the world indeed lie within the ordinary, yet transcend its outward bounds. Though they may seem easy to know, they are in fact not easily known by those who do not seek them from others.
则终身不可得。古者名世之人。非千人之英。则万人之杰也。太阿之剑。天下之利剑也。登山则戮虎豹。入水则　蛟龙。人之知之。尽于是已。然古人有善用之者。乘城而战。顺风而挥之。三军为之大败。流血赭乎千里。	one will never attain them in a lifetime. In ancient times, those renowned throughout the world were either outstanding among a thousand or exceptional among ten thousand. The sword of Tai'e is the sharpest sword under heaven. On mountains it slays tigers and leopards; in the water it cuts down dragons and serpents. People think that is all there is to know about it. Yet the ancients knew how to use it well: mounting the city walls to do battle, they wielded it with the wind, and the three armies suffered a great rout, their blood flowing red for a thousand leagues.
是岂可以一己之所能。而尽疑之哉。自吾闻有是书。求之甚至。　中张氏。始更刻木。来谋于予。遂赞而成之。且为题其首。	How could one doubt everything beyond one's own abilities? Since first hearing of this book, I had sought it most earnestly. The Zhang family of Yuzhong then had it newly carved into woodblocks and came to consult me. I therefore commended and completed the undertaking, and also wrote this preface.
大德九年岁乙巳。三月吉日。玉岑休休居士。聊城周驰。书于钱唐观桥寓舍。	Written by Zhou Chi of Liaocheng, the layman Xiuxiu of Yucen, at his temporary lodging by Guan Bridge in Qiantang, on an auspicious day in the third month of the yisi year, the ninth year of the Dade era.
序四	Preface Four
或问。碧岩集之成毁孰是乎。曰皆是也。　龝来东单传心印。不立文字固也。而血脉归空诸论。果谁为之哉。古谓不在文字不离文字者。真知言。已使人人于卷帘闻板竖指触脚之际。了却大事。文字何有哉。拈花微笑以来。	Someone asked, "Regarding the composition and destruction of the Blue Cliff Record, which was right?" He replied, "Both were right. When Yanqu came east, he transmitted the Mind-Seal directly, without establishing written words—this is certainly so. Yet who, after all, composed the various treatises on the Bloodstream and Returning to Emptiness? The ancients said, 'Not dependent on words, yet not apart from words.' This is truly understanding speech. It has enabled everyone, at the moment of rolling up a blind, hearing a clapper, raising a finger, or touching a foot, to bring the great matter to completion. What need, then, is there for words? Ever since the flower was held up and the smile passed on..."
门竿倒却之后。才涉言句。非文字无以传。是又不可废者也。尝谓祖教之书。谓之公案者。倡于唐而盛于宋。其来尚矣。二字乃世间法中吏牍语。其用有三。面壁功成。行脚事了。定　之星难明。野狐之趣易堕。具眼为之勘辨。	and after the gatepost had fallen, once one enters into words and phrases, there can be no transmission without written words. Thus they too cannot be discarded. I have often said that the books of the patriarchal teaching came to be called "public cases": this began in the Tang and flourished in the Song, and has a long history. The two characters were originally terms from official documents in worldly affairs. Their use has three aspects. When wall-gazing has been accomplished and traveling on foot is complete, the stars of the fixed basin are difficult to discern and the tendency toward the wild fox is easy to fall into. Those endowed with the eye examine and distinguish them.
一呵一喝。要见实诣。如老吏据狱谳罪。底里悉见。情款不遗一也。其次则岭南初来。西江未吸。亡羊之岐易泣。指海之针必南。悲心为之接引。一棒一痕要令证悟。如廷尉执法平反。出人于死二也。又其次则犯稼忧深。	With a single shout or a single cry, one must see genuine attainment. It is like an old magistrate trying a case and judging guilt: he sees thoroughly into its depths, leaving no circumstance undisclosed. This is the first. Next are those newly come from Lingnan, who have not yet drunk the waters of the Western River. At the branching paths where sheep are lost, one readily weeps; the needle that points to the sea must point south. With compassionate hearts, they are guided onward. One blow leaves one mark, so that they may be made to realize and awaken. It is like a judicial official applying the law to reverse an unjust conviction and save people from death. This is the second. Next are those deeply concerned when crops are harmed.
系驴事重。学弈之志须专。染丝之色易悲。大善知识为之付嘱。俾之心死蒲团。一动一参。如官府颁示条令。令人读律知法。恶念才生。旋即寝灭三也。具方册。作案底。陈机境。为格令。与世间所谓金科玉条清明对越诸书。	and tethering the donkey is important. The resolve of one learning chess must be focused; the colors of dyed silk readily evoke sorrow. Great good-knowing advisors entrust disciples with the task, causing their minds to die upon the meditation cushion; with every movement, there is investigation. It is like government offices issuing statutes and regulations, enabling people to read the laws and know the rules. The moment an evil thought arises, it is immediately extinguished. This is the third. They provide books and registers,

	establish case files, lay out situations and conditions, and make standards and regulations. How is this different, at first, from the golden rules, jade statutes, and clear legal codes of the world?
初何以异。祖师所以立为公案。留示丛林者。意或取此。柰何末法以来。求妙心于疮纸。付正法于口谈。点尽鬼神。犹不离簿。傍人门户。任唤作郎。剑去矣而舟犹刻。兔逸矣而株不移。满肚葛藤。能问千转。其于生死大事。	How was this different at the outset? Perhaps this was why the patriarchs established such cases and left them to the monastic community. Yet since the age of declining Dharma, people have sought the wondrous mind in blighted paper and entrusted the true Dharma to verbal talk. Though they may enumerate every ghost and spirit, they still do not leave the register. They lean on another's doorway and let themselves be called gentlemen. The sword is gone, yet they still mark the boat; the rabbit has fled, yet the stump is not moved. Their bellies are full of tangled vines, and they can pose a thousand winding questions. What does this have to do with the great matter of birth and death?
初无干涉。钟鸣漏尽。将焉用之。乌乎。羚羊挂角。未可以形迹求。而善学下慧者。岂步亦步。趋亦趋哉。知此则二老之心皆是矣。圜悟顾子念孙之心多。故重拈雪窦颂。大慧救焚拯溺之心多。故立毁碧岩集。释氏说一大藏经。	yet in the end said that he had not spoken a single word. How could he deceive us? Yuanwu's intention was the Buddha's intention in expounding the sūtras; Dahui's intention was the Buddha's intention in withholding speech. Yu, Ji, and Master Yan would all have done the same had they exchanged places. Whether pushing or pulling, the sole aim is to keep the cart moving. More than two hundred years have now passed, and Zhang Mingyuan of Yuzhong has again carved it into printing blocks to perpetuate its transmission. Is this a renewal of spring for the patriarchal teaching, or is it simply that worldly circumstances have their appointed course?
末后乃谓。不曾说一字。岂欺我哉圜悟之心。释氏说经之心也。大慧之心。释氏讳说之心也。禹稷颜子易地皆然。推之挽之。主于车行而已。尔来二百余年。　中张明远。复镂梓。以寿其传。岂祖教回春乎。抑世故有数乎。	Yet the circulation of this book is of great consequence. If people see water and immediately take it for the sea, or mistake a pointing finger for the moon, then not only would Dahui be troubled, but Yuanwu too would have to free them from their adhesions and untie their bonds. An ancient poem on a portrait says: "Clearly there is Master Zhang upon the paper; though one calls out with all one's strength, he will not answer." Before wishing to read this book, first investigate these words.
然是书之行。所关甚重。若见水即海。认指作月。不特大慧忧之。而圜悟又将为之去粘解缚矣。昔人写照之诗曰。分明纸上张公子。尽力高声唤不应。欲观此书。先参此语。	Written by the Elder of the Three Teachings on the full-moon day of the fourth month in the jiachen year of the Dade era.
大德甲辰四月望。三教老人书。	Written by the Elder of the Three Teachings on the full-moon day of the fourth month in the Jiachen year.

【一】达磨廓然无圣

[I] Bodhidharma: Vast Emptiness, Nothing Holy

垂示云：隔山见烟，早知是火；隔墙见角，便知是牛。举一明三，目机铢两，是衲僧家寻常茶饭。至于截断众流、东涌西没、逆顺纵横、与夺自在，正当恁么时，且道是什么人行履处？看取雪窦葛藤。	Pointer: Seeing smoke beyond a mountain, one knows at once there is fire; seeing horns beyond a wall, one knows there is an ox. From one example one understands three; one's eye for the occasion is precise to the smallest measure—this is the everyday fare of patch-robed monks. But when one cuts off the myriad streams, surges forth in the east and vanishes in the west, moves freely through adverse and favorable circumstances, and is at ease in giving and taking—at precisely such a time, tell me, whose sphere of activity is this? Look into Xuedou's entangling vines.
【一】举：	[1] The Case:
梁武帝问达磨大师【说这不唧溜汉。】：“如何是圣谛第一义？”【是甚系驴橛？】	Emperor Wu of Liang asked Great Master Bodhidharma [Speaking of this slippery fellow.], "What is the highest meaning of the holy truths?" [What kind of donkey-tethering stake is this?]
磨云：“廓然无圣。”【将谓多少奇特。箭过新罗。可煞明白。】	Bodhidharma said, "Vast emptiness—nothing holy." [I thought there would be something most extraordinary. The arrow has flown past Silla. How utterly clear!]
帝曰：“对朕者谁？”【满面惭惶强惺惺。果然摸索不着。】	The Emperor said, "Who is it that stands before me?" [Ashamed and flustered, yet forcing himself to seem alert. Sure enough, he cannot get hold of it.]
磨云：“不识。”【咄！再来不值半文钱。】	Bodhidharma said, "I do not know." [Bah! A second attempt is not worth half a penny.]
帝不契，【可惜许。却较些子。】达磨遂渡江至魏。【这野狐精，不免一场　[mǒ]罗。从西过东，从东过西。】	The Emperor did not awaken to it. [What a pity. Still, he was somewhat closer.] Bodhidharma then crossed the river to Wei. [This wild fox spirit could not avoid a bout of tribulation. From west to east, from east to west.]

帝后举问志公，【贫儿思旧债。旁人有眼。】	Later, the Emperor brought this up and asked Master Zhigong about it. [The poor man thinks of an old debt. Yet bystanders have eyes.]
志公云：“陛下还识此人否？”【和志公赶出国始得。好与三十棒。达磨来也。】	Zhigong said, “Does Your Majesty recognize this man?” [Only by driving Zhigong out of the country would this be settled. He deserves thirty blows. Bodhidharma has come!]
帝云：“不识。”【却是武帝承当得达磨公案。】	The Emperor said, “I do not recognize him.” [Here Emperor Wu truly takes up Bodhidharma’s koan.]
志公云：“此是观音大士传佛心印。”【胡乱指注。臂膊不向外曲。】	Zhigong said, “This is the Great Being Avalokiteśvara, transmitting the Buddha’s mind-seal.” [A reckless annotation. An arm does not bend outward.]
帝悔，遂遣使去请。【果然把不住。向道不唧溜。】	The Emperor regretted it and consequently sent an envoy to invite him back. [Sure enough, he could not hold on. I told you he was slippery.]
志公云：“莫道陛下发使去取，【东家人死，西家人助哀。也好一时赶出国。】阖国人去，他亦不回。”【志公也好与三十棒。不知脚跟下放大光明。】	Zhigong said, “Do not say that Your Majesty may send an envoy to fetch him. [Someone has died in the east household, while the west household helps mourn. Better drive them all out at once.] Even if everyone in the whole country went, he still would not return.” [Zhigong, too, deserves thirty blows. He does not know that a great radiance shines forth beneath his very heels.]
达磨遥观此土有大乘根器，遂泛海得得而来，单传心印，开示迷涂，不立文字，直指人心，见性成佛。若恁么见得，便有自由分，不随一切语言转，脱体现成。便能于后头与武帝对谈，并二祖安心处自然见得。无计较情尘，一刀截断，洒洒落落。何必更分是分非、辨得辨失。虽然恁么，能有几人！	Bodhidharma perceived from afar that this land possessed capacities for the Mahāyāna, and so he crossed the sea and came all this way. He transmitted the mind-seal directly, opened and revealed the deluded path, established no reliance on words and letters, directly pointed to the human mind, and enabled people to see their nature and attain Buddhahood. If you see in this way, you will have some share of freedom: you will not be turned about by any words, and you will be wholly present as you are. Then you will be able to see naturally Bodhidharma’s dialogue with Emperor Wu, as well as the place where he pacified the Second Patriarch’s mind. Without the dusty emotions of calculation, all is cut off with a single stroke—open and free. Why further distinguish right from wrong, or discriminate gain from loss? Yet, even so, how many can do this?
武帝尝披袈裟自讲放光般若经，感得天花乱坠、地变黄金。辨道奉佛，诰诏天下，起寺度僧，依教修行。人谓之“佛心天子”。	Emperor Wu once donned the kasāya and personally lectured on the Light-Emitting Prajñā Sūtra. This moved heavenly flowers to rain down in profusion and caused the earth to turn to gold. He discoursed on the Way and honored the Buddha, issued proclamations throughout the realm, built temples, ordained monks, and practiced according to the teaching. People called him the “Buddha-Minded Emperor.”
达磨初见武帝，帝问：“朕起寺度僧，有何功德？”磨云：“无功德。”早是恶水蓦头浇。若透得这个无功德话，许尔亲见达磨。且道，起寺度僧，为什么都无功德？此意在什么处？	When Bodhidharma first met Emperor Wu, the Emperor asked, “I have built temples and ordained monks. What merit and virtue is there in this?” Bodhidharma said, “No merit and virtue.” This was already like suddenly pouring foul water over his head. If you penetrate this saying, “no merit and virtue,” I will permit you to have personally met Bodhidharma. Tell me, why is there no merit and virtue at all in building temples and ordaining monks? Where does its meaning lie?
帝与娄约法师、传大士、昭明太子，持论真俗二谛。据教中说：真谛以明非有，俗谛以明非无。真俗不二，即是圣谛第一义。此是教家极妙穷玄处。帝便拈此极则处，问达磨：“如何是圣谛第一义？”磨云：“廓然无圣。	The Emperor had debated the two truths, ultimate and conventional, with Dharma Master Louyue, the Great Being Fu, and Crown Prince Zhaoming. According to the teachings, the ultimate truth makes clear that there is no existence, while the conventional truth makes clear that there is no nonexistence. The ultimate and conventional are nondual: this is the highest meaning of the holy truths. This is the most wondrous and profound point reached by the doctrinal schools. The Emperor therefore took up this ultimate point and asked Bodhidharma, “What is the highest meaning of the holy truths?” Bodhidharma said, “Vast emptiness—nothing holy.”
”天下衲僧跳不出，达磨与他一刀截断。如今人多少错会，却去弄精魂，瞠眼睛云：“廓然无圣！”且喜没交涉。五祖先师尝说：“只这廓然无圣，若人透得，归家稳坐。”一等是打葛藤，不妨与他打破漆桶--达磨就中奇特。	The patch-robed monks throughout the land cannot leap beyond this; Bodhidharma cut it off for him with a single stroke. Nowadays, many people misunderstand it and play with their spirits, glaring their eyes and saying, “Vast emptiness—nothing holy!” Happily, it has nothing to do with this. The late Fifth Patriarch once said, “If one penetrates only this ‘vast emptiness—nothing holy,’ one may sit securely at home.” Since they are all spinning entangling vines, there is no harm in smashing his lacquer bucket for him—this is where Bodhidharma is extraordinary.
所以道：参得一句透，千句万句一时透，自然坐得断、把得定。古人道：粉骨碎身未足酬，一句了然超百亿。达磨劈头与他一拶[zā]，多少漏逗了也。帝不省，却以人我见故，再问：“对朕者谁？”达磨慈悲忒杀，又向道：“不识。”直得武帝眼目定动，不知落处是何言说。到这里有事无事，拈来即不堪。端和尚有颂云：	Thus it is said: penetrate one phrase, and a thousand or ten thousand phrases are penetrated at once; naturally, you can sit firm and hold steady. An ancient said: “Grinding one’s bones to powder and shattering one’s body is not enough repayment; clearly understanding one phrase transcends hundreds of

	millions.” Bodhidharma confronted him with a sharp thrust from the outset; how many openings and flaws he exposed! The Emperor did not understand, and because of his view of self and others, asked again, “Who is it that stands before me?” Bodhidharma’s compassion was excessive; he again told him, “I do not know.” Emperor Wu’s eyes then became fixed and darting; he did not know where these words landed. At this point, whether there is something or nothing, whatever one takes up cannot stand. Master Duan composed this verse:
一箭寻常落一 ，更加一箭已相饶。	One arrow ordinarily brings down one eagle; to add another arrow is already to spare him.
直归少室峰前坐，梁主休言更去招。	He went straight to sit before Shaoshi Peak; let the Liang ruler cease speaking of summoning him again.
复云：谁欲招?	He added: Who wishes to summon him?
帝不契，遂潜出国。这老汉只得 罗，渡江至魏。时魏孝明帝当位，乃此北人种族，姓拓跋氏，后来方名中国。达磨至彼，亦不出见，直过少林，面壁九年，接得二祖，彼方号为壁观婆罗门。	The Emperor did not awaken to it, and Bodhidharma consequently slipped out of the country. This old fellow could only undergo hardship, crossing the river to Wei. At that time Emperor Xiaoming of Wei was on the throne. These northern peoples were of the Tuoba clan, and only later came to be called Chinese. When Bodhidharma arrived there, he did not emerge to meet anyone. He went directly to Shaolin, faced a wall for nine years, and received the Second Patriarch. There, he was called the Wall-Contemplating Brahmin.
梁武帝后问志公，公云：“陛下还识此人否？”帝曰：“不识。”且道与达磨道底，是同是别？似则也似，是则不是。人多错会道：“前来达磨是答他禅。后来武帝是对他志公，乃相识之识。”且得没交涉。	Later Emperor Wu of Liang asked Zhigong. Zhigong said, “Does Your Majesty recognize this man?” The Emperor said, “I do not recognize him.” Tell me: was this the same as, or different from, what Bodhidharma had said? It resembles it, yet it is not the same. Many people mistakenly explain: “Earlier, Bodhidharma answered him with Chan; later, Emperor Wu answered Zhigong with ‘recognize’ in the sense of knowing someone.” Happily, this has nothing to do with it.
当时志公恁么问，且道作么生 对？何不一棒打杀，免见搽胡！武帝却供他 道：“不识。”志公见机而作，便云：“此是观音大士，传佛心印。”帝悔，遂遣使去取，好不唧溜。当时等他道“此是观音大士，传佛心印。”亦好摈[bìn:排斥;抛弃]他出国，犹较些子。	When Zhigong asked in this way, tell me, how should one have replied? Why not strike him dead with one blow, avoiding the sight of him smearing nonsense about? Yet Emperor Wu offered him the conventional response, “I do not recognize him.” Zhigong responded according to the occasion, saying, “This is the Great Being Avalokiteśvara, transmitting the Buddha’s mind-seal.” The Emperor regretted it and sent an envoy to fetch him—how slippery indeed! When he said, “This is the Great Being Avalokiteśvara, transmitting the Buddha’s mind-seal,” it would also have been well to expel him from the country; that would have been somewhat closer.
人传，志公天鉴十三年化去，达磨普通元年方来，自隔七年，何故却道同时相见，此必是谬传，据传中所载。如今不论这事，只要知他大纲。	People say that Zhigong passed away in the thirteenth year of Tianjian, while Bodhidharma did not arrive until the first year of Putong, seven years later. Why, then, does the account say that they met at the same time? This must be an erroneous transmission, judging from what is recorded in the biographies. We will not discuss this matter now; we need only understand its main point.
且道达磨是观音？志公是观音？阿那个是端的底观音？既是观音，为什么却有两个？何止两个，成群作队。时后魏光统律师、菩提流支三藏，与师论议，师斥相指心。而褊局之量，自不堪任，竟起害心，数加毒药。至第六度，化缘已毕，传法得人，遂不复救，端居而逝，葬于熊耳山定林寺。后魏宋云奉使，于葱岭遇师，手携只履而往。	Tell me: Is Bodhidharma Avalokiteśvara? Is Zhigong Avalokiteśvara? Which one is the genuine Avalokiteśvara? If both are Avalokiteśvara, why are there two? There are far more than two—they form groups and bands. At that time, the Vinaya Master Guangtong of Northern Wei and Tripiṭaka Master Bodhiruci debated with the Master. The Master rejected attachment to marks and pointed directly to mind. But their narrow-mindedness could not bear this, and they repeatedly conceived harmful intentions, administering poison several times. On the sixth occasion, his karmic affinities had been fulfilled and he had found one to receive the Dharma. He therefore did not save himself, but sat upright and passed away. He was buried at Dinglin Monastery on Mount Xionger. Later, Song Yun of Northern Wei, while on an imperial mission, encountered the Master in the Pamirs, carrying a single sandal in his hand as he went.
武帝追忆，自撰碑文云：“嗟夫！见之不见，逢之不逢，遇之不遇。今之古之，怨之恨之。”复赞云：“心有也，旷劫而滞凡夫；心无也， 那而登妙觉。”且道：达磨即今在什□处？蹉过也不知！	Recalling this, Emperor Wu composed an inscription: “Alas! To see him yet not see him; to meet him yet not meet him; to encounter him yet not encounter him. Now and in ancient times, I resent it and regret it.” He further praised: “When mind is present, one remains an ordinary being through vast kalpas; when mind is absent, one ascends to wondrous awakening in an instant.” Tell me: where is Bodhidharma now? He missed it and does not even know!
圣谛郭然【箭过新罗。咦！】，	The holy truths: vast emptiness. [The arrow has flown past Silla. Ah!]
何当辨的【过也。有什么难辨！】。	When will one discern it clearly? [Already passed. What is difficult to discern?]

对朕者谁【再来不直半文钱。又恁□去也。】，	Who is it that stands before me? [A second attempt is not worth half a penny. Again he goes on like this.]
还云不识【三个四个中也。咄！】。	He still says, “I do not know.” [Even three or four among them do not get it. Bah!]
因兹暗渡江【穿人鼻孔不得，却被别人穿。苍天苍天！好不大丈夫。】，	Because of this, he secretly crossed the river. [He could not penetrate another’s nostrils, and instead another penetrated his. Heaven, heaven! How unlike a true man!]
岂免生荆棘【脚跟下已深数丈。】。	How could he avoid producing thorns? [Beneath his heels they are already several fathoms deep.]
阇　国人追不再来【两重公案。用追作么？在什么处？大丈夫志气何在？】，千古万古空相忆【换手槌胸。望空启告。】。休相忆【道什么？向鬼窟里作活计。】，清风匝地有何极【果然。大小雪窦向草里辊。	Though all the people of the realm pursue him, he will not return; through a thousand ages and ten thousand ages, they vainly remember him. [Beating their breasts with exchanged hands, they gaze into empty space and cry out.] Do not remember him! [What are you saying? You make a living in a ghost cave.] The pure wind pervades the earth—what limit can it have? [Indeed. Great and small, Xuedou rolls about in the grass.]
】！师顾视左右云：这里还有祖师么【尔待番　那？犹作这去就。】自云：有【塌萨阿劳。】。唤来与老僧洗脚【更与三十棒赶出，也未为分外。作这去就。犹较些子。】。	The Master looked to the right and left and said, “Is there still a patriarch here?” [Are you waiting to be summoned? You still act in terms of coming and going.] He himself said, “There is.” [A collapsed, worn-out fellow.] “Call him to wash this old monk’s feet.” [Drive him out with another thirty blows, and it would still not be excessive. Such coming and going! Yet this is somewhat closer.]
且据雪窦颂此公案，一似善舞太阿剑相似，向虚空中盘　，自然不犯锋　。若是无这般手段，　拈着便见伤锋犯手。若是具眼者，看他一拈一掇，一褒一贬，只用四句，揩定一则公案。	Now, Xuedou’s verse on this koan is like someone skilled at dancing with the great Tài’ā sword, circling and sweeping through empty space without naturally striking against its blade or edge. Without such skill, the moment one picks it up, one is wounded by its edge and cuts one’s hand. Those with the eye may observe how, in each lifting and setting down, each praise and censure, he uses only four lines to wipe clean and settle an entire koan.
大凡颂古，只是绕路说禅，拈古大纲据　结案而已。雪窦与他一拶，劈头便道：“圣谛廓然，何当辨的。”雪窦于他初句下，着这一句，不妨奇特。且道，毕竟作么生辨的？直饶铁眼铜睛，也摸索不着。	In general, verses on ancient cases merely speak of Chan by a roundabout route: they take up the main thread of an old case and settle it on the basis of its conventional facts. Xuedou gives him a thrust and immediately says, “The holy truths are vast emptiness—when will one discern it clearly?” To add this line beneath Bodhidharma’s opening statement is indeed extraordinary. Tell me, in the end, how does one discern it clearly? Even eyes of iron and pupils of bronze cannot feel their way to it.
到这里，以情识卜度得么！所以云门道：“如击石火，似闪电光。”这个些子，不落心机意识情想。等尔开口，堪作什么！计较生时，鹞[yào]子过新罗。	At this point, can it be reckoned through emotional consciousness? Hence Yunmen said, “Like striking sparks from stone; like a flash of lightning.” This little bit does not fall within the workings of mind, consciousness, conceptual thought, or imagination. Once you open your mouth, what can it amount to? When calculation arises, the hawk has already flown past Silla.
雪窦道：尔天下衲僧，何当辨的！“对朕者谁”着个“还云不识”。此是雪窦忒杀老婆，重重为人处。且道：廓然与不识，是一般两般？若是了底人分上，不言而谕。若是未了底人，决定打作两橛。诸方寻常皆道：雪窦重拈一遍。殊不知，四句颂尽公案了。	Xuedou says: You patch-robed monks throughout the land, when will you discern it clearly? To “Who is it that stands before me?” he adds, “He still says, ‘I do not know.’” Xuedou is excessively grandmotherly, repeatedly acting for the sake of others. Tell me: are vast emptiness and not knowing one or two? For those who have realized it, it is understood without being spoken. Those who have not realized it will certainly divide them into two pieces. Everywhere, people ordinarily say that Xuedou takes up the case once more. They do not know that the entire koan has already been exhausted in these four lines.
后为慈悲之故，颂出事迹。“因兹暗渡江，岂免生荆棘。”达磨本来兹土，与人解粘去缚、抽钉拔楔、铲除荆棘，因何却道“生荆棘”？非止当时，诸人即今脚跟下，已深数丈。“阇国人追不再来，千古万古空相忆。	Later, out of compassion, he set forth the narrative: “Because of this, he secretly crossed the river. How could he avoid producing thorns?” Bodhidharma originally came to this land to release people from adhesions and bonds, pull out nails and remove wedges, and clear away thorns. Why, then, does he say, “producing thorns”? Not only at that time: beneath the heels of all of you even now, they are already several fathoms deep. “Though all the people of the realm pursue him, he will not return; through a thousand ages and ten thousand ages, they vainly remember him.”
”可杀不丈夫！且道：达磨在什么处？若见达磨，便见雪窦末后为人处。雪窦恐怕人逐情见，所以拨转关捩子，出自己见解云：“休相忆，清风匝地有何极！”既休相忆，尔脚跟下事。又作么生？雪窦道：即今个里匝地清风、天上天下，有何所极！雪窦拈千古万古之事，抛向面前。非止雪窦当时有何极，尔诸人分上亦有何极。	How utterly unmanly! Tell me: where is Bodhidharma? If you see Bodhidharma, you will then see where Xuedou finally acts for others. Xuedou feared that people would follow their emotional views, so he turned the pivot and offered his own insight: “Do not remember him! The pure wind pervades the earth—what limit can it have?” Since you are not to remember him, what of the matter beneath your own heels? How then? Xuedou says: At this very moment, the pure wind pervades this place, heaven and earth—what limit can

	there be? Xuedou takes the affair of a thousand ages and ten thousand ages and throws it before your face. It is not only that Xuedou at that time had no limit; in each of you as well, what limit is there?
他又怕人执在这里，再着方便高声云：“这里还有祖师么？”自云：“有。”雪窦到这里，不妨为人赤心片片。又自云：“唤来与老僧洗脚。”太杀减人威光！当时也好与本分手脚。且道，雪窦意在什么处？到这里。	He feared that people might become attached here, so he further raised his voice expediently and said, “Is there still a patriarch here?” He himself answered, “There is.” At this point, Xuedou could hardly be said not to have shown people his heart piece by piece. Then he himself said, “Call him here to wash this old monk’s feet.” That greatly diminishes the patriarch’s imposing radiance! At that time, one might also have responded with one’s proper skill. Tell me, where does Xuedou’s intent lie? Right here.
唤作驴则是？唤作马则是？唤作祖师则是？如何名邀？往往唤作雪窦使祖师去也，且喜没交涉。且道，毕竟作么生？只许老胡知，不许老胡会。	If you call it a donkey, is that right? If you call it a horse, is that right? If you call it the patriarch, is that right? How can it be named or described? People often take Xuedou to be sending the patriarch off on an errand—fortunately, that has nothing to do with it. Tell me, after all, what is it? Only the old barbarian is permitted to know; he is not permitted to understand.
u 七嘴八舌	Many Voices Speaking at Once
【心明】廓然无圣，为什么大家不说祖师爷落在无上？	[Xinming] “Vast emptiness—nothing holy.” Why does no one say that the patriarch has fallen into the unconditioned?
【痴人说梦】不然！	[A Fool’s Dream] Not so!
【善财】难道真的就没有人再问一句么？	[Sudhana] Could it really be that no one will ask one more question?
【终不说】他的不然正为汝设，呵呵	[Never Speak] His “not so” was set forth precisely for your sake—ha ha.
【善财】呵呵，俺的再问一句不知是为谁设？	[Sudhana] Ha ha—then for whom, I wonder, is my one further question set forth?
【终不说】他的设是为而不为，汝的设是情识具执	[Never Speak] What he sets forth is set forth without being set forth; what you set forth is wholly bound up in discriminating consciousness.
【善财】打鼓来看！	[Sudhana] Beat the drum and let us see!
【痴人说梦】狗舔热铛，无处下嘴。	[A Fool’s Dream] Like a dog licking a hot cauldron—there is nowhere to put its mouth.
【心明】哈哈，您不幸被他钩住了，快逃！	[Xinming] Ha ha, unfortunately you have been caught on his hook. Run quickly!
【痴人说梦】哈哈，这下如何脱身？	[A Fool’s Dream] Ha ha, how can I get free now?
【丁零】哪个缚你啦？	[Dingling] Who has bound you?
【痴人说梦】干屎橛	[A Fool’s Dream] A dried shit-stick.
【丁零】赚我来，赚我来。	[Dingling] You’ve tricked me here—you’ve tricked me here.
【xinming】您倒是很会脱身啊？	[xinming] You certainly know well how to get free, don’t you?
【丁零】嘿嘿，怎么个脱法？	[Dingling] Heh heh, just how does one get free?
【xinming】问：“哪个缚你啦？”答“干屎橛”	[xinming] Question: “Who has bound you?” Answer: “A dried shit-stick.”
【痴人说梦】干屎橛	[A Fool’s Dream] A dried shit-stick.
【xinming】仔细喔	[xinming] Be careful!
【终不说】好	[Never Speak] Good.
【lvm】然也。	[lvm] Indeed.
【李无忧】廓然！！！	[Li Wuyou] Vast emptiness!!!
【丁零】喝！	[Dingling] Hah!
u 元音老人讲述	Master Yuanyin Explains
第一则 圣谛第一义	Case One: The Highest Meaning of the Noble Truth
佛教中有‘真谛’、‘俗谛’的义理，‘谛’就是真理的意思。真谛明空，俗谛明有，真俗不二是圣谛第一义。这是教家穷玄极妙处。教家在精研教理时，把教分为五类。一是小乘，二是大乘。	In Buddhism, there are the principles of the “ultimate truth” and the “conventional truth.” Truth means reality. The ultimate truth elucidates emptiness; the conventional truth elucidates existence. The nonduality of ultimate and conventional truth is the highest meaning of the noble truth. This is the most profound and wondrous point of the doctrinal schools. In their careful study of doctrine, these schools divide the teachings into five categories: first, the Hīnayāna; second, the Mahāyāna.

大乘又分始、终、顿、圆四教，合共五教。	The Mahāyāna is further divided into the four teachings of Beginning, Final, Sudden, and Perfect; together these make the five teachings.
小乘为有义，有法可修，有道可成，有涅可证；大乘始教，从有入空，为大乘渐次教之开始，明一切皆空，但未显一切众生悉具佛性之义；大乘终教为渐次教之终了，说真如缘起之理，倡一切皆成佛者，明非空非有之义；大乘顿	The Hīnayāna expounds existence: there are dharmas to cultivate, a path to accomplish, and nirvāṇa to realize. The Mahāyāna Beginning Teaching proceeds from existence into emptiness and marks the beginning of the gradual teachings of the Mahāyāna. It explains that all is empty, but does not yet reveal that all sentient beings fully possess Buddha-nature. The Mahāyāna Final Teaching is the conclusion of the gradual teachings. It expounds the principle of dependent arising from suchness and advocates that all can become Buddhas, explaining the meaning of neither emptiness nor existence. The Mahāyāna Sudden
教，以顿彻理性，当下明心为教，乃即空即有义；大乘圆教俱赅一切，圆融具德，乃非空而非有，非有而非空义，即‘说有之时，纤毫不立，说空之时，周遍法界’也。教家持论教义，先讲真谛、俗谛，就是先明空、有之义。	Teaching takes sudden penetration of principle and immediate realization of the mind as its teaching; it is the meaning of both emptiness and existence. The Mahāyāna Perfect Teaching encompasses all things and perfectly integrates all virtues. It is neither emptiness nor existence, neither existence nor emptiness—the meaning of “when speaking of existence, not even a hair’s breadth is established; when speaking of emptiness, it pervades the entire dharma realm.” In discussing doctrine, the doctrinal schools first explain ultimate truth and conventional truth—that is, they first clarify the meaning of emptiness and existence.
最后才讲第一义谛，那是最高的——空亦不可得，有亦不可得，非空非有，即空即有的上乘义理。因此是教家最高原则。这是公案中梁武帝问达摩大师的问话，集结者就拿它作为本公案的题目。	Only at the end do they explain the truth of the highest meaning. This is the supreme teaching: emptiness, too, cannot be grasped; existence, too, cannot be grasped; it is neither emptiness nor existence, and yet both emptiness and existence. Thus it is the highest principle of the doctrinal schools. In this koan, Emperor Wu of Liang asked Bodhidharma this question, and the compiler therefore used it as the title of the case.
达摩祖师到中国来，第一个就是去看梁武帝。	When Patriarch Bodhidharma came to China, the first person he went to see was Emperor Wu of Liang.
梁武帝是我们中国信佛的第一个皇帝，他是萧何的第二十五世孙（萧何是汉高祖刘邦的丞相），名字叫萧衍，他度很多人出家为僧，建塔、造寺、塑像装金，自己还披袈裟上座讲《放光般若经》，人称佛心天子。	Emperor Wu of Liang was China’s first emperor to believe in Buddhism. He was the twenty-fifth-generation descendant of Xiao He (Xiao He was Chancellor to Liu Bang, the founding emperor of the Han dynasty), and his name was Xiao Yan. He ordained many people as monastics, built stupas and temples, commissioned images and gilded them, and even donned the monastic robe himself, ascended the seat, and lectured on the Sūtra of Radiant Prajñā. People called him the Emperor with the Buddha’s Heart.
所以达摩第一个去看他。但梁武帝不是上上根器的人，而禅宗只接上上根人，中下根人就难以接受，因为它全凭自己极强的智慧打开本性，根器较差就难于语下开悟。	That is why Bodhidharma went to see him first. Yet Emperor Wu was not a person of the very highest capacity, whereas the Chan school receives only those of the very highest capacity. Those of middling or lesser capacity find it difficult to accept, because it relies wholly on one’s own exceptionally powerful wisdom to open one’s intrinsic nature. Those with lesser capacity find it difficult to awaken upon hearing a word.
帝问：如何是圣谛第一义？ 摩曰：廓然无圣！	The emperor asked, “What is the highest meaning of the noble truth?” Bodhidharma said, “Vast emptiness—nothing holy!”
梁武帝一见达摩，就把这教下最玄妙的极则问题提出来问：圣谛第一义是怎么一回事？考考达摩，看看这位圣僧答得对不对。哪知这天下衲僧跳不出凡、圣、真、俗的圈缋，到大宗师手里，轻轻一捏，便粉碎无余。	As soon as Emperor Wu met Bodhidharma, he posed this most subtle and ultimate question from the doctrinal teachings: What is the highest meaning of the noble truth? He was testing Bodhidharma, to see whether this holy monk would answer correctly. But the patch-robed monks of the world cannot escape the confines of ordinary and holy, ultimate and conventional. In the hands of a great Chan master, however, with a light pinch, all are shattered without remainder.
达摩应声答道：‘廓然无圣！’我们如在这句话下荐得，便归家稳坐，饥来吃饭，倦来打眠，自在受用，不用在这里分是分非，说长道短了。其或未然，请听葛藤。	Bodhidharma immediately replied, “Vast emptiness—nothing holy!” If we can awaken at these words, we may return home and sit securely: eat when hungry, sleep when tired, and enjoy freedom at ease. There is no need to discriminate right and wrong or discuss what is long and what is short. But if this is not yet so, please listen to these entangling words.
‘廓然’，乃像虚空一样辽阔，广大无边，清虚灵明，不动不摇也。这是暗示我们的心性犹如虚空一样，辽阔虚明，清空廓彻。‘无圣’，这里面既像虚空一样的灵明廓彻，一样也没有，当然没有圣，也没有凡了。	“Vast” means broad and boundless like empty space: clear, empty, numinously bright, unmoving and unshakable. This suggests that our mind-nature is like empty space—vast, empty, luminous, clear, and all-pervading. “Nothing holy” means that within this numinous clarity and vast openness, like empty space, there is not a single thing. Naturally, there is neither holy nor ordinary.
但须注意，虽然一切没有，这知道没有的是谁？达摩大师把这无法形容、比拟的妙明真心巧妙地和盘托出给梁武帝看。可惜俏媚眼做给瞎子看。武帝只知持论教义，	But one must take care: although there is nothing at all, who is it that knows there is nothing? Bodhidharma skillfully laid this wondrous, luminous true

说凡道圣而不明心性。	mind—beyond description or comparison—entirely before Emperor Wu. Alas, it was like making seductive eyes at a blind man. The emperor knew only how to discuss doctrinal principles, speaking of ordinary and holy, but did not understand mind-nature.
不知道这说无的是谁，道有的又是谁，而当面错过。禅师家犹如善舞太阿剑的能手，轻轻一挥，就把你心中的凡圣、真俗等等葛藤，齐根斩断，直下指点你见性。	He did not know who it was that spoke of nothing, or who it was that spoke of existence, and thus missed it face-to-face. Chan masters are like experts skilled in wielding the great sword Taie: with one light sweep, they cut through at the root all the entanglements in your mind—ordinary and holy, ultimate and conventional, and the like—and directly point you toward seeing your nature.
一切众生本具如来智慧德相，只因迷于声色而不识，果能一切放下，不随声色物相迁流，这妙明真心犹如辽阔的太虚空一样，哪里有圣有凡？就在这一切无有，根尘脱落时，回光一瞥，猛著精彩，即见本来！诸位，参禅已打开本	All sentient beings inherently possess the wisdom and virtuous characteristics of the Tathāgata. Yet because they are deluded by sounds and forms, they do not recognize them. If one can truly let everything go and not be carried along by sounds, forms, and objects, this wondrous, luminous true mind is like the vast empty sky. Where could there be holy or ordinary? Just when nothing whatsoever remains and the sense faculties and their objects fall away, turn the light inward for a glance; suddenly exert your full spirit, and you will see the original
来的人知道，当修法修到相当时刻，忽然卒地折、爆地断，打开本来时，内而身心，外而世界，一齐消殒无余，哪里有圣人——佛、菩萨？又哪里有凡夫——张三李四？ 虽然一切没有，但非同木石，而了了分明。	nature! Those among you who have opened the original nature through Chan practice know that, when practice reaches a certain point, it suddenly breaks with a snap and bursts apart with a bang. When the original nature opens, inwardly body and mind, and outwardly the world, all vanish together without remainder. Where then are the holy ones—Buddhas and bodhisattvas? And where are ordinary beings—Zhang San and Li Si? Though everything is absent, this is not like wood or stone; there is clear, ever-present knowing.
这知道没有的是谁？就是达摩祖师当时指点梁武帝见道的‘廓然无圣’的妙明真心啊！假如我们著相，心中存有圣凡见，就不能见道，要离相离见才能入道。	Who is it that knows there is nothing? It is precisely the wondrous, luminous true mind to which Patriarch Bodhidharma pointed Emperor Wu when he said, “Vast emptiness—nothing holy!” If we cling to appearances and retain views of holy and ordinary in our minds, we cannot see the Way. Only by leaving appearances and views behind can we enter the Way.
但禅师不能像我们这样滔滔不绝地打葛藤，他只在节骨眼上点示你一句，你如能当下醒悟承当就是了。如点你还是不知道，那非但辜负了师家，也辜负了自己。殊不知，我们的本性廓然无物，一样东西都没有的。	But Chan masters cannot, like us, go on endlessly spinning entangling words. They only point something out to you at the crucial juncture. If you can awaken and assume it directly, that is enough. If, after being pointed to it, you still do not know, you have not only failed the master but also failed yourself. Do you not know that our intrinsic nature is vast and devoid of things, without a single thing at all?
虽然无有一物，但了了分明，非同木石，这就是妙明真心。我们修法，千万别著相，不要以为有什么可得，假如要什么东西——要神奇、玄妙、神通等等——那就大错特错了！尤其初见性的人是素法身。	Although not a single thing exists, there is clear, ever-present knowing; it is not like wood or stone. This is the wondrous, luminous true mind. In practicing the Dharma, never cling to appearances. Do not suppose that there is something to attain. If you seek something—marvels, mysteries, spiritual powers, and so forth—you are utterly mistaken. Especially for those who first see their nature, it is the plain dharmakāya.
素者是无花色之谓，是没有什么玄妙奇特的。千万不要以为没有神通发现而不认法身，错过见性的良机。	Plain means without flowers or colors; there is nothing mysterious or extraordinary about it. Never suppose that, because no spiritual powers appear, it is not the dharmakāya, and thereby miss the opportune moment for seeing your nature.
正当打开时，是无所见，无所闻，无所住，一物都没有的历历孤明！这是最要紧的千钧一发时机！学者如不瞥地，错过这段光景，那就白费功夫了！所以我们说，尽管你前后际断——就是前念已断，后念未起的真空刹那——也不	At the very moment it opens, there is nothing seen, nothing heard, and no abiding; there is not a single thing, only distinct and solitary luminosity. This is the most crucial, hair-trigger moment! If students fail to catch it in a flash and miss this scene, all their effort will have been in vain. Therefore, we say that even if the divisions of before and after are cut off—that is, when the preceding thought has ceased and the subsequent thought has not yet arisen, in that instant of true emptiness—you do not
一定见性，为什么？当这时如果你不认识，错过了这段光景，岂不前功尽弃？ 如果在这时候一把抓住它……嗳！ 你们要问抓什么东西？ 用手拿住它吗？不是的，这里没有手，也没有东西，抓个什么？ 这个抓是当这瞥然即逝的千钧一发时机，灵光一瞥而神会醒悟的意思。	necessarily see your nature. Why not? If at that moment you do not recognize it and miss this scene, would not all your previous effort be wasted? If, at this time, you seize it in one grasp... Ah! You may ask: what is it that one grasps? Do you take hold of it with your hand? No. There is no hand here, nor is there any thing—what could you grasp? This grasping means that, at that hair-trigger moment which vanishes in an instant, there is a flash of numinous light and a spiritual comprehension that awakens.
这在宗下，叫‘囫’的一声，转过身来，觑体承当，就是认识本性开悟了。千万别以为有一个东西，被擒住了，抓住了，那就错会了。	In the Chan school, this is called turning around with a “hu!” and directly taking it up in its entirety: one recognizes one’s intrinsic nature and awakens. Never imagine that there is some thing that has been captured or grasped; that would be a mistaken understanding.

所以，达摩祖师说‘廓然无圣’，是要梁武帝跳出有、无、凡、圣的窠臼而当下见性。而梁武帝呢？是著相的人呀，你说廓然无圣，连圣也没有岂不落空？可人家说你是圣人呀！你怎么说圣人也没有呢？	Therefore, when Patriarch Bodhidharma said, “Vast emptiness—nothing holy,” he wanted Emperor Wu to leap beyond the old patterns of existence and nonexistence, ordinary and holy, and directly see his nature. But what of Emperor Wu? He was one who clung to appearances. “You say ‘vast emptiness—nothing holy.’ If even holiness does not exist, does that not fall into emptiness? Yet people call you a holy person! How can you say that even holy persons do not exist?”
于是帝继问曰：对朕者谁？	The emperor then asked, “Who is it that stands before me?”
摩曰：不识。	Bodhidharma said, “I do not know.”
梁武帝在有‘圣’上著眼，而忽略了最重要的‘廓然”二字“所以接下就问：‘对朕者谁？’以为这下子抓住了要害，你说‘无圣’，那么，站在对面的是谁？人家说你是圣人，若无圣，你又是谁呢？看你怎么抵对！	Emperor Wu of Liang fixated on the word “sage” and overlooked the all-important words “vast emptiness.” He then asked, “Who is it who stands before Us?” Thinking that he had now grasped the crucial point, he reasoned: You say there are “no sages”; then who is standing before me? Others call you a sage; if there are no sages, who are you? Let us see how you answer that!
这句话有两重意义，一者站在我对面的是谁，二者和我对话的是谁？梁武帝的本意只是第一重，站在我对面的是谁？但在宗下就不这样，而是取第二重，问这能对话的是谁？就像我们现在参禅问：念佛是谁？拖死尸的是谁？讲话是谁？听话又是谁？这个‘谁’就有分量，像是问话，却是直接指示你见性。	This question has two meanings: first, Who is standing before me? Second, Who is speaking with me? Emperor Wu of Liang intended only the first meaning: Who is standing before me? But in the Chan school it is understood differently: Who is it that can engage in this dialogue? It is like our present Chan inquiry: Who is it that recites the Buddha’s name? Who is it that drags this corpse? Who is it that speaks? And who is it that hears? This “who” carries weight. Though it appears to be a question, it directly points you toward seeing your true nature.
这句话不这么好答，不是见性人，就不免眼目定动，手足无措，不知落处。但是达摩祖师是大宗师，他明知你是第一重问义，死马权作活马医，强作第二重问义答道：‘不识。	This question is not so easy to answer. Unless one has seen one’s true nature, one cannot help shifting one’s gaze and becoming helpless, not knowing where to turn. But Patriarch Bodhidharma was a great Chan master. Although he knew that the emperor meant the first sense of the question, he resorted to a desperate expedient, forcibly taking it in the second sense and replying, “I do not know.”
’达摩祖师这句答话真疑杀天下人，你是悟道宗师，怎么说不识？是真不认识？还是假不认识？不是！不是！在认识不认识上著眼都不是。	Patriarch Bodhidharma’s reply, “I do not know,” has truly perplexed people throughout the world. You are an awakened Chan master—how can you say that you do not know? Do you really not know, or do you only pretend not to know? Neither! Neither! To focus on knowing or not knowing is already wrong.
有一位禅师说得好：缺齿胡僧拿泥弹子到震旦斗宝，被梁武帝‘是谁’这骊珠宝光一照，逼得他退避三舍，慌说：‘不识。’这‘不识’二字，如棉里针，一捏就刺手。	One Chan master put it well: “The toothless barbarian monk brought a clay pellet to China to contend in a contest of treasures. Illuminated by the radiant light of Emperor Wu of Liang’s wish-fulfilling jewel, ‘Who is it?’, he was forced to retreat, flusteredly saying, ‘I do not know.’” These two words, “I do not know,” are like a needle hidden in cotton: squeeze it, and it pricks your hand.
从表面看，似乎是不认识，但实际是直示真心酬对他是谁的‘谁’字。	On the surface, it seems to mean not knowing; in fact, it directly reveals the true mind in response to the “who” in his question, “Who is it?”
这能问和能答的东西，有相可见吗？有能所相对吗？无相无能所，有谁认识谁呢？当我们打开本来之际，身心世界都没有，只是一片虚明，没有色相，没有相对的二者，有谁认识谁？譬如我们二人相对有认识不认识之别，现在只是一个绝对真心，没有识别的物件，所以说‘不识’。	Does that which can ask and answer have any form that can be seen? Is there any opposition of subject and object? Without form, and without subject and object, who could know whom? When we open up to our original nature, body, mind, and world all vanish; there is only empty luminosity. There are no material forms, no opposing pair of things—so who could know whom? When two people face each other, there can be a distinction between knowing and not knowing. But now there is only the one absolute true mind, with no object to be recognized; hence, “I do not know.”
这个‘不识’有如千钧之重，如会得，则当下悟去；如轻率地只当认识不认识会，则磋过了也。	These words, “I do not know,” carry the weight of a thousand jun. If one understands them, one awakens on the spot. If one carelessly takes them merely as a matter of knowing or not knowing, one has missed the opportunity.
或者有人说：‘认识对呀，认识就是认识佛性呀！’不对！正当打开时是不能起念的！那时能所双亡，什么都没有，若起一认识之念，则被它影子所惑，失去开悟的良机。	Someone may say, “Knowing is right, is it not? Knowing means recognizing Buddha-nature!” No! At the very moment of opening up, no thought can arise. At that time, subject and object both vanish, and there is nothing at all. If a thought of recognition arises, one is deluded by its shadow and loses the excellent opportunity for awakening.
况且本性既无相，也无声，又认个什么？再进一步说，彻悟的人，空却一切，心无所住，见犹不见，如有所重，著在性上，即成窠臼。宗下谓之圣堕，便不为见性的人了。	Moreover, intrinsic nature has neither form nor sound, so what could one recognize? Going further, a person of thorough awakening empties everything, and the mind abides nowhere. Seeing is still non-seeing. If one takes anything as weighty and clings to it as one’s nature, it becomes a fixed pattern. In the

	Chan school, this is called falling into sainthood; one is then no longer a person who has seen one's true nature.
比如灵云禅师见桃花开悟后，洪觉范颂云：‘灵云一见不再见！’为什么不再见呢！原来灵云祖师参禅，参了三十年不开悟。	For example, after Chan Master Lingyun awakened upon seeing peach blossoms, Hong Juefan composed this verse: “Once Lingyun saw, he saw no more!” Why did he see no more? It was because Patriarch Lingyun had practiced Chan for thirty years without awakening.
有一年春天，桃花开得正好的时候，他打开山门，蓦见千万丛桃花开得如火如荼，宛如一片香火海，当下身心脱落，尘识皆消，豁开本来面目。说偈云：‘三十年来寻剑客，几回落叶又抽枝。自从一见桃花后，直到如今更不疑。	One spring, when the peach blossoms were in full bloom, he opened the mountain gate and suddenly saw countless clusters of peach blossoms blazing brilliantly, like a vast sea of flame-colored flowers. At that very moment, body and mind fell away, the dust-like consciousnesses all vanished, and his Original Face opened forth. He composed this verse: “For thirty years I sought a swordsman; how many times have leaves fallen and branches sprouted anew? Since first seeing the peach blossoms, I have never again had any doubt.”
’请看，古人用功，多么恳切，三十年如一日，孜孜参究，一旦时节因缘到来，一触即发，打开玄关识锁，亲证本来。	See how earnestly the ancients applied themselves: for thirty years, day after day, they diligently investigated. Once the time and conditions had ripened, a single touch set everything off; the mysterious gate and the lock of consciousness opened, and they directly realized the original nature.
现在的人如也能与么孜孜不倦地精神修习，何患不即生成就！后来玄沙评论云：‘谛当甚谛当，敢保老兄未彻在。’为什么说他未彻呢？因为还有一个‘见’和不疑在！尾巴未净，所以不彻。	If people today could likewise cultivate with such tireless dedication, why should they fear failing to attain accomplishment in this very life? Later, Xuansha commented: “Quite apt, indeed quite apt—but I dare assure you, elder brother, that you have not yet thoroughly awakened.” Why did he say that Lingyun had not thoroughly awakened? Because there still remained a “seeing” and a freedom from doubt. The tail had not yet been cleared away, and therefore his awakening was not complete.
这是教导参学人，于参悟时，只时到神知，而不可住在‘性’上。后来洪觉范为之挽救云：‘灵云一见不再见，红白枝枝不著花。’就是说，一见之后，不再著在‘见’上了，尽管有红的白的桃花现前，也不再著桃花之见了。	This teaches Chan students that, at the time of inquiry and awakening, they need only arrive at numinous knowing and must not abide in “nature.” Later, Hong Juefan came to Lingyun’s rescue, saying: “Once Lingyun saw, he saw no more; on each red and white branch, no flowers cling.” This means that after seeing once, he no longer clung to “seeing.” Although red and white peach blossoms still appeared before him, he no longer clung to the seeing of peach blossoms.
也就是说不再著在性上而泯去开悟之迹了。见性的人就是如此胸怀坦荡，无所住著。所以达摩祖师说‘不识’，就告诉他真心无物，何有相对？这里没有谁认识谁的。	That is to say, he no longer clung to nature and erased the traces of awakening. This is the open and unencumbered disposition of one who has seen one’s true nature, abiding nowhere. Thus, when Patriarch Bodhidharma said, “I do not know,” he was telling the emperor that the true mind contains no thing—how could there be an opposition? Here there is no one who knows anyone else.
帝不契，达摩遂渡江至魏。	The emperor did not understand, and Bodhidharma accordingly crossed the river to Wei.
梁武帝虽信佛，但般若根器很差，不知达摩在点示他，还以为达摩祖师真正不认识，没有什么本事。所以‘帝不契’，话不投机半句多，他就不睬达摩回后宫去了。达摩祖师呢，你不睬我，我也无法度你。	Although Emperor Wu of Liang believed in Buddhism, his capacity for prajñā was poor. He did not realize that Bodhidharma was pointing the way for him, but instead thought that Patriarch Bodhidharma truly did not know and possessed no great ability. Thus, “the emperor did not understand.” When words fail to accord, even half a sentence is too much; he ignored Bodhidharma and returned to the inner palace. As for Patriarch Bodhidharma, if you will not heed me, I have no way to liberate you.
因为禅宗是接上上根器人的，要悟当下悟，不是拖泥带水的说教。在两三句问答之中，语不投契，只有另找门路，所以‘达摩遂渡江至魏’了。不是有达摩‘一苇渡江’的故事么？达摩踏著一根芦苇就渡江到魏国去了。	For the Chan school receives only those of the highest capacities: one must awaken immediately, not through drawn-out, muddled instruction. When, within two or three exchanges of question and answer, the words do not accord, one can only seek another way. Thus, “Bodhidharma accordingly crossed the river to Wei.” Is there not the story of Bodhidharma crossing the river on a single reed? Standing upon one reed, Bodhidharma crossed the river to the state of Wei.
帝后举问志公，	Later, the emperor raised the matter with Master Zhi.
志公曰：陛下还识此人否？	Master Zhi said, “Does Your Majesty still recognize this man?”
帝曰：不识。	The emperor said, “I do not know.”
这梁武帝回到后宫去问宝志公。因为梁武帝面前有两位大师，一个是傅大士，一个是宝志公禅师。这两位大师都是从兜率天宫下降来度梁武帝的。梁武帝就把这段公案（与达摩祖师的对话） 告诉宝志公。	Emperor Wu of Liang returned to the inner palace and asked Baozhi. Before Emperor Wu stood two great masters: Lay Master Fu and Chan Master Baozhi. Both had descended from the Tuṣita Heaven to guide Emperor Wu of Liang. The emperor then told Baozhi this koan—the dialogue with Patriarch Bodhidharma.

志公就问梁武帝，你还识得达摩吗？帝曰：‘不识。	Master Zhi then asked Emperor Wu of Liang, “Do you still recognize Bodhidharma?” The emperor replied, “I do not know.”
’这里梁武帝也同样说不认识，和达摩祖师说的‘不识’，是同是别？诸仁还知么？这里面大有文章在！达摩祖师所说的‘不识’，不是认识不认识，而是把真心活泼泼地全盘托出给你看，指点你当下见性；而梁武帝说的‘不识’呢，只是我们世俗所说的不认识而已。	Here Emperor Wu of Liang likewise said, “I do not know.” Is this the same as, or different from, Patriarch Bodhidharma’s “I do not know”? Do you all know? There is much to consider here. Patriarch Bodhidharma’s “I do not know” was not a matter of knowing or not knowing; rather, he presented the lively true mind in its entirety for you to see, pointing you to see your true nature at once. But Emperor Wu of Liang’s “I do not know” meant only the ordinary worldly sense of not recognizing someone.
但是在宗下如问你二个‘不识’是同是别？你像上文这么回答，就要吃棒。要怎么答呢？父母所生口，终不向你道！	But if, in the Chan school, you were asked whether these two “I do not know” statements are the same or different, and you answered as above, you would receive a blow with the stick. How should you answer? “The mouth born of one’s parents will never tell you!”
志公曰：这是观音大士，传佛心印。	Master Zhi said, “This is Avalokiteśvara Bodhisattva, transmitting the Buddha-mind seal.”
志公说，这个达摩是观音大士，前来传佛心印的。佛的心印就是我们的自性，以心印心，叫你当下见性。不需要像我们现在要修什么法，要打多少坐。他只说一句话，在节骨眼上一点，叫你当下豁开正眼，明见本性，叫单刀直入，很快很快。但是现在这个末法时代，修道人根机钝了，像一把刀不快了。不要说一点，千点万点也点不开。	Master Zhi said that this Bodhidharma was Avalokiteśvara Bodhisattva, who had come to transmit the Buddha-mind seal. The Buddha’s mind-seal is our own intrinsic nature; mind seals mind, instructing you to see your true nature immediately. There is no need, as there is now, to practice some method or sit through so many meditation sessions. He spoke only one sentence, pointing precisely at the crucial juncture, so that you could immediately open the true eye, clearly see your intrinsic nature, and enter directly, very swiftly indeed. But in this Dharma-ending age, practitioners’ capacities have become dull, like a blade that is no longer sharp. Not to mention one point: even a thousand or ten thousand points cannot open them up.
豁开正眼就是打开般若，这是任何一宗都切切需要的，没有智慧绝不能成道。或许有人说修净土宗不要吧！	To open the true eye is to open prajñā. This is absolutely necessary in every school; without wisdom, one can never realize the Way. Perhaps someone may say that the Pure Land school does not require it.
不然！假如不要，为什么净土功课每一次最后要念一声‘摩诃般若波罗密’呢？假如没有智慧，怎么能看破世上的一切色相而放下这世界往生西方呢？好多修净土宗的人到最后生不到西方，就是因为无有智慧，看不破这个生于斯、食于斯、所有亲朋好友都在这里的娑婆世界，放不下，舍不得离开，而不能去。	That is not so. If it were unnecessary, why does every Pure Land service conclude with the recitation of “Mahāprajñāpāramitā”? Without wisdom, how could one see through all worldly forms, let go of this world, and be reborn in the Western Pure Land? Many people who practice the Pure Land school are unable to be reborn in the Western Pure Land at life’s end because they lack wisdom. They cannot see through this Sahā world, where they were born, where they eat and live, and where all their relatives and friends are; unable to let go and reluctant to leave, they cannot go.
假如明白所有妻财子禄都是梦幻泡影，舍得放下，那就千修千人去，万修万人去了。	If one understands that wives, wealth, children, rank, and emolument are all dreamlike illusions and bubbles, and can let them go, then of a thousand who practice, a thousand will go; of ten thousand who practice, ten thousand will go.
志公说观音大士传佛心印。观音大士太慈悲了，处处闻声救苦，加被一切众生，离苦得乐。因菩萨与此世界众生缘深，所以释迦佛临圆寂时，托付观音菩萨照顾娑婆世界的众生使大家免遭苦难。	Master Zhi said that Avalokiteśvara Bodhisattva transmitted the Buddha-mind seal. Avalokiteśvara Bodhisattva is profoundly compassionate, hearing cries everywhere and relieving suffering, bestowing blessings upon all sentient beings so that they may be free from suffering and attain happiness. Because this bodhisattva has deep affinities with the sentient beings of this world, when Śākyamuni Buddha was about to enter parinirvāṇa, he entrusted Avalokiteśvara Bodhisattva with caring for the sentient beings of the Sahā world, so that all might escape suffering.
《法华经·普门品》就是宣说菩萨的伟大、愿深、慈祥、德隆与功力深厚的。大家称念‘观世音菩萨’、‘观世音菩萨’……非但不论什么样的障难灾殃都能化为乌有，连一些不顺遂的事也都能消除。我们要努力修行，不要辜负佛菩萨的恩典。修成之后，还要代佛菩萨来宣扬、说法，接引后进，使佛法振兴起来，使大家都能出离苦海。	The Universal Gate Chapter of the Lotus Sūtra proclaims the bodhisattva’s greatness, profound vows, compassion, lofty virtue, and deep spiritual power. When everyone invokes “Avalokiteśvara Bodhisattva, Avalokiteśvara Bodhisattva” . . . not only can all kinds of obstacles, calamities, and misfortunes vanish without a trace, but even various unfavorable matters can be dispelled. We must strive diligently in practice and not disappoint the beneficence of the Buddhas and bodhisattvas. After attaining realization, we must also proclaim and teach the Dharma on behalf of the Buddhas and bodhisattvas, guide later learners, revive the Buddhadharma, and enable everyone to leave the sea of suffering.
帝悔，遂遣使去请。	The emperor regretted this and accordingly sent an envoy to invite him back.
梁武帝听志公禅师说，这是观世音菩萨，来传佛心印的，而自己不认识，怠慢了他，让他走了。梁武帝深悔自己无状，轻慢了达摩，使他悄然离去，所以要差他的使臣去把达摩祖师请回来。	When Emperor Wu of Liang heard Chan Master Baozhi say that this was Avalokiteśvara Bodhisattva, who had come to transmit the Buddha-mind seal, he realized that he had failed to recognize him, treated him negligently, and

	allowed him to leave. Emperor Wu deeply regretted his improper conduct and his disrespect toward Bodhidharma, which had caused him to depart quietly. He therefore wished to send an envoy to invite Patriarch Bodhidharma back.
志公曰：莫道陛下发使去请，阖国人去，他亦不回！	Master Zhi said, “Do not say that Your Majesty could send an envoy to invite him; even if the whole country went to invite him, he still would not return!”
宝志公说，不用说你陛下遣一个使臣去请达摩祖师回来，就是你把全国人发动去请达摩，达摩祖师也不回来了。	Master Baozhi said, “Not to mention Your Majesty sending one envoy to invite Patriarch Bodhidharma back—even if you mobilized the entire country to invite Bodhidharma, Patriarch Bodhidharma would still not return.”
这为什么呢？因为达摩祖师是来传佛心印，度有缘众生的，不是来受你供养的，你根基不相当，就无福接受禅门的法宝。宗下所谓：‘不是知音，徒劳侧耳。	Why is this so? Because Patriarch Bodhidharma came to transmit the Buddha-mind seal and liberate sentient beings with affinities; he did not come to receive your offerings. Since your capacities were not commensurate, you lacked the good fortune to receive the Dharma treasure of the Chan school. As it is said in the tradition: “If one is not a kindred spirit, straining one’s ears is futile.”
’他更不需要名誉，只要得一个半个开悟之士能接法，绍隆佛种就是了。所以达摩祖师是‘牢笼不肯住，呼唤不回头’。他是再也不肯回来的。达摩祖师渡江至魏后，居嵩山少林寺面壁九年，得神光大师，彻悟心源而传法。	“If one is not a kindred spirit, it is futile to strain one’s ears.” Still less did he need fame and reputation. It was enough if he could find one or two awakened persons able to receive the Dharma and continue and flourish the Buddha-seed. Thus Patriarch Bodhidharma was one who “would not remain in a cage, nor turn back when called.” He was never willing to return. After crossing the river into Wei, Patriarch Bodhidharma lived at Shaolin Monastery on Mount Song, facing the wall for nine years. He found Master Shenguang, who thoroughly awakened to the source of mind, and transmitted the Dharma to him.
其余在他名下的人也很多，但是他们只得禅宗的皮、肉、骨，而不能得髓。所以达摩祖师只传神光一个人做第二代祖师。	There were many others listed as his disciples, but they obtained only the skin, flesh, and bones of Chan; they could not obtain its marrow. Therefore, Patriarch Bodhidharma transmitted the Dharma only to Shenguang, making him the Second Patriarch.
达摩原以为梁武帝是中国信佛的皇帝，大概有相当的根基，哪晓得这皇帝不行，只在名相上著眼，不是上上根人，不能传付，所以不辞而别。	Bodhidharma had originally thought that Emperor Wu of Liang, as a Chinese emperor who believed in Buddhism, probably possessed commensurate faculties. Who would have imagined that this emperor was inadequate? He concerned himself only with names and appearances; he was not a person of the very highest capacity and could not receive the transmission. Therefore, Bodhidharma departed without bidding farewell.
那么，学禅这么难，值兹末法时代，岂不要断绝佛种吗？不！末法时代也有正法根器人，广大佛子中，上上根人，大有人在。只要有心人提倡弘扬，禅门是会兴隆的。	If studying Chan is so difficult, then in this age of Dharma decline, will not the Buddha-seed be cut off? No. Even in the age of Dharma decline, there are people with the capacities for the True Dharma. Among the vast number of the Buddha’s disciples, there are many people of the very highest capacity. So long as devoted people advocate and propagate it, the Chan gate will flourish.
因为有佛、菩萨的伟大慈悲力量加被，只要深信不怠，天天朝于兹、夕于兹，流连于兹、颠沛于兹，不断地前进，自有水到渠成之日。	Because of the great compassionate power and blessings of Buddhas and bodhisattvas, if one only has deep and unwavering faith, attends to this morning and evening, remains devoted to it through ease and adversity, and continually advances, the day will naturally come when conditions are ripe and success is achieved.
假如疑疑惑惑地在这里猜疑，我能行吗？佛菩萨会加被我吗？恐怕业障重不成功吧？ ……那就坏了！因为一疑惑力量就不足了，修起来就打‘格顿’，不能奋勇地一往直前、奋斗到底完成艰巨伟大的任务。	But if one remains here, full of doubts and suspicions, wondering, “Can I do it? Will the Buddhas and bodhisattvas bless me? Perhaps my karmic obstacles are too heavy for me to succeed?” … then all is spoiled. For once doubt arises, one’s strength is insufficient; in practice one comes to a halt and cannot courageously press forward or struggle to the end in completing this arduous and great task.
只要我们信心足，不怕路远险阻，把全身力量扑上去奋力前进，就一定能排除艰难证成大道！上面说过，我们于悟道后，不是一悟就休，还要好好地保护它，长养它，把习气除尽，犹如婴儿成长为大人了，那时候才能随心所欲放手空行。	So long as our faith is strong, and we do not fear distance, danger, or obstacles, but devote all our strength to striving forward, we will certainly overcome every hardship and realize the great Way. As stated above, after realizing the Way, one does not simply stop upon a single awakening. One must carefully safeguard and nurture it, thoroughly eliminate habitual tendencies, and, like an infant growing into an adult, only then be able to let go freely and move unimpeded through emptiness.
于初悟时不保是不行的，怎么保呢？一面上座养定，一面在日常事务中磨练培养，既不住空，也不住有，一切随缘，任何工作都能做，虽做而不著做，毫无爱恶之心。	At the time of initial awakening, one cannot do without safeguarding it. How is it safeguarded? On the one hand, one sits in meditation to cultivate samādhi; on the other, one tempers and nurtures oneself amid everyday affairs. Neither abide in emptiness nor abide in existence; accord with conditions in all things, undertake any work, yet while doing it do not cling to doing it, with no mind of love or aversion.

宗下所谓：‘于心无事，于事无心！’终日忙碌，而心中无事；心中无事，而不妨终日忙碌是也。假如做事时被事做了去，那就不行，要赶快拉回来，放下来，勤于觉照，精于锻炼；假如自觉力量不够，那就要多打坐。	As it is said in the Chan school: “Within mind, there are no affairs; amid affairs, there is no clinging mind.” One may be busy all day while there are no affairs in the mind; though there are no affairs in the mind, this does not prevent one from being busy all day. But if, when doing something, one is carried away by the thing being done, that will not do. Quickly draw oneself back and let go; diligently maintain awareness and carefully temper oneself. If one’s power of awareness is insufficient, one should meditate more.
为什么呢？因为打坐能培养定力，使你在境界之中有主宰，有力量。你不打坐，定力不够，在境界中锻炼的时候，一浑就浑掉了，被境界拖著走了，落于悟后迷，就不行了，这是最重要的关键。	Why is this? Because meditation can cultivate the power of samādhi, enabling you to have mastery and strength amid circumstances. If you do not meditate, your samādhi power will be inadequate. When tempering yourself amid circumstances, as soon as you become confused, you are swept away by confusion, dragged along by circumstances, and fall into delusion after awakening. This will not do; it is the most important key point.
复次，刚刚打开本来时，是没有什么奇特的。修行人往往不识，以为没有什么神奇，不是自性，而忽略错过，哪知这灵妙真心是一丝不挂、一法不立的绝相妙体。初见性时，习染尚在，只是素法身，一无所有。	Furthermore, when one has just opened to one’s original nature, there is nothing especially remarkable about it. Practitioners often fail to recognize it, thinking that because there is nothing miraculous about it, it is not their intrinsic nature, and so they neglect it and let it pass by. Yet this numinous and wondrous true mind is the supremely wondrous essence that is utterly bare and does not establish a single dharma. At the first seeing of one’s nature, habitual defilements still remain; it is merely the bare dharmakāya, possessing nothing at all.
须待修者于识得后，勤于磨练，将无始旷劫的妄习消尽，方能显发神用。故修行人须弄清修行的次第，千万不要因暂时未发神通，不敢承当而错过开悟的良机，更不要因自己不识而以讹传讹，贻害他人。其实开悟见性并非难事，因为这妙明真心不在别处，镇日在各人自己面门放光，无有丝毫离异，只是人们迷相著境忽略不识罢了。	Only after practitioners have recognized it and diligently tempered themselves, exhausting the deluded habits accumulated through beginningless eons, can its wondrous functions manifest. Therefore, practitioners must clearly understand the stages of practice. Never, because spiritual powers have not temporarily manifested, fail to acknowledge and accept responsibility for your awakening and thus miss this excellent opportunity. Still less should you, through failing to recognize it yourself, pass on errors and harm others. In truth, awakening and seeing one’s nature is not difficult, for this wondrous, luminous true mind is not elsewhere. It constantly shines before each person’s very face, without the slightest separation. People merely become deluded by appearances, cling to circumstances, and neglect to recognize it.
傅大士《传心颂》云：‘夜夜抱佛眠，朝朝还共起。起坐镇相随，语默同居止。纤毫不相离，如身影相似。’你看说得多少明白清楚，从这里悟去，多少庆快。再向别处去寻，找到弥勒佛降生，也无有是处。	The Layman Fu says in his Hymn of Transmitting the Mind: “Night after night, I embrace the Buddha in sleep; morning after morning, we rise together. Rising and sitting, we are always together; in speech and silence, we dwell together. We do not part by even a hair’s breadth, like a body and its shadow.” See how plainly and clearly this is expressed. How joyous it is to awaken from this! If you seek elsewhere, then even should you wait until Maitreya Buddha descends into the world, you will find no such place.
或有人说，保宁勇禅师昔曾说过：‘从此偈瞥地者固多，但错会者也不少。’还有玄沙禅师也曾评论此偈说：‘大小傅大士只识个昭昭灵灵。’恐怕此偈有毛病，不确切吧？	Someone may say: Chan Master Baoning Yong once said, “There have indeed been many who awakened at a glance upon this verse, but there have also been quite a few who misunderstood it.” Chan Master Xuansha also commented on this verse: “That great Layman Fu recognized only that bright and numinous awareness.” I fear that there is something wrong with this verse and that it is not quite accurate, is there?
我不禁笑答道：此偈说得如此亲切明白，虽下根人亦能闻之悟得。既能从此会得，为什么有错误呢？又错在哪里呢？保宁勇未曾指出，使后来人疑窦不少，我今不妨补叙出来，为诸君祛疑。	I could not help laughing as I replied: This verse is so intimate and clear that even persons of lesser faculties can awaken upon hearing it. If one can understand from this, why should there be an error? And where would the error lie? Baoning Yong did not point this out, leaving later people with many doubts. I shall now add the explanation, to dispel your doubts.
盖错者不在此偈，而在会的人鲁莽，以为即此能言会道、举手投足的，便是自己天真佛。	The error lies not in this verse, but in the recklessness of those who understand it, thinking that this very capacity to speak, discourse, raise one’s hands, and move one’s feet is one’s own innate Buddha.
犹如有人错解了《圆觉经》那段精辟经文‘知幻即离，不假方便；离幻即觉，亦无渐次’一样，以为觉了便成佛，不须再用功精修，勤除妄习，保护本真，以达不动究竟之地。	It is like those who misunderstand the incisive passage in the Sūtra of Perfect Enlightenment: “Knowing illusion, one is thereby free from it; no expedient means are needed. Being free from illusion is awakening; nor are there gradual stages.” They think that once awakened, one has become a Buddha and need no longer exert oneself in careful cultivation, diligently eliminate deluded habits, safeguard the original truth, and reach the ultimate ground of immovability.
哪知这才是始觉，不是本觉，尚须依于本觉，勤苦修习，如子依母，子母相合，融为一体，始成大觉。岂可得少为足，自以为是，不改旧习任性非为，著境住相，将一尊大好的天真佛，仍旧堕落在六道轮回里，岂不大错，岂不冤屈？！	They do not realize that this is only initial awakening, not original awakening. One must still rely upon original awakening and cultivate diligently and arduously. It is like a child relying on its mother: when child and mother unite

	and merge into one, great awakening is accomplished. How could one be satisfied with a little, deem oneself right, fail to change old habits, and indulge in arbitrary misconduct—clinging to circumstances and abiding in appearances—thereby causing an excellent innate Buddha to fall once again into rebirth in the six realms? Would that not be a grave error and a great injustice?
而玄沙禅师说的昭昭灵灵呢？这妙明真心原本昭昭灵灵，不是起心动念有意地去昭昭灵灵。假使有一点著意就不对了，比如明境高悬，自然朗照，不是用力不用力，有意不有意而照。	As for Chan Master Xuansha's "bright and numinous awareness," this wondrous, luminous true mind is originally bright and numinous; it is not that one deliberately arouses thoughts to make it bright and numinous. If there is even the slightest deliberate effort, it is wrong. It is like a bright mirror hung high: it naturally shines clearly; it does not shine through exertion or nonexertion, intention or nonintention.
只在你自然而然，不费丝毫力，现现成成，任运而用，既不住执它，也不认著它便是。不是硬要把这昭昭灵灵打杀、磨灭才是。而且这昭昭灵灵任你怎样用力打，用力磨，也打杀不得，磨灭不得，而且愈打磨愈昭昭灵灵，更不是离此昭昭灵灵别求一个道理才是。	One need only be natural and spontaneous, without expending the slightest effort, ready-made and functioning freely in accordance with conditions; neither abide in and cling to it nor take hold of it. It is not that one must forcibly kill off or obliterate this bright and numinous awareness. Moreover, no matter how hard you try to strike it down or grind it away, you cannot kill it or obliterate it. Indeed, the more you strike and grind it, the brighter and more numinous it becomes. Nor should you leave this bright and numinous awareness to seek some other principle.
有人虽修行多年而不悟者，都是为自己所瞒，以为发神通才是，而不知所谓神通者，就是日常动用。	Those who practice for many years without awakening are all deceived by themselves. They think that the manifestation of spiritual powers is what matters, without realizing that what is called spiritual power is simply one's everyday functioning.
若不是神通怎会说话、工作？ 怎会穿衣吃饭？又怎会嬉笑怒骂？ 在在处处都是它的神用而不自知，偏偏要个奇特，自遭败屈，岂不冤苦？有些人自己不识，甘愿在苦海中头出头没也只罢了，还要贻害别人，说未发神通为未开悟，开悟的人是六通俱全的。	If it were not spiritual power, how could one speak or work? How could one dress and eat? How could one laugh, smile, become angry, or scold? Everywhere and in every place are its wondrous functions, yet people do not recognize them. They perversely demand something extraordinary and thus bring suffering and frustration upon themselves. Some people fail to recognize this themselves and are content merely to bob up and sink down in the sea of suffering; yet they also harm others, saying that those whose spiritual powers have not manifested have not awakened, and that awakened persons possess all six supernormal powers.
他哪里知道悟道在先，发通在后的序次。《大日经》云：‘菩萨住此（即见道位）勤苦修习，不久即五通齐发。’悟道后还需经过一番打磨，将历劫多生的妄习消尽，方能显发神通。	How could they know the sequence: awakening to the Way comes first, and the manifestation of powers comes afterward? The Mahāvairocana Sūtra says: "When bodhisattvas abide at this stage"—that is, the stage of seeing the Way—"and cultivate diligently and arduously, before long the five supernormal powers will all manifest." After awakening to the Way, one must still undergo a period of tempering, exhausting the deluded habits accumulated over countless eons and lives, before spiritual powers can manifest.
所以我们修行人，不要自暴自弃，于初打开时，识得它，当仁不让，敢于承当。不为神通奇特所淆惑，然后勤于保养，尽除妄习，不久将来，自然神通大发。又因修行人根机各各不同，也有先通后悟的，但现在这种人并不多见。	Therefore, we practitioners should not abandon ourselves in despair. When it initially opens, recognize it; do not yield to anyone, and dare to take responsibility for it. Do not be confused by spiritual powers or extraordinary phenomena. Then diligently safeguard and nurture it, thoroughly eliminate deluded habits, and before long spiritual powers will naturally manifest greatly. Because practitioners' capacities differ, there are also those who develop powers before awakening; but such people are not often seen nowadays.
现在有些特异功能的人，也没有经过修行，就有了神通，这是报得的神通，是暂时性的，过后就慢慢地消失了。我们佛教所说的神通有好几种：有报得的、修得的、证得的与依得的种种不同。	Some people today possess unusual abilities and have spiritual powers without having practiced. These are spiritually powers acquired as karmic retribution; they are temporary and gradually disappear afterward. The spiritual powers spoken of in Buddhism comprise several kinds: those acquired as karmic retribution, through practice, through realization, and through reliance, among other distinctions.
修得的，是用一种法专修一种通，密宗修神通的法就很多；依得的是依靠外来的助力，如神、鬼、妖等而得的通。但这些都不究竟，一口气不来就没有了，没用处，还是在生死轮回中，不出苦海。	Powers acquired through practice are obtained by specializing in a particular method to cultivate a particular power; Esoteric Buddhism has many methods for cultivating spiritual powers. Powers acquired through reliance are obtained by relying on external assistance, such as that of spirits, ghosts, or demons. But none of these is ultimate. When one's breath no longer comes, they are gone and of no use; one remains in the cycle of birth and death and does not escape the sea of suffering.
只有证得的通才是真正的通，那是我们见性人经过事上的磨练，消尽了习气，恢复了本性的功能，焕发出来的无穷无尽的神通，它是永远不会磨灭的，而且尽管妙用无边而不著神用，镇日如痴如呆相似，诚所谓大智若愚者也。	Only powers acquired through realization are genuine powers. For these, those who have seen their nature undergo tempering amid phenomena, exhaust their habitual tendencies, restore the functions of their original

	nature, and thereby bring forth inexhaustible spiritual powers. They can never be obliterated. Yet, despite boundless wondrous functioning, one does not cling to such functions, and all day appears as if foolish or dull. Truly, great wisdom appears as foolishness.
后来雪窦禅师就此公案颂云：‘圣谛廓然，何当辨的？对朕者谁？还云不识！因兹暗渡江，岂免生荆棘？阇国人追不再来，千古万古空相忆。休相忆，匝地清风有何极？’师顾视左右云：‘这里还有祖师么？’自云：‘有！唤来与老僧洗脚。’	Later, Chan Master Xuedou composed this verse on this koan: “The holy truth is vast and empty—how can it be clearly discerned? Who is it that stands before the emperor? Again he says, ‘I do not know.’ Because of this, he secretly crossed the river; could brambles then be avoided? Though the people of the whole country pursued him, he would not return; through a thousand ages and ten thousand ages, they vainly remember him. Do not remember him! The pure breeze covers the earth—what limit can it have?” The master looked to those on his right and left and said, “Is there still a patriarch here?” Then he himself said, “There is! Call him here to wash this old monk’s feet.”
圜悟勤禅师云：‘大凡颂古，只是绕路说禅，拈古大纲，据款结案。	Chan Master Yuanwu Keqin said: “In general, verses on ancient cases merely speak Chan by a roundabout route: they take up the main outline of an old case and render a verdict according to its particulars.”
’雪窦颂此公案，劈头便道‘圣谛廓然，何当辨的？’这就说明寥廓如万里无云晴空一般底一真法界——圣谛，是一丝不挂、一法不立的绝对真心，如何容你计较思量，分是分非，辨得辨失！到这里，直饶铁眼铜睛也摸索不著，岂可以情识卜度辨得？云门云：‘参禅到紧要处，如击石火、闪电光，不落心机意识、情尘意想。	In Xuedou’s verse on this koan, he opens at once with: “The holy truth is vast and empty—how can it be clearly discerned?” This explains that the One True Dharma Realm—the holy truth, as vast and open as a clear sky without clouds for ten thousand miles—is the utterly bare, absolute true mind that does not establish a single dharma. How could it permit you to calculate and deliberate, distinguish right from wrong, or discern gain from loss? At this point, even eyes of iron and pupils of bronze cannot probe it; how could one measure and discern it through discriminating consciousness? Yunmen said: “When investigating Chan reaches the crucial point, it is like a spark struck from stone or a flash of lightning: it does not fall into mental contrivance, consciousness, emotional dust, or conceptual thought.”
计较生时，鸽子早过新罗（今名朝鲜）了也。’所以雪窦说天下的衲僧何当辨的？！	By the time one begins to deliberate over birth, the pigeon has long since flown past Silla (present-day Korea). Therefore, Xuedou says: “How could the patch-robed monks of the world ever distinguish it?!”
‘对朕者谁，还云不识。’这是雪窦重重为人处，上面说圣谛廓然，一法不立，是无相对的绝对妙体，既是绝对的妙体，有谁识谁呢？雪窦重在这里恐人磋过‘廓然’，提醒众人道：‘还云不识。	“Who is facing the emperor? Again he says, ‘I do not know.’” Here Xuedou repeatedly instructs people. Above, he says that the highest truth is vast and open, that not a single dharma is established: this is the absolute, wondrous essence without opposition. Since it is an absolute wondrous essence, who is there to know whom? Xuedou especially emphasizes this point, fearing that people may miss “vast and open,” and reminds them: “Again he says, ‘I do not know.’”
’著个‘还云’二字，就是警告大众廓然中连圣也没有，还有识与不识吗？白云端禅师曾有颂云：‘寻常一箭落一雕，更加一箭已相饶。’这是古人老婆心切处，重重为人，不惜浑身落草。到这里整个公案已颂毕。	“Yet he still says, ‘I do not know.’” The addition of the words “yet he still says” warns the assembly that, within vast emptiness, even holiness is absent. Is there still knowing or not knowing? Chan Master Baiyunduan once composed this verse: “Ordinarily, one arrow brings down one eagle; to add another arrow is already to be overly generous.” This is the ancient masters’ earnest, grandmotherly concern: they repeatedly exert themselves for others, not begrudging even to become wholly entangled in the weeds. Here the entire koan has been fully versified.
但雪窦为慈悲故，再将这公案的事迹颂出：‘因兹暗渡江，岂免生荆棘？’达摩本为人解粘去缚，刈除荆棘而来，因何却道生荆棘？盖非但修道人纷纷讨论这则公案的是非得失，即至而今广大的参玄人也无不为之辨得辨失，所以圜悟勤说：‘即今诸人脚下已草深数丈。’	But out of compassion, Xuedou again versifies the events of this koan: “Because of this, he secretly crossed the river; how could brambles not arise?” Bodhidharma came to free people from their adhesions and bonds, to cut away the brambles. Why, then, does he speak of brambles arising? It is because not only do practitioners endlessly debate the rights and wrongs, gains and losses of this koan, but even to this day all those who investigate the profound discuss its merits and faults. Thus Yuanwu Keqin said: “Right now, beneath everyone’s feet, the grass is already several fathoms deep.”
‘千古万古空相忆。’是的，自此公案延衍至今，道中人无不为梁武帝惋惜，又无不思念达摩。武帝于达摩圆寂后，自撰碑文云：‘嗟夫，见之不见，逢之不逢，今之古之，怨之恨之！’圜悟勤著语云：‘太煞不丈夫，诸仁还知么？’又道：‘达摩在什么处？诸人还见么？一落思量，早磋过了也。’	“Through a thousand ages and ten thousand ages, they vainly remember one another.” Indeed, from the unfolding of this koan until now, none among those on the Way has failed to lament Emperor Wu of Liang, and none has failed to think of Bodhidharma. After Bodhidharma’s parinirvāṇa, Emperor Wu composed his own inscription for a stele: “Alas! Seeing him yet not seeing him; meeting him yet not meeting him. Now and of old, resentment and regret!” Yuanwu Keqin commented: “Far too lacking in manliness! Do you all know?” He also said: “Where is Bodhidharma? Do you all see him? Once thought arises, you have already missed it.”

雪窦恐人著情见，所以拨转话头，出自己见解昭示后人道：‘休相忆，匝地清风有何极？’识得自己脚跟下的立处，即时时与达摩和雪窦把手同行，用何寻思忆念？因此妙明真心不在别处，即在各人自己面门放光，寻常之极，	Xuedou feared that people would become attached to emotional views, so he turned the phrase around and revealed his own understanding for later generations: “Do not remember one another. What limit is there to the clear breeze pervading the earth?” If you recognize the place where you stand beneath your own heels, then at every moment you walk hand in hand with Bodhidharma and Xuedou. Why resort to searching thought and recollection? Thus the wondrous, luminous true mind is nowhere else; it shines from the face of each person.
犹如铺天盖地的清风，人人都受其吹拂，人人都受其薰育，人人都以之成就各种事业，有什么高不可攀、登峰造极之处呢？	It is utterly ordinary, like a clear breeze covering heaven and earth: everyone is touched by it, everyone is nurtured by it, and everyone relies upon it to accomplish all kinds of undertakings. What is there that is lofty and inaccessible, or the ultimate summit to be attained?
最后，雪窦恐人迷恋祖师，依倚祖师，不自省，不自立，著在这里，便如灵龟曳尾，自扫行迹一般，更出方便为人，顾视左右问道：‘这里还有祖师么？’自应云：‘有！’更自云：‘唤来与老僧洗脚！’雪窦禅师为什么	Finally, Xuedou feared that people would become infatuated with the patriarch, rely upon the patriarch, fail to reflect upon themselves, and fail to stand on their own. If they became attached here, they would be like a divine tortoise dragging its tail, sweeping away its own tracks. So he again employed an expedient means for others, looked about to the left and right, and asked: “Is there still a patriarch here?” They themselves answered: “Yes!” He then said: “Call him here to wash this old monk’s feet!” Why did Chan Master Xuedou
这样毁损祖师威光呢？因妙明真心是无师智，无依倚，无所知，无名貌，你唤作什么？一有所立，一有所著，早磕过了也。	so disparage the patriarch’s majestic radiance? Because the wondrous, luminous true mind is wisdom without a teacher: it has no reliance, no knowledge, no name, and no form. What can you call it? Once anything is established or grasped, you have already missed it.
复次，天上天下无一物不是它的显现，无一法不是依它而立，你唤它作祖师？著在这里得么？如僧问黄檗，大唐国里还有禅师么？黄檗云：‘不道无禅，只是无师。’即此意也。	Furthermore, above heaven and below heaven, there is not a single thing that is not its manifestation, and not a single dharma that is not established in dependence upon it. Would you call it the patriarch? Can you become attached here? For example, a monk asked Huangbo, “Are there any Chan masters in the Great Tang realm?” Huangbo replied, “It is not that there is no Chan; there are simply no masters.” This is precisely the meaning.
我们修行人应从此公案中吸取教训，初须知有，更须绵密保护，此是初善；次须放任，不守住它，此是中善；末后连不守之心也无，此是后善。望诸仁珍重！	We practitioners should draw a lesson from this koan. First, we must know that it is present; moreover, we must carefully safeguard it. This is the first good. Next, we must let it function freely and not guard it. This is the middle good. Finally, even the thought of deliberately not guarding the mind is gone. This is the final good. I hope you will all take this to heart.

【二】赵州至道无难

[Second] Zhaozhou: The Supreme Way Is Not Difficult

垂示云：乾坤窄，日月星辰一时黑。直饶棒如雨点、喝似雷奔，也未当得向上宗乘中事。设使三世诸佛，只可自知；历代祖师，全提不起；一大藏教，诠注不及；明眼衲僧，自救不了。到这里，作么生请益。道个佛字，拖泥带水；道个禅字，满面惭惶。久参上士不待言之，后学初机直须究取。	The Pointer says: Heaven and earth are narrow; sun, moon, and stars all go dark at once. Even if blows of the staff fall like raindrops and shouts rush like thunder, they still do not reach the matter within the supreme vehicle. Suppose all Buddhas of the three times: they can only know it for themselves. The patriarchs of every generation: they cannot bring it forth in its entirety. The entire treasury of teachings: its expositions and commentaries cannot reach it. Clear-eyed patch-robed monks: they cannot even save themselves. At this point, how can one ask for instruction? To speak the word “Buddha” is to drag in mud and water; to speak the word “Chan” is to be covered with shame. Veteran practitioners need not be told, but beginning students must investigate this directly.
【二】举：	[2] Raising the Case:
赵州示众云：【这老汉作什么。莫打这葛藤。】	Zhaozhou addressed the assembly, saying: [What is this old fellow doing? Do not get entangled in this tangle.]
“至道无难，【非难非易。】	“The Supreme Way is not difficult, [Neither difficult nor easy.]
唯嫌拣择。【眼前是什么？三祖犹在。】	It only rejects choosing and rejecting. [What is before your eyes? The Third Patriarch is still here.]
才有语言，是拣择，是明白。【两头三面。少卖弄。鱼行水浊，鸟飞落毛。】	The moment there are words, there is choosing and rejecting, there is clarity.” [Two ends and three sides. Stop showing off. When fish move, the water becomes turbid; when birds fly, feathers fall.]
老僧不在明白里。【贼身已露。这老汉向什么处去。】	This old monk is not within clarity.” [The thief has already exposed himself. Where is this old fellow going?]

是汝还护惜也无？”【败也。也有一个半个。】	“Do you still cherish and preserve it or not?” [Defeated! There may be one or two.]
时有僧问：“既不在明白里，护惜个什么？”【也好与一拶。舌拄上腭。】	At that time a monk asked, “Since you are not within clarity, what is there to cherish and preserve?” [It would be good to give him a pressing interrogation. His tongue is pressed against his palate.]
州云：“我亦不知。”【拶杀这老汉。倒退三千。】	Zhaozhou said, “I too do not know.” [He has pressed this old fellow to death. He retreats three thousand miles.]
僧云：“和尚既不知，为什么却道不在明白里？”【看走向什么处去。逐教上树去。】	The monk said, “Since the Reverend does not know, why do you nevertheless say that you are not within clarity?” [See where he is going. He pursues him until he climbs a tree.]
州云：“问事即得，礼拜了退。”【赖有这一着。这老贼。】	Zhaozhou said, “If you have a question, you may ask it. Make a bow and withdraw.” [Fortunately, he has this move. This old thief.]
赵州和尚，寻常举此话头，只是唯嫌拣择。此是三祖《信心铭》云：“至道无难，唯嫌拣择。但莫憎爱，洞然明白。” [cái]有是非，是拣择，是明白。 恁么会，蹉过了也。	Chan Master Zhaozhou would ordinarily bring up this huatou: it only rejects choosing and rejecting. This is what the Third Patriarch says in the Inscription on Faith in Mind: “The Supreme Way is not difficult; it only rejects choosing and rejecting. Simply do not hate or love, and it will be completely clear.” The moment there is right and wrong, there is choosing and rejecting, there is clarity. The moment you understand it in this way, you have already missed it.
铰钉胶粘，堪作何用！州云：是拣择，是明白。如今参禅问道，不在拣择中，便坐在明白里。老僧不在明白里。汝等还护惜也无？汝诸人既不在明白里，且道。赵州在什么处？为什么却教人护惜？五祖先师当说道：“垂手来，似过尔。”尔作么生会？且道，作么生是垂手处？识取钩头意，莫认定盘星。	Chiseling and gluing—what use can that be? Zhaozhou said, “There is choosing and rejecting; there is clarity.” Now, when people investigate Chan and inquire into the Way, if they are not within choosing and rejecting, they sit within clarity. “This old monk is not within clarity. Do you all still cherish and preserve it or not?” Since you are not within clarity, then say: where is Zhaozhou? Why does he nevertheless tell people to cherish and preserve it? The late master Wuzu once said, “When one comes with hands hanging down, it seems to surpass you.” How do you understand this? And say, where is the place of hands hanging down? Recognize the meaning at the hook’s tip; do not mistake the fixed star for it.
这僧出来，也不妨奇特。捉赵州空处，便去拶他。既不在明白里，护惜个什么？赵州更不行棒行喝，只道：我亦不知。若不是这老汉，被他拶着，往往忘前失后。赖是这老汉，有转身自在处，所以如此答他。	When this monk came forward, he was indeed extraordinary. Seizing Zhaozhou where he was empty, he pressed him at once: “Since you are not within clarity, what is there to cherish and preserve?” Zhaozhou did not resort to staff or shout, but merely said, “I too do not know.” Had he not been this old fellow, once pressed by the monk, he would likely have lost track of what came before and after. Fortunately, this old fellow had the freedom to turn around, and so he answered him thus.
如今禅和子，问着也道：我亦不知不会。争奈同途不同辙！这僧有奇特处，方始会问：和尚既不知，为什么却道不在明白里？更好一拶。若是别人，往往分疏不下。赵州是作家，只向他道：问事即得，礼拜了退。这僧依旧无奈这老汉何，只得饮气吞声。	Nowadays, Chan practitioners, when questioned, also say, “I too do not know; I do not understand.” Yet they may be on the same road but travel in different ruts. This monk had an extraordinary quality, and thus was able to ask: “Since the Reverend does not know, why do you nevertheless say that you are not within clarity?” An even better pressing interrogation. If it had been someone else, he would often have been unable to explain himself. Zhaozhou was a true master; he simply told him, “If you have a question, you may ask it. Make a bow and withdraw.” The monk still could do nothing with this old fellow and had no choice but to swallow his indignation in silence.
此是大手宗师，不与尔论玄论妙、论机论境，一向以本分事接人。所以道：相骂饶尔接嘴，相唾饶尔泼水。殊不知，这老汉平生不以棒喝接人，只以平常言语，只是天下人不奈何。盖为他平生无许多计较，所以横拈倒用，逆行顺行，得大自在。如今人不理会得，只管道：赵州不答话，不为人说。殊不知当面蹉过。	This was a great master of the school. He did not discuss profundity and marvels, capacities and objects with you, but always received people through the fundamental matter itself. Thus it is said: “If you curse at me, I allow you to move your lips in reply; if you spit at me, I allow you to splash water back.” Yet people do not realize that this old fellow never in his life used staff and shout to receive people, but only ordinary speech; nevertheless, no one in the world could do anything with him. This was because throughout his life he had none of these many calculations. Therefore, whether taking up or setting down, moving against or with the current, he possessed great freedom. People nowadays do not understand this and keep saying, “Zhaozhou does not answer; he does not speak for others.” They do not realize that they have missed it face-to-face.
至道无难，【三重公案。满口含霜。道什么！】	The Supreme Way is not difficult, [A threefold koan. Frost fills the mouth. What are you saying?]
言端语端。【鱼行水浊。七花八裂。搽胡也。】	The beginning of speech, the beginning of words. [When fish move, the water becomes turbid. Broken into seven pieces and eight fragments. Smearing a beard on it.]

一有多种，【分开好。只一般，有什么了期】	One has many kinds, [It is good to separate them. There is only one kind—what end could there be?]
二无两般。【何堪！四五六七。打葛藤作什么？】	Two have no duality. [How unbearable! Four, five, six, seven. Why make a tangle?]
天际日上月下，【觌面相呈。头上漫漫，脚下漫漫。切忌昂头低头。】	At heaven's edge, when the sun rises, the moon sets; [Presented face-to-face. Vast above the head, vast beneath the feet. By all means, do not raise or lower your head.]
槛前山深水寒。【一死更不再活。还觉寒毛卓竖么？】	Before the railing, when the mountains are deep, the water is cold. [Once dead, never alive again. Do you feel your hairs standing on end?]
髑髅识尽喜何立？【棺木里瞠眼。卢行者是它同参。】	When the skull's knowing is exhausted, where can joy stand? [Staring with open eyes inside the coffin. Layman Lu was its fellow practitioner.]
枯木龙吟销未干！【咄！枯木再生花，达磨游东土。】	The dragon's cry in the dead tree has not yet dried away! [Bah! The dead tree blooms again; Bodhidharma travels east.]
难！难！【邪法难扶。倒一说。这里是什么所在，说难说易！】	Difficult! Difficult! [A deviant teaching is hard to uphold. Say it upside down. What place is this, to speak of difficult or easy?]
拣择明白君自看。【瞎！将谓由别人，赖值自看。不干山僧事。】	Choosing and rejecting, clarity—look for yourself. [Blind! You thought it depended on someone else, but fortunately you yourself must look. It is none of this mountain monk's business.]
雪窦知他落处，所以如此颂：“至道无难”，便随后道：“言端语端”，举一隅不以三隅反。雪窦道：“一有多种，二无两般。”似三隅反一。尔且道：什么处是言端语端处？为什么一却有多种，二却无两般？若不具眼，向什处摸索？	Xuedou knew where he had landed, and so composed this verse: after “The Supreme Way is not difficult,” he immediately added, “The beginning of speech, the beginning of words.” Raise one corner, yet he does not respond with the other three. Xuedou said, “One has many kinds; two have no duality.” This is like responding to one corner with three. Now tell me: where is the place of “the beginning of speech, the beginning of words”? Why does one have many kinds, while two have no duality? If you do not possess the eye, where will you grope about?
若透得这两句，所以古人道：打成一片，依旧见山是山、水是水、长是长、短是短、天是天、地是地。有时唤天作地，有时唤地作天，有时唤山不是山，唤水不是水。	If you penetrate these two lines, then, as the ancients said, you become continuous and undivided. You still see mountains as mountains, water as water, long as long, short as short, heaven as heaven, and earth as earth. At times you call heaven earth; at times you call earth heaven; at times you call mountains not mountains and water not water.
毕竟怎生得平稳去？风来树动，浪起船高，春生夏长，秋收冬藏。一种平怀，泯然自尽。则此四句颂顿绝了也。雪窦有余才，所以分开结裹算来也。只是头上安头道：至道无难，言端语端。一有多种，二无两般。	Ultimately, how can one proceed securely and evenly? When wind comes, trees move; when waves rise, boats rise high. Spring gives birth, summer grows, autumn harvests, winter stores. With one even mind, everything vanishes of itself. Then these four lines of verse would be cut off completely. But Xuedou had abundant talent, and so he set them out and gathered them up, reckoning them all together. He merely added another head atop the head: “The Supreme Way is not difficult; the beginning of speech, the beginning of words. One has many kinds; two have no duality.”
虽无许多事，天际日上时月便下，槛前山深时水便寒。到这里，言也端、语也端，头头是道。物物全真。岂不是心境俱忘、打成一片处？	Though there are not so many things, when the sun rises at heaven's edge, the moon sets; when the mountains are deep before the railing, the water is cold. At this point, speech is apt and words are apt; each and every thing is the Way. Every object is wholly real. Is this not the place where mind and circumstances are both forgotten and become continuous and undivided?
雪窦头上太孤峻生，末后也漏逗不少。若参得透、见得彻，自然如醍醐上味相似。若是情解未忘，便见七花八裂，决定不能会如此说话。“髑髅识尽喜何立，枯木龙吟销未干”，只这便是交加处。这僧恁么问，赵州恁么答。	Xuedou is excessively lofty and steep at the outset, yet at the end he also reveals quite a bit. If one has penetrated through and seen thoroughly, it naturally resembles the finest flavor of clarified butter. But if emotional interpretations have not been forgotten, one sees seven pieces and eight fragments, and definitely cannot understand such speech. “When the skull's knowing is exhausted, where can joy stand? The dragon's cry in the dead tree has not yet dried away”—this alone is the point where they interweave. The monk asked in this way; Zhaozhou answered in this way.
州云：至道无难，唯嫌拣择。　有语言，是拣择，是明白。老僧不在明白里。是汝还护惜也无？时有僧便问：既不在明白里，又护惜个什么？州云：我亦不知。	Zhaozhou said: “The Supreme Way is not difficult; it only rejects choosing and rejecting. The moment there are words, there is choosing and rejecting, there is clarity. This old monk is not within clarity. Do you still cherish and preserve it or not?” At that time a monk asked: “Since you are not within clarity, what is there to cherish and preserve?” Zhaozhou said: “I too do not know.”
僧云：和尚既不知，为什么却道不在明白里？州云：问事即得，礼拜了退。此是古人问道底公案，雪窦拽来一串穿却，用颂至道无难，唯嫌拣择。如今人不会古人意，只管咬言嚼句，有甚了期！若是通方作者，始能辨得这般说话。	The monk said: “Since the Reverend does not know, why do you nevertheless say that you are not within clarity?” Zhaozhou said: “If you have a question, you may ask it. Make a bow and withdraw.” This is an ancient koan of inquiring into

	the Way. Xuedou drew it out and strung it together, using it to compose a verse on “The Supreme Way is not difficult; it only rejects choosing and rejecting.” People nowadays do not understand the ancients’ intent and merely chew over words and gnaw at phrases. What end can there be to that? Only those who are accomplished masters in all directions can distinguish such speech.
不见僧问香严：“如何是道？”	Have you not seen a monk ask Xiangyan, “What is the Way?”
严云：“枯木里龙吟。”	Xiangyan said, “A dragon’s cry in a dead tree.”
僧云：“如何是道中人？”	The monk said, “What is a person within the Way?”
严云：“髑髅里眼睛。”	Xiangyan said, “Eyes in a skull.”
僧后问石霜：“如何是枯木里龙吟？”	Later, the monk asked Shishuang, “What is a dragon’s cry in a dead tree?”
霜云：“犹带喜在。”	Shishuang said, “It still carries joy.”
“如何是髑髅里眼睛？”	“What are eyes in a skull?”
霜云：“犹带识在。”	Shishuang said, “It still carries knowing.”
僧又问曹山：“如何是枯木里龙吟？”	The monk again asked Caoshan, “What is a dragon’s cry in a dead tree?”
山云：“血脉不断。”	Caoshan said, “The bloodline is unbroken.”
“如何是髑髅里眼睛？”	“What are eyes in a skull?”
山云：“干不尽。”	Caoshan said, “It cannot dry up completely.”
“什么人得闻？”	“What person can hear it?”
山云：“尽大地未有一个不闻。”	Caoshan said, “Throughout the whole earth, there is not one who does not hear it.”
僧云：“未审龙吟是何章句？”	The monk said, “I do not know what line or phrase the dragon’s cry is.”
山云：“不知是何章句，闻者皆丧。”复有颂云：	Caoshan said, “I do not know what line or phrase it is; all who hear it perish.” He further composed this verse:
枯木龙吟真见道，髑髅无识眼初明。	A dragon’s cry in a dead tree is truly seeing the Way; when the skull has no knowing, its eyes first become bright.
喜识尽时消息尽。当人那辨浊中清。	When joy and knowing are exhausted, all news is exhausted. How can the person concerned distinguish purity amid turbidity?
雪窦可谓大有手脚，一时与尔交加颂出。然虽如是，都无两般。雪窦末后有为人处，更道：难难！只这难难，也须透过始得。何故？百丈道：一切语言，山河大地，一一转归自己。雪窦凡是一拈一掇，到末后须归自己。	Xuedou may be said to have had great skill; all at once, he interwove and brought forth verses for you. Yet even so, there is no duality. At the end, Xuedou has a place where he acts for others, adding: “Difficult! Difficult!” This “difficult, difficult” must also be penetrated before it will do. Why? Baizhang said: “All words, the mountains, rivers, and great earth—each and every one returns to oneself.” Whenever Xuedou takes up or sets down anything, in the end it must return to oneself.
且道，什么处是雪窦为人处？拣择明白君自看。既是打葛藤颂了，因何却道君自看？好彩教尔自看。且道，意落在什么处？莫道诸人理会不得，设使山僧到这里。也只是理会不得。u 七嘴八舌	Now say: where is Xuedou’s place of acting for others? “Choosing and rejecting, clarity—look for yourself.” Since he had composed a verse about tangled complications, why then did he say, “Look for yourself”? Fortunately, he tells you to look for yourself. Now say, where does the meaning fall? Do not say that none of you can understand it. Even if this mountain monk came to this point, he too could only say that he does not understand it. u A babble of voices
【骊珠】：老师我看不懂古文，怎么办呢	[Lìzhū]: Teacher, I cannot understand Classical Chinese. What should I do?
【lvm】：其实，这还算不上古文，只是古代的白话文。	[lvm]: Actually, this does not really count as Classical Chinese; it is simply vernacular Chinese from ancient times.
【骊珠】：我怎么这么笨呢！	[Lìzhū]: Why am I so stupid?
【lvm】：只是接触得少，不太熟悉，未必是笨。	[lvm]: It is only that you have had little exposure to it and are not very familiar with it. That does not necessarily mean you are stupid.
u 元音老人讲述	u Lectures by Master Yuanyin
第二则 赵州至道无难	Case Two: Zhaozhou’s “The Supreme Way Is Not Difficult”
在上一讲中，我已把第一则公案——圣谛第一义，作了发挥性的讲述。讲是讲过了，但禅不在语言文字里，诸位还须透过义理名相，直会自心始得。那么，如何是禅宗的根本宗旨？祖师又是如何方便接人的？我人应怎样体取？如果诸位仍未理会得，且听我再扯第二则葛藤——赵州至道无难。	In the previous lecture, I gave an expanded explanation of the first koan—“The First Principle of the Noble Truths.” The explanation has been given, but Chan is not found in words and letters. You must penetrate beyond doctrinal meanings and technical terms and directly realize your own mind. What, then,

	is the fundamental purport of the Chan school? How did the patriarchs skillfully guide people? And how should we ourselves realize it? If you still have not understood, then listen as I take up a second entanglement—“Zhaozhou: The Supreme Way Is Not Difficult.”
赵州是唐末禅门的著名大德，是一位大手笔宗师。他不与人谈玄说妙、言机论境，也不行棒行喝，只以本分事用平常言语接人，如“庭前柏树子”、“狗子无佛性”、“吃茶去”等话，以接来者，形成了独特的“赵州门风”。	Zhaozhou was a renowned Chan master of great virtue in the late Tang dynasty, a master of exceptional stature. He did not discuss abstruse mysteries or subtle wonders, speak of opportunities and states, or employ blows and shouts. He simply used ordinary words concerning the fundamental matter to guide people, with such sayings as “the cypress tree in the courtyard,” “a dog has no Buddha-nature,” and “go have some tea.” In this way, he received those who came to him and established the distinctive “Zhaozhou style.”
此等言句，看似平常，无甚奇特，但内蕴深长，犹如棉里针，着不得，捏不得，一着一捏即伤身刺手。此老能如是平易自如地横拈竖弄、逆行顺行得大自在，盖他计较已尽，炉火纯青，才能由浓而转为平淡。	Such words may seem ordinary and unremarkable, yet their inner meaning is profound and far-reaching. They are like needles hidden in cotton: they cannot be touched or squeezed; touch or squeeze them, and they wound the body and prick the hand. This old master could so freely and naturally handle things in every direction, going against or along the current with great ease, because all calculating had come to an end for him and he had reached complete maturity. Only then could richness turn into simplicity.
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 an occasion for awakening, and the key to such awakening lies in the instruction of a good spiritual teacher. Chan Master Zhaozhou was no exception. While studying under Chan Master Nanquan, he once asked, “What is the Way?” Nanquan instructed him, “Ordinary mind is the Way.” The three words “ordinary mind” refer to the ordinary affairs of everyday life; they are precisely 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。	If this were not so, then when a single breath does not return and the physical shell still remains, why would one no longer be able to speak, laugh, or move? Layman Pang said in his verse on awakening: “There is nothing special in daily affairs; I simply accord with myself. Spiritual powers and wondrous functioning are carrying water and hauling firewood.
”可见举凡嬉笑怒骂，謦 [qǐng kài]掉臂，无一非真心妙用，只是世人迷于色相而不自知罢了。次就字面说来，平者不曲，常者不断，禅者之心如能做到时时平直无曲，处处相应不断，那当体呈现的光明与自在的妙用，也就是道了。这样也将就说得过去，但非宗门的正说。	This shows that everything—laughing and scolding, clearing the throat and swinging the arms—is none other than the wondrous functioning of the true mind. Ordinary people are merely deluded by forms and do not realize it. Judging from the words themselves, ping, “ordinary,” means not crooked, and chang, “constant,” means uninterrupted. If a Chan practitioner’s mind can remain straight and unbent at all times, responding without interruption in every circumstance, then the luminosity and free wondrous functioning immediately manifested are the Way. This interpretation can be made to work, but it is not the orthodox teaching of the Chan school.
但此道又在何处？是否可以通过某种方法去证取？因此赵州又问：“还可趣向否？”南泉答道：“拟向即乖！”意思说，如意有拟议，心有趣向，即与道相背，怎能悟道？盖大道无形，大音希声，无可拟向攫取，息念即昭昭在前，生心即为影遮，故无可趣向也。	But where is this Way? Can it be realized through some method? Zhaozhou therefore asked again, “Can one still direct oneself toward it?” Nanquan replied, “To intend to move toward it is already to go astray!” This means that if the mind entertains deliberation or inclines toward a destination, it turns away from the Way. How can one then awaken to the Way? The great Way is formless; the great sound is scarcely heard. There is nothing toward which one can direct oneself or which one can seize. When thoughts cease, it stands clearly before one; when mind arises, it is obscured by shadows. Therefore, there is nowhere 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；修法用功时，又以为有圣境可取。纷纷为趣向忙碌，徒自辛劳，宁不冤苦？！其实，道本现成，不属修证，而且人人不二，就看你迷不迷于色相。因此古德讲：道在悟而不在修。	Unfortunately, many who study Buddhism and cultivate its practices fall into deliberation and directed striving. When reading scriptures and listening to the Dharma, they think there is some real dharma to be gained; when practicing diligently, they think there is some sacred state to be attained. They busily strive toward objectives and exhaust themselves in vain. Is this not a needless suffering? In fact, the Way is originally complete and ready at hand; it does not belong to cultivation or realization, and it is nondual for everyone. It depends only on whether you are deluded by forms. 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？”	But if one does not use thought and deliberation, how can one know that it is the Way? Zhaozhou therefore asked again, “If one does not deliberate, how can one know 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 one truly

	reaches the Way beyond doubt, it is like vast empty space—open and boundless. How could one forcibly establish right and wrong?”
大道虚廓，宛如虚空，一法不立，一丝不挂，了了分明，妙用无边。有知则头上安头，面目全非；无知则如木石，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, yet clearly distinct, with boundless wondrous functioning. To know is to put another head on top of one’s head, leaving one utterly unrecognizable; not to know is to be like wood or stone, incapable of wondrous functioning. In terms of the Chan school, it belongs neither to knowing, where not even a needle can enter, nor to not knowing, where carts and horses can pass freely. 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 its practices should do likewise. Clarify the mind through principle, reveal principle through the mind, and respond to conditions everywhere and at all times with ordinary mind; then the Way is right within it.
在未讲公案前，我们先讲圆悟勤祖师的垂示:	Before discussing the koan, let us first consider the instruction of Patriarch Yuanwu Keqin:
“乾坤窄，日月星辰一时黑。”	“Heaven and earth grow narrow; sun, moon, and stars are darkened all at once.”
乾坤就是天与地，天地是一念心的显现。乾坤窄，就是指我们的心量狭窄。我们学佛的人心量要大，才能于事无住，安然入道。假如心量狭窄，就常与事物粘缠不清，放不下空不掉，与道就不相应了。	Heaven and earth are the sky and the ground, and they are manifestations of a single thought of mind. “Heaven and earth grow narrow” refers to the narrowness of our mind-capacity. Those of us who study Buddhism must have great mind-capacity in order not to abide in phenomena and to enter the Way at ease. If our mind-capacity is narrow, we constantly become entangled with things, unable to let go or empty them out, and so we do not accord with the Way.
为人的心量如何，对修道的成败大有讲究。有很多没有修法的人，他们也不知道信佛，平时就是性情豪放，慷慨激昂，乐善好施，不造诸恶，到了临命终时，同样也能预知时至，清清楚楚地安排后事，潇潇洒洒地走了。	A person’s breadth of mind matters greatly to success or failure in cultivating the Way. Many people who have not practiced any Dharma and do not even know to have faith in Buddhism are nonetheless open and unrestrained by temperament, generous and ardent, delighting in goodness and giving, and committing no evils. When the time of death approaches, they too can know its arrival in advance, clearly arrange their final affairs, and depart with ease and freedom.
反过来，有些信佛修法的人，要死时，非但不能预知时至，反而痛哭流涕，悲伤得舍不得走。	Conversely, some people who believe in Buddhism and practice its teachings are unable to know the time of death in advance. Instead, they weep bitterly, filled with sorrow and unwilling to leave.
这是什么缘故呢? 因为前者心量广大，慷慨豪放，提得起，放得下，虽不信佛，但与道契合，如止水生光，心明慧生，故能预知时至；而后者心量狭窄，处处计较，事事摆在心上放不下，虽然信佛、念佛、持斋打坐，但心不明慧	Why is this so? The former have broad minds; they are generous and open, able to take things up and let them go. Though they do not believe in Buddhism, they accord with the Way. Like still water giving rise to light, their minds become clear and wisdom arises; thus, they can know the time of death in advance. The latter, however, have narrow minds, calculate over everything, and keep every matter in their hearts without being able to let it go. Although they believe in the Buddha, recite the Buddha’s name, keep a vegetarian diet, and sit in meditation, their minds are not illumined and wisdom does not arise.
不生，如何能预知时至而潇洒往生呢? 心量狭窄的人，临死预知时至也不能，遑论了道成佛！所以说“乾坤窄，日月星辰一时黑”，一切都完了。圆悟勤接着说:	How, then, can they know the time of death in advance and pass away with ease? Those with narrow mind-capacity cannot even know the time of death in advance, much less realize the Way and become Buddhas. Thus it is said, “Heaven and earth grow narrow; sun, moon, and stars are darkened all at once”: everything is finished. Yuanwu Keqin then said:
“直饶棒如雨点，喝似雷奔，也未当得向上宗乘中事。”	“Even if blows fall like raindrops and shouts resound like rushing thunder, they still cannot serve as the matter of the supreme vehicle of the Chan school.”
心量狭窄的人，纵然遇到明师，就是棒如雨点、喝似雷奔般的与他撤困，也当不得向上宗乘事——不会开悟的。	Even if a person of narrow mind-capacity encounters an enlightened teacher who uses blows like raindrops and shouts like rushing thunder to free him from his predicament, he still cannot bear the great matter of the supreme vehicle of the Chan school—he will not awaken.
这为什么? 德山棒、临济喝是宗下出名的接人手法，能使学人棒头明心，喝下得旨。既有如此妙用，为什么又当不得向上宗乘之事呢? 盖学人心量狭窄，就事事摆在心里，牢不可拔，任你怎样棒喝与其撤困也无济于事。	Why is this? Deshan’s blows and Linji’s shouts are famous methods by which the Chan school guides people, enabling students to realize the mind at the blow and grasp the essential meaning at the shout. Since they have such wondrous efficacy, why can they not serve the matter of the supreme vehicle of the Chan school? It is because the student’s mind is narrow: he keeps every matter in his heart, where it is firmly entrenched and cannot be uprooted. No

	matter how blows and shouts are used to free him from his predicament, they are of no avail.
譬如我们说业障本来空，你们在禅堂里似乎承当认可“业障本如空花水月，非为实有”，心里轻松了。但是有些人出了禅堂遇到一些不如意的事，心里不免又变得沉重起来，觉得业障重了。	For example, we say that karmic obstacles are originally empty. In the Chan hall, you may seem to accept and acknowledge that “karmic obstacles are originally like flowers in empty space and the moon reflected in water; they are not truly existent,” and your mind becomes relaxed. Yet after some people leave the Chan hall and encounter unpleasant circumstances, their minds inevitably grow heavy again, and they feel that their karmic obstacles have become severe.
这就是住在相上的心太厉害，执着心太重了。虽然在禅堂里受了些微的般若薰陶，但薰不动执着的老根子，还是为这莫须有的业所障碍。殊不知所谓业障者，就是心动住相，造业受报。	This is because their minds abide too strongly in forms and their attachment is too heavy. Although they have received a slight permeation of prajñā in the Chan hall, it cannot move the old roots of attachment. They remain obstructed by this karma that has no real basis. They do not realize that so-called karmic obstacles are simply the mind stirring, abiding in forms, creating karma, and undergoing karmic retribution.
而一切事相都是真心所显现的妙用，皆是影子，根本没有实质。《金刚经》云：“一切有为法，如梦幻泡影。”哪里有真实的事物？物境既不可得，你还愚痴地执着它干什么？心空境亡，业障就无立脚之处了。宗门云：“了则业障本来空。”相反，你执为实有，粘着不放，就变成“不了应须还宿债”而业障重重了。	Yet all phenomena are wondrous functioning manifested by the true mind; they are all shadows and have no substance at all. The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows.” Where are there any real things? Since objects and circumstances cannot be obtained, why foolishly cling to them? When mind is empty, circumstances vanish, and karmic obstacles have nowhere to stand. The Chan school says: “Once understood, karmic obstacles are originally empty.” Conversely, if you cling to them as truly existent and refuse to let go, it becomes “Without understanding, one must repay one’s past debts,” and karmic obstacles become manifold.
比如人患病时把心执在病上，就会觉得这里痛、那里痒，难过得要死。假如你放下来，不把病放在心上，所谓痛痒，不过如此，在日常生活中只是多背了一个包袱。这样心里就安稳得多，病也容易好。	For example, when people are ill and fix their minds on the illness, they feel pain here and itching there, suffering as though they were about to die. If you let go and do not keep the illness in your mind, then so-called pain and itching are no more than that. In daily life, you are merely carrying one extra burden. Your mind will then be much more settled, and the illness will more readily improve.
有二位生癌症的病人，一个心情开朗豁达，不把病放在心上，照样快快活活地生活、工作，病反而慢慢地好转了。而另一个呢？日夜愁苦烦恼，不多久即死亡了。由此可见一切粘染执着皆是自讨苦吃，自寻烦恼。	There were two cancer patients. One was cheerful and open-minded, did not keep the illness in mind, and continued to live and work happily as before; the illness gradually improved. What of the other? He grieved and worried day and night, and before long he died. From this we can see that all clinging, defilement, and attachment are simply bringing suffering and vexation upon oneself.
就道说来，身本无有，病从何来？连包袱也不背。所谓：生病不作生病想，吃饭不作吃饭想，穿衣不作穿衣想。什么都不可得，不去管它，那还有什么业障不业障。所以，我们要时时心空无住，才能真正证得无为大道。	In terms of the Way, the body itself does not truly exist, so where could illness come from? There is not even a burden to carry. As it is said: when ill, do not conceive of yourself as ill; when eating, do not conceive of yourself as eating; when dressing, do not conceive of yourself as dressing. Nothing can be obtained. Do not concern yourself with it, and what karmic obstacles could there be? Therefore, we must keep the mind empty and non-abiding at all times in order to truly realize the unconditioned great Way.
我们修法从有为到无为，要历过六地、七地、八地。到第八地才真入无为位。到第七地时，虽证无为，还有个无为在，非真无为。要到第八地，无为影响消亡，才真正不动，所以八地又称不动地。	In cultivating the Dharma, we proceed from the conditioned to the unconditioned and must pass through the sixth, seventh, and eighth bhūmis. Only upon reaching the eighth bhūmi do we truly enter the stage of non-contrivance. At the seventh bhūmi, although one realizes non-contrivance, there still remains an idea of non-contrivance, so it is not genuine non-contrivance. Only at the eighth bhūmi does the influence of non-contrivance disappear, and one becomes truly unmoving. Therefore, the eighth bhūmi is also called the Immovable Ground.
我们学佛的人，一切不执着，心空无住，心量不求广阔而自广阔，不求开悟见性而自开悟见性。这样才能当得起向上宗乘的大事。	Those of us who study Buddhism should cling to nothing, keep the mind empty and non-abiding, and then our mind-capacity will naturally become broad without our seeking breadth. Without seeking awakening and seeing our true nature, we will naturally awaken and see our true nature. Only thus can we bear the great matter of the supreme vehicle of the Chan school.
否则呢，总是记言记语，求玄求妙，把事情摆在心里，放不开，那怎么打得开这玄关识锁，见到本性呢？所以圆悟勤祖师说，你心量一狭窄，虽有祖师在你面前棒喝交驰也无用。因为你执着太深，纠缠过甚，祖师也无能为力了。	Otherwise, if we are always memorizing words and phrases, seeking the abstruse and the marvelous, keeping matters in our minds and unable to let them go, how can we open this mysterious barrier and lock of consciousness and see our original nature? Therefore, Patriarch Yuanwu Keqin said that once your mind-capacity becomes narrow, even if patriarchs stand before you, wielding blows and shouts in rapid succession, it is of no use. Your attachment

	is too deep and your entanglement too severe; even the patriarchs can do nothing.
我们修任何宗法，净土也罢，禅宗也罢，密宗也罢，都要一切放下。不放下，法修不成。或许有人要说，念佛的人有阿弥陀佛接引往生，用不着放。	Whatever school of practice we cultivate—Pure Land, Chan, or Esoteric Buddhism—we must let go of everything. Without letting go, the practice cannot succeed. Perhaps someone will say: “Those who recite the Buddha’s name have Amitābha Buddha to guide them to rebirth, so there is no need to let go.”
是吗？如果念佛的人爱根不断，放不下这娑婆世界的妻财子禄、功名富贵，也能往生吗？恐怕佛力再大，也不能接引往生吧！？何以故？因为你这只臭粪船的缆绳紧系在岸边的桩上——恋着娑婆，虽有机动力——佛力，叫他如何开得动呢？！由此可见，放下一切，一心用功，才能有所成就，不是什么投机取巧可以得逞的。	Is that so? If a person who recites the Buddha’s name has not cut off the root of attachment and cannot let go of the wife, wealth, children, rank, fame, and prosperity of this Sahā world, can that person still attain rebirth? I fear that, however great the Buddha’s power may be, he cannot guide such a person to rebirth! Why? Because the mooring rope of your stinking dung-boat is tightly fastened to a stake on the shore—attached to the Sahā world. Though it has motive power—the Buddha’s power—how can it move?! From this we can see that only by letting go of everything and applying oneself single-mindedly can one accomplish anything. It cannot be achieved through opportunism or clever shortcuts.
圆悟勤接下又垂示说：	Yuanwu Keqin then gave the following instruction:
“设使三世诸佛，只可自知。”	“Even the Buddhas of the three times can only know it for themselves.”
斯道，即如三世诸佛，也只能自知，无法开口，就像哑子做梦一样，无法向人说。我们的本来面目没有一样东西可以比仿，没有一样物件和它相似，所以也就无法向人讲，只可自知了。宗门云：“妙高峰顶，不容商量！”故三世诸佛，有口难开。	This Way is such that even the Buddhas of the three times can only know it for themselves and cannot speak of it. It is like a mute person having a dream, unable to tell it to others. Nothing can serve as an analogy for our Original Face; nothing resembles it. Thus it cannot be explained to others and can only be known for oneself. The Chan school says, “At the summit of Mount Sumeru, there is no room for discussion!” Therefore, though the Buddhas of the three times have mouths, they find it difficult to speak.
你们今后不必问人家打开本来是什么境界。阿弥陀佛！这无知之灵知，无法描绘，怎么向你道？纵或遇到明眼人，也不过旁敲侧击，烘云托月，以心印心。你心未明，说也不会。宗下所谓：“路逢剑客须呈剑，不是诗人莫献诗。	From now on, you need not ask others what realm is disclosed when one realizes the Original Face. Amitābha Buddha! This knowing awareness that is without knowledge cannot be depicted—how could it be explained to you? Even if you encounter a person of clear vision, they can only make indirect suggestions, setting off clouds to bring out the moon, and seal mind with mind. If your own mind has not been clarified, you will not understand even if it is explained. As the Chan school says: “When you meet a swordsman on the road, you must present a sword; do not offer a poem to one who is not a poet.”
”假如说你见到什么，那你见鬼，不是见道。《金刚经》说得很明白：“凡所有相，皆是虚妄。”见佛见光都不是，凡所有见，皆非真见。《楞严经》说得更清楚：“见见之时，见非是见，见犹离见，见不能及。	If you claim to have seen something, then you have seen a ghost, not the Way. The Diamond Sūtra states this very clearly: “Whatever has form is illusory.” Seeing a Buddha or seeing light is not it; whatever is seen is not true seeing. The Śūraṅgama Sūtra explains it even more clearly: “When seeing sees seeing, that seeing is not true seeing; seeing still lies apart from seeing, and seeing cannot reach it.”
”有所见的都不是。所以你们今后不要向别人打听，还是自己用功，打开本来，自证自知，才不为别人所瞒。打开之后，向过来人印证倒是可以的。	Whatever is seen is not it. Therefore, from now on, do not inquire of others. Apply yourselves instead and realize your Original Face; only by realizing and knowing it for yourselves will you avoid being deceived by others. After realizing it, however, it is permissible to seek confirmation from one who has already passed through it.
在此之前打听别人最坏：一、看人家有什么境界，从而衡量人家是不是开悟，妄下定论。二、妄长知见，以为开悟是某种境界，自己也想于此得个消息。此见一起，非但不得消息，反而定也不能入。	Before this, inquiring into others is most harmful: first, one observes the experiences others have and thereby judges whether they have awakened, rashly drawing conclusions. Second, one wrongly increases one’s conceptual knowledge, imagining that awakening is some particular experience and wishing to obtain some news of it oneself. Once this view arises, not only will one fail to obtain any news, but one will be unable even to enter samādhi.
因为要得消息的这一念，即是妄心，妄心纷起，还能入定吗？三、人家有境界了，我怎么没有？衷心忧急，坐不安席；或自甘卑劣，不思上进，忧伤悲叹，用功无力；更或嫉妒人家，中伤别人，那就更不好了。	For the very thought of wanting to obtain some news is deluded mind. When deluded thoughts arise in confusion, can one still enter samādhi? Third, when others have experiences, one wonders, “Why do I have none?” One becomes deeply anxious and cannot sit at ease. Or one resigns oneself to inferiority, makes no effort to improve, grieves and laments, and lacks strength in practice. Worse still, one may become jealous of others and slander them. That is even more harmful.
一真法界是什么形象，确实不好说。故三世诸佛到这里无开口处，只好自己知道，如人饮水，冷暖自知。	What form does the One True Dharma Realm have? It is truly difficult to say. Therefore, at this point even the Buddhas of the three times have no way to

	speak; they can only know it for themselves. It is like a person drinking water: only they know whether it is cold or warm.
“历代祖师，全提不起。”	“The patriarchs throughout the ages cannot fully bring it forth.”
过去各代大祖师，对于这件事，都无法全体描绘出来，拿给你看。因为它言语不能到，思想不能及，无开口处。一有言说，便有落处，而非真空无住的一真法界了。	The great patriarchs of every age were unable to portray this matter in its entirety and show it to you. Words cannot reach it, thought cannot grasp it, and there is no place from which to speak. As soon as there is speech, there is something to abide in; then it is no longer the One True Dharma Realm of true emptiness and non-abiding.
如赵州大师说：“佛之一字，吾不喜闻！”连佛也不立，可谓干净剿绝了。	As Chan Master Zhaozhou said, “I do not like to hear even the word ‘Buddha’!” He did not establish even Buddha; this may truly be called utterly clean and complete eradication.
但后人指出：“尚有不喜在！”可见这真空绝相的妙有，宛如虚空，是任何人无法措手的，又怎么能拈提呢？任凭你横说竖说，妙语如珠，也只是半提，而不能全张。	Yet later people pointed out, “There still remains the dislike!” This shows that the wondrous presence of true emptiness, beyond all appearances, is like empty space: no one can lay hold of it. How, then, could it be brought up and presented? No matter how one speaks horizontally or vertically, or how pearl-like one’s marvelous words may be, one can only present it halfway, never fully disclose it.
但如遇颖悟之士，言下得旨，亦能由半提而张为全提；反是，即全提亦沦为半提矣。如五祖演大师语一士子云，有一首小艳诗颇相近：“频呼小玉原无事，只欲檀郎识得声！”士瞠目不会。圆悟勤在旁闻之，步出方丈，适闻金鸡喔喔啼午，豁然大悟云：“这不是《声》么？！”可见半提全提都由当人自己转换，祖师是不能代劳的。	Yet if one encounters a person of keen awakening who grasps the essential meaning upon hearing the words, that person may expand a half-presentation into a full presentation. Conversely, even a full presentation may be reduced to a half-presentation. Chan Master Wuzu Yan once told a scholar that a slightly erotic little poem came rather close to it: “Repeatedly calling for Xiaoyu is really for no reason; she only wants her beloved to recognize her voice!” The scholar stared blankly, unable to understand. Yuanwu Keqin, who heard this while standing nearby, walked out of the abbot’s quarters and happened to hear a golden rooster crowing at noon. He suddenly awakened and exclaimed, “Is this not the poem about ‘voice’?!” Thus, whether a presentation is half or whole depends on one’s own transformation; the patriarchs cannot do the work in one’s stead.
“一大藏教，诠注不及。”	“The entire Tripiṭaka cannot expound or annotate it.”
三藏十二部经文，也无法把它解释出来。这就等于善于画图的人，也没法把一种峻拔飘逸的意境画出来一样。宗下有句术语说：“好个风流画不成。	Even the scriptures of the Tripiṭaka and twelve divisions cannot explain it. This is like a master painter who cannot paint a lofty and untrammeled realm of feeling. There is a technical saying in the Chan school: “Such graceful charm cannot be painted.”
”这段无尽风流的大好风光，叫人从何下笔，怎么描绘呢？只好隐隐约约烘云托月地说个梗概，由你自悟。	How could one begin to paint or portray this boundless, graceful, magnificent scene? One can only set off clouds to bring out the moon, giving a vague outline and leaving you to awaken for yourself.
譬如说：“绿荫深处是晨曦”，用以比方秘在形山的天真，这个蕴藏在绿荫深处的曦微晨光——真心，你纵使请善于画山水的妙手王维来画，他也无从握笔临池。	For example, “Within the deep green shade lies the dawn light” is used as an analogy for the natural innocence hidden within the mountain of form. Even if you invited Wang Wei, a master painter of landscapes, to paint this faint dawn light—the true mind—concealed deep within the green shade, he would not know where to put brush to inkstone.
又比如宗下的名句“棋逢绝处着方妙，梅到寒时香愈清！”这种清越峻拔的意境，除了你自己心领神会之外，又怎么描绘？故一大藏教到这里也无法把它注释出来。	Again, there is the famous Chan line: “Only when chess reaches its desperate point does a move become wondrous; only when plum blossoms meet the cold does their fragrance become purer.” How could such a clear, lofty realm of feeling be portrayed, apart from your own inward apprehension? Therefore, even the entire Tripiṭaka cannot annotate it at this point.
世尊末后在灵山会上拈花示众，以传此不传之秘，怎奈人天罔措，无有入处。幸赖金色公破颜微笑，以心印心，所谓教外别传的这盏光耀大千、腾辉千古的心灯，始得代代延绵不绝地衍传至今。此无说之说，无注解之解乃广博无比、深妙无边之说之注解也。	At the final gathering on Vulture Peak, the World-Honored One held up a flower before the assembly in order to transmit this incommunicable secret. Yet humans and devas were at a loss, with no entry into it. Fortunately, Mahākāśyapa broke into a smile, and mind sealed mind. Thus the mind-lamp of this special transmission outside the teachings—illuminating the great thousandfold world and shining through the ages—was passed down in an unbroken line until today. This teaching without speech and this explanation without commentary are the most vast and profound of all teachings and explanations.
“明眼衲僧，自救不了。到这里作么生请益。”	“Even clear-eyed patch-robed monks cannot save themselves. How, at this point, can one request instruction?”
般若如大火聚，攖之则燎，纵是明眼道人也不能依倚，无法抟取，是为自救不了。这样一来，大道似乎可望而不可即，无从下手了。但道贵回光转机，不可往死胡同里钻。古人诗云：“山穷水尽疑无路，柳暗花明又一村。	Prajñā is like a great mass of fire: touch it and one is burned. Even a person of clear vision cannot rely on it or seize hold of it; this is what is meant by being unable to save oneself. Thus the great Way seems visible yet beyond reach,

	leaving no place to begin. But the Way values turning the light inward and shifting the pivot; one must not burrow into a dead end. An ancient poem says: “Where mountains end and streams are exhausted, one doubts there is no road; amid dark willows and bright flowers, another village appears.”
”这柳暗花明的又一村在哪里呢？就在放舍生命，“回眸一笑百媚生”处。古德云：“不可得中这么得，无可取处如是取。”只要不怕牺牲，勇往直前，自能取得骊龙颔下之珠。	Where is this other village of dark willows and bright flowers? It is where one relinquishes one’s very life, where, “with a backward glance and a smile, a hundred charms arise.” An ancient worthy said, “In what cannot be obtained, thus obtain; where nothing can be grasped, thus grasp.” So long as one does not fear sacrifice and presses courageously forward, one will naturally obtain the pearl beneath the jaw of the black dragon.
虽然如是，怎奈斯道莫可言宣，无能传授，后生小子又怎能向之请教获益呢？上面说过，这涅　妙心虽无法描绘，但可开一线，略露风光，方便权说，俾颖悟者有个入处。故大心菩萨不惜浑身落草，指东话西，教益众生，而不事自救。这是自救不了的又一面。但一有落处，自命不凡，高人一等，能教化众生，便真的生死不了了。	Although this is so, this Way cannot be expressed in words and cannot be transmitted. How, then, can younger students ask about it and benefit from instruction? As stated above, although this wondrous mind of nirvāṇa cannot be portrayed, one may open a small fissure and reveal a little of its scenery, speaking provisionally and expediently so that those of keen awakening may have an entry. Therefore, great-resolve bodhisattvas do not begrudge getting their whole bodies tangled in weeds: they point east and speak west, teaching and benefiting sentient beings rather than attending to their own salvation. This is another aspect of being unable to save oneself. Yet once one has something to abide in—thinking oneself extraordinary and superior to others, capable of teaching and transforming sentient beings—one will truly be unable to transcend birth and death.
尤有进者，假如我们真正理悟了本来面目，而不绵密保任，更就法身，努力向上精勤锻炼，将旧习除尽，圆证本来，道眼虽不无明亮，也不能自救。因此时见惑虽了，思惑未尽，见可欲境，尚不能无动于衷，故于生死岸头，仍不得自由。	Furthermore, even if we have truly awakened at the level of principle to the Original Face, unless we continuously and seamlessly safeguard realization, exert ourselves ever further on the basis of the dharmakāya, and diligently train to eradicate our habitual tendencies, fully realizing our original nature, then—even though the dharma eye may be bright—we still cannot save ourselves. For at this stage, although the delusions of views have been eliminated, the delusions of thought have not yet been exhausted. When desirable objects appear, one still cannot remain entirely unmoved. Thus, at the shore of birth and death, one is still not free.
龙牙禅师云：“学道先须有悟由，竞渡还如赛龙舟；虽是旧阁闲田地，一度赢来方始休！”就是教导我们于悟道后还须如龙舟竞渡一样奋力前进，勤除习气，完全恢复本性光明，方始完成渡过生死苦海的大业。	Chan Master Longya said: “Those who study the Way must first have a basis for awakening; racing across the water is like a dragon-boat race. Though it is the old pavilion and familiar ground, one does not rest until one has won!” This teaches us that after realizing the Way, we must still press forward with the vigor of dragon boats racing, diligently remove habitual tendencies, and completely restore the luminosity of our original nature. Only then is the great undertaking of crossing the bitter sea of birth and death complete.
印光大师曾再三说：“修净土好，净土稳当。禅宗虽好，但危险。”就是怕我们悟了一些道理，自以为是，不精进除习，结果对境生心，生死还是不了。关于了不了这一着是假不来的。	Master Yinguang repeatedly said: “Pure Land practice is good; the Pure Land is reliable. Though the Chan school is good, it is dangerous.” He feared that we might awaken to a few principles, take ourselves to be right, and fail to diligently eradicate habitual tendencies. Then, when encountering circumstances, thoughts arise, and birth and death remain unresolved. In the matter of whether birth and death have truly been transcended, there can be no pretense.
假如你说假话骗人，没用处，不过骗了你自己，骗不了人。所以我们应勤苦修持，勤除习气，千万不能掉以轻心，得少为足。假如你做不到这一点，还不如念佛求生西方极乐世界为好。这是站在净土宗的立场来讲的。	If you speak falsehoods to deceive others, it is useless: you deceive only yourself, not others. Therefore, we should practice diligently and arduously, diligently eradicate habitual tendencies, and never be careless or complacent with minor attainments. If you cannot do this, it would be better to recite the Buddha’s name and seek rebirth in the Western Land of Ultimate Bliss. This is spoken from the standpoint of the Pure Land school.
如依禅宗来说，我们果真打开本来见性了，真种子就种下去了。哪怕这一生未了，来生一出头来即一闻千悟，当下打彻。	According to the Chan school, if we have truly realized our original nature and seen our true nature, then the true seed has been planted. Even if birth and death are not resolved in this life, when we emerge in the next life, on hearing one thing we will awaken to a thousand, and will thoroughly penetrate it at once.
我们初心修道应发大誓愿：“为使众生出苦海，故不畏艰辛，不怕路远，一定要成佛，广度众生！”深深种下这颗菩提心种，就永远不会消失，生生世世能起大作用，此所谓愿力不可思议也。故见性后虽习气最深厚的人，也不过七生天上，七返人间，生死就完了。	When we first set out to cultivate the Way, we should make this great vow: “In order to lead sentient beings out of the sea of suffering, I shall not fear hardship or distance. I will certainly attain Buddhahood and widely liberate sentient beings!” If this seed of bodhicitta is deeply planted, it will never disappear and will exert great power life after life. This is what is meant by the inconceivability of the power of vows. Therefore, even those who, after seeing their true nature, still have the deepest habitual tendencies will at most be

	reborn seven times in heaven and return seven times among humans; then their birth and death will be finished.
一个人有一个人的宿愿，应随顺各人的根性来修法，而不能一刀切。因此，如果你不怕生死，可以在业海里滚，出生入死，自利利他。假如惧怕，就求生极乐世界。佛就不同根性的众生说不同的法，没有定法。各随志愿修与自己相应的法而不用勉强。	Each person has their own past vows and should practice according to their own capacities; one cannot impose a single rule on everyone. Therefore, if you do not fear birth and death, you may roll about in the sea of karma, passing through birth and death while benefiting yourself and others. If you are afraid, then seek rebirth in the Land of Ultimate Bliss. The Buddha taught different dharmas to sentient beings of different capacities; there is no fixed dharma. Each should follow their own aspirations and cultivate a practice suited to themselves, without forcing it.
圆悟勤最后垂示道：	Yuanwu Keqin's final instruction was:
“道个佛字，拖泥带水；道个禅字，满面惭惶。”	"To utter the word 'Buddha' is to drag in mud and water; to utter the word 'Chan' is to be covered with shame."
说一个佛字，已经污染了，因为它是一法不立、一丝不挂的，哪有佛菩萨的名字。所以在禅堂内道个佛字，要挑三担水打扫禅堂。说一个禅字也就为禅所缚，本来面目清虚廓彻、无得无失，哪有这些闲名。	To utter even the word "Buddha" is already a defilement, for it is utterly bare and does not establish a single dharma. How could there be names for Buddhas or bodhisattvas? Thus, in the Chan hall, if one utters the word "Buddha," one must carry three shoulder-loads of water to clean the Chan hall. To utter even the word "Chan" is to become bound by Chan. The Original Face is clear, empty, vast, and unobstructed, with neither gain nor loss; how could it have such idle names?
你如有所得，有个禅在，那你该满脸惭惶才是。为什么？因为你还没有真正空净，还有一物当前，不能与道相应。真正到家的人整日如痴如呆，没有佛，没有禅，连个没有也没有，只是饥来吃饭困来眠。	If you think you have attained something, if there is a Chan for you to possess, then you ought to be filled with shame and alarm. Why? Because you have not yet become truly empty and pure; there is still something before you, and you cannot accord with the Way. One who has truly arrived home is dazed and unknowing all day long: no Buddha, no Chan, not even a "no." One simply eats when hungry and sleeps when tired.
如果还有一个佛、禅在，就必须把它打扫干净，方为绝学无为闲道人。佛既不可得，禅也无有，还有什么过去、现在、未来与东方、南方、西方、北方？真正彻悟空净了，时间与空间皆是虚语。	If there is still a Buddha or a Chan, you must sweep it clean away. Only then can one be a carefree person of the Way, beyond learning and contrivance. Since Buddha cannot be obtained, and Chan too is nonexistent, what past, present, or future remains, or what east, south, west, or north? Once one has truly awakened to emptiness and purity, time and space are both empty words.
我们前次谈到一个公案，一个说修道中有佛最亲切，一个说无佛最亲切。其实，有佛无佛都不对，还着在佛之有无间，不无落处。如果你有个念头：“我修禅，证道，打开本来见到自性了”，那你该多么羞惭、无地自容啊！	Last time, we discussed a koan: one person said that having a Buddha in the course of practice was most intimate, while another said that having no Buddha was most intimate. In fact, both having a Buddha and having no Buddha are wrong; one is still caught up in whether Buddha exists or not, and has not escaped having a foothold. If you entertain the thought, "I practice Chan, realize the Way, uncover my original nature, and see my self-nature," how ashamed you ought to be, with nowhere to hide your face!
“久参之士，不待言之；后学初机，直须究取。”	Those long engaged in practice need not be told; beginners and later students must investigate it directly."
久参之士是指修禅已经很久，本性打开来，保任到家的人。他们大事已毕，哪要我们多嘴饶舌？然而刚刚进门的后学初机，未曾见道，就须要真参实究，努力用功精勤取证了。参究什么呢？请看下面的公案。	"Those long engaged in practice" refers to people who have practiced Chan for a long time, opened up their intrinsic nature, and brought safeguarding realization to completion. Their great matter is already finished; why should we prattle on? But later students who have only just entered the gate and are beginners, who have not yet seen the Way, must truly investigate and earnestly exert themselves in practice to attain realization. What should they investigate? Please consider the following koan.
赵州示众云：“至道无难，唯嫌拣择，才有语言是拣择，是明白。老僧不在明白里，是汝还护惜也无？”	Zhaozhou addressed the assembly, saying: "The supreme Way is not difficult; it only rejects choosing and rejecting. As soon as there are words, there is choosing and rejecting; there is understanding. This old monk does not abide in understanding. Do you still cherish and protect it?"
一日赵州上堂开示大众说：“至道无难，唯嫌拣择。”这二句是三祖僧璨大师的《信心铭》中开头语。《信心铭》云：“至道无难，唯嫌拣择。但莫憎爱，洞然明白。	One day, Zhaozhou ascended the hall and instructed the assembly: "The supreme Way is not difficult; it only rejects choosing and rejecting." These two lines are the opening words of Faith in Mind by the Third Patriarch, Chan Master Sengcan. Faith in Mind says: "The supreme Way is not difficult; it only rejects choosing and rejecting. Simply do not hate or love, and all will be thoroughly clear."
”这就毫无遮掩明白地告诉我们，要证悟至高无上的大道没有什么难处，只要我们在日常动用中不去分别挑选，不要爱憎取舍，直心而应，无所住着，大道就在目前了。赵州和尚寻常用这二句开示大众，指示大家直下见道。	then all will become utterly clear. This plainly and without concealment tells us that there is nothing difficult about realizing the supreme Way. We need only refrain from discriminating and choosing in our daily activities, from loving and hating, accepting and rejecting; respond with a straightforward mind and

	abide nowhere, and the great Way will be right before us. Chan Master Zhaozhou commonly used these two lines to instruct the assembly and point everyone directly toward seeing the Way.
由此看来，学道很便当，没有难处。只要我们勇于牺牲世间的虚名假利，放舍贪恋幻境的旧习，当下脱体现成。因为我们本来是佛，只为迷于色相，恋着尘境，掩盖了本性的光明与神用而沦为凡夫，所以不须用力寻取，更不要向外追求。	From this, we can see that learning the Way is quite straightforward and presents no difficulty. We need only have the courage to sacrifice the empty fame and false gain of the world, relinquish our habitual attachment to illusory circumstances, and immediately be free and complete in our original state. Since we are originally Buddhas, we have merely become deluded by forms and attached to objects of the senses, thereby obscuring the luminosity and wondrous functioning of our intrinsic nature and falling into the state of ordinary beings. Thus, we need not strive to seek it, much less pursue it outwardly.
一切众生本来是佛，苦不自知，向前趣境，造业受报，枉受六道轮回生死之苦，宁不冤屈？假如我们在日用中，不去拣择分别，也不爱憎取舍，一切贪恋执着的心都放下，随缘穿衣，任运吃饭，心里空荡荡的，净裸裸的，一法也不立，那你就是一尊活佛。所以说，修道没有难处。	All sentient beings are originally Buddhas. Yet, painfully unaware of this, they pursue external objects, create karma and undergo karmic retribution, and vainly suffer birth and death in the cycle of the six realms. Is this not deeply unjust? If, in our daily activities, we neither choose nor discriminate, neither love nor hate, neither accept nor reject, and let go of every mind of craving and attachment—dressing in accord with conditions and eating as circumstances allow, with the mind open and empty, pure and bare, not establishing a single dharma—then we are living Buddhas. Thus it is said that practicing the Way is not difficult.
修道既如是容易，为什么大家又说难呢？盖难在不肯放也！大家假如肯放，个个都是现现成成的佛，不用向外求取。一般俗人，自不待论，而广大学佛参禅的人，又迷于神通妙用而不自知。	Since practicing the Way is so easy, why does everyone say it is difficult? The difficulty lies in being unwilling to let go. If people were willing to let go, each and every one would be a Buddha complete as they are, without needing to seek anything outside themselves. Ordinary worldly people need not be discussed; yet even the great number of people who study Buddhism and practice Chan are unaware that they are deluded by spiritual powers and wondrous functioning.
其实，我们知道冷、知道暖、知道饿、知道饱、知道长、知道短，就是现成的神通妙用，不须另外别求。假如这不是真心的神用，上面说过，你一息不来，还能动用自如吗？盖所谓神者，妙用无边；通者，无有阻碍。	In fact, knowing cold and warmth, hunger and fullness, length and shortness—these are already present spiritual powers and wondrous functioning; there is no need to seek anything else. If this were not the wondrous functioning of the true mind, then, as stated above, when your breath no longer comes, could you still act and function freely? What is called shen is boundless wondrous functioning; tong means unobstructedness.
我们的灵妙真心无所不能，无可阻隔，故谓之神通。而现在有所局限者，因旧习未尽，如乌云遮日，光芒不能大放。一俟习染销除，乌云散尽，光芒自然大放，神用自然全张。故我们用功的诀窍，就在一切放下，无所住着。	Our numinous and wondrous true mind can do anything and cannot be obstructed; hence it is called spiritual powers. Its present limitations are due to habitual tendencies not yet being exhausted. Like dark clouds obscuring the sun, they prevent its radiance from shining forth in full. Once habitual defilements are eliminated and the dark clouds disperse, its radiance naturally shines forth in full, and its wondrous functioning naturally unfolds completely. Therefore, the key to our practice is to let go of everything and abide nowhere.
因此僧璨大师开头就说：“至道无难，唯嫌拣择。”假如我们时时刻刻把这二句话八个字蕴育在胸中，处处提高警惕，不事分别取舍，成道就无难了。反之，如果畏难不前，或别求玄妙，就难上加难了。	For this reason, Chan Master Sengcan begins by saying: “The supreme Way is not difficult; it only rejects choosing and rejecting.” If we keep these two lines, these eight characters, in our hearts at every moment, remain vigilant in every circumstance, and do not engage in discrimination, acceptance, or rejection, then realizing the Way will not be difficult. Conversely, if we shrink back in fear of difficulty or seek something else that is mysterious and marvelous, the difficulties will only multiply.
庞居士讲：“难、难、难，十担麻油树上摊！”盖形容不知诀窍、修道之难和不肯死心塌地勇猛精进也。庞婆接云：“易、易、易，百草头上西来意。”一切事事物物都是真心妙用，现现成成，俯拾即是，容易得很，有什么难处？	Layman Pang said: “Difficult, difficult, difficult—like spreading ten loads of sesame seeds on a tree!” This describes the difficulty of practicing the Way without knowing the key and without being willing to devote oneself wholeheartedly and advance with courageous diligence. Pang’s wife replied: “Easy, easy, easy—the meaning of the Patriarch’s coming from the West is atop every blade of grass.” Every event and every thing is the wondrous functioning of the true mind, complete and ready-made; it is everywhere at hand. It is exceedingly easy—what difficulty is there?
修道就是闹革命，是革自己的命，不是革他人的命。要把自己执着物欲的命革掉。王阳明先生说“格物致知”，就是格除物欲之私而致良知——显发真心。学道人之所以不肯革自己的命，袒护执着心，关键在于放不下。	Practicing the Way is like making a revolution: it is a revolution against one’s own life, not against the lives of others. One must overthrow the life of one’s own attachment to material desires. Wang Yangming spoke of “investigating things and extending knowledge”; this means eliminating the selfishness of material desire and extending innate knowing—that is, bringing forth the true mind. The reason practitioners are unwilling to revolutionize their own lives and instead shield their attached minds lies in their inability to let go.

你执住不放，保得住吗？人总是要死的，现在不放，最后还是要放下。与其最后舍不得放而不得不放，做个守财鬼，倒不如聪明些当下一切放下，做个超脱生死的道人了。	If you cling to something and refuse to let it go, can you keep it? Everyone must die. If you do not let go now, you will still have to let go in the end. Rather than being unwilling to let go at the end yet having no choice but to do so, becoming a ghost guarding wealth, it is better to be wiser and let go of everything now, becoming a person of the Way who transcends birth and death.
更有愚痴透顶的人把生前的爱物存放在棺材里，这有何用，能带走吗？徒然引起宵小觊觎财物、掘坟盗墓的盗窃丑行而已。这些愚痴的举动，说来真令人可悲可笑。我们现在应有智慧，及早一切放下，乐得逍遥自在，何必自寻烦恼，粘着不下，而落个六道轮回、生死不了的冤鬼呢？	There are even utterly foolish people who place the things they loved in life inside their coffins. What use is that? Can they take them away? It merely invites petty thieves to covet the valuables and commit the disgraceful crimes of digging up graves and robbing tombs. Such foolish acts are truly both sad and laughable. We should now have the wisdom to let go of everything early on and enjoy ease and freedom. Why seek trouble for ourselves by clinging and refusing to let go, only to become aggrieved ghosts trapped in the six realms, unable to end birth and death?
赵州和尚接下来说：“才有语言是拣择，是明白。”他为什么这样说呢？因为我们说话，不是说长道短，便是分是分非。有些老太太一边念佛，一边说媳妇怎么坏，女儿怎么好，此固不足论。	Chan Master Zhaozhou then said: “As soon as there are words, there is choosing and rejecting; there is understanding.” Why did he say this? Because when we speak, we are either discussing what is long and short or distinguishing right from wrong. Some old women recite the Buddha’s name while criticizing how bad their daughters-in-law are and praising how good their daughters are; this need hardly be discussed.
就是我们修心地法门的人，也同样在辩论，这个法好，那个法不好；某某人开悟了，某某人还未开悟。这不也是无事生非在拣择吗？其实法法平等，无有高下，都是好的。	Even those of us who practice the Mind-Ground Dharma Gate argue in the same way: this teaching is good, that teaching is not; so-and-so has awakened, while so-and-so has not yet awakened. Is this not also creating trouble where there is none by choosing and rejecting? In fact, all dharmas are equal, without superiority or inferiority; all are good.
而所谓不好，是适合不适合的问题，如吃药，病不同，应吃不同的药，不能千篇一律，只修一种法。一切众生本具佛性，只要好好修法，皆能开悟。	What is called not good is really a matter of suitability. As with medicine, different illnesses require different medicines; one cannot apply a single pattern in every case and practice only one method. All sentient beings inherently possess Buddha-nature. So long as they practice the Dharma properly, all can awaken.
不可拣择或住在什么境界上，如见光、见佛，或似有一物在前，推也推不开，离也离不去等等。这些境界，不管怎么好，都是假相，总是阴境，不可着取。真境界是无境界的境界，落个无境界，还是拣择住着。真正证道的人是无境界可得，无话可说的。	Do not choose and reject, or abide in any state, such as seeing light, seeing a Buddha, or seeming to have some thing before you that cannot be pushed away or left behind. However good such states may seem, they are all false appearances; they are always states of the aggregates and must not be grasped. The true state is a state of no state. Yet to settle upon a state of no state is still choosing and rejecting and abiding in attachment. One who truly realizes the Way has no state to attain and nothing to say.
古德云：“举心便错，动念即乖！”又云：“凡有言说，俱无实意。”现在所说的都是事不获已落二落三之言。所以赵州和尚说“才有语言是拣择”也。	The ancient masters said: “Raise the mind and you are already wrong; stir a thought and you have already gone astray.” They also said: “Whenever there are words, there is no real meaning.” What is being said now is only talk that, out of necessity, falls into duality and multiplicity. This is why Chan Master Zhaozhou said, “As soon as there are words, there is choosing and rejecting.”
那么，明白又有什么不好？也要否定呢？世人所谓的明白，不过是世智辩聪，耍耍小聪明而已。这些都是后天的，随境界转的意识分别，而非先天的般若大智。搞小聪明，就世法说来，也非好事。	Then what is wrong with understanding? Must it too be negated? What worldly people call understanding is merely worldly intelligence and cleverness, playing little tricks of the mind. These are acquired, discriminating consciousnesses that shift with circumstances, not the innate great wisdom of prajñā. Even in worldly matters, indulging in petty cleverness is not a good thing.
郑板桥不是有句名言“难得糊涂”吗？就是教人不要逞聪明，争强好胜，须耐气让人，以免惹是招非。对修行人说来搞小聪明，更是大忌。因为一搞小聪明，便不能死心塌地地老实修行，而想搞花招，找窍门，虚应故事了，甚至于未得谓得，不是谓是，从而葬送了自己悟道的光明前程。修行人用功多年而不能证道的，毛病即在于此。	Did Zheng Banqiao not have the famous saying, “It is hard to be muddleheaded”? It teaches people not to flaunt their cleverness or strive to outdo others, but to be patient and yield to others, thereby avoiding trouble and conflict. For practitioners, indulging in petty cleverness is an even greater taboo. Once one does so, one cannot practice honestly and wholeheartedly, but instead wants to play tricks, look for shortcuts, and go through the motions. One may even claim attainment without having attained it, or mistake what is not for what is; thus one ruins one’s own bright prospects for realizing the Way. This is precisely why practitioners may exert themselves for many years without realizing the Way.
复次，世智愈聪，知道得愈多愈坏。因为知见一多，意识分别就更甚，法见也随之更浓而不易除。即使将来能除人我执，因所知障之故，法我执也除不了。故净土宗也说，惟大智大愚的人，念佛可以成功，原因即在于此。	Moreover, the more clever one is in worldly knowledge and the more one knows, the worse it becomes. For the more views and knowledge one has, the stronger the discriminations of consciousness become, and the more deeply entrenched attachment to dharmas becomes, making it difficult to remove. Even if one can later eliminate attachment to self, attachment to the dharma-

	self cannot be eliminated because of the cognitive hindrances. Therefore, the Pure Land school also says that only those of great wisdom or great simplicity can succeed in Buddha-recitation. This is the reason.
昔孔子问道于老子，老子说：“掊击尔智！”不也是教孔子放舍世智辩聪，才可以入道吗？所以要入道，一定要否定“明白”，心中放教空荡荡底，般若大智才能生起。修心到家的人，不与世争，整日如痴如呆，哪会说长道短，故大师说：“老僧不在明白里。”	Long ago, when Confucius asked Laozi about the Way, Laozi said, “Smash your intelligence!” Was he not likewise teaching Confucius to relinquish worldly intelligence and cleverness before he could enter the Way? Therefore, to enter the Way, one must certainly negate “understanding” and let the mind become utterly open and empty; only then can the great wisdom of prajñā arise. Those who have brought cultivation of mind to completion do not contend with the world. Dazed and unknowing all day long, how could they discuss what is long and short? Thus the master said: “This old monk does not abide in understanding.”
大师这句话，是老婆心切，不惜拖泥带水痛切为人处。所语“明白”也不立，看似剿绝干净，无有丝毫粘染，但一有言说，便有落处。说个不在“明白”里，正有“明白”在。假如真的没有“明白”，说什么在与不在?	This statement by the master reveals his deeply compassionate concern; he does not hesitate to drag in mud and water in order to address people earnestly. Even the “understanding” of which he speaks is not established. It appears to cut everything off cleanly, without the slightest trace of attachment; yet once there are words, there is a foothold. To say that one does not abide in “understanding” is precisely to retain “understanding.” If there truly were no “understanding,” what would there be to say about abiding or not abiding?
《心经》第一句“观自在菩萨”（一般说，这是观世音菩萨的别称。但《心经》是教导学人用心地法门功夫的，不是专指哪一位菩萨，而是泛指用观心法门证道的大菩萨）。	The first words of the Heart Sūtra are “Avalokiteśvara Bodhisattva.” It is generally said that this is another name for Avalokiteśvara Bodhisattva. But the Heart Sūtra teaches students the practice of the Mind-Ground Dharma Gate; it does not refer exclusively to any particular bodhisattva, but broadly to great bodhisattvas who realize the Way through the method of contemplating the mind.
“观”就是观照，“自”是自性，不是色身，“在”是要住本位。	“Contemplate” means contemplative illumination; “self” means intrinsic nature, not the physical body; and “abide” means to remain in the original ground.
这是说起初用功要时时处处观照自己的本性，要住本位而不移；功夫渐熟，“观”不要了，“自”在本位不动摇；更进一步，“自”也不要了，自他合为一体，“自”自然化去；最后，功夫转深，化一为零，无在无不在，“在”也无处立脚了。今大师说“不在明白里”，正是有在处，漏逗不少。圆悟着语云：“贼身已露！”良有以也。	This means that, at the outset of practice, one must constantly contemplate one’s own intrinsic nature, abiding in the original ground without wavering. As the practice gradually matures, “contemplation” is no longer needed, and the “self” remains unmoved in the original ground. Going a step further, even the “self” is no longer needed: self and other merge into one, and the “self” naturally dissolves. Finally, as the practice deepens, the one is transformed into zero; there is nowhere it is not, yet nowhere it is. Even “abiding” has nowhere to stand. Now, when the Master says, “It is not within understanding,” this is precisely where something remains, leaving no small opening. Yuanwu commented, “The thief has already revealed himself!” There is good reason for this.
因此语有空处，已启问难之机，后面这句“是汝还护惜也无？”就更全身委地了。	Because these words contain an opening, they have already given rise to the occasion for a challenge. The next sentence—“Do you still safeguard and cherish it?”—brings the whole body crashing to the ground.
六祖云：“本来无一物，何处惹尘埃？”既无有一物，护惜个什么？今教人护惜，岂不着在物上，不更遭人检点吗？故圆悟着语云：“败也，正好与一拶！”老和尚岂不自知？难道是失于检点，自讨苦吃吗？非也，大宗师纵横自在，收放自如，不怕虎口里横身，送给你咬，自有临危解脱之方，绝处逢生之机。	The Sixth Patriarch said, “Originally there is not a single thing; where could dust alight?” Since there is not a single thing, what is there to safeguard or cherish? To tell people now to safeguard it—does this not amount to attachment to a thing, inviting further scrutiny? Thus Yuanwu commented, “Defeated! Just right for another thrust!” Could the old master himself have been unaware? Did he fail to examine himself and bring suffering upon himself? No. A great master moves freely in every direction, gathering in and releasing at will. He is not afraid to thrust himself into a tiger’s mouth and offer himself to be bitten, for he has his own means of liberation in danger and his own opportunity to find life in a desperate situation.
不然，说什么神通广大、妙用无边呢？请看下文，自见分晓。	Otherwise, how could one speak of vast spiritual powers and boundless wondrous functioning? Read on, and you will see for yourselves.
时有僧出，问云：“既不在明白里，护惜个什么？”	At that time a monk stepped forward and asked, “Since it is not within understanding, what is there to safeguard and cherish?”
果然，问罪之师来了。捏住你胳膊，看你往哪里走？用功人既然到了净裸裸、赤洒洒，一无所“知”的地步，还保个什么？又惜个什么呢？这对一般人说来，是无法回避、无言可对的。但到大宗师手里，自有转身吐气之能，化险为夷之功。	Sure enough, the master who would press the charge had arrived. He seized your arm—where could you go? Once a practitioner has reached the state of being utterly pure and bare, with nothing whatsoever “known,” what is there left to preserve? What is there to cherish? For ordinary people, this is inescapable and leaves them speechless. But in the hands of a great master, there is naturally the ability to turn about and breathe freely, the skill to turn danger into safety.

州云：“我亦不知。”	Zhaozhou said, “I do not know either.”
妙哉！看似已到绝处，却又退步阔宏。圆悟着语云：“倒退三千！”是褒，是贬，诸仁还知么？	Wondrous indeed! It seems that he has reached a dead end, yet he retreats and opens up vastness. Yuanwu commented, “Retreat three thousand miles!” Is this praise or criticism? Do you all know?
你们听了，休错认老和尚这下完了，被这僧问倒了，连圆悟也说倒退三千，大概是甘拜下风，不得不自供“我亦不知”了。那你们就被赵州和圆悟瞒了。他说的不知，是说这里无能知、所知，一丝不挂，一法不立，没有东西，叫我向你道个什么？复次，自性当体是灵知，若再加“知”，便是头上安头，面目全非了。故知也要铲除。	Having heard this, do not mistakenly think that the old master was finished—that the monk’s question had stumped him, and that even Yuanwu’s “retreat three thousand miles” meant that he had conceded defeat and had no choice but to admit, “I do not know either.” If you think so, Zhaozhou and Yuanwu have deceived you. By “do not know,” he means that here there is neither a knower nor anything known: utterly bare, not establishing a single dharma. There is nothing—so what could I tell you? Furthermore, intrinsic nature itself is numinous knowing. If one adds another “knowing,” it is like putting a head on top of one’s head, completely disfiguring one’s face. Therefore, knowing too must be eradicated.
关于“知”之一字，神会大师曾说：“‘知’之一字，众妙之门。”教大家识取这能生起知饥、知寒的“灵知”，就是我人的佛性，只要绵密保护它，不粘物、情，知而无知，无知而知，就证道了。	Regarding the single word “know,” Master Shenhui once said, “The single word ‘know’ is the gate of all wonders.” He taught everyone to recognize this “numinous knowing” that gives rise to knowing hunger and knowing cold. It is the Buddha-nature of us humans. So long as one safeguards it continuously and closely, without clinging to things or emotions—knowing yet without knowing, without knowing yet knowing—one realizes the Way.
后来祖师们见广大禅和子着在此“知”上，堕在窠臼里，为救众人出离缠缚故，改为：“‘知’之一字，众祸之门。”由此可见是祸是福，是智是愚，不在言说、文字，而在当人会与不会、荐与不荐了。	Later patriarchs saw that many Chan practitioners had become attached to this “knowing” and fallen into a fixed mold. In order to rescue them from their entanglements, they changed the saying to: “The single word ‘know’ is the gate of all calamities.” Thus, whether it is calamity or blessing, wisdom or foolishness, does not lie in speech or writing, but in whether the person himself understands and recognizes it.
僧云：“和尚既不知，为何却道不在明白里？”	The monk said, “Since the Reverend does not know, why do you say that it is not within understanding?”
这僧也是作家，知道赵州命意之所在。但你这么一说，又露出更严重的败阙来，得理不让人，哪容赵州回避。逼问云：“和尚既不知，为什么却道不在明白里？”这一拶非同小可，没有相当的功底也问不出，直教人难以置答。圆悟着语云：“逐教上树去！”可见其转身回避之难。	This monk, too, was an adept. He knew the intention behind Zhaozhou’s words. Yet in saying this, he exposed an even more serious flaw. Having gained the principle, he would not yield to another; how could he allow Zhaozhou to evade the matter? He pressed him: “Since the Reverend does not know, why do you say that it is not within understanding?” This thrust was no small matter. Without considerable grounding, one could not even pose such a question; it directly leaves one unable to respond. Yuanwu commented, “He is driven up a tree!” This shows how difficult it was to turn about and evade the challenge.
是呀！你既然到了无能知与无所知的地步，为什么说不在明白里？说个不在明白里，不正是有所知吗？你有所知说无所知，不是自相矛盾吗？	Indeed! Since you have reached the point where there is no capacity to know and nothing known, why say that it is not within understanding? In saying that it is not within understanding, are you not precisely showing that there is something you know? If you know something yet say that nothing is known, is that not self-contradictory?
这一问假使问着你们，真要哑口无言了。但是，请注意！所谓无知不是真个糊里糊涂，什么都不知道，是非长短都不识，那还是佛、菩萨吗？不见六祖谓永嘉云：汝甚得无生之意。	Had this question been put to you, you truly would have been left speechless. But take note: so-called not knowing does not mean being genuinely muddleheaded, knowing nothing at all, unable to distinguish right from wrong or long from short. Would that still be a Buddha or bodhisattva? Did you not see the Sixth Patriarch say to Yongjia, “You have deeply grasped the meaning of the unborn.”
永嘉云：无生岂有意耶？祖曰：无意谁当分别？永嘉云：分别亦非意。可见无知是知而不知，不知而无所不知。	Yongjia said, “How could the unborn have any intention?” The Patriarch said, “Without intention, who could discriminate?” Yongjia said, “Discrimination too is not intention.” Thus, not knowing is knowing without knowing; without knowing, there is nothing that is not known.
无知者是无所住，不着相，任何事情毫无粘染，过去就算了；无所不知者，样样事情都知道，山是山、水是水、长是长、短是短，虽亦分别而不着意，犹如虚空包容万象，无有挂碍，而不是死的无知无物。	Not knowing means non-abiding and nonattachment to appearances: in every matter there is no trace of clinging, and once something has passed, it is over. Knowing everything means knowing every matter: mountains are mountains, water is water, long is long, and short is short. Though one discriminates, one does not fix one’s mind on it. It is like empty space containing the myriad forms without hindrance; it is not a dead state of knowing nothing and having nothing.
昔六祖说的“本来无一物”，祖师们恐人误会，着在顽空里，增益云：“无一物中无尽藏，有花有月有楼台。”本性是神用无边、灵妙无方的，不是冥顽不灵的。假如是死空，无相用、无知觉，佛教有什么价值，还能延绵至今吗？	When the Sixth Patriarch spoke of “originally there is not a single thing,” later patriarchs feared that people would misunderstand and become attached to stubborn emptiness. They therefore added: “Within not a single thing is an

	inexhaustible treasury: there are flowers, a moon, and terraces.” Intrinsic nature has boundless numinous functioning and inexhaustible subtle wonder; it is not dull and insentient. If it were a dead emptiness, without appearances, functioning, or awareness, what value would Buddhism have? Could it have continued down to the present day?
这僧不是不明斯理，一来要和赵州大师覿面相见，二来要将功夫微细、幽隐处显豁出来，留传后世，以作典范。故在关节上捏住赵州空处，逼他道出末后句来。	This monk did not fail to understand this principle. First, he wished to meet Master Zhaozhou face-to-face; second, he wished to make the subtle and hidden points of practice clear, so that they might be transmitted to later generations as a model. Therefore, at this critical juncture, he seized the opening in Zhaozhou’s words and forced him to utter the final word.
州云：“问事既得，礼拜了退！”	Zhaozhou said, “You have obtained what you asked about; make your bows and withdraw!”
大师自有临危不惧、倒转乾坤的手段，在看似无法闪躲，要被顶死的刹那，却能巧避锋芒，安然无恙地轻易走过。这是什么功夫？不到炉火纯青的地步，能有这样轻灵飘逸的手脚吗？真了不起！圆悟到这里也不得不赞赏道：“这老贼，赖有这一着！”这是哪一着？诸仁还知吗？咄！磋过也不知！	The Master had his own means of remaining unafraid in danger and overturning heaven and earth. At the very instant when escape seemed impossible and he appeared about to be pinned down, he could skillfully avoid the edge and pass through easily, safe and sound. What kind of practice is this? Without reaching complete maturity, could one have such light, effortless skill? Truly remarkable! Even Yuanwu had to praise him here, saying, “This old thief is fortunate to have this move!” What move is this? Do you all know? Bah! Even after it has been rubbed right past you, you still do not know!
到这里是：“云散水流去，人寂天地空！”消息已尽，大事已毕，不消再问了。故大师云：礼谢之后，回去休息吧。这无言说的言说就是末后句啊！而不会者，咸谓赵州不答话，宁不冤屈！	At this point: “Clouds disperse and water flows away; people are silent and heaven and earth are empty.” The message has been exhausted; the great matter is complete. There is no need to ask further. Thus the Master says: after making your bows in thanks, go back and rest. This wordless speaking is the final word! Yet those who do not understand all say that Zhaozhou gave no answer. Is that not an injustice?
昔五祖演会下有一僧请益五祖：“如何是末后句？”祖云：“你师兄会末后句，问他去。	Formerly, a monk in the assembly of Fifth Patriarch Yan asked the Fifth Patriarch for instruction: “What is the final word?” The Patriarch said, “Your senior fellow disciple understands the final word. Go ask him.”
”僧问师兄，适逢游山回，僧为打水洗脚次，进问云：“如何是末后句？”师兄以脚挑水洒其面斥云：“什么末后句？！”僧哭诉祖，祖云：“我向你道，他会末后句！”僧于言下大悟。请看！这末后句多么幽默，又多么巧妙！这僧悟来多么轻快！禅宗就是这样俊捷，诚非它宗可比，诸仁还会么？	The monk asked his senior fellow disciple. Just as the latter was returning from a mountain outing, the monk was drawing water for him to wash his feet, and then asked, “What is the final word?” The senior disciple lifted water with his foot, splashed it in the monk’s face, and scolded, “What final word?!” The monk wept and complained to the Patriarch, who said, “I told you that he understands the final word!” At these words, the monk attained great awakening. Look! How humorous and ingenious this final word is! How swiftly and lightly the monk awakened! Chan is just this nimble and incisive; truly, no other school can compare. Do you all understand?
本公案问话之僧也不是等闲之辈，大有经天纬地之才，敢捋虎须，与大宗师法战一场，精彩纷呈，甚为了当，我等于中获益非浅。	The monk who questioned in this koan was no ordinary person. He possessed great talent to order heaven and earth, dared to stroke the tiger’s whiskers, and engaged in a Dharma battle with a great master. It was splendid and thoroughly brought to completion, and we have gained no small benefit from it.
看公案犹如照镜子，看看自己的功夫到了什么地步，和古人是否有出入，如有偏差，好及时纠正；如功夫未到，看不懂，也无关紧要，只要照公案的指示摆正路线，对准方向，将来功夫一到，自然契合，而不致误入歧途。	Reading koans is like looking into a mirror: see what stage your own practice has reached and whether it differs from that of the ancients. If there is any deviation, correct it promptly. If your practice has not yet reached that point and you do not understand, that is of no consequence. Simply follow the koan’s instructions, set the course straight, and align yourself with the right direction. When your practice reaches maturity in the future, you will naturally accord with it and will not stray onto a wrong path.
由于这则公案的一场精彩法战，我们收到的教益，归纳起来，有如下列：	From this splendid Dharma battle in the koan, the teachings we have received may be summarized as follows:
一、悟道没有什么难处，只要确认一切物境，宛如空花水月，不可得，无可取，心中放教空荡荡地，无丝毫粘染住着，切莫爱憎取舍。	First, realizing the Way is not difficult. One need only recognize that all objects and circumstances are like flowers in empty space and the moon reflected in water: unobtainable and beyond grasping. Let the mind become utterly open and empty, without the slightest clinging or abiding. Never indulge in love or hate, grasping or rejection.
二、做功夫要能收能放，日常动用更要灵活运用，不要呆板；时时反省，处处返照。	Second, in practice one must be able to gather in and release. In everyday activity, one must apply this flexibly rather than rigidly; constantly examine oneself and turn the light back at every place.
三、见道后要绵密保任，不要荒废。但做保任功夫，也不可有所住，不能为保任而保，要灵活，似保非保，保任圆熟，保既无有，任也不见。如灵训参归宗，悟道	Third, after seeing the Way, one must safeguard realization continuously and closely, without neglect. Yet even in this work of safeguarding realization, one

后，问归宗：“如何保任？”宗云：“一翳在目，空华乱坠。”就是说，有个保任在，犹如翳在目，就非是了。	must not abide in anything. One cannot safeguard for the sake of safeguarding; one must be flexible, as if safeguarding yet not safeguarding. When safeguarding realization becomes fully mature, safeguarding is no longer present, and letting be is not seen either. When Lingxun visited Guizong, he asked after awakening, “How should I safeguard realization?” Guizong said, “A single speck in the eye, and flowers in empty space fall everywhere.” This means that if there is safeguarding realization, it is like a speck in the eye and is already not right.
四、虽然无知，不是落于无记，死在那里不动。如园头问梁山：“家贼难防时如何？”山云：“识得不为冤！”头进问云：“识得后如何？”山云：“贬向无生国里。”头更进问云：“莫非这就是安身立命处么？”山云：“死水不藏龙！”死在那里不动就完蛋了。	Fourth, although there is no knowing, one must not fall into an indeterminate state, dead and motionless. When the monastery gardener asked Liangshan, “What should one do when the household thief is hard to guard against?” Liangshan said, “If you recognize it, it will not wrong you!” The gardener asked further, “What happens after one recognizes it?” Liangshan said, “Demote it to the land of the unborn.” The gardener asked again, “Could this be the place in which one settles one’s life?” Liangshan said, “Dead water does not harbor dragons.” If one dies there and does not move, one is finished.
公案讲完，请看下面雪窦禅师的颂：	The koan has now been explained. Please consider the verse by Chan Master Xuedou below:
至道无难，言端语端。	The ultimate Way is not difficult; at the beginning of words and the beginning of speech.
一有多种，二无两般。	One contains many kinds; two has no duality.
天际日上月下，槛前山深水寒。	At heaven’s edge, the sun rises and the moon sets; before the railing, the mountains are deep and the water cold.
髑髅识尽喜何立？枯木龙吟销未干。	When the skull has exhausted knowing, where can joy stand? The dragon’s cry in the withered tree has not yet dried away.
难难！拣择明白君自看！	Difficult, difficult! Choosing and understanding—look for yourself!
雪窦禅师开头把至道无难提示出来，随后便道言端语端，就是教我们不要把大道看远了，把悟道看难了，它不在别处，就在目前——言之端、语之端——就是在语言未形之前，也就是一念未生之前。你如在此时回光一瞥，“这是什么？”当下猛省，就悟道了，没有什么难处。	Chan Master Xuedou begins by bringing out that the ultimate Way is not difficult. He then says, “at the beginning of words and the beginning of speech,” teaching us not to regard the great Way as distant or awakening as difficult. It is not elsewhere; it is right before us—at the beginning of words and speech—that is, before language takes form, before a single thought arises. If at that moment you turn the light inward for a glance—“What is this?”—and suddenly awaken, then you realize the Way. There is nothing difficult about it.
这“言端语端”一句似乎另有一重意义，就是说“至道无难”这句话是千真万确端正无误的。但我们为了适合禅机，还是采用前一种说法较为适当。	This line, “speech and words are both straightforward,” seems to have another level of meaning: namely, that the words “the supreme Way is not difficult” are entirely true and correct. Yet, in order to suit the Chan opportunity, it is more appropriate for us to adopt the former explanation.
从前有一位师父参“如何是父母未生前本来面目？”参了多年，未能开悟。后来碰到一位大德，请他慈悲指示个方便。	Long ago, there was a master who investigated the huatou, “What was my Original Face before my parents were born?” He investigated it for many years without awakening. Later, he encountered a great master and asked him compassionately to give him an expedient instruction.
大德问：“你参什么话头？”他答道：“我参如何是我父母未生前的本来面目？”大德道：“你参得太远了，应向近处看。”他问：“怎么向近处看？”大德道：“不要看父母未生前，须看一念未生以前是什么？”禅者言下大悟。	The great master asked, “What huatou are you investigating?” He replied, “I am investigating: What was my Original Face before my parents were born?” The great master said, “You are investigating too far away. You should look nearer at hand.” He asked, “How should I look nearer at hand?” The great master said, “Do not look to before your parents were born. You must look at what it is before a single thought arises.” At these words, the Chan practitioner had a great awakening.
大家坐在这里，请看这一念未生前是什么？它在各人面门放光，朗照一切而毫无粘着，无知无见而又非同木石，这是什么？就在这里猛着精彩，就是悟道。所以说“至道无难，言端语端”啊！	All of you sitting here, please look: what is it before a single thought arises? It shines from each person’s face, brightly illuminating everything without the slightest attachment. It has neither knowledge nor perception, yet it is not like wood or stone. What is it? Direct your full energy sharply right here: that is realizing the Way. Thus it is said, “The supreme Way is not difficult; speech and words are both straightforward.”
下面说：“一有多种，二无两般。”为什么说一却有多种，而二无两般呢？盖一者是唯一真心；二者乃千变万化的色相也。千差万别之境相皆一念真心之所现，故二无两般；唯一真心，妙用无边，能生万法，故一有多种。	Next it says: “The one contains many kinds; the two have no duality.” Why does it say that the one contains many kinds, while the two have no duality? The one is the one and only true mind; the two are the ever-changing forms and appearances. All the myriad differentiated appearances are manifested by the one thought of the true mind; therefore, the two have no duality. The one and only true mind has boundless wondrous functioning and can give rise to all phenomena; therefore, the one contains many kinds.

语云：“一即一切，一切即一。”即斯义也。真证道者心境俱忘，打成一片，头头是道，物物全真，斯真入不二法门者也。	As the saying goes, “One is all, and all is one.” This is its meaning. Those who truly realize the Way forget both mind and circumstances; they become continuous and undivided. Every aspect is the Way, and every thing is wholly real. Such are those who have truly entered the Dharma gate of nonduality.
既然“一有多种，二无两般”，打成一片，就天下太平，无有事了。修道人计较净尽，无不返朴归真，纯任自然。所以道：“天际日上月下，槛前山深水寒。”天上的太阳升起，月亮便西沉了；门外的山愈高深，水便格外寒冷。	Since “the one contains many kinds, and the two have no duality,” and all has become continuous and undivided, the whole world is at peace and there is nothing to be done. Practitioners have utterly exhausted their calculations; all return to simplicity and authenticity, wholly following what is natural. Thus it is said: “At the edge of heaven, the sun rises and the moon sets; before the railing, the mountains are deep and the water cold.” When the sun rises in the sky, the moon sets in the west; the higher and deeper the mountains beyond the gate, the colder the water becomes.
这种毫无造作，纯系自然的景象，正是修道人心空无住、随缘起居的无作妙用。圆悟道：“修道人怎么始得平稳去？风来树动，浪来船高；春生夏长，秋收冬藏，一种平怀，泯然自尽。”不也就是纯任自然，无所造作吗？！修道人到这里随你唤天作地，唤地作天，也言端语端，无所不是了。下面：	Such scenes, wholly uncontrived and entirely natural, are precisely the wondrous functioning without contrivance of practitioners whose minds are empty and non-abiding, living and acting in accord with conditions. Yuanwu said, “How can practitioners proceed with ease and stability? When wind comes, the trees move; when waves come, the boats rise. Spring brings growth, summer brings flourishing, autumn brings harvest, and winter brings storage. With a mind equally at peace in all things, all naturally comes to an end.” Is this not simply following what is natural, without contrivance? When practitioners reach this point, whether you call heaven earth or earth heaven, speech and words are both straightforward: there is nothing that is not so. Next:
髑髅识尽喜何立？枯木龙吟销未干。	When the skull’s consciousness is exhausted, what joy can remain? The dragon’s chant in the dead tree has not yet faded away.
这两句是借古人问道公案的语句，交织起来颂本公案“知而无知，无知而无所不知”的。昔有僧问香严禅师：“如何是道？”严云：“枯木里龙吟。”僧进问云：“如何是道中人？”严云：“髑髅里眼睛。	These two lines weave together phrases from ancient koans of questioning about the Way in praise of the present koan: “knowing yet without knowing; without knowing, yet knowing all.” Long ago, a monk asked Chan Master Xiangyan, “What is the Way?” Xiangyan said, “A dragon chants within a dead tree.” The monk went on to ask, “What is a person of the Way?” Xiangyan said, “Eyes within a skull.”
”僧不悟，举问石霜：“如何是枯木里龙吟？”霜云：“犹带喜在。”僧云：“如何是髑髅里眼睛？”霜云：“犹带识在。”僧仍不悟，又举问曹山：“如何是枯木里龙吟？”山云：“血脉不断。	The monk did not awaken and brought the matter to Shishuang, asking, “What is a dragon chanting within a dead tree?” Shishuang said, “It still carries joy.” The monk asked, “What are eyes within a skull?” Shishuang said, “It still carries consciousness.” The monk still did not awaken, so he again asked Caoshan, “What is a dragon chanting within a dead tree?” Caoshan said, “The bloodline has not been cut off.”
”僧云：“如何是髑髅里眼睛？”山云：“干不尽。”僧云：“什么人得闻？”山云：“尽大地未有一人不闻。”僧云：“未审龙吟是何章句？”山云：“不知是何章句，闻者皆丧。”复又颂云：“枯木龙吟真见道，髑髅识尽眼初明；喜识尽时消息尽，当人哪辨浊中清？”	The monk asked, “What are eyes within a skull?” Caoshan said, “It cannot be exhausted.” The monk asked, “Who can hear it?” Caoshan said, “Throughout the whole earth, there is not one person who does not hear it.” The monk asked, “May I ask what passage or phrase the dragon’s chant is?” Caoshan said, “I do not know what passage or phrase it is; all who hear it are lost.” He further composed this verse: “The dragon’s chant in the dead tree is true realization of the Way; when the skull’s consciousness is exhausted, the eyes first become bright. When joy and consciousness are exhausted, all news is exhausted; how can the person concerned distinguish purity amid defilement?”
这则公案所说的枯木龙吟与髑髅眼睛，系表真空妙有的大道无言而无所不言，无识而无所不识，与石霜、曹山二位禅师的开示交加起来，便般若味重重，风光无尽了。兹将其含义略分析如下：	The dragon’s chant in the dead tree and the eyes within a skull spoken of in this koan symbolize the great Way of true emptiness and wondrous presence: wordless yet leaving nothing unsaid, unconscious yet leaving nothing unknown. Interwoven with the instructions of Chan Masters Shishuang and Caoshan, they carry layer upon layer of prajñā flavor and endless spiritual vistas. Their meaning may be briefly analyzed as follows:
一、无说是正说，无闻系正闻；无知是真知，无见乃正见。	1. Non-speaking is true speaking, and non-hearing is true hearing; non-knowing is true knowing, and non-seeing is true seeing.
二、一说龙吟、髑眼，便有无言之言与无识之识在，犹如眼里着沙，非为净目。	2. Once one speaks of a dragon’s chant or skull-eyes, there is already speech within non-speech and consciousness within non-consciousness. It is like getting sand in one’s eyes: it does not make the eyes clear.
三、尽管大道虚旷，无声无息，无言无识，但非如木石无知，而系妙用无边。	3. Although the great Way is vast and empty, without sound or trace, without speech or consciousness, it is not insentient like wood or stone, but possesses boundless wondrous functioning.
四、初悟道人不无喜悦，故初地菩萨名欢喜地。此时习染未尽，妄识犹存。	4. Those who have initially awakened to the Way cannot be without joy; hence first-bhūmi bodhisattvas are said to abide on the Ground of Joy. At this time,

	habitual defilements have not yet been exhausted, and deluded consciousness still remains.
五、悟道后如堕在圣境上，着在窠臼里，也是不剿绝。	5. After awakening to the Way, if one falls into a sacred state or becomes attached to a fixed pattern, this too has not been thoroughly eradicated.
六、妙高峰顶固官不容针，不许商量，但第二峰头，为接引初机，不妨私通车马，略露风光。	6. At the summit of the wondrously lofty peak, not even a needle may be admitted, and no discussion is permitted. Yet on the second peak, in order to guide beginners, there is no harm in privately allowing carts and horses to pass and revealing a little of the scene.
有这许多意义在，故石霜与曹山说“犹带喜在”、“血脉不断”与“干不尽”也。	Because these many meanings are present, Shishuang and Caoshan spoke of “still carrying joy,” “the bloodline has not been cut off,” and “it cannot be exhausted.”
雪窦有大才，把这问道的语句，一串穿来，用颂本公案，确是神偷妙手。髑髅（骷髅头）分别妄识已尽，有什么喜与悲？枯木龙吟——无情说法——是炽然说，无间说，销不干的。这就与本公案虽不在明白里，而不是无说、无知的旨意巧妙地结合起来了。	Xuedou possessed great talent. He strung together these phrases from the inquiry into the Way and used them to praise this koan; it truly shows the marvelous hand of a master thief. When the skull’s discriminating deluded consciousness has been exhausted, what joy or sorrow can remain? The dragon’s chant in the dead tree—insentient things expounding the Dharma—is an ardent and unceasing exposition that can never be exhausted. This ingeniously joins the purport of this koan: though it is not within explicit clarity, it is not without speaking or without knowing.
关于无情说法，昔洞山祖师参沩山和尚问曰：“顷闻南阳忠国师有无情说法话，某未究其微。”	Concerning insentient things expounding the Dharma, Patriarch Dongshan once visited Reverend Guishan and asked, “I recently heard of National Teacher Nanyang Zhong’s teaching on insentient things expounding the Dharma, but I have not yet fathomed its subtle meaning.”
沩曰：“阇黎还记得么？”	Guishan said, “Do you still remember it, Venerable?”
师曰：“记得。”	Dongshan said, “I remember it.”
沩曰：“试举一遍看。”	Guishan said, “Try recounting it once.”
师举毕。沩曰：“我这里也有，只是罕遇其人。”	After Dongshan had recounted it, Guishan said, “I have it here as well, but I rarely encounter one fit to receive it.”
师曰：“我未明，乞师指示。”	Dongshan said, “I do not understand. I beg the master to instruct me.”
沩竖起拂子曰：“会么？”（竖拂的是谁？不正是无声之说——无情之说法吗？）	Guishan raised his whisk and said, “Do you understand?” (Who is it that raises the whisk? Is this not precisely wordless speech—the Dharma expounded by the insentient?)
师曰：“不会。”（可惜许，磋过了也。）	Dongshan said, “I do not understand.” (What a pity—he let the opportunity pass.)
师后参云岩问：“无情说法，什么人得闻？”	Later, Dongshan visited Yunyan and asked, “When insentient things expound the Dharma, who can hear it?”
岩曰：“无情得闻。”（妙哉！妄尽情消是什么人？）	Yunyan said, “The insentient can hear it.” (Wonderful! Who is it when delusion has ended and emotional attachment has vanished?)
师曰：“和尚得闻否？”	Dongshan said, “Does the Reverend hear it?”
岩曰：“我若闻，汝即不闻我说法。”	Yunyan said, “If I heard it, you would not hear me expounding the Dharma.”
此语较幽隐，似须稍注释一下：	This saying is rather obscure and seems to require a brief explanation:
一、我若闻，非但有能闻与所闻在，更有法在；能所相对，法见未除，即非道人，何能据师位说法？	1. If I heard it, not only would there be a hearer and something heard, but there would also be a dharma. With subject and object opposed, and the view of dharmas not yet eliminated, I would not be a person of the Way. How then could I occupy the master’s seat and expound the Dharma?
二、我若闻即同无情，无情以不说为正说，非有言说也。	2. If I heard it, I would be the same as the insentient. The insentient take non-speaking as true speaking; it is not verbal speech.
三、我若闻即齐诸圣，而圣者之报化非真，亦非说法者，我今为子说，凡固不居，圣亦不可得。	3. If I heard it, I would be on the level of all the sages. But the sambhogakāya and nirmāṇakāya of the sages are not the true Buddha, nor are they the one who teaches the Dharma. I am now speaking to you: I do not abide in the ordinary, nor can the sacred be attained.
洞山师曰：“我为甚不闻？”	Master Dongshan said, “Why is it that I do not hear?”
岩亦竖起拂子问曰：“还闻否？”	Yunyan again raised his whisk and asked, “Do you hear?”
师曰：“不闻。”（犹自不惺惺）	Dongshan said, “I do not hear.” (He was still not awake.)

岩曰：“我说法，汝尚不闻，何况无情说法乎？”	Yunyan said, “When I expound the Dharma, you still do not hear it. How much less could you hear insentient things expounding the Dharma?”
师曰：“无情说法，该何典教？”	Dongshan said, “Which scripture or teaching speaks of insentient things expounding the Dharma?”
岩曰：“岂不见弥陀经云：‘水鸟树林悉是念佛念法。’”	Yunyan said, “Have you not seen the Amitābha Sūtra, which says: ‘The waters, birds, and forests all recollect the Buddha and recollect the Dharma’?”
师于此有省。（已迟八刻）乃述偈曰：“也大奇，也大奇，无情说法不思议；若将耳听终难会，眼处闻声方得知。”	Dongshan had an insight at this point. (He was already very late.) He then composed this verse: “How wondrous, how wondrous! Insentient things expounding the Dharma is inconceivable. If one listens with the ears, one will never understand; only when one hears sound at the place of seeing can one know.”
这无情无说之正说，非耳听可得，故曹山云：“不知是何章句，而闻者皆丧（丧生失命）也。”在座诸仁还识得在目前的纷扰尘境中存在着绝言说、断听闻的玄虚大道——浊中清吗?	This true speaking of the insentient and the speechless cannot be attained through hearing with the ears. Thus Caoshan said, “I do not know what passage or phrase it is, and all who hear it are lost [lose their lives].” Do you, gathered here, recognize within the chaotic realm of dust before you the mysterious and profound Way that transcends speech and cuts off hearing—the purity amid defilement?
无情说法也无甚难会。参究玄机到精微处，非言语所能表，只有心领神会，世间的事到微妙处，不也是“心有灵犀一点通”与“此时无言胜有言”吗？这就是“眼处闻声方得知”的注脚啊！	Insentient things expounding the Dharma is not so difficult to understand. When one investigates the profound principle to its most subtle point, it cannot be expressed in words; one can only comprehend it inwardly. Is it not also so with worldly matters at their most subtle: “Hearts have a single intuitive point through which they communicate,” and “At such a moment, silence surpasses speech”? This is the gloss on “only when one hears sound at the place of seeing can one know.”
百丈禅师尝曰：“一切语言，山河大地，一一转归自己始得。”雪窦将公案颂完，最后也转归自己，为人道：	Chan Master Baizhang once said, “All language, the rivers and mountains, and the great earth must each be turned back to oneself before it can be so.” After Xuedou completed his verse on the koan, he too finally turned it back to oneself, saying to people:
难难！拣择明白君自看！	Difficult, difficult! Choose and distinguish clearly—look for yourself!
庞婆云：“易、易、易，百草头上西来意！”本颂开头不也说：至道无难，言端语端。历代祖师直指见性的语句更不胜枚举，悟道不是很容易吗？为什么又说难呢？盖悟道不是徒托空言，须要与事相应。其间不无难处，兹略举十端如下：	Laywoman Pang said, “Easy, easy, easy—the meaning of the Patriarch’s coming from the West is atop every blade of grass!” Does not this verse also begin, “The supreme Way is not difficult; speech and words are both straightforward”? There are still more direct sayings by patriarchs of every age that point straight to seeing one’s nature. Is realizing the Way not very easy? Why, then, is it also called difficult? Because realizing the Way is not merely a matter of empty words; it must accord with actual circumstances. There are indeed difficulties involved. Let us briefly list ten of them below:
一、疑情难起，妄念难息。参禅不起疑情，即无开悟之日，应抱定一则透不过的话头，吐又吐不出，吞又吞不落，极力追究，直至行不知行，坐不知坐，方能相应。持咒念佛，须心念耳闻，极力追顶，才能化妄念于无形。	1. It is difficult to arouse a sense of doubt, and difficult to still deluded thoughts. If one investigates Chan without arousing a sense of doubt, there will be no day of awakening. One should firmly hold to a huatou that cannot be penetrated—one cannot spit it out or swallow it down—and investigate it with all one’s strength, until one does not know one is walking when walking or sitting when sitting. Only then can one accord with it. In mantra recitation and Buddha-recitation, one must let the mind recite and the ears hear, exerting oneself to the utmost without interruption; only then can deluded thoughts be dissolved imperceptibly.
二、大道即在目前，学人就是不识。古德云：只为亲切甚，转令荐得迟！非虚语也。	2. The great Way is right before us, yet students do not recognize it. An ancient worthy said, “Precisely because it is so intimate, it takes longer to recognize.” These are not empty words.
三、聪慧者，流于文字、口头，不务实修；老实者又多死于句下，此宗风所以不振也。	3. The clever tend to drift into written words and verbal talk, without attending to actual cultivation; the honest, meanwhile, often die beneath the words themselves. This is why the style of this school does not flourish.
四、真伪难辨。玄沙云：学道之人不识真，只为从来认识神；无量劫来生死本，痴人唤作本来人。在识神里用事而谓悟道，今人尤甚。	IV. Difficulty in distinguishing the genuine from the false. Xuan Sha said: “Students of the Way fail to recognize the true only because they have always taken the cognitive spirit for it. This is the root of birth and death throughout measureless kalpas; fools call it the Original Person.” To operate within the cognitive spirit and call it awakening to the Way is especially prevalent today.
五、死水不藏龙。学者往往因乐于安住定境，落入无记，坐在鬼窟里而不知。	V. Dead water does not harbor dragons. Students often delight in abiding in meditative appearances, fall into an indeterminate state, and sit in a ghostly cave without knowing it.

六、住着定境自以为得。学者于定中偶得一圣境，自以为得，守住不放而死于境下。如守住“乐”者，即不能出欲界；守“明”者，不出色界；守“空”者，不出空界等。	VI. Abiding in meditative appearances and taking oneself to have attained something. In samādhi, students may occasionally encounter a sacred realm and take themselves to have attained realization. They hold onto it and refuse to let go, dying beneath that state. Those who cling to “bliss” cannot leave the desire realm; those who cling to “luminosity” cannot leave the form realm; those who cling to “emptiness” cannot leave the formless realm; and so forth.
七、功夫与悟道混为一谈。众多学者不识功夫与悟道的区别，误将发了某种神通或气脉通畅了，以为悟道；反之，即非悟道。不知神通再大，功夫再好，不识真心，终有落处，生死不了，绝非悟道。	VII. Confusing practice with awakening to the Way. Many students do not understand the difference between practice and awakening to the Way. Mistakenly taking the development of some spiritual power or the free flow of the channels and energies as awakening to the Way, they regard its absence as proof that they have not awakened. They do not know that, however great one’s spiritual powers and however good one’s practice, if one does not recognize the true mind, one will ultimately have somewhere to fall and will not transcend birth and death. This is certainly not awakening to the Way.
八、骄躁难戒。学者于悟道前，多急于求成，失之在躁；悟道后，又因欣喜而失之在骄。躁则易折，骄则易狂，俱为学者之大忌，故亟宜戒除。但学人往往不自觉或护短而不之顾，故多流于始勤终惰或狂妄不羁，此岂非今日修道者多而证道者少症结之一欤?	VIII. Arrogance and impatience are difficult to overcome. Before awakening to the Way, students are often anxious for quick results and fail through impatience. After awakening, they may fail through arrogance because of their delight. Impatience easily leads to collapse, and arrogance easily leads to madness; both are grave taboos for students and must be urgently eliminated. Yet students often fail to notice them, or conceal their own shortcomings and pay them no heed. Thus, many begin diligently but end in laziness, or become wildly arrogant and unrestrained. Is this not one of the crucial reasons why there are many practitioners today but few who realize the Way?
九、保任精进，消除旧习难。要将多生历劫着相的旧习一下消光，确非易事。俗语云：“江山好改，习气难移。”如不时时觉照，护惜本真，勤于改造，实难有净尽之日。但学者往往得少为足，以为一悟便是，不事改造，非但无以进证后得智，且有堕入“悟后迷”之危险，可不慎哉？！	IX. It is difficult to safeguard realization diligently and eliminate old habits. To eradicate at once the old habitual tendencies of attachment to appearances, accumulated over many lives and kalpas, is certainly no easy matter. As the saying goes, “Mountains and rivers may readily change, but habitual tendencies are hard to alter.” Unless one is constantly aware and illuminating, cherishes one’s original genuineness, and diligently transforms oneself, it will truly be difficult to reach the day when they are completely purified. Yet students often become satisfied with little, thinking that a single awakening is sufficient and making no effort to transform themselves. Not only can they then make no further progress in differentiated wisdom, but they also risk falling into “delusion after awakening.” How can one fail to be cautious?
十、圆证无住难。众多学人往往以为悟得此能言会道、謦　掉臂的是自己天真佛，便已到家，如再用功，就是执法了。殊不知此只是始觉，不是本觉，尚须以之依于本觉，精勤修习，始成大觉。更有学人着于性体，住在证境上，不自觉的堕于圣域而不离窠臼，此皆不能圆证菩提之大咎也。	X. It is difficult to realize perfect non-abiding. Many students think that once they have awakened to the one that can speak, understand, clear its throat, and move its arms—the Buddha of their innate nature—they have already arrived home; to continue practicing would, they think, be attachment to dharmas. They do not realize that this is only initial awakening, not original awakening. They must still rely on it to realize original awakening, cultivating diligently until they attain great awakening. Others become attached to the essence of their nature and abide in the state of realization. Unknowingly, they fall into the realm of the sacred and do not leave their old rut behind. These are all grave faults that prevent the perfect realization of bodhi.
以上这些都是在修行过程中差之毫厘，失之千里的大难处，还有其他较为次要枝节的，就不一一再举了。以有这许多难处，所以雪窦说：“拣择明白君自看。	All these are major difficulties in the course of practice: a deviation by the smallest fraction can lead to an error of a thousand miles. There are other, relatively minor details that need not be listed one by one. Because there are so many such difficulties, Xuedou said: “Distinguish clearly and examine yourself.”
”叮嘱大家自行反省，看自己立在什么处：是在分别拣择某法、某人、某事，还是坐在明白里逞识神；是着在某种阴境上自以为得意，还是弄精魂搞神通玄奇；是骄傲自满，落于疯狂，还是堕在空、乐、明里作活计？……好彩须自看，不得颟顸[mān han]笼统。	He admonished everyone to reflect upon themselves and see where they stand: Are they discriminating and selecting among particular dharmas, people, and affairs, or are they sitting in their understanding and displaying the cognitive spirit? Are they attached to some state of the aggregates and complacently taking themselves to have attained something, or are they manipulating their vital essence and spirit, pursuing the marvels of spiritual powers? Are they arrogant and self-satisfied, falling into madness, or are they making their living in emptiness, bliss, and luminosity? ... One must examine oneself carefully and not be muddleheaded or vague.
请大家自己检点，有偏差迅速改正，以免入宝山空手回而虚度一生，则幸甚矣！	Please examine yourselves. If there is any deviation, correct it promptly, lest you enter a mountain of treasure only to return empty-handed and waste an entire lifetime. That would indeed be most fortunate!
附注：杂诗	Appendix: Miscellaneous Poems
唐代：庞蕴	Tang dynasty: Pang Yun

未识龙宫莫说珠，识珠言说与君殊。	Before knowing the dragon palace, do not speak of pearls; one who knows pearls speaks differently from you.
空拳只是婴儿信，岂得将来诳老夫。	An empty fist is merely what infants believe in; how could it be used to deceive an old man?
万法从心起，心生万法生。法生同日了，来去在虚行。	The myriad dharmas arise from mind; when mind arises, the myriad dharmas arise. When dharmas arise, they are ended in that very day; coming and going are but vain activity.
寄语修道人，空生慎勿生。如能达此理，不动出深坑。	I send these words to practitioners of the Way: when emptiness arises, take care not to give rise to it. If you can comprehend this principle, without stirring you will emerge from the deep pit.
极目观前境，寂寞无一人。回头看后底，影亦不随身。	Gazing to the farthest limit at what lies before me, I find not a single person in the solitude. Turning my head to look behind, not even a shadow follows my body.
神识苟能无挂碍，廓周法界等虚空。	If consciousness can be free of all hindrance, it will extend throughout the dharma realm, equal to empty space.
不假坐禅持戒律，超然解脱岂劳功。	Without relying on seated meditation or holding precepts, one is serenely liberated—why toil at practice?
日用事无别，惟吾自偶偕。头头非取舍，处处勿张乖。	The affairs of daily life are no different; I alone naturally accord with them. In every particular, there is neither grasping nor rejecting; nowhere should one contrive deviation.
朱紫谁为号，青山绝点埃。神通并妙用，运水及搬柴。	Who takes vermilion and purple as titles? Green mountains are utterly free of a speck of dust. Spiritual powers and wondrous functioning are nothing more than carrying water and hauling firewood.
十方同聚会，个个学无为。此是选佛场，心空及第归。	The ten directions gather together; each and every one studies non-contrivance. This is the site for selecting Buddhas; with mind empty, one returns having passed the examination.
焰水无鱼下底钩，觅鱼无处笑君愁。	Why cast a hook into mirage-water where there are no fish? You seek fish where none can be found, and I laugh at your sorrow.
可怜谷隐老禅伯，被唾如何见亦羞。	Poor old Chan Master Guyin—how could he see this and not be ashamed, having been spat upon?

【三】马祖尊候如何

(III) How Is the Venerable Mazu?

垂示云：一机一境、一言一句，且图有个入处，好肉上剜疮，成窠成窟。大用现前，不存轨则。且图知有向上事，盖天盖地，又摸索不着。恁么也得，不恁么也得，太廉纤生。恁么也不得，不恁么也不得，太孤危生。不涉二涂，如何即是？请试举看。	The introductory pointer says: With a single device and a single circumstance, a single word and a single phrase, one merely seeks an entryway—yet one cuts a sore into sound flesh, making a nest and a den. When great functioning appears before one, it preserves no rules. One merely seeks to know that there is a matter beyond, covering heaven and earth, yet one cannot get hold of it. To say that it is so is acceptable, and to say that it is not so is also acceptable—this is overly timid. To say that it is so is unacceptable, and to say that it is not so is also unacceptable—this is overly perilous and isolated. Without falling into either of these two paths, what is it? Please try to bring it forth and see.
【三】举：	[3] The Case:
马大师不安。【这汉漏逗不少。带累别人去也】	Great Master Ma was unwell. [This fellow reveals quite a bit. He drags others into it as well.]
院主问：“和尚近日尊候如何？”【四百四病一时发。三日后不送亡僧。是好手。仁义道中】	The monastery superintendent asked, “How has Your Reverence been recently?” [All four hundred and four illnesses break out at once. Do not send off a deceased monk until three days have passed. That is skillful indeed—within the way of benevolence and righteousness.]
大师云：“日面佛，月面佛。”【可杀新鲜。养子之缘】	The Great Master said, “Sun-faced Buddha, moon-faced Buddha.” [Exceptionally fresh indeed. The karmic affinity of rearing a son.]
祖师若不以本分事相见，如何得此道光辉？此个公案，若知落处，便独步丹霄。若不知落处，往往枯木岩前差路去在。若是本分人到这里，须是有“驱耕夫之牛、夺饥人之食”底手脚，方见马大师为人处。	If the patriarchs had not met people through the fundamental matter, how could the radiance of this Way have been attained? In this koan, if you know where the point lies, you will stride alone through the crimson heavens. If you do not know where it lies, you will often go astray before the cliff of dead trees.

	When a person of genuine capacity reaches this point, they must have the ability to “drive off the plowman’s ox and seize the hungry man’s food”; only then will they see how Great Master Ma guided people.
如今多有人道：“马大师接院主。”且喜没交涉。如今众中多错会，瞠眼云：“在这里：左眼是日面，右眼是月面。”有什□交涉？驴年未梦见在！只管蹉过古人事。	Nowadays many people say, “Great Master Ma was responding to the monastery superintendent.” Fortunately, that has nothing to do with it. Many in the assembly nowadays misunderstand it, stare wide-eyed, and say, “Here it is: the left eye is the sun-faced Buddha, and the right eye is the moon-faced Buddha.” What connection does that have with it? They would not have dreamed of it even in a donkey year! They simply keep missing what the ancients were doing.
只如马大师如此道，意在什么处？有底云：“点平胃散一盏来。”有什么巴鼻！到这里，作么生得平稳去？所以道：“向上一路，千圣不传。学者劳形，如猿捉影。”只这日面佛月面佛，极是难见。雪窦到此，亦是难颂。却为他见得透，而尽平生工夫指注他。诸人要见雪窦么？看取下文：	Now, when Great Master Ma spoke in this way, where was his intent? Some say, “Bring a bowl of Pingwei Powder.” What handle is there in that? At this point, how can one proceed securely? Therefore it is said: “The road beyond is not transmitted by a thousand sages. Students wear out their bodies like monkeys grasping at reflections.” This very phrase, “sun-faced Buddha, moon-faced Buddha,” is exceedingly difficult to see. Even Xuedou found it difficult to versify. Yet because he saw through it completely, he devoted the work of his whole life to commenting on it. Do you all wish to see Xuedou? Look at the following passage:
日面佛，月面佛，【开口见胆。如两面镜相照，于中无影像。】	Sun-faced Buddha, moon-faced Buddha. [When he opens his mouth, his very heart is revealed. Like two mirrors facing one another, with no image between them.]
五帝三皇是何物！【太高生。莫谩他好。可贵可贱。】	What are the Five Emperors and Three Sovereigns! [Far too lofty. Do not slight him for being fine. He may be valued or despised.]
二十年来曾苦辛，【自是尔落草，不干山僧事。哑子吃苦瓜。】	For twenty years I have endured hardship. [It was you yourself who fell among the weeds; it has nothing to do with this mountain monk. Like a mute person eating bitter melon.]
为君几下苍龙窟。【何消恁么。莫错用心好。也莫道无奇特。】	For your sake, I have entered the blue dragon’s cave several times. [Why need it be so? Take care not to misdirect your mind. Nor should you say that there is nothing extraordinary.]
屈！【愁杀人！愁人莫向愁人说。】	How unjust! [It grieves one to death! A grieving person should not speak of grief to another grieving person.]
堪述。【向阿谁说？说与愁人愁杀人。】	It can be told. [To whom can it be told? Tell it to a grieving person, and grief will kill them.]
明眼衲僧莫轻忽。【更须子细。咄！倒退三千。】	Clear-eyed patch-robed monks, do not take this lightly. [You must be all the more careful. Ha! You have retreated three thousand miles.]
神宗在位时，自谓此颂讽国，所以不肯入藏。雪窦先拈云：日面佛，月面佛。一拈了，却云：五帝三皇是何物！且道，他意作么生？适来已说了也：直下注他。所以道：垂钩四海，只钓狞龙。只此一句已了。	During the reign of Emperor Shenzong, he himself claimed that this verse satirized the state, and therefore refused to have it included in the canon. Xuedou first cited: “Sun-faced Buddha, moon-faced Buddha.” Having cited it, he then said, “What are the Five Emperors and Three Sovereigns!” Tell me, what was his intent? It has just been stated directly: he commented on it head-on. Therefore it is said, “Casting a hook across the four seas, one catches only fierce dragons.” This one line alone has settled it.
后面雪窦自颂他平生所以用心参寻：二十年来曾苦辛，为君几下苍龙窟。似个什么？一似人入苍龙窟里取珠相似。后来打破漆桶，将谓多少奇特，元来只消得个“五帝三皇是何物”。	Afterward, Xuedou himself versified why he had devoted his life to inquiry: “For twenty years I have endured hardship; for your sake, I have entered the blue dragon’s cave several times.” What is this like? It is just like someone entering a blue dragon’s cave to retrieve a pearl. Later, he shattered the lacquer bucket. He had thought there would be something extraordinarily marvelous, but it turned out that all that was needed was: “What are the Five Emperors and Three Sovereigns!”
且道，雪窦语落在什□处？须是自家退步看，方始见得他落处。	Tell me, where do Xuedou’s words land? You must step back and look for yourself; only then will you see where they land.
岂不见：兴阳剖侍者答远录公问：“娑竭出海乾坤震，觌面相呈事若何？”剖云：“金翅鸟王当宇宙，个中谁是出头人！”远云：“忽遇出头，又作么生？”剖云：“似鹘捉鸠君不信，髑髅前验始知真。	Have you not seen this? Attendant Pou of Xingyang answered Yuanlu Gong’s question: “When Sāgara emerges from the sea, heaven and earth quake. When it is presented face to face, what is the matter?” Pou said, “When the king of garuḍas rules the universe, who within it can hold up his head?” Yuan said, “If one who holds up his head is suddenly encountered, then what?” Pou said, “Like a falcon seizing a dove—you do not believe it; only when tested before a skull will you know it is true.”
”远云：“恁么则屈节当胸，退身三步。”剖云：“须弥座下乌龟子，莫待重遭点额回。”所以，三皇五帝亦是何物！人多不见雪窦意，只管道讽国。若恁么会，只	Yuan said, “In that case, bend low at the breast and retreat three steps.” Pou said, “You little turtle beneath Mount Sumeru’s seat, do not wait until you are

是情见。此乃【禅月】题《公子行》云：	branded on the forehead and sent back again.” Thus, what indeed are the Three Sovereigns and Five Emperors! Many people fail to see Xuedou’s intent and keep saying that it satirizes the state. To understand it thus is merely a view born of emotion. This is what Chanyue wrote in his “Song of the Young Nobleman”:
锦衣鲜华手擎鹘，闲行气貌多轻忽。	In splendid brocade, a goshawk held in hand, he strolls idly, his bearing full of disdain.
稼穑艰难总不知。五帝三皇是何物。	He knows nothing at all of the hardships of tilling and harvesting. What are the Five Emperors and Three Sovereigns?
雪窦道：屈！堪述。明眼衲僧莫轻忽。多少人向苍龙窟里作活计。直饶是顶门具眼、肘后有符，明眼衲僧，照破四天下，到这里也莫轻忽。须是子细始得。u 元音老人讲述	Xuedou said: “How unjust! It can be told. Clear-eyed patch-robed monks, do not take this lightly.” How many people make their living in the blue dragon’s cave! Even if you have an eye upon the crown of your head and a talisman behind your elbow, even if you are a clear-eyed patch-robed monk whose illumination penetrates the four continents, when you reach this point, do not take it lightly. You must be careful indeed. —Lectures by Master Yuanyin
第三则 日面佛月面佛	Case Three: Sun-Faced Buddha, Moon-Faced Buddha
教是佛口，禅是佛心。禅宗是佛法的正宗，是源自本师释迦牟尼佛的一脉真传。当年灵山会上，释迦文佛拈花，迦叶尊者微笑，佛说：“吾有正法眼藏，涅　妙心，实相无相，微妙法门，不立文字，教外别传，付嘱摩诃迦叶。	The teachings are the Buddha’s mouth; Chan is the Buddha’s mind. The Chan school is the authentic tradition of Buddhadharma, a direct transmission originating with our fundamental teacher, Śākyamuni Buddha. At the assembly on Vulture Peak, Śākyamuni Buddha held up a flower, and Venerable Kāśyapa smiled. The Buddha said: “I possess the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa, the true form of the formless, and the subtle Dharma gate. It is not established in words and letters, but is a special transmission outside the teachings. I entrust it to Mahākāśyapa.”
”故迦叶尊者为第一代祖。以后辗转相传，至菩提达摩尊者为第二十八代祖。此为“西天四七”（盖四七二十八也）。时值我国文明大著，善根成就，解脱缘熟，故感达摩祖师渡海西来，为东土初祖。	Therefore, Venerable Kāśyapa became the first patriarch. The transmission then passed successively down to Venerable Bodhidharma, the twenty-eighth patriarch. This is known as the “four sevens of the Western Heaven” (for four times seven is twenty-eight). At that time, civilization in our country was flourishing, people’s wholesome roots had matured, and the conditions for liberation were ripe. Thus Bodhidharma was moved to cross the seas from the West and become the first patriarch in China.
先见梁武帝（见前文“圣谛第一义”），帝不契，遂渡江至魏，面壁九年，遇神光大师，传为第二代祖。以后辗转相传，至惠能大师为第六代祖。此为“东土二三”（二三得六）。六祖以后，便分灯而传，主要有两大支：一支是青原行思，一支是南岳怀让。本公案中的“马大师”就是南岳怀让禅师的嗣法弟子。	He first met Emperor Wu of Liang (see the earlier discussion, “The First Principle of the Sacred Truths”). The emperor did not resonate with him, so Bodhidharma crossed the river into Wei. After facing a wall for nine years, he encountered Master Shenguang and transmitted the Dharma to him as the second patriarch. The transmission then continued successively until Master Huineng became the sixth patriarch. This is called the “two threes of the Eastern Land” (for two times three is six). After the Sixth Patriarch, the lamp was divided and passed on, chiefly through two great branches: one through Qingyuan Xingsi and the other through Nanyue Huairang. The “Great Master Ma” in this koan was a Dharma heir of Chan Master Nanyue Huairang.
江西马祖道一禅师俗姓马，世称“马大师”，他早年修行非常用功，只管打坐。怀让禅师知他是法器，问他坐禅图什么？他说：图作佛。	Chan Master Mazu Daoyi of Jiangxi, whose lay surname was Ma and who was commonly called “Great Master Ma,” practiced with great diligence in his early years, continually sitting in meditation. Chan Master Huairang recognized that he was a vessel for the Dharma and asked him, “What do you seek by sitting in meditation?” He replied, “I seek to become a Buddha.”
怀让禅师就拿一块砖头在他坐禅的地方磨，嚓啦！嚓啦！那噪音使马祖不耐烦，干扰得他打不成座。马祖起坐问：你磨砖作什么？怀让禅师答：我要把它磨成镜子。	Chan Master Huairang then took a brick and began grinding it where Mazu was meditating. Scrape! Scrape! The noise made Mazu impatient and disturbed his meditation. Mazu rose from his seat and asked, “What are you grinding that brick for?” Chan Master Huairang replied, “I want to grind it into a mirror.”
马祖说：砖头能磨成镜子么？怀让禅师就等他这句话，立即借机反问：磨砖既不能成镜，坐禅怎么能成佛呢？这一问非同小可，直下震醒了马祖的迷梦！修行成道单靠打坐是不行的，打坐用功消除妄想，还要在各种境界中锻炼磨净习气。	Mazu said, “Can a brick be ground into a mirror?” Chan Master Huairang had been waiting for just this question and immediately used the occasion to ask in return, “Since grinding a brick cannot make a mirror, how can sitting in meditation make a Buddha?” This question was no small matter; it instantly jolted Mazu awake from his deluded dream. One cannot practice and realize the Way by sitting meditation alone. Sitting meditation is a practice for eliminating deluded thoughts, but one must also temper oneself amid all kinds of circumstances and polish away habitual tendencies.
单靠打坐是除不尽习气的，一定要在种种顺的逆的境界中磨炼，习气才可以除尽。	Habitual tendencies cannot be entirely eliminated by sitting meditation alone. One must temper oneself in all kinds of favorable and adverse circumstances; only then can they be completely eliminated.

而且单靠打坐，把心坐死，入灭尽定，非但不能成佛，落入土、木、金、石倒有份在！马祖根性大利，言下知非，就向怀让禅师请教：那怎样做才对呢？怀让禅师是大手笔的宗师，启发学人有非常的手段，就反问马祖：如牛驾车，车若不行，打车对，还是打牛对？	Moreover, if one relies only on sitting meditation, one may make the mind dead and enter the cessation samādhi. Not only will one then fail to become a Buddha, one will instead be fit to become earth, wood, metal, or stone! Mazu had exceptionally sharp faculties. At these words, he immediately recognized his error and asked Chan Master Huairang, “Then what should I do?” Chan Master Huairang was a great master with extraordinary methods for awakening students, so he asked Mazu in return, “When an ox pulls a cart and the cart does not move, should one strike the cart or strike the ox?”
怀让禅师意在何处？为什么这么问呢？车，比喻身体；牛，比喻佛性。你要修行成佛就必须证到佛性。把身体拘在那里不动，就是打车。心性才是牛，心动身体才会动，要修心才对。（有人插话：哦！要打牛才对。	What was Chan Master Huairang driving at? Why did he ask this? The cart represents the body; the ox represents Buddha-nature. To practice and become a Buddha, you must realize Buddha-nature. Confining the body in one place without movement is like striking the cart. Mind-nature is the ox: when the mind moves, the body moves. It is the mind that must be cultivated. (Someone interjected, “Oh! Then one should strike the ox.”
）哈哈，你答打牛也不对！有牛可打，就落到一边了。前则公案讲的“髑髅识尽喜何立？枯木龙吟销未干。”，你还没有明白呀。	) Ha ha! It is not right to answer that one should strike the ox either. If there is an ox to strike, you have fallen to one side. Have you still not understood the line from the preceding koan: “When the skull-consciousness is exhausted, what joy can remain? The dragon’s cry in the dead tree has not yet faded away.”
（有人问：那怎么答才行？老人说：怎么问的？那人问：打车还是打牛？老人厉声喝道：打你！）有一个“牧牛图颂”，图文并茂，讲的就是修行保任的过程。找到牛之后（比喻见性之后），这牛的性子还很野（比喻习气尚重），还要拉紧缰绳，高举鞭子看好它（比喻除习气保任的过程），到最后人也没有，牛也没有，才算真正了手。	(Someone asked, “Then what answer would be right?” The old master said, “How was the question asked?” The person asked, “Strike the cart or strike the ox?” The old master gave a sharp shout: “Strike you!”) There is a set of “Oxherding Pictures and Verses,” illustrated with pictures and text, which explains the process of cultivating and safeguarding realization. After finding the ox (which symbolizes seeing one’s true nature), the ox is still wild in temperament (symbolizing that habitual tendencies remain heavy). One must still hold the reins tight, raise the whip high, and watch over it carefully (symbolizing the process of eliminating habitual tendencies and safeguarding realization). Only when, in the end, there is neither person nor ox can it be said that the work is truly complete.
马祖经怀让禅师的启发开示，言下大悟，心意超然。从此跟随怀让禅师，随侍左右达九年之久，深得心印。后出世说法度众，法席大盛，座下出八十余位善知识，遍布各地。	Through Chan Master Huairang’s guidance and instruction, Mazu attained great awakening at Huairang’s very words, and his mind became free and transcendent. Thereafter he followed Chan Master Huairang and attended him closely for as long as nine years, deeply receiving the mind-seal. Later he emerged to teach the Dharma and liberate beings. His Dharma assembly flourished greatly, and more than eighty enlightened teachers emerged among his disciples and spread throughout the land.
早在怀让禅师跟随六祖之时，六祖就告诉怀让：“西方般若多罗（达摩祖师的师父，西天第二十七代祖）谶汝足下出一马驹，踏杀天下人。”踏杀天下人，就是说培育出很多很多大善知识，教化天下。本公案中的“马大师”就是这位马祖禅师。	Long before this, when Huairang was following the Sixth Patriarch, the Sixth Patriarch told him: “Prajñātāra of the West [Bodhidharma’s teacher and the twenty-seventh patriarch of India] prophesied that a colt would emerge from beneath your feet and trample people throughout the land to death.” To “trample people throughout the land to death” means to cultivate a great many excellent Dharma teachers who would teach and transform all under heaven. The “Great Master Ma” in this koan is this very Chan Master Mazu.
马大师不安。	Great Master Ma was unwell.
不安，就是生病了。诸位可能感到奇怪，像马祖这样了不起的大祖师，已经开悟成道了，怎么还会生病呢？其实，病都是夙障，是过去世久已造下的业，每个人或多或少都免不了要造点业。	Being unwell means being ill. You may find it strange that such a great patriarch as Mazu, who had already awakened and realized the Way, could still become ill. In fact, illnesses are all karmic hindrances carried over from the past—karma created long ago in previous lives. Everyone, to a greater or lesser extent, inevitably creates some karma.
所以，纵是开悟的大祖师，也免不了要生点病。但是，开悟了，犹如大梦醒来，过去现在所作所为皆如梦幻，了不可得，即使身患重病，因心空不作病见故，亦不为病所苦。	Therefore, even great patriarchs who have awakened cannot avoid becoming ill from time to time. But after awakening, it is as though one has awakened from a great dream: all that was done in the past and present is like a dream or illusion, wholly unobtainable. Even when the body suffers serious illness, because the mind is empty and does not regard it as illness, one is not afflicted by the illness.
假设我们身体有了病，不要时时刻刻想着病，不为病所苦，业障即当下瓦解冰消。假如你时刻记着病，那就痛苦了，难过死了！开悟成道的人不把病摆在心上，你看着他病了，他自己可跟没病一样。	Suppose our body becomes ill. Do not think of the illness at every moment, and do not suffer on account of it; then karmic obstacles will dissolve at once, like ice melting away. But if you keep thinking of the illness every moment, you will suffer terribly and feel miserable to death! Those who have awakened and realized the Way do not take illness to heart. You may see that they are ill, yet they themselves are as though they were not ill at all.

宋朝的慈明禅师晚年中了风，嘴都歪了。他的侍者急得跺脚：这可怎么办？你平生呵佛骂祖，现在报应了不是？禅师说：不要发愁，我给你弄正它就是了。说着用手一推，嘴就正了，跟没病一样。业障到祖师身上，如热汤销冰。	In his later years, Chan Master Ciming of the Song dynasty suffered a stroke, and his mouth became crooked. His attendant anxiously stamped his feet: “What are we to do? All your life you have scolded Buddhas and cursed patriarchs; now retribution has come, has it not?” The Chan master said, “Do not worry. I will straighten it for you.” As he spoke, he pushed it with his hand, and his mouth became straight, as though he had never been ill. When karmic obstacles reach a patriarch, they melt away like ice in hot soup.
业障好比债务，在祖师那里，要还就还，要不还就不还，还也不作还想，不还也不作不还想。马祖是大祖师，别人看他生病了，他自己并不作病想，没什么痛苦，没什么不安。	Karmic obstacles are like debts. For a patriarch, if they must be repaid, they are repaid; if they need not be repaid, they are not repaid. Even when repaying them, he does not conceive of repaying; even when not repaying them, he does not conceive of not repaying. Mazu was a great patriarch. Others saw that he was ill, but he himself did not conceive of illness; he felt no particular suffering and no unease.
院主问：“和尚近日尊候如何？”	The temple administrator asked, “Venerable Monk, how have you been recently?”
院主，就是寺院里的当家师。和尚，是梵文的音译，中文意思是亲教师，就是最亲最尊的老师。当家师来慰问马祖：您近来身体怎么样啊?	The temple administrator is the monastic who manages the affairs of a monastery. Heshang is a transliteration from Sanskrit; in Chinese it means a personal preceptor, one’s closest and most venerable teacher. The administrator came to inquire after Mazu: “How has your health been recently?”
大师云：“日面佛，月面佛。”	The master said, “Sun-Faced Buddha, Moon-Faced Buddha.”
日面指白天，月面指晚上。白天晚上都是佛，就是说白天晚上都一样。没病是这样，有病是这样，有病没病都一样。	Sun-faced refers to daytime, and moon-faced to nighttime. Both day and night are Buddha; that is, daytime and nighttime are the same. Being well is like this, and being ill is like this; illness and health are both the same.
佛者，觉也。须觉破一切事物，皆如梦幻泡影，了不可得。觉有照意，要时时用心观照，不可疏忽。我们平时说话、走路、工作，都是佛性的作用。须用功绵密，观照保护它。不能逐境生心，有所住着。	Buddha means awakening. One must awaken to the fact that all things are like dreams, illusions, bubbles, and shadows—entirely unobtainable. Awakening carries the sense of illumination; one must continually contemplate with care and not be negligent. When we speak, walk, and work in everyday life, all are functions of buddha-nature. One must practice continuously and closely, contemplating and safeguarding it. One must not give rise to mind in response to circumstances or abide in anything.
须健康不作健康想，生病不作生病想，穿衣不作穿衣想，吃饭不作吃饭想，如此绵密用功，心里放教空空净净、坦坦荡荡地，还怕不能成道吗？修净土的人一天要念数万佛号，心系阿弥陀佛，无暇生起妄想；参禅的人贵在起疑情	When healthy, do not conceive of health; when ill, do not conceive of illness; when dressing, do not conceive of dressing; when eating, do not conceive of eating. If you practice so continuously and closely, leaving the mind utterly empty, pure, open, and at ease, need you fear that you will not realize the Way? Those who practice Pure Land recite the Buddha’s name tens of thousands of times each day, keeping their minds on Amitābha Buddha and leaving no time for deluded thoughts to arise. For Chan practitioners, what matters is arousing a sense of doubt;
，疑情一起，妄想自然不生；我们修心中心法的座上咒语不停，座下绵密观照，左右照顾着这个心，不令外驰，故皆有所证入。禅、密、净都是佛说的法，归元无二路，方便有多门，证到都是一样的。不能说这个法好，那个法不好。门户之见，分河饮水，害人害己呀！应该“日面佛，月面佛”才对。	once the sense of doubt arises, deluded thoughts naturally do not arise. For us who cultivate the Heart-of-Heart Dharma, the mantra continues without interruption during meditation sessions, and off the cushion we maintain continuous and seamless contemplation, attending to this mind on all sides and not allowing it to race outward. Thus, all attain realization. Chan, Esoteric Buddhism, and Pure Land are all teachings spoken by the Buddha. In returning to the source, there are not two paths; skillful means have many gates, but realization is the same. One must not say that this teaching is good and that teaching is not. Sectarian views, like drawing a river apart to drink from it, harm both others and oneself! One should be “Sun-Faced Buddha, Moon-Faced Buddha.”
这个公案就这么简单。下面是圆悟勤禅师对这个公案的评论：	This koan is just that simple. Below is Chan Master Yuanwu Keqin’s commentary on this koan:
祖师若不以本分事相见，如何得此道光辉?	If the patriarch had not met him through the fundamental matter, how could this Way have such radiance?
祖师，就是马大师。本分事，就是时时不离自性。以本色、自在、随顺、自然的真心相见，也就是时时刻刻以“明心见性”提示学人。	The patriarch refers to Master Mazu. The fundamental matter means never departing from one’s self-nature at any time. To meet others with one’s true mind—authentic, at ease, accommodating, and natural—is to point students at every moment toward “realizing the mind and seeing one’s true nature.”
假如时时刻刻以“相”提示学人，时时刻刻着神通，引人入邪道，那怎么能得“此道光辉”呢？怎么能“日面佛，月面佛”而不被病魔压倒呢？我们修道，也应当如此，时时刻刻以本分事相见，不要着境、着相、着神通。	If one constantly guided students by means of appearances, constantly clung to spiritual powers, and led people onto deviant paths, how could this Way have such radiance? How could one be “Sun-Faced Buddha, Moon-Faced

	Buddha" and not be crushed by the demon of illness? We who cultivate the Way should likewise meet others at every moment through the fundamental matter, without clinging to circumstances, appearances, or spiritual powers.
要从两头考察自己，看功夫是否有所增进：一头是烦恼时，一头是喜欢时。	Examine yourself from two sides to see whether your practice has advanced: when afflictions arise, and when joyful things occur.
烦恼来了，心里很痛苦，念佛的人能不忘佛号吗？参禅的人能提起话头吗？我们修心密的人还能如法打坐、绵密观照吗？高兴事来了，升官发财、被人称赞、受人尊重，喜欢得不得了，一下子想不起佛号了，提不起话头了，忘掉打坐、观照了，为境所转，何能成道？修行应该八风不动才对。	When afflictions arise and the mind suffers deeply, can those who recite the Buddha's name refrain from forgetting it? Can Chan practitioners raise the huatou? Can we who practice heart esotericism still sit in meditation according to the Dharma and maintain continuous and seamless contemplation? When joyful things occur—promotion, wealth, praise, and respect from others—one becomes exceedingly delighted, suddenly cannot recall the Buddha's name, cannot raise the huatou, and forgets meditation and contemplation. If one is turned by circumstances, how can one realize the Way? In practice, one should remain unmoved by the eight worldly winds.
八风当中，四个是顺境，四个是逆境，逆境粗，顺境细，粗的还容易觉察，细的就不易应付了。诸位应从这两头考察自己，“日面佛，月面佛”，高兴是佛，烦恼也是佛。有没有功夫就从这里看。	Of the eight worldly winds, four are favorable circumstances and four are adverse circumstances. Adverse circumstances are coarse, while favorable circumstances are subtle. The coarse are still easy to detect, but the subtle are not easy to handle. All of you should examine yourselves from these two sides: "Sun-Faced Buddha, Moon-Faced Buddha." Joy is Buddha, and affliction is also Buddha. Whether one has genuine practice is seen precisely here.
此个公案，若知落处便独步丹霄。若不知落处，往往枯木岩前差路去在。	If, in this koan, one knows where it comes down, one will walk alone in the radiant sky. If one does not know where it comes down, one will often take a wrong road before the cliff of dead wood.
“知落处”就是知道马祖说“日面佛，月面佛”的含义。丹霄就是明朗、绚丽的天空，比喻心地光明。	"Knowing where it comes down" means understanding what Mazu meant by "Sun-Faced Buddha, Moon-Faced Buddha." The radiant sky is the bright and splendid heavens, a metaphor for the luminosity of the mind-ground.
独步丹霄，就像在彩虹一样绚丽的天上独步空行，没有妄想执着；心量犹如虚空，顺也不可得，逆也不可得，健康也不可得，生病也不可得，舒服也不可得，痛苦也不可得，如此潇洒自如，即所谓“断除烦恼，得大自在”也，欲	To walk alone in the radiant sky is like walking freely through a sky as splendid as a rainbow, without deluded thoughts or attachments. The mind-capacity is like empty space: favorable circumstances cannot be grasped, adverse circumstances cannot be grasped, health cannot be grasped, illness cannot be grasped, comfort cannot be grasped, and suffering cannot be grasped. To be so untrammeled and at ease is what is meant by "eliminating afflictions and attaining great freedom." Could one possibly fail to walk alone in the radiant sky?
不“独步丹霄”可得乎！若不知落处，假如不能领会“日面佛，月面佛”的含义，往往就坐成“枯木禅”了，那是一条叉路，修死定，若不知回头，最后会变成土木金石的。	If one does not know where it comes down—if one cannot comprehend the meaning of "Sun-Faced Buddha, Moon-Faced Buddha"—one will often end up sitting in "dead-wood Chan." That is a side path: cultivating dead samādhi. If one does not know to turn back, one will ultimately become like earth, wood, metal, or stone.
若是本分人到这里，须是有“驱耕夫之牛，夺饥人之食”的手脚，方见马大师为人处。	When a person of true capacity reaches this point, they must possess the means to "drive away the plowman's ox and snatch the hungry man's food." Only then can one see how Master Mazu guided people.
耕夫就是种地的农民。过去农民用牛耕地，若把他的牛驱赶走，他就没法耕地了。饥人，肚子饿，他正要吃饭，若把他的食物夺走，他就吃不成了。	A plowman is a farmer who tills the fields. In the past, farmers used oxen to plow; if one drove away his ox, he could no longer till the land. A hungry person is about to eat when his stomach is empty; if one snatched away his food, he could not eat.
手脚就是手段，这是什么样的手段呢？这就是禅宗的“恶辣钳锤”，所谓“杀人刀、活人剑”里的杀人刀。用这种手段，叫你死透了再活。就是把你所有的妄念、所有的凡情统统去掉，去得一丝不剩，要死透，不死透复苏不了。	"Means" refers to a method. What kind of method is this? It is the Chan school's "fierce tongs and hammer," the killing sword in the phrase "the sword that kills and the sword that gives life." By this means, you are made to die completely and then come alive again. It means removing all your deluded thoughts and all ordinary emotional attachments, removing them without a single thread remaining. You must die completely; unless you die completely, you cannot revive.
若未死透便轻许复苏，即轻率地印证学人证道，结果必是“半青半黄”，这叫“药水汞”，不是真金，遇火即飞，遇境即倒，何能敌得生死！我们修心中心法，到根尘脱落的时候，身、心爆裂，如天塌地崩！不要怕，这是修法的力量。	If, before one has died completely, one is lightly permitted to revive—that is, if one carelessly confirms that a student has realized the Way—the result will surely be "half green and half yellow." This is called "medicinal mercury"; it is not true gold. When it encounters fire, it vanishes; when it encounters circumstances, it collapses. How could it withstand birth and death? When we cultivate the Heart-of-Heart Dharma and the sense faculties and their objects fall away, body and mind burst apart as though heaven were collapsing and earth were breaking open. Do not be afraid; this is the power of the practice.

一怕就退回来，死不透，身、心、世界化不空，就不能见性了。谚云：“不是一番寒澈骨，怎得梅花扑鼻香？”我们经过这一番刻苦用功，大死大活后，到圆寂的时候，就安然自在了。	The moment one is afraid, one retreats. One has not died through completely; body, mind, and world do not dissolve into emptiness, and one cannot see one’s true nature. As the proverb says, “Without a bone-chilling cold spell, how can plum blossoms send forth such fragrance?” After undergoing this period of arduous practice, after a great death and great revival, one will be peaceful and at ease at the time of parinirvāṇa.
如果现在不肯做功夫，到死时就会痛苦难过。而且作不得主，便又六道轮回去了。奉劝各位，好好用功，手痛腿痛忍耐一下，功不唐捐，将来就会大自在、大安乐、大逍遥。	If you are unwilling to practice now, you will suffer miserably when death comes. Moreover, you will be unable to be your own master and will return to the cycle of rebirth in the six realms. I urge all of you to practice diligently. Endure a little pain in your hands and legs; your efforts will not be in vain. In the future, you will attain great freedom, great peace and joy, and great ease.
如今多有人道：“马大师接院主”，且喜没交涉。	Nowadays, many people say, “Master Mazu received the temple administrator,” and fortunately this has nothing to do with the matter.
接，是接引的意思。如今有许多人这样说：马大师讲“日面佛月面佛”是接引院主成道的，这都是胡揣摩，无端生出许多道理来，全都是妄想。禅之所以为禅，是本色自在，随顺自然，一丝不挂，一尘不染的。	“Receive” means to guide. Nowadays many people say that when Master Mazu spoke of “Sun-Faced Buddha, Moon-Faced Buddha,” he was guiding the temple administrator to realize the Way. This is all wild speculation, needlessly producing many theories; it is all deluded thought. Chan is Chan because it is authentic and at ease, accommodating and natural, utterly bare and unstained by a single speck of dust.
有个法在，有个接引，或有个佛成，都不相干。这样的“聪明”人还是少知道点道理好，道理越多越误事。昨天，瑞安的几位居士找我谈禅，我问他们参什么话头，他们一个也没参话头，都在研究禅宗义理。	Whether there is a dharma, an act of guidance, or a Buddha to be attained, none of it is relevant. Such “clever” people would do better to know fewer theories; the more theories they know, the more they obstruct matters. Yesterday several lay practitioners from Rui’an came to speak with me about Chan. I asked them what huatou they investigated. Not one of them investigated a huatou; they were all studying the doctrinal principles of the Chan school.
研究文字义理有什么用？都是打妄想。还是提起个话头来参究，隔断妄想，倒容易成就。修净土也一样，要不打妄想，专心念佛。	What use is there in studying written words and doctrinal principles? It is all deluded thinking. It is better to raise a huatou and investigate it, cutting off deluded thoughts; then attainment is easier. Pure Land practice is the same: do not indulge in deluded thoughts, but recite the Buddha’s name with single-minded attention.
有个“聪明”人破念佛，他说：比如儿子一直喊“妈妈、妈妈”，母亲心里不烦吗？你整天念“阿弥陀佛、阿弥陀佛”，阿弥陀佛不也烦死了吗？说这话的人好像很聪明，很懂道理，其实这不是真聪明，全是妄想。	There was a “clever” person who criticized Buddha-recitation. He said, “For example, if a son kept calling, ‘Mother, Mother,’ would his mother not become annoyed? You recite ‘Amitābha Buddha, Amitābha Buddha’ all day long—would Amitābha Buddha not be annoyed to death as well?” The person who says this seems very clever and to understand doctrine well, but this is not true cleverness; it is entirely deluded thought.
一、他不知道，佛与凡夫不同，佛是无心相应，哪有烦恼？二、他不知道念佛的落处，念佛不是喊阿弥陀佛，而是仗佛号洗心革面，密密转移妄念，令心空净，心即是土，土即是心，随其心净，即佛土净。日久功深，必得生极乐净土，亲见阿弥陀佛。“聪明”人讲些似是而非的道理有什么用？还不如老公公、老婆婆一心念佛的好。	First, he does not know that Buddhas differ from ordinary beings: Buddhas accord with no-mind, so how could they have afflictions? Second, he does not know where Buddha-recitation comes down. Buddha-recitation is not calling out “Amitābha Buddha”; it relies on the Buddha’s name to cleanse and transform the mind, subtly shifting deluded thoughts so that the mind becomes empty and pure. Mind itself is the land, and the land itself is mind; as one’s mind is purified, so the Buddha-land is purified. When time has passed and one’s practice has deepened, one will surely be reborn in the Pure Land of Ultimate Bliss and personally see Amitābha Buddha. What use is there in the “clever” person’s plausible but erroneous theories? They are inferior to the single-minded Buddha-recitation of old men and old women.
所以圆悟勤禅师说“且喜没交涉”。没交涉，就是扯不上关系、毫不相干。	Therefore Chan Master Yuanwu Keqin said, “Fortunately, it has nothing to do with the matter.” “Having nothing to do with the matter” means that it cannot be connected with it and is entirely irrelevant.
如今众中多错会，瞠眼云：“在这里！左眼是日面，右眼是月面”，有什么交涉？驴年未梦见在！只管蹉过古人事。	Nowadays many in the assembly misunderstand it, opening their eyes wide and saying, “It is here! The left eye is the Sun-Faced Buddha, and the right eye is the Moon-Faced Buddha.” What does this have to do with the matter? Even in a donkey year, they would not dream of it! They merely let the affair of the ancients slip past them.
众，指学禅的大众。错会，就是错误理解。他们瞪瞪眼睛说：禅就在这里啊，“日面佛”是左眼，“月面佛”是右眼。	The assembly refers to the community of Chan practitioners. To misunderstand means to understand incorrectly. They open their eyes wide and say, “Chan is right here! The ‘Sun-Faced Buddha’ is the left eye, and the ‘Moon-Faced Buddha’ is the right eye.”
这全是错误理解，胡说八道！看来不但是现在，从古就有这样的人，不去真参实究，参禅不起疑情，不用功，尽打妄想、说道理。所以圆悟勤禅师说：“有什么交	This is all mistaken understanding and utter nonsense! It seems that not only now, but since ancient times, there have been such people: they do not truly

涉？驴年未梦见在！只管蹉过古人事。	investigate, do not arouse a sense of doubt in Chan practice, do not apply themselves, and merely indulge in deluded thoughts and talk about theories. Therefore Chan Master Yuanwu Keqin said, “What does this have to do with the matter? Even in a donkey year, they would not dream of it! They merely let the affair of the ancients slip past them.”
”蹉过古人事，是指落入意识分别，错过了藉古人因缘而自己悟道的机会。说到这里，不免有人要问：“禅不是在日常动用中吗？一切作用，皆是佛性的妙用呀！怎么说不是呢？”是的，一切日用，都是佛性的作用。但是不能认作他、住着他，一有所住便成窠臼，就不是了。	“Missing the affair of the ancients” means falling into conceptual discrimination and missing the opportunity to awaken to the Way for oneself through the causes and conditions provided by the ancients. At this point, someone will inevitably ask: “Is not Chan found in the activities of everyday life? Is not every function the wondrous functioning of Buddha-nature? How can you say otherwise?” Yes, all daily activities are functions of Buddha-nature. But you must not take them to be something real or abide in them. Once there is any abiding, it becomes a fixed pattern, and then it is no longer so.
只如马大师如此道，意在什么处？	When Master Ma spoke in this way, what was his intent?
这样理解也不对，那样理解也不对，那么马大师说“日面佛，月面佛”，到底意在何处呢？到底意在什么处，诸仁还会么？问着圆悟也张口不得！	This interpretation is wrong, and that interpretation is wrong. Then when Master Ma said, “Sun-Faced Buddha, Moon-Faced Buddha,” what exactly was his intent? What was it, after all? Do you all understand? Even if you asked Yuanwu, he would be unable to open his mouth!
有的云：“点平胃散一盏来”，有什么把鼻？到这里，作么生得平稳去？	Some say, “Bring a bowl of Pingwei San.” What handle is there in that? At this point, how can one attain stability?
平胃散，是过去一种平常的药，治胃病的。有的人只图口头油滑，不老实参禅，搜集一些禅语，学着打机锋，见马祖说“日面佛，月面佛”，就来上一句：拿一碗平胃散来给大师喝。这种不契实意、乱打机锋的毛病最坏。	Pingwei San was an ordinary medicinal powder in the past, used to treat stomach ailments. Some people merely seek verbal slickness. Instead of honestly investigating Chan, they collect Chan sayings and imitate Chan repartee. Seeing that Mazu said, “Sun-Faced Buddha, Moon-Faced Buddha,” they add, “Bring the Master a bowl of Pingwei San to drink.” This fault of failing to accord with the true meaning and idly tossing about Chan repartee is most pernicious.
所以圆悟勤禅师说：有什么把鼻？比方一把瓷壶，旁边安个把手，古时叫“把鼻”。没有把手就没捞没摸，比喻没有摸索着真意，没有着落。这种人只是口头油滑，其实心里乱得很，一点也不安稳。所以圆悟勤禅师说：“作么生得平稳去？”	Therefore Chan Master Yuanwu Qin said, “What handle is there in that?” For example, a porcelain pot has a handle attached to its side; in ancient times, this was called a “handle-nose.” Without a handle, there is nothing to grasp. It is a metaphor for failing to grasp the true meaning and having nothing to rely on. Such people are merely verbally slick, while inwardly they are utterly confused and not at all at ease. Thus Chan Master Yuanwu Qin said, “How can one attain stability?”
所以道：向上一路，千圣不传；学者劳形，如猿捉影。	Therefore it is said: “The path beyond has never been transmitted by a thousand sages; students wear out their bodies like apes grasping at shadows.”
识得本来，只到法身边。亟须绵密保任、时时观照、念起不随、无所得、无所求、二六时中历历孤明，方入法身正住。更须向上，孤明也不可得，亲证报、化，才能圆成佛果。	Recognizing the original nature only brings one to the threshold of the dharmakāya. One must urgently safeguard realization with continuous care, contemplate at every moment, not follow thoughts when they arise, have nothing to attain and nothing to seek, and remain lucidly solitary throughout the twenty-four hours. Only then does one enter proper abiding in the dharmakāya. One must go still further: even that solitary luminosity must become unobtainable. Only by directly realizing the sambhogakāya and nirmāṇakāya can one perfect the fruition of Buddhahood.
“向上一路”，就是指法身向上之事，此事千圣不传。为什么不传？因为没办法传。这不是一件东西，我把它交给你就算传给你了。法身向上之事，只能自证自悟、通身放下、桶底打穿，别人用不上劲。	“The path beyond” refers to what lies beyond the dharmakāya; this has not been transmitted by a thousand sages. Why has it not been transmitted? Because there is no way to transmit it. It is not an object that I can hand over to you and thereby transmit. What lies beyond the dharmakāya can only be personally realized and personally awakened to: one must let go completely and break through the bottom of the bucket. Others cannot exert any force on one’s behalf.
修净土也是这样，并不是佛把你拉到净土去。你的心好比一潭水，水面平静（比喻没有妄想执着），天上的月亮（比喻佛）就会清晰地映在水里。你心里有佛，定会与佛感应道交，这就叫蒙佛接引。	Pure Land practice is the same. It is not that the Buddha pulls you into the Pure Land. Your mind is like a pool of water: when its surface is still—meaning free of deluded thoughts and attachments—the moon in the sky—meaning the Buddha—is clearly reflected in the water. If the Buddha is in your mind, you will certainly enter into responsive communion with the Buddha. This is called receiving the Buddha’s guidance.
“学者劳形”，学者指修行人，形指身体，劳形就是使身体很疲劳。就像马祖年轻的时候，只管打坐，那就是学者劳形。“如猿捉影”——就像猴子捞月亮一样。大家一定知道猴子捞月亮的故事。	“Students wear out their bodies”: “students” refers to practitioners, and “body” refers to the physical body. To wear out the body is to make it extremely weary. When Mazu was young, he simply sat in meditation; that was wearing out the body. “Like apes grasping at shadows”—it is like monkeys trying to

	scoop up the moon. Everyone surely knows the story of monkeys scooping up the moon.
“高高山顶上，孤月照寒潭”，水中的月亮，亮晶晶的，很好看。	“High on a mountain peak, a lone moon shines upon a cold pool.” The moon in the water gleams brightly and looks beautiful.
一群猴子挂在树上一只连接着一只吊下去，要把水中的月亮捞出来，那能捞得到吗？“水中且无月，月是在青天”，其实根本用不着捞，月亮本来就好好地在天上挂着，猴子本来就美美地沐浴在月光中。这很像骑着马找马。砖头不能磨成镜子，水中的月亮也捞不出来，所以怀让禅师提示马祖：磨砖既不成镜，坐禅怎么能成佛呢？	A group of monkeys hang from a tree, one linked to the next, lowering themselves to scoop up the moon from the water. Can they scoop it up? “There is no moon in the water; the moon is in the blue sky.” In truth, there is no need to scoop it up at all. The moon is already hanging perfectly in the sky, and the monkeys are already happily bathed in its light. This is much like riding a horse in search of a horse. A brick cannot be polished into a mirror, nor can the moon in the water be scooped up. Thus Chan Master Huairang pointed out to Mazu: since polishing a brick cannot make a mirror, how can sitting in meditation make one a Buddha?
有些人要升官、要发财，不惜杀人害命办坏事。金钱、地位、名誉、面子，都是水中的月影啊，都了不可得，一口气不来，半点也带不去。为此而不择手段，岂不是“如猿捉影”么？到头来“万般将不去，唯有业随身”，还要随业受惨厉的恶报。	Some people seek promotion and wealth and will commit murder or other wrongs without scruple. Money, status, reputation, and face are all moon-shadows in water: utterly unobtainable. When one last breath does not come, not the slightest bit can be taken away. To use every possible means for their sake—is this not “like apes grasping at shadows”? In the end, “Nothing can be taken with us; only our karma follows us,” and one must still undergo terrible evil retribution in accordance with one’s karma.
只这“日面佛，月面佛”极是难见。雪窦到此，亦是难颂。却为他见得透，用尽平生功夫指注他。诸人要见雪窦么？看取下文：	This “Sun-Faced Buddha, Moon-Faced Buddha” is especially difficult to see. Even Xuedou found it difficult to compose a verse on it. Yet because he saw through it thoroughly, he used all the skill of his lifetime to annotate it. Do you wish to see Xuedou? Look to the following passage:
雪窦重显禅师是云门宗第四代祖师。雪峰禅师的弟子云门文偃创立云门宗，偃传香林澄远，远传智门光祚，祚传雪窦重显。雪窦禅师拈出一百则公案，为启发学人透脱，在每则公案后面都写了一个颂，这就是《颂古百则》。	Chan Master Xuedou Chongxian was the fourth patriarch of the Yunmen school. Chan Master Xuefeng’s disciple, Yunmen Wenyan, founded the Yunmen school. Wenyan transmitted it to Xianglin Chengyuan; Chengyuan transmitted it to Zhimeng Guangzuo; and Guangzuo transmitted it to Xuedou Chongxian. Chan Master Xuedou selected one hundred koans, and, in order to inspire students to break through and gain liberation, wrote a verse after each koan. This became the One Hundred Verses on Ancient Cases.
后来，临济宗的圆悟勤禅师为了进一步启发学人，逐条讲解《颂古百则》，由学人记录，结集成书，就是我们现在讲的《碧岩录》。	Later, Chan Master Yuanwu Qin of the Linji school explained the One Hundred Verses on Ancient Cases one by one in order to further inspire students. His students recorded the explanations and compiled them into the work now being discussed, The Blue Cliff Record.
圆悟禅师说：这则“日面佛，月面佛”公案很是难透（极是难见），雪窦禅师到这里，也难以写颂。但他见得透、悟得彻，用尽平生功夫，直下指出，为公案作了注解。各位要见识雪窦禅师的境界么？请看下文。	Chan Master Yuanwu said that this koan of “Sun-Faced Buddha, Moon-Faced Buddha” is exceedingly difficult to penetrate—“especially difficult to see.” When Xuedou Chan Master came to this point, it was also difficult for him to compose a verse. Yet he saw through it and awakened to it thoroughly; using all the skill of his lifetime, he pointed directly to it and provided an annotation for the koan. Do you wish to see the realm of realization of Chan Master Xuedou? Please read on.
下面就是雪窦禅师为这则公案写的颂：	What follows is the verse Chan Master Xuedou wrote for this koan:
日面佛，月面佛，五帝三皇是何物？	Sun-Faced Buddha, Moon-Faced Buddha—what are the Five Emperors and Three Sovereigns?
五帝三皇已成为历史陈迹，过眼云烟，了不可得。而佛性却是不生不灭、不垢不净、不增不减，亘万古而长存，历沧桑而不变。昔嵩岳元圭禅师打坐时，见一帝王，形貌非常奇伟，率随从威风凛凛而来。	The Five Emperors and Three Sovereigns have become historical traces, passing clouds before the eyes, utterly unobtainable. Buddha-nature, however, neither arises nor ceases, is neither defiled nor pure, neither increases nor decreases; it endures throughout countless ages and remains unchanged through all vicissitudes. Once, while Chan Master Yuan Gui of Mount Song was sitting in meditation, he saw an emperor of extraordinary and majestic appearance approach, followed by an imposing retinue.
禅师问他来干什么，他说：你难道连我也不认识吗？禅师说：我观佛与众生都是平等的，对您能另眼看待吗？那帝王说：我是岳神，掌握着人类生死的大权，能让人活，也能令人死，你怎么能用平常的眼光看我呢？禅师说：我本	The Chan Master asked why he had come. The emperor said, “Do you not even recognize me?” The Chan Master replied, “I see Buddhas and sentient beings alike as equal. Can I regard you differently?” The emperor said, “I am the mountain deity, holding the great power of life and death over humankind. I can cause people to live, and I can cause them to die. How can you view me in an ordinary way?” The Chan Master said, “As for me, I have”

来就不曾生，你能令一个无生的人死吗？在我看来，身体和虚空不二，我和你不二，你能让虚空和你损坏吗？就算你能损坏虚空和你，我却是不生不灭的，你尚且没有证到这个“我”，又怎么能让我生让我死呢？禅师讲的这个“我”，便是法身，便是明心见性的性，这本来就是不生不灭的。	never been born. Can you cause one who is unborn to die? In my view, the body and empty space are nondual; you and I are nondual. Can you destroy empty space and yourself? Even if you could destroy empty space and yourself, I am neither arising nor ceasing. You have not yet realized this ‘I’; how then could you cause me to be born or to die?” This “I” of which the Chan Master spoke is the dharmakāya, the nature realized through realizing the mind and seeing one’s true nature. It is inherently neither arising nor ceasing.
那岳神却是根性大利，竟能言下知归，他原不知道有法身不生不灭之事，经禅师开示，却顿然明白了。他向禅师顶礼，恭敬地说：我比别的神正直，也比别的神有智慧，谁知您的智慧更为广大。请您传授给我正戒，使我也能得度。	This mountain deity had exceptionally sharp faculties and was able, upon hearing these words, to recognize his ultimate destination. He had previously not known of the dharmakāya’s being neither arising nor ceasing, but after the Chan Master’s instruction, he suddenly understood. He prostrated to the Chan Master and respectfully said, “I am more upright and wiser than other deities, yet who knew that your wisdom would be still more vast? Please transmit the right precepts to me, so that I too may be liberated.”
所以雪窦禅师为“日面佛，月面佛”写颂，便直下指注：“五帝三皇是何物”。宋朝的神宗皇帝认为这一句不好，说这个颂“讽国”，为此不允许把《颂古百则》收进大藏经。可见皇帝的私心颇大。	Thus, when Chan Master Xuedou wrote a verse on “Sun-Faced Buddha, Moon-Faced Buddha,” he pointed directly to it with the line, “What are the Five Emperors and Three Sovereigns?” Emperor Shenzong of the Song considered this line unsuitable, claiming that the verse “satirized the state,” and for this reason did not permit the One Hundred Verses on Ancient Cases to be included in the Buddhist canon. This shows how great the emperor’s selfishness was.
唐朝的宣宗是一代英明君主，信仰佛教，拥护三宝，修复旧寺，广兴佛法。他未做皇帝之前，遭武宗猜忌，便诈死潜逃，到香严禅师门下剃发作沙弥。	Emperor Xuanzong of the Tang was an enlightened ruler of his age. He believed in Buddhism, upheld the Three Jewels, restored old monasteries, and widely promoted the Buddhadharma. Before becoming emperor, he incurred Emperor Wuzong’s suspicion. He feigned his death and fled, then had his head shaved and became a novice under Chan Master Xiangyan.
香严禅师为庐山瀑布题诗：“穿云透石不辞劳，地远方知出处高”，沙弥随口续上两句：“溪涧岂能留得住，终归大海作波涛”，他是一心要作皇帝的哟。后来沙弥到盐官齐安禅师那里参禅，当时黄檗希运禅师在那里作首座。	Chan Master Xiangyan inscribed this poem on the waterfall at Mount Lu: “Piercing clouds and passing through stone, it does not shrink from toil; only from afar does one know the height of its source.” The novice casually added two lines: “How could streams and ravines contain it? In the end, it returns to the great ocean and becomes waves.” He was intent on becoming emperor. Later, the novice went to study Chan with Chan Master Qian of Yanguan. At that time, Chan Master Huangbo Xiyun served there as head seat.
沙弥见黄檗禅师拜佛，便说：“不着佛求、不着法求、不着僧求，长老礼拜，当何所求？”禅师说：“不着佛求、不着法求、不着僧求，常礼如是事。”禅师洒脱，不作拜佛想，却是常拜。	Seeing Chan Master Huangbo bowing to the Buddha, the novice said: “Seek not from the Buddha, seek not from the Dharma, seek not from the Saṅgha. What then does the elder seek in making prostrations?” The Chan Master replied, “Seeking not from the Buddha, seeking not from the Dharma, seeking not from the Saṅgha, I constantly bow in this way.” The Chan Master was free and unrestrained: he did not conceive of himself as bowing to the Buddha, yet he constantly bowed.
沙弥说：“用礼何为？”此语已落断灭空，这也是着相，着了非法相。禅师打了他一掌，他说：“太粗生！”他没在这一掌下开悟，反说禅师太粗暴了。禅师说：“这里是什么所在？说粗说细！”随后又打两掌。	The novice said, “What use is bowing?” These words had already fallen into annihilationist emptiness; this too is attachment to appearances—attachment to the appearance of non-dharma. The Chan Master struck him with a slap. He said, “Too rough!” He did not awaken under that slap; instead, he said that the Chan Master was too violent. The Chan Master said, “What sort of place is this, for you to speak of roughness and refinement?” He then struck him twice more.
后来沙弥作了皇帝，还没忘这个茬。黄檗禅师圆寂后，宣宗竟谥他“粗行禅师”。宰相裴休是黄檗禅师的入室弟子，知道这三掌的故事，便向皇帝上奏：“三掌为陛下断三际也。”宣宗毕竟是信佛的皇帝，就改谥“断际禅师”。	Later, when the novice became emperor, he still had not forgotten this incident. After Chan Master Huangbo entered parinirvāṇa, Emperor Xuanzong bestowed upon him the posthumous title “Chan Master Coarse Conduct.” Pei Xiu, the prime minister, was an inner disciple of Chan Master Huangbo. Knowing the story of the three slaps, he memorialized the emperor: “The three slaps cut off the three divisions of time for Your Majesty.” Emperor Xuanzong was, after all, an emperor who believed in Buddhism, and so he changed the posthumous title to “Chan Master Cutting Off the Divisions.”
唐宣宗是有名的信佛皇帝，尚这样自私，况宋神宗乎？宋神宗只认为“此颂讽国”，却不知道“五帝三皇是何物”这句话早就有了，雪窦禅师是借来引用。	Emperor Xuanzong of the Tang was a renowned emperor who believed in Buddhism, yet he was still so selfish. How much more so Emperor Shenzong of the Song! Emperor Shenzong merely thought that “this verse satirizes the state,” without knowing that the words “What are the Five Emperors and Three Sovereigns?” had existed long before; Chan Master Xuedou was quoting them.
过去禅月禅师写过一首诗——《题公子行》：“锦衣鲜华手擎鹘，闲行气貌多轻忽，稼穑艰难总不知，五帝三皇是何物？”鹘是一种比鹰还凶的猛禽，用鹘毛做的扇子异常名贵。	In the past, Chan Master Chanyue wrote a poem, “Inscribed on a Young Nobleman’s Conduct”: “Clad in splendid brocade, a hawk held in his hand, he strolls idly with an air of careless arrogance. He knows nothing at all of the

	hardships of farming—what are the Five Emperors and Three Sovereigns to him?" A hawk is a fierce bird of prey, even more ferocious than an eagle. Fans made from hawk feathers were exceptionally precious.
看这公子哥，穿着鲜丽的衣服，手里摇着鹘毛扇子，没事闲逛，一副心不在焉的神情。不但不务正业，而且不学无术。不但不知道农民种地的辛劳，而且一点也不懂历史，不知道“五帝三皇”是怎么回事——五帝三皇是何物？	Look at this young nobleman: dressed in bright finery, waving a hawk-feather fan in his hand, idly wandering about with an absent-minded air. Not only does he neglect proper work, but he is also ignorant and without learning. Not only does he know nothing of the hardships farmers endure in cultivating the fields, but he understands nothing of history and does not know what the “Five Emperors and Three Sovereigns” are—what are the Five Emperors and Three Sovereigns?
雪窦禅师引用了这句诗，将这句诗赋以新意，直下为“日面佛，月面佛”作了注解。一句“五帝三皇是何物”就把此公案注解完了。那么雪窦禅师意在何处？诸位要见雪窦意么？须要向后退身、截断我执、泯除意识分别才行。	Chan Master Xuedou cited this verse and gave it a new meaning, directly using it to comment on “Sun-Faced Buddha, Moon-Faced Buddha.” The single line “What are the Five Emperors and Three Sovereigns?” completes the commentary on this koan. But where does Chan Master Xuedou’s intention lie? Do you wish to see Xuedou’s meaning? You must step back, cut off attachment to self, and erase the discriminations of consciousness.
昔远录公问兴阳剖侍者：“娑竭出海乾坤震，觌面相呈事若何？”娑竭，是海龙王的名字。觌面相呈，比喻自性朗然现前，又比喻两个见性的面对面问答。自性朗然现前之时，就像龙王出海一样，乾坤为之震动。	Long ago, Venerable Yuanlu asked Attendant Pou of Xingyang, “When Sāgara emerges from the sea and heaven and earth quake, what is it like to present oneself face-to-face?” Sāgara is the name of the dragon king of the sea. “Presenting oneself face-to-face” is a metaphor for one’s intrinsic nature appearing clearly before one; it also refers to two people who have seen their true nature questioning and answering one another face-to-face. When one’s intrinsic nature appears clearly before one, it is like the dragon king emerging from the sea: heaven and earth tremble because of it.
现在我们俩觌面相呈，要说句亲证自性的话，又怎么说呢？剖云：“金翅鸟王当宇宙，个中谁是出头人！”金翅鸟以龙为食，金翅鸟王是鸟中之王，它拿龙王当点心吃。当宇宙，就是正在宇宙中翻飞。	Now that the two of us are face-to-face, how should one speak a word of directly realizing one’s intrinsic nature? Pou said, “The king of garuḍas soars through the universe—who among them dares to stick out his head?” Garuḍas feed on dragons, and the king of garuḍas is king among birds; he treats dragon kings as snacks. “Soars through the universe” means that he is flying about in the universe.
你用“龙王出海”作喻，我就用“金翅鸟王当宇宙”相比。此时谁敢出头！此时还有“觌面相呈”吗？还有个东西可以拿出来印证吗？前则公案讲过“髑髅识尽喜何立？枯木龙吟销未干”，还在欢喜，那就是意识分别尚未除尽。	You use “the dragon king emerging from the sea” as a metaphor; I respond with “the king of garuḍas soaring through the universe.” At such a time, who dares to stick out his head? Is there still any “presenting oneself face-to-face” at such a time? Is there still anything that can be brought forth for verification? A previous koan spoke of “When the skull’s consciousness is exhausted, what joy can remain? The dragon’s cry within the dead tree has not yet completely died away.” If joy still remains, then the discriminations of consciousness have not yet been entirely eliminated.
枯木里还有龙吟之声，还没有销干净啊。至此远录公仍不惺惺，又说：“忽遇出头，又作么生？”他还在抱着见性的境界不放，落在光影里还不自知。剖云：“似鹘捉鸠君不信，髑髅前验始知真。	There is still the sound of a dragon crying within the dead tree; it has not yet completely died away. At this point Venerable Yuanlu still was not fully awake, and he said, “If someone suddenly sticks out his head, then what?” He was still clinging to the state of seeing his nature; he had fallen into lights and shadows without knowing it. Pou said, “You do not believe that a falcon seizing a dove is easy; only before the skull is tested will you know what is genuine.”
”鸠是斑鸠，是一种体形不大的鸟。真的见性必定能扫荡一切意识分别，就像凶猛的鹘抓斑鸠一样容易。	A dove is a small bird. Truly seeing one’s nature must certainly sweep away all discriminations of consciousness, as easily as a fierce falcon seizes a dove.
我已经给你作了“金翅鸟吃龙”、“宇宙装海”的比喻，你还不信那？还要强出头啊？你若还抱着“见性”的概念（这正是意识分别）不放，到生死关头现前的时候，就考验出您的真假了！远云：“恁么则屈节当胸、退身三步。	I have already given you the metaphors of “the garuḍa eating the dragon” and “the universe containing the sea,” yet you still do not believe it? Do you still insist on sticking out your head? If you continue to cling to the concept of “seeing one’s nature”—which is itself a discrimination of consciousness—then, when the critical moment of birth and death arrives, your genuineness will be tested! Yuan said, “Then I lower myself before you and step back three paces.”
”远录公到这里却退缩了，可见他当面错过，并未一把擒来。到这里须是“天上天下，唯我独尊”始得，酬他“天上天下，唯我独尊”也须是“打死了喂狗”方可，这才叫“一把擒来”，才算得上“真报佛恩”。	At this point Venerable Yuanlu drew back. This shows that he missed it face-to-face and did not seize it in one grasp. Here one must reach “Above heaven and below heaven, I alone am honored.” Yet to answer him with “Above heaven and below heaven, I alone am honored,” one must also be able to “beat him to death and feed him to the dogs.” Only then is it called “seizing it in one grasp”; only then does one truly repay the Buddha’s kindness.
若证不到这里，就不可能领会得“日面佛，月面佛”的真意。剖云：“须弥座下乌龟子，莫待重遭点额回！”须弥山很大，山腰是四王天，山顶是忉利天。拿须弥山当座位，比喻法身广大无边。	Unless one realizes this point, one cannot comprehend the true meaning of “Sun-Faced Buddha, Moon-Faced Buddha.” Pou said, “You little turtle beneath Mount Sumeru’s seat, do not wait until you are once again tapped on the forehead and turned back!” Mount Sumeru is immense. At its waist are the heavens of the Four Heavenly Kings, and at its summit is the Heaven of the

	Thirty-Three. Taking Mount Sumeru as one's seat symbolizes the vastness and boundlessness of the dharmakāya.
须弥山下有个乌龟，时时伸出头来，一点它的头，立即就缩回去了。诸位，兴阳（地名）剖侍者的这句话，是比喻什么，我想大家该明白了。所以“五帝三皇是何物？”这一句话就把“日面佛，月面佛”颂尽了。下面是雪窦禅师讲自己刻苦修行的心路历程：	Beneath Mount Sumeru there is a little turtle that continually sticks out its head; as soon as its head is tapped, it immediately withdraws. Everyone, I think you should understand what Attendant Pou of Xingyang—Xingyang being a place name—meant by these words. Thus the one sentence, "What are the Five Emperors and Three Sovereigns?" fully expresses the verse on "Sun-Faced Buddha, Moon-Faced Buddha." What follows is Chan Master Xuedou's account of the inward course of his arduous cultivation:
二十年来曾苦辛，为君几下苍龙窟。	For twenty years I endured hardship; for you, how many times did I descend into the cavern of the blue dragon?
这里所说的“君”，就是指明心见性的“性”，法、报、化三身的“法身”，彻悟本来的“本来”。刚才讲过嵩岳元圭禅师的襟怀，以启大家对“了生脱死”的正解。	The "you" spoken of here refers to the "nature" realized through realizing the mind and seeing one's true nature; it is the dharmakāya among the dharmakāya, sambhogakāya, and nirmāṇakāya; it is the "original" realized through thorough awakening. Just now we spoke of the breadth of heart of Chan Master Yuan Gui of Mount Song, in order to inspire everyone toward a correct understanding of transcending birth and death.
若非彻悟本来，襟怀何能如是博大？何能如是潇洒自在？为了彻悟本来，雪窦重显禅师历尽艰辛，苦修了二十年。几度丧身失命，都是为了它呀！都是为了这个“君”。骊龙颔下有珠，异常珍贵。	Without thoroughly awakening to the original, how could one's heart be so broad? How could one be so free and at ease? In order to awaken thoroughly to the original, Chan Master Xuedou Chongxian underwent every hardship and practiced arduously for twenty years. He risked life and limb time and again—all for it, all for this "you." Beneath the chin of the black dragon is a pearl of extraordinary value.
雪窦禅师用骊龙之珠比喻这个“君”。	Chan Master Xuedou uses the black dragon's pearl as a metaphor for this "you."
下苍龙窟里摘取骊龙之珠，比去老虎嘴上拔毛更为艰辛，需要何等的坚强意志、需要何等的毅力才行啊！我们呢，才做了一年功夫，就叫苦连天：哎呀！怎么还没有消息呀？是这个法不灵吧！换个法修修。	To descend into the blue dragon's cavern and pluck the pearl from beneath its chin is even more arduous than pulling hairs from a tiger's mouth. What strength of will and perseverance it requires! Yet after practicing for only a year, we complain bitterly: "Oh! Why is there still no news? Perhaps this Dharma is ineffective. Let me switch to another practice."
要是这样，到弥勒佛下生，也无了期。当年二祖见初祖，白雪齐腰。达摩祖师在洞里坐着不动，二祖也不敢讲话，就站在洞外等，雪下得很大，都埋到了腰部。这是何等的毅力？“宝剑锋自磨砺出，梅花香从苦寒来”，能历此等艰辛，能有此等毅力，你的好消息就来了，结果就圆成了。	If this is how you are, then even when Maitreya Buddha descends into the world, there will be no end to it. In former times, when the Second Patriarch went to see the First Patriarch, snow lay up to his waist. Bodhidharma sat motionless in the cave. The Second Patriarch did not dare speak, but stood waiting outside; the snow fell heavily and buried him to the waist. What perseverance! "The edge of a treasured sword is sharpened by grinding; the fragrance of plum blossoms comes from bitter cold." If you can endure such hardships and possess such perseverance, good news will come to you and fruition will be complete.
修任何法门，都要能耐艰辛、发长远心才行。修净土就要长远地不离佛号，参禅就要长远地不离话头。禅宗的公案很多，取一则透不过的公案长远地挂在心头，如鸡抱卵，不得暂离。	In cultivating any dharma gate, one must be able to endure hardship and sustain a long-term resolve. In Pure Land practice, one must long remain inseparable from the Buddha's name; in investigating Chan, one must long remain inseparable from the huatou (critical phrase). There are many Chan koans: choose one that you cannot penetrate and keep it continually in your mind, like a hen brooding over her eggs, never leaving it even for a moment.
当年三峰禅师已识得本来，看到“德山托钵”公案仍透不过去。“德山托钵”公案是这样的：德山禅师座下有两个出众的弟子，师兄是岩头全豁，师弟是雪峰义存。当时雪峰禅师在众中作饭头，给大众做饭。	In former times, Chan Master Sanfeng had already recognized the original, but he still could not penetrate the koan of "Deshan Carrying His Bowl." The koan goes as follows: Chan Master Deshan had two outstanding disciples. The elder Dharma brother was Yantou Quanhuo, and the younger was Xuefeng Yicun. At that time, Chan Master Xuefeng was serving as cook for the assembly.
有一天饭熟得晚了点，德山托着饭钵来吃饭，雪峰看见师父来了，便说：“钟未鸣、鼓未响，托钵向什么处去？”德山没说话就低头回方丈去了。	One day the meal was ready a little late. Deshan carried his bowl to eat. When Xuefeng saw his master arrive, he said, "The bell has not rung and the drum has not sounded. Where are you going with your bowl?" Deshan said nothing, lowered his head, and returned to the abbot's quarters.
一会儿岩头来了，雪峰把刚才的事告诉岩头，岩头说：“大、小德山未会末后句在！”大德山是指德山禅师，小德山是指雪峰禅师。他这话是说师父和师弟都没有透彻“末后句”。	Before long Yantou arrived. Xuefeng told him what had just happened, and Yantou said, "The great Deshan and the little Deshan have not understood the final word!" Great Deshan refers to Chan Master Deshan, and little Deshan to Chan Master Xuefeng. By this, he meant that neither the master nor his junior Dharma brother had thoroughly penetrated the "final word."
德山知道了，把岩头喊来，问：“汝不肯老僧那？”你不承认我吗？岩头“密启其意”——秘密地、悄悄地告诉德山。德山禅师第二天上堂说法，就与往常不同了。	When Deshan learned of this, he summoned Yantou and asked, "You do not approve of this old monk?" Are you refusing to acknowledge me? Yantou "secretly disclosed his meaning"—he privately and quietly explained it to

岩头听了，拍手大笑：“且喜堂头老汉会末后句。他后天下不奈伊何。虽然，也只得三年活。”此后，德山果然只活了三年就圆寂了。	Deshan. The next day, when Chan Master Deshan ascended the hall to teach the Dharma, he was unlike his usual self. Hearing him, Yantou clapped his hands and laughed loudly: “How fortunate that the old fellow at the head of the hall understands the final word. Henceforth no one in the world will be able to do anything to him. Even so, he will live only three more years.” Thereafter, Deshan indeed lived only three more years before passing into parinirvāṇa.
三峰禅师透不过这个公案：难道是师父不行吗？一定要徒弟告诉他吗？“密启其意”启的是什么意？他说三年，德山就活三年，难道他给德山授记吗？这么许多问题都透不过去。	Chan Master Sanfeng could not penetrate this koan. Was it that the master was incapable? Did he really have to be told by his disciple? What meaning was disclosed by “secretly disclosed his meaning”? When he said three years, Deshan lived 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, investigate it! He investigated until his “head and face were both swollen”—his head and face had actually swollen. Persisting in this way for a long time, with the sense of doubt unbroken and every hardship endured, then upon encountering the right circumstance or condition, good news is about to come. One day, Chan Master Sanfeng went into the rear courtyard and heard the sound of bamboo being split. With a crack, he was opened up.
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 School one moment, the Red School the next, and then switch again to Buddha-recitation or Chan investigation. If we are fickle and easily change our minds, we will accomplish nothing. Whatever dharma gate we practice, we should persevere in it. We must be like Chan Master Xuedou: for twenty years as for one day, unafraid of hardship and suffering—“For twenty years I endured hardship; for you, how many times did I descend into the cavern of the blue dragon?”
屈！堪述。	Wronged—yet worth recounting.
屈，就是冤屈。冤枉啊！为什么冤枉？啊！原来我们本来是佛啊。	“Wronged” means unjustly wronged. How was it unjust? Ah! It turns out that we were originally Buddhas.
我们原先不知道，为此事历尽艰辛，修啊！修啊！噢！原来如此！此事与苦修竟然毫不相干，原来竟是白费劲！诸位，我一开始就告诉大家，佛性时时都在你面前放光，是你自己不肯承当啊。不肯承当，就是有妄想，有执着。	Originally we did not know this, and so we underwent every hardship over this matter, practicing and practicing. Ah! So that is it! This matter has nothing whatever to do with arduous practice; it turns out that all that effort was in vain! Everyone, I told you at the outset that buddha-nature is always shining its light before you; it is simply that you yourselves refuse to acknowledge it. Refusing to acknowledge it means having deluded thoughts and attachments.
释迦牟尼佛夜睹明星成道时就说：“奇哉！一切众生俱有如来智慧德相，但以妄想执着，不能证得。”我们只要放下妄想执着，当下就是佛，何用“二十年来曾苦辛，为君几下苍龙窟”？这不冤枉吗？所以叫屈！	When Śākyamuni Buddha attained the Way upon seeing the morning star at night, he said: “How marvelous! All sentient beings possess the Tathāgata’s wisdom and virtuous characteristics, but because of deluded thoughts and attachments, they cannot realize them.” As long as we let go of deluded thoughts and attachments, we are Buddhas right then and there. What need is there for “For twenty years I endured hardship; for you, how many times did I descend into the cavern of the blue dragon?” Is that not unjust? Hence, “Wronged!”
堪述，就是也值得说说。这辛苦没有白受，值得一提。为什么呢？明白了宇宙、生命的本源，超脱了一切束缚，不再为生死所拘，自在逍遥，无往不利了。我们修道见性，有三种不同情况：	“Worth recounting” means that it is nevertheless worth speaking of. This hardship was not endured in vain; it is worth mentioning. Why? Because one understands the source of the universe and of life, transcends every bondage, is no longer constrained by birth and death, and becomes free and at ease, successful wherever one goes. There are three different circumstances in which we practice the Way and see our nature:
一、参禅念佛几十年。	1. Investigating Chan or reciting the Buddha’s name for decades.
二、修心中心法三年。	2. Practicing the Heart-of-Heart Dharma for three years.
三、直指你当下见性。	3. Having your nature directly pointed out to you and seeing it immediately.
三种荐得的本性都一样，但力用却不同。第一种力量最大，第三种力量最小。第三种得来容易，未曾费力，不知道珍重保护，常常轻忽，守不住而流浪。更或以为平常，未发神通，而怀疑。	The intrinsic nature realized through these three methods is the same, but their strength and function differ. The first has the greatest strength, and the third the least. The third is gained easily, without having exerted effort. Not knowing to cherish and safeguard it, one often takes it lightly, cannot maintain it, and becomes scattered. One may even regard it as ordinary and, because supernormal powers have not manifested, begin to doubt.
他不知道这平常心——“一念不生、了了分明的灵知”就是佛，总在神通上追究。殊不知，神通是枝末，悟道是根本。根本既得，只绵密扫荡习气，神通不求而自得。	Such a person does not know that this ordinary mind—“the luminous knowing in which not a single thought arises”—is itself Buddha, and instead continually pursues spiritual powers. Yet spiritual powers are branches and leaves, while

	awakening to the Way is the root. Once the root has been attained, one need only continuously and seamlessly clear away habitual tendencies; without seeking them, spiritual powers will arise of themselves.
所以当面错过：这种人，就像前面说的纨绔子弟，浪荡公子，祖上留下的基业，得来容易，不知护守，轻易地给糟蹋了。	Thus one misses it face-to-face. Such people are like the spoiled sons and dissipated young gentlemen mentioned earlier: they inherit the family estate easily, do not know how to preserve and protect it, and carelessly squander it.
又像《法华经》里所说的呆公子，不知自身的尊贵，而流落街头乞讨，岂不冤屈！第一种，参禅念佛，得来不易，历尽艰辛，几经生死，经过几十年的持续磨练，才得见性，所以力量大，遇事不惑，透得过一切顺逆境，不为生死所染。	It is also like the foolish young master described in the Lotus Sūtra, who, unaware of his own nobility, wanders the streets begging. How unjust! The first kind—those who investigate Chan and recite the Buddha's name—attain it only with difficulty. After enduring every hardship, passing through birth and death time and again, and undergoing decades of unceasing refinement, they finally see their true nature. Therefore, their strength is great: when events arise, they are not confused; they penetrate all favorable and adverse circumstances and are not stained by birth and death.
明眼衲僧莫轻忽。	Clear-eyed patch-robed monks must not take this lightly.
明眼衲僧，是指彻悟本来的人。彻悟本来，就能洞察一切，不为所拘，这叫“顶门具眼”。彻悟本来，就会善观机缘，以非常的手段启发学人，这叫“肘后有符”。	A clear-eyed patch-robed monk is one who has thoroughly awakened to the original nature. Having thoroughly awakened to the original nature, one can perceive everything clearly and is not constrained by anything; this is called “having an eye at the crown of one's head.” Having thoroughly awakened to the original nature, one will skillfully discern the appropriate occasion and use extraordinary means to inspire students; this is called “having a talisman behind one's elbow.”
就算你是顶门具眼、肘后有符的明眼衲僧，到了“日面佛，月面佛，五帝三皇是何物”这里，也不可轻轻放过（轻忽就是轻轻放过），大须仔细！“明眼衲僧莫轻忽”是雪窦颂的最后一句，他为什么这样说呢？若不仔细，岂不成	Even if you are a clear-eyed patch-robed monk with an eye at the crown of your head and a talisman behind your elbow, when you come to “Day-Faced Buddha, Moon-Faced Buddha; what are the Five Emperors and Three Sovereigns?” you must not pass it over lightly (to take it lightly is to pass it over lightly). You must examine it most carefully! “Clear-eyed patch-robed monks must not take this lightly” is the final line of Xuedou's verse. Why does he say this? If one is not careful, would one not become another “Master Yuanlu”?
了“远录公第二”，所谓“颟顸佛性、笼统真如”，怎能敌得生死？！当远录公说完见性的境界，“觑面相呈”时，剖侍者讲的“金翅鸟王当宇宙，个中谁是出头人”，旨在启发远录公不能着在“乾坤震，觑面相呈”的光影里。	That is, one would possess the so-called “muddleheaded Buddha-nature and vague suchness.” How could one withstand birth and death?! After Master Yuanlu had finished describing the realm of seeing one's true nature and had “presented it face-to-face,” Attendant Pou said, “The golden-winged bird king dominates the universe; who among them can stand forth?” His purpose was to awaken Master Yuanlu to the fact that he could not remain attached to the luminous images of “heaven and earth quake; it is presented face-to-face.”
远录公说“忽遇出头，又作么生？”竟是抱着光影不放。“似鹘捉鸠君不信，髑髅前验始知真。”指出生死事大，又加一重钳锤。“恁么则屈节当胸、退身三步。	Master Yuanlu said, “Should someone suddenly stand forth, then what?” He was in fact still clinging to the luminous images. “You do not believe that a falcon seizing a dove is like this; only when tested before a skull do you know what is true.” This points out the gravity of the matter of birth and death and adds another blow of hammer and tongs. “In that case, bowing at the chest and withdrawing three steps.”
”远录公不得不放下光影（应在前句放下，至此已迟八刻），却又落在概念里。这真是：落进落退，难脱滞碍，放下光影，捡起布袋，有心可心，仍是捏怪，生死门头，岂能自在！正当“日面佛，月面佛”、“五帝三皇是何物”之时，确是“轻忽”不得的。所以说：“须是仔细始得”。珍重！	Master Yuanlu had no choice but to let go of the luminous images (he should have let them go in the preceding sentence; by this point, he was already far too late), yet he again fell into concepts. Truly: falling in and withdrawing, it is hard to escape obstruction and stagnation; letting go of the luminous images, he picks up the cloth bag; with mind upon mind, he is still contriving oddities. How could he be at ease at the threshold of birth and death? Precisely when it is “Day-Faced Buddha, Moon-Faced Buddha” and “What are the Five Emperors and Three Sovereigns?” one certainly cannot take it lightly. Thus it is said: “Only by being careful can one succeed.” Take care!

【四】德山挟复问答

[IV] Questions and Answers Between Deshan and Xiefu

垂示云：青天白日，不可更指东划西。时节因缘，亦须应病与药。且道，放行好，把定好？试举看。	The Pointer says: Under the clear blue sky and bright sun, there is no need to point east and draw west. Yet according to the time and circumstances, one must also prescribe medicine in response to the illness. Tell me: is it better to let go, or to hold fast? Consider this.
【四】举：	[4] The Case:
德山到沩山，【担板汉。野狐精。】	Deshan arrived at Guishan. [A fellow carrying a board. A wild-fox spirit.]

挟复子于法堂上，【不妨令人疑着。纳败缺。】	Carrying his bundle, he entered the Dharma hall. [He could well make people suspicious. A flaw in the collection.]
从东过西、从西过东，【可杀有禅！作什么？】	He walked from east to west, then from west to east. [How thoroughly Chan-like! What is he doing?]
顾视云：“无无。”便出。【好与三十棒。可杀气冲天。真师子儿，善师子吼】	Looking about, he said, “Nothing, nothing,” and went out. [He deserves thirty blows of the staff. His spirit towers to the sky. A true lion cub, giving a fine lion’s roar.]
雪窦着语云：勘破了也！【错。果然。点。】	Xuedou added the comment: “Seen through!” [Wrong. Indeed. A dot.]
德山至门首，却云：“也不得草草。”【放去收来。头上太高生，末后太低生。知过必改，能有几人。】	When Deshan reached the doorway, he turned back and said, “This will not do carelessly.” [Letting go, then drawing back in. Too high at the beginning, too low at the end. Those who recognize their fault and certainly correct it—how many are there?]
便具威仪，再入相见。【依前作这去就，已是第二重败缺。 ！】	He then composed himself formally and reentered to meet him. [Still making these comings and goings as before—already a second flaw. Perilous!]
沩山坐次。【冷眼看这老汉。捋虎须，也须是这般人始得。】	Guishan was seated. [He coolly watches this old fellow. To stroke a tiger’s whiskers, one must be such a person.]
德山提起坐具云：“和尚。【改头换面。无风起浪。】”	Deshan raised his sitting cloth and said, “Reverend.” [Changing his face and manner. Raising waves where there is no wind.]
沩山拟取拂子，【须是那汉始得。运筹帷幄之中。不妨坐断天下人舌头。】	Guishan made as if to take up his whisk. [It had to be that fellow. Strategizing within the command tent. He can well sit there and cut off the tongues of everyone under heaven.]
德山便喝，拂袖而出。【野狐精见解：这一喝也有权、也有实、也有照、也有用，一等是拿云攫雾者。就中奇特。】	Deshan immediately gave a shout, flung out his sleeves, and left. [The wild-fox spirit’s understanding: this shout has authority, actuality, illumination, and function; in every respect he is one who seizes clouds and grasps mists. Especially remarkable.]
雪窦着语云：勘破了也！【错。果然。点。】	Xuedou added the comment: “Seen through!” [Wrong. Indeed. A dot.]
德山背却法堂，着草鞋便行。【风光可爱，公案未圆。赢得顶上笠，失却脚下鞋。已是丧身失命了也。】	Deshan turned his back on the Dharma hall, put on his straw sandals, and left. [The scene is appealing, but the koan is not yet complete. He gained the hat atop his head but lost the shoes beneath his feet. He has already lost his life.]
沩山至晚问首座：“适来新到在什么处？”【东边落节，西边拔本。眼观东南，意在西北。】	That evening, Guishan asked the head monk, “Where is the newcomer who arrived earlier?” [He drops a joint in the east and pulls out the root in the west. His eyes look southeast, but his intention lies northwest.]
首座云：“当时背却法堂，着草鞋出去也。”【灵龟曳尾。好与三十棒。这般汉脑后合吃多少。】	The head monk said, “He turned his back on the Dharma hall, put on his straw sandals, and went out.” [The numinous turtle drags its tail. He deserves thirty blows of the staff. How many blows should such a fellow receive on the back of his head?]
沩山云：“此子已后向孤峰顶上盘结草庵，呵佛骂祖去在。”【贼过后张弓。天下衲僧跳不出。】	Guishan said, “In the future, this fellow will go to the summit of a solitary peak, knot grass into a hermitage, and revile the Buddha and abuse the patriarchs.” [Only after the thief has passed does he draw his bow. Chan monks throughout the world cannot escape this.]
雪窦着语云：雪上加霜！【错。果然。点。】	Xuedou added the comment: “Snow piled upon frost!” [Wrong. Indeed. A dot.]
夹山下三个点字，诸人还会么？有时将一茎草作丈六金身用，有时将丈六金身作一茎草用。	Jia Shan placed three dots below. Do you all understand? At times, one uses a blade of grass as a sixteen-foot golden body; at times, one uses a sixteen-foot golden body as a blade of grass.
德山本是讲僧，在西蜀讲金刚经。因教中道：金刚喻定，后得智中，千劫学佛威仪，万劫学佛细行，然后成佛。他南方魔子，便说即心是佛。遂发愤，担疏钞行脚，直往南方，破这魔子辈。看他恁么发愤，也是个猛利底汉。	Deshan was originally a scriptural lecturer, lecturing on the Diamond Sūtra in western Shu. In the teachings it says: “The vajra is likened to meditative stability. In differentiated wisdom, one studies the Buddha’s majestic deportment for a thousand eons and the Buddha’s subtle conduct for ten thousand eons, and only then becomes a Buddha.” Yet those demon disciples in the south said that mind itself is Buddha. So he became indignant, shouldered his commentaries, and set out on pilgrimage straight for the south to smash this band of demon disciples. See how fiercely indignant he was—he was indeed a formidable man.
初到澧州，路上见一婆子卖油糍。遂放下疏钞，且买点心吃。婆云：“所载者是什么？”德山云：“金刚经疏钞。”婆云：“我有一问，尔若答得，布施油□作点心。若答不得，别处买去。”德山云：“但问。”婆云：“《金刚经》云：过去心不可得，现在心不可得，未来心不可得。上座欲点那个心？”山无语。婆遂指令去参龙潭。	When he first arrived in Lizhou, he saw an old woman on the road selling fried cakes. He put down his commentaries and decided to buy a snack. The old woman said, “What are you carrying?” Deshan said, “Commentaries on the Diamond Sūtra.” The old woman said, “I have a question. If you can answer it, I will offer you fried cakes as a snack. If you cannot answer it, buy them

	elsewhere." Deshan said, "Just ask." The old woman said, "The Diamond 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?" Deshan had no reply. The old woman then directed him to visit Longtan.
才跨门便问："久向龙潭，及乎到来，潭又不见，龙又不现。"龙潭和尚于屏风后引身云："子亲到龙潭。"师乃设礼而退。至夜间入室，侍立更深。潭云："何不下去。"山遂珍重，揭帘而出。见外面黑，却回云："门外黑。	As soon as he crossed the threshold, he asked, "For a long time I have heard of Longtan; but now that I have arrived, I see neither a pool nor a dragon." Master Longtan leaned out from behind a screen and said, "You have personally arrived at Longtan." The Master then bowed and withdrew. Later that night, he entered the Master's room and stood in attendance until deep into the night. Longtan said, "Why do you not go down?" Deshan paid his respects, lifted the curtain, and went out. Seeing that it was dark outside, he returned and said, "It is dark outside."
"潭遂点纸烛度与山。山方接，潭便吹灭。山豁然大悟，便礼拜。潭云："子见个什么？便礼拜。"山云："某甲自今后，更不疑着天下老和尚舌头。"至来日，潭上堂云："可中有个汉，牙如剑树、口似血盆，一棒打不回头。	Longtan then lit a paper candle and handed it to Deshan. Just as Deshan took it, Longtan blew it out. Deshan was suddenly greatly awakened and immediately bowed. Longtan said, "What have you seen, that you bow?" Deshan said, "From this day forward, I will no longer doubt the tongues of the old masters throughout the world." The next day, Longtan ascended the hall and said, "Among you is a fellow whose teeth are like a forest of swords and whose mouth is like a basin of blood. Strike him once with a staff and he will not turn back."
他时异日，向孤峰顶上立吾道去在。"山遂取疏钞，于法堂前，将火炬举起云："穷诸玄辩，若一毫置于太虚；竭世枢机，似一滴投于巨壑。"遂烧之。	"One day he will stand on the summit of a solitary peak and establish my Way." Deshan then took his commentaries before the Dharma hall, raised a torch, and said, "To exhaust every mysterious discourse is like placing a single hair in vast empty space; to exhaust all the world's vital mechanisms is like casting a drop of water into a great ravine." Then he burned them.
后闻沩山盛化，直造沩山，便作家相见。包亦不解，直上法堂，从东过西，从西过东，顾视云："无无。"便出。且道，意作么生？莫是颠么？人多错会，用作建立。直是无交涉。看他恁么，不妨奇特。所以道：	Later, hearing that Guishan's teaching flourished greatly, he went straight to Guishan and met him in the manner of a true master. Without even untying his bundle, he went directly up to the Dharma hall, walked from east to west and from west to east, looked about, said, "Nothing, nothing," and went out. Tell me, what was his intent? Was he mad? Many people misunderstand and take it as something to establish. It has absolutely nothing to do with that. See how he acted—he was indeed extraordinary. Therefore it is said:
出群须是英灵汉，敌胜还他师子儿。	To stand out from the crowd, one must be a heroic spirit; to overcome an opponent, it takes a lion cub.
选佛若无如是眼，假饶千载又奚为！	If, in selecting a Buddha, one lacks such eyes, what use would even a thousand years be?
到这里须是通方作者，方始见得。何故？佛法无许多事，那里着得情见来。是他心机那里有如许多阿劳。所以玄沙道："直似秋潭月影、静夜钟声。随扣击以无亏，触波澜而不散。犹是生死岸头事。	At this point, one must be a person who thoroughly comprehends all directions before one can see it. Why? The Buddhadharma has no such multitude of affairs; how could emotional views find a place in it? His mental workings contain none of this fuss. Thus Xuansha said, "It is precisely like the moon's reflection in an autumn pool or the sound of a bell on a still night. Though struck, it suffers no loss; though touched by waves, it does not scatter. Yet this is still an affair at the shore of birth and death."
"到这里亦无得失是非，亦无奇特玄妙。既无奇特玄妙，作么生会他从东过西、从西过东？且道，意作么生？沩山老汉也不管他。若不是沩山，也被他折挫一上。看他沩山老，作家相见，只管坐观成败。	Here there is neither gain nor loss, neither right nor wrong, nor is there anything extraordinary or mysterious. Since there is nothing extraordinary or mysterious, how do you understand his walking from east to west and from west to east? Tell me, what was his intent? Old Guishan did not concern himself with him. Had it not been Guishan, he too would have been dealt a setback. Look at old Guishan: meeting a true master, he simply sat and watched the outcome.
若不深辩来风，争能如此。雪窦着语云：勘破了也！一似铁橛相似。众中谓之着语，虽然在两边却不住在两边。作么生会他道"勘破了也"？什么处是勘破处？且道勘破德山、勘破沩山？	Had he not deeply discerned the wind before it arrived, how could he have acted thus? Xuedou added the comment: "Seen through!" It was just like an iron stake. Among the assembly, this is called an added comment; though it stands between the two sides, it does not abide with either side. How do you understand his saying, "Seen through"? Where is the point at which it is seen through? Tell me: did he see through Deshan, or did he see through Guishan?
德山遂出，到门首却要拔本，自云"也不得草草"，要与沩山掀出五脏心肝法战一场，再具威仪，却回相见。沩山坐次。德山提起坐具云："和尚。"沩山拟取拂子。德山便喝，拂袖而出。可杀奇特！众中多道："沩山怕他。	Deshan then went out. Reaching the doorway, he wanted to pull out the root and said to himself, "This will not do carelessly." He wanted to expose his very heart and entrails and have a full Dharma battle with Guishan. Composing himself formally once more, he returned to meet him. Guishan was seated. Deshan raised his sitting cloth and said, "Reverend." Guishan made as if to take

	up his whisk. Deshan immediately gave a shout, flung out his sleeves, and left. How extraordinary! Many in the assembly say, “Guishan was afraid of him.”
”有甚交涉！沩山亦不忙，所以道：智过于禽获得禽，智过于兽获得兽，智过于人获得人。参得这般禅，尽大地森罗万象、天堂地狱、草芥人畜，一时作一喝来，他亦不管。掀倒禅床、喝散大众，他亦不顾。	What has that to do with it? Guishan was not at all hurried. Therefore it is said: “Wisdom surpassing birds captures birds; wisdom surpassing beasts captures beasts; wisdom surpassing people captures people.” Having investigated Chan to this extent, one can make the myriad forms throughout the great earth—heaven and hell, grasses and people, animals and creatures—into a single shout, and he does not concern himself with them. He may overturn the Chan seat and scatter the whole assembly with a shout, yet he pays them no heed.
如天之高，似地之厚。沩山若无坐断天下人舌头底手脚，时验他也大难。若不是他一千五百人善知识，到这里也分疏不下。沩山是运筹帷幄，决胜千里。德山背却法堂，着草鞋便出去。	He is as high as heaven and as deep as earth. If Guishan had not possessed the capacity to sit there and cut off the tongues of everyone under heaven, it would have been exceedingly difficult then to test him. Had he not been a good spiritual friend to fifteen hundred people, he could not have sorted it out at this point. Guishan strategized within the command tent and secured victory a thousand miles away. Deshan turned his back on the Dharma hall, put on his straw sandals, and went out.
且道他意作么生？尔道德山是胜是负？沩山恁么，是胜是负？雪窦着语云：勘破了也！是他下工夫，见透古人聱讹极则处，方能恁么。不妨奇特。讷堂云：雪窦着两个勘破，作三段判，方显此公案。似傍人断二人相似。	Tell me, what was his intent? Do you say Deshan won or lost? Guishan acted thus—did he win or lose? Xuedou added the comment: “Seen through!” Only because he had applied effort and seen through the ultimate difficult and knotty points of the ancient masters could he speak in this way. It is indeed extraordinary. Natang said: “Xuedou’s two ‘seen throughs’ divide the case into three sections, thereby revealing this koan. It is like a bystander judging between two people.”
后来，这老汉缓缓地至晚方问首座：适来新到在什么处？首座云：当时背却法堂，着草鞋出去也。沩山云：此子已后向孤峰顶上盘结草庵，呵佛骂祖去在。且道他意旨如何？沩山老汉不是好心。	Later, this old fellow slowly waited until evening before asking the head monk, “Where is the newcomer who arrived earlier?” The head monk said, “He turned his back on the Dharma hall, put on his straw sandals, and went out.” Guishan said, “In the future, this fellow will go to the summit of a solitary peak, knot grass into a hermitage, and revile the Buddha and abuse the patriarchs.” Tell me, what was his intent? Old Guishan did not mean well.
德山后来呵佛骂祖、打风打雨，依旧不出他窠窟。被这老汉见透平生伎俩。到这里唤作沩山与他受记得么。唤作“泽广藏山、理能伏豹”得么？若恁么，且喜没交涉。雪窦知此公案落处，敢与他断，更道：雪上加霜！又重拈起来教人见。若见得去，许尔与沩山德山雪窦同参。若也不见，切忌妄生情解。	Later, Deshan reviled the Buddha and abused the patriarchs, lashed at wind and rain, yet still did not emerge from Guishan’s nest. This old fellow had seen through all the tricks of his life. At this point, can one call it Guishan giving him a prediction? Can one call it “the marsh is broad enough to conceal a mountain, and principle is able to subdue a leopard”? If so, fortunately it has nothing to do with it. Xuedou knew where this koan came down and dared to pass judgment on it. He further said, “Snow piled upon frost!” Once again he brought it up to enable people to see. If you can see it, I allow you to study together with Guishan, Deshan, and Xuedou. If you cannot see it, do not rashly give rise to interpretive understanding.
一勘破，【言犹在耳。过。】	One “seen through.” [The words still ring in one’s ears. Excessive.]
二勘破，【两重公案。】	Two “seen throughs.” [A twofold koan.]
雪上加霜曾　堕。【三段不同。在什么处？】	Snow piled upon frost—he nearly fell into peril. [The three sections differ. Where is it?]
飞骑将军入虏庭，【　！败军之将，无劳再斩。丧身失命。】	The Flying Cavalry General enters the enemy court. [Perilous! A defeated general need not be executed again. He has lost his life.]
再得完全能几个。【死中得活。】	How many can regain wholeness? [Coming to life from within death.]
急走过，【傍若无人。三十六策。尽尔神通，堪作何用！】	He hastens away. [As though no one were present. Of the thirty-six stratagems. Exhaust all your spiritual powers—what use can they be?]
不放过，【理能伏豹。穿却鼻孔。】	He does not let him pass. [Principle can subdue a leopard. His nostrils have been pierced.]
孤峰顶上草里坐。【果然穿过鼻孔。也未为奇特。为什么却在草里坐？】	On a solitary peak, he sits amid the grass. [Indeed, his nostrils have been pierced. Yet this is not especially extraordinary. Why, then, does he sit amid the grass?]
咄！【会么？两刃相伤。两两三三旧路行。唱拍相随。便打。】	Bah! [Do you understand? Two blades wound each other. In twos and threes they travel the old road. Song and beat follow one another. Then strike!]
雪窦颂一百则公案，一则则焚香拈出，所以大行于世。他更会文章，透得公案，盘　得熟，方可下笔。何故如此？龙蛇易辨，衲子难瞒。雪窦参透这公案，于节角聱讹处着三句语，撮来颂出。雪上加霜，几乎　堕。	Xuedou versified one hundred koans, taking up each one with incense burning; thus they became widely current in the world. He was also skilled in literary composition. Only after penetrating a koan and thoroughly mastering its intricacies could he set brush to paper. Why was this so? Dragons and snakes are easy to distinguish, but Chan practitioners are hard to deceive. Xuedou

	penetrated this koan and added three lines at its joints and knotty places, gathering them into a verse: “Snow piled upon frost—he nearly fell into peril.”
只如德山似什么？一似李广天性善射，天子封为飞骑将军。深入虏庭，被单于生获。广时伤病，置广两马间，络而盛卧，广遂诈死。睨其傍有一胡儿骑善马，广腾身上马，推堕胡儿，夺其弓矢，鞭马南驰，弯弓射退追骑。	What, then, was Deshan like? He was like Li Guang, who was by nature an excellent archer and whom the emperor enfeoffed as General of the Flying Cavalry. He penetrated deep into enemy territory and was captured alive by the Chanyu. Li Guang was wounded and ill at the time, so they placed him between two horses, bound him in a net, and carried him lying down. Li Guang feigned death. Glancing aside, he saw a Hu youth riding a fine horse. Li Guang sprang onto the horse, pushed the youth off, seized his bow and arrows, whipped the horse southward, and drew his bow to drive back the pursuing riders.
以故得脱。这汉有这般手段。死中得活。雪窦引在颂中。用比德山再入相见。依旧被他跳得出去。看他古人。见到、说到、行到、用到，不妨英灵。有杀人不眨眼底手脚，方可立地成佛。有立地成佛底人，自然杀人不眨眼。	Thus he was able to get free. This fellow had such a skill: he found life in the midst of death. Xuedou cites this in his verse, comparing it to Deshan's return for another meeting; once again, he was allowed to leap free. Look at these people of old: what they saw, they could speak of; what they spoke of, they could put into practice; what they practiced, they could apply. They were indeed spirited. Only one with the capacity to kill without blinking an eye can become a Buddha on the spot. And one who can become a Buddha on the spot will naturally be able to kill without blinking an eye.
方有自由自在分。如今人，有底问着，头上一似衲僧气概，轻轻掇着，便腰做段、股做截，七支八离，浑无些子相续处。所以古人道：相续也大难！	Only then does one have some measure of freedom and ease. People nowadays may seem to possess the bearing of a Chan monastic when questioned, but touch them ever so lightly and their waists break into sections, their legs into pieces; they fall into seven pieces and eight fragments, with not the slightest continuity anywhere. Therefore the ancients said: “Continuity is indeed most difficult!”
看他德山沩山如此，岂是灭灭挈挈底见解。再得完全能几个！急走过——德山喝，便出去，一似李广被捉后设计，一箭射杀一个番将，得出虏庭相似。雪窦颂到此，大有工夫。德山背却法堂，着草鞋出去，道得便宜。	Look at Deshan and Weishan in this way—how could this be the understanding of those who are lifeless and constrained? How many can again attain such completeness? He hurried out—Deshan gave a shout and then left—just as Li Guang, after being captured, devised a plan, shot and killed a barbarian general with one arrow, and escaped the enemy camp. Xuedou's verse displays great skill at this point. Deshan turned his back on the Dharma hall, put on his straw sandals, and left, thinking he had gained the advantage.
殊不知，这老汉依旧不放他出头在。雪窦道：不放过——沩山至晚间问首座：适来新到在什么处？首座云：当时背却法堂，着草鞋出去也。沩山云：此子他日向孤峰顶上盘结草庵，呵佛骂祖去在。几曾是放过来！不妨奇特。到这里，雪窦为什么道“孤峰顶上草里坐”？又下一喝，且道落在什么处？更参三十年！u 元音老人讲述	Little did he know that this old fellow still would not let him show his head. Xuedou said, “He was not let off”—that evening, Weishan asked the head monk, “Where is the newcomer who arrived earlier?” The head monk said, “He turned his back on the Dharma hall, put on his straw sandals, and left.” Weishan said, “One day this fellow will tie together a grass hut atop a solitary peak, where he will revile the Buddha and curse the patriarchs.” How could he ever have been let off? It is indeed extraordinary. At this point, why did Xuedou say, “Sitting amid the grass atop a solitary peak”? He then gave another shout. Tell me, where does it land? Continue investigating for another thirty years! Master Yuanyin, lectures
第四则德山挟复问答	Case Four: Deshan Carries His Bundle and Questions Weishan
我们已经讲过三则公案了。可以看出，悟道的大祖师胸怀坦荡，赤裸裸，净洒洒，更无一丝一毫的挂碍。好比云散长空，青天澈露，光明无量，照十方国。	We have already discussed three koans. From them we can see that the minds of great patriarchs who have realized the Way are open and expansive, utterly bare and completely pure, without the slightest hindrance or attachment. It is like clouds dispersing from the vast sky, revealing the clear blue heavens—boundless light illuminating the lands of the ten directions.
正当此时，古往今来、上下十方，任君纵横，时时处处平等无碍，岂有好与坏、是与非、有与无、对与错之隔？倘稍涉趣向，略有取舍，便成滞碍。所以说“青天白日，不可更指东划西”，此谓之“把定”。	At just such a time, throughout past and present and in the ten directions above and below, one may range freely as one wishes; at every time and in every place, all is equal and unobstructed. How could there be a division between good and bad, right and wrong, being and nonbeing, correct and incorrect? Yet if one becomes even slightly inclined in a particular direction, or makes the least choice or rejection, obstruction results. Therefore it is said, “Under the clear blue sky and broad daylight, do not point east and gesture west.” This is called “holding fast.”
禅者会面，语默相对，觑面相呈，作家相见，当此时节，逢此因缘，岂能乱打机锋，胡说八道！必是函（盒子）盖（盒盖子）相投，应机酬唱。或擎拳竖拂，或戏笑呵骂，或语或默，或动或静，自有其落处。	When Chan practitioners meet, they face one another in speech or silence, presenting themselves directly before each other; masters meet masters. At such a time and in such circumstances, how could they casually bandy about clever repartee or talk nonsense? There must be a fitting correspondence, like a box and its lid matching perfectly, and an appropriate responsive exchange. They may raise a fist or hold up a whisk; they may joke, laugh, scold, or shout; they may speak or remain silent, move or be still. Each has its proper place.

如箭锋相拄，恰到好处。所以说“时节因缘，亦须应病与药”，此谓之“放行”。所谓“官不容针”者，乃“把定”也，岂容你指东划西，自讨没趣；所谓“私通车马”，大须“放行”，不然失却一只眼也。那么，放行怎么放？把定怎么把？何处应放行？何时须把定？放行好，还是把定好？请看《碧岩录》第四则“德山挟复问答”：	It is like arrow points meeting, exactly right. Therefore it is said, “With the right time and conditions, one must also prescribe medicine according to the illness.” This is called “letting go.” What is meant by “the official road admits not even a needle” is holding fast: how could it allow you to point east and gesture west, making a fool of yourself? What is meant by “private passageways admit carts and horses” absolutely requires letting go; otherwise, one loses an eye. But how does one let go? How does one hold fast? Where should one let go? When must one hold fast? Is letting go better, or is holding fast better? Please consider Case Four of The Blue Cliff Record, “Deshan Carries His Bundle and Questions Weishan”:
德山到沩山，挟复子于法堂上，从东过西，从西过东，顾视云：“无！无！”便出。（雪窦著语云：勘破了也。）	Deshan came to Weishan. Carrying his bundle, he entered the Dharma hall, walked from east to west and from west to east, looked about, and said, “Nothing! Nothing!” Then he left. (Xuedou added the comment: “His position has been seen through.”)
“德山棒，临济喝”誉满禅林，德山、临济两大禅德，是禅宗里棒喝交驰的两位大祖师。	“Deshan's staff and Linji's shout” are celebrated throughout the Chan forest. Deshan and Linji, these two great Chan masters, were the great patriarchs of the Chan school whose staffs and shouts went hand in hand.
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。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。	Chan Master Deshan Xuanjian, whose lay surname was Zhou, left home at the age of twenty. He studied the Vinaya Piṭaka in depth and thoroughly mastered the purport of the sūtras of the Nature and Characteristics schools. He originally lectured on the Diamond Sūtra in Sichuan and was known as “Zhou of the Diamond Sūtra.” He wrote a commentary on the Diamond Sūtra entitled Commentary and Notes on the Green Dragon. He heard that the Chan school in the south advocated “seeing one's true nature and becoming a Buddha”: awakening suddenly to one's original nature and being a Buddha at once.
他以为是“魔说”。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。	He regarded this as “the words of demons.” According to the doctrinal teachings, one must spend a thousand eons learning the dignified conduct of a Buddha and ten thousand eons learning the Buddha's subtle practices before becoming a Buddha. Yet these southern demon-followers dared to claim that mind itself is Buddha! So he roused himself, shouldered his Commentary and Notes on the Green Dragon, and headed straight south to refute these demon-followers.
走到澧洲这个地方，见一位老婆婆在路边卖油糍。油糍是当时的一种食品，类似于现在糯米做的汤团。他走得肚子饿了，便放下担子，要买油糍作点心吃。老婆婆问他挑的是什么，他说是《青龙疏钞》，解释《金刚经》的。	When he reached Lizhou, he saw an old woman selling fried rice cakes by the roadside. These cakes were a food of that time, similar to the glutinous-rice dumplings eaten today. Hungry from his journey, he set down his load and wished to buy some cakes for a snack. The old woman asked what he was carrying. He replied that it was Commentary and Notes on the Green Dragon, an explanation of the Diamond Sūtra.
老婆婆说：“我有一个问题，你若答得出来，我就布施油糍给你作点心；若答不出来，就请你到别处去买。”德山说：“可以，你问吧。”老婆婆说：“《金刚经》云：过去心不可得，现在心不可得，未来心不可得。	The old woman said, “I have a question. If you can answer it, I will give you some cakes as alms for your refreshment; if you cannot answer it, please go elsewhere to buy them.” 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 lecturing on the Diamond Sūtra and had assumed that he understood its profound meaning, so that no question could stump him. Yet here he was stumped 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, who lived nearby.
德山到了龙潭禅师那里，一进门就说：“早就向往龙潭，谁知到了龙潭，潭也不见，龙也不现。”龙潭和尚从屏风后走出来，说：“你已经亲自到了龙潭了。	Deshan went to Chan Master Longtan. As soon as he entered, he said, “I have long admired Longtan. Yet now that I have arrived at Longtan, I see neither the pool nor the 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：“若见诸相非相，即见如来。”假如见潭、见龙，那就着相了。不见潭、不见龙，正好离相而见本性。	Everyone, how can “seeing neither the pool nor the dragon” be “personally arriving at Longtan”? This was a means of guiding him. The Diamond Sūtra says, “If one sees all appearances as non-appearances, one sees the Tathāgata.” If one saw a pool or a dragon, one would be attached to appearances. Seeing neither pool nor dragon is precisely to be free of appearances and see one's true nature.
再者，我们的佛性本来就是离相的啊，“离一切诸相，即名诸佛”。龙潭禅师是一语双关！但周金刚当时心粗，没有当下契入，只是依礼貌顶礼而退。	Moreover, our Buddha-nature is originally free of appearances: “To be free of all appearances is called all Buddhas.” Master Longtan's words carried a double meaning. But Zhou of the Diamond Sūtra was then still coarse in mind

	and did not enter into realization at once. He merely bowed in accordance with etiquette 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 explaining the Diamond Sūtra, he expounded much of its doctrine, while Master Longtan merely responded perfunctorily with “yes, yes.” It had grown very late, and Master Longtan said, “The night is deep. Go down and rest.” Deshan bade him farewell, lifted the curtain, and went out.
他一看外面很黑，伸手不见五指，便又退回，说：“外面黑。”龙潭禅师就卷了个纸卷当蜡烛，点着了递给德山。德山刚接到手里，龙潭禅师却“扑”地一下把火吹灭了。德山豁然大悟，立即向龙潭禅师礼拜。	Seeing that it was very dark outside, so dark that he could not see his hand before his face, he came back and said, “It is dark outside.” Master Longtan rolled up a piece of paper as a candle, lit it, and handed it to Deshan. Just as Deshan received it, Master Longtan suddenly blew out the flame. Deshan was suddenly greatly awakened and immediately bowed to 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 a candle bring about awakening to the Way? What is the principle in this? If you cannot penetrate it here, go home and investigate it carefully. Master Longtan said, “What did you see that you bow?” Deshan replied, “From this day onward, I shall no longer doubt the words of the old masters throughout the land!”
第二天，龙潭禅师上堂云：“可中有个汉，牙如剑树，口似血盆，一棒打不回头（自老婆婆始，早已两棒三棒了也！）。他时异日，向孤峰顶上，立吾道去在。	The next day, Master Longtan ascended the Dharma seat and said, “Among them is a fellow whose teeth are like sword trees and whose mouth resembles a basin of blood. One blow of the staff will not make him turn back. (Ever since the old woman, he has already received two or three blows!) One day, atop a solitary peak, he will establish my Way.”
”德山把《青龙疏钞》堆在法堂前，举着火炬说：“穷诸玄辩，若一毫置于太虚；竭世枢机，似一滴投于巨壑。”从这种词语里，可以看出德山禅师的文彩，那《青龙疏钞》一定写得“天花乱坠，地涌金莲”。	Deshan piled his Commentary and Notes on the Green Dragon before the Dharma hall, raised a torch, and said, “To exhaust all subtle arguments is like placing a single hair in the vast emptiness; to exhaust all the world's mechanisms of intelligence is like casting a drop of water into a great abyss.” From such language, we can see Chan Master Deshan's literary brilliance. His Commentary and Notes on the Green Dragon must surely have been written with dazzling eloquence.
太虚、巨壑（大海）比喻佛性，玄辩就是玄妙的思辩，枢机比喻聪明智慧。穷尽了玄妙的思辩，也只像一根毫毛放在太空里；竭尽了世间的聪明才智，只好比一滴水投入大海。佛性就是如此广大无边。	The vast emptiness and the great abyss—the ocean—are metaphors for Buddha-nature. Subtle arguments are profound speculations, while mechanisms refer metaphorically to intelligence and wisdom. To exhaust profound speculation is still only like placing a single hair in the sky; to exhaust all worldly intelligence and ability is only like casting a drop of water into the ocean. Buddha-nature is so vast and boundless.
德山禅师竟把他沥尽心血写成的《青龙疏钞》付之一炬。“吹烛悟道”之后，德山禅师听说沩山的道风很高，座下有一千五百人，便要“作家相见”，来参沩山。	Chan Master Deshan actually consigned to the flames the Commentary and Notes on the Green Dragon, which he had written with his heart's blood. After his awakening through the “blown-out candle,” he heard that Weishan's Way was held in high esteem and that he had fifteen hundred students. He therefore wished for a meeting of masters and went to consult Weishan.
沩山灵佑禅师，是沩仰宗的创始人，乃百丈禅师的法子，马祖禅师的法孙。百丈禅师座下有一司马头陀，善观地理，他告诉百丈禅师，湖南境内有一山，名曰大沩，风水很好，是一千五百人善知识所居之处。	Chan Master Weishan Lingyou was the founder of the Guiyang school, a Dharma son of Chan Master Baizhang and a Dharma grandson of Chan Master Mazu. Among Baizhang's disciples was a mendicant named Sima, skilled in geomancy. He told Master Baizhang that in Hunan there was a mountain named Great Weishan, with excellent geomantic conditions, a place fit for a great teacher with fifteen hundred followers.
当时，灵佑禅师在百丈那里作典座，百丈禅师就遣典座去住大沩山。沩山山势险峻，渺无人迹，灵佑禅师与猿猴为伍，采橡栗充饥，一住就是六七年，却无人上山。	At that time, Master Lingyou served as steward of provisions under Baizhang. Master Baizhang therefore sent him to reside on Mount Weishan. The mountain terrain was steep and perilous, with scarcely a trace of human habitation. Master Lingyou lived among apes and monkeys, gathering acorns and chestnuts to satisfy his hunger. He remained there for six or seven years, yet no one came up the mountain.
灵佑禅师想：我住这里，本是为了利益学人，今无人往来，何必在这儿作自了汉？便离开草庵，准备下山到别处去。走到山口，看见许多狼虫虎豹拦住去路，灵佑禅师说：“你们不用拦我。	Master Lingyou thought, “I live here in order to benefit students. Now that no one comes or goes, why should I remain here as one who seeks liberation for himself alone?” He therefore left his grass hut and prepared to descend the mountain for another place. When he reached the mountain pass, he saw many wolves, snakes, tigers, and leopards blocking his way. Master Lingyou said, “You need not block me.”
我若与此山有缘，你们就各自散去；我若无缘，你们不用动，我向前走，任你们吃。”话刚说完，狼虫虎豹就四散而去，沩山禅师便又回庵。又过了不到一年，懒安上座领了十多位僧人，从百丈禅师那里来，辅助沩山禅师。	“If I have an affinity with this mountain, each of you should go your separate way. If I have no affinity with it, you need not move; I shall walk forward, and you may eat me as you please.” As soon as he had spoken, the wolves, snakes, tigers, and leopards scattered in all directions, and Master Weishan returned

	to his hut. Less than a year later, the Venerable Lan'an led more than ten monastics from Master Baizhang's place to assist Master Weishan.
此后山下居民逐渐知道了，就帮着修建寺院。学人也渐渐多了起来，不但地方官支持，就连宰相裴休也曾上山问法，很快就成了一千五百众的大道场。	Thereafter, the residents at the foot of the mountain gradually learned of him and helped build a monastery. Students also gradually increased in number. Not only did local officials support him, but even the prime minister Pei Xiu went up the mountain to ask about the Dharma. Before long, it became a great practice center of fifteen hundred people.
德山到了沩山，挟复子于法堂上。复子是僧人行脚用的包裹，挟复子就是拿着包裹。他连包裹也不解开，背着包裹就上法堂了。从东过西，从西过东。	Deshan arrived at Weishan carrying his bundle into the Dharma hall. The bundle was the pack carried by monastics traveling on pilgrimage. Carrying his bundle meant holding this pack. Without even untying it, he entered the Dharma hall with it on his back. He walked from east to west and from west to east.
他来回走动，要做什么？禅者风范，一举一动都在说法，不一定非要说话才是说法。顾视云：“无！无！”顾视就是这边看看，那边看看。没有！没有！你们法堂上什么都没有，就连我走来走去都没有，他这是表示彻底悟道了。	Why did he pace back and forth? Such is the bearing of a Chan practitioner: every gesture and movement expounds the Dharma. One need not speak in order to expound the Dharma. Gu Shi said, “No! No!” Gu shi means looking here and there. Nothing! Nothing! There is nothing at all in your Dharma hall; even my walking back and forth is nonexistent. In this way, he showed that he had thoroughly realized the Way.
说完便在众目睽睽之下出法堂而去。雪窦禅师在这里着语“勘破了也”，勘破就是看透了你的行藏。	Having said this, he left the Dharma hall in full view of everyone. Chan Master Xuedou appended the comment, “Seen through!” To see through means to perceive fully one’s conduct and bearing.
诸位，是德山看透沩山，是沩山看透德山，还是雪窦看透了他们俩？你们说说看，你们能不能也看透雪窦？凡是下语，都有尾巴，雪窦在这里已是草丛里露身了也！真见道人，一法不立、一丝不挂、赤裸裸、净洒洒，方与自性相应。	Everyone, was Deshan seeing through Weishan, Weishan seeing through Deshan, or Xuedou seeing through them both? Tell me: can you also see through Xuedou? Whenever one adds a comment, there is a tail to it. Here Xuedou has already exposed himself amid the grass! A person of true realization establishes not a single dharma; utterly bare, stark naked, clean and free, such a person accords with intrinsic nature.
你若是有个“看透”在，狐狸尾巴就露出来了。沩山禅师是大手笔宗师，坐着不动，也不管他，看他有什么伎俩！这就是“官不容针”之处，在这里有一点点伎俩，就是“半青半黄”，有一点东西就不彻。法战的第一个回合，德山吃了个败仗。	If you retain even an idea of “seeing through,” the fox’s tail has already appeared. Chan Master Weishan was a master of great stature. He sat unmoving and paid Deshan no heed, to see what tricks he had. This is the point where “an official tolerates no needle”: if there is the slightest trickery here, it is “half-green and half-yellow”; if anything remains, one has not penetrated thoroughly. In the first round of this Dharma battle, Deshan suffered defeat.
德山至门首，却云：“也不得草草。”便具威仪，再入相见。沩山坐次，德山提起坐具云：“和尚。”沩山拟取拂子，德山便喝，拂袖而出。（雪窦著语云：勘破了也。）德山背却法堂，着草鞋便行。	When Deshan reached the entrance, he said, “This will not do; I must not leave it carelessly.” He then composed himself with proper deportment and reentered to meet Weishan. As Weishan was seated, Deshan picked up his sitting cloth and said, “Reverend.” Weishan moved to take up his fly-whisk, whereupon Deshan gave a shout, flicked his sleeves, and left. (Xuedou appended the comment: “Seen through!”) With his back to the Dharma hall, Deshan put on his straw sandals and departed.
德山走到门口，却说：“也不得草草。”不能这样马马虎虎，吃了败仗就走啊，他还要回去翻翻本。具威仪就是具有行为规范，要有礼貌啊。沩山是一山的祖师，客人来了，要向祖师磕头礼拜的。	When Deshan reached the entrance, he said instead, “This will not do; I must not leave it carelessly.” He could not simply leave in a haphazard manner after suffering defeat; he had to go back and recover his ground. To compose oneself with proper deportment means to observe the proper forms of conduct and be courteous. Weishan was the founding master of the mountain; when a visitor came, he should bow and pay homage to the master.
坐具，是僧人专用的、有一定规格的方布。打坐时铺着，礼拜时作拜垫。沩山在法堂上坐着，德山按规矩礼拜完了，提起坐具，说：“和尚。”德山要用语言挑动沩山，使沩山有所举动，他要引人下水。	A sitting cloth is a square piece of cloth, made to prescribed specifications, used exclusively by monastics. It is spread out when sitting in meditation and used as a kneeling mat when making prostrations. Weishan was seated in the Dharma hall. Having completed his prostrations according to the rules, Deshan picked up his sitting cloth and said, “Reverend.” Deshan wanted to provoke Weishan verbally and make him respond; he wanted to lure him into the water.
沩山就要去拿拂子，拂子就是拂尘，要拿拂尘打他。你来翻本，用语言挑逗，要引人下水，就该吃打。德山便喝，德山好快啊！你想拿拂尘打我，我先喝你，不等你打，拂袖而出。	Weishan then moved to take up the fly-whisk—a fly-whisk is used to brush away dust—intending to strike him with it. You had come back to recover your ground, provoking him with words and trying to lure him into the water, so you deserved a beating. Deshan immediately gave a shout. How quick Deshan was! “You want to strike me with the fly-whisk? I will shout at you first.” Without waiting to be struck, he flicked his sleeves and left.
喝也有喝的道理：你还有这个在呀！还要拿拂子啊！这就是主人和客人的转换。作家相见，应机转换，不然就死在边上了。雪窦禅师在这里又着语“勘破了也”，诸	There is a reason for the shout as well: “You still have that, do you? You still mean to take up the fly-whisk?” This is the reversal of host and guest. When

位，这又是谁勘破谁呢？德山背对着法堂，穿上草鞋就走了。法战的第二个回合，德山讨到了便宜。沩山落败了么？沩山是大作家，他自有出身之路。	adepts meet, they respond to circumstances and shift accordingly; otherwise, they die on one side. Chan Master Xuedou again appended the comment, “Seen through!” Everyone, who has seen through whom this time? With his back to the Dharma hall, Deshan put on his straw sandals and left. In the second round of the Dharma battle, Deshan gained the advantage. But had Weishan been defeated? Weishan was a great adept; he had his own way of emerging.
沩山至晚问首座：“适来新到在什么处？”首座云：“当时背却法堂，着草鞋出去也。”沩山云：“此子已后向孤峰顶上盘结草庵，呵佛骂祖去在。”（雪窦著语云：雪上加霜！）	That evening, Weishan asked the head seat, “Where is the newcomer who arrived earlier?” The head seat said, “He turned his back on the Dharma hall, put on his straw sandals, and left.” Weishan said, “In the future, this fellow will set up a grass hut atop a solitary peak, shout at the Buddha and revile the patriarchs.” (Xuedou appended the comment: “Frost upon snow!”)
沩山并不忙，缓缓地到了晚上才问首座：“刚才新来的那个人在什么地方啊？”首座说：“当时就背对着法堂，穿上草鞋走了。”沩山说：“这个人以后向孤峰顶上盘结草庵，呵佛骂祖去在。	Weishan was in no hurry. Only slowly, when evening came, did he ask the head seat, “Where is the newcomer from earlier?” The head seat said, “He immediately turned his back on the Dharma hall, put on his straw sandals, and left.” Weishan said, “In the future, this fellow will set up a grass hut atop a solitary peak, shout at the Buddha and revile the patriarchs.”
”沩山话里有刺：你见我取拂尘，急忙就喝；讨了便宜，匆匆就走啊，狐狸尾巴早露出来了。这就像“灵龟曳尾”，扫去了足迹，又留下扫迹。	There is a barb in Weishan’s words: when you saw me take up the fly-whisk, you hurriedly shouted; having gained the advantage, you hastened away. The fox’s tail had long since appeared. It is like “the divine turtle dragging its tail”: it sweeps away its tracks, yet leaves behind the marks of sweeping.
沩山禅师是大作家，不慌不忙地到了晚上，抓住这狐狸尾巴轻轻一提，就打完了这场法战的第三个回合，圆了这个公案。以后德山禅师手提大棒，孤峰据坐，呵佛骂祖，打风打雨，也没有跳出沩山禅师这句不疾不徐的话。所以雪窦在此着语：“雪上加霜。” 下面是雪窦禅师为这则公案写的颂：	Chan Master Weishan was a great adept. Unhurriedly, he waited until evening, then lightly grasped and lifted this fox’s tail. Thus he concluded the third round of the Dharma battle and brought this koan to completion. Thereafter, Chan Master Deshan held a great staff in his hand, sat entrenched on a solitary peak, shouted at the Buddha and reviled the patriarchs, striking like wind and rain; yet he never escaped Weishan’s unhurried words. Therefore, Xuedou appended the comment here: “Frost upon snow!” What follows is Xuedou’s verse on this koan:
一勘破，二勘破，雪上加霜曾险堕。	First seeing-through, second seeing-through—frost upon snow; he nearly fell.
这则公案可分三段：一勘破、二勘破、雪上加霜。	This koan may be divided into three parts: first seeing-through, second seeing-through, and frost upon snow.
“一勘破”，是指德山无风三尺浪、平地起骨堆，要与沩山“作家相见”，挑起一场法战，交流交流心得。怎奈沩山禅师稳坐钓鱼台，不为他所动，德山不得不败阵而归。	“First seeing-through” refers to Deshan’s stirring up waves three feet high without a wind and raising a heap of bones on level ground. He wished to “meet as adepts” with Weishan, provoke a Dharma battle, and exchange insights. But Chan Master Weishan sat firmly on his fishing platform and was unmoved by him, so Deshan had no choice but to return defeated.
当年南泉山下有一庵主，别人告诉他：“近日南泉和尚在山上聚众说法，你怎么不去拜见他啊？”庵主说：“别说是南泉和尚，就是千佛出世，我也不去。”看来他已经很有把握了，能不为一切境界所动。	In those days, there was a hermit living in a hut at the foot of Mount Nanquan. Someone told him, “These days, Master Nanquan is gathering people on the mountain and expounding the Dharma. Why do you not go and pay him a visit?” The hermit said, “Not only would I not go for Master Nanquan; even if a thousand Buddhas appeared in the world, I would not go.” It seemed that he was already quite sure of himself, able to remain unmoved by all circumstances.
南泉禅师听到了这件事，就派他的弟子赵州禅师去勘一勘真假。赵州见了庵主便礼拜，庵主看也不看。赵州又从东过西、从西过东（颇似德山），庵主还是看也不看。	When Chan Master Nanquan heard of this, he sent his disciple Chan Master Zhaozhou to test whether it was genuine. On meeting the hermit, Zhaozhou made a bow, but the hermit did not even look at him. Zhaozhou then went from east to west and from west to east, much like Deshan, but the hermit still did not look at him.
赵州没办法了，把门上的帘子拽下来，说：“草贼大败！”意思是说：你打了败仗，你不敢讲话。庵主还是不理他。赵州彻底没辙，只好狼狈而去（这与德山的第一个回合大败而归，何其相似）。	Zhaozhou had no recourse. He pulled down the curtain over the door and said, “The grass bandit has been utterly defeated!” He meant: “You have lost the battle; you dare not speak.” Yet the hermit still ignored him. Zhaozhou was completely at a loss and could only leave in embarrassment. How similar this was to Deshan’s crushing defeat in the first round.
赵州败阵回山，将此事告诉南泉，南泉说：“我从来疑着这汉。”他要亲自去勘一勘（也要翻本）。第二天，南泉禅师带着沙弥，提了一壶茶，拿了三只碗，来到庵里，往地上一放，便说：“昨日的，昨日的。	After returning defeated to the mountain, Zhaozhou told Nanquan what had happened. Nanquan said, “I have always had doubts about that fellow.” He wanted to test him personally, to recover the ground as well. The next day, Chan Master Nanquan took a novice, carrying a pot of tea and three bowls, to the hut. Setting them on the ground, he said, “Yesterday’s one, yesterday’s one.”

”庵主说：“昨日的，是什么？”（庵主上钩了也。这与德山挑逗沩山取拂尘，又何其相似）南泉拍了拍沙弥的背，说：“赚我来，赚我来。”拂袖便回。	The hermit said, “What is ‘yesterday’s one’?” The hermit had taken the bait. How similar this was to Deshan provoking Weishan to take up the fly-whisk. Nanquan patted the novice on the back and said, “You tricked me into coming, tricked me into coming,” then flicked his sleeves and returned.
“二勘破”，是指德山不甘落败，还要回去翻本，礼拜了，叫一声“和尚”，挑逗沩山拿拂子打他，仗着年轻，眼明嘴快，脚也利索，喝一声便走，讨得了便宜，胜了第二个回合。	“Second seeing-through” refers to Deshan’s refusal to accept defeat and his return to recover his ground. He made prostrations, called out, “Reverend,” and provoked Weishan to take up the fly-whisk and strike him. Relying on his youth—his quick eye, quick tongue, and nimble feet—he gave a shout and departed, gaining the advantage and winning the second round.
得意不可再往，便背向法堂，穿上草鞋，匆匆下山去了。好险哪！要不是眼明、嘴快、脚也快，拂子就打在身上了。这就是雪窦颂里的“曾险堕”。雪窦禅师是三段一气颂来，把“曾险堕”放在句后，既脉络清楚，念起来又朗朗上口。可见雪窦禅师不但见地透彻，而且文才不俗。	One must not press on again after becoming pleased with oneself. Thus he turned his back on the Dharma hall, put on his straw sandals, and hurried down the mountain. How perilous! Had his eyes, tongue, and feet not all been quick, the fly-whisk would have struck him. This is the “he nearly fell” in Xuedou’s verse. Chan Master Xuedou composed the three sections as one continuous verse, placing “he nearly fell” at the end of the line. Thus the sequence is clear, and the verse is resonant when recited. This shows that Xuedou not only had penetrating insight but also considerable literary talent.
“雪上加霜”，是指沩山禅师极其稳健，不慌不忙，贼过后再张弓，也能准准中的。缓缓地到了晚上才问首座，稳稳地对着大众评论德山。要不是他一千五百人的善知识，怎能有如此手段？沩山禅师岂是泛泛，他创立了沩仰宗，是大手笔的开宗祖师。德山禅师能从这里讨得便宜，已经是很难得了。	“Frost upon snow” means that Chan Master Weishan was exceedingly steady and composed. Even drawing the bow after the thief has gone, he could still hit the mark precisely. Only slowly, when evening came, did he ask the head seat; then, before the assembly, he calmly commented on Deshan. If he had not been a spiritual guide to fifteen hundred people, how could he have possessed such skill? Chan Master Weishan was no ordinary figure: he founded the Weiyang school and was a founding patriarch of great stature. That Chan Master Deshan could gain an advantage over him was already most remarkable.
飞骑将军入虏庭，再得完全能几个？	The Flying Cavalry General entered the enemy’s camp; how many could emerge whole a second time?
飞骑将军，是指汉武帝时代的“飞将军李广”。李广武艺高强，勇猛善战，尤精骑射。有一次，他带着人马巡逻，巡到山麓，遥望有一只猛虎在草丛中蹲着。他急忙张弓搭箭，向老虎射去。	The Flying Cavalry General refers to Li Guang, the “Flying General,” of the time of Emperor Wu of Han. Li Guang was highly skilled in martial arts, brave and formidable in battle, and especially adept at mounted archery. Once, while leading men on patrol, he reached the foot of a mountain and saw in the distance what appeared to be a fierce tiger crouching in the grass. He immediately drew his bow, nocked an arrow, and shot at the tiger.
他有百步穿杨的绝技，箭不虚发，当然射中。谁知走近草丛，仔细一瞧，并不是虎，而是一块大石头。箭透石中，羽露石外，用手拔箭，竟拔不出来。李广颇觉奇怪，再射这块石头，一点也射不进去了。	He possessed the extraordinary skill of shooting through a willow leaf at a hundred paces, and his arrows never missed; naturally, he hit the target. But when he approached the grass and looked carefully, he found that it was not a tiger at all, but a large stone. The arrow had penetrated the stone, with its feathers still showing outside. When he tried to pull it out by hand, he could not. Li Guang found this quite strange. When he shot the stone again, the arrow could not penetrate it in the least.
心力不可思议，就像鸠摩罗什举鼎一样。鸠摩罗什小的时候，跟他母亲去寺里拜佛，看见一个大铁鼎，他过去一举就举起来了。举过后，他觉得奇怪，心想：我小小年纪，怎么能举起这么重的铁鼎呢？再举，就举不动了。心一起分别，力量就不足了。若没有这分别心，神通就发现了，举鼎射石，都不在话下，嗖！一箭就能射进石头里去。	The power of mind is inconceivable, as in the story of Kumārajīva lifting a cauldron. When Kumārajīva was young, he accompanied his mother to a temple to worship the Buddha. Seeing a great iron cauldron, he went over and lifted it up in a single motion. After lifting it, he found it strange and thought, “How can I, at such a young age, lift such a heavy iron cauldron?” When he tried again, he could not lift it. Once discriminating thought arose, his strength was insufficient. If there is no discriminating mind, spiritual powers manifest; lifting a cauldron or shooting through stone is nothing remarkable. Whoosh! An arrow can shoot straight into a stone.
虏庭，是指匈奴的地盘。入虏庭，就是深入到匈奴的占领区。有一次，李广奉命出雁门关抵抗匈奴。匈奴的首领单于，设计层层埋伏，李广寡不敌众，竟被生擒活捉。李广假装伤重而死，他们把李广放在两匹马之间的网兜里。	The enemy’s camp refers to the territory of the Xiongnu. To enter the enemy’s camp means to penetrate deep into territory occupied by the Xiongnu. Once, Li Guang was ordered to leave Yanmen Pass and resist the Xiongnu. Their leader, the Chanyu, arranged layer upon layer of ambushes. Vastly outnumbered, Li Guang was captured alive. Feigning grave injury and death, he was placed in a net sling between two horses.
李广偷眼看见旁边有一个匈奴兵骑着一匹好马，就突然腾身跳上那马，将匈奴兵推落马下，并夺了他的弓箭，快马加鞭，向南回奔。匈奴追赶，李广箭不虚发，射退追骑，竟然脱身逃回。能有几个武将有这等死里逃生的本领啊？所以说：“再得完全能几个？”	Li Guang furtively saw a Xiongnu soldier nearby riding a fine horse. Suddenly, he sprang onto that horse, pushed the Xiongnu soldier to the ground, seized his bow and arrows, and galloped southward. The Xiongnu pursued him, but Li Guang’s arrows never missed; he drove back the pursuing riders and succeeded in escaping. How many generals possess such an ability to escape alive from the brink of death? Hence the line: “How many could emerge whole a second time?”

“飞骑将军入虏庭，再得完全能几个？”是比喻德山禅师，不甘法战落败，再回去相见，仗着手眼灵活，讨得了便宜。就像飞将军李广死里逃生一样。	“The Flying Cavalry General entered the enemy’s camp; how many could emerge whole a second time?” is a metaphor for Chan Master Deshan. Unwilling to lose the Dharma battle, he returned to meet Weishan again. Relying on his nimble hands and eyes, he gained the advantage, just as the Flying General Li Guang escaped alive from mortal danger.
急走过，不放过，孤峰顶上草里坐。咄！	He rushed past and would not let it go; atop a solitary peak, he sat amid the grass. Ha!
急走过，是说德山禅师讨了便宜之后，着草鞋便行，急急地下山去了。不放过，是说沩山禅师不放过他，缓缓地到晚上才评论他：“此子以后向孤峰顶上盘结草庵，呵佛骂祖去在。”说他以后会“孤峰顶上草里坐”。	“Hurriedly passed on” means that, after Chan Master Deshan had gained the advantage, he put on his straw sandals and left, hurrying down the mountain. “Did not let him off” means that Chan Master Weishan did not let him off, waiting until evening to comment on him: “This fellow will later tie up a grass hut atop a solitary peak, where he will scold the Buddha and revile the patriarchs.” This means that he would later “sit amid the grass atop a solitary peak.”
为什么说“草里坐”呢？这叫“落草为人”，开堂说法、接引大众、弘法利生，就是落草。本来任何事情都没有，你还要“早上堂、晚入室”啊。	Why say “sit amid the grass”? This is called “entering the weeds for the sake of others.” Opening the hall to teach the Dharma, guiding the assembly, propagating the Dharma, and benefiting living beings—all this is entering the weeds. Originally, there is nothing at all, yet you still “ascend the hall in the morning and enter the master’s room in the evening.”
早上上堂，是对大众普讲，普遍性的开示；晚上入室，因每个人的情况都有不同，晚上个别引导。晚入室又叫“请益”，去请师父开示，可使自己进步。接引大众总要讲话，这样讲、那样讲，说来说去都是白说。但有言说，都无实义，真实意义不在言处，真实的佛性是无话可说、意想不到的。指东划西地说啊、说啊，岂不就是“落草”么！	Ascending the hall in the morning means giving a general lecture to the assembly, a universal instruction. Entering the master’s room in the evening means giving individual guidance at night, since each person’s circumstances differ. Entering the room in the evening is also called “requesting instruction”: one asks the master for teaching, thereby enabling oneself to progress. To guide the assembly, one must speak—speaking this way and that way, yet all the speaking amounts to empty talk. Whenever there are words, there is no real meaning in them. The true meaning does not lie in words; true buddha-nature is beyond speech and beyond what can be conceived. To point here and gesture there, talking on and on—is this not “entering the weeds”?
咄！本来海清河晏、世界清平，你在那里指东划西、说三道四干什么！	Bah! Originally, the seas are calm and the rivers clear, and the world is at peace. Why are you there pointing here and gesturing there, making all sorts of remarks?
雪窦禅师所写的颂就讲到这里，下面是圆悟勤禅师对该颂的评唱：	This concludes the verse composed by Chan Master Xuedou. What follows is Chan Master Yuanwu Qin’s commentary on the verse:
雪窦颂一百则公案，一则则焚香拈出，所以大行于世。雪窦禅师为《颂古百则》写颂，把紧要的地方，把公案的隐晦处，呕心沥血，剖析出来。用自己的心得，引导大众，所以说“一则则焚香拈出”。	Xuedou composed verses on one hundred koans, presenting each one after burning incense; thus they became widely circulated in the world. Chan Master Xuedou wrote verses for The Hundred Verses on Ancient Koans. He poured out his heart’s blood in analyzing and bringing to light the crucial points and hidden subtleties of the koans. Drawing on his own realization, he guided the assembly; hence it is said that he “presented each one after burning incense.”
就像供养佛一样，供养大众。因此大行于世，广为流传。那时《颂古百则》风靡禅林，禅宗学子纷纷学习、研究。但宋神宗却不许入藏，不允许把《颂古百则》收进大藏经。	It was like making an offering to the Buddha—an offering to the assembly. Thus it became widely circulated and broadly transmitted. At that time, The Hundred Verses on Ancient Koans swept through Chan circles, and students of the Chan school flocked to study and investigate it. Yet Emperor Shenzong of the Song did not permit it to enter the canon; he would not allow The Hundred Verses on Ancient Koans to be included in the Buddhist canon.
他以为“五帝三皇是何物”（见前则公案“日面佛月面佛”）这句话“讽国”，讽刺国家，不把国家的皇帝放在眼里。他不是修行人，太自私了。但他却挡不住《颂古百则》大行于世。	He thought that the phrase “What are the Five Emperors and Three Sovereigns?” (see the preceding koan, “Sun-Faced Buddha, Moon-Faced Buddha”) “satirized the state,” mocking the nation and showing no regard for its emperor. He was not a practitioner and was excessively selfish. Yet he could not stop The Hundred Verses on Ancient Koans from becoming widely circulated.
他更会文章，透得公案，盘雕得熟，方可下笔。何故如此？龙蛇易辨，衲子难瞒。	He was also a master of writing. Only after penetrating the koans and mastering their intricate carving could he set brush to paper. Why was this so? Dragons and snakes are easy to distinguish, but patch-robed monks are difficult to deceive.
雪窦重显禅师不但文化水平很高、文章写得很好，而且见地透彻、透得过公案。能够左盘右旋、左绕右弯，用画龙点睛之笔，将不落语言、不犯思惟之处，和盘托出。他自己反覆推敲，到非常熟练的时候，才下笔写颂。	Chan Master Xuedou Chongxian not only possessed a high level of literary cultivation and wrote exceedingly well; his insight was also penetrating, and he had penetrated the koans. Able to turn left and right, winding and circling, he used the finishing touch of a painter of dragons to set forth in full what does not fall into language and is not concerned with thought. He repeatedly

	examined and refined it himself, and only when he had become thoroughly adept did he take up his brush and compose verses.
为什么这样呢？因为“龙蛇易辨，衲子难瞒”哪。龙，比喻开悟的人；蛇，比喻未悟的人。开悟不开悟倒容易辨别，但要写颂，必用语言文字，而佛性却是不落语言、非关文字的。	Why was this so? Because “Dragons and snakes are easy to distinguish, but patch-robed monks are difficult to deceive.” Dragons symbolize those who have awakened; snakes symbolize those who have not. It is comparatively easy to tell whether someone has awakened, but to compose verses one must use language and writing, whereas buddha-nature does not fall into language and has nothing to do with letters.
用“有言”烘托出“无言”，谈何容易！弄得不好，自己也落进去了，怎么能瞒得过开悟了的明眼衲僧呢？就像舞动太阿宝剑一样，不但要舞得圆团灵妙，还要绝不伤锋犯手才行。	To use “speech” to evoke what is “speechless”—how could that be easy? If one mishandles it, one falls into it oneself. How then could one deceive clear-eyed patch-robed monks who have awakened? It is like wielding the precious Taia sword: not only must one wield it with perfect roundness and nimble subtlety, but one must never damage its edge or injure one’s hand.
雪窦参透这公案，于节角聱讹处，着三句语，撮来颂出。雪上加霜，几乎险堕。	Xuedou penetrated this koan and, at its knotty and difficult turning points, added three phrases, gathering them into a verse. Frost upon snow—he nearly fell into danger.
雪窦禅师参透了“德山挟复问答”，在这公案的转折处，着了三句语。节角聱讹处，就是公案里错综复杂的转折处。三句语，就是两句“勘破了也”，一句“雪上加霜”。撮来颂出，就是三句语连起来，一气成颂：“一勘破，二勘破，雪上加霜曾险堕。”	Chan Master Xuedou penetrated the koan of “Deshan’s exchange after being challenged” and added three phrases at its turning point. “Knotty and difficult turning points” refers to the intricate, complex turns in the koan. The three phrases are the two instances of “seen through!” and the one phrase “frost upon snow.” “Gathering them into a verse” means joining the three phrases into a single flowing verse: “Once seen through, twice seen through; frost upon snow—he nearly fell.”
只如德山似什么？一似李广天性善射，天子封为飞骑将军。深入虏庭，被单于生获。广时伤病。置广两马间，络而盛卧。	What, then, was Deshan like? He was like Li Guang, who was by nature a skilled archer and was granted by the emperor the title General of the Flying Cavalry. He penetrated deep into enemy territory and was captured alive by the Chanyu. At the time, Guang was wounded and ill. He was placed between two horses, tied up and carried lying down.
广遂诈死，睨其傍有一胡儿骑善马，广腾身上马，推堕胡儿，夺其弓矢，鞭马南驰，弯弓射退追骑，以故得脱。这汉有这般手段，死中得活。雪窦引在颂中，用比德山再入相见，依旧被他跳得出去。看他古人，见到、说到、行到、用到，不妨英灵。有杀人不眨眼的手脚，方可立地成佛；有立地成佛的人，自然杀人不眨眼。方有自由自在分。	Guang then feigned death. Glancing aside, he saw a Hu boy riding a fine horse. Guang sprang onto the horse, pushed the Hu boy off, seized his bow and arrows, whipped the horse southward, and drew his bow to drive back the pursuing riders. Thus he escaped. This man possessed such skill that he found life amid death. Xuedou cites this in his verse to compare it to Deshan’s returning for another encounter and still managing to leap free. Look at the ancients: in seeing, speaking, acting, and applying, they were indeed heroic and spirited. Only one with the means to kill without blinking an eye can become a Buddha on the spot; one who can become a Buddha on the spot naturally has the means to kill without blinking an eye. Only then does one have a share in freedom and ease.
杀人不眨眼，就是要杀死诸位的妄情，杀死诸位的意识卜度，杀死诸位的取舍之心。把这些杀尽，妄心死透，再活转来，就救了你的法身慧命。当年云门禅师参访睦州禅师，睦州一见他来，就把门关上。	To “kill without blinking an eye” means killing your deluded emotions, killing your calculating consciousness, and killing your mind of grasping and rejecting. When these are all killed off and the deluded mind dies completely, then it comes alive again, saving your Dharma body and wisdom-life. In former times, Chan Master Yunmen went to visit Chan Master Muzhou. As soon as Muzhou saw him arrive, he shut the door.
云门在外面敲门，睦州问：“作什么？”云门说：“己事未明，乞师指示。”睦州开门一见，便又立即关上。一连三天都是这样。第三天，云门等他刚一开门，就跳了进去。	Yunmen knocked outside. Muzhou asked, “What do you want?” Yunmen said, “My own matter is not yet clear. I beg the master for instruction.” Muzhou opened the door, saw him, and immediately shut it again. This went on for three consecutive days. On the third day, the moment Yunmen saw the door open, he jumped inside.
睦州还是不放过云门，一把揪住：“快说！快说！”云门拟议（拟议就是考虑考虑怎么说），睦州一下子把他推出去，砰地一声关上了门，挤伤了云门一只脚。云门痛极了，一时妄念顿空，竟于此时豁然大悟。	Muzhou still did not let Yunmen off. He grabbed him and said, “Speak quickly! Speak quickly!” Yunmen hesitated—considering what to say—and Muzhou immediately shoved him out, slamming the door shut with a bang and crushing one of Yunmen’s feet. Yunmen was in extreme pain; in that instant, his deluded thoughts suddenly emptied, and he abruptly attained great awakening.
这杀人不眨眼的手段就如此厉害。现在的人，说他说得重一点，他就不满意了，怎能与道相应呢？若也能像古人那样诚心诚意地用功，今生成道有什么难处？我们若是真肯用功，吃得菜根香、穿得布衣暖就行了，不必欲望太高。	Such are the formidable methods of killing without blinking an eye. People nowadays become dissatisfied if someone speaks even a little harshly to them. How can they accord with the Way? If one could sincerely apply oneself as the ancients did, what difficulty would there be in realizing the Way in this very life? If we are truly willing to apply ourselves, it is enough for coarse vegetables to taste sweet and plain clothing to feel warm; there is no need for excessive desires.

若忙忙碌碌，向外求取，死期到来，什么也带不走，那就叫“弄精魂”，是造生死之业啊。奉劝诸位，自己本来是佛，时时观照，不要着相，心、境都不可得，灵光独耀，迥脱根尘，才能逍遥自在——“方有自由自在分”。	If you are busy and restless, seeking things outwardly, then when death comes, you can take nothing with you. This is called “toying with one’s vital spirit”; it is karma that produces birth and death. I urge you all: you are originally Buddhas. Maintain contemplation at all times and do not cling to appearances. Mind and circumstances are both unobtainable. Only when intrinsic luminosity shines alone, utterly freed from sense faculties and their objects, can one roam in freedom and ease—only then does one “have a share in freedom and ease.”
如今人有的问着，头上一似衲僧气概，轻轻拶着，便腰作段、股作截，七支八离，浑无些子相续处。所以古人道：“相续也大难。”看他德山、沩山如此，岂是灭灭挈挈的见解？再得完全能几个！	Nowadays, when some people are questioned, they initially seem to possess the bearing of patch-robed monks. But when pressed ever so lightly, their waists break into sections and their thighs into pieces; they are fragmented in seven ways and scattered in eight, with not the slightest continuity. Therefore the ancients said, “Continuity is also exceedingly difficult.” Look at Deshan and Weishan: how could their understanding have been such petty, piecemeal understanding? How many people can attain such completeness?
如今的人啊（宋朝时），你问到他，开头还有点衲僧气概，像是个开悟的人。再往下接着问，逼得稍稍一紧（轻轻拶着），就腰一段、股一截，七零八碎，不成人样了。	People nowadays—in the Song dynasty, that is—when you question them, initially display a bit of the bearing of patch-robed monks and seem like awakened people. But if you continue questioning them and press them only slightly, they break at the waist and split at the thighs, falling into scattered pieces and becoming unrecognizable.
宋朝的时候尚有这样的人，现在如何呢？这叫做“虾蟆禅，只跳得一跳。”所以古人说：“相续也大难。”能够不被语言卡住，就像水上葫芦，按着便转，并且恰如其分，这就叫“相续”。能够如此，谈何容易！	Even in the Song dynasty there were people like this; what then of people today? This is called “toad Chan: it can only make one jump.” Therefore the ancients said, “Continuity is also exceedingly difficult.” To avoid being obstructed by language, and to be like a gourd floating on water that turns when pressed, responding precisely as appropriate—this is called “continuity.” To be able to do this is no easy matter!
现在举一则古人的公案，看看古人相续：梁山缘观禅师座下，有个园头，是管菜园子的，种菜供大家吃。他是个开悟的人。	Now let us present a koan from an ancient master and see the continuity of the ancients. Under Chan Master Liangshan Yuanguan there was a garden steward, responsible for the vegetable garden and for growing vegetables for everyone to eat. He was an awakened person.
有一天，有个僧人去挑逗他，要他露个消息。说他：“你怎么不去问堂头和尚？问一、二则话，结结缘嘛。”	One day, a monk went to provoke him, wanting him to reveal something. He said to him, “Why not go ask the hall master? Ask him one or two questions and form an affinity with him.”
园头说：“除非我不去问，我要去问，须教堂头和尚下禅床立地在！”	The garden steward said, “Unless I do not go ask him; if I do go ask, I must make the hall master get down from his Chan seat and stand on the ground!”
第二天，梁山禅师上堂，园头站出来问：“家贼难防时如何？”就是说，妄念纷飞，不可收拾的时候，怎么对付？	The next day, when Chan Master Liangshan ascended the hall, the garden steward stepped forward and asked, “What when a household thief is hard to guard against?” That is, when deluded thoughts are flying about and cannot be brought under control, how should one deal with them?
梁山说：“识得不为冤。”意思是，你既已知道妄念纷飞，不必睬它，任它自生自灭，不跟它跑。跟它跑是流浪，压制它是“搬石头压草”，都不行。跟它跑、压制它，都是用的冤枉功夫，认识清楚，不跟它跑，就不冤枉了。	Liangshan said, “To recognize it is not to be wronged.” This means that once you know that deluded thoughts are flying about, there is no need to attend to them. Let them arise and cease on their own; do not follow them. To follow them is to wander astray; to suppress them is “pressing down grass with a stone.” Neither will do. Both following and suppressing them are wasted effort. Recognize them clearly and do not follow them; then you are not wasting your effort.
园头说：“识得后如何？”认识清楚了，怎么处理这妄念啊？	The garden steward said, “What after recognizing it?” Once one recognizes them clearly, how should one deal with these deluded thoughts?
梁山说：“贬向无生国里！”本来无生，有就是没有，不睬它就是了，久久妄念自然不起，这就是贬向无生国里。	Liangshan said, “Banish it to the land of the unborn!” Originally there is no arising; what appears to exist does not exist. Simply do not attend to it. Over time, deluded thoughts will naturally cease to arise. This is what it means to banish them to the land of the unborn.
园头说：“莫是他安身立命处么？”意思是，妄念不起就是安身立命处吗？这样就究竟了吗？	The garden steward said, “Is that its place of settling and establishing life?” That is, is the state in which deluded thoughts do not arise the place of settling and establishing life? Is that ultimate?
梁山说：“死水不藏龙。”意思是，死住于念头不起的境界，是走了错路。死定就像一潭死水那样，不藏龙——没有什么用处。	Liangshan said, “Dead water does not harbor dragons.” This means that to remain fixed in a state where thoughts do not arise is to take a wrong path. Dead samādhi is like a pool of stagnant water: it does not harbor dragons—it is of no use.
园头说：“如何是活水里龙？”	The garden steward said, “What is the dragon in living water?”

梁山说：“兴波不作浪。”什么事都可以做，就是“兴波”。但毫无挂碍，一点也不往心里挂，做了就等于没有做，这就是“不作浪”。	Liangshan said, “It stirs waves but makes no breakers.” One may do anything at all—that is “stirring waves.” Yet one remains completely unobstructed, not holding anything in one’s mind; having acted, it is as though one had not acted. This is “making no breakers.”
园头接着说：“忽然倾湫倒岳时如何？”倾湫倒岳，把山岳都冲倒了，好大的波浪啊！就是说忽然大发脾气，怎么样啊？	The garden steward then said, “What if the pool overturns and the mountains collapse?” When the pool overturns and even mountains are washed down, what enormous waves! That is, what if one suddenly erupts in a great rage?
梁山果然从法座上走下来，一把抓住园头，说：“阇黎！莫教湿着老僧袈裟角。”发脾气只是“菩萨心肠罗刹面”，吓吓对方，教育他人而已，毫无嗔怒之心。看似倾湫倒岳之势，还不曾弄湿袈裟角呢！	Liangshan indeed stepped down from the Dharma seat, seized the garden steward, and said, “Acharya, do not let the corner of this old monk’s robe get wet.” His display of temper was merely “the heart of a bodhisattva with the face of a rākṣasa”—only to frighten the other party and instruct others; there was not the slightest thought of anger. Though his manner seemed capable of overturning lakes and toppling mountains, he had not even wetted the corner of his robe!
看他古人一问一答，相续得恰如其分，如箭锋相拄。若非见地透彻，焉能如是？	See how, in the ancients’ questions and answers, each response follows the other with perfect appropriateness, like arrowpoints meeting. Without thoroughly penetrating insight, how could one be like this?
“急走过”——德山喝，便出去，一似李广被捉后设计，一箭射杀一个番将，得出虏庭相似。雪窦颂到此，大有功夫。德山背却法堂，着草鞋出去，道得便宜。殊不知，这老汉依旧不放他出头在。	“He hurried away”—Deshan gave a shout and then went out, much like Li Guang, who, after being captured, devised a plan, shot and killed a barbarian general with a single arrow, and escaped from the enemy camp. Xuedou’s verse reaches this point with great skill. Deshan turned his back on the Dharma hall, put on his straw sandals, and went out, thinking he had gained the advantage. Little did he know that this old man still would not let him get ahead.
雪窦道“不放过”沩山至晚间问首座：“适来新到在什么处？”首座云：“当时背却法堂，着草鞋出去也。”沩山云：“此子他日向孤峰顶上盘结草庵，呵佛骂祖去在。”几曾是放过来？不妨奇特！到这里，雪窦为什么道“孤峰顶上草里坐”？又下一喝，且道落在什么处？更参三十年！	When Xuedou said, “I will not let him off,” Weishan later asked the head monk that evening, “Where is the newcomer who arrived earlier?” The head monk said, “He turned his back on the Dharma hall, put on his straw sandals, and went out.” Weishan said, “This fellow will one day build a grass hut atop a solitary peak and go about scolding the Buddha and reviling the patriarchs.” When had he ever been let off? Truly remarkable! At this point, why does Xuedou speak of “sitting amid the grass atop a solitary peak”? He then gives another shout. Tell me, where does it fall? Investigate for another thirty years!
“咄！”就是雪窦禅师在颂后的一喝，这一喝落在什么处啊？圆悟勤禅师评唱完毕，我也该讲完这则公案了。圆悟勤禅师不是真的让你再去参三十年，参一参“咄！”落在何处。这是一句激励的话，激励你要见当下便见，不要拖泥带水。诸位还见么？	“Bah!”—this is the shout given by Chan Master Xuedou after his verse. Where does this shout fall? Chan Master Yuanwu Keqin has finished his commentary, and I too should finish explaining this koan. Chan Master Yuanwu Keqin was not truly telling you to investigate for another thirty years, investigating where “Bah!” falls. It is a word of encouragement, urging you to see immediately, in the present moment, and not to drag things out. Do you all see it yet?
（振威一喝）参！	(Zhenwei gives a shout) Investigate!

【五】雪峰打鼓普请

[5] Xuefeng Beats the Drum for a General Invitation

垂示云：大凡扶竖宗教，须是英灵底汉。有杀人不眨眼底手脚，方可立地成佛。所以照用同时、卷舒齐唱、理事不二、权实并行。放过一着，建立第二义门。直下截断葛藤，后学初机难为凑泊。昨日恁么，事不获已。今日又恁么，罪过弥天。若是明眼汉，一点谩他不得。其或未然，虎口里横身，不免丧身失命。试举看：	A Pointer: In general, to uphold and establish a religious tradition requires a person of heroic spiritual capacity. Only one with hands and feet that can kill without blinking an eye can become a Buddha on the spot. Therefore illumination and function operate simultaneously; opening and closing are voiced together; principle and phenomena are nondual; provisional and ultimate teachings proceed side by side. To let go of one move is to establish a secondary meaning. To cut off entanglements directly is difficult for later students and beginners to approach. To have acted thus yesterday was unavoidable; to act thus again today would be a sin towering to heaven. A clear-eyed person cannot be deceived in the slightest. But if this is not so, to throw oneself across a tiger’s mouth is inevitably to lose one’s life. Let us cite the case and see.
【五】举：	[5] The Case:
雪峰示众云：【一盲引众盲。不为分外。】	Xuefeng addressed the assembly: “One blind person leading a host of blind people—this is not beyond the ordinary.”

“尽大地撮来如粟米粒大，【是什么手段？山僧从来不弄鬼眼睛。】	“Gather up the whole great earth and make it as large as a grain of millet—what kind of means is this? This mountain monk has never played tricks with ghostly eyes.
抛向面前，【只恐抛不下！有什么伎俩？】	Throw it down before you—yet I fear you cannot throw it down! What skill is there in that?
漆桶不会。【倚势欺人。自领出去。莫漫大众好。】	The lacquer bucket does not understand. Relying on his authority to bully people—take him away yourself. Do not try to deceive the assembly.
打鼓普请看。”【瞎！打鼓为三军。】	Beat the drum and invite everyone to come see.” Blind! Drums are beaten for the three armies.
长庆问云门：“雪峰与么道，还有出头不得处么？”	Changqing asked Yunmen, “When Xuefeng spoke in this way, was there still a point from which he could not emerge?”
门云：“有。”	Yunmen said, “There was.”
庆云：“作么生？”	Changqing said, “How so?”
门云：“不可总作野狐精见解。”	Yunmen said, “You must not take it all as the understanding of a wild fox spirit.”
雪峰云：“匹上不足，匹下有余。我更与尔打葛藤，拈拄杖云：还见雪峰么？咄！王令稍严，不许搀夺行市。”	Xuefeng said, “Not enough to match those above; more than enough to match those below. Let me entangle you further.” Raising his staff, he said, “Do you see Xuefeng? Bah! The king’s decree is somewhat strict: no one is permitted to interfere with the marketplace.”
大沩哲云：“我更与哲诸人土上加泥。”拈拄杖云：“看，看，雪峰向诸人面前放屙。咄！为什么屎臭也不知。”	Dahui Zhe said, “Let me add mud upon dirt for you all.” Raising his staff, he said, “Look, look! Xuefeng is defecating before you all. Bah! Why do you not even know that excrement stinks?”
雪峰示众云：“尽大地撮来如粟米粒大”。古人接物利生，有奇特处。只是不妨辛勤，三上投子、九到洞山。置漆桶木杓，到处作饭头，也只为透脱此事。	Xuefeng addressed the assembly: “Gather up the whole great earth and make it as large as a grain of millet.” The ancients had extraordinary ways of receiving beings and benefiting life. Yet they did not shrink from hard work: three times they went up to Touzi and nine times to Dongshan. Carrying a lacquer bucket and a wooden ladle, serving as cook wherever they went, all for the sake of breaking through this matter.
及至洞山作饭头，一日洞山问雪峰：“作什么？”	When he was serving as cook under Dongshan, Dongshan asked Xuefeng one day, “What are you doing?”
峰云：“淘米。”	Xuefeng said, “Washing rice.”
山云：“淘沙去米？淘米去沙？”	Dongshan said, “Are you washing away the sand and keeping the rice, or washing away the rice and keeping the sand?”
峰云：“沙米一齐去。”	Xuefeng said, “Sand and rice both go away together.”
山云：“大众吃个什么？”	Dongshan said, “Then what will the assembly eat?”
峰便覆盆。	Xuefeng thereupon overturned the basin.
山云：“子缘在德山。”指令见之。	Dongshan said, “Your affinity lies with Deshan,” and directed him to go see him.
才到便问：“从上宗乘中事，学人还有分也无？”	As soon as he arrived, he asked, “In the matter of the supreme teaching transmitted from above, does this student have any share?”
德山打一棒，云：“道什么？”因此有省。	Deshan struck him with his staff and said, “What are you saying?” Thereupon he had an awakening.
后在鳌山阻雪，谓岩头云：“我当时在德山棒下，如桶底脱相似。”	Later, when snow detained him at Aoshan, he said to Yantou, “When I was under Deshan’s staff, it was as though the bottom had fallen out of a bucket.”
岩头喝云：“尔不见道：从门入者，不是家珍。须是自己胸中流出，盖天盖地，方有少分相应。”	Yantou shouted, “Have you not heard it said: ‘What enters through the gate is not a family treasure’? It must flow out from your own breast, covering heaven and earth, before there is even a small measure of correspondence.”
雪峰忽然大悟，礼拜云：“师兄，今日始是鳌山成道。”	Xuefeng suddenly had a great awakening. Bowing in homage, he said, “Elder brother, today at last I have realized the Way at Aoshan.”
如今人只管道：古人特地做作，教后人依规矩。若恁么，正是谤他古人，谓之出佛身血。	People nowadays keep saying that the ancients deliberately contrived these things in order to make later people follow rules. If so, they are slandering the ancients; this is called drawing the Buddha’s blood.
古人不似如今人　且，岂以一言半句，以当平生！若扶竖宗教、续佛寿命，所以吐一言半句，自然坐断天下人舌头，无尔着意路、作情解、涉道理处。看他此个示	The ancients were not as careless and makeshift as people today. How could they have taken one phrase or half a phrase as sufficient for an entire lifetime? Because they upheld and established the tradition and continued the Buddha’s

众，盖为他曾见作家来，所以有作家钳锤。凡出一言半句，不是心机意识思量、鬼窟里作活计，直是超群拔萃、坐断古今、不容拟议。他家用处，尽是如此。	life, whenever they uttered one phrase or half a phrase, it naturally silenced everyone under heaven. There was no path for your deliberate intentions, emotional interpretations, or conceptual reasoning. See how this instruction to the assembly was possible because he had encountered accomplished masters; thus he possessed the tongs and hammers of an accomplished master. Whenever he spoke one phrase or half a phrase, it was not the calculating activity of mind, consciousness, and thought, not work conducted in a ghost cave. It was utterly outstanding, cutting off both past and present and allowing no conjecture or deliberation. This is entirely how such a master functions.
一日示众云：“南山有一条鳖鼻蛇。汝等诸人，切须好看取。”时　道者出众云：“恁么，则今日堂中大有人丧身失命去在。”	One day he addressed the assembly: “On South Mountain there is a turtle-nosed snake. All of you must look after yourselves carefully.” At that time the practitioner Leng stepped forward and said, “If so, many people in this hall today will lose their lives.”
又云：“尽大地是沙门一只眼。汝等诸人，向什么处屙？”	He also said, “The whole great earth is one eye of a śramaṇa. Where will all of you defecate?”
又云：“望州亭与汝相见了也，乌石岭与汝相见了也，僧堂前与汝相见了也。”时保福问鹅湖：“僧堂前即且置，如何是望州亭、乌石岭相见处？”鹅湖骤步归方丈。	He also said, “I have already met you at Wangzhou Pavilion; I have already met you at Wushi Ridge; I have already met you before the monks’ hall.” At that time Baofu asked Ehu, “Set aside meeting before the monks’ hall for now. What is the place where one meets at Wangzhou Pavilion and Wushi Ridge?” Ehu strode quickly back to the abbot’s quarters.
他常举这般语示众。只如道“尽大地撮来如粟米粒大”这个时节，且道，以情识卜度得么。须是打破罗笼，得失是非一时放下，洒洒落落，自然透得他圈缋，方见他用处。	He often cited sayings such as these to instruct the assembly. When he said, “Gather up the whole great earth and make it as large as a grain of millet,” tell me: can this be measured by discriminating consciousness? One must break open the cage, set gain and loss, right and wrong aside all at once, and become utterly free and open. Then one naturally penetrates his painted enclosure and sees how he functions.
且道，雪峰意在什么处？人多作情解道：“心是万法之主，尽大地一时在我手里。”且喜没交涉。到这里，须是个真实汉，聊闻举着，彻骨彻髓见得透，且不落情思意想。若是个本色行脚衲子，见他恁么，已是郎当为人了也。	Tell me, where was Xuefeng’s intent? Many people give an emotional interpretation, saying, “Mind is the master of all phenomena; the whole great earth is at once in my hand.” Fortunately, this has nothing to do with it. Here one must be a genuine person: upon merely hearing it raised, one sees through it to the marrow of one’s bones, without falling into emotional thought or conceptual imagination. If one is an authentic traveling monastic, then upon seeing him speak in this way, he has already gone to great lengths for others.
看他雪窦颂云：	Look at Xuedou’s verse:
牛头没【闪电相似。蹉过了也。】，	The ox’s head vanishes—like lightning; it has already slipped past.
马头回【如击石火。】，	The horse’s head turns—as swift as a spark struck from stone.
曹溪镜里绝尘埃【打破镜来与尔相见，须是打破始得。】。	In Caoxi’s mirror, all dust is cut off—break the mirror and meet me; it must be broken.
打鼓看来君不见【刺破尔眼睛。莫轻易好。漆桶有什么难见处！】，	Beat the drum and come see—do you not see? Pierce your eyes! Do not take it lightly. What is so difficult to see about a lacquer bucket?
百花春至为谁开【法不相饶。一场狼籍。葛藤窟里出头来。】？	For whom do the hundred flowers bloom when spring arrives? The Dharma yields to no one. What a mess! Emerging from a cave of entanglements.
雪窦自然见他古人，只消去他命脉上一　，与他颂出“牛头没，马头回”，且道说个什么？见得透底，如早朝吃粥斋时吃饭相似，只是寻常。雪窦慈悲，当头一锤击碎，一句截断，只是不妨孤峻。	Xuedou truly saw the ancient master. He merely needed to thrust a needle into his vital point and compose the verse: “The ox’s head vanishes; the horse’s head turns.” Tell me, what does this say? For one who sees through it, it is as ordinary as eating porridge at morning assembly and rice at the midday meal. Yet Xuedou, in his compassion, smashed it with a hammer blow right before us and cut it off in a single phrase; still, it is solitary and steep.
如击石火、似闪电光，不露锋　，无尔凑泊处。且道向意根下摸索得么？此两句一时道尽了也。雪窦第三句却通一线道，略露些风规，早是落草。第四句直下更是落草。若向言上生言、句上生句、意上生意，作解作会，不唯带累老僧，亦乃辜负雪窦。	Like a spark struck from stone, like a flash of lightning, it reveals no point or edge, leaving nowhere for you to approach. Tell me, can you grope for it beneath the mind faculty? These two lines say everything at once. In his third line, Xuedou opens a narrow passage and slightly reveals the manner of the teaching; already this is descending into the weeds. The fourth line is even more directly descending into the weeds. If you generate words upon words, sentences upon sentences, thoughts upon thoughts, and make interpretations and understandings, you not only burden this old monk but also betray Xuedou.

古人句虽如此，意不如此，终不作道理系缚人。“曹溪镜里绝尘埃”，多少人道：“静心便是镜。”且喜没交涉，只管作计较道理，有什么了期！这个是本分说话，山僧不敢不依本分。	Although the ancients’ words are like this, their intent is not like this; ultimately they do not bind people with conceptual reasoning. “In Caoxi’s mirror, all dust is cut off”—how many people say, “A quiet mind is the mirror.” Fortunately, this has nothing to do with it. They go on calculating and reasoning; when will there ever be an end? This is talk proper to one’s fundamental position, and this mountain monk dares not depart from that position.
“牛头没，马头回”，雪窦分明说了也，自是人不见。所以雪窦如此郎当，颂道“打鼓看来君不见”痴人还见么？更向尔道“百花春至为谁开”可谓豁开户牖，与尔一时八字打开了也！及乎春来，幽谷野涧，乃至无人处，百花竞发。尔且道，更为谁开？u 七嘴八舌	“The ox’s head vanishes; the horse’s head turns”—Xuedou has stated it clearly; it is simply that people do not see. Therefore Xuedou went to such lengths, composing: “Beat the drum and come see—do you not see?” Do foolish people see it? He further tells you, “For whom do the hundred flowers bloom when spring arrives?” It may be said that he has flung open the doors and windows, opening all eight sides for you at once. When spring comes, in secluded valleys and wild streams, even in places where no one is present, the hundred flowers compete in bloom. Tell me, for whom do they bloom? u A babel of voices
【善财】：雪峰可恶！	[Shancai]: Xuefeng is abominable!
强拉一大众人，张冠李戴，着红抹绿，陪他唱戏。	He forcibly drags in a whole crowd, puts hats on the wrong heads, paints them red and green, and has them accompany his performance.
虽然如此，大家也不得草草过场！	Even so, no one should merely go through the motions!
【丁零】：孤峰顶上草里坐，老婆心切。	[Dingling]: Sitting amid the grass atop a solitary peak—his grandmotherly concern is urgent.
哈哈！哪个见他唱戏来。	Ha ha! Who has ever seen him putting on a performance?
【善财】：亦是草草。	[Shancai]: That too is merely going through the motions.
【访客】：“尽大地撮来如粟米粒大？”	[Visitor]: “Gather up the whole great earth and make it as large as a grain of millet?”
说什么大小！	Why speak of large or small?
【善财】：大者如许大，小者如许小。^_^	[Shancai]: What is large is this large; what is small is this small. ^_^
【xinming】：就算是漆桶，也可以“尽大地撮来如粟米粒大”呀。	[xinming]: Even a lacquer bucket can “gather up the whole great earth and make it as large as a grain of millet.”
【lvm】：谁都能“尽大地撮来如粟米粒大”。	[lvm]: Anyone can “gather up the whole great earth and make it as large as a grain of millet.”
漆桶不是不能撮来，而是不能领会——“漆桶不会”。	It is not that the lacquer bucket cannot gather it up; it is that it cannot comprehend—“the lacquer bucket does not understand.”
【xinming】：那漆桶要是领会了呢？	[xinming]: Then what if the lacquer bucket comprehends?
【lvm】：既已领会，便非漆桶。	[lvm]: Once it comprehends, it is no longer a lacquer bucket.
【xinming】：那又是什么？	[xinming]: Then what is it?
【花好月圆】：漆桶！	[Flowers in Bloom, Full Moon]: A lacquer bucket!
【xinming】：换个名字如何？比如“玻璃桶”？	[xinming]: How about changing the name—for example, to a “glass bucket”?
【lvm】：我也来抢答一句：还是漆桶！	[lvm]: Let me rush in with an answer too: it is still a lacquer bucket!
【李无忧】：请问LVM老师，望洲亭乌石岭是指何所言？	[Li Wuyou]: May I ask Teacher LVM: what places do Wangzhou Pavilion and Wushi Ridge refer to?
【lvm】：应是当时与会大众都知道的地名。	[lvm]: They were probably place names known to everyone attending the gathering at that time.
【李无忧】：那‘南山鳖鼻蛇’说的又是啥？	[Li Wuyou]: Then what is meant by the “turtle-nosed snake of South Mountain”?
【lvm】：鳖鼻蛇是毒性最烈的一种毒蛇。这里是比喻。	[lvm]: A turtle-nosed snake is an extremely venomous kind of snake. Here it is a metaphor.
触着丧身失命！	Touch it, and you lose your life!
【李无忧】：善哉此蛇！也非常人所能见。	[Li Wuyou]: Excellent, this snake! Nor can ordinary people see it.
【李无忧】：LVM老师，请您讲讲这几句话好吗？	[Li Wuyou]: Teacher LVM, could you explain these few lines?
昨日恁么，事不获已。今日又恁么，罪过弥天。	To have acted thus yesterday was unavoidable; to act thus again today would be a sin towering to heaven.
何为‘出头不得处’？	What is meant by “a point from which he could not emerge”?

王令稍严，不许搀夺行市。	The king’s decree is somewhat strict: no one is permitted to interfere with the marketplace.
牛头没，马头回。	The ox’s head vanishes; the horse’s head turns.
【lvm】：	[lvm]:
昨日恁么，事不获已。今日又恁么，罪过弥天。	To have acted thus yesterday was unavoidable; to act thus again today would be a sin towering to heaven.
*昨日恁么，你那么问，我只好那么说，故称“事不获已”——不得已，只好应问而答，如虚钟应扣而响，响过便休，不留痕迹。	* Yesterday, when you asked in that way, I had no choice but to answer accordingly; hence it is called “an unavoidable necessity.” I could only answer your question, like an empty bell that sounds when struck: once the sound has passed, it leaves no trace.
*今日又恁么，今日你没那么问，我若还那么说，那是我多事，不干净，不剿绝，徒乱你的心神，故称“罪过弥天”。	* But today it is again like this. Today you did not ask in that way, yet if I were still to speak in that way, I would be meddling—impure and not cutting things off completely, merely disturbing your mind. Hence it is called “a transgression reaching the heavens.”
何为‘出头不得处’？	What is meant by “a point at which one cannot get free”?
*是这段吗：长庆问云门：“雪峰与么道，还有出头不得处么？”门云：“有。”庆云：“作么生？”门云：“不可总作野狐精见解。”	* Is this the passage? Changqing asked Yunmen, “Xuefeng spoke thus. Is there still any point at which he cannot get free?” Yunmen said, “There is.” Changqing said, “How so?” Yunmen said, “You must not take it altogether as the understanding of a wild fox spirit.”
*长庆和云门都是雪峰的高足弟子。雪峰是地名，古人不直呼其名，而呼地名，这是尊敬。“雪峰与么道，还有出头不得处么？”——雪峰那么说话，可有站不住脚的地方么？“不可总作野狐精见解。”绝非骂雪峰。	* Changqing and Yunmen were both eminent disciples of Xuefeng. Xuefeng is a place name. The ancients did not address him directly by name, but called him by his place name as a sign of respect. “Xuefeng spoke thus. Is there any point at which he cannot stand?”—“You must not take it altogether as the understanding of a wild fox spirit” is certainly not a rebuke of Xuefeng.
这是云门的禅风。就象那“打死喂狗”绝非骂世尊，而是将“惟我独尊”和盘托出一样，在这里也是把雪峰之意和盘托出。尽大地撮来如粟米粒大，抛向长庆面前。	This is Yunmen’s Chan style. Just as “beat him to death and feed him to the dogs” is certainly not an insult to the World-Honored One, but lays bare “I alone am honored in all heaven and earth,” so here too it lays bare Xuefeng’s meaning completely. He gathers up the whole earth into something as small as a grain of millet and tosses it before Changqing’s face.
王令稍严，不许搀夺行市。	The king’s decree is somewhat strict: no competing for business in the marketplace is allowed.
*跟那“官不容针”同义。（哈哈！我这已经是“私通车马”了。）	* It has the same meaning as “the official tolerates not even a needle.” (Ha ha! What I have already done is “privately letting carriages and horses pass.”)
牛头没，马头回。	The ox’s head disappears; the horse’s head returns.
*意即：前生张三死，后生李四生，头出头没。	* It means: Zhang San of a former life dies, and Li Si of a later life is born; heads emerge and disappear.
【李无忧】：感谢您慈悲当机开示，再请您对大家讲讲：如何才能不向纸上寻张公子？	[Li Wuyou]: Thank you for your compassionate, timely instruction. May I further ask you to explain to everyone: How can one avoid seeking Young Master Zhang on the paper?
【桃子】：不寻就是不寻了嘛，还问个P。。罗里罗嗦的。	[Taozi]: Not seeking means simply not seeking. Why ask such crap? So long-winded.
【lvm】：不用“如何”，先别在坛子上寻吧。	[lvm]: Do not ask “how.” First, stop seeking on this forum.
【李无忧】：后呢？在哪里寻也不得啊！	[Li Wuyou]: And then? One cannot seek anywhere at all!
【lvm】：分明纸上张公子，尽力高声唤不应。	[lvm]: Young Master Zhang is plainly on the paper; call out with all your strength, and he will not answer.
【hs】：下面这几个句子现代文怎么解释？	[hs]: How should these following sentences be explained in modern Chinese?
事不获已	An unavoidable necessity
王令稍严，不许搀夺行市	The king’s decree is somewhat strict: no competing for business in the marketplace is allowed
无尔凑泊处	There is no place for you to attach yourself
且喜没交涉	Fortunately, there is no involvement

【善财】：这几个句子都算是古代的口语，所以语意随着语境口气的不同会有许多丰富的含义，即便勉强解释一下，还是不如原句生动活泼哦：	[Shancai]: These expressions are all more or less ancient colloquialisms, so their meanings can be richly varied according to their context and tone. Even if one reluctantly explains them, the explanations are still not as lively and vivid as the original sentences:
下面这几个句子现代文怎么解释？	How should these following sentences be explained in modern Chinese?
◎还是要结合原文里的环境通盘理解。	They must still be understood comprehensively in light of the context of the original text.
事不获已	An unavoidable necessity
◎事出无奈，不得已而为之。	Circumstances leave one with no alternative; one does it out of necessity.
“……昨日恁么，事不获已。今日又恁么，罪过弥天。……”	“...Yesterday it was thus—an unavoidable necessity. Today it is again thus—a transgression reaching the heavens....”
以前种种方便权说，实在是应对初机，不得以而为之，如果因为这个，现在就进而墨守成见，把方便当成究竟，何异于认贼为父！……	The various earlier expedient teachings were truly given in response to beginners and out of necessity. But if, because of this, one now clings stubbornly to fixed views and takes expedient means for the ultimate, how is that different from taking a thief for one’s father? ...
王令稍严，不许搀夺行市	The king’s decree is somewhat strict: no competing for business in the marketplace is allowed
◎王令者，般若正见，不容拟议，所以稍严，若还有人在知见上争长论短，就象在菜市场中小贩们吵吵嚷嚷的分辨不休，更应休止。	The king’s decree is prajñā’s right view, which admits of no speculation; hence it is somewhat strict. If people still contend over who is right or wrong in matters of views, it is like petty vendors noisily arguing without end in a marketplace. This should all the more be stopped.
无尔凑泊处	There is no place for you to attach yourself
◎没有你落脚处	There is nowhere for you to gain a foothold.
且喜没交涉	Fortunately, there is no involvement
◎这句话公案里用的频率比较高。	This expression occurs rather frequently in koans.
一种意思是说“幸好远远与作者本意无关”，	One meaning is, “Fortunately, it is far removed from the author’s original intent.”
还有一种意思是指，“大好大好，相不互干，宾归宾位，主归主位，各自相安无事也！”	Another meaning is: “Excellent, excellent! Forms do not interfere with one another; guest returns to the guest’s place, host returns to the host’s place, and each is at peace in its own sphere!”
诸位，在本文中，宾主各是哪一个？两者又有何区别？	Everyone, in this text, which is the guest and which is the host? And what is the difference between them?
◎呵呵，如果解释的不对，还请师兄们更正。	Heh heh, if my explanation is mistaken, I ask my Dharma brothers to correct it.
【柏树子】：《汉典》解释：【凑泊】1.亦作"凑泊"。亦作"凑拍"。2.凝合;聚合。3.凑合;拼凑。4.促成;形成。5.附着。6.凑巧。	[Cypress Tree]: Hanyu Da Cidian explains: [Coucou]: 1. Also written as “ ” or “ .” 2. To coalesce; to gather together. 3. To make do; to piece together. 4. To bring about; to form. 5. To adhere to. 6. By coincidence.
【大手老人】：善财柏树子，其理皆是。须知真如，带理皆妄。自心无相，妙用岂成著？	[Elder Dashou]: Shancai and Cypress Tree, both your principles are correct. But you should know that even true suchness, when burdened with principle, is delusion. The mind itself is formless—how could its wondrous functioning become attachment?
【善财】：所以说是七嘴八舌，说三道四。	[Shancai]: That is why I say everyone is talking at once and making all kinds of comments.
——且喜没交涉。	—Fortunately, there is no involvement.
【心明】：山云：“大众吃个什么？”.请大家接一句如何？	[Xinming]: Dongshan said, “What will the assembly eat?” Everyone, how would you continue the exchange?
原文：一日洞山问雪峰：“作什么？”峰云：“淘米。”山云：“淘沙去米？淘米去沙？”峰云：“沙米一齐去。”山云：“大众吃个什么？”	Original text: One day Dongshan asked Xuefeng, “What are you doing?” Xuefeng said, “Winnowing rice.” Dongshan said, “Are you winnowing out the sand and keeping the rice, or winnowing out the rice and keeping the sand?” Xuefeng said, “Sand and rice both go.” Dongshan said, “What will the assembly eat?”
【lvm】：“青原白家酒三盏，吃了犹道未沾唇。”	[lvm]: “Three cups of Qingyuan White Family Wine—after drinking them, he still says his lips have not been moistened.”

【善财】：嘻嘻，跳一跳，是蛤蟆，跳两跳，——还是蛤蟆。	[Shancai]: Hee hee—jump once, and it is a toad; jump twice, and it is still a toad.
雪峰一句：“沙米一齐去。”，足见脚不点地，就是四句五句说过来，也是枉然！	Xuefeng’s single sentence, “Sand and rice both go,” is enough to show that his feet do not touch the ground. Even if one were to explain it in four or five sentences, it would still be futile!
不得已，俺来改编一下，大伙看看：	Having no choice, I shall adapt it a little. Everyone, have a look:
一日洞山问雪峰：“作什么？”	One day Dongshan asked Xuefeng, “What are you doing?”
峰云：“淘米。”	Xuefeng said, “Winnowing rice.”
山云：“淘沙去米？淘米去沙？”	Dongshan said, “Are you winnowing out the sand and keeping the rice, or winnowing out the rice and keeping the sand?”
峰捻一粒砂示山云：“供养舍黎。”	Xuefeng picked up a grain of sand and showed it to Dongshan, saying, “An offering for Śārī.”
山云：“大众吃个什么？”	Dongshan said, “What will the assembly eat?”
峰道：“青原白家酒三盏，吃了犹道未沾唇。”	Xuefeng said, “Three cups of Qingyuan White Family Wine—after drinking them, he still says his lips have not been moistened.”
呵呵～二老别怪俺^0^	Heh heh—the two venerable elders, please do not blame me. ^0^
【lvm】：覆盆打棒是德山的作略，雅句成颂是曹洞的风格。	[lvm]: Overturning the bowl and striking with a staff was Deshan’s way of acting; turning elegant phrases into verses was the style of the Caodong school.
【善财】：呵呵～这祝酒歌莫非也是曹洞老师的手笔?	[Shancai]: Heh heh—could this drinking song also be the work of a Caodong master?
确实不错，句义隽永，意味绵长。	It truly is excellent: the meaning of the lines is profound, and their flavor lingers.
【lvm】：《无门关》第十则：	[lvm]: Case Ten of The Gateless Barrier:
曹山和尚因僧问“清税孤贫，乞师赈济。”	Because a monk asked Caoshan, “Qing Shui is utterly poor. I beg the master for relief.”
山云：“税阇梨！”	Caoshan said, “Reverend Shui!”
税应：“诺！”	Shui answered, “Yes!”
山曰：“青原白家酒三盏，吃了犹道未沾唇。”	Caoshan said, “Three cups of Qingyuan White Family Wine—after drinking them, he still says his lips have not been moistened.”
无门曰：清税输机，是何心行？曹山具眼，深辨来机。然虽如是，且道，哪里是税阇梨吃酒处?	Wumen said: Qing Shui’s loss of the opportunity—what state of mind was that? Caoshan possessed the eye and deeply discerned the capacity of the one who came. Yet, even so, tell me: where was the place at which Reverend Shui drank the wine?
颂曰：贫似范丹，气如项羽。活计虽无，敢与斗富。	The verse says: Poor as Fan Dan, with the spirit of Xiang Yu. Though he has no livelihood, he dares to contend in wealth.
【善财】：哈哈～	[Shancai]: Ha ha~
【永寿童子】：那个要求赈济的赤贫分子，吃酒吃得醉醺醺的。	[Yongshou Tongzi]: That destitute fellow who asked for relief drank himself tipsy.
【心明】："且道，哪里是税阇梨吃酒处？"	[Xinming]: “Tell me: where was the place at which Reverend Shui drank the wine?”
【二毛】：拿酒来 ~	[Ermao]: Bring the wine! ~
【永寿童子】：酒来咧。心明吃酒二毛醉。	[Yongshou Tongzi]: Here comes the wine. Xinming drinks, and Ermao gets drunk.
【二毛】：敬童子一杯！	[Ermao]: A toast to the young lad!
【照光居士】（接【善财】：峰捻一粒砂示山云：“供养舍黎。”）：为何要捻一粒砂示？捻一粒米不行吗？请师兄指示。	[Layman Zhaoguang] (responding to [Shancai]: “Xuefeng picked up a grain of sand and showed it to Dongshan, saying, ‘An offering for Śārī.’”): Why did he pick up and show a grain of sand? Would a grain of rice not do? Please instruct me, Dharma brother.
【善财】：根据剧情进展，如果捻粒米，洞山就不会问“大众吃个什么？”呵呵～	[Shancai]: According to the development of the plot, if he picked up a grain of rice, Dongshan would not ask, “What will the assembly eat?” Heh heh~

其实，即便捻一粒砂， 按洞山的手段， 也不会进而再问：	Actually, even if he picked up a grain of sand, Dongshan, given his manner, would not go on to ask:
“大众吃个什么？”	“What will the assembly eat?”
太软弱。	Too weak.
所以有言在先，只是模拟题，请二老担待些个。	So I said beforehand that it was only a mock exercise. Please indulge me, venerable elders.
【照光居士】：拿了米，也就无需再问了。	[Layman Zhaoguang]: If he took up rice, there would be no need to ask further.
【善财】：葛藤既然扯起来了，索性再加一段也。	[Shancai]: Since the entangling vines have already been drawn out, I might as well add another section.
稍微完整一些，这样怎么样：	A little more complete—how about this?
【情景一】	[Scene One]
一日洞山问雪峰：“作什么？”	One day Dongshan asked Xuefeng, “What are you doing?”
峰云：“淘米。”	Xuefeng said, “Winnowing rice.”
山云：“淘沙去米？淘米去沙？”	Dongshan said, “Are you winnowing out the sand and keeping the rice, or winnowing out the rice and keeping the sand?”
峰捻一粒砂示山，	Xuefeng picked up a grain of sand and showed it to Dongshan.
山呵呵大笑而出。	Dongshan gave a hearty laugh and left.
【情景二】	[Scene Two]
一日洞山问雪峰：“作什么？”	One day Dongshan asked Xuefeng, “What are you doing?”
峰云：“淘米。”	Xuefeng said, “Winnowing rice.”
山云：“淘沙去米？淘米去沙？”	Dongshan said, “Are you winnowing out the sand and keeping the rice, or winnowing out the rice and keeping the sand?”
峰捻一粒砂示山云：“供养舍黎。”	Xuefeng picked up a grain of sand and showed it to Dongshan, saying, “An offering for Śārī.”
山云：“子亦不得无份！”	Dongshan said, “You, too, must not be left without a share!”
峰拂袖便出。	Feng flicked his sleeve and left at once.
呵呵～请二老客串一下了^0^	Hehe—please make a guest appearance, you two elders! ^0^

【六】云门日日好日

[Six] Yunmen: Every Day Is a Good Day

【六】举：	[6] Citation:
云门垂语云：“十五日已前不问汝，【半河南，半河北。这里不收旧历日。】十五日已后道将一句来。”【不免从朝至暮。切忌道着。来日是十六。日月如流。】	Yunmen gave this instruction: “I do not ask you about the first fifteen days. [Half Henan, half Hebei. The old calendar is not accepted here.] But after the fifteenth day, bring forth one phrase.” [It cannot be avoided from morning until evening. Do not, under any circumstances, put it into words. Tomorrow is the sixteenth. The sun and moon flow by like water.]
自代云：“日日是好日。”【收。虾跳不出斗。谁家无明月清风。还知么？海神知贵不知价。】	He answered on their behalf: “Every day is a good day.” [Enough. A shrimp cannot jump out of a basket. Whose home lacks a clear moon and refreshing breeze? Do you still know? The sea deity knows what is precious but not its price.]
云门初参睦州。州旋机电转，直是难凑泊，寻常接人，才跨门便 住云：“道。道。”拟议不来，便推出云：“秦时镀铗钻。”云门凡去见，至第三回，才敲门，州云：“谁？”门云：“文偃。	When Yunmen first visited Muzhou, Muzhou’s responses turned as swiftly as lightning, and he was truly difficult to approach. Ordinarily, when receiving people, the moment they crossed the threshold, he would seize them and say, “Speak! Speak!” If they hesitated and could not respond, he would push them out, saying, “A Qin-dynasty plated drill.” Whenever Yunmen went to see him, it was not until the third visit that, as soon as he knocked on the door, Muzhou asked, “Who is it?” Yunmen said, “Wenyan.”
”才开门便跳入，州 住云：“道。道。”门拟议，便被推出门，一足在门阃内，被州急合门，拶折云门脚。门忍痛作声，忽然大悟。后来语脉接人，一摸脱出睦州。后于陈操尚书宅住三年，睦州指往雪峰处去。	As soon as the door opened, he leapt inside. Muzhou seized him and said, “Speak! Speak!” As Yunmen hesitated, he was pushed out the door. One foot remained inside the threshold when Muzhou hastily shut the door, crushing and breaking Yunmen’s foot. Yunmen cried out in pain and suddenly attained great awakening. Later, his way of receiving people followed the same vein, yet

	in a single stroke he surpassed Muzhou. He subsequently stayed for three years at the residence of Minister Chen Cao, and Muzhou directed him to go to Xuefeng.
至彼，出众便问：“如何是佛？”峰云：“莫寐语。”云门便礼拜。一住三年，雪峰一日问：“子见处如何？”门云：“某甲见处，与从上诸圣不移易一丝毫许。”	When he arrived there, he stepped forward from the assembly and asked, “What is Buddha?” Xuefeng said, “Do not speak in your sleep.” Yunmen then bowed. After he had stayed for three years, Xuefeng one day asked, “What is your realization?” Yunmen said, “My realization does not differ by so much as a hair’s breadth from that of the sages of old.”
灵树二十年不请首座，常云：“我首座生也。”又云：“我首座牧牛也。”复云：“我首座行脚也。”忽一日，令撞钟，三门前接首座，众皆讶之。云门果至，便请入首座寮解包。	For twenty years Lingshu did not appoint a head seat. He would often say, “My head seat has been born,” and again, “My head seat is tending cattle,” and again, “My head seat is traveling on pilgrimage.” Then one day he ordered the bell rung and went to receive the head seat before the monastery gate. The entire assembly was astonished. Yunmen indeed arrived, and Lingshu immediately invited him into the head-seat quarters to unpack his belongings.
灵树，人号曰“知圣禅师”，过去未来事皆预知。一日，广主刘王将兴兵，躬入院，请师决臧否。灵树已先知，怡然坐化。广主怒曰：“和尚何时得疾？”侍者对曰：“师不曾有疾。适封一合子，令俟王来呈之。”广主开合，得一帖子云：“人天眼目，堂中首座。”广主悟旨，遂寝兵，请云门出世，住灵树，后来方住云门。	Lingshu was known as Chan Master Zhisheng, “Knower of Sages”; he knew in advance matters of the past and future. One day, King Liu, ruler of Guang, was about to raise an army. He personally entered the monastery and asked the master to judge whether this would be right or wrong. Lingshu already knew of it and serenely passed away while seated. The ruler angrily asked, “When did the monk become ill?” The attendant replied, “The master was never ill. He recently sealed a box and instructed us to present it when Your Majesty arrived.” The ruler opened the box and found a note that read: “An eye for humans and devas: the head seat in the hall.” The ruler understood its meaning, withdrew his troops, and invited Yunmen to emerge into the world and reside at Lingshu. Only later did he reside at Yunmen.
师开堂说法，有鞠常侍致问：“灵树果子熟也未？”门云：“什么年中得信道生？”复引刘王昔为卖香客等因缘。刘王后谥灵树为知圣禅师。灵树生生不失通。云门凡三生为王，所以失通。一日刘王诏师入内过夏，共数人尊宿，皆受内人问讯说法，唯师一人不言，亦无人亲近。有一直殿使，书一偈，贴在碧玉殿上，云：	When the master opened the hall and taught the Dharma, Attendant Ju Chang asked, “Has the fruit of Lingshu ripened yet?” Yunmen said, “In what year will you come to trust in the Way of birth?” He further related causes and conditions from the time when King Liu had been a merchant selling incense. King Liu later bestowed upon Lingshu the posthumous title Chan Master Zhisheng. Through life after life, Lingshu never lost his spiritual powers. Yunmen, having been a king in three lives, therefore lost his powers. One day King Liu summoned the master to the palace for the summer retreat. Several venerable elders went with him; all received greetings and requests for teachings from the palace women. The master alone said nothing, and no one approached him. One palace attendant wrote a verse and posted it in the Hall of Green Jade:
大智修行始是禅，	Only great wisdom in cultivation is truly Chan;
禅门宜默不宜喧。	In the gate of Chan, silence is fitting, not clamor.
万般巧说争如实，	How could ten thousand clever words contend with reality?
输却云门总不言。	Yunmen surpasses them all by saying nothing.
云门寻常爱说三字禅：“顾、鉴、咦！”又说一字禅：僧问：“杀父杀母，佛前忏悔。杀佛杀祖，向什么处忏悔？”门云：“露。”又问：“如何是正法眼藏？”门云：“普。”直是不容拟议。到平铺处，又却骂人。	Yunmen ordinarily liked to use his three-word Chan: “Look! Observe! Huh!” He also used one-word Chan. A monk asked, “If one kills one’s father or mother, one repents before the Buddha. If one kills a Buddha or patriarch, where does one repent?” Yunmen said, “Exposed.” Another asked, “What is the Treasury of the True Dharma Eye?” Yunmen said, “Universal.” There was simply no room for deliberation. Yet when matters were laid out plainly, he would instead berate people.
若下一句语，如铁橛子相似。后出四哲：乃洞山初、智门寇、德山密、香林远，皆为大宗师。香林十八年为侍者，凡接他，只叫“远侍者”。远云：“喏。”门云：“是什么？”如此十八年，一日方悟。	Whenever he uttered a phrase, it was like an iron stake. Later, four great masters emerged from his school: Dongshan Chu, Zhimeng Kuan, Deshan Mi, and Xianglin Yuan. Xianglin served as an attendant for eighteen years. Whenever Yunmen received him, he merely called, “Attendant Yuan.” Yuan replied, “Yes.” Yunmen said, “What is it?” This continued for eighteen years, until Yuan finally awakened one day.
门云：“我今后更不叫汝。”云门寻常接人多用睦州手段，只是难为凑泊，有抽钉拔楔底钳锤。雪窦道：我爱韶阳新定机，一生与人抽钉拔楔。	Yunmen said, “From now on, I will no longer call you.” Yunmen commonly received people by using Muzhou’s methods, but they were difficult to approach; they were hammer and tongs for drawing out nails and removing wedges. Xuedou said: “I cherish Shaoyang’s newly established device: throughout his life, he drew out nails and removed wedges for people.”

垂个问头示众云：“十五日已前不问汝，十五日已后道将一句来。”坐断千差，不通凡圣。自代云：“日日是好日。”十五日已前，这语已坐断千差。十五日已后，这语也坐断千差。	He presented this question to the assembly: “I do not ask you about the first fifteen days. After the fifteenth day, bring forth one phrase.” It cuts off the thousand distinctions and admits neither ordinary beings nor sages. He answered on their behalf: “Every day is a good day.” Regarding the first fifteen days, this saying has already cut off the thousand distinctions; regarding the days after the fifteenth, this saying likewise cuts off the thousand distinctions.
是他不道“明日是十六”，后人只管随语生解，有什么交涉！他云门立个宗风，须是有个为人处。垂语了，却自代云：“日日是好日。”此语通贯古今，从前至后，一时坐断。山僧如此说话，也是随语生解。	He did not say, “Tomorrow is the sixteenth.” Later people merely give rise to interpretations by following the words—what relevance does that have? Yunmen established a house style, and it necessarily had a way of working for people. Having given the instruction, he then answered on their behalf: “Every day is a good day.” This saying penetrates past and present; from beginning to end, it cuts everything off at once. When this mountain monk speaks in this way, he too is merely giving rise to interpretations by following the words.
他杀不如自杀，才作道理，堕坑落堑。云门一句中，三句俱备，盖是他家宗旨如此，垂一句语，须要归宗。若不如此，只是杜撰。此事无许多论说。而未透者，却要如此。若透得，便见古人意旨。看取雪窦打葛藤：	To be killed by him is not as good as killing oneself. As soon as one makes it into a rational explanation, one falls into pits and ditches. Within one phrase of Yunmen, all three phrases are complete; this is the essential intent of his school. When presenting a phrase, one must return to the source. Otherwise, it is mere fabrication. This matter does not allow for so much discussion. Yet those who have not penetrated it need such explanations. If you penetrate it, you will then see the intent of the ancient masters. Look at Xuedou’s entangling vines:
去却一【七穿八穴，向什么处去？放过一着。】，	Cast away one—[Seven penetrations and eight holes: where will you go? Let one move pass.]
拈得七【拈不出，却不放过。】，	Pick up seven—[You cannot pick them up, yet you are not let off.]
上下四维无等匹【何似生。上是天，下是地，东南西北与四维，有什么等匹！争奈拄杖在我手里。】。	Above, below, and in the four quarters, there is no equal. [How could there be? Above is heaven; below is earth; east, south, west, north, and the four intermediate directions—what could equal them? Yet the staff is in my hand.]
徐行踏断流水声【莫问脚跟下。难为体究。打入葛藤窟里去了也。】，	Walking slowly, one treads the sound of flowing water to pieces. [Do not ask what lies beneath your heels. This is difficult to investigate. You have entered a den of entangling vines.]
纵观写出飞禽迹【眼里亦无此消息。野狐精见解。依前只在旧窠窟里。】。	Gazing freely, one writes forth the tracks of flying birds. [There is not even such news in your eyes. This is the understanding of a wild fox spirit. You still remain in the old nest.]
草茸茸【脑后拔箭，是什么消息？堕在平实处。】，	Lush, lush grass—[Pulling out an arrow from behind the head: what news is this? Falling into the realm of the ordinary.]
烟幂幂【未出这窠窟。足下云生。】，	Dense, dense mist—[You have not left this nest. Clouds arise beneath your feet.]
空生岩畔花狼籍【在什么处。不唧溜汉。勘破了也。】。	Flowers lie scattered beside Subhūti’s cliff. [Where is it? You slippery fellow. Thoroughly examined and exposed.]
弹指堪悲舜若多【四方八面。尽法界向舜若多鼻孔里道将一句来。在什么处！】	With a snap of the fingers, how lamentable is Śūnyatā! [In all four quarters and eight directions, throughout the entire dharma realm, bring one phrase into Śūnyatā’s nostrils. Where is it?]
莫动着【前言何在！动着时如何？】！	Do not stir! [Where are your earlier words? What if you stir?]
动着三十棒【自领出去。便打。】。	If you stir, thirty blows. [Take them away yourself. Then strike.]
雪窦颂古，偏能如此。当头以金刚王宝剑挥一下了，然后略露些风规。虽然如此，毕竟无有二解。	Xuedou excelled at praising the ancients in this manner. At the outset, he made one sweep with the vajra-king’s precious sword, and then slightly revealed the style and standard. Even so, in the end there can be no second interpretation.
“去却一，拈得七”，人多作算数会道：“去却一”是十五日已前事。雪窦蓦头下两句言语印破了，却露出教人见。“去却一，拈得七”，切忌向言句中作活计。何故？胡饼有什么汁！人多落在意识中。	“Cast away one, pick up seven”: many people interpret this as arithmetic, saying that “cast away one” refers to the days before the fifteenth. But Xuedou abruptly brought down these two phrases, shattering such interpretations and revealing something for people to see. With “cast away one, pick up seven,” do not, under any circumstances, make a living within verbal phrases. Why? What juice does a flatbread have? Many people fall into consciousness.
须是向语句未生已前会取始得。大用现前，自然见得也。所以释迦老子成道后，于摩竭提国，三七日中，思惟如是事：“诸法寂灭相，不可以言宣，我宁不说法，疾入于涅　。	You must realize it before verbal phrases arise. When great function appears before you, you will naturally see it. Therefore, after old Śākyamuni attained the Way, he spent twenty-one days in the land of Magadha reflecting thus: “The characteristics of all dharmas are quiescent and cannot be proclaimed in words. I would rather not teach the Dharma, but swiftly enter nirvāṇa.”

”到这里觅个开口处不得，以方便力故，为五比丘说已。至三百六十会，说一代时教，只是方便。所以，脱珍御服、着　垢衣，不得已而向第二义门中浅近之处，诱引诸子。若教他向上全提，尽大地无一个半个。	At this point, he could not find a place to open his mouth. Yet through the power of skillful means, he taught the five bhikṣus. He went on to teach in three hundred and sixty assemblies, delivering the whole body of teachings delivered by the Buddha during his lifetime, all of which were only skillful means. Thus, he removed his precious royal garments and put on worn and soiled clothing. Unable to do otherwise, he entered the gate of the second meaning and, in its shallower and more accessible aspects, guided his children. If he were to give the complete presentation of the highest teaching, there would not be even half a person in the whole earth.
且道，作么生是第一句？到这里，雪窦露些意教人见。尔但上不见有诸佛，下不见有众生，外不见有山河大地，内不见有见闻觉知，如大死底人却活相似，长短好恶，打成一片，一一拈来，更无异见。	Now tell me: what is the first phrase? Here Xuedou reveals something of his intent for people to see. You need only not see any Buddhas above, any sentient beings below, any mountains, rivers, or great earth outside, or any seeing, hearing, awareness, or knowing within. It is like a person who has undergone the great death and yet lives again: long and short, good and bad, all become continuous and undivided. Take up each and every one, and there is no further differing view.
然后应用，不失其宜，方见他道“去却一，拈得七”。“上下四维无等匹”，若于此句透得，直得上下四维，无有等匹。森罗万象，草芥人畜，着着全彰自己家风。所以道：	Then, in applying it, one does not lose what is fitting. Only then can one see what he meant by “cast away one, pick up seven.” “Above, below, and in the four quarters, there is no equal”: if you penetrate this phrase, then throughout above, below, and the four quarters there is no equal. The myriad forms and appearances, grasses and reeds, people and animals—in every movement, all fully reveal the style of one’s own house. Therefore it is said:
万象之中独露身，惟人自肯乃方亲。	Amid the myriad phenomena, the body alone stands revealed; only when one willingly acknowledges it does it become intimate.
昔年谬向途中觅，今日看来火里冰。	Only when one personally assents does intimacy arise. Formerly, I mistakenly sought it along the way; now I see ice within fire.
天上天下，惟我独尊。人多逐末，不求其本。先得本正，自然风行草偃、水到渠成。	In heaven above and earth below, I alone am honored. Many people pursue the branches and neglect the root. First attain the root, and all will be rightly ordered; then the wind blows and grass bends, water arrives and a channel is formed.
“徐行踏断流水声”，徐徐行动时，浩浩流水声也应踏断。“纵观写出飞禽迹”纵目一观，直饶是飞禽迹，亦如写出相似。到这里，镬汤炉炭吹教灭，剑树刀山喝便摧，不为难事。	“Walking slowly, one treads the sound of flowing water to pieces”: when one moves slowly, even the sound of vast flowing water should be trodden to pieces. “Gazing freely, one writes forth the tracks of flying birds”: cast your gaze abroad, and even the tracks of flying birds seem as though they could be written forth. At this point, blowing would extinguish boiling cauldrons and burning coals, while a shout would destroy sword trees and knife mountains; this would not be difficult.
雪窦到此，慈悲之故，恐人坐在无事界中，复道：“草茸茸，烟幂幂”，所以盖覆却。直得“草茸茸，烟幂幂”，且道是什么人境界？唤作“日日是好日”得么？且喜没交涉！直得“徐行踏断流水声”也不是，“纵观写出飞禽迹”也不是，“草茸茸”也不是，“烟幂幂”也不是，直饶总不恁么。	At this point, out of compassion, Xuedou feared that people might sit in the realm of no affairs, and so he further said, “The grass is lush; the mist is dense,” thereby covering it over. Even if one reaches “the grass is lush; the mist is dense,” tell me, whose realm is this? Can it be called “Every day is a good day”? Fortunately, it has nothing to do with it! Even “walking slowly, treading through the sound of flowing water” is not it; “gazing afar, writing out the traces of flying birds” is not it; “the grass is lush” is not it; “the mist is dense” is not it. Even if none of it is so…
正是“空生岩畔花狼籍”，也须是转过那边始得。岂不见，须菩提岩中宴坐，诸天雨花赞叹。尊者曰：“空中雨花赞叹，复是何人？”天曰：“我是天帝释。”尊者曰：“汝何赞叹？”天曰：“我重尊者善说般若波罗蜜多。	—it is precisely “flowers lie scattered beside Subhūti’s cliff.” Yet one must still turn beyond that. Have you not seen how Subhūti sat in repose within a cave, while the devas rained flowers in praise? The venerable one said, “Who is it that rains flowers in empty space and offers praise?” The deva said, “I am Śakra, lord of the devas.” The venerable one said, “Why do you praise me?” The deva said, “I honor the venerable one for skillfully teaching Prajñāpāramitā.”
”尊者曰：“我于般若未尝说一字，汝云何赞叹？”天曰：“尊者无说，我乃无闻，无说无闻，是真般若。”又复动地雨花。雪窦亦曾有颂云：	The venerable one said, “I have never spoken a single word about prajñā. How then can you praise me?” The deva said, “The venerable one does not speak, and I do not hear. Non-speaking and non-hearing—this is true prajñā.” Again the earth shook and flowers rained down. Xuedou also composed this verse:
雨过云凝晓半开，数峰如画碧崔嵬。	After rain, clouds gather; dawn is half-open.
空生不解岩中坐，惹得天花动地来。	Several peaks stand blue and lofty, like a painting. Subhūti does not understand sitting within the cave, and so draws down heavenly flowers that shake the earth.
天帝既动地雨花，到这里更藏去那里？雪窦又道：	Once the lord of devas had shaken the earth and rained down flowers, where could he hide further? Xuedou also said:

我恐逃之逃不得，大方之外皆充塞。	I fear that even in fleeing, one cannot escape; outside the Great Expanse, all is filled.
忙忙扰扰知何穷，八面清风惹衣　。	Bustling and disturbed—who knows when it will end? The pure breeze from all eight directions catches at one's robe hems.
直得净裸裸赤洒洒，都无纤毫过患，也未为极则。且毕竟如何即是？看取下文云：“弹指堪悲舜若多”，梵语“舜若多”，此云“虚空神”，以虚空为体，无身觉触，得佛光照，方现得身。尔若得似舜若多神时，雪窦正好弹指悲叹。又云：“莫动着”，动着时如何？白日青天，开眼瞌睡！u 七嘴八舌	Even if one becomes utterly clean and bare, without the slightest fault or defect, this is still not the ultimate standard. So what, ultimately, is it? Look at the following line: “With a snap of the fingers, Śūnyatā is pitiful indeed.” In Sanskrit, śūnyatā is here called the “spirit of empty space”: taking empty space as its substance, it has no bodily sensation or touch; only when illuminated by the Buddha's light does it manifest a body. If you become like the spirit Śūnyatā, Xuedou would rightly snap his fingers and sigh in sorrow. He also says, “Do not make contact!” What if you do make contact? Broad daylight, clear blue sky—sleeping with your eyes open! u A Babel of Voices
一、	I.
【李天忧】：请问lvm老师，这十五日以前与十五日以后是指何所言啊?	[Li Tianyou]: May I ask Teacher LVM: what do “before the fifteenth day” and “after the fifteenth day” refer to?
【LVM】：如果云门这么自问自答，是不是就会好懂些：	[LVM]: If Yunmen had asked and answered himself in this way, would it be easier to understand?
云门垂语云：“威音王佛已前不问汝，威音王佛已后道将一句来。”自代云：“佛佛是好佛。”	Yunmen gave this saying: “Before the Buddha King of Majestic Sound, I do not ask you; after the Buddha King of Majestic Sound, bring forth a single phrase.” He answered on his own behalf: “Every Buddha is a good Buddha.”
【李天忧】：句句是好句！那一和七又指什么呢?	[Li Tianyou]: Every phrase is a fine phrase! Then what do the one and the seven refer to?
【LVM】：您是否看出“日日是好日”含“万法归一”之意呀?	[LVM]: Do you see that “Every day is a good day” contains the meaning of “The myriad dharmas return to the One”?
我们来看雪窦颂：	Let us look at Xuedou's verse:
去却一，拈得七，上下四维无等匹。	Cast aside the one; take up the seven. Above and below, in the four quarters, there is no equal.
徐行踏断流水声，纵观写出飞禽迹。	Walking slowly, one treads through the sound of flowing water; surveying afar, one writes out the tracks of flying birds.
草茸茸，烟冪冪，空生岩畔花狼籍。	The grass grows lush; the mist hangs thick; beside the rock where Subhūti sat in emptiness, flowers lie scattered everywhere.
弹指堪悲舜若多，……。	With a snap of the fingers, Śūnyatā is pitiful indeed, ...
（莫动着！动着三十棒。）	(Do not make contact! Make contact, and you get thirty blows.)
在说这个雪窦颂之前，先来一问：“万法归一，一归何处？”	Before discussing this verse by Xuedou, let us first ask: “The myriad dharmas return to the One; where does the One return?”
去却一，——收起你那“一归何处？”	Cast aside the one—put away your question, “Where does the One return?”
【李天忧】：那么，“万法归一”后如何？此后万法就断灭了么?	[Li Tianyou]: Then what happens after “the myriad dharmas return to the One”? Do the myriad dharmas thereafter cease into annihilation?
【LVM】：绝非断灭，而是一体全彰、无处不在。	[LVM]: Absolutely not annihilation. Rather, the single whole is fully manifest and present everywhere.
拈得七，——只有收起你那“一归何处？”才能拈得起这个“七”，才能拈得起这个“无处不在”。	Take up the seven—only after putting away your question, “Where does the One return?” can you take up this “seven,” can you take up this “present everywhere.”
上下四维无等匹。——上下思维都是“处”。并非“一归何处”，而是何处都归这个“一”。	Above and below, in the four quarters, there is no equal.—All directions, above and below, are “places.” It is not that the One returns somewhere; every place returns to this One.
【李天忧】：那么，“万法归一”后究竟如何呢?	[Li Tianyou]: Then, ultimately, what is it like after “the myriad dharmas return to the One”?
【LVM】：徐行踏断流水声，——散步溪畔，不会被流水声所转。纵观写出飞禽迹。——放眼长空，不会被飞鸟引了去。	[LVM]: Walking slowly, one treads through the sound of flowing water.—Walking by a stream, one is not turned by the sound of the water. Surveying afar, one writes out the tracks of flying birds.—Gazing into the open sky, one is not carried away by birds in flight.
【李天忧】：哦！活脱脱地“不为境迁”哪。	[Li Tianyou]: Ah! This is vividly “not being moved by circumstances.”

【LVM】：草茸茸，烟幂幂，空生岩畔花狼籍。——草茸茸任它茸茸，烟幂幂任它幂幂，正如须菩提宴坐，一片空寂，感得天帝雨花赞叹。	[LVM]: The grass grows lush; the mist hangs thick; beside the rock where Subhūti sat in emptiness, flowers lie scattered everywhere.—Let the grass be lush as it is, and let the mist hang thick as it is. It is like Subhūti sitting in meditation in complete emptiness and stillness, moving Indra to shower flowers in praise.
能与天帝对话，死寂一片么？不是的。此时有念就是无念。对话任它对话，仍是“一念不生、了了分明”。这是活脱脱地“不随念转”哪。	Could one converse with Indra while remaining a dead, still blankness? No. At such a time, thought itself is no-thought. Let conversation be conversation; it remains “not a single thought arises, yet clear and distinct.” This is vividly “not turning with thoughts.”
弹指堪悲舜若多——圆悟禅师已经解释得很明白了：梵语“舜若多”，此云“虚空神”，以虚空为体，无身觉触，得佛光照，方现得身。尔若得似舜若多神时，雪窦正好弹指悲叹。	With a snap of the fingers, Śūnyatā is pitiful indeed—Chan Master Yuanwu has already explained this very clearly: in Sanskrit, śūnyatā is here called the “spirit of empty space”: taking empty space as its substance, it has no bodily sensation or touch; only when illuminated by the Buddha’s light does it manifest a body. If you become like the spirit Śūnyatā, Xuedou would rightly snap his fingers and sigh in sorrow.
【李天忧】：悲叹什么？下一句便要答出了么？	[Li Tianyou]: What is he lamenting? Is the next line about to provide the answer?
【LVM】：……——至此言语道断，已经开不得口了也！	[LVM]: ...—At this point, the way of words is cut off; one can no longer open one’s mouth!
【李天忧】：啊？？	[Li Tianyou]: Ah??
【LVM】：“啊”什么？别动着！	[LVM]: What do you mean, “Ah”? Do not make contact!
【李天忧】：动着就怎么了？	[Li Tianyou]: What happens if one does make contact?
【LVM】：哈哈！雪窦的“三十棒”与圆悟的“白日青天，开眼瞌睡”是同是别？若再不会，真的是白日青天，开眼瞌睡了。直饶棒如雨点、喝似雷奔，累死雪窦也枉然。那就当真是“堪悲”了也！	[LVM]: Ha ha! Are Xuedou’s “thirty blows” and Yuanwu’s “Broad daylight, clear blue sky—sleeping with your eyes open” the same or different? If you still do not understand, then it really is sleeping with your eyes open in broad daylight under a clear blue sky. Even if blows fell like raindrops and shouts rushed forth like thunder, exhausting Xuedou would still be futile. Then it truly would be “pitiful indeed”!
【李天忧】：顶礼赞叹古德之行持，同时也赞叹LVM老师于开口不得处和盘托出。还可这样解么？我发现这偈子后一句总可注释前一句：	[Li Tianyou]: I bow in reverence and praise the practice of the ancient worthies; at the same time, I praise Teacher LVM for laying it all out at the very point where words cannot be spoken. May it also be understood this way? I have found that the latter line of this verse can always annotate the preceding line:
去却一，拈得七，上下四维无等匹。——徐行踏断流水声，纵观写出飞禽迹。	Cast aside the one; take up the seven. Above and below, in the four quarters, there is no equal.—Walking slowly, one treads through the sound of flowing water; surveying afar, one writes out the tracks of flying birds.
草茸茸，烟幂幂，空生岩畔花狼籍——弹指堪悲舜若多，……。	The grass grows lush; the mist hangs thick; beside the rock where Subhūti sat in emptiness, flowers lie scattered everywhere.—With a snap of the fingers, Śūnyatā is pitiful indeed, ...
【LVM】：您再看看，前句是否也可注解后句呀？	[LVM]: Look again: can the preceding line not also annotate the following line?
【李天忧】：是啊，原来这偈前句也可注解后句，后句又可注解前句，真是妙啊！	[Li Tianyou]: Yes—so the preceding line of this verse can annotate the following line, and the following line can in turn annotate the preceding line. How marvelous!
【LVM】：三藏十二部都是这个的注解，岂不是更妙。	[LVM]: The twelve divisions of the Tripiṭaka are all annotations on this. Is that not even more marvelous?
【李天忧】：春到无处不是春，一切一切皆这个！看了您上一贴，笑得半天合不住嘴。	[Li Tianyou]: When spring arrives, there is nowhere that is not spring; everything, absolutely everything, is this! After reading your previous post, I laughed so hard that I could not close my mouth for a long while.
【LVM】：“莫动着”的，正是这个。	[LVM]: What “do not make contact” refers to is precisely this.
《六祖坛经》云：	The Platform Sūtra of the Sixth Patriarch says:
……师告众曰：“吾有一物，无头无尾、无名无字、无背无面。诸人还识否？”神会出曰：“是诸佛之本源、神会之佛性。”师曰：“向汝道无名无字，汝便唤作‘本源佛性’。汝向去有把茆盖头，也只成个知解宗徒。”祖师灭后，会入京洛，大弘曹溪顿教，著《显宗记》，盛行于世。是为荷泽禅师。	...The Master told the assembly: “I have one thing: without head or tail, without name or word, without back or front. Does anyone recognize it?” Shenxiu stepped forward and said: “It is the source of all Buddhas and Shenxiu’s own buddha-nature.” The Master said: “I told you that it has neither name nor word, yet you call it ‘the source and buddha-nature.’ Even if you later build yourself a thatched hut, you will only become a follower of the school of conceptual understanding.” After the Patriarch’s passing, Shenxiu entered the capitals of Jing and Luo, where he widely propagated the sudden teaching of

	Caoxi. He wrote Record of Revealing the School, which became widespread in the world. He was Chan Master Heze.”
荷泽神会给“这个”安名，动着了也。所以六祖大师呵责他。	Heze Shenhui gave “this” a name and thereby made contact. That is why the Sixth Patriarch rebuked him.
【李天忧】：加上一字即不中，又如蚊子上铁牛，至此已张嘴不得。然也有丈夫为人落草，应病与药，说而无说也。	[Li Tianyou]: Add one word and it is already off the mark; it is like a mosquito landing on an iron ox—at this point, one cannot open one’s mouth. Yet there are also great persons who enter the weeds for the sake of others, prescribing medicine according to the illness: speaking, yet without speaking.
【LVM】：对呀！老人不惜落草为人的一句就是：“一念不生、了了分明的灵知”老人并未立这个“灵知”，而是随说随扫。	[LVM]: Exactly! The Elder’s phrase, uttered without begrudging his descent into the weeds for others’ sake, is: “The numinous knowing in which not a single thought arises, yet all is clear and distinct.” The Elder does not establish this “numinous knowing,” but sweeps it away as soon as it is spoken.
【李天忧】：师尊的大恩又如何可报得万中之一。若真从此句契入，即无能入，又无所入，连灵知也是不可得，但非断灭。如此方是不负师恩啊！再去做事情，好也如此，坏也如此，逆也如此，顺也如此，倒霉时也如此，享福时也如此，如此方是不负师恩啊！	[Li Tianyou]: How could one repay even one ten-thousandth of the Master’s great kindness? If one truly enters through this phrase, there is neither one who can enter nor anything entered; even numinous knowing is unobtainable, yet this is not annihilation. Only then does one not fail the Master’s kindness. Then, in doing things again: whether good or bad, adverse or favorable, in misfortune or in enjoyment of blessings—it is all just thus. Only then does one not fail the Master’s kindness!
【LVM】：对！老人常说“灵知也不可得”。	[LVM]: Yes! The Elder often says, “Numinous knowing, too, is unobtainable.”
【李天忧】：无奈众生执指为月之习牢固，金硝随贵，入眼成翳。我等没信佛时自是遇名染名，遇色染色，遇利染利。如今修证佛法了，却又是遇佛染佛，遇法染法乃至遇灵知染灵知。	[Li Tianyou]: Alas, sentient beings’ deeply ingrained habit of taking the finger for the moon is firm indeed. Gold filings may be precious, but once in the eye they become an obstruction. Before we had faith in the Buddha, we were defiled by names when encountering names, by forms when encountering forms, and by profit when encountering profit. Now that we cultivate and realize the Buddhadharma, we are again defiled by Buddha when encountering Buddha, by Dharma when encountering Dharma, and even by numinous knowing when encountering numinous knowing.
此是众生颠倒妄想作怪，又关善知识指向明月的手指何事啊！所以众生难度也。末学以为，有人从此句“一念不生、了了分明的灵知”会入，自是比那心无主张，东奔西走盲修瞎练要强上千百倍了，到时只须扫净灵知之见即归家稳坐了，话又说回来，真会入此句又怎会再给‘这个’加上一个“一念不生、了了分明的灵知”的标签呢！	This is sentient beings’ inverted deluded thinking at work; what does it have to do with the hand of a good spiritual friend pointing toward the bright moon? This is why sentient beings are difficult to liberate. In my humble view, someone who enters through the phrase “the numinous knowing in which not a single thought arises, yet all is clear and distinct” is naturally a thousand or a hundred times better off than one whose mind lacks direction, running here and there, practicing blindly. When the time comes, they need only sweep away the view of numinous knowing, and they may return home and sit securely. Yet, conversely, if one truly entered through this phrase, how could one add to “this” the label “the numinous knowing in which not a single thought arises, yet all is clear and distinct”?
二、	II.
【xinming】：“莫动着”？那什么叫动着啊？不是不是“触着丧身失命”的意思？	[Xinming]: “Do not make contact”? Then what is meant by making contact? Does it not mean “to touch it is to lose one’s body and life”?
【LVM】：是啊！雪窦宁缺一句，也不动着。	[LVM]: Yes! Xuedou would rather omit a line than make contact.
【痴人说梦】：徐行踏断流水声，纵观写出飞禽迹。动是不动？	[Chiren Shuomeng]: Walking slowly, one treads through the sound of flowing water; surveying afar, one writes out the tracks of flying birds. Is that movement or not movement?
【LVM】：莫动着！	[LVM]: Do not make contact!
【痴人说梦】：足见雪窦颠语！	[Chiren Shuomeng]: This shows that Xuedou speaks topsy-turvy words!
【LVM】：哈哈！雪窦也是大段作怪。	[LVM]: Ha ha! Xuedou, too, is making quite a mischief.
三、	III.
【憨村傻大姐】：看得我垂涎三尺，不垂涎也未必是。只是自己不知道在哪里卡住了，总不对劲儿。	[Han Cun Sha Dajie]: It makes my mouth water, though perhaps not having my mouth water would not be right either. I simply do not know where I am stuck; something is not quite right.
【LVM】：在“是、不是”那儿卡住了。若挣脱了这个“卡住”，哪还容得“是”与“不是”！	[LVM]: You are stuck at “right” and “not right.” If you break free of this “being stuck,” how could there still be room for “right” and “not right”?
【老梦】：真是造化弄人，卡得如此巧妙！越挣扎卡得越紧呐。哈哈	[Lao Meng]: Truly, fate toys with people, catching one so ingeniously! The more one struggles, the tighter one gets caught. Ha ha.

【LVM】：业力不可思议，愿力更不可思议。愿力、业力、神通力都是心力。神通力抵不过业力；业力抵不过愿力。	[LVM]: Karmic force is inconceivable; the force of vows is even more inconceivable. The force of vows, karmic force, and the power of spiritual powers are all powers of mind. The power of spiritual powers cannot overcome karmic force; karmic force cannot overcome the force of vows.
【老梦】：我常常搞不清业力和愿力的区别，请老师指点！既然都是心力，区别在哪里呢？	[Lao Meng]: I often cannot distinguish karmic force from the force of vows. Please instruct me, Teacher! Since both are powers of mind, wherein lies the difference?
【LVM】：业力体现为世间法，愿力体现为出世间法。 既然都是心力，区别就在于发心不同。	[LVM]: Karmic force manifests as worldly dharmas; the force of vows manifests as supramundane dharmas. Since both are powers of mind, the difference lies in the difference in one's initial resolve.
【老梦】：想发财的心与想成佛的心，二者有什么区别？	[Lao Meng]: What is the difference between the wish to become wealthy and the wish to become a Buddha?
【LVM】：谁发财？谁成佛？这就找出区别了。	[LVM]: Who becomes wealthy? Who becomes a Buddha? This reveals the difference.
【老梦】：愿力还有差别吗？比如以妄想心发一个愿和以清净心发相同的愿，二者有差别吗？	[Old Meng]: Does the power of vows also differ? For example, if one makes the same vow with a deluded mind and with a pure mind, is there a difference between the two?
【LVM】：愿力是无为法。“一切贤圣皆以无为法而有差别”。既是“皆以”，当不止是“二者”，而是千差万别。	[LVM]: The power of vows is an unconditioned dharma. “All noble and sage beings differ by means of the unconditioned dharma.” Since it says “all by means of,” the differences are not limited to just “the two,” but are innumerable.

【七】法眼汝是慧超

[Seventh] Dharma Eye, You Are Huichao

垂示云：声前一句，千圣不得传，未曾亲觐，如隔大千。设使向声前辨得，截断天下人舌头，亦未是性燥汉。	The Pointer says: “The phrase before sound cannot be transmitted by a thousand sages; without personally beholding it, one is separated as if by a great chiliocosm. Even if one can discern it before sound, cut off the tongues of everyone under heaven, one is still not a man of fierce spirit.”
所以道：天不能盖，地不能载，虚空不能容，日月不能照，无佛处独称尊，始较些子，其或未然，于一毫头上透得，放大光明，七纵八横，于法自在自由，信手拈来无有不是，且道得个什么如此奇特，复云：大众会么，从前汗马无人识，只要重论盖代功。即今事且致，雪窦公案又作么生，看取下文。	Therefore it is said: “Heaven cannot cover it, earth cannot support it, empty space cannot contain it, and sun and moon cannot illumine it. Alone, where there is no Buddha, one calls oneself the Honored One.” Only then does one come somewhat close. But if this is not yet so, and one penetrates it on the tip of a single hair, letting forth great radiance, moving freely in every direction, at ease and free in the Dharma—whatever one casually picks up is not other than it—tell me, what is so extraordinary? Again he said: “Do you understand, assembly? No one recognized the sweat and toil of the warhorse; they only praise its achievement that surpasses the age.” Let this matter rest for now. What then of Xuedou's koan? See the text below.
【七】举：	[7] The Case:
僧问法眼【道什么。檐枷过状。】：“慧超咨和尚，如何是佛？”【道什么。眼睛突出。】	A monk asked Fayan [“What are you saying? He passes through the eaves wearing a cangue.”]: “Huichao respectfully asks the Reverend: What is Buddha?” [“What are you saying? Your eyes are bulging out.”]
法眼云：“汝是慧超。”【依模脱出。铁　馅。就身打劫。】	Fayan said: “You are Huichao.” [He comes out according to the pattern. An iron filling in a dumpling. Robbing him on the spot.]
法眼禅师，有啐啄同时的机，具啐啄同时底用，方能如此答话。所谓超声越色，得大自在，纵夺临时，杀活在我，不妨奇特。然而此个公案，诸方商量者多，作情解会者不少。	Chan Master Fayan possessed the capacity for the simultaneous chirping and pecking, and also the function of simultaneous chirping and pecking; only thus could he answer in this way. He transcended sound and form, attained great freedom, and could grant or take away as circumstances required; life and death were in his hands. This is indeed extraordinary. Yet many people in various places have discussed this koan, and not a few have understood it through conceptual interpretation.

不知古人，凡垂示一言半句，如击石火似闪电光，直下拨开一条正路，后人只管去言句卜作解会道：“慧超便是佛”，所以法眼恁么答。有者道：“大似骑牛觅牛。”有者道：“问处便是。”有什么交涉，若恁么会去，不惟辜负自己，亦乃深屈古人。	They do not know that whenever the ancients offered a word or half a phrase, it was like striking a spark from stone or flashing lightning: directly opening up a straight road. Later people merely divine meanings from words and phrases, saying, “Huichao himself is Buddha; that is why Fayan answered in this way.” Some say, “It is like riding an ox while looking for an ox.” Others say, “The very place of the question is it.” What connection does any of this have? If one understands it in this way, one not only betrays oneself but also deeply wrongs the ancients.
若要见他全机，除非是一棒打不回头底汉，牙如剑树，口似血盆，向言外知归，方有少分相应。若一一作情解，尽大地是灭胡种族的汉。只如超禅客于此悟去，也是他寻常管带参究，所以一言之下，如桶底脱相似。	If you wish to see his complete working, you must be a fellow whom one blow cannot make turn back, with teeth like sword-trees and a mouth like a basin of blood. Only when you know where to return beyond words can there be even a small measure of accord. If you make conceptual interpretations of every point, then the whole earth is filled with fellows who would wipe out the barbarian race. As for Chan practitioner Chao’s awakening here, it too resulted from his habitual sustained inquiry; thus, upon one word, it was as though the bottom dropped out of a bucket.
只如则监院在法眼会中，也不曾参请入室。一日法眼问云：“则监院何不来入室？”	Now, the monastic administrator Ze was in Fayan’s assembly, yet he had never entered the master’s room for an interview. One day Fayan asked him, “Administrator Ze, why do you not come in for an interview?”
则云：“和尚岂不知，某甲于青林处，有个入头。”	Ze said, “Does the Reverend not know that I have gained an entry point under Qinglin?”
法眼云：“汝试为我举看。”	Fayan said, “Try presenting it to me.”
则云：“某甲问如何是佛？”	Ze said, “I asked, ‘What is Buddha?’”
林云：“丙丁童子来求火。”	Qinglin said, “The boys Bing and Ding come seeking fire.”
法眼云：“好语，恐尔错会，可更说看。”	Fayan said, “Good words. I fear that you have misunderstood them. Tell me more.”
则云：“丙丁属火，以火求火，如某甲是佛，更去觅佛。”	Ze said, “Bing and Ding belong to fire; they seek fire with fire. It is like myself being Buddha and then going on to seek Buddha.”
法眼云：“监院果然错会了也。”	Fayan said, “Administrator, you have indeed misunderstood.”
则不愤，便起单渡江去。	Ze was dissatisfied and at once left his quarters to cross the river.
法眼云：“此人若回可救，若不回救不得也。”	Fayan said, “If this man returns, he can be saved; if he does not return, he cannot be saved.”
则到中路自忖云：“他是五百人善知识，岂可赚我那？”	When Ze reached the middle of the road, he reflected, “He is a good spiritual teacher to five hundred people. How could he deceive me?”
遂回再参。法眼云：“尔但问我，我为尔答。”	He therefore returned and sought instruction again. Fayan said, “Just ask me, and I will answer you.”
则便问：“如何是佛？”	Ze then asked, “What is Buddha?”
法眼云：“丙丁童子来求火。”	Fayan said, “The boys Bing and Ding come seeking fire.”
则于言下大悟。	At these words, Ze had a great awakening.
如今有者只管瞠眼作解会，所谓彼既无疮，勿伤之也。这般公案，久参者，一举便知落处。法眼下谓之箭锋相拄，更不用五位君臣、四料简，直论箭锋相拄，是他家风如此，一句下便见，当阳便透，若向句下寻思，卒摸索不着。	Nowadays, some people simply stare wide-eyed and make conceptual interpretations. As the saying goes, “If he has no sore, do not wound him.” With koans such as this, those long engaged in practice know the point as soon as they are raised. Under Fayan this was called “arrowpoints meeting”; there was no need for the five ranks of ruler and minister or the four modes of discernment. To speak directly of arrowpoints meeting—this was his house style. In one phrase, one sees it; face to face, one penetrates it. But if you seek it through deliberation beneath the phrase, you will never grasp it.
法眼出世，有五百众，是时佛法大兴，时韶国师久依疏山，自谓得旨，乃集疏山平生文字顶相，领众行脚，至法眼会下，他亦不去入室，只令参徒随众入室。	When Fayan began teaching publicly, he had five hundred followers, and the Buddhadharma flourished greatly at that time. National Teacher Shao had long relied on Shushan and considered himself to have attained the meaning. He gathered Shushan’s lifelong writings and portrait, led his followers on pilgrimage, and came to Fayan’s assembly. Yet he too did not enter Fayan’s room, only having his disciples join the others in doing so.
一日法眼升座，有僧问：“如何是曹源一滴水？”法眼云：“是曹源一滴水。”其僧惘然而退，韶在众，闻之忽然大悟。后出世，承嗣法眼，有颂呈云：“通玄峰顶，不是人间。心外无法，满目青山。”法眼印云：“只这一颂，可继吾宗，子后有王侯敬重，吾不如汝。”	One day, when Fayan ascended the seat, a monk asked, “What is a single drop of water from Caoxi?” Fayan said, “It is a single drop of water from Caoxi.” The monk withdrew in bewilderment. Shao, who was among the assembly, heard this and suddenly had a great awakening. Later, when he began teaching

	publicly and inherited Fayan's Dharma, he presented this verse: "At the summit of Tongxuan Peak, / it is not the human world. / Outside the mind there is no dharma; / before my eyes are mountains all green." Fayan certified it, saying, "This verse alone can continue my lineage. In the future, rulers and nobles will honor you; I am not your equal."
看他古人恁么悟去，是什么道理？不可只教山僧说，须是自己二六时中，打办精神。似恁么与他承当，他日向十字街头，垂手为人，也不为难事。所以僧问法眼："如何是佛法？"眼云："汝是慧超。"有甚相辜负处。不见云门道："举不顾，即差互，拟思量，何劫悟。"雪窦后面颂得，不妨显赫。试举看。	Consider how the ancients awakened in this way—what was the principle? Do not merely have this mountain monk explain it. You yourselves must marshal your spirit throughout the twenty-four hours of the day. If you can take it up in this way, then one day, extending your hands at a crossroads for the sake of others, it will not be difficult. Thus, when a monk asked Fayan, "What is the Buddhadharma?" Fayan said, "You are Huichao." Where is there any failure to meet him? Have you not seen what Yunmen said: "To raise it without looking back is already a mismatch; if you begin to think, in what kalpa will you awaken?" Xuedou's later verse is remarkably brilliant. Let us cite it.
江国春风吹不起，鹧鸪啼在深花里。	The spring wind of the river country cannot stir it; / a partridge cries amid the deep flowers.
三级浪高鱼化龙，痴人犹戽夜塘水。雪窦是作家，于古人难嚼、难透、难见、节角淆讹处，颂出教人见，不妨奇特。雪窦识得法眼关捩子，又知慧超落处，更恐后人向法眼言句下，错作解会，所以颂出。	When the waves rise high at the three levels, fish become dragons; / fools still bail water from the pond at night. Xuedou was a master hand. At the difficult-to-chew, difficult-to-penetrate, difficult-to-see places in the ancients' words, where the joints and angles are confused, he composed a verse that enables people to see. It is indeed extraordinary. Xuedou recognized the pivotal point in Fayan's words and also knew where Huichao had landed. Yet he feared that later people would mistakenly make conceptual interpretations from Fayan's words and phrases, so he composed this verse.
这僧如此问，法眼如是答，便是"江国春风吹不起，鹧鸪啼在深花里。"此两句只是一句，且道雪窦意在什么处？江西江南多作两般解会道："江国春风吹不起"，用颂"汝是慧超"。只这个消息，直饶江国春风也吹不起。	The monk asked in this way, and Fayan answered in this way: this is "The spring wind of the river country cannot stir it; a partridge cries amid the deep flowers." These two lines are only one line. Tell me, where does Xuedou's meaning lie? In Jiangxi and Jiangnan, many make two separate interpretations, saying that "The spring wind of the river country cannot stir it" praises "You are Huichao." Even the spring wind of the river country cannot stir this very message.
"鹧鸪啼在深花里"，用颂诸方商量这话，浩浩地，似鹧鸪啼在深花里相似。有什么交涉？殊不知，雪窦这两句，只是一句。要得无缝无罅，明明向汝道，言也端语也端，盖天盖地。他问："如何是佛？"法眼云："汝是慧超。	"A partridge cries amid the deep flowers" is taken to praise how people everywhere discuss these words in a vast profusion, like a partridge crying amid deep flowers. What connection does this have? They do not realize that Xuedou's two lines are only one line. To attain seamlessness without crack or gap, he clearly tells you: the words are straightforward and the phrasing is straightforward, encompassing heaven and earth. The monk asked, "What is Buddha?" Fayan said, "You are Huichao."
"雪窦道："江国春风吹不起，鹧鸪啼在深花里。"向这里荐得去，可以丹霄独步，尔若作情解，三生六十劫。雪窦第三第四句，忒杀伤慈，为人一时说破。超禅师当下大悟处，如"三级浪高鱼化龙，痴人犹戽夜塘水。	Xuedou said, "The spring wind of the river country cannot stir it; a partridge cries amid the deep flowers." If you gain insight here, you may walk alone in the crimson heavens. But if you make conceptual interpretations, it will take three lives and sixty kalpas. Xuedou's third and fourth lines are exceedingly compassionate, exposing it completely for people all at once. The place where Chan Master Chao immediately had a great awakening was like this: "When the waves rise high at the three levels, fish become dragons; fools still bail water from the pond at night."
"禹门三级浪，孟津即是龙门，禹帝凿为三级。今三月三，桃花开时，天地所感，有鱼透得龙门，头上生角鬃鬣尾，拿云而去，跳不得者点额而回。痴人向言下咬嚼，似戽夜塘之水求鱼相似。殊不知，鱼已化为龙也。	At the three levels of Yu's Gate, Mengjin is precisely Dragon Gate, which Emperor Yu cut into three levels. Now, on the third day of the third month, when peach blossoms open and heaven and earth respond, fish that pass through Dragon Gate grow horns upon their heads, manes and tails, seize the clouds, and depart. Those unable to leap through return with marked foreheads. Fools chew over the words, like bailing water from a pond at night in search of fish. They do not realize that the fish have already become dragons.
端师翁有颂云："一文大光钱，买得个油糍。吃向肚里了，当下不闻饥。"此颂极好，只是太拙。雪窦颂得极巧，不伤锋犯手。旧时庆藏主爱问人："如何是三级浪高鱼化龙？"我也不必在。我且问尔："化作龙去，即今在什么处？"	Old Master Duan had a verse: "With one large coin, / I bought a fried cake. / Once it entered my belly, / hunger was immediately unheard of." This verse is excellent, though rather clumsy. Xuedou's verse is exceedingly skillful, neither dulling the edge nor wounding the hand. In former times, the Head Sutra Keeper Qing loved to ask people, "What does it mean that, when the waves rise high at the three levels, fish become dragons?" I need not remain silent either. Let me ask you: once it has become a dragon, where is it now?"

【八】翠岩眉毛在么

[Eight] Are Cuiyan's Eyebrows Still There?

垂示云：会则途中受用，如龙得水，似虎靠山；不会则世谛流布，羝羊触藩，守株待兔。有时一句，如踞地狮子；有时一句，如金刚王宝剑；有时一句，坐断天下人舌头；有时一句，随波逐浪。	The Pointer says: If you understand, you make use of it along the way—like a dragon gaining water, like a tiger leaning against a mountain. If you do not understand, it merely circulates as conventional truth—like a ram butting a fence, like waiting by a stump for a rabbit. At times, one phrase is like a lion crouching on the ground; at times, one phrase is like the precious sword of the Vajra King; at times, one phrase cuts off the tongues of everyone under heaven; at times, one phrase follows the waves and chases the billows.
若也途中受用，遇知音别机宜，识休咎相共证明。若也世谛流布，具一只眼，可以坐断十方，壁立千仞。所以道：大用现前，不存轨则。有时将一茎草，作丈六金身用；有时将丈六金身，作一茎草用。且道凭个什么道理，还委悉么？试举看。	If you can make use of it along the way, then when you meet one who knows the tune, distinguish the appropriate device, recognize auspiciousness and inauspiciousness, and mutually confirm one another. If it merely circulates as conventional truth, then, provided you possess a single eye, you can cut off the ten directions and stand sheer as a thousand-fathom cliff. Thus it is said: "When great functioning manifests before you, no rules remain." At times one uses a single blade of grass as a sixteen-foot golden body; at times one uses a sixteen-foot golden body as a single blade of grass. Tell me, by what principle is this so? Do you understand? Let us raise it up and examine it.
【八】举：	[8] The Case:
翠岩夏末示众云：“一夏以来，为兄弟说话，【开口焉知恁么！】	At the end of the summer retreat, Cuiyan addressed the assembly: "All summer long, I have spoken to you brothers. [The moment he opens his mouth, how could he know it would be like this!]"
看翠岩眉毛在么？”【只赢得眼睛也落地，和鼻孔也失了。入地狱如箭射。】	"Look—are Cuiyan's eyebrows still there?" [He has only succeeded in making even his eyes fall to the ground, and has lost his nostrils as well. He enters hell as swiftly as an arrow shot.]
保福云：“作贼人心虚。”【灼然！是贼识贼。】	Baofu said, "A thief feels guilty at heart." [Precisely! A thief recognizes a thief.]
长庆云：“生也。”【舌头落地，将错就错。果然。】	Changqing said, "They have grown." [His tongue falls to the ground; he compounds one mistake with another. Indeed.]
云门云：“关！”【走在什么处去。天下衲僧跳不出。败也。】	Yunmen said, "Barrier!" [Where could one run to? Patch-robed monks throughout the world cannot leap out of it. Defeated!]
古人有晨参暮请。翠岩至夏末，却恁么示众。然而不妨孤峻，不妨惊天动地。且道，一大藏教五千四十八卷，不免说心说性、说顿说渐，还有这个消息么？一等是恁么时节，翠岩就中奇特。	The ancients held morning consultations and evening interviews. Yet when Cuiyan came to the end of the summer retreat, he addressed the assembly in just this way. It was indeed solitary and steep, indeed startling enough to shake heaven and earth. Tell me: among the five thousand and forty-eight scrolls of the great treasury of teachings, there is no avoiding talk of mind and nature, sudden and gradual. Is there also this message? It is all the same season, yet Cuiyan is extraordinary within it.
看他恁么道，且道他意落在什么处？古人垂一钩，终不虚设，须是有个道理为人。人多错会道：“白日青天说无向当话，无事生事。夏末先自说过，先自点检，免得别人点检他。”且喜没交涉！这般见解，谓之灭胡种族。	Look at how he spoke. Tell me, where does his intent fall? When the ancients lowered a hook, they never set it in vain; there had to be a principle by which they worked upon people. Many mistakenly interpret it thus: "In broad daylight, he spoke aimless words and made trouble where there was none. At summer's end he first spoke of his own errors and examined himself, so that others would not have to examine him." Happily, that has nothing to do with it! Such an understanding is called extinguishing the lineage of the Hu people.
历代宗师出世，若不垂示于人，都无利益，图个什么！到这里见得透，方知古人有“驱耕夫之牛，夺饥人之食”手段。如今人问着，便向言句下咬嚼，眉毛上作活计。看他屋里人，自然知他行履处。千变万化，节角聱讹，着着有出身之路，便能如此与他酬唱。此语若无奇特，云门、保福、长庆三人，咂咂地与他酬唱作什么。	When the patriarchal masters of every age appeared in the world, if they did not offer pointers to people, there would be no benefit at all—what would be the point? Only when one sees through this point does one know that the ancients possessed the skill of "driving off a plowman's ox and taking food from a hungry man." Nowadays, when questioned, people immediately chew on words and phrases and busy themselves with eyebrows. Look at those within the house: naturally, they know where his conduct lies. Amid a thousand transformations and myriad changes, with knots and turns jagged and difficult, every move has a road of emergence; only then can one respond and exchange with him in this manner. If these words were not extraordinary, why would Yunmen, Baofu, and Changqing have responded to him so eagerly?

保福云：“作贼人心虚。”只因此语，惹得适来说许多情解。且道保福意作么生？切忌向句下觅他古人，尔若生情起念，则换尔眼睛。殊不知，保福下一转语，截断翠岩脚跟。	Baofu said, “A thief feels guilty at heart.” It is solely because of these words that so many interpretive notions have just arisen. Tell me, what was Baofu’s intent? By all means, do not seek the ancient within the phrase. If you give rise to feelings and thoughts, you will have to replace your eyes. You do not realize that with a single turning phrase, Baofu cut off Cuiyan at the heels.
长庆云：“生也。”人多道：长庆随翠岩脚跟转，所以道“生也”。且得没交涉！不知长庆自出他见解，道“生也”各有出身处。我且问尔：是什么处是生处？一似作家面前，金刚王宝剑直下便用。若能打破常流见解，截断得失是非，方见长庆与他酬唱处。	Changqing said, “They have grown.” Many say that Changqing turned along with Cuiyan’s heels, and so said, “They have grown.” Happily, that has nothing to do with it! They do not know that Changqing independently brought forth his own understanding. In saying, “They have grown,” each has his own source of emergence. Let me ask you: where is the place of growth? It is just like using the precious sword of the Vajra King directly before a master craftsman. Only if you can shatter conventional understanding and cut off gain and loss, right and wrong, will you see where Changqing responded to him.
云门云：“关！”不妨奇特，只是难参。云门大师多以一字禅示人，虽一字中，须具三句。看他古人，临机酬唱，自然与今时人迥别。此乃下句底样子。他虽如此道，意决不在那里。既不在那里，且道在什么处？也须子细自参始得。若是明眼人，有照天照地底手脚，直下八面玲珑。雪窦为他一个“关”字，和他三个穿作一串颂出：	Yunmen said, “Barrier!” It is indeed extraordinary, but difficult to investigate. Chan Master Yunmen often taught people with one-word Chan; yet within a single word, the three phrases must be complete. Look at the ancients: in responding to circumstances, they naturally differed utterly from people of today. This is the pattern of the descending phrase. Though he spoke thus, his intent most certainly does not lie there. Since it does not lie there, tell me, where does it lie? You must carefully investigate it for yourself. If you are a clear-eyed person, with abilities that illuminate heaven and earth, then directly and immediately you will be perfectly responsive on all eight sides. For Yunmen’s one word, “Barrier,” Xuedou threaded the other three together with it and expressed them in verse:
翠岩示徒，【这老贼。教坏人家男女。】	Cuiyan instructs his disciples, [This old thief! He corrupts other people’s sons and daughters.]
千古无对。【千个万个，也有一个半个。分一节。】	Without equal through the ages. [Among thousands and tens of thousands, there may still be one or half of one. Divide off a section.]
关字相酬，【不信道。不妨奇特。若是恁么人，方解恁么道。】	They respond with the word “Barrier,” [Do not disbelieve it. It is indeed extraordinary. Only such a person can understand how to speak in this way.]
失钱遭罪。【饮气吞声。雪窦也不少。和声便打。】	Losing money and suffering punishment. [Swallowing one’s breath and holding one’s tongue. Xuedou is no small matter either. At the very sound, strike.]
潦倒保福，【同行道伴。犹作这去就。两个三个。】	Baofu, down and out, [Companions on the same road. Yet they still make these comings and goings. Two or three.]
抑扬难得。【放行，把住，谁是同生同死？莫谤他好。且喜没交涉。】	Hard to find in his restraining and raising. [Letting go, holding fast—who shares life and death? Do not slander him so readily. Happily, that has nothing to do with it.]
唠唠翠岩，【这野狐精，合取口好。】	Cuiyan chatters on, [This wild-fox spirit—he should keep his mouth shut.]
分明是贼。【道着也不妨。捉败了也。】。	Plainly, he is a thief. [It does no harm to say so. He has been caught in defeat.]
白圭无玷，【还辨得么？天下人不知价。】	A white jade disc without flaw, [Can you still discern it? People throughout the world do not know its worth.]
谁辨真假？【多只是假。山僧从来无眼。碧眼胡僧。】	Who can distinguish true from false? [Most are merely false. This mountain monk has never had eyes. A blue-eyed barbarian monk.]
长庆相谙，【是精识精。须是他始得。未得一半在。】	Changqing knows him well, [One adept recognizes another adept. It must be he to accomplish it. Half still remains unattained.]
眉毛生也。【在什么处？从顶门上至脚跟下，一茎草也无。】	His eyebrows have grown. [Where are they? From the crown of his head down to his heels, there is not even a blade of grass.]
雪窦若不恁么慈悲，颂出令人见，争得名善知识。古人如此，一一皆是事不获已。盖为后学着他言句，转生情解，所以不见古人意旨。如今忽有个出来，掀倒禅床，喝散大众，怪他不得。虽然如此，也须实到这田地始得。	If Xuedou had not been so compassionate as to set this forth in verse for people to see, how could he have gained the name of good spiritual guide? The ancients acted in this way, each and every one, only because they could not do otherwise. Later students cling to their words and phrases and then generate interpretive notions, and therefore do not see the intent of the ancients. If someone were now suddenly to emerge, overturn the Chan seat, and scatter the assembly with a shout, no one could blame him. Even so, one must actually reach this ground.
雪窦道：千古无对。他只道：看翠岩眉毛在么？有什么奇特处，便乃千古无对？须知古人吐一言半句出来，不是造次，须是有定乾坤底眼始得。雪窦着一言半句，如金刚王宝剑，如踞地狮子，如击石火、似闪电光。	Xuedou said, “Without equal through the ages.” Cuiyan merely said, “Look—are Cuiyan’s eyebrows still there?” What is so extraordinary about it that it should be without equal through the ages? You must know that when the ancients uttered a word or half a phrase, it was never casual; they had to possess an

	eye capable of stabilizing heaven and earth. Xuedou's words and half-phrases are like the precious sword of the Vajra King, like a lion crouching on the ground, like sparks struck from stone, like flashes of lightning.
若不是顶门具眼，争能见他古人落处。这个示众，直得千古无对，过于德山棒、临济喝。且道雪窦为人，意在什么处？尔且作么生会？	Unless one possesses an eye at the crown of one's head, how could one see where the ancients came to rest? This address to the assembly is truly without equal through the ages, surpassing Deshan's staff and Linji's shout. Tell me, in guiding people, where does Xuedou's intent lie? How do you understand it?
他道“千古无对。关字相酬，失钱遭罪。”这个意如何？直饶是具透关底眼，到这里也须子细始得。且道是翠岩失钱遭罪，是雪窦失钱遭罪，是云门失钱遭罪？尔若透得，许尔具眼。	He says, “Without equal through the ages. They respond with the word ‘Barrier,’ losing money and suffering punishment.” What is the meaning of this? Even if you possess an eye that sees through barriers, you must still be careful here. Tell me: is it Cuiyan who loses money and suffers punishment, Xuedou, or Yunmen? If you penetrate this, I grant that you possess an eye.
“潦倒保福，抑扬难得。”抑自己、扬古人，且道保福在什么处是抑，什么处是扬？	“Baofu, down and out; hard to find in his restraining and raising.” He restrains himself and raises up the ancients. Tell me, where does Baofu restrain, and where does he raise up?
“唠唠翠岩，分明是贼。”且道他偷什么来，雪窦却道“是贼”。切忌随他语脉转却，到这里须是自有操持始得。	“Cuiyan chatters on; plainly, he is a thief.” Tell me, what did he steal that Xuedou calls him a thief? Do not follow the current of his words. Here you must have your own capacity to take hold.
“白圭无玷”，颂翠岩大似白圭相似，更无些瑕翳。“谁辨真假”，可谓罕有人辨得。	“A white jade disc without flaw” praises Cuiyan as being very much like a white jade disc, without the slightest blemish or obscuration. “Who can distinguish true from false?” It may be said that few can discern it.
雪窦有大才，所以从头至尾，一串穿却。末后却方道：“长庆相谙，眉毛生也。”且道，生也在什么处？急着眼看！ u 七嘴八舌	Xuedou possessed great talent; therefore, from beginning to end, he threaded them together in a single string. Only at the end did he say, “Changqing knows him well; his eyebrows have grown.” Tell me, where have they grown? Open your eyes wide and look! u A Babel of Voices
【善财】： 拿笔来~~~待俺替老汉添一道眉毛！	[Shancai]: Bring a brush here~~~ Let me add an eyebrow to the old fellow's face!
【开妙】： 回复:呈上朱笔一管，请——	[Kaimiao]: Reply: I respectfully offer a vermilion brush—please proceed.
【LVM】：哈哈！朱笔不行，他要的是墨笔。	[LVM]: Ha ha! A vermilion brush will not do; what he wants is an ink brush.
【善财】： ^o^，正是所谓：将谓胡须赤，更有赤胡须～	[Shancai]: ^o^, exactly as the saying goes: “Just when you think a beard is red, there is an even redder beard.”
【心明】: 关字相酬,失钱遭罪?前面赞：关，后面否定：关. 不解.	[Xinming]: “They respond with the word ‘Barrier,’ losing money and suffering punishment”? Earlier it praises “Barrier”; later it negates “Barrier.” I do not understand.
如果您被祖师面前问这一句，该如何答？	If a patriarch were to put this question to you face-to-face, how would you answer?
【禅地衣】: 这是差别智的公案.	[Chandiyi]: This is a koan of differentiated wisdom.
翻译一下,可以参一下差别智:翠言禅师在夏安居结束以后，便向众僧说："一夏以来，为大众说法，可曾说错过什么?"保福说："你裨贩如来,做贼心虚啊."长庆接着说："也是为天下苍生."云门最后说："闭嘴吧,都是戏论."	Let me translate it, so that we may investigate differentiated wisdom: After the summer retreat had ended, Chan Master Cuiyan said to the monks, “Throughout the summer, as I taught the assembly, did I ever say anything wrong?” Baofu said, “You peddle the Tathāgata; like a thief, you feel guilty at heart.” Changqing then said, “It was also for the people of the world.” Finally, Yunmen said, “Shut up! It is all empty theorizing.”
【善财】: 恕我直言，保福和云门的话您只听懂一半。因为只有一半，所以……翠岩老的眉毛上您却荡不了秋千喽～～～～～～～	[Shancai]: Forgive my frankness, but you have understood only half of what Baofu and Yunmen said. And because it is only half, you will not be able to swing on old Cuiyan's eyebrows~~~~~~~
兄的毛病，正是以比量思维心量揣度禅法，虽然凭宿习识力，体研切磋，以达于精微，似乎能得个感受，也只是个相似而已，于佛法大旨远远未在！禅宗公案灯录，都是历代禅德宗宿的本怀流露，亦经明眼人反复勘定，岂是如兄	Your problem is precisely that you use a calculating, inferential mind to measure Chan Dharma. Although, relying on the force of habitual consciousness, you may investigate and refine it until you reach subtleties and seem to gain some feeling for it, it is only an approximation and remains far from the great import of the Buddha-Dharma. The Chan koans and lamp records are revelations of the original intent of Chan worthies and patriarchal masters throughout the ages, repeatedly examined and confirmed by clear-eyed people. How could they be, as you say,
所说大多是人情用事、汗漫记载所为！依俺个人认识，学人若公案解不得、透不过，正应该发大惭愧心，勇猛策进，岂可将因一己劣智而因缘不契，转推为法教的缺失，而转生三心二意。这样，就难免入宝山而空归了……	mostly matters of human sentiment and careless records? In my personal understanding, if a student cannot resolve or penetrate a koan, that person should give rise to great shame, press forward courageously, and never turn the failure of one's own limited intelligence and unsuited conditions into a defect of the Dharma teaching, thereby giving rise to divided and wavering

	intentions. Otherwise, one can only enter a mountain of treasure and return empty-handed. ...
——不过，兄的直言直说的性子俺倒很喜欢。	—Nevertheless, I rather like your temperament of speaking frankly and directly.
与坛上诸君共勉！	Let us encourage one another together with all the friends on this forum!

【九】赵州四门开也

[9] Zhaozhou's Four Gates Are Open

垂示云：明镜当台，妍丑自辨。镆　在手，杀活临时。汉去胡来，胡来汉去。死中得活，活中得死。且道到这里又作么生？若无透关底眼、转身处，到这里灼然不柰何。且道如何是透关底眼、转身处？试举看：	A pointer says: When a bright mirror is set upon its stand, beauty and ugliness distinguish themselves. With a Moye sword in hand, killing and giving life are timely acts. When a Han comes, a Hu goes; when a Hu comes, a Han goes. Gain life amid death; gain death amid life. Tell me, when one reaches this point, what then? Without the eye that penetrates the barrier and the place of turning the body around, one is truly helpless here. Tell me, what is the eye that penetrates the barrier, and what is the place of turning the body around? Let us raise this for examination:
【九】举：	[9] The Case:
僧问赵州：“如何是赵州？”【河北河南，总说不着。烂泥里有刺。不在河南，正在河北。】	A monk asked Zhaozhou, “What is Zhaozhou?” [Hebei and Henan—altogether, he has not spoken of it. There are thorns in the mud. It is not in Henan; it is precisely in Hebei.]
州云：“东门、西门、南门、北门。”【开也。相骂饶尔接嘴，相唾饶尔泼水。见成公案，还见么？便打。】	Zhaozhou said, “The east gate, west gate, south gate, and north gate.” [It is open! When trading insults, I allow you to answer back; when spitting at each other, I allow you to splash water back. This ready-made koan—do you see it? Then strike!]
大凡参禅问道，明究自己，切忌拣择言句。何故不见赵州举道：“至道无难，唯嫌拣择。”又不见云门道：“如今禅和子，三个五个聚头，口喃喃地，便道：这个是上才语句，那个是就身处打出语。	In investigating Chan and inquiring into the Way, one should clearly penetrate oneself. Above all, do not select among verbal expressions. Why? Have you not seen Zhaozhou cite: “The supreme Way is not difficult; it only rejects picking and choosing”? And have you not seen Yunmen say: “Chan practitioners nowadays gather in groups of three or five, muttering to one another, and then say, ‘This is the language of superior capacity; that is a phrase struck forth from one’s very person.’”
”不知古人方便门中，为初机后学未明心地、未见本性，不得已而立个方便语句。如祖师西来，单传心印，直指人心，见性成佛。那里如此葛藤？须是斩断语言，格外见谛，透脱得去。可谓如龙得水，似虎靠山。	They do not know that, within the gateways of skillful means established by the ancients, provisional sayings were reluctantly set up for beginners and later students who had not yet realized the mind-ground or seen their intrinsic nature. When the patriarchs came from the West, they transmitted the Mind-Seal directly, pointed straight to the human mind, and enabled people to see their nature and become Buddhas. Where was there such entanglement? One must cut off language, see the truth beyond all conventions, and penetrate through in liberation. It may be said to be like a dragon gaining water or a tiger leaning against a mountain.
久参先德，有见而未透、透而未明，谓之请益。若是见得透请益，却要语句上周旋，无有凝滞。久参请益，与贼过梯。其实此事不在言句上。所以云门道：“此事若在言句上，三乘十二分教，岂是无言句，何须达磨西来！”	Those long engaged in practice under former worthies, who have seen but not penetrated through, or penetrated through but not become clear, are said to seek instruction. But if one has seen through and still seeks instruction, one must be able to maneuver freely among verbal expressions, without any obstruction. For a long-practicing student to seek instruction is like handing a ladder to a thief. In truth, this matter does not lie in verbal expressions. Thus Yunmen said: “If this matter lay in verbal expressions, would the three vehicles and twelve divisions of the teachings lack verbal expressions? Why then would Bodhidharma have needed to come from the West?”
汾阳十八问中，此问谓之“验主问”，亦谓之“探拨问”。这僧致个问头，也不妨奇特。若不是赵州，也难抵对他。这僧问：如何是赵州？赵州是本分作家，便向道：东门、西门、南门、北门。僧云：“某甲不问这个赵州。	Among Fenyang’s eighteen questions, this is called a “testing-the-host question,” and also an “exploratory probing question.” The monk’s question was indeed unusual. Had it not been Zhaozhou, it would have been difficult to meet his challenge. The monk asked, “What is Zhaozhou?” Zhaozhou was a master working from his fundamental ground, so he said, “The east gate, west gate, south gate, and north gate.” The monk said, “I am not asking about this Zhaozhou.”
”州云：“尔问那个赵州？”后人唤作“无事禅”，赚人不少。何故他问赵州，州答云：东门、西门、南门、北门？所以只答他赵州。尔若恁么会，三家村里汉。	Zhaozhou said, “Which Zhaozhou are you asking about?” Later people call this “idle Chan,” and it has deceived no small number. Why did he answer “The east gate, west gate, south gate, and north gate” when the monk asked about

	Zhaozhou? He was simply answering him with Zhaozhou. If you understand it in this way, you are merely a fellow from a three-family village.
更是会佛法去，只这便是破灭佛法，如将鱼目比况明珠，似则似，是则不是。山僧道：不在河南。正在河北。且道是有事，是无事？也须是子细始得。远录公云：末后一句，始到牢关。指南之旨，不在言诠。	Still worse, you take it to be an understanding of Buddhadharma. This alone is the destruction of Buddhadharma—like comparing fish eyes to bright pearls: they may look alike, but they are not the same. This mountain monk says: It is not in Henan; it is precisely in Hebei. Tell me, is this something or nothing? You must examine it carefully. Master Yuanlu said: “Only at the final phrase does one reach the secure barrier. The purport of the guiding compass does not lie in verbal explanations.”
十日一风，五日一雨。安邦乐业，鼓腹讴歌。谓之太平时节，谓之无事。不是拍盲，便道无事。须是透过关捩子，出得荆棘林，净裸裸，赤洒洒，依前似平常人。由尔有事也得，无事也得。七纵八横，终不执无定有。	A wind every ten days, a rain every five: the land is at peace, people are content in their work, and, patting their bellies, they sing songs. This is called a time of great peace; it is called having nothing to do. Do not be blindly groping and then declare that there is nothing to do. One must penetrate the pivotal barrier, emerge from the thicket of thorns, and be utterly bare and clean, just as before, like an ordinary person. Then whether you have something to do or nothing to do is all right. Freely vertical and horizontal, you never cling to fixed existence or nonexistence.
有般底人道：本来无一星事，但只遇茶吃茶，遇饭吃饭。此是大妄语！谓之“未得谓得，未证谓证”。元来不曾参得透，见人说心说性，说玄说妙，便道只是狂言，本来无事。	There are some who say, “Originally there is not the slightest thing; when tea comes, drink tea; when food comes, eat food.” This is a great falsehood! It is called “claiming attainment when one has not attained, and claiming realization when one has not realized.” Originally, they have never penetrated through in practice. Hearing others speak of mind and nature, profundity and wonder, they say it is all wild talk and that originally there is nothing to do.
可谓一盲引众盲！殊不知，祖师未来时，那里唤天作地，唤山作水来！为什么祖师更西来？诸方升堂入室，说个什么，尽是情识计较？若是情识计较，情尽方见得透。若见得透，依旧天是天、地是地、山是山、水是水。	It may be said that one blind person leads a multitude of blind people! Do they not know that before the patriarch came, was heaven called earth, or mountains called water? Why, then, did the patriarch come again from the West? When teachers everywhere ascend the hall and enter the room, what do they speak of? Is it all calculation by discriminating consciousness? If it is calculation by discriminating consciousness, only when such consciousness is exhausted can one see through. Once one sees through, heaven is still heaven, earth is still earth, mountains are still mountains, and water is still water.
古人道：心是根，法是尘，两种犹如镜上痕。到这个田地，自然净裸裸、赤洒洒。若极则理论，也未是安稳处在。到这里，人多错会，打在无事界里，佛也不礼，香也不烧。似则也似，争奈脱体不是。才问着，却是极则相似。才拶着，七花八裂。坐在空腹高心处，及到腊月三十日，换手捶胸，已是迟了也。	An ancient said: “Mind is the root; dharmas are dust. Both are like traces upon a mirror.” Upon reaching this ground, one is naturally utterly bare and clean. Even if one has reached the utmost in principle, this is not yet a secure resting place. Here many people misunderstand, falling into the realm of having nothing to do: they neither bow to the Buddha nor burn incense. It may seem so, but in its entirety it is not so. Ask them a question, and they appear extremely similar; press them a little, and they shatter into seven or eight pieces. They sit in a state of empty belly and lofty conceit. When the thirtieth day of the twelfth month arrives, they beat their breasts in remorse, but it is already too late.
这僧恁么问，赵州恁么答，且道作么生摸索？恁么也不得，不恁么也不得，毕竟如何？这些子是难处，所以雪窦拈出来当面示人。赵州一日坐次，侍者报云：“大王来也。”赵州矍然云：“大王万福。”侍者云：“未到，和尚。	The monk asked in this way, and Zhaozhou answered in this way. Tell me, how is one to feel one’s way through it? This way will not do; not this way will not do either. Ultimately, how is it? This is the difficult point, which is why Xuedou brought it forth and showed it directly to people. One day, as Zhaozhou was sitting, an attendant reported, “The king has arrived.” Zhaozhou startled and said, “May Your Majesty enjoy ten thousand blessings.” The attendant said, “He has not arrived, Master.”
”州云：“又道来也。”参到这里，见到这里，不妨奇特。南禅师拈云：“侍者只知报客，不知身在帝乡。赵州入草求人，不觉浑身泥水。”这些子实处，诸人还知么？看取雪窦颂：	Zhaozhou said, “And yet you said he had arrived.” To investigate to this point and see to this point is indeed extraordinary. Chan Master Nan commented: “The attendant knew only how to announce a guest; he did not know that he himself was in the imperial realm. Zhaozhou entered the grass to seek someone, unaware that his whole body was covered with mud and water.” Do you all know these actual points? Look at Xuedou’s verse:
句里呈机劈面来，【响。鱼行水浊。莫谤赵州好。】	Within the phrase, he presents the pivotal opportunity, striking one full in the face. [A resounding response. Where fish travel, the water is muddied. Do not slander worthy Zhaozhou.]
烁迦罗眼绝纤埃。【撒沙撒土。莫带累赵州。捞天摸地作什么！】	The Śakra eye is free from the slightest mote of dust. [Scattering sand and earth. Do not burden Zhaozhou. Why fish about in heaven and grope about on earth?]
东西南北门相对，【开也。那里有许多门？背却赵州城，向什么处去？】	East, west, south, and north gates face one another. [It is open! Where are there so many gates? With your back to Zhaozhou City, where are you going?]

无限轮锤击不开。【自是尔轮锤不到。开也。】	Countless wheels and hammers cannot strike it open. [It is simply that your wheel and hammer do not reach it. It is open!]
赵州临机，一似金刚王宝剑，拟议即截却尔头，往往更当面换却尔眼睛。这僧也敢捋虎须致个问头，大似无事生事，争奈句中有机。他既呈机来，赵州也不辜负他问头，所以亦呈机答。	When Zhaozhou met the occasion, he was like the precious sword of the Vajra King: the moment you deliberate, it cuts off your head; often, right before your face, it even replaces your eyes. This monk dared to stroke the tiger's whiskers by posing such a question. It was much like making trouble where there was none, yet there was a pivotal opportunity within his phrase. Since he presented an opportunity, Zhaozhou did not fail his question, and so he too answered by presenting an opportunity.
不是他特地如此，盖为透底人自然合辙，一似安排来相似。不见有一外道，手握雀儿，来问世尊云：“且道某甲手中雀儿，是死耶？是活耶？”世尊遂骑门阃云：“尔道我出耶？入耶？（一本云：世尊竖起拳头云：“开也？合也？”）”外道无语，遂礼拜。此话便似这公案，古人自是血脉不断。所以道：问在答处，答在问处。	It was not that he deliberately acted this way. Those who have penetrated to the bottom naturally accord with one another, as though it had all been arranged. Have you not seen the non-Buddhist adept who came before the World-Honored One holding a sparrow in his hand and asked, “Tell me, is the sparrow in my hand dead or alive?” The World-Honored One then straddled the threshold and said, “Tell me, am I going out or coming in?” (Another version says: The World-Honored One raised his fist and said, “Is it open or closed?”) The non-Buddhist adept was speechless and bowed. This story resembles this koan. The lineage of the ancients has never been severed. Therefore it is said: the question lies in the answer, and the answer lies in the question.
雪窦如此见得透，便道：“句里呈机劈面来”，句里有机，如带两意，又似问人、又似问境相似。赵州不移易一丝毫，便向他道：东门、西门、南门、北门。	Xuedou saw through it in this way and therefore said, “Within the phrase, he presents the pivotal opportunity, striking one full in the face.” There is an opportunity within the phrase, as though it carries two meanings—seeming both to ask about a person and to ask about the environment. Without altering the slightest bit, Zhaozhou said to him, “The east gate, west gate, south gate, and north gate.”
“烁迦罗眼绝纤埃”，此颂赵州人境俱夺，向句里呈机与他答。此谓之有机有境，才转便照破他心胆。若不如此，难塞他问头。烁迦罗眼者，是梵语。此云坚固眼，亦云金刚眼，照见无碍。不唯千里明察秋毫，亦乃定邪决正，辨得失，别机宜，识休咎。	“The Śakra eye is free from the slightest mote of dust”: this verse praises Zhaozhou for taking away both person and environment, presenting the opportunity within the phrase and answering him there. This is called having both opportunity and environment; as soon as he turns, he illuminates and exposes the other's very heart and guts. Without this, it would be difficult to meet the force of the monk's question. “Śakra eye” is a Sanskrit term. Here it means the firm eye, also called the vajra eye, which sees without obstruction. It not only clearly discerns the smallest detail a thousand miles away, but also determines the false and the true, distinguishes gain and loss, differentiates appropriate capacities, and recognizes fortune and misfortune.
雪窦云：“东西南北门相对，无限轮锤击不开。”既是无限轮锤，何故击不开？自是雪窦见处如此。尔诸人又作么生得此门开去？请参详看。u 七嘴八舌	Xuedou said, “East, west, south, and north gates face one another; countless wheels and hammers cannot strike it open.” Since they are countless wheels and hammers, why can they not strike it open? This is simply Xuedou's way of seeing. How, then, will all of you open this gate? Please investigate it carefully. Seven Mouths, Eight Tongues
【心明】: "赵州矍然",矍然是个什么表情?是个什么心态?	[Xinming]: “Zhaozhou startled”—what kind of expression is “startled”? What state of mind is it?
【LVM】：“矍然”就是惊惧的样子。	[LVM]: “Startled” means appearing frightened.
赵州一日坐次，侍者报云：“大王来也。”	One day, as Zhaozhou was sitting, an attendant reported, “The king has arrived.”
赵州矍然云：“大王万福。”	Zhaozhou startled and said, “May Your Majesty enjoy ten thousand blessings.”
侍者云：“未到，和尚。”	The attendant said, “He has not arrived, Master.”
州云：“又道来也。”	Zhaozhou said, “And yet you said he had arrived.”
佛果禅师云：“参到这里，见到这里，不妨奇特。南禅师拈云：‘侍者只知报客，不知身在帝乡。赵州入草求人，不觉浑身泥水。’这些子实处，诸人还知么？”	Chan Master Foguo said: “To investigate to this point and see to this point is indeed extraordinary. Chan Master Nan commented: ‘The attendant knew only how to announce a guest; he did not know that he himself was in the imperial realm. Zhaozhou entered the grass to seek someone, unaware that his whole body was covered with mud and water.’ Do you all know these actual points?”
据灯录记载，曾有两个大王——燕王和赵王，他们因赵州禅师而息战火，并同时拜赵州禅师为师。	According to the Record of the Lamp, there were once two kings—the King of Yan and the King of Zhao—who ceased their warfare because of Chan Master Zhaozhou, and both took him as their teacher.
真定帅王公携诸子入院，师坐而问曰：“大王会么？”	Commander Wang of Zhenzhou entered the monastery with his sons. The Master remained seated and asked, “Does Your Majesty understand?”
王曰：“不会。”	The king said, “I do not understand.”

师曰：“自小持斋身已老，见人无力下禅床。”	The Master said, “Since childhood I have kept vegetarian observances, and now my body has grown old; when I see people, I lack the strength to get down from the Chan seat.”
王尤加礼重。翌日令客将传语，师下禅床受之。	The king showed him still greater reverence. The next day, he ordered an officer to convey a message, and the Master got down from the Chan seat to receive it.
侍者曰：“和尚见大王来，不下禅床。今日军将来，为甚么却下禅床？”	The attendant said, “When the Master saw the king coming, you did not get down from the Chan seat. Why, when a military officer comes today, do you get down from the Chan seat?”
师曰：“非汝所知。第一等人来，禅床上接；中等人来，下禅床接；末等人来，三门外接。”	The Master said, “This is not something you can know. When persons of the highest rank come, I receive them on the Chan seat; when persons of middling rank come, I receive them after getting down from the Chan seat; when persons of the lowest rank come, I receive them outside the monastery gate.”
师因赵王问：“师尊年，有几个齿在？”	When the King of Zhao asked, “Reverend Master, at your age, how many teeth remain?”
师曰：“只有一个。”	The Master said, “Only one.”
王曰：“争吃得物？”	The king said, “How can you eat anything?”
师曰：“虽然一个，下下咬着。”	The Master said, “Though there is only one, it bites every bite.”
师寄拂子与王曰：“若问何处得来，但说老僧平生用不尽者。”	The Master sent a whisk to the king, saying, “If anyone asks where it came from, simply say that the old monk has never exhausted it in all his life.”
【丁零】: 请教老师: 师寄拂子与王曰：“若问何处得来，但说老僧平生用不尽者。”此话怎讲?	[Dingling]: May I ask, Teacher: what does this saying mean—“The Master sent a whisk to the king, saying, ‘If anyone asks where it came from, simply say that the old monk has never exhausted it in all his life’”?
【LVM】: 今后要是有人问你：这个拂子是从哪里来的？你就这样回答他：这是赵州和尚一生都没有用尽的。	[LVM]: From now on, if anyone asks you where this whisk came from, answer them this way: “It is something that Venerable Zhaozhou never exhausted in his entire life.”
【丁零】: 噢，原来如此，这也是小子俺生生世世都用不尽的。	[Dingling]: Oh, I see. This too is something that this youngster will never exhaust through life after life.
【LVM】: 识得不为冤。	[LVM]: If you recognize it, you have not been wronged.
【袋子】: 赵州老也是忒慈悲那个赵王了，虽送他一把扇子，自己眉毛怕是已经拖到地面上去了.	[Bag]: Old Zhaozhou was far too compassionate toward that Prince of Zhao. Though he gave him a fly-whisk, his own eyebrows must have drooped all the way to the ground.
不过赵王也是实在很好的福报啊，能得赵州为他将这无上法门如此殷情托盘而出，这也应当是多生多世的缘分吧	Yet the Prince of Zhao truly had great blessings: to have Zhaozhou so earnestly lay bare this unsurpassed Dharma gate for him must also have been an affinity cultivated over many lives.
【LVM】: 不但用不尽，而且给不尽，他至少还给过这七个人呢:	[LVM]: Not only was it inexhaustible; it was impossible to give it all away. At the very least, he gave it to these seven people:
严阳善信尊者、光孝慧觉禅师、国清院奉禅师、木陈从朗禅师、婺州新建禅师、杭州多福和尚、益州西睦和尚。	Venerable Shanxin of Yanyang; Chan Master Huijue of Guangxiao; Chan Master Feng of Guoqing Monastery; Chan Master Conglang of Muchen; Chan Master of Xinjian in Wuzhou; Venerable Duofu of Hangzhou; and Venerable Ximu of Yizhou.
【梦眼未开】： 给不给都是自家现成的，但还要顶礼谂禅师慈悲，磨破多少草鞋！	[Dream Eyes Unopened]: Whether given or not, it is already complete within one's own household. But we should still bow in gratitude to Chan Master Shen for his compassion—how many straw sandals he wore through!
【LVM】： 赵州八十犹行脚，只因心头未悄然。	[LVM]: Zhaozhou still traveled on pilgrimage at eighty, for his mind had not yet become serene.
及至遍参无一物，始知空费草鞋钱。^o^	Only after visiting everywhere and finding not a single thing did he realize that he had wasted the money for his straw sandals. ^o^
【袋子】: 哦，想必这几人接扇子的时候也是作略非凡，未曾辜负了赵州老吧?	[Bag]: Oh, presumably these people also displayed extraordinary skill when they received the fly-whisk and did not disappoint old Zhaozhou?
老师干脆将这些禅师的作略搜集一二，令我等瞻仰瞻仰吧！	Teacher, why not gather one or two examples of these Chan masters' responses, so that we may look upon them with reverence?
【LVM】：《五灯会元》里是这么记载的:	[LVM]: The Compendium of the Five Lamps records it this way:
赵州谂禅师法嗣	Dharma heirs of Chan Master Shen of Zhaozhou

严阳善信尊者	Venerable Shanxin of Yanyang
洪州新兴严阳尊者，讳善信。	Venerable Yanyang of Xinxing in Hongzhou, whose personal name was Shanxin.
初参赵州，问：‘一物不将来时如何？’州曰：‘放下着。’师曰：‘既是一物不将来，放下个甚么？’州曰：‘放不下，担取去。’师于言下大悟。	When he first visited Zhaozhou, he asked, “What is it like when one brings not a single thing?” Zhaozhou said, “Put it down.” The master said, “Since I have not brought a single thing, what is there to put down?” Zhaozhou said, “If you cannot put it down, carry it away.” At these words, the master had a great awakening.
住后，僧问：‘如何是佛？’师曰：‘土块。’曰：‘如何是法？’师曰：‘地动也。’曰：‘如何是僧？’师曰：‘吃粥吃饭。’	After taking up residence, a monk asked, “What is Buddha?” The master said, “A clod of earth.” “What is Dharma?” The master said, “The earth moves.” “What is Saṅgha?” The master said, “Eating porridge and eating rice.”
问：‘如何是新兴水？’师曰：‘面前江里。’	A monk asked, “What is the water of Xinxing?” The master said, “In the river before you.”
问：‘如何是应物现形？’师曰：‘与我拈床子过来。’	A monk asked, “What is manifesting a form in response to things?” The master said, “Bring me the bedstead.”
师常有一蛇一虎，随从手中与食。	The master always had a snake and a tiger that followed him, and he fed them from his own hand.
光孝慧觉禅师	Chan Master Huijue of Guangxiao
扬州光孝院慧觉禅师，僧问：‘觉华才绽，遍满娑婆。祖印西来，合谈何事？’师曰：‘情生智隔。’曰：‘此是教意？’师曰：‘汝披甚么衣服？’	Chan Master Huijue of Guangxiao Monastery in Yangzhou: A monk asked, “As the flower of awakening has just blossomed, it fills the entire Sahā world. Since the patriarchal seal came from the west, what should be discussed?” The master said, “When feeling arises, wisdom is obscured.” The monk said, “Is this the meaning of the teachings?” The master said, “What clothes are you wearing?”
问：‘一棒打破虚空时如何？’师曰：‘困即歇去。’	A monk asked, “What is it like when a single blow shatters empty space?” The master said, “When tired, rest.”
师问相国宋齐止曰：‘还会道么？’宋曰：‘若是道，也着不得。’师曰：‘是有着不得，是无著不得？’宋曰：‘总不恁么。’师曰：‘着不得底 ！’宋无对。	The master asked Minister Song Qizhi, “Do you know how to speak of it?” Song said, “If it is the Way, it cannot be attached to.” The master said, “Is it existence that cannot be attached to, or nonexistence?” Song said, “It is neither of these.” The master said, “What is it that cannot be attached to?” Song had no reply.
师领众出，见露柱，乃合掌曰：‘不审，世尊。’僧曰：‘和尚，是露柱。’师曰：‘啼得血流无用处，不如缄口过残春。’	As the master led the assembly out, he saw a dew-post and joined his palms, saying, “I respectfully inquire after you, World-Honored One.” A monk said, “Master, that is a dew-post.” The master said, “Even if you weep until blood flows, it is of no use; better to keep silent through the lingering spring.”
问：‘远远投师，师意如何？’师曰：‘官家严切，不许安排。’曰：‘岂无方便？’师曰：‘且向火仓里一宿。’	A monk asked, “Having come from afar to seek a teacher, what is the teacher's intention?” The master said, “The authorities are strict; no arrangements are permitted.” The monk said, “Is there no expedient means?” The master said, “For now, spend a night in the firewood shed.”
师到崇寿，法眼问：‘近离甚处？’师曰：‘赵州。’眼曰：‘承闻赵州有“庭前柏树子”话，是否？’师曰：‘无。’眼曰：‘往来皆谓僧问：“如何是祖师西来意？”州曰：“庭前柏树子。”上座何得言无？’师曰：‘先师实无此语。和尚莫谤先师好。’	When the master arrived at Chongshou, Fayan asked, “Where have you recently come from?” The master said, “Zhaozhou.” Fayan said, “I have heard that Zhaozhou had the saying, ‘The cypress tree in the courtyard.’ Is that so?” The master said, “No.” Fayan said, “Everyone who comes and goes says that a monk asked, ‘What is the meaning of the Patriarch's coming from the west?’ and Zhaozhou replied, ‘The cypress tree in the courtyard.’ Why does Your Reverence say there was no such saying?” The master said, “My late teacher truly never said that. Please do not slander my late teacher, Master.”
张居士问：‘争奈老何？’师曰：‘年多少？’张曰：‘八十也。’师曰：‘可谓老也。’曰：‘究竟如何？’师曰：‘直至千岁也未在。’	Layman Zhang asked, “What can be done about old age?” The master said, “How old are you?” Zhang said, “Eighty.” The master said, “That may indeed be called old.” Zhang said, “What is it ultimately?” The master said, “Even at a thousand years, it would not yet be so.”
俗士问：‘某甲平生杀牛，还有罪否？’师曰：‘无罪。’曰：‘为甚么无罪？’师曰：‘杀一个，还一个。’	A layman asked, “I have slaughtered cattle all my life. Is there any sin in this?” The master said, “No sin.” The layman said, “Why is there no sin?” The master said, “For every one you kill, repay one.”
国清院奉禅师	Chan Master Feng of Guoqing Monastery
陇州国清院奉禅师，僧问：‘祖意、教意，是同是别？’师曰：‘雨滋三草秀，春风不褭头。’曰：‘毕竟是一是二？’师曰：‘祥云竞起，岩洞不亏。’	Chan Master Feng of Guoqing Monastery in Longzhou: A monk asked, “Are the patriarchal meaning and the meaning of the teachings the same or different?” The master said, “Rain nourishes the luxuriance of the three grasses; the spring breeze does not wrap around one's head.” The monk said, “Ultimately,

	are they one or two?" The master said, "Auspicious clouds rise in competition; the rocky caves are not diminished."
问：‘如何是和尚家风？’师曰：‘台盘倚子，火炉窗牖。’	A monk asked, "What is the master's family style?" The master said, "Tables and chairs, brazier and windows."
问：‘如何是出家人？’师曰：‘铜头铁额，鸟觜鹿身。’曰：‘如何是出家人本分事？’师曰：‘早起不审，夜间珍重。’	A monk asked, "What is a monastic?" The master said, "A copper head and iron brow, a bird's beak and deer's body." The monk asked, "What is a monastic's fundamental task?" The master said, "In the morning, 'I respectfully inquire after you'; at night, 'Take good care.'"
问：‘牛头未见四祖时，为甚么百鸟衔花？’师曰：‘如陕府人送钱财与铁牛。’曰：‘见后为甚么不衔花？’师曰：‘木马投明行八百。’	A monk asked, "Before Niutou met the Fourth Patriarch, why did a hundred birds bring him flowers in their beaks?" The master said, "Like people of Shanfu bringing money to the Iron Ox." The monk asked, "After he met him, why did they no longer bring flowers?" The master said, "A wooden horse gallops eight hundred li toward the dawn."
问：‘十二时中如何降伏其心？’师曰：‘敲冰求火，论劫不逢。’问：‘十二分教是止啼之义。离却止啼，请师一句。’师曰：‘孤峰顶上双角女。’	A monk asked, "How does one subdue the mind throughout the twelve periods of the day?" The master said, "Knocking on ice to seek fire—though you discuss it for kalpas, you will never encounter it." A monk asked, "The twelve divisions of the teachings serve to stop a child's crying. Leaving aside stopping the crying, please give us one phrase." The master said, "A two-horned woman atop a solitary peak."
问：‘如何是佛法大意？’师曰：‘释迦是牛头狱卒，祖师是马面阿旁。’	A monk asked, "What is the great meaning of the Buddhadharma?" The master said, "Śākyamuni is an ox-headed jailer of hell; the patriarchs are horse-faced attendants of hell."
问：‘如何是西来意？’师曰：‘东壁打西壁。’	A monk asked, "What is the meaning of coming from the west?" The master said, "The east wall strikes the west wall."
问：‘如何是扑不破底句？’师曰：‘不隔毫牦，时人远向。’	A monk asked, "What is the phrase that cannot be shattered?" The master said, "Not separated by even a hair's breadth, yet people turn toward it from afar."
木陈从朗禅师	Chan Master Conglang of Muchen
婺州木陈从朗禅师，僧问：‘放鹤出笼和雪去时如何？’师曰：‘我道不一色。’	Chan Master Conglang of Muchen in Wuzhou: A monk asked, "What is it like when a crane is released from its cage and flies off with the snow?" The master said, "I say they are not of one color."
因金刚倒。僧问：‘既是金刚不坏身，为甚么却倒地？’师敲禅床曰：‘行住坐卧。’	When a Vajra statue fell over, a monk asked, "Since Vajra has an indestructible body, why did it fall to the ground?" The master struck the Chan bench and said, "Walking, standing, sitting, lying down."
师将归寂，有偈曰：‘三十年来住木陈，时中无一假功成。有人问我西来意，展似眉毛作么生。’	When the master was about to enter parinirvāṇa, he composed a verse: "For thirty years I have dwelt at Muchen; throughout that time, not one contrived effort has succeeded. If someone asks me the meaning of coming from the west, how should I spread it out like my eyebrows?"
婺州新建禅师	Chan Master of Xinjian in Wuzhou
婺州新建禅师，不度小师，有僧问：‘和尚年老，何不畜一童子侍奉？’师曰：‘有瞽　者为吾讨来。’	The Chan Master of Xinjian in Wuzhou did not take on novice attendants. A monk asked, "Master, you are old; why do you not keep a boy to attend you?" The master said, "Find me one who is blind and deaf."
僧辞，师问：‘甚处去？’曰：‘府下开元寺去。’师曰：‘我有一信附与了寺主，汝将去得否？’曰：‘便请。’师曰：‘想汝也不奈何。’	When a monk took leave, the master asked, "Where are you going?" The monk said, "To Kaiyuan Monastery below the prefectural seat." The master said, "I have a letter for the abbot there. Can you take it?" The monk said, "Please give it to me." The master said, "I suppose you will not be able to do anything about it."
杭州多福和尚	Venerable Duofu of Hangzhou
杭州多福和尚，僧问：‘如何是多福一丛竹？’师曰：‘一茎两茎斜。’曰：‘学人不会。’师曰：‘三茎四茎曲。’	Venerable Duofu of Hangzhou: A monk asked, "What is a clump of bamboo at Duofu?" The master said, "One stalk, two stalks—slanting." The monk said, "I do not understand." The master said, "Three stalks, four stalks—curving."
问：‘如何是衲衣下事？’师曰：‘大有人疑着在。’曰：‘为甚么如是？’师曰：‘月里藏头。’	A monk asked, "What is the matter beneath the patched robe?" The master said, "Many people are caught in doubt over it." The monk said, "Why is that so?" The master said, "A head concealed in the moon."
益州西睦和尚	Venerable Ximu of Yizhou
益州西睦和尚，上堂，有俗士举手曰：‘和尚便是一头驴。’师曰：‘老僧被汝骑。’士无语，去后三日再来。白言：‘某甲三日前着贼。’师拈杖趁出。	Venerable Ximu of Yizhou ascended the hall. A layman raised his hand and said, "Master, you are a donkey." The master said, "This old monk is ridden by you." The layman had nothing to say. Three days after leaving, he returned and

	said, “Three days ago, I was robbed.” The master picked up his staff and drove him out.
师有时蓦唤侍者，者应诺。师曰：‘更深夜静，共伊商量。’	At times the master would suddenly call to his attendant. The attendant would answer. The master would say, “In the depth and stillness of night, let us discuss it together.”
【心灯】：袋子兄，拂子不是扇子。	[Mind Lamp]: Brother Bag, a fly-whisk is not a fan.
看看字典上说的【拂子】——将兽毛、麻等扎成一束，再加一长柄，用以拂除蚊虫者，称为拂子。又称拂、拂尘、尘尾。于印度一般皆使用此物。	See what the dictionary says about a “fly-whisk”: “A bundle of animal hair, hemp, or the like, attached to a long handle and used to brush away mosquitoes and insects, is called a fly-whisk. It is also called a whisk, dust-whisk, or tail-whisk. This object is generally used in India.”
戒律中允许比丘执持拂尘，以拂除蚊虫之侵扰，然禁止使用如‘白拂’等以较为华美贵重之物所成之拂子。	The monastic precepts permit bhikshus to carry fly-whisks to brush away the disturbance of mosquitoes and insects, but prohibit the use of fly-whisks made from relatively ornate and valuable materials, such as white whisks.
据有部毗奈耶杂事卷六载，佛曾允许比丘持用下列五种材料所制之拂子；(一)羊毛，(二)麻，(三)细裂叠布，(四)已用破旧之物，(五)树枝树梢。白拂即由白牦牛或白马尾制成之拂子，乃属贵重之物。	According to fascicle 6 of the Miscellaneous Matters of the Mūlasarvāstivāda Vinaya, the Buddha permitted bhikshus to use fly-whisks made from five materials: (1) sheep's wool, (2) hemp, (3) finely shredded cloth, (4) worn-out used articles, and (5) branches or twigs. A white whisk, made from the tails of white yaks or white horses, was a valuable object.
经典中屡有菩萨或长者手执白拂之记载，如陀罗尼集经卷六所载，观音左手、普贤右手执白拂。又佛上忉利天为母说法归来时，梵天尝执白拂，侍于佛之右。	The scriptures repeatedly record bodhisattvas or elders holding white whisks. For example, fascicle 6 of the Dhāraṇī Collection Sūtra says that Avalokiteśvara holds a white whisk in the left hand and Samantabhadra in the right. It is also said that, when the Buddha returned after teaching the Dharma to his mother in Trāyastriṃśa Heaven, Brahmā held a white whisk and attended at the Buddha's right.
密教则以白拂作为去烦恼、除障难之表征，如千手观音大悲心陀罗尼经所载，千手观音四十手中之白拂手即是。又尊胜佛顶修瑜伽法轨仪卷上载，行者每出行时，常作一白拂，诵真言加持一百零八遍，若于持行中逢畜生，能令彼等离苦解脱。	Esoteric Buddhism uses the white whisk as a symbol of removing afflictions and eliminating obstacles and difficulties. It is, for example, the White-Whisk Hand among the forty hands of Thousand-Armed Avalokiteśvara described in the Thousand-Armed Avalokiteśvara Great Compassion Heart Dhāraṇī Sūtra. The first fascicle of the Ritual Manual for the Yoga Practice of the Uṣṇīṣavijayā Buddha-Crown also states that whenever practitioners travel, they should make a white whisk and empower it by reciting the mantra 108 times. If they encounter animals while carrying it, they can enable them to leave suffering and attain liberation.
我国禅家尤喜以拂子作为庄严具，住持或代理者手持拂子上堂为大众说法，即所谓‘秉拂’。其时，拂子即为说法之象征。次第执行秉拂之职务者有前堂首座、后堂首座、东藏主，西藏主、书记等，称为秉拂五头首；为秉拂者作侍者之人，称为秉拂侍者。	Chan communities in China have especially favored the fly-whisk as a ceremonial implement. When an abbot or acting abbot holds a fly-whisk and ascends the hall to teach the Dharma to the assembly, this is called “taking up the whisk.” At such times, the fly-whisk symbolizes the teaching of the Dharma. Those who successively perform the duty of taking up the whisk include the chief seat of the front hall, the chief seat of the rear hall, the eastern scriptural repository master, the western scriptural repository master, and the secretary; they are called the five chief officers who take up the whisk. The attendant who serves one taking up the whisk is called the fly-whisk attendant.
在日本，镰仓时代后之禅林亦使用拂子。其后除真宗外，其他诸宗于法会、灌顶、葬仪等场合，皆以拂子作为导师所使用之庄严具。［陀罗尼集经卷三、摩诃僧　律卷三十二、有部毗奈耶杂事卷二十九、敕修百丈清规卷七‘四节秉拂条’、释氏要览卷中?、禅林象器笺器物门］	In Japan, fly whisks were also used in Zen monasteries after the Kamakura period. Thereafter, apart from the Shin school, all other schools used the fly whisk as a ceremonial implement for teachers at Dharma assemblies, empowerments, funerals, and other occasions. [Dhāraṇī Collection Sūtra, fascicle 3; Mahāsāṃghika Vinaya, fascicle 32; Mūlasarvāstivāda Vinaya Miscellaneous Matters, fascicle 29; Imperially Revised Baizhang Rules of Purity, fascicle 7, “Regulation on Holding the Fly Whisk at the Four Seasonal Festivals”; Essentials for the Śākya Clan, middle fascicle?; Notes on Implements in Zen Monasteries, section on implements]
【袋子】：哦... 一直以为拂子就是扇子哩，呵呵！	[Dai Zi]: Oh... I had always thought a fly whisk was a fan. Haha!
【智书】：请师父讲讲四门好不好？弟子一个门也摸不着。	[Zhishu]: Master, could you please explain the four gates? Your disciple cannot make head or tail of even one of them.
【LVM】：不用摸！不用摸！现在四个门都开着呢。雪窦那时候才是“无限轮锤击不开”呢。佛果禅师时，已经四门大开了。	[LVM]: No need to feel around! No need to feel around! All four gates are open now. In Xuedou’s time, even limitless hammer blows could not open them. By Chan Master Foguo’s time, however, all four gates were wide open.
【袋子】: 昨天给人问古人格调颇是不同的现象给问倒了,如楼上赵洲老的绵密朴实,雪峰的雷厉风行....一生不变.请教老师,这种不同的风格是否是法执呢?	[Dai Zi]: Yesterday, someone stumped me by asking about how the styles of the ancient masters differed greatly—for example, Elder Zhaozhou’s meticulous plainness and Xuefeng’s thunderous decisiveness... each remaining

	unchanged throughout a lifetime. May I ask, Teacher: are such different styles attachment to dharmas?
【LVM】：绵密朴实也无一法可得，雷厉风行也无一事可滞。本来无法，执什么呀?	[LVM]: In meticulous plainness, not a single dharma can be obtained; in thunderous decisiveness, not a single affair can obstruct. Fundamentally, there is no dharma—what is there to cling to?
【善财】：绵密朴实和雷厉风行就比如东门南门西门北门，都是随方施设而已，只是……究竟通了个什么消息，呵呵，还要问取lvm老师了！	[Sudhana]: Meticulous plainness and thunderous decisiveness are like the east, south, west, and north gates: they are merely expedient arrangements suited to different directions. But... what, in the end, has been communicated? Haha, we must still ask Teacher LVM!
【LVM】：呵呵！你为什么不直接告诉他，却往我这里推。	[LVM]: Haha! Why do you not tell him directly, instead of passing him on to me?

【一　】睦州被汝一喝

[10] Muzhou Receives a Shout from You

垂示云：恁么，恁么。不恁么，不恁么。若论战也，个个立在转处。所以道：若向上转去，直得释迦弥勒，文殊普贤，千圣万圣，天下宗师，普皆饮气吞声。若向下转去，醯鸡蠛蠓，蠢动含灵，一一放大光明，一一壁立万仞。傥或不上不下，又作么生商量？有条攀条，无条攀例。试举看：	The pointer says: Thus, thus. Not thus, not thus. If we speak of battle, each stands at the pivotal turning point. Thus it is said: If one turns upward, then even Śākyamuni and Maitreya, Mañjuśrī and Samantabhadra, the thousand sages and ten thousand saints, and all the lineage masters under heaven must all swallow their breath and silence their voices. If one turns downward, then vinegar flies and gnats, crawling creatures and sentient beings alike, each emits a great light, each stands like a wall ten thousand fathoms high. But if one neither rises nor descends, how is this to be discussed? Where there is a branch, climb the branch; where there is no branch, climb by convention. Let us raise the case and see.
【一〇】举：	[10] The Case:
睦州问僧：“近离甚处？”【探竿影草。】	Muzhou asked a monk, “Where have you recently come from?” [Probing with the pole and testing the grass.]
僧便喝。【作家禅客。且莫诈明头。也解恁么去。】	The monk immediately gave a shout. [A Chan practitioner of real ability. But do not feign enlightenment; he too knows how to go on in this way.]
州云：“老僧被汝一喝。”【陷虎之机。猱人作么！】	Muzhou said, “This old monk has been struck by your shout.” [A device for trapping a tiger. How will he handle the fellow?]
僧又喝。【看取头角，似则似，是则未是，只恐龙头蛇尾。】	The monk shouted again. [Look at his horns and head: he resembles one, yet he is not one; I only fear that he has a dragon’s head and a snake’s tail.]
州云：“三喝四喝后作么生？”【逆水之波。未曾有一人出得头。入那里去？】	Muzhou said, “What then after three shouts or four shouts?” [Waves against the current. Never has anyone been able to raise his head above them. Where will he go?]
僧无语。【果然摸索不着。】	The monk had nothing to say. [Sure enough, he could find no hold.]
州便打云【若使睦州尽令而行，尽大地草木，悉斩为三段。】：“这掠虚头汉。”【放过一着。落在第二。】	Muzhou then struck him, saying, [If Muzhou were to exercise his authority to the full, he would cut all the grasses and trees of the entire earth into three pieces.] “You fellow who merely makes empty gestures.” [He let him off one move; he has fallen into the second.]
大凡扶竖宗教，须是有本分宗师眼目，有本分宗师作用。睦州机锋，如闪电相似，爰勘座主。寻常出一言半句，似个荆棘丛相似，着脚手不得。他才见僧来，便道：“见成公案，放尔三十棒。”又见僧云：“上座。”僧回首。	In upholding and establishing the teaching of the school, one must have the eye and functioning of a genuine lineage master. Muzhou’s incisive methods were like flashes of lightning, and he delighted in examining lecturers on the scriptures. In ordinary situations, when he uttered a word or half a phrase, it was like a thicket of thorns: there was nowhere to set one’s hands or feet. As soon as he saw a monk approach, he would say, “The case is already complete; I spare you thirty blows.” On seeing another monk, he said, “Reverend.” The monk turned his head.
州云：“檐板汉。”又示众云：“未有个入头处，须得个入头处。既得个入头处，不得辜负老僧。”睦州为人多如此。	Muzhou said, “You plank-under-the-eaves fellow.” He also instructed the assembly: “Before you have found an entrance, you must find one. Once you have found an entrance, do not betray this old monk.” Muzhou often guided people in such ways.
这僧也善雕琢，争奈龙头蛇尾。当时若不是睦州，也被他惑乱一场。只如他问：“近离什么处？”僧便喝，且道他意作么生？这老汉也不忙，缓缓地向他道：“老僧被汝一喝。”似领他话在一边，又似验他相似，斜身看他如何。	This monk, too, was skillfully fashioned, but unfortunately he had a dragon’s head and a snake’s tail. Had it not been Muzhou at the time, he might have thrown everyone into confusion. When Muzhou asked, “Where have you recently come from?” and the monk immediately shouted, what was his intention? This old man was in no hurry. Slowly, he said to him, “This old monk has been struck by your shout.” It was as if he had accepted the monk’s words

	to one side, yet also as if he were testing him, leaning sideways to see what he would do.
这僧又喝，似则似，是则未是，被这老汉穿却鼻孔来也。遂问云：“三喝四喝后作么生？”这僧果然无语。州便打云：“这掠虚头汉。”验人端的处，下口便知音。可惜许！这僧无语，惹得睦州道“掠虚头汉”。	The monk shouted again. He resembled one, yet he was not one; this old man had already pierced his nostrils. Then Muzhou asked, “What then after three shouts or four shouts?” Sure enough, the monk had nothing to say. Muzhou then struck him, saying, “You fellow who merely makes empty gestures.” Where he tested people in earnest, he knew the sound as soon as he opened his mouth. What a pity! The monk’s speechlessness provoked Muzhou to call him “a fellow who merely makes empty gestures.”
若是诸人，被睦州道“三喝四喝后作么生？”合作么生抵对，免得他道“掠虚头汉”？这里若是识存亡、别休咎、脚踏实地汉，谁管三喝四喝后作么生！只为这僧无语，被这老汉便据　结案。听取雪窦颂出：	If you were asked by Muzhou, “What then after three shouts or four shouts?” how should you respond so as to avoid being called “a fellow who merely makes empty gestures”? If, here, one recognizes life and death, distinguishes fortune and misfortune, and stands firmly on solid ground, who would bother about what comes after three shouts or four shouts? It was only because this monk had nothing to say that the old man seized upon the evidence and closed the case. Listen as Xuedou brings forth his verse:
两喝与三喝，【雷声浩大，雨点全无。自古至今，罕有人恁么。】	Two shouts and then three shouts—[The thunder roars mightily, but not a drop of rain falls. From ancient times to the present, few have been like this.]
作者知机变。【若不是作家，争验得！只恐不恁么。】	A master knows how to respond to circumstances. [If he were not a master, how could he test him? I only fear that this is not so.]
若谓骑虎头，【嚯！瞎汉。虎头如何骑？多少人恁么会，也有人作这见解。】	If you say he rides on a tiger’s head—[Ha! Blind fellow! How can one ride on a tiger’s head? So many people understand it this way, and some even hold this view.]
二俱成瞎汉。【亲言出亲口。何止两个。自领出去。】	Both become blind fellows. [A personal word from his own mouth. Why stop at two? Lead yourselves out.]
谁瞎汉？【教谁辨。赖有末后句。洎乎赚杀人。】	Who is the blind fellow? [Who is to distinguish it? Fortunately, there is the final line. Otherwise, it would utterly deceive people.]
拈来天下与人看。【看即不无，觑着即瞎。阖梨若着眼看，则两手掊空。恁么举，且道是第几机】	Bring it forth for everyone under heaven to see. [Seeing it is not impossible, but to fix one’s gaze on it is to become blind. If you, venerable one, look at it with your eyes, both hands will clutch at emptiness. Raised in this way, tell me: what level of opportunity is it?]
雪窦不妨有为人处。若不是作者，只是胡喝乱喝。所以古人道：有时一喝不作一喝用，有时一喝却作一喝用，有时一喝如踞地狮子，有时一喝如金刚王宝剑。兴化道：“我见尔诸人，东廊下也喝，西廊下也喝。	Xuedou certainly had a way of guiding people. If one is not a master, one merely shouts wildly and indiscriminately. Thus the ancients said: At times, one shout is not used as one shout; at times, one shout is indeed used as one shout; at times, one shout is like a lion crouching on the ground; at times, one shout is like the jeweled sword of the Vajra King. Xinghua said, “I see you all shouting in the eastern corridor and shouting in the western corridor.
且莫胡喝乱喝，直饶喝得兴化上三十三天，却扑下来，气息一点也无。待我苏醒起来，向汝道：未在！何故？兴化未曾向紫罗帐里撒真珠与尔诸人在，只管胡喝乱喝作什么？”	Do not shout wildly and indiscriminately. Even if you could shout all the way up to the thirty-third heaven above Xinghua and then come crashing down, not a trace of breath would remain. When I revive, I will tell you: Not yet! Why? Xinghua has never scattered pearls for you all inside a purple gauze curtain, so what are you doing, constantly shouting wildly and indiscriminately?”
临济道：“我闻汝等总学我喝，我且问尔：东堂有僧出，西堂有僧出，两个齐下喝。那个是宾？那个是主？尔若分宾主不得，已后不得学老僧。”所以雪窦颂道：“作者知机变。”这僧虽被睦州收，他却有识机变处。	Linji said, “I hear that all of you are learning my shout. Let me ask you: a monk comes out from the eastern hall, and a monk comes out from the western hall; the two shout simultaneously. Which is the guest? Which is the host? If you cannot distinguish guest and host, then hereafter do not learn from this old monk.” Therefore Xuedou’s verse says, “A master knows how to respond to circumstances.” Although this monk was subdued by Muzhou, he nevertheless had a place where he recognized how to respond to circumstances.
且道什么处是这僧识机变处？鹿门智禅师，点这僧云：“识法者惧。”岩头道：“若论战也，个个立在转处。”黄龙心和尚道：“穷则变，变则通。”这个些子，是祖师坐断天下人舌头处。尔若识机变，举着便知落处。	Tell me, where did this monk recognize how to respond to circumstances? Chan Master Zhi of Lumen commented on this monk: “One who recognizes the Dharma is wary.” Yantou said, “If we speak of battle, each stands at the pivotal turning point.” Monk Xin of Huanglong said, “When pressed to the limit, one changes; through change, one finds penetration.” This little matter is where the patriarchs cut off the tongues of everyone under heaven. If you recognize how to respond to circumstances, then when it is raised, you immediately know where it lands.
有般汉云：管他道“三喝四喝”作什么，只管喝将去。说什么三十二十喝，喝到弥勒佛下生，谓之“骑虎头”。若恁么知见，不识睦州则故是，要见这僧太远在。如人骑虎头，须是手中有刀，兼有转变始得。	Some fellows say, “Why bother with his ‘three shouts or four shouts’? Just keep shouting.” They speak of thirty shouts or twenty shouts, shouting until Maitreya Buddha descends into the world, and call this “riding on a tiger’s head.” If this is your understanding, then not recognizing Muzhou is one thing,

	but seeing this monk is still far beyond you. If someone rides on a tiger's head, he must have a knife in hand and must also be capable of transformation.
雪窦道：若恁么，“二俱成瞎汉”。雪窦似倚天长剑，凛凛全威。若会得雪窦意，自然千处万处一时会，便见他雪窦后面颂，只是下注脚。	Xuedou said: If it is like this, “both become blind fellows.” Xuedou is like a heaven-reliant long sword, stern and fully majestic. If you comprehend Xuedou's meaning, you will naturally comprehend it in a thousand places and ten thousand places all at once. Then you will see that the verses following Xuedou's are merely explanatory footnotes.
又道：“谁瞎汉？”且道是宾家瞎，是主家瞎，莫是宾主一时瞎么？“拈来天下与人看。”此是活处。	He further said, “Who is the blind fellow?” Tell me: is the guest blind, or is the host blind? Or are guest and host both blind at once? “Bring it forth for everyone under heaven to see.” This is the living point.
雪窦一时颂了也，为什么却道“拈来天下与人看”？且道作么生看？开眼也着，合眼也着，还有人免得么！	Since Xuedou had completed his verse at once, why did he then say, “Bring it forth for everyone under heaven to see”? Tell me, how does one see it? Opening one's eyes is still caught; closing one's eyes is still caught. Is there anyone who can escape this?
u 七嘴八舌	u A Babel of Voices
【丁零】：请教老师：“拈来天下与人看。”此是活处。此话怎讲?	[Dingling]: May I ask, teacher: “Bring it forth for everyone under heaven to see.” This is the living point. How should this be understood?
【LVM】：哈哈！那你来回答“谁瞎汉”这个问题：“且道是宾家瞎，是主家瞎，莫是宾主一时瞎么？”答不出，就死在这儿了。“谁瞎汉”下一句就该是答案啊。“拈来天下与人看”，死中得活。	[LVM]: Ha-ha! Then you answer the question, “Who is the blind fellow?”—“Tell me: is the guest blind, or is the host blind? Or are guest and host both blind at once?” If you cannot answer, you die right here. The line following “Who is the blind fellow?” should be the answer: “Bring it forth for everyone under heaven to see”—life gained amid death.
【丁零】：俺只是奇怪，为什么上句是“谁瞎汉？”紧跟着下句便是“拈来天下与人看。”？	[Dingling]: I am simply puzzled why the preceding line is “Who is the blind fellow?” and the very next line is “Bring it forth for everyone under heaven to see.”
【看即不无，觑着即瞎。阇梨若着眼看，则两手掊[pǒu :击打]空。恁么举，且道是第几机。】“掊”，字典里查不到这个字呀，是通假字吗?	[To look is not to find it absent; to fix one's gaze upon it is to go blind. If the ācārya opens his eyes to look, both hands strike empty space. Presented in this way, tell me: what level of capacity is this?] “Pǒu”—I cannot find this character in the dictionary. Is it a phonetic loan character?
【LVM】：莫奇怪。	[LVM]: Do not be puzzled.
为什么上句是“谁瞎汉？”紧跟着下句便是“拈来天下与人看。”？	Why is the preceding line “Who is the blind fellow?” and the very next line “Bring it forth for everyone under heaven to see”?
＊一问一答嘛。	* It is a question and an answer.
【看即不无，觑着即瞎。阇梨若着眼看，则两手掊空。恁么举，且道是第几机】“掊”，字典里查不到这个字呀，是通假字吗?	[To look is not to find it absent; to fix one's gaze upon it is to go blind. If the ācārya opens his eyes to look, both hands strike empty space. Presented in this way, tell me: what level of capacity is this?] “Pǒu”—I cannot find this character in the dictionary. Is it a phonetic loan character?
＊意即两手搏空。	* It means that both hands grapple with emptiness.
【丁零】：哦～	[Dingling]: Oh~
“谁瞎汉？”—— 截断众流	“Who is the blind fellow?”—cutting off the multitude of streams.
“拈来天下与人看。”—— 涵盖乾坤	“Bring it forth for everyone under heaven to see.”—encompassing heaven and earth.
【LVM】：若谓骑虎头，二俱成瞎汉。——随波逐浪。	[LVM]: “If you say he rides on a tiger's head, both become blind fellows.”—following the waves and chasing the surf.
【丁零】：领。	[Dingling]: Understood.
【心明】：请教：“这掠虚头汉【放过一着。落在第二。】”	[Xinming]: May I ask about: “You fellow who merely makes empty gestures.” [He let him off one move; he has fallen into the second.]
这第一着，看下面还是不明白。	I still do not understand this first move from what follows.
如果这个僧“无语”，本是作“言语道断，不立言语”之义，（我和他）算不算瞎汉?	If the monk's “having nothing to say” originally meant “the path of words and speech is cut off; no words are established,” would he and I count as blind fellows?
【LVM】：哈哈！仁者见仁、智者见智吧。不过，切莫道这僧皮下无血。	[LVM]: Ha-ha! The benevolent see benevolence, and the wise see wisdom. But do not say that there is no blood beneath this monk's skin.
【丁零】：“识法者惧”咋说呢?	[Dingling]: How should “One who recognizes the Dharma is wary” be understood?

【LVM】：有言则触、无言则背，又该如何呀?	[LVM]: To speak is to violate it; to remain silent is to turn away from it. So what should one do?
雪窦颂道：“作者知机变。”这僧虽被睦州收，他却有识机变处。且道什么处是这僧识机变处？鹿门智禅师，点这僧云：“识法者惧。”岩头道：“若论战也，个个立在转处。”黄龙心和尚道：“穷则变，变则通。”这个些子，是祖师坐断天下人舌头处。尔若识机变，举着便知落处。	Xuedou's verse says, “A master knows how to respond to circumstances.” Although this monk was subdued by Muzhou, he nevertheless had a place where he recognized how to respond to circumstances. Tell me, where did this monk recognize how to respond to circumstances? Chan Master Zhi of Lumen commented on this monk: “One who recognizes the Dharma is wary.” Yantou said, “If we speak of battle, each stands at the pivotal turning point.” Monk Xin of Huanglong said, “When pressed to the limit, one changes; through change, one finds penetration.” This little matter is where the patriarchs cut off the tongues of everyone under heaven. If you recognize how to respond to circumstances, then when it is raised, you immediately know where it lands.
所谓“识法者”，当然是指“举着便知落处”的明眼人。问曰：“且道什么处是这僧识机变处？”这就是要点出这僧“转处”。这个问题，直答则触，不答则背，又该如何是好啊！故曰“惧”。	The so-called “one who recognizes the Dharma” naturally refers to one with clear eyes, who “immediately knows where it lands when it is raised.” The question asks: “Tell me, where did this monk recognize how to respond to circumstances?” This is intended to point out the monk's “turning point.” To answer directly is to violate it; not to answer is to turn away from it. What, then, is one to do? Hence, “wary.”
【丁零】：苍天！苍天！	[Dingling]: Heaven above! Heaven above!
【心明】：睦州就是那个指引临济云门两宗开山祖师的?	[Xinming]: Is Muzhou the one who guided the founding patriarchs of the Linji and Yunmen schools?
有材料这样记载:	Some materials record it this way:
临济禅师开始学习多年,睦州问:开悟否?答没有.	After Chan Master Linji had studied for many years, Muzhou asked, “Have you awakened?” He answered, “No.”
睦州说:为何不去问?	Muzhou said, “Why do you not go and ask?”
【LVM】：是啊！睦州禅师，尝令临济往返、曾轧云门脚折。	[LVM]: Yes! Chan Master Muzhou once had Linji go back and forth repeatedly, and once crushed Yunmen's foot, breaking it.

【一一】黄檗只是无师

[Eleven] Huangbo Was Simply Without a Teacher

垂示云：佛祖大机，全归掌握。人天命脉，悉受指呼。等闲一句一言，惊群动众。一机一境，打锁敲枷。接向上机提向上事。且道什么人曾恁么来？还有知落处么？试举看：	Pointer: The great function of Buddhas and patriarchs is wholly within their grasp. The life-vein of humans and devas is entirely subject to their direction. With a casual word or phrase, they startle the multitude and stir the assembly. With a single device and a single situation, they smash locks and knock off cangues. They receive those of superior capacity and raise up matters beyond the ordinary. But tell me: who has ever come forth in such a way? Is there anyone who knows where this lands? Let us raise it for examination:
【一一】举：	[1] Case:
黄檗示众云【打水碍盆。一口吞尽。天下衲僧跳不出。】：“汝等诸人，尽是 酒糟汉。恁么行脚，【道着。踏破草鞋。掀天摇地。】何处有今日！【用今日作什么。不妨惊群动众。】还知大唐国里无禅师么。”【老僧不会。一口吞尽。也是云居罗汉。】	Huangbo addressed the assembly, saying, [“Drawing water obstructs the basin; swallow it all in one mouthful. Chan monks throughout the land cannot leap out of this.”] “All of you are merely dregs-swilling fellows. Traveling about on foot in this way, [“Speak it out! Wear through your straw sandals! Overturn heaven and shake the earth!”] where could there be any affair like this today? [“What use do you make of ‘today’? It is not amiss to startle the multitude and stir the assembly.”] Do you know that there are no Chan masters in the Great Tang Empire?” [“This old monk does not understand. Swallow it all in one mouthful. This, too, is a Yunju arhat.”]
时有僧出云：“只如诸方匡徒领众，又作么生？”【也好与一掇。临机不得不恁么。】	At that time a monk stepped forth and said, “What about the teachers in the various quarters who gather disciples and lead assemblies?” [“It would be good to give him a thrust. Faced with the occasion, one cannot but act this way.”]
檗云：“不道无禅，只是无师。”【直得分疏不下。瓦解冰消。龙头蛇尾汉。】	Huangbo said, “I did not say there is no Chan; I only said there are no teachers.” [“This leaves one unable to make distinctions: tiles crumble and ice melts. A fellow with a dragon's head and a snake's tail.”]
黄檗身长七尺，额有圆珠，天性会禅。师昔游天台，路逢一僧，与之谈笑，如故相识，熟视之目光射人，颇有异相，乃偕行。属溪水暴涨，乃植杖捐笠而止。其僧率师同渡。师曰：“请渡。”彼即褰衣，蹑波如履平地，回顾云：“渡来，渡来。”师咄云：“这自了汉！吾早知捏怪，当斫汝脐。”其僧叹曰：“真大乘法器，”言讫不见。	Huangbo was seven feet tall, with a round pearl on his forehead; by nature he understood Chan. Once, while traveling on Mount Tiantai, the Master met a monk on the road. They talked and laughed as though they were old acquaintances. Looking closely at him, the Master saw that his gaze shone upon people and that he had an unusual appearance, so they traveled

	together. When they came to a stream in flood, the Master planted his staff, cast aside his bamboo hat, and stopped. The monk urged him to cross together. The Master said, “Please cross.” The monk then lifted his robes and stepped upon the waves as though walking on level ground. Looking back, he called, “Come across! Come across!” The Master rebuked him, saying, “You self-liberated fellow! Had I known earlier that you would make such strange displays, I would have chopped off your shins.” The monk sighed and said, “A true vessel of the Mahāyāna Dharma!” With these words, he vanished.
初到百丈，丈问云：“巍巍堂堂，从什么处来？”	When Huangbo first arrived at Baizhang, Baizhang asked, “So majestic and imposing—where have you come from?”
檗云：“巍巍堂堂，从岭中来。”	Huangbo said, “So majestic and imposing—I have come from within the mountains.”
丈云：“来为何事？”	Baizhang asked, “Why have you come?”
檗云：“不为别事。”百丈深器之。	Huangbo said, “For no other matter.” Baizhang held him in high regard.
次日辞百丈，丈云：“什么处去？”	The next day, Huangbo took leave of Baizhang. Baizhang asked, “Where are you going?”
檗云：“江西礼拜马大师去。”	Huangbo said, “I am going to Jiangxi to pay homage to Master Ma.”
丈云：“马大师已迁化去也。”	Baizhang said, “Master Ma has already passed away.”
你道黄檗恁么问，是知来问，是不知来问？却云：“某甲特地去礼拜，福缘浅薄，不及一见，未审平日有何言句，愿闻举示。”丈遂举再参马祖因缘：“祖见我来，便竖起拂子。我问云：即此用？离此用？祖遂挂拂子于禅床角。	Tell me: when Huangbo asked in this way, did he ask because he knew, or because he did not know? He then said, “I have made a special journey to pay homage, but my blessings and affinities are too slight, and I have not had the chance to see him. I respectfully ask: what sayings did he ordinarily give? I wish to hear them raised.” Baizhang then cited the circumstances of his second visit to Mazu: “When the Patriarch saw me come, he raised his whisk. I asked, ‘Is its function right here, or apart from this?’ The Patriarch then hung the whisk on the corner of the Chan seat.
良久，祖却问我：汝已后鼓两片皮，如何为人？我取拂子竖起。祖云：即此用？离此用？我将拂子挂禅床角。祖振威一喝，我当时直得三日耳聋。”黄檗不觉悚然吐舌。丈云：“子已后莫承嗣马大师么？”檗云：“不然。	“After a long while, the Patriarch asked me, ‘When you later move your two lips, how will you teach people?’ I picked up the whisk and raised it. The Patriarch said, ‘Is its function right here, or apart from this?’ I hung the whisk on the corner of the Chan seat. The Patriarch gave a mighty shout, and at that time I was deaf for three days.” Huangbo involuntarily shuddered and stuck out his tongue. Baizhang said, “Will you not later succeed Master Ma?” Huangbo said, “No.”
今日因师举，得见马大师大机大用。若承嗣马师，他日已后丧我儿孙。”丈云：“如是如是。见与师齐，减师半德。智过于师，方堪传授。子今见处宛有超师之作。	“Today, because you have raised this account, I have been able to see Master Ma’s great function and great activity. If I were to succeed Master Ma, I would later lose all my descendants.” Baizhang said, “Just so, just so. One whose insight equals that of the teacher diminishes the teacher’s virtue by half; only when wisdom surpasses that of the teacher is one fit to receive the transmission. Your present insight truly has an aspect that surpasses your teacher.”
”诸人且道：黄檗恁么问，是知而故问耶，是不知而问耶？须是亲见他家父子行履处始得。黄檗一日又问百丈：“从上宗乘，如何指示。”百丈良久。檗云：“不可教后人断绝去。”百丈云：“将谓汝是个人。”遂乃起，入方丈。	All of you, tell me: when Huangbo asked in this way, did he know and deliberately ask, or did he ask because he did not know? You must personally see the conduct of that household’s father and son before you can understand. One day Huangbo again asked Baizhang, “How is the transmission of the school from above to be indicated?” Baizhang remained silent for a long while. Huangbo said, “You must not let it be cut off among later generations.” Baizhang said, “I had taken you for someone.” Then he rose and entered the abbot’s quarters.
檗与裴相国为方外友，裴镇宛陵，请师至郡，以所解一编示师。师接置于座，略不披阅。良久乃云：“会么？”裴云：“不会。”檗云：“若便恁么会得，犹较些子。若也形于纸墨，何处更有吾宗？”裴乃以颂赞云：	Huangbo and Minister Pei were friends beyond the conventional world. When Pei was governor of Wanling, he invited the Master to the prefecture and showed him a volume of his own writings. The Master accepted it and set it on the seat without so much as opening it. After a long while, he said, “Do you understand?” Pei said, “I do not understand.” Huangbo said, “If you could understand it just this way, that would still be something. But if it takes form in paper and ink, where would our school be?” Pei then praised him in verse:
自从大士传心印，额有圆珠七尺身。	Since the Great Being transmitted the mind-seal, a round pearl has graced his brow upon a seven-foot frame.
挂锡十年栖蜀水，浮杯今日渡漳滨。	His staff has hung ten years by the waters of Shu; today his floating cup crosses the banks of the Zhang.

八千龙象随高步，万里香花结胜因。	Eight thousand dragons and elephants follow his lofty steps; fragrant flowers over ten thousand miles form victorious causes.
拟欲事师为弟子，不知将法付何人。	I would fain serve the Master as his disciple, yet do not know to whom he will entrust the Dharma.
师亦无喜色，云：	The Master showed no sign of pleasure and said:
心如大海无边际，口吐红莲养病身。	His mind is like the great sea, boundless; red lotuses issue from his mouth to nourish his ailing body.
自有一双无事手，不曾只揖等闲人。	He naturally has a pair of unoccupied hands and has never merely bowed to ordinary people.
檗住后，机锋峭峻。临济在会下，睦州为首座。问云：“上座在此多时，何不去问话？”济云：“教某甲问什么话即得。”座云：“何不去问：如何是佛法的的大意。”济便去问，三度被打出。	After Huangbo took up residence, his Chan exchanges were sharp and severe. Linji was in his assembly, and Muzhou was head seat. Muzhou asked him, “You have been here for some time. Why do you not go ask for instruction?” Linji said, “What should I ask in order to be right?” The head seat said, “Why not ask, ‘What is the essential meaning of the Buddhadharma?’” Linji went and asked, and three times he was beaten and driven out.
济辞座曰：“蒙首座令三番去问，被打出，恐因缘不在这里，暂且下山。”座云：“子若去，须辞和尚去，方可。”首座预去白檗云：“问话上座，甚不可得，和尚何不穿凿，教成一株树去，与后人为阴凉。”檗云：“吾已知。	Linji bade the head seat farewell, saying, “At the head seat’s instruction, I went three times to ask, and each time I was beaten and driven out. I fear the conditions are not here for me, so for the moment I shall leave the mountain.” The head seat said, “If you are going, you must first take leave of the abbot.” The head seat went beforehand and informed Huangbo: “The head-seat monk who asked for instruction is most unusual. Why does Your Reverence not bore through and shape him into a tree to give later generations shade?” Huangbo said, “I already know.”
”济来辞，檗云：“汝不得向别处去，直向高安滩头见大愚去。”济到大愚，遂举前话，不知某甲过在什么处？愚云：“檗与么老婆心切，为你彻困，更说什么有过无过！”济忽然大悟云：“黄檗佛法无多子。”大愚　住云：“你适来又道有过，而今却道佛法无多子。”济于大愚胁下筑三拳。愚拓开云：“汝师黄檗，非干我事。”	When Linji came to take leave, Huangbo said, “You must not go elsewhere. Go straight to Dayu at the Gao’an ford.” When Linji arrived at Dayu’s place, he recounted the preceding matter and asked, “I do not know where my fault lies.” Dayu said, “Huangbo’s grandmotherly kindness has gone to the utmost for your sake, exhausting himself for you. Why do you still speak of fault or no fault?” Linji suddenly attained great awakening and said, “Huangbo’s Buddhadharma is not much after all.” Dayu seized him and said, “Just now you said there was a fault, but now you say the Buddhadharma is not much. What have you seen?” Linji struck Dayu three times in the ribs. Dayu pushed him away and said, “Your teacher is Huangbo; it is none of my affair.”
一日，檗示众云：“牛头融大师，横说竖说，犹未知向上关捩子在。”是时石头、马祖下，禅和子浩浩地，说禅说道。他何故却与么道？所以示众云：“汝等诸人尽是　酒糟汉，恁么行脚，取笑于人。	One day Huangbo addressed the assembly, saying, “Master Farong of Niutou could speak horizontally and speak vertically, yet he still did not know where the pivotal gate of what is beyond lies.” At that time, among the descendants of Shitou and Mazu, Chan practitioners swarmed about, speaking Chan and speaking the Way. Why, then, did he speak in this manner? Thus he addressed the assembly: “All of you are merely dregs-swilling fellows, traveling about on foot in this way and making yourselves a laughingstock.”
但见八百一千人处便去，不可只图热闹也。可中总似汝如此容易，何处更有今日事也。”唐时爱骂人作　酒糟汉，人多唤作黄檗骂人，具眼者自见他落处。大意垂一钩，钓人问。	“Whenever you see a place with eight hundred or a thousand people, you go there. You must not merely seek liveliness. If all were as easy as you are, where could there be any affair like this today?” In Tang times, people liked to curse others as “dregs-swilling fellows,” and many say this was Huangbo cursing people. Those with discerning eyes see for themselves where his words land. In their main intent, they set out a hook to fish for someone to ask.
众中有不惜身命底禅和，便解恁么，出众问他道：“只如诸方匡徒领众，又作么生？”也好一拶。这老汉果然分疏不下，便却漏逗云：“不道无禅，只是无师。	Among the assembly, a Chan practitioner who did not spare his own life understood in this way and stepped forth to ask him, “What about the teachers in the various quarters who gather disciples and lead assemblies?” This too was a good thrust. This old fellow indeed could not make distinctions, and so let something slip: “I did not say there is no Chan; I only said there are no teachers.”
”且道意在什么处？他从上宗旨，有时擒，有时纵，有时杀，有时活，有时放，有时收。敢问诸人，作么生是禅中师？山僧恁么道，已是和头没却了也。诸人鼻孔在什么处？良久云：穿却了也。	Tell me: where does the meaning lie? In the school’s teaching from above, there are times for seizing and times for releasing, times for killing and times for enlivening, times for letting go and times for gathering in. I ask you all: what is a teacher within Chan? When this mountain monk speaks in this way, he has already lost the beginning. Where are your nostrils? After a long silence, he said: “They have been pierced through.”
凛凛孤风不自夸，【犹自不知有。也是云居罗汉。】	Stern and solitary in his manner, he does not boast. [“He still does not know that there is such a thing. This, too, is a Yunju arhat.”]

端居寰海定龙蛇。【也要别缁素。也要皂白分明。】	Seated upright, he settles dragons and snakes throughout the world. [“One must distinguish black-robed from white-robed; one must clearly sort black from white.”]
大中天子曾轻触，【说什么大中天子，任大也须从地起，更高争奈有天何。】	The Dazhong Emperor once lightly provoked him. [“Why speak of the Dazhong Emperor? However great one may be, one must rise from the ground; however high, what can one do when there is still heaven above?”]
三度亲遭弄爪牙。【死虾蟆多口作什么！未为奇特，犹是小机巧。若是大机大用现前，尽十方世界，乃至山河大地，尽在黄檗处乞命。】	Three times he personally suffered the display of claws and fangs. [“What is the use of a dead toad making so much noise? This is not yet extraordinary; it is still a minor trick. If great function and great activity were manifest before you, the whole ten-direction world, even mountains, rivers, and the great earth, would all beg Huangbo for their lives.”]
雪窦此一颂，一似《黄檗真赞》相似，人却不得作“真赞”会。他底句下，便有出身处。分明道，“凛凛孤风不自夸”，黄檗恁么示众，且不是争人负我，自逞自夸。	Xuedou’s single verse is much like a eulogy of Huangbo’s true portrait, yet one must not understand it merely as a “portrait eulogy.” Beneath his lines lies a way out. He plainly says, “Stern and solitary in his manner, he does not boast.” When Huangbo addressed the assembly in this way, it was certainly not to contend that others should bear him on their backs, nor to show off and praise himself.
若会这个消息，一任七纵八横，有时孤峰顶独立，有时闹市里横身，岂可僻守一隅。愈舍愈不歇，愈寻愈不见，愈担荷愈没溺。古人道：“无翼飞天下，有名传世间。	If you understand this news, then you may freely move in seven directions and eight ways: at times standing alone upon a solitary peak, at times stretching yourself out in a bustling marketplace. How could you remain secluded in one corner? The more you cast it away, the more it does not cease; the more you seek it, the less it is seen; the more you undertake it, the more you sink beneath it. An ancient said, “Without wings, it flies beneath heaven; with a name, it is transmitted through the world.”
”尽情舍却佛法道理，玄妙奇特一时放下，却较些子，自然触处现成。雪窦道：“端居寰海定龙蛇。”是龙是蛇，入门来便验取，谓之定龙蛇眼、擒虎兕机。雪窦又道：定龙蛇兮眼何正。擒虎兕兮机不全。	Completely cast away Buddhist teachings and doctrines; set aside for the moment all abstruse, wondrous, and extraordinary things. That would be somewhat better. Then it naturally appears complete wherever you encounter it. Xuedou says, “Seated upright, he settles dragons and snakes throughout the world.” Whether dragon or snake, test them as soon as they enter the gate. This is called the eye that settles dragons and snakes, the device that captures tigers and rhinoceroses. Xuedou also said: “In settling dragons and snakes, how upright is the eye! In capturing tigers and rhinoceroses, how incomplete is the device!”
又道：“大中天子曾轻触，三度亲遭弄爪牙。”黄檗岂是如今恶脚手！从来如此。大中天子者，续咸通传中载：唐宪宗有二子，一曰穆宗，一曰宣宗。宣宗乃大中也，年十三，少而敏黠，常爱跏趺坐。	He also said, “The Dazhong Emperor once lightly provoked him; three times he personally suffered the display of claws and fangs.” Was Huangbo only now fierce in hand and foot? He had always been thus. As for the Dazhong Emperor, the continuation of the record of the Xiantong era states that Emperor Xianzong of Tang had two sons: one was Muzong, and the other was Xuanzong. Xuanzong was Dazhong. At thirteen, he was clever and quick-witted, and he often enjoyed sitting in the lotus posture.
穆宗在位时，因早朝罢，大中乃戏登龙床，作揖群臣势。大臣见，而谓之心风，乃奏穆宗。穆宗见，而抚叹曰：“我弟乃吾宗英胄也。”穆宗于长庆四年晏驾。有三子，曰敬宗、文宗、武宗。	When Muzong was on the throne, after morning court had ended, Dazhong playfully climbed onto the dragon throne and acted as though bowing to the assembled ministers. When the ministers saw this, they called it madness of the heart and reported it to Muzong. Seeing him, Muzong stroked him and sighed, saying, “My younger brother is an outstanding descendant of our lineage.” Muzong died in the fourth year of Changqing. He had three sons: Jingzong, Wenzong, and Wuzong.
敬宗继父位，二年内臣谋易之，文宗继位。一十四年，武宗即位，常唤大中作痴奴。一日，武宗恨大中昔日戏登父位，遂打杀致后苑中，以不洁灌而复苏，遂潜遁在香严闲和尚会下，后剃度为沙弥，未受具戒。	Jingzong succeeded his father; within two years, palace officials plotted to replace him, and Wenzong ascended the throne. Fourteen years later, Wuzong took the throne and often called Dazhong a foolish slave. One day, Wuzong resented Dazhong’s former playful ascent to his father’s throne, and so had him beaten to death and thrown into the rear garden. After he was revived by being doused with filth, he secretly fled to the assembly of Chan Master Xiangyan Zhixian. He later shaved his head and became a novice, though he had not yet received full ordination.
后与志闲游方到庐山，因志闲题瀑布诗云：“穿云透石不辞劳，地远方知出处高。”闲吟此两句，伫思久之，欲钓他语脉，看如何。大中续云：“溪涧岂能留得住，终归大海作波涛。”闲方知不是寻常人，乃默而识之。	Later, he traveled with Zhixian and arrived at Mount Lu. Zhixian inscribed a poem on a waterfall: “Piercing clouds and passing through stone, it does not shrink from toil; only from the distant ground does one know the height of its source.” Zhixian chanted these two lines idly and stood pondering them for a long while, wishing to draw out the course of his words and see what would follow. Dazhong continued: “How could streams and ravines contain it? In the end it returns to the great sea and becomes its surging waves.” Zhixian then knew that he was no ordinary person, and silently took note of him.

后到盐官会中，请大中作书记，黄檗在彼作首座。檗一日礼佛次，大中见而问曰：“不着佛求，不着法求，不着众求，礼拜当何所求？”檗云：“不着佛求，不着法求，不着众求，常礼如是。”大中云：“用礼何为？”檗便掌。	Later, he went to Yanguan’s assembly and invited Dazhong to serve as secretary; Huangbo was the head seat there. One day, after Huangbo had bowed to the Buddha, Dazhong saw him and asked, “Seeking neither Buddha, Dharma, nor Saṅgha—what do you seek by making prostrations?” Huangbo said, “Seeking neither Buddha, Dharma, nor Saṅgha, I always prostrate in this way.” Dazhong said, “What use are prostrations?” Huangbo then slapped him.
大中云：“太粗生。”檗云：“这里什么所在，说粗说细。”檗又掌。大中后继国位，赐黄檗为粗行沙门。裴相国在朝，后奏赐断际禅师。雪窦知他血脉出处，便用得巧。	Dazhong said, “Far too crude.” Huangbo said, “What kind of place is this, that you speak of crude and refined?” Huangbo slapped him again. Later, when Dazhong succeeded to the throne, he bestowed upon Huangbo the title “śramaṇa of coarse conduct.” When Minister Pei was at court, he later memorialized the throne to bestow the title Chan Master Duanji. Xuedou knew the source of his Dharma lineage and put it to skillful use.
如今还有弄爪牙底么？	Is there anyone nowadays who can still bare their fangs and claws?
便打。	Then strike.
u 七嘴八舌	u Many Voices
一、	I.
【永寿童子】：请问老师，这个难道不是师？到底哪个是师？《景德传灯录》光涌禅师一则记：有僧人问：文殊是七佛师，文殊有师否？禅师说：遇缘即有。僧曰：如何是文殊师？禅师竖拂子示之。僧曰：莫这个是吗？禅师放下拂子，叉手。	Yongshou Tongzi ：Teacher, is this not the master? Then who, exactly, is the master? A case concerning Chan Master Guangyong in the Record of the Transmission of the Lamp from the Jingde Era says: A monk asked, “Mañjuśrī was the teacher of the Seven Buddhas. Did Mañjuśrī have a teacher?” The Chan master said, “When conditions are encountered, there is one.” The monk asked, “Who is Mañjuśrī’s teacher?” The Chan master raised his whisk to show him. The monk said, “Could this be it?” The Chan master put down the whisk and folded his hands.
【LVM】：哈哈！这个若是师，那你是什么？	LVM ：Ha ha! If this is the master, then what are you?
【永寿童子】：我把蒲扇插到后腰带上，好腾出双手，整整抓髻，向老师行合掌礼。	Yongshou Tongzi ：I tuck my palm-leaf fan into the waistband at the back, freeing both hands; I straighten my topknot and bow to the teacher with palms joined.
要紧的问题被解决了，还有个不要紧的问题：文殊是七佛之师，却作了释迦的弟子。啊呀，文殊的资格可是老过释迦的啊!可见佛法与世间法不同。就是“遇缘则有”的道理吧。	The important question has been resolved. There is still an unimportant one: Mañjuśrī was the teacher of the Seven Buddhas, yet he became Śākyamuni’s disciple. Ah—Mañjuśrī’s seniority was, after all, greater than Śākyamuni’s! This shows that the Buddhadharma differs from worldly dharmas. This must be the principle of “when conditions are encountered, there is one.”
就好比永寿童子也是老师，现在手下有九十几个学生，个个都棒（比马祖道一还多几个呢！）。而且我这个师还拿工资呢，这就是“遇缘则有”，象马祖道一就没有课时费，他就是“没缘则无”。 从教理上降是不是就这个意思啊？	For example, Yongshou Tongzi is also a teacher and now has more than ninety students under him, every one of them excellent—several more than Mazu Daoyi had! Moreover, this teacher of mine receives a salary. This is “when conditions are encountered, there is one.” Mazu Daoyi, for instance, had no payment for teaching hours; he was “when there are no conditions, there is none.” From the standpoint of doctrine, is that the idea?
【LVM】：不坏世间相，而行出世法。	LVM ：Without destroying worldly forms, practice the supramundane Dharma.
二、	II.
【丁零】：请教老师：此处“禅师放下拂子，叉手。” 表示连法也不立，不堕坑落栈？	Dingling ：May I ask, Teacher: does the phrase “The Chan master put down the whisk and folded his hands” indicate that not even a dharma is established, so that one does not fall into a pit or get stuck at a stopping place?
【LVM】：说成表示“法也不立，不落坑坎”也不是不可以。但总觉得有“解禅”的痕迹。禅是和盘托出的呀！	LVM ：It would not be impossible to say that it indicates “not establishing even a dharma, not falling into pits and gullies.” Yet it still seems to bear traces of explaining Chan. Chan is a complete and unreserved presentation!
【丁零】：换成“夜深谁共御街行”如何？	Dingling ：How about replacing it with “In the deep of night, with whom does one walk along the imperial street?”
【LVM】：哈哈！怪不得你说“夜深谁共御街行”呢。原来还有“要怎样”在！若无这个“要怎样”，不管白天黑夜，也不管有没有人共，都不妨你御街行。	LVM ：Ha ha! No wonder you speak of “In the deep of night, with whom does one walk along the imperial street?” It turns out that there is still a “how should it be?” If there were no such “how should it be?,” then whether it is day or night, and whether or not someone walks with you, nothing prevents you from walking along the imperial street.
三、	III.
【茫然若失】：老师直示本源,再三顶礼!下愚虽若略有所悟,但依旧有些茫然。以下愚愚见，老师在上面几个回复中只是要打消童子师兄与丁零师兄的“疑问”（用	Mangran Ruoshi ：The teacher has directly shown the source; I bow in reverence again and again! Though this dull person seems to have had a slight

“疑根”也许更恰当），使当下不再牵缠，撒手稳坐。	awakening, I still remain somewhat bewildered. In this dull person’s humble view, the teacher’s several replies above merely aim to dispel the “questions” of fellow student Tongzi and fellow student Dingling—perhaps “root of doubt” would be more appropriate—so that they no longer become entangled in them in the present moment, but let go and sit steadily.
但是，扔掉这个疑问，不再理会它，心如墙壁一般，却依然对祖师的“和盘托出”茫然不懂啊。所以，怎样才算是真正扔掉这个疑问啊？自己也知道不能在问题本身牵缠，回归自心，但如果依旧不懂祖师摆下的“哑谜”，心中又何以能真正踏实下来呢？烦请老师再为开释，下愚再拜!!!	Yet even if one casts aside this question and no longer attends to it, with the mind like a wall, one still does not understand the patriarchs’ “complete and unreserved presentation.” So how does one truly cast aside this question? I also know that I must not become entangled in the question itself, but return to my own mind. Yet if I still do not understand the patriarchs’ “wordless riddles,” how can my mind truly settle? I beg the teacher to give further instruction. This dull person bows again!!!
【LVM】：这个问题，我想听听您的高见。	LVM ：On this question, I would like to hear your esteemed view.
【茫然若失】：哪敢说什么高见，俺心里正迷着呢。下愚对“一念顿断”稍有领悟，本当闭口，何以又会念念舍不得祖师的“和盘托出”呢？显然未能真做到“顿断”。	Mangran Ruoshi ：How would I dare speak of any esteemed view? My mind is still lost in confusion. This dull person has gained a slight understanding of “abruptly cutting off a single thought” and ought to remain silent. Why, then, can I not bear to let go, thought after thought, of the patriarchs’ “complete and unreserved presentation”? Clearly, I have not truly achieved “abruptly cutting off.”
心里常有这样的想法：“疑问除尽，一念断处，心空无物，自能领会祖师作略”，把这个断掉妄执当做一种玄妙的境界，以这种有所希求之心，又何以能够“顿断”？若说“祖师何曾有什么作略”，心中虽能领悟，却依旧感觉这个领悟有些太“草草”。	I often think like this: “When all questions have been eliminated and a thought is cut off, the mind is empty and contains nothing; then one will naturally understand the patriarchs’ manner of action.” I take the cutting off of deluded attachments to be some mysterious state. With this mind that seeks something, how can I “abruptly cut off”? If one says, “When did the patriarchs ever have any manner of action?” my mind can understand it, yet I still feel that this understanding is somewhat too superficial.
上面乱七八糟的言语，也说不清是问是答，只将心中的“道理”、疑问尽力陈述，请老师能够对症下药！	The disorderly words above cannot make clear whether they are a question or an answer. I have only done my best to state the “reasoning” and questions in my mind. I hope the teacher can prescribe the medicine according to the illness!
【LVM】：请举出“祖师和盘托出”之一例。	LVM ：Please offer one example of a patriarch’s “complete and unreserved presentation.”
【茫然若失】：如上永寿童子所举，禅师竖拂子示之、放下拂子，叉手，如此能打消僧人“文殊有师否”的疑问吗？俺自己都觉得自己有些无事生非了，但又不知道到底错在哪里。	Mangran Ruoshi ：Take the example Yongshou Tongzi cited above: the Chan master raised his whisk to show him, then put down the whisk and folded his hands. Could that dispel the monk’s question, “Did Mañjuśrī have a teacher?” I myself feel that I am making trouble out of nothing, yet I do not know exactly where I am mistaken.
【LVM】：回答僧人：“说有说无都是戏论！”和禅师“竖拂子示之、放下拂子”这两者是同是别?	LVM ：The answer to the monk, “To say there is or to say there is not is all idle speculation!”—is this the same as or different from the Chan master’s “raising the whisk to show him, then putting down the whisk and folding his hands”?
【茫然若失】：我的“理解”：二者相同。但是既然也知道是戏论，何以自己对禅师的“表演”，毫无会心呢?	Mangran Ruoshi ：My “understanding” is that the two are the same. But since I also know that it is idle speculation, why do I feel no inner resonance at all with the Chan master’s “performance”?
【LVM】：若不会心，怎知是戏论！“说有说无都是戏论！”有明显的讲理论痕迹，为古禅师所忌。光涌禅师那才是和盘托出。	LVM ：If you feel no inner resonance, how do you know it is idle speculation? “To say there is or to say there is not is all idle speculation!” bears obvious traces of theoretical exposition, which the ancient Chan masters avoided. Chan Master Guangyong’s response—that is a complete and unreserved presentation.
四、	IV.
【雪山童子】：“不道无禅，只是无师”和祖师的“廓然无圣”是同是别?	Xueshan Tongzi ：Are “It is not that there is no Chan; it is simply that there is no master” and the patriarch’s “Vast emptiness—nothing holy” the same or different?
【LVM】：你认为是同是别?	LVM ：Do you think they are the same or different?
【雪山童子】：我以为是同.	Xueshan Tongzi ：I think they are the same.
【LVM】：慢说“是同”，即使“是别”，也会有你的道理。	LVM ：Leave aside whether they are “the same”; even if they are “different,” you would have your reasons.
【雪山童子】：哎吆！吃了一棒。老师是要我不要知解，直向此会去？（是同是别，又与本分事何干。）	Xueshan Tongzi ：Oh! I have received a blow from the staff. Teacher, do you mean that I should not rely on conceptual understanding, but directly realize

	this? Whether they are the same or different, what does that have to do with the fundamental matter?
【LVM】：伶俐童子。	LVM ：Clever child.
【雪山童子】：老师莫夸.童子还未真正入的门来.	Xueshan Tongzi ：Teacher, do not praise me. This child has not yet truly entered the gate.
【LVM】：何不道“莫压良为贱”！	LVM ：Why not say, “Do not demean what is good as base”?
【雪山童子】：【直得分疏不下。瓦解冰消。龙头蛇尾汉。】此龙头蛇尾汉是说黄檗禅师 吗？若是，为何有如此说？	Xueshan Tongzi ：“So that no explanation can be offered; all disintegrates and melts away. A fellow with a dragon’s head and a snake’s tail.” Does this “fellow with a dragon’s head and a snake’s tail” refer to Chan Master Huangbo? If so, why is he described in this way?
【LVM】：那么，“打死了喂狗”是说世尊吗？若是，为何如是说？	LVM ：Then does “Beat him to death and feed him to the dogs” refer to the World-Honored One? If so, why is it said this way?

【一二】洞山贴麻三斤

[12] Dongshan’s Three Pounds of Flax

垂示云：杀人刀、活人剑，乃上古之风规，亦今时之枢要。若论杀也不伤一毫，若论活也丧身失命。所以道：向上一路，千圣不传。学者劳形，如猿捉影。且道，既是不传，为什么却有许多葛藤公案？具眼者，试说看。	The introductory instruction says: “The sword that kills and the sword that gives life—these were the standards of the ancients and remain the pivotal essentials of today. Speaking of killing, it does not harm a single hair; speaking of giving life, one loses body and life. Thus it is said: ‘The upward way is not transmitted by a thousand sages. Students weary their bodies like apes grasping at reflections.’ Tell me: if it is not transmitted, why are there so many entangling koans? Those with discerning eyes, try saying something.”
【一二】举：	[Case Twelve] Raising:
僧问洞山：“如何是佛【铁蒺藜[Jí Lí]。天下衲僧跳不出。】？”山云：“麻三斤【灼然。破草鞋。指槐树骂柳树为秤锤。】。”	A monk asked Dongshan, “What is Buddha? An iron caltrop. Monks throughout the land cannot leap free of it. ” Dongshan said, “Three pounds of hemp. Perfectly clear. A worn-out straw sandal. Using a steelyard weight to point at the locust tree and scold the willow tree. ”
这个公案，多少人错会。直是难咬嚼，无尔下口处。何故淡而无味？古人有多少答佛话，或云：殿里底。或云：三十二相。或云：杖林山下竹筋鞭。及至洞山，却道：麻三斤。不妨截断古人舌头。	How many people have misunderstood this koan! It is truly hard to chew; there is nowhere for you to sink your teeth. Why is it so bland and tasteless? The ancients gave many answers to questions about Buddha: some said, “The one in the hall”; some said, “The thirty-two marks”; some said, “A bamboo-ribbed whip beneath Mount Zhanglin.” Yet when it came to Dongshan, he simply said, “Three pounds of hemp.” This does no harm to the tongues of the ancients.
人多作话会道：洞山是时在库下秤麻，有僧问，所以如此答。有底道：洞山问东答西。有底道：尔是佛，更去问佛，所以洞山绕路答之。死汉更有一般，道：只这麻三斤便是佛。	Many people interpret it as conversational speech, saying: Dongshan was in the storeroom weighing hemp when a monk asked him, and that was why he answered this way. Some say that Dongshan answered east when asked west. Some say, “You yourself are Buddha, yet you go on asking about Buddha,” so Dongshan answered indirectly. There are even dead men of another sort who say that these very three pounds of hemp are Buddha.
且得没交涉！尔若恁么去洞山句下寻讨，参到弥勒佛下生，也未梦见在。何故？言语只是载道之器。殊不知：古人意，只管去句中求，有什么巴鼻！不见古人道：道本无言，因言显道，见道即忘言。	That has no connection at all! If you seek under Dongshan’s words in this way, even if you investigate until Maitreya Buddha descends into the world, you will not so much as dream of it. Why? Words are only vessels that carry the Way. Do you not realize this? If you keep seeking the ancients’ intent within their words, what handle is there to grasp? Have you not seen the ancients say: “The Way is fundamentally without words; because of words, the Way is revealed. Once one sees the Way, one forgets the words.”
若到这里，还我第一机来始得。只这麻三斤，一似长安大路一条相似，举足下足，无有不是。这个话，与云门糊饼话是一般，不妨难会。五祖先师颂云：	If you arrive here, then return to me the first critical move. These very three pounds of hemp are like a great highway in Chang’an: wherever one raises or sets down one’s foot, nothing is amiss. This saying is the same as Yunmen’s saying about the steamed bun, and is indeed difficult to understand. The late First Patriarch of Wuzu composed this verse:
贱卖担板汉，贴秤麻三斤。	A board-carrying fellow selling cheap, with three pounds of hemp thrown in to make weight.
千百年滞货，无处着浑身。	Goods unsold for a thousand years—nowhere to place one’s whole body.
尔但打叠得情尘意想，计较、得失、是非一时净尽，自然会去。	Simply gather up your emotional defilements and mental imaginings; let calculations, gain and loss, right and wrong all be purified at once, and you will naturally understand.

金乌急，【左眼半斤。快鹞赶不及。火焰里横身。】	The golden crow races on, The left eye, half a catty. Even a swift hawk cannot catch up. Its body stretches across the flames.
玉兔速，【右眼八两。 娥宫里作窠窟。】	The jade rabbit speeds on, The right eye, eight taels. It makes its nest in Chang'e's palace.
善应何曾有轻触。【如钟在扣，如谷受响。】	When responding aptly, how could there ever be a light touch? Like a bell when struck, like a valley receiving an echo.
展事投机见洞山，【错认定盘星。自是阇黎恁么见。】	Meeting the matter and responding to the occasion, one sees Dongshan, Mistaking the fixed star on the scale. It is simply how this chan master sees it.
跛鳖盲龟入空谷。【自领出去。同坑无异土。阿谁打尔鹞子死。】	A lame turtle and a blind tortoise enter an empty valley. Lead yourselves out. There is no different soil in the same pit. Who shot your hawk dead?
花簇簇，锦簇簇，【两重公案。一状领过。依旧一般。】	Flowers in clusters, brocade in clusters, Two layers of koans. One case has already been taken up; it remains just the same.
南地竹兮北地木。【三重也有，四重公案。头上安头。】	Bamboo in the south, wood in the north. There are three layers as well—four layers of koans. Adding a head atop a head.
因思长庆陆大夫，【懒儿牵伴。山僧也恁么，雪窦也恁么。】	This brings to mind Magistrate Lu of Changqing, A lazy fellow dragging along a companion. This mountain monk is the same way; Xuedou is the same way.
解道合笑不合哭。【呵呵。苍天。夜半更添冤苦。】	Who knew to laugh and not to weep. Ha ha! O blue heavens! At midnight, grievances and suffering increase still further.
咦！【咄！是什么？便打。】	Ah! Bah! What is that? Then strike him.
雪窦见得透，所以劈头便道："金乌急，玉兔速"。与洞山答麻三斤，更无两般。日出月没，日日如是。人多情解，只管道：金乌是左眼，玉兔是右眼。才问着，便瞠眼云：在这里有什么交涉。若恁么会，达磨一宗扫地而尽。	Xuedou saw through it thoroughly, and so opened at once by saying, "The golden crow races on; the jade rabbit speeds on." This is no different from Dongshan's answer, "Three pounds of hemp." The sun rises and the moon sets; every day is thus. People commonly interpret it sentimentally, saying, "The golden crow is the left eye; the jade rabbit is the right eye." Ask them about it, and they stare wide-eyed and say, "What connection is there here?" If you understand it in this way, Bodhidharma's entire tradition is swept away.
所以道：垂钩四海，只钓狞龙；格外玄机，为寻知已。雪窦是出阴界底人，岂作这般见解。雪窦轻轻去敲关击节处，略露些子教尔见，便下个注脚道："善应何曾有轻触。"洞山不轻酬这僧，如钟在扣，如谷受响，大小随应，不敢轻触。雪窦一时，突出心肝五脏，呈似尔诸人了也。雪窦有《静而善应颂》云：	Thus it is said: "Casting the hook across the four seas, one catches only fierce dragons; the extraordinary pivotal mechanism is sought for the sake of finding one who knows." Xuedou was a man who had emerged from the realm of the skandhas; how could he hold such views? Xuedou lightly taps at the crucial joint, revealing just a little for you to see, and then adds the comment: "When responding aptly, how could there ever be a light touch?" Dongshan did not lightly answer this monk. Like a bell when struck, like a valley receiving an echo, he responded according to greater or lesser circumstances and did not dare make a light touch. At one stroke, Xuedou has brought forth his heart, liver, and five viscera and presented them to you all. Xuedou has a "Verse on Stillness and Apt Response" that says:
觌面相呈，不在多端。	Presented face-to-face, it does not lie in elaborate devices.
龙蛇易辨，衲子难瞒。	Dragons and snakes are easy to distinguish; monks are hard to deceive.
金锤影动，宝剑光寒。	The shadow of the golden hammer moves; the light of the precious sword is cold.
直下来也，急着眼看。	When it comes straight down, look quickly with open eyes.
洞山初参云门，门问："近离甚处？"	When Dongshan first went to study with Yunmen, Yunmen asked, "Where have you recently come from?"
山云："渣渡。"	Dongshan said, "Zha Ferry."
门云："夏在甚么处？"	Yunmen said, "Where did you spend the summer retreat?"
山云："湖南报慈。"	Dongshan said, "Baoji Temple in Hunan."
门云："几时离彼中？"	Yunmen said, "When did you leave there?"
山云："八月二十五。"	Dongshan said, "The twenty-fifth day of the eighth month."
门云："放尔三顿棒，参堂去！"	Yunmen said, "I excuse you three blows of the staff. Go join the assembly!"
师晚间入室亲近，问云："某甲过在什么处？"	That evening, the master entered Yunmen's room for a personal interview and asked, "Wherein was my fault?"
门云："饭袋子！江西湖南便恁么去。"	Yunmen said, "Rice bag! Is that how you go from Jiangxi to Hunan?"

洞山于言下豁然大悟。遂云：“某甲他日向无人烟处，卓个庵子，不蓄一粒米，不种一茎菜。常接待往来十方大善知识，尽与伊抽却钉、拔却楔，拈却　脂帽子、脱却鹘臭布衫。各令洒洒落落地，作个无事人去。”	At these words, Dongshan suddenly attained great awakening. He then said, “One day, in a place without human habitation, I shall set up a small hut. I shall store not one grain of rice and plant not one stalk of vegetables. I shall always receive the great spiritual friends of the ten directions who come and go, pulling out their nails and wedges, removing their greasy caps and stripping off their falcon-stinking cloth shirts. I shall have each of them become completely free and open, living as people with nothing to do.”
门云：“身如椰子大，开得许大口。”	Yunmen said, “Your body is no bigger than a coconut, yet you open such a huge mouth!”
洞山便辞去。	Dongshan then took his leave.
他当时悟处，直下颖脱，岂同小见！	The place of his awakening at that time was immediate and outstanding; how could it be compared with petty views?
后来出世，应机“麻三斤”语，诸方只作答“佛”话会。如何是佛？杖林山下竹筋鞭、丙丁童子来求火，只管于“佛”上作道理。雪窦云：若恁么作“展事”与“投机”会，正似“跛鳖盲龟入空谷”，何年日月寻得出路去！	Later, when he entered the world and responded to the occasion with the words “three pounds of hemp,” monasteries everywhere understood it merely as an answer to a question about Buddha. “What is Buddha?” “A bamboo-ribbed whip beneath Mount Zhanglin”; “The fire god comes seeking fire”—they kept making interpretations centered on “Buddha.” Xuedou said: If you understand it as “meeting the matter” and “responding to the occasion,” it is exactly like “a lame turtle and a blind tortoise entering an empty valley.” In what year and month will you find your way out?
“花簇簇，锦簇簇”，	“Flowers in clusters, brocade in clusters”—
此是僧问智门和尚：“洞山道‘麻三斤’，意旨如何？”	This concerns a monk who asked Chan Master Zhimeng, “What was Dongshan’s intent in saying ‘three pounds of hemp’?”
智门云：“花簇簇，锦簇簇。会么？”	Zhimeng said, “Flowers in clusters, brocade in clusters. Do you understand?”
僧云：“不会。”	The monk said, “I do not understand.”
智门云：“南地竹兮北地木。”	Zhimeng said, “Bamboo in the south, wood in the north.”
僧回，举似洞山。	The monk returned and reported this to Dongshan.
山云：“我不为汝说，我为大众说。”	Dongshan said, “I will not explain it for you; I will explain it for the assembly.”
遂上堂云：“言无展事，语不投机。承言者丧，滞句者迷。”	He then ascended the hall and said, “Words do not meet the matter; speech does not fit the occasion. Those who take up the words perish; those who linger over the phrases are deluded.”
雪窦破人情见，故意引作一串颂出。后人却转生情见，道：“麻是孝服，竹是孝杖，所以道，南地竹兮北地木。花簇簇，锦簇簇，是棺材头边画底花草。	Xuedou shattered people’s sentimental views, deliberately drawing these lines together into a single verse. Yet later people gave rise to further sentimental views, saying: “Hemp is mourning garb, and bamboo is a mourning staff; that is why he said, ‘Bamboo in the south, wood in the north.’ ‘Flowers in clusters, brocade in clusters’ refers to the floral designs painted beside a coffin.”
”还识羞么！殊不知，“南地竹兮北地木”与“麻三斤”，只是阿爷与阿爹相似。古人答一转语，决是意不恁么。正似雪窦道“金乌急，玉兔速”，自是一般宽旷。只是金钥难辨，鱼鲁参差。	Have they no shame? They do not realize that “bamboo in the south, wood in the north” and “three pounds of hemp” are simply like saying “father” and “dad.” When the ancients gave a turning word, its meaning was certainly not like this. Just as Xuedou said, “The golden crow races on; the jade rabbit speeds on,” it is inherently equally vast and open. It is only that gold and brass are hard to distinguish, and fish and Lu are easily confused.
雪窦老婆心切，要破尔疑情，更引个死汉，“因思长庆陆大夫，解道合笑不合哭。”若论他颂，只头上三句，一时颂了。我且问尔，都卢只是个麻三斤，雪窦却有许多葛藤，只是慈悲忒杀，所以如此。	With the earnest heart of an old woman, Xuedou wished to break through your sense of doubt, so he further cites a dead fellow: “This brings to mind Magistrate Lu of Changqing, who knew to laugh and not to weep.” As for his verse, the first three lines alone have already completed it all at once. Let me ask you: it is altogether only “three pounds of hemp,” yet Xuedou spins out so many entanglements. It is simply because his compassion is excessive that he does so.
陆亘大夫，作宣州观察使，参南泉，泉迁化。	Minister Lu Geng, while serving as Surveillance Commissioner of Xuanzhou, studied under Nanquan. Nanquan later passed away.
亘闻丧，入寺下祭，却呵呵大笑。	Lu Geng heard the news of his death, entered the monastery to make an offering, and simply laughed aloud.
院主云：“先师与大夫，有师资之义，何不哭。”	The monastery steward said, “The late master and Your Excellency had the relationship of teacher and student. Why do you not weep?”
大夫云：“道得即哭。”院主无语。	The magistrate said, “If you can say it, then I will weep.” The steward had no reply.

亘大哭云：“苍天苍天！先师去世远矣。”	Lu Geng then wept loudly, saying, “O blue heavens, O blue heavens! The late master has long since departed!”
后来长庆闻云：“大夫合笑，不合哭。”	Later, when Changqing heard of this, he said, “The magistrate should have laughed, not wept.”
雪窦借此意大纲道。尔若作这般情解，正好笑，莫哭。	Xuedou borrows this meaning to state the general point. If you make such sentimental interpretations, then it is just right to laugh, not to weep.
是即是，末后有一个字，不妨聱讹。更道“咦！”，雪窦还洗得脱么？	So it is, but at the very end there is one word that is somewhat awkward and unruly. He further says, “Ah!” Can Xuedou himself wash it clean away?
七嘴八舌碧岩录	The Blue Cliff Record: Seven Voices
【永寿童子】：不会。童子请齐老师回来后提示提示。	Yongshou Tongzi ：I do not understand. I will ask Teacher Qi to offer some guidance after he returns.
【LVM】：哈哈！不会最亲切。	LVM ：Ha ha! Not understanding is the most intimate.
【心明】：金锤影动，宝剑光寒。直下来也，急着眼看。您知道题目为什么用：“贴”字吗？嘘---	Xinming ：“The shadow of the golden hammer moves; the light of the precious sword is cold. When it comes straight down, look quickly with open eyes.” Do you know why the title uses the word “thrown in”? Shh—
【LVM】因为“贱卖担板汉，贴秤麻三斤”啊。贴秤，现在叫做搭配奉送。	LVM ：Because of “A board-carrying fellow selling cheap, with three pounds of hemp thrown in to make weight.” To throw something in with the measure is now called giving it away as part of a package deal.
【善财】哈哈，宾夺主，主入宾，何人举得麻三斤？	Shancai ：Ha ha—guest seizes the host; host enters the guest. Who can raise up the three pounds of hemp?
【LVM】 ^o^	LVM ：^o^
【心明】有送就收，送多少收多少。	Xinming ：If there is giving, there is receiving; receive as much as is given.
【禅地衣】呵呵，有时也要走一走。 天下禅客很少从这里下转语----近离甚处?结夏在甚么处?几时离那里?	Chan Diy i ：Heh heh, sometimes one must take a walk as well. Very few Chan practitioners in the world offer a turning word from here—“Where have you recently come from? Where did you spend the summer retreat? When did you leave there?”
【心明】请禅兄下转语	Xinming ：Please, Chan brother, offer a turning word.
【禅地衣】下不了。我最近哪儿也没去，不知道那渣渡是什么地方啊。	Chan Diy i ：I cannot offer one. I have not gone anywhere lately, and I do not know where that Zha Ferry is.
【善财】阳关大道上淹死个呆汉～	Shancai ：A foolish fellow drowned on the great open road to Yang Pass~

【一三】巴陵银碗盛雪

[Thirteen] Baling’s Silver Bowl Filled With Snow

【一三】巴陵银碗盛雪	[13] Baling: Snow in a Silver Bowl
垂示云：云凝大野，遍界不藏。雪覆芦花，难分朕迹。冷处冷如冰雪，细处细如米末。深深处佛眼难窥，密密处魔外莫测。举一明三即且止。坐断天下人舌头，作么生道？且道是什么人分上事？试举看：	Pointer: Clouds congeal over the great wilderness; throughout the entire realm, nothing is concealed. Snow covers the reed blossoms; it is hard to distinguish their traces. In coldness, it is cold as ice and snow; in subtlety, it is fine as grains of rice. In its profundity, even the Buddha-eye cannot peer into it; in its intimacy, Māras and non-Buddhists cannot fathom it. Let us leave aside raising one and illuminating three. How would you speak of that which cuts off the tongues of everyone under heaven? Tell me: whose affair is this? Let us examine it.
【一三】举：	[13] Case:
僧问巴陵：“如何是提婆宗？”【白马入芦花。道什么？点。】	A monk asked Baling, “What is the Deva school?” [A white horse enters the reed blossoms. What do you say? A dot.]
巴陵云：“银碗里盛雪。”【塞断尔咽喉。七花八裂。】	Baling said, “Snow in a silver bowl.” [It blocks your throat. Shattered into seven or eight pieces.]
这个公案，人多错会道：“此是外道宗。”有什么交涉！第十五祖提婆尊者，亦是外道中一数。因见第十四祖龙树尊者，以针投钵，龙树深器之，传佛心宗，继为第十五祖。	Many people misunderstand this case, saying, “This is the school of non-Buddhists.” What has that to do with it? The fifteenth patriarch, the Venerable Deva, was also one among the non-Buddhists. When he saw the fourteenth patriarch, the Venerable Nāgārjuna, cast a needle into a bowl, Nāgārjuna recognized him as a great vessel, transmitted to him the Buddha-mind school, and he succeeded as the fifteenth patriarch.

《楞伽经》云：“佛语心为宗，无门为法门。”马祖云：凡有言句，是提婆宗。只以此个为主。诸人尽是衲僧门下客，还曾体究得提婆宗么？若体究得，西天九十六种外道，被汝一时降伏。若体究不得，未免着返披袈裟去在。且道是作么生？若道言句是，也没交涉。若道言句不是，也没交涉。且道马大师意在什么处？	The Laṅkāvatāra Sūtra says, “The Buddha’s words: mind is the principle; no-gate is the Dharma gate.” Mazu said, “Whatever involves words and phrases is the Deva school.” This alone is taken as primary. You are all guests at the gate of the patch-robed monks—have you ever investigated the Deva school? If you have investigated it, the ninety-six kinds of non-Buddhist paths in India will all be subdued by you at once. If you have not investigated it, you cannot avoid putting your robe on backwards and going out. Tell me, how is this? If you say words and phrases are it, that has no connection; if you say words and phrases are not it, that also has no connection. Tell me, where is Chan Master Ma’s intent?
后来云门道：“马大师好言语，只是无人问。”有僧便问：“如何是提婆宗？”门云：“九十六种，汝是最下一种。”	Later, Yunmen said, “Chan Master Ma spoke well, but no one asked him.” A monk then asked, “What is the Deva school?” Yunmen said, “Among the ninety-six kinds, you are the lowest kind.”
昔有僧辞大隋，隋云：“什么处去？”僧云：“礼拜普贤去。”大隋竖起拂子云：“文殊、普贤，尽在这里。”僧画一圆相，以手托呈师，又抛向背后。隋云：“侍者，将一贴茶来，与这僧去。”	Long ago, a monk took leave of Dazui. Dazui asked, “Where are you going?” The monk said, “I am going to pay homage to Samantabhadra.” Dazui raised his whisk and said, “Mañjuśrī and Samantabhadra are both right here.” The monk drew a circle, held it up on his hand to present to the master, and then tossed it behind his back. Dazui said, “Attendant, bring a packet of tea for this monk.”
云门别云：“西天斩头截臂，这里自领出去。”又云：“赤　在我手里。”	Yunmen, offering an alternative response, said, “In India, they cut off heads and arms; here, you must carry it out yourself.” He also said, “The red banner is in my hand.”
西天论议胜者，手执赤　。负堕者，返披袈裟，从偏门出入。西天欲论议，须得奉王敕，于大寺中，声钟击鼓，然后论议。于是外道于僧寺中，封禁钟鼓，为之沙汰。	In Indian debates, the victor held a red banner in hand. The defeated party wore its robe backwards and entered and departed through a side gate. To hold a debate in India, one had first to receive a royal edict; then, in a great monastery, bells were rung and drums beaten before the debate began. At that time, non-Buddhists sealed off the bells and drums in the monastic temples and subjected them to suppression.
时迦那提婆尊者，知佛法有难，遂运神通，登楼撞钟，欲摈外道。外道遂问：“楼上声钟者谁？”提婆云：“天。”外道云：“天是谁？”婆云：“我。”外道云：“我是谁？”婆云：“我是尔。	At that time, the Venerable Kāṇadeva, knowing that the Buddhadharma was in difficulty, employed his spiritual powers, ascended a tower, and struck the bell, intending to expel the non-Buddhists. The non-Buddhists then asked, “Who is ringing the bell above the tower?” Deva said, “Heaven.” The non-Buddhists said, “Who is heaven?” Deva said, “I.” The non-Buddhists said, “Who am I?” Deva said, “I am you.”
”外道云：“尔是谁？”婆云：“尔是狗。”外道云：“狗是谁？”婆云：“狗是尔。”如是七返。外道自知负堕伏义，遂自开门。提婆于是从楼上持赤　下来。	The non-Buddhists said, “Who are you?” Deva said, “You are a dog.” The non-Buddhists said, “Who is a dog?” Deva said, “A dog is you.” This went back and forth seven times. The non-Buddhists knew that they had been defeated in argument and conceded the point, whereupon they opened the gate themselves. Deva then came down from the tower holding the red banner.
外道云：“汝何不后？”婆云：“汝何不前？”外道云：“汝是贱人。”婆云：“汝是良人。”如是展转酬问，提婆折以无碍之辩，由是归伏。时提婆尊者，手持赤　，义堕者　下立，外道皆斩首谢过，时提婆止之，但化令削发入道，于是提婆宗大兴。雪窦后用此事而颂之。	The non-Buddhists said, “Why do you not go behind?” Deva said, “Why do you not go ahead?” The non-Buddhists said, “You are a lowly person.” Deva said, “You are a worthy person.” Thus they continued to exchange questions and answers. Deva refuted them with unhindered eloquence, and they consequently submitted. At that time, the Venerable Deva held the red banner, and those defeated in argument stood beneath it. The non-Buddhists all wished to cut off their heads to apologize for their errors, but Deva stopped them and merely transformed them by having them shave their heads and enter the Way. Thus the Deva school flourished greatly. Xuedou later used this story in composing his verse.
巴陵，众中谓之鉴多口，常缝坐具行脚，深得他云门脚跟下大事，所以奇特。后出世，法嗣云门，先住岳州巴陵，更不作法嗣书，只将三转语上云门：“如何是道？明眼人落井。”、“如何是吹毛剑？珊瑚枝枝撑着月。	Among the assembly, Baling was called Jian Many-Mouth. He would travel on foot, constantly mending his sitting mat. He thoroughly realized the great matter at Yunmen’s feet, and thus was extraordinary. Later, when he began teaching, he became Yunmen’s Dharma heir. He first resided at Baling in Yuezhou, but did not compose a Dharma-heir letter. He merely presented Yunmen with three turning phrases: “What is the Way? A clear-eyed person falls into a well.” “What is the sword that blows hair? Coral branches prop up the moon.”
”、“如何是提婆宗？银碗里盛雪。”云门云：“他日老僧忌辰，只举此三转语，报恩足矣。”自后果不作忌辰斋。依云门之嘱，只举此三转语。然诸方答此话，多就事上答。唯有巴陵恁么道，极是孤峻，不妨难会。	“What is the Deva school? Snow in a silver bowl.” Yunmen said, “On the anniversary of this old monk’s death, it will be enough to raise these three turning phrases to repay his kindness.” Thereafter, no memorial feast was held on the anniversary of Yunmen’s death. In accordance with Yunmen’s instruction, only these three turning phrases were raised. Yet in answering this saying, teachers everywhere mostly answer in terms of particular matters.

	Only Baling spoke in this way; it is supremely solitary and lofty, and not easy to comprehend.
亦不露些子锋　。八面受敌，着着有出身之路、有陷虎之机，脱人情见。若论一色边事，到这里须是自家透脱了，却须是遇人始得。所以道：	Nor does it reveal the slightest edge. Attacked from all eight directions, every move contains both a path of escape and a device for trapping tigers, free from human opinions and views. If one speaks of the matter of a single uniform reality, then here one must personally penetrate and be free; yet one must also encounter the right person. Therefore it is said:
道吾舞笏同人会，石巩弯弓作者谙。	Daowu dances his ceremonial tablet, and one of like attainment meets him; Shigong draws his bow, and one who can act understands.
此理若无师印授，拟将何法语玄谈。	If this principle has not been sealed and transmitted by a master, with what Dharma could one presume to discuss the profound?
雪窦随后拈提为人，所以颂出：	Xuedou then raised it up for people; thus he composed this verse:
老新开，【千兵易得，一将难求。多口阿师。】	Old Master of Xinkai, [A thousand soldiers are easily found; one general is hard to seek. Master Many-Mouth.]
端的别，【是什么端的？顶门上一着。梦见也未？】	Truly distinct! [What is truly distinct? The one move atop the crown of the head. Have you even dreamed of it?]
解道银碗里盛雪。【虾跳不出斗。两重公案。多少人丧身失命。】	He could say, “Snow in a silver bowl.” [A shrimp cannot jump out of the dipper. A double case. How many people have lost their lives here!]
九十六个应自知，【兼身在内。阇黎还知么？一坑埋却。】	The ninety-six should know for themselves. [You yourself are included among them. Do you know, Ācārya? Buried together in one pit.]
不知却问天边月。【远之远矣。自领出去。望空启告。】	Not knowing, they instead ask the moon at the edge of the sky. [Far, far away! Carry it out yourself. Gazing into emptiness, they make their appeal.]
提婆宗，提婆宗，【道什么？山僧在这里。满口含霜。】	The Deva school, the Deva school—[What do you say? This mountain monk is here. His whole mouth holds frost.]
赤　之下起清风，【百杂碎。打云：已着了也。尔且去斩头截臂来，与尔道一句。】	Beneath the red banner, a clear wind arises. [Shattered into a hundred pieces. Striking the cloud, he says: “You have already been hit. Go cut off heads and arms, then I will tell you a phrase.”]
“老新开”，新开，乃院名也。“端的别”，雪窦赞叹有分。且道什么处是别处？一切语言，皆是佛法。山僧如此说话，成什么道理去！雪窦微露些子意，道：只是“端的别”后面打开云：“解道银碗里盛雪。”更与尔下个注脚：九十六个，应自知负堕始得。尔若不知，问取天边月。（古人曾答此话云：问取天边月。）	“Old Xinkai”: Xinkai was the name of a monastery. “Truly distinct”: Xuedou praises him as having attained a share of it. Tell me, where is the point of distinction? All language is Buddhadharma. If this mountain monk speaks in this way, what sense does it make? Xuedou slightly reveals a bit of his intent. After saying only, “Truly distinct,” he opens it up with: “He could say, ‘Snow in a silver bowl.’” He further adds a footnote for you: the ninety-six should know that they have been defeated. If you do not know, ask the moon at the edge of the sky. (An ancient once answered this saying: “Ask the moon at the edge of the sky.”)
雪窦颂了，末后须有活路，有狮子返掷之句。更提起与尔道：“提婆宗，提婆宗，赤　之下起清风。”巴陵道“银碗里盛雪”，为什么雪窦却道“赤　之下起清风”？还知雪窦杀人不用刀么！	After Xuedou had composed the verse, there still had to be a living path, a line like a lion turning and pouncing back. He raises it again and tells you: “The Deva school, the Deva school—beneath the red banner, a clear wind arises.” Baling said, “Snow in a silver bowl.” Why, then, did Xuedou say, “Beneath the red banner, a clear wind arises”? Do you know that Xuedou kills people without using a knife?
【禅地衣】：佛在世时，有提婆分挺抗礼。不用拟议！银碗里盛雪！哈！	[Chan Ground Robe]: In the Buddha’s time, there was Deva, who stood up to him as an equal. No need for deliberation! Snow in a silver bowl! Ha!
【活稀泥】：为啥“银碗里盛雪”也落得个“赤　之下起清风”呢？	[Huo Xini]: Why does “snow in a silver bowl” also come down to “beneath the red banner, a clear wind arises”?
【寐语】：呵呵，又来一阵风。	[Sleep-Talk]: Hehe, another gust of wind has arrived.
【善财】：云霁光霭，风雷已具。	[Sudhana]: Clouds disperse and radiant mists shine; wind and thunder are already present.
【活稀泥】：雷风相薄，光霭云霁。	[Huo Xini]: Thunder and wind press against one another; radiance and mist, clouds and clearing.
【lvm】：那就“青　之下起绿风”。	[lvm]: Then let it be, “Beneath the green banner, a green wind arises.”
【活稀泥】：绿风起兮云飞扬，红尘滚滚兮是故乡。	[Huo Xini]: The green wind rises, and the clouds fly aloft; amid the rolling red dust lies my homeland.

【一四】云门对一说教

[14] Yunmen's Teaching on the One

【一四】云门对一说教	[14] Yunmen's "A Saying in Response to the One"
【一四】举：	[14] Citation:
僧问云门："如何是一代时教【直至如今不了。座主不会。葛藤窠里。】？"	A monk asked Yunmen, "What is the whole body of teachings delivered by the Buddha during his lifetime? [Yet even to this day you do not understand. The lecturer does not comprehend. You are in a nest of entangling vines.]"
云门云："对一说【无孔铁锤。七花八裂。老鼠咬生姜。】。"	Yunmen said, "A saying in response to the One. [A holeless iron hammer. Shattered into seven pieces and eight fragments. A mouse gnawing ginger.]"
禅家流，欲知佛性义，当观时节因缘，谓之教外别传，单传心印，直指人心，见性成佛。释迦老子，四十九年住世，三百六十会，开谈顿、渐、权、实，谓之一代时教。这僧拈来问云："如何是一代时教？"云门何不与他纷纷解说，却向他道个"对一说"。	Those in the Chan tradition who wish to know the meaning of Buddha-nature should contemplate the causes and conditions of the time. This is called a special transmission outside the teachings: directly transmitting the mind-seal, pointing straight to the human mind, seeing one's nature, and attaining Buddhahood. The old man Śākyamuni lived in the world for forty-nine years and held three hundred and sixty assemblies, expounding sudden and gradual teachings, provisional and definitive teachings; these are called the whole body of teachings delivered by the Buddha during his lifetime. This monk brought it up and asked, "What is the whole body of teachings delivered by the Buddha during his lifetime?" Why did Yunmen not give him a profuse explanation, but instead tell him simply, "A saying in response to the One"?"
云门，寻常一句中须具三句，谓之："函盖乾坤句、随波逐浪句、截断众流句。"放去收来，自然奇特，如斩钉截铁，教人义解卜度他底不得。一大藏教，只消三个字。四方八面，无尔穿凿处。	In an ordinary single statement, Yunmen always contained three phrases: "the phrase that encompasses heaven and earth, the phrase that follows the waves, and the phrase that cuts off the multitude of streams." Letting go and drawing back, his words were naturally extraordinary, like cutting nails or severing iron. They left people unable to fathom their meaning through conceptual interpretation and conjecture. The entire Buddhist canon requires only these three words. In all directions, there is nowhere for you to pry and chisel.
人多错会，却道：对一时机宜之事，故说。又道：森罗及万象，皆是一法之所印，谓之"对一说"。更有道：只是说"那个"一法。有什么交涉！非唯不会，更入地狱如箭！殊不知，古人意不如此。所以道："粉骨碎身未足酬，一句了然超百亿。"不妨奇特。	Many people misunderstand and say that it means he spoke in response to the appropriateness of a particular occasion. Others say that the myriad forms and all phenomena are all stamped by a single dharma, and this is called "a saying in response to the One." Still others say that it merely speaks of "that" one dharma. What connection does any of this have? Not only do they fail to understand; they enter hell like an arrow! They do not realize that this was not the meaning of the ancients. Therefore it is said: "Powdering one's bones and shattering one's body would not suffice to repay it; when one sentence is clearly understood, one transcends hundreds of millions." It is indeed extraordinary.
如何是一代时教？只消道个"对一说"。若当头荐得，便可归家稳坐。若荐不得，且伏听处分：	What is the whole body of teachings delivered by the Buddha during his lifetime? One need only say, "A saying in response to the One." If you recognize it directly, you may return home and sit securely. If you do not recognize it, then listen quietly to the judgment:
对一说，【活泼泼。言犹在耳。不妨孤峻。】	A saying in response to the One—[alive and vital. The words still ring in one's ears. It is indeed lofty and solitary.]
太孤绝，【傍观有分。何止壁立千仞。岂有恁么事！】	Too solitary and absolute—[onlookers have a part in it. It is more than a cliff standing a thousand fathoms high. How could there be such a thing?]
无孔铁锤重下楔。【错会名言也。云门老汉，也是泥里洗土块，雪窦也是妆饰】	Drive the wedge again into the holeless iron hammer. [This is to misunderstand names and words. Old Yunmen, too, is washing clods of earth in mud; Xuedou, too, is applying adornment.]
阎浮树下笑呵呵，【四州八县，不曾见个汉。同道者方知。能有几人知？】	Laughing beneath the Jambu tree. [Throughout the four continents and eight counties, not a single worthy person has been seen. Only those on the same path know. How many can know?]
昨夜骊龙拗角折。【非止骊龙拗折。有谁见？还有证明么？哑。】	Last night, the horn of the black dragon was wrenched off. [It is not merely that the black dragon's horn was broken. Who has seen it? Is there any verification? Silence.]
别！别！【赞叹有分。须是雪窦始得。有什么别处？】	Extraordinary! Extraordinary! [There is a share in the praise. It takes Xuedou to manage it. What other place is there?]

韵阳老人得一橛。【在什么处，更有一橛。分付阿谁？德山、临济，也须退倒三千，那一橛又作么生！便打。】	The old man of Shaoyang obtained one stake. [Where is it? And is there another stake? To whom is it entrusted? Even Deshan and Linji would have to retreat three thousand miles—what of that one stake? Then strike!]
“对一说，太孤绝”，雪窦赞之不及。此语独脱孤危，光前绝后，如万丈悬崖相似。亦如百万军阵，无尔入处，只是忒杀孤危。古人道：欲得亲切，莫将问来问。问在答处，答在问端。直是孤峻，且道什么处是孤峻处？天下人奈何不得！这僧也是个作家，所以如此问。云门又恁么答，大似“无孔铁锤重下楔”相似。	“A saying in response to the One—too solitary and absolute”: Xuedou cannot praise it enough. This utterance stands alone, free and perilous, illuminating those before it and cutting off those after it, like a ten-thousand-fathom precipice. It is also like an army formation of a million troops, with no place for you to enter. It is simply too solitary and perilous. An ancient said, “If you wish to attain intimacy, do not bring questions to ask. The question lies in the answer, and the answer lies at the beginning of the question.” It is utterly lofty and solitary. But tell me, where is the place of loftiness and solitude? No one in the world can do anything with it! This monk, too, was a capable fellow, and so he asked in this way. Yunmen’s answer was likewise like driving a wedge again into a holeless iron hammer.
雪窦使文言，用得甚巧：“阎浮树下笑呵呵”，《起世经》中说：须弥南畔，吠琉璃树，映阎浮洲中皆青色。此洲乃大树为名，名阎浮提。其树纵广七千由旬，下有阎浮坛金聚，高二十由旬。以金从树下出生故，号阎浮树。	Xuedou’s literary phrasing is most skillful: “Laughing beneath the Jambu tree.” The Sūtra on the Arising of the World says that on the southern side of Mount Sumeru is a vaiḍūrya tree, whose reflection makes all Jambudvīpa appear blue-green. This continent takes its name from that great tree and is called Jambudvīpa. The tree is seven thousand yojanas in height and breadth; beneath it is a mass of Jambu gold, twenty yojanas high. Because this gold arises from beneath the tree, it is called the Jambu tree.
所以雪窦自说，他在阎浮树下笑呵呵。且道他笑个什么？笑“昨夜骊龙拗角折。”只得瞻之仰之，赞叹云门有分。云门道：“对一说。”似个什么？如拗折骊龙一角相似。到这里，若无恁么事，焉能恁么说话。	Thus Xuedou himself says that he is laughing beneath the Jambu tree. But tell me, what is he laughing at? He is laughing that “last night, the horn of the black dragon was wrenched off.” One can only look up in admiration and praise Yunmen as having a share in it. Yunmen said, “A saying in response to the One.” What is it like? It is like wrenching off one horn of a black dragon. At this point, if one had not attained such a thing, how could one speak in such a way?
雪窦一时颂了，末后却道：“别！别！韶阳老人得一橛。”何不道全得？如何只得一橛？且道：那一橛在什么处？直得穿过第二人！	Xuedou completed his verse in one sweep, but at the end he said, “Extraordinary! Extraordinary! The old man of Shaoyang obtained one stake.” Why did he not say that he obtained it all? Why only one stake? Tell me, where is that one stake? It penetrates right through the second person!
七嘴八舌	A Babel of Voices
一、	I.
【永寿童子】：幼稚园发问，问意：“对一说”可是搂头一闷棍，使情识俱死？还是别有意蕴？“对一说”三字似乎没有字面意思？僧人那么一问，云门那么一答，雪窦就罗罗嗦嗦夸了他半天，是夸他老师门风孤峻，神鬼莫测，是么？我戴了头盔，准备吃棒！	[Yongshou Tongzi]: A kindergarten question. What I mean is: does “a saying in response to the One” amount to a blow on the head with a club, killing off all discriminating consciousness, or does it have another implication? The three words “a saying in response to the One” seem to have no literal meaning. The monk asked in this way, Yunmen answered in that way, and Xuedou went on at great length praising him. Was he praising his teacher’s lofty and unfathomable house style, beyond the reach of gods and ghosts? I have put on my helmet and am ready to receive a blow!
【LVM】：“对一说”就是不用闷棍，不劳费力，砸你一头盔是也。	[LVM]: “A saying in response to the One” means no need for a club and no need to exert yourself—it is enough to smash your helmet.
【永寿童子】：请问老师如何得到童子的头盔？	[Yongshou Tongzi]: May I ask how the teacher obtained this child’s helmet?
【LVM】：头上安头作么？！	[LVM]: Why put a head on top of your head?!
二、	II.
【心明】：昨夜骊龙拗角折。【非止骊龙拗折。有谁见？还有证明么？哑。】昨夜骊龙拗角折,比喻什么？	[Xinming]: “Last night, the horn of the black dragon was wrenched off.” [It is not merely that the black dragon’s horn was broken. Who has seen it? Is there any verification? Silence.] What does “last night, the horn of the black dragon was wrenched off” symbolize?
【LVM】：也非止拔虎牙。	[LVM]: Nor is it merely pulling out a tiger’s fang.
【心明】：非止骊龙拗折，言外之义是什么？“哑”，是什么，将口挂壁吗？	[Xinming]: What is the unstated meaning of “not merely that the black dragon’s horn was broken”? And what is meant by “silence”? Hanging one’s mouth on the wall?
【LVM】：不落语言、光吞万象，怎一个“哑”字了得！	[LVM]: It does not fall into language and its radiance swallows the myriad forms—how could the single word “silence” possibly suffice!
【心明】：咳，不说不行，说了不行，真难做人呀。将来有人问我，你从lvm老师那里学到了什么呀？我该如何答？	[Xinming]: Ah, not speaking will not do, and speaking will not do either. It is truly hard to be a person! If someone asks me in the future, “What did you learn from Teacher LVM?” how should I answer?

【LVM】：你就说：我不曾见lvm 。	[LVM]: Just say: “I have never seen LVM.”
三、	III.
【康康】：请教LVM老师“ “别！别！韶阳老人得一橛。”是什么意思?	[Kangkang]: May I ask Teacher LVM what “Extraordinary! Extraordinary! The old man of Shaoyang obtained one stake” means?
【LVM】：这是雪窦禅师赞叹他自己的太师公。请看雪窦的传承：云门文偃→香林澄远→智门光祚→雪窦重显。韶阳老人就是云门。	[LVM]: This is Chan Master Xuedou praising his own great-grandteacher. Look at Xuedou’s lineage: Yunmen Wenyan　Xianglin Chengyuan　Zhimen Guangzuo　Xuedou Chongxian. The old man of Shaoyang is Yunmen.
“如何是一代时教”这一问，并非无答语，如圆悟所举“释迦老子，四十九年住世，三百六十会，开谈顿、渐、权、实，谓之一代时教。”别，就是有别于其他答语。	The question, “What is the whole body of teachings delivered by the Buddha during his lifetime?” does not lack possible answers. For example, as Yuanwu cites: “The old man Śākyamuni lived in the world for forty-nine years and held three hundred and sixty assemblies, expounding sudden and gradual teachings, provisional and definitive teachings; these are called the whole body of teachings delivered by the Buddha during his lifetime.” “Extraordinary” means distinct from other answers.
云门所答， 干脆利落，一句中含三句：函盖乾坤句、随波逐浪句、截断众流句。所以雪窦大加赞赏，“得一橛”便是赞语。然而，何不道全得？如何只得一橛？且道：那一橛在什么处?	Yunmen’s reply is crisp and decisive; one statement contains three phrases: the phrase that encompasses heaven and earth, the phrase that follows the waves, and the phrase that cuts off the multitude of streams. Hence Xuedou greatly praises it, and “obtained one stake” is praise. Yet why did he not say that he obtained it all? Why only one stake? Tell me, where is that one stake?
【康康】：原来“得一橛”是赞语啊，我还以为说那韶阳老人（不知是指云门）因认取个什么，有所粘着而象驴一样被拴在橛上了呢。古人说“一句合头语，万世系驴橛”，即是此橛吧?	[Kangkang]: So “obtained one stake” is praise. I had thought it meant that the old man of Shaoyang—whom I did not know referred to Yunmen—had recognized something and become attached to it, and was therefore tethered to a stake like a donkey. The ancients said, “One fitting word, and for ten thousand generations a stake for tethering donkeys.” Is this that stake?
【LVM】：只是赞云门，却不知那发问者能否脱得此橛。云门道“对一说”后，未见那僧说话，能不能系住他，就难说了。	[LVM]: It merely praises Yunmen, but it is not known whether the questioner could free himself from this stake. After Yunmen said, “A saying in response to the One,” the monk was not seen to speak. Whether it could tether him is difficult to say.
【康康】：那要是赞语，这一橛还拴在弟子打字的指头上呢。	[Kangkang]: Then, if it is praise, this stake is still tethered to the disciple’s typing fingers.
【LVM】：哈哈！却是系不住你。	[LVM]: Ha ha! Yet it cannot tether you.
【康康】：不过雪窦说“直得穿过第二人”又是什么意思呢?	[Kangkang]: But what does Xuedou’s “It penetrates right through the second person” mean?
【LVM】：“直得穿过第二人”是佛果说的，听他讲《碧岩录》者，若不会，便是被橛子钉上的第二人。咦！第三、第四……还大有人在呢。	[LVM]: “It penetrates right through the second person” was said by Foguo. For those listening to him explain The Blue Cliff Record, if they did not understand, they became the second person nailed to the stake. Ah! There are still plenty of third, fourth, and further persons.
【康康】：另外，三句中的第二句，随波逐浪句，是不是指云门应机为学人去粘脱缚？随波---应学人着处，逐浪---去其粘着。总之是不是赞云门兴波不作浪?	[Kangkang]: Also, among the three phrases, does the second—the phrase that follows the waves—mean that Yunmen responds to the student’s point of attachment in order to free the student from attachment? “Following the waves” means responding to the student’s point of attachment; “pursuing the waves” means removing that attachment. In short, is it praising Yunmen for stirring up waves without creating breakers?
【LVM】：有道理！有道理！然而，也可以这么看：	[LVM]: That makes sense! That makes sense! Yet it may also be viewed this way:
对——随波逐浪句。	Response—the phrase that follows the waves.
一——函盖乾坤句。	One—the phrase that encompasses heaven and earth.
说——截断众流句。	Saying—the phrase that cuts off the multitude of streams.
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【活稀泥】：一橛已多余，若道全得，越发不值一文也。那一橛在什么处？白日里点灯。	[Huoxini]: One stake is already superfluous; if one said "obtained it all," it would be worth even less than a penny. Where is that one stake? Lighting a lamp in broad daylight.
【LVM】：哈哈！若道不得，值几文？若遇到黑夜，恐人看不见，便不得不点灯了——孤峰顶上草里坐。	[LVM]: Ha ha! If you cannot say it, how many pennies is it worth? If night comes and people may not be able to see, then one has no choice but to light a lamp—sitting amid the grass atop a solitary peak.
【活稀泥】：师问值几文，山上草更深，弟子无以报，敬上茶一盏。	[Huoxini]: The teacher asks how much it is worth; on the mountain the grass grows ever deeper. This disciple has nothing with which to repay him, and respectfully offers a cup of tea.
【LVM】：吃茶归吃茶，却要弄个明白才行。	LVM ：Have tea, by all means, but we must get to the bottom of it.
【活稀泥】：若道不得，连茶也没的吃。	Mud-Muddler ：If you cannot speak of it, you do not even get any tea.

【一五】云门倒一说禅

[15] Yunmen's Inverted One Speaks of Chan

垂示云：杀人刀、活人剑，乃上古之风规，是今时之枢要。且道，如今哪个是杀人刀、活人剑？试举看：	The introductory instruction says: "The sword that kills and the sword that gives life were the standards of old and are the pivotal essentials of today. Tell me, which is now the sword that kills and the sword that gives life? Try to bring it up and see."
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【一五】举：僧问云门：“不是目前机、亦非目前事时如何？【孛跳作什么！倒退三千里。】“门云：倒一说。【平出？款出？囚人口。也不得放过。荒草里横身。】。	[Case 15] Citation: A monk asked Yunmen, "What is it when it is neither the present occasion nor the present matter?" [Why are you leaping about? Back off three thousand miles!] Yunmen said, "Say it upside down." [A direct statement? An oblique knock? He seals people's mouths. Nor may he be let off. He lies stretched out amid wild grass.]
这僧不妨是个作家，解恁么问。头边谓之请益，此是呈解问，亦谓之藏锋问。若不是云门，也不奈他何。云门有这般手脚，他既将问来，不得已而应之。何故？作家宗师，如明镜临台，胡来胡现，汉来汉现。	This monk was indeed no ordinary hand, able to ask such a question. In the opening, this is called requesting instruction; here, it is a question posed to present one's understanding, also called a question that conceals its edge. Had it not been Yunmen, no one could have dealt with him. Yunmen had such methods at hand, and since the monk had brought his question, he had no choice but to respond. Why? A master of the school is like a bright mirror set upon its stand: when a Hu comes, it reflects a Hu; when a Han comes, it reflects a Han.
古人道：欲得亲切，莫将问来问。何故？问在答处，答在问处。从上诸圣，何曾有一法与人，那里有禅道与尔来。尔若不造地狱业，自然不招地狱果。尔若不造天堂因，自然不受天堂果。一切业缘，皆是自作自受。	An ancient said, "If you want intimacy, do not come asking with a question." Why? The question is within the answer, and the answer is within the question. Since ancient times, what dharma have all the sages ever given to anyone? Where is there any Chan Way to give you? If you do not create the karma of hell, you will naturally not incur the result of hell. If you do not create the causes of heaven, you will naturally not receive the result of heaven. All karmic causes and conditions are created and undergone by oneself.
古人分明向尔道：若论此事，不在言句上。若在言句上，三乘十二分教，岂是无言句，更何用祖师西来！前头道“对一说”，这里却道“倒一说”，只争一字，为什么却有千差万别？且道。聱讹在什么处？所以道：法随法行。法幢随处建立。	The ancients clearly told you: when speaking of this matter, it does not lie in words and phrases. If it did lie in words and phrases, then would the three vehicles and twelve divisions of the teachings lack words and phrases? What need would there have been for the patriarch to come from the West? Earlier it said, "Say one in response"; here it says, "Say one upside down." They differ by only one word, so why is there such a vast difference between them? Tell me, where is the incongruity? Thus it is said: dharma proceeds in accordance with dharma. The Dharma banner is raised wherever one is.

不是目前机、亦非目前事时如何？只消当头一点。若是具眼汉，一点也谩他不得。问处既聱讹，答处须得恁么。其实，云门骑贼马赶贼。有者错会道：本是主家话，却是宾家道，所以云门云“倒一说”，有什么死急。	“What is it when it is neither the present occasion nor the present matter?” It only takes a point straight at the head. If one is a person with the eye, not even a single point can deceive him. Since there is an incongruity in the question, the answer must be just so. In fact, Yunmen rode a thief’s horse to pursue a thief. Some mistakenly explain it by saying that what was originally the host’s statement became the guest’s statement; therefore Yunmen said, “Say it upside down.” What urgency is there in that?
这僧问得好：“不是目前机、亦非目前事时如何？”云门何不答他别语言，却只向他道“倒一说”？云门一时打破他底。到这里道“倒一说”也是好肉上剜疮。何故？言迹之兴，白云万里，异途之所由生也。设使一时无言无句，露柱灯笼，何曾有言句！还会么？若不会，到这里也须是转动，始知落处。	This monk asked well: “What is it when it is neither the present occasion nor the present matter?” Why did Yunmen not answer him with some other words, but merely say, “Say it upside down”? Yunmen shattered him all at once. Yet here, saying “Say it upside down” is also like cutting a sore into healthy flesh. Why? Once the traces of words arise, white clouds stretch ten thousand miles; this is where divergent paths arise. Suppose for a moment that there were no words or phrases: when have the dew-post and lantern ever had words or phrases? Do you understand? If not, then at this point you must still turn about; only then will you know where you have landed.
倒一说，【放不下。七花八裂。须弥南畔。卷尽五千四十八。】	“Say it upside down.” [Unable to let go. Split into seven pieces and eight fragments. South of Mount Sumeru. Roll up all five thousand forty-eight.]
分一节，【在尔边？在我边？半河南，半河北。把手共行。】	“Divide off one section.” [On your side? On my side? Half in Henan, half in Hebei. Taking each other by the hand, they walk together.]
同死同生为君诀。【泥里洗土块。着甚来由。放尔不得。】	“To share birth and share death is the formula for you.” [Washing clods of earth in mud. What is the reason for it? I cannot let you go.]
八万四千非凤毛，【羽毛相似。太杀减人威光。漆桶如麻如粟。】	“The eighty-four thousand are not phoenix feathers.” [The feathers resemble one another. It greatly diminishes one’s radiance. Lacquer buckets are as numerous as hemp and millet.]
三十三人入虎穴。【唯我能知。一将难求。野狐精一队。】	“Thirty-three people enter the tiger’s den.” [Only I can know it. One general is hard to find. A whole troop of fox spirits.]
别！别！【有什么别处！少卖弄。一任孛跳。】	“Different! Different!” [What other place is there? Stop showing off. Leap about as much as you please.]
扰扰匆匆水里月。【青天白日，迷头认影。着忙作什么。】	“Bustling and hurried—the moon in the water.” [In broad daylight beneath a clear sky, they lose their heads and recognize shadows. Why make such a rush?]
雪窦亦不妨作家，于一句下，便道分一节，分明放过一着，与他把手共行。他从来有放行手段，敢与尔入泥入水，同死同生，所以雪窦恁么颂。其实无他，只要与尔解粘去缚、抽钉拔楔。如今却因言句，转生情解。	Xuedou, too, was no ordinary hand. With one phrase, he immediately said, “Divide off one section,” plainly letting him off one move and taking him by the hand to walk together. He has always had methods of release, daring to enter mud and water with you, to share death and share birth. Therefore Xuedou composed his verse in this way. In truth, it is nothing else: he only wishes to free you from adhesions and bonds, to pull out nails and remove wedges. Yet now, because of words and phrases, discriminating interpretations arise instead.
只如岩头道：雪峰虽与我同条生，不与我同条死。若非全机透脱，得大自在底人，焉能与尔同死同生？何故？为他无许多得失是非渗漏处。故洞山云：若要辨认向上之人真伪者，有三种渗漏：情渗漏、见渗漏、语渗漏。	Consider Yantou’s saying: “Though Xuefeng and I were born on the same branch, we do not die on the same branch.” Unless one is a person of complete responsiveness, thoroughly liberated and greatly at ease, how could one share death and share birth with you? Why? Because such a person has none of the many leaks of gain and loss, right and wrong. Thus Dongshan said: “If you wish to distinguish the genuine from the false among those who have gone beyond, there are three kinds of leakage: leakage of feeling, leakage of views, and leakage of language.”
见渗漏，机不离位，堕在毒海。情渗漏，智常向背，见处偏枯。语渗漏，体妙失宗，机昧终始。此三渗漏，宜己知之。又有三玄：体中玄、句中玄、玄中玄。古人到这境界，全机大用，遇生与尔同生，遇死与尔同死，向虎口里横身，放得手脚。千里万里，随尔衔去。何故？还他得这一着子始得。	With leakage of views, responsive activity does not leave its position and falls into the poisonous sea. With leakage of feeling, wisdom is always turning toward or away, and one’s insight becomes partial and withered. With leakage of language, the wondrous essence loses its source, and responsive activity is obscured as to beginning and end. One should know these three leakages oneself. There are also the three mysteries: mystery within the essence, mystery within phrases, and mystery within mystery. When the ancients reached this realm, their complete responsiveness and great function enabled them, when encountering birth, to share birth with you and, when encountering death, to share death with you. They could cast themselves into a tiger’s mouth and freely deploy hands and feet. Across a thousand or ten thousand miles, you may carry it away as you please. Why? Only one who has attained this move can do so.

“八万四千非凤毛者”，灵山八万四千圣众，非凤毛也。南史云：宋时，谢超宗，陈郡阳夏人，谢凤之子，博学。文才杰俊，朝中无比，当世为之独步，善为文，为王府常侍。王母殷淑仪薨，超宗作诔奏之，武帝见其文，大加叹赏曰：“超宗殊有凤毛。”古诗云：	“The eighty-four thousand are not phoenix feathers” means that the eighty-four thousand members of the assembly at Vulture Peak were not phoenix feathers. The History of the Southern Dynasties says that Xie Chaozong of Yangxia in Chen Commandery, son of Xie Feng, lived in the Song dynasty. He was broadly learned, outstanding in literary talent, without equal at court, and unrivaled in his age. Skilled in composition, he served as a court attendant in a prince’s residence. When Yin Shuyi, the prince’s mother, died, Chaozong submitted an elegiac memorial. Emperor Wu, seeing his writing, praised it highly and said, “Chaozong truly has phoenix feathers.” An old poem says:
朝罢香烟携满袖，诗成珠玉在挥毫。	After court, fragrant smoke fills his sleeves; when a poem is completed, pearls and jade issue from his brush.
欲知世掌丝纶美，池上如今有凤毛。	If you wish to know the beauty of a family that has inherited the art of the silken decree, there are phoenix feathers by the pond today.
昔日灵山会上，四众云集，世尊拈花，唯迦叶独破颜微笑，余者不知是何宗旨。雪窦所以道：“八万四千非凤毛，三十三人入虎穴。”阿难问迦叶云：“世尊传金袈裟外，别传何法？”迦叶召阿难，阿难应喏。	Formerly, at the assembly on Vulture Peak, the fourfold community gathered. The World-Honored One held up a flower; only Kāśyapa alone broke into a smile, while the rest did not know its essential purport. This is why Xuedou said, “The eighty-four thousand are not phoenix feathers; thirty-three people enter the tiger’s den.” Ānanda asked Kāśyapa, “Apart from the World-Honored One’s transmission of the golden-brocade robe, what other dharma was transmitted?” Kāśyapa called to Ānanda, and Ānanda answered.
迦叶云：“倒却门前刹竿着。”阿难遂悟。已后祖祖相传，西天此土，三十三人，有入虎穴底手脚。古人道：不入虎穴，争得虎子。云门是这般人，善能同死同生。	Kāśyapa said, “Knock down the flagpole before the gate.” Ānanda thereupon awakened. Thereafter, patriarch after patriarch transmitted it; in India and in this land, thirty-three people had the methods to enter the tiger’s den. An ancient said, “Without entering the tiger’s den, how can one catch the tiger cub?” Yunmen was such a person, well able to share death and share birth.
宗师为人，须至如此。据曲　木床上坐，舍得教尔打破，容尔捋虎须，也须是到这般田地始得。具七事随身，可以同生同死。高者抑之，下者举之，不足者与之。在孤峰者，救令入荒草。落荒草者，救令处孤峰。尔若入镬汤炉炭，我也入镬汤炉炭。其实无他，只要与尔解粘去缚、抽钉拔楔，脱却笼头、卸却角驮。平田和尚有一颂最好：	A master who works with people must reach this point. Seated upon the crooked-legged wooden chair, he must be willing to let you break through and permit you to stroke the tiger’s whiskers; yet you must also reach such a state. With the seven things at hand, one can share birth and share death. He suppresses those who are high, raises up those who are low, and gives to those who lack. Those on solitary peaks are rescued and sent into wild grass; those fallen into wild grass are rescued and placed upon solitary peaks. If you enter a cauldron of boiling water or a furnace of burning coals, I too enter a cauldron of boiling water or a furnace of burning coals. In truth, it is nothing else: he only wishes to free you from adhesions and bonds, to pull out nails and remove wedges, to take off the halter and unload the burden from the horns. Chan Master Pingtian had an excellent verse:
灵光不昧，万古徽猷。	The numinous light is never obscured; its noble model endures through ten thousand ages.
入此门来，莫存知解。	Having entered this gate, do not retain conceptual understanding.
别别，扰扰匆匆水里月。不妨有出身之路，亦有活人之机。雪窦拈了，教人自去明悟生机，莫随他语句。尔若随他，正是扰扰匆匆水里月。如今作么生得平稳去？放过一着。	Different, different—bustling and hurried, the moon in the water. There is indeed a road of emergence and also a means of giving life. Having brought this up, Xuedou instructs people to awaken for themselves to the living potential and not follow his words and phrases. If you follow him, you are precisely bustling and hurried—the moon in the water. How can you now proceed securely? Let go of one move.
u 七嘴八舌	u A Babel of Voices
一、	I.
【康康】：求教：“若不会，到这里也须是转动，始知落处。”转动是什么意思？	[Kangkang]: A question: “If not, then at this point you must still turn about; only then will you know where you have landed.” What does “turn about” mean?
【LVM】：“转动”就是不在好肉上剜疮。	[LVM]: “Turning about” means not cutting a sore into healthy flesh.
【康康】：“转动”是不是也有“流水不腐”的意思？	[Kangkang]: Does “turning about” also carry the sense of “flowing water does not rot”?
【LVM】：本含无量义，故不做定解。	[LVM]: It inherently contains immeasurable meanings, so no fixed interpretation should be made.
二、	II.
【永寿童子】：什么叫“孛跳”？	[Youth Yongshou]: What does “leaping about” mean?
【LVM】：现在叫做“上窜下跳”。	[LVM]: Nowadays it is called “scurrying and leaping about.”

【永寿童子】：什么叫“同条生，不同条死”？	[Youth Yongshou]: What does “born on the same branch but not dying on the same branch” mean?
【LVM】：比如一根枝条上结了两个苹果——同条生。一个被人摘去供佛，另一个被虫子啃光了——不同条死。	[LVM]: For example, two apples grow on one branch—this is being born on the same branch. One is picked and offered to the Buddha, while the other is eaten away by insects—this is not dying on the same branch.
【永寿童子】：什么叫“平出？款出？囚人口”。	[Youth Yongshou]: What do “a direct statement? an oblique knock? sealing people’s mouths” mean?
【LVM】：款，有“敲打”之意。平出？款出？——“倒一说”，是平铺直叙呢？还是旁敲侧击？囚人口——捂人嘴巴，让人没法开口讲话。	[LVM]: Kuan has the sense of “knocking.” “A direct statement? An oblique knock?”—does “Say it upside down” lay it out plainly, or does it strike indirectly from the side? “Sealing people’s mouths” means covering people’s mouths so that they cannot speak.
【永寿童子】：我觉得，杀人刀，活人剑，是指度生的方法？	[Youth Yongshou]: I think that the sword that kills and the sword that gives life refer to methods for liberating sentient beings?
【LVM】：杀人刀，活人剑，是无生可度的方法。	[LVM]: The sword that kills and the sword that gives life are methods in which there are no sentient beings to liberate.
【永寿童子】：什么叫“欲得亲切，莫将问来问”。	[Youth Yongshou]: What does “If you want intimacy, do not come asking with a question” mean?
【LVM】：将，就是拿。拿着个问题来问，并不亲切。发自肺腑的，才亲切。	[LVM]: Jiang means “to take.” Bringing a question to ask is not intimate. What comes from the depths of one’s heart is intimate.
三、	III.
【丁零】：云门“对一说”和“倒一说”各应什么机？	[Dingling]: To what kind of potential do Yunmen’s “Say one in response” and “Say one upside down” respectively respond?
【LVM】：应的都是“如何”机。一个是“一代时教”——教，一个是“不是目前机，亦非目前事”——禅。	[LVM]: Both respond to a “how” potential. One is the whole body of teachings delivered by the Buddha during his lifetime—teaching; the other is “neither the present occasion nor the present matter”—Chan.
【丁零】：岩头为何道“雪峰虽与我同条生，不与我同条死”？	[Dingling]: Why did Yantou say, “Though Xuefeng and I were born on the same branch, we do not die on the same branch”?
【LVM】：虽与我同条生——虽然同出德山一门。不与我同条死——为人的手段并不相同。	[LVM]: “Though we were born on the same branch” means that although we both came from Deshan’s lineage, “we do not die on the same branch” means that our methods of guiding people are not the same.
【丁零】：“欲得亲切，莫将问来问”，那么就只能将口挂壁了？	[Dingling]: If “If you want intimacy, do not come asking with a question,” does that mean one can only hang one’s mouth on the wall?
【LVM】：不将问来问，也未必将口挂壁。	[LVM]: Not coming to ask with a question does not necessarily mean hanging one’s mouth on the wall.
【丁零】：可是，凡有言说，皆是戏论。该怎么办？	[Dingling]: But whenever there is speech, it is all frivolous discourse. What should one do?
【LVM】：正言说时，又何曾开口。	[LVM]: At the very time of speaking, when has one ever opened one’s mouth?
【丁零】：“不偏枯”谓真假俱不立？	[Dingling]: Does “not partial and withered” mean that neither truth nor falsity is established?
【LVM】：偏真偏假都是偏枯。	[LVM]: Partial truth and partial falsity are both partial and withered.
【丁零】：不落语言、思维？（不好意思，俺即落语言，又落中道。）	Dingling ：To fall neither into language nor thought? (Forgive me, but I fall into both language and the Middle Way.)
【LVM】：粘着语言思维，是偏枯。排斥语言思维，也是偏枯。	LVM ：Clinging to language and thought is one-sided and barren. Rejecting language and thought is likewise one-sided and barren.
【丁零】：饿了吃饭，困了眠？	Dingling ：When hungry, eat; when sleepy, sleep?
【LVM】：饿了不吃、困了不睡，是偏枯。吃饭时百种须索、睡觉时千般计较，也是偏枯。	LVM ：Not eating when hungry and not sleeping when sleepy is one-sided and barren. Having a hundred demands while eating and a thousand calculations while sleeping is likewise one-sided and barren.

【一六】镜清得活也无

[16] Did Jingqing Come Alive?

【一六】镜清得活也无	[Case 16] Jingqing: “Is He Alive Yet?”

垂示云：道无横径，立者孤危。法非见闻，言思迥绝。若能透过荆棘林、解开佛祖缚，得个稳密田地，诸天捧花无路，外道潜窥无门，终日行而未尝行，终日说而未尝说。便可以自由自在，展啐啄之机、用杀活之剑。直饶恁么，更须知有建化门中一手抬、一手搦，犹较些子。若是本分事上，且得没交涉。作么生是本分事？试举看：	Pointer: The Way has no crosswise bypaths; one who stands still is isolated and endangered. The Dharma is not within seeing or hearing; it lies far beyond words and thought. If you can pass through the forest of thorns and untie the bonds of Buddhas and patriarchs, gaining a secure and intimate field, the devas will have no way to scatter flowers before you, and non-Buddhists will have no gate through which to spy upon you. All day you act, yet have never acted; all day you speak, yet have never spoken. Then you may move freely and at ease, unfold the mechanism of chirping and pecking, and wield the sword that kills and gives life. Even if you are thus, you must further know that, within the gate of transformative teaching, one hand raises while one hand presses down—yet even this still falls short. But in the matter of one's original endowment, there is no connection at all. What is the matter of one's original endowment? Let us cite it and see.
【一六】举：	[Case 16] The Case:
僧问镜清：“学人啐，请师啄。”【无风起浪作什么？尔用许多见解作什么？】	A monk asked Jingqing, “I chirp; please, Master, peck.” [Why raise waves where there is no wind? What use are all your views?]
清云：“还得活也无？”【　。买帽相头。将错就错。不可总恁么。】	Jingqing said, “Are you alive yet?” [Thwack! Buying a hat by judging the head. Following an error with another error. It cannot always be like this.]
僧云：“若不活，遭人怪笑。”【相带累。撑天拄地。檐板汉。】	The monk said, “If I were not alive, people would mock me.” [They drag one another in. Propping up heaven and supporting earth. A fellow under the eaves.]
清云：“也是草里汉。”【果然。自领出去。放过即不可。】	Jingqing said, “You too are a fellow in the weeds.” [Just so. He admits it himself. Letting him off is not permissible.]
镜清承嗣雪峰，与本仁、玄沙、疏山、太原孚辈同时。初见雪峰，得旨后，常以啐啄之机开示后学，善能应机说法。示众云：“大凡行脚人，须具啐、啄同时眼，有啐、啄同时用，方称衲僧。	Jingqing was a Dharma heir of Xuefeng and a contemporary of Benren, Xuansha, Shushan, and Taiyuan Fu. When he first met Xuefeng and attained the essential point, he often instructed later students through the mechanism of chirping and pecking, skillfully teaching the Dharma in response to their capacities. In addressing the assembly, he said: “Those who travel on pilgrimage must possess the eye of chirping and pecking occurring simultaneously, and they must employ chirping and pecking simultaneously. Only then can they be called patch-robed monks.”
如母欲啄，而子不得不啐；子欲啐，而母不得不啄。”有僧便出问：“母啄、子啐，于和尚分上，成得个什么边事？”清云：“好个消息。”僧云：“子啐、母啄，于学人分上，成得个什么边事？”清云：“露个面目。	“When the mother wishes to peck, the chick cannot but chirp; when the chick wishes to chirp, the mother cannot but peck.” A monk then came forward and asked, “When the mother pecks and the chick chirps, what does this accomplish on the Master's side?” Jingqing said, “A fine message.” The monk said, “When the chick chirps and the mother pecks, what does this accomplish on the student's side?” Jingqing said, “It reveals a face.”
”所以，镜清门下，有啐啄之机。这僧亦是他门下客，会他家里事，所以如此问：“学人啐，请师啄。”此问，洞下谓之“借事明机”。	Thus, in Jingqing's school there was the mechanism of chirping and pecking. This monk too was a student of his school and understood its household affairs, so he asked in this way: “I chirp; please, Master, peck.” In the Caodong school, this sort of question is called “borrowing an affair to illuminate the potential.”
那里如此，子啐而母啄，自然恰好同时。镜清也好，可谓拳踢相应，心眼相照。便答道：“还得活也无？”其僧也好，亦知机变，一句下有宾有主、有照有用、有杀有活。僧云：“若不活，遭人怪笑。”清云：“也是草里汉。	How could it be otherwise? When the chick chirps and the mother pecks, they naturally occur at exactly the same time. Jingqing was also adept; it may be said that fist and kick responded to one another, and mind and eye illuminated one another. So he replied, “Are you alive yet?” The monk too was adept and knew how to adapt to the occasion. In a single utterance there are guest and host, illumination and function, killing and giving life. The monk said, “If I were not alive, people would mock me.” Jingqing said, “You too are a fellow in the weeds.”
”一等是入泥入水，镜清不妨恶脚手。这僧既会恁么问，为什么却道“也是草里汉”？所以作家眼目，须是恁么，如击石火、似闪电光。构得构不得，未免丧身失命。若恁么，便见镜清道“草里汉”。	Both alike enter mud and water; Jingqing was not lacking in rough methods. Since this monk knew enough to ask in that way, why did Jingqing nevertheless say, “You too are a fellow in the weeds”? This is why the eye of a true master must be like this—like a spark struck from stone, like a flash of lightning. Whether one can grasp it or not, one cannot avoid losing one's life. If it is like this, then one sees why Jingqing called him “a fellow in the weeds.”
所以南院示众云：“诸方只具啐啄同时眼，不具啐啄同时用。”有僧出问：“如何是啐啄同时用？”南院云：“作家不啐啄，啐啄同时失。”僧云：“犹是学人疑处。”南院云：“作么生是尔疑处？”僧云：“失。”南院便打。	Therefore Nanyuan addressed the assembly: “Teachers everywhere possess only the eye of chirping and pecking occurring simultaneously; they do not possess the function of chirping and pecking occurring simultaneously.” A monk came forward and asked, “What is the function of chirping and pecking occurring simultaneously?” Nanyuan said, “A true master does not chirp or peck; if there is chirping and pecking at the same time, it is missed.” The monk

	said, “That is still where I have doubt.” Nanyuan said, “What is the place of your doubt?” The monk said, “Missed.” Nanyuan then struck him.
其僧不肯。院便赶出。僧后到云门会里，举前话，有一僧云：“南院棒折那！”其僧豁然有省。且道意在什么处？其僧却回见南院，院适已迁化，却见风穴。才礼拜，穴云：“莫是当时问先师啐啄同时底僧么？”僧云：“是。	The monk would not accept this. Nanyuan then drove him out. Later the monk arrived at Yunmen’s assembly and brought up this earlier exchange. One monk said, “Nanyuan’s staff was broken there!” The monk suddenly had an awakening. Tell me, where is the meaning? The monk then returned to see Nanyuan, but Nanyuan had meanwhile passed away, so he went instead to see Fengxue. As soon as he bowed, Fengxue said, “Are you not the monk who once asked the former master about chirping and pecking occurring simultaneously?” The monk said, “I am.”
”穴云：“尔当时作么生会？”僧云：“某甲当初时，如灯影里行相似。”穴云：“尔会也。	Fengxue said, “How did you understand it then?” The monk said, “At that time, I was like walking amid lamplight and shadows.” Fengxue said, “You understand.”
”且道是个什么道理？这僧都来只道“某甲当初时，如灯影里行相似”，因甚么风穴便向他道“尔会也”？后来翠岩拈云：“南院虽然运筹帷幄，争奈土旷人稀，知音者少。	Tell me, what principle is this? The monk merely said, “At that time, I was like walking amid lamplight and shadows.” Why then did Fengxue say to him, “You understand”? Later Cuiyan commented: “Although Nanyuan devised strategy within the command tent, the land was vast and the people few; those who knew the tone were scarce.”
”风穴拈云：“南院当时待他开口，劈脊便打，看他作么生！”若见此公案，便见这僧与镜清相见处。诸人作么生免得他道草里汉？所以雪窦爱他道“草里汉”，便颂出：	Fengxue commented: “At that time, as soon as he opened his mouth, Nanyuan should have struck him across the spine. Let us see what he would have done!” If you see this koan, you will see where this monk and Jingqing met. How can you all avoid being called fellows in the weeds? Xuedou therefore appreciated his saying, “a fellow in the weeds,” and composed this verse:
古佛有家风，【言犹在耳。千古榜样。莫谤释迦老子好。】	The ancient Buddha has a family style, [The words still ring in one’s ears. A model for all ages. Do not slander old Śākyamuni so lightly.]
对扬遭贬剥。【鼻孔为什么却在山僧手里？八棒对十三。尔作么生。放过一着。便打。】	In answering, one suffers censure and stripping away. [Why is your nostril in this mountain monk’s hand? Eight blows against thirteen. What will you do? Let one move pass—and then strike!]
子母不相知，【既不相知，为什么却有啐啄？天然。】	Mother and child do not know one another; [If they do not know one another, why is there chirping and pecking? It is natural.]
是谁同啐啄？【百杂碎。老婆心切。且莫错认。】	Who is it that chirps and pecks together? [Shattered into a hundred fragments. The old woman’s heart is deeply earnest. Do not mistake it.]
啄，觉，【道什么。落在第二头。】	Peck—awakening— [What are you saying? You have fallen into the secondary.]
犹在壳。【何不出头来。】	Still within the shell. [Why not poke your head out?]
重遭扑！【错。便打。两重公案。三重四重了也。】	Again he suffers a tumble! [Wrong. Strike! Two layers of koans—now three or four layers deep.]
天下衲僧徒名邈。【放过了也。不须举起。还有名邈得底么。若名邈得，也是草里汉。千古万古黑漫漫。填沟塞壑无人会。】	Patch-robed monks everywhere vainly pursue names and forms. [He has been let off already. There is no need to bring it up again. Is there still anything that can be named and described? If it can be named and described, it too is a fellow in the weeds. For a thousand ages, for ten thousand ages, vast darkness. It fills ravines and blocks valleys; no one understands.]
“古佛有家风”，雪窦一句颂了也。凡是出头来，直是近傍不得。若近傍着，则万里崖州。才出头来，便是落草。直饶七纵八横，不消一捏。雪窦道“古佛有家风”，不是如今恁么也。	“The ancient Buddha has a family style”—with this one line Xuedou has finished the verse. Whenever one emerges, one cannot come near it at all. If one comes near, one is ten thousand miles away in Yazhou. The moment one emerges, one has fallen into the weeds. Even if one ranged freely in seven directions and eight ways, it would not withstand a single pinch. When Xuedou says, “The ancient Buddha has a family style,” it is not like things are nowadays.
释迦老子初生下来，一手指天，一手指地，目顾四方云：“天上天下，唯我独尊。”云门道：“我当时若见，一棒打杀，与狗子吃却，贵要天下太平。”如此方酬得恰好。所以啐啄之机，皆是古佛家风。	When old Śākyamuni was first born, he pointed one hand to heaven and one hand to earth, looked in the four directions, and said, “Above heaven and below heaven, I alone am honored.” Yunmen said, “Had I seen him then, I would have beaten him to death with one blow and fed him to the dogs, for the sake of peace throughout the world.” Only thus is the response exactly fitting. Therefore, the mechanism of chirping and pecking is entirely the family style of the ancient Buddhas.
若达此道者，便可一拳拳倒黄鹤楼，一踢踢翻鹦鹉洲。如大火聚，近之则燎却面门。如太阿剑，拟之则丧身失命。此个唯是透脱，得大解脱者，方能如此。 或迷源滞句，决定构这般说话不得。	One who has penetrated this Way may knock down Yellow Crane Tower with a single fist and kick over Parrot Islet with a single kick. It is like a mass of blazing fire: approach it and your face will be scorched. It is like the great sword Tai’e: raise it and you lose your life. Only one who has completely penetrated and attained great liberation can act in this way. If one is even slightly confused at the source or stuck in words, one certainly cannot utter such words.

“对扬遭贬剥”，则是一宾一主、一问一答。于问答处，便有贬剥，谓之“对扬遭贬剥”。雪窦深知此事，所以只向两句下颂了。	“In answering, one suffers censure and stripping away” means that there is one guest and one host, one question and one answer. Within the question and answer there is censure and stripping away; this is called “in answering, one suffers censure and stripping away.” Xuedou deeply understood this matter, and so composed his verse solely upon these two lines.
末后只是落草，为尔注破。子母不相知，是谁同啐啄？母虽啄，不能致子之啐。子虽啐，不能致母之啄。各不相知，当啐啄之时，是谁同啐啄？若恁么会，也出雪窦末后句不得在。何故？不见香严道：“子啐母啄，子觉母壳。	At the end he merely falls into the weeds, explaining it for you in detail. “Mother and child do not know one another; who is it that chirps and pecks together?” Though the mother pecks, she cannot bring about the chick’s chirping. Though the chick chirps, it cannot bring about the mother’s pecking. Each does not know the other. At the moment of chirping and pecking, who is it that chirps and pecks together? If you understand it in this way, you still cannot get beyond Xuedou’s final line. Why? Have you not seen Xiangyan say: “When the chick chirps, the mother pecks; when the chick awakens, the mother’s shell [is broken].”
子母俱忘，应缘不错。同道唱和，妙云独脚。”雪窦不妨落草，打葛藤道：“啄”，此一字，颂镜清答道“还得活也无”。“觉”，颂这僧道“若不活，遭人怪笑”。	“Mother and child both forgotten, their responses to conditions are never mistaken. Those on the same Way sing in harmony; wondrously, the cloud stands alone.” Xuedou cannot avoid falling into the weeds, spinning vines and saying: “Peck”—this one word praises Jingqing’s reply, “Are you alive yet?” “Awakening” praises the monk’s words, “If I were not alive, people would mock me.”
为什么雪窦却便道“犹在壳”？雪窦向石火光中别缁素，闪电机里辨端倪。镜清道：“也是草里汉。”雪窦道：“重遭扑。”者难处些子，是镜清道“也是草里汉”。唤作“镜清换人眼睛”得么？这句莫是“犹在壳”么？且得没交涉！哪里如此！若会得，绕天下行脚，报恩有分。	Why then did Xuedou immediately say, “Still within the shell”? Xuedou distinguishes black from white within the spark from a stone and discerns the subtle signs within the flash of lightning. Jingqing said, “You too are a fellow in the weeds.” Xuedou said, “Again he suffers a tumble!” The difficult point lies precisely in Jingqing’s saying, “You too are a fellow in the weeds.” Could this be called “Jingqing replacing another’s eyes”? Is this phrase not “still within the shell”? It has no connection at all! How could it be otherwise? If you understand it, then as you travel everywhere on pilgrimage, you will have a share in repaying the debt of gratitude.
山僧恁么说话，也是草里汉。“天下衲僧徒名邈”，谁不是名邈者？到这里，雪窦自名邈不出，却更累他天下衲僧。且道镜清作么生是为这僧处？天下衲僧跳不出。	This mountain monk’s speaking in this way also makes him a fellow in the weeds. “Patch-robed monks everywhere vainly pursue names and forms”—who is not one who pursues names and forms? At this point, Xuedou himself cannot escape names and forms, yet he further burdens patch-robed monks everywhere. Tell me, how did Jingqing act on this monk’s behalf? Patch-robed monks everywhere cannot leap out of it.
【心明】：看不懂：遭扑！【错。便打。两重公案。三重四重了也。】	[Xinming]: I do not understand: “Again he suffers a tumble!” [Wrong. Strike! Two layers of koans—now three or four layers deep.]
【LVM】：遭扑，字面意思是跌了一跤。重遭扑，重重地跌了一跤。	[LVM]: zao pu literally means to take a fall. Zhong zao pu means to take a hard fall.
【心明】：后面的意思呢？	[Xinming]: What does the rest mean?
【LVM】：你先说说前面的意思。	[LVM]: First tell me what you think the preceding part means.
【心明】：我理解该颂的意思是：	[Xinming]: My understanding of the verse is:
话说本来天下太平无事。后来莽莽荡荡鸡飞狗跳没有素净日子，这时候，呼——生出一个佛来，好说歹说说太平时节想让大家过原来的太平日子，他的孝子贤孙也唠唠叨叨使尽办法，可是大家都不听呀。	Originally, the world was peaceful and uneventful. Later, everything became chaotic and tumultuous, with chickens flying and dogs jumping, and there were no more tranquil days. At that time—whoosh!—a Buddha appeared. He spoke in every possible way about the peaceful age, hoping to let everyone return to their former peaceful life. His dutiful descendants also chattered on and exhausted every means, but no one would listen.
有很少个别人（号称佛弟子）将信将疑想：过去的太平日子是个啥样呀？然后，佛与他的传人们就描绘了；；；；；（都是瞎描绘，那个图纸就是太平日子吗？！）	A very few individuals—who called themselves disciples of the Buddha—half-believed and half-doubted, wondering: What exactly were those peaceful days of the past like? Then the Buddha and his successors depicted them . . . . . [but these were all blind depictions; was that blueprint really the peaceful age?!]
这些弟子们，看到这些图画这样庄严、壮丽，有伶俐的就跟师傅说，我还有个别地方不清楚呀，您能不能再描绘的逼真些？师傅就涂上黄金色等逼真的颜色。（咳，这样的弟子固然好，这样的师傅固然也苦心，无求不应，有求必应，可听说过“粉饰太平”？！）	Seeing these pictures as so solemn and magnificent, some clever disciples said to their teachers, “There are still a few points I do not understand. Could you depict them more vividly?” The teachers then added realistic colors such as gold. [Alas, such disciples may be good, and such teachers may indeed be painstaking and responsive to every request; but have you not heard of “whitewashing peace”?!]
佛、师傅们描绘的和照相一样逼真，目的无非是；；；；；可弟子们却研究的研究，临摹的临摹；太平日子就更加遥远了——	The Buddha and the teachers made their depictions as realistic as photographs, for no purpose other than . . . . . Yet the disciples studied and

	copied them; the peaceful age thus became ever more remote—
呜呼！是画的罪？还是师傅的罪？还是弟子的罪？	Alas! Whose fault was it—the paintings', the teachers', or the disciples'?
都有罪！	All were at fault!
【LVM】：忆得当年画模则，几番红来几番黑。而今归去老还乡，哪管当年得不得！	[LVM]: I recall, in those years, painting from a model—how many times it was red, how many times black. Now I have returned home in old age; why care whether I succeeded back then or not!
【心明】：模则，是什么东东?	[Xinming]: What is a model?
【LVM】：我借用此偈，“模则”是指当时所理解的“离念灵知”。	[LVM]: To borrow this verse, “model” refers to what was then understood as “spiritual knowing free of thoughts.”
其实，老人所讲的灵知，既称离念，那便是超语言绝思维的，唯证乃知。任你从任何角度去理解，只要是理解，便未超思维，便不会是老人的本意。老人的本意是什么？既超语言，我就不再罗嗦了。只是当年老人曾不止一次地呵斥我：有什么灵知不灵知的！	In fact, the spiritual knowing spoken of by the old master, being called free of thoughts, transcends language and thought; it can be known only through realization. No matter from what angle you seek to understand it, so long as it is understanding, it has not transcended thought and cannot be the old master's original intent. What was the old master's original intent? Since it transcends language, I shall not prattle on. Still, the old master rebuked me more than once in those days: “What spiritual knowing or non-spiritual knowing is there?”
【雪山童子】：如今犹在画模则，不黑不白乱涂抹。未知何时归乡去，不管此刻得不得？请师接引。	[Snow Mountain Youth]: Even now I am still drawing models, indiscriminately daubing black and white. I do not know when I shall return home; why bother whether I attain anything at this very moment? I ask the teacher to guide me across.
【LVM】：还得活也无?	[LVM]: Do you still have to live?
【雪山童子】：如何能脚尖点地?	[Snow Mountain Youth]: How can I touch the ground with the tips of my toes?
【LVM】：脚跟做什么用啊?	[LVM]: What are your heels for?
【雪山童子】：站稳了!	[Snow Mountain Youth]: To stand firm!
【LVM】：原来是个伶俐童子。	[LVM]: So you are a clever young lad after all.
【雪山童子】：昨夜深闺弄女红，绣对鸳鸯共枕同。而今正踏归家路，哪管他日同不同！谢了！老师。	[Snow Mountain Youth]: Last night, in her inner chamber, a maiden worked at embroidery, stitching a pair of mandarin ducks together upon one pillow. Now she is setting out on the road home—why care whether they will be together another day? Thank you, Teacher.
【雪山童子】：哎！这些都不过是世间乾慧，事关生死，焉不知是患是福？然不会言会，直下地狱。罪过！罪过！我哪里是伶俐童子，或许是地狱种子也不知。	[Snow Mountain Youth]: Ah! All this is merely worldly dry wisdom. Since it concerns birth and death, how can one know whether it is misfortune or blessing? Yet if I do not know how to speak or understand, I go straight to hell. What a sin! What a sin! How could I be a clever young lad? Perhaps I am a seed for hell—I do not know.
（好象有点影子，知道如何去用功，又不是很确切，总之，我先用几个月的功，坐上专持六字明，坐下按老师您讲的去实践。途中有不懂的我会认真参看老人的著述，并向您讨教）	(It seems that I have caught a glimpse of something: I know how to apply myself in practice, though not very clearly. In any case, I shall first devote several months to practice: during meditation, I shall concentrate exclusively on maintaining the Six-Syllable Mantra; off the cushion, I shall put into practice what you, Teacher, have taught. Whenever I encounter something I do not understand along the way, I shall carefully consult the old master's writings and seek your instruction.)
【雪山童子】：看了老师所贴，心里一直在想：“老师此举何为呢”？后，便终于明白了，此也是老师“打水碍盆”，无事找事。也更透出老师的用心良苦。	[Snow Mountain Youth]: After reading what the teacher posted, I kept wondering, “What is the teacher doing this for?” Later, I finally understood: this, too, is the teacher “stirring up water to trouble the basin,” making something out of nothing. It reveals all the more the teacher's painstaking intention.
1、原本是“学人啐，请师啄”，（意为学人由里向外透，老师便可由外向里接），今学人不啐，老师无奈，便“打水碍盆”，无事找事。和黄檗的“汝等诸人，尽是 酒糟汉”，异曲而同功也。	1. Originally, it was: “When the student peeps, the teacher pecks”—that is, when the student breaks through from within outward, the teacher can respond from without inward. Now that the student does not peep, the teacher, having no alternative, “stirs up water to trouble the basin,” making something out of nothing. This accomplishes the same purpose as Huangbo's saying, “You people are all fellows who swallow wine dregs.”
2、就文字而言，只要多读多想，再参看一些书籍，似乎并非太难理解。但古人分明向尔道：若论此事，不在言句上。若在言句上，三乘十二分教，岂是无言句，更何用祖师西来！只文字解有如何呢？古人是要我们透过言句，寻一个入处。此为雪窦禅师立此公案之意，也是老师举此公案之意。	2. As far as the words are concerned, they may not seem especially difficult to understand if one reads and reflects more, and consults some books. Yet the ancients plainly told you: when it comes to this matter, it does not lie in words and phrases. If it did lie in words and phrases, would the teachings of the Three Vehicles and twelve divisions lack words and phrases? Why, then, would the patriarch have needed to come from the West? What use is a merely

	textual understanding? The ancients wanted us to find an entry point through words and phrases. This was Chan Master Xuedou's intent in establishing this koan, and it is also the teacher's intent in bringing it up.
3、禅宗公案，本就其意悠远，而雪窦禅师又斧底抽薪，隔靴（因为我辈不会）捎痒。（挠痒道是挠到了实处，可惜我们是一些“ 酒糟汉”）对我们而言真是：本就无穷远，又隔万重山。	3. Chan koans are inherently profound and far-reaching, and Chan Master Xuedou further removes the fuel from beneath the cauldron, scratching an itch through a boot (because people like us do not know how). Though the scratching may be said to reach the very spot, regrettably we are merely “fellows who swallow wine dregs.” For us, it truly is: already infinitely far away, and then separated by ten thousand ranges of mountains.
看了那么多，不用说寻个入处，连一个象样的问题都提不出来，不能说不是我辈的悲哀。学人不啐，老师连一个下口（啄）地方都没有，这也是老师的一个悲哀。作为我辈更愧对老师的一片心意。 不说了，不说了。自己就是一个“ 酒糟汉”，叹只叹：呜呼，吾无有出期，岂不悲哀。	After reading so much, not only can we not find an entry point, we cannot even raise a worthwhile question. This cannot but be the sorrow of people like us. When the student does not peep, the teacher does not even have a place to set his beak and peck; this, too, is a sorrow for the teacher. We are even more ashamed before the teacher's wholehearted intention. Enough, enough. I myself am merely a “fellow who swallows wine dregs.” I can only lament: Alas! I have no prospect of getting out—how tragic is that!
【LVM】：怎会无有出期！不用啄，啐便可出。	[LVM]: How could you have no prospect of getting out? There is no need to peck; once you peep, you can come out.
【雪山童子】：师已啄。	[Snow Mountain Youth]: The teacher has already pecked.
【LVM】：你若不想出，啐它干什么？	[LVM]: If you did not wish to come out, why would you peep?
【雪山童子】：某不啐，师何知吾欲出？	[Snow Mountain Youth]: If I did not peep, how would the teacher know that I wished to come out?
【LVM】：那就“犹在壳”吧。	[LVM]: Then remain “still in the shell.”
【雪山童子】：噢！“呼之欲出”原来可以这么解。	[Snow Mountain Youth]: Oh! So this is how “ready to emerge at a call” may be understood.

【一七】香林坐久成劳

[17] Xianglin: Long Sitting Becomes Wearisome

【一七】香林坐久成劳	[Case 17] Xianglin: Sitting Long Becomes Toilsome
垂示云：斩钉截铁，始可为本分宗师；避箭畏刀，焉能为通方作者。针 不入处，则且置，白浪滔天时如何？试举看：	Pointer: Only one who cuts nails and severs iron can be a true master of the lineage; how could one who dodges arrows and fears blades be an adept who moves freely in every direction? At the point where even a needle cannot enter, set that aside for now. But what about when white waves tower to the sky? Let us examine it:
【一七】举：	[Case 17] The Case:
僧问香林：“如何是祖师西来意？”【大有人疑着。犹有这个消息在。】	A monk asked Xianglin, “What was the Patriarch's meaning in coming from the West?” [Many people are caught in doubt here. Yet this very news still remains.]
林云：“坐久成劳。”【鱼行水浊，鸟飞落毛。合取狗口好。作家眼目。锯解秤锤。】	Xianglin said, “Sitting long becomes toilsome.” [Where fish swim, the water is muddied; where birds fly, feathers fall. Better shut the dog's mouth. The eyes of a true adept. Sawing apart a scale weight.]
香林道：“坐久成劳。”还会么？若会得，百草头上，罢却干戈。若也不会，伏听处分：	Xianglin said, “Sitting long becomes toilsome.” Do you understand? If you understand, then upon the tips of the hundred grasses, lay down weapons of war. If you do not understand, listen attentively to the instructions:
古人行脚，结交择友，为同行道伴，拨草瞻风。是时云门旺化广南。香林得得出蜀，与鹅湖、镜清同时，先参湖南报慈，后方至云门会下，作侍者十八年。在云门处，亲得亲闻。他悟时虽晚，不妨是大根器。	In ancient times, wandering monks sought out teachers, made friends and chose companions on the Way, clearing away the grass to observe the prevailing winds. At that time, Yunmen's teaching was flourishing widely in Guangnan. Xianglin made the journey from Shu and, at the same time as Ehu and Jingqing, first called on Baozi in Hunan; only afterward did he arrive at Yunmen's assembly, where he served as an attendant for eighteen years. At Yunmen's side, he received direct instruction and heard it firsthand. Although his awakening came late, he was nevertheless a person of great capacity.
居云门左右十八年，云门常只唤远侍者，才应喏，门云：“是什么？”香林当时，也下语、呈见解、弄精魂，终不相契。一日忽云：“我会也。”门云：“何不向上道将来。”又住三年。云门室中，垂大机辩，多半为他远侍者。	For eighteen years at Yunmen's side, Yunmen would always simply call, “Attendant Yuan!” As soon as he answered, Yunmen would say, “What is it?” At the time, Xianglin also offered sayings, presented his understanding, and exerted all his ingenuity, but in the end he never came into accord with Yunmen. One day he suddenly said, “I understand.” Yunmen said, “Why not

	state it from a higher standpoint?" He then remained another three years. In Yunmen's room, the great opportunities and eloquent responses he set forth were mostly for the sake of Attendant Yuan.
随处入作，云门凡有一言一句，都收在远侍者处。香林后归蜀，初住导江水晶宫，后住青城香林。智门祚和尚，本浙人，盛闻香林道化，特来入蜀参礼。祚乃雪窦师也。云门虽接人无数，当代道行者，只香林一派最盛。	Wherever the occasion arose, Yunmen took it up and put it to work. Whatever word or phrase Yunmen had, he gathered it all into Attendant Yuan. Later Xianglin returned to Shu. He first resided at Crystal Palace in Daojiang and later at Xianglin in Qingcheng. Monk Zuo of Zhimeng, a native of Zhejiang, had heard extensively of Xianglin's teaching activity and specially came into Shu to pay him respect. Zuo was Xuedou's teacher. Although Yunmen received countless people, among those who practiced the Way in his generation, Xianglin's lineage alone flourished most greatly.
归川住院四十年，八十岁方迁化。尝云："我四十年方打成一片。"凡示众云："大凡行脚，参寻知识，要带眼行，须分缁素、看浅深始得。先须立志，而释迦老子在因地时，发一言一念，皆是立志。"后来僧问："如何是室内一盏灯？"林云："三人证龟成鳖。"又问："如何是衲衣下事？"林云："腊月火烧山。"	After returning to Sichuan, he remained abbot for forty years and did not pass away until he was eighty. He once said, "Only after forty years did I become continuous and undivided." Whenever he instructed the assembly, he said, "In general, when wandering and seeking instruction from knowledgeable teachers, you must travel with eyes open. You must distinguish monastics from laypeople and discern the shallow from the deep. First you must establish your resolve. When old Śākyamuni was at the causal stage, every word he spoke and every thought he gave rise to was an establishing of resolve." Later, a monk asked, "What is the single lamp in the room?" Xianglin said, "Three people attest that a turtle has become a soft-shelled turtle." Another asked, "What is the matter beneath the patched robe?" Xianglin said, "A mountain burns in the twelfth month."
古来答"祖师意"甚多，唯香林此一则，坐断天下人舌头，无尔计较作道理处。僧问："如何是祖师西来意？"林云："坐久成劳。"可谓言无味、句无味。无味之谈，塞断人口，无尔出气处。要见便见，若不见切忌作解会。	Since ancient times there have been many answers to "the Patriarch's meaning," but this one response of Xianglin's cuts off the tongues of everyone under heaven, leaving you no place to calculate or make up doctrinal explanations. A monk asked, "What was the Patriarch's meaning in coming from the West?" Xianglin said, "Sitting long becomes toilsome." It may be said that the words have no flavor and the sentence has no flavor. Such flavorless talk stops people's mouths, leaving you nowhere to breathe out. If you are to see it, see it directly; if you do not see it, by all means do not make an interpretive understanding of it.
香林曾遇作家来，所以有云门手段，有三句体调。人多错会道："祖师西来，九年面壁，岂不是坐久成劳？"有什么巴鼻？不见他古人得大自在处！他是脚踏实地，无许多佛法知见道理，临时应用。所谓法随法行，法幢随处建立。雪窦因风吹火，傍指出一个半个：	Xianglin had encountered true adepts, and so he possessed Yunmen's methods and the manner of the three phrases. Many people mistakenly understand it by saying, "The Patriarch came from the West and sat facing the wall for nine years; is that not simply sitting long becoming toilsome?" What point is there to grasp there? They do not see the ancient master's place of great freedom! His feet stood firmly on the ground; he had none of these Buddhist views and conceptual explanations, but applied what was needed as the occasion arose. As it is said, Dharma follows the functioning of Dharma; the Dharma banner is raised wherever one is. Taking advantage of the wind to fan the fire, Xuedou points to one or two people from the side:
一个两个千万个，【何不依而行之。如麻似粟、成群作队作什么？】	One, two, ten million people, [Why not act accordingly? What are you doing, numerous as hemp and millet, gathering in crowds and bands?]
脱却笼头卸角驮。【从今日去，应须洒洒落落。还休得也未。】	Cast off the halter and unload the burden from your horns. [From this day onward, you should be utterly free and unencumbered. But have you rested yet, or not?]
左转右转随后来，【犹自放不下。影影响响。便打。】	Turn left, turn right, and then follow along, [Still you cannot let go. Shadows upon shadows. Then strike!]
紫胡要打刘铁磨。【山僧拗折拄杖子，更不行此令。贼过后张弓。便打。　！】	Zihu wanted to strike Liu Tiemo. [This mountain monk breaks his staff and will no longer carry out this command. Drawing the bow after the thief has gone. Then strike! Perilous!]
雪窦直下如击石火、似闪电光，掠出放教尔见。聊闻举着便会，始得。也不妨是他屋里儿孙，方能恁么道。若能直下便恁么会去，不妨奇特。"一个两个千万个，脱却笼头卸角驮。	Xuedou goes straight ahead like a spark struck from stone, like a flash of lightning, pressing you until you are made to see. Only if, upon casually hearing it raised, you immediately understand, will it do. Nor would it be amiss if you were descendants of his own house; only then could you speak in this way. If you can immediately understand it in just this way, it is indeed extraordinary. "One, two, ten million people; cast off the halter and unload the burden from your horns."
"洒洒落落，不被生死所染，不被圣凡情解所缚。上无攀仰，下绝已躬，一如他香林雪窦相似。何止只是千万个，直得尽大地人，悉皆如此。前佛后佛，也悉皆如此。	Be utterly free and unencumbered, unstained by birth and death and unbound by emotional understanding of sages and ordinary beings. Above, there is no reaching upward; below, the self is cut off—just like Xianglin and Xuedou. It is not only ten million people: all the people throughout the great earth are

	precisely thus. The Buddhas before and the Buddhas after are also precisely thus.
或于言句中作解会，便似紫胡要打刘铁磨相似。其实才举，和声便打。紫胡参南泉，与赵州、岑大虫同参。时刘铁磨在沩山下卓庵，诸方皆不奈何他。一日紫胡得得去访，云：“莫便是刘铁磨否？”磨云：“不敢。	If you make an interpretive understanding within words and phrases, it is like Zihu wanting to strike Liu Tiemo. In fact, as soon as he raised the matter, he struck at the very sound of her reply. Zihu studied with Nanquan, along with Zhaozhou and Cen Dahu. At that time Liu Tiemo had built a hermitage below Weishan, and none from the various quarters could do anything with her. One day Zihu specially went to visit her and said, “Could you be Liu Tiemo?” Tiemo said, “I would not dare.”
”胡云：“左转？右转？”磨云：“和尚莫颠倒。”胡和声便打。香林答这僧问“如何是祖师西来意”，却云“坐久成劳。”若恁么会得，左转右转随后来也。且道雪窦如此颂出，意作么生？无事好！	Zihu said, “Turn left? Turn right?” Tiemo said, “Reverend, do not turn things upside down.” Zihu struck at the very sound of her reply. When Xianglin answered this monk’s question, “What was the Patriarch’s meaning in coming from the West?” he said, “Sitting long becomes toilsome.” If you understand it in this way, turning left or right, you follow along. Tell me, when Xuedou composed this verse in this manner, what was his intention? Nothing could be better!
【心明】：白浪滔天时如何？---坐久成劳。这个回答可以吗？	[Xinming]: “What about when white waves tower to the sky?”—“Sitting long becomes toilsome.” Is this answer acceptable?
【lvm】：抛向无生国里！	[lvm]: Throw it into the land of the unborn!
【丁零】：死水不藏龙哪！	[Dingling]: Dead water does not harbor dragons!
【lvm】：没在这里安身立命啊。	[lvm]: There is no place here to establish one’s life.
【丁零】：这里是哪里呀？	[Dingling]: Where is “here”?
【lvm】：是【丁零师兄】忘不掉的地方。	[lvm]: It is the place that [Senior Brother Dingling] cannot forget.
【丁零】：那您也不得无份！	[Dingling]: Then you cannot be without a share in it either!
【lvm】：忘了它吧。一法也不可立。	[lvm]: Forget it. Not a single dharma may be established.
【丁零】：是，小子知错了。	[Dingling]: Yes, this youngster knows his mistake.
【xinming】：老师好，既然死水没藏龙，那活水呢？	[xinming]: Hello, Teacher. Since dead water does not harbor dragons, what about living water?
【lvm】：古禅师早就告诉你了：兴波不作浪。	[lvm]: An ancient Chan master told you long ago: “Though waves arise, they do not make breakers.”
【小　】：“LVM: 抛向无生国里！”——老师，您的意思是妄本无根吗？	[Xiao Dong]: “LVM: Throw it into the land of the unborn!”—Teacher, do you mean that delusion is fundamentally rootless?
【lvm】：您的意思呢？	[lvm]: What do you mean?
【小　】：妄本无根啊。	[Xiao Dong]: Delusion is fundamentally rootless.
【lvm】：那么，“真”有根么？	[lvm]: Then does “truth” have a root?
【小　】：坐久成劳。	[Xiao Dong]: Sitting long becomes toilsome.
【lvm】：三人证龟成鳖。	[lvm]: Three people attest that a turtle has become a soft-shelled turtle.
【小　】：老师，那“腊月火烧山”是比喻什么呢？---又问：“如何是衲衣下事？”林云：“腊月火烧山。”	[Xiao Dong]: Teacher, what does “A mountain burns in the twelfth month” metaphorically mean?—Another asked, “What is the matter beneath the patched robe?” Xianglin said, “A mountain burns in the twelfth month.”
意思是照天照地么？那不成“尤是阶下汉”了吗？	Does it mean that it illumines heaven and earth? Would that not make one “still a fellow below the steps”?
【lvm】：融却雪峰！比喻荡尽一切妄执。	[lvm]: Melt away Xuefeng! It is a metaphor for utterly sweeping away all deluded attachments.
【小　】：“LVM：那么，“真”有根么？”——这里还是不会，请老师开示。	[Xiao Dong]: “LVM: Then does ‘truth’ have a root?”—I still do not understand this. Teacher, please give instruction.
【lvm】：说真说妄都是应机而起的方便。若及根本，本无真妄。	[lvm]: Speaking of truth and speaking of delusion are both expedient teachings that arise in response to the person. At the fundamental level, there is originally neither truth nor delusion.
【小　】：顶礼受教——每次您讲话都能解决我的问题。	[Xiao Dong]: I bow in reverence and receive your teaching—every time you speak, you resolve my questions.
【永寿童子】：老僧四十年才打成一片，请问成片的什么？	[Youth Yongshou]: This old monk took forty years to become continuous and undivided. May I ask: what became one whole?

【lvm】：成片的“带眼行”。	[lvm]: “Traveling with eyes open” became one whole.
【永寿童子】：参寻善知识，如何“带眼行”？	[Youth Yongshou]: When seeking out good spiritual teachers, how does one “travel with eyes open”?
【lvm】：那你须带上一杆称量善知识的秤才行。	[lvm]: Then you must carry a scale for weighing good spiritual teachers.
【永寿童子】：秤若都有了，还参寻善知识作么？	[Youth Yongshou]: If one already has a scale, why seek out good spiritual teachers?
【lvm】：称量一下他的分量啊。这便是“学人眼”。	[lvm]: To weigh his measure. This is the “student’s eye.”
【xinming】：怎么称啊？	[xinming]: How does one weigh them?
【lvm】：Xin半斤，Ming八两。称毕。（注：F网名为XINMING）	[lvm]: Xin weighs half a jin; Ming weighs eight liang. Weighing complete. (Note: F’s online name is XINMING.)
【丁零】：老师，三人证龟成鳖喻什么？	[Dingling]: Teacher, what does “three people attest that a turtle has become a soft-shelled turtle” signify?
【lvm】：有僧问：“如何是室内一盏灯？”香林云：“三人证龟成鳖。”	[lvm]: A monk asked, “What is the single lamp in the room?” Xianglin said, “Three people attest that a turtle has become a soft-shelled turtle.”
室内，指的是心里。一盏灯，指的是心灯。室内一盏灯，用老人的话说，就是“一念不生、了了分明的灵知之性”。此性清净本然，周遍法界，本自具足，非从外得，人人都有，个个不无，在佛不增，在众生不减。	“In the room” refers to within the mind. “A single lamp” refers to the lamp of mind. In the words of the old master, the single lamp in the room is “the numinous knowing nature in which not a single thought arises and yet there is clear, distinct awareness.” This nature is originally pure and inherently so, pervades the dharma realm, is innately complete, and is not obtained from outside. Everyone possesses it; no one lacks it. It neither increases in Buddhas nor diminishes in sentient beings.
然而，由于众生妄执，迷头认影，背觉合尘，喧宾夺主，唤奴作郎，埋没了这大好的佛性。	Yet because sentient beings cling delusively, mistake the head for its reflection, turn away from awakening and unite with sense objects, let the guest usurp the host, and call a servant “master,” they bury this excellent Buddha-nature.
你看这僧，平白地多出一个“如何”来，就这么一“如何”，污染了清净，背离了本然，在这种情况下，即使认取这“室内一盏灯”，也只能是相似，所谓“颟顸佛性、笼统真如”是也。	Look at this monk: for no reason at all, he adds a “how.” With this single “how,” he pollutes purity and departs from what is originally so. Under such circumstances, even if he recognizes this “single lamp in the room,” it can only be an approximation—the so-called “vague Buddha-nature and generalized suchness.”
若不颟顸笼统，就会明明历历，当下现成，哪里还有“如何”的余地！然而，错会者大有人在，只得相似者大有人在，所以香林禅师说：“三人证龟成鳖。”	If it were not vague and generalized, it would be bright and distinct, immediately present and complete. Where would there be any room for a “how”? Yet there are many who misunderstand it, and many who attain only an approximation. Therefore Chan Master Xianglin said, “Three people attest that a turtle has become a soft-shelled turtle.”
【丁零】：受教，谢谢老师!	[Dingling]: I have received your instruction. Thank you, Teacher!
【杀糊】：请问，老兄拿什么受呀？	[Shahu]: May I ask, brother, what is it that you are receiving?
【丁零】：于诸妄心，亦不息灭。	[Dingling]: Yet, with regard to deluded mind, do not seek to extinguish it.

【一八】国师化无缝塔

[Eighteen] The National Teacher’s Seamless Stupa

【一八】国师化无缝塔	[Eighteen] National Teacher Zhong’s Seamless Stupa
试请举看：	Please raise this for inspection:
【一八】举：	[Eighteen] Case:
肃宗皇帝【本是代宗，此误。】问忠国师：“百年后所须何物？”【预搔待痒。果然起模画样。老老大大作这去就。不可指东作西。】	Emperor Suzong [It was actually Daizong; this is an error.] asked National Teacher Zhong, “What will you need after a hundred years?” [Scratching before the itch arises. Sure enough, he starts making a model. At such an advanced age, he still goes about it this way. One must not point east and call it west.]
国师云：“与老僧做个无缝塔。”【把不住。】	The National Teacher said, “Make a seamless stupa for this old monk.” [He cannot hold it in.]
帝曰：“请师塔样。”【好与一　。】	The emperor said, “Please give us a model of the Master’s stupa.” [Fine—a jab for him.]
国师良久云：“会么？”【停囚长智。直得指东划西、将南作北。直得口似匾檐。】	After a long silence, the National Teacher said, “Do you understand?” [Stopping the prisoner so as to increase his wisdom. This leaves him pointing east and

	gesturing west, taking south for north—his mouth stretched flat like the eaves.]
帝云：“不会。”【赖值不会。当时更与一拶，教伊满口含霜，却较些子。】	The emperor said, “I do not understand.” [Fortunately, he does not understand. Had you then given him another jab, making his mouth full of frost, it would have been somewhat better.]
国师云：“吾有付法弟子耽源，却谙此事，请诏问之。”【赖值不掀倒禅床。何不与他本分草料！莫搽胡人好。放过一着。】	The National Teacher said, “I have a Dharma-heir disciple, Danyuan, who understands this matter. Please issue an edict and ask him.” [Fortunately, he did not overturn the Chan seat. Why not give him his proper fodder? Do not smear the barbarian’s good name. One move has been let pass.]
国师迁化后，【可惜。果然错认定盘星。】	After the National Teacher passed away, [What a pity. Sure enough, he mistook the fixed compass star.]
帝诏耽源，问：“此意如何？”【子承父业去也。落在第二头、第三头。】	the emperor summoned Danyuan by edict and asked, “What does this mean?” [The son carries on his father’s trade. He has fallen into the second and third layers.]
源云：“湘之南，潭之北，【也是把不住。两两三三作什么！半开半合。】	Danyuan said, “South of Xiang, north of Tan—[Again, he cannot hold it in. Why make twos and threes? Half open, half closed.]
（雪窦著语云：独掌不浪鸣。）【一盲引众盲。果然随语生解。随邪逐恶作什么！】	(Xuedou added the comment: “One palm does not make a sound.”) [One blind man leading a crowd of blind men. Sure enough, he produces interpretations in accordance with words. Why follow error and pursue evil?]
中有黄金充一国。【上是天，下是地，无这个消息。是谁分上事？】	between them is gold enough to fill an entire kingdom. [Above is heaven, below is earth—there is no such news. Whose affair is it?]
（雪窦著语云：山形拄杖子。）【拗折了也。也是起模画样。】	(Xuedou added the comment: “A mountain-shaped staff.”) [It has been snapped in two. Again, he is making a model.]
无影树下合同船，【祖师丧了也。阇黎道什么？】	Beneath the shadowless tree, they share the same boat; [The Patriarch is lost. What is the venerable one saying?]
（雪窦著语云：海晏河清。）【洪波浩渺，白浪滔天，犹较些子。】	(Xuedou added the comment: “The seas are calm and the rivers clear.”) [Vast billows and towering white waves would still be somewhat better.]
琉璃殿上无知识。”【咄！】	in the crystal palace, there is no one who knows.” [Bah!]
（雪窦著语云：拈了也。）【贼过后张弓。言犹在耳。】	(Xuedou added the comment: “It has been picked up.”) [Drawing the bow after the thief has gone. The words still ring in one’s ears.]
肃宗、代宗，皆玄宗之子孙。为太子时，常爱参禅。为国有巨盗，玄宗遂幸蜀。唐本都长安，为安禄山　据。后都洛阳，肃宗摄政。是时忠国师在邓州白崖山住庵，今香严道场是也。四十余年不下山，道行闻于帝里。	Suzong and Daizong were both descendants of Emperor Xuanzong. While crown princes, they often delighted in studying Chan. When a great rebel arose in the realm, Xuanzong fled to Shu. The Tang capital had originally been Chang’an, but An Lushan usurped it. The capital was later at Luoyang, where Suzong acted as regent. At that time, National Teacher Zhong was living in a hermitage on White Cliff Mountain in Dengzhou, the site of today’s Xiangyan practice center. For more than forty years he did not descend the mountain, and his virtuous practice became known in the imperial capital.
上元二年，敕中使诏入内，待以师礼，甚敬重之。尝与帝演无上道，师退朝，帝自攀车而送之，朝臣皆有愠色，欲奏其不便。国师具他心通，而先见圣奏曰：“我在天帝释前见粟散天子，如闪电光相似。”帝愈加敬重。	In the second year of the Shangyuan era, an edict was issued for an imperial envoy to summon him to court. He was received with the honors due a teacher and treated with great reverence. He often expounded the unsurpassed Way to the emperor. When the National Teacher withdrew from court, the emperor himself held on to his carriage to see him off. The court officials were all displeased and wished to memorialize the throne against this impropriety. The National Teacher possessed the power to know others’ minds, and, foreseeing the imperial memorial, said: “Before Indra, lord of the devas, I saw the Son of Heaven, scattered like grains of millet, like a flash of lightning.” The emperor revered him all the more.
及代宗临御，复延止光宅寺。十有六载，随机说法。至大历十年，迁化。山南府青锉山和尚，昔与国师同行。国师尝奏帝，令诏他，三诏不起，常骂国师耽名爱利、恋着人间。国师于他父子三朝中，为国师。他家父子，一时参禅。据传灯录所考，此乃是代宗设问。若是问国师“如何是十身调御”，此却是肃宗问也。	When Daizong ascended the throne, he again invited him to reside at Guangzhai Monastery. For sixteen years, he taught the Dharma according to the capacities of those he encountered. In the tenth year of the Dali era, he passed away. The monk of Qingcuo Mountain in the Shannan prefecture had formerly practiced together with the National Teacher. The National Teacher once petitioned the emperor to summon him, but though summoned three times, he did not rise. He constantly reproached the National Teacher for seeking fame and profit and clinging to the human world. Throughout the reigns of three generations of father and son, the National Teacher served as National Teacher; members of that other family, father and son alike, all studied Chan at the same time. According to an examination of the Record of

	the Transmission of the Lamp, it was Daizong who posed this question. The question, “What is the Tamer of the Ten Bodies?” was asked by Suzong.
国师缘终，将入涅　，乃辞代宗。代宗问曰：“国师百年后，所须何物？”也只是平常一个问端。这老汉无风起浪，却道：“与老僧造个无缝塔。	When the National Teacher’s karmic conditions came to an end and he was about to enter nirvāṇa, he took leave of Daizong. Daizong asked, “National Teacher, what will you need after a hundred years?” It was merely an ordinary opening question. Yet this old fellow stirred up waves where there was no wind, saying, “Make a seamless stupa for this old monk.”
”且道，白日青天如此，作什么？做个塔便了，为什么却道“做个无缝塔”？代宗也不妨作家，与尔一拶，道：“请师塔样。”国师良久云：“会么？”奇怪！这些子，最是难参。大小大国师，被他一拶，直得口似匾檐。	Tell me, in broad daylight, what is he doing? Simply make a stupa—that would be enough. Why did he instead say, “Make a seamless stupa”? Daizong was no mean hand either. Giving you a jab, he said, “Please give us a model of the Master’s stupa.” After a long silence, the National Teacher said, “Do you understand?” How strange! This little matter is the hardest of all to investigate. Such a great National Teacher, jabbed by him until his mouth was stretched flat like the eaves.
然虽如此，若不是这老汉，几乎弄倒了。多少人道：“国师不言处，便是塔样。”若恁么会，达磨一宗扫地而尽。若谓良久便是，哑子也合会禅。	Yet even so, had it not been for this old fellow, he would nearly have overturned it. Many people say, “The place where the National Teacher did not speak is precisely the model of the stupa.” If that is how you understand it, Bodhidharma’s entire tradition is swept clean away. If you say that the long silence itself is it, then mute people too should understand Chan.
岂不见外道问佛：“不问有言，不问无言。”世尊良久，外道礼拜。赞叹曰：“世尊大慈大悲，开我迷云，令我得入。”及外道去后，阿难问佛：“外道有何所证，而言得入？”世尊云：“如世良马，见鞭影而行。	Have you not seen how a non-Buddhist asked the Buddha, “I do not ask about words; I do not ask about wordlessness”? The World-Honored One remained silent for a long while, and the non-Buddhist bowed in homage. He praised him, saying, “The World-Honored One is greatly compassionate and greatly merciful. He has opened the clouds of my delusion and enabled me to enter.” After the non-Buddhist had left, Ānanda asked the Buddha, “What realization did the non-Buddhist attain that he said he had entered?” The World-Honored One said, “It is like a fine horse in the world: seeing the shadow of the whip, it runs.”
”人多向良久处会，有什么巴鼻？五祖先师拈云：“前面是珍珠玛瑙，后面是玛瑙珍珠，左边是观音势至，右边是文殊普贤，中间有个　子，被风吹着，道：胡卢胡卢。”	Many people seek understanding in the long silence—what handle is there in that? The late Fifth Patriarch raised this saying: “In front are pearls and agates; behind are agates and pearls. On the left are Avalokiteśvara and Mahāsthāmaprāpta; on the right are Mañjuśrī and Samantabhadra. In the middle is a banner, stirred by the wind, saying: hulu hulu.”
国师云：“会么？”帝曰：“不会。”却较些子。且道这个不会，与武帝不识，是同是别？虽然似则似，是则未是。国师云：“吾有付法弟子耽源，却谙此事，请诏问之。”雪窦拈云：独掌不浪鸣。代宗不会则且置，耽源还会么？只消道个“请师塔样”，尽大地人不奈何。五祖先师拈云：“尔是一国之师，为个什么不道，却推与弟子？”	The National Teacher said, “Do you understand?” The emperor said, “I do not understand.” That is somewhat better. Tell me, is this not understanding the same as Emperor Wu’s “I do not know,” or different? Though they resemble one another, they are not the same. The National Teacher said, “I have a Dharma-heir disciple, Danyuan, who understands this matter. Please issue an edict and ask him.” Xuedou raised this and said: “One palm does not make a sound.” Set aside Daizong’s not understanding for now—but did Danyuan understand? All he needed to say was, “Please give us a model of the Master’s stupa,” and no one in the entire world could do anything about it. The late Fifth Patriarch raised this and said: “You are a teacher of the whole kingdom. Why did you not speak, but instead pass it on to your disciple?”
国师迁化后，帝诏耽源问：“此意如何？”源便来为国师胡言汉语说道理，自然会他国师说话，只消一颂【《祖庭事苑》出，齐时。】：“湘之南，潭之北，中有黄金充一国。无影树下合同船，琉璃殿上无知识。”	After the National Teacher passed away, the emperor summoned Danyuan and asked, “What does this mean?” Danyuan then came forth and, on the National Teacher’s behalf, chattered nonsense and expounded principles. Naturally, he understood the National Teacher’s words. All he needed was this verse [recorded in the Garden of the Patriarchs; from the Qi period]: “South of Xiang, north of Tan, between them is gold enough to fill an entire kingdom. Beneath the shadowless tree, they share the same boat; in the crystal palace, there is no one who knows.”
耽源，名应真，在国师处作侍者，后住吉州耽源寺。时仰山来参耽源，源言重、性恶，不可犯，住不得。	Danyuan, whose name was Yingzhen, served as an attendant to the National Teacher and later resided at Danyuan Monastery in Jizhou. At that time Yangshan came to study with Danyuan. Danyuan’s words were weighty and his temperament harsh; he could not be offended, and Yangshan could not remain there.
仰山先去参性空禅师，有僧问性空：“如何是祖师西来意？”空云：“如人在千尺井中，不假寸绳，出得此人，即答汝西来意。”僧云：“近日湖南畅和尚，亦为人东语西话。	Earlier, Yangshan had gone to study with Chan Master Xingkong. A monk asked Xingkong, “What is the meaning of the Patriarch’s coming from the west?” Xingkong said, “Suppose a person is in a thousand-foot well. Without using even an inch of rope, get that person out, and then I will answer you about the Patriarch’s coming from the west.” The monk said, “These days Chan Master Chang of Hunan also talks east and speaks west to people.”

”空乃唤：“沙弥！拽出这死尸着！【沙弥：仰山】”山后举问耽源：“如何出得井中人？”耽源曰：“咄！痴汉！谁在井中？”仰山不契，后问沩山，山乃呼：“慧寂。”山应诺，沩云：“出了也。”仰山因此大悟，云：“我在耽源处得体、沩山处得用。”	Xingkong then called out, “Novice! Drag this corpse out!” [The novice was Yangshan.] Later, Yangshan raised this with Danyuan, asking, “How does one get the person out of the well?” Danyuan said, “Bah! Fool! Who is in the well?” Yangshan did not accord with this. Later he asked Weishan. Weishan called out, “Huiji!” Yangshan answered, and Weishan said, “He is out!” At this, Yangshan had a great awakening. He said, “At Danyuan’s place I obtained the essence; at Weishan’s place I obtained the function.”
也只是这一个颂子，引人邪解不少。人多错会道：“湘是相见，潭是谭论，中间有个无缝塔。所以道：中有黄金充一国。帝与国师对答，便是无影树下合同船。帝不会，遂道：琉璃殿上无知识。	It is only this one verse that has led many people into mistaken interpretations. Many mistakenly explain it thus: “Xiang means meeting one another, and Tan means discussing. Between them is a seamless stupa; hence it says, ‘between them is gold enough to fill an entire kingdom.’ The emperor and the National Teacher exchange words; this is ‘beneath the shadowless tree, they share the same boat.’ The emperor does not understand, and therefore it says, ‘in the crystal palace, there is no one who knows.’”
”又有底道：“湘是相州之南，潭是潭州之北。中有黄金充一国，颂官家。眨眼顾视云：这个是无缝塔。”若恁么会，不出情见。只如雪窦下四转语，又作么生会？今人殊不知古人意。	Others say, “Xiang is south of Xiangzhou, and Tan is north of Tanzhou. ‘Between them is gold enough to fill an entire kingdom’ praises the emperor.” Then, blinking and looking about, they say: “This is the seamless stupa.” If that is how you understand it, you have not gone beyond emotional views. As for the four turning sayings Xuedou added, how do you understand them? People today utterly fail to know the intent of the ancients.
且道，“湘之南，潭之北”，尔作么生会？“中有黄金充一国”，尔作么生会？“无影树下合同船”，尔作么生会？“琉璃殿上无知识”，尔作么生会？若恁么见得，不妨庆快平生。	Tell me: how do you understand “south of Xiang, north of Tan”? How do you understand “between them is gold enough to fill an entire kingdom”? How do you understand “beneath the shadowless tree, they share the same boat”? How do you understand “in the crystal palace, there is no one who knows”? If you see it this way, you may well rejoice for the rest of your life.
“湘之南，潭之北”，雪窦道“独掌不浪鸣”，不得已与尔说。	For “south of Xiang, north of Tan,” Xuedou says, “One palm does not make a sound.” Having no alternative, I explain it to you.
“中有黄金充一国”，雪窦道“山形拄杖子”。古人道：识得拄杖子，一生参学事毕。	For “between them is gold enough to fill an entire kingdom,” Xuedou says, “A mountain-shaped staff.” An ancient said, “Recognize the staff, and a lifetime of Chan study is finished.”
“无影树下合同船”，雪窦道“海晏河清”，一时豁开户牖，八面玲珑。	For “beneath the shadowless tree, they share the same boat,” Xuedou says, “The seas are calm and the rivers clear.” At once the doors and windows fly open, lucid and unobstructed in all eight directions.
“琉璃殿上无知识”，雪窦道“拈了也”，一时与尔说了也。不妨难见！见得也好，只是有些子错认处，随语生解。至末后道“拈了也”，却较些子。	For “in the crystal palace, there is no one who knows,” Xuedou says, “It has been picked up.” At once, it has all been explained to you. Yet it is not easy to see! Seeing it is good enough, but there is still a slight place where you misrecognize it and produce interpretations in accordance with words. At the end, when he says, “It has been picked up,” that is somewhat better.
雪窦分明一时下语了，后面单颂个无缝塔子：	Xuedou plainly gave all his comments at once; afterward, he composed a separate verse on the seamless stupa:
无缝塔，【这一缝，大小大？道什么！】	The seamless stupa—[This single seam—what is it, after all? What are you saying?]
见还难，【非眼可见。瞎！】	even to see it is difficult. [It cannot be seen by the eye. Blind!]
澄潭不许苍龙蟠。【见么？洪波浩渺，苍龙向什处蟠？这里直得摸索不着。】	The clear pool permits no azure dragon to coil within it. [Do you see? The vast waves surge—where could an azure dragon coil? Here, one cannot even grope for it.]
层落落，【莫眼花。眼花作什么！】	Layer upon layer, [Do not let your eyes be dazzled. What use is dazzled vision?]
影团团，【通身是眼。落七落八。两两三三旧路行，左转右转随后来。】	shadows clustering round and round, [The whole body is eyes. Falling into seven pieces and eight pieces; proceeding along the old road in twos and threes, turning left and right, following behind.]
千古万古与人看。【见么？瞎汉作么生看？阇黎觑得见么？】	for a thousand ages and ten thousand ages, shown to people. [Do you see? How can a blind fellow see? Venerable one, can you make it out?]
雪窦当头道：“无缝塔，见还难”，虽然独露无私，则是要见时还难。雪窦忒杀慈悲，更向尔道：“澄潭不许苍龙蟠。”五祖先师道：“雪窦颂古一册，我只爱他‘澄潭不许苍龙蟠’一句，犹较些子。	Xuedou begins directly: “The seamless stupa—even to see it is difficult.” Although it stands alone, openly revealed and impartial, when one seeks to see it, it remains difficult. Xuedou was exceedingly compassionate and further told you: “The clear pool permits no azure dragon to coil within it.” The late Fifth Patriarch said: “Of Xuedou’s volume of verses on ancient cases, I love only the line, ‘The clear pool permits no azure dragon to coil within it.’ That is somewhat better.”

”多少人去他国师良久处作活计，若恁么会，一时错了也。不见道：卧龙不鉴止水，无处有月波澄，有处无风浪起。又道：卧龙长怖碧潭清。若是这个汉，直饶洪波浩渺、白浪滔天，亦不在里许蟠。	So many people make their living from the place of the National Teacher’s long silence. If that is how you understand it, you have missed it altogether. Have you not heard: “A crouching dragon does not mirror itself in still water; where there is no moon, the waves are clear; where there is no wind, waves arise.” It is also said: “The crouching dragon is ever afraid of the clear blue pool.” If it is this fellow, then even amid vast billows and towering white waves, he would not coil there.
雪窦到此颂了，后头着些子眼目，琢出一个无缝塔。随后说道：“层落落，影团团，千古万古与人看。”尔作么生看？即今在什么处？直饶尔见得分明，也莫错认定盘星！	Having composed his verse up to this point, Xuedou then added a few discerning remarks and fashioned a seamless stūpa. He went on to say: “Layer upon layer, shadow upon shadow, for people to behold through a thousand ages and ten thousand ages.” How do you see it? Where is it right now? Even if you see it clearly, do not mistake the fixed star for the real thing!
善财：呵呵，何不道琉璃殿上打谷子！	Sudhana: Ha ha! Why not say, “Threshing grain atop a crystal palace”?
【心明】：会吗？我还是回答：不会！	[Xinming]: Do you understand? My answer remains: No!
【LVM】：哈哈！不会最亲切。	[LVM]: Ha ha! Not understanding is most intimate.
【丁零】：老师，啥叫“直饶尔见得分明，也莫错认定盘星！”？——澄潭不许苍龙蟠。	[Dingling]: Teacher, what does “Even if you see it clearly, do not mistake the fixed star for the real thing” mean? —A clear pool does not permit a blue dragon to coil within it.
依义不依语，俺可什么都没立哦。	Rely on the meaning, not on the words. I have not established anything at all.
【善财】：试答：也许是因为“只因分别甚，反使荐得迟”吧?	[Sudhana]: A tentative answer: Perhaps it is because “The more discrimination there is, the later realization comes”?
【LVM】：换句话说，就是“切忌认着，认着便瞎！”	[LVM]: Put another way: “Never cling to it; once you cling to it, you are blind!”
——澄潭不许苍龙蟠。依义不依语，俺可什么都没立哦。	—A clear pool does not permit a blue dragon to coil within it. Rely on the meaning, not on the words. I have not established anything at all.
*哈哈！青原白家酒三盏，吃了犹道未沾唇。	*Ha ha! Three cups of Qingyuan Baijiu, yet after drinking them one still says they have not touched one’s lips.
【丁零】：是，老师。无处有月波澄，有处无风浪起。	[Dingling]: Yes, Teacher. Where there is no place, the moonlit waves are clear; where there is a place, waves rise though there is no wind.
【LVM】：犹较些子。	[LVM]: Still somewhat short of it.
【雪山童子】我来接茬，请老师接着骂：我们通常讲的“认识”法身，是对觉性即法身的认知。比如我认为您是我的老师（“认识”法身），但只是认知，仍然是黑漆桶一个，因为未见过您。	[Snow Mountain Youth]: Let me pick up the thread; please continue scolding me, Teacher. What we ordinarily call “recognizing” the dharmakāya is cognitively knowing that awareness itself is the dharmakāya. For example, I regard you as my teacher (“recognizing” the dharmakāya), but this is only cognition; I remain a pitch-black lacquer bucket, because I have never met you.
但“认识”法身以后，修道便有了目标，不会三心二意，不会朝三暮四，更不会以为得道以后既有所得.即所有的修道行为都是围绕着“熟识”法身而已，但仍不得亲切。	Yet after “recognizing” the dharmakāya, one has a goal in cultivating the Way. One will not be of two minds, change course from morning to evening, or think that attaining the Way means gaining something. That is, all cultivation revolves around becoming “familiar with” the dharmakāya, but this still is not intimate.
如现在和您网上请教，语音聊天等等，慢慢对您有所了解，但说似一个即不中（才有不会最亲切一说），因仍未亲见。（切忌认着，认着便瞎！嘻嘻！若真认着了，恐怕亲见您了，也会错过。）	For example, I now seek instruction from you online, chat by voice, and so on, gradually coming to know something about you. But to speak of it as one thing is still not right—which is why not understanding is said to be most intimate—for I have still not met you in person. (Never cling to it; once you cling to it, you are blind! Hee hee! If one really clings to it, one may miss you even after meeting you in person.)
……待机缘成熟，一旦和您见面，“噢，老师原来是这样”。亲见本来。即识得拄杖子，一生参学事以毕。后还有事吗？哈哈！怎会无事？请您灌顶，修心中心法也。	...When conditions ripen and I meet you one day: “Oh, so this is what Teacher is like.” One personally sees the original. That is, one recognizes the staff, and a lifetime of studying the Way is finished. Is there anything further? Ha ha! How could there be nothing further? Please confer empowerment on me, so that I may cultivate the Heart-of-Heart Dharma.
【LVM】：刹那断了见惑，谓之“认知法身”；进而断了思惑，谓之“熟识法身”。	[LVM]: To cut off cognitive delusions in an instant is called “cognitively knowing the dharmakāya”; to go further and cut off affective delusions is called “becoming familiar with the dharmakāya.”
【雪山童子】：此“识得拄杖子，一生参学事毕”的“识得”是熟识以后的事了?	[Snow Mountain Youth]: Is the “recognizing” in “One recognizes the staff, and a lifetime of studying the Way is finished” something that comes after becoming familiar with it?

【LVM】：在这个“识得”处，容不得道什么“认知、熟识”！	[LVM]: At this point of “recognizing,” there is no room for talk of “cognitive knowing” or “becoming familiar”!
【雪山童子】：噢……再顶礼老师！	[Snow Mountain Youth]: Oh... I bow once more to Teacher!
【xinming】：那哪些事儿属于“参学事”？	[xinming]: Then what sorts of things count as “matters of studying the Way”?
【LVM】：参学什么内容?	[LVM]: What is it that you study in studying the Way?
【xinming】：不知道才问您的	[xinming]: I asked you because I do not know.
【LVM】：我不知道你问的是什么。	[LVM]: I do not know what you are asking.
【xinming】：哪些事属“参学事”？	[xinming]: What things count as “matters of studying the Way”?
【LVM】：现在是什么事?	[LVM]: What matter is there right now?
【xinming】：现在么，——是您在生事儿！	[xinming]: Right now? —You are making trouble!
【LVM】：哈哈！你倒会找垫背的。	[LVM]: Ha ha! You certainly know how to find someone to take the blame.
【xinming】：参见老大虫老师：彼此彼此。	[xinming]: Greetings, Teacher Old Tiger: Likewise, likewise.
【善财】：哈哈！被你一问，老大虫只好赶忙装作耳背。	[Sudhana]: Ha ha! At your question, Old Tiger has no choice but to hurriedly pretend to be hard of hearing.
【xinming】：悄悄告诉您，老大虫装耳背是在诱我上钩。	[xinming]: Let me tell you quietly: Old Tiger is pretending to be hard of hearing in order to lure me onto the hook.
【善财】：也悄悄告诉您，老大虫的钩子是直的，而且离水足有三尺。	[Sudhana]: Let me also tell you quietly: Old Tiger’s hook is straight, and it is a full three feet above the water.
【雪山童子】（C：哪些事属“参学事”？）——我也问一句：哪些事不属“参学事”？	[Snow Mountain Youth] (C: What things count as “matters of studying the Way”?) —Let me also ask: What things do not count as “matters of studying the Way”?
【LVM】：你现在可有什么事?	[LVM]: Do you have any matter right now?
【雪山童子】：道不得有事无事.	[Snow Mountain Youth]: It cannot be said that there is a matter or that there is no matter.
【LVM】：那么，道不得的事不属参学事。	[LVM]: Then what cannot be spoken of as a matter does not count as a matter of studying the Way.
【雪山童子】：谢老师！顶礼！	[Snow Mountain Youth]: Thank you, Teacher! I bow in reverence!
E：这里的拄杖子指什么？和“你有拄杖子，我与你拄杖子；你没有拄杖子，我夺你拄杖子”所说的是同一根拄杖子吗？（老师，这句找不到）	E: What does the staff here refer to? Is it the same staff as in, “If you have a staff, I give you a staff; if you do not have a staff, I take your staff away”? (Teacher, I cannot find this saying.)
【LVM】：古人道：识得拄杖子，一生参学事毕。	[LVM]: An ancient said: “One recognizes the staff, and a lifetime of studying the Way is finished.”
【心明】：“湘之南，潭之北，【也是把不住。两两三三作什么！半开半合。】---要怎样，才能把的住?	[Xinming]: “South of the Xiang, north of the Tan”—[this too cannot be held fast. What are they doing, in twos and threes? Half open, half closed.]—What must one do in order to hold it fast?
【LVM】：不要怎样，才能把得住。	[LVM]: Do not do anything; then you can hold it fast.
【心明】：“湘之南，潭之北”和“东家作牛，西家作马”都是“半开半合”吧?	[Xinming]: Are “South of the Xiang, north of the Tan” and “the eastern household becomes an ox, the western household becomes a horse” both “half open, half closed”?
【LVM】：慢说半开半合，即使全开全合，也不在言句里。	[LVM]: Not to mention half open and half closed—even if wholly open and wholly closed, it is not within words and phrases.
【心明】：“如何是十身调御”？	[Xinming]: “What is the Tamer of the Ten Bodies?”
【LVM】：哈哈！你现在是几身调御?	[LVM]: Ha ha! How many bodies are you taming right now?
【心明】：三身调御呀。	[Xinming]: The three bodies, of course.
【LVM】：如何是三身调御?	[LVM]: What is the Tamer of the Three Bodies?
【心明】：渴了喝水，饿了吃饭；脸上贴金，逆水行舟。我的意思是：渴了喝水，饿了吃饭；为聊以度日，为化身调御。	[Xinming]: When thirsty, drink water; when hungry, eat food. Gilding one’s face; rowing a boat against the current. What I mean is: when thirsty, drink water; when hungry, eat food—merely to pass the days, this is the taming of the nirmāṇakāya.
脸上贴金--众善奉行；逆水行舟---诸恶莫作；为报身调御。	Gilding one’s face—perform all good deeds; rowing a boat against the current —commit no evil deeds: this is the taming of the sambhogakāya.

法身无所谓调御。	The dharmakāya has no need of taming.
【LVM】：法身向上才谈得上“调御”。	[LVM]: Only beyond the dharmakāya can one speak of “taming.”
【心明】：法身向上还要“调御”吗？是指应用吗？	[Xinming]: Beyond the dharmakāya, is “taming” still necessary? Does this refer to application?
【LVM】：你在《佛学大辞典》里搜索“调御”词条看看。	[LVM]: Look up the entry for “taming” in the Great Buddhist Dictionary.
【心明】：【 调御 】《 丁福保佛学大辞典 》	[Xinming]: [Taming] Great Buddhist Dictionary by Ding Fubao
（术语）一切众生，譬如狂象恶马。佛譬如象马师而调御之也。无量义经曰：‘调御大调御，无诸放逸行。犹如象马师，能调无不调。’智度论二曰：‘佛法为车弟子马，实法宝主佛调御。若马出道失正辙，如是当治令调伏。’又佛十号之一曰调御丈夫。	(Technical term.) All sentient beings are likened to mad elephants and vicious horses. The Buddha is likened to a trainer of elephants and horses, who tames and controls them. The Sūtra of Infinite Meaning says: “The Tamer, the Great Tamer, engages in no heedless conduct. Like a trainer of elephants and horses, he can tame what cannot be tamed.” The Treatise on the Great Perfection of Wisdom, fascicle 2, says: “The Buddhadharma is the cart, the disciples are the horses, the Buddha is truly the master of the Dharma treasure who tames them. If the horses leave the path and lose the proper tracks, they should be disciplined and brought under control.” Another of the Buddha’s ten epithets is Tamer of Men.

【一九】俱胝只竖一指

[19] Jùzhī Raises Only One Finger

【一九】俱胝只竖一指	[Case 19] Juzhi Raises a Single Finger
垂示云：一尘举，大地收。一花开，世界起。只如尘未举、花未开时，如何着眼？所以道：如斩一　丝，一斩一切斩。如染一　丝，一染一切染。只如今便将葛藤截断，运出自己家珍。高低普应，前后	The pointer says: When a single mote of dust is raised, the great earth is gathered in. When one flower opens, the world arises. But when the dust has not yet been raised and the flower has not yet opened, where does one set one’s eyes? Thus it is said: When a single strand of silk is cut, all is cut with one cut. When a single strand of silk is dyed, all is dyed with one dyeing. Right now, cut off the tangled vines and bring forth the treasures of your own house. High and low respond universally; before and after,
无差，各各现成。侭或未然，看取下文：	there is no difference—each is complete in itself. If this is not yet so, look at what follows:
【一九】举：	[Case 19] The Case:
俱胝和尚，凡有所问，【有什么消息？钝根阿师。】	Whenever Chan Master Juzhi was asked a question, [“What news is there, you dull-witted master?”]
只竖一指。【这老汉也要坐断天下人舌头。热则普天普地热，寒则普天普地寒。换却天下人舌头。】	he would simply raise a single finger. [This old fellow, too, wants to silence everyone under heaven. When it is hot, heaven and earth are hot; when it is cold, heaven and earth are cold. He has replaced everyone’s tongues.]
若向指头上会，则辜负俱胝。若不向指头上会，则生铁铸就相似。会也恁么去，不会也恁么去，高也恁么去，低也恁么去，是也恁么去。非也恁么去。所以道，一尘才起，大地全收。一花欲开，世界便起。	If you understand it in terms of the finger, you betray Juzhi. If you do not understand it in terms of the finger, you are like cast iron. Whether you understand or do not understand, it goes just thus; whether high or low, it goes just thus; whether right or wrong, it goes just thus. Therefore it is said: As soon as one mote of dust arises, the entire earth is gathered in. When one flower is about to open, the world immediately arises.
一毛头狮子，百亿毛头现。圆明道：“寒则普天普地寒，热则普天普地热。”山河大地，下彻黄泉。万象森罗，上通霄汉。且道，是什么物，得恁么奇怪？若也识得，不消一捏。若识不得，碍塞杀人。	In one lion at the tip of a hair, a hundred billion lions at the tips of hairs appear. Yuanming said, “When it is cold, heaven and earth are cold; when it is hot, heaven and earth are hot.” Mountains, rivers, and the great earth extend downward to the Yellow Springs; the myriad forms in their profusion reach upward to the sky. Tell me, what is it that can be so extraordinary? If you recognize it, there is no need for even one pinch. If you do not recognize it, it obstructs and chokes people to death.
俱胝和尚，乃婺州金华人。初住庵时，有一尼，名实际，到庵直入，更不下笠，持锡绕禅床三匝，云：“道得即下笠。”如是三问，俱胝无对，尼便去。俱胝曰：“天势稍晚，且留一宿。”尼曰：“道得即宿。	Chan Master Juzhi was from Jinhua in Wuzhou. When he first lived in a hermitage, a nun named Shiji came there and entered directly, without removing her bamboo hat. Holding her staff, she circled the Chan seat three times and said, “If you can say it, I will remove my hat.” She asked three times in this manner, but Juzhi had no reply, and the nun departed. Juzhi said, “It is getting late; please stay the night.” The nun said, “If you can say it, I will stay.”
”胝又无对，尼便行。胝叹曰：“我虽处丈夫之形，而无丈夫之气。”遂发愤要明此事，拟弃庵往诸方参请。打叠行脚，其夜山神告曰：“不须离此，来日有肉身菩萨，来为和尚说法，不须去。	Juzhi again had no reply, and the nun went on her way. Juzhi sighed, “Though I have the form of a man, I lack a man’s spirit.” He therefore resolved with determination to clarify this matter and intended to abandon the hermitage

	and travel about seeking instruction. As he was preparing for his pilgrimage, the mountain deity told him that night, “You need not leave this place. Tomorrow a flesh-and-blood bodhisattva will come to expound the Dharma for you. There is no need to go.”
”果是次日，天龙和尚到庵，胝乃迎礼，具陈前事。天龙只竖一指而示之，俱胝忽然大悟。是他当时郑重专注，所以桶底易脱。后来凡有所问，只竖一指。	Sure enough, the next day Chan Master Tianlong came to the hermitage. Juzhi greeted him respectfully and fully recounted the preceding events. Tianlong simply raised one finger to show him, and Juzhi suddenly had a great awakening. At that time he was earnest and wholly focused, so the bottom of the bucket readily dropped out. Thereafter, whenever he was asked anything, he simply raised one finger.
长庆道：“美食不中饱人吃。”玄沙道：“我当时若见，拗折指头。”玄觉云：“玄沙恁么道，意作么生？”云居锡云：“只如玄沙恁么道。	Changqing said, “Fine food does not suit a person who is already full.” Xuansha said, “Had I seen him at the time, I would have broken off his finger.” Xuanjue said, “What was Xuansha’s meaning in speaking thus?” Yunju Xi said, “When Xuansha spoke thus,”
是肯伊，是不肯伊？若肯伊，何言拗折指头？若不肯伊，俱胝过在什么处？”先曹山云：“俱胝承当处莽卤，只认得一机一境，一等是拍手抚掌，见他西园奇怪。	was he approving of him, or was he not approving of him? If he approved of him, why say that he would break off his finger? If he did not approve of him, where was Juzhi at fault?” Earlier, Caoshan said, “Juzhi was crude in the point at which he took it up: he recognized only one activity and one object. It is all like clapping the hands and rubbing the palms, seeing the strangeness of his West Garden.”
”玄觉又云：“且道俱胝还悟也未？为什么承当处莽卤？若是不悟，又道平生只用一指头禅不尽。且道曹山意在什么处？”当时俱胝实然不会，及乎到他悟后，凡有所问，只竖一指。	Xuanjue further said, “Tell me, had Juzhi awakened or not? Why was he crude in the point at which he took it up? If he had not awakened, how could it be said that throughout his life he used nothing but one-finger Chan inexhaustibly? Tell me, where was Caoshan’s intent?” At that time Juzhi truly did not understand; but after he awakened, whenever he was asked anything, he simply raised one finger.
因什么千人万人，罗笼不住，扑他不破？尔若用作指头会，决定不见古人意。这般禅易参，只是难会。如今人才问着，也竖指竖拳，只是弄精魂。也须是彻骨彻髓，见透始得。	Why then could thousands upon tens of thousands of people neither cage him nor break through him? If you take it as an understanding based on the finger, you will certainly not see the intent of the ancient worthies. This kind of Chan is easy to investigate but difficult to comprehend. Nowadays, as soon as people are asked, they too raise a finger or raise a fist; they are merely playing with their clever spirits. You must see through it to the very bone and marrow before it will do.
俱胝庵中有一童子，于外被人诘曰：“和尚寻常以何法示人？”童子竖起指头，归而举似师。俱胝以刀断其指，童子叫唤走出。俱胝召一声，童子回首。俱胝却竖起指头，童子豁然领解。且道见个什么道理？及至迁化，谓众曰：“吾得天龙一指头禅，平生用不尽。要会么？竖起指头，便脱去。”	There was a novice in Juzhi’s hermitage. Someone outside asked him, “What Dharma does your master ordinarily use to instruct people?” The novice raised one finger. When he returned, he told his master about it. Juzhi cut off his finger with a knife. The novice ran out crying. Juzhi called out to him once, and the novice turned his head. Juzhi then raised one finger; the novice suddenly understood. Tell me, what principle did he see? When Juzhi was about to pass away, he said to the assembly, “I obtained Tianlong’s one-finger Chan, and have used it throughout my life without exhausting it. Do you want to understand?” He raised one finger, then passed away.
后来明招独眼龙问国泰深师叔云：“古人道，俱胝只念三行咒，便得名超一切人。作么生与他拈却三行咒？”深亦竖起一指头。招云：“不因今日，争识得这瓜州客。”且道，意作么生？秘魔平生，只用一杈。	Later, One-Eyed Dragon Mingzhao asked his Dharma uncle, Master Shen of Guotai, “An ancient said that Juzhi merely recited a three-line mantra and thereby gained a reputation surpassing all others. How would you remove the three-line mantra for him?” Shen too raised one finger. Zhao said, “Had it not been for today, how could I have recognized this traveler from Guazhou?” Tell me, what was his meaning? Throughout his life, Mimo used only a forked staff.
打地和尚，凡有所问，只打地一下。后被人藏却他棒，却问：“如何是佛？”他只张口。亦是一生用不尽。无业云：“祖师观此土有大乘根器，唯单传心印，指示迷涂。得之者不拣愚之与智、凡之与圣，且多虚不如少实。	Whenever Master Dadi was asked a question, he simply struck the ground once. Later, someone hid his staff and asked, “What is Buddha?” He merely opened his mouth. This too was inexhaustible throughout a lifetime. Wuye said, “The patriarchs observed that this land possessed capacities for the Great Vehicle, so they transmitted only the mind seal directly, pointing out the deluded road. Those who attain it are not distinguished as foolish or wise, ordinary or sage. Better little reality than much emptiness.”
大丈夫汉，即今直下休歇去、顿息万缘去。超生死流，迥出常格，纵有眷属庄严，不求自得。”无业一生，凡有所问，只道：“莫妄想。”	“You great men, right now rest directly and at once; suddenly cease all conditions. Transcend the stream of birth and death, and stand far beyond ordinary norms. Even if you have retinues and adornments, do not seek, and it will be attained of itself.” Throughout his life, whenever Wuye was asked anything, he said only, “Do not give rise to deluded thoughts.”
所以道，一处透，千处万处一时透。一机明，千机万机一时明。如今人总不恁么，只管恣意情解，不会他古人省要处。他岂不是无机关转换处？为什么只用一指头？须知俱胝到这里，有深密为人处。要会得省力么？还他圆明道：“寒则普天普地	Therefore it is said: When one place is penetrated, a thousand places and ten thousand places are penetrated at once. When one pivotal opportunity is understood, a thousand opportunities and ten thousand opportunities are

寒，热则普天普地热。”山河大地，通上孤危，万象森罗，彻下　峻。什么处得一指头禅来?	understood at once. People nowadays are not like this. They merely indulge their own interpretations and do not understand the essential point realized by the ancients. Was it not that he had no further mechanisms or transformations? Why, then, did he use only one finger? You must know that here Juzhi had a deep and secret way of guiding people. Do you want to understand it effortlessly? Let Yuanming answer: “When it is cold, heaven and earth are cold; when it is hot, heaven and earth are hot.” Mountains, rivers, and the great earth reach upward through solitary heights and dangers; the myriad forms in their profusion penetrate downward through steep precipices. From what place could one-finger Chan be obtained?
对扬深爱老俱胝，【癞儿牵伴，同道方知。不免是一机一境。】	In responsive praise, I deeply esteem old Juzhi. [A leper seeks companions; only those on the same path know. Yet it cannot escape being one activity and one object.]
宇宙空来更有谁?【两个三个。更有一个，也须打杀。】	When the universe is empty, who else is there? [Two or three. Even if there is one more, that too must be killed.]
曾向沧溟下浮木，【全是这个。是则是，太孤峻生。破草鞋有什么用处！】	He once cast down a floating log upon the vast blue sea. [It is entirely this. It is so, but it is excessively solitary and steep. What use are broken straw sandals?]
夜涛相共接盲龟。【捞天摸地，有什么了期！接得堪作何用？据令而行，赶向无佛世界。接得阇黎，一个瞎汉。】	Amid the night waves, he joins in receiving the blind turtle. [Fishing in the sky and groping in the earth—when will it ever end? What use is there in receiving it? Act according to the command and drive it toward a world without Buddhas. Having received a venerable one, he is a blind fellow.]
雪窦会四六文章，七通八达。凡是　讹奇特公案，偏爱去颂。“对扬深爱老俱胝，宇宙空来更有谁。”今时学者，抑扬古人，或宾或主，一问一答，当面提持，有如此为人处。所以道，“对扬深爱老俱胝”。	Xuedou was skilled in parallel prose, with seven connections and eight thoroughfares. Whenever he encountered unusual and remarkable koans, he especially enjoyed composing verses on them. “In responsive praise, I deeply esteem old Juzhi; when the universe is empty, who else is there?” Students today praise or disparage the ancients, sometimes as guest and sometimes as host; in question and answer, they uphold it face-to-face. There is such a way of guiding people. Therefore it is said, “In responsive praise, I deeply esteem old Juzhi.”
且道雪窦爱他作什么？自天地开辟以来，更有谁人，只是老俱胝一个。若是别人，须参杂。唯是俱胝老，只用一指头，直至老死。时人多邪解道：“山河大地也空，人也空，法也空，直饶宇宙一时空来，只是俱胝老一个。”且得没交涉！	Tell me, what does Xuedou admire in him? Since heaven and earth first opened, who else has there been? There is only old Juzhi. Others must be mixed with other things. Only old Juzhi used one finger until his death. People of the time often give the mistaken interpretation: “Mountains, rivers, and the great earth are empty; people are empty; dharmas are empty. Even if the entire universe becomes empty all at once, there is still old Juzhi alone.” That has nothing whatever to do with it!
“曾向沧溟下浮木”，如今谓之生死海，众生在业海之中，头出头没，不明自己，无有出期。俱胝老垂慈接物，于生死海中，用一指头接人，似下浮木接盲龟相似，令诸众生得到彼岸——“夜涛相共接盲龟”。	“He once cast down a floating log upon the vast blue sea”: this is now called the ocean of birth and death. Sentient beings are in the sea of karma, their heads rising and sinking; they do not understand themselves and have no time of escape. Old Juzhi compassionately receives beings. In the sea of birth and death, he uses one finger to receive people, like casting down a floating log to receive a blind turtle, enabling sentient beings to reach the other shore—“Amid the night waves, he joins in receiving the blind turtle.”
法华经云：“如一眼之龟，值浮木孔，无没溺之患。”大善知识接得一个如龙似虎底汉，教他向有佛世界，互为宾主；无佛世界，坐断要津。接得个盲龟，堪作何用?	The Lotus Sūtra says, “It is like a one-eyed turtle encountering the hole in a floating log: there is no danger of sinking and drowning.” A great good teacher receives a person like a dragon or tiger and teaches him to enter a world with Buddhas, where guest and host interchange; in a world without Buddhas, he sits firmly at the crucial pass. But what use is there in receiving a blind turtle?
【心明】莫妄想——这里是我葬身之地。	[Xinming] “Do not give rise to deluded thoughts”—this is where I shall be buried.
【LVM】那咱都别打妄想了。——无业一生，凡有所问，只道：“莫妄想。”	[LVM] Then none of us should entertain deluded thoughts. — Throughout his life, whenever Wuye was asked anything, he said only, “Do not give rise to deluded thoughts.”
【永寿童子】老师，啥叫“互为宾主”？	[Yongshou Tongzi] Teacher, what does it mean for guest and host to interchange?
【LVM】雪窦说：夜涛相共接盲龟。	[LVM] Xuedou said: “Amid the night waves, he joins in receiving the blind turtle.”
佛果说：大善知识接得一个如龙似虎底汉，教他向有佛世界，互为宾主；无佛世界，坐断要津。接得个盲龟，堪作何用?	Foguo said: “A great good teacher receives a person like a dragon or tiger and teaches him to enter a world with Buddhas, where guest and host interchange; in a world without Buddhas, he sits firmly at the crucial pass. But what use is there in receiving a blind turtle?”

他二人所说是同是别？若能判断得出，你是主，他是宾；若也判断不出，他是主，你是宾。	Are the two saying the same thing or different things? If you can determine this, you are the host and they are the guests. If you cannot determine it, they are the hosts and you are the guest.
【永寿童子】两个和尚都不为度生所瞒。	[Yongshou Tongzi] Neither of the two monks has been deceived by liberating sentient beings.
【LVM】那么，你也未被两个和尚所瞒。	[LVM] Then you, too, have not been deceived by the two monks.
【rj】您能使唤那两个和尚吗？	[rj] Can you command those two monks?
【LVM】你怎么不问：你能使唤【rj】吗？	[LVM] Why do you not ask: Can you command [rj]?
【rj】LVM老师有把力气！	[rj] Teacher LVM has some strength!
【丁零】请问老师，“俱胝承当处莽卤，只认得一机一境”，曹山意在何处呢？	[Dingling] Teacher, in the statement, “Juzhi was crude in the point at which he took it up: he recognized only one activity and one object,” where was Caoshan’s intent?
【LVM】意在言外。若误以为是曹山不肯俱胝，那就落在言内了。	[LVM] His intent lies beyond words. If you mistakenly think that Caoshan did not approve of Juzhi, then you have fallen within words.
【丁零】哦，曹山与玄沙“我当时若见，拗折指头。”同出一辙。	[Dingling] Oh, Caoshan is following the same track as Xuansha’s statement, “Had I seen him at the time, I would have broken off his finger.”
【LVM】对呀！也须打杀。	[LVM] Exactly! It too must be killed.
【丁零】老师呀，“宇宙空来更有谁？”为何道：两个三个？	[Dingling] Teacher, why, in “When the universe is empty, who else is there?”, does it say, “Two or three”?
【LVM】说的是“打杀”。宇宙空来更有谁？【两个三个。更有一个，也须打杀。】	[LVM] It is speaking of “killing.” “When the universe is empty, who else is there?” [Two or three. Even if there is one more, that too must be killed.]
不但那“两个三个（万象森罗）”须打杀，更有一个（浑然一体），也须打杀。	Not only must those “two or three” (the myriad forms in their profusion) be killed; even the one more (the undifferentiated whole) must also be killed.
【丁零】唉，惭愧，小子不是如龙似虎底汉，一个、两个、三个一概拖泥带水，无脸见老师。	[Dingling] Alas, ashamed! This youngster is not a person like a dragon or tiger. One, two, or three—I trail mud and drag water in every case, and have no face to meet the teacher.
【LVM】识得不为冤。	[LVM] To recognize it is not to be wronged.
【一滴水】：如果做一个统计，可以发现，您对【丁零】兄说“识得不为冤”的宾率比较高，这是为什么？	[A Drop of Water]: If one were to make a count, one would find that you say “To recognize it is not to be wronged” to Brother [Dingling] rather frequently. Why is that?
【LVM】：因为他识得一滴水，只是渴了也不喝。	LVM ：Because he recognizes a drop of water, yet when he is thirsty, he does not drink it.
【丁零】：请教老师，三行咒指什么？	Dingling ：May I ask, Teacher, what does the “three-line mantra” refer to?
【LVM】：比如有人说：某某只读过两页书就夸夸其谈。这“两页书”指什么？	LVM ：For example, someone might say, “So-and-so has read only two pages of books and yet talks big.” What do these “two pages of books” refer to?
【丁零】：难怪道：一指头拈却三行咒。老师，瓜州客和破草鞋喻什么？	Dingling ：No wonder it is said, “With one finger, he picks away the three-line mantra.” Teacher, what do the traveler to Guazhou and the worn-out straw sandal signify?
【LVM】：若也识得，不消一捏。若识不得，碍塞杀人。	LVM ：If you recognize it, there is no need even for a pinch. If you do not recognize it, it becomes an obstruction that can kill a person.
【丁零】：　！小子一旁歇着去。	Dingling ：Yes! This youngster will go rest off to one side.
【LVM】：哎！对了。这个“一旁”喻什么？	LVM ：Ah! Exactly. What does this “one side” signify?
【丁零】：老大虫老师真正厉害呀，又被他抓到狐狸尾巴啦。	Dingling ：Teacher Old Tiger is truly formidable—he has caught my fox’s tail again.
【rj】：“识得不为冤”。	rj ：“To recognize it is not to be wronged.”
【LVM】：^o^	LVM ：^o^
【小　】：请问老师：“美食不中饱人吃”一句是什么意思？	Xiao Dong ：Teacher, may I ask what the sentence “Fine food is not eaten by one who is full” means?
【LVM】：即使是美食，饱人也不吃。比喻：再好的名相，明眼人也不会着。	LVM ：Even if it is fine food, one who is full will not eat it. By analogy, however excellent the names and forms may be, a discerning person will not become attached to them.
别着相啊！	Do not become attached to appearances!

【小　】：哦~谢老师指点，险些又着上了。	Xiao Dong ：Oh—thank you for your guidance, Teacher. I almost became attached again.

【二〇】龙牙无祖师意

[20] Longya: No Patriarch's Meaning

【二〇】龙牙无祖师意	[Case Twenty] Longya Has No Patriarch’s Intention
垂示云：堆山积岳，撞墙磕壁，伫思停机，一场苦屈。或有个汉出来，掀翻大海，踢倒须弥，喝散白云，打破虚空，直下向一机一境，坐断天下人舌头，无尔近傍处。且道从上来，是什么人曾恁么？试举看：	Pointer: Piling up mountains and heaping up peaks, crashing into walls and bumping against barriers, standing in thought with one’s faculties at a halt—all this is a scene of bitter hardship. But suppose there is a fellow who comes forth, overturns the great ocean, kicks over Mount Sumeru, scatters the white clouds with a shout, and shatters empty space. Directly, in response to a single occasion and a single circumstance, he cuts off the tongues of everyone under heaven, leaving you no place nearby to approach. Tell me: from ancient times until now, who has ever been thus? Let us cite it and see.
【二〇】举：	[Case Twenty] The Case:
龙牙问翠微：“如何是祖师西来意？”【诸方旧话。也要勘过。】	Longya asked Cuiwei, “What was the Patriarch’s intention in coming from the West?” [An old saying current in the various quarters. It too must be examined.]
微云：“与我过禅板来。”【用禅板作什么？洎合放过。　！】	Cuiwei said, “Bring me the Chan staff.” [What will he do with the Chan staff? He almost let him go. Ah!]
牙过禅板与翠微。【也是把不住。驾与青龙不解骑，可惜许。当面不承当。】	Longya brought the Chan staff and handed it to Cuiwei. [He still could not hold fast. He gives a blue dragon to someone who does not know how to ride it—what a pity. Face-to-face, he failed to take it up.]
微接得便打。【着！打得个死汉济甚事，也落在第二头了也。】	As soon as Cuiwei received it, he struck him. [Hit! What use is it to strike a dead fellow? He too has fallen into the second position.]
牙云：“打即任打，要且无祖师西来意。”【这汉话在第二头。贼过后张弓。】	Longya said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.” [This fellow’s words are in the second position. Drawing the bow after the thief has gone.]
牙又问临济：“如何是祖师西来意？”【诸方旧公案。再问将来，不直半文钱。】	Longya also asked Linji, “What was the Patriarch’s intention in coming from the West?” [An old public case current in the various quarters. To ask it again is not worth half a penny.]
济云：“与我过蒲团来。”【曹溪波浪如相似，无限平人被陆沈。一状领过，一坑埋却。】	Linji said, “Bring me the meditation cushion.” [If the waves of Caoxi were all alike, countless ordinary people would be drowned on dry land. One lawsuit takes them both in; one pit buries them both.]
牙取蒲团过与临济。【依前把不住，依前不伶俐。依　越国，仿佛扬州。】	Longya took the meditation cushion and handed it to Linji. [As before, he could not hold fast; as before, he was not quick-witted. Vaguely Yue; dimly Yangzhou.]
济接得便打。【着。可惜打这般死汉。一模脱出。】	As soon as Linji received it, he struck him. [Hit! What a pity to strike such a dead fellow. Cast from the same mold.]
牙云：“打即任打，要且无祖师西来意。”【灼然在鬼窟里作活计。将谓得便宜。贼过后张弓。】	Longya said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.” [Clearly, he is making a living in a ghost cave. He thinks he has gained an advantage. Drawing the bow after the thief has gone.]
翠岩芝和尚云：当时如是。今时衲子，皮下还有血么！	Chan Master Zhì of Cuiyan said, “That was how it was then. Do the patch-robed monks of today still have blood beneath their skin?”
沩山哲云：翠微、临济，可谓本分宗师。龙牙一等是拨草瞻风，不妨与后人作龟鉴。住院后，有僧问：“和尚当时还肯二尊宿么？”牙云：“肯即肯，只是无祖师西来意。”龙牙瞻前顾后，应病与药。大沩则不然，待伊问“和尚当时还肯二尊宿么？”明不明，劈脊便打。非惟扶竖翠微、临济，亦不辜负来问。	Zhe of Weishan said, “Cuiwei and Linji may be called genuine lineage masters. Longya was one who pushed aside the grass and watched the wind; nevertheless, he can serve as a mirror for later generations. After he became abbot, a monk asked, ‘Did the Master at that time approve of those two venerable masters?’ Longya said, ‘Approve, I did approve; but there was still no Patriarch’s intention in coming from the West.’ Longya looked before and behind and prescribed medicine according to the illness. Great Weishan is not like this. If he were asked, ‘Did the Master at that time approve of those two venerable masters?’—whether clear or unclear, he would immediately strike him across the back. This would not only uphold Cuiwei and Linji, but would also not disappoint the one who came to ask.”
石门聪云：龙牙无人拶着犹可，被个衲子挨着，失却一只眼。	Cong of Shimen said, “It would have been all right if no one had pressed Longya; but when a patch-robed monk pressed him, he lost one eye.”

雪窦云：临济、翠微，只解把住，不解放开。我当时如作龙牙，待伊索蒲团禅板，拈起劈面便掷。	Xuedou said, “Linji and Cuiwei only knew how to hold fast; they did not know how to let go. If I had been Longya at the time, when they asked for the meditation cushion or Chan staff, I would have picked it up and hurled it straight into their faces.”
五祖戒云：和尚得恁么面长。或云，祖师土宿临头。	Jie of Wuzu said, “The Master got such a long face.” Or someone said, “The Patriarch’s earth-dwelling spirit was upon him.”
黄龙新云：龙牙驱耕夫之牛，夺饥人之食。既明则明矣，因什么却无祖师西来意？会么？棒头有眼明如日，要识真金火里看。	Xin of Huanglong said, “Longya drove off the plowman’s ox and snatched food from the hungry man. Granted, it was clear enough—but why, then, was there no Patriarch’s intention in coming from the West? Do you understand? The tip of the staff has eyes, bright as the sun; if you would recognize true gold, look at it in the fire.”
大凡激扬要妙、提唱宗乘，向第一机下明得，可以坐断天下人舌头。傥或踌躇，落在第二。这二老汉，虽然打风打雨、惊天动地，要且不曾打着个明眼汉。古人参禅多少辛苦，立大丈夫志气，经历山川，参见尊宿。	In general, to bring forth the essential marvel and raise up the school’s vehicle, one must understand it at the first pivotal opportunity; then one can cut off the tongues of everyone under heaven. If one hesitates, one falls into the second position. Though these two old fellows made wind and rain, shaking heaven and earth, they nevertheless never struck a clear-eyed person. How much hardship the ancients endured in studying Chan! They established the resolve of a great person, traversed mountains and rivers, and consulted venerable masters.
龙牙先参翠微、临济，后参德山，遂问：“学人仗镆　剑，拟取师头时如何？”德山引颈云：“刎[□中力]！”牙云：“师头落也。”山微笑，便休去。次到洞山，洞山问：“近离甚处？”牙云：“德山来。	Longya first studied with Cuiwei and Linji, and later studied with Deshan. He then asked, “If this student, relying on a Moye sword, intends to take the Master’s head, what then?” Deshan stretched out his neck and said, “[unreadable utterance]!” Longya said, “The Master’s head has fallen.” Deshan smiled slightly, and Longya then withdrew. Next he went to Dongshan. Dongshan asked, “Where have you recently come from?” Longya said, “From Deshan.”
”洞山云：“德山有何言句？”牙遂举前话。洞山云：“他道什么？”牙云：“他无语。”洞山云：“莫道无语，且试将德山落底头呈似老僧看。”牙于此有省，遂焚香遥望德山礼拜忏悔。德山闻云：“洞山老汉不识好恶，这汉死来多少时，救得有什么用处！从他担老僧头绕天下走。”	Dongshan said, “What words or sayings did Deshan have?” Longya then recounted the preceding exchange. Dongshan said, “What did he say?” Longya said, “He said nothing.” Dongshan said, “Do not say that he said nothing. Just try presenting this old monk with the head that Deshan dropped.” At these words Longya had an awakening. He then burned incense, faced Deshan from afar, bowed in homage, and repented. When Deshan heard of this, he said, “That old fellow Dongshan does not know good from bad. This fellow has been dead for so long—what use is there in saving him? Let him carry this old monk’s head around the world.”
龙牙根性聪敏，担一肚皮禅行脚，直向长安翠微，便问：“如何是祖师西来意？”微云：“与我过禅板来。”牙取禅板与微。微接得便打。牙云：“打即任打，要且无祖师西来意。”又问临济：“如何是祖师西来意？”济云：“与我过蒲团来。”牙取蒲团与临济。济接得便打。牙云：“打即任打，要且无祖师西来意。”	Longya’s faculties were keen and quick. Carrying a bellyful of Chan, he traveled on foot directly to Cuiwei in Chang’an and asked, “What was the Patriarch’s intention in coming from the West?” Cuiwei said, “Bring me the Chan staff.” Longya took the Chan staff and gave it to Cuiwei. As soon as Cuiwei received it, he struck him. Longya said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.” He also asked Linji, “What was the Patriarch’s intention in coming from the West?” Linji said, “Bring me the meditation cushion.” Longya took the meditation cushion and gave it to Linji. As soon as Linji received it, he struck him. Longya said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.”
他致个问端，不妨要见他曲　木床上老汉，亦要明自己一段大事。可谓言不虚设，机不乱发，出在做工夫处。不见五泄参石头，先自约曰：“若一言相契，即住。不然即去。”石头据座，泄拂袖而出。石头知是法器，即垂开示。	In posing this question, he wished not only to see what the old fellow on the crooked wooden bed was about, but also to clarify for himself the great matter of his own life. It may be said that his words were not uttered in vain and his response was not casually given; they arose from the place of practice. Have you not seen how Wuxie consulted Shitou? First he made this agreement with himself: “If a single word accords with me, I shall stay. If not, I shall leave.” Shitou sat firmly on his seat, and Wuxie flicked his sleeves and walked out. Knowing that he was a vessel of the Dharma, Shitou gave him instruction.
泄不领其旨，告辞而出，至门，石头呼之云：“阇黎。”泄回顾，石头云：“从生至死，只是这个。回头转脑，更莫别求。”泄于言下大悟。又麻谷持锡到章敬，绕禅床三匝，振锡一下，卓然而立。敬云：“是，是。	Wuxie did not grasp its meaning. He took leave and went out. When he reached the gate, Shitou called, “Venerable!” Wuxie turned his head. Shitou said, “From birth to death, it is only this. Do not seek elsewhere by turning your head and revolving your brain.” At these words, Wuxie had a great awakening. Again, Magu carried his staff to Zhangjing, circled the Chan seat three times, shook his staff once, and stood upright. Zhangjing said, “Yes, yes.”
”又到南泉，依前绕床振锡而立。南泉云：“不是，不是。此是风力所转，终成败坏。”谷云：“章敬道‘是’，和尚为什么道‘不是’？”南泉云：“章敬即是，是汝不是。”	He then went to Nanquan and, as before, circled the seat, shook his staff, and stood there. Nanquan said, “No, no. This is turned by the force of the wind and will finally decay and perish.” Magu said, “Zhangjing said, ‘Yes’; why does the Master say, ‘No’?” Nanquan said, “Zhangjing is right; you are not.”

古人也不妨要提持透脱此一件事。如今人，才问着，全无些子用工夫处。今日也只是恁么，明日也只是恁么。尔若只恁么，尽未来际，也未有了日。须是抖擞精神，始得有少分相应。	The ancients, too, were intent on bringing forth and penetrating this one great matter. People nowadays, when a question is raised, have not even the slightest place of actual practice. Today they are just so; tomorrow they are just so. If you are merely like this, then to the end of future time there will be no day of completion. You must rouse your spirit; only then can there be a small measure of correspondence.
尔看龙牙发一问道：“如何是祖师西来意？”翠微云：“与我过禅板来。”牙过与微，微接得便打。牙当时取禅板时，岂不知翠微要打他，也不得便道他不会。	Look at Longya. He posed the question: “What was the Patriarch’s intention in coming from the West?” Cuiwei said, “Bring me the Chan staff.” Longya handed it to Cuiwei, and Cuiwei struck him as soon as he received it. When Longya took up the Chan staff at that time, how could he not have known that Cuiwei intended to strike him? Yet he could not simply say that Cuiwei did not understand.
为什么却过禅板与他？且道当机承当得时，合作么生！他不向活水处用，自去死水里作活计，一向作主宰。便道：“打即任打，要且无祖师西来意。”又走去河北参临济，依前恁么问。济云：“与我过蒲团来。	Why, then, did he hand over the Chan staff? Tell me, when one assumes responsibility at the very moment, how should one act? He did not apply himself at the place of living water; instead, he went to make a living in dead water, constantly setting himself up as master. Then he said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.” He then went to Hebei to consult Linji and asked in the same way. Linji said, “Bring me the meditation cushion.”
”牙过与济，济接得便打。牙云：“打即任打，要且无祖师西来意。”且道二尊宿，又不同法嗣，为什么答处相似、用处一般？须知古人一言一句，不乱施为。	Longya handed it to Linji, and Linji struck him as soon as he received it. Longya said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.” Tell me, these two venerable masters were not even of the same Dharma lineage; why were their replies alike and their methods identical? You must know that not a word or phrase of the ancients was casually employed.
他后来住院，有僧问云：“和尚当时见二尊宿，是肯他不肯他？”牙云：“肯则肯，要且无祖师西来意。”烂泥里有刺，放过与人，已落第二。这老汉把得定，只做得洞下尊宿。若是德山、临济门下，须知别有生涯。	Later, after he became abbot, a monk asked, “When the Master met those two venerable masters, did you approve of them or not?” Longya said, “Approve, I did approve; but there was still no Patriarch’s intention in coming from the West.” There is a thorn in the rotten mud. In letting others pass, he had already fallen into the second position. This old fellow held firmly enough, but he could only become a venerable master in Dongshan’s line. In the line of Deshan or Linji, you should know, there is another way of life.
若是山僧则不然，只向他道：“肯即未肯，要且无祖师西来意。”不见僧问大梅：“如何是祖师西来意？”梅云：“西来无意。”盐官闻云：“一个棺材，两个死汉。”玄沙闻云：“盐官是作家。”雪窦道：“三个也有。	If it were this mountain monk, however, I would simply tell him, “To approve is not yet to approve; but there is still no Patriarch’s intention in coming from the West.” Have you not seen a monk ask Damei, “What was the Patriarch’s intention in coming from the West?” Damei said, “There was no intention in coming from the West.” When Yanguan heard this, he said, “One coffin, two dead fellows.” When Xuansha heard it, he said, “Yanguan is a master hand.” Xuedou said, “There are three as well.”
”只如这僧问祖师西来意，却向他道西来无意。尔若恁么会，堕在无事界里。所以道，须参活句，莫参死句。活句下荐得，永劫不忘。死句下荐得，自救不了。龙牙恁么道，不妨尽善。	When this monk asked about the Patriarch’s intention in coming from the West, Damei instead told him that there was no intention in coming from the West. If you understand it in this way, you fall into the realm of nothing-to-do. Therefore it is said: Study living words, not dead words. If you gain insight beneath living words, you will not forget it through endless kalpas. If you gain insight beneath dead words, you cannot even save yourself. Longya’s way of speaking was indeed quite complete.
古人道“相续也大难”，他古人一言一句，不乱施为，前后相照，有权有实，有照有用，宾主历然，互换纵横。若要辨其亲切，龙牙虽不昧宗乘，争奈落在第二头。	The ancients said, “Continuity is also exceedingly difficult.” Not a word or phrase of the ancients was casually employed: what came before and after illuminated each other; there was provisional and true, illumination and function; host and guest stood distinct, interchanging freely in every direction. But if one wishes to discern what is most intimate, Longya, though not ignorant of the school’s vehicle, nevertheless fell into the second position.
当时二尊宿索禅板蒲团，牙不可不知他意，是他要用他胸襟里事。虽然如是，不妨用得太峻。龙牙恁么问，二老恁么答，为什么却无祖师西来意？到这里，须知别有个奇特处，雪窦拈出令人看：	When the two venerable masters asked for the Chan staff and meditation cushion, Longya could not have failed to know their intent: they wished to employ what was within their own breasts. Although this is so, their use was not excessively severe. Longya asked in this way, and the two old men answered in this way—why, then, was there no Patriarch’s intention in coming from the West? Here you must know that there is another extraordinary point. Xuedou brings it up for us to see:
龙牙山里龙无眼，【瞎！谩别人即得。泥里洗土块。天下人总知。】	On Longya Mountain, the dragon has no eyes. [Blind! It may deceive others, but it is like washing clods of earth in mud. Everyone in the world knows.]
死水何曾振古风。【忽然活时无奈何，累及天下人出头不得。】	How could dead water ever stir up the ancient wind? [If it suddenly came alive, there would be no helping it; it would drag everyone under heaven down so

	that none could raise their heads.]
禅板蒲团不能用，【教阿谁说！尔要禅板蒲团作什么？莫是分付阇黎么？】	The Chan staff and meditation cushion cannot be used. [Who is being made to speak? What do you want the Chan staff and meditation cushion for? Could it be that they were meant to be entrusted to the venerable?]
只应分付与卢公。【也则分付不着。漆桶！莫作这般见解。】	They should only be entrusted to Master Lu. [Even then, they cannot be entrusted. You lacquer bucket! Do not form such an understanding.]
雪窦据款结案，他虽恁么颂，且道意在什么处？甚处是无眼？甚处是死水里？到这里，须是有变通始得。所以道，澄潭不许苍龙蟠，死水何曾有狞龙！不见道“死水不藏龙”，若是活底龙，须向洪波浩渺、白浪滔天处去。	Xuedou renders judgment and closes the case. Though he composed the verse in this way, tell me, where does its intent lie? Where is the lack of eyes? Where is the dead water? Here one must be capable of transformation and adaptation. Therefore it is said: “A clear pool does not permit a blue dragon to coil; how could dead water ever contain a fierce dragon?” Have you not heard, “Dead water does not harbor dragons”? If it is a living dragon, it must go where the vast billows roll and white waves tower to the sky.
此言龙牙走入死水中去，被人打。他却道“打即任打，要且无祖师西来意。”招得雪窦道“死水何曾振古风。”虽然如此，且道雪窦是扶持伊？是减他威光？人多错会道：为什么“只应分付与卢公”？殊不知，却是龙牙分付与人。大凡参请，须是向机上辨别，方见他古人相见处。	This means that Longya entered dead water and was struck by others. Yet he said, “Strike me if you wish, but there is still no Patriarch’s intention in coming from the West.” This prompted Xuedou to say, “How could dead water ever stir up the ancient wind?” Although this is so, tell me: was Xuedou supporting him, or diminishing his radiance? Many people misunderstand and ask: Why “should they only be entrusted to Master Lu”? They do not realize that it was Longya who entrusted them to others. In general, when consulting a master, one must distinguish matters at the pivotal occasion; only then can one see how the ancients met one another.
“禅板蒲团不能用”，翠微云：“与我过禅板来。”牙过与他，岂不是死水里作活计！分明是驾与青龙，只是他不解骑，是不能用也。“只应分付与卢公”，往往唤作六祖，非也，不曾分付与人。若道分付与人，要用打人，却成个什么去！昔雪窦自呼为卢公，他题《晦迹自贻》云：	“A Chan bench and a meditation cushion cannot be used.” Cuiwei said, “Pass me the Chan bench.” Longya passed it to him. Was this not making a living activity in dead water? Plainly, he had handed him a blue dragon; it was only that he did not know how to ride it, and thus could not use it. “It should only be entrusted to Master Lu.” This is often taken to refer to the Sixth Patriarch, but that is wrong: it was never entrusted to anyone. If you say it was entrusted to someone, then, when one needs to use it to strike someone, what would it become? In the past, Xuedou called himself Master Lu. In his poem “A Gift to Myself While Concealing My Traces,” he wrote:
图画当年爱洞庭，波心七十二峰青。	In the painting, I once loved Lake Dongting; / In the heart of its waves, seventy-two peaks stood green.
而今高卧思前事，添得卢公倚石屏。	Now, lying high and thinking of former affairs, / I have added Master Lu leaning against a stone screen.
雪窦要去龙牙头上行，又恐人错会，所以别颂，要剪人疑解。雪窦复拈云“这老汉，也未得剿绝”，复成一颂：【灼然。能有几人知。自知较一半。赖有末后句。】	Xuedou wished to walk over Longya’s head, but feared that people would misunderstand; therefore, he composed another verse to cut through their doubts. Xuedou further commented: “This old fellow still has not brought it to a complete end,” and composed another verse: [Clearly so. How many can know it? To know it oneself is already half the matter. Fortunately, there is the final line.]
卢公付了亦何凭，【尽大地讨恁么人也难得。教谁领话？】	Once Master Lu has entrusted it, what proof is there? [Search the whole earth and such a person is hard to find. To whom could one impart the word?]
坐倚休将继祖灯。【草里汉。打入黑山下坐，落在鬼窟里去也。】	Sitting or leaning, do not take up the ancestral lamp. [A fellow in the weeds. He has been knocked down to sit beneath a dark mountain, fallen into a ghost cave.]
堪对暮云归未合，【一个半个。举着即错。果然出不得。】	It may face the evening clouds, when they are about to gather but have not yet gathered. [One or two. To raise it is already wrong. Indeed, one cannot get out.]
远山无限碧层层。【塞却尔眼，塞却尔耳。没溺深坑。更参三十年。】	Distant mountains—limitless layers upon layers of green. [Your eyes are blocked; your ears are blocked. Drowned in a deep pit. Go investigate for another thirty years.]
“卢公付了亦何凭”，有何凭据？直须向这里恁么会去，更莫守株待兔。髑髅前一时打破，无一点事在胸中，放教洒洒落落地，又何必要凭！或坐或倚，不消作佛法道理。所以道“坐倚休将继祖灯”，雪窦一时拈了也。	“Once Master Lu has entrusted it, what proof is there?” What proof could there be? You must understand it in just this way here; do not wait by a tree stump for a rabbit. Smash the skull open all at once; let there not be the slightest thing in your breast. Let yourself be free and untrammeled—what need is there for proof? Whether sitting or leaning, there is no need to make a doctrine of Buddhism out of it. Hence: “Sitting or leaning, do not take up the ancestral lamp.” Xuedou brought it up all at once.
他有个转身处，末后自露个消息，有些子好处道“堪对暮云归未合”，且道雪窦意在什么处？暮云归欲合未合之时，尔道作么生？“远山无限碧层层”，依旧打入鬼	He has a place to turn around, and at the end reveals some news of it. There is something good in the words, “It may face the evening clouds, when they are

窟里去。到这里，得失得非一时坐断，洒洒落落，始较些子。“远山无限碧层层”，且道是文殊境界耶？是普贤境界耶？是观音境界耶？到此且道：是什么人分上事？	about to gather but have not yet gathered.” Tell me, where does Xuedou’s meaning lie? At the time when the evening clouds are about to gather but have not yet gathered, what do you say? “Distant mountains—limitless layers upon layers of green”—he is still knocked into a ghost cave. When you reach this point, gain and loss, right and wrong, are cut off all at once; only then are you somewhat free and untrammeled. “Distant mountains—limitless layers upon layers of green”: tell me, is this Mañjuśrī’s realm? Is it Samantabhadra’s realm? Is it Avalokiteśvara’s realm? At this point, tell me: whose affair is it?
佛果圜悟禅师碧岩录卷第二（终）	The Blue Cliff Record of Chan Master Foguo Yuanwu, Volume Two (End)
【小　】：	[Xiaodong]:
请教一下老师，洞山云：“莫道无语，且试将德山落底头呈似老僧看。”老师他说的是什么啊？	May I ask, Teacher: Dongshan said, “Do not say there are no words. Try presenting to this old monk the head that Deshan has lost.” What did he mean?
【Lvm】：	[Lvm]:
他不是要仗镆　剑拟取德山头么？德山的头在哪里呀？若摸索得着，许他善用镆剑。若摸索不着，也是草里汉！	Was he not going to wield the Moye sword and strike for Deshan’s head? Where is Deshan’s head? If he can feel about and find it, I will allow that he knows how to use the Moye sword well. If he cannot feel about and find it, he too is a fellow in the weeds!
【小　】：	[Xiaodong]:
谢老师指点，洞山的话，倒正中我疼处。老师，您若是龙牙，怎样答德山的话呢？（后参德山，遂问：“学人仗镆　剑，拟取师头时如何？”德山引颈云：“囫[□中力]！”牙云：“师头落也。”山微笑，便休去。）	Thank you for your guidance, Teacher. Dongshan’s words strike precisely at my sore spot. Teacher, if you were Longya, how would you answer Deshan’s words? (Later, when he visited Deshan, he asked, “What if a student, wielding the Moye sword, intends to take the master’s head?” Deshan stretched out his neck and said, “Hul[zhongli]!” Longya said, “The master’s head has fallen.” Deshan smiled slightly, and that was the end of it.)
【Lvm】：	[Lvm]:
哈哈！我根本就不用答。因为我不会“仗镆　剑拟取德山头”。	Ha ha! I would not need to answer at all, because I do not know how to “wield the Moye sword and intend to take Deshan’s head.”
【小　】：	[Xiaodong]:
哦！是啊！我又着相了。谢谢老师指点。	Oh! Yes—I have become attached to appearances again. Thank you for your guidance, Teacher.
【心明】：	[Xinming]:
雪窦云：“临济、翠微，只解把住，不解放开。”要如何才放开？	Xuedou said, “Linji and Cuiwei only know how to hold fast; they do not know how to let go.” How does one let go?
“我当时如作龙牙，待伊索蒲团禅板，拈起劈面便掷。”掷后，您如何答？	“If I had been Longya at the time, when he asked for the meditation cushion and Chan bench, I would have picked them up and hurled them straight into his face.” After throwing them, how would you answer?
五祖戒云：“和尚得恁么面长。”或云：“祖师土宿临头。”不懂，什么意思？	Wuzu Jie said, “The monk has such a long face.” Or some say, “Earth and dust have landed on the Patriarch’s head.” I do not understand—what does this mean?
龙牙恁么问，二老恁么答，为什么却无祖师西来意？也是打？	Longya asked in this way, and the two old masters answered in this way. Why then was there no meaning of the Patriarch’s coming from the West? Was it also a strike?
“二尊宿，又不同法嗣，为什么答处相似、用处一般？须知古人一言一句，不乱施为。”一家佛？	“The two venerable masters did not share the same Dharma lineage. Why, then, were their replies alike and their manner of use the same? You should know that the ancients did not utter even a single word or sentence at random.” One Buddha-family?
【Lvm】：	[Lvm]:
你莫进，进则丧身失命！（也许可供别人参考）【编者注：这里的“进”是指进去看下面问答。】	Do not go in; if you go in, you will lose your body and your life! (Perhaps this may serve as a reference for others.) [Editor’s note: Here, “go in” means entering to read the questions and answers below.]
“雪窦云：临济、翠微，只解把住，不解放开。”要如何才放开？	“Xuedou said, ‘Linji and Cuiwei only know how to hold fast; they do not know how to let go.’” How does one let go?
＊“禅板蒲团不能用，只应分付与卢公。”放开了也！	* “A Chan bench and a meditation cushion cannot be used; it should only be entrusted to Master Lu.” That is letting go!

“我当时如作龙牙，待伊索蒲团禅板，拈起劈面便掷。”掷后，您如何答？	“If I had been Longya at the time, when he asked for the meditation cushion and Chan bench, I would have picked them up and hurled them straight into his face.” After throwing them, how would you answer?
*恐怕没有掷后，若看他能掷，必不会索取蒲团禅板。	* I fear there would be no “after throwing them.” If he saw that the other could throw them, he certainly would not ask for the meditation cushion and Chan bench.
五祖戒云：“和尚得恁么面长。或云，祖师土宿临头。”不懂，什么意思？	Wuzu Jie said, “The monk has such a long face.” Or some say, “Earth and dust have landed on the Patriarch’s head.” I do not understand—what does this mean?
*“恁么面长”——挂得住事，有“脸皮厚”之意。“土宿临头”——灰头土脸，也有“脸皮厚”之意。	* “Such a long face”—able to carry on with things; it also suggests being thick-skinned. “Earth and dust landing on one’s head”—ashen-faced and grimy; it too suggests being thick-skinned.
“龙牙恁么问，二老恁么答，为什么却无祖师西来意？”也是打？	“Longya asked in this way, and the two old masters answered in this way. Why then was there no meaning of the Patriarch’s coming from the West?” Was it also a strike?
*哈哈！该打的是你。	* Ha ha! The one who deserves a strike is you.
“二尊宿，又不同法嗣，为什么答处相似、用处一般？须知古人一言一句，不乱施为。”一家佛？	“The two venerable masters did not share the same Dharma lineage. Why, then, were their replies alike and their manner of use the same? You should know that the ancients did not utter even a single word or sentence at random.” One Buddha-family?
*你是哪家？	* Which family are you from?
【永寿童子】：	[Yongshou Tongzi]:
老师，我发觉上上网就变得“面长”了。	Teacher, I have noticed that whenever I go online, my “face grows long.”
【Lvm】：	[Lvm]:
哈哈！土宿临头。	Ha ha! Earth and dust have landed on your head.
【永寿童子】：	[Yongshou Tongzi]:
老师请解解这个。当时二尊宿索禅板蒲团，牙不可不知他意，是他要用他胸襟里事。虽然如是，不妨用得太峻。	Teacher, please explain this: At that time, when the two venerable masters asked for the Chan bench and meditation cushion, Longya could not have failed to understand their intent. He wanted to use the occasion to display what was in his own breast. Though this was so, the turn he made was rather too abrupt.
【Lvm】：	[Lvm]:
不用解释，只是古今用语不同。请看：	There is no need to explain it; the usage of words has simply changed between ancient and modern times. Please see:
当时二尊宿索取禅板蒲团，龙牙不可能不知道二尊宿之意，这是龙牙要借机展示自己胸襟里的事。虽然如此，这个弯子未免转得太陡了。	When the two venerable masters asked for the Chan bench and meditation cushion, Longya could not possibly have failed to understand their intent. Longya wished to borrow the opportunity to display what was in his own breast. Though this was so, this turn was perhaps too sharp.
【永寿童子】：	[Yongshou Tongzi]:
^_^。老师有意思。我是问：为什么说他弯子转得太陡了？不是说他太死嘛？	^_^. Teacher, that is interesting. I was asking: why say that his turn was too sharp? Does it not mean that he was too rigid?
【Lvm】：	[Lvm]:
哦？太陡、太死都是比喻，其实质还有什么不同么？	Oh? “Too sharp” and “too rigid” are both metaphors. Is there really any difference in substance?
【永寿童子】：	[Yongshou Tongzi]:
哦。这到是头次听说。	Oh. This is the first time I have heard that.
【Lvm】：	[Lvm]:
千七百则公案，也无不同。	All seventeen hundred koans are no different.
【永寿童子】：	[Yongshou Tongzi]:
请问同在什么处呢？不会都是草花２吧！	May I ask in what respect they are the same? Surely they cannot all be “Grass Flower 2”!
【lvm】：	[lvm]:

哈哈！“无不同”便是“同”吗？ 千七百则公案，无同，也无不同。	Ha ha! Does “no different” mean “the same”? The seventeen hundred koans have no sameness, nor do they have no sameness.
【心明】：	[Xinming]:
“无同，无不同。”这样脚踏两只船，就不怕掉下水吗?	“No sameness, and no absence of sameness.” If one stands with a foot in each of two boats like this, is one not afraid of falling into the water?
【雪山童子】：那么《金刚经》、《心经》是同还是不同?	[Xueshan Tongzi]: Then are the Diamond Sūtra and the Heart Sūtra the same or different?
【常如】：	[Changru]:
嘻嘻，说同怕谤着佛，说不同怕谤着你。	Hee hee. To call them the same, I fear, would slander the Buddha; to call them different, I fear, would slander you.
【lvm】：	[lvm]:
落在“同、不同”两边才会掉下水。	Only by falling on the two sides of “same” and “different” does one fall into the water.
【永寿童子】：	[Yongshou Tongzi]:
老师我有三只船：所谓草花２，即非草花２，是名草花２。	Teacher, I have three boats: so-called Grass Flower 2 is not Grass Flower 2; it is called Grass Flower 2.
【lvm】：	[lvm]:
嗯，是需要三只船。	Mm, three boats are needed.
【丁零】：	[Dingling]:
老师，为啥南泉云：“章敬即是，是汝不是。”？	Teacher, why did Nanquan say, “Zhangjing is right; you are not right”?
【lvm】：	[lvm]:
因为章敬所示并非“风力所转”，不会“终成败坏”。	Because what Zhangjing demonstrated was not “turned by the force of the wind,” and would not “ultimately decay and perish.”
【丁零】：	[Dingling]:
南泉咋知麻谷的是风力所转?	How did Nanquan know that Magu’s was turned by the force of the wind?
【地天泰】：	[Ditian Tai]:
因为南泉眼花，麻谷耳聋。	Because Nanquan’s eyes were blurred and Magu’s ears were deaf.
【蝉】：	[Chan]:
俺咋觉着南泉说“不是”跟马祖让人对大梅说“非心非佛”、药山说“于家汉让紫玉山埋了”有异曲同工之妙?	Why does it seem to me that Nanquan’s saying “not right” has the same subtle import as Mazu’s having someone tell Damei, “Neither mind nor Buddha,” and Yaoshan’s saying, “Let the fellow at home bury Ziyu Mountain”?
【lvm】：	[lvm]:
对呀！争奈麻谷的悟处不在这里。	Exactly! But Magu’s awakening was not here.
【雪山童子】：	[Xueshan Tongzi]:
通过老师这几天提示，试解此公案。不当之处，繁请老师指正。	On the basis of the teacher’s pointers over the past few days, I will try to explain this koan. Please correct me generously wherever it is inappropriate.
1、我认为凡公案前的“垂示”，极为重要，可以说是此公案的总纲，提示了参此公案的要点。“掀翻大海，踢倒须弥，喝散白云，打破虚空，直下向一机一境，坐断天下人舌头，无尔近傍处”则是本公案所要提示的要点。	1. I believe that the “introductory remarks” preceding every koan are extremely important. They may be called the general outline of the koan, indicating the essential points for investigating it. “Overturn the great ocean, kick down Mount Sumeru, scatter the white clouds with a shout, smash open empty space; directly face the single mechanism and single circumstance, sever the tongues of everyone under heaven, leaving you nowhere to draw near”—this is the essential point that this koan seeks to indicate.
2、我认为此时的龙牙也尚处于“解悟”之时（担一肚皮禅行脚），并且对什么是佛法大意存有片面的理解，或者说理解的仍不透澈（偏空）。于是参请翠微和临济，而翠微和临济都是大作家，一眼便看透龙牙的悟处。	2. I believe that Longya was still at the stage of awakening at the level of principle at this time (traveling about with a bellyful of Chan). Moreover, he retained a partial understanding of the essential meaning of the Buddhadharma, or rather, his understanding was still not thorough (biased emptiness). He therefore went to consult Cuiwei and Linji. Cuiwei and Linji were both great masters, and at a glance saw through the point of Longya’s awakening.
所以翠微和临济的回答并无实意，只是为了坐断龙牙的舌头，打破龙牙执着。若龙牙此时能猛着精彩，一念回机，那么当下即是。可惜龙牙当面错过，竟道：“打即	Thus, Cuiwei’s and Linji’s replies had no literal meaning. They were only intended to sever Longya’s tongue and break through his attachment. If

任打，要且无祖师西来意。”【灼然在鬼窟里作活计。	Longya had then vigorously brought forth his vital spirit and, in a single thought, turned the pivot, that would have been it right then and there. Alas, Longya missed it face-to-face and actually said: “Strike me if you wish to strike me, but there is still no meaning in the Patriarch’s coming from the West.” [Clearly, he was carrying on in a ghost cave.
将谓得便宜。贼过后张弓。】所以说是【也是把不住。驾与青龙不解骑，可惜许。当面不承当】。其实翠微和临济所答和石头云：“从生至死，只是这个。回头转脑，更莫别求。”之意也是一般无二。又岂只是二尊宿，又不同法嗣，为什么答处相似、用处一般?	Thinking he had gained an advantage—drawing the bow after the thief has gone.] Thus it is said: [He still could not hold fast. Given a blue dragon, he did not know how to ride it—what a pity! He did not take it up face-to-face.] In fact, the replies of Cuiwei and Linji are no different in meaning from Shitou’s words: “From birth to death, it is only this. Turn your head and shift your mind; seek nothing else.” And why should this apply only to these two venerable masters? They were not even Dharma heirs in the same lineage, so why were their replies alike and their methods the same?
3、麻谷和龙牙似乎又有不同，他似乎解悟了这个即是，所以敬云：“是，是。”但脚跟不点地。而南泉识得……故有南泉云：“不是，不是。此是风力所转，终成败坏”（试南泉语，没想一试即中）和：“章敬即是，是汝不是。”之说。	3. Magu and Longya seem to have differed somewhat. Magu seems to have awakened at the level of principle that this itself is it, and so respectfully said, “Yes, yes.” Yet his heels did not touch the ground. Nanquan recognized this... hence Nanquan’s saying, “No, no. This is turned by the force of the wind and will ultimately decay and perish” (testing Nanquan’s words—he had not expected to hit the mark with one test), and, “Zhangjing is it; you are not.”
4、通过公案中几个故事，无非是要告诉学人“从生至死，只是这个。回头转脑，更莫别求。”之佛法真谛。	4. The several stories in this koan do no more than tell students of the Way the true principle of the Buddhadharma: “From birth to death, it is only this. Turn your head and shift your mind; seek nothing else.”
【lvm】：	[lvm]:
看过这个公案，再去读《略论明心见性》，试试如何?	Having read this koan, why not read A Brief Discussion of Realizing the Mind and Seeing One’s True Nature and see how it goes?
【雪山童子】：	[Snow Mountain Youth]:
好的，谢谢老师！至此以后不再东家长，李家短。可是从门入者不得家珍，其力不充也。	All right, thank you, Teacher! From now on, I will no longer concern myself with this family’s affairs and that family’s gossip. Yet one who enters through a gate cannot obtain the family treasure; his strength is insufficient.
此时不是更应该坐上如法修行，坐下如实观照……以期实证之？只是现在不应再以有得之心行无得之事（更无别事）,但行“为道日损，损之又损，以至于无为，无为而无不为。	At this point, should one not all the more practice correctly while seated, and contemplate things as they are when off the cushion... in the hope of direct realization? Only, one should no longer undertake the matter of nonattainment with a mind seeking attainment (there is nothing else), but simply practice: “In pursuing the Way, one diminishes day by day; diminish and diminish, until reaching non-contrivance. Through non-contrivance, nothing is left undone.”
”快乐地做一个骑在牛背上，吹着牧笛的童子而已。不再为途中的风景所迷惑（凡有所见、所闻、所觉……即有能所的相对在，都不过是一道风景而已），不为所得喜，不为所失忧，一切由比量而现量，由生转熟，自然（不待）瓜熟而蒂（粘着）落也。	One should simply joyfully be a youth riding on an ox’s back and playing a shepherd’s flute. No longer be deluded by the scenery along the way (whatever is seen, heard, or felt... entails the duality of subject and object, and is no more than a scene); do not rejoice over gain or grieve over loss. Let inferential knowledge become direct knowledge, and what is raw become mature; naturally, without waiting, the melon ripens and its stem—the attachment—falls away.
锦绣乾坤似奕棋,	The splendid universe is like a game of chess,
人天福德枉成痴,	The blessings of humans and devas vainly become delusion.
原来佛法无多子,	It turns out that the Buddhadharma contains no great complexity;
脱缚离黏说向谁.	Once freed from bonds and released from clinging, to whom can it be spoken?
原来佛法无多子，脱缚离黏说向谁。顶礼根本上师元音阿阇黎，顶礼LVM老师。	It turns out that the Buddhadharma contains no great complexity; once freed from bonds and released from clinging, to whom can it be spoken? I pay homage to my root guru, Acharya Yuanyin; I pay homage to Teacher LVM.
【地天泰】：	[Earth-Heaven Tai]:
好童子！纵然解得公案三千，与本分亦毫不相干。 如今常听人说：其力未充。却不知为何会其力未充?	Well said, Youth! Even if you understand three thousand koans, it has nothing whatsoever to do with your fundamental task. Nowadays I often hear people say, “Their strength is insufficient.” Yet they do not know why their strength is insufficient.
【雪山童子】：	[Snow Mountain Youth]:
此话虽然也是，却也不尽然……须知古之公案也是指导学子脱缚离黏的工具，你若执着于解得公案，不但与本分无干，与公案本身也无干系。	Although that is also true, it is not entirely so... You should know that the koans of old are also tools for guiding students to free themselves from bonds and

	release clinging. If you are attached to understanding koans, then not only will it have nothing to do with your fundamental task, but it will also have nothing to do with the koans themselves.
如解得公案，又能在佛法实践中，时时检点自己，并于佛法实践中实践之，此才是不粘着公案而又真正的解得公案。	If one understands a koan and can continually examine oneself in the actual practice of the Buddhadharma, and put it into practice through that practice, then this is neither clinging to koans nor failing truly to understand them.
若能如此，有怎能说与本分亦毫不相干呢？古德即便有“纵然解得公案三千，与本分亦毫不相干”一说，也是叫学人不要本末倒置而已，并非历数解得公案本身。	If one can do this, how can it be said to have nothing whatsoever to do with one’s fundamental task? Even when the ancient worthies said, “Even if you understand three thousand koans, it has nothing whatsoever to do with your fundamental task,” they merely meant that students should not put the cart before the horse; they were not criticizing the understanding of koans itself.
否则老师又何必贴此公案呢？更何况行的一分，便解锝一分，正所谓行万里路，破万卷书。看公案本身，也是检点自己修行，老人不也是把一本《宗门武库》放置床头并眉批之，评点其精妙吗？	Otherwise, why would the teacher have posted this koan? Moreover, with each portion one puts into practice, one understands a corresponding portion. As it is said, travel ten thousand miles and read ten thousand volumes. Reading koans is itself a way of examining one’s own practice. Did not the Elder keep a copy of The Armory of the Chan School beside his bed, annotate it in the margins, and comment on its subtleties?
试答其力未充：因多生累积的妄执蒙蔽（犹如久年未洗的茶壶，其茶垢非一力而尽除），初见性时（老人谓之素法身，犹如刚出生的婴儿）力量不足，不能彻底打破无明，故曰其力未充。	As for why one’s strength is insufficient: accumulated deluded attachments from many lives obscure one’s mind (like a teapot that has not been washed for years: its tea stains cannot be entirely removed at once). When one first sees one’s nature (what the Elder calls the fundamental dharmakāya, like a newborn infant), one’s strength is inadequate and one cannot thoroughly break through ignorance. Hence it is said that one’s strength is insufficient.
但王骧陆上师《印心语录》说的好：“修道人虽已见性，习气未除，但与未见性人不同，以有办法也。然他人不测，每不信其见性而非难之；若自己见而未彻，亦往往疑及根本，以其力未充，遂云所证非是。此大误也。”	But Master Wang Xianglu put it well in Mind-Seal Sayings: “Although practitioners who have seen their nature have not yet eliminated their habitual tendencies, they differ from those who have not seen their nature, because they have a means. Yet others cannot discern this and often do not believe that they have seen their nature, criticizing them instead. If practitioners themselves have seen but not seen thoroughly, they too often doubt the foundation, and because their strength is insufficient, say that what they have realized is not correct. This is a grave error.”
解	Explanation
【地天泰】：	[Earth-Heaven Tai]:
童子兄说得好。：）	Well said, Brother Youth. :)
【雪山童子】：	[Snow Mountain Youth]:
老师！请进。【编者注：这里的“进”是指进去看下面问答。以后不再一一注。】	Teacher, please come in. [Editor’s note: Here, “come in” means to enter and read the questions and answers below. This will not be explained individually hereafter.]
上午所述，老师久未作答。此事横在胸中，今一天又不免揣揣。回家的路上，忽而觉得我的落处？哈哈！既然“不再东家长，李家短”，还道什么“以期实证之”？这分明就是“已有得之心行无得之事”，还道什么“更无别事”？	The matter I described this morning was not answered by the teacher for a long time. It lay across my chest, and today I could not help feeling uneasy again. On my way home, I suddenly wondered where I had landed. Ha ha! Since I was “no longer concerning myself with this family’s affairs and that family’s gossip,” why did I still speak of “in the hope of direct realization”? This is plainly “undertaking the matter of nonattainment with a mind seeking attainment.” And why did I still speak of “there is nothing else”?
什么是在圣不增？什么是在凡不减？一下释然。回目自瞥，	What does it mean that in sages there is no increase, and in ordinary beings there is no decrease? All at once, I was relieved. Turning my gaze back upon myself,
我本圆成，佛性又何曾离我远去（所谓道不远人，人自远之）？我之佛性又何曾缺少一点？更道得什么“以期实证”！即便有什么“发光动地”，什么“粉碎虚空，大地平沉”，也是一“呸”了之。嘻嘻！这不是“粉碎虚空，大地平沉”又是什么？！	I am originally complete and perfected. When has my Buddha-nature ever been far from me? (As it is said, the Way is not far from people; people themselves distance themselves from it.) When has my Buddha-nature lacked even the slightest bit? Why speak further of “in the hope of direct realization”? Even if there were some “light shining and earth shaking,” some “empty space shattered and the great earth sinking flat,” it would be dismissed with a single “Pah!” Hee hee! What else could this be but “empty space shattered and the great earth sinking flat”?!
这几天，我再把老人和祖师的书好好再看几边。一定努力修习，这样才不负人，不负己。	Over these next few days, I will carefully reread the books of the Elder and the patriarchs several times. I will certainly make a diligent effort to cultivate and practice, so as not to fail others or myself.
【lvm】：	[lvm]:

上午所述并非疑问，所以我未插言讨论。现在所述也非疑问，我又能说个什么呢。	What you described this morning was not a question, so I did not join the discussion. What you describe now is likewise not a question; what could I possibly say?
【雪山童子】：	[Snow Mountain Youth]:
说来真是有点奇怪……老师！请进：读罢上师的《略论明心见性》，特别是写上述文字时,心里真是清晰无比,觉得自己真的一点也不缺少什么.什么“粉碎虚空，大地平沉”一时便知也是瞒人的戏言。	It is truly rather strange... Teacher, please come in: After reading the master's A Brief Discussion of Realizing the Mind and Seeing One's True Nature, especially while writing the foregoing words, my mind was truly incomparably clear. I felt that I really lacked nothing at all. I immediately knew that such things as “empty space shattered and the great earth sinking flat” were merely deceptive dramatic words.
（可笑以前以为真的还有个“粉碎虚空，大地平沉”），可第二天竟又有点糊涂了（也不是全糊涂，只是不清晰）。老师！为什么会一会儿清晰，一会儿糊涂呢?	(It is laughable that I formerly thought there really was such a thing as “empty space shattered and the great earth sinking flat.”) But the next day I again became somewhat muddled (not entirely muddled, but simply unclear). Teacher, why is it that at one moment I am clear and at another muddled?
【小　】：	[Little Dong]:
师兄我也有这样的感觉哦!	Senior brother, I have this feeling too!
我是看《大手印》的时候，觉得非常清晰，看到“头头放光”等等的时候，简直疑惑一点都起不来。但过了一阵子，又模糊了些。我觉得问题出在“觉明”上吧，觉便明了，明上加明，不是要迷进去了么?	When reading Mahāmudrā, I feel extremely clear. When I read such phrases as “everywhere emits light,” I simply cannot raise the slightest doubt. But after a while, it becomes somewhat blurred again. I think the problem lies in “awareness and clarity”: once there is awareness, there is clarity, but if clarity is added to clarity, does one not become lost in it?
师兄我有个体会，不知道对不对，只莫在分别处找，那明也好，模糊也好，并不在外，倘若要再求一个，哪还有呢？只不理它，明也好，模糊也好，别落进去。	Senior brother, I have an understanding, though I do not know whether it is correct: simply do not seek at the point of discrimination. Whether there is clarity or vagueness, neither lies outside. If one seeks yet another thing, where could it be? Simply ignore it. Whether clear or vague, do not fall into it.
我是由此行，前日吃饭时候，忽然疑惑妄念落开了一下，忽然一切都变得极平淡，淡到极点，吃饭便是吃饭，说不出来的滋味，但是过了两三个小时，欢喜的心就来了，加上我忙着整理资料，忙这忙那，然后烦恼又来了，之后我又去“找”那个，更找不到了。再放下来好了。	I have proceeded in this way. The day before yesterday, while eating, my doubting and deluded thoughts suddenly fell away for a moment. Suddenly, everything became utterly plain—plain to the extreme. Eating was simply eating. The flavor cannot be described. But after two or three hours, a joyful mind arose. In addition, I was busy organizing materials and occupied with this and that; then afflictions arose again. Afterward I went looking for that state, but could no longer find it. Better to let it go again.
正要发信给老师听听老师的意见，请老师指点一下。老师常与我提起“寂子，莫入阴界”。一去分别，就落进去了。——老师，对吗?	I was just about to write to the teacher to hear the teacher's view and ask for instruction. The teacher often tells me, “Jizi, do not enter the realm of the aggregates.” Once one discriminates, one falls into it. Teacher, is that right?
【雪山童子】：	[Snow Mountain Youth]:
生处转熟、熟处转生。也可能是不熟，多生的惯性使然。想听一听老师的意见。	What is raw becomes mature, and what is mature becomes raw. Perhaps it is simply not yet mature, owing to habits formed over many lives. I would like to hear the teacher's view.
【lvm】：	[lvm]:
“色受想行识”五种阴界，只说“受阴”和“想阴”吧:	Of the five realms of the aggregates—form, feeling, perception, formations, and consciousness—let us speak only of the aggregate of feeling and the aggregate of perception:
执取“粉碎虚空，大地平沉”之类的感受与排除这些感受，都是落入受阴。受阴不无，然却无常。执取者最终保不住，排除者最终赶不走。有时对执取者说扫荡、对排除者说认取，只是一期应病与药。但有言说，皆无实义。	Both grasping at such feelings as “empty space shattered and the great earth sinking flat” and rejecting such feelings are falling into the aggregate of feeling. The aggregate of feeling is not nonexistent, yet it is impermanent. In the end, those who grasp cannot retain it, and those who reject cannot drive it away. At times, one tells those who grasp to sweep it away; at times, one tells those who reject to recognize it. This is only medicine prescribed according to the illness of the moment. But whenever there are words, they have no real meaning.
本来如此，当下现成。无须执取（建立），无须排除（诽谤）。《楞伽经》云：菩萨离开两边——建立与诽谤，是名菩萨入欢喜地。（凭记忆，未必准确。若哪位师兄查到原经文，请贴在这里。）	It is originally thus, complete and present here and now. There is no need to grasp at it (to establish it), and no need to reject it (to slander it). The Laṅkāvatāra Sūtra says: “When a bodhisattva abandons the two extremes—establishing and slandering—this is called the bodhisattva's entry into the Ground of Joy.” (Quoted from memory; it may not be exact. If any Dharma brother finds the original passage, please post it here.)
“一去分别，就落进去了”，病在分别。分别，便落入想阴。分别者，最终陷入因自己误解而假设的悖论里而难以自拔。	“The moment one discriminates, one falls into it.” The problem lies in discrimination. Once one discriminates, one falls into the aggregate of

	perception. Those who discriminate ultimately become trapped in paradoxes they have constructed through their own misunderstandings and find it difficult to free themselves.
这些都是陷入“见惑”所致。病在执取者——见取见；病在排除者——戒禁取见；病在分别者——边见。	All these are caused by falling into delusions of views. The error of those who grasp is attachment to views; the error of those who reject is attachment to precepts and prohibitions; the error of those who discriminate is the view of the extremes.
心密行人，座下绵密观照，座上如法修持，久久触机遇缘，见惑自有刹那断尽之妙。此时，不执取感受而感受不无，不排除感受而感受不有；无分别而头头分明，有分别而浑然一体。“说有说无，都是戏论”一句，此时方能真正明白。	Practitioners of heart esotericism engage in continuous and seamless contemplation off the meditation cushion and practice in accordance with the Dharma while seated. Over time, when the right trigger and conditions arise, the delusions of views naturally have the wondrous capacity to be utterly severed in an instant. At that time, without grasping at feelings, feelings are not absent; without rejecting feelings, feelings are not existent. Without discrimination, every particular is clear; with discrimination, all is seamlessly one. Only then can one truly understand the statement, “To speak of existence or nonexistence is all empty theorizing.”
【照光居士】：	[Lay Practitioner Zhaoguang]:
“心密行人，座下绵密观照，座上如法修持，久久触机遇缘，见惑自有刹那断尽之妙。此时，不执取感受而感受不无，不排除感受而感受不有；无分别而头头分明，有分别而浑然一体。“说有说无，都是戏论”一句，此时方能真正明白。”功夫至此，这时才是真正登上见道位吧？	“Practitioners of heart esotericism engage in continuous and seamless contemplation off the meditation cushion and practice in accordance with the Dharma while seated. Over time, when the right trigger and conditions arise, the delusions of views naturally have the wondrous capacity to be utterly severed in an instant. At that time, without grasping at feelings, feelings are not absent; without rejecting feelings, feelings are not existent. Without discrimination, every particular is clear; with discrimination, all is seamlessly one. Only then can one truly understand the statement, ‘To speak of existence or nonexistence is all empty theorizing.’” When one’s practice reaches this point, is this not truly ascending to the stage of seeing the Way?
【lvm】：	[lvm]:
无位可登，是名“登见道位”。	There is no stage to ascend to; this is what is called “ascending to the stage of seeing the Way.”
《金刚经》云：须菩提。于意云何。须陀洹能作是念。我得须陀洹果不。须菩提言。不也世尊。何以故。须陀洹名为入流而无所入。不入色声香味触法。是名须陀洹。须菩提。于意云何。斯陀含能作是念。我得斯陀含果不。	The Diamond Sūtra says: “Subhūti, what do you think? Can a srotāpanna have the thought, ‘I have attained the fruit of a srotāpanna’? Subhūti replied, ‘No, World-Honored One. Why? A srotāpanna is called a stream-enterer, yet there is no entering. One does not enter into forms, sounds, smells, tastes, tactile objects, or dharmas; this is called a srotāpanna. Subhūti, what do you think? Can a sakadāgāmin have the thought, ‘I have attained the fruit of a sakadāgāmin’?”
须菩提言。不也世尊。何以故。斯陀含名一往来。而实无往来。是名斯陀含。须菩提。于意云何。阿那含能作是念。我得阿那含果不。须菩提言。不也世尊。何以故。阿那含名为不来而实无来。是故名阿那含。须菩提。	Subhūti replied, “No, World-Honored One. Why? A sakadāgāmin is called a once-returner, yet in reality there is no returning; this is called a sakadāgāmin. Subhūti, what do you think? Can an anāgāmin have the thought, ‘I have attained the fruit of an anāgāmin’?” Subhūti replied, “No, World-Honored One. Why? An anāgāmin is called a non-returner, yet in reality there is no coming; therefore, it is called an anāgāmin. Subhūti,”
于意云何。阿罗汉能作是念。我得阿罗汉道不。须菩提言。不也世尊。何以故。实无有法名阿罗汉。世尊。若阿罗汉作是念。我得阿罗汉道。即为着我人众生寿者。	“what do you think? Can an arhat have the thought, ‘I have attained the path of arhatship’?” Subhūti replied, “No, World-Honored One. Why? In reality, there is no dharma called an arhat. World-Honored One, if an arhat were to have the thought, ‘I have attained the path of arhatship,’ that would be attachment to self, person, sentient being, and life span.”
【lvm】：	[lvm]:
若非落入想阴，哪来的“清晰”和“糊涂”？	If one has not fallen into the aggregate of perception, where could “clarity” and “confusion” come from?
【雪山童子】：	[Snow Mountain Youth]:
噢！其实无论是“清晰”还是“糊涂”，只是当时的觉受，因觉受本无常，所以“清晰”不能永远清晰，“糊涂”也不能永远糊涂。若去分别拣嫌，既落入想阴了。老师说的对极了！若非落入想阴，哪来的“清晰”和“糊涂”呢？“清晰”和“糊涂”不过是：天晴和下雨，并不碍虚空。谢谢老师！	Oh! In fact, whether “clarity” or “confusion,” they are merely the feelings of awareness at the time. Since such feelings are inherently impermanent, “clarity” cannot remain clear forever, nor can “confusion” remain confused forever. If one discriminates and chooses or rejects, one has already fallen into the aggregate of perception. What the teacher says is absolutely right! If one has not fallen into the aggregate of perception, where could “clarity” and “confusion” come from? “Clarity” and “confusion” are no more than clear skies and rain; neither obstructs empty space. Thank you, Teacher!

【lvm】：	[lvm]:
天晴和下雨，并不碍虚空。	Clear skies and rain do not obstruct empty space.
【小　】：	[Xiao Dong]:
老师，我觉得不单落入想阴，更是错认了定盘星。	Teacher, I think this is not merely falling into the aggregate of perception; it is also mistaking the fixed star for one's point of reference.
因为吾人着相习气极重，在不知觉中，便跟着“思维意识”跑了，在这种时候，本性虽已认得，但却是一句空话了。回想起来我好象一直都在犯这样的错误，其实是自己和自己兜圈子，自己瞄错了靶子！	Because our habitual tendency to cling to appearances is extremely strong, without realizing it we follow after discursive consciousness. At such times, although one has recognized one's intrinsic nature, that recognition becomes mere empty talk. Looking back, it seems that I have been making this mistake all along: I was simply going in circles with myself and aiming at the wrong target!
本性根本没有糊涂不糊涂，而吾人因执相之习惯，去抓另一个东西，错认了一个生灭的东西，因抓不到，反生疑惑，因疑惑而生烦恼。	Intrinsic nature fundamentally has neither confusion nor nonconfusion. Yet, because of our habit of clinging to appearances, we grasp at something else and mistake something arising and ceasing for it. Unable to grasp it, we give rise instead to doubt; from doubt, afflictions arise.
其实既知“糊涂”，那便是本性朗朗光照，那糊涂也好，清晰也好，不过如风吹月，毫无干系。	In fact, once one knows “confusion,” intrinsic nature is already brightly illuminating. Whether there is confusion or clarity is merely like wind blowing across the moon; it has nothing to do with it.
老师，您一开始回给我的信，我其实到现在才看明白啊！	Teacher, I have only now truly understood the letter you wrote to me at the very beginning!
【lvm】：	[lvm]:
可曾听说过“认着便瞎”么？其实，不关“认”的事，只是不能“着”。	Have you ever heard the saying, “To recognize it and become attached is to be blind”? In fact, recognition is not the issue; one simply must not become attached.
【小　】：	[Xiao Dong]:
对呀，老师，认也无所着！	Yes, Teacher—recognition, too, has nothing to which it can attach!
【lvm】：	[lvm]:
若这么讲，已着了也。	To put it that way is already attachment.

【二一】智门出叶入花

[21] Zhimen: Leaves Emerge, Flowers Bloom

【二一】智门出叶入花	[Case 21] Zhimen: Leaves Emerge, Flowers Enter
佛果圜悟禅师碧岩录卷第三	The Blue Cliff Record, Volume Three, by Chan Master Foguo Yuanwu
垂示云：建法幢，立宗旨，锦上铺花；脱笼头，卸角驮，太平时节。或若辨得格外句，举一明三。其或未然，依旧伏听处分。	Prefatory Instruction: To raise the Dharma banner and establish the central tenet is to add flowers to brocade. To remove the halter and unload the pack from the horns is the way of peaceful times. If you can discern a phrase beyond all conventions, one instance illuminates three. If not, then as before, listen quietly for instruction.
【二一】举：	[Case 21] The Case:
僧问智门：“莲花未出水时如何？”【钩在不疑之地。泥里洗土块。那里得这消息来？】	A monk asked Zhimen, “What is it like when the lotus flower has not yet emerged from the water?” [The hook is set where there is no doubt. Washing clods in mud. Where did he get this news?]
智门云：“莲花。”【一二三四五六七。疑杀天下人。】	Zhimen said, “Lotus flower.” [One, two, three, four, five, six, seven. He leaves everyone in the world doubting.]
僧云：“出水后如何？”【莫向鬼窟里作活计。又恁么去也。】	The monk said, “What about after it has emerged from the water?” [Do not make a living in a ghost cave. Off he goes again in this way.]
门云：“荷叶。”【幽州犹自可，最苦是江南。两头三面，笑杀天下人。】	Zhimen said, “Lotus leaf.” [Youzhou is still tolerable; Jiangnan is the hardest. Two ends and three sides—he makes everyone in the world laugh.]
智门若是应机接物，犹较些子。若是截断众流，千里万里。且道这莲花出水与未出水，是一是二？若恁么见得，许尔有个入处。	If Zhimen were merely responding to circumstances and receiving people, it would still be somewhat off. But if he were cutting off the streams of all thought, then he would be a thousand or ten thousand miles away. Tell me: are the lotus before emerging from the water and after emerging from the

	water one or two? If you see it in this way, I grant that you have found an entry point.
虽然如是，若道是一，颟顸佛性，　侗真如；若道是二，心境未忘，落在解路上走，有什么歇期！且道古人意作么生？其实无许多事。所以投子道：尔但莫著名言数句。若了诸事，自然不着，即无许多位次不同。	Although this is so, if you say they are one, you crudely muddle Buddha-nature and blur suchness; if you say they are two, mind and object have not been forgotten, and you are traveling along the path of conceptual understanding. When will there be any rest? Tell me, what was the ancient's intent? In truth, there are not so many matters. Thus Touzi said, "Simply do not become attached to a few words and phrases. If you understand all things, you will naturally not become attached, and there will be no such distinctions of rank and stage."
尔摄一切法，一切法摄尔不得。本无得失，梦幻如许多名目，不可强与他安立名字。诳　尔诸人得么！尔诸人问故，所以有言；尔若不问，教我向尔道什么即得。一切事皆是尔将得来，都不干我事。	You encompass all dharmas, but all dharmas cannot encompass you. Originally there is neither gain nor loss. Dreams and illusions have so many labels that one cannot forcibly assign them names. Could they deceive and frighten you all? Because you ask, there are words; if you did not ask, what could I say to you? You yourselves have brought all these matters here; they have nothing to do with me.
古人道：“欲识佛性义，当观时节因缘。”不见云门举“僧问灵云”云：“佛未出世时如何？”云竖起拂子。僧云：“出世后如何？”云亦竖起拂子。云门云：“前头打着，后头打不着。	An ancient said, "To understand the meaning of Buddha-nature, observe the causes and conditions of the time." Have you not seen Yunmen cite this: A monk asked Lingyun, "What was it like before the Buddha appeared in the world?" Lingyun raised his whisk. The monk said, "What about after he appeared in the world?" Lingyun again raised his whisk. Yunmen said, "The first strikes; the latter does not."
”又云：“不说出与不出，何处有伊问时节也？”古人一问一答，应时应节，无许多事。尔若寻言逐句，了无交涉。尔若能言中透得言，意中透得意，机中透得机，放令闲闲地，方见智门答话处。	He also said, "Without speaking of appearing or not appearing, where would there be an occasion for him to ask?" In the ancients' single question and single answer, each response fitted the time and occasion; there was no such proliferation of concerns. If you seek words and chase phrases, it has no connection with the matter. Only if you can penetrate words through words, meaning through meaning, and function through function, letting them be freely at ease, will you see where Zhimen's answer lies.
问“佛未出世时如何？”“牛头未见四祖时如何？”“斑石内混沌未分时如何？”“父母未生时如何？”云门道：从古至今，只是一段事，无是无非，无得无失，无生与未生。古人到这里，放一线道有出有入。	When asked, "What was it like before the Buddha appeared in the world?" "What was it like before Niutou saw the Fourth Patriarch?" "What was it like before the chaos within the mottled stone had divided?" or "What was it like before one's parents were born?" Yunmen said: From ancient times until now, it has been only one matter—neither right nor wrong, neither gain nor loss, neither birth nor not-yet-birth. When the ancients reached this point, they left a thread of way by speaking of emergence and entry.
若是未了底人，扶篱摸壁，依草附木。或教他放下，又打入莽莽荡荡荒然处去。若是得底人，二六时中，不依倚一物。虽不依倚一物，若露一机一境，作么生摸索他！	Those who have not yet understood grope along fences and walls, clinging to grasses and leaning on trees. If they are told to let go, they instead tumble into a vast, wild, desolate place. Those who have attained it do not rely on a single thing throughout the twenty-four hours. Yet even though they rely on nothing, if they reveal a single function or a single state, how can one trace them out?
这僧问道：“莲花未出水时如何？”智门云：“莲花。”便只挡问一答，不妨奇特。诸方皆谓之颠倒语，哪里如此！不见　头道：“常贵未开口已前，犹较些子。”古人露机处，已是漏逗了也。	The monk asked, "What is it like when the lotus flower has not yet emerged from the water?" Zhimen said, "Lotus flower." He simply met the question with an answer; it is indeed extraordinary. Teachers everywhere call this inverted speech, but how could it be so? Have you not seen Yantou say, "It is always more appropriate before one opens one's mouth"? When the ancients revealed their functioning, they had already let something slip.
如今学者，不省古人意，只管去理论出水与未出水，有什么交涉！不见僧问智门：“如何是般若体？”门云：“蚌含明月。”僧云：“如何是般若用？”门云：“兔子怀胎。”看他如此对答，天下人讨他语脉不得。	Students today do not understand the ancients' intent and keep reasoning about emerging from the water and not emerging from the water. What connection does that have with it? Have you not seen a monk ask Zhimen, "What is the essence of prajñā?" Zhimen said, "A clam containing a bright moon." The monk said, "What is the function of prajñā?" Zhimen said, "A rabbit carrying its young." See how he answered: no one in the world could find the thread of his words.
或有人问夹山道：“莲花未出水时如何？”只对他道“露柱灯笼。”且道与莲花是同是别？“出水后如何？”对他道：“杖头挑日月，脚下太泥深。”尔且道是不是？且莫错认定盘星！	If someone asked Jiashan, "What is it like when the lotus flower has not yet emerged from the water?" he would simply answer, "Pillars and lanterns." Tell me, are these the same as the lotus flower or different? "What about after it has emerged from the water?" He would answer, "The sun and moon hang from the tip of a staff; beneath one's feet, the mud is too deep." Tell me, is this so or not? Do not mistake the fixed star for the measure!
雪窦忒杀慈悲，打破人情解，所以颂出：	Xuedou was exceedingly compassionate. To shatter people's habitual interpretive understanding, he composed this verse:

莲花荷叶报君知，【老婆心切。见成公案。文彩已彰。】	Lotus flower, lotus leaf—I tell you plainly. [A grandmotherly concern. A ready-made koan. Its literary color is already manifest.]
出水何如未出时。【泥里洗土块。分开也好，不可　侷去也。】	How does emerging from the water differ from not yet emerging? [Washing clods in mud. It is good to distinguish them, but do not blur them together.]
江北江南问王老，【主人公在什么处？问王老师作什么？尔自踏破草鞋。】	North of the Yangtze and south of the Yangtze, they ask Old Wang. [Where is the master of the house? Why ask Teacher Wang? You yourself have worn out your straw sandals.]
一狐疑了一狐疑。【一坑埋却。自是尔疑。不免疑情未息。打云：会么？】	One fox doubts, and then another fox doubts. [Buried in one pit. The doubt is your own. The sense of doubt has not yet ceased. He strikes the clouds and says: “Do you understand?”]
智门本是浙人，得得入川参香林。既彻，却回住隋州智门。雪窦是他的子，见得好穷玄极妙，直道“莲花荷叶报君知，出水何如未出时。”这里要人直下便会。山僧道：“未出水时如何？”“露柱灯笼。	Zhimen was originally from Zhejiang. He made the journey to Sichuan to study with Xianglin. Having thoroughly awakened, he returned and resided at Zhimen in Suizhou. Xuedou was his Dharma heir. His insight fully exhausted the mystery and reached the ultimate wonder, and he directly said, “Lotus flower, lotus leaf—I tell you plainly. How does emerging from the water differ from not yet emerging?” Here one must understand immediately. This mountain monk says, “What is it like before emerging from the water?” “Pillars and lanterns.”
”“出水后如何？”“杖头挑日月，脚下太泥深。”尔且莫错认定盘星！如今人咬人言句者，有甚么限！尔且道出水时是什么时节？未出水时是什么时节？若向这里见得，许尔亲见智门。	“What about after it has emerged from the water?” “The sun and moon hang from the tip of a staff; beneath one’s feet, the mud is too deep.” Do not mistake the fixed star for the measure! People nowadays bite onto others’ words and phrases without limit. Tell me: what time is the time of emerging from the water? What time is the time of not yet emerging? If you see it here, I grant that you have personally met Zhimen.
雪窦道，尔若不见，江北江南问王老。雪窦意道：尔只管去江北江南，问尊宿出水与未出水，江南添得两句，江北添得两句，一重添一重，展转生疑。且道何时得不疑去？如野狐多疑，冰凌上行，以听水声，若不鸣方可过河。参学人若“一狐疑了一狐疑”，几时得平稳去！	Xuedou says: if you do not see it, then go north and south of the Yangtze to ask Old Wang. Xuedou means that you keep going north and south of the Yangtze, asking venerable masters about emerging from the water and not emerging from the water. South of the Yangtze, two more phrases are added; north of the Yangtze, two more phrases are added. Layer upon layer is added, and doubt is generated in turn. Tell me, when will you become free of doubt? Like a wild fox, full of doubts, walking on ice and listening for the sound of water—only if it makes no sound can it cross the river. If students of the Way are “one fox doubting, then another fox doubting,” when will they ever be at ease?
【丁零】:请教老师，	[Dingling]: May I ask the teacher:
1、“幽州犹自可，最苦是江南。两头三面，笑杀天下人。”是啥意思呀?	1. What does “Youzhou is still tolerable; Jiangnan is the hardest. Two ends and three sides—he makes everyone in the world laugh” mean?
2、为啥说“前头打着，后头打不着。”?	2. Why does he say, “The first strikes; the latter does not”?
3、“露柱灯笼”喻什么呀?	3. What do “pillars and lanterns” symbolize?
4、“杖头挑日月，脚下太泥深。”咋说呢?	4. How should we understand, “The sun and moon hang from the tip of a staff; beneath one’s feet, the mud is too deep”?
【lvm】:	[lvm]:
只须联系上下文。	You only need to connect it with the preceding and following context.
1、“幽州犹自可，最苦是江南。两头三面，笑杀天下人。”是啥意思呀?	1. What does “Youzhou is still tolerable; Jiangnan is the hardest. Two ends and three sides—he makes everyone in the world laugh” mean?
＊若说“莲花犹自可，最苦是荷叶”，是否就好懂些？这不就是“两头三面”么。	* If it said, “The lotus flower is still tolerable; the lotus leaf is the hardest,” would that not be easier to understand? Is that not precisely “two ends and three sides”?
2、为啥说“前头打着，后头打不着。”?	2. Why does he say, “The first strikes; the latter does not”?
＊竖起拂子，打着未出世，打不着出世。	* Raising the whisk strikes the time before the Buddha appeared in the world, but does not strike the time after he appeared.
3、“露柱灯笼”喻什么呀?	3. What do “pillars and lanterns” symbolize?
4、“杖头挑日月，脚下太泥深。”咋说呢?	4. How should we understand, “The sun and moon hang from the tip of a staff; beneath one’s feet, the mud is too deep”?
＊“或有人问夹山道：‘莲花未出水时如何？’只对他道‘露柱灯笼。’且道与莲花是同是别？‘出水后如何？’对他道：‘杖头挑日月，脚下太泥深。’尔且道是不是？且莫错认定盘星！”你先说说这里的“夹山”是指谁？然后接着讨论。	* “If someone asked Jiashan, ‘What is it like when the lotus flower has not yet emerged from the water?’ he would simply answer, ‘Pillars and lanterns.’ Tell me, are these the same as the lotus flower or different? ‘What about after it

	has emerged from the water?' He would answer, 'The sun and moon hang from the tip of a staff; beneath one's feet, the mud is too deep.' Tell me, is this so or not? Do not mistake the fixed star for the measure!" First tell me whom "Jiashan" refers to here, and then we can continue the discussion.
【丁零】：回老师，	[Dingling]: In reply, Teacher:
夹山就是那个说“法身无相，法眼无暇”的禅师吧。	Jiashan is the Chan master who said, "The dharmakāya is without form; the Dharma eye is without flaw," is he not?
【lvm】：	[lvm]:
在这里，“夹山”是本书作者圆悟禅师的自称。	Here, "Jiashan" is a self-reference by Chan Master Yuanwu, the author of this book.
打开《碧岩录》，就可以看到：	Open The Blue Cliff Record, and you can see:
佛果圜悟禅师碧岩录卷第一	The Blue Cliff Record, Volume One, by Chan Master Foguo Yuanwu
师住沣州夹山灵泉禅院	The master resided at Lingquan Chan Monastery on Jiashan in Fengzhou.
评唱雪窦显和尚颂古语要……	Commentary on Chan Master Xuedou Xian's Verses on Ancient Cases .....
古禅师习惯以地名称呼或自称。 再看师尊元音老人的《碧岩录》讲座：	Ancient Chan masters habitually used place names to address themselves or others. Also see Master Yuanyin's lectures on The Blue Cliff Record:
“为什么叫《碧岩录》呢？宋代有一位圆悟勤禅师，是禅宗的大手笔宗师，住在宜州（今湖南）的夹山上，山上有一块方丈大小的石头，叫碧岩石，他的丈室就以碧岩为名。夏季给学生讲禅宗公案，策励学人用功精进，学生记录下来，结集成书就叫《碧岩录》。”	“Why is it called The Blue Cliff Record? In the Song dynasty, there was a great Chan patriarch, Chan Master Yuanwu Keqin. He lived on Jiashan in Yizhou, now Hunan. On the mountain was a rock the size of an abbot's quarters, called Blue Cliff Rock, and his own quarters were named Blue Cliff. In summer, he lectured to his students on Chan koans, encouraging them to apply themselves diligently. The students recorded the lectures, and when they were compiled into a book, it was called The Blue Cliff Record.”
【丁零】：那么，圆悟禅师为何道“露柱灯笼”、“杖头挑日月，脚下太泥深。”？	[Dingling]: Then why did Chan Master Yuanwu say, "Pillars and lanterns," and "The sun and moon hang from the tip of a staff; beneath one's feet, the mud is too deep"?
【lvm】：不说“露柱灯笼”，改说“锅碗瓢盆”，是否好懂些？	[lvm]: Instead of saying "pillars and lanterns," would it be easier to understand if we said "pots, bowls, ladles, and basins"?
还有：“出水后如何？”	And then: "What about after it has emerged from the water?"
出水后——杖头挑日月。	After emerging from the water—the sun and moon hang from the tip of a staff.
如何？——竟然问“如何”，脚下太泥深！	What about it? To actually ask "What about it?"—the mud beneath your feet is too deep!
【丁零】：	[Dingling]:
老师，真不好意思，小子是笨蛋。这灯笼、锅碗都喻什么呀？	Teacher, I am truly sorry; this fellow is stupid. What do lanterns and pots and bowls symbolize?
若问到俺，花未出水时如何？答：杖头挑日月。	If you asked me, "What is it like before the flower emerges from the water?" I would answer: "The sun and moon hang from the tip of a staff."
【lvm】：“真不好意思”喻什么呀？脚下太泥深！或曰：沙子拧不出水！	[lvm]: What does "truly sorry" symbolize? The mud beneath your feet is too deep! Or, as one might say: You cannot wring water from sand!
【丁零】：顶礼老师！	[Dingling]: I bow in reverence to the teacher!
俺下了，请老师早些休息。	I am signing off. Please rest early, Teacher.
【lvm】：晚安！	[lvm]: Good night!
【发呆】：听军一席话，发呆几分钟。网前一过客，不会深禅趣。愿老师教导我。	[Fadai]: Having heard your words, I sit dazed for several minutes. I am merely a passerby on the internet and do not understand the profound flavor of Chan. I hope the teacher will instruct me.
【lvm】：岂敢！岂敢！只怪我多口。	[lvm]: I would not dare! I would not dare! Blame only my loose tongue.
【发呆】：耽误您休息，谢！	[Fadai]: Sorry to have delayed your rest. Thank you!
【二一】举：僧问智门：“莲花未出水时如何？”【钩在不疑之地。泥里洗土块。那里得这消息来？】	[21] Case: A monk asked Zhimen, "What is it like before the lotus emerges from the water?" [The hook is set in the place of no doubt. Washing clods of earth in the mud. Where did this news come from?]
老师能否把括号里的话改成现代的大白话好吗？	Teacher, could you put the words in brackets into plain modern language?
【lvm】：	[lvm]:

别客气！	You're welcome!
僧问智门：“莲花未出水时如何？”【钩在不疑之地。泥里洗土块。那里得这消息来？】	A monk asked Zhimen, “What is it like before the lotus emerges from the water?” [The hook is set in the place of no doubt. Washing clods of earth in the mud. Where did this news come from?]
*未必是个“钩”字。原文印刷模糊，我用放大镜也没看出清晰的笔画来。哪位网友若有清晰的版本，请贴在这里。	* It may not necessarily be the character " " (hook). The original printing is blurred; even with a magnifying glass, I could not make out the strokes clearly. If any reader has a clear version, please post it here.
*这是对“莲花未出水时如何？”这个问题的三句“著语”，也可以说是三句评价之语：①不疑之地——心地若不疑，便会……（关乎“钩”这个看不清的字）。②泥里洗土块——越洗越脏，糊涂一团，意思是“这么问，问不出个所以然”。③哪里得这消息来——这是从哪儿冒出来的问题呀？	* These are three annotating remarks on the question, “What is it like before the lotus emerges from the water?” They may also be regarded as three evaluative comments: (1) “the place of no doubt”—if the mind-ground is free of doubt, then it will... (this concerns the unclear character, possibly “hook”); (2) “washing clods of earth in the mud”—the more one washes, the dirtier it gets, leaving everything in a muddle; that is, asking in this way will not lead to any answer; (3) “Where did this news come from?”—where did such a question suddenly come from?
【心明】：	[Xinming]:
经查询：您的放大镜没有出错，的确是“钩”.	Upon checking: there was nothing wrong with your magnifying glass; it is indeed " " (hook).
【发呆】：	[Fadai]:
【二一】举：僧问智门：“莲花未出水时如何？”【钩在不疑之地。泥里洗土块。那里得这消息来？】	[21] Case: A monk asked Zhimen, “What is it like before the lotus emerges from the water?” [The hook is set in the place of no doubt. Washing clods of earth in the mud. Where did this news come from?]
智门云：“莲花。”【一二三四五六七。疑杀天下人。】	Zhimen said, “Lotus.” [One, two, three, four, five, six, seven. He has perplexed everyone in the world.]
僧云：“出水后如何？”【莫向鬼窟里作活计。又恁么去也。】	The monk said, “What about after it emerges from the water?” [Do not carry on in a ghost's den. And off he goes again like that.]
门云：“荷叶。”【幽州犹自可，最苦是江南。两头三面，笑杀天下人。】	Zhimen said, “Lotus leaf.” [Youzhou would still be all right; Jiangnan is the most bitter of all. Two ends and three sides—enough to make everyone in the world laugh to death.]
僧问：性如何见？回：自性见，见即性。又问：见后如何？上师对弟子曰：保任！上师对师傅和盘托出。	A monk asked, “How is one to see one's nature?” The reply was, “See your own nature; seeing is itself nature.” He asked again, “What comes after seeing?” The master said to the disciple, “Safeguard and let it function.” The master laid everything out completely before his own teacher.
【lvm】：这段文出自何处：	[lvm]: What is the source of this passage?
僧问：性如何见？回：自性见，见即性。又问：见后如何？上师对弟子曰：保任！	A monk asked, “How is one to see one's nature?” The reply was, “See your own nature; seeing is itself nature.” He asked again, “What comes after seeing?” The master said to the disciple, “Safeguard and let it function.”
【发呆】：夜也能见佛	[Fadai]: One can see the Buddha even at night.
老师，这是我根据上文杜撰的，我看了大珠老师的悟道入门后，心生感慨，愿步其后尘，他教导后学人以无心用事，日夜见佛。我看元音老师的自传，愚师问其真，其和盘托出。但元音老师写书要后学加保加任，再添枝叶。	Teacher, I made this up on the basis of the foregoing passage. After reading Master Dazhu's Introduction to Awakening to the Way, I was deeply moved and wished to follow in his footsteps. He instructed later students to act without mind, so that they might see the Buddha day and night. I read Master Yuanyin's autobiography: when his foolish teacher asked him about the truth, he laid everything out completely. But when Master Yuanyin wrote books, he told later students to add safeguarding and letting be, thus adding further embellishments.
【lvm】：什么叫“见佛”？	[lvm]: What do you mean by “seeing the Buddha”?
“僧问：性如何见？回：自性见，见即性。又问：见后如何？上师对弟子曰：保任！上师对师傅和盘托出。”	“A monk asked, ‘How is one to see one's nature?’ The reply was, ‘See your own nature; seeing is itself nature.’ He asked again, ‘What comes after seeing?’ The master said to the disciple, ‘Safeguard and let it function.’ The master laid everything out completely before his own teacher.’”
这段话，若从“黄叶止啼”的角度，常听如是说；若从“不疑之地”的角度，分明大远在！	Viewed from the standpoint of “yellow leaves to stop a child's crying,” one often hears such things said. But viewed from the standpoint of “the place of no doubt,” it is plainly far, far off!
【发呆】：烦老师教导	[Fadai]: I ask the teacher for instruction.
我是指老师不顾疲倦深夜教导我，我如同夜见佛面；我见到老师指出我黄叶止啼，忽然问不能答，为之思塞，前后际断，见佛法身，故如同夜见佛面。	I meant that, despite his fatigue, the teacher instructed me late into the night; it was as though I had seen the Buddha face-to-face at night. When the teacher

	pointed out to me that I was using yellow leaves to stop a child's crying, I suddenly could not answer. My thinking came to an impasse; the divisions of before and after were cut off, and I saw the Buddha's Dharma body. Thus, it was as though I had seen the Buddha face-to-face at night.
【lvm】：哦！原来是指法身佛。	[lvm]: Oh! So you mean the dharmakāya Buddha.
【发呆】：明师罕遇，人生难得，求师指正。	[Fadai]: A genuine teacher is rarely encountered, and such an opportunity in life is hard to come by. I ask the master to correct me.
老师，我有一7旬大妈得咽喉恶性肿瘤疼痛吐血，药不能及，近日危急，但她多年学佛，愿从容西去，为后学做榜样，可生难忍，死又不速，辗转缠绵，每日卧听六字洪名佛乐，不知如何生西见佛。	Teacher, I know a woman in her seventies who has a malignant throat tumor. She is in pain and coughing up blood; medicine can no longer help her, and her condition has recently become critical. Yet she has studied Buddhism for many years and wishes to depart peacefully for the West, setting an example for later students. But life is unbearable, while death does not come quickly; she tosses and suffers, lying in bed each day listening to Buddhist music of the six-syllable name. She does not know how to be reborn in the West and see the Buddha.
【lvm】：你告诉她：	[lvm]: Tell her:
只管生西，别管从容，不从容也能生西，到了西方极乐世界之后再从容吧。	Just focus on being reborn in the West; do not worry about being composed. Even if you are not composed, you can still be reborn in the West. Once you have reached the Western Land of Ultimate Bliss, you can become composed then.

【二二】雪峰南山毒蛇

[Twenty-Two] Xuefeng's Poisonous Snake of South Mountain

【二二】雪峰南山毒蛇	[Case 22] Xuefeng's Turtle-Nosed Snake of South Mountain
垂示云：大方无外，细若邻虚。擒纵非他，卷舒在我。必欲解粘去缚，直须削迹吞声。人人坐断要津，个个壁立千仞。且道是什么人境界？试举看。	Introduction: The great square has no outside; the minute is as small as a neighboring mote. Seizing and releasing are not someone else's doing; opening and closing lie with oneself. If you wish to free yourself from adhesions and cast off bonds, you must erase your tracks and swallow your voice. Each person sits cutting off the vital pass; each stands like a sheer wall a thousand fathoms high. Tell me, whose realm is this? Let us cite it and see.
【二二】举：	[Case 22] The Case:
雪峰示众云：南山有一条鳖鼻蛇。【见怪不怪，其怪自坏。大小大怪事，不妨令人疑着。】	Xuefeng addressed the assembly, saying, "On South Mountain there is a turtle-nosed snake." [When the strange is not regarded as strange, its strangeness naturally collapses. It is indeed a most extraordinary matter; no wonder it makes people wonder.]
汝等诸人，切须好看。【囫[□中力]！一场漏逗。】	"All of you must look at it carefully." [Gobble it whole! What a complete exposure.]
长庆云：今日堂中，大有人丧身失命，【普州人送贼，以己方人。】	Changqing said, "Today, many people in this hall will lose their bodies and lives." [The people of Puzhou send off a thief, treating him as one of their own.]
僧举似玄沙。【同坑无异土，奴见婢殷勤。同病相怜。】	A monk reported this to Xuansha. [In the same pit there is no different soil; a servant sees a maid diligently at work. Those with the same ailment sympathize with one another.]
玄沙云：须是棱兄始得。虽然如此，我即不恁么。【不免作野狐精见解。是什么消息？毒气伤人。】	Xuansha said, "It must be Brother Leng to do this. Although that is so, I am not thus." [He cannot avoid displaying the understanding of a wild-fox spirit. What news is this? Its poisonous vapors injure people.]
僧云：和尚作么生？【也好掇着这老汉。】	The monk said, "How about you, Master?" [It is good, too, to press this old fellow.]
玄沙云：用南山作什么！【钓鱼船上谢三郎。只这野狐精，犹较些子。丧身失命也不知。】	Xuansha said, "What use is South Mountain?" [Thank Third Brother Xie on the fishing boat. This wild-fox spirit is somewhat better still. He does not even know that he has lost body and life.]
云门以拄杖撺向雪峰面前，作怕势。【怕他作什么？一子亲得。一等是弄精魂。诸人试辨看。】	Yunmen thrust his staff toward Xuefeng's face and made a gesture of fear. [What is there to fear from him? This one has personally attained it. Both are playing with vital spirits. All of you, try to distinguish it.]

尔若平展，一任平展；尔若打破，一任打破。雪峰与岩头、钦山同行，凡三到投子、九上洞山。后参德山，方打破漆桶。	If you spread it out flat, you may spread it out flat; if you smash it, you may smash it. Xuefeng traveled with Yantou and Qinshan. Altogether, he visited Touzi three times and Dongshan nine times. Later, when he studied under Deshan, he finally smashed through the lacquer bucket.
一日率岩头访钦山，至鳌山店上阻雪。岩头每日只是打睡，雪峰一向坐禅。岩头喝云：“ ！眠去！每日床上，恰似七村里土地相似。他时后日，魔魅人家男女去在！”峰自点胸云：“某甲这里未稳在，不敢自瞒。	One day, he and Yantou went to visit Qinshan. Arriving at an inn on Mount Ao, they were detained by snow. Every day Yantou merely slept, while Xuefeng sat in meditation without interruption. Yantou shouted, “Hey! Go sleep! Every day on your bed, you are just like a village earth deity from some remote hamlet. One day you will go on deluding the men and women of other households!” Xuefeng thumped his chest and said, “I am not yet settled here; I do not dare conceal it from myself.”
”头云：“我将谓尔已后向孤峰顶上盘结草庵，播扬大教。犹作这个语话！”峰云：“某甲实未稳在。”头云：“尔若实如此，据尔见处，一一通来。是处我与尔证明，不是处与尔铲却。	Yantou said, “I thought that later you would build a grass hut atop a solitary peak and spread the great teaching. Yet you still speak like this!” Xuefeng said, “I truly am not yet settled.” Yantou said, “If that is truly so, then set forth, one by one, what you have seen. Where it is right, I will certify it for you; where it is not right, I will cut it away for you.”
”峰遂举，见盐官上堂举色空义，得个入处。头云：“此去三十年，切忌举着。”峰又举，见洞山过水颂，得个入处。头云：“若与么，自救不了。	Xuefeng then cited how, on hearing Yanguan give a Dharma talk on the meaning of form and emptiness, he had gained an entry. Yantou said, “For the next thirty years, take care not to mention it.” Xuefeng again cited how, upon seeing Dongshan’s verse on crossing water, he had gained an entry. Yantou said, “If it is like this, you cannot even save yourself.”
”后到德山，问“从上宗乘中事，学人还有分也无？”山打一棒：“道什么！”我当时如桶底脱相似。	Later, on arriving at Deshan, he asked, “In the matter of the ancestral vehicle passed down from above, does this student have any share or not?” Deshan struck him with his staff and said, “What are you saying?” At that moment, it was as though the bottom had dropped out of a bucket.
头遂喝云：“尔不闻道：从门入者，不是家珍！”峰云：“他后如何即是？”头云：“他日若欲播扬大教，一一从自己胸襟流出将来，与我盖天盖地去。”峰于言下大悟，便礼拜。起来连声叫云：“今日始是鳌山成道！今日始是鳌山成道！”后回闽中，住象骨山。自赞作颂云：	Yantou then shouted, “Have you not heard it said, ‘What enters through the gate is not a family treasure’?” Xuefeng said, “What, then, will it be in the future?” Yantou said, “If one day you wish to spread the great teaching, let it all flow forth from your own breast, covering heaven and earth for me.” At these words Xuefeng had a great awakening and bowed. Rising, he repeatedly cried, “Today I have attained the Way at Mount Ao! Today I have attained the Way at Mount Ao!” Later he returned to Fujian and resided on Elephant-Bone Mountain. He wrote this verse for himself:
人生倏忽暂须臾，浮世那能得久居。	Human life passes swiftly, lasting but a moment; how can one dwell long in this floating world?
出岭才登三十二，入闽早是四旬余。	Having barely crossed the ranges, I had reached thirty-two; entering Fujian, I was already past forty.
他非不用频频举，己过应须旋旋除。	Others’ faults need not be raised again and again; one’s own faults should be removed at once.
奉报满朝朱紫贵，阎王不怕佩金鱼。	I report this to the high officials of the whole court: King Yama does not fear your golden fish pendants.
凡上堂示众云，一一盖天盖地，更不说玄说妙，亦不说心说性。突然独露，如大火聚，近之则燎却面门；似太阿剑，拟之则丧身失命。若也伫思停机，则没干涉。	Whenever he ascended the hall to instruct the assembly, every word covered heaven and earth. He did not speak of the mysterious or the sublime, nor did he speak of mind or nature. It suddenly stands forth alone, like a great mass of fire: approach it and it burns your face. It is like the great sword Taie: if you venture toward it, you lose body and life. If you pause to think and deliberate, it has no connection with you.
只如百丈问黄檗：“甚处去来？”檗云：“大雄山下采菌去来。”丈云：“还见大虫么？”檗便作虎声。丈便拈斧作斫势。檗遂打百丈一掴。丈吟吟而笑，便归，升座谓众云：“大雄山有一大虫，汝等诸人切须好看，老僧今日亲遭一口。”	For example, Baizhang asked Huangbo, “Where have you come from?” Huangbo said, “I have been gathering mushrooms beneath Mount Daxiong.” Baizhang said, “Did you see a tiger?” Huangbo immediately made a tiger’s roar. Baizhang picked up an axe and made a chopping gesture. Huangbo thereupon slapped Baizhang. Baizhang groaned and laughed, then returned and mounted the seat. He told the assembly, “There is a great tiger on Mount Daxiong. All of you must look out for it. This old monk has personally suffered one bite from it today.”
赵州凡见僧便问：“曾到此间么？”云“曾到”或云“不曾到”，州总云：“吃茶去。”院主云：“和尚寻常问僧，曾到与不曾到，总道吃茶去。意旨如何？”州云：“院主。”主应诺。州云：“吃茶去。”	Whenever Zhaozhou saw a monk, he would ask, “Have you been here before?” Whether the monk replied, “I have been here,” or “I have not been here,” Zhaozhou always said, “Go drink tea.” The temple director said, “Master, whenever you ask monks whether they have been here or not, you always tell them to go drink tea. What is the meaning?” Zhaozhou said, “Temple director.” The director responded. Zhaozhou said, “Go drink tea.”

紫胡门下立一牌，牌上书云：“紫胡有一狗，上取人头，中取人腰，下取人脚。拟议则丧身失命！”或新到，才相看，师便喝云：“看狗！”僧才回首，师便归方丈。	At Zihu’s gate stood a signboard, on which was written: “Zihu has a dog. Above, it takes people by the head; in the middle, it takes them by the waist; below, it takes them by the feet. The slightest deliberation means losing body and life!” Whenever a newcomer arrived and had barely exchanged greetings, the master would shout, “Look out for the dog!” As soon as the monk turned his head, the master would return to his quarters.
正如雪峰道：“南山有一条鳖鼻蛇。汝等诸人，切须好看。”正当恁么时，尔作么生　对？不蹑前踪，试请道看。到这里，也须是会格外句始得。一切公案语言，举得将来，便知落处。	It is exactly like Xuefeng’s saying, “On South Mountain there is a turtle-nosed snake. All of you must look at it carefully.” At just such a time, how would you respond? Without following old tracks, please say it. Here, you must understand the phrase beyond all standards. When any words from any koan are brought up, you immediately know where they land.
看他恁么示众，且不与尔说行说解，还将情识测度得么？是他家儿孙，自然道得恰好。所以古人道：“承言须会宗，勿自立规矩。”言须有格外，句须要透关。若是语不离窠窟，堕在毒海中也。	See how he instructed the assembly in this way: he did not speak to you of practice or understanding. Can you still gauge it with discriminating consciousness? As descendants of his own household, they naturally spoke precisely. Thus an ancient said, “Upon receiving words, one must understand the source; do not establish rules for oneself.” Words must go beyond standards; phrases must penetrate the barrier. If one’s words do not leave their old nests and ruts, one falls into the sea of poison.
雪峰恁么示众，可谓无味之谈，塞断人口。长庆、玄沙，皆是他家屋里人，方会他恁么说话。只如雪峰道“南山有一条鳖鼻蛇”，诸人还知落处么？到这里，须是具通方眼始得。不见真净有颂云：	Xuefeng’s instruction to the assembly in this way may be called a flavorless discourse that stops up people’s mouths. Changqing and Xuansha were both members of his own household, and thus understood him when he spoke in this way. As for Xuefeng’s saying, “On South Mountain there is a turtle-nosed snake,” do you all know where it lands? Here, one must possess an all-directional eye. Have you not seen Zhenjing’s verse?
打鼓弄琵琶，相逢两会家。	Beating drums and playing lutes, they meet as two who understand.
云门能唱和，长庆解随邪。	Yunmen can sing in harmony; Changqing knows how to follow along.
古曲无音韵，南山鳖鼻蛇。	The ancient tune has no melody: the turtle-nosed snake of South Mountain.
何人知此意，端的是玄沙。	Who knows its meaning? It is Xuansha, indeed.
只如长庆恁么　对，且道意作么生？到这里，如击石火，似闪电光，方可构得。若自纤毫去不尽，便构他底不得。可惜许，人多向长庆言下生情解，道：“堂中才有闻处，便是丧身失命。	As for Changqing’s response in this way, tell me, what was his meaning? Here, one must be like a spark struck from flint, like a flash of lightning, before one can make contact with it. If even a hair’s breadth remains that has not been exhausted, one cannot make contact with his meaning. What a pity that so many people give rise to interpretive feelings at Changqing’s words, saying, “As soon as there is something heard in the hall, that is losing body and life.”
”有者道：“元无一星事，平白地上说这般话疑人。人闻他道南山有一条鳖鼻蛇，尔便疑着。”若恁么会，且得没交涉，只去他言语上作活计。既不恁么会，又作么生会？	Others say, “Originally there is not the slightest thing; on level ground he speaks such words merely to make people doubt. When people hear him say, ‘On South Mountain there is a turtle-nosed snake,’ they begin to wonder.” If you understand it this way, it still has no connection with it; you are merely making a living from his words. If it is not understood this way, then how should it be understood?
后来有僧举似玄沙。玄沙云：“须是棱兄始得。虽然如是，我即不恁么。”僧云：“和尚又作么生？”沙云：“用南山作什么！”但看玄沙语中，便有出身处，便云“用南山作什么！”若不是玄沙，也大难酬对。	Later, a monk reported it to Xuansha. Xuansha said, “It must be Brother Leng to do this. Although that is so, I am not thus.” The monk said, “How about you, Master?” Xuansha said, “What use is South Mountain?” Just look: in Xuansha’s words there is a place to emerge. Thus he said, “What use is South Mountain?” If it had not been Xuansha, it would have been very difficult to respond.
只如他恁么道“南山有一条鳖鼻蛇”，且道在什么处？到这里，须是向上人，方会恁么说话。古人道：钓鱼船上谢三郎，不爱南山鳖鼻蛇。	As for his saying in this way, “On South Mountain there is a turtle-nosed snake,” tell me, where is it? Here, only one who has gone beyond can understand such speech. An ancient said, “Thank Third Brother Xie on the fishing boat; he does not prize the turtle-nosed snake of South Mountain.”
却到云门，以拄杖撺向雪峰面前，作怕势。云门有弄蛇手脚，不犯锋　。明头也打着，暗头也打着。他寻常为人，如舞太阿剑相似。有时飞向人眉毛眼睫上，有时飞向三千里外取人头。云门撺拄杖作怕势，且不是弄精魂？他莫也是丧身失命么？作家宗师，终不去一言一句上作活计。雪窦只为爱云门契证得雪峰意，所以颂出：	Then we come to Yunmen, who thrust his staff toward Xuefeng’s face and made a gesture of fear. Yunmen had the skillful hands and feet for handling snakes, without touching their sharp fangs. He struck the obvious point and also struck the hidden point. In his customary way of guiding people, he was like one dancing with the great sword Taie. At times he flew toward people’s eyebrows and eyelashes; at times he flew three thousand miles away to take their heads. When Yunmen thrust his staff and made a frightened gesture, was he not also playing with vital spirits? Could he too have lost body and life? An accomplished Chan master never makes a living from a single word or phrase. Xuedou merely cherished the fact that Yunmen had intimately realized Xuefeng’s meaning, and so he composed this verse:

象骨岩高人不到，【千个万个。摸索不着。非公境界。】	Elephant-Bone Crag is high; no one reaches it. [Thousands upon thousands search, yet cannot feel their way to it. It is not your realm.]
到者须是弄蛇手。【是精识精，是贼识贼。成群作队作什么！也须是同火始得。】	One who reaches it must have the skill of handling snakes. [The expert recognizes the expert; the thief recognizes the thief. What are you doing, forming gangs and groups? You too must be of the same fire.]
棱师备师不柰何，【一状领过。放过一着。】	Master Leng and Master Bei could do nothing about it. [They accepted the charge in full, letting one move pass.]
丧身失命有多少。【罪不重科。带累平人。】	How many have lost body and life! [The offense is not punished twice; innocent people are implicated.]
韶阳知，【犹较些子。这老汉只具一只眼。老汉不免作伎俩。】	Shaoyang knew. [He was somewhat better still. This old fellow had only one eye. The old fellow cannot avoid displaying his tricks.]
重拨草，【落草汉有什么用处。果然！在什么处？便打。】	He again parted the grass. [What use is a man fallen among the weeds? Just so! Where is it? Strike!]
南北东西无处讨。【有么有么！阇黎眼瞎。】	Nowhere in the four directions can it be sought. [Is there? Is there? Venerable, your eyes are blind.]
忽然突出拄杖头，【看高著眼。便打。】	Suddenly it protrudes from the tip of the staff. [Look high and set your gaze. Strike!]
抛对雪峰大张口。【自作自受。吞却千个万个，济什么事。天下人摸索不着。】	It is flung before Xuefeng's wide-open mouth. [You make it and suffer it yourself. It swallows thousands upon thousands—what good does that do? People everywhere cannot feel their way to it.]
大张口兮同闪电，【两重公案。果然。赖有末后句】	Its wide-open mouth is like lightning. [A double koan. Just so. Fortunately, there is the final phrase.]
剔起眉毛还不见。【蹉过了也。五湖四海，觅恁么人也难得。如今在什么处？】	Though you raise your eyebrows, you still do not see it. [You have missed it! Throughout the five lakes and four seas, it is hard to find such a person. Where is he now?]
如今藏在乳峰前，【向什么处去也？大小雪窦也作这去就。山僧今日也遭一口。】	Now it is hidden before Milk Peak. [Where are you going? Even Xuedou goes through these comings and goings. This mountain monk too has suffered one bite today.]
来者一一看方便。【瞎！莫向脚跟下看。看取上座脚跟下。着一箭了也。】	Let all who come look for themselves as circumstances require. [Blind! Do not look beneath your heels. Look beneath this monk's heels. You have been struck by an arrow.]
师高声喝云：看脚下！【贼过后张弓。第二头、第三头？重言不当吃。】	The master shouted loudly, "Look beneath your feet!" [Drawing the bow after the thief has gone. What about the second point and the third? Repetition does not deserve a meal.]
"象骨岩高人不到，到者须是弄蛇手。"雪峰山下有象骨岩。雪峰机锋高峻，罕有人到他处。雪窦是他屋里人，毛羽相似，同声相应，同气相求，也须是通方作者共相证明。只这鳖鼻蛇，也不妨难弄，须是解弄始得。若不解弄，反被蛇伤。五祖先师道：此鳖鼻蛇，须是有不伤犯手脚底机，于他七寸上，一捏捏住。便与老僧把手共行。	"Elephant-Bone Cliff is so high that no one can reach it; whoever reaches it must be a skilled handler of snakes." Below Xuefeng Mountain is Elephant-Bone Cliff. Xuefeng's Chan thrusts were lofty and steep, and few could reach his level. Xuedou was one of his own household; their feathers and plumage were alike, they responded to one another in voice and sought one another as those of like spirit. Yet it still takes adepts who are versed in all directions to verify one another. This turtle-nosed snake is not easy to handle; one must know how to handle it. If one does not, one is instead injured by the snake. The former master Wuzu said: "With this turtle-nosed snake, one must have the knack beneath one's feet of neither injuring nor offending it; seize it at its vital point with a single grasp. Then one may walk hand in hand with this old monk."
长庆、玄沙，有这般手脚。雪窦道"棱师备师不柰何"，人多道："长庆玄沙不柰何，所以雪窦独美云门。"且得没交涉！殊不知三人中，机无得失，只是有亲疏。且问诸人，什么处是"棱师备师不柰何"处？"丧身失命有多少"，此颂长庆道"今日堂中，大有人丧身失命。"到这里，须是有弄蛇手。子细始得。	Changqing and Xuansha had just such skill. Xuedou said, "Master Leng and Master Bei could do nothing about it." Many people say, "Changqing and Xuansha could do nothing about it; therefore Xuedou alone praised Yunmen." But this has no connection whatever! They do not realize that, among these three, there is no gain or loss in their functioning—only closeness and distance. Let me ask you all: where is the point at which "Master Leng and Master Bei could do nothing about it"? "How many have lost their bodies and lives?" This verse refers to Changqing's saying, "Today in this hall, many have lost their bodies and lives." Here, one must be a skilled handler of snakes. Examine it carefully.
雪窦出他云门，所以一时拨却，独存云门一个，道："韶阳知，重拨草。"盖为云门知他雪峰道"南山有一条鳖鼻蛇"落处，所以重拨草。雪窦颂到这里，更有妙处，云："南北东西无处讨。	Xuedou came from Yunmen's line, so he swept the others all aside for the moment and preserved Yunmen alone, saying, "Shaoyang knew how to clear away the grass once more." This was because Yunmen knew the point of

	Xuefeng's saying, "On South Mountain there is a turtle-nosed snake," and therefore cleared away the grass again. When Xuedou's verse reaches this point, it has another subtlety: "There is nowhere in the four directions to seek it."
”尔道在什么处？“忽然突出拄杖头”，元来只在这里。尔不可便向拄杖头上作活计去也。云门以拄杖撺向雪峰面前，作怕势，云门便以拄杖作鳖鼻蛇用。有时却云：“拄杖子化为龙，吞却乾坤了也。	Where do you say it is? "Suddenly it protrudes from the tip of the staff"—it was here all along. But do not immediately set to work on the tip of the staff. Yunmen thrust his staff before Xuefeng's face in a threatening gesture; he used the staff as a turtle-nosed snake. At times he also said, "The staff transforms into a dragon and swallows heaven and earth whole."
”山河大地甚处得来？只是一条拄杖子，有时作龙，有时作蛇。为什么如此？到这里方知，古人道“心随万境转，转处实能幽。”颂道：“抛对雪峰大张口。”	Where, then, do mountains, rivers, and the great earth come from? It is merely one staff: at times it becomes a dragon, at times a snake. Why is this so? Only here does one understand the ancient saying, "The mind turns with the myriad circumstances; where it turns, its capacity is truly subtle." The verse says: "Cast before Xuefeng, it opens its mouth wide."
“大张口兮同闪电”，雪窦有余才，拈出云门毒蛇云：只这大张口兮，同于闪电相似。尔若拟议，则丧身失命。“剔起眉毛还不见。”向什么处去也？雪窦颂了，须去活处为人，将雪峰蛇自拈自弄，不妨杀活临时。	"Opening its mouth wide, like a flash of lightning." Xuedou had abundant talent. Taking up Yunmen's venomous snake, he said: this wide-open mouth is just like a flash of lightning. If you deliberate, you lose your body and your life. "Raise your eyebrows, and still it cannot be seen." Where has it gone? Once Xuedou had composed the verse, he had to work for people at the living point, taking up and handling Xuefeng's snake himself, freely killing or giving life as the occasion required.
要见么？云“如今藏在乳峰前”，乳峰乃雪窦山名也。雪窦有颂云：“石总四顾沧溟窄，寥寥不许白云白。”长庆、玄沙、云门，虽弄得，了不见。却云：“如今藏在乳峰前，来者一一看方便。”	Do you want to see it? He said, "Now it is hidden before Milk Peak." Milk Peak is the name of Xuedou Mountain. Xuedou has a verse: "The rocks stand all around; the vast blue sea seems narrow. So lonely that even white clouds are not permitted to be white." Though Changqing, Xuansha, and Yunmen could handle it, they never saw it. He then said: "Now it is hidden before Milk Peak; let each who comes see what is expedient."
雪窦犹涉廉纤在，不言便用，却高声喝云：“看脚下！”从上来有多少人拈弄，且道还曾伤着人？不曾伤着人？师便打。	Xuedou was still entangled in fine distinctions. Rather than speaking, he acted at once, shouting loudly, "Look beneath your feet!" How many people from ancient times onward have taken it up and handled it? Tell me: has it ever harmed anyone, or has it not harmed anyone? The master then struck.
【小　】：“长庆云：今日堂中，大有人丧身失命。”老师，长庆所对是何意？	Xiao Dong ："Changqing said, 'Today in this hall, many have lost their bodies and lives.' Teacher, what did Changqing mean in replying this way?"
【lvm】：长庆是雪峰家儿孙，自然道得恰好：	lvm ：Changqing was a descendant of Xuefeng's house, so naturally he spoke exactly right:
鳖鼻蛇是毒性剧烈的毒蛇。	The turtle-nosed snake is an extremely venomous snake.
雪峰示众云：南山有一条鳖鼻蛇。汝等诸人，切须好看。	Xuefeng addressed the assembly: "On South Mountain there is a turtle-nosed snake. All of you must watch out carefully."
长庆云：今日堂中，大有人丧身失命，	Changqing said: "Today in this hall, many have lost their bodies and lives."
圆悟说：雪峰恁么示众，可谓无味之谈，塞断人口。长庆、玄沙，皆是他家屋里人，方会他恁么说话。	Yuanwu said: "Xuefeng's address to the assembly in this manner may be called tasteless talk that stops people's mouths. Changqing and Xuansha were both members of his own household, and only they understood this manner of speaking."
雪峰抛出无味之谈，塞断人口。长庆所对若另有“意”在，还怎么“道得恰好”呢！圆悟说：“只如长庆恁么　对，且道意作么生？到这里，如击石火，似闪电光，方可构得。若自纤毫去不尽，便构他底不得。可惜许，人多向长庆言下生情解……”那么，如今我等，就别去长庆言下生情解咯。	Xuefeng cast out tasteless talk, stopping people's mouths. If Changqing's response had some other 'meaning' in it, how could he still have "spoken exactly right"? Yuanwu said: "As for Changqing's response in this manner, tell me: what meaning does it have? Here, it must be like sparks struck from stone or a flash of lightning before one can grasp it. If even the slightest trace remains unresolved, one cannot grasp what is his. What a pity that so many people generate sentimental interpretations from Changqing's words ..." So now, let us instead generate sentimental interpretations from Changqing's words.
“只如长庆恁么　对，且道意作么生？”	"As for Changqing's response in this manner, tell me: what meaning does it have?"
＊“龙生龙、凤生凤，老鼠生来会打洞。”	* "Dragons beget dragons, phoenixes beget phoenixes; rats are born knowing how to dig holes."
【小　】：哦，是冲着那毒蛇去的呀！	Xiao Dong ："Oh, so it was directed at that venomous snake!"
我总觉得长庆所答，解做与【囫[□中力]！一场漏逗。】异曲同工，也无不可。	I have always felt that there would be nothing wrong with interpreting Changqing's reply as having the same underlying import as "Smash it whole—

	what a complete disclosure!”
但若一想……哎呀！我也丧身失命拉！	But once one starts thinking about it ... oh no! I too have lost my body and life!
【lvm】：鳖鼻蛇——犯之者丧身失命！看，长庆是否道得恰好啊？	lvm ：The turtle-nosed snake—whoever offends it loses body and life! See whether Changqing spoke exactly right.
“我总觉得长庆所答，解做与【囫[囗中力]！一场漏逗。】异曲同工，也无不可。”	“I have always felt that there would be nothing wrong with interpreting Changqing’s reply as having the same underlying import as ‘Smash it whole—what a complete disclosure!’”
＊也可！也可！	* That will do! That will do!
“哎呀！我也丧身失命拉！”	“Oh no! I too have lost my body and life!”
＊恭喜！恭喜！	* Congratulations! Congratulations!
【小 】：“恭喜！恭喜！”老师您这是恭喜我什么呀？	Xiao Dong ：“Congratulations! Congratulations! Teacher, what are you congratulating me for?”
向老师做抛掷状。老师您接吗？您怕犯那鳖鼻蛇吗？	Gesturing as though tossing something to the teacher. Teacher, will you catch it? Are you afraid of offending that turtle-nosed snake?
【lvm】：你不是说“与【囫[囗中力]！一场漏逗。】异曲同工”么。	lvm ：Didn’t you say it “has the same underlying import as ‘Smash it whole—what a complete disclosure!’”?
【丁零】：老师，南山是地名吗？	Ding Ling ：“Teacher, is South Mountain a place name?”
【善财】：雪峰放出个毒蛇，长庆露现个毒牙，	Sudhana ：Xuefeng releases a venomous snake; Changqing reveals a venomous fang.
和和，不知谁会来捉他个七寸？	Hehe, who knows who will come to seize it by its vital point?
哦哦，险啊	Oh, oh—dangerous!
【lvm】：玄沙拣除南山，云门拄杖示怕。	lvm ：Xuansha removes South Mountain; Yunmen uses his staff to make a threatening display.
看，他们这一家人热闹成啥了。	Look how lively this whole family has become.
【xkyq】：善财兄布陷阱，老师埋地雷，这也挺热闹的。	xkyq ：Brother Sudhana lays traps, and Teacher buries land mines. That is quite lively too.
【Lvm】：海里加水，锦上添花。	Lvm ：Adding water to the sea; adding flowers to brocade.
【xkyq】：哈！顶礼老师！	xkyq ：Ha! I bow in homage to Teacher!

【二三】保福妙峰孤顶

[23] Baofu: The Solitary Summit of the Wondrous Peak

【二三】保福妙峰孤顶	[23] Baofu: The Solitary Summit of Wondrous Peak
垂示云：玉将火试、金将石试、剑将毛试、水将杖试。至于衲僧门下，一言一句、一机一境、一出一入、一挨一拶，要见深浅、要见向背，且道将什么试？请举看。	Pointer: Jade is tested by fire, gold by a touchstone, a sword by hair, and water by a staff. But among patch-robed monks, a word or phrase, an occasion or circumstance, a coming forth or entering in, a pressing or probing—these are meant to reveal depth or shallowness, forwardness or backwardness. Tell me, by what are they tested? Please bring it forth and see.
【二三】举：	[23] Case:
保福、长庆游山次。【这两个落草汉。】	Baofu and Changqing were wandering in the mountains. [These two fellows have fallen into the weeds.]
福以手指云：只这里便是妙峰顶。【平地上起骨堆。切忌道着。掘地深埋。】	Baofu pointed with his hand and said, “Right here is the summit of Wondrous Peak.” [Raising a heap of bones on level ground. Do not speak of it! Bury it deep in the earth.]
庆云：是则是，可惜许！【若不是铁眼铜睛，几被惑了。同病相怜。两个一坑埋却。】	Changqing said, “It is so, but what a pity!” [Had he not possessed iron eyes and copper pupils, he would almost have been deceived. Those who share the same disease pity one another. Bury the two of them together in one pit.]
雪窦著语云：今日共这汉游山，图个什么？【不妨减人斤两。犹较些子。傍人按剑。】	Xuedou added the remark: “What did we seek by wandering in the mountains with this fellow today?” [It does not hurt to diminish a person’s weight a little. Still somewhat better. A bystander grips his sword.]
复云：百千年后，不道无，只是少。【少卖弄！也是云居罗汉。】	He further said: “A hundred thousand years hence, it will not be absent; it will only be rare.” [Show off less! He too is an arhat of Yunju.]

后举似镜清。【有好有恶。】	Later, this was brought up to Jingqing. [There is good and bad.]
清云：若不是孙公，便见髑髅遍野。【同道者方知。大地茫茫愁杀人。奴见婢殷勤。设使临济德山出来，也须吃棒。】	Jingqing said, “If it had not been for Master Sun, skulls would be strewn all over the fields.” [Only one who follows the same Way can know. The vast earth is boundless—enough to make one grieve to death. A servant finds a maid attentive. Even if Linji and Deshan had appeared, they too would have had to receive the staff.]
保福、长庆、镜清，总承嗣雪峰。他三人同得同证、同见同闻、同拈同用，一出一入，递相挨拶。盖为他是同条生底人，举着便知落处。在雪峰会里，居常问答，只是他三人。古人行住坐卧，以此道为念，所以举着便知落处。	Baofu, Changqing, and Jingqing all inherited from Xuefeng. The three of them attained and realized alike; they saw and heard alike, raised up and employed alike. In their comings forth and entering in, they pressed and probed one another. This was because they were people born from the same branch: when one raised something up, the others immediately knew where it landed. In Xuefeng’s assembly, it was ordinarily only these three who engaged in question and answer. The ancients, whether walking, standing, sitting, or lying down, kept this Way in mind; therefore, when something was raised, they immediately knew where it landed.
一日游山次，保福以手指云：“只这里便是妙峰顶。”如今禅和子，恁么问着，便只口似匾檐，赖值问着长庆。尔道保福恁么道，图个什么？古人如此，要验他有眼无眼。是他家里人，自然知他落处，便对他道：“是即是，可惜许！”且道长庆恁么道，意旨如何？不可一向恁么去也。似则似，罕有等闲无一星事，赖是长庆识破他。	One day, while wandering in the mountains, Baofu pointed with his hand and said, “Right here is the summit of Wondrous Peak.” If Chan practitioners today were questioned in this way, their mouths would hang open like flat eaves. Fortunately, he encountered Changqing. Tell me, what was Baofu seeking by speaking thus? The ancients did this to test whether another had eyes or not. One of their own household would naturally know where it landed, and so replied, “It is so, but what a pity!” Tell me, what was Changqing’s intent in speaking thus? One must not go on in this manner all the way. Though it resembles it, it is rare indeed that there is not even the slightest matter; fortunately, Changqing saw through him.
雪窦著语云：“今日共这汉游山，图个什么？”且道落在什么处？复云：“百千年后，不道无，只是少。”雪窦解点胸，正似黄檗道“不道无禅，只是无师。”雪窦恁么道，也不妨险峻。若不是同声相应，争得如此孤危奇怪！此谓之著语，落在两边。虽落在两边，却不住两边。	Xuedou added the remark: “What did we seek by wandering in the mountains with this fellow today?” Tell me, where does this land? He further said: “A hundred thousand years hence, it will not be absent; it will only be rare.” Xuedou knew how to point directly to the heart, just as Huangbo said, “It is not that there is no Chan; there are simply no teachers.” Xuedou’s words are indeed steep and perilous. If voices did not resonate with one another, how could they be so solitary, lofty, and strange? This is what is called an added remark: it falls on both sides. Though it falls on both sides, it does not abide on either side.
后举似镜清，清云：“若不是孙公，便见髑髅遍野。”孙公，乃长庆俗姓也。不见僧问赵州：“如何是妙峰孤顶？”州云：“老僧不答尔这话。”僧云：“为什么不答这话？”州云：“我若答尔，恐落在平地上。”	Later, this was brought up to Jingqing. Jingqing said, “If it had not been for Master Sun, skulls would be strewn all over the fields.” Master Sun was Changqing’s lay surname. Is there not the case in which a monk asked Zhaozhou, “What is the solitary summit of Wondrous Peak?” Zhaozhou said, “This old monk will not answer you on this matter.” The monk said, “Why will you not answer it?” Zhaozhou said, “If I answered you, I fear it would fall onto level ground.”
教中说，妙峰孤顶德云比丘，从来不下山。善财去参，七日不逢，一日却在别峰相见。及乎见了，却与他说一念三世一切诸佛智慧光明普见法门。	The teachings say that Bhikṣu Deyun, on the solitary summit of Wondrous Peak, never came down from the mountain. Sudhana went to visit him but did not encounter him for seven days; then one day they met on another peak. When they met, Deyun expounded to him the Dharma gate of universally seeing the wisdom-light of all Buddhas throughout the three times in a single thought.
德云既不下山，因什么却在别峰相见？若道他下山，教中道“德云比丘从来不曾下山，常在妙峰孤顶。	Since Deyun did not descend the mountain, why did they meet on another peak? If one says that he descended the mountain, the teachings say, “Bhikṣu Deyun has never descended the mountain; he has always remained on the solitary summit of Wondrous Peak.”
”到这里，德云与善财，的的在哪里？自后李长者打葛藤打得好，道：“妙峰孤顶，是一味平等法门，一一皆真、一一皆全，向无得无失、无是无非处独露，所以善财不见。”到称性处，如眼不自见、耳不自闻、指不自触，如刀不自割、火不自烧、水不自洗。	At this point, where exactly are Deyun and Sudhana? Later, Layman Li gave a fine disentangling explanation: “The solitary summit of Wondrous Peak is the single-flavor Dharma gate of equality. Each and every thing is true, each and every thing is complete; it alone stands revealed where there is neither gain nor loss, neither right nor wrong. Therefore Sudhana did not see him.” At the point that accords with one’s nature, the eye does not see itself, the ear does not hear itself, and the finger does not touch itself; just as a knife does not cut itself, fire does not burn itself, and water does not wash itself.
到这里，教中大有老婆相为处，所以放一线道，于第二义门立宾立主，立机境，立问答。所以道：“诸佛不出世，亦无有涅　。方便度众生，故现如斯事。”且道，毕竟作么生免得镜清、雪窦恁么道去？当时不能拍拍相应，所以尽大地人髑髅遍野。镜清恁么证将来，那两个恁么用将来，雪窦后面颂出，更显焕。颂云：	At this point, the teachings contain much compassionate elaboration for the sake of others. Therefore, they leave a single opening and, within the gate of the secondary meaning, establish guest and host, occasions and circumstances, questions and answers. Thus it is said: “The Buddhas do not

	appear in the world, nor is there nirvāṇa. To liberate sentient beings by expedient means, they manifest such matters.” Tell me, in the end, how can one avoid Jingqing’s and Xuedou’s speaking in this way? At the time, they could not respond in perfect accord, and so skulls were strewn across the entire earth. Jingqing verified it in this way; those two employed it in this way; and Xuedou later brought it out in verse, making it still more radiant. The verse says:
妙峰孤顶草离离，【和身没却。脚下已深数丈也。】	On the solitary summit of Wondrous Peak, the grass grows thick. [His whole body has vanished into it. Beneath his feet it is already several fathoms deep.]
拈得分明付与谁。【用作什么？大地没人知。干屎橛堪作何用！拈得鼻孔失却口。】	Having grasped it clearly, to whom does one entrust it? [What use is it for? No one on earth knows. What use is a dried shit-stick? Having grasped the nostrils, he has lost the mouth.]
不是孙公辨端的，【错！看箭！着贼了，也不知。】	Had Master Sun not discerned the true point, [Wrong! Watch the arrow! He has been caught by thieves and does not even know it.]
髑髅着地几人知。【更不再活。如麻似粟。阇黎，拈得鼻孔失却口。】	How many would know skulls strewn upon the ground? [They will never live again. Like hemp and millet. Ācārya, having grasped the nostrils, you have lost the mouth.]
妙峰孤顶草离离。草里辊，有什么了期！拈得分明付与谁。什么处是分明处？颂保福道“只这里，便是妙峰顶。”不是孙公辨端的。孙公见什么道理，便云“是则是，可惜许”？只如“髑髅着地几人知”，汝等诸人还知么？瞎！	On the solitary summit of Wondrous Peak, the grass grows thick. Rolling about in the grass—when will there be an end to it? Having grasped it clearly, to whom does one entrust it? Where is the place of clarity? This verse praises Baofu’s words, “Right here is the summit of Wondrous Peak.” Had Master Sun not discerned the true point—what principle did Master Sun see when he said, “It is so, but what a pity”? As for “How many would know skulls strewn upon the ground?”—do all of you know? Blind!
【丁零】：老师，“百千年后，不道无，只是少。”喻啥？	[Dingling]: Teacher, what does “A hundred thousand years hence, it will not be absent; it will only be rare” mean figuratively?
【Lvm】：这不是喻。现在就是“百千年后”，多吗？	[Lvm]: This is not figurative. The present is already “a hundred thousand years hence”—are there many of them?
【心明】：善财能在别峰相见。请问此处别峰喻什么？【编者注：黑体字表示发言者的文章标题（以下不再另作说明）】	[Xinming]: Sudhana was able to meet him on another peak. May I ask: what does the other peak here signify? [Editor’s note: Bold type indicates the title of the speaker’s post; this will not be noted separately below.]
原文：	Original text:
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德云既不下山，因什么却在别峰相见？若道他下山，教中道“德云比丘从来不曾下山，常在妙峰孤顶。	Since Deyun did not descend the mountain, why did they meet on another peak? If one says that he descended the mountain, the teachings say, “Bhikṣu Deyun has never descended the mountain; he has always remained on the solitary summit of Wondrous Peak.”
”到这里，德云与善财，的的在哪里？自后李长者打葛藤打得好，道：“妙峰孤顶，是一味平等法门，一一皆真、一一皆全，向无得无失、无是无非处独露，所以善财不见。”到称性处，如眼不自见、耳不自闻、指不自触，如刀不自割、火不自烧、水不自洗。	At this point, where exactly are Deyun and Sudhana? Later, Layman Li gave a fine disentangling explanation: “The solitary summit of Wondrous Peak is the single-flavor Dharma gate of equality. Each and every thing is true, each and every thing is complete; it alone stands revealed where there is neither gain nor loss, neither right nor wrong. Therefore Sudhana did not see him.” At the point that accords with one’s nature, the eye does not see itself, the ear does not hear itself, and the finger does not touch itself; just as a knife does not cut itself, fire does not burn itself, and water does not wash itself.
是指方便法门吗？	Does this refer to an expedient Dharma gate?
【lvm】：哈哈！到这里哪还有什么“方便”、“究竟”！	[Lvm]: Ha ha! At this point, how could there still be any “expedient” or “ultimate”?
【心明】：昨日游山，不觉已骷髅着地。谢老师搭救！	[Xinming]: Yesterday, while wandering in the mountains, I did not realize that I had already become a skull upon the ground. Thank you, Teacher, for rescuing me!
【善财】：桥上但见驴马迹，何人敢向御街行！	[Sudhana]: On the bridge one sees only the tracks of donkeys and horses; who would dare walk upon the imperial thoroughfare?

大雄峰，喻实际究竟理地，自是一法不立，不可见见，不可知知；别峰，喻万行方便门中，略可私通车马，所以许德云善材共见商量。	Great Hero Peak symbolizes the ultimate ground of reality. There, not a single dharma is established: it cannot be seen by seeing or known by knowing. Another peak symbolizes the expedient Dharma gates within the myriad practices, where carts and horses may, to some extent, pass privately; therefore Deyun and Sudhana are permitted to meet and discuss matters there.
虽然如此，还须方便中透出究竟，究竟中融入方便，正可以独坐大雄峰的同时，普在别峰现身教化。	Even so, one must penetrate the ultimate through expedient means and integrate expedient means within the ultimate. Thus, while sitting alone on Great Hero Peak, one may at the same time manifest oneself universally on other peaks to teach and transform beings.
呵呵~ ——也是葛藤。	Hehe—this too is tangled elaboration.

【二四】铁磨机锋峭峻

[24] Iron Millstone's Sharp and Steep Edge

【二四】铁磨机锋峭峻	24 Liu Tiemo's Sharp and Steep Edge
垂示云：高高峰顶立，魔外莫能知；深深海底行，佛眼觑不见。直饶眼似流星、机如掣电，未免灵龟曳尾。到这里合作么生？试举看。	Pointer: Standing atop the highest peak, even demons and outsiders cannot know you; moving along the deepest ocean floor, even the Buddha-eye cannot see you. Even if your eyes are like shooting stars and your responsive activity like lightning, you still cannot avoid the divine turtle dragging its tail. What should one do upon reaching this point? Let us examine it.
【二四】举：	24 Case:
刘铁磨到沩山。【不妨难凑泊。这老婆不守本分。】	Liu Tiemo came to Weishan. Not easy to approach. This old woman does not keep to her proper place.
山云：“老 牛，汝来也？”【点！探竿影草。向什么处见聱讹！】	Weishan said, “Old cow, you have come?” A hit! Probing with the pole, stirring the grass. Where do you see anything aberrant?
磨云：“来日台山大会斋，和尚还去么？”【箭不虚发。大唐打鼓新罗舞。放去太速，收来太迟。】	Tiemo said, “Tomorrow there will be a great communal feast at Mount Tai. Will the monk go?” The arrow never misses. Tang beats the drum; Silla dances. Letting go is too swift; drawing back is too slow.
沩山放身卧。【中也！尔向什么处见沩山？谁知远烟浪，别有好思量。】	Weishan threw himself down and lay there. Right in the middle! From where do you see Weishan? Who would know that beyond the distant mist and waves there are other fine designs?
磨便出去。【过也。见机而作。】	Tiemo immediately left. Too far. She acted upon seeing the opportunity.
刘铁磨，尼也。	Liu Tiemo was a nun.
如击石火、似闪电光，拟议则丧身失命。禅道若到紧要处，哪里有许多事！他作家相见，如隔墙见角，便知是牛；隔山见烟，便知是火。拶着便动，捺着便转。沩山道：“老僧百年后，向山下檀越家作一头水牯牛，左胁下书五字云‘沩山僧某甲’。且正当恁么时，唤作沩山僧即是？唤作水牯牛即是？”如今人，问着，管取分疏不下。	Like striking a spark from a stone, like a flash of lightning: the moment one deliberates, one loses one's body and life. When the Chan Way reaches its vital point, where is there room for so many complications? When adepts meet, it is like seeing a horn over a wall and knowing it is an ox, or seeing smoke beyond a mountain and knowing there is fire. Press them, and they move; hold them down, and they turn. Weishan said: “After this old monk has lived out his hundred years, I shall become a water buffalo in the household of a donor at the foot of the mountain, with five characters written beneath its left flank: ‘Monk So-and-so of Weishan.’ Now, at just such a time, would calling it ‘Monk of Weishan’ be correct, or would calling it ‘water buffalo’ be correct?” When people nowadays are questioned about this, they are sure to be unable to explain it.
刘铁磨久参，机锋峭峻，人号为刘铁磨，去沩山十里卓庵。一日去访沩山，山见来，便云：“老 牛，汝来也？”磨云：“来日台山大会斋，和尚还去么？”沩山放身便卧。磨便出去。	Liu Tiemo had long practiced under a master. Her responsive edge was sharp and steep, and people called her Liu Tiemo. She built a hut ten li from Weishan. One day she went to visit Weishan. Seeing her arrive, Weishan said, “Old cow, you have come?” Tiemo said, “Tomorrow there will be a great communal feast at Mount Tai. Will the monk go?” Weishan immediately threw himself down and lay there. Tiemo immediately left.
尔看他一如说话相似，且不是禅，又不是道。唤作无事会，得么？沩山去台山，自隔数千里。刘铁磨因什么却令沩山去斋？且道意旨如何？这老婆会他沩山说话，丝来线去，一放一收，互相酬唱。如两镜相照，无影像可观。	Look at them: it seems just like ordinary conversation, yet it is neither Chan nor the Way. Can you understand it as being about nothing? Mount Tai was thousands of li away from Weishan. Why, then, did Liu Tiemo invite Weishan to the feast? Tell me, what was her intent? This old woman understood Weishan's words: thread coming and thread going, one letting go and one drawing in, reciprocally answering each other in song. It was like two mirrors facing each other, with no image to be seen.

机机相副，句句相投。如今人，三搭不回头。这老婆，一点也瞒他不得，这个却不是世谛情见。如明镜当台、明珠在掌，胡来胡现、汉来汉现。是他知有向上事，所以如此。	Each responsive move matched the other; every phrase corresponded. People nowadays cannot turn back even after three exchanges. This old woman could hide nothing from him. This was not the discriminating view of conventional truth. Like a bright mirror set upon its stand, like a bright pearl held in the palm: when a Hu comes, a Hu appears; when a Han comes, a Han appears. They knew of the matter that goes beyond, and therefore were thus.
如今只管做无事会。四祖演和尚道：“莫将有事为无事，往往事从无事生。”尔若参得透去，见他恁么，如寻常人说话。一般多被言语隔碍，所以不会。唯是知音，方会他底。只如乾峰示众云：“举一，不得举二。	Nowadays people persist in taking it as a matter of nothing. Chan Master Dayan, the Fourth Patriarch, said, “Do not treat what is as something as though it were nothing; often, affairs arise from what is taken as nothing.” If you penetrate it through practice, you will see that they spoke just as ordinary people speak. Most people are obstructed by words and therefore do not understand. Only one who knows the sound can understand them. For example, Qianfeng addressed the assembly, saying, “Raise one; you cannot raise two.
放过一着，落在第二。”云门出众云：“昨日有一僧，从天台来，却往南岳去。”乾峰云：“典座今日不得普请。”看他两人，放则双放，收则双收，沩仰下谓之“境致风尘草动，悉究端倪。”亦谓之“隔身句”，意通而语隔。到这里，须是左拨右转，方是作家。	Let go of one move, and you fall into the second.” Yunmen stepped forth from the assembly and said, “Yesterday a monk came from Tiantai and then went on to Nanyue.” Qianfeng said, “Today the steward of provisions will not receive the general invitation.” Look at these two: when letting go, both let go; when drawing in, both draw in. In the Weiyang school this is called, “When the wind stirs the dust and grass in the realm, thoroughly investigate their traces.” It is also called “a phrase separated by the body”: the meaning communicates, but the words are apart. At this point, one must turn left and turn right; only then is one an adept.
曾骑铁马入重城，【惯战作家，塞外将军，七事随身。】	Once rode an iron horse into a fortified city, A battle-hardened adept, a frontier general, with the seven implements upon his person.
敕下传闻六国清。【狗衔赦书。寰中天子。争奈海晏河清。】	An imperial edict descends, proclaiming the six kingdoms at peace. A dog carries the pardon decree in its mouth. The Son of Heaven within the realm. Yet what can be done when the seas are calm and the rivers clear?
犹握金鞭问归客，【是什么消息？一条拄杖两人扶，相招同往又同来。】	Still gripping a golden whip, he asks a returning traveler, What news is this? One staff supported by two people; they invite one another to go together and return together.
夜深谁共御街行？【君向潇湘我向秦。且道行作什么】。	Who walks with him along the imperial street late at night? You go toward Xiaoxiang; I go toward Qin. Tell me, what are they walking for?
雪窦颂，诸方以为极则。一百颂中，这一颂最具理路。就中极妙，贴体分明颂出。	Xuedou’s verse is regarded in all quarters as the ultimate standard. Among the hundred verses, this one possesses the most complete underlying logic. Its excellence lies in its intimate and lucid rendering of the case.
曾骑铁马入重城，颂刘铁磨恁么来。	“Once rode an iron horse into a fortified city” praises Liu Tiemo’s coming in just this way.
敕下传闻六国清，颂沩山恁么问。	“An imperial edict descends, proclaiming the six kingdoms at peace” praises Weishan’s questioning in just this way.
犹握金鞭问归客，颂磨云“来日台山大会斋，和尚还去么”。	“Still gripping a golden whip, he asks a returning traveler” praises Tiemo’s words: “Tomorrow there will be a great communal feast at Mount Tai. Will the monk go?”
夜深谁共御街行，颂沩山放身便卧，磨便出去。	“Who walks with him along the imperial street late at night?” praises Weishan’s immediately throwing himself down and lying there, and Tiemo’s immediately leaving.
雪窦有这般才调，急切处向急切处颂，缓缓处向缓缓处颂。风穴亦曾拈，同雪窦意，此颂诸方皆美之：“高高峰顶立，魔外莫能知；深深海底行，佛眼觑不见。”看他一个放身卧，一个便出去。若更周遮，一时求路不见。	Xuedou possessed such talent: at urgent points he versified urgently, and at leisurely points he versified leisurely. Fengxue also took up this case, in the same spirit as Xuedou. All quarters praise this verse: “Standing atop the highest peak, even demons and outsiders cannot know you; moving along the deepest ocean floor, even the Buddha-eye cannot see you.” Look at it: one threw himself down and lay there; the other immediately left. Had they circled about further, neither would have found the way.
雪窦颂意最好，是“曾骑铁马入重城”。若不是同得同证，焉能恁么？且道得个什么意？不见僧问风穴：“沩山道‘老 牛，汝来也？’意旨如何？”穴云：“白云深处金龙跃。	The finest meaning in Xuedou’s verse is “Once rode an iron horse into a fortified city.” If they had not attained and realized the same thing, how could they have been thus? Tell me, what meaning did they attain? Have you not seen a monk ask Fengxue, “What was Weishan’s intent in saying, ‘Old cow, you have come?’” Fengxue said, “In the depths of white clouds, a golden dragon leaps.

”僧云：“只如刘铁磨道‘来日台山大会斋，和尚还去么？’意旨如何？”穴云：“碧波心里玉兔惊。”僧云：“沩山便作卧势。意旨如何？”穴云：“老倒疏慵无事日，闲眠高卧对青山。”此意亦与雪窦同也。	” The monk said, “What was Liu Tiemo’s intent in saying, ‘Tomorrow there will be a great communal feast at Mount Tai. Will the monk go?’” Fengxue said, “Within the heart of blue waves, a jade rabbit starts in alarm.” The monk said, “Weishan then assumed a reclining posture. What was his intent?” Fengxue said, “In his old age, idle and at ease on a day with nothing to do, he sleeps leisurely, lying high before green mountains.” This meaning, too, accords with Xuedou’s.
【永寿童子】：老师，“往往事从无事生”何意也?	Yongshou Tongzi ：Teacher, what does “often, affairs arise from what is taken as nothing” mean?
【Lvm】：因为他“只管做无事会”，已经生事了也。	Lvm ：Because in “persisting in taking it as a matter of nothing,” he has already created an affair.
【永寿童子】：会得灵龟曳尾，才知向上事。	Yongshou Tongzi ：Only when one understands the divine turtle dragging its tail does one know of the matter that goes beyond.
【小　】：恭喜师兄得台山大会斋请柬，去还是不去呢?	Xiao Dong ：Congratulations, senior brother, on receiving an invitation to the great communal feast at Mount Tai. Are you going or not?
【永寿童子】：灯歇人悄，正宜夜读。	Yongshou Tongzi ：The lamp has gone out and people are quiet; this is just the time for reading at night.
【Lvm】：好句！好句！	Lvm ：Fine line! Fine line!
【永寿童子】：老师我晚上看书不吃夜宵。	Yongshou Tongzi ：Teacher, when I read at night, I do not eat a late-night snack.
【Lvm】：别被夜宵吃了就行。	Lvm ：Just do not let the late-night snack eat you.
【永寿童子】：不好，我被苹果吞下去了。二毛师兄救我！！	Yongshou Tongzi ：Oh no, I have been swallowed by an apple. Senior Brother Ermao, save me!
【善财】：呵呵～再来一只梨子!	Sudhana ：Ha ha—have another pear!
【心明】：“放去太速，收来太迟”指啥意思?	Xinming ：What does “letting go is too swift; drawing back is too slow” mean?
【lvm】：沩山放去，刘铁磨收来。	lvm ：Weishan lets go; Liu Tiemo draws back.
山云：“老　牛，汝来也？”——当下就到眼前了，不“速”么?	Weishan said, “Old cow, you have come?”—it arrives right before one’s eyes at once; is that not “swift”?
磨云：“来日台山大会斋，和尚还去么？”——沩山距离台山，相隔数千里路，不“迟”么?	Tiemo said, “Tomorrow there will be a great communal feast at Mount Tai. Will the monk go?”—Weishan and Mount Tai are separated by thousands of li; is that not “slow”?
【心明】：为何用个“太”字? 不应该是贬义呀。	Xinming ：Why use the word “too”? It should not be derogatory, should it?
【Lvm】：没说是贬义呀。	Lvm ：No one said it was derogatory.
【永寿童子】：是不是要表达一种纵横捭阖的气势呀?	Yongshou Tongzi ：Is it meant to convey an expansive, sweeping momentum?
好像禅师语录的辑录者喜欢这样，为文有生气，动作带夸张，是为了起到棒喝的作用吗?	It seems that compilers of Chan masters’ recorded sayings favored this style: the writing is lively, the actions exaggerated. Is this meant to have the effect of the staff and shout?
【lvm】：那就提撕、著语对比着看吧:	lvm ：Then let us compare the prompting remarks and inserted comments:
圆悟提撕云：“这老婆会他沩山说话，丝来线去，一放一收，互相酬唱。如两镜相照，无影像可观。机机相副，句句相投。如今人，三搭不回头。这老婆，一点也瞒他不得，这个却不是世谛情见。如明镜当台、明珠在掌，胡来胡现、汉来汉现。是他知有向上事，所以如此。”	Yuanwu’s prompting remarks say: “This old woman understood Weishan’s words: thread coming and thread going, one letting go and one drawing in, reciprocally answering each other in song. It was like two mirrors facing each other, with no image to be seen. Each responsive move matched the other; every phrase corresponded. People nowadays cannot turn back even after three exchanges. This old woman could hide nothing from him. This was not the discriminating view of conventional truth. Like a bright mirror set upon its stand, like a bright pearl held in the palm: when a Hu comes, a Hu appears; when a Han comes, a Han appears. They knew of the matter that goes beyond, and therefore were thus.”
圆悟著语云：“箭不虚发。大唐打鼓新罗舞。放去太速，收来太迟。”	Yuanwu’s inserted comment says: “The arrow never misses. Tang beats the drum; Silla dances. Letting go is too swift; drawing back is too slow.”
这老婆，一点也瞒他不得，这个却不是世谛情见。如明镜当台、明珠在掌，胡来胡现、汉来汉现。是他知有向上事——此即“箭不虚发”。	“This old woman could hide nothing from him. This was not the discriminating view of conventional truth. Like a bright mirror set upon its stand, like a bright pearl held in the palm: when a Hu comes, a Hu appears; when a Han comes, a Han appears. They knew of the matter that goes beyond”—this is “the arrow never misses.”

这老婆会他沩山说话，丝来线去，一放一收，互相酬唱。如两镜相照，无影像可观。机机相副，句句相投。	“This old woman understood Weishan’s words: thread coming and thread going, one letting go and one drawing in, reciprocally answering each other in song. It was like two mirrors facing each other, with no image to be seen. Each responsive move matched the other; every phrase corresponded.”
沩山一放“老　牛，汝来也？”——此即“大唐打鼓”	Weishan’s letting go—“Old cow, you have come?”—is “Tang beats the drum.”
刘铁磨一收“来日台山大会斋，和尚还去么？”——此即“新罗舞”。	Liu Tiemo’s drawing in—“Tomorrow there will be a great communal feast at Mount Tai. Will the monk go?”—is “Silla dances.”
若照今人理解，便是这样的对话：“放下便是，更无别事。”“领。”然而，若如此说，不正是“莫将有事为无事，往往事从无事生”么！看他们两位古人，和盘托出了这个真实义，未留丝毫痕迹呢。	As people today would understand it, it would be a dialogue like this: “Letting go is it; there is nothing else.” “Understood.” Yet if one spoke in this way, would that not be precisely, “Do not treat what is as something as though it were nothing; often, affairs arise from what is taken as nothing”? Look at these two ancient people: they laid out this true meaning completely, leaving not the slightest trace.
明乎此，再看“放去太速，收来太迟”，那里还有褒贬哪，别有一番韵味呢！	Once this is understood, look again at “letting go is too swift; drawing back is too slow.” Where is there any praise or blame? It has an altogether different flavor.
附录《宗门武库》锯解：	Appendix: An Annotated Explanation from Arsenal of the Chan School:
〖公案原文〗	Original Text of the Koan
悟后住昭觉，有长老问“刘铁磨到沩山问答”并“雪窦《御街行颂》”，未审此意如何？悟曰：“老僧更参四十年，也不到雪窦处。”长老叹曰：“昭觉和尚犹如此说，况余人耶！”	After awakening, Yuanwu resided at Zhaojue. An elder asked about “Liu Tiemo’s exchange with Weishan” and “Xuedou’s Verse on Walking on the Imperial Street,” saying, “What is the meaning of this?” Yuanwu said, “Even if this old monk practiced for another forty years, I still would not reach Xuedou’s level.” The elder sighed and said, “If the monk of Zhaojue speaks thus, how much more so the rest of us!”
〖锯解秤砣〗	The Weighing Stone of the Annotated Explanation
后来，圆悟禅师住持昭觉寺。有个长老举出“刘铁磨到沩山问答”并“雪窦《御街行颂》”，问这是什么意思。这是《雪窦颂古》第二十四则：	Later, Chan Master Yuanwu served as abbot of Zhaojue Monastery. An elder raised the case of “Liu Tiemo’s exchange with Weishan” together with “Xuedou’s Verse on Walking on the Imperial Street” and asked what it meant. This is Case Twenty-Four of Xuedou’s Verses on Ancient Cases:
【二十四】举：	Twenty-Four Case:
刘铁磨到沩山。	Liu Tiemo came to Weishan.
山云：“老　牛，汝来也。”	Guishan said, “Old cow, you have come.”
磨云：“来日　山大会斋，和尚还去么？”	Liu Tiemao said, “Tomorrow there will be a great communal feast at Mount Tai. Will the Reverend be going?”
沩山放身卧，磨便出去。	Guishan threw himself down and lay there. Tiemao then left.
雪窦《御街行颂》：	Xuedou’s “Song of the Imperial Street”:”
曾骑铁马入重城，　下传闻六国清。犹握金鞭问归客，夜深谁共御街行。	Once he rode an iron horse into a heavily fortified city; when the imperial edict came down, word spread that the six states were pacified. Still holding a golden whip, he asks the returning traveler: Deep in the night, with whom does he walk along the imperial street?
曾骑铁马入重城——刘铁磨到沩山。	“Once he rode an iron horse into a heavily fortified city”—Liu Tiemao arrives at Guishan.
下传闻六国清——“老　牛，汝来也。”	“When the imperial edict came down, word spread that the six states were pacified”—“Old cow, you have come.”
犹握金鞭问归客——“来日　山大会斋，和尚还去么？”	“Still holding a golden whip, he asks the returning traveler”—“Tomorrow there will be a great communal feast at Mount Tai. Will the Reverend be going?”
夜深谁共御街行——沩山放身卧。磨便出去。	“Deep in the night, with whom does he walk along the imperial street?”—Guishan threw himself down and lay there. Tiemao then left.
颂与公案丝丝相扣，圆悟禅师说：“一百颂中，这一颂最具理路。就中极妙，贴体分明颂出。”圆悟禅师在《碧岩录》里讲这则因缘，讲得淋漓尽致。	The verse is interwoven with the koan in every strand. Chan Master Yuanwu said: “Among the hundred verses, this one has the most coherent reasoning. Its subtlety is supreme: it fits the case closely and brings it out with clarity.” In The Blue Cliff Record, Chan Master Yuanwu expounds this encounter with the utmost fullness.

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

【二五】庵主横担直入

[25] The Hermitage Master Enters Directly, Carrying His Staff Crosswise

【二五】庵主横担直入	[Case 25] The Hermitage Master of Lotus Peak Carries His Staff Horizontally and Goes Straight Ahead
垂示云：机不离位，堕在毒海；语不惊群，陷于流俗。忽若击石火里别缁素、闪电光中辨杀活，可以坐断十方、壁立千仞。还知有恁么时节么？试举看。	The Instruction says: If one's responsive capacity does not depart from its fixed position, one falls into the poisonous sea; if one's words do not startle the assembly, one sinks into the common rut. If, amid a spark struck from stone, one can distinguish black from white, and within a flash of lightning discern killing from giving life, one can sit cutting off the ten directions and stand like a wall a thousand ren high. Do you know of such a time? Let us raise the case and see.
【二五】举：	[Case 25] The Case:
莲花峰庵主拈拄杖示众云：【看！顶门上具一只眼。也是时人窠窟。】	The Hermitage Master of Lotus Peak held up his staff and showed it to the assembly, saying: [Look! There is an eye atop the head. Yet this too is a den in which people of the time nest.]
“古人到这里，为什么不肯住？”【不可向虚空里钉橛。权立化城。）	“Why, when the ancients reached here, would they not remain?” [One must not drive a peg into empty space. Provisionally, a phantom city is established.]
众无语。【千个万个如麻似粟。却较些子。可惜许。一棚俊鹘。）	The assembly was speechless. [Thousands upon thousands, as numerous as hemp and millet seeds. Yet they fall a little short. What a pity! A whole flock of fine falcons.]
自代云：“为他途路不得力。”【若向途中辨，犹争半月程。设使得力堪作什么！岂可全无一个！）	He answered in their stead: “Because their wayfaring strength is inadequate.” [If you distinguish it while still on the road, you are nevertheless half a month's journey away. Even if you have strength, what can you do with it? How could there be not even one person?]
复云：“毕竟如何？”【千人万人只向个里坐却。千人万人中，一个两个会。）	He further said: “After all, how is it?” [Thousands upon thousands merely sit right here. Among thousands upon thousands, one or two understand.]
又自代云：“榔　横担不顾人，直入千峰万峰去。”【也好与三十棒，只为他担板。脑后见腮，莫与往来。】	Again answering in their stead, he said: “Carrying the staff horizontally without heed for anyone, he goes straight into a thousand peaks, ten thousand peaks.” [Thirty blows would be fitting for him too, simply because he carries a board on his shoulder. If one sees cheeks behind the head, do not associate with him.]
诸人还裁辨得莲花峰庵主么？脚跟也未点地在！	Can you all still discern the Hermitage Master of Lotus Peak? His heels have not even touched the ground!
国初时在天台莲花峰卓庵。古人既得道之后，茅茨石室中，折脚铛儿内，煮野菜根吃过日。且不求名利，放旷随缘。垂一转语，且要报佛祖恩，传佛心印。	At the beginning of the dynasty, he set up a hermitage on Lotus Peak of Tiantai. After the ancients attained the Way, they spent their days in thatched huts and stone chambers, cooking wild vegetable roots in broken-legged cauldrons. They sought neither fame nor gain, but lived freely in accord with conditions. When they offered a turning word, it was only to repay the kindness of the Buddhas and patriarchs and transmit the Buddha Mind-Seal.
才见僧来，便拈拄杖云：“古人到这里为什么不肯住？”前后二十余年，终无一人答得。只这一问，也有权有实、有照有用。若也知他圈缋，不消一捏。	Whenever he saw a monk approaching, he would immediately raise his staff and say, “Why, when the ancients reached here, would they not remain?” For more than twenty years, before and after, no one ever answered it. This single question contains both provisional and actual, illumination and function. If you know the lines he has drawn, there is no need for further probing.

尔且道因什么二十年如此问？既是宗师所为，何故只守一橛？若向个里见得，自然不向情尘上走。凡二十年中，有多少人与他平展下语呈见解，做尽伎俩。设有个道得，也不到他极则处。况此事虽不在言句中，非言句即不能辨。不见道：道本无言、因言显道。所以验人端的处，下口便知音。古人垂一言半句，亦无他，只要见尔知有不知有。	Tell me, then: why did he ask in this manner for twenty years? Since this was the act of a Chan master, why did he merely hold to one stake? If you see it within this, naturally you will not run after the dust of emotional entanglements. During those twenty years, how many people laid out their words before him and presented their understanding, exhausting all their tricks. Even if someone could speak it, he would not reach its ultimate point. Moreover, although this matter is not found within words and phrases, without words and phrases it cannot be discerned. Is this not why it is said: “The Way is originally wordless; through words the Way is made manifest”? Thus, where one tests a person for the real thing, one knows a true note as soon as it is uttered. When the ancients offered a word or half a phrase, it was for no other reason than to see whether you knew that there is something or did not know that there is something.
他见人不会，所以自代云：“为他途路不得力。”看他道得，自然契理契机，几曾失却宗旨！古人云：“承言须会宗，勿自立规矩。”如今人只管撞将去便了，得则得，争奈颟顸　侗。	Seeing that people did not understand, he therefore answered in their stead: “Because their wayfaring strength is inadequate.” Consider how he spoke it: it naturally accords with both principle and capacity. When did he ever lose the central meaning? An ancient said, “In receiving words, one must understand the essential principle; do not establish rules for yourself.” People nowadays simply charge ahead, and that is all. They may attain something, but alas, they remain muddled and confused.
若到作家面前，将三要语印空、印泥、印水验他，便见方木逗圆孔，无下落处。到这里讨一个同得同证，临时向什么处求！若是知有底人，开怀通个消息，有何不可。若不遇人，且卷而怀之。且问尔诸人，拄杖子是衲僧寻常用底，因什么却道“途路不得力”、“古人到此不肯住”？其实，金屑虽贵，落眼成翳。	If, before a genuine master, one were tested by the Three Essential Phrases—the seal in empty space, the seal in mud, and the seal in water—one would be like a square peg fitted into a round hole, with nowhere to settle. When one comes to this point, where can one seek someone who has attained and realized the same thing? If one is a person who knows that there is something, what harm is there in opening one's heart and communicating some news? If one does not encounter such a person, then simply roll it up and keep it within. Let me ask you all: a staff is what a patch-robed monk ordinarily uses, so why does he say, “Their wayfaring strength is inadequate,” and, “When the ancients reached here, they would not remain”? In truth, though gold dust is precious, if it falls into the eye, it becomes a cataract.
石室善道和尚，当时遭沙汰，常以拄杖示众云：“过去诸佛也恁么，未来诸佛也恁么，现前诸佛也恁么”。雪峰一日僧堂前拈拄杖示众云：“这个只为中下根人。”时有僧出，问云：“忽遇上上人来时如何？”峰拈拄杖便去。	Chan Master Shishi Shandao, when he was subject to the suppression of the saṅgha, would often show his staff to the assembly and say: “The Buddhas of the past were thus; the Buddhas of the future will be thus; the Buddhas presently before us are thus.” One day, before the monks' hall, Xuefeng raised his staff and showed it to the assembly, saying: “This is only for people of middling and lesser capacities.” At that time a monk came forward and asked, “What if a person of the highest capacity should come?” Xuefeng raised his staff and left.
云门云：“我即不似雪峰打破狼籍。”僧问：“未审和尚如何？”云门便打。大凡参问，也无许多事。为尔外见有山河大地，内见有见闻觉知，上见有诸佛可求，下见有众生可度。	Yunmen said, “I am not like Xuefeng, who smashes everything to pieces.” A monk asked, “How then does the Master respond?” Yunmen immediately struck him. In general, investigating and inquiring are not such complicated matters. It is because you outwardly see mountains, rivers, and the great earth; inwardly see seeing, hearing, awareness, and knowing; above, see Buddhas to seek; and below, see sentient beings to liberate.
直须一时吐却，然后十二时中，行住坐卧，打成一片。虽在一毛头上，宽若大千沙界。虽居镬汤炉炭中，如在安乐国土。虽居七珍八宝中，如在茅茨蓬蒿下。这般事，若是通方作者，到古人实处，自然不费力。	You must spit all this out at once. Then, throughout the twelve periods of the day, in walking, standing, sitting, and lying down, become continuous and undivided. Though upon the tip of a single hair, it is as vast as the great thousandfold world-system. Though amid boiling cauldrons and burning coals, it is as though in a land of peace and bliss. Though amid the seven treasures and eight precious things, it is as though beneath a thatched hut amid wild grasses. If one is a master of every direction in such matters, then upon reaching the actual ground of the ancients, one naturally expends no effort.
他见无人　得他底。复自征云：“毕竟如何？”又恁何不得。自云：“榔　横担不顾人，直入千峰万峰去。”这个意又作么生？且道指什么处为地头？不妨句中有眼，言外有意，自起自倒，自放自收。	Seeing that no one could reach his level, he again questioned himself: “After all, how is it?” Yet there was nothing to be done about it. He himself said: “Carrying the staff horizontally without heed for anyone, he goes straight into a thousand peaks, ten thousand peaks.” What is the meaning of this? Tell me, what place does it point to as the ground? It is not without an eye within the words and an intent beyond the words: raising himself and toppling himself, releasing himself and gathering himself in.
岂不见严阳尊者，路逢一僧，拈起拄杖云：“是什么？”僧云：“不识。”严云：“一条拄杖也不识。”严复以拄杖，地上　一下云：“还识么？”僧云：“不识。”严云：“土窟子也不识。”严复以拄杖担云：“会么？”僧云：“不会。”严云：“榔　横担不顾人，直入千峰万峰去。”	Have you not seen how Venerable Yanyang encountered a monk on the road, raised his staff, and said, “What is this?” The monk said, “I do not recognize it.” Yanyang said, “You do not even recognize a single staff.” Yanyang then jabbed the staff once into the ground and said, “Do you recognize it now?” The monk

	said, “I do not recognize it.” Yanyang said, “You do not even recognize a hole in the ground.” Yanyang then carried the staff across his shoulder and said, “Do you understand?” The monk said, “I do not understand.” Yanyang said, “Carrying the staff horizontally without heed for anyone, he goes straight into a thousand peaks, ten thousand peaks.”
古人到这里，为什么不肯住？雪窦有颂云：“谁当机？举不赚，亦还希。摧残峭峻，销铄玄微。重关曾巨辟，作者未同归。玉兔乍圆乍缺，金乌似飞不飞。卢老不知何处去，白云流水共依依。”	Why, when the ancients reached here, would they not remain? Xuedou composed this verse: “Who meets the occasion? To raise it is no deception, yet such a one is rare. It destroys the steep and lofty; it melts away the mysterious and subtle. The heavy barrier has once been thrown wide open, but masters have not all returned together. The jade rabbit is now full, now waning; the golden crow seems to fly, yet not to fly. Where has Elder Lu gone? White clouds and flowing water linger together.”
因什么山僧道“脑后见腮，莫与往来”？才作计较，便是黑山鬼窟里作活计。若见得彻、信得及，千人万人，自然罗笼不住、奈何不得。动着拶着，自然有杀有活。	Why does this mountain monk say, “If one sees cheeks behind the head, do not associate with him”? The moment you begin calculating, you are carrying on in the ghost cave of the Black Mountain. If you see through it completely and trust it fully, then even a thousand or ten thousand people cannot enclose you or do anything to you. When moved or pressed, there is naturally killing and giving life.
雪窦会他意道“直入千峰万峰去”，方始成颂。要知落处，看取雪窦颂云：	Xuedou understood his meaning in saying, “He goes straight into a thousand peaks, ten thousand peaks,” and only then composed the verse. To know where it comes down, look at Xuedou's verse:
眼里尘沙耳里土，【 憧三百檐。鹘鹘突突有什么限！更有恁么汉。】	Sand and dust in the eyes, earth in the ears. [Three hundred muddleheaded ones beneath the eaves. How could there be any limit to such blundering and bumbling? And there are still fellows like this.]
千峰万峰不肯住。【尔向什么处去？且道是什么消息？】	Among a thousand peaks, ten thousand peaks, he will not remain. [Where are you going? Tell me, what news is this?]
落花流水太茫茫，【好个消息！闪电之机，徒劳伫思。左顾千生，右顾万劫。】	Falling flowers and flowing water: vast and boundless. [What fine news! The opportunity is like lightning; it is futile to stand waiting and think. Looking left, a thousand lives; looking right, ten thousand eons.]
剔起眉毛何处去？【脚跟下更赠一对眼。元来只在这里。还截得庵主脚跟么？虽然如是，也须是到这田地始得。打云：为什么只在这里！】	Where does he go, lifting his eyebrows? [Another pair of eyes is bestowed beneath your heels. It turns out to be only right here. Can you cut off the hermitage master's heels? Although this is so, you must still reach this ground. A blow is given: Why is it only right here?]
雪窦颂得甚好，有转身处，不守一隅，便道“眼里尘沙耳里土”，此一句颂莲花峰庵主。衲僧家到这里，上无攀仰，下绝已躬，于一切时中如痴似兀。不见南泉道：“学道之人，如痴钝者也难得。	Xuedou's verse is excellent. It has a place to turn around and does not cling to one corner. Thus he says, “Sand and dust in the eyes, earth in the ears.” This line praises the Hermitage Master of Lotus Peak. When a patch-robed monk reaches this point, above there is nothing to look up to, and below even one's own self is cut off; at all times one is as if foolish and inert. Did not Nanquan say, “Among those who study the Way, a person as foolish and dull as this is difficult to find.”
”禅月诗云：“常忆南泉好言语，如斯痴钝者还希。”法灯云：“谁人知此意？令我忆南泉。”南泉又道：“七百高僧，尽是会佛法底人，唯有卢行者不会佛法，只会道，所以得他衣钵。”且道佛法与道相去多少？	Chan Yue's poem says, “I often recall Nanquan's fine words: such foolish and dull persons are indeed rare.” Fadeng said, “Who knows this meaning? It makes me remember Nanquan.” Nanquan also said, “Seven hundred eminent monks all understand Buddhadharma; only the lay practitioner Lu did not understand Buddhadharma. He understood only the Way, and thus received the robe and bowl.” Tell me, how far apart are Buddhadharma and the Way?
雪窦拈云：“眼里着沙不得，耳里着水不得。或若有个汉，信得及，把得住，不受人瞒，祖佛言教是什么热碗鸣声！便请高挂钵囊，拗折拄杖，管取一员无事道人。”又云：“眼里着得须弥山，耳里着得大海水。	Xuedou commented: “No sand may enter the eyes, and no water may enter the ears. If there is a fellow who trusts it fully, holds it fast, and refuses to be deceived by others, then what are the teachings of the patriarchs and Buddhas but the sound of a hot bowl clattering? He may then hang up his bag and bowl, break his staff, and assuredly become a person of the Way with nothing to do.” He further said: “One may put Mount Sumeru into the eyes and the water of the great ocean into the ears.”
有一般汉，受人商量。祖佛言教，如龙得水，似虎得山。却须挑起钵囊，横担拄杖，亦是一员无事道人。”复云：“恁么也不得，不恁么也不得，然后没交涉。”	“There are certain fellows who let others deliberate for them. The teachings of the patriarchs and Buddhas are, for them, like a dragon gaining water or a tiger leaning against a mountain. Yet they must pick up their bag and bowl and carry their staff across their shoulders; they too are persons of the Way with nothing to do.” He further said: “This way will not do; not this way will not do either. Then there is no connection at all.”
三员无事道人中，要选一人为师，正是这般生铁铸就底汉。何故？或遇恶境界、或遇奇特境界，到他面前，悉皆如梦相似，不知有六根，亦不知有旦暮。直饶到这般田地，切忌守寒灰死火，打入黑漫漫处去。也须是有转身一路始得。不见古人道：	Among these three persons of the Way with nothing to do, if one were to choose one as teacher, it would have to be a fellow cast from raw iron like this. Why? Whether he encounters adverse circumstances or extraordinary

“莫守寒岩异草青，坐却白云宗不妙。”所以莲花峰庵主道：“为他途路不得力。”	circumstances, before him they are all like dream-images. He does not know of the six sense faculties, nor does he know morning from evening. Even if you reach such a state, be sure not to cling to cold ashes and dead embers, sinking into utter darkness. You must also have a path for turning around. Did not an ancient say, “Do not abide on a cold cliff where strange grasses are green; to sit beneath white clouds is not the wondrous teaching”? This is why the Hermitage Master of Lotus Peak said, “Because their wayfaring strength is inadequate.”
直须是千峰万峰去始得。且道唤什么作千峰万峰？雪窦只爱他道“榔　横担不顾人，直入千峰万峰去”，所以颂出。	You must go into a thousand peaks, ten thousand peaks. Tell me, what is meant by a thousand peaks, ten thousand peaks? Xuedou loved only his saying, “Carrying the staff horizontally without heed for anyone, he goes straight into a thousand peaks, ten thousand peaks,” and therefore composed this verse.
且道向什么处去？还有知得去处者么？“落花流水太茫茫”——落花纷纷，流水茫茫。闪电之机！眼前是什么？	Tell me, where does he go? Is there anyone who knows where he goes? “Falling flowers and flowing water: vast and boundless”—flowers fall in profusion, and the flowing water is boundless. The opportunity is like lightning! What is before your eyes?
“剔起眉毛何处去？”雪窦为什么也不知他去处？只如山僧道“适来举拂子”，且道即今在什么处？尔诸人若见得，与莲花峰庵主同参。其或未然，三条椽下，七尺单前，试去参详看。	“Where does he go, lifting his eyebrows?” Why does Xuedou also not know where he goes? Just as this mountain monk just now raised the whisk—tell me, where is it now? If you all see this, you are fellow practitioners with the Hermitage Master of Lotus Peak. If not, beneath the three roof-beams and before the seven-foot sitting platform, try investigating it carefully.
【心明】：“古人到这里，为什么不肯住？”	[Xinming]: “Why, when the ancients reached here, would they not remain?”
老师，为什么古今人不肯住？是不是有一类人在附近徘徊不敢住，另有类人再此歇脚后知不是久留地又离去前行？	Teacher, why would people of ancient and modern times not remain? Is it that one kind of person lingers nearby, not daring to stay, while another rests here for a while, realizes it is not a place for prolonged residence, then leaves and continues on?
【善财】：“有佛处急走过，无佛处莫停留。”	[Shancai]: “Where there is a Buddha, hurry past; where there is no Buddha, do not linger.”
【lvm】：《金刚经》云：	[lvm]: The Diamond Sūtra says:
菩萨应如是住，如是降伏其心：	A bodhisattva should thus abide and thus subdue the mind:
应无所住，而生其心。	One should give rise to the mind without abiding anywhere.
应生无所住心。	One should give rise to a mind that abides nowhere.
【善财】：先问三个：	[Shancai]: First, three questions:
1）“……若到作家面前，将三要语印空、印泥、印水验他……”这里的三要语，就是临济老祖的三要么？	1) “...If, before a genuine master, one were tested by the Three Essential Phrases—the seal in empty space, the seal in mud, and the seal in water...” Are these Three Essential Phrases those of Patriarch Linji?
2）“古人到这里，为什么不肯住？”自代云：“为他途路不得力。”既然路途不得力，为什么却不歇者，还是不肯住？	2) “Why, when the ancients reached this point, were they unwilling to remain?” He answered on their behalf: “Because they lacked strength for the journey.” Since they lacked strength for the journey, why did they not rest, but were still unwilling to remain?
3）“诸人还裁辨得莲花峰庵主么？脚跟也未点地在！”这个未点地，是指庵主脚跟未点地，还是诸人即若辨得，也是个脚跟未点地？	3) “Can any of you distinguish the hermit master of Lotus Peak? His heels have not yet touched the ground!” Does “not yet touched the ground” refer to the hermit master’s heels not touching the ground, or does it mean that even if you can distinguish him, your own heels have not touched the ground?
呵呵～ 还有三个下节课面再问。	Hehe~ There are three more questions; I’ll ask them in the next class.
【lvm】：	[lvm]:
1）“……若到作家面前，将三要语印空、印泥、印水验他……”这里的三要语，就是临济老祖的三要么？	1) “...when you come before an accomplished master, test him with the Three Essential Phrases: the seal in empty space, the seal in clay, and the seal in water...” Are these Three Essential Phrases the Three Essentials of Patriarch Linji?
*印空、印泥、印水，便是三要语。	* The seal in empty space, the seal in clay, and the seal in water are precisely the Three Essential Phrases.
2）“古人到这里，为什么不肯住？”自代云：“为他途路不得力。”既然路途不得力，为什么却不歇者，还是不肯住？	2) “Why, when the ancients reached this point, were they unwilling to remain?” He answered on their behalf: “Because they lacked strength for the journey.” Since they lacked strength for the journey, why did they not rest, but were still unwilling to remain?

＊若会“途中即家舍”，便知本非二事。	* If you understand that “the road itself is home,” you will know that these are not two separate matters.
3）“诸人还裁辨得莲花峰庵主么？脚跟也未点地在！”这个未点地，是指庵主脚跟未点地，还是诸人即若辨得，也是个脚跟未点地？	3) “Can any of you distinguish the hermit master of Lotus Peak? His heels have not yet touched the ground!” Does “not yet touched the ground” refer to the hermit master’s heels not touching the ground, or does it mean that even if you can distinguish him, your own heels have not touched the ground?
＊若辨得，便是庵主脚跟未点地；若辨不得，便是诸人脚跟未点地。	* If you can distinguish him, it is the hermit master’s heels that have not touched the ground; if you cannot distinguish him, it is your own heels that have not touched the ground.
【善财】：接着问：	[Sudhana]: Continuing the questions:
1）“……若到作家面前，将三要语印空、印泥、印水验他……”这里的三要语，就是临济老祖的三要么？	1) “...when you come before an accomplished master, test him with the Three Essential Phrases: the seal in empty space, the seal in clay, and the seal in water...” Are these Three Essential Phrases the Three Essentials of Patriarch Linji?
＊印空、印泥、印水，便是三要语。	* The seal in empty space, the seal in clay, and the seal in water are precisely the Three Essential Phrases.
◎如何是印空、印泥、印水？愿闻其详。	What are the seal in empty space, the seal in clay, and the seal in water? I would be grateful to hear a detailed explanation.
2）“古人到这里，为什么不肯住？”自代云：“为他途路不得力。”既然路途不得力，为什么却不歇者，还是不肯住？	2) “Why, when the ancients reached this point, were they unwilling to remain?” He answered on their behalf: “Because they lacked strength for the journey.” Since they lacked strength for the journey, why did they not rest, but were still unwilling to remain?
＊若会“途中即家舍”，便知本非二事。	* If you understand that “the road itself is home,” you will know that these are not two separate matters.
◎既云“途中即家舍”，为何还要路途得力不得力？	If “the road itself is home,” why speak of having strength or lacking strength for the journey?
3）“诸人还裁辨得莲花峰庵主么？脚跟也未点地在！”这个未点地，是指庵主脚跟未点地，还是诸人即若辨得，也是个脚跟未点地？	3) “Can any of you distinguish the hermit master of Lotus Peak? His heels have not yet touched the ground!” Does “not yet touched the ground” refer to the hermit master’s heels not touching the ground, or does it mean that even if you can distinguish him, your own heels have not touched the ground?
＊若辨得，便是庵主脚跟未点地；若辨不得，便是诸人脚跟未点地。	* If you can distinguish him, it is the hermit master’s heels that have not touched the ground; if you cannot distinguish him, it is your own heels that have not touched the ground.
◎诸人脚跟且置，庵主为什么却也脚跟未点地？	Let us set aside everyone else’s heels for the moment: why have the hermit master’s heels not touched the ground either?
【Lvm】：哈哈！只好扯扯葛藤了：	[Lvm]: Haha! I can only spin out a little tangled vine here:
1）“……若到作家面前，将三要语印空、印泥、印水验他……”这里的三要语，就是临济老祖的三要么？	1) “...when you come before an accomplished master, test him with the Three Essential Phrases: the seal in empty space, the seal in clay, and the seal in water...” Are these Three Essential Phrases the Three Essentials of Patriarch Linji?
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◎如何是印空、印泥、印水？愿闻其详。	What are the seal in empty space, the seal in clay, and the seal in water? I would be grateful to hear a detailed explanation.
＊印空——看他是否“说来句句空，行时处处有”。其实，只这“说来句句空”就已经是“有”了，有个“空”在。	* Seal in empty space—see whether, “In speaking, every sentence is empty; in action, everywhere there is.” In fact, this very “in speaking, every sentence is empty” is already “there is”: there is an “empty” there.
印泥——痕迹宛然！比如：“我开悟了”（悟迹宛然）或者“我没开悟”（迷迹宛然）。	Seal in clay—traces are plainly evident! For example: “I am awakened” (the trace of awakening is plainly evident), or “I am not awakened” (the trace of delusion is plainly evident).
印水——落在“无事甲”里，乃至以为不存在“解脱”这回事，象流水一样，见低处就停滞。这种人不适合修无上道，不能跟他讲无上佛法。《涅　经》云：为非器众生说无上道，是菩萨谬。	Seal in water—one falls into the category of a person with nothing to do, even believing that there is no such thing as “liberation.” Like flowing water, one stagnates whenever one encounters a low place. Such a person is not suited to cultivate the unsurpassed Way; one cannot speak to them of the unsurpassed Buddhadharma. The Nirvāṇa Sūtra says: “To expound the unsurpassed Way to sentient beings who are not vessels for it is a bodhisattva’s error.”

以三要语印他，若真，必不落空有，必不滞两边，必不迷有无，如“之乎者也！衲僧鼻孔，大头朝下。若也不信，问取东村王大姐”。若假，“便见方木逗圆孔，无下落处。”	Test someone with the Three Essential Phrases: if genuine, they will certainly not fall into emptiness or existence, stagnate at either extreme, or be deluded about being and nonbeing—like this: “Zhi, hu, zhe, ye! A patch-robed monk’s nostrils have the big end pointing downward. If you do not believe it, ask Sister Wang from the eastern village.” If false, “you will see a square peg fitted into a round hole, with nowhere for it to settle.”
2）“古人到这里，为什么不肯住？”自代云：“为他途路不得力。”既然路途不得力，为什么却不歇者，还是不肯住?	2) “Why, when the ancients reached this point, were they unwilling to remain?” He answered on their behalf: “Because they lacked strength for the journey.” Since they lacked strength for the journey, why did they not rest, but were still unwilling to remain?
＊若会“途中即家舍”，便知本非二事。	* If you understand that “the road itself is home,” you will know that these are not two separate matters.
◎既云“途中即家舍”，为何还要路途得力不得力?	If “the road itself is home,” why speak of having strength or lacking strength for the journey?
＊哈哈！因他先有“肯不肯住”，故有“得不得力”。如镜照物罢了。	* Haha! Because they first have the notion of “willing or unwilling to remain,” there is then “having or lacking strength.” It is simply like a mirror reflecting things.
3）“诸人还裁辨得莲花峰庵主么？脚跟也未点地在！”这个未点地，是指庵主脚跟未点地，还是诸人即若辨得，也是个脚跟未点地?	3) “Can any of you distinguish the hermit master of Lotus Peak? His heels have not yet touched the ground!” Does “not yet touched the ground” refer to the hermit master’s heels not touching the ground, or does it mean that even if you can distinguish him, your own heels have not touched the ground?
＊若辨得，便是庵主脚跟未点地；若辨不得，便是诸人脚跟未点地。	* If you can distinguish him, it is the hermit master’s heels that have not touched the ground; if you cannot distinguish him, it is your own heels that have not touched the ground.
◎诸人脚跟且置，庵主为什么却也脚跟未点地?	Let us set aside everyone else’s heels for the moment: why have the hermit master’s heels not touched the ground either?
＊岂不闻“落草为人”乎！若论这种手段，雪峰是专家。 ^o^	* Have you not heard of “entering the weeds for the sake of others”? In such skillful means, Xuefeng was an expert. ^o^
【心明】：如此这般揭底，您这不是要砸那些魔术师的饭碗嘛?	[Xinming]: By exposing things like this, aren’t you going to smash the rice bowls of all those magicians?
【lvm】:没砸！没砸！谁家的饭碗要是破了，可别怪我。	[lvm]: I haven’t smashed anything! Nothing! If anyone’s rice bowl gets broken, don’t blame me.
【hs】：LVM老师及善财兄好！请问:	[hs]: Greetings, Teacher LVM and Brother Sudhana! May I ask:
1、“壁立千仞”是什么意思？很多地方看到过，却不知其义。	1. What does “a cliff rising a thousand fathoms” mean? I have seen it in many places but do not know its meaning.
2、又自代云：“榔　横担不顾人，直入千峰万峰去。”----这句中说“去”是不是“住”了？是不是有自了汉的嫌疑，因此脚跟也未点地在?	2. He also answered on their behalf: “With his staff slung across his shoulder, heedless of others, he goes straight into a thousand peaks, ten thousand peaks.” In this line, does “goes” mean “remains”? Does it suggest the suspicion of being a self-liberated fellow, and therefore that his heels have not yet touched the ground?
【lvm】:	[lvm]:
1、海纳百川，有容乃大；壁立千仞，无欲则刚。意思很明白了吧。	1. “The sea admits a hundred rivers; its capacity makes it great. A cliff rises a thousand fathoms; freedom from desire makes it steadfast.” The meaning is clear now, isn’t it?
2、“榔　横担不顾人，直入千峰万峰去。”没有自了汉的痕迹呀！	2. “With his staff slung across his shoulder, heedless of others, he goes straight into a thousand peaks, ten thousand peaks.” There is no trace of a self-liberated fellow here!
【hs】：再请问老师：这里的“千峰万峰”是“古人到这里，为什么不肯住？”这一句里的“这里”，也即是柱杖，可不可这样意会?	[hs]: One more question, Teacher: are the “thousand peaks, ten thousand peaks” here the “this point” in the sentence, “Why, when the ancients reached this point, were they unwilling to remain?” That is, do they refer to the staff? May it be understood this way?
【Lvm】：如果能拈一根拄杖做丈六金身，便可以这样意会。	[Lvm]: If you can take a single staff and make it into a sixteen-foot golden body, then you may understand it that way.
【nm213】：请问老师：“途中即家舍”和“落草为人”之意	[nm213]: Teacher, may I ask about the meanings of “the road itself is home” and “entering the weeds for the sake of others”?
1、落草为人是不是指弄些第二义逗引第一义?	1. Does “entering the weeds for the sake of others” mean using secondary meanings to entice people toward the primary meaning?

2、途中即家舍与过程重于结果的命题等价吗?	2. Is “the road itself is home” equivalent to the proposition that the process is more important than the result?
【lvm】：明知开口即错，不讳言语示人，叫做“落草为人”。	[lvm]: Knowing full well that opening one’s mouth is already mistaken, yet not avoiding words in order to show people—that is called “entering the weeds for the sake of others.”
临济禅师上堂云：“有一人论劫在途中不离家舍，有一人离家舍不在途中，那个合受人天供养？”便下座。	Chan Master Linji ascended the hall and said: “One person, throughout an entire kalpa, is on the road without leaving home; another has left home yet is not on the road. Which of these deserves the offerings of humans and devas?” He then stepped down from the seat.
【善财】：再申三问，老师师兄请：	[Sudhana]: Let me pose three more questions, Teacher and fellow students:
1）一个是语义上的：【千个万个如麻似粟。却较些子。可惜许。一棚俊鹘。】明明说了较些子，为什么又叹可惜许？	1. The first concerns the meaning: “[A thousand, ten thousand, as numerous as hemp and millet. Yet they fall a little short. What a pity! A whole flock of fine hawks.]” Since it plainly says that they “fall a little short,” why does it then lament, “What a pity”?
2）二个是句义上的：“榔　横担不顾人，直入千峰万峰去。”庵主严阳同道此语，二人脚程是同是别？请老师开示。	2. The second concerns the meaning of the line: “With his staff slung across his shoulder, heedless of others, he goes straight into a thousand peaks, ten thousand peaks.” The hermit master and Yanyang both understood this saying. Are the two at the same stage of attainment, or different ones? Please instruct us, Teacher.
3）三个却是不论什么劳什子义：若一日忽然莲花峰庵主现身拈拄杖示 lvm 云：“古人到这里，为什么不肯住？”老师如何抵对？ ^_^	3. The third does not concern any such damned meaning: if one day the hermit master of Lotus Peak suddenly appeared, held up his staff before lvm, and said, “Why, when the ancients reached this point, were they unwilling to remain?” how would Teacher respond? ^_^
【lvm】：哈哈！你不仅善财，而且善问：	[lvm]: Haha! You are not only Sudhana; you are also good at asking questions:
1）一个是语义上的：	1. The first concerns the meaning:
众无语。【千个万个如麻似粟。却较些子。可惜许。一棚俊鹘。】	The assembly was silent. “[A thousand, ten thousand, as numerous as hemp and millet. Yet they fall a little short. What a pity! A whole flock of fine hawks.]”
千个万个如麻似粟。	A thousand, ten thousand, as numerous as hemp and millet.
*别忽略“众无语”，如麻似粟之众。	* Do not overlook “the assembly was silent”: a multitude as numerous as hemp and millet.
却较些子。	Yet they fall a little short.
*也许会有明眼不说话，看他如何收场。无语却较些子。	* Perhaps there might be someone with clear eyes who says nothing, to see how he will bring the matter to a close. Their silence would then fall only a little short.
可惜许。一棚俊鹘。	What a pity! A whole flock of fine hawks.
*然而，事情并不如此，这一群人都是大眼瞪小眼，就象“一棚俊鹘”一样。	* Yet that is not how matters stand. This whole group is merely staring wide-eyed at one another, like “a whole flock of fine hawks.”
明明说了较些子，为什么又叹可惜许?	Since it plainly says that they “fall a little short,” why does it then lament, “What a pity”?
*不能较些子，所以可惜许。	* Because they cannot fall only a little short, it is a pity indeed.
2）二个是句义上的：“榔　横担不顾人，直入千峰万峰去。”	2. The second concerns the meaning of the line: “With his staff slung across his shoulder, heedless of others, he goes straight into a thousand peaks, ten thousand peaks.”
庵主严阳同道此语，二人脚程是同是别？请老师开示。	The hermit master and Yanyang both understood this saying. Are the two at the same stage of attainment, or different ones? Please instruct us, Teacher.
*这可不是句义上的。与你脚程不别。	* This is not a matter of the meaning of the line. Their footing is no different from yours.
3）三个却是不论什么劳什子义：	3. The third does not concern any such damned meaning:
若一日忽然莲花峰庵主现身拈拄杖示 lvm 云：“古人到这里，为什么不肯住？”老师如何抵对?	If one day the hermit master of Lotus Peak suddenly appeared, held up his staff before lvm, and said, “Why, when the ancients reached this point, were they unwilling to remain?” how would Teacher respond?
*只因为你住在这里。	* Simply because you remain right here.
【善财】：善财善问，估计庵主却不善与。	[Sudhana]: Sudhana asks good questions, but I suppose the hermit master would not be so good at giving.

1）＾）＾	1) ^) ^
2）＾（＾	2) ^(^
3）＾o＾	3) ^ o ^
若一日忽然莲花峰庵主现身拈拄杖示 lvm 云：“古人到这里，为什么不肯住？”老师如何抵对?	If, one day, the Hermitage Master of Lotus Peak suddenly appeared, raised his staff, and said to lvm, “Why were the people of old unwilling to remain here once they had reached this point?”—how would the teacher respond?
＊只因为你住在这里。	Only because you are staying here.
◎庵举杖做打势。	The hermitage master raises his staff as if to strike.
【lvm】：棒头有眼，不得草草打人！	lvm ：The tip of the staff has eyes; do not strike people carelessly!
【心僧】：不想今日被您倒打一耙	Heart Monk ：I never expected you to turn the tables on me today.
【善财】：打人是犯法的，　　虎须可以吧？886～～	Sudhana ：Striking people is against the law, but surely stroking a tiger’s whiskers is allowed? 886
【二毛】：老师，严云：“榔　横担不顾人，直入千峰万峰去。”是赞那僧脑后见腮吧?	Ermao ：Teacher, Yanyang said, “With his staff slung across his shoulder, heedless of anyone, he goes straight into a thousand peaks, ten thousand peaks.” Is this praising that monk for having eyes in the back of his head?
【lvm】：这里是说“榔　横担不顾人，直入千峰万峰去”这句话的出处:	lvm ：This is where the saying “With his staff slung across his shoulder, heedless of anyone, he goes straight into a thousand peaks, ten thousand peaks” comes from:
他见无人　得他底。复自征云：“毕竟如何？”又索何不得。自云：“榔　横担不顾人，直入千峰万峰去。”这个意又作么生？且道指什么处为地头？不妨句中有眼，言外有意，自起自倒，自放自收。	He saw that no one could get hold of him. Then he questioned himself, saying, “Ultimately, how is it?” Yet he could do nothing about it. He said to himself, “With his staff slung across his shoulder, heedless of anyone, he goes straight into a thousand peaks, ten thousand peaks.” What does this mean? Tell me: what point does it indicate as the ground? It is no hindrance that there are eyes within the words and meaning beyond the words: he raises himself and topples himself, lets go and gathers in.
岂不见严阳尊者，路逢一僧，拈起拄杖云：“是什么？”僧云：“不识。”严云：“一条拄杖也不识。”严复以拄杖，地上　一下云：“还识么？”僧云：“不识。”严云：“土窟子也不识。”严复以拄杖担云：“会么？”僧云：“不会。”严云：“榔　横担不顾人，直入千峰万峰去。”	Have you not seen Venerable Yanyang? Meeting a monk on the road, he raised his staff and said, “What is this?” The monk said, “I do not recognize it.” Yanyang said, “You do not even recognize a single staff.” Yanyang then jabbed the ground once with his staff and said, “Do you recognize it now?” The monk said, “I do not recognize it.” Yanyang said, “You do not even recognize a cave-dweller.” Yanyang again shouldered his staff and said, “Do you understand?” The monk said, “I do not.” Yanyang said, “With his staff slung across his shoulder, heedless of anyone, he goes straight into a thousand peaks, ten thousand peaks.”
原来是莲花峰庵主引用了严阳尊者之语。	So it turns out that the Hermitage Master of Lotus Peak was quoting Venerable Yanyang.
【二毛】：恳请老师慈悲扯段葛藤，	Ermao ：I respectfully ask the teacher, out of compassion, to unravel this tangled vine.
岂不见严阳尊者，路逢一僧，拈起拄杖云：“是什么？”僧云：“不识。”严云：“一条拄杖也不识。”严复以拄杖，地上　一下云：“还识么？”僧云：“不识。”严云：“土窟子也不识。”严复以拄杖担云：“会么？”僧云：“不会。”	Have you not seen Venerable Yanyang? Meeting a monk on the road, he raised his staff and said, “What is this?” The monk said, “I do not recognize it.” Yanyang said, “You do not even recognize a single staff.” Yanyang then jabbed the ground once with his staff and said, “Do you recognize it now?” The monk said, “I do not recognize it.” Yanyang said, “You do not even recognize a cave-dweller.” Yanyang again shouldered his staff and said, “Do you understand?” The monk said, “I do not.”
【lvm】：既然他不识也不会，这葛藤也就不扯了。^o^	lvm ：Since he neither recognizes it nor understands it, there is no need to unravel this tangled vine. ^o^
【永寿童子】：榔　横担不顾人，直入千峰万峰去。此谓也。	Youth Yongshou ：“With his staff slung across his shoulder, heedless of anyone, he goes straight into a thousand peaks, ten thousand peaks.” This is what it means.
【lvm 】：^o^	lvm ：^o^
【二毛】：咱老师专门虎口夺食的干活。	Ermao ：Our teacher specializes in snatching food from a tiger’s mouth.
老师，“见方木逗圆孔，无下落处。”方木逗圆孔，怎么讲?	Teacher, “Seeing a square peg enter a round hole, there is nowhere for it to fit.” How should “a square peg entering a round hole” be understood?
##词目 圆孔方木 ,释义 把方木头放到圆孔里去。比喻二者不能投合。	## Entry: Square Peg, Round Hole. Definition: Putting a square piece of wood into a round hole. A metaphor for two things that cannot fit together.

出处 宋·释道原《景德传灯录》：“若将有限心识作无限中用，如将方木逗圆孔。”	Source: The Record of the Transmission of the Lamp, Jingde Era, by Shi Daoyuan of the Song dynasty: “To use the limited consciousness-mind in relation to the unlimited is like putting a square piece of wood into a round hole.”
“其或未然，三条椽下，七尺单前，试去参详看。”三条椽下，七尺单前是什么意境啊。	“If not, then beneath three rafters and before a seven-foot platform, go and investigate it carefully.” What sort of setting does “beneath three rafters and before a seven-foot platform” describe?
##佛学大词典——【三条椽下七尺单前】:【三条椽下七尺单前】 指禅家僧堂内坐禅之床位。其床横三尺，头顶上方有三条椽，故称三条椽下；于其下坐禅者称为三条椽下客。	## Great Dictionary of Buddhist Studies—[Beneath Three Rafters and Before a Seven-Foot Platform]: [Beneath Three Rafters and Before a Seven-Foot Platform] refers to the bed space for seated meditation in a Chan monastic hall. The bed is three feet across, with three rafters above one’s head; hence it is called “beneath three rafters.” Those who sit in meditation beneath them are called “guests beneath three rafters.”
又其床深六尺，称为单前；板厚一尺，合为七尺单前。因尺度之差，而有六尺单、五尺单等。碧岩录第二十五则（大四八·一六六下）：‘尔诸人若见得，与莲花峰庵主同参。其或未然，三条椽下，七尺单前，试去参详看！’［建中靖国续灯录西禅继图禅师章］	Moreover, the bed is six feet deep and is called “before the platform”; adding the one-foot thickness of the board makes “before a seven-foot platform.” Variations in measurements gave rise to such expressions as “six-foot platform” and “five-foot platform.” Blue Cliff Record, Case 25 (Taishō 48, p. 166c): “If you see it, you will join the Hermitage Master of Lotus Peak in practice. If not, then beneath three rafters and before a seven-foot platform, go and investigate it carefully!” [Chapter on Chan Master Jitu of Xichan in the Continued Record of the Lamp of the Jianzhong Jingguo Era]
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【二六】百丈独坐雄峰

[26] Baizhang Sits Alone on Hero Peak

【二六】百丈独坐雄峰	[Case 26] Baizhang Sits Alone on Great Hero Peak
【二六】举:	[Case 26] Citation:
僧问百丈：“如何是奇特事？”【言中有响，句里呈机。惊杀人！有眼不曾见。】	A monk asked Baizhang, “What is the extraordinary matter?” [There is an echo in his words; the opportunity is revealed in the phrase. It startles people to death! Though one has eyes, one has never seen.]
丈云：“独坐大雄峰。”【凛凛威风四百州。坐者立者，二俱败缺。】	Baizhang said, “Sitting alone on Great Hero Peak.” [His awe-inspiring bearing fills four hundred provinces. Whether sitting or standing, both alike fall short.]
僧礼拜。【伶俐衲僧！也有恁么人，要见恁么事。】	The monk bowed. [A clever patch-robed monk! There are indeed such people, who wish to see such a matter.]
丈便打。【作家宗师！何故来言不 ？令不虚行。】	Baizhang then struck him. [A master craftsman of a lineage! Why come with words that are not full? His order is not issued in vain.]
临机具眼，不顾危亡。所以道“不入虎穴，争得虎子。”百丈寻常如虎插翅相似，这僧也不避死生，敢捋虎须，便问：“如何是奇特事？”这僧也具眼，百丈便与他担荷云：“独坐大雄峰。”其僧便礼拜。衲僧家须是别未问已前意始得。这僧礼拜，与寻常不同，也须是具眼始得。莫教“平生心胆向人倾，相识还如不相识。”	When the occasion arises, one must have the eye and not heed danger or death. Hence it is said, “If you do not enter the tiger’s den, how can you get the tiger cub?” Baizhang was ordinarily like a tiger with wings; this monk, too, did not shrink from birth and death. Daring to stroke the tiger’s whiskers, he asked, “What is the extraordinary matter?” This monk, too, had the eye. Baizhang therefore took up the burden for him, saying, “Sitting alone on Great Hero Peak.” The monk then bowed. A patch-robed monk must recognize the meaning before the question has even been asked. This monk’s bow was unlike an ordinary one; he, too, must have had the eye. Do not let it be said, “All my life I have poured out my heart to others, yet even acquaintances remain as strangers.”
只这僧问“如何是奇特事？”百丈云：“独坐大雄峰。”僧礼拜，丈便打。看他放去则一时俱是，收来则扫踪灭迹。且道他便礼拜意旨如何？若道是好。	A monk asked, “What is the extraordinary matter?” Baizhang said, “Sitting alone on Daxiong Peak.” The monk bowed, and Baizhang immediately struck him. See how, when he lets it go, all are affirmed at once; when he draws it back, he sweeps away every trace. Tell me, what was the point of the monk’s bow? If you say it was good...

因甚百丈便打他作什么？若道是不好，他礼拜有什么不得处？到这里须是识休咎、别缁素，立向千峰顶上始得。这僧便礼拜，似捋虎须相似，只争转身处。赖值百丈顶门有眼、肘后有符、照破四天下、深辨来风，所以便打。	—then why did Baizhang strike him? If you say it was not good, what was improper about his bow? At this point, one must recognize good fortune and misfortune, distinguish black from white, and stand atop a thousand peaks. The monk's bow was like stroking the tiger's whiskers; it only lacked the turning point. Fortunately, Baizhang had an eye atop his head and a talisman behind his elbow; he illuminated the four quarters of the world and deeply discerned the wind that was coming. Therefore, he struck him.
若是别人，无柰他何。这僧以机投机，以意遣意。他所以礼拜，如南泉云：“文殊普贤，昨夜三更，起佛见法见，各与二十棒，贬向二铁围山去也。”时赵州出众云：“和尚棒教谁吃？”泉云：“王老师有什么过？”州礼拜。	Had it been anyone else, there would have been nothing they could do with him. This monk met the opportunity with opportunity and dismissed intention with intention. This was why he bowed. As Nanquan said, “Last night at midnight, Mañjuśrī and Samantabhadra gave rise to views of Buddha and Dharma. I gave each of them twenty blows and banished them to the two Iron Ring Mountains.” At that time Zhaozhou stepped forward from the assembly and said, “Whom should the Master's blows be given to eat?” Nanquan said, “What fault has Teacher Wang committed?” Zhaozhou bowed.
宗师家，等闲不见他受用处。才到当机拈弄处，自然活　　地。五祖先师常说“如马前相扑相似”。尔但常教见闻声色一时坐断，把得定、作得主，始见他百丈。且道放过时作么生？看取雪窦颂出云：	With masters of the lineage, one does not casually see where their functioning lies. As soon as they take up and play with the present occasion, they naturally become vividly alive. The former master Wuzu often said, “It is like wrestling before a horse.” You need only always cut off seeing and hearing, sounds and forms, all at once; hold firm and be master of yourself. Only then will you see Baizhang. Tell me, when he lets go, how is it? Observe Xuedou's verse:
祖域交驰天马驹，【五百年一间生。千人万人中有一个半个。子承父业。】	In the patriarchs' realm, the heavenly colt races crisscross. [It appears only once in five hundred years. Among thousands upon thousands, there may be one or half of one. The son carries on the father's work.]
化门舒卷不同途。【已在言前。渠侬得自由。还他作家手段。】	In the gate of transformative teaching, unfolding and withdrawing follow different tracks. [Already before words. He has freedom. Credit him with the methods of a master craftsman.]
电光石火存机变，【劈面来也。左转右转。还见百丈为人处也无？】	Amid lightning and sparks, he preserves adaptability. [It comes straight at your face. Turning left, turning right. Do you yet see where Baizhang guides people?]
堪笑人来捋虎须。【好与三十棒！重赏之下，必有勇夫。不免丧身失命。放过阇黎一着。】	Laughable—the man comes to stroke the tiger's whiskers. [He deserves thirty blows! Under a heavy reward, brave men will surely appear. He cannot avoid losing his life. Let the venerable monk off for one move.]
雪窦见得透，方乃颂出。天马驹日行千里。横行竖走，奔骤如飞，方名天马驹。雪窦颂百丈于祖域之中，东走向西，西走向东，一来一往，七纵八横，殊无少碍。如天马驹相似，善能交驰，方见自由处。	Xuedou saw through it completely, and only then composed this verse. A heavenly colt travels a thousand li a day. It runs horizontally and vertically, galloping like the wind; only then may it be called a heavenly colt. Xuedou praises Baizhang as moving eastward and westward within the patriarchs' realm, coming and going, ranging freely in every direction, without the slightest obstruction. Like a heavenly colt, he is skillful in racing crisscross; only thus does one see where freedom lies.
这个自是得他马祖大机大用。不见僧问马祖：“如何是佛法大意？”祖便打云：“我若不打尔，天下人笑我去在。”又问：“如何是祖师西来意？”祖云：“近前来，向尔道。”僧近前，祖劈耳便掌云：“六耳不同谋。”看他恁么得大自在。	This was, of course, because he possessed Mazu's great activity and great function. A monk once asked Mazu, “What is the fundamental meaning of the Buddhadharma?” Mazu immediately struck him, saying, “If I did not strike you, everyone in the world would laugh at me.” Another asked, “What was the Patriarch's meaning in coming from the West?” Mazu said, “Come closer, and I will tell you.” When the monk came forward, Mazu slapped him sharply across the ear and said, “Six ears do not share a secret.” See how greatly at ease he was.
于建化门中，或卷或舒，有时舒不在卷处，有时卷不在舒处，有时卷舒俱不在，所以道同途不同辙。此颂百丈有这般手脚。	Within the gate of teaching and transformation, there may be withdrawal or unfolding. At times unfolding is not found in withdrawal; at times withdrawal is not found in unfolding; at times neither withdrawal nor unfolding is found. Hence it is said: the path is the same, but the tracks differ. This verse praises Baizhang's having such hands and feet.
雪窦道“电光石火存机变”，颂这僧如击石火、似闪电光，只在些子机变处。岩头道：却物为上，逐物为下。若论战也，个个立在转处。雪窦道：机轮曾未转，转必两头走。若转不得，有什么用处！大丈夫汉。也须是识些子机变始得。如今人只管供他　，被他穿却鼻孔，有什么了期！这僧于电光石火中，能存机变，便礼拜。	Xuedou says, “Amid lightning and sparks, he preserves adaptability,” praising this monk as being like sparks struck from a stone or lightning flashing—everything lay in that slight adaptability. Yantou said: “Turning things is superior; being turned by things is inferior.” If we speak of battle, each must stand at the point of turning. Xuedou said: “Before the wheel of opportunity has turned, once it turns, it must run in both directions.” If one cannot turn, what use is one? A true man must recognize at least a little adaptability. People nowadays merely keep accommodating others, letting others pierce their nostrils. When will there be an end to it? Amid lightning and sparks, this monk was able to preserve adaptability, and so he bowed.

雪窦道“堪笑人来捋虎须”。百丈似一个大虫相似，堪笑这僧去捋虎须。	Xuedou says, “Laughable—the man comes to stroke the tiger’s whiskers.” Baizhang was like a great tiger; it is laughable that this monk went to stroke its whiskers.
【libo】：老师，若是换成：丈云：“独坐大雄峰。”这僧便打，百丈祖师会如何?	[libo]: Teacher, if it were changed to this: Baizhang said, “Sitting alone on Great Hero Peak,” and this monk then struck him—what would Patriarch Baizhang do?
【lvm】：争奈勺柄不在这僧手里。	[lvm]: The ladle handle is not in this monk’s hand.
【永寿童子】：这僧脚慢，还在这里犹疑.	[Yongshou Tongzi]: This monk’s feet are slow; he is still hesitating here.
行礼毕，还不赶紧拂袖走了，免吃一棒.	After bowing, he should have quickly flicked his sleeves and left, thereby avoiding a blow.
【lvm】：是没有德山腿快。	[lvm]: He was not as quick on his feet as Deshan.
【永寿童子】：他老师也慈悲，生怕他还抓着点啥.所以打他.	[Yongshou Tongzi]: His teacher was compassionate too, fearing that he might still be clutching at something. So he struck him.
【二毛】：不得不打，不然笑煞人。	[Ermao]: He had to strike him; otherwise, people would laugh themselves to death.
【善财】：在百丈抬手取棒时拂袖便走，比较好.	[Shancai]: It would have been better to flick his sleeves and leave just as Baizhang raised his hand to take up the staff.
【蝉】：也可以象大虫老师那样断喝一声：棒头有眼，不得草草打人!	[Cicada]: Or he could have shouted sharply, as Teacher Great Tiger did: “There are eyes on the end of the staff—do not strike people carelessly!”
然后，两个人“相捉入方丈”。	Then the two of them would “seize each other and enter the abbot’s quarters.”
【善财】：赫赫~~	[Shancai]: Ha ha~~
【hs】：请问老师：	[hs]: May I ask, Teacher:
1.[南泉云：“文殊普贤，昨夜三更，起佛见法见，各与二十棒，贬向二铁围山去也。”时赵州出众云：“和尚棒教谁吃？”泉云：“王老师有什么过？”州礼拜。]这里赵州为什么问和尚棒教谁吃，后来为什么又礼拜？赵州礼拜和那个僧礼拜有相似处吗?	1. [Nanquan said, “Last night at midnight, Mañjuśrī and Samantabhadra gave rise to views of Buddha and Dharma. I gave each of them twenty blows and banished them to the two Iron Ring Mountains.” At that time Zhaozhou stepped forward from the assembly and said, “Whom should the Master’s blows be given to eat?” Nanquan said, “What fault has Teacher Wang committed?” Zhaozhou bowed.] Why did Zhaozhou ask whom the Master’s blows should be given to eat, and why did he then bow? Is Zhaozhou’s bow similar to that monk’s bow?
2.马祖说的六耳不同谋是什么意思?	2. What did Mazu mean by saying, “Six ears do not share a secret”?
【lvm】：以机投机，以意遣意。	[lvm]: Meet the opportunity with opportunity; dismiss intention with intention.
1.[南泉云：“文殊普贤，昨夜三更，起佛见法见，各与二十棒，贬向二铁围山去也。”时赵州出众云：“和尚棒教谁吃？”泉云：“王老师有什么过？”州礼拜。]这里赵州为什么问和尚棒教谁吃，后来为什么又礼拜？赵州礼拜和那个僧礼拜有相似处吗?	1. [Nanquan said, “Last night at midnight, Mañjuśrī and Samantabhadra gave rise to views of Buddha and Dharma. I gave each of them twenty blows and banished them to the two Iron Ring Mountains.” At that time Zhaozhou stepped forward from the assembly and said, “Whom should the Master’s blows be given to eat?” Nanquan said, “What fault has Teacher Wang committed?” Zhaozhou bowed.] Why did Zhaozhou ask whom the Master’s blows should be given to eat, and why did he then bow? Is Zhaozhou’s bow similar to that monk’s bow?
＊那我就落草一回吧：	*Then let me descend into the weeds for once:
＊南泉：你们若起佛见法见，便不能成就。赵州：和尚你这算什么见？南泉：因你起佛见法见，我才这么说。有错吗？赵州：学生受教了。	*Nanquan: If you give rise to views of Buddha and Dharma, you cannot attain realization. Zhaozhou: What kind of view is this of yours, Master? Nanquan: I said this because you gave rise to views of Buddha and Dharma. Is that wrong? Zhaozhou: This student has received the teaching.
＊“和尚棒教谁吃”绝非争胜负，乃画龙点睛之笔也。——官不容针！后来又礼拜——所有的言句都是应病与药，何曾粘着！——私通车马。	*“Whom should the Master’s blows be given to eat?” was by no means a contest for victory or defeat; it was the finishing touch. —An official road will not admit even a needle! Then he bowed again—every word is medicine prescribed for an illness; when has there ever been any attachment? —Private roads permit carts and horses.
2.马祖说的六耳不同谋是什么意思?	2. What did Mazu mean by saying, “Six ears do not share a secret”?
＊字面意思：六耳便是三个人。两人说密意，不入六耳。	*Literally, six ears means three people. When two people speak a secret meaning, it does not enter six ears.
＊问：“如何是祖师西来意？”祖云：“近前来，向尔道。”僧近前，祖劈耳便掌云：“六耳不同谋。”——看来这僧已得祖师西来密意。	*Asked, “What was the Patriarch’s meaning in coming from the West?” Mazu said, “Come closer, and I will tell you.” When the monk came forward, Mazu slapped him sharply across the ear and said, “Six ears do not share a secret.”

	—It seems that this monk had already received the secret meaning of the Patriarch's coming from the West.
【hs】：老师落草为人，后学受教了。谢谢老师！	[hs]: Teacher has descended into the weeds for others' sake; this later student has received the teaching. Thank you, Teacher!
【笨苯虫】：老师，我好笨…	[Benben Chong]: Teacher, I am so dull…
“（公案）百丈上堂，常有一老人听法，随众散去。一日不去，丈乃问立于前者何人。老人云：某甲，于过去迦叶佛时曾住此山。有学人问：大修行底人还落因果无？某甲答他道：不落因果。后五百生堕野狐身。	“(Koan) Baizhang was giving a Dharma talk. An old man would always listen to the Dharma and leave with the assembly. One day he did not leave. Baizhang then asked who the person standing before him was. The old man said: 'In the time of Kāśyapa Buddha, I once lived on this mountain. A student asked: Does a person of great cultivation still fall into cause and effect? I answered him: They do not fall into cause and effect. Thereafter, for five hundred lives, I fell into the body of a wild fox.'
今请和尚代某甲下一转语，使脱野狐身。丈曰：不昧因果。老人于言下大悟，礼拜曰：某甲既脱野狐身，遂住在山后，依亡僧之事例。师使维那白槌告众曰：食后送亡僧。大众言议，一众皆安，涅　堂亦无病人，何故如是。	'I now ask the Master to give me a turning word, so that I may be freed from the wild fox's body.' Baizhang said: 'Do not be blind to cause and effect.' At these words, the old man awakened greatly. He bowed and said: 'I have now been freed from the wild fox's body. It lies behind the mountain; please proceed according to the precedent for a deceased monk.' The master had the monastic steward strike the sounding board and announce to the assembly: 'After the meal, we shall send off a deceased monk.' The assembly discussed this, saying that everyone was well and that there was no sick person in the Nirvāṇa Hall; why was this so?
食后只见师领众至山后岩下，以拄杖指出一死狐，依法火葬之。师至晚上堂，举前因缘。黄檗便问古人错对一转语，五百生堕野狐身。欲转转不错，作个什么？师曰近前来，与　道。檗遂近前，师与一掌。师打手笑曰：将谓胡须赤，更有赤须胡。见会元三，大智章，从容录八则，无门关二则。”	“After the meal, they saw only that the master led the assembly to the foot of a cliff behind the mountain. Pointing with his staff, he indicated a dead fox, which they cremated according to the Dharma. That evening the master ascended the seat and raised this preceding circumstance. Huangbo then asked: 'The man of old gave one wrong turning word and for five hundred lives fell into a wild fox's body. If one gives turn after turn without error, what then?' The master said: 'Come closer, and I will tell you.' Huangbo then came forward, and the master gave him a slap. The master clapped his hands and laughed, saying: 'I thought a barbarian's beard was red; yet here is another red-bearded barbarian.' See Records of the Transmission of the Lamp, volume 3, chapter on Dazhi; Book of Serenity, case 8; and The Gateless Barrier, case 2.”
其中，答“不落因果”，即已被因果所惑；“不昧因果”，即是不被因果所昧之意！是么？	Here, answering, “They do not fall into cause and effect,” means that one has already been deluded by cause and effect; while “Do not be blind to cause and effect” means not being obscured by cause and effect. Is that so?
【lvm】：是他自己怀疑自己的“不落因果”之语。疑，便与野狐响应。	[lvm]: He himself doubted his statement, “They do not fall into cause and effect.” Doubt then resonates with the wild fox.
前百丈有疑者，心疑也，心外无疑在，心外也无野狐在。	The earlier Baizhang had doubt; it was doubt in the mind. Outside the mind there is no doubt, and outside the mind there is no wild fox.
后百丈直射前百丈心中的疑团：“不昧因果！”——你那样答，并没昧却因果，而是将因果和盘托出了。你一直疑个什么劲儿啊！于是，前百丈言下心开意解，贵脱野狐身。	The later Baizhang aimed directly at the knot of doubt in the earlier Baizhang's mind: “Do not be blind to cause and effect!”—In answering as you did, you did not obscure cause and effect; rather, you laid cause and effect out in its entirety. What have you been doubting all along? Thus the earlier Baizhang's mind opened and understanding dawned at these words, and he was freed from the precious wild fox body.
【莲明】：“前百丈言下心开意解，贵脱野狐身。”--------老师用这几个词一讲，还是留着狐狸尾巴呀。也许老师是暗指这个吧：“老人于言下大悟，礼拜曰：某甲既脱野狐身，遂住在山后，依亡僧之事例。”——这狐还有这个在啊。	[Lianming]: “The earlier Baizhang's mind opened and his understanding was released upon hearing these words; fortunately, he escaped the body of a wild fox.” ———— Once the teacher puts it in those terms, there is still a fox's tail left. Perhaps the teacher is hinting at this: “The old man attained great awakening upon hearing these words. He bowed and said, 'Now that I have escaped the body of a wild fox, I dwell behind the mountain. Please conduct the funeral rites for a deceased monk.'” — This fox still has something remaining, doesn't it?
如果是俺，就换成：于是，前百丈言下大悟，得脱野狐身（那贵字，其实也没是啥贵的呀）。	If it were me, I would change it to: “Thus, the earlier Baizhang attained great awakening upon hearing these words and escaped the body of a wild fox.” (That word “fortunately” is not really anything special.)
＊哈哈！你也有这个在。（那贵字，其实也就是当时的口语而已，没啥金贵的。）	*Haha! You still have this, too. (That word “fortunately” was merely colloquial speech at the time; it was nothing particularly precious.)
【笨苯虫】：老师，我好笨…	[Ben Benchong]: Teacher, I am so stupid…
“（公案）百丈上堂，常有一老人听法，随众散去。一日不去，丈乃问立于前者何人。老人云：某甲，于过去迦叶佛时曾住此山。有学人问：大修行底人还落因果	“(Koan) Whenever Baizhang ascended the hall to teach, an old man would always listen to the Dharma and depart with the assembly. One day, however,

无？某甲答他道：不落因果。后五百生堕野狐身。	he did not leave. Baizhang therefore asked the one standing before him, ‘Who are you?’ The old man said, ‘I once lived on this mountain in the time of Kāśyapa Buddha. A student asked me, “Does a person of great cultivation still fall under cause and effect?” I answered, “He does not fall under cause and effect.” Thereafter, for five hundred lives, I fell into the body of a wild fox.’
今请和尚代某甲下一转语，使脱野狐身。丈曰：不昧因果。老人于言下大悟，礼拜曰：某甲既脱野狐身，遂住在山后，依亡僧之事例。师使维那白槌告众曰：食后送亡僧。大众言议，一众皆安，涅　堂亦无病人，何故如是。	‘I now ask the venerable monk to give me one turning word, so that I may escape the body of a wild fox.’ Baizhang said, ‘Do not be ignorant of cause and effect.’ The old man attained great awakening upon hearing these words. Bowing, he said, ‘Now that I have escaped the body of a wild fox, I dwell behind the mountain. Please conduct the funeral rites for a deceased monk.’ The master had the monastic steward strike the sounding board and announce to the assembly: ‘After the meal, we shall conduct funeral rites for a deceased monk.’ The assembly discussed this among themselves: everyone was well, and there was no sick person in the Nirvāṇa Hall; why was this being done?
食后只见师领众至山后岩下，以拄杖指出一死狐，依法火葬之。师至晚上堂，举前因缘。黄檗便问古人错对一转语，五百生堕野狐身。欲转转不错，作个什么？师曰近前来，与　道。檗遂近前，师与一掌。师打手笑曰：将谓胡须赤，更有赤须胡。见会元三，大智章，从容录八则，无门关二则。”	After the meal, they saw only the master leading the assembly to a rock beneath the cliff behind the mountain. Pointing with his staff, he revealed a dead fox, which they cremated according to the rites. That evening, the master ascended the hall and brought up the preceding causal circumstances. Huangbo then asked, ‘The man of old gave a mistaken turning word and fell into the body of a wild fox for five hundred lives. If, with each turning word, one does not go wrong, what then?’ The master said, ‘Come closer, and I will tell you.’ Huangbo then stepped forward, and the master gave him a slap. The master clapped his hands and laughed, saying, ‘I thought barbarians all had red beards, but here is another red-bearded barbarian.’ See Records of the Chan Source, volume 3, chapter on Great Wisdom; Record of Composure, case 8; and The Gateless Gate, case 2.”
其中，答“不落因果”，即已被因果所惑；“不昧因果”，即是不被因果所昧之意！是么？	Here, answering “does not fall under cause and effect” means already being deluded by cause and effect; “is not ignorant of cause and effect” means not being obscured by cause and effect. Is that so?
【lvm】：是他自己怀疑自己的“不落因果”之语。疑，便与野狐响应。	[lvm]: It was he himself who doubted his statement, “does not fall under cause and effect.” Doubt resonates with the wild fox.
前百丈有疑者，心疑也，心外无疑在，心外也无野狐在。	The earlier Baizhang had doubt; it was doubt in his mind. There is no doubt outside the mind, nor is there any wild fox outside the mind.
后百丈直射前百丈心中的疑团：“不昧因果！”——你那样答，并没昧却因果，而是将因果和盘托出了。你一直疑个什么劲儿啊！于是，前百丈言下心开意解，贵脱野狐身。	The later Baizhang directly struck at the knot of doubt in the earlier Baizhang’s mind: “Do not be ignorant of cause and effect!” — Your answer did not obscure cause and effect at all; rather, it laid cause and effect completely bare. What have you been doubting all this time? Thus, the earlier Baizhang’s mind opened and his understanding was released upon hearing these words; fortunately, he escaped the body of a wild fox.
【莲明】：“前百丈言下心开意解，贵脱野狐身。”--------老师用这几个词一讲，还是留着狐狸尾巴呀。也许老师是暗指这个吧：“老人于言下大悟，礼拜曰：某甲既脱野狐身，遂住在山后，依亡僧之事例。”——这狐还有这个在啊。	[Lianming]: “The earlier Baizhang’s mind opened and his understanding was released upon hearing these words; fortunately, he escaped the body of a wild fox.” ———— Once the teacher puts it in those terms, there is still a fox’s tail left. Perhaps the teacher is hinting at this: “The old man attained great awakening upon hearing these words. He bowed and said, ‘Now that I have escaped the body of a wild fox, I dwell behind the mountain. Please conduct the funeral rites for a deceased monk.’” — This fox still has something remaining, doesn’t it?
如果是俺，就换成：于是，前百丈言下大悟，得脱野狐身（那贵字，其实也没是啥贵的呀）。	If it were me, I would change it to: “Thus, the earlier Baizhang attained great awakening upon hearing these words and escaped the body of a wild fox.” (That word “fortunately” is not really anything special.)
＊哈哈！你也有这个在。（那贵字，其实也就是当时的口语而已，没啥金贵的。）	*Haha! You still have this, too. (That word “fortunately” was merely colloquial speech at the time; it was nothing particularly precious.)

【二七】云门体露金风

[27] Yunmen: The Whole Body Exposed in the Golden Wind

【二七】云门体露金风	[Case 27] Yunmen: The Whole Body Revealed in the Golden Wind
垂示云：问一答十，举一明三。见兔放鹰，因风吹火。不惜眉毛则且置，只如入虎穴时如何？试举看：	Pointer: Ask one question, and he answers ten; raise one point, and he understands three. Seeing a rabbit, he releases the hawk; taking advantage of the wind, he fans the fire. Setting aside not begrudging one's eyebrows, what is it like when one enters the tiger's den? Examine it:

【二七】举：	[Case 27] The Case:
僧问云门：“树凋叶落时如何？”【是什么时节？家破人亡，人亡家破。】	A monk asked Yunmen, “What is it like when the tree withers and the leaves fall?” [What season is this? The household is ruined and its people are dead; the people are dead and the household is ruined.]
云门云：“体露金风。”【撑天拄地，斩钉截铁。净裸裸，赤洒洒。平步青霄。】	Yunmen said, “The whole body is revealed in the golden wind.” [Propping up heaven and earth, decisive as cutting nails and severing iron. Purely naked, utterly bare. Walking levelly in the blue sky.]
若向个里荐得，始见云门为人处。其或未然，依旧只是指鹿为马，眼瞎耳聋。谁人到这境界？	If you can gain insight here, only then will you see how Yunmen worked with people. Otherwise, you are still merely calling a deer a horse, blind in the eyes and deaf in the ears. Who can reach such a realm?
且道云门为复是答他话，为复是与他酬唱？若道答他话，错认定盘星；若道与他唱和，且得没交涉。既不恁么，毕竟作么生？尔若见得透，衲僧鼻孔，不消一捏。其或未然，依旧打入鬼窟里去。大凡扶竖宗乘，也须是全身担荷，不惜眉毛，向虎口横身，任他横拖倒拽。若不如此，争能为得人！	Tell me: was Yunmen answering his question, or was he exchanging verses with him? If you say he answered his question, you mistake the fixed star on the compass; if you say he exchanged verses with him, you are still utterly unrelated. Since it is neither so, what is it ultimately? If you see through it, there is no need to pinch the nostrils of a patch-robed monk. Otherwise, you are still cast into a ghost cave. In upholding and establishing the school tradition, one must take the whole burden upon oneself, without begrudging one's eyebrows; one must throw oneself across the tiger's mouth and let it drag one this way and that. Without this, how could one work with people?
这僧致个问端，也不妨　峻。若以寻常事看他，只似个管闲事底僧。若据衲僧门下，去命脉里觑时，不妨有妙处。且道“树凋叶落”是什么人境界？十八问中，此谓之辨主问，亦谓之借事问。	This monk's question was indeed steep and perilous. If regarded as an ordinary matter, he seems merely to be a meddlesome monk. But viewed at the vital point within the gate of patch-robed monks, it has its subtleties. Tell me, whose realm is “when the tree withers and the leaves fall”? Among the eighteen types of questions, this is called a question that discerns the host; it is also called a question that borrows an event.
云门不移易一丝毫，只向他道：“体露金风。”答得甚妙，亦不敢辜负他问头。盖为他问处有眼，答处亦端的。古人道：“欲得亲切，莫将问来问。”若是知音底，举着便知落处。尔若向云门语脉里讨，便错了也。只是云门句中，多爱惹人情解。若作情解会，未免丧我儿孙。	Yunmen did not alter a hair's breadth, but simply told him, “The whole body is revealed in the golden wind.” His answer was exceedingly fine, and he did not dare betray the thrust of the question. The question had an eye, and the answer was equally direct and exact. An ancient said, “If you want intimacy, do not use a question to question.” If one knows the tune, merely raising it reveals where it lands. If you seek it in the vein of Yunmen's words, you have already gone wrong. Yet Yunmen's sayings often invite conceptual interpretations. If you understand them conceptually, you will inevitably lose my descendants.
云门爱恁么骑贼马趁贼。不见僧问：“如何是非思量处？”门云：“识情难测。”这僧问：“树凋叶落时如何？”门云：“体露金风。”句中不妨把断要津，不通凡圣。须会他举一明三，举三明一。	Yunmen liked to ride a thief's horse in pursuit of a thief. Once a monk asked, “What is the place beyond thought?” Yunmen said, “Discriminating consciousness is unfathomable.” This monk asked, “What is it like when the tree withers and the leaves fall?” Yunmen said, “The whole body is revealed in the golden wind.” Within the sentence, he cuts off the vital passage, admitting neither ordinary beings nor sages. You must understand how he raises one and clarifies three, raises three and clarifies one.
尔若去他三句中求，则脑后拔箭。他一句中须具三句：函盖乾坤句、随波逐浪句、截断众流句，自然恰好。云门三句中，且道用那句接人？试辨看。颂曰：	If you seek within his three phrases, it is like pulling an arrow from the back of your head. His one phrase must contain three phrases: the phrase that encompasses heaven and earth, the phrase that follows the waves and chases the currents, and the phrase that cuts off the multitude of streams. Then it naturally fits exactly. Of Yunmen's three phrases, tell me, which phrase does he use to receive people? Try to distinguish it. The verse says:
问既有宗，【深辨来风。箭不虚发。】	The question already has a principle, [It profoundly discerns the direction of the wind. The arrow is not shot in vain.]
答亦攸同。【岂有两般！如钟待扣。功不浪施。】	And the answer accords with it. [How could there be two kinds? Like a bell awaiting a strike. The effort is not bestowed in vain.]
三句可辨，【上中下，如今是第几句？须是向三句外荐取始得。】	The three phrases can be distinguished; [Higher, middle, lower—which phrase is it now? You must gain insight outside the three phrases before it will do.]
一镞辽空。【中！过也。[祝/土]着磕着。箭过新罗。】	A single arrowhead flies far into the sky. [Hit! Yet it has gone beyond. [zhu/tu]—striking against it. The arrow passes beyond Silla.]
大野兮凉飙汎汎，【普天匝地。还觉骨毛卓竖么！放行去也。】	Across the great wilderness, cool gusts sigh; [Pervading heaven and covering earth. Do you feel the hairs on your body stand erect? Letting go now.]
长天兮疏雨蒙蒙。【风浩浩，水漫漫。头上漫漫，脚下漫漫。】	Across the vast sky, sparse rain falls in mist. [Wind vast and billowing, water boundless and spreading. Above your head, all is vast; beneath your feet, all is vast.]

君不见，少林久坐未归客，【更有不唧溜汉，带累杀人。黄河头上，泻将过来。】	Do you not see the traveler who sat long at Shaolin and never returned, [There is yet another fellow who will not stop chattering, burdening people to death. From the headwaters of the Yellow River, it comes pouring down.]
静依熊耳一丛丛。【开眼也着，合眼也着。鬼窟里作活计。眼瞎耳聋。谁到这境界？不免打折尔版齿。】	Quietly resting amid the clustered slopes of Bear's Ear? [Open your eyes and you are caught; close your eyes and you are caught. Making a living in a ghost cave. Blind in the eyes and deaf in the ears. Who reaches this realm? I cannot avoid breaking your front teeth.]
古人道：“承言须会宗，勿自立规矩。”古人言不虚设。所以道，大凡问个事，也须识些子好恶。若不识尊卑去就，不识净触，信口乱道，有什么利济！凡出言吐气，须是如钳如铗、有钩有锁，须是相续不断始得。这僧问处有宗旨，云门答处亦然。云门寻常以三句接人，此是极则也。	An ancient said, “Upon hearing words, one must understand the principle; do not establish rules for oneself.” The ancients did not speak idly. Thus, when asking about a matter, one must also know something of good and bad. If one does not know honor and humility, advance and retreat, or purity and defilement, but speaks wildly at random, what benefit can there be? Whenever you speak or breathe, it must be like tongs and pincers, with hooks and locks; it must continue without interruption. This monk's question had a principle, and Yunmen's answer was the same. Yunmen ordinarily received people with three phrases; this is the ultimate standard.
雪窦颂这公案，与颂大龙公案相类，三句可辨，一句中具三句。若辨得则透出三句外。一镞辽空，镞乃箭镞也，射得太远，须是急着眼看始得。	Xuedou's verse on this case resembles his verse on the Dalong case: the three phrases can be distinguished, and one phrase contains three phrases. If you can distinguish them, you pass beyond the three phrases. “A single arrowhead flies far into the sky”: the arrowhead is the point of an arrow. It has been shot exceedingly far, so you must look sharply and closely.
若也见得分明，可以一句之下开展大千沙界，到此颂了。雪窦有余才，所以展开颂出道：“大野兮凉飙飒飒，长天兮疏雨蒙蒙。”且道是心是境？是玄是妙？古人道：“法法不隐藏，古今常显露。	If you see clearly, then beneath a single phrase you may unfold great-thousand worlds as numerous as grains of sand. At this point, the verse is complete. Xuedou had abundant talent, so he elaborated the verse, saying: “Across the great wilderness, cool gusts sigh; across the vast sky, sparse rain falls in mist.” Tell me, is this mind or circumstance? Is it mystery or wonder? An ancient said, “No dharma is concealed; throughout past and present, they are ever manifest.”
”他问“树凋叶落时如何”，云门道“体露金风”，雪窦意只作一境：如今眼前，风拂拂地，不是东南风，便是西北风。直须便恁么会始得。尔若更作禅道会，便没交涉。	He asked, “What is it like when the tree withers and the leaves fall?” Yunmen said, “The whole body is revealed in the golden wind.” Xuedou's intent treats it only as a single scene: before your very eyes, the breeze blows gently; if it is not an east-southeast wind, it is a west-northwest wind. You must understand it just so. If you further interpret it as Chan doctrine, you are utterly unrelated.
“君不见。少林久坐未归客”，达磨未归西天时，九年面壁，静悄悄地。且道是树凋叶落？且道是体露金风？若向这里，尽古今凡圣、乾坤大地，打成一片，方见云门雪窦的的为人处。	“Do you not see the traveler who sat long at Shaolin and never returned?” Before Bodhidharma returned to the Western Heaven, he faced the wall for nine years, quietly and silently. Tell me, was that the tree withering and leaves falling? Tell me, was that the whole body revealed in the golden wind? If here you merge all ordinary beings and sages throughout past and present, heaven and earth, into one undivided whole, only then will you see precisely how Yunmen and Xuedou worked with people.
“静依熊耳一丛丛”，熊耳即西京嵩山少林也。前山也千丛万丛，后山也千丛万丛，诸人向什么处见。	“Quietly resting amid the clustered slopes of Bear's Ear”: Bear's Ear is Shaolin on Mount Song near the Western Capital. Before the mountain are thousands upon thousands of clusters; behind the mountain are thousands upon thousands of clusters. Where do you all see it?
还见雪窦为人处么？也是灵龟曳尾！	Do you see how Xuedou worked with people? It is also like a divine tortoise dragging its tail!
【柏子树】：“体露金风”这四个字是什么意思？	[Cypress Tree]: What do these four words, “the whole body is revealed in the golden wind,” mean?
【lvm】：就是“树凋叶落”的意思。	[lvm]: It simply means “when the tree withers and the leaves fall.”
【柏子树】：哦，知道了	[Cypress Tree]: Oh, I understand.
也可以这样说：	It could also be put this way:
僧问云门：“树凋叶落时如何？”	A monk asked Yunmen, “What is it like when the tree withers and the leaves fall?”
云门：哦，化为尘土了。	Yunmen: Oh, it has turned into dust.
哈哈，自然规律嘛！	Haha—just a law of nature!
【lvm】：那只是“随波逐浪”，还有“函盖乾坤”：体露金风——真光发露之意。	[lvm]: That is only “following the waves and chasing the currents.” There is also “encompassing heaven and earth”: “the whole body is revealed in the golden wind” means that true light is disclosed.

【柏子树】：如何是“函盖乾坤”，还请老师讲解。	[Cypress Tree]: What is meant by “encompassing heaven and earth”? Teacher, please explain.
【lvm】：“体露金风”就是函盖乾坤：	[lvm]: “The whole body is revealed in the golden wind” is precisely encompassing heaven and earth:
如来藏妙真如性真光发露，无量无边世界海如同片云点太清里，岂不是函盖乾坤么。	When the true light of the wondrous true suchness-nature of the Tathāgata-garbha is disclosed, the boundless ocean of worlds is like a patch of cloud in the vast clear sky. Is that not encompassing heaven and earth?
【nm213】：此“露”字最妙，纵可上九天揽月，下四海捉鳖，这事亦能得否?	[nm213]: The character “reveal” is most wonderful here. Even if one could rise to the nine heavens to pluck the moon, or descend to the four seas to catch turtles, could one attain this matter?
【柏子树】：（接【lvm】说：“体露金风”就是函盖乾坤）----就这个“函盖乾坤”啊，云门未必有这么想。	[Cypress Tree]: (Responding to [lvm], who said, “The whole body is revealed in the golden wind is precisely encompassing heaven and earth.”)—As for this “encompassing heaven and earth,” Yunmen may not necessarily have had that in mind.
【lvm】：是啊！云门也没有说过他的一句话里含有三句话。	[lvm]: Indeed! Yunmen never said that one of his sentences contained three sentences.
“他一句中须具三句”是佛果禅师说的。	“His one phrase must contain three phrases” was said by Chan Master Foguo.
云门说的是“我有三句语”——师云：我有三句语，示汝诸人：一句函盖乾坤，一句截断众流，一句随波逐浪，若辩得出，有参学分。若辩不出，长安路上辊辊地。	What Yunmen said was, “I have three phrases.” The master said: “I have three phrases to show you all: one phrase encompasses heaven and earth; one phrase cuts off the multitude of streams; one phrase follows the waves and chases the currents. If you can distinguish them, you have a share in study and practice. If you cannot distinguish them, you will merely roll along the road to Chang'an.”
【善财】：一句该三句的不会，一个公案提三个问题吧：	[Sudhana]: I do not understand how one phrase includes three phrases. Let me raise three questions about this koan:
（一）……不惜眉毛则且置，只如入虎穴时如何？……“不惜眉毛”与“入虎穴”别在何处?	(1) ... Setting aside not begrudging one's eyebrows, what is it like when one enters the tiger's den? ... What is the difference between “not begrudging one's eyebrows” and “entering the tiger's den”?
（二）如何是“体露金风。”之云门三句，请老师再演义一下则个……	(2) Which of Yunmen's three phrases is “the whole body is revealed in the golden wind”? Teacher, please elaborate further.
（三）一镞辽空。【中！过也。[祝/土]着磕着。箭过新罗。】一镞辽空，为什么中了，又过了?	(3) “A single arrowhead flies far into the sky.” [Hit! Yet it has gone beyond. [zhu/tu]—striking against it. The arrow passes beyond Silla.] Why has it hit, yet also gone beyond?
【lvm】：“截断众流”在这里：	[lvm]: “Cutting off the multitude of streams” is here:
问既有宗，答亦攸同。	The question already has a principle, and the answer accords with it.
三句可辨，一镞辽空。	The three phrases can be distinguished; a single arrowhead flies far into the sky.
大野兮凉飙飒飒，长天兮疏雨蒙蒙。	Across the great wilderness, cool gusts sigh; across the vast sky, sparse rain falls in mist.
君不见，	Do you not see,
少林久坐未归客，静依熊耳一丛丛。	The traveler who sat long at Shaolin and never returned, quietly resting amid the clustered slopes of Bear's Ear?
【善财】：云门三句跟临机老的三玄三要倒是有着异曲同工之妙哦。	[Sudhana]: Yunmen's three phrases and old Linji's three mysteries and three essentials have a similar marvel, don't they?
【lvm】：是啊！宗旨一样，只是各宗的宗风不同。	[lvm]: Yes. Their essential principle is the same; only the styles of the various schools differ.
【永寿童子】：都说是“云门天子，临济将军”，原来皇帝是这等风度。	[Youth Yongshou]: They all say, “Yunmen is the emperor; Linji is the general.” So this is the bearing of an emperor.
【lvm】：也有说“云门宗红旗闪烁，临济宗电光石火”，意思也一样呢。	[lvm]: There is also the saying, “The Yunmen school has flashing red banners; the Linji school is lightning and sparks from flint.” It means the same thing.
【小豆丁】：说的啥意思，我怎么听不懂呢？555...	[Little Bean]: What does that mean? Why can't I understand it? 555...
【lvm】：说的是宗风。	[lvm]: It refers to the style of the school.

【善财】：红旗闪烁，提领宗纲；电光石火，把断当阳。	[Sudhana]: Flashing red banners raise up and lead the school's guiding principle; lightning and sparks from flint cut off what stands directly before one.
【波旬】：俺就不懂，不懂省心省力。各有各的好处吗！	[Māra]: I simply do not understand. Not understanding saves worry and effort. Each has its own advantages!
【永寿童子】：（接【lvm】：也有说“云门宗红旗闪烁，临济宗电光石火”，意思也一样呢。）那老师就是“断碑横古路”了。	[Youth Yongshou]: (Responding to [lvm], who said, “The Yunmen school has flashing red banners; the Linji school is lightning and sparks from flint.”)—Then, Teacher, you are “a broken stele lying across an ancient road.”
【lvm】：那你就是考古工作者了。 ^o^	[lvm]: Then you are an archaeologist. ^o^
【金洲】：红旗闪烁是什么样？电光火石又是什么风光？	[Golden Isle]: What are flashing red banners like? And what sort of scene is lightning and sparks from flint?
老师能举一个例子，对照的讲一下吗？	Teacher, could you give an example and explain them by comparison?
【柏子树】：是啊， 红旗闪烁见识过了，电光火石又是什么风光？	Cypress Tree ：Yes—one has seen the flashing red flags; what kind of scene, then, are lightning and sparks?
老师举个例子喂喂我们吧！	Teacher, please give us an example to feed us!
【lvm】：这却是“只许用，不许卖”的。	lvm ：This is something that may only be used, not sold.
临济禅师应机多用喝，会下参徒亦学师喝。师曰：“汝等总学我喝，我今问汝，有一人 东堂出，一人 西堂出，两人齐喝一声。这里分得宾主么？汝且作么生分？若分不得，已后不得学老僧喝。”	Chan Master Linji often used shouts in response to particular occasions, and the students in his assembly likewise imitated their master's shouts. The master said: “You all imitate my shout. Now I ask you: one person comes out from the eastern hall, and another from the western hall; both shout at once. Can you distinguish host and guest here? How would you distinguish them? If you cannot distinguish them, do not imitate this old monk’s shout from now on.”
【柏子树】：这一声震地有人都耳聋三日了，还怎么分宾主呀？	Cypress Tree ：This shout shakes the earth—some people would be deaf for three days. How could one still distinguish host and guest?
【lvm】：“四宾主”可是临济宗的专利呀。	lvm ：The “Four Host-Guest” is the special preserve of the Linji school.
【善财】：“云门天子，临济将军。”这两句话还真贴切。	Sudhana ：“Yunmen the emperor, Linji the general.” These two phrases are truly apt.
云门的句子雍容大度，还有着难得的不世间的真富贵气，称为天子，非常形象。（诸祖师中，俺最喜欢云门老人的话语了。）	Yunmen’s utterances are dignified and magnanimous, with a rare air of true, transcendent nobility. Calling him an emperor is very vivid. (Among all the patriarchs, I like Elder Yunmen’s words best.)
至于临机老祖，赫赫，擒纵自在，杀活双举，威风凛凛，气吞寰宇，黑张飞红关羽，难以喻其勇也。	As for Patriarch Linji—ha!—he captures and releases freely, kills and enlivens together; majestic and imposing, his presence seems to swallow the universe. Even black Zhang Fei and red Guan Yu can scarcely compare with his valor.
【蝉】：以前总觉得老大虫老师有一种特殊的气度，想来就是这种。	Cicada ：I had always felt that Teacher Big Tiger possessed a special bearing. I suppose this is what it is.
向大虫老师提问，老师每每给出一句出乎意料的回答，总让俺一愣，一愣之下有万变不离其宗的感觉。也真奇怪，话里就是有一种使人狂心骤歇并且还至本处的力量。回头再想，其字面上的意思回答偶的提问也很贴切。	Whenever I ask Teacher Big Tiger a question, he gives an unexpected reply that always startles me. Once startled, I feel that amid ten thousand changes, nothing departs from the fundamental principle. It is indeed strange: his words possess a power that suddenly stills one’s wild mind and returns it to its original place. Yet when I think back, their literal meaning also answers my question very aptly.
（嘻嘻，原来是具足了云门老爷子的三句）。俺提问时，疑团充塞心中，简直有千钧的重量，不曾想，被老师轻描淡写的一句话，消弭于无形。到现在都觉得不可思议。	(Hee hee—so it turns out that he fully possesses Elder Yunmen’s three phrases.) When I ask a question, a mass of doubt fills my mind, bearing the weight of a thousand jun. Yet with one understated sentence from the teacher, it vanishes without a trace. Even now, I find it inconceivable.
【雪山童子】：老师！什么是脑后拔箭？	Snow Mountain Youth ：Teacher! What does “drawing an arrow from behind one’s head” mean?
【Lvm】：此类言句都是比喻，个中含义，须联系上下文，看是在那里出现的了。	Lvm ：Sayings of this kind are all metaphors. To understand their meaning, one must connect them with the surrounding context and see where they occur.
【雪山童子】：哦，老师我这次问的仅指这里：	Snow Mountain Youth ：Oh—Teacher, this time I mean only this passage:
云门爱恁么骑贼马趁贼。不见僧问：“如何是非思量处？”门云：“识情难测。”这僧问：“树凋叶落时如何？”门云：“体露金风。”句中不妨把断要津，不通凡圣。须会他举一明三，举三明一。尔若去他三句中求，则脑后拔箭。他一句中须具	Yunmen loved to ride a thief’s horse to chase a thief. Did you not see how a monk asked, “What is the place beyond thought?” Yunmen said, “Conceptual consciousness is hard to fathom.” The monk asked, “What is it like when the tree withers and the leaves fall?” Yunmen said, “The whole body reveals the

三句：函盖乾坤句、随波逐浪句、截断众流句，自然恰好。云门三句中，且道用那句接人？	golden wind.” Within a phrase, one may cut off the crucial passage, leaving no way through for either ordinary beings or sages. You must understand how, by raising one, he makes three clear, and by raising three, he makes one clear. If you seek within his three phrases, then you draw an arrow from behind your head. His one phrase must contain three phrases: the phrase that encompasses heaven and earth, the phrase that follows the waves and chases the currents, and the phrase that cuts off the multitude of streams. Then it will naturally be exactly right. Among Yunmen’s three phrases, tell me: which phrase does he use to receive people?
尔若去他三句中求，则脑后拔箭。是不是说如果若在三句中求，则会死于句下。	“If you seek within his three phrases, then you draw an arrow from behind your head.” Does this mean that if one seeks within the three phrases, one will die beneath the words?
【lvm】：古人的弓箭，弓挂在马上，装箭的袋子挂在身后。手向脑后一伸，正好可以拔出箭来。	lvm ：In ancient times, the bow was hung on the horse, while the quiver was carried behind one’s back. When one reaches a hand behind one’s head, one can draw out an arrow.
左手持弓，右手伸向脑后拔出箭来，紧接着就要拉弓射箭了。是比喻什么？知道了吧。	With the left hand holding the bow, the right hand reaches behind the head and draws out an arrow; immediately afterward, one draws the bow and shoots. What is this a metaphor for? Now you understand, don’t you?
【雪山童子】：哦！既然要射箭，也一定是看到了猎物了。	Snow Mountain Youth ：Oh! Since one is going to shoot an arrow, one must certainly have spotted the prey.
那么这句“尔若去他三句中求，则脑后拔箭”。在这里若翻译成白话却可这么说了：“你若去他三句中求，那么还算有眼力。”	Then this sentence, “If you seek within his three phrases, then you draw an arrow from behind your head,” could here be rendered in plain language as: “If you seek within his three phrases, then you still have a discerning eye.”
【lvm】：前面已说过“云门爱恁么骑贼马趁贼。”（趁，追赶的意思。）	lvm ：Earlier it was said, “Yunmen loved to ride a thief’s horse to chase a thief.” (Chen means “to pursue.”)
那么，“脑后拔箭”就已经是“贼过后张弓”了。	Thus, “drawing an arrow from behind one’s head” already means “drawing the bow only after the thief has passed.”

【二八】涅　不为人说

[Twenty-Eight] Nirvāṇa Is Not Spoken for People

【二八】举：南泉参百丈涅　和尚。	[Case 28] Raised: Nanquan visited Baizhang, the Nirvāṇa Master.
丈问：“从上诸圣，还有不为人说底法么？”【和尚合知。壁立万仞。还觉齿落么？】	Baizhang asked, “Among the sages and saints of old, is there any Dharma they did not speak for people?” [A monk ought to know this. A sheer cliff rising ten thousand fathoms. Do you feel your teeth falling out?]
泉云：“有。”【落草了也。孟八郎作什么？便有恁么事。】	Nanquan said, “There is.” [He has fallen into the weeds. What is Meng Bāláng doing? So there is such a thing.]
丈云：“作么生是不为人说底法？”【看他作么生。看他手忙脚乱。将错就错。但试问看。】	Baizhang said, “What is the Dharma not spoken for people?” [Watch how he responds. Watch him flounder. He follows an error with another error. Just try asking him.]
泉云：“不是心，不是佛，不是物。”【果然纳败阙。果然漏逗不少。】	Nanquan said, “It is not mind, not Buddha, not a thing.” [Sure enough, he exposes a host of flaws. Sure enough, he lets much slip out.]
丈云：“说了也。”【莫与他说破，从他错一平生。不合与他恁么道。】	Baizhang said, “You have said it.” [Do not spell it out for him; let him remain mistaken for a lifetime. You should not have spoken to him like that.]
泉云：“某甲只恁么，和尚作么生？”【赖有转身处。与长即长，与短即短。现长则就。】	Nanquan said, “This is all I can say. How about you, Master?” [Fortunately, there is room to turn around. With the long, he is long; with the short, he is short. When length appears, he goes along with it.]
丈云：“我又不是大善知识，争知有说不说！”【看他手忙脚乱。藏身露影，去死十分。烂泥里有刺！恁么那。赚我。】	Baizhang said, “I am not a great good-knowing teacher. How could I know whether it has been spoken or not?” [Watch him flounder. He hides his body yet reveals his shadow; he is utterly doomed. There are thorns in the mud! Is that so? You have deceived me.]
泉云：“某甲不会。”【乍可恁么。赖值不会，会即打尔头破！赖值这汉只恁么。】	Nanquan said, “I do not understand.” [Better that it be so. Fortunately, he does not understand; if he did, he would smash your head! Fortunately, this fellow is just like this.]
丈云：“我太杀为尔说了也。”【雪上加霜！龙头蛇尾作什么？】	Baizhang said, “I have explained it to you far too thoroughly.” [Adding frost upon snow! Why make a dragon’s head and a snake’s tail?]

到这里，也不消即心不即心，不消非心不非心，直下从顶至足，眉毛一茎也无，犹较些子。即心非心，寿禅师谓之表诠遮诠。	At this point, there is no need to speak of mind or not-mind, nor of neither mind nor not-mind. From the crown of the head to the soles of the feet, not even a single hair of the eyebrows remains—yet this still falls somewhat short. “Mind and not-mind”: Chan Master Shou calls these affirmative and negative explanations.
此是涅　和尚法正禅师也，昔时在百丈作西堂，开田说大义者。是时南泉已见马祖了，只是往诸方决择。	This Nirvāṇa Master was Chan Master Fazheng. In former days, while at Baizhang, he served as West Hall and opened fields while expounding the great meaning. At that time Nanquan had already seen Mazu; he was merely traveling among the various quarters to test and settle his understanding.
百丈致此一问，也大难酬。云“从上诸圣，还有不为人说底法么？”若是山僧，掩耳而出，看这老汉一场[忄+么][忄+罗]。若是作家，见他恁么问，便识破得他。南泉只据他所见，便道“有”，也是孟八郎。	Baizhang’s posing of this question was indeed difficult to answer. He said, “Among the sages and saints of old, is there any Dharma they did not speak for people?” If I were the mountain monk, I would cover my ears and leave, to see what a fuss this old fellow would make. If one were a true adept, upon seeing him ask in this way, one would immediately see through him. Nanquan merely relied on what he had seen and said, “There is.” He too was a Meng Bāláng.
百丈便将错就错，随后道“作么生是不为人说底法”。泉云：“不是心，不是佛，不是物。”这汉贪观天上月，失却掌中珠。丈云：“说了也。”可惜许！与他注破。当时但劈脊便棒，教他知痛痒。	Baizhang then followed an error with another error and immediately asked, “What is the Dharma not spoken for people?” Nanquan said, “It is not mind, not Buddha, not a thing.” This fellow greedily gazes at the moon in the sky and loses the pearl in his palm. Baizhang said, “You have said it.” What a pity! He explained it away for him. At that time, he should simply have struck him across the back, making him know pain and itch.
虽然如是，尔且道什么处是说处？据南泉见处，不是心不是佛不是物，不曾说着。	Though this is so, tell me: where was the speaking? According to Nanquan’s understanding, “not mind, not Buddha, not a thing” does not say anything at all.
且问尔诸人，因什么却道“说了也”？他语下又无踪迹，若道他不说，百丈为什么却恁么道？南泉是变通底人，便随后一拶云：“某甲只恁么，和尚又作么生？”若是别人，未免分疏不下。	I ask you all: why then did Baizhang say, “You have said it”? There is not even a trace in Nanquan’s words. If you say he did not speak, why did Baizhang speak in this way? Nanquan was a flexible man, so he immediately pressed him, saying, “This is all I can say. How about you, Master?” If it had been someone else, he could not have avoided attempting an explanation.
争奈百丈是作家，答处不妨奇特，便道：“我又不是大善知识，争知有说不说！”南泉便道个“不会”，是渠果会，来道不会？莫是真个不会？百丈云：“我太杀为尔说了也。”且道，什么处是说处？若是弄泥团汉，时两个　[犭+盾][犭+盾]。若是二俱作家，时如明镜当台。	But Baizhang was a true adept. His reply was remarkably unusual: “I am not a great good-knowing teacher. How could I know whether it has been spoken or not?” Nanquan then said, “I do not understand.” Did he truly understand and yet say that he did not? Or did he really not understand? Baizhang said, “I have explained it to you far too thoroughly.” Tell me: where was the speaking? If they were fellows playing with mud balls, the two of them would merely be muddling about. If both were true adepts, it would be like a bright mirror set upon its stand.
其实，前头二俱作家，后头二俱放过。若是具眼汉，分明验取。且道作么生验他？看雪窦颂出云：	In fact, at the beginning both were true adepts; at the end both let one another off. If you have the eye, examine this clearly. But tell me, how would you test them? See how Xuedou brings it out in his verse:
祖佛从来不为人，【各自守疆界。有条攀条。记得个元字脚在心，入地狱如箭！】	Patriarchs and Buddhas have never spoken for people; [Each guards his own territory. Where there is a vine, they climb the vine. If you keep the character yuan fixed in your mind, you will shoot into hell like an arrow!]
衲僧今古竞头走。【踏破草鞋，拗折拄杖，高挂钵囊。】	Chan monks, ancient and modern, race about headlong. [They wear out their straw sandals, break their staffs, and hang up their begging bags.]
明镜当台列像殊，【堕也！破也！打破镜来，与尔相见。】	A bright mirror on its stand displays images diverse; [Fallen! Broken! Smash the mirror, and I will meet you.]
一一面南看北斗。【还见老僧骑佛殿出山门么！新罗国里曾上堂，大唐国里未打鼓。】	Each faces south while looking at the Northern Dipper. [Have you seen this old monk ride out through the mountain gate on the Buddha Hall? In Silla he once ascended the Dharma seat; in Great Tang the drum has not yet been struck.]
斗柄垂，【落处也不知。在什么处？】	The Dipper’s handle hangs down; [You do not even know where it has fallen. Where is it?]
无处讨，【瞎！可惜许！碗子落地，　子成七八片。】	There is nowhere to seek it. [Blind! What a pity! The bowl falls to the ground, and the plate breaks into seven or eight pieces.]
拈得鼻孔失却口。【那里得这消息来？果然恁么。便打。】	Grasping the nostrils, one loses the mouth. [Where did you get this news? Indeed it is so. Then strike!]
释迦老子出世，四十九年未曾说一字。“始从光耀土，终至跋提河。于是二中间，未尝说一字。”恁么道，且道是说是不说。如今满龙宫盈海藏，且作么生是不说？岂不见修山主道：“诸佛不出世，四十九年说。	When old Śākyamuni appeared in the world, for forty-nine years he never uttered a single word: “From the Land of Radiance to the Bhadrikā River, throughout the interval between these two, he did not utter a single word.” Speaking thus, tell me: did he speak, or did he not speak? Now the dragon

	palace is full and the ocean treasury overflows; how can this be called not speaking? Have you not seen what Master Xiu said: “Though the Buddhas do not appear in the world, they speak for forty-nine years.”
达磨不西来，少林有妙诀。”又道：诸佛不曾出世，亦无一法与人。但能观众生心，随机应病，与药施方，遂有三乘十二分教。其实，祖佛自古至今，不曾为人说。只这“不为人”，正好参详。山僧常说：若是添一句，甜蜜蜜地，好好观来，正是毒药。若是劈脊便棒，蓦口便掴，推将出去，方始亲切为人。	“Though Bodhidharma did not come from the West, Shaolin possesses a wondrous secret.” He also said: “The Buddhas have never appeared in the world, nor have they given a single dharma to people. Yet they observe the minds of sentient beings and, adapting to their capacities and ailments, dispense medicines and prescribe remedies; thus there are the three vehicles and twelve divisions of teaching.” In truth, patriarchs and Buddhas, from ancient times until now, have never spoken for people. This very phrase, “not for people,” is precisely what should be investigated. I, the mountain monk, often say: if one adds a single sentence, sweet and honeyed, seemingly so fine to contemplate, it is precisely poison. If one immediately strikes across the back, slaps across the mouth, and pushes the person out, only then is one genuinely intimate in acting for others.
“衲僧今古竞头走”，到处“是”也问，“不是”也问，问佛问祖，问向上问向下。虽然如此，若未到这田地，也少不得。	“Chan monks, ancient and modern, race about headlong”: everywhere they ask about “is” and ask about “is not”; they ask about Buddha and patriarchs, about what is above and what is below. Though this is so, if one has not yet reached this ground, one cannot do without it.
如“明镜当台列像殊”，只消一句，可辨明白。古人道：万象及森罗，一法之所印。又道：森罗及万象，总在个中圆。神秀大师云：身是菩提树，心如明镜台。时时勤拂拭，勿使惹尘埃。大满云：他只在门外。	As for “a bright mirror on its stand displays images diverse,” a single phrase suffices to distinguish the matter clearly. The ancients said, “The myriad forms and all phenomena are stamped by a single dharma.” They also said, “All phenomena and myriad forms are wholly perfected within this.” Chan Master Shenxiu said: “The body is the bodhi tree; the mind is like a bright mirror stand. At all times diligently polish it; do not let it attract dust.” Master Daman said, “He is only outside the gate.”
雪窦恁么道，且道在门内在门外？尔等诸人，各有一面古镜，森罗万象，长短方圆，一一于中显现。尔若去长短处会，卒摸索不着！所以雪窦道“明镜当台列像殊”。	Xuedou spoke in this way; tell me, is it inside the gate or outside the gate? Each of you has an ancient mirror. The myriad forms and all phenomena—long and short, square and round—each appear within it. If you try to understand it in terms of long and short, you will never be able to grasp it! Therefore Xuedou said, “A bright mirror on its stand displays images diverse.”
却须是“一一面南看北斗”。既是面南，为什么却看北斗！若恁么会得，方见百丈南泉相见处。此两句颂百丈挨拶处。丈云：“我又不是大善知识，争知有说不说！”雪窦到此颂得。	Yet it must be that “each faces south while looking at the Northern Dipper.” Since they face south, why do they look at the Northern Dipper? If you understand in this way, only then will you see the place where Baizhang and Nanquan met. These two lines praise the place where Baizhang pressed Nanquan. Baizhang said, “I am not a great good-knowing teacher. How could I know whether it has been spoken or not?” Here Xuedou’s verse reaches the point.
落在死水里，恐人错会，却自提起云：即今目前“斗柄垂”，尔更去什么处讨！尔才拈得鼻孔失却口、拈得口失却鼻孔了也。	Fearing that people might misunderstand and fall into dead water, he himself raises it again: right now, before your very eyes, “the Dipper’s handle hangs down”—where else would you seek it? The moment you grasp the nostrils, you have already lost the mouth; grasp the mouth, and you have already lost the nostrils.

【二九】大隋随他去坏

[Twenty-Nine] Dayu: “Follow Him to Ruin”

【二九】大隋随他去坏 （http://my.clubhi.com/bbs/661522/20/10635.html）	[29] Great Sui: “Let It Go” and Destruction (http://my.clubhi.com/bbs/661522/20/10635.html)
垂示云：鱼行水浊，鸟飞毛落。明辨主宾，洞分缁素。直似当台明镜、掌内明珠，汉现胡来，声彰色显。且道为什么如此？试举看。	The introductory remark says: When fish move, the water becomes turbid; when birds fly, feathers fall. Clearly distinguish host and guest; thoroughly discern black from white. Like a bright mirror on its stand or a luminous pearl in the palm: Han appears, Hu comes; sound is manifest and form revealed. But tell me, why is this so? Consider this case.
【二九】举：	[29] The Case:
僧问大隋：“劫火洞然，大千俱坏。未审这个坏不坏？”【这个是什么物？这一句，天下衲僧摸索不着。预搔待痒。】	A monk asked Great Sui, “When the kalpa fire blazes fiercely and the great thousand-world system is entirely destroyed, is this destroyed or not?” [What is this? Monks everywhere grope in vain at this single sentence. He scratches the itch before it arises.]
隋云：“坏。”【无孔铁锤当面掷。没却鼻孔。未开口已前勘破了也。】	Sui said, “Destroyed.” [He throws a holeless iron hammer straight at your face. Your nostrils are wiped away. Before you even open your mouth, you have

	already been examined and exposed.]
僧云：“恁么则随他去也。”【没量大人。语脉里转却。果然错认。】	The monk said, “Then let it go with it.” [A man of immense measure! He has turned it about in the current of words. Surely he has mistaken it.]
隋云：“随他去。”【前箭犹轻后箭深。只这个多少人摸索不着。水长船高，泥多佛大。若道随他去，在什么处？若道不随他去，又作么生？便打。】	Sui said, “Let it go with it.” [The first arrow was still light; the second arrow penetrates deeply. How many people grope in vain over just this! As the water rises, the boat rises; where there is much mud, there are great Buddhas. If you say, “Let it go with it,” where is it? If you say it does not go with it, then what? Strike!]
大隋真如和尚，承嗣大安禅师，乃东川盐亭县人，参见六十余员善知识。昔时在沩山会里作火头。	Chan Master Zhenru of Great Sui, a Dharma heir of Chan Master Da’an, was from Yanting County in Eastern Sichuan. He visited more than sixty good teachers. In earlier days, while in the community of Weishan, he served as firewood tender.
一日，沩山问云：“子在此数年，亦不解致个问来，看如何？”隋云：“令某甲问个什么即得？”沩山云：“子便不会问如何是佛？”隋以手掩沩山口。山云：“汝已后觅个扫地人也无。”后归川，先于堋口山路次，煎茶接待往来，凡三年。后方出世，开山住大隋。	One day Weishan asked, “You have been here for several years, yet you have never managed to put a question to me. How is that?” Sui said, “What question should I ask?” Weishan said, “Do you not know enough even to ask, ‘What is Buddha?’” Sui covered Weishan’s mouth with his hand. Weishan said, “Later on, you will not find even a sweeper.” Later, Sui returned to Sichuan. First, by the mountain road at Pengkou, he brewed tea and received travelers for three years. Only afterward did he enter the world, establish a monastery, and reside at Great Sui.
有僧问：“劫火洞然，大千俱坏。未审这个坏不坏？”这僧只据教意来问，教中云：成住坏空，三灾劫起，坏至三禅天。这僧元来不知话头落处，且道这个是什么人？多作情解道：这个是众生本性。	A monk asked, “When the kalpa fire blazes fiercely and the great thousand-world system is entirely destroyed, is this destroyed or not?” This monk asked only on the basis of the meaning of the teachings. The scriptures say that formation, abiding, destruction, and emptiness proceed through the arising of the three calamities of a kalpa, with destruction extending as far as the third dhyāna heaven. The monk originally did not know where the critical phrase landed. But tell me, what is this? Many offer conceptual interpretations, saying that this is the inherent nature of sentient beings.
隋云：“坏！”僧云：“恁么则随他去也。”隋云：“随他去。”只这个，多少人情解，摸索不着。若道随他去，在什么处？若道不随他去，又作么生？不见道：欲得亲切，莫将问来问。	Sui said, “Destroyed!” The monk said, “Then let it go with it.” Sui said, “Let it go with it.” Just here, how many people, through conceptual interpretations, grope in vain and cannot grasp it. If you say, “Let it go with it,” where is it? If you say it does not go with it, then what? Have you not heard it said: “If you want intimacy, do not bring questions to ask.”
后有僧问修山主：“劫火洞然，大千俱坏。未审这个坏不坏？”山主云：“不坏。”僧云：“为什么不坏？”主云：“为同于大千。”坏也碍塞杀人，不坏也碍塞杀人。	Later, a monk asked Abbot Xiu, “When the kalpa fire blazes fiercely and the great thousand-world system is entirely destroyed, is this destroyed or not?” The abbot said, “Not destroyed.” The monk asked, “Why is it not destroyed?” The master said, “Because it is identical with the great thousand-world system.” To say “destroyed” obstructs and kills people; to say “not destroyed” also obstructs and kills people.
其僧既不会大隋说话，是他也不妨以此事为念。却持此问，直往舒州投子山。投子问：“近离甚处？”僧云：“西蜀大隋。”投云：“大隋有何言句？”僧遂举前话。投子焚香礼拜云：“西蜀有古佛出世。汝且速回。”其僧复回至大隋，隋已迁化。这僧一场　罗。后有唐僧景遵，题大隋云：	Since that monk did not understand Great Sui’s words, it was no harm that he kept this matter in mind. Carrying this question, he went straight to Mount Touzi in Shuzhou. Touzi asked, “Where have you come from recently?” The monk said, “Great Sui in Western Sichuan.” Touzi asked, “What sayings are there at Great Sui?” The monk then presented the preceding exchange. Touzi burned incense, bowed in homage, and said, “An ancient Buddha has appeared in Western Sichuan. You must hurry back.” The monk returned again to Great Sui, but Sui had already passed away. What a futile and embarrassing affair for that monk. Later, a Tang-dynasty monk, Jingzun, inscribed these lines for Great Sui:
了然无别法，谁道印南能。	Clearly realized, there is no separate Dharma; who says the seal is bestowed only in the south?
一句随他语，千山走衲僧。	At the single phrase, “Let it go with it,” monks roam through a thousand mountains.
蛩寒鸣砌叶，鬼夜礼龛灯。	In the cold, crickets chirp amid the paving-stone leaves; at night, ghosts bow before the shrine lamp.
吟罢孤窗外。徘徊恨不胜。	When the chanting ends beyond the lonely window, he paces back and forth, unable to contain his regret.
所以雪窦后面引此两句颂出。如今也不得作坏会，也不得作不坏会。毕竟作么生会？急着眼看：	Therefore, later on Xuedou cited these two lines in verse. Now, you must not understand it as destruction, nor must you understand it as non-destruction. How, after all, should you understand it? Open your eyes wide and look:

劫火光中立问端，【道什么！已是错了也。】	Within the light of the kalpa fire, he raises the question. [What is he saying? He is already wrong.]
衲僧犹滞两重关。【坐断此人。如何救得。百匝千重，也有脚头脚底。】	The monk still stagnates at the double barrier. [This person is pinned down completely. How can he be saved? Though there are hundreds and thousands of coils, there is still footing beneath one's feet.]
可怜一句随他语，【天下衲僧作这般计较，千句万句也不消得。有什么难！截断他脚跟处。】	Pitiful, that single phrase, "Let it go with it." [Monks everywhere make calculations of this sort; even a thousand or ten thousand phrases would not suffice. What difficulty is there? It cuts off the place beneath their heels.]
万里区区独往还。【业识茫茫。蹉过也不知。自是他踏破草鞋。】	He journeys alone, back and forth, over ten thousand miles. [Karmic consciousness is vast and murky; he misses it without even knowing. Yet he himself has worn through his straw sandals.]
雪窦当机颂出，句里有出身处。“劫火光中立问端，衲僧犹滞两重关”，这僧问处，先怀坏与不坏，是两重关。若是得底人，道坏也有出身处，道不坏也有出身处。	Xuedou composed this verse in response to the occasion; within its lines is a way out. "Within the light of the kalpa fire, he raises the question; the monk still stagnates at the double barrier." In asking, this monk first held destruction and non-destruction in mind; these are the double barrier. If one has attained it, there is a way out in saying "destroyed," and a way out in saying "not destroyed."
“可怜一句随他语，万里区区独往还。”颂这僧持此问投子，又复回大隋。可谓万里区区也。	"Pitiful, that single phrase, 'Let it go with it'; he journeys alone, back and forth, over ten thousand miles." This verse refers to the monk's carrying this question to Touzi and then returning again to Great Sui. It can indeed be called a lonely journey of ten thousand miles.
【善财】：呵呵～ 好个“万里区区独往还”！	[Shancai]: Ha-ha—what a line: "He journeys alone, back and forth, over ten thousand miles"!
竟让人想起了当年碧眼祖爷爷会梁武，守石窟，末了孤零零拎着只鞋子回老家的情景。哈哈～	It actually brings to mind the scene of that blue-eyed patriarch meeting Emperor Wu of Liang, dwelling by the cave, and finally returning home all alone, carrying a single shoe. Ha-ha!
【lvm】：这可是两码事。	[lvm]: Those are two entirely different matters.
碧眼祖师爷爷已把菩提种子撒满震旦，当度者已度，当传者已传。然后就示现中毒身亡，再只履西归显示给使者宋云，以坚定学禅者的信念。从而造成了六祖之后，禅法大兴的局面。禅法大兴之时，正是在“衣止六祖不传”之后。	The blue-eyed patriarch had already scattered the seeds of bodhi throughout China: those to be liberated had been liberated, and what was to be transmitted had been transmitted. He then manifested death by poisoning, and afterward returned westward with one shoe, appearing before the envoy Song Yun to strengthen the faith of Chan practitioners. This subsequently brought about the flourishing of Chan after the Sixth Patriarch. Chan flourished precisely after the robe was no longer transmitted beyond the Sixth Patriarch.
而这僧呢，“既不会大隋说话，是他也不妨以此事为念。却持此问，直往舒州投子山。投子问：‘近离甚处？’僧云：‘西蜀大隋。’投云：‘大隋有何言句？’僧遂举前话。投子焚香礼拜云：‘西蜀有古佛出世。汝且速回。’其僧复回至大隋，隋已迁化。这僧一场　罗。”	But as for this monk: "Since that monk did not understand Great Sui's words, it was no harm that he kept this matter in mind. Carrying this question, he went straight to Mount Touzi in Shuzhou. Touzi asked, 'Where have you come from recently?' The monk said, 'Great Sui in Western Sichuan.' Touzi asked, 'What sayings are there at Great Sui?' The monk then presented the preceding exchange. Touzi burned incense, bowed in homage, and said, 'An ancient Buddha has appeared in Western Sichuan. You must hurry back.' The monk returned again to Great Sui, but Sui had already passed away. What a futile and embarrassing affair for that monk."
两个“万里区区独往还”有着天渊之别呢。	The two instances of "journeys alone, back and forth, over ten thousand miles" differ as vastly as heaven and earth.
【康康】：请问老师，隋云：“随他去。”，是不是就是不理睬？	[Kangkang]: Teacher, may I ask: when Sui said, "Let it go with it," did he simply mean not to pay attention to it?
【lvm】：“随他去”是这僧先说的呢。	[lvm]: "Let it go with it" was said first by the monk.
【善财】（接【康康】问）----前一个“随他去”是，后一个是什么，还真要问老师去～	[Shancai] (in response to Kangkang's question): The first "let it go with it" is one thing; what the second is really must be asked of the teacher.
【康康】：您猜老师会不会--打。	[Kangkang]: Do you suppose the teacher might—strike?
【善财】：那你就捎带着一起问来。	[Shancai]: Then ask that along with it.
【lvm】：打也可以，只是无力举棒。奈何！ ^o^	[lvm]: Striking would also do, but I have no strength to raise the stick. What can be done! ^o^
【善财】：^_^与么	[Shancai]: ^_^ Thus it is.
切不可随他去，随他去也～	By no means let it go with it—yet let it go with it!

【Lvm】：不去，不去。	[Lvm]: Not go, not go.
【善财】：哈哈哈哈哈	[Shancai]: Hahahahaha!
【lvm】：（接【善财】问：前一个“随他去”是，后一个是什么，还真要问老师去～）	[lvm]: (In response to Shancai’s question: “The first ‘let it go with it’ is one thing; what the second is really must be asked of the teacher.”)
--后一个要断这僧的命根。	—The latter is meant to cut off this monk’s life-root.
【善财】：“劫火洞然，大千俱坏。未审这个坏不坏？”	[Shancai]: “When the kalpa fire blazes fiercely and the great thousand-world system is entirely destroyed, is this destroyed or not?”
【lvm】：不坏。	[lvm]: Not destroyed.
【善财】：哈哈哈哈哈。	[Shancai]: Hahahahaha.
【善财】：^_^哈哈～丁零大姐何不在这里再问一句。	[Shancai]: ^_^ Ha-ha—why doesn’t Elder Sister Dingling ask another question here?
【丁零】：嗨黑，这里没大姐～	[Dingling]: Hey, there is no elder sister here ~
【善财】：555～ 学禅的里面，要找个忠厚的也难啊～	[Shancai]: 555~ Even among Chan students, it is hard to find someone honest and kindhearted!
【吴疆】：请教：麽罗是何意？我查字典没有找到.	[Wu Jiang]: May I ask: what does “molu” mean? I could not find it in the dictionary.
【lvm】：“[忄+么][忄+罗]”，含有“尴尬”、“无趣”、“不值得”之意。	[lvm]: “[+][+]” carries the senses of “awkward,” “uninteresting,” and “not worthwhile.”
【丁零】：老师，大隋为啥说“坏”？	[Dingling]: Teacher, why did Great Sui say, “Destroyed”?
【lvm】：他不是先说了“俱坏”么。	[lvm]: Did he not first say, “entirely destroyed”?
【善财】：（接丁零问）下次可能说“不坏”。	[Shancai]: (In response to Dingling’s question) Next time he may say, “Not destroyed.”
【lvm】：^o^	[lvm]: ^o^
【风云】：老师：第一个“随他去”和第二个“随他去”俺都不明白是啥意思?	[Fengyun]: Teacher, I do not understand what either the first “let it go with it” or the second “let it go with it” means.
【lvm】：那就随他去。	[lvm]: Then let it go with it.
【风云】：谢谢老师！省心又省力，何乐而不为！	[Fengyun]: Thank you, Teacher! It saves both worry and effort—why not?

【三〇】赵州亲见南泉

[30] Zhaozhou Personally Met Nanquan

【三〇】赵州亲见南泉	[30] Zhaozhou Personally Met Nanquan
【三〇】举：	[30] Case:
僧问赵州：承闻和尚亲见南泉，是否？【千闻不如一见。拶！眉分八字。】	A monk asked Zhaozhou, “I have heard that the Venerable personally met Nanquan. Is that so?” [Hearing it a thousand times is not as good as seeing it once. Za! The brows part into the shape of the character 八.]
州云：镇州出大萝卜头。【撑天拄地。斩钉截铁。箭过新罗。脑后见腮，莫与往来。】	Zhaozhou said, “Zhenzhou produces large radish heads.” [Supporting heaven and bracing earth. Cutting nails and severing iron. An arrow passes beyond Silla. If one sees cheeks behind the head, do not associate with him.]
这僧也是个久参底，问中不妨有眼。争奈赵州是作家，便答他道“镇州出大萝卜头”，可谓无味之谈，塞断人口。这老汉大似个白拈贼相似，尔才开口，便换却尔眼睛。若是特达英灵底汉，直下向击石火里闪电光中，才闻举着，剔起便行。苟或伫思停机。不免丧身失命。	This monk, too, was a long-practicing veteran; there was no lack of insight in his question. But Zhaozhou was a master craftsman, so he answered, “Zhenzhou produces large radish heads.” It may be called tasteless talk that stops people’s mouths. This old fellow was very much like a thief who takes without lifting a finger: the moment you open your mouth, he replaces your eyes. If one is an exceptionally perceptive and spirited person, then amid the flash of a struck flint and the blaze of lightning, as soon as one hears it raised, one immediately springs up and goes on. But if one pauses to think and deliberate, one cannot avoid losing one’s life.
江西澄散圣判，谓之“东问西答。唤作不答话，不上他圈缋。”若恁么会，争得！远录公云：“此是傍瞥语，收在九带中。”若恁么会，梦也未梦见在，更带累赵州去。有者道：“镇州从来出大萝卜头，天下人皆知。	Cheng, the sage commentator of Jiangxi, called this “answering east when asked west.” It may be called not answering the question, so one does not fall into his painted circle. But if you understand it in this way, how could that do? Master Yuanlu said, “This is an oblique glance, included among the Nine Belts.” If you understand it in this way, you have not even dreamed of it, and you

	further burden Zhaozhou. Some say that Zhenzhou has always produced large radish heads, and everyone under heaven knows it.
赵州从来参见南泉，天下人皆知。这僧却更问道‘承闻和尚亲见南泉，是否？’所以州向他道：‘镇州出大萝卜头。’”且得没交涉！	Everyone under heaven knows that Zhaozhou once studied under Nanquan. Yet this monk further asked, ‘I have heard that Your Reverence personally met Nanquan. Is this so?’ Therefore Zhaozhou replied to him, ‘Zhenzhou produces large radish heads.’” That has no connection at all!
都不恁么会，毕竟作么生会？他家自有通霄路。不见僧问九峰“承闻和尚亲见延寿来，是否？”峰云：“山前麦熟也未？”正对得赵州答此僧话，浑似两个无孔铁锤。	If one does not understand it in any such way, then how, after all, should one understand it? His household itself has a road that reaches through the night. Have you not seen how a monk asked Jiufeng, “I have heard that Your Reverence personally met Yanshou. Is this so?” Jiufeng said, “Has the wheat ripened before the mountain?” This precisely corresponds to Zhaozhou’s answer to this monk; they are altogether like two iron hammers without holes.
赵州老汉是个无事底人，尔轻轻问着，便换却尔眼睛。若是知有底人，细嚼来咽。若是不知有底人，一似浑仑吞个枣。	Old Zhaozhou was a man with nothing to do. You ask lightly, and he immediately replaces your eyes. If you are one who knows that there is [something], chew it carefully and swallow it. If you are not one who knows that there is, it is like swallowing a date whole.
镇州出大萝卜，【天下人知。切忌道着。一回举着一回新。】	Zhenzhou produces large radishes. [Everyone under heaven knows it. Avoid speaking of it. Each time it is raised, it is new each time.]
天下衲僧取则。【争奈不恁么。谁用这闲言长语。】	Patch-robed monks throughout the world take it as a model. [Yet it is not like this. Who needs these idle, lengthy words?]
只知自古自今，【半开半合。如麻似粟。自古也不恁么，如今也不恁么。】	They know only from ancient times to the present, [Half open, half closed. Like hemp, like millet. In ancient times it was not like this; now it is not like this.]
争辨鹄白乌黑。【全机颖脱。长者自长，短者自短。识得者贵，也不消得辨。】	To distinguish the white swan from the black crow. [The whole mechanism stands forth sharply. The long are long of themselves; the short are short of themselves. Those who recognize it are precious; there is no need to distinguish.]
贼！贼！【咄！更不是别，自是担枷过状。】	Thief! Thief! [Hey! It is nothing else: carrying a cangue while filing a complaint.]
衲僧鼻孔曾拈得。【穿过了也。裂！转！】	Patch-robed monks have once grasped the nostrils. [They have already passed through. Split! Turn!]
“镇州出大萝卜”，尔若取他为极则，早是错了也。古人把手上高山，未免傍观者哂。人皆知道这个是极则语，却毕竟不知极则处。所以雪窦道“天下衲僧取则。”	If you take “Zhenzhou produces large radish heads” as his ultimate standard saying, you are already mistaken. The ancients led people by the hand up a high mountain, yet could not avoid the laughter of onlookers. Everyone knows this to be an ultimate standard saying, but ultimately they do not know where its ultimacy lies. Therefore Xuedou said, “Patch-robed monks throughout the world take it as a model.”
“只知自古自今，争辨鹄白乌黑。”虽知今人也恁么答，古人也恁么答，何曾分得缁素来！雪窦道：也须是去他石火电光中，辨其鹄白乌黑始得。	“They know only from ancient times to the present, to distinguish the white swan from the black crow.” Although they know that people today answer in this way and people of old answered in this way, when have they ever distinguished black from white? Xuedou said that one must still go into that flash of flint and lightning to distinguish the white swan from the black crow.
公案到此颂了也。雪窦自出意，向活泼泼处，更向尔道：“贼！贼！衲僧鼻孔曾拈得。”三世诸佛也是贼，历代祖师也是贼，善能作贼，换人眼睛。不犯手脚，独许赵州。且道什么处是赵州善做贼处？镇州出大萝卜头！	The koan has by this point been versified. Xuedou brings forth his own meaning and, from the lively, vital place, further tells you: “Thief! Thief! Patch-robed monks have once grasped the nostrils.” The Buddhas of the three times are also thieves, and the patriarchs of successive generations are also thieves. They are skilled at thievery, replacing people’s eyes. Without making the slightest move, Zhaozhou alone is acknowledged. Tell me: where was Zhaozhou skilled at thievery? Zhenzhou produces large radish heads!
佛果圜悟禅师碧岩录卷第三（终）	The Blue Cliff Record by Chan Master Foguo Yuanwu, Volume Three (End)
【永寿童子】：眉毛自然是作八字分开了！	[Yongshou Tongzi]: Naturally, the eyebrows part into the shape of the character 八！
老师，“担枷过状”是什么意思？我没查到。	Teacher, what does “carrying a cangue while filing a complaint” mean? I could not find it.
【lvm】：还有“目若朗星”，只是他没写上。	[lvm]: There is also “eyes like bright stars”; he simply did not write it down.
担枷过状——顶着枷（刑具）呢，却去喊冤告状——未告状时已经判过有罪了，这官司还能打赢么！	“Carrying a cangue while filing a complaint” means wearing a cangue, an instrument of punishment, while going to cry injustice and file a case. Before you have even filed the complaint, you have already been judged guilty. Can you still win the case?
你看见“担枷过状”的人了么？	Have you seen anyone carrying a cangue while filing a complaint?

【永寿童子】：老师，我也不知鼻孔为何朝下。	[Yongshou Tongzi]: Teacher, I also do not know why nostrils point downward.
【lvm】：问取东村王大姐。	[lvm]: Ask Elder Sister Wang of East Village.
【善财】：东村王大姐有话捎来，	[Sudhana]: Elder Sister Wang of East Village has sent word:
叫永寿拽着自己的鼻子，学两声牛叫。	Tell Yongshou to pull his own nose and imitate a cow's moo twice.
【lvm】：^o^（王大姐说：鼻孔朝上，那是妖怪。）	[lvm]: ^o^ (Elder Sister Wang says: If the nostrils pointed upward, that would be a monster.)
【永寿童子】：哞～～，哞～～～	[Yongshou Tongzi]: Moo~~, moo~~~
这善财童子的叫声还真不好学！哈哈哈	Sudhana's moo is really not easy to imitate! Hahaha.
【DL】：老师，啥叫白拈贼？啥叫换眼睛？	[DL]: Teacher, what is a thief who takes without lifting a finger? And what does it mean to replace someone's eyes?
【lvm】：白拈贼就是白吃白拿。	[lvm]: A thief who takes without lifting a finger is one who eats for free and takes without paying.
换眼睛就是叫你换个角度看。	To replace your eyes means to have you look at it from another angle.
【小师弟】：这一句“换却尔眼睛”是什么意思？做手术么？	[Little Junior Brother]: What does this phrase, "replaces your eyes," mean? Eye surgery?
【lvm】：现在叫做：换一个角度看。	[lvm]: Nowadays we call it: looking at it from another angle.
【小师弟】：哦~~，那这一段是说什么呢？	[Little Junior Brother]: Oh~~, then what is this passage saying?
“赵州老汉是个无事底人，尔轻轻问着，便换却尔眼睛。若是知有底人，细嚼来咽。若是不知有底人，一似浑仑吞个枣。”	"Old Zhaozhou was a man with nothing to do. You ask lightly, and he immediately replaces your eyes. If you are one who knows that there is, chew it carefully and swallow it. If you are not one who knows that there is, it is like swallowing a date whole."
【lvm】：这么说白了，似乎是好懂了，但却没有韵味了：	[lvm]: Put this plainly and it seems easy to understand, but its flavor is lost:
“赵州老汉是个无事底人，尔轻轻问着，便换却尔眼睛。若是知有底人，细嚼来咽。若是不知有底人，一似浑仑吞个枣。”——这么说韵味无穷。	"Old Zhaozhou was a man with nothing to do. You ask lightly, and he immediately replaces your eyes. If you are one who knows that there is, chew it carefully and swallow it. If you are not one who knows that there is, it is like swallowing a date whole." — Put this way, it has inexhaustible flavor.
“赵州老汉是个无事的人，而发问的人却是心里有事化不掉。他刚一发问，赵州便从无事的角度给他铲掉。	"Old Zhaozhou was a man with nothing to do, while the questioner had something on his mind that he could not dissolve. The moment he asked, Zhaozhou cleared it away from the standpoint of having nothing to do.
若发问者是个‘知有的人’，就会仔细品味赵州的话（细嚼来），突然发现，原来是我自己不空净、还有事未了，才会这样问哪！乃至进而打开心结。若发问者不是‘知有的人’，他死抱着自己‘有事’的角度，不肯从‘无事’的角度领会赵州语，那便不会赵州义。即使勉强接受，也属囫囵吞枣，而不得真实受用。”——这么解顿失韵味。	If the questioner were one 'who knows that there is,' he would carefully savor Zhaozhou's words and suddenly discover: it is precisely because I myself am not empty and pure, and still have unfinished business, that I ask such a question! He might then go further and untie the knot in his mind. But if the questioner were not one 'who knows that there is,' he would stubbornly cling to his own standpoint of 'having something to do' and refuse to understand Zhaozhou's words from the standpoint of 'having nothing to do.' Then he would not understand Zhaozhou's meaning. Even if he reluctantly accepted it, he would merely swallow it whole and would not gain genuine benefit." — To explain it this way is to lose the flavor at once.
【小师弟】：什么叫“知有的人”，换个角度看，便是“空净的人”。	[Little Junior Brother]: What is a "person who knows that there is"? Looking at it from another angle, such a person is "empty and pure."
【lvm】：若面对顽空者，便用“知有的人”这个词；若面对执有者，便用“空净的人”这个词。	[lvm]: When facing someone attached to blank emptiness, use the term "a person who knows that there is"; when facing someone attached to existence, use the term "an empty and pure person."
莫在字面上做文章，依义不依语吧。	Do not make too much of the literal wording; rely on the meaning, not the words.
【照光居士】：老师，先原谅学生造次。学生这样想不知对不对？	[Lay Practitioner Zhaoguang]: Teacher, please first forgive this student's presumption. I do not know whether the following thought is correct.
学生这样认为本来是古人的大白话，怎麼现代人却读出韵味来，要韵味作什麼用？是不是会因此使学人忽略了语境，读公案语录反增一分执着，还是让大家先听懂才好.	I think these were originally the plain words of the ancients. Why do modern people now read flavor into them, and what use is such flavor? Could this cause students to overlook the context and, when reading koans and recorded sayings, add another measure of attachment? Would it not be better to let everyone understand them first?
再次请老师原谅不敬之罪！	Again, I ask the teacher to forgive my offense of disrespect!

【lvm】：哈哈！会了好，懂了不好。	[lvm]: Hahaha! Realizing is good; understanding is not good.
【照光居士】：原来韵味在这儿！老师大大地厉害！	[Lay Practitioner Zhaoguang]: So this is where the flavor lies! Teacher, you are tremendously formidable!
再次造次，一直不知该问什麽？今天头皮痒的难受，想挠挠:）	Once again I am being presumptuous. I have never known what I ought to ask. Today my scalp itches terribly, and I want to scratch it :)
【lvm】：挠挠就挠挠呗。	[lvm]: Then scratch it.
然而，“挠挠就是不挠挠”，这样才好。	Yet, “scratching is precisely not scratching”—that is better.
【永寿童子】：“【lvm】：会了好，懂了不好。”老师，要是又懂又会就更好了。	[Yongshou Tongzi]: “[lvm]: Realizing is good; understanding is not good.” Teacher, it would be even better if one both understood and realized.
【lvm】：“懂”用在为人上，“会”是自受用。	[lvm]: “Understanding” is used in relation to others; “realizing” is one’s own benefit.
若遇同道中人，也不妨过过虎溪桥。 ^o^	When you meet a fellow traveler on the Way, there is no harm in crossing Tiger Creek Bridge together. ^o^
【无了时】：老师，虎溪桥喻什么？有什么典故吗？	[Wuliaoshi]: Teacher, what does Tiger Creek Bridge symbolize? Is there some allusion?
【lvm】：看看关于慧远大师的资料，就明白了。	[lvm]: Look up information on Master Huiyuan and you will understand.
（虎溪乃溪名。在江西省九江市南庐山东林寺前。相传晋慧远法师居此　送客不过溪　过此　虎辄号鸣　故名虎溪。）	(Tiger Creek is the name of a stream. It lies before Donglin Monastery on Mount Lu, south of Jiujiang City, Jiangxi Province. It is said that Dharma Master Huiyuan of the Jin dynasty lived there and never crossed the stream when seeing off guests. Whenever he did cross it, tigers would roar; hence the name Tiger Creek.)
【永寿童子】：老师什么叫“极则语”，什么叫“天下衲僧取则”。	[Yongshou Tongzi]: Teacher, what is an “ultimate standard saying,” and what does “patch-robed monks throughout the world take it as a model” mean?
【lvm】：着不得，取不得，没有捞摸处，所以叫极则语。	[lvm]: It cannot be attached to or grasped; there is nowhere to get hold of it. Therefore it is called an ultimate standard saying.
人皆知道这个是极则语，却毕竟不知极则处。所以雪窦道“天下衲僧取则。”	Everyone knows this is an ultimate standard saying, but ultimately they do not know where its ultimacy lies. Therefore Xuedou said, “Patch-robed monks throughout the world take it as a model.”
【fy】：老师您知，俺知。	[fy]: Teacher, you know; I know.
【lvm】：改说“你不知，我也不知”，如何？	[lvm]: How about changing that to, “You do not know, and neither do I”?
【fy】：此乃真知也！	[fy]: This is true knowing!
【lvm】：所以说：不属于知，也不属于不知。	[lvm]: Therefore it is said: it belongs neither to knowing nor to not knowing.
又云：知就是不知，不知就是知。	It is also said: knowing is not knowing; not knowing is knowing.
【永寿童子】：老师，“古人把手上高山，未免傍观者哂”，	[Yongshou Tongzi]: Teacher, regarding “The ancients led people by the hand up a high mountain, yet could not avoid the laughter of onlookers,”
是说古人于无言处交流，旁人听不懂就笑话的意思吧？	does this mean that the ancients communicated in a wordless place, while bystanders laughed because they could not understand?
【lvm】：是啊！岂不闻：妙法传愚人，愚人大笑之。	lvm : Yes! Have you not heard: “When the wondrous Dharma is taught to fools, they laugh loudly at it.”
【心明】：不笑不足以为道	Xinming : “If they do not laugh at it, it is not enough to be called the Way.”
上士闻道，勤而习之；	When people of the highest capacity hear the Way, they diligently practice it;
中士闻道，若存若亡；	when people of middling capacity hear the Way, it seems at times to exist and at times not;
下士闻道，大笑之，不笑不足以为道	when people of the lowest capacity hear the Way, they laugh loudly at it. If they do not laugh at it, it is not enough to be called the Way.”
【般】：老师，什么是裂！什么是转啊！	Ban : Teacher, what does “split” mean? And what does “turn” mean?
【lvm】：裂——换人眼睛；转——不犯手脚。	lvm : Split—change a person's eyes; turn—do not interfere with their hands and feet.
【般】：噢，这两字用的真妙	Ban : Oh, these two characters are used so wonderfully.
老师，要是有人问您：是否亲见元音上师。您咋答呀？	Teacher, if someone asked you, “Have you personally seen Master Yuanyin?” how would you answer?

【lvm】：那我就答：“跟你一样。”	lvm : Then I would answer, “Just like you.”
【般】：顶礼真善知识。	Ban : I prostrate to a true spiritual friend.
【lvm】：哈哈！莫谤我好。	lvm : Ha ha! Better not slander me.
【般】：顶礼。	Ban : I prostrate.
【lvm】：又一勺也！	lvm : Another spoonful, indeed!

【三一】麻谷振锡卓立

[31] Magu Shakes His Staff and Stands Erect

《碧岩录》卷第四	The Blue Cliff Record, Volume Four
【三一】麻谷振锡卓立	[Case 31] Magu Shakes His Staff and Stands Upright
垂示云：动则影现，觉则冰生。其或不动不觉，不免入野狐窟里。透得彻、信得及，无丝毫障翳。如龙得水，似虎靠山。放行也瓦砾生光，把定也真金失色。古人公案，未免周遮，且道评论什么边事？试举看：	Pointer: When there is movement, shadows appear; when there is awareness, ice forms. But if one neither moves nor is aware, one cannot avoid falling into a wild-fox den. If one penetrates thoroughly and has complete faith, there is not the slightest obstruction or veil. Like a dragon obtaining water, like a tiger relying on a mountain. When let go, even tiles and pebbles emit light; when held fast, true gold loses its color. The public cases of the ancients cannot avoid being covered over and concealed. Tell me, what matter are they judging? Let us raise it and look:
【三一】举：	[Case 31] The Case:
麻谷持锡到章敬，绕禅床三匝，振锡一下，卓然而立。【曹溪样子一模脱出。直得惊天动地。】	Magu, carrying his staff, went to Zhangjing. He circled the meditation seat three times, shook his staff once, and stood upright. [The manner of Caoxi emerges exactly from the same mold. It could shake heaven and earth.]
敬云：“是，是。”【泥里洗土块。赚杀一船人。是什么语话？系驴橛子。】	Zhangjing said, “Yes, yes.” [Washing clods of earth in mud. He has deceived a whole boatload of people. What kind of words are these? A hitching post for donkeys.]
（雪窦着语云：错！）【放过则不可。犹较一着在。】	(Xuedou added the comment, “Wrong!”) [He cannot simply be let off. He still falls short by one move.]
麻谷又到南泉，绕禅床三匝，振锡一下，卓然而立。【依前泥里洗土块。再运前来。虾跳不出斗。】	Magu then went to Nanquan. Again he circled the meditation seat three times, shook his staff once, and stood upright. [Still washing clods of earth in mud. He brings it out once more. A shrimp cannot jump out of a measure.]
泉云：“不是，不是。”【何不承当。杀人不眨眼。是什么语话？】	Nanquan said, “No, no.” [Why not acknowledge it? Killing without batting an eye. What kind of words are these?]
（雪窦着语云：错！）【放过不可。】	(Xuedou added the comment, “Wrong!”) [He cannot be let off.]
麻谷当时云：“章敬道是，和尚为什么道不是？”【主人公在什么处？这汉元来取人舌头。漏逗了也。】	Magu then said, “Zhangjing said ‘yes’; why does Your Reverence say ‘no’?” [Where is the master? This fellow was originally after people’s tongues. He has given himself away.]
泉云：“章敬即是，是汝不是。【也好。杀人须见血，为人须为彻。瞒却多少人来。】	Nanquan said, “Zhangjing is right; it is you who are not.” [That is also good. To kill, one must see blood; to act for someone, one must do so thoroughly. How many people has he concealed it from?]
此是风力所转，终成败坏。”【果然被他笼罩。争奈自己何！】。	“This is turned by the force of wind and will ultimately decay and perish.” [Sure enough, he has been ensnared by him. But what can he do about himself?]
古人行脚，遍历丛林。直以此事为念，要辨他曲录木床上老和尚，具眼不具眼。古人一言相契即住，一言不契即去。看他麻谷到章敬，绕禅床三匝，振锡一下，卓然而立。章敬云：“是，是。”杀人刀、活人剑，须是本分作家。	In their travels, the ancients visited monasteries everywhere. They took this matter directly to heart, wishing to discern whether the old masters seated on their crooked wooden platforms possessed the eye or not. When a single word accorded with them, they remained; when a single word did not accord, they left. Look at Magu when he came to Zhangjing: he circled the meditation seat three times, shook his staff once, and stood upright. Zhangjing said, “Yes, yes.” The sword that kills, the sword that gives life—these require a master who acts from his proper position.
雪窦云：“错！”落在两边？尔若去两边会，不见雪窦意。他卓然而立，且道为什么事？雪窦为什么却道错？什么处是他错处？章敬道“是”，什么处是“是”处？雪窦如坐读判语。	Xuedou said, “Wrong!” Does this fall on either side? If you understand it by going to either side, you do not see Xuedou’s intent. He stood upright; tell me, for what purpose? Why, then, did Xuedou say “Wrong”? Where was his error? Zhangjing said “yes”; where is the place of “yes”? Xuedou is like one seated in judgment, reading the verdict.

麻谷担个“是”字，便去见南泉。依然绕禅床三匝，振锡一下，卓然而立。泉云：“不是，不是。”杀人刀、活人剑，须是本分宗师。	Carrying the word “yes,” Magu went to see Nanquan. Once more he circled the meditation seat three times, shook his staff once, and stood upright. Nanquan said, “No, no.” The sword that kills, the sword that gives life—these require a lineage master acting from his proper position.
雪窦云：“错！”章敬道“是，是”，南泉云“不是，不是”，为复是同是别？前头道是，为什么也错？后头道不是，为什么也错？若向章敬句下荐得，自救也不了。若向南泉句下荐得，可与祖佛为师。	Xuedou said, “Wrong!” Zhangjing said, “Yes, yes,” while Nanquan said, “No, no.” Are they the same or different? The first said “yes”; why is that also wrong? The latter said “no”; why is that also wrong? If you gain insight beneath Zhangjing’s words, you cannot even save yourself. If you gain insight beneath Nanquan’s words, you may take the patriarchs and Buddhas as your teachers.
虽然恁么，衲僧家须是自肯始得，莫一向取人口辩。他问既一般，为什么一个道是、一个道不是？若是通方作者，得大解脱底人，必须别有生涯。若是机境不忘底，决定滞在这两头。若要明辨古今，坐断天下人舌头，须是明取这两错始得。	Though it is so, those in the house of patch-robed monks must first acknowledge it for themselves; do not merely seize upon other people’s eloquence. Since his question was the same in both cases, why did one say “yes” and the other “no”? If one is a master of unrestricted skill, a person who has attained great liberation, one must surely have another way of life. If one does not forget either the prompting or the circumstances, one will certainly stagnate at these two ends. If you wish to discern clearly the ancient and the modern, and cut off the tongues of everyone under heaven, you must clearly grasp these two “wrongs.”
及至后头雪窦颂，也只颂这两错。雪窦要提活　　处，所以如此。若是皮下有血底汉，自然不向言句中作解会，不向系驴橛上作道理。有者道：“雪窦代麻谷下这两错，有什么交涉！”殊不知，古人着语，锁断要关，这边也是，那边也是，毕不在这两头。	When Xuedou later composed his verse, he too only praised these two “wrongs.” Xuedou wished to bring forth the vividly alive point, and so he spoke thus. If you are a fellow with blood beneath your skin, you will naturally not make an interpretive understanding from words and phrases, nor construct a principle from a donkey-hitching post. Some say, “What relevance is there in Xuedou’s supplying these two ‘wrongs’ on Magu’s behalf?” They do not realize that the comments of the ancients lock off the crucial pass: this side is so, that side is so, yet in the end it is not at either of these two ends.
庆藏主道：“持锡绕禅床，是与不是俱错。”其实亦不在此。尔不见，永嘉到曹溪见六祖，绕禅床三匝，振锡一下，卓然而立。祖云：“夫沙门者，具三千威仪、八万细行。大德从何方而来？生大我慢。”为什么六祖却道他生大我慢？此个也不说是，也不说不是，是与不是都是系驴橛。唯有雪窦下两错，犹较些子。	Head Monk Qingzang said, “Carrying the staff and circling the meditation seat—both ‘yes’ and ‘no’ are wrong.” In truth, it is not here either. Have you not seen how Yongjia went to Caoxi to see the Sixth Patriarch? He circled the meditation seat three times, shook his staff once, and stood upright. The Patriarch said, “A śramaṇa should possess three thousand deportments and eighty thousand refined practices. Great Virtuous One, where have you come from, that you give rise to such great arrogance?” Why did the Sixth Patriarch say that he had given rise to great arrogance? This neither says “yes” nor says “no”; both “yes” and “no” are donkey-hitching posts. Only Xuedou’s two “wrongs” are somewhat closer.
麻谷云：“章敬道是，和尚为什么道不是？”这老汉不惜眉毛，漏逗不少。南泉道：“章敬则是，是汝不是。”南泉可谓见兔放鹰。庆藏主云：南泉忒杀郎当！不是便休，更与他出过，道“此是风力所转，终成败坏。	Magu said, “Zhangjing said ‘yes’; why does Your Reverence say ‘no’?” This old fellow did not spare his eyebrows and gave away quite a lot. Nanquan said, “Zhangjing is right; it is you who are not.” Nanquan may be said to have released the hawk upon seeing the rabbit. Head Monk Qingzang said: “Nanquan was far too careless! ‘No’ should have been enough, yet he further exposed him by saying, ‘This is turned by the force of wind and will ultimately decay and perish.’”
圆觉经云：我今此身，四大和合。所谓发毛爪齿，皮肉筋骨，髓脑垢色，皆归于地。唾涕脓血，皆归于水。暖气归火。动转归风。四大各离，今者妄身，当在何处？他麻谷持锡绕禅床，既是风力所转，终成败坏，且道毕竟发明心宗底事，在什么处？到这里，也须是生铁铸就底个汉始得。	The Sūtra of Perfect Enlightenment says: “This body of mine is now a coming together of the four great elements. Hair, fur, nails, teeth, skin, flesh, sinews, bones, marrow, brain, and bodily impurities all return to earth. Saliva, tears, pus, and blood all return to water. Warmth returns to fire. Movement returns to wind. When the four great elements each separate, where then is this deluded body?” Since Magu carried his staff and circled the meditation seat, and this was turned by the force of wind and would ultimately decay and perish, tell me: where, after all, is the matter that reveals the essential school of mind? At this point, one must be a fellow cast of raw iron.
岂不见张拙秀才，参西堂藏禅师。问云：“山河大地，是有是无？三世诸佛，是有是无？”藏云：“有。”张拙秀才云：“错！”藏云：“先辈会参见什么人来？”拙云：“参见径山和尚来。某甲凡有所问话，径山皆言无。	Have you not seen how Scholar Zhang Zhuo visited Chan Master Xitang Zang? He asked, “Are mountains, rivers, and the great earth existent or nonexistent? Are the Buddhas of the three times existent or nonexistent?” Zang said, “Existent.” Scholar Zhang Zhuo said, “Wrong!” Zang said, “Whom has Your Excellency visited?” Zhuo said, “I visited the monk of Jing Mountain. Whenever I asked him anything, Jing Mountain always said, ‘Nonexistent.’”
”藏云：“先辈有什么眷属？”拙云：“有一山妻，两个痴顽。”又却问：“径山有甚眷属？”拙云：“径山古佛，和尚莫谤渠好。”藏云：“待先辈得似径山时，一切言无。”张拙俯首而已。大凡作家宗师，要与人解粘去缚，抽钉拔楔，不可只守一边。左拨右转，右拨左转。	Zang said, “What family do you have?” Zhuo said, “I have a wife and two foolish children.” Zang then asked, “What family does Jing Mountain have?” Zhuo said, “Jing Mountain is an ancient Buddha; Reverend, do not slander him.” Zang said, “When Your Excellency becomes like Jing Mountain, then say that everything is nonexistent.” Zhang Zhuo merely bowed his head. In general, a lineage master must help people release their attachments and remove their bonds, pulling

	out nails and drawing out wedges; one must not merely guard one side. Turn left and shift right; turn right and shift left.
但看仰山到中邑处谢戒。邑见来，于禅床上拍手云：“和尚。”仰山即东边立，又西边立，又于中心立，然后谢戒了，却退后立。邑云：“什么处得此三昧来？”仰山云：“于曹溪印子上脱将来。	Just look at Yangshan, who went to Zhongyi to express thanks for the precepts. When Zhongyi saw him arrive, he clapped his hands on the meditation seat and said, “Reverend!” Yangshan immediately stood to the east, then stood to the west, then stood in the center. Having expressed thanks for the precepts, he withdrew and stood behind. Zhongyi said, “Where did you obtain this samādhi?” Yangshan said, “I brought it forth from the seal of Caoxi.”
”邑云：“汝道曹溪用此三昧接什么人？”仰云：“接一宿觉。”仰山又复问中邑云：“和尚什么处得此三昧来？”邑云：“我于马祖处得此三昧来。”似恁么说话，岂不是举一明三、见本逐末底汉。	Zhongyi said, “Tell me, what sort of people does Caoxi receive with this samādhi?” Yangshan said, “He receives the One-Night Awakened One.” Yangshan then asked Zhongyi, “Where did Your Reverence obtain this samādhi?” Zhongyi said, “I obtained this samādhi from Mazu.” Is this not the speech of one who, upon raising one, understands three, and who sees the root while pursuing the branches?
龙牙示众道：“夫参学人，须透过祖佛始得。”新丰和尚道：“见祖佛言教，如生冤家，始有参学分。若透不得，即被祖佛瞒去。	Longya instructed the assembly: “Those who study the Way must penetrate beyond the patriarchs and Buddhas.” Monk Xinfeng said, “When you see the words and teachings of the patriarchs and Buddhas as though they were living enemies, only then do you have a share in study. If you cannot penetrate through them, you will be deceived by the patriarchs and Buddhas.”
”时有僧问：“祖佛还有瞒人之心也无？”牙云：“汝道江湖还有碍人之心也无？”又云：“江湖虽无碍人之心，自是时人过不得，所以江湖却成碍人去。不得道江湖不碍人。	At that time a monk asked, “Do the patriarchs and Buddhas have any intention to deceive people?” Longya said, “Tell me, do rivers and lakes have any intention to obstruct people?” He further said, “Although rivers and lakes have no intention to obstruct people, people of the time cannot cross them; therefore rivers and lakes become obstacles to them. One cannot say that rivers and lakes do not obstruct people.”
祖佛虽无瞒人之心，自是时人透不得，祖佛却成瞒人去也。不得道祖佛不瞒人。若透得祖佛过，此人即过却祖佛。也须是体得祖佛意，方与向上古人同。如未透得，傥学佛学祖，则万劫无有得期。	Although the patriarchs and Buddhas have no intention to deceive people, people of the time themselves cannot penetrate through them; thus the patriarchs and Buddhas become deceivers to them. One cannot say that the patriarchs and Buddhas do not deceive people. If one penetrates beyond the patriarchs and Buddhas, one has passed beyond the patriarchs and Buddhas. One must also embody the intent of the patriarchs and Buddhas before one can be on a par with the ancient worthies who go beyond. If one has not penetrated through, then even if one studies Buddha and studies patriarch, there will be no prospect of attainment through ten thousand eons.”
”又问：“如何得不被祖佛瞒去？”牙云：“直须自悟去！”到这里，须是如此始得。何故？为人须为彻，杀人须见血。南泉雪窦是这般人，方敢拈弄。颂云：	Another monk asked, “How can one avoid being deceived by the patriarchs and Buddhas?” Longya said, “You must awaken for yourself!” At this point, it must be so. Why? To act for someone, one must do so thoroughly; to kill, one must see blood. Nanquan and Xuedou were people of this kind, and only then dared to take it up and play with it. The verse says:
此错彼错，【惜取眉毛。据令而行。天上天下，唯我独尊。】	This wrong, that wrong, [Cherish your eyebrows. Act in accordance with the command. Above heaven and below heaven, I alone am honored.]
切忌拈却。【两个无孔铁锤。直饶千手大悲也提不起。或若拈去，阇黎吃三十棒。】	Take care not to pick them up. [Two iron hammers without holes. Even a thousand-armed Great Compassion could not lift them. Should you pick them up, Ācārya, take thirty blows.]
四海浪平，【天下人不敢动着。东西南北一等家风。近日多雨水。】	The waves of the four seas are calm, [No one under heaven dares stir. East, west, south, and north: one and the same family style. Recently there has been much rain.]
百川潮落。【净裸裸，赤洒洒。且得自家安稳。直得海晏河清。】	And the tides of a hundred rivers recede. [Pure and naked, bare and exposed. At least one’s own household is secure. The seas are peaceful and the rivers clear.]
古策风高十二门，【何似这个。杖头无眼，切忌向拄杖头上作活计。】	The ancient staff’s wind rises high above the twelve gates; [How does it compare with this? The staff has no eyes; take care not to make a living at the tip of the staff.]
门门有路空萧索。【一物也无。赚尔平生。觑着即瞎。】	At every gate there is a road, yet all is empty and desolate. [Not a single thing is there. It cheats you your whole life. Look at it and you are blind.]
非萧索，【果然。赖有转身处。已瞎了也。便打。】	It is not desolate; [Indeed. Fortunately, there is a place to turn around. You are already blind. Strike!]
作者好求无病药。【一死更不再活。十二时中为什么瞌睡？捞天摸地作什么！】。	Those who act well seek medicine without disease. [Once dead, never alive again. Why do you doze through the twelve hours of the day? Why fish in the sky and grope in the earth?]

这一个颂，似德山见沩山公案相似。先将公案着两转语，穿作一串，然后颂出。	This verse resembles the case in which Deshan met Guishan. First he places two turning words upon the case and strings them together, then brings forth the verse.
“此错彼错，切忌拈却。”雪窦意云：此处一错，彼处一错，切忌拈却，拈却即乖。须是如此。着这两错，直得“四海浪平，百川潮落”。可杀清风明月！尔若向这两错下会得，更没一星事。山是山、水是水，长者自长、短者自短，五日一风、十日一雨。所以道“四海浪平，百川潮落”。	“This wrong, that wrong; take care not to pick them up.” Xuedou’s meaning is this: Here is one wrong; there is another wrong. Take care not to pick them up, for to pick them up is to go astray. It must be so. With these two “wrongs,” the waves of the four seas become calm and the tides of a hundred rivers recede. How utterly clear are the breeze and the bright moon! If you understand beneath these two “wrongs,” there is not another trace of a matter. Mountains are mountains and waters are waters; what is long is naturally long, what is short naturally short; every five days there is wind, every ten days rain. Thus it is said, “The waves of the four seas are calm, and the tides of a hundred rivers recede.”
后面颂麻谷持锡云：“古策风高十二门”，古人以鞭为策，衲僧家以拄杖为策（《祖庭事苑》中，古策举锡杖经）。西王母瑶池上，有十二朱门。古策即是拄杖，头上清风高于十二朱门。天子及帝释所居之处，亦各有十二朱门。	Later, in praising Magu’s carrying of the staff, he says, “The ancient staff’s wind rises high above the twelve gates.” The ancients used a whip as a staff; patch-robed monks use a walking staff as a staff. (In the Garden of Affairs of the Patriarchal Court, “ancient staff” is explained by citing the Staff Sūtra.) Above the Jade Pool of the Queen Mother of the West are twelve vermilion gates. The ancient staff is precisely the walking staff; the clear wind above its head rises higher than the twelve vermilion gates. The places where the Son of Heaven and Śakra dwell likewise each have twelve vermilion gates.
若是会得这两错，拄杖头上生光，古策也用不着。古人道：“识得拄杖子，一生参学事毕。”又道：“不是标形虚事褫，如来宝杖亲踪迹。”此之类也。到这里，七颠八倒，于一切时中，得大自在。	If you understand these two “errors,” light will arise from the tip of your staff, and there will be no need for the ancient staff. An ancient said, “Recognize the staff, and the work of a lifetime of Chan study is complete.” Again: “It is not a merely symbolic, empty thing; it is the Tathāgata’s precious staff, his very trace.” Such are examples of this. At this point, whether turned upside down or every which way, one attains great freedom at all times.
“门门有路空萧索。”虽有路，只是空萧索。雪窦到此，自觉漏逗，更与尔打破。	“At every gate there is a road, yet all is desolate and empty.” Though there is a road, it is only desolate and empty. Here Xuedou felt that he had let something slip, so he went further and shattered it for you.
然虽如是，也有非萧索处。任是作者，无病时，也须是先讨些药吃始得。	Yet, although this is so, there is also a place that is not desolate. Even one who is a true adept must, while not ill, first seek some medicine to take.
【善财】：哈哈，老师，	[Shancai]: Ha ha, Teacher,
为什么“任是作者，无病时，也须是先讨些药吃始得。”岂不是自寻烦恼?	why must “even one who is a true adept, while not ill, first seek some medicine to take”? Is that not seeking trouble for oneself?
【lvm】：哈哈！麻谷是作者，他至少吃过两次“无病药”。	[lvm]: Ha ha! Magu was a true adept; he took the “medicine for no illness” at least twice.
“古策风高十二门，门门有路空萧索。非萧索，作者好求无病药。”没病也来点药吃吃，这十二门之路就不萧索了。如：世尊示现八相成道。	“The ancient staff rises above the twelve gates; at every gate there is a road, yet all is desolate and empty. Where it is not desolate and empty, adepts do well to seek medicine for no illness.” Take a little medicine even when you are not ill, and the roads through these twelve gates will no longer be desolate and empty. For example, the World-Honored One manifested the eight aspects of attaining the Way.
【善财】：哦！又想起了神农氏为众生寻药遍尝百草的故事，也算是无病时，先讨些药吃吃的例子吧。	[Shancai]: Oh! This reminds me of the story of Shennong, who tasted all the herbs while seeking medicines for sentient beings. That too may count as an example of seeking medicine to take while one is not ill.
【善财】:雪窦老两个错字:	[Shancai]: Xuedou’s two old characters for “error” are:
犹如灵龟之尾，一扫章敬之踪迹，再扫南泉之所扫，是么?	like the tail of a divine turtle: with one sweep, it erases Zhangjing’s tracks; with another sweep, it erases what Nanquan swept away. Is that so?
呵呵，虽然如此说， 拜托千万别如此会雪老。	Heh heh. Although it may be put this way, please do not understand Old Xue in this fashion.
【lvm】：是的。前“错”扫“是”，后“错”扫“不是”，不落两边。	[lvm]: Yes. The first “error” sweeps away “is”; the latter “error” sweeps away “is not.” Do not fall into either side.
当然，若持此见雪窦，那就会招来第三个“错”！	Of course, if you hold this view of Xuedou, you will bring on a third “error”!
【冬娃】：老师，麻谷振锡卓立，敬云：“是，是。”为啥说泥里洗土块?	[Dongwa]: Teacher, Magu shook his staff and stood erect; Zhangjing said, “Yes, yes.” Why is this called washing a clod of earth in mud?
【冬娃】：噢，是说不可头上安头吧？那振锡卓立喻什么呢?	[Dongwa]: Oh, does that mean one must not put another head atop one’s head? Then what does Magu’s shaking his staff and standing erect signify?

【lvm】：泥里洗土块——越洗越脏。	[lvm]: Washing a clod of earth in mud—one only gets it dirtier.
【ghg88】：“是与不是”泥洗土块，“此错彼错“卓然而立。	[ghg88]: “Is and is not” is washing a clod of earth in mud; “this error, that error” is standing erect.
【lvm】：^o^	[lvm]: ^o^
进而扫掉这个“卓然而立”，是时候了（或者说：是火候了）。	And then it is time to sweep away even this “standing erect” (or, one might say, the time is ripe).
【lvm】：（接【冬娃】问：振锡卓立喻什么呢？）——永嘉玄觉禅师见六祖就曾振锡卓立。（见《六祖坛经》）	[lvm]: (In reply to [Dongwa]’s question, “What does shaking the staff and standing erect signify?”)—Chan Master Yongjia Xuanjue, when he met the Sixth Patriarch, also shook his staff and stood erect. (See the Platform Sūtra of the Sixth Patriarch.)
【冬娃】：看过了。还是请老师说白了吧。	[Dongwa]: I have read it. Still, please explain it plainly, Teacher.
【lvm】：已经说白了。再说就犯忌讳了。	[lvm]: It has already been explained plainly. To say more would violate a taboo.
【善财】：这是参禅学人以本分行状来面见禅德的作略，	[Shancai]: This is the manner in which a Chan student meets a Chan worthy by presenting his conduct as one grounded in his original endowment:
绕床三匝，略事沙门礼仪规矩以启法缘，	he circles the meditation seat three times, briefly observing the etiquette and rules for greeting a monastic, thereby opening the conditions for the Dharma;
振锡而立，却是直以本地风光觑面相呈。	then, shaking his staff and standing erect, he directly presents the scenery of his original ground face to face.
【冬娃】：哦，哦，雪上加霜	[Dongwa]: Oh, oh—adding frost upon snow.
南泉道：不是，不是。—— 与麻谷卸下枷锁。	Nanquan said, “No, no”—thereby removing Magu’s shackles.
麻谷望语生义，又担一枷锁。—— 雪窦道：错。	Magu gave rise to meaning from the words and took up another set of shackles—hence Xuedou said, “Error.”
非关是、不是，难怪祖师道：罕遇穿耳客。	It has nothing to do with “is” or “is not.” No wonder the patriarch said: “Rare indeed is one who pierces the ear.”
唔，若如此见祖师，三世佛冤。	Mm—if one sees the patriarch in this way, one wrongs the Buddhas of the three times.
【lvm】：哈哈！原来你什么都明白。	[lvm]: Ha ha! So it turns out that you understand everything.
【冬娃】：也不在明白里	[Dongwa]: Nor is it within understanding.
肯请老师说说：仰山即东边立，又西边立，又于中心立。	May I ask the Teacher to explain: Yangshan then stood to the east, then to the west, and then in the center.
【lvm】：即今你在哪边立?	[lvm]: At this very moment, on which side are you standing?
【冬娃】：请老师私通车马吧!	[Dongwa]: Please let carts and horses pass through privately, Teacher!
【lvm】：“门门有路空萧索。”虽有路，只是空萧索。——官不容针。	[lvm]: “At every gate there is a road, yet all is desolate and empty.” Though there is a road, it is only desolate and empty.—Even an official road admits no needle.
然虽如是，也有非萧索处。任是作者，无病时，也须是先讨些药吃始得。——私通车马。	Yet, although this is so, there is also a place that is not desolate. Even one who is a true adept must, while not ill, first seek some medicine to take.—Let carts and horses pass through privately.
【蝉】：插一句嘴：您瞧着在哪边立就在哪边立吧。	[Cicada]: Let me interject: Stand wherever you see yourself standing.
【lvm】：知了。	[lvm]: Got it.
【蝉】：贼！贼!	[Cicada]: Thief! Thief!
【lvm】：我们这儿的方言：把蝉唤作“知了”。	[lvm]: In our local dialect, a cicada is called “zhiliao” [“got it”].
【善财】：老师，我还有一问：	[Shancai]: Teacher, I have another question:
麻谷持锡到章敬，绕禅床三匝，振锡一下，卓然而立。【曹溪样子一模脱出。直得惊天动地。】	Magu came to Zhangjing holding his staff. He circled the Chan seat three times, shook his staff once, and stood erect. [The manner of Caoxi was reproduced exactly. It was enough to startle heaven and shake earth.]
敬云：“是，是。”【泥里洗土块。赚杀一船人。是什么语话？系驴橛子。】	Zhangjing said, “Yes, yes.” [Washing a clod of earth in mud. He thoroughly deceived a whole boatload of people. What kind of words are these? A hitching post for a donkey.]
（雪窦着语云：错！）【放过则不可。犹较一着在。】	(Xuedou appended the remark: “Error!”) [It cannot simply be let pass. Yet it still falls one move short.]

看来，麻谷虽似柱天柱地，也不免是担枷过状，敬云：“是，是。”，更与安一枷锁具。	It seems that although Magu stood as if supporting heaven and earth, he could not avoid bearing shackles as he passed judgment. When Zhangjing said, “Yes, yes,” he fastened another set of shackles upon him.
雪窦一错，确实有一杖解双虎的作用，	Xuedou’s single “Error!” indeed has the effect of one staff-blow freeing two tigers.
所以说，犹较一着在。是么?	That is why it is said that it still falls one move short. Is that so?
【lvm】：如是！如是！	[lvm]: Just so! Just so!
此时应将雪窦的“错”也扫去。	At this point, Xuedou’s “Error!” should also be swept away.
【善财】：^-^	[Shancai]: ^-^
此错彼错，	This error, that error—
切忌拈却。	above all, do not pick them up.
四海浪平，	The waves of the four seas are calm;
百川潮落。	the tides of a hundred rivers have receded.
【永寿童子】：“放行也瓦砾生光，把定也真金失色”。	[Young Yongshou]: “When letting go, even tiles and pebbles shine; when holding fast, even true gold loses its color.”
好文字，念着念着自己也有些顾盼雄毅了！	Fine writing! As I recite it, I myself begin to feel a little heroic and self-assured!
【冬娃】：啥叫“放行也瓦砾生光，把定也真金失色”？	[Dongwa]: What does “When letting go, even tiles and pebbles shine; when holding fast, even true gold loses its color” mean?
【永寿童子】：我随文字转一圈，娃转两圈！	[Young Yongshou]: I make one turn following the words; you make two turns, little one!
比我玩兴还大！！	You are even more playful than I am!!
【善财】：放行：私通车马，把定：官不容针。	[Shancai]: Letting go: allowing carts and horses to pass through privately. Holding fast: even an official road admits no needle.
【冬娃】：多谢指点！	[Dongwa]: Thank you for your guidance!
只因无丝毫障翳，所以道：放行也瓦砾生光，把定也真金失色。	It is precisely because there is not the slightest obscuration that it is said: “When letting go, even tiles and pebbles shine; when holding fast, even true gold loses its color.”
【善财】：所以才杀活双用，纵夺自在。	[Shancai]: Thus one can both kill and enliven, freely yielding and seizing.
【永寿童子】：老师啊，什么是“古策风高十二门”？	[Young Yongshou]: Teacher, what does “the ancient staff rises above the twelve gates” mean?
【lvm】：衲僧以拄杖为策。“古策”就是先德的拄杖，是指古代的禅风。	[lvm]: A patch-robed monk takes a staff as his whip. “The ancient staff” is the staff of the worthies of old; it refers to the Chan style of ancient times.
西王母瑶池上，有十二朱门。	Above the Jasper Pool of the Queen Mother of the West are twelve vermilion gates.
先德的禅风比天上的十二朱门都高。	The Chan style of the worthies of old surpasses even the twelve vermilion gates in heaven.
【永寿童子】：老师，“风高十二门”，与“意气风发”是同是别?	[Young Yongshou]: Teacher, is “rises above the twelve gates” the same as, or different from, “high-spirited and full of vigor”?
【冬娃】：哈哈哈~ ~ 这回要转几圈呀? 嘻嘻	[Dongwa]: Hahaha~ ~ How many turns will we have to make this time? Hee hee.
【lvm】：每门一圈，共十二圈。	[lvm]: One turn at each gate—twelve turns altogether.
【lvm】：十二圈转下来，够意气风发了吧。	[lvm]: After making twelve turns, you should be vigorous enough, shouldn’t you?
【永寿童子】：老师那就晕菜啦！	[Young Yongshou]: Then I’ll be dizzy, Teacher!
【lvm】：^o^	[lvm]: ^o^
【心明】：老师，如何坚信那个即是?	[Xinming]: Teacher, how can one firmly trust that very “this is it”?
类似麻谷禅师，我想起另一个前辈：于岫大夫	This is similar to Chan Master Magu and reminds me of another elder: Magistrate Yuxiu.
（于岫大夫问紫玉禅师：“如何是佛？”紫玉禅师喊他：“大夫！”于岫大夫答应一声：“哎。”禅师说：“即此是。”这个就是了！你看，直接指点，多痛快。	(Magistrate Yuxiu asked Chan Master Ziyu, “What is Buddha?” Chan Master Ziyu called out, “Magistrate!” Magistrate Yuxiu answered, “Yes?” The master

	said, “This very thing is it.” That is it! Look—such direct pointing, how refreshing.)
但是问题也来了。因为直接指点太便当、太便宜了，往往学人不能承当，怀疑在心。所以这个于岫大夫是不是真正悟道呢？当下可能算是悟了，但是给人一激，说那不是啊，他又怀疑了，这叫脚跟站不稳。	But then another problem arises. Because this direct pointing is so immediate and so easily available, students often cannot take it up and doubts remain in their minds. So did Magistrate Yuxiu truly awaken to the Way? At that moment he may have awakened, but when someone challenged him by saying that was not it, he again had doubts. This is called not being firm on one’s heels.
药山禅师，就是药山惟俨，他是石头希迁的徒弟，石头希迁是六祖的徒孙，他想考考这个于岫大夫是不是真悟，所以就放句话出来：“于岫大夫被紫玉山埋死了，埋下紫玉山中去了。	Chan Master Yaoshan, namely Yaoshan Weiyan, was a disciple of Shitou Xiqian; Shitou Xiqian was a Dharma-grandson of the Sixth Patriarch. Wishing to test whether Magistrate Yuxiu had truly awakened, he released this remark: “Magistrate Yuxiu has been buried to death by Ziyu Mountain, buried beneath Ziyu Mountain.”
”紫玉正好是一座山的名字，于岫听了之后就不放心了：“哦，大概我领会错了，这不是指示自我的佛性喽。”就心里不安了，赶紧跑到药山那里去问。药山禅师看他来了，心里很高兴，他想：“你来很好，可以解决问题。	Ziyu happened also to be the name of a mountain. When Yuxiu heard this, he became uneasy: “Oh, perhaps I understood wrongly. This was not pointing out my own Buddha-nature.” He became inwardly unsettled and hurried to Yaoshan to ask him. When Chan Master Yaoshan saw him arrive, he was delighted. He thought, “It is very good that you have come; the matter can be resolved.”
你要不来啊，要把你疑死了，你在心里疑惑，到死了之后都不能解决问题，那就坏了。”所以他说：“今天你来了很好呀，你问我吧。	“Had you not come, your doubts would have tormented you to death. If you harbored such doubts in your heart and could not resolve the matter even until death, that would be terrible.” So he said, “It is very good that you have come today. Ask me.”
”所以这个于岫大夫就问药山禅师：“如何是佛？”药山禅师也是象紫玉禅师一样，喊他“大夫”，于岫答应“哎”，药山反问道：“是什么？”他不说即此是，而是变换一个手法，反过来问他“是什么”，叫你自肯承当。让你自己悟，是什么？！这不就等于明明告诉自己这就是佛了嘛。---选自元音老人法光寺开示）	Therefore, this official Yu Xiu asked Chan Master Yaoshan, “What is Buddha?” Like Chan Master Ziyu, Yaoshan addressed him as “Official.” Yu Xiu replied, “Yes?” Yaoshan then asked in return, “What is it?” Rather than saying, “This very thing is it,” he changed his approach and asked him in return, “What is it?”—prompting him to acknowledge it for himself. He wanted him to awaken for himself: What is it?! Was this not tantamount to plainly telling him that this is Buddha? —Selected from Master Yuanyin’s teachings at Faguang Temple)
请问老师，如何才能生起坚信呢？如果说，“你是人”，大家都信，如果说那个就是你本来面目，百里难挑一个。究竟为何？难道非要亲证才相信？这种心理是什么呢？研究研究解决种种心理问题，比让大家修啊修啊的多省劲？请老师分析分析这种不坚信心理？	May I ask, Teacher, how can firm faith arise? If one says, “You are a person,” everyone believes it; but if one says that that is your Original Face, perhaps not one person in a hundred will believe it. Why is this so? Must one directly realize it before one can believe? What sort of mentality is this? Would it not take far less effort to investigate and resolve these various psychological issues than to have everyone practice and practice? Please analyze this mentality of not having firm faith.
【lvm】：你坚信“凡所有相，皆是虚妄”吗？	lvm ：Do you firmly believe that “all appearances are illusory”?
【永寿童子】：老师，相信一切无常也行吧。	Yongshou Tongzi ：Teacher, would it do to believe that everything is impermanent?
【小龙女】：脱却滚龙袍，去穿粗布衣，惜哉！惜哉！	Little Dragon Girl ：Taking off the dragon robe and putting on coarse cloth—what a pity! What a pity!
【lvm】：其实，本就一切无常，不用着意去信，也容不得不信。	lvm ：In fact, everything is inherently impermanent. There is no need to deliberately believe it, nor is it possible not to believe it.
【圆源】：我坚信。因此心无着落，观照没有入手处。	Yuanyuan ：I firmly believe it. Yet the mind has nothing to settle on, and contemplation has no point of entry.
【lvm】：哦！你把观照理解为找一个有相的东西了么？	lvm ：Oh! Do you take contemplation to mean finding something with form?
【芒种】：找个着落就是在着相，是吗？	Grain in Ear ：To look for something to settle on is to cling to appearances, is that right?
【lvm】：若是这样，最好的落处就是佛净土，此时就莫谈着相不着相。	lvm ：If that is so, the best place to settle is the Buddha’s Pure Land. At such a time, do not speak of clinging to appearances or not clinging to appearances.
【心明】：我坚信。（接【lvm】：你坚信“凡所有相，皆是虚妄”吗？）	Xinming ：I firmly believe it. (In response to lvm ：“Do you firmly believe that ‘all appearances are illusory’?”)
不过，对那个却是逐步坚信的。	However, I have gradually come to firmly believe in that.
是不是遇事请透不过还不能称为------坚信？	Does being unable to see through things when they arise mean that one still cannot be said to have firm faith?
【lvm】：哦？“那个”有相么？	lvm ：Oh? Does “that” have form?
【心明】：相虽不有，却有却无	Xinming ：Although appearances are not, it both is and is not.

不可得，甩不掉。	It cannot be obtained, yet it cannot be shaken off.
【小龙女】请问：相何时有何时无?	Little Dragon Girl ：May I ask: When do appearances exist, and when do they not exist?
【心明】：（相），不有；（x）却有却无.	Xinming ：(Appearances) are not; (x) both is and is not.
x,不可得甩不掉。	x cannot be obtained or shaken off.
【小龙女】：师兄啊，请恕直言：画饼不充饥，多在心地上做功夫吧!	Little Dragon Girl ：Elder brother, please forgive my frankness: Painted cakes do not satisfy hunger. Put more effort into working on the mind-ground!
【lvm】：（接【心明】：不可得，甩不掉。）既称“不可得”，难道坚信了就会可得么?	lvm ：(In response to Xinming ：“It cannot be obtained, yet it cannot be shaken off.”) Since you call it “unobtainable,” would firmly believing make it obtainable?
既称“甩不掉”，还须用坚信来加剧这个“甩不掉”吗?	Since you call it “impossible to shake off,” must you use firm belief to intensify this “impossibility of shaking it off”?
这才是真的坚信。	That is true firm faith.
【心明】：替别人请药	Xinming ：I am asking for medicine on others’ behalf.
只是看到好多人还是不坚信，我觉得如何让他们坚信承当（解决这种心理问题）比让他们修还重要。	I simply see that many people still do not firmly believe. I feel that helping them firmly believe and take it up themselves—that is, resolving this psychological issue—is more important than having them practice.
【lvm】：其实，你说的这个过程便是修。	lvm ：In fact, the process you describe is itself practice.
【施子】：（接【lvm】：你坚信“凡所有相，皆是虚妄”吗？）老大，若死抱此念头，不也成了系驴桩了嘛!	Shizi ：(In response to lvm ：“Do you firmly believe that ‘all appearances are illusory’?”) Brother, if one stubbornly clings to this thought, does it not become a hitching post for a donkey?
暂时可用，终莫执著法与非法!	It may be used temporarily, but in the end do not become attached to either dharmas or non-dharmas!
【lvm】：有道理，还是【施子】眼尖。	lvm ：That makes sense. Shizi still has the sharpest eye.

【三二】临济一掌托开

[32] Linji Opens It with One Palm

【三二】临济一掌托开	[Case 32] Linji Opens It Up with a Single Palm Strike
垂示云：十方坐断，千眼顿开；一句截流，万机寝削。还有同死同生底么？见成公案，打叠不下；古人葛藤，试请举看。	Pointer: Sitting cut off in all ten directions, a thousand eyes suddenly open; one phrase stops the stream, and the myriad opportunities are stilled. Is there anyone who lives and dies together with this? This is a ready-made koan, impossible to set aside; an old master’s entangling vines—please raise them for examination.
【三二】举:	[Case 32] The Case:
定上座问临济：“如何是佛法大意？”【多少人到此茫然。犹有这个在！讶郎当作什么？】	Senior Monk Ding asked Linji, “What is the essential meaning of the Buddhadharma?” [How many people are left bewildered at this point! Yet this still remains! What do you take this astonishment to be?]
济下禅床擒住，与一掌，便托开。【今日捉败。老婆心切。天下衲僧跳不出。】	Linji got down from his Chan seat, seized him, gave him a palm strike, and then pushed him away. [Today he has been caught out. Such urgent grandmotherly concern! Chan monks throughout the land cannot leap beyond it.]
定伫立。【已落鬼窟里。蹉过了也！未免失却鼻孔。】	Ding stood there. [He had already fallen into a ghost’s cave. He had missed the opportunity! He could not avoid losing his nostrils.]
傍僧云：“定上座何不礼拜？”【冷地里有人觑破。全得他力。东家人死，西家人助哀。】	A monk standing nearby said, “Senior Monk Ding, why do you not make a bow?” [Someone saw through it in a cold place. He relied entirely on another’s strength. When someone in the eastern household dies, the western household helps mourn.]
定方礼拜，【将勤补拙。】	Just as Ding was about to bow, [making up for clumsiness with diligence,]
忽然大悟。【如暗得灯，如贫得宝。将错就错。且道定上座见个什么便礼拜？】。	he suddenly attained great awakening. [Like finding a lamp in the dark, like finding treasure when poor. Making the mistake serve as the mistake. But tell me: what did Senior Monk Ding see that made him bow?]
看他恁么，直出直入，直往直来，乃是临济正宗，有恁么作用。若透得去，便可翻天作地，自得受用。定上座是这般汉，被临济一掌，礼拜起来，便知落处。他是向北人，最朴直。既得之后，更不出世，后来全用临济机，也不妨颖脱。	Look at his manner: going straight out and straight in, coming and going directly. This is the orthodox lineage of Linji; it has such functioning. If you penetrate it, you can overturn heaven and earth and freely enjoy its use.

	Senior Monk Ding was such a man. Struck once by Linji, he rose to bow and immediately knew where to settle. He was a northerner, most plain and forthright. Having attained it, he never again entered the world; later, he employed Linji's methods completely, and there was no harm in his standing out from the rest.
一日路逢岩头、雪峰、钦山三人。	One day, while traveling, he encountered Yantou, Xuefeng, and Qinshan.
岩头乃问：“甚处来？”	Yantou asked, “Where have you come from?”
定云：“临济。”	Ding said, “Linji.”
头云：“和尚万福。”	Yantou said, “May the Master enjoy every blessing.”
定云：“已顺世了也。”	Ding said, “He has already passed away.”
头云：“某等三人，特去礼拜。福缘浅薄，又值归寂。未审和尚在日，有何言句？请上座举一两则看。”	Yantou said, “The three of us were specially going to pay our respects. Our blessings and affinities were shallow, and we have encountered his passing into quiescence. May we ask: when the Master was alive, what sayings did he have? Please, Senior Monk, raise one or two examples for us to examine.”
定遂举：临济一日示众云：“赤肉团上，有一无位真人，常从汝诸人面门出入，未证据者看看。”时有僧出问：“如何是无位真人？”济便擒住云：“道，道。”僧拟议，济便托开云：“无位真人是什么干屎橛！”便归方丈。	Ding then raised this: One day Linji addressed the assembly, saying, “Within this lump of red flesh is the True Person of No Rank, who constantly enters and leaves through the face-gates of each of you. Those who have not yet verified this, look! Look!” At that time a monk stepped forth and asked, “What is the True Person of No Rank?” Linji immediately seized him and said, “Speak! Speak!” As the monk hesitated, Linji pushed him away and said, “What kind of dry shit-stick is this True Person of No Rank!” Then he returned to the abbot's quarters.
岩头不觉吐舌。	Yantou could not help sticking out his tongue.
钦山云：“何不道‘非无位真人’？”	Qinshan said, “Why not say, ‘It is not the True Person of No Rank’?”
被定擒住云：“无位真人与非无位真人，相去多少？速道！速道！”	Ding seized him and said, “How far apart are the True Person of No Rank and the not-True Person of No Rank? Speak quickly! Speak quickly!”
山无语，直得面黄面青。	Qinshan had no reply; his face turned pale, then green.
岩头、雪峰近前礼拜云：“这新戒不识好恶，触忤上座。望慈悲，且放过。”	Yantou and Xuefeng came forward, bowed, and said, “This newly ordained monk does not know good from bad and has offended you, Senior Monk. We beg your compassion—please let him go.”
定云：“若不是这两个老汉，［祝/土]杀这尿床鬼子！”	Ding said, “If it were not for these two old fellows, I would beat this bed-wetting brat to death!”
又在镇州斋回，到桥上歇，逢三人座主。	On another occasion, after returning from a meal offering in Zhenzhou, he stopped to rest on a bridge and encountered three doctrinal instructors.
一人问：“如何是‘禅河深处须穷底’？”	One of them asked, “What does ‘At the deep place in the Chan river, one must probe to the bottom’ mean?”
定擒住，拟抛向桥下。	Ding seized him and was about to throw him off the bridge.
时二座主连忙救云：“休！休！是伊触忤上座，且望慈悲。”	The other two instructors hurriedly intervened, saying, “Stop! Stop! He has offended you, Senior Monk. We beg your compassion.”
定云：“若不是二座主，从他穷到底去！”	Ding said, “If it were not for you two instructors, I would let him probe all the way to the bottom!”
看他恁么手段，全是临济作用。	See how his methods were entirely Linji's functioning.
更看雪窦颂出云：	Now see how Xuedou composed this verse:
断际全机继后踪，【黄河从源头浊了也！子承父业。】	At the point of severance, the whole function carries on the traces of those who came before. [The Yellow River has been muddy from its source! The son inherits his father's trade.]
持来何必在从容。【在什么处？争奈有如此人。无脚手人，还得他也无？】	Why should one be leisurely in wielding it? [Where is it? Yet there is such a person. Can one without hands or feet still obtain it?]
巨灵抬手无多子，【吓杀人。少卖弄。打一拂子，更不再勘。】	When the giant spirit raises his hand, it takes little effort; [It frightens people to death. Stop showing off. One flick of the whisk, and there is no further examination.]
分破华山千万重。【乾坤大地一时露出。堕也。】	He splits apart the myriad layers of Mount Hua. [Heaven, earth, and the great ground are exposed all at once. Down you fall.]

雪窦颂“断际全机继后踪，持来何必在从容。”黄檗大机大用，唯临济独继其踪。拈得将来，不容拟议。或若踌躇，便落阴界。《楞严经》云：如我按指，海印发光；汝暂举心，尘劳先起。	Xuedou’s verse says, “At the point of severance, the whole function carries on the traces of those who came before. Why should one be leisurely in wielding it?” Huangbo’s great function and great activity were inherited in full by Linji alone. Once it is brought forth, there is no room for hesitation. If one hesitates, one falls into the realm of shadows. The Śūraṅgama Sūtra says: “When I press my finger, the ocean-seal emits light; when you briefly stir your mind, the dusts of affliction first arise.”
“巨灵抬手无多子，分破华山千万重。”巨灵神有大神力，以手擘开太华，放水流入黄河。定上座疑情如山堆岳积，被临济一掌，直得瓦解冰消。	“When the giant spirit raises his hand, it takes little effort; he splits apart the myriad layers of Mount Hua.” The giant spirit possessed great supernatural strength; with his hand he split open Mount Hua and let the waters flow into the Yellow River. Senior Monk Ding’s sense of doubt had piled up like mountains and amassed like peaks. With Linji’s single palm strike, it directly crumbled and melted away like ice.
【心明】：如何是佛法大意？	[Xinming]: What is the essential meaning of the Buddhadharma?
“擒住，与一掌，便托开。”这正是佛法大意三阶段吧。	“He seized him, gave him a palm strike, and then pushed him away.” Is this not precisely the three stages of the essential meaning of the Buddhadharma?
擒住---肯定；----入门	Seizing him — affirmation; — entering the gate.
与一掌---否定；----罢修	Giving him a palm strike — negation; — ceasing cultivation.
便托开----否定之否定。----出门见山	Then pushing him away — the negation of negation; — leaving the gate and seeing the mountain.
一步步谓渐，“定”则顿。看来，顿不是不含有渐，而是一箭射穿了渐而已。顿，难在需要师、徒两个巴掌才能拍响。	Step by step is called gradual; “Ding” is sudden. It seems that sudden awakening does not exclude gradual cultivation; it is simply an arrow that shoots through the gradual. The difficulty with sudden awakening is that it takes two palms, teacher and disciple, to make a clap.
疑问是，“定擒住，拟抛向桥下。”，是真的要抛，还是做势要抛？若是前者，恐枉费心机。	The question is: when “Ding seized him and was about to throw him off the bridge,” did he truly mean to throw him, or did he merely make a gesture as if to throw him? If the former, I fear it would have been a wasted effort.
【lvm】：坐久成劳。	[lvm]: Sitting too long becomes wearisome.
“【心明】：擒。。。。顿，难在需要师、徒两个巴掌才能拍响。”	“[Xinming]: Seizing him . . . Sudden awakening—the difficulty is that it takes two palms, teacher and disciple, to make a clap.”
*哈哈！现在你却是一个巴掌拍不响！	* Ha ha! Now you are the one who cannot make a clap with a single palm!
“疑问是，“定擒住，拟抛向桥下。”，是真的要抛，还是做势要抛？若是前者，恐枉费心机。”	“The question is: when ‘Ding seized him and was about to throw him off the bridge,’ did he truly mean to throw him, or did he merely make a gesture as if to throw him? If the former, I fear it would have been a wasted effort.”
*这里有什么真假！他不是说‘禅河深处须穷底’么，那就“从他穷到底去”可也。	* What true or false is there here? Did he not say, “At the deep place in the Chan river, one must probe to the bottom”? Then let him “probe all the way to the bottom.”
【心明】：这岂不太生猛了？只怕他没有回旋余地了。	[Xinming]: Is that not rather too fierce? I fear he would have had no room to turn around.
【lvm】：宗风如此，临济将军嘛。	[lvm]: Such is the style of the school—Linji was a general, after all.
【莲明】：老师，如此答，岂不是放过了心明师兄？那老师便要吃临济一掌了吧！	[Lianming]: Teacher, if you answer like this, are you not letting Senior Brother Xinming off too easily? Then Teacher, you ought to receive a palm strike from Linji!
【lvm】：却吃你一掌。	[lvm]: Instead, you receive a palm strike from me.
【莲明】：老师去找临济算帐，岂关我事.	[Lianming]: Let Teacher go settle accounts with Linji. What has that to do with me?
【lvm】：青原白家酒三盏，吃了犹道未沾唇。	[lvm]: Three cups of Qingyuan’s Baijia wine; after drinking them, he still said they had not touched his lips.
【善财】：想当年船子和尚一篙子把那个绕橛驴打下水，之前可没商量。	[Sudhana]: In those days, Chan Master Chuanzi knocked that donkey tethered to a post into the water with a single pole stroke—there was no discussion beforehand.
大丈夫自有超世之行，非小情小慧之所能及也。	A great person has conduct that transcends the world, beyond the reach of petty sentiments and petty wisdom.
【冬娃】：坐久成劳喻啥？	[Dongwa]: What does “sitting too long becomes wearisome” illustrate?

【lvm】：他问“如何是佛法大意”，从古至今这样问的太多了。	[lvm]: He asks, “What is the essential meaning of the Buddhadharma?” Too many people, from ancient times to the present, have asked in this way.
就这样从古问到今，累不累呀？——坐久成劳。	Asking like this from ancient times until now—is it not tiring? That is “sitting too long becomes wearisome.”
【麻袋】：如何是佛法大意?	[Madai]: What is the essential meaning of the Buddhadharma?
【lvm】：打破麻袋便是。	[lvm]: Breaking open the sack is it.
【麻袋】：何处下手?	[Madai]: Where should I begin?
【lvm】：从“佛法大意”处下手。	[lvm]: Begin at “the essential meaning of the Buddhadharma.”
【永寿童子】：定上座是哪位啊?	[Yongshou Tongzi]: Who was Senior Monk Ding?
【lvm】：因为他“既得之后，更不出世”，所以无法指出他是“ＸＸＸＸ禅师”。	[lvm]: Because, “having attained it, he never again entered the world,” it is impossible to identify him as Chan Master So-and-so.
【冬娃】：老师，圆悟爷爷说定上座“将错就错”喻什么?	[Dongwa]: Teacher, what did Grandfather Yuanwu mean by saying that Senior Monk Ding was “making the mistake serve as the mistake”?
【lvm】：“如暗得灯，如贫得宝。”才是喻。	[lvm]: “Like finding a lamp in the dark, like finding treasure when poor”—that is the analogy.
“将错就错”里这两个“错”字，既可以是一暗一灯，又可以是一贫一宝。然而，为什么两者都是“错”呢？你说说看。	In “making the mistake serve as the mistake,” the two instances of the word “mistake” can mean darkness and lamp, or poverty and treasure. But why are both called “mistakes”? Tell me.
【冬娃】：禀报老师：问取船子一篙子。	[Dongwa]: Reporting to Teacher: ask Chuanzi’s single pole stroke.
【冬娃】：哎呀，又错拉，拈了也	[Dongwa]: Oh dear, I have erred again—I have raised it.
老师，若不粘着，放行也瓦铄生辉，不然，把定也真金失色，即此谓吧?	Teacher, if one does not cling, then even letting go makes broken tiles shine; otherwise, even holding fast causes true gold to lose its luster. Is this what it means?
【lvm】：暗喻迷，灯喻悟；贫喻凡，宝喻圣。	[lvm]: Darkness symbolizes delusion, and the lamp awakening; poverty symbolizes the ordinary, and treasure the noble.
知道这两错了吧。	Now you know the two mistakes, do you not?
【冬娃】：哦，哦！若作圣解，即受群邪。	[Dongwa]: Ah, ah! If one makes a holy interpretation, one immediately falls under the sway of a host of demons.
清净本然，周遍法界，本自具足，非从外得。有迷有悟，有凡有圣，都是污染了清净，背离了本然，是名解脱坑也。	Purity is fundamentally so; it pervades the dharma realm and is complete in itself, not obtained from outside. Delusion and awakening, ordinary and noble—these all pollute purity and turn away from what is fundamental. This is called the pit of liberation.
师临迁化时，据坐云：“吾灭后，不得灭却吾正法眼藏。”三圣出云：“争敢灭却和尚正法眼藏！”师云：“以后有人问你，向他道什么？”三圣便喝。师云：“谁知吾正法眼藏，向这瞎驴边灭却。”言讫端然示寂。	As the Master was about to pass away, he sat upright and said, “After I am gone, you must not extinguish my Treasury of the True Dharma Eye.” Sansheng stepped forth and said, “How would we dare extinguish the Master’s Treasury of the True Dharma Eye?” The Master said, “If someone later asks you about it, what will you say?” Sansheng immediately gave a shout. The Master said, “Who would have known that my Treasury of the True Dharma Eye would be extinguished beside this blind donkey?” Having spoken, he passed into quiescence in perfect composure.
【hs】：请问	[hs]: May I ask:
定伫立 ------ 是他在拟议呢？还是在体验那个?	Ding stood there—was he hesitating and deliberating, or was he experiencing that?
【lvm】：你是在拟议呢？还是在体验那个?	[lvm]: Are you hesitating and deliberating, or are you experiencing that?
【hs】：谢老师妙答。	[hs]: Thank you, Teacher, for your wonderful reply.
【吴疆】：请问方括号中的语句是您的评语还是原著中原来就有的?	[Wujiang]: May I ask whether the sentences in square brackets are your comments, or whether they were already present in the original work?
【lvm】：是原著中原来就有的。	lvm ：It was already present in the original work.
【说不定】：您可以多写些锯解。很好，我很喜欢看！	Perhaps ：You could write more explanations. Very good—I enjoy reading them!
【lvm】：其实，原著就已经是解说了。	lvm ：Actually, the original work is already an exposition.

【三三】资福画一圆相

[33] Zifu Draws a Circle

【三三】资福画一圆相	[Case Thirty-Three] Zifu Draws a Circle
垂示云：东西不辨，南北不分。从朝至暮，从暮至朝。还道伊瞌睡么？有时眼似流星，还道伊惺惺么？有时呼南作北，且道是有心、是无心？是道人、是常人？若向个里透得，始知落处，方知古人恁么不恁么。且道是什么时节？试举看。	Pointer: Unable to distinguish east from west, or north from south; from morning until evening, and from evening until morning. Would you still say that he is dozing? At times his eyes are like shooting stars—would you still say that he is alert? At times he calls south north. Tell me: is this deliberate or unintentional? Is he a person of the Way or an ordinary person? If you can penetrate this, only then will you know where it comes down and understand whether the ancient worthies were thus or not thus. Tell me, what occasion is this? Let us present it and see.
【三三】举：	[Case Thirty-Three] The Case:
陈操尚书看资福。福见来，便画一圆相。【是精识精，是贼识贼。若不蕴藉，争识这汉！还见金刚圈么？】	Minister Chen Cao visited Zifu. When Zifu saw him arrive, he immediately drew a circle. [It takes a keen eye to recognize a keen eye, and a thief's eye to recognize a thief. If he were not so reserved, how could he recognize this fellow? Do you see the vajra circle?]
操云：弟子恁么来，早是不着便，何况更画一圆相。【今日撞着个瞌睡汉。这老贼！】	Cao said, "For this disciple to come in this manner was already inappropriate; how much more so to draw another circle!" [Today he has run into a fellow who is dozing. What an old thief!]
福便掩却方丈门。【贼不打贫儿家。已入他圈缋了也。】	Zifu then closed the door of the abbot's quarters. [A thief does not rob a poor man's house. He had already entered the other's circle.]
雪窦云：陈操只具一只眼。【雪窦顶门具眼。且道他意在什么处？也好与一圆相。灼然龙头蛇尾。当时好与一拶，教伊进亦无门、退亦无路。且道更与他什么一拶？】。	Xuedou said, "Chen Cao had only one eye." [Xuedou had an eye in the crown of his head. Tell me, where was his intent? It would also be fitting to give him a circle. Clearly, this is a dragon's head and a snake's tail. At the time, it would have been good to give him a jab, leaving him no door by which to advance and no road by which to retreat. Tell me, what further jab would you give him?]
陈操尚书，与裴休、李翱同时。凡见一僧来，先请斋，衬钱三百，须是勘辨。	Minister Chen Cao was a contemporary of Pei Xiu and Li Ao. Whenever he saw a monk arrive, he would first invite him for a vegetarian meal and offer three hundred cash, but the monk had to undergo examination.
一日云门到，相看便问："儒书中即不问。三乘十二分教，自有座主，作么生是衲僧家行脚事？"	One day Yunmen arrived. After they had looked at each other, Cao asked, "I will not ask about the Confucian classics. As for the Tripiṭaka and the twelve divisions of the teachings, there are lecturers who deal with them. What, then, is the matter of a traveling patched-robed monk?"
云门云："尚书曾问几人来？"	Yunmen said, "How many people has the Minister asked before?"
操云："即今问上座。"	Cao said, "I am asking you now, Reverend."
门云："即今且置，作么生是教意？"	Yunmen said, "Put that aside for now. What is the meaning of the teachings?"
操云："黄卷赤轴。"	Cao said, "Yellow scrolls and red bindings."
门云："这个是文字语言，作么生是教意？"	Yunmen said, "Those are written words and language. What is the meaning of the teachings?"
操云："口欲谈而辞丧，心欲缘而虑亡。"	Cao said, "When the mouth wishes to speak, words are lost; when the mind wishes to grasp an object, thought disappears."
门云："口欲谈而辞丧，为对有言；心欲缘而虑亡，为对妄想。作么生是教意？"	Yunmen said, "That 'when the mouth wishes to speak, words are lost' is set against speech; that 'when the mind wishes to grasp an object, thought disappears' is set against deluded thoughts. What is the meaning of the teachings?"
操无语。	Cao had no reply.
门云："见说尚书看《法华经》，是否？"	Yunmen said, "I have heard that the Minister reads the Lotus Sūtra. Is that so?"
操云："是。"	Cao said, "Yes."
门云："经中道：'一切治生产业，皆与实相不相违背。'且道非非想天，即今有几人退位？"	Yunmen said, "The sūtra says, 'All activities of livelihood and worldly occupations do not contradict true reality.' Tell me: how many beings in the realm of neither perception nor non-perception have now relinquished their stations?"
操又无语。	Cao again had no reply.

门云：“尚书且莫草草。师僧家抛却三经五论，来入丛林。十年二十年，尚自不奈何。尚书又争得会！”	Yunmen said, “Minister, do not be hasty. We monks cast aside the Three Classics and Five Treatises and enter the monastic community. Even after ten or twenty years, we still cannot manage it. How could the Minister possibly understand?”
操礼拜云：“某甲罪过。”	Cao bowed and said, “This disciple is at fault.”
又一日与众官登楼次，望见数僧来。一官人云：“来者总是禅僧。”	On another day, while ascending a tower with a group of officials, Cao saw several monks approaching in the distance. One official said, “All those who are coming are Chan monks.”
操云：“不是。”	Cao said, “They are not.”
官云：“焉知不是。”	The official said, “How do you know they are not?”
操云：“待近来，与尔勘过。”	Cao said, “Wait until they come nearer, and I shall examine them for you.”
僧至楼前，操蓦召云：“上座。”	When the monks reached the foot of the tower, Cao suddenly called out, “Reverend!”
僧举头。书谓众官云：“不信？道。”	The monks raised their heads. Cao said to the officials, “You do not believe it? Speak!”
唯有云门一人他勘不得，他参见睦州来。	Yunmen alone was one whom he could not examine. Yunmen had come after visiting Muzhou.
一日去参资福，福见来，便画一圆相。资福乃沩山仰山下尊宿，寻常爱以境致接人，见陈操尚书便画一圆相。争奈操却是作家，不受人瞒，解自点检云：“弟子恁么来，早是不着便，那堪更画一圆相。”福掩却门。	One day, Chen Cao went to visit Zifu. When Zifu saw him arrive, he immediately drew a circle. Zifu was a venerable master in the line of Guishan and Yangshan, and he ordinarily liked to receive people through situational devices. When he saw Minister Chen Cao, he immediately drew a circle. But Cao was a capable man, not one to be deceived by others, and he knew to examine himself. He said, “For this disciple to come in this manner was already inappropriate; how much more so to draw another circle!” Zifu closed the door.
这般公案谓之言中辨的、句里藏机。	Such a koan is called discerning the target within words and concealing the pivotal point within a sentence.
雪窦道：“陈操只具一只眼。”雪窦可谓顶门具眼。且道意在什么处？也好与一圆相。若总恁么地，衲僧家如何为人？我且问尔，当时若是诸人作陈操时，堪下得个什么语，免得雪窦道他“只具一只眼”？所以雪窦踏翻，颂云：	Xuedou said, “Chen Cao had only one eye.” Xuedou may indeed be said to have had an eye in the crown of his head. Tell me, where was his intent? It would also be fitting to give him a circle. If it were all like this, how could patched-robed monks guide people? Let me ask you: if you had been Chen Cao at that time, what utterance could you have made, so as to avoid Xuedou’s saying that he “had only one eye”? Therefore Xuedou overturned it and composed this verse:
团团珠绕玉珊珊，【三尺杖子搅黄河，须是碧眼胡僧始得。生铁铸就。】	Round and round, pearls encircle gleaming jade. [To stir up the Yellow River with a staff three feet long requires a blue-eyed barbarian monk. Cast from raw iron.]
马载驴驼上铁船。【用许多作什么？有什么限？且与阇黎看。】	A horse carries a donkey across an iron ship. [What is the use of employing so much? What limit is there? Let me show you, Reverend.]
分付海山无事客，【有人不要。若是无事客也不消得，须是无事始得。】	Entrust it to the carefree guest of sea and mountain. [There are people who do not want it. Yet even a carefree guest cannot bear it; one must truly be carefree.]
钓鳌时下一圈挛。【恁么来，恁么去。一时出不得。若是虾[嘛-口+虫]堪作什么？虾蚬螺蚌怎生奈何？须是钓鳌始得。】	When angling for a giant turtle, cast down a coiled ring. [Thus it comes, thus it goes. None can get out all at once. What use would frogs be? What could shrimp, clams, snails, and mussels do? One must angle for a giant turtle.]
雪窦复云：天下衲僧跳不出。【兼身在内。一坑埋却。阇黎还跳得出么？】。	Xuedou further said, “The patched-robed monks of the whole world cannot jump out.” [Even your whole body is within it. Buried together in one pit. Reverend, can you jump out?]
“团团珠绕玉珊珊，马载驴驼上铁船。”雪窦当头颂出，只颂个圆相。若会得去，如虎戴角相似。这个些子，须是桶底脱、机关尽，得失是非一时放却。更不要作道理会，也不得作玄妙会。毕竟作么生会？这个须是“马载驴驼上铁船”这里看始得。	“Round and round, pearls encircle gleaming jade; a horse carries a donkey across an iron ship.” Xuedou’s verse strikes directly at the point; it praises only the circle. If you can understand it, it is like a tiger wearing horns. In this small matter, the bottom of the bucket must drop out and all mechanisms be exhausted; gain and loss, right and wrong must all be let go at once. Do not try to understand it as a rational principle, nor may you understand it as something abstruse and marvelous. Ultimately, how should one understand it? You must look at it from right here: “A horse carries a donkey across an iron ship.”

别处则不可分付，须是将去，分付海山无事底客。尔若肚里有些子事，即承当不得。这里须是有事无事、违情顺境、若佛若祖奈何他不得底人，方可承当。若有禅可参，有凡圣情量，决定承当他底不得。	It cannot be entrusted elsewhere; it must be taken and entrusted to the carefree guest of sea and mountain. If you have even a little matter in your belly, you cannot take it on. Here, only one whom matters and no matters, adverse feelings and favorable circumstances, Buddhas and patriarchs cannot do anything to, can take it on. If there is Chan to investigate, or calculations of ordinary and sacred, you definitely cannot take it on.
承当得了，作么生会？他道“钓鳌时下一圈挛。”钓鳌须是圈挛始得。所以风穴云：“惯约鲸鲵澄巨浸，却嗟蛙步碾泥沙。”又云：“巨鳌莫戴三山去，吾欲逢莱顶上行。”	Once one has taken it on, how should one understand it? He says, “When angling for a giant turtle, cast down a coiled ring.” To angle for a giant turtle, one must use a coiled ring. Therefore Fengxue said, “Accustomed to tethering whales and leviathans in the clear great deep, I lament the frog’s gait treading the mud and sand.” He also said, “Let not the giant turtle carry away the Three Mountains; I wish to walk upon the summit of Penglai.”
雪窦复云：“天下衲僧跳不出。”若是巨鳌，终不作衲僧见解；若是衲僧，终不作巨鳌见解。	Xuedou further said, “The patched-robed monks of the whole world cannot jump out.” If one is a giant turtle, one will never hold the views of a patched-robed monk; if one is a patched-robed monk, one will never hold the views of a giant turtle.
【心明】：这铁船是上去下不来，请老师援手	[Xinming]: This iron ship can go up but cannot come down. Please lend a hand, Teacher.
【lvm】：团团珠绕玉珊珊，马载驴驼上铁船。分付海山无事客，钓鳌时下一圈挛。	[lvm]: Round and round, pearls encircle gleaming jade; a horse carries a donkey across an iron ship. Entrust it to the carefree guest of sea and mountain; when angling for a giant turtle, cast down a coiled ring.
【心明】：雪窦顶门具眼。且道他意在什么处？	[Xinming]: Xuedou had an eye in the crown of his head. Tell me, where was his intent?
这是说陈尚书曳尾扫迹犹有扫迹在，是吗？	Is this saying that Minister Chen still had traces of sweeping away his tracks as he dragged his tail?
【lvm】：是即是，太廉纤生！至少还含“不契沩仰宗风”之义。	[lvm]: It is so, but that is far too finicky! At the very least, it still implies that he did not accord with the style of the Guiyang school.
【心明】：这样如何：待他画个圆相时，我便抖出两个大大的袖口作接捧状，看他怎么应？	[Xinming]: How about this: when he draws a circle, I will shake out my two large sleeves in the posture of catching and receiving it, and see how he responds?
【lvm】：你这是“心明宗风”。若是沩仰，便将圆相作抛后状。	[lvm]: That is your “Xinming school style.” If it were Guiyang, you would make the circle into a gesture of tossing something behind you.
【心明】：门云：“口欲谈而辞丧，为对有言；心欲缘而虑亡，为对妄想。作么生是教意？”操无语。	[Xinming]: Yunmen said, “That ‘when the mouth wishes to speak, words are lost’ is set against speech; that ‘when the mind wishes to grasp an object, thought disappears’ is set against deluded thoughts. What is the meaning of the teachings?” Cao had no reply.
这无语的他，是常人，是道人？	Was this speechless person an ordinary person or a person of the Way?
【lvm】：常人无语，被他所瞒。道人无语，为他所逼。	[lvm]: An ordinary person is speechless because he has been deceived by Yunmen. A person of the Way is speechless because Yunmen has pressed him into a corner.
【心明】：又一日与众官登楼次，望见数僧来。一官人云：“来者总是禅僧。”	[Xinming]: On another day, while ascending a tower with a group of officials, Cao saw several monks approaching in the distance. One official said, “All those who are coming are Chan monks.”
操云：“不是。”	Cao said, “They are not.”
官云：“焉知不是。”	The official said, “How do you know they are not?”
操云：“待近来，与尔勘过。”	Cao said, “Wait until they come nearer, and I shall examine them for you.”
僧至楼前，操蓦召云：“上座。”	When the monks reached the foot of the tower, Cao suddenly called out, “Reverend!”
僧举头。书谓众官云：“不信？道。”	The monks raised their heads. Cao said to the officials, “You do not believe it? Speak!”
“不信？道。”，此处“道”何义？	In “You do not believe it? Speak!”, what does “speak” mean here?
【lvm】：我说不是禅僧，你不信。看见了吧，你说是不是禅僧？（道，在这里是“你说说看”之意）	[lvm]: I said they were not Chan monks, but you did not believe me. Now you have seen it, haven’t you? Tell me, are they Chan monks or not? (“Speak” here means “you tell me.”)
【心明】：门云：“见说尚书看《法华经》，是否？”	[Xinming]: Yunmen said, “I have heard that the Minister reads the Lotus Sūtra. Is that so?”

操云：“是。”	Cao said, “Yes.”
门云：“经中道：‘一切治生产业，皆与实相不相违背。’且道非非想天，即今有几人退位？”	Yunmen said, “The sūtra says, ‘All activities of livelihood and worldly occupations do not contradict true reality.’ Tell me: how many beings in the realm of neither perception nor non-perception have now relinquished their stations?”
操又无语。	Cao again had no reply.
?	?
【lvm】：意即：非非想天的天人，并不经营治生产业。既与实相不相违背，那么，且道非非想天，即今有几人退位，来这里经营治生产业?	[lvm]: The meaning is that beings in the realm of neither perception nor non-perception do not engage in livelihoods or worldly occupations. Since such activities do not contradict true reality, tell me: how many beings in that realm have now relinquished their stations and come here to engage in livelihoods and worldly occupations?
【心明】：“且道非非想天，即今有几人退位？”	[Xinming]: “Tell me: how many beings in the realm of neither perception nor non-perception have now relinquished their stations?”
若接前一句，[“经中道：‘一切治生产业，皆与实相不相违背。’且道非非想天，即今有几人退位？”]，应该是无人退位吧?	If this is connected to the preceding sentence—“The sūtra says, ‘All activities of livelihood and worldly occupations do not contradict true reality.’ Tell me: how many beings in the realm of neither perception nor non-perception have now relinquished their stations?”—then surely none have relinquished their stations, correct?
【lvm】：当然无人退位。	[lvm]: Of course none have relinquished their stations.
一切治生产业，也包括在朝中供尚书职。	All activities of livelihood and worldly occupations also include serving as a minister at court.
尽管你一边供尚书职，一边能证实相。但是，非非想天的天人也并非退下天位，来这里经营治生产业，才与实相不相违背呀！他不经营治生产业，照样与实相不相违背。	Although you may realize true reality while serving as a minister, beings in the realm of neither perception nor non-perception have not relinquished their celestial stations and come here to engage in livelihoods and worldly occupations in order not to contradict true reality. Though they do not engage in such occupations, they likewise do not contradict true reality.
【善财】：哈哈，过年照样扯葛藤：	[Shancai]: Ha ha, still spinning vines as usual during the New Year:
莫道“资福寻常爱以境致接人”，尚书正是做了这种见解，才未契。	Do not say, “Zifu ordinarily liked to receive people by means of circumstances.” It was precisely because the minister held this view that he did not accord with it.
资福画一圆相，不是以境示人，若做境会，早千里万里去了！	When Zifu drew a circular symbol, he was not showing people a phenomenal circumstance. If you interpret it as a circumstance, you have already gone a thousand miles, ten thousand miles astray!
“陈操只具一只眼”者，是说尚书见真不见俗，所以说只具一只眼。	The statement that “Chen Cao possessed only one eye” means that the minister saw the ultimate but not the conventional; hence it is said that he possessed only one eye.
【lvm】：说得好：尚书见真不见俗。	lvm ：Well said: the minister saw the ultimate but not the conventional.
所以云门问他：且道非非想天，即今有几人退位?	Therefore Yunmen asked him, “Tell me: in the heaven of neither perception nor non-perception, how many people have now relinquished their positions?”
【整合】：不一定。他也可以是见俗不见真。故看不破云门。	[Zhenghe]: Not necessarily. He may also see the conventional but not the true. Thus he cannot see through Yunmen.
【lvm】：也对！我就是从这个角度看的。	lvm ：That is also right! This is precisely the angle from which I viewed it.
所以云门问他：且道非非想天，即今有几人退位?	Therefore Yunmen asked him, “Tell me: in the heaven of neither perception nor non-perception, how many people have now relinquished their positions?”
【善财】：尚书的眼	Sudhana ：The minister’s eye—
只有一只左（真）眼，是具一只眼；	if he has only a left (ultimate) eye, then he possesses only one eye;
只有一只右（俗）眼，还是具一只眼。	if he has only a right (conventional) eye, he still possesses only one eye.
所以说具一只眼，雪老不曾冤枉他啊。	Thus it is said that he possessed only one eye. Old Xue did not wrong him.
“操云：弟子恁么来，早是不着便，何况更画一圆相。”	“Cao said: ‘For this disciple to come in this way was already inappropriate; how much more so to draw another circular symbol.’”

所以说只具一只左眼，只知真空绝待的理体，不知万法无碍的事用，所见偏空偏寂，只有一只左（真）眼。	Thus, to say that he possessed only a left eye means that he knew only the principle-essence of absolute emptiness, beyond all dualities, but did not know the unobstructed functioning of the myriad phenomena. What he saw was partial emptiness and partial quiescence; he had only a left (ultimate) eye.
进一步说，大家也千万别就此义理又横生知解，	Going a step further, everyone must by no means give rise to further conceptual understanding on the basis of this principle.
说左右辩真俗，以为的则。	Do not distinguish ultimate and conventional in terms of left and right, and take that as a rule.
为什么？即便是双目如电，毫厘不漏，左眼照真，右眼达俗，尤是懵懂汉，睁眼瞎队伍中的一员。	Why? Even if both eyes flash like lightning and miss not the slightest fraction—if the left eye illuminates the ultimate and the right eye comprehends the conventional—one is still a muddleheaded fellow, a member of the ranks of those blind with their eyes open.
【北瓜】：若作道理会，则似神秀双眼通明，辜负财主爷去在。	[Beigua]: If one understands it as a matter of doctrine, then it is like Shenxiu's eyes seeing clearly, and one goes off having let down the wealthy patron.
【蝉】：“百草头上西来意”就是“见真不见俗”的状态吗？“见俗不见真”呢？	[Chan]: Does "the meaning of the Western coming amid the hundred grasses" refer to the state of "seeing the true but not the conventional"? And what about "seeing the conventional but not the true"?
【lvm】：“百草头上西来意”不即真俗，也未离真俗。	lvm : "The meaning of the Patriarch's coming from the West atop every blade of grass" is neither identical with ultimate and conventional nor separate from ultimate and conventional.
【镂尘】：请问佛法的教义是什么？	[Loucheng]: May I ask what the teachings of Buddhism are?
【lvm】：那您先说说您的信仰是什么？	lvm : Then first tell me: what is your faith?
【镂尘】：我初学佛时是想作佛那样具德解脱的人。现在我不知道自己信仰什么了。	[Loucheng]: When I first began studying Buddhism, I wanted to become a person like the Buddha—endowed with virtues and liberated. Now I do not know what I believe in.
请师相救！！	Master, please save me!!
【lvm】：那么，佛法的教义就是现在你不知道的那个。	lvm : Then the doctrine of the Buddhadharma is precisely that which you do not now know.
【李龙生】：一针见血。	[Li Longsheng]: That hits the nail on the head.
【永寿童子】：老师，这就是“八苦交煎总无妨”的安闲法吗？	[Yongshou Tongzi]: Teacher, is this the tranquil method of practice in which "though the eight sufferings assail one from all sides, there is no hindrance"?
【lvm】：哦？【镂尘】兄怎么会不知道“八苦交煎总无妨”呢？	lvm : Oh? How could Brother Loucheng not know that "even when the eight sufferings assail one all at once, it is all right"?
【吹影】：镂尘吹影之徒，觅苦了不可得。	[Chuiying]: People such as Loucheng and Chuiying cannot find suffering, however they seek it.
【北瓜】：老师，凭么操云：弟子恁么来，早是不着便？	[Beigua]: Teacher, why did Cao say, "When a disciple comes in this way, he is already not fitting"?
【lvm】：凭资福画一圆相。	lvm : On the basis of Zifu's drawing a circular symbol.
【元觉】：老师，何为“陈操只具一只眼”？(http://my.clubhi.com/bbs/661522/24/17715.html)	[Yuanjue]: Teacher, what does it mean to say, "Chen Cao possesses only one eye"? (http://my.clubhi.com/bbs/661522/24/17715.html)
【lvm】：也就是只从一个角度检验人。	lvm : It means examining people from only one angle.
【元觉】：哦，我也划一园相，^o^	[Yuanjue]: Oh, I too shall draw a circle, ^o^
【lvm】：怪不得你网名【元觉】呢。	lvm : No wonder your online name is "Perfect Enlightenment."

【三四】阇黎不曾游山

[Thirty-Four] The Acharya Has Never Roamed the Mountains

【三四】阇黎不曾游山	[Thirty-Four] The Acharya Has Not Traveled the Mountain
【三四】举：	[Thirty-Four] Case:
仰山问僧：“近离甚处？”【天下人一般也要问过。因风吹火，不可不作常程。】	Yangshan asked a monk, "Where have you come from recently?" [People everywhere ask such questions. Taking advantage of the wind to kindle a fire, one cannot fail to make it a customary procedure.]

僧云：“庐山。”【实头人难得。】	The monk said, “Mount Lu.” [Straightforward people are hard to find.]
山云：“曾游五老峰么？”【因行不妨掉臂。何曾蹉过！】。	Yangshan said, “Have you visited Five Elders Peak?” [As one proceeds, there is no harm in swinging one’s arms. How could one ever have missed it?]
僧云：“不曾到。”【移一步。面赤不如语直，也似忘前失后。】	The monk said, “I have not been there.” [Take one step. Better a red face than crooked speech; it is also like forgetting what came before and losing what comes after.]
山云：“阇黎不曾游山。”【太多事生！惜取眉毛好。这老汉着甚死急！】	Yangshan said, “Acharya, you have not traveled the mountain.” [Making far too much trouble! Spare those fine eyebrows. Why is this old fellow in such desperate haste?]
云门云：“此语皆为慈悲之故，有落草之谈。”【杀人刀、活人剑。两个三个。要知山上路，须是去来人。】	Yunmen said, “These words were all spoken out of compassion; they are talk that falls into the weeds.” [A sword that kills; a sword that gives life. Two or three of them. If you wish to know the mountain path, you must be one who has gone and returned.]
验人端的处，下口便知音。古人道：没量大人，向语脉里转却。若是顶门具眼，举着便知落处。	Where one tests a person’s genuineness, the moment one opens one’s mouth, one knows whether the other recognizes the tone. The ancients said: A person of immeasurable stature turns the matter around within the thread of speech. If one has an eye at the crown of one’s head, the moment it is raised, one knows where it lands.
看他一问一答，历历分明，云门为什么却道“此语皆为慈悲之故，有落草之谈”？古人到这里，如明镜当台、明珠在掌，胡来胡现、汉来汉现。一个蝇子也过他鉴不得。且道作么生是“慈悲之故，有落草之谈”？也不妨险峻。到这田地，也须是个汉始可提掇。云门拈云：“这僧亲从庐山来，因什么却道‘阇黎不曾游山’？”	Look at their question and answer: each is perfectly clear. Why, then, did Yunmen say, “These words were all spoken out of compassion; they are talk that falls into the weeds”? When the ancients reached this point, it was like a bright mirror set upon its stand or a luminous pearl held in the hand: Hu people came and Hu people appeared; Han people came and Han people appeared. Not even a fly could pass beyond their discernment. Tell me, then, what is meant by “spoken out of compassion; talk that falls into the weeds”? It is no less precipitous. At this stage, one must indeed be a real person before one can take it up. Yunmen commented, “This monk had come directly from Mount Lu. Why then did he say, ‘Acharya, you have not traveled the mountain’?”
沩山一日问仰山云：“诸方若有僧来，汝将什么验他？”仰山云：“某甲有验处。”沩山云：“子试举看。”仰云：“某甲寻常见僧来，只举拂子向伊道‘诸方还有这个么？’待伊有语，只向伊道：‘这个即且置，那个如何？’”沩山云：“此是向上人牙爪。”	One day Guishan asked Yangshan, “If a monk comes from one of the various places, how will you test him?” Yangshan said, “I have a way of testing him.” Guishan said, “Try showing it.” Yangshan said, “Whenever I see a monk come, I simply raise my whisk and ask him, ‘Do they have this in the various places?’ When he replies, I simply say to him, ‘Set this aside for now; what about that?’” Guishan said, “These are the claws and fangs of a person who has gone beyond.”
岂不见，马祖问百丈：“什么处来？”丈云：“山下来。”祖云：“路上还逢着一人么？”丈云：“不曾。”祖云：“为什么不曾逢着？”丈云：“若逢着，即举似和尚。”祖云：“那里得这消息来？”丈云：“某甲罪过。”祖云：“却是老僧罪过。”	Have you not seen how Mazu asked Baizhang, “Where have you come from?” Baizhang said, “From below the mountain.” Mazu said, “Did you meet anyone on the road?” Baizhang said, “No.” Mazu said, “Why did you not meet anyone?” Baizhang said, “Had I met someone, I would have reported it to the Master.” Mazu said, “Where did you get this news?” Baizhang said, “I am at fault.” Mazu said, “Rather, this old monk is at fault.”
仰山问僧正相类此。当时待他道“曾到五老峰么”，这僧若是个汉，但云“祸事”。却道“不曾到”。这僧既不作家，仰山何不据令而行，免见后面许多葛藤。却云：“阇黎不曾游山。”所以云门道：“此语皆为慈悲之故，有落草之谈。”若是出草之谈，则不恁么。	Yangshan’s questioning of the monk was exactly like this. When he was asked, “Have you visited Five Elders Peak?” if this monk had been a real man, he would simply have said, “Disaster!” But instead he said, “I have not been there.” Since the monk was not up to the task, why did Yangshan not act in accordance with the rule, sparing us all the entanglements that followed? Instead, he said, “Acharya, you have not traveled the mountain.” Therefore Yunmen said, “These words were all spoken out of compassion; they are talk that falls into the weeds.” If it were talk that emerged from the weeds, it would not be like this.
出草入草，【头上漫漫，脚下漫漫。半开半合。他也恁么，我也恁么。】	Emerging from the weeds, entering the weeds, [Vast above the head, vast beneath the feet. Half open, half closed. He is thus; I too am thus.]
谁解寻讨。【顶门具一只眼。阇黎不解寻讨。】	Who can seek it out? [Have an eye at the crown of the head. The Acharya does not know how to seek it out.]
白云重重，【千重百匝，头上安头。】	Layer upon layer of white clouds, [A thousand layers, a hundred coils—putting a head atop a head.]
红日杲杲。【破也。瞎！举眼即错。】	The red sun shines brilliantly. [Broken! Blind! Raise your eyes and you are already wrong.]

左顾无瑕，【瞎汉！依前无事。尔作许多伎俩作什么？】	Looking left, flawless; [Blind fellow! Still nothing is happening. What are you doing with all these tricks?]
右　已老。【一念万年。过！】	Glancing right, already old. [One thought, ten thousand years. Gone too far!]
君不见，寒山子，【癞儿牵伴。】	Have you not seen Hanshan? [A mangy fellow dragging along a companion.]
行太早。【也不早。】	He set out too early. [Not early either.]
十年归不得，【即今在什么处。灼然。】	For ten years he could not return, [Where is he now? Clearly so.]
忘却来时道。【渠侬得自由。放过一着。便打。莫做这忘前失后好。】	Forgetting the road by which he came. [That fellow has attained freedom. Letting one move slip by. Then strike! Do not be like this, forgetting what came before and losing what comes after.]
“出草入草，谁解寻讨”。雪窦却知他落处，到这里，一手抬、一手搦。	“Emerging from the weeds, entering the weeds—who can seek it out?” Xuedou knew where he landed. At this point, one hand raises up, and one hand presses down.
“白云重重，红日杲杲”。大似“草茸茸，烟幂幂”。到这里无一丝毫属凡，无一丝毫属圣。遍界不曾藏，一一盖覆不得。所谓无心境界，寒不闻寒、热不闻热，都卢是个大解脱门。	“Layer upon layer of white clouds; the red sun shines brilliantly.” It is much like, “Lush, lush grass; thick, thick mist.” At this point, not the slightest trace belongs to the ordinary, and not the slightest trace belongs to the sacred. It has never been hidden throughout the whole realm; nothing whatsoever can cover it. This is what is called the realm of no-mind: in cold one does not register cold, and in heat one does not register heat. Altogether, it is a great gate of liberation.
“左顾无瑕，右　已老”。懒瓒和尚，隐居衡山石室中。唐德宗闻其名，遣使召之。使者至其室宣言：“天子有诏，尊者当起谢恩。”瓒方拨牛粪火，寻煨芋而食，寒涕垂颐未尝答。使者笑曰：“且劝尊者拭涕。	“Looking left, flawless; glancing right, already old.” Chan Master Lanzan lived in seclusion in a stone chamber on Mount Heng. When Emperor Dezong of the Tang heard of his reputation, he sent an envoy to summon him. When the envoy reached his chamber, he announced, “The Son of Heaven has issued an edict. Your Reverence should rise and give thanks for the imperial favor.” Lanzan was poking at a fire of cow dung, looking for roasted taro to eat. Cold mucus hung from his chin, yet he made no reply. The envoy laughed and said, “I urge Your Reverence at least to wipe your nose.”
”瓒曰：“我岂有工夫为俗人拭涕耶！”竟不起。使回奏，德宗甚钦叹之。似这般清寥寥、白的的，不受人处分，直是把得定，如生铁铸就相似。	Lanzan said, “How could I have time to wipe my nose for a worldly man?” In the end, he did not rise. When the envoy returned and reported this, Emperor Dezong greatly admired him. He was so utterly clear and bare, accepting no one’s direction, wholly steadfast—like cast iron.
只如善道和尚，遭沙汰后，更不复作僧，人呼为石室行者，每踏碓忘移步。僧问临济：“石室行者忘移步，意旨如何？”济云：“没溺深坑。”法眼《圆成实性颂》云：“理极忘情谓，如何有喻齐。到头霜夜月，任运落前溪。果熟兼猿重，山长似路迷。举头残照在，元是住居西。”	Consider Chan Master Shandao: after the purge, he no longer became a monk. People called him the Stone-Chamber Practitioner. Whenever he trod the pestle of a mill, he forgot to move his feet. A monk asked Linji, “The Stone-Chamber Practitioner forgot to move his feet. What is the meaning?” Linji said, “Sinking and drowning in a deep pit.” Fayan’s “Verse on the Nature of Absolute Reality and Perfection” says: “At the ultimate reach of principle, emotional discriminations are forgotten—how could any analogy compare? At last, the moon of a frosty night naturally falls upon the stream before it. The fruit is ripe, and the gibbons are heavy; the mountain is long, and the path seems lost. Raising one’s head, the lingering light remains: it turns out that one’s dwelling lies to the west.”
雪窦道：“君不见，寒山子，行太早。十年归不得，忘却来时道。”寒山子诗云：“欲得安身处，寒山可长保。微风吹幽松，近听声愈好。下有班白人，唠唠读黄老。十年归不得，忘却来时道。	Xuedou said, “Have you not seen Hanshan? He set out too early. For ten years he could not return, forgetting the road by which he came.” Hanshan’s poem says: “If you wish to find a place to settle your body, Cold Mountain can preserve you for long. A gentle breeze blows through the secluded pines; the nearer you listen, the lovelier their sound. Below is a gray-haired man, chattering as he reads Huang-Lao. For ten years he could not return, forgetting the road by which he came.”
”永嘉又道：“心是根，法是尘，两种犹如镜上痕。痕垢尽时光始现，心法双忘性即真。”到这里，如痴似兀，方见此公案。若不到这田地，只在语言中走，有甚了日！	Yongjia also said: “Mind is the root; dharmas are dust. These two are like marks upon a mirror. When the grime of the marks is exhausted, the light first appears; when mind and phenomena are both forgotten, one’s nature is true.” At this point, one is like an idiot, like a block of wood; only then does one see this koan. If one does not reach this stage and merely runs about within words and speech, when will there ever be an end?
【心明】：无限风光在险峰	[Xinming]: Boundless scenery lies on perilous peaks
沩山云：“诸方若有僧来，汝将什么验他？”	Guishan said, “If a monk comes from one of the various places, how will you test him?”
仰山云：“某甲有验处。”	Yangshan said, “I have a way of testing him.”

沩山云：“子试举看。”	Guishan said, “Try showing it.”
仰云：“某甲寻常见僧来，只举拂子向伊道‘诸方还有这个么？’待伊有语，只向伊道：‘这个即且置，那个如何？’”	Yangshan said, “Whenever I see a monk come, I simply raise my whisk and ask him, ‘Do they have this in the various places?’ When he replies, I simply say to him, ‘Set this aside for now; what about that?’”
沩山云：“此是向上人牙爪。”	Guishan said, “These are the claws and fangs of a person who has gone beyond.”
“此是向上人牙爪”的汉语意思？是不是现代语“爪牙”的词源，指“攀附之辈”？	What does “the claws and fangs of a person who has gone beyond” mean in Chinese? Is it the origin of the modern expression “claws and fangs,” referring to hangers-on?
【lvm】：并不险。这么一弄，反倒太平淡了。	[lvm]: It is not dangerous at all. Put this way, it instead becomes too bland.
【lvm】：顺便说一句：	[lvm]: By the way:
这里的“爪牙”并不指“攀附之辈”。	Here, “claws and fangs” does not refer to hangers-on.
【心明】：“牙爪”指什么，是“多余”吗？	[Xinming]: What do “claws and fangs” refer to? Does it mean “superfluous”?
【lvm】：哦！大概这么说就好懂了：	[lvm]: Oh! Perhaps this makes it easier to understand:
“这是向上人的手脚。”或者“这是向上人的作略。”	“These are the hands and feet of a person who has gone beyond.” Or, “These are the maneuvers of a person who has gone beyond.”
【傻蛋】：老师，“因行不妨掉臂。何曾蹉过！”喻啥呢？	[Shadan]: Teacher, what does “As one proceeds, there is no harm in swinging one’s arms. How could one ever have missed it?” allude to?
【lvm】：这不是喻。是对“曾游五老峰么”一问拟了两答。	[lvm]: It is not an allusion. It supplies two hypothetical replies to the question, “Have you visited Five Elders Peak?”
【傻蛋】：字面意思难懂，请老师说白话	[Shadan]: The literal meaning is hard to understand. Please explain it in plain language, Teacher.
【lvm】：本就是白话啊。前一句也有评论之义，只说后一句吧：	[lvm]: It is already plain language. The first sentence also has a commentarial sense; let us speak only of the latter sentence:
问：曾游五老峰么？	Question: Have you visited Five Elders Peak?
答：何曾蹉过！	Answer: How could I ever have missed it!
【傻蛋】：恩，那请老师说前一句吧	[Shadan]: Yes, then please explain the first sentence, Teacher.
【lvm】：因“掉臂”一词，牵涉比丘戒，恐不宜披露于网。楼上之贴我是有意避开。（详见大正藏 第二十二　No. 1428《四分律》，此处略）	[lvm]: Because the term “swinging one’s arms” involves the bhikshu precepts, I fear it is not suitable to disclose online. I deliberately avoided it in the post above. (See the Taishō Tripiṭaka, volume 22, no. 1428, Dharmaguptaka Vinaya; details are omitted here.)
【禅地衣】：请教齐老师，掉臂是指把两个手臂交叉在胸前还是怎样的？	[Chan Robe]: May I ask Teacher Qi: does “swinging one’s arms” mean crossing both arms over one’s chest, or something else?
【lvm】：哦！“掉臂”大概是“指手画脚”的意思。	[lvm]: Oh! “Swinging one’s arms” probably means gesticulating.
【心明】：“近离甚处？”	[Xinming]: “Where have you come from recently?”
31/公案原文：	31 / Original koan text:
湛堂准和尚初参真净。净问：“近离甚处？”	When Chan Master Zhandang Zhun first visited Zhenjing, Zhenjing asked, “Where have you come from recently?”
准云：“大仰。”	Zhun said, “Dayang.”
“夏在甚处？”	“Where did you spend the summer retreat?”
准云：“大沩。”	Zhun said, “Dawei.”
净云：“甚处人氏？”	Zhenjing said, “Where is your native place?”
准云：“兴元府。”	Zhun said, “Xingyuan Prefecture.”
净展两手云：“我手何似佛手？”	Zhenjing spread out both hands and said, “How are my hands like the Buddha’s hands?”
准罔措。	Zhun was at a loss for what to do.
净云：“适来　对，一一灵明天真。及乎道个佛手便成窒碍，且道病在甚处？”	Zhenjing said, “Your replies just now were each lively, lucid, and spontaneous. But as soon as I mentioned the Buddha’s hands, you became obstructed. Tell me, where is the illness?”
准云：“某甲不会。”	Zhun said, “I do not understand.”

净云：“一切现成，更教谁会！”	Zhenjing said, “Everything is already complete and present—who else is there to make understand?”
老人眉批：	The Elder’s marginal note:
只因现成极，转令明悟迟！因世人均在玄妙处探索也。	Precisely because it is utterly present and complete, awakening is instead delayed! For people all seek in mysterious and subtle places.
锯解秤砣：	Sawing Apart a Scale Weight:
湛堂文准禅师在开始学禅的时候，去参访真净禅师。真净禅师问他：你从什么地方来（最近离开的是什么地方）？他答：从大仰山来。问：在什么地方过夏？答：在大沩山过夏。问：你是哪里人？答：我是兴元府人氏。	When Chan Master Zhandang Wenzhun first began studying Chan, he went to visit Chan Master Zhenjing. Zhenjing asked him, “Where have you come from?” (That is, where did you leave most recently?) He replied, “From Mount Dayang.” He asked, “Where did you spend the summer retreat?” He replied, “I spent the summer retreat at Mount Dawei.” He asked, “Where are you from?” He replied, “I am from Xingyuan Prefecture.”
真净禅师伸开两手，突然问道：“我手何似佛手？”文准禅师答不上来了。真净禅师说：刚才那三问三答，你句句现成，灵明天真，不费思索。	Chan Master Zhenjing spread open both hands and suddenly asked, “How is my hand like the Buddha’s hand?” Chan Master Wenzhun could not answer. Zhenjing said, “In those three questions and three answers just now, every sentence came forth ready-made—luminous and natural, without any need for thought.”
怎么说个“佛手”便成障碍了？这是哪里出了毛病了？文准禅师说：这一问，文准不能领会。看！到这儿他不能领会了。为什么不能领会？他觉得“我手何似佛手”内含玄机。前三问三答平常，到这儿就玄妙了。其实，平常心是道，又有什么玄妙！所以真净禅师喝他：“一切现成，更教谁会！”	Why did the words “Buddha’s hand” become an obstacle? Where did the problem arise? Chan Master Wenzhun said, “This question is beyond Wenzhun’s understanding.” Look! At this point, he could not understand. Why could he not understand? He felt that “How is my hand like the Buddha’s hand?” contained some hidden mystery. The preceding three questions and three answers were ordinary, but here it became profound and mysterious. Yet ordinary mind is the Way—what mystery could there be? Therefore, Chan Master Zhenjing rebuked him: “Everything is already present; whom else do you expect to make it understood?”
就因为一切现成，他反而不能把握，总是往奇特处想。所以，老人批示曰：“只因现成极，转令明悟迟！因世人均在玄妙处探索也。”老人的话不止是对这个公案说，更是对我们讲的啊！	Precisely because everything was already present, he was unable to grasp it; he always looked for something strange and extraordinary. Therefore, the Elder commented: “Precisely because it is utterly ready at hand, awakening is instead delayed! For people all seek in the mysterious and profound.” The Elder’s words were not addressed only to this koan; they were addressed to us as well!
【心明】怎么没有人提疑问？俺来问：	[Xinming] Why has no one raised a question? Let me ask one:
湛堂准和尚初参真净。净问：“近离甚处？”	When Venerable Zhandang Zhun first visited Zhenjing, Zhenjing asked, “Where have you recently come from?”
准云：“大仰。”	Zhun said, “Dayang.”
“夏在甚处？”	“Where did you spend the summer retreat?”
准云：“大沩。”	Zhun said, “Dawei.”
净云：“甚处人氏？”	Zhenjing said, “Where are you from?”
准云：“兴元府。”	Zhun said, “Xingyuan Prefecture.”
仰山问僧：“近离甚处？”	Yangshan asked a monk, “Where have you recently come from?”
僧云：“庐山。”	The monk said, “Mount Lu.”
山云：“曾游五老峰么？”	Yangshan said, “Have you visited Five Elders Peak?”
僧云：“不曾到。”	The monk said, “I have not been there.”
山云：“阇黎不曾游山。”	Yangshan said, “Reverend, you have not visited the mountain.”
一个话头，几乎同样的答案。为什么前者为是，后者为非呢？	The same huatou, with almost identical answers. Why is the former considered right and the latter wrong?
【lvm】：你自己先说说看。	[lvm]: You tell us first.
【永寿童子】：前言后语，都不在是非里。	[Yongshou Tongzi]: The preceding words and the following words are both beyond right and wrong.
只是这两个学生被他老师声东击西，弄蒙啦！	It is only that these two students were thrown off by their teachers’ feints and became confused!
【lvm】：哦！只要咱别蒙，也就行了。	[lvm]: Oh! As long as we are not confused, that will do.

【空空山人】：杭州卞州共一州，蒙与别蒙同不同?	[Kongkong Shanren]: Hangzhou and Bianzhou are both a “zhou”; are being confused and not being confused the same or different?
【lvm】：你说呢?	[lvm]: What do you say?
【空空山人】：lvm与老大虫。	[Kongkong Shanren]: lvm and the old tiger.
【lvm】：哈哈！你比我明白。	[lvm]: Ha ha! You understand better than I do.
【空空山人】：高帽小鞋共戎（老大好手段）	[Kongkong Shanren]: A tall hat and small shoes, together in battle (the old fellow has fine methods).
知了是杭州，不知是汴州。	Knowing, it is Hangzhou; not knowing, it is Bianzhou.
【心明】（接【lvm】：你先说说看）：湛堂准禅师上山时带了手电筒，那僧却手电筒也没有带。	[Xinming] (responding to [lvm]: “You tell us first”): When Chan Master Zhandang Zhun went up the mountain, he brought a flashlight with him, but that monk did not even bring a flashlight.
不过湛堂准禅师的手电筒，被真净禅师劈面打落在地。不知道理解对不对?	But Chan Master Zhenjing struck Chan Master Zhandang Zhun’s flashlight straight to the ground. I do not know whether I understand this correctly.
【lvm】：哈哈！总离不开玄妙。	[lvm]: Ha ha! You still cannot get away from the mysterious and profound.
其实，“近离甚处”一词，既能极其寻常，也能高深莫测。若是作家，横粘竖弄，皆成妙谛。	In fact, the phrase “Where have you recently come from?” can be utterly ordinary, yet it can also be unfathomably profound. In the hands of an adept master, whether used horizontally or vertically, it becomes a subtle truth.
真净禅师是“拈丈六金身做一根草”，仰山禅师是“拈一根草做丈六金身”。	Chan Master Zhenjing “takes a sixteen-foot golden body and makes it into a blade of grass,” whereas Chan Master Yangshan “takes a blade of grass and makes it into a sixteen-foot golden body.”

【三五】文殊前后三三

[35] Mañjuśrī’s Three Before and Three After

【三五】文殊前后三三	[Case 35] Mañjuśrī’s Three Before and Three After
垂示云：定龙蛇、分玉石、别缁素、决犹豫，若不是顶门上有眼、肘臂下有符，往往当头蹉过。只如今见闻不昧、声色纯真，且道是皂是白、是曲是直？到这里作么生辨?	The introductory instruction says: To distinguish dragons from snakes, separate jade from stone, distinguish black from white, and resolve doubts—unless one has an eye atop one’s head and a talisman beneath one’s elbow, one will often miss it right before one’s face. Right now, seeing and hearing are not obscured, and sounds and forms are wholly real. Tell me: is it black or white, crooked or straight? How does one distinguish it here?
【三五】举：	[Case 35] The Case:
文殊问无著：“近离什么处？”【不可不借问。也有这个消息。】	Mañjuśrī asked Wuzhuo, “Where have you come from recently?” [One cannot help but borrow this question. There is also this news.]
无著云：“南方。”【草窠里出头。何必担向眉毛上。大方无外，为什么却有南方？】	Wuzhuo said, “The south.” [He sticks his head out from the grass nest. Why carry it up on one’s eyebrows? The Great Direction has no outside; why, then, is there a south?]
殊云：“南方佛法，如何住持？”【若问别人则祸生。犹挂唇齿在。】	Mañjuśrī said, “How is the Buddhadharma maintained in the south?” [If you ask another, trouble arises. It still hangs on his lips and teeth.]
著云：“末法比丘，少奉戒律。”【实头人难得。】	Wuzhuo said, “In the Dharma-ending age, bhikṣus observe the precepts only sparsely.” [Forthright people are hard to find.]
殊云：“多少众？”【当时便与一喝。一拶拶倒了也。】	Mañjuśrī said, “How many are there?” [At that moment, he should have given a shout. One pressing question and he would have been knocked over.]
著云：“或三百，或五百。”【尽是野狐精。果然漏逗。】	Wuzhuo said, “Perhaps three hundred, perhaps five hundred.” [All are wild-fox spirits. Sure enough, he has let it slip.]
无著问文殊：“此间如何住持？”【拶着，便回转枪头来也。】	Wuzhuo asked Mañjuśrī, “How is the Buddhadharma maintained here?” [Pressed like this, he turns the spearhead back around.]
殊云：“凡圣同居，龙蛇混杂。”【败缺不少。直得脚忙手乱。】	Mañjuśrī said, “Ordinary beings and sages live together; dragons and snakes are intermixed.” [There is no lack of ruin and deficiency. It leaves one’s hands and feet in a flurry.]
著云：“多少众？”【还我话头来。也不得放过】	Wuzhuo said, “How many are there?” [Give me back my huatou. Nor can you let him off.]
殊云：“前三三，后三三。”【颠言倒语。且道是多少？千手大悲数不足。】	Mañjuśrī said, “Three before, three after.” [Upside-down words. Tell me, how many is that? Even Thousand-Handed Great Compassion cannot count them.]

无著游五台，至中路荒僻处。文殊化一寺，接他宿。遂问：“近离甚处？”著云：“南方。”殊云：“南方佛法，如何住持？”著云：“末法比丘，少奉戒律。”殊云：“多少众。”著云：“或三百，或五百。	Wuzhuo was traveling on Mount Wutai when he reached a desolate place halfway along the road. Mañjuśrī manifested a monastery and received him for the night. He then asked, “Where have you come from recently?” Wuzhuo said, “The south.” Mañjuśrī said, “How is the Buddhadharma maintained in the south?” Wuzhuo said, “In the Dharma-ending age, bhikṣus observe the precepts only sparsely.” Mañjuśrī said, “How many are there?” Wuzhuo said, “Perhaps three hundred, perhaps five hundred.”
”无著却问文殊：“此间如何住持？”殊云：“凡圣同居，龙蛇混杂。”著云：“多少众？”殊云：“前三三，后三三。”却吃茶。文殊举起玻璃盏子云：“南方还有这个么？”著云：“无。	Wuzhuo then asked Mañjuśrī, “How is the Buddhadharma maintained here?” Mañjuśrī said, “Ordinary beings and sages live together; dragons and snakes are intermixed.” Wuzhuo said, “How many are there?” Mañjuśrī said, “Three before, three after.” They then had tea. Mañjuśrī lifted a crystal cup and said, “Do they have this in the south?” Wuzhuo said, “No.”
”殊云：“寻常将什么吃茶？”著无语，遂辞去。文殊令均提童子送出门首。无著问童子云：“适来道‘前三三，后三三’，是多少？”童子云：“大德。”著应喏。童子云：“是多少？”又问：“此是何寺？”童子指金刚后面，著回首，化寺、童子，悉隐不见，只是空谷。彼处后来谓之金刚窟。	Mañjuśrī said, “What do they ordinarily use for drinking tea?” Wuzhuo had no reply and took his leave. Mañjuśrī instructed the boy Junti to see him out the gate. Wuzhuo asked the boy, “Just now, when he said, ‘Three before, three after,’ how many was that?” The boy said, “Venerable.” Wuzhuo answered, “Yes?” The boy said, “How many?” Wuzhuo further asked, “What monastery is this?” The boy pointed behind Vajra Peak. When Wuzhuo turned his head, the manifested monastery and the boy had both vanished, leaving only an empty valley. That place later came to be called Vajra Cave.
后有僧问风穴：“如何是清凉山中主？”穴云：“一句不遑无著问，迄今犹作野盘僧。”若要参透，平平实实，脚踏实地。向无著言下荐得，自然居镬汤炉炭中亦不闻热，居寒冰上亦不闻冷。	Later, a monk asked Fengxue, “Who is the master within Mount Qingliang?” Fengxue said, “For one question that Wuzhuo had no time to ask, he has to this day remained a wandering monk.” If you wish to penetrate this, be plain and steady, with your feet firmly on the ground. If you attain realization at Wuzhuo’s words, then even amid boiling cauldrons and blazing coals you will not feel heat, and even upon cold ice you will not feel cold.
若要参透，使孤危峭峻，如金刚王宝剑。向文殊言下荐取，自然水洒不着，风吹不入。不见漳州地藏问僧：“近离甚处？”僧云：“南方。”藏云：“彼中佛法如何？”僧云：“商量浩浩地。”藏云：“争似我这里，种田博饭吃。”且道与文殊答处，是同是别？	If you wish to penetrate this, make it solitary, perilous, steep, and lofty, like the vajra king’s precious sword. If you grasp it at Mañjuśrī’s words, then water splashed upon you will not cling, and wind blowing upon you will not enter. Have you not seen how Dizang of Zhangzhou asked a monk, “Where have you come from recently?” The monk said, “The south.” Dizang said, “How is the Buddhadharma there?” The monk said, “They debate it endlessly.” Dizang said, “How could that compare with this place, where we farm the fields to obtain food?” Tell me: is this the same as, or different from, the answer given to Mañjuśrī?
有底道“无著答处不是。文殊答处，也有龙有蛇、有凡有圣。”有什么交涉！还辨明得“前三三，后三三”么？前箭犹轻后箭深，且道是多少？若向这里透得，千句万句，只是一句。若向此一句下，截得断、把得住，相次间到这境界：	Some say, “Wuzhuo’s answer was wrong. Mañjuśrī’s answer was that there are dragons and snakes, ordinary beings and sages.” What relevance does that have? Can you still clearly discern “three before, three after”? The first arrow is still light; the latter arrow strikes deep. Tell me, how many is it? If you penetrate it here, a thousand phrases and ten thousand phrases are but one phrase. If, beneath this one phrase, you can cut it off and hold fast to it, then in due course you will reach this realm:
千峰盘屈色如蓝，【还见文殊么？】	A thousand peaks wind and coil, blue in hue. [Do you still see Mañjuśrī?]
谁谓文殊是对谈。【设使普贤也不顾。蹉过了也。】	Who says Mañjuśrī was the one in conversation? [Even if it were Samantabhadra, he would not look back. You have missed it.]
堪笑清凉多少众，【且道笑什么？已在言前。】	How laughable—the many members of Qingliang! [Tell me, what is being laughed at? It is already before the words.]
前三三与后三三。【试请脚下辨看。烂泥里有刺。碗子落地，　子成七片。】	Three before and three after. [Please discern it beneath your feet. There are thorns in the mud. The bowl falls to the ground; the saucer breaks into seven pieces.]
“千峰盘屈色如蓝，谁谓文殊是对谈。”有者道：“雪窦只是重拈一遍，不曾颂着。”只如僧问法眼：“如何是曹源一滴水？”眼云：“是曹源一滴水。”又僧问琅琊觉和尚：“清净本然，云何忽生山河大地？”觉云：“清净本然，云何忽生山河大地。”不可也唤作重拈一遍。	“A thousand peaks wind and coil, blue in hue; who says Mañjuśrī was the one in conversation?” Some say, “Xuedou merely restated it once; he did not compose a verse on it.” Consider this: a monk asked Fayan, “What is a drop of water from the source of Cao?” Fayan said, “It is a drop of water from the source of Cao.” Another monk asked Chan Master Jue of Langya, “Originally pure and naturally so—how did mountains, rivers, and the great earth suddenly arise?” Jue said, “Originally pure and naturally so—how did mountains, rivers, and the great earth suddenly arise?” This cannot simply be called restating it once.
明招独眼龙，亦颂其意，有盖天盖地之机，道：	Mingzhao, the One-Eyed Dragon, also composed a verse on its meaning. He possessed an all-encompassing capacity, and said:

廓周沙界胜伽蓝，满目文殊是对谈。	The supreme monastery pervades the worlds as numerous as grains of sand; wherever the eye falls, Mañjuśrī is the one in conversation.
言下不知开佛眼，回头只见翠山岩。	Not knowing to open the Buddha-eye at the very words, one turns one's head and sees only green mountain crags.
“廓周沙界胜伽蓝”，此指草窟化寺，所谓有权实双行之机。“满目文殊是对谈。言下不知开佛眼，回头只见翠山岩。”正当恁么时，唤作文殊、普贤、观音境界，得么？要且不是这个道理。雪窦只改明招底用，却有针线。	“The supreme monastery pervades the worlds as numerous as grains of sand” refers here to the manifested monastery in the grass cave, and to what is called the capacity in which provisional and real operate together. “Wherever the eye falls, Mañjuśrī is the one in conversation. Not knowing to open the Buddha-eye at the very words, one turns one's head and sees only green mountain crags.” At precisely such a time, can this be called the realm of Mañjuśrī, Samantabhadra, and Avalokiteśvara? It is, after all, not this principle. Xuedou merely altered Mingzhao's usage, yet there is careful craftsmanship in it.
“千峰盘屈色如蓝”，更不伤锋犯手。句中有权有实、有理有事。	“A thousand peaks wind and coil, blue in hue”—it does not further dull the blade or offend the hand. Within the phrase are provisional and real, principle and phenomena.
“谁谓文殊是对谈”，一夜对谈，不知是文殊。后来无著在五台山作典座，文殊每于粥锅上现，被无著拈搅粥篦便打。虽然如是，也是贼过后张弓。当时等他道：“南方佛法，如何住持”，劈脊便棒，犹较些子。	“Who says Mañjuśrī was the one in conversation?” After conversing all night, he did not know it was Mañjuśrī. Later, when Wuzhuo served as cook on Mount Wutai, Mañjuśrī would appear over the porridge pot. Wuzhuo would pick up the porridge stirrer and strike him. Though this was so, it was still drawing the bow after the thief had gone. At the time, when Mañjuśrī said, “How is the Buddhadharma maintained in the south?” he should have struck him across the back with a staff. That would have been somewhat better.
“堪笑清凉多少众”，雪窦笑中有刀。若会得这笑处，便见他道：“前三三与后三三。”	“How laughable—the many members of Qingliang!” There is a blade in Xuedou's laughter. If you understand what is laughed at here, you will then see why he said, “Three before and three after.”
【整合】：弄个境界下个套子，难怪大慧宗杲会一把火烧了它	[Integration]: Setting up a trap by creating a realm—no wonder Dahui Zonggao burned it in a single fire.
【lvm】：这个套子专钓巨鳖。	[lvm]: This trap is specially set to catch giant turtles.
【善财】：这一把火烧了，难保就不是也钻了个套子啊。	[Shancai]: Even if it was burned in that fire, who can guarantee that this was not itself another trap entered?
【心明】：Cc	[Xinming]: Cc
前三三与后三三，	Three before and three after;
人家陀螺我家转。	Others spin tops; mine spins itself.
蚊子吞却铁牛去，	A mosquito swallows an iron ox;
石头开花种良田。	A stone blossoms and sows fertile fields.
还有鱼吗？	Are there any fish left?
【lvm】：哈哈！未见鱼头，却见鱼尾。	[lvm]: Ha ha! I have not seen the fish's head, but I have seen its tail.
【心明】：好一个渔夫！	[Xinming]: What a fine fisherman!
【lvm】：只见渔夫，可见鱼么？	[lvm]: You see only the fisherman—can you see the fish?
【心明】：若鱼可见，连渔夫也一同网去。	[Xinming]: If the fish could be seen, fisherman and all would be swept up in the net.
【lvm】：相救！相救！	[lvm]: Save me! Save me!
【心明】：站在岸上呼个什么！	[Xinming]: Why are you shouting from the shore?
【心僧】：（接【lvm】：相救！相救！）相救且置，阿哪个网困着您！	[Xinseng]: (In response to [lvm]: “Save me! Save me!”) Set aside saving you—who has trapped you in a net?
【lvm】：多谢相救。	[lvm]: Many thanks for saving me.
【心僧】：犹拖半脚泥。	[Xinseng]: You are still dragging half a foot through the mud.
【雪山童子】：老师!殊云：“凡圣同居，龙蛇混杂。”是说……	[Snow Mountain Youth]: Teacher! When Mañjuśrī says, “Ordinary beings and sages live together; dragons and snakes are intermixed,” does he mean...
著云：“多少众？”	Wuzhuo said, “How many are there?”
在这里根本就没有什么多少?所以文殊又进一步说：“前三三，后三三。”	Here there fundamentally is no such thing as a number; so Mañjuśrī went a step further and said, “Three before, three after.”

也就是说:前三是凡，后三是圣；凡是三，圣也是三；文殊用数字回答，不过是应无著的“多少众？”的多少随机应答罢了。	That is to say: the first three are ordinary beings, and the latter three are sages; ordinary beings are three, and sages too are three. Mañjuśrī's numerical answer was merely an impromptu response to Wuzhuo's question, “How many are there?”
【lvm】：其实数字也是很准确的，只是这么一解释，就……	[lvm]: Actually, the numbers are quite precise too; it is just that once explained this way, then...
【雪山童子】：举头邀明月，对影成三人。那么……	[Snow Mountain Youth]: Raising my cup, I invite the bright moon; facing my shadow, we become three. Then...
无论立凡还是立圣，那么对影都成三人.这个且不说.请问老师:这三般人是什么人?	Whether one posits ordinary beings or sages, facing the shadow there are three persons. Let us set that aside for the moment. Teacher, may I ask: who are these three kinds of people?
徐岳问祖师西来意。师曰：「街头东畔底。」徐曰：「某甲未会。」师曰：「三般人会不得。」	Xu Yue asked, “What was the meaning of the Patriarch's coming from the West?” The master said, “That which is on the east side of the street.” Xu said, “I do not understand.” The master said, “Three kinds of people cannot understand it.”
【lvm】：三个人：文殊菩萨、无著文喜禅师、均提童子。	[lvm]: Three people: Mañjuśrī Bodhisattva, Chan Master Wuzhuo Wenxi, and the boy Junti.
不是说“凡圣同居”么，当时文喜尚是凡，文殊童子是圣。凡也有法报化三身，圣也有法报化三身。故也有三般人：法身、报身、化身。	Was it not said that “ordinary beings and sages live together”? At that time Wenxi was still ordinary, while Mañjuśrī and the boy were sages. Ordinary beings also have the three bodies—the dharmakāya, sambhogakāya, and nirmāṇakāya—and sages also have the three bodies. Thus there are also three kinds of people: dharmakāya, sambhogakāya, and nirmāṇakāya.
至于前后，看他凡、圣、龙、蛇可知也。	As for before and after, one can know by looking at ordinary beings and sages, dragons and snakes.
你问多少众，正在面前明摆着，还用问么。明摆着前三三、后三三啊。	You ask how many members there are, yet they are plainly right before you. Why ask? Plainly, there are three before and three after.
【雪山童子】：哈哈！这样啊！谢谢老师！	[Snow Mountain Youth]: Ha ha! So that is how it is! Thank you, Teacher!
徐岳问祖师西来意。师曰：「街头东畔底。」徐曰：「某甲未会。」师曰：「三般人会不得。」	Xu Yue asked, “What was the meaning of the Patriarch's coming from the West?” The master said, “That which is on the east side of the street.” Xu said, “I do not understand.” The master said, “Three kinds of people cannot understand it.”
若是临济手段，师必一把擒住徐，抛向“街头东畔底了”。	If it were Linji's method, the master would surely seize Xu in one grasp and fling him toward “that which is on the east side of the street.”
【lvm】：对！什么三个人、三般人，抛向街头东畔底。	[lvm]: Exactly! What three people or three kinds of people? Fling them toward that which is on the east side of the street.
【雪山童子】：老师！还有……	[Snow Mountain Youth]: Teacher! There is also...
文殊问无著：“近离什么处？”	Mañjuśrī asked Wuzhuo, “Where have you come from recently?”
这里也不是要问无著最近从哪里来吧？也是在提醒无著不要离开自心，而另外再找一个什么吧?	Is this not also asking where Wuzhu has recently come from? Is it also reminding Wuzhu not to leave his own mind and seek something else elsewhere?
【lvm】：哈哈！对“近离甚处”敏感了呀?	lvm ：Ha ha! Have you become sensitive to “Where have you recently come from?”
【雪山童子】：嘻嘻！现在见到和尚开口，心里就直发怵呢！	Snow Mountain Youth ：Hee hee! Now, whenever I see a monk open his mouth, I get nervous right away!
【lvm】：哈哈！这一发怵，正好被他套住。	lvm ：Ha ha! The moment you get nervous, he has you right where he wants you.
【雪山童子】：嘿嘿！今天我不被他套个正着，明天我拿什么套别人呀?	Snow Mountain Youth ：Heh heh! If he does not catch me squarely today, what will I use to catch others tomorrow?
【lvm】：^o^	lvm ：^o^
【善财】：	[Sudhana:]
三三举九莫举一，凡圣同居亦稀奇，	At three times three, raise nine, not one; ordinary beings and sages dwelling together is also remarkable.
文殊至今羞满面，犹悔当初问琉璃。	Even now Mañjuśrī blushes with shame, still regretting that he once asked about lapis lazuli.

【无地自容】：看见您说凡圣同居，想请教您：为什么善财童子，既参圣也参凡？	Nowhere to Hide ：Seeing you speak of ordinary beings and sages dwelling together, I would like to ask: Why did Sudhana visit both sages and ordinary people?
参凡的作用是什么？	What is the purpose of visiting ordinary people?
【善财】：为了看看他们谁出得起善财的草鞋钱。	Sudhana ：To see which of them could afford Sudhana's straw-sandal money.
【无地自容】：什么是“肘臂下有符”？	Nowhere to Hide ：What does “having a talisman beneath one's elbow” mean?
【lvm】：“顶门上有眼、肘臂下有符”是个上下句。	lvm ：“Having an eye atop the crown of the head, and a talisman beneath the elbow” is a paired expression.
“顶门上有眼”是指佛教的护法神摩醯首罗天。摩醯首罗有三只眼，顶门上的一只眼更是威力强大。	“Having an eye atop the crown of the head” refers to the Buddhist Dharma protector Mahāīśvara. Mahāīśvara has three eyes, and the one atop his head is especially powerful.
“肘臂下有符”是指道教的符咒术。手边放着很多画好的符，任取一符使用，就有很大的威力。	“Having a talisman beneath the elbow” refers to Daoist talismanic arts. With many prepared talismans at hand, one may take any one of them and use it with great power.
《碧岩录》里反复出现“顶门具眼、肘下有符”的词句，是用来比喻具有真修实证。	The Record of the Blue Cliff repeatedly uses the expression “having an eye atop the crown of the head and a talisman beneath the elbow” as a metaphor for genuine cultivation and realization.
【无地自容】：不好意思，追加一个菜鸟问题，何谓“声色纯真”？谢老师。	Nowhere to Hide ：Excuse me, one more beginner's question: What is meant by “seeing and hearing are unobscured; sounds and forms are utterly genuine”? Thank you, Teacher.
【lvm】：莫要拆开“见闻不昧、声色纯真”：	lvm ：Do not separate “seeing and hearing are unobscured; sounds and forms are utterly genuine”:
见者，见色也；闻者，闻声也。见、闻、声、色，都是凡人的语言，所谓凡人，已经“昧”了也。既已昧了见闻，那所见所闻的声色也就不纯真了。	Seeing means seeing forms; hearing means hearing sounds. Seeing, hearing, sounds, and forms are all the language of ordinary people. So-called ordinary people are already “obscured.” Once seeing and hearing are obscured, the sounds and forms that are seen and heard are no longer utterly genuine.
然而，应以人身得度，佛菩萨便现人身而为说法，那就需要使用凡人的语言，那该怎么讲纯真啊？“即此见闻非见闻，无余声色可呈君”即此见闻非见闻——见闻不昧；无余声色可呈君——声色纯真。	Yet when beings are to be liberated through a human body, Buddhas and bodhisattvas manifest human bodies to teach the Dharma. They must then use the language of ordinary people; so how can they speak of genuineness? “These very seeing and hearing are not seeing and hearing; no other sounds or forms can be presented to you.” These very seeing and hearing are not seeing and hearing—that is, seeing and hearing are unobscured. No other sounds or forms can be presented to you—that is, sounds and forms are utterly genuine.
其实，凡夫所见所闻，与佛无异，本是现量。奈他先是分别，后加取舍何！就这么一分别取舍，无端地演化出一个六道轮回的大苦海，并且乐在其中，贪恋不舍，谓之“苦趣”。这就是“昧”——不明白、糊涂了。	In fact, what ordinary beings see and hear is no different from what a Buddha sees and hears; it is originally direct perception. But first they discriminate, and afterward add grasping and rejecting. From this very discrimination, grasping, and rejecting, the vast sea of suffering of rebirth in the six realms is needlessly produced. Yet they delight in it and cling to it unwilling to let go; this is called the “realm of suffering.” This is what “obscured” means—not understanding, being confused.
一旦打破这个“昧”（见闻不昧），就如同大梦醒来，声色本来就纯真啊！（也就是说“见山还是山、见水还是水”。原来的“见山是山、见水是水”是在“昧”里——在分别取舍里。	Once this “obscuration” is shattered—once seeing and hearing are unobscured—it is like awakening from a great dream: sounds and forms have always been utterly genuine. That is, “seeing mountains, one still sees mountains; seeing water, one still sees water.” The earlier “seeing mountains as mountains and seeing water as water” existed within obscuration—in discrimination, grasping, and rejecting.
而今见闻不昧——离开了分别取舍，自然声色纯真。只是在修行过程中可能会有个“见山不是山、见水不是水”的阶段而已。这个阶段，切忌着神奇玄妙之相。若着神奇玄妙之相，便过不了这个阶段，到不了“见山还是山、见水还是水”了。）	Now that seeing and hearing are unobscured—having left discrimination, grasping, and rejecting—sounds and forms are naturally utterly genuine. In the course of practice, however, there may be a stage in which “seeing mountains, one does not see mountains; seeing water, one does not see water.” At this stage, one must absolutely avoid clinging to extraordinary or mysterious appearances. If one clings to such appearances, one will be unable to pass beyond this stage and will not arrive at “seeing mountains, one still sees mountains; seeing water, one still sees water.”
原本当下现成，却去分别，谓之“妄想”；原本不可得、不可弃，却要取、却要舍，谓之“执著”。修行就是离开妄想执著，离开妄想执著后，自然是见闻不昧、声色纯真。	What is originally complete here and now, yet one discriminates—this is called “deluded thought.” What is originally neither obtainable nor discardable, yet one seeks to grasp and reject—this is called “attachment.” Practice is to leave behind deluded thought and attachment. Once they are left behind, seeing

	and hearing are naturally unobscured, and sounds and forms are utterly genuine.
【无地自容】：感谢老师。惭愧，这些内容，正是我的盲区。	Nowhere to Hide ：Thank you, Teacher. I am ashamed to say that this is precisely my blind spot.
【心僧】：替无著雪冤！	Mind-Monk ：I will clear Wuzhu's name!
文殊云：“凡圣同居，龙蛇混杂。”已是露出尾巴，可惜无著当面错过。到得后来殊又云：“前三三，后三三。”更是平地起骨堆，使后人误却不少。若我在，必当胸踏倒，免使他惑乱人心！	Mañjuśrī said, “Ordinary beings and sages dwell together; dragons and snakes are mixed together.” He had already shown his tail, but unfortunately Wuzhu missed it face-to-face. Later, Mañjuśrī again said, “The first three-three; the latter three-three.” This piled up a heap of bones on level ground and caused no small number of later people to go astray. Had I been there, I would certainly have trampled him down before my chest, lest he confuse people's minds!
【lvm】：后来文殊菩萨在锅上冒出的蒸汽里现身，文喜操勺便打。	lvm ：Later, Mañjuśrī Bodhisattva manifested in the steam rising from the pot, and Wenxi struck at him with the ladle.
文殊菩萨说偈曰：	Mañjuśrī Bodhisattva spoke this verse:
苦瓠连根苦，甜瓜彻蒂甜。	A bitter gourd is bitter to its very root; a sweet melon is sweet through to its stem.
修行三大劫，反被老僧嫌。	After practicing for three great eons, I am instead scorned by an old monk.
【心僧】：哈哈：	Mind-Monk ：Ha ha:
前三三与后三三 文殊慈悲垂方便 若能会得个中意 抬步原来是向前	The first three-three and the latter three-three; Mañjuśrī compassionately offers skillful means. If one can understand their meaning, each lifted step is, after all, a step forward.
【元觉】：文殊菩萨在蒸汽里现身，是考验文喜是否著相吗？	Yuanjue ：Did Mañjuśrī Bodhisattva manifest in the steam in order to test whether Wenxi was attached to appearances?
【lvm】：是啊！	lvm ：Yes!
即此“修行三大劫，反被老僧嫌”便是对文喜禅师的肯定和赞叹。	This very line, “After practicing for three great eons, I am instead scorned by an old monk,” is an affirmation and praise of Chan Master Wenxi.
【善财】：既然不着相，为什么还要操勺去打啊？	Sudhana ：Since one should not be attached to appearances, why did he still take up the ladle and strike?
【lvm】：那么，便顶礼膜拜，如何？	lvm ：Then should he prostrate himself in worship instead?
【善财】：若如此，便轮到灶台上的文殊操勺打来。	Sudhana ：If so, then Mañjuśrī on the stove would take up the ladle and strike him.
【lvm】：正因为如此，文喜才操勺去打呀。	lvm ：Precisely because of this, Wenxi took up the ladle and struck.
【永寿童子】：晚动手的吃亏。	Yongshou Youth ：Those who strike late lose out.
【lvm】：^o^	lvm ：^o^
【善财】：呵呵，怪不得大家都说，天下武功出少林！	Sudhana ：Heh heh, no wonder everyone says that all martial arts under heaven come from Shaolin!
——也不知道跟达摩爷爷有没有干系……	—Though I do not know whether it has anything to do with Grandfather Bodhidharma...
【lvm】：在武术家的眼里，达摩爷爷是一代武术大师。	lvm ：In the eyes of martial artists, Grandfather Bodhidharma was a great master of martial arts.
武术家看不出禅意来，因他早有定见。	Martial artists cannot see the meaning of Chan, because they already have fixed views.
【善财】：哈哈～还想起了武侠小说中的易筋经，还有大手印！哈哈！	Sudhana ：Ha ha—I also thought of the Muscle-Tendon Changing Classic in martial-arts novels, and the Great Seal! Ha ha!
【lvm】：在他们眼里，一切法都是武学。	lvm ：In their eyes, every dharma is martial learning.
就象我们认为：凡一切法，皆是佛法。	Just as we hold that all dharmas are Buddhadharma.
【善财】：苦瓠连根苦，甜瓜彻蒂甜。	Sudhana ：A bitter gourd is bitter to its very root; a sweet melon is sweet through to its stem.
【菩提树】：老师，如何是“苦瓠连根苦，甜瓜彻蒂甜”？	Bodhi Tree ：Teacher, what is meant by “A bitter gourd is bitter to its very root; a sweet melon is sweet through to its stem”?
【lvm】：苦瓠连根苦——业力不可思议，甜瓜彻蒂甜——愿力不可思议。	lvm ：“A bitter gourd is bitter to its very root”—the power of karma is inconceivable. “A sweet melon is sweet through to its stem”—the power of

	vows is inconceivable.

【三六】长沙随草逐花

[Thirty-Six] Chasing Grass and Flowers in Changsha

【三六】长沙随草逐花	[36] Changsha Follows the Fragrant Grass and Returns with Falling Flowers
【三六】举：	[36] Citation:
长沙一日游山，归至门首。【今日一日，只管落草。前头也是落草，后头也是落草。】	One day, Changsha went wandering in the mountains. When he returned to the gate, [All day today he has merely been trailing through the grass. Before him is grass-trailing; behind him is grass-trailing as well.]
首座问：“和尚什么处去来？”【也要勘过这老汉。头过新罗。】	The head monk asked, “Where has the Master been?” [He too wishes to test this old fellow. His head has passed beyond Silla.]
沙云：“游山来。”【不可落草。败缺不少。草里汉。】	Changsha said, “I have been wandering in the mountains.” [Do not trail through the grass. There is no small amount of failure here. A man in the grass.]
首座云：“到什么处来？”【掠。若有所至，未免落草。相牵入火坑。】	The head monk said, “Where did you go?” [Pressing him. If there was somewhere he went, he cannot avoid trailing through the grass. They lead one another into a pit of fire.]
沙云：“始随芳草去，又逐落花回。”【漏逗不少。元来只在荆棘林里坐。】	Changsha said, “Setting out, I followed the fragrant grass; returning, I pursued the fallen blossoms.” [There is no small amount of leakage. It turns out that he is merely sitting in a thicket of thorns.]
座云：“大似春意。”【相随来也。将错就错。一手抬一手搦。】	The head monk said, “It is very much like the spirit of spring.” [Following right along. Taking an error for an error. One hand raises while the other presses down.]
沙云：“也胜秋露滴芙蕖。”【土上加泥。前箭犹轻后箭深。有什么了期！】	Changsha said, “It is still better than autumn dew dripping on lotus blossoms.” [Adding mud on top of earth. The first arrow was still light; the latter arrow goes deeper. When will there be an end to it?]
雪窦著语云：“谢答话。”【一火弄泥团汉。三个一状领过。】	Xuedou added the comment: “Thank you for your reply.” [A fellow playing with a lump of mud in one fire. The three of them have all received the same verdict.]
长沙鹿苑招贤大师，法嗣南泉，与赵州紫胡辈同时，机锋敏捷。有人问教便与说教，要颂便与颂。尔若要作家相见，便与尔作家相见。	Chan Master Zhaoxian of Luyuan in Changsha was a Dharma heir of Nanquan. He lived at the same time as Zhaozhou and Zihu, and his Chan responses were swift and incisive. When someone asked for teachings, he gave teachings; when someone wanted a verse, he gave a verse. If you wished to meet him as a true master, he met you as a true master.
仰山寻常机锋最为第一。一日同长沙玩月次，仰山指月云：“人人尽有这个，只是用不得。”沙云：“恰是。便倩尔用那。”仰山云：“尔试用看。”沙一踏踏倒。仰山起云：“师叔一似个大虫。”后来人号为“岑大虫”。	Yangshan’s Chan responses were ordinarily unsurpassed. One day, while he and Changsha were enjoying the moon, Yangshan pointed at the moon and said, “Everyone has this, but cannot use it.” Changsha said, “Exactly so. Then I ask you to use it.” Yangshan said, “You try using it.” Changsha gave him a kick and knocked him over. Yangshan got up and said, “My Dharma uncle is like a great tiger.” Later people called him “Cen the Great Tiger.”
因一日游山归，首座亦是他会下人，便问：“和尚什么处去来？”沙云：“游山来。”座云：“到什么处去来？”沙云：“始随芳草去，又逐落花回。”须是坐断十方底人始得。	One day, after Changsha had returned from wandering in the mountains, the head monk, who was also one of his students, asked, “Where has the Master been?” Changsha said, “I have been wandering in the mountains.” The head monk said, “Where did you go?” Changsha said, “Setting out, I followed the fragrant grass; returning, I pursued the fallen blossoms.” Only one who sits cutting off the ten directions can manage this.
古人出入未尝不以此事为念，看他宾主互换、当机直截，各不相饶。既是游山，为什么却问道“到什么处去来”？若是如今禅和子，便道“到夹山亭来”。看他古人，无丝毫道理计较，亦无住著处。所以道：“始随芳草去，又逐落花回。”首座便随他意，向他道：“大似春意。”沙云：“也胜秋露滴芙蕖。”	The ancients never failed to keep this matter in mind, whether going out or coming in. Observe how host and guest exchange positions, responding directly to the occasion, neither yielding to the other. Since he had been wandering in the mountains, why did the head monk ask, “Where did you go?” If Chan practitioners nowadays were asked, they would say, “I went to Jia Mountain Pavilion.” But look at the ancients: they had not the slightest conceptual calculation and nowhere to abide. Thus Changsha said, “Setting out, I followed the fragrant grass; returning, I pursued the fallen blossoms.” The head monk followed his meaning and said, “It is very much like the spirit of spring.” Changsha said, “It is still better than autumn dew dripping on lotus blossoms.”

雪窦云：“谢答语。”代末后语也。也落两边，毕竟不在这两边。	Xuedou said, “Thank you for your reply.” This was said in place of the final remark. Yet he too falls into the two sides; ultimately, it is not in these two sides.
昔有张拙秀才，看《千佛名经》，乃问：“百千诸佛，但闻其名，未审居何国土？还化物也无？”沙云：“黄鹤楼崔颢题诗后，秀才曾题也未？”拙云：“未曾题。”沙云：“得闲题取一篇也好。”岑大虫平生为人，直得珠回玉转，要人当面便会。颂云：	Once, Scholar Zhang Zhuo was reading the Sūtra of the Names of a Thousand Buddhas and asked, “Of the hundreds and thousands of Buddhas, I hear only their names. I do not know in what lands they dwell, or whether they teach sentient beings.” Changsha said, “After Cui Hao wrote his poem on Yellow Crane Tower, have you, Scholar, ever written one?” Zhuo said, “I have not.” Changsha said, “When you have time, it would be good to write one.” Throughout his life, Cen the Great Tiger dealt with people so directly that pearls turned and jade revolved: he wanted people to understand immediately, face-to-face. The verse says:
大地绝纤埃，【豁开户牖，当轩者谁？尽少这个不得。天下太平。】	The great earth is utterly free of the finest dust, [Throw open the doors and windows—who stands before the eaves? None can be lacking this. All under heaven is at peace.]
何人眼不开。【顶门上放大光明始得。撒土撒沙作什么？】	Whose eyes are not open? [Only when great luminosity shines forth from the crown of the head will it do. Why scatter dirt and sand?]
始随芳草去，【漏逗不少。不是一回落草，赖值前头已道了。】	Setting out, I followed the fragrant grass; [There is no small amount of leakage. It is not the first time he has trailed through the grass; fortunately, it was already said earlier.]
又逐落花回。【处处全真。且喜归来。脚下泥深三尺。】	Returning, I pursued the fallen blossoms. [Everywhere is wholly true. Happily, he has returned. The mud beneath his feet is three feet deep.]
羸鹤翘寒木，【左之右之。添一句更有许多闲事在。】	A gaunt crane stretches up from a cold tree; [To the left, to the right. Add one line and there will be many more idle complications.]
狂猿啸古台。【却因亲著力。添一句也不得，减一句也不得。】	A wild ape howls from an ancient terrace. [It is precisely because he has applied personal effort. Not one line may be added, and not one line may be removed.]
长沙无限意，【便打！末后一句道什么？一坑埋却。堕在鬼窟里。】	Changsha’s meaning is inexhaustible— [Then strike! What does the final line say? Bury it all in one pit. Fallen into a demon’s cave.]
咄！【草里汉。贼过后张弓。更不可放过。】	Bah! [A man in the grass. Drawing the bow after the thief has gone. Still, he must not be let off.]
且道这公案，与仰山问僧“近离甚处”，僧云“庐山”，仰云“曾到五老峰么”，僧云“不曾到”，仰云“阇黎不曾游山”，辨缁素看，是同是别？到这里，须是机关尽、意识忘，山河大地、草芥人畜，无些子渗漏。若不如此，古人谓之“犹在胜妙境界”。	Now tell me: compared with Yangshan’s question to a monk, “Where have you recently come from?” to which the monk replied, “Mount Lu,” and Yangshan asked, “Have you been to Five Elders Peak?” and the monk said, “I have not,” whereupon Yangshan said, “Venerable sir, you have not wandered in the mountains”—are these the same or different? At this point, the mechanisms must be exhausted and discriminating consciousness forgotten. Mountains, rivers, the great earth, grasses, people, and animals must be without the slightest leakage. Otherwise, the ancients called it “still abiding in a supremely marvelous realm.”
不见云门道：直得山河大地，无纤毫过患，犹为转物。不见一切色，始是半提。更须知有全提时节、向上一窍，始解稳坐。若透得，依旧山是山、水是水，各住自位、各当本体。如大拍盲人相似。	Have you not seen what Yunmen said? “Even if mountains, rivers, and the great earth are without the slightest fault, one is still turned by things. Not seeing any forms at all is only a half-lift. One must further know the time of the complete lift and the one opening beyond; only then can one sit securely.” If you penetrate this, mountains are still mountains and water is still water, each abiding in its own place and fulfilling its own nature. It is like giving a great slap to a blind man.
赵州道：鸡鸣丑，愁见起来还漏逗。裙子褊衫个也无，袈裟形相些些有。裨无裆、裤无口，头上青灰三五斗。本为修行利济人，谁知翻成不唧溜。	Zhaozhou said: “When the cock crows at the ugly hour, it is grievous to see that, on rising, one is still in a state of disarray. There is not even a skirt or short shirt; only a little of the appearance of a kāṣāya remains. The undergarment has no crotch, the trousers have no opening, and three or five bushels of green-gray ash cover the head. Originally, this was to cultivate practice and benefit people, but who would have known it would turn out so shabby?”
若得真实到这境界，何人眼不开！一任七颠八倒，一切处都是这境界、都是这时节。十方无壁落，四面亦无门。所以道“始随芳草去，又逐落花回”。雪窦不妨巧，只去他左边贴一句、右边贴一句，一似一首诗相似。“羸鹤翘寒木，狂猿啸古台”，雪窦引到这里，自觉漏逗，骞云：“长沙无限意，咄！”如作梦却醒相似。	If one truly reaches this realm, whose eyes are not open? Let things be utterly topsy-turvy: everywhere is this realm, every moment is this time. The ten directions have no walls, and the four sides have no gates. Thus it is said, “Setting out, I followed the fragrant grass; returning, I pursued the fallen blossoms.” Xuedou was indeed skillful: he merely attached one line on the left and one on the right, making it like a poem. “A gaunt crane stretches up from a cold tree; a wild ape howls from an ancient terrace.” Having led us to this point,

	Xuedou sensed the leakage and suddenly said, “Changsha’s meaning is inexhaustible—bah!” It is like waking from a dream.
雪窦虽下一喝，未得剿绝。若是山僧即不然，“长沙无限意，掘地更深埋！”	Although Xuedou gave a shout, he did not completely cut it off. Were I to speak, it would be otherwise: “Changsha’s meaning is inexhaustible—dig deeper and bury it!”
【善财】：随草现古道，逐花掩虎踪。	[Shancai]: Following the grass reveals an ancient path; pursuing flowers conceals a tiger’s tracks.
【lvm】：莫引猎人逐，勿吹扬花风。	[lvm]: Do not lead hunters to pursue it; do not blow a wind that scatters the blossoms.
【善财】：鹤壁千松翠，青岩万峰垂。（【编者注】：齐师乃河南鹤壁人氏）	[Shancai]: A thousand pines are emerald on Hebi’s cliffs; ten thousand peaks hang over the blue crags. ([Editor’s note]: Teacher Qi was from Hebi, Henan.)
【lvm】：何缘梦境断，夜半绽春雷。	[lvm]: For what reason does the dream-realm break, and spring thunder blossom at midnight?
【善财】：晨钟薄晓雾，滴露透深田。	[Shancai]: Morning bells thin the dawn mist; falling dew penetrates the deep fields.
【lvm】：叶茂属外秀，根深是源泉。	[lvm]: Lush leaves are outward beauty; deep roots are the source.
【善财】：为报群芳护，行行重行行。	[Shancai]: To repay the guardianship of the many blossoms, onward and onward again.
【lvm】：不见一茎草，移步又何曾。	[lvm]: Not seeing a single blade of grass, when has one ever moved a step?
【心明】：（接何缘梦境断，夜半绽春雷。【lvm】）卸去冬装重，轻衣迎春回。	[Xinming]: (Responding to lvm’s “For what reason does the dream-realm break, and spring thunder blossom at midnight?”) Having shed the heavy winter clothes, I greet spring’s return in light attire.
【lvm】：回也不争春，心明莫来催。	[lvm]: Returning does not contend for spring; Xinming, do not hurry it along.
【心明】：春芳始俏园，园丁胡不归?	[Xinming]: Spring blossoms have just made the garden lovely; why has the gardener not returned?
【lvm】：只为惜娇嫩，风拂恐花摧。	[lvm]: Only because he cherishes their tender beauty; he fears that even a breeze may damage the flowers.
【心僧】：代答一句！	[Xin Seng]: An answer in its place!
昔有张拙秀才，看《千佛名经》，乃问：“百千诸佛，但闻其名，未审居何国土？还化物也无？”沙云：“黄鹤楼崔颢题诗后，秀才曾题也未？”拙云：“未曾题。”沙云：“得闲题取一篇也好。”	Once, Scholar Zhang Zhuo was reading the Sūtra of the Names of a Thousand Buddhas and asked, “Of the hundreds and thousands of Buddhas, I hear only their names. I do not know in what lands they dwell, or whether they teach sentient beings.” Changsha said, “After Cui Hao wrote his poem on Yellow Crane Tower, have you, Scholar, ever written one?” Zhuo said, “I have not.” Changsha said, “When you have time, it would be good to write one.”
拙云：谢师题取！	Zhuo said: “Thank you, Master, for writing one!”
【Lvm】：哈哈！谢你代答。	[Lvm]: Ha ha! Thank you for answering in my place.
【雪山童子】：沙云：“恰是。便倩尔用那。”老师！便倩尔用那的白话大意是什么?	[Snow Mountain Youth]: Changsha said, “Exactly so. Then I ask you to use it.” Teacher, what is the plain-language meaning of “Then I ask you to use it”?
【Lvm】：倩就是请。	[Lvm]: Qian means “to ask” or “to request.”
【雪山童子】：哈哈！您在线呀？谢谢老师了！	[Snow Mountain Youth]: Ha ha! You are online? Thank you, Teacher!
【Lvm】：赚我来！赚我来！	[Lvm]: You lured me here! You lured me here!
【小蚂蚁】：老师：“赚我来”是什么意思?	[Little Ant]: Teacher, what does “You lured me here” mean?
【lvm】：就是“把我哄来了。”	[lvm]: It means, “You coaxed me into coming.”
【雪山童子】：古木　人　，深山何　　？	[Snow Mountain Youth]: On an ancient tree is a path no one takes; where in the deep mountains does the bell sound?
【Lvm】：终年雪不化，童子锤砸钉。	[Lvm]: All year the snow does not melt; the youth hammers nails.
【雪山童子】：锤子不要柄，钉也取一边，师之款款情，童子记心间。	[Snow Mountain Youth]: The hammer needs no handle, and the nail is set aside; the teacher’s deep affection, the youth will remember in his heart.
【Lvm】：无孔锤子不要柄，楔子钉也取一边，何来师之款款情，无须童子记心间。	[Lvm]: A holeless hammer needs no handle, and wedge and nail are both set aside. Whence comes the teacher’s deep affection? The youth need not remember it in his heart.
【心明】：赵州“本为修行利济人，谁知翻成不唧溜。”？	[Xinming]: Zhaozhou’s saying, “Originally, this was to cultivate practice and benefit people, but who would have known it would turn out so shabby”—what

	does it mean?
【永寿童子】：从来祖师不唧　。	[Yongshou Youth]: Patriarchs have always been shabby.
【lvm】：“不唧溜”不好么？一无所有，两袖清风，三餐不继，四大皆空。	[lvm]: Is “shabby” not good? Possessing nothing at all, sleeves swept by a pure breeze, unable to keep up three meals a day, the four elements all empty.
一无所有——干净。	Possessing nothing at all—clean.
两袖清风——不怕鬼敲门。	Sleeves swept by a pure breeze—not afraid of ghosts knocking at the door.
三餐不继——省得减肥了。	Unable to keep up three meals a day—no need to diet.
四大皆空——本来如是。（何须待零落，然后始知空。）	The four elements all empty—originally just so. (Why wait until things fall away before knowing emptiness?)
【心明】：原来“不唧溜”不是贬义词呀。	[Xinming]: So “shabby” is not a derogatory term.
【lvm】：这里无褒贬。	[lvm]: There is no praise or blame here.
【真迷糊】：请问童子何谓不唧　。	[Truly Confused]: May I ask, Youth, what does “shabby” mean?
【永寿童子】：不唧　就是 灰头土脸 的意思啊。	[Yongshou Youth]: “Shabby” means looking grimy and bedraggled.
头上青灰三五斗，从来祖师不唧　。	Three or five bushels of green-gray ash cover the head; patriarchs have always been shabby.
【善财】：呵呵，还有些自嘲的意味在里面。	[Shancai]: Hehe, there is also something of self-mockery in it.
就象当时文殊道：“修行三大劫，反遭老僧嫌。”用现在的话来说，就是说文殊菩萨同时也表现得很有幽默感的。	It is like Mañjuśrī’s remark at the time: “After practicing for three great eons, I have instead incurred this old monk’s disdain.” In today’s terms, this shows that Mañjuśrī Bodhisattva also had a fine sense of humor.
【lvm】：赵州禅师《十二时歌》。十二时就是“子丑寅卯辰巳午未申酉戌亥”。	[lvm]: Chan Master Zhaozhou’s “Song of the Twelve Hours.” The twelve hours are “zi, chou, yin, mao, chen, si, wu, wei, shen, you, xu, and hai.”
鸡鸣丑，愁见起来还漏逗。裙子褊衫个也无，袈裟形相些些有。　无腰，　无口，头上青灰三五斗。比望修行利济人，谁知变作不唧溜。	At cockcrow, chou: it is distressing to rise and find oneself still in such a wretched state. Not even a skirt or short shirt is to be had; only the bare appearance of a kāṣāya remains. The trousers have no waistband, the pants no openings, and three or five pecks of blue-gray ashes cover my head. I had hoped that cultivation would benefit people, but who knew I would become such a sorry mess?
平旦寅，荒村破院实难论。解斋粥米全无粒，空对闲窗与隙尘。唯雀噪，勿人亲，独坐时闻落叶频。谁道出家憎爱断，思量不觉泪沾巾。	At dawn, yin: this desolate village and ruined courtyard are truly beyond description. Not a grain of rice remains from the alms porridge; I face only an idle window and motes of dust in its cracks. Only sparrows chatter; no one comes near. Sitting alone, I often hear falling leaves. Who says that, once one leaves home, love and aversion are cut off? In reflection, tears unconsciously soak my kerchief.
日出卯，清净却翻为烦恼。有为功德被尘埋，无限田地未曾扫。攒眉多，称心少，叵耐东村黑黄老。供利不曾将得来，放驴吃我堂前草。	At sunrise, mao: purity has instead turned into affliction. Merit from conditioned practices lies buried in dust, while boundless fields have never been cleared. There is much furrowing of the brow and little to please the heart. That intolerable old black-and-yellow fellow from the eastern village brings no offering at all, yet lets his donkey eat the grass before my hall.
食时辰，烟火徒劳望四邻。馒头饽子前年别，今日思量空咽津。持念少，嗟叹频，一百家中无善人。来者只道觅茶吃，不得茶　去又嗔。	At mealtime, chen: smoke rises, but I vainly look to the four neighboring households. Steamed buns and pastries parted from me years ago; today, merely thinking of them makes me swallow empty saliva. There is little recitation and much sighing; among a hundred households, not one good person. Visitors come only seeking tea; if they do not get tea, they gulp down what they can and leave angry.
禺中巳，削发谁知到如此。无端被请作村僧，屈辱饥馑受欲死。胡张三，黑李四，恭敬不曾生些子。适来忽尔到门头，唯道借茶兼借纸。	At midmorning, si: who would have known that shaving my head would come to this? For no reason I am invited to serve as a village monk, humiliated and starving nearly to death. Hu Zhangsan and dark Li Si have not the slightest respect. They suddenly arrive at the door, saying only that they wish to borrow tea and paper.
日南午，茶饭轮还无定度。行却南家到北家，果至北家不推注。苦沙盐，大麦醋，蜀黍米饭薤莴苣。唯称供养不等闲，和尚道心须坚固。	At noon, wu: there is no fixed order to tea and meals. I leave the southern household and go to the northern one; when I reach the northern house, there is no proper provision. Bitter salt, barley vinegar, millet rice, scallions, and lettuce—they call it an offering not to be taken lightly, and say that a monk’s resolve for the Way must be firm.
日　未，者回不践光阴地。曾闻一饱忘百饥，今日老僧身便是。不习禅，不论义，铺个破席日里睡。想料上方兜率天，也无如此日炙背。	At midday, wei: this time around, I have not set foot on any ground of wasted time. I once heard that one full meal makes one forget a hundred hungers; today this old monk himself is proof of it. I do not practice Chan or discuss

	doctrine; I spread out a torn mat and sleep through the day. I suppose that even in the Tuṣita Heaven above, there is no such sun-warming of the back.
晡时申，也有烧香礼拜人。五个老婆三个瘿，一双面子黑皴皴。油麻茶，实是珍，金刚不用苦张筋，愿我来年蚕麦熟，罗　罗儿与一文。	In the late afternoon, shen: there are also people who burn incense and bow in worship—five old wives, three with goiters, and one pair of faces black and grimy. Sesame-oil tea is truly precious; there is no need for the Vajra to strain himself. May silkworms and wheat ripen next year, and may little Rāhula give me one coin.
日入酉，除却荒凉更何守。云水高流定委无，历寺沙弥镇长有。出格言，不到口，枉续牟尼子孙后。一条拄杖粗粗棘藜，不但登山兼打狗。	At sunset, you: apart from desolation, what is there to keep? Lofty wandering monks are surely nowhere to be found, while novice monks from temple to temple are always plentiful. Extraordinary words do not leave their mouths; in vain they continue the descendants of the Muni. A single staff of coarse thornbush serves not only to climb mountains but also to beat dogs.
黄昏戌，独坐一间空暗室。阳焰灯光永不逢，眼前纯是金州漆。钟不闻，虚度日，唯闻老鼠闹啾唧。凭何更得有心情，思量念个波罗蜜。	At dusk, xu: I sit alone in an empty, dark room. I never encounter the lamplight of a mirage; before my eyes there is nothing but Jinzhu lacquer-blackness. No bell is heard, and the days pass in vain; I hear only mice squeaking and scurrying. How could I then have the mood to think of reciting a pāramitā?
人定亥，门前明月谁人爱。向里唯愁卧去时，勿个衣裳著甚盖。刘维那，赵五戒，口头说善甚奇怪。任你山僧囊罄空，问著都缘总不会。	At nightfall, hai: who loves the bright moon before the door? Within, I worry only about the time to lie down: without even clothing, what is there to wear or use as a covering? Liu the monastic steward and Zhao of the Five Precepts speak wonderfully of goodness, yet it is strange indeed. No matter that this mountain monk's bag is utterly empty, when asked about it, they invariably pretend not to know.
半夜子，心境何曾得暂止。思量天下出家人，似我住持能有几。土榻床，破芦席，老榆木枕全无被。尊像不烧安息香，灰里唯闻牛粪气。	At midnight, zi: when have mind and circumstances ever paused even briefly? I consider all the monastics under heaven—how many abbots can be like me? An earthen bedstead, a broken reed mat, an old elm-wood pillow, and no quilt at all. No benzoin incense is burned before the sacred image; from the ashes comes only the smell of cow dung.
【永寿童子】：拍手大笑：好诗！真个不唧　!好个赵州，真是幽默到家了。	[Yongshou Tongzi], clapping his hands and laughing heartily: "Excellent poem! What a sorry mess indeed! That Zhaozhou—his humor is truly consummate."
【lvm】：同时也描述了众生百态。	[lvm]: It also portrays the many conditions of sentient beings.
【解脱月】：老师欣喜吗？老师失望吗？老师感慨吗？----在看见众生百态的时候?	[Jietuoyue]: Is the teacher pleased? Is the teacher disappointed? Is the teacher moved to reflection—when seeing the many conditions of sentient beings?
【lvm】：跟你一样。	[lvm]: Just like you.
【xinfo】：老师，这则公案我前后看了好几遍，基本上是啥也没看懂。请您解释一下。	[xinfo]: Teacher, I have read this koan several times from beginning to end, but basically I have not understood any of it. Please explain it.
长沙一日游山，归至门首。【今日一日，只管落草。前头也是落草，后头也是落草。】	One day, Changsha went out to roam the mountains and returned to the monastery gate. [All day today, he has done nothing but "fallen into the grass." Before him is also falling into the grass; behind him is also falling into the grass.]
落草是什么意思?	What does "falling into the grass" mean?
首座问："和尚什么处去来？"【也要勘过这老汉。头过新罗。】	The head seat monk asked, "Where has the Reverend been?" [He too wants to test this old fellow. His head has gone beyond Silla.]
"头过新罗"什么意思?	What does "his head has gone beyond Silla" mean?
沙云："游山来。"【不可落草。败缺不少。草里汉。】	Changsha said, "I have come from roaming the mountains." [He must not fall into the grass. There are no few flaws here. A man in the grass.]
"不可落草。败缺不少。草里汉。"什么意思?	What do "He must not fall into the grass. There are no few flaws here. A man in the grass" mean?
首座云："到什么处来？"【拶。若有所至，未免落草。相牵入火坑。】	The head seat monk said, "Where did you get to?" [A pressing interrogation. If there is somewhere he arrived, he cannot avoid falling into the grass. They drag one another into a pit of fire.]
沙云："始随芳草去，又逐落花回。"【漏逗不少。元来只在荆棘林里坐。】	Changsha said, "I first followed the fragrant grass out, then returned in pursuit of falling flowers." [There are no few leaks. Originally, he is merely sitting amid a thicket of thorns.]
我觉得长沙回答的很好，为什么说"只在荆棘林里坐"呢?	I think Changsha's answer is very good. Why does it say that he is "merely sitting amid a thicket of thorns"?
座云："大似春意。"【相随来也。将错就错。一手抬一手搦。】	The head seat monk said, "It is much like the feeling of spring." [He follows along. Making the best of a mistake. One hand raises while the other hand

	presses down.]
什么是“一手抬一手搦”？	What does “one hand raises while the other presses down” mean?
沙云：“也胜秋露滴芙蕖。”【土上加泥。前箭犹轻后箭深。有什么了期！】	Changsha said, “It is still better than autumn dew dripping upon lotus blossoms.” [Adding mud to earth. The first arrow was still light; the second pierces deeper. When will it ever end?]
长沙为什么要说“也胜秋露滴芙蕖。”	Why did Changsha say, “It is still better than autumn dew dripping upon lotus blossoms”?
【lvm】：不懂，未必全是因为文字障碍。	[lvm]: Not understanding is not necessarily all because of a barrier of words.
长沙一日游山，归至门首。【今日一日，只管落草。前头也是落草，后头也是落草。】	One day, Changsha went out to roam the mountains and returned to the monastery gate. [All day today, he has done nothing but “fallen into the grass.” Before him is also falling into the grass; behind him is also falling into the grass.]
落草是什么意思?	What does “falling into the grass” mean?
＊禅本不在语言文字里，所以开口就错，动念即乖。但为启发学人，又不得不开口，故谓之“落草为人”。“落草”一词，含“有所住着”之义。	* Chan is fundamentally not found in language or words, so to open one’s mouth is already to err, and to stir a thought is already to go astray. Yet, in order to inspire students, one cannot avoid speaking; hence this is called “falling into the grass for the sake of people.” The phrase “falling into the grass” implies having something to which one is attached.
首座问：“和尚什么处去来？”【也要勘过这老汉。头过新罗。】	The head seat monk asked, “Where has the Reverend been?” [He too wants to test this old fellow. His head has gone beyond Silla.]
“头过新罗”什么意思?	What does “his head has gone beyond Silla” mean?
＊新罗就是现在的朝鲜。“头过新罗”意即走得太远了。	* Silla is present-day Korea. “His head has gone beyond Silla” means that he has gone too far.
沙云：“游山来。”【不可落草。败缺不少。草里汉。】	Changsha said, “I have come from roaming the mountains.” [He must not fall into the grass. There are no few flaws here. A man in the grass.]
“不可落草。败缺不少。草里汉。”什么意思?	What do “He must not fall into the grass. There are no few flaws here. A man in the grass” mean?
＊是这个意思：答一句“游山来”已经有所住着了。有所住着便是败缺。有所住着便是草里汉。	* This is what it means: answering, “I have come from roaming the mountains,” already entails attachment. Attachment is a flaw. Attachment makes one a man in the grass.
首座云：“到什么处来？”【拶。若有所至，未免落草。相牵入火坑。】	The head seat monk said, “Where did you get to?” [A pressing interrogation. If there is somewhere he arrived, he cannot avoid falling into the grass. They drag one another into a pit of fire.]
沙云：“始随芳草去，又逐落花回。”【漏逗不少。元来只在荆棘林里坐。】	Changsha said, “I first followed the fragrant grass out, then returned in pursuit of falling flowers.” [There are no few leaks. Originally, he is merely sitting amid a thicket of thorns.]
我觉得长沙回答的很好，为什么说“只在荆棘林里坐”呢?	I think Changsha’s answer is very good. Why does it say that he is “merely sitting amid a thicket of thorns”?
＊因为“回答的很好”啊，好坏正是荆棘林。	* Because you say that “the answer is very good.” Good and bad are precisely the thicket of thorns.
座云：“大似春意。”【相随来也。将错就错。一手抬一手搦。】	The head seat monk said, “It is much like the feeling of spring.” [He follows along. Making the best of a mistake. One hand raises while the other hand presses down.]
什么是“一手抬一手搦”？	What does “one hand raises while the other presses down” mean?
＊“一手抬一手搦”意即也有赞、也有贬。	* “One hand raises while the other presses down” means that there is both praise and criticism.
沙云：“也胜秋露滴芙蕖。”【土上加泥。前箭犹轻后箭深。有什么了期！】	Changsha said, “It is still better than autumn dew dripping upon lotus blossoms.” [Adding mud to earth. The first arrow was still light; the second pierces deeper. When will it ever end?]
长沙为什么要说“也胜秋露滴芙蕖。”	Why did Changsha say, “It is still better than autumn dew dripping upon lotus blossoms”?
＊哈哈！长沙无限意，掘地更深埋！	* Ha, ha! Changsha’s meaning is boundless—he digs deeper into the ground and buries it even further!
【xkyq】：老师，“长沙无限意，掘地更深埋！”就真剿绝了吗?	[xkyq]: Teacher, does “he digs deeper into the ground and buries it even further” truly cut it off completely?

“不见云门道：直得山河大地，无纤毫过患，犹为转物。不见一切色，始是半提。更须知有全提时节、向上一窍，始解稳坐。若透得，依旧山是山、水是水，各住自位、各当本体。如大拍盲人相似。”	“Have you not seen Yunmen say: ‘Even if mountains, rivers, and the great earth are without the slightest fault, one is still turned by things. Not seeing any forms is only half the load. One must further know the time of carrying the whole load, the one aperture beyond; only then can one sit securely. If one penetrates this, mountains are still mountains and water is still water; each abides in its own position and fulfills its own nature—like a great blind man who looks.’”
为何说“如大拍盲人相似”？	Why does it say, “like a great blind man who looks”?
【lvm】：“掘地更深埋”是针对那个“咄”说的。	[lvm]: “He digs deeper into the ground and buries it even further” is directed at that “Bah!”
其实，若嫌“掘地更深埋”不剿绝，也可以说“咄”。	Actually, if one feels that “he digs deeper into the ground and buries it even further” does not cut it off completely, one may also say, “Bah!”
若嫌“如大拍盲人相似”不雅，也可以这么说：如同木人看花鸟。	If one finds “like a great blind man who looks” inelegant, one may instead put it this way: like a wooden man looking at flowers and birds.
【蝉】：“大拍”是什么意思?	[Chan]: What does “great blind man” mean?
【lvm】：“拍盲”是古代的大白话，有“视而不见”的含义。	[lvm]: “A blind man who looks” was a common ancient expression, meaning to see without seeing.
【Xinfo】：老师答得很妙，我要接着问了。	[Xinfo]: The teacher’s answer is wonderfully subtle. I shall continue asking.
长沙鹿苑招贤大师，法嗣南泉，与赵州紫胡辈同时，机锋敏捷。有人问教便与说教，要颂便与颂。尔若要作家相见，便与尔作家相见。仰山寻常机锋最为第一。一日同长沙玩月次，仰山指月云：“人人尽有这个，只是用不得。”沙云：“恰是。便倩尔用那。”	Chan Master Zhaoxian of Luyuan in Changsha was a Dharma successor of Nanquan and a contemporary of Zhaozhou and Zihu. His Chan responses were swift and incisive. If someone asked for teachings, he gave teachings; if someone wanted a verse, he gave a verse. If you wanted to meet him as a master, he met you as a master. Yangshan’s Chan responses were ordinarily unsurpassed. One day, while he and Changsha were enjoying the moon, Yangshan pointed at the moon and said, “Everyone has this, but they cannot use it.” Changsha said, “Exactly so. Then I ask you to use that.”
“便倩尔用那。”“倩”是不是应为“欠”？	In “Then I ask you to use that,” should “ask” be “owe” instead?
仰山云：“尔试用看。”沙一踏踏倒。仰山起云：“师叔一似个大虫。”后来人号为“岑大虫”。	Yangshan said, “You try using it and see.” Changsha gave one kick and knocked him over. Yangshan got up and said, “My uncle in the Dharma is like a great tiger.” Later people called him “Cen the Great Tiger.”
“沙一踏踏倒”是不是指透过自己的身心妄念，就能得到法界身呢？所谓“打得念头死，许汝法界身”。	Does “Changsha gave one kick and knocked him over” mean that by penetrating one’s own bodily and mental deluded thoughts, one can attain the dharma-realm body? As the saying goes, “When you beat thoughts to death, I permit you the dharma-realm body.”
因一日游山归，首座亦是他会下人，便问：“和尚什么处去来？”沙云：“游山来。”座云：“到什么处去来？”沙云：“始随芳草去，又逐落花回。”须是坐断十方底人始得。	One day, as Changsha was returning from a mountain excursion, the head seat monk, who was also one of his disciples, asked, “Where have you been, Master?” Changsha said, “I have been wandering in the mountains.” The head seat monk asked, “To what place did you go?” Changsha said, “At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers.” Only one who sits cutting off the ten directions can do this.
古人出入未尝不以此事为念，看他宾主互换、当机直截，各不相饶。既是游山，为什么却问道“到什么处去来”？若是如今禅和子，便道“到夹山亭来”。看他古人，无丝毫道理计较，亦无住著处。所以道：“始随芳草去，又逐落花回。”	The ancients never ceased to keep this matter in mind, whether going out or coming in. Observe how host and guest exchange positions, responding directly to the occasion and yielding nothing to one another. Since he had been wandering in the mountains, why ask, “To what place did you go?” A Chan practitioner nowadays would simply say, “I went to Jia Mountain Pavilion.” But the ancients had not the slightest conceptual calculation, nor any place of abiding. Thus he said, “At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers.”
“始随芳草去，又逐落花回。”长沙讲的是不是无能游也无所游，一物也不着的游山境界？也就是现量境界。	In saying, “At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers,” was Changsha speaking of a state of mountain wandering in which there is neither one who wanders nor anything wandered among, and to which not a single thing is attached—that is, the realm of direct perception?
【Lvm】：如你所解者如麻似粟。	[Lvm]: Explanations such as yours are as numerous as hemp fibers and millet grains.
长沙鹿苑招贤大师，法嗣南泉，与赵州紫胡辈同时，机锋敏捷。有人问教便与说教，要颂便与颂。尔若要作家相见，便与尔作家相见。仰山寻常机锋最为第一。一日同长沙玩月次，仰山指月云：“人人尽有这个，只是用不得。”沙云：“恰是。便倩尔用那。”	Chan Master Zhaoxian of Luyuan in Changsha was a Dharma heir of Nanquan and a contemporary of Zhaozhou and Zihu. His Chan responses were swift and keen. If someone asked about the teachings, he would explain the teachings; if someone wanted a verse, he would give a verse. If you wished to meet him as one of real attainment, he would meet you as one of real attainment.

	Yangshan's Chan responses were ordinarily unsurpassed. One day, while he and Changsha were enjoying the moon, Yangshan pointed to the moon and said, "Everyone fully possesses this, but cannot use it." Changsha said, "Precisely so. Then I invite you to use that."
"便倩尔用那。""倩"是不是应为"欠"？	"Then I ask you to use that." Should be instead?
*倩是请的意思。	* means "to ask."
仰山云："尔试用看。"沙一踏踏倒。仰山起云："师叔一似个大虫。"后来人号为"岑大虫"。	Yangshan said, "Try using it and see." Changsha gave one stomp and knocked him over. Yangshan got up and said, "My uncle in the Dharma is just like a great tiger." Later people called him "Cen the Tiger."
"沙一踏踏倒"是不是指透过自己的身心妄念，就能得到法界身呢？所谓"打得念头死，许汝法界身"。	Does "Changsha gave one stomp and knocked him over" mean that, by penetrating one's own deluded thoughts of body and mind, one can attain the Dharma-realm body? As the saying goes, "When you have killed off your thoughts, I will grant you the Dharma-realm body."
*也该将你一踏踏倒。	* You, too, ought to be knocked over with one stomp.
因一日游山归，首座亦是他会下人，便问："和尚什么处去来？"沙云："游山来。"座云："到什么处去来？"沙云："始随芳草去，又逐落花回。"须是坐断十方底人始得。	One day, as Changsha was returning from a mountain excursion, the head seat monk, who was also one of his disciples, asked, "Where have you been, Master?" Changsha said, "I have been wandering in the mountains." The head seat monk asked, "To what place did you go?" Changsha said, "At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers." Only one who sits cutting off the ten directions can do this.
古人出入未尝不以此事为念，看他宾主互换、当机直截，各不相饶。既是游山，为什么却问道"到什么处去来"？若是如今禅和子，便道"到夹山亭来"。看他古人，无丝毫道理计较，亦无住著处。所以道："始随芳草去，又逐落花回。"	The ancients never ceased to keep this matter in mind, whether going out or coming in. Observe how host and guest exchange positions, responding directly to the occasion and yielding nothing to one another. Since he had been wandering in the mountains, why ask, "To what place did you go?" A Chan practitioner nowadays would simply say, "I went to Jia Mountain Pavilion." But the ancients had not the slightest conceptual calculation, nor any place of abiding. Thus he said, "At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers."
"始随芳草去，又逐落花回。"长沙讲的是不是无能游也无所游，一物也不着的游山境界？也就是现量境界。	In saying, "At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers," was Changsha speaking of a state of mountain wandering in which there is neither one who wanders nor anything wandered among, and to which not a single thing is attached—that is, the realm of direct perception?
*冤死长沙！	* You have grievously wronged Changsha!
【心僧】：哈哈！老师与古师一得一失！	[Heart-Monk]: Ha ha! Teacher and ancient master each have one gain and one loss!
【Lvm】："得"且置，只问失了什么？	[Lvm]: Set "gain" aside for the moment. Just tell me: what has been lost?
【心僧】：山高水寒，月郎星稀！	[Heart-Monk]: The mountains are high, the waters cold; the moon bright, the stars few!
哈哈！弟子被您这一问，纵然辩如张仪，亦无法开口啊！	Ha ha! With this question from you, even if your disciple were as eloquent as Zhang Yi, I would still be unable to open my mouth!
【圣普】：齐老师，失了什么？	[Shengpu]: Teacher Qi, what has been lost?
【lvm】：若真失圣，早已失凡；若真失普，早已失单。	[lvm]: If you have truly lost the sacred, you have already lost the ordinary; if you have truly lost the universal, you have already lost the single.
"法尚应舍，何况非法。"	"Even the Dharma should be relinquished—how much more so what is not Dharma."
【圣普】：请教齐老师，得失之前是什么呢？	[Shengpu]: May I ask Teacher Qi: what is there before gain and loss?
【lvm】：那你先说说得失之后是什么，我再说得失之前。	[lvm]: First tell me what there is after gain and loss, and then I will tell you what there is before gain and loss.
【圣普】：得失之后是得失没有了……得失是幻 。	[Shengpu]: After gain and loss, there is no longer gain or loss... Gain and loss are illusory.
【Lvm】：其实你回答了两个问题。得失之前不也是幻么。	[Lvm]: In fact, you have answered two questions. Are gain and loss before gain and loss not illusory as well?
何须待零落，然后始知空。	Why wait until they have fallen away before first knowing emptiness?
【善财】：座云："大似春意。"，好在一个"似"字。	[Shancai]: The head seat monk said, "It greatly resembles the feeling of spring." The word "resembles" is well chosen.

沙云：“也胜秋露滴芙蕖。”	Changsha said, “It even surpasses autumn dew dripping on hibiscus.”
大虫一个“胜”字，也似投桃报李，不算辜负了。	That tiger’s single word, “surpasses,” seems also to return a peach for a plum; it does not fail the occasion.
【小蚂蚁】：确实功夫境界不到， 头过新罗难免。 还要问：	[Little Ant]: Indeed, when one’s practice has not reached that level, it is hard to avoid having one’s head pass through Silla. I still have a question:
善才老师说好在一个“似”字，老师能讲讲吗?	Teacher Shancai says that the word “resembles” is well chosen. Could you explain it, Teacher?
【lvm】：何不去问【善财】。或者你先讲讲。	[lvm]: Why not ask [Shancai]? Or perhaps you can explain it first.
【ghg88】：“似”刚刚好，不即不离。虽落地却无声。	[ghg88]: “Resembles” is just right: neither identical nor separate. Though it falls to the ground, it makes no sound.
【lvm】：“胜”却是法身向上了。	[lvm]: But “surpasses” goes beyond the Dharma body.
【ghg88】：我是似是而非呀!	[ghg88]: I am neither one thing nor the other!
【lvm】：并不是似是而非，只是尚不深明向上。	[lvm]: It is not that you are neither one thing nor the other; it is simply that you do not yet deeply understand what goes beyond.
【ghg88】：遵命：）	[ghg88]: Understood. :)
今虽遭打，确实光景不似从前。每次挨打都能令人心服口服，真是又慈悲又严厉。给您顶礼!	Although I have now been struck, the scene truly is no longer as it was before. Each time I am struck, I am completely convinced. You are both compassionate and stern. I bow to you!
【213】：老师那“逐草随花”何以深明向上?	[213]: Teacher, how does “pursuing the grasses and following the flowers” deeply clarify what goes beyond?
“逐草随花”我是这样认识的，万有的显现不离自心，逐草是应缘而生，虽然有念但心空无住不离妙观，随花是念头谢落事过不留，此时却正好反见无相妙体。这个如如应缘，向上事应放在什么地方呢?	This is how I understand “pursuing the grasses and following the flowers”: the manifestations of all things do not depart from one’s own mind. Pursuing the grasses is arising in response to conditions; although thoughts are present, the mind is empty and non-abiding, never departing from wondrous contemplation. Following the flowers is when thoughts fade and matters pass without leaving a trace; at that very time, one instead sees the wondrous, formless essence. In this suchness of responding to conditions, where should the matter of going beyond be placed?
【lvm】：不离自心以反见无相妙体为向上，反见无相妙体以如如应缘为向上。	[lvm]: To take not departing from one’s own mind and thereby seeing the wondrous, formless essence as what goes beyond; to take seeing the wondrous, formless essence and thereby responding to conditions in suchness as what goes beyond.
【善财】：^^	[Shancai]: ^^
沙云：“始随芳草去，又逐落花回。”	Changsha said, “At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers.”
座云：“大似春意。”	The head seat monk said, “It greatly resembles the feeling of spring.”
@芳草萋萋，指的是春景	@ The luxuriant fragrant grasses refer to a spring scene.
沙云：“也胜秋露滴芙蕖。”	Changsha said, “It even surpasses autumn dew dripping on hibiscus.”
@落花飘零，指的是秋意	@ Drifting, falling flowers refer to an autumn feeling.
首座问游山到什么处来?	The head seat monk asked where he had gone while wandering in the mountains.
答始随芳草去，又逐落花回。	He answered, “At first I followed the fragrant grasses out; then I returned, pursuing the falling flowers.”
问的是游山到的处所（看老和尚还有所住着留滞么）	What was being asked was the place he had reached in wandering the mountains—whether the old monk still had any attachment or lingering fixation.
答随草逐花，虽然答的是游山时的活动，其实却和盘托出了大修行人心空无住，任运逍遥的自在。所以，一去一回随草逐花，表面说的是一些游山所见的春景秋意，其实却由此直接为大家开示了一片无动无摇的本地风光：这里的春景秋意就成了指月的指头。	He replied by speaking of following the grasses and pursuing the flowers. Although he answered in terms of his activities while wandering in the mountains, he in fact laid bare completely the empty, non-abiding mind and spontaneous freedom of one who practices greatly. Thus, in going out and returning, following the grasses and pursuing the flowers, he was outwardly speaking of spring scenes and autumn feelings seen during his mountain wandering. Yet through them he directly revealed to everyone the original landscape that neither moves nor wavers. Here, the spring scene and autumn feeling become the finger pointing at the moon.

首座久侍和尚，闻弦知雅意，和尚说的是春景，其实是家事，自然点头：“大似春意。”沙云：“也胜秋露滴芙蕖。”等等等等一串葛藤不可收拾。	Having long attended the Master, the head seat monk understood the refined meaning upon hearing the first note. The Master spoke of a spring scene, but was actually speaking of the family matter. So he naturally nodded and said, “It greatly resembles the feeling of spring.” Changsha said, “It even surpasses autumn dew dripping on hibiscus.” And so on and on—a whole string of entangling words that cannot be brought to an end.
呵呵～	Heh heh~
仅供参考。	For reference only.
【小蚂蚁】：善财老师常是“ 施媚引猎泯踪迹、随他惶惶自照影” 呵呵。难怪师子老师时常大吼。	[Little Ant]: Teacher Shancai often “casts bait to lure the hunter, erases the tracks, and lets him anxiously look at his own shadow.” Heh heh. No wonder Teacher Lion so often lets out a great roar.
这个“似”确实有意思，大概也就是坐在家里的人能说得出，还他一个“胜”，算是识得不为冤吧?	This “resembles” is indeed interesting. Perhaps only someone sitting at home could say it. Returning him a “surpasses” may count as recognizing him, so that he has not been wronged, no?
【善财】：关于“似”和“胜”的两个补充材料	[Shancai]: Two supplementary materials concerning “resembles” and “surpasses.”
关于“似”	Concerning “resembles”
记得白石老人曾经说过：“艺术就在似与不似间。”	I recall that Elder Baishi once said: “Art lies between resemblance and nonresemblance.”
这个似与不似间，可以作为“大似春意”的一个旁例	This interval between resemblance and nonresemblance may serve as a parallel example for “It greatly resembles the feeling of spring.”
虽然就这个公案来讲，还不是正说。	Although, as far as this koan is concerned, it is not yet the main point.
关于“胜”	Concerning “surpasses”
大虫说的比较细密，这里有绝胜，顿超之意。	The Tiger’s explanation is rather meticulous. Here, it carries the sense of utter transcendence and sudden going beyond.
一个“胜”对一个“似”，可谓前箭犹浅后箭深。	One “surpasses” in response to one “resembles”: the first arrow is still shallow, while the later arrow goes deep.
《碧岩录》的作者最后一个“谢答话。”据款结案，总算省了大家一场不唧 。	At the end, the author of the Blue Cliff Record says only, “Thank you for your answer.” With that, he closes the case and saves everyone from a bout of endless chatter.
“大似春意。”，可入随波逐浪句	“It greatly resembles the feeling of spring” may be classified as a phrase that follows the waves and pursues the billows.
“也胜秋露滴芙蕖。”可入截断众流句	“It even surpasses autumn dew dripping on hibiscus” may be classified as a phrase that cuts off the streams of all thought.
“谢答话。”可入涵盖宇宙句	“Thank you for your answer” may be classified as a phrase that encompasses the universe.
呵呵～谁家唱来听听!	Heh heh~ Whose song is this? Let us hear it!
【小蚂蚁】：谢谢老师，试唱一曲	[Little Ant]: Thank you, Teacher. Let me try singing a tune.
春意自无限	The feeling of spring is boundless in itself;
首座似非然	The head seat monk’s “resembles” is not an affirmation;
洒然回一箭	Freely, he sends back an arrow;
狮口卧如来	The Tathāgata reclines in the lion’s mouth.
秋水滴芙蕖	Autumn water drips upon hibiscus;
怎胜火中莲	How can it surpass a lotus in fire?
闲来空华事	At leisure, affairs of flowers in empty space;
谢答一声还	One “thank you for your answer,” and return.
【小蚂蚁】：羸鹤翘寒木，狂猿啸古台。	[Little Ant]: A frail crane perches on a cold tree; a wild ape howls from an ancient terrace.
——这两句说的是用功的情形吗?	—Do these two lines describe the state of applying oneself in practice?
【lvm】：	[lvm]:

＊到这里，须是机关尽、意识忘，山河大地、草芥人畜，无些子渗漏。若不如此，古人谓之“犹在胜妙境界”。	* At this point, one must exhaust all contrivances and forget discriminating consciousness. Mountains and rivers, the great earth, grasses and trees, people and animals—there can be not the slightest leakage. Otherwise, the ancients called it “still remaining in a realm of superior wonder.”
＊直得山河大地，无纤毫过患，犹为转物。不见一切色，始是半提。更须知有全提时节、向上一窍，始解稳坐。若透得，依旧山是山、水是水，各住自位、各当本体。如大拍盲人相似。	Even if mountains, rivers, and the great earth are wholly free of the slightest fault, one is still being turned by things. Not seeing any forms at all is only a half-lift. One must further know that there is a time of the complete lift, an opening beyond; only then can one sit securely. If one penetrates this, mountains are still mountains and waters still waters, each abiding in its own place and each fulfilling its own nature. It is like striking a blind man hard.
＊羸，就是瘦，羸鹤就是瘦鹤。木逢春暖而荣，寒木是什么样子可想而知，再加上一个“翘”字，看不尽的萧索荒凉啊！古台曾是专供王侯们登临的，曾是何等尊贵，现在荒无人烟，成了狼群狂啸之所，又是何等地凄凉！	Lei means thin; a lei crane is a gaunt crane. A tree flourishes when spring turns warm; one can imagine what a cold tree is like. Add the word “perched,” and the bleak desolation is inexhaustible. The ancient terrace was once reserved for kings and nobles to ascend—a place of the highest distinction. Now it is deserted and uninhabited, a place where bands of gibbons shriek wildly. How desolate that is!
＊赵州道：鸡鸣丑，愁见起来还漏逗。裙子褊衫个也无，袈裟形相些些有。裨无裆、裤无口，头上青灰三五斗。本为修行利济人，谁知翻成不唧溜。	Zhaozhou said: At cockcrow, in the hour of Chou, I grieve to see myself rise, still in such disarray. I have neither skirt nor narrow-sleeved robe, Only the faintest semblance of a kāṣāya. My drawers have no crotch, my trousers no openings, And three or five pecks of blue-gray ash upon my head. Originally, I cultivated to benefit and save others; Who knew it would turn into such a wretched state?
＊这还往哪里找“胜妙境界”啊。	Where else is there to seek some “supremely wondrous realm”?
羸鹤翘寒木，	A gaunt crane perched on a cold tree,
狂猿啸古台。	Wild gibbons shriek from an ancient terrace.
——这两句说的是用功的情形吗？	—Do these two lines describe the circumstances of practice?
＊赵州道：黄昏戌，独坐一间空暗室。阳焰灯光永不逢，眼前纯是金州漆。钟不闻，虚度日，唯闻老鼠闹啾唧。凭何更得有心情，思量念个波罗蜜。	Zhaozhou said: At dusk, in the hour of Xu, I sit alone in an empty, dark room. I never encounter the light of a lamp like a mirage; Before my eyes is nothing but Jinzhou lacquer. No bell is heard; the days pass vainly by. I hear only mice chirping and scurrying about. How could I possibly still have the inclination To consider reciting a pāramitā?
＊这还有丝毫用功的痕迹么！	Is there even the slightest trace of practice here?
【小蚂蚁】：谢谢老师。只是一路寂照照寂，直至心境一如，对么？	Little Ant ：Thank you, Teacher. One simply lets quiescence illuminate and illumination rest in quiescence, until mind and circumstances become one suchness—is that right?
【Lvm】：你说的是八万四千法门中的一门。	Lvm ：What you describe is one of the eighty-four thousand dharma gates.
八万四千法门，法法皆通涅　城。	The eighty-four thousand dharma gates—all dharmas lead through to the city of nirvāṇa.
【小蚂蚁】：今晨老人入梦 。	Little Ant ：The old master appeared in my dream this morning.
对面促膝，梦里问些傻问题，说起以前的悟境，老人一句不离要害，令人惭愧警醒。	We sat face-to-face, knee to knee. In the dream I asked some foolish questions and spoke of previous states of awakening. Not a word of the old master’s missed the essential point; I felt ashamed and awakened to vigilance.
【小蚂蚁】：还有问题，LVM老师请进：	Little Ant ：One more question—Teacher LVM, please come in:
不见云门道：直得山河大地，无纤毫过患，犹为转物。	Did Yunmen not say: “Even if mountains, rivers, and the great earth are wholly free of the slightest fault, one is still being turned by things.”
——孔夫子60耳顺，是不是指这种情形？	—When Confucius said that at sixty his ear was obedient, did he mean this state?
不见一切色，始是半提。	“Not seeing any forms at all is only a half-lift.”
——这是见到空性？	—Does this mean seeing emptiness?

更须知有全提时节、向上一窍，始解稳坐。	“One must further know that there is a time of the complete lift, an opening beyond; only then can one sit securely.”
——这是真常须应物，应物须不迷吧?	—Does this mean that true permanence must respond to things, and that in responding to things one must not become deluded?
若透得，依旧山是山、水是水，各住自位、各当本体。如大拍盲人相似。	“If one penetrates this, mountains are still mountains and waters still waters, each abiding in its own place and each fulfilling its own nature. It is like striking a blind man hard.”
——这是打成一片，彻底老实的情形吧?	—Is this the state of becoming continuous and undivided, of being utterly settled and genuine?
不知道理解得对不对，请老师指正。	I do not know whether my understanding is correct. Please correct me, Teacher.
【Lvm】：哈哈！理解不无道理。离开理解道一句来。	Lvm ：Ha ha! Your understanding is not without reason. Now say a word apart from understanding.
【小蚂蚁】：邻人闲家事	A Neighbor’s Idle Household Affairs
邻人闲家事	A Neighbor’s Idle Household Affairs
空华起疑心	Flowers in empty space give rise to doubt.
非空莫有疑	Without emptiness, there can be no doubt.
非疑不还家	Without doubt, one does not return home.
疑尽家非有	When doubt is exhausted, home itself is not.
生佛即是他	Sentient beings and Buddhas are just that.
【lvm】：自家闲事	lvm ：One’s Own Idle Household Affairs
自家多闲事，几盆疏落花。	My own household has many idle concerns: A few pots of sparse, fallen flowers.
总是不见长，欲助不敢拔。	They never seem to grow; Wanting to help them, I dare not pull them up.
古人有遗训，若拔全抓瞎。	The ancients left this instruction: If you pull them, you will be left wholly groping in the dark.
干脆随它去，勤浇不干巴。	Better simply let them be, Watering them diligently, lest they dry up.
【小蚂蚁】：哈哈~ 园丁高见。 不如随他去， 勤浇不干巴！	Little Ant ：Ha ha~ A gardener’s fine insight. Better simply let them be, watering them diligently, lest they dry up!

【三七】盘山何处求心

[37] Panshan: Where Does One Seek the Mind?

【三七】盘山何处求心	[Thirty-Seventh Case] Where Does Panshan Seek the Mind?
垂示云：掣电之机，徒劳伫思；当空霹雳，掩耳难谐。脑门上播红旗，耳背后轮双剑。若不是眼辨手亲，争能构得。有般底，低头伫思，意根下卜度，殊不知髑髅前见鬼无数！且道不落意根，不抱得失，忽有个恁么举觉，作么生　对。试举看。	The Pointer says: A mechanism swift as lightning leaves those who pause to think laboring in vain; when thunder cracks through the sky, even covering one’s ears cannot keep pace with it. A red banner is planted atop the skull, and twin swords are whirled behind the ears. Unless one’s eye discerns it and one’s hand reaches it directly, how could one attain it? Yet there are those who lower their heads and ponder, calculating beneath the mind faculty, unaware that they see countless ghosts before their skulls! Tell me: without falling into the mind faculty and without clinging to gain or loss, if there should suddenly be such an awakening, how would you respond to it? Test it by raising the case.
【三七】举:	[Thirty-Seventh Case] The Case:
盘山垂语云:	Panshan gave this teaching:
三界无法，【箭既离弦，无返回势。月明照见夜行人。中也！识法者惧。好！和声便打。】	“Within the three realms there is no dharma. [Once the arrow has left the bowstring, it has no force of return. In the bright moonlight, one can see a traveler by night. A hit! Those who recognize dharmas are fearful. Good! Strike as soon as there is a response.]”
何处求心。【莫瞒人好。不劳重举。自点检看。便打云：是什么？】	“Where, then, can the mind be sought? [Do not try to deceive people. No need to raise it again. Examine it for yourself. Then he struck and said, ‘What is it?’]”

向北幽州盘山宝积和尚，乃马祖下尊宿，后出普化一人。师临迁化，谓众云：“还有人邈得吾真么？”众皆写真呈师，师皆叱之。普化出云：“某甲邈得。”师云：“何不呈似老僧。”普化便打筋斗而出。师云：“这汉向后如风狂，接人去在。”	At Panshan in Youzhou, in the north, there was Chan Master Baoji, an honored elder in Mazu’s lineage. Later, he produced Puhua. When the Master was nearing his passing, he said to the assembly, “Is there anyone who can portray my true likeness?” Everyone presented portraits they had painted, but the Master rebuked them all. Puhua stepped forward and said, “I can portray it.” The Master said, “Why not show it to this old monk?” Puhua then turned a somersault and left. The Master said, “This fellow will later be as mad as the wind, receiving people wherever he goes.”
一日示众云：“三界无法，何处求心。四大本空，佛依何住。璇玑不动，寂止无痕。觌面相呈，更无余事。”雪窦拈两句来颂，直是浑金璞玉。不见道“瘥病不假驴驼药”。山僧为什么道“和声便打”？只为他担枷过状。	One day he instructed the assembly: “Within the three realms there is no dharma. Where, then, can the mind be sought? The four great elements are originally empty; on what does the Buddha rely in abiding? The celestial mechanism does not move; stillness leaves no trace. Face to face it is presented—there is nothing further.” Xuedou selected these two lines for his verse; they are truly like unalloyed gold and uncut jade. Have you not heard, “To cure the illness, one need not use donkey- or camel-borne medicine”? Why does this mountain monk say, “Strike as soon as there is a response”? It is because he carries his cangue while confessing his offense.
古人道：“闻称声外句，莫向意中求。”且道他意作么生？直得奔流度刃，电转星飞。若拟议寻思，千佛出世，也摸索他不着。若是深入阃奥，彻骨彻髓，见得透底，盘山一场败缺。若承言会宗左转右转底，盘山只得一橛。若是拖泥带水，声色堆里转，未梦见盘山在。	The ancients said, “Having heard the phrase beyond sound, do not seek it within ideation.” Tell me, how does his mind function? It is like a rushing stream crossing a blade, like lightning turning and stars flying. If you deliberate and seek through thought, even if a thousand Buddhas appeared in the world, you still could not feel your way to it. If you penetrate deeply into the inner sanctum, through bone and marrow, and see all the way to the bottom, then Panshan’s whole affair is deficient. If you grasp the school’s essential meaning from his words and turn left and right upon it, Panshan can only give you a single stake. If you drag through mud and water, revolving amid heaps of sounds and forms, you have not even dreamed of Panshan.
五祖先师道：“透过那边，方有自由分。”不见三祖道：“执之失度，必入邪路。放之自然，体无去住。”若向这里道无佛无法，又打入鬼窟里去，古人谓之解脱深坑，本是善因而招恶果。所以道：“无为无事人，犹遭金锁难。”也须是穷到底始得。若向无言处言得，行不得处行得，谓之转身处。	The late First Patriarch Wuzu said, “Only after passing beyond that side can one have a share of freedom.” Have you not seen what the Third Patriarch said: “To grasp at it is to lose the measure and inevitably enter a wrong path. Let it go naturally, and its essence neither comes nor abides.” If here you speak of no Buddha and no Dharma, you have fallen again into a ghost cave. The ancients called this the deep pit of liberation: what was originally a wholesome cause brings forth an evil result. Therefore it is said, “Even a person of non-contrivance and nothing-to-do is still bound by golden chains.” You must pursue it to the very end. If you can speak where there are no words and act where action is impossible, this is called the place of turning around.
“三界无法，何处求心。”尔若作情解，只在他言下死却。雪窦见处，七穿八穴。所以颂出：	“Within the three realms there is no dharma. Where, then, can the mind be sought?” If you interpret this emotionally, you die right beneath his words. Xuedou’s insight penetrates through and through. Therefore he composed this verse:
三界无法，【言犹在耳。】	Within the three realms there is no dharma. [The words still ring in one’s ears.]
何处求心。【不劳重举。自点检看。打云：是什么？】	Where, then, can the mind be sought? [No need to raise it again. Examine it for yourself. He struck and said, “What is it?”]
白云为盖，【头上安头。千重万重。】	White clouds serve as a canopy, [Adding a head atop a head—layer upon layer.]
流泉作琴。【闻么？相随来也。一听一堪悲。】	Flowing springs become a qin. [Do you hear it? It comes along with you. To hear it is unbearably sad.]
一曲两曲无人会，【不落宫商，非干角征。借路经过。五音六律尽分明。自领出去。听则聋。】	One tune, two tunes—no one understands. [It does not fall within gong and shang; it has nothing to do with jue and zhi. Borrowing a road to pass through. The five tones and six pitches are all perfectly distinct. Take it in for yourself. Hear it, and you are deaf.]
雨过夜塘秋水深。【迅雷不及掩耳。直得拖泥带水。在什么处？便打。】	After the rain, the autumn water in the night pond is deep. [Thunder comes too quickly to cover one’s ears. One ends up dragging through mud and water. Where is it? Then he struck.]
“三界无法，何处求心。”雪窦颂得一似华严境界。有者道“雪窦无中唱出”，若是眼皮绽底，终不恁么会。雪窦去他傍边，贴两句道：“白云为盖，流泉作琴。”苏内翰见照觉，有颂云：“溪声便是广长舌，山色岂非清净身。夜来八万四千偈，他日如何举似人。”	“Within the three realms there is no dharma. Where, then, can the mind be sought?” Xuedou’s verse is much like the realm of the Avataṃsaka. Some say, “Xuedou sings it forth from within emptiness.” But if their eyelids have split open, they would never understand it in that way. Xuedou places two lines beside it: “White clouds serve as a canopy; flowing springs become a qin.” When Su Shi, the Academician, met Zhaojue, he wrote a verse: “The sound of the stream itself is the broad, long tongue; how could the mountain colors not

	be the pure body? Last night there were eighty-four thousand verses—how will you present them to others someday?”
雪窦借流泉，作一片长舌头，所以道“一曲两曲无人会”。不见九峰虔和尚道：“还识得命么？流泉是命，湛寂是身。千波竞起，是文殊家风。一亘睛空，是普贤境界。	Xuedou borrows the flowing spring to make one long tongue; hence he says, “One tune, two tunes—no one understands.” Have you not seen Chan Master Qian of Jiufeng say: “Do you still recognize life? The flowing spring is life; serene stillness is the body. A thousand waves rise in contest: this is Mañjuśrī’s family style. One expanse of clear sky: this is Samantabhadra’s realm.”
”流泉作琴，一曲两曲无人会，这般曲调，也须是知音始得。若非其人，徒劳侧耳。古人道：“聋人也唱胡家曲，好恶高低总不闻。”云门道：“举不顾，即差互。拟思量，何劫悟。”举是体，顾是用。未举已前、朕兆未分已前见得，坐断要津。若朕兆才分见得，便有照用。若朕兆分后见得，落在意根。	“The flowing spring becomes a qin; one tune, two tunes—no one understands.” For a melody such as this, one must have a true connoisseur. If one is not such a person, it is futile merely to strain one’s ears. The ancients said, “Even deaf people sing the tune of the Hu family, yet they hear neither its excellence nor its faults, its high notes nor its low.” Yunmen said, “To raise it without attending to it is already a discrepancy. If you begin to calculate, in what kalpa will you awaken?” Raising is essence; attending is function. If you see it before it is raised, before signs have differentiated, you sit firmly at the crucial pass. If you see it as soon as signs differentiate, then there is illumination and function. If you see it after signs have differentiated, you have fallen into the mind faculty.
雪窦忒杀慈悲，更向尔道，却似“雨过夜塘秋水深”。此一颂曾有人论量，美雪窦有翰林之才。雨过夜塘秋水深，也须是急着眼看。更若迟疑，即讨不见。	Xuedou was exceedingly compassionate and told you still more, yet it is like “After the rain, the autumn water in the night pond is deep.” Someone once commented on this verse, praising Xuedou for having the talent of a Hanlin academician. “After the rain, the autumn water in the night pond is deep”—you must look at it with urgent eyes. If you hesitate even slightly, you will not find it.
【心僧】：盘山败缺！三界既法，何处是心，觑面相呈，事已生矣！	[Heart Monk]: Panshan’s failure! Since the three realms already are dharmas, where is the mind? When it is presented face to face, affairs have already arisen!
向北幽州盘山宝积和尚，乃马祖下尊宿，后出普化一人。师临迁化，谓众云：“还有人邀得吾真么？”	At Panshan in Youzhou, in the north, there was Chan Master Baoji, an honored elder in Mazu’s lineage. Later, he produced Puhua. When the Master was nearing his passing, he said to the assembly, “Is there anyone who can portray my true likeness?”
答云：把吾真拿来，既为您邀！	Answer: “Bring me your true likeness, and I will portray it for you!”
【lvm】：邀得吾真，就是给我画像。	[lvm]: “Portray my true likeness” means “paint my portrait.”
古时没有照像技术，故没有照片，只有画像。画师比照着某人，把某人的形象画出来，谓之“写真”。当然，死后化灰，还怎么比照着画像啊！现在有照像技术了，说起来就更容易明白：我死后终将会化为灰烬，还有人能给我拍照吗？	In ancient times there was no photographic technology, and thus no photographs—only painted portraits. An artist would observe a person and paint that person’s appearance; this was called “making a true portrait.” Of course, after one has died and been reduced to ashes, how could one paint a portrait by observing the person? Now that photography exists, it is even easier to understand: after I die, I will eventually become ashes; can anyone still photograph me?
【风花雪月】：“未举已前，朕兆未分已前见得”中的“朕兆”是何意？	[Wind, Flowers, Snow, Moon]: What does “signs” mean in “before it is raised, before signs have differentiated, see it”?
【lvm】：“朕兆”就是“征兆”。	[lvm]: “Signs” means “indications” or “omens.”
【蝉】：为什么说“‘三界无法，何处求心。’雪窦颂得一似华严境界。”？（近来多了个抠字眼的习惯。）	[Cicada]: Why is it said that “Xuedou’s verse on ‘Within the three realms there is no dharma. Where, then, can the mind be sought?’ is much like the realm of the Avataṃsaka”? (Lately I have developed a habit of picking at words.)
【lvm】：哈哈！这仅仅是字眼么？	[lvm]: Ha ha! Is this merely a matter of words?
【蝉】：请师明示。	[Cicada]: Please instruct me clearly, Teacher.
【lvm】因“一曲两曲无人会”，故“雨过夜塘秋水深”。	[lvm]: Because “one tune, two tunes—no one understands,” therefore “after the rain, the autumn water in the night pond is deep.”
“三界无法，何处求心。”——华严境界之体。	“Within the three realms there is no dharma. Where, then, can the mind be sought?”—the essence of the Avataṃsaka realm.
“白云为盖，流泉作琴。”——华严境界之相。	“White clouds serve as a canopy; flowing springs become a qin.”—the appearance of the Avataṃsaka realm.
会么？	Do you understand?
【蝉】：想把知了埋了啊？	[Cicada]: Are you trying to bury the cicada?

老师您怎么答那这一问呢？别挂壁啊，您的嘴又不是空调。这里也没铁牛，甭做蚊子。	Teacher, how would you answer this question? Don’t hang it on the wall—your mouth is not an air conditioner. There is no iron ox here either, so don’t act like a mosquito.
【lvm】：一曲两曲无人会，雨过夜塘秋水深。	[lvm]: One tune, two tunes—no one understands; after the rain, the autumn water in the night pond is deep.
【蝉】：果然。谢老师妙答	[Cicada]: Indeed. Thank you, Teacher, for your subtle reply.
【安心果】：俺会了！	[Peaceful Mind Fruit]: I understand!
【lvm】：——华严境界之用	[lvm]: —the function of the Avataṃsaka realm.
【安心果】：那华严境界之体呢?	[Peaceful Mind Fruit]: Then what is the essence of the Avataṃsaka realm?
【lvm】：在楼上呢.	[lvm]: It is above.
【心僧】：“会么？”“会！”——您说我这一答是体是相啊！	[Heart Monk]: “Do you understand?” “I understand!”—would you say that my answer is essence or appearance?
【lvm】：是触。	[lvm]: It is contact.
说会则触，说不会则背。不触不背，道一句来。	To say that you understand is contact; to say that you do not understand is turning away. Neither contact nor turning away—say a word!
【蝉】：为什么说“‘三界无法，何处求心。’雪窦颂得一似华严境界。”	[Cicada]: Why is it said that “Xuedou’s verse on ‘Within the three realms there is no dharma. Where, then, can the mind be sought?’ is much like the realm of the Avataṃsaka”?
【lvm】：因为雪窦不作情解，没在盘山言下死却。	[lvm]: Because Xuedou did not interpret it emotionally and did not die beneath Panshan’s words.
【蝉】：喔，知了误解了“华严”境界。	[Cicada]: Oh, Cicada misunderstood the “Avataṃsaka” realm.
【lvm】：三界无法，何处求心。（一曲）	[lvm]: Within the three realms there is no dharma; where, then, can the mind be sought? (One tune.)
白云为盖，流泉作琴。（两曲）	White clouds serve as a canopy; flowing springs become a qin. (Two tunes.)
一曲两曲无人会，雨过夜塘秋水深。	One tune, two tunes—no one understands; after the rain, the autumn water in the night pond is deep.
【蝉】：一真一切真之后如何?	[Cicada]: What comes after “when one truth is true, all is true”?
【lvm】：之前呢?	[lvm]: What about before that?
说什么“之前、之后”！！	What do you mean, “before” and “after”?!
【蝉】：不说了，不说了。	[Cicada]: I won’t say it, I won’t say it.
【蝉】：还有，什么是“雨过夜塘秋水深”？	[Cicada]: Also, what is meant by “after the rain, the autumn water in the night pond is deep”?
【lvm】：夜塘，就是大水塘 。	[lvm]: A night pond is simply a large pond.
秋天不是大多数植物都能生长的季节，虽然所有的植物都能得到雨水的滋润，也未必能象春天那样，都能因滋润而繁茂。	Autumn is not the season in which most plants can grow. Although all plants may receive the nourishment of rainwater, they may not all flourish from that nourishment as they do in spring.
一场秋雨过后，大多数植物并未因滋润而繁茂，而夜塘之水却明显地变深了（徒增知见！）。	After an autumn rain, most plants have not flourished because of the nourishment, yet the water of the night pond has visibly grown deeper. (It merely adds to conceptual knowledge!)
一曲两曲无人会，雨过夜塘秋水深。	One tune, two tunes—no one understands; after the rain, the autumn water in the night pond is deep.
南无阿弥陀佛！	Homage to Amitābha Buddha!
【常如】：这谜语也要“翰林”才猜得出吧:(	[Changru]: Surely one needs to be a “Hanlin academician” to solve this riddle? :(
【lvm】：这不是谜语呀！明摆着的事嘛。	[lvm]: This is not a riddle! It is plain for all to see.
【解脱月】：【夜塘水】另解:	[Moon of Liberation]: Another interpretation of “night-pond water”:
“禅林用语。原指暗夜之中，仅有池水而无生物之池塘；于禅林中，转指空无内容之虚妄言句。	“A Chan monastic expression. It originally referred to a pond in the dark of night that contained only water and no living creatures; in Chan circles, it came to refer metaphorically to empty, delusive words devoid of content.”
盖虚妄之言句原本缺乏真切入理之要义，而愚痴人不辨真假虚实，犹于其中寻觅探索，冀望捕捉悟道之机，徒劳而无功；犹如龙门激流下之水塘，塘中之鱼早已登上三级之浪，化身为龙，然有愚痴不解实情之人，犹于暗夜前往寻捕，徒然枉费一场	For empty and delusive words and phrases originally lack the essential meaning that truly enters into principle. Yet foolish people, unable to distinguish true from false or real from unreal, still seek and explore within

功夫。碧岩录第七则（大四八·一四七下）：‘三级浪高鱼化龙，痴人犹戽夜塘水。’”	them, hoping to seize an opportunity for awakening to the Way, only to labor in vain. It is like a pond below the rushing waters at Dragon Gate: the fish in the pond have already leapt up the three-tiered waves and transformed into dragons, yet people foolishly ignorant of the facts still go there at night to catch them, vainly wasting their efforts. Case 7 of The Blue Cliff Record (Taishō 48, p. 147c): “The waves of the third tier rise high; fish transform into dragons. Yet fools still bale water from the pond at night.”
FROM:【佛光大词典】	FROM: [Fo Guang Great Dictionary]
【lvm】：还有一例（转贴）：侯白·侯黑的故事：	[lvm]: Here is another example (reposted): the story of Houbai and Houhei:
侯白，福建某地人，狡猾.多智谋，经常占人的便宜。	Houbai was from somewhere in Fujian. He was crafty and resourceful, and often took advantage of others.
某日路过某地，看到枯井边有一女子焦急徘徊，侯白问那女子怎么回事，女子回答：“我不小心把带的东西掉到枯井里了，有纹银数两及一些杂物。”侯白一听，机会来了，自告奋勇对那女子说：“我帮你。	One day, while passing through a certain place, he saw a woman pacing anxiously beside an abandoned well. Houbai asked her what was wrong. She replied, “I accidentally dropped the things I was carrying into the well—several taels of silver and some miscellaneous items.” As soon as Houbai heard this, he saw his opportunity and volunteered, saying to her, “I’ll help you.”
”心里盘算拿到东西后扬长而去，女子又能奈我何。于是脱衣下井，发现井下只有几块烂砖头，出来后更不见女子踪影，连外衣及随身所带的东西都被女子拿走。后来多方打探，方知那女子名叫侯黑。（大意如此）	He thought to himself, “Once I get the things, I’ll make off with them. What can she do to me?” So he took off his clothes and climbed down into the well, only to find a few broken bricks at the bottom. When he climbed back out, the woman had vanished, and she had taken both his outer garments and the things he had brought with him. After making inquiries in many places, he finally learned that the woman was named Houhei. (That is the general gist of the story.)
赵州问投子：大死的人，却活时如何?	Zhaozhou asked Touzi, “How is it when one who has died the great death comes back to life?”
投子答：不许夜行，投明需到。	Touzi replied, “Traveling at night is not permitted; one must arrive by daylight.”
赵州说：我早侯白，伊更侯黑。	Zhaozhou said, “I am already Houbai; he is even more Houhei.”
这个公案，以前看到时，对“侯白侯黑”就不知所以，更看到有的地方写成候白候黑，有的书解释成什么白猴黑猴，在两三年前看到《禅宗语言》（浙江人民出版社1999年周裕锴）一书里仔细写了这个出处，才知道原来如此	When I first encountered this koan, I had no idea what “hou bai, hou hei” meant. I also found that some places wrote it as “waiting for white, waiting for black,” while some books explained it as something like a white monkey and a black monkey. It was only two or three years ago, when I read a detailed account of its source in Chan Language by Zhou Yukai (Zhejiang People’s Publishing House, 1999), that I finally understood what it meant.
（只记得大意了），与“将谓胡须赤，更有赤须胡”是一样的意思，赵州游历天下，这个故事在当时可能还传的挺广。看到有些地方至今将“我早侯白，伊更侯黑”解释成“我来等候天亮，你来等着天黑”，这样解释明显语意不合，并将“侯”当作了“候”。在这里将故事写出来供未看过此书的朋友一笑。	(I remember only the general purport.) It means the same as “Thinking the beard was red, there turned out to be another red-bearded Hu.” Zhaozhou traveled throughout the land, and this story may have been rather widely circulated at the time. I have seen some places still explain “I was already Hou Bai; he was even more Hou Hei” as “I wait for daybreak; you wait for nightfall.” This explanation clearly does not fit the meaning, and it also mistakes for , “to wait.” I record the story here for the amusement of friends who have not read this book.
【心明】：侯黑真黑！	[Xinming]: Houhei really is black!
【lvm】：哦！我是说，在“锯解秤砣”里，我也把“侯”当作“候”。贻笑大方了。（编者注：现在已经更正了。）	[lvm]: Oh! I mean that in “Sawing Apart a Scale Weight,” I too took for . I have made a laughingstock of myself before the experts. (Editor’s note: This has now been corrected.)
【善财】：我倒觉得，把“侯”当作“候”也很有意思：	[Shancai]: I rather think that taking for is also quite interesting:
“我早侯白，伊更侯黑。”	“I am already Houbai; he is even more Houhei.”
我还在陆路上痴痴的等的时候，却想不到他早从水路到了。	While I was foolishly waiting on the land route, I never imagined that he had already arrived by water.
【蝉】：近来多了个抠字眼的习惯而且还拙于表达，话都不知道该怎么说清楚。	[Chan]: Recently I have developed a habit of picking at words, yet I am clumsy at expressing myself and do not even know how to make myself clear.
【lvm】：能说清楚。比如：哎呀！我可算明白了：原来知了就是蝉哪！	[lvm]: You can make yourself clear. For example: “Ah! At last I understand: a cicada is what we call a zhīliǎo!”
【蝉】：这种话原来作鹦鹉的时候就会说，现在不想说了。	[Chan]: I could say such things back when I was a parrot, but I do not wish to say them now.
【lvm】：哈哈！这是前言，我是想引出你的后语来。	[lvm]: Ha ha! That was the preface; I wanted to draw out your concluding words.

【蝉】：舌头打结，不知该说啥。	[Chan]: My tongue is tied; I do not know what to say.
【lvm】：我不避拔苗助长了：哎呀！我总算明白了——原来知了不是蝉！	[lvm]: I will not shy away from pulling up sprouts to help them grow: “Ah! At last I understand—zhīliǎo is not a cicada!”
【蝉】：哈哈，两句话合起来，原来是在传向上一路啊！	[Chan]: Ha ha! Put the two sentences together, and it turns out they are transmitting the way upward!
【lvm】：不也是向下一路么！	[lvm]: Is it not also the way downward?
【lvm】：你知道为什么“舌头打结”么？还有个“应对”在呀！	[lvm]: Do you know why your “tongue is tied”? There is still a response to be made!
若是“无所住”之“应”，就会冲口而出。	If it is a response of “non-abiding,” it will burst forth from your mouth.
至于你冲口而出之后，别人怎么怎么评介得天花乱坠，那是他的事，已经与你不相干（这就是“啐啄不相知”）了。	As for how others may praise or criticize it extravagantly after it bursts from your mouth, that is their affair and no longer concerns you. (This is what is meant by “the pecking and the chirping do not know one another.”)
【小　】：请教LVM	[Xiaodong]: A question for LVM
不见三祖道：“执之失度，必入邪路。放之自然，体无去住。”	Do you not see what the Third Patriarch said: “If attachment exceeds its proper measure, one inevitably enters an erroneous path. Let it go naturally, and the essence neither comes nor goes.”
//“放之自然，体无去住。”是否才能如五祖先师道：“透过那边，方有自由分。”？	// Only by “letting it go naturally, so that the essence neither comes nor goes,” can one be as the Fifth Patriarch said: “Only after passing through to the other side is there a measure of freedom,” is that so?
若向这里道无佛无法，又打入鬼窟里去，	If here one says that there is neither Buddha nor Dharma, one falls again into a ghostly cave.
//这又着于无一边了吧?	// Then this is attachment to the side of nonexistence, is it not?
古人谓之解脱深坑，本是善因而招恶果。	The ancients called it the deep pit of liberation: a wholesome cause that instead brings an evil result.
//着有，无两边，便是解脱深坑吧?	// Attachment to both the side of existence and that of nonexistence is the deep pit of liberation, is it not?
我总认为我是有些“执之失度”了，是因为怕“入邪路”，这不，又执了……	I have always thought that I am somewhat attached beyond the proper measure. Because I fear entering an erroneous path, I have become attached again...
【lvm】：	[lvm]:
不见三祖道：“执之失度，必入邪路。放之自然，体无去住。”	Do you not see what the Third Patriarch said: “If attachment exceeds its proper measure, one inevitably enters an erroneous path. Let it go naturally, and the essence neither comes nor goes.”
//“放之自然，体无去住。”是否才能如五祖先师道：“透过那边，方有自由分。”？	// Only by “letting it go naturally, so that the essence neither comes nor goes,” can one be as the Fifth Patriarch said: “Only after passing through to the other side is there a measure of freedom,” is that so?
*若不透过那边，则触。那么，放之自然，体有去住。	* If one has not passed through to the other side, there is obstruction. Thus, if one lets it go naturally, the essence still comes and goes.
若向这里道无佛无法，又打入鬼窟里去，	If here one says that there is neither Buddha nor Dharma, one falls again into a ghostly cave.
//这又着于无一边了吧?	// Then this is attachment to the side of nonexistence, is it not?
*这便是佛法，却道无佛无法，则背。	* This is precisely the Buddhadharma, yet to say that there is neither Buddha nor Dharma is to turn away from it.
古人谓之解脱深坑，本是善因而招恶果。	The ancients called it the deep pit of liberation: a wholesome cause that instead brings an evil result.
//着有，无两边，便是解脱深坑吧?	// Attachment to both the side of existence and that of nonexistence is the deep pit of liberation, is it not?
*着凡、圣两边，也是解脱深坑。	* Attachment to both the mundane and the sacred is also the deep pit of liberation.
我总认为我是有些“执之失度”了，是因为怕“入邪路”，这不，又执了……	I have always thought that I am somewhat attached beyond the proper measure. Because I fear entering an erroneous path, I have become attached again...
*那就干脆正邪都不入。	* Then simply enter neither the right nor the wrong.

【小　】：太谢谢了。从上次打电话请教您“着于空有两边”的问题，心里还有有疑，因为没找着根源。现在我才知道，我不止着“空有”，是因为心里放不下“凡圣”和“正邪”呀。	[Xiaodong]: Thank you so much. Ever since I called you last time to ask about “attachment to the two sides of emptiness and existence,” I have still had doubts in my mind because I had not found their root. Now I understand that I am not attached merely to “emptiness and existence”; it is because I cannot let go of “the mundane and the sacred,” and “right and wrong.”
【小　】：三界无法，何处求心。完整的不是这个么：	[Xiaodong]: “There is no Dharma in the three realms; where then does one seek mind?” Is not the complete passage this:
一日示众云：“三界无法，何处求心。四大本空，佛依何住。璇玑不动，寂止无痕。觌面相呈，更无余事。”	One day, addressing the assembly, he said: “There is no Dharma in the three realms; where then does one seek mind? The four elements are originally empty; on what does the Buddha rely to abide? The mysterious pivot does not move; tranquil cessation leaves no trace. Face to face, it is presented; there is nothing more.”
干吗要只提出前两句呢？这不是容易引人误解么。	Why bring up only the first two lines? Does that not easily lead people to misunderstand?
【lvm】：白云为盖，流泉作琴。一曲两曲无人会，雨过夜塘秋水深。	[lvm]: White clouds for a canopy; flowing springs as a zither. One tune, two tunes—none understands. After rain, the autumn waters in the night pond are deep.
雪窦只是借盘山句用用：	Xuedou was merely borrowing Pan Shan’s words:
三界无法，何处求心。——（一曲）——七处征心，觅心了不可得。	“There is no Dharma in the three realms; where then does one seek mind?”—(one tune)—in the seven places where mind is sought, the mind cannot be found.
白云为盖，流泉作琴。——（两曲）——十番显见，真心随处可见。	“White clouds for a canopy; flowing springs as a zither.”—(two tunes)—in the tenfold revelation of seeing, the true mind can be seen everywhere.
一曲两曲无人会，雨过夜塘秋水深。	One tune, two tunes—none understands. After rain, the autumn waters in the night pond are deep.
【波罗密】：这不就一曲吗？ 1 + 0 = 1	[Bolomi]: Is this not just one tune? 1 + 0 = 1
【lvm】：哈哈！慢说一曲，即使两曲，也是 0 + 0 = 0	[lvm]: Ha ha! Not to mention one tune—even if there are two tunes, it is still 0 + 0 = 0.

【三八】风穴铁牛之机

[38] Fengxue’s Iron Ox Mechanism

【三八】风穴铁牛之机	[Case 38] Fengxue’s Iron Ox Device
垂示云：若论渐也，返常合道，闹市里七纵八横。若论顿也，不留朕迹，千圣亦摸索不着。傥或不立顿渐，又作么生？快人一言，快马一鞭。正恁么时，谁是作者：试举看。	The pointer says: If we speak of gradualness, one returns to the ordinary and accords with the Way; amid the bustling marketplace, one moves freely in every direction. If we speak of suddenness, not a trace remains; even a thousand sages cannot find it by groping. But if neither sudden nor gradual is established, then what? A quick-witted person needs but one word; a swift horse, but one stroke of the whip. At just such a time, who is the one who acts? Put it to the test.
【三八】举：	[Case 38] The Case:
风穴在郢州衙内，上堂云：【倚公说禅。道什么？】	While Fengxue was at the government offices in Yingzhou, he ascended the hall and said: [Leaning on official authority to speak of Chan—what does that amount to?]
“祖师心印，状似铁牛之机。【千人万人撼不动。　讹节角在什么处？三要印开。不犯锋　。】	“The patriarchal mind-seal resembles the device of an iron ox. [Though a thousand or ten thousand people shake it, it cannot be moved. Where are the confused twists and turns? The three essentials open the seal, without offending its sharp edge.]
“去即印住，【正令当行。错！】	“When one goes, the seal remains. [The proper command is being carried out. Wrong!]
“住即印破。【再犯不容。看取令行时。拶。便打。】	“When one remains, the seal is broken. [A repeated offense cannot be tolerated. Watch when the command is carried out: press! Then strike!]
“只如不去不住，【看无顿置处多少　讹！】	“But when one neither goes nor remains, [See how much confused talk there is where there is no place to set it down!]
“印即是？不印即是？”【天下人头出头没有分。文彩已彰。但请掀倒禅床、喝散大众。】	“Is it the seal, or is it not the seal?” [No one in the world can get ahead of this. Its literary flourish is already manifest; all that remains is to overturn the Chan

	seat and scatter the assembly with a shout.]
时有卢陂长老出问：“某甲有铁牛之机，【钓得一个。谙晓得。不妨奇特。】	At that time Elder Lupo stepped forward and asked, “I have the device of an iron ox. [He has hooked one. He understands it—indeed, it is quite extraordinary.]
“请师不搭印。”【好个话头。争奈　讹。】	“I ask the Master not to apply the seal.” [A fine huatou. Yet it cannot escape confused elaboration.]
穴云：“惯钓鲸鲵澄巨浸，却嗟蛙步辗泥沙。”【似鹘捉鸠。宝网漫空，神驹千里。】	Fengxue said, “Accustomed to angling for whales and leviathans in the clear vast deeps, I can only lament the frog’s steps rolling through the mud.” [Like a hawk seizing a dove. A jeweled net fills the sky; a divine steed races a thousand miles.]
陂伫思。【可惜许。也有出身处。可惜放过。】	Lupo stood pondering. [What a pity. There was also a way out for him. What a pity he let it slip.]
穴喝云：“长老何不进语？”【搀旗夺鼓。炒阑来也。】	Fengxue shouted, “Elder, why do you not say something?” [Seizing the banner and capturing the drum, he has come charging through the barricade.]
陂拟议。【三回死了。两重公案。】	Lupo began to deliberate. [Dead three times over. A double koan.]
穴打一拂子。【好打。这个令须是恁么人行始得。】	Fengxue struck him once with his whisk. [A fine blow. This command must be carried out by precisely such a person.]
穴云：“还记得话头？试举看。”【何必！雪上加霜。】	Fengxue said, “Do you still remember the huatou? Try raising it.” [Why bother? Frost upon snow.]
陂拟开口。【一死更不再活。这汉钝置杀人。遭他毒手。】	Lupo was about to open his mouth. [Once dead, he cannot come alive again. This fellow is utterly encumbered; he has fallen into Fengxue’s poisonous hands.]
穴又打一拂子。	Fengxue struck him again with his whisk.
牧主云：“佛法与王法一般。”【灼然。却被傍人觑破。】	The governor said, “The Buddhadharma and the king’s law are the same.” [Certainly. Yet an onlooker has seen through it.]
穴云：“见个什么道理？”【也好与一拶。却回枪头来也。】	Fengxue said, “What principle have you seen?” [It would be fitting to give him a press as well. Yet he turns the spearhead back around.]
牧主云：“当断不断，返招其乱。”【似则似，是则未是。须知傍人有眼。东家人死，西家人助哀。】	The governor said, “When what should be cut off is not cut off, disorder returns.” [It resembles it, but it is not it. One must know that the bystander has eyes: when someone in the east house dies, those in the west house help mourn.]
穴便下座。【将错就错。见机而变。且得参学事毕。】	Fengxue then descended from the seat. [Making the best of an error, adapting to the occasion—at least the matter of his training was brought to completion.]
风穴乃临济下尊宿。	Fengxue was a venerable successor in Linji’s lineage.
临济当初在黄檗会下栽松次。檗云：“深山里栽许多松作什么？”济云：“一与山门作境致，二与后人作标榜。”道了便　地一下。檗云：“虽然如是，子已吃二十棒了也。”济又打地一下云：“嘘！嘘！”檗云：“吾宗到汝，大兴于世。”	Once, while Linji was planting pines in Huangbo’s assembly, Huangbo said, “Why plant so many pines deep in the mountains?” Linji said, “First, to lend beauty to the monastery; second, to provide a model for later generations.” Having said this, he struck the ground once with his hoe. Huangbo said, “Although that is so, you have already received twenty blows of the staff.” Linji again struck the ground once and said, “Hū! Hū!” Huangbo said, “When our school reaches you, it will flourish greatly in the world.”
沩山哲云：“临济恁么，大似平地吃交。虽然如是，临危不变，始称真丈夫。檗云‘吾宗到汝，大兴于世’，大似怜儿不觉丑。”	Weishan Zhe said, “Linji acted as though he had stumbled on level ground. Even so, remaining unchanged in the face of danger is what truly deserves the name of a real man. When Huangbo said, ‘When our school reaches you, it will flourish greatly in the world,’ he was like a parent doting on his child without noticing the child’s ugliness.”
后来沩山问仰山：“黄檗当时，只嘱付临济一人，别更有在？”仰山云：“有。只是年代深远，不欲举似和尚。”沩山云：“虽然如是，吾亦要知。但举看。”仰山云：“一人指南吴越令行，遇大风即止。”（此乃谶风穴也。）	Later, Weishan asked Yangshan, “At that time, did Huangbo entrust [the Dharma] only to Linji, or was there someone else as well?” Yangshan said, “There was another, but the time is far removed, and I do not wish to mention him to Your Reverence.” Weishan said, “Although that is so, I still want to know. Just tell me.” Yangshan said, “One person directs Wu and Yue, and his command is carried out; when he encounters a great wind, he stops.” (This was a prophecy concerning Fengxue.)
穴初参雪峰五年，因请益“临济入堂，两堂首座齐下一喝。僧问临济：‘还有宾主也无？’济云：“宾主历然。’”　穴云：“未审意旨如何？”　峰云：“吾昔与岩头、钦山，去见临济，在途中闻已迁化。若要会他宾主话，须是参他宗派下尊宿。”	Fengxue first studied under Xuefeng for five years. He then asked about this saying: “When Linji entered the hall, the head monks of the two halls simultaneously gave a shout. A monk asked Linji, ‘Are there still guest and host?’ Linji said, ‘Guest and host are distinctly evident.’” Fengxue asked, “What is the meaning of this?” Xuefeng said, “Long ago, when Yantou, Qingshan, and I

	were on our way to see Linji, we heard on the road that he had already passed away. If you wish to understand his saying about guest and host, you must consult eminent masters in his lineage.”
穴后又见瑞岩，常自唤“主人公”，自云“喏”，复云“惺惺着！他后莫受人瞒却。” 穴云：‘自拈自弄，有什么难！”	Later Fengxue also met Ruiyan, who would often call to himself, “Master!” and answer himself, “Yes!” Then he would say, “Stay awake! In the future, do not let others deceive you.” Fengxue said, “Picking it up and playing with it by oneself—what is difficult about that?”
后在襄州鹿门，与廓侍者过夏。廓指他来参南院。穴云：“入门须辨主，端的请师分。”一日遂见南院，举前话云：“某甲特来亲觐。”南院云：“雪峰古佛。”	Later, while spending the summer at Lumen in Xiangzhou with Attendant Kuo, Kuo directed him to go study under Nanyuan. Fengxue said, “On entering the gate, one must discern the host; I ask the Master to make this clear.” One day he finally met Nanyuan and cited the foregoing words, saying, “I have come especially to pay my respects in person.” Nanyuan said, “Xuefeng is an ancient Buddha.”
一日见镜清。清问：“近离甚处？”穴云：“自离东来。”清云：“还过小江否？”穴云：“大舸独飘空，小江无可济。”清云：“镜水图山，鸟飞不渡。子莫盗听遗言。”穴云：“沧溟尚怯蒙轮势，列汉飞帆渡五湖。	One day he met Jingqing. Jingqing asked, “Where have you recently come from?” Fengxue said, “I have come from the east.” Jingqing said, “Did you cross the Little River?” Fengxue said, “A great vessel drifts alone through empty space; the Little River has nothing that can ferry it.” Jingqing said, “The mirror-like water pictures the mountains; birds in flight cannot cross it. Do not steal-hear the last words.” Fengxue said, “Even the vast sea fears the force of a covered carriage; sails flying in ranks cross the Five Lakes.”
”清竖起拂子云：“争奈这个何！”穴云：“这个是什么？”清云：“果然不识。”穴云：“出没卷舒，与师同用。”清云：“杓卜听虚声，熟睡饶谵语。”穴云：“泽广藏山，理能伏豹。”清云：“赦罪放愆。速须出去。	Jingqing raised his whisk and said, “What can you do about this?” Fengxue said, “What is this?” Jingqing said, “Indeed, you do not recognize it.” Fengxue said, “Emerging and withdrawing, rolling up and spreading out—I use it together with you, Master.” Jingqing said, “Divining with a ladle, you listen to empty sounds; sound asleep, you indulge in rambling speech.” Fengxue said, “A broad marsh conceals mountains; principle can subdue a leopard.” Jingqing said, “I pardon your offense and forgive your transgression. Leave at once.”
”穴云：“出即失。”乃便出至法堂上，自谓言：“大丈夫，公案未了，岂可便休！”却回，再入方丈。清坐次。便问：“某适来辄呈 见，冒渎尊颜。伏蒙和尚慈悲，未赐罪责。	Fengxue said, “To leave is to lose it.” He then went out to the Dharma hall and said to himself, “A great man—when a koan has not been resolved, how can he simply stop?” He turned back and reentered the abbot’s quarters. Jingqing was sitting there. Fengxue asked, “Just now I rashly presented my foolish view and offended your venerable presence. By the Master’s compassion, I have not been rebuked or punished.”
”清云：“适来从东来，岂不是翠严来？”穴云：“雪窦亲栖宝盖东。”清云：“不逐亡羊狂解息，却来这里念诗篇。”穴云：“路逢剑客须呈剑，不是诗人莫献诗。”清云：“诗速秘却，略借剑峰。	Jingqing said, “You said just now that you came from the east. Did you not come from Cuiyan?” Fengxue said, “Xuedou personally dwells east of Baogai.” Jingqing said, “Without pursuing the lost sheep, you wildly cease your explanations, yet you come here reciting verses.” Fengxue said, “When one meets a swordsman on the road, one must present a sword; do not offer a poem to one who is not a poet.” Jingqing said, “Quickly put away your poem; lend me, briefly, the sword’s edge.”
”穴云：“枭首甑人携剑去。”清云：“不独触风化，亦自显颟顸。”穴云：“若不触风化，焉明古佛心。”清云：“何名古佛心？”穴又云：“再许允容，师今何有？”清云：“东来衲子，菽麦不分。	Fengxue said, “The executioner carries off his sword.” Jingqing said, “Not only do you violate the customs; you also reveal your own muddle-headedness.” Fengxue said, “If I did not violate the customs, how could the ancient Buddha’s mind be made clear?” Jingqing said, “What is called the ancient Buddha’s mind?” Fengxue further said, “If you again grant permission, what does the Master now possess?” Jingqing said, “A patch-robed monk from the east who cannot distinguish beans from wheat.”
”穴云：“只闻不以而以，何得抑以而以。”清云：“巨浪涌千寻，澄波不离水。”穴云：“一句截流，万机寝削。”穴便礼拜。清以拂子点三点云：“俊哉！且坐吃茶。”	Fengxue said, “I have only heard of not using and yet using; how can you suppress using by using?” Jingqing said, “Great waves rise a thousand fathoms, yet clear water is never apart from water.” Fengxue said, “One phrase cuts off the stream; the myriad functions are stilled and pared away.” Fengxue then bowed. Jingqing touched the whisk three times and said, “Excellent! Sit and have tea.”
风穴初到南院，入门不礼拜。院云：“入门须辨主。”穴云：“端的请师分。”院左手拍膝一下。穴便喝。院右手拍膝一下。穴亦喝。院举左手云：“这个即从阇黎。	When Fengxue first arrived at Nanyuan’s, he entered without bowing. Nanyuan said, “On entering the gate, one must discern the host.” Fengxue said, “I ask the Master to make this clear.” Nanyuan slapped his left knee once. Fengxue immediately shouted. Nanyuan slapped his right knee once. Fengxue also shouted. Nanyuan raised his left hand and said, “This follows from you, Reverend.”
”又举右手云：“这个又作么生？”穴云：“瞎！”院遂拈拄杖。穴云：“作什么？某甲夺却拄杖，打着和尚，莫言不道！”院便掷下拄杖云：“今日被这黄面浙子钝置一上。”穴云：“和尚大似持钵不得，诈道不饥。	He then raised his right hand and said, “And what about this?” Fengxue said, “Blind!” Nanyuan then picked up his staff. Fengxue said, “What are you doing? If I seize that staff and strike you, Master, do not say I did not tell you!” Nanyuan threw down the staff and said, “Today I have been thoroughly

	encumbered by this yellow-faced fellow from Zhejiang.” Fengxue said, “Master, you are like one who cannot hold his alms bowl, yet falsely claims not to be hungry.”
”院云：“阇黎莫曾到此间么？”穴云：“是何言欤？”院云：“好好借问。”穴云：“也不得放过。”院云：“且坐吃茶。”	Nanyuan said, “Have you never been here before, Reverend?” Fengxue said, “What sort of words are those?” Nanyuan said, “I asked quite properly.” Fengxue said, “Nor may I let you off.” Nanyuan said, “Sit and have tea.”
尔看俊流自是机锋峭峻，南院亦未辨得他。至次日南院只作平常问云：“今夏在什么处？”穴云：“鹿门与廓侍者同过夏。”院云：“元来亲见作家来。”又云：“他向尔道什么？”穴云：“始终只教某甲一向作主。”院便打，推出方丈云：“这般纳败缺底汉，有什么用处！”穴自此服膺，在南院会下作园头。	You see that this outstanding man naturally possessed a keen and formidable edge; even Nanyuan had not yet discerned him. The next day, Nanyuan merely asked in an ordinary manner, “Where did you spend this summer?” Fengxue said, “At Lumen, spending the summer with Attendant Kuo.” Nanyuan said, “So you have indeed personally met a man of accomplishment.” He further asked, “What did he tell you?” Fengxue said, “From beginning to end, he only instructed me always to be the master.” Nanyuan then struck him and drove him from the abbot’s quarters, saying, “What use is such a ragged, worthless fellow?” From then on, Fengxue was wholeheartedly convinced and served as garden steward in Nanyuan’s assembly.
一日院到园里，问云：“南方一棒，作么生商量？”穴云：“作奇特商量。”穴云：“和尚此间，作么生商量？”院拈棒起云：“棒下无生忍，临机不让师。”穴于是豁然大悟。	One day Nanyuan came to the garden and asked, “How do they discuss one blow in the south?” Fengxue said, “They discuss it as something extraordinary.” Fengxue then asked, “How is it discussed here, Master?” Nanyuan lifted his staff and said, “Under the staff is the forbearance of the unborn; when confronting the occasion, I yield to no master.” At these words Fengxue suddenly attained great awakening.
是时五代离乱，郢州牧主请师度夏。是时临济一宗大盛。他凡是问答垂示，不妨语句尖新、攒花簇锦，字字皆有下落。一日牧主请师上堂，示众云：“祖师心印，状似铁牛之机，去即印住，住即印破。	At that time, during the disorder of the Five Dynasties, the governor of Yingzhou invited the Master to spend the summer there. The Linji school was then flourishing greatly. In all his questions and answers, as well as his pointers, his phrases were remarkably sharp and fresh, like clustered flowers and brocade; every word had a basis. One day the governor invited the Master to ascend the hall. In instructing the assembly, he said: “The patriarchal mind-seal resembles the device of an iron ox. When one goes, the seal remains; when one remains, the seal is broken.”
只如不去不住，印即是？不印即是？”何故？不似石人木马之机，直下似铁牛之机，无尔撼动处。尔才去，即印住。尔才住，即印破。教尔百杂碎。只如不去不住，印即是？不印即是？看他恁么垂示，可谓钩头有饵。	“But when one neither goes nor remains, is it the seal, or is it not the seal?” Why so? It is unlike the device of a stone man or wooden horse; directly, it resembles the device of an iron ox, which you cannot shake. As soon as you go, the seal remains. As soon as you remain, the seal is broken. It smashes you into a hundred pieces. But when one neither goes nor remains, is it the seal, or is it not the seal? See how he gave this pointer: it may be said that the hook carried bait.
是时座下有卢陂长老，亦是临济下尊宿，敢出头来与他对机。便转他话头，致个问端，不妨奇特。道：“某甲有铁牛之机，请师不搭印。”	At that time, among those seated below was Elder Lupo, also a venerable successor in Linji’s lineage. He dared to step forward and meet Fengxue’s device with his own. He turned Fengxue’s huatou around and posed a question—indeed, quite extraordinary: “I have the device of an iron ox; I ask the Master not to apply the seal.”
争奈风穴是作家，便答他道：“惯钓鲸鲵澄巨浸，却嗟蛙步辗泥沙。”也是言中有响。云门云：“垂钩四海，只钓狞龙。格外玄机，为寻知已。” 巨浸乃十二头水牯牛为钩饵，却只钓得一蛙出来。此语且无玄妙，亦无道理计较。	But Fengxue was a man of accomplishment, and he answered, “Accustomed to angling for whales and leviathans in the clear vast deeps, I can only lament the frog’s steps rolling through the mud.” There is resonance within these words. Yunmen said, “Casting the hook across the four seas, I fish only for fierce dragons. The mysterious pivot beyond all standards seeks a true friend.” The vast deeps are like using twelve water buffaloes as hook and bait, yet one catches only a single frog. These words contain neither abstruse mystery nor anything to be reasoned out.
古人道：“若向事上觑，则易；若向意根下卜度，则没交涉。”卢陂伫思。见之不取，千载难逢。可惜许！所以道：直饶讲得千经论，一可临机下口难。其实卢陂要讨好语对他，不欲行令，被风穴一向用搀旗夺鼓底机锋，一向逼将去，只得没奈何。俗谚云“阵败不禁苕帚扫。”当初更要讨枪法敌他，等尔讨得来，即头落地。	An ancient said: “If you look at it on the level of phenomena, it is easy; if you speculate beneath the mind faculty, it has nothing to do with it.” Lupi stood pondering. Seeing it yet not grasping it is a rare encounter in a thousand ages. What a pity! Hence it is said: “Even if you can lecture on a thousand sūtras and treatises, it is hard to utter a single word at the critical moment.” In fact, Lupi wanted to offer him a pleasing reply and did not wish to carry out the order, but Fengxue kept using the sharp tactics of seizing the banner and capturing the drum, continually pressing him on, until he had no alternative. As the common saying goes, “Once an army is defeated, it cannot withstand even a broom sweeping it.” Had he still tried to find a spear technique to match him, by the time you found one, your head would already have fallen to the ground.
牧主亦久参风穴，解道“佛法与王法一般。”穴云：“尔见个什么？”牧主云：“当断不断，返招其乱。”风穴浑是一团精神，如水上葫芦子相似，捺着便转、按	Muzhu had also long practiced under Fengxue and could say, “The Buddhadharma and the law of the king are the same.” Fengxue said, “What

着便动，解随机说法。若不随机，翻成妄语。穴便下座。	have you seen?" Muzhu said, "Failure to decide when a decision should be made instead invites disorder." Fengxue was wholly alive and alert, like a gourd floating on water: press it down and it turns; hold it down and it moves. He knew how to teach Dharma in response to circumstances. If it is not in response to circumstances, it turns instead into false speech. Fengxue then left his seat.
只如临济有四宾主话："夫参学之人，大须子细，如宾主相见有语。论宾主往来，或应物见形、全体作用，或把机权喜怒，或现半身，或乘狮子，或乘象王。如有真正学人便喝，先拈出一个胶盆子。	Now, Linji had his teaching of the four guest-and-host relationships: "Those who investigate and study must be exceedingly careful. When guest and host meet, there is dialogue. In their exchanges, they may respond to things and reveal form, function in their entirety, wield the stratagems of delight and anger, show half their body, ride a lion, or ride the elephant king. If there is a genuine student, he gives a shout and first brings forth a lacquer basin."
善知识不辨是境，便上他境上作模作样。便学人又喝，前人不肯放下。此是膏肓之病，不堪医治，唤作'宾看主'。或是善知识，不拈出物，随学人问处便夺。学人被夺，抵死不放，此是'主看宾'。	"If the good teacher cannot discern that it is an object, he then puts on airs within that object. The student then gives another shout, while the former refuses to let go. This is a disease lodged in the vital organs, beyond cure; it is called 'the guest seeing the host.' Or the good teacher does not bring forth an object, but whenever the student asks, immediately seizes it away. The student, having been deprived, clings desperately and will not let go. This is 'the host seeing the guest.'"
或有学人，应一个清净境，出善知识前。知识辨得是境，把他抛向坑里。学人言："大好善知识！"知识即云："咄哉！不识好恶。"学人礼拜。此唤作'主看主'。或有学人，披枷带锁，出善知识前。知识更与他安一重枷锁。学人欢喜。彼此不辨，呼为'宾看宾'。大德，山僧所举，皆是辨魔拣异，知其邪正。"	"Or a student responds to a state of purity and appears before the good teacher. The teacher recognizes it as a state and throws him into a pit. The student says, 'An excellent good teacher!' The teacher immediately says, 'Bah! You do not know good from bad.' The student bows. This is called 'the host seeing the host.' Or a student, wearing a cangue and chains, appears before the good teacher. The teacher adds another cangue and chain to him. The student rejoices. Neither discerns the other, and this is called 'the guest seeing the guest.' Worthies, all the examples this mountain monk has raised are for discerning māras and distinguishing what differs, so as to know the deviant and the correct."
不见僧问慈明："'一喝分宾主，照用一时行'时如何？"慈明便喝。	Have you not seen the monk who asked Ciming, "What is it like when 'a single shout distinguishes guest and host, while illumination and function operate simultaneously'?" Ciming immediately gave a shout.
又，云居弘觉禅师示众云："譬如狮子，捉象亦全其力，捉免亦全其力。"时有僧问："未审全什么力？"云居云："不欺之力。"	Again, Chan Master Hongjue of Yunju instructed the assembly: "For example, when a lion catches an elephant, it uses all its strength; when it catches a rabbit, it also uses all its strength." A monk then asked, "What strength does it use in full?" Yunju said, "The strength of not deceiving."
看他雪窦颂出：	See how Xuedou composed this verse:
擒得卢陂跨铁牛，【千人万人中，也要呈巧艺。败军之将不再斩。】	Having seized Lupi, he makes him straddle an iron ox. [Even among thousands upon thousands, one must display one's skill. A defeated general is not executed again.]
三玄戈甲未轻酬。【当局者迷。受灾如受福，受降如受敌。】	The weapons and armor of the Three Mysteries are not lightly requited. [Those involved are confused. They receive calamity as blessing and surrender as an enemy.]
楚王城畔朝宗水，【说什么朝宗水！浩浩充塞天地。任是四海，也须倒流。】	By the city of the King of Chu, waters flow toward the sovereign. [What is this talk of waters flowing toward the sovereign? Vast and surging, they fill heaven and earth. Even the four seas must flow backward.]
喝下曾令却倒流。【不是这一喝，截却尔舌头。咄！惊走　府铁牛，吓杀嘉州大象。】	Under a shout, they once flowed backward. [Without this shout, I would cut off your tongue. Bah! It startles away the iron ox of Shanfu and frightens to death the great elephant of Jiazhou.]
雪窦知风穴有这般宗风，便颂道："擒得卢陂跨铁牛，三玄戈甲未轻酬。"临济下有三玄三要，凡一句中须具三玄，一玄中须具三要。僧问临济："如何是第一句？"济云："三要印开朱点窄，未容拟议主宾分。	Xuedou knew that Fengxue had such a house style, and so he wrote: "Having seized Lupi, he makes him straddle an iron ox. The weapons and armor of the Three Mysteries are not lightly requited." Linji had the Three Mysteries and Three Essentials. Every phrase must contain the Three Mysteries, and every mystery must contain the Three Essentials. A monk asked Linji, "What is the first phrase?" Linji said, "When the seal of the Three Essentials opens, the vermilion mark is narrow; before deliberation is permitted, host and guest are distinguished."
""如何是第二句？"济云："妙辨岂容无著问，沤和不负截流机。""如何是第三句？"济云："但看棚头弄傀儡，抽牵全藉里头人。"风穴一句中便具三玄戈甲、七事随身，不轻酬他。若不如此，争奈卢陂何！	"What is the second phrase?" Linji said, "How could wondrous discernment permit the questioning of Wuzhu? Skillful means do not fail the stratagem that cuts off the stream." "What is the third phrase?" Linji said, "Just watch the puppets played atop the stage: their pulling and drawing wholly depend on the person within." In one phrase, Fengxue possessed the weapons and armor of

	the Three Mysteries, with the seven implements at his side; he did not lightly requite him. Without this, what could he do about Lupi?
后面雪窦要出临济下机锋。莫道是卢陂，假饶楚王城畔，洪波浩渺、白浪滔天，尽去朝宗，只消一喝，也须教倒流。	Thereafter, Xuedou wished to bring out Linji's sharp methods. Do not speak only of Lupi: even if, beside the city of the King of Chu, the vast floods stretch boundlessly and white waves rise to the heavens, all flowing toward the sovereign, a single shout would make them flow backward.
【丁零】：啥叫“去即印住，住即印破。”？	[Dingling]: What does “when going, seal it in place; when abiding, break the seal” mean?
【Lvm】：在这里，“印”是动词。	[Lvm]: Here, “seal” is a verb.
去即印住——若他来来去去，在途中流浪，就弄个化城作家舍，让他有所归宿。初时以住此化城为印证。	When going, seal it in place—if someone comes and goes, wandering on the road, create a phantom city as a dwelling so that they have somewhere to return to. At first, abiding in this phantom city is taken as confirmation.
住即印破——若他住着化城，以为是家舍，就破掉这个化城，让他无家可归！后时以破掉化城为印证。	When abiding, break the seal—if someone abides in the phantom city, taking it for a dwelling, destroy this phantom city, leaving them with nowhere to return to. Later, destroying the phantom city is taken as confirmation.
去也30棒，住也30棒，不去不住也30棒。如何方无吃棒分？试道看！	Going: thirty blows. Abiding: thirty blows. Neither going nor abiding: thirty blows. How can one avoid being struck? Speak! Let us hear it!
【蝉】：一把夺过来扔了	[Cicada]: Snatch it away and throw it out.
【lvm】：太粗生！	[lvm]: Much too crude!
【小蚂蚁】：谁打谁？	[Little Ant]: Who is striking whom?
【lvm】：哈哈！小蚂蚁尥蹶子。	[lvm]: Ha ha! Little Ant is kicking up its heels.
【小蚂蚁】：这个典故不知从何说起？	[Little Ant]: I do not know the origin of this saying.
【lvm】：有句歇后语：蚂蚁尥蹶——不是小耍。“谁打谁？”可不是小耍呀。	[lvm]: There is a proverbial saying: “An ant kicking up its heels—not a trifling game.” “Who is striking whom?” is certainly no trifling game.
【康康】：递个牙签给您，棒人耶？剔牙耶？随意用，您接不接？	[Kangkang]: Here, take this toothpick. Is it for striking someone, or for picking your teeth? Use it as you please—will you take it or not?
【lvm】：哈哈！你留着自己用吧。	[lvm]: Ha ha! Keep it for your own use.
【康康】：您有没有？	[Kangkang]: Do you have one?
【lvm】：我有【康康】。	[lvm]: I have [Kangkang].
【雪山童子】：为何济又打地一下云：“嘘！嘘！”檗云：“吾宗到汝，大兴于世。”	[Snow Mountain Youth]: Why did Linji strike the ground once more and say, “Hush! Hush!”? Huangbo said, “With you, our lineage will flourish greatly in the world.”
是不是济云：“一与山门作境致，二与后人作标榜.”即“去即印住。”	Did Linji mean, “First, to make an adornment for the monastery gate; second, to provide a model for later generations”—that is, “when going, seal it in place”?
济又打地一下云：“嘘！嘘！”乃“住即印破。”？	And did Linji's further strike upon the ground, followed by “Hush! Hush!,” mean “when abiding, break the seal”?
【lvm】：“山山”与汝相见了也。	[lvm]: “Mountain Mountain” has met you.
【雪山童子】：“佛法与王法一般”意作什么？	[Snow Mountain Youth]: What does “The Buddhadharma and the law of the king are the same” mean?
【lvm】：当断不断，返招其乱。	[lvm]: Failure to decide when a decision should be made instead invites disorder.
【雪山童子】：哈哈！说的是铁牛机呀！	[Snow Mountain Youth]: Ha ha! So it is speaking of the iron-ox method!
“当断不断，返招其乱。”原来这句话是牧主对风穴讲的啊，所以穴便下座。	“Failure to decide when a decision should be made instead invites disorder.” So this was what Muzhu said to Fengxue; that is why Fengxue left his seat.
另“大舸独飘空，小江无可济。”这个济，是什么意思。是“渡”吗？小江就是后文里的镜水吗？看他们说话的意思，小江虽是地方，但好象暗指什么人（当时的禅师）。如是，那么小江指的是谁？	Also, in “A great vessel drifts alone in emptiness; the small river cannot ferry it across,” what does ji mean? Does it mean “to ferry across”? Is the small river the Mirror Water mentioned later? From the sense of their exchange, although the small river is a place, it seems to allude to some person—a Chan master of that time. If so, whom does the small river indicate?
“沧溟尚怯蒙轮势，列汉飞帆渡五湖。”不大懂什么意思。请老师指点。	“Even the blue sea fears the force of the great vessel; sails in ranks fly across the Five Lakes.” I do not really understand this. Please instruct me, Teacher.

还有：尔看俊流自是机锋峭峻，南院亦未辨得他。至次日南院只作平常问云：“今夏在什么处？”穴云：“鹿门与廓侍者同过夏。”院云：“元来亲见作家来。”又云：“他向尔道什么？”穴云：“始终只教某甲一向作主。”院便打，推出方丈云：“这般纳败缺底汉，有什么用处！”穴自此服膺，在南院会下作园头。	Also: “You see, Fengxue’s style was naturally sharp and lofty, yet even Nanyuan had not discerned him. The next day, Nanyuan merely asked in an ordinary manner, ‘Where did you spend this summer retreat?’ Fengxue said, ‘I spent the summer at Lumen with Attendant Guo.’ Nanyuan said, ‘So you personally encountered a true master.’ He further asked, ‘What did he tell you?’ Fengxue said, ‘From beginning to end, he only taught this disciple always to be master.’ Nanyuan then struck him, drove him from the abbot’s quarters, and said, ‘What use is such a worn-out, defective fellow!’ From then on, Fengxue was deeply convinced and served as head gardener in Nanyuan’s assembly.”
穴云：“始终只教某甲一向作主。”院便打。穴错在何处？或者是在鹿住那里“始终只教某甲一向作主。”是“去即印住”。而院便打，便是“住即印破”。	Fengxue said, “From beginning to end, he only taught this disciple always to be master,” and Nanyuan then struck him. Where was Fengxue mistaken? Or was it that, at Lumen, “from beginning to end, he only taught this disciple always to be master” was “when going, seal it in place,” while Nanyuan’s strike was “when abiding, break the seal”?
【Lvm】：“佛法与王法一般”也是牧主对风穴讲的。	[Lvm]: “The Buddhadharma and the law of the king are the same” was also said by Muzhu to Fengxue.
另“大舸独飘空，小江无可济。”这个济，是什么意思。是“渡”吗？	Also, in “A great vessel drifts alone in emptiness; the small river cannot ferry it across,” what does ji mean? Does it mean “to ferry across”?
＊大舸就是大船，飘空喻解脱。小江无可济——小江太小，载不得能飘空的大船。	*A great vessel means a large ship; drifting in emptiness symbolizes liberation. “The small river cannot ferry it across” means that the small river is too small to carry a great ship that can drift in emptiness.
小江就是后文里的镜水吗？	Is the small river the Mirror Water mentioned later?
＊镜水图山，镜子里的水相，图画里的山相。（都不可得）	*Mirror Water and painted mountains: the appearance of water in a mirror and the appearance of mountains in a painting. Neither can be grasped.
看他们说话的意思，小江虽是地方，但好象暗指什么人（当时的禅师）。如是，那么小江指的是谁？	From the sense of their exchange, although the small river is a place, it seems to allude to some person—a Chan master of that time. If so, whom does the small river indicate?
＊谁心胸狭小就指谁。	*It indicates whoever has a narrow mind.
“沧溟尚怯蒙轮势，列汉飞帆渡五湖。”不大懂什么意思。请老师指点。	“Even the blue sea fears the force of the great vessel; sails in ranks fly across the Five Lakes.” I do not really understand this. Please instruct me, Teacher.
＊沧溟就是大海，怯就是怕，蒙轮就是前面的大舸，蒙轮势就是蒙轮的气势，列汉飞帆正好描述了蒙轮的气势……不用解释了吧。	*The blue sea means the ocean; qie means “to fear”; menglun is the great vessel mentioned above; and menglun’s force is the vessel’s imposing momentum. Sails flying in ranks aptly describe that momentum … no explanation is needed, is it?
还有：尔看俊流自是机锋峭峻，南院亦未辨得他。至次日南院只作平常问云：“今夏在什么处？”穴云：“鹿门与廓侍者同过夏。”院云：“元来亲见作家来。”又云：“他向尔道什么？”穴云：“始终只教某甲一向作主。”院便打，推出方丈云：“这般纳败缺底汉，有什么用处！”穴自此服膺，在南院会下作园头。	Also: “You see, Fengxue’s style was naturally sharp and lofty, yet even Nanyuan had not discerned him. The next day, Nanyuan merely asked in an ordinary manner, ‘Where did you spend this summer retreat?’ Fengxue said, ‘I spent the summer at Lumen with Attendant Guo.’ Nanyuan said, ‘So you personally encountered a true master.’ He further asked, ‘What did he tell you?’ Fengxue said, ‘From beginning to end, he only taught this disciple always to be master.’ Nanyuan then struck him, drove him from the abbot’s quarters, and said, ‘What use is such a worn-out, defective fellow!’ From then on, Fengxue was deeply convinced and served as head gardener in Nanyuan’s assembly.”
穴云：“始终只教某甲一向作主。”院便打。穴错在何处？或者是在鹿住那里“始终只教某甲一向作主。”是“去即印住”。而院便打，便是“住即印破”。	Fengxue said, “From beginning to end, he only taught this disciple always to be master,” and Nanyuan then struck him. Where was Fengxue mistaken? Or was it that, at Lumen, “from beginning to end, he only taught this disciple always to be master” was “when going, seal it in place,” while Nanyuan’s strike was “when abiding, break the seal”?
＊这两段你是要问什么呀？	*What are you asking about in these two passages?
【雪山童子】：我是问：穴云：“始终只教某甲一向作主。”院便打。穴错在何处？	[Snow Mountain Youth]: I am asking: Fengxue said, “From beginning to end, he only taught this disciple always to be master,” and Nanyuan then struck him. Where was Fengxue mistaken?
哦！我知道了。	Oh! Now I understand.
这就叫：去也30棒，住也30棒，不去不住也30棒。只教尔：皮肤脱落尽，唯露一真实。	This is what is meant by: whether you leave, thirty blows; whether you stay, thirty blows; whether you neither leave nor stay, thirty blows. I only teach you this: let skin and flesh fall away completely, leaving only the one reality exposed.
【lvm】：哈哈！牛不吃草强按头，徒劳无益！	[lvm]: Haha! Forcing a cow’s head down when it will not eat grass is futile.

南院教风穴做主，风穴才做主。那还叫做主么?	Nanyuan told Fengxue to take charge, and Fengxue then took charge. Could that still be called taking charge?
【雪山童子】：再向老师请教：“只闻不以而以，何得抑以而以”翻成白话怎么讲。	[Snow Mountain Youth]: May I ask the teacher further: how should “I have only heard of not taking it as such and yet taking it as such; how can one reject taking it as such and yet take it as such?” be rendered in plain language?
【lvm】：抑——抑制、排斥之意。	lvm ：yi—meaning to restrain or exclude.
……清云：“何名古佛心？”	... Qing said, “What is called the mind of an ancient Buddha?”
穴又云：“再许允容，师今何有？”	Xue again said, “If you grant permission once more, what does the master now possess?”
清云：“东来衲子，菽麦不分。”	Qing said, “This monk who came from the east cannot distinguish beans from wheat.”
穴云：“只闻不以而以，何得抑以而以。”	Xue said, “I have only heard of not taking it as such and yet taking it as such; how can one reject taking it as such and yet take it as such?”
*只听说过“不如何就是如何”（如：不打坐便是打坐），怎么能“排斥如何就是如何”呢！（如：把排斥打坐妄称为打坐）	* I have only heard that “not doing zazen is itself doing zazen” (for example, not sitting in meditation is itself sitting in meditation); how can one “reject doing zazen and call that doing zazen” (for example, falsely calling the rejection of sitting meditation “sitting meditation”)?
*（须知，“不打坐便是打坐”者，并不排斥打坐。）	* (You should know that “not sitting in meditation is itself sitting in meditation” does not reject sitting in meditation.)
【雪山童子】：院便打，也是探竿掠影吧?	[Snow Mountain Youth]: When Nanyuan then struck him, was that also probing with a pole and merely catching a shadow?
院便打，也是探竿掠影吧？（若是穴真的能做主，便可以不受这一棒，从而在行为上就会表现出“棒下无生忍，临机不让师”这样的机用来吧。）	When Nanyuan then struck him, was that also probing with a pole and merely catching a shadow? (If Fengxue had truly been able to take charge, he could have refused to receive that blow, thereby displaying in action such capacity and function as “under the staff, patience with the unborn; at the crucial moment, yielding not even to one’s teacher.”)
【lvm】：虽然不无道理，还是别念念相续的好。	[lvm]: Although that is not without reason, it is still better not to let thoughts continue one after another.
【丁零】：兔，兔子少了条尾巴吧?	[Dingling]: “Hare”—isn’t it missing a tail?
又，云居弘觉禅师示众云：“譬如狮子，捉象亦全其力，捉兔亦全其力。”时有僧问：“未审全什么力？”云居云：“不欺之力。”	Also, Chan Master Hongjue of Yunju instructed the assembly: “For example, when a lion catches an elephant, it uses all its strength; when it catches a hare, it also uses all its strength.” At that time a monk asked, “May I ask: what strength does it use in full?” Yunju said, “The power of not deceiving.”
【永寿童子】：小丁，是“沤和不负截流机”，还是“沤和争负截流机”？	[Yongshou Youth]: Brother Ding, is it “How could skillful means fail to bear the capacity to cut off the stream,” or “How could skillful means contend with the capacity to cut off the stream”?
【善财】：争＝怎？	Sudhana ： = ?
【lvm】：对！争奈＝怎奈。	lvm ：Correct! = .
【丁零】：永寿兄，俺不懂文言，都说的啥呢?	[Dingling]: Brother Yongshou, I do not understand Classical Chinese. What are you all talking about?
【善财】：临济老祖的一句三玄。	[Sudhana]: The founding patriarch Linji’s three mysteries within a single phrase.
临济公说：“一句中有三玄，一玄中有三要。”	Master Linji said: “Within one phrase are three mysteries; within one mystery are three essentials.”
第一句，句中玄：“但看棚头弄傀儡，抽牵全藉里头人”	The first phrase, the mystery within the phrase: “Just watch the puppet show on the stage: all the pulling and manipulation depend on the person within.”
第二句，意中玄：“妙解岂容无著问，沤和争负截流机！”	The second phrase, the mystery within the meaning: “How could wondrous understanding permit Asaṅga’s questioning? How could skillful means fail to bear the capacity to cut off the stream!”
最后一句，体中玄：“三要印开朱点窄，未容拟议主宾分”	The final phrase, the mystery within the essence: “When the seal of the three essentials opens, the vermilion mark is narrow; before deliberation is permitted, host and guest are already distinguished.”
说是一句，为什么却举了三句？这里的三句，其实却都是指向一句，什么句？就是大家常说的“末后一句”。	They are called one phrase, so why are three phrases presented? The three phrases here all point in fact to one phrase. What phrase is that? It is what everyone commonly calls “the final phrase.”

“末后一句”绝相超宗，言语道断，不容触晦。不得已，所以敷演三句以标指月，三句是权，一句是实。若无一句，三句，乃至三玄三要都是死句，会得一句，有如画龙之点睛，三句五句不妨门庭施设，都是活句。所以祖师说：“但得本，不愁末。”	The “final phrase” transcends all appearances and schools; the path of words is cut off, and it admits of no touch or obscuration. Since there is no alternative, three phrases are expounded to point at the moon: the three phrases are provisional, while the one phrase is real. Without the one phrase, the three phrases, and even the three mysteries and three essentials, are all dead phrases. Once one understands the one phrase, it is like adding the pupils to a painted dragon’s eyes; three phrases or five phrases may then be employed as expedient arrangements at the gate—they are all living phrases. Therefore the patriarch said: “Once you have the root, you need not worry about the branches.”
又及，禅宗的“句”，不是通常语言学意义上的句的含义，不是直指某一段文字句义，它更倾向于“直示心要”的意思，关于这一点，宁玛的“心部”“界部”“口诀部”中最上的的“口诀部”的提法，与禅宗的“句”不能不说有暗合之妙。	Furthermore, the Chan school’s “phrase” does not mean a sentence in the ordinary linguistic sense, nor does it directly refer to the meaning of a passage of text. It leans more toward the sense of “directly indicating the essential point of mind.” In this respect, the terminology of the highest “Pith Instruction Section” among the Nyingma school’s “Mind Section,” “Space Section,” and “Pith Instruction Section” cannot but be said to have a subtle correspondence with the Chan school’s “phrase.”
【缁衣】：这三句，当成次第行不行啊？一下子弄出三句来，好像有些路途遥远。	[Ziyi]: Can these three phrases be treated as sequential stages? Bringing out three phrases all at once makes the road seem rather long.
【善财】：那就一句三句都别整好啦。	[Sudhana]: Then do not fuss with either one phrase or three phrases.
【丁零】：财主一出手，撑死要饭郎，西西	[Dingling]: When the rich man makes a move, the beggar is fed to bursting. Hehe.
【善财】：包子、馒头和烧卖：从一句三句说开去	[Sudhana]: Buns, steamed bread, and shumai: elaborating from one phrase and three phrases
那就干脆也说些吃的吧。	Then let us simply talk about some food as well.
比如早点摊上，包子、馒头和烧卖一屉蒸出，热热和和供人果腹，上班族也好，叫化子也罢，不管是饿得两眼冒花的还是为工作学习储存能量的，似乎都还应以吃饱为目的（一句/成佛），以包子、馒头或烧卖为手段（三句/修行）。	For example, at a breakfast stall, buns, steamed bread, and shumai emerge from the steamer together, hot and warm, to fill people’s bellies. Whether office workers or beggars, whether those so hungry that their vision blurs or those storing energy for work and study, all seem still to take eating their fill as their aim (one phrase/Buddhahood), and buns, steamed bread, or shumai as their means (three phrases/practice).
有的喜欢先吃馒头再吃包子再吃烧卖，也允许他自认为吃饱事关严肃，应该次第渐进而为；有的纯吃包子、馒头或烧卖，一路顿超不换花样，自认为是简便快捷也无可厚非；至于有一手拿包子一手拿馒头一手拿烧卖（如果您有第	Some prefer to eat steamed bread first, then buns, and then shumai. They may be allowed to regard eating one’s fill as a serious matter that should be pursued gradually and in sequence. Others eat only buns, steamed bread, or shumai, proceeding by sudden transcendence without changing varieties; there is nothing wrong with considering this simple and quick. As for someone holding a bun in one hand, steamed bread in another, and shumai in a third hand (if you have a third
三只手的话），这边一口那边一口，说是双修兼修，也行，只要别忘了我们来是为了吃饱的，包子馒头烧卖都能填饱你——只要你最后都能满足而去，不再有饥肠辘辘的后顾之忧，呵呵，那就都该恭喜您了。	hand), taking a bite here and a bite there, and calling it dual practice or combined practice, that is also fine. Just do not forget that we came in order to eat our fill. Buns, steamed bread, and shumai can all satisfy you—so long as you ultimately leave satisfied, with no lingering worry of gnawing hunger. Hehe, then you should all be congratulated.
从理路上来说，三句确实有深浅次第不同，但如果失去以参究一句（成佛）为要务的愿行，对他来说，一句不是一句，三句也无从谈起——就像不以解脱为目的，要想化修行小苦为大乐，化暂时的苦为常乐，是不可能达成的事情。	In terms of doctrinal reasoning, the three phrases do indeed differ in depth and sequence. But if one loses the vows and practice that take investigating the one phrase (Buddhahood) as the essential task, then for that person one phrase is not one phrase, and there can be no question of three phrases—just as, without taking liberation as one’s aim, it is impossible to transform the minor suffering of practice into great bliss, or temporary suffering into lasting bliss.
也像不思食物的人来到饭担边，纵是山珍海味也同石块木头无别啊。哦，对了，对于那些因为某些原因不幸患上了厌食症的，尽管饿得皮包骨头也不愿吃饭的人，建议还是先应该赶快把病治好为妙，饿一顿事小，饿闭了就麻烦了。	It is also like someone with no thought of food coming to a food stall: even mountain delicacies and rare flavors are no different from stones and wood. Oh, and for those who have unfortunately developed anorexia for some reason, who refuse to eat even when starving to skin and bones, it is advisable to cure the illness as quickly as possible. Missing one meal is a small matter; starving to death would be troublesome.
一句也好，三句也罢，贵在言外得旨，句下明宗。若不明宗旨，就是维摩一默，尚是恶口，何况一句三句。若明宗旨，三句尽融入一句，一句还超出三句。	Whether one phrase or three phrases, what matters is grasping the purport beyond the words and realizing the essential principle beneath the phrase. Without realizing the essential principle, even Vimalakīrti’s silence would still be abusive speech, much less one phrase or three phrases. If one realizes the

	essential principle, all three phrases merge into one phrase, while the one phrase further transcends the three phrases.
在这里，才勉强算是照用互举，宾主双用，到这时，说权说实，都是依根得解，设顿设渐，也只是方便接应的日常家伙而已^_^。到这个田地，或许可以化大地为黄金——随便卖包子——搅长河为酥乳——吃了包子再请你喝饮料，呵呵，一手拿吃的一手拿喝的，你就偷着乐去吧。	Only here can this barely be called mutually raising illumination and function, using both host and guest. At this point, to speak of provisional or real is merely understanding according to one's capacity; to posit sudden or gradual is only the everyday equipment of skillful response. ^_^ At this stage, perhaps one can turn the great earth into gold—casually sell buns—or stir the long river into cream—after you have eaten buns, invite you to have a drink. Hehe, with food in one hand and drink in the other, you can secretly enjoy yourself.
【心明】：准不准?	[Xinming]: Was it accurate or not?
后来沩山问仰山：“黄檗当时，只嘱付临济一人，别更有在？”仰山云：“有。只是年代深远，不欲举似和尚。”沩山云：“虽然如是，吾亦要知。但举看。”仰山云：“一人指南吴越令行，遇大风即止。”（此乃谶风穴也。）	Later, Guishan asked Yangshan, “At that time Huangbo entrusted [the Dharma] only to Linji. Was there anyone else?” Yangshan said, “There was. It is only that the time is far removed, and I do not wish to mention him to the Reverend.” Guishan said, “Though that is so, I still want to know. Tell me.” Yangshan said, “One person points south, where orders are carried out in Wu and Yue; when he encounters a great wind, he stops.” (This was a prophecy of Fengxue.)
【lvm】：仰山在前，风穴在后，相隔年代深远。	[lvm]: Yangshan came earlier and Fengxue later; they were separated by a great span of time.
你说准不准呢?	Would you say it was accurate or not?
【心明】：也准也不准	[Xinming]: Both accurate and inaccurate.
我若蠡测：若论禅灯相传应不准，若论大机大用也算准吧。（因为后来儿孙的家产几乎都不超出一棒一喝两份遗产，竟无创新手段，宗门武库的英雄谱上也算到此为止吧，所以也算准。参话头应该是宗门的败落，何有达摩祖师的“直指人心”（一剑封喉）祖宗家法?	If I may venture a shallow conjecture: if we speak of the transmission of the Chan lamp, it should be inaccurate; if we speak of great capacity and great function, it may be considered accurate. (Because the descendants' inheritance later scarcely went beyond the two legacies of a staff-blow and a shout, and there were no innovative methods, the roster of heroes in the school's arsenal may be said to have ended there. Thus it may also be considered accurate. Investigating huatou should be the decline of the school—where then is Patriarch Bodhidharma's family discipline of “direct pointing to the mind” [a sword cutting the throat at one stroke]?)
【lvm】：哦！也许这个“止”字，并非预言传承断绝。	[lvm]: Oh! Perhaps this character “stop” was not a prophecy that the lineage transmission would end.
山河大势（堪舆学），“龙”止而结穴嘛。也许这个“止”字是谶“穴”字。也就是说，遇大风即止，乃谶“风穴”二字。	In the general configuration of mountains and rivers (feng shui), the “dragon” comes to a stop and forms an acupoint. Perhaps this character (“stop”) is a prophetic allusion to the character (“cavity”). That is to say, “when meeting a great wind, it stops” portends the two characters (“Wind Cave”).
【心僧】：哈哈，老师您说：	[Mind Monk]: Haha, Teacher, you said:
“吾宗到汝，大兴于世”与临济对三圣说的“吾宗于你这瞎驴边灭却”是同是别?	“With you, my school will flourish greatly in the world,” and what Linji said to Sansheng, “My school will perish at the hands of you blind donkey”—are they the same or different?
【lvm】：哈哈！同者见同，别者见别。	[lvm]: Haha! Those who see sameness see sameness; those who see difference see difference.
就象“仁者见仁、智者见智”一样。	It is like “the benevolent see benevolence, and the wise see wisdom.”

【三九】云门清净法身

[Thirty-Nine] Yunmen's Pure Dharma Body

【三九】云门清净法身	[Case 39] Yunmen: The Pure Dharmakāya
垂示云：途中受用底，似虎靠山。世谛流布底，如猿在槛。欲知佛性义，当观时节因缘。欲锻百炼精金，须是作家炉 。且道大用现前底，将什么试验?	The pointer says: What is enjoyed along the way is like a tiger backed against a mountain. What circulates in conventional truth is like an ape in a cage. If you wish to know the meaning of Buddha-nature, observe the causes and conditions of the time. To forge refined gold a hundred times, one needs the bellows of a master smith. But tell me: when great functioning appears before one, what can be used to test it?
【三九】举：	[Case 39] The Case:
僧问云门：如何是清净法身？【 圾堆头见丈六金身。斑斑驳驳是什么？】	A monk asked Yunmen, “What is the pure dharmakāya?” [Upon a heap of dust and refuse, one sees a sixteen-foot golden body. What is this mottled and patchy thing?]

门云：花药栏。【问处不真，答来卤莽。[祝／土]着磕着。曲不藏直。】	Yunmen said, “A flower-and-herb railing.” [The question was not genuine, and the answer came roughly. [Corrupt text]—bumping into it. The crooked does not conceal the straight.]
僧云：便恁么去时如何？【浑仑吞个枣。放憨作么！】	The monk said, “What if one goes on in just this way?” [He swallowed a date whole. Why play the fool?]
门云：金毛狮子。【也褒也贬。两　一赛。将错就错。是什么心行！】	Yunmen said, “A golden-haired lion.” [Both praise and criticism. He takes both sides in one contest. Making do with an error. What kind of mental activity is this?]
诸人还知这僧问处与云门答处么？若知得，两口同无一舌。若不知，未免颟顸。	Do you all know the point of this monk’s question and Yunmen’s answer? If you know it, two mouths share no single tongue. If you do not know it, you cannot avoid being muddleheaded.
僧问玄沙：“如何是清净法身？”沙云：“脓滴滴地。”具金刚眼，试请辨看。	A monk asked Xuansha, “What is the pure dharmakāya?” Xuansha said, “Dripping with pus.” Possessing the vajra eye, try to discern it.
云门不同别人。有时把定，壁立万仞，无尔凑泊处。有时与尔开一线道，同死同生。云门三寸甚密。有者道“是信彩答去”，若恁么会，且道云门落在什么处？这个是屋里事，莫向外卜度。	Yunmen was unlike others. At times he held fast, standing like a wall ten thousand fathoms high, where you could find no place to approach. At times he opened a single thread of a path for you, living and dying together with you. Yunmen’s three-inch tongue was exceedingly close-knit. Some say, “He simply answered at random.” If you understand it this way, tell me: where does Yunmen fall? This is an affair within the house; do not speculate about it outside.
所以百丈道：森罗万象，一切语言，皆转归自己。令转辘辘地，向活泼泼处，便道。若拟议寻思，便落第二句了也。永嘉道：法身觉了无一物，本源自性天真佛。	Therefore Baizhang said, “The myriad forms and all words must be turned back to oneself.” Make them turn and roll until they reach a lively, vital place; then speak. If you deliberate and seek through thought, you fall into the second statement. Yongjia said: “When the dharmakāya is awakened to, not a single thing exists; the innate nature at its source is the naturally genuine Buddha.”
云门验这僧。其僧亦是他屋里人，自是久参，知他屋里事。进云：“便恁么去时如何？”门云：“金毛狮子。”且道是肯他？是不肯他？是褒他？是贬他？岩头道：若论战也，个个立在转处。又道：他参活句，不参死句。活句下荐得，永劫不忘。死句下荐得，自救不了。	Yunmen tested this monk. The monk too was one of his household; having long practiced under a teacher, he knew the affairs within the house. He stepped forward and said, “What if one goes on in just this way?” Yunmen said, “A golden-haired lion.” Tell me, did he approve of him or not? Did he praise him or criticize him? Yantou said, “When it comes to battle, each stands at the point of transformation.” He also said, “He studies living words, not dead words. If one realizes under living words, one never forgets for kalpas. If one realizes under dead words, one cannot save oneself.”
又，僧问云门：“佛法如水中月，是否？”门云：“清波无透路。”进云：“和尚从何而得？”门云：“再问复何来？”僧云：“正恁么去时如何？”门云：“重叠关山路。”须知此事，不在言句上。如击石火，似闪电光。构得构不得，未免丧身失命。雪窦是其中人，便当头颂出：	Again, a monk asked Yunmen, “The Buddhadharma is like the moon in water—is that so?” Yunmen said, “Clear waves afford no path through.” The monk continued, “Where did the Master obtain it?” Yunmen said, “Where does your repeated question come from?” The monk said, “What if one goes on in exactly this way?” Yunmen said, “A road of layered passes and mountains.” You must know that this matter does not lie in words and phrases. It is like a spark struck from stone, like a flash of lightning. Whether one grasps it or fails to grasp it, one cannot avoid losing body and life. Xuedou was a person of this very kind, and so he immediately composed this verse:
花药栏，【言犹在耳。】	A flower-and-herb railing—[The words still ring in one’s ears.]
莫颟顸，【如麻似粟。也有些子。自领出去。】	Do not be muddleheaded—[Like hemp and millet seeds. There is a little something here. Take it away for yourself.]
星在秤兮不在盘。【太葛藤。各自向衣单下返观。不免说道理。】	The star is on the steelyard, not on the pan. [Far too much entanglement. Each should turn back and examine beneath one’s robe. Still, one cannot avoid explaining.]
便恁么，【浑仑吞个枣。】	“Just this way”—[He swallowed a date whole.]
太无端，【自领出去。灼然。莫错怪他云门好。】	How utterly uncalled for! [Take it away for yourself. Clearly so. Do not mistakenly blame Yunmen for being good.]
金毛狮子大家看。【放出一个半个，也是个狗子。云门也是普州人送贼。】	Everyone, look at the golden-haired lion. [Letting out one or half of one, it is still a dog. Yunmen too was a man of Puzhou who escorted thieves.]
雪窦相席打令，动弦别曲，一句一句判将去。此一颂，不异拈古之格。花药栏，便道莫颟顸。人皆道云门信彩答将去，总作情解会他底。所以雪窦下本分莫料，便道莫颟顸。盖云门意，不在花药栏处。	Xuedou struck in rhythm from his seat and, setting a different tune in motion, judged it line by line. This verse does not differ from the style of commenting on ancient cases. At “flower-and-herb railing,” he immediately says, “Do not be muddleheaded.” Everyone says that Yunmen merely answered at random, interpreting him through their own feelings. Thus Xuedou, from the standpoint

	of the fundamental matter, says, “Do not be muddleheaded.” For Yunmen’s intent does not lie in the flower-and-herb railing.
所以雪窦道“星在秤兮不在盘”。这一句忒杀漏逗！水中元无月，月在青天，如星在秤不在于盘。且道那个是秤？若辨明得出，不辜负雪窦。古人到这里，也不妨慈悲。分明向尔道，不在这里，在那边去。且道那边是什么处？此颂头边一句了。	Therefore Xuedou says, “The star is on the steelyard, not on the pan.” This line is excessively leaky and loose! There is originally no moon in the water; the moon is in the blue sky. It is like the star being on the steelyard and not on the pan. But tell me: which is the steelyard? If you can discern it clearly, you will not disappoint Xuedou. When the ancients reached this point, they did not refrain from compassion. They plainly tell you: it is not here; it is over there. But tell me, what place is over there? This completes the first line of the verse.
后面颂“这僧道：便恁去时如何？”雪窦道：这僧也太无端！且道是明头合？暗头合？会来恁么道？不会来恁么道？“金毛狮子大家看”，还见金毛狮子么？瞎！	The latter part of the verse comments on the monk’s words, “What if one goes on in just this way?” Xuedou says: this monk too is utterly uncalled for! But tell me: does it accord on the bright side or on the dark side? Did he speak this way because he understood, or because he did not understand? “Everyone, look at the golden-haired lion”—do you see the golden-haired lion? Blind!
【丁零】：何谓“欲知佛性义，当观时节因缘。”？？	[Dingling]: What does “If you wish to know the meaning of Buddha-nature, observe the causes and conditions of the time” mean??
【lvm】：修行久久，时节因缘一到，卒地断、爆地折，刹那便知佛性义。	[lvm]: After practicing for a long time, when the time and conditions arrive, it suddenly breaks with a snap and bursts apart with a bang; in an instant, one knows the meaning of Buddha-nature.
【白云飘飘】：知后如何?	[Baiyun Piaopiao]: What happens after one knows?
【lvm】：若真如是，哪还有前后。	[lvm]: If it is truly so, how could there still be a before and after?
【宏释居士】：呵呵~哈哈~呵呵~原来害人是这样害的 。	[Lay Practitioner Hongshi]: Heh heh~ ha ha~ heh heh~ So this is how people are led astray.
【lvm】：^0^	[lvm]: ^0^
【丁零】：“星在秤兮不在盘”大白话怎么说?	[Dingling]: How would you put “The star is on the steelyard, not on the pan” in plain language?
【lvm】：铁秤砣、木秤杆、还有秤盘，这样的秤你见过么?	[lvm]: Have you ever seen a scale with an iron weight, a wooden beam, and a weighing pan?
【丁零】：“星在秤兮不在盘”是和盘托出阿，怎么就忒杀漏逗了呢?	[Dingling]: “The star is on the steelyard, not on the pan” means laying everything out on the table, doesn’t it? Why then is it “excessively leaky and loose”?
【lvm】：秤星是在秤上，而不是在秤盘上。	[lvm]: The scale marks are on the beam, not on the weighing pan.
花药栏，——秤星。	A flower-and-herb railing—this is the scale mark.
莫颟顸，——可别以为秤星在秤盘上！	Do not be muddleheaded—do not imagine that the scale mark is on the weighing pan!
星在秤兮不在盘。——秤星是在秤上，而不是在秤盘上。	The star is on the steelyard, not on the pan—the scale mark is on the beam, not on the weighing pan.
“雪窦道‘星在秤兮不在盘’。这一句忒杀漏逗！水中元无月，月在青天，如星在秤不在于盘。且道那个是秤？若辨明得出，不辜负雪窦。”	“Xuedou says, ‘The star is on the steelyard, not on the pan.’ This line is excessively leaky and loose! There is originally no moon in the water; the moon is in the blue sky. It is like the star being on the steelyard and not on the pan. But tell me: which is the steelyard? If you can discern it clearly, you will not disappoint Xuedou.”
*这里明明有“若辨明得出，不辜负雪窦”在。说个“忒杀漏逗”明明是不辜负雪窦啊！	*It plainly says here, “If you can discern it clearly, you will not disappoint Xuedou.” Calling it “excessively leaky and loose” plainly means not disappointing Xuedou!
【丁零】：水中元无月，月在青天。	[Dingling]: There is originally no moon in the water; the moon is in the blue sky.
只剩一问：忒杀漏逗?	Only one question remains: “excessively leaky and loose”?
【lvm】：漏逗——有漏洞，不严密，拖泥带水。	[lvm]: Leaky and loose—having loopholes, lacking rigor, dragging in mud and water.
【小蚂蚁】：有请老师无逗漏句	[Little Ant]: We invite the teacher to give a sentence without looseness or leakage.
【lvm】：哈哈！小蚂蚁又炮蹶子了。	[lvm]: Ha ha! Little Ant is kicking up his heels again.
【小蚂蚁】：踢到谁啦?	[Little Ant]: Whom did I kick?
【lvm】：这句有没有漏逗?	[lvm]: Does this sentence have any looseness or leakage?

【小蚂蚁】：逗有谁见？漏于谁接？	[Little Ant]: Who sees the looseness? Who receives the leakage?
【test】：忒杀漏逗！	[test]: Excessively leaky and loose!
【lvm】：^o^	[lvm]: ^o^
【心明】：请问如何是清净法身？	[Xinming]: May I ask: what is the pure dharmakāya?
【lvm】：门云：花药栏。	[lvm]: Yunmen said: “A flower-and-herb railing.”
【雪山童子】：那么请问老师，哪里不是清净法身？	[Snow Mountain Youth]: Then, teacher, may I ask: where is not the pure dharmakāya?
【lvm】：清净法身。	[lvm]: The pure dharmakāya.
【雪山童子】：果然一丝不挂！	[Snow Mountain Youth]: Truly utterly bare, without a single thread!
【丁零】：嗨嗨，挂了一丝！	[Dingling]: Hey, hey—you have hung on a single thread!
【善财】：（接上【心明】：请问如何是清净法身？【lvm】：门云：花药栏。）花药栏（术语）檀芍药牡丹等花卉以竹木围其四周者。	[Shancai]: (Continuing [Xinming]: “May I ask: what is the pure dharmakāya?” [lvm]: “Yunmen said: ‘A flower-and-herb railing.’”): A flower-and-herb railing is a technical term for a bamboo or wooden fence built around flowers such as peonies and tree peonies.
【lvm】：《花药栏》也是古时曲牌名称。请看《金瓶梅》第五十二回：	[lvm]: “Flower-and-Herb Railing” was also the name of an ancient tune. Please see Chapter 52 of The Plum in the Golden Vase:
西门庆走到李瓶儿房里，洗洗手出来。伯爵问他要香茶，西门庆道："怪花子，你害了痞，如何只鬼混人！"每人掐了一撮他。伯爵道："只我这两个儿！由他，由他！等我问李家小淫妇儿要。	Ximen Qing went into Li Ping’er’s room, washed his hands, and came out. Bojue asked him for fragrant tea. Ximen Qing said: “You strange beggar, you have caught the pox—why do you only loaf about bothering people!” Each of them pinched off a bit of him. Bojue said: “I have only these two sons! Let him be, let him be! I’ll ask that little slut of the Li family for some.”
"正说着，只见李铭走来磕头。伯爵道："李日新在那里来？你没曾打听得他每的事怎么样儿了？"李铭道："俺桂姐亏了爹这里。这两日，县里也没人来催，只等京中示下哩。	“Just as they were speaking, Li Ming came over and kowtowed. Bojue said: “Where has Li Rixin been? Haven’t you found out what has happened with them?” Li Ming said: “Our Sister Gui owes it to you, Father. These last two days no one from the county has come to press us; we are only awaiting instructions from the capital.”
"伯爵道："齐家那小老婆子出来了？"李铭道："齐香儿还在王皇亲宅内躲着哩。	“Bojue said: “Has that young concubine of the Qi family come out?” Li Ming said: “Qi Xiang’er is still hiding at the residence of the Imperial Relative Wang.”
桂姐在爹这里好，谁人敢来寻？"伯爵道："要不然也费手，亏我和你谢爹再叁央劝你爹：'你不替他处处儿，教他那里寻头脑去！'"李铭道："爹这里不管，就了不成。	“Sister Gui is well here with you, Father; who would dare come looking for her?” Bojue said: “Otherwise it would have taken some effort. I and Xie, here, repeatedly begged and urged your father: ‘If you do not look after him everywhere, where can he go to find a way out?’” Li Ming said: “If Father here did not take charge, it could never have been settled.”
俺叁婶老人家，风风势势的，干出甚么事！"伯爵道："我记的这几时是他生日，俺每会了你爹，他做做生日。"李铭道："爹每不消了。	“Our Third Aunt, that old lady, so high-handed—what might she do! Bojue said: “I remember that these days are her birthday. We joined with your father in celebrating it for her.” Li Ming said: “You fathers need not trouble yourselves.”
到明日事情毕了，叁婶和桂姐，愁不请爹每坐坐？"伯爵道："到其间，俺每补生日就是了。"因叫他近前："你且替我吃了这锺酒着。我吃了这一日，吃不的了。	“When the matter is finished tomorrow, will Third Aunt and Sister Gui need to worry about inviting you fathers to sit awhile? Bojue said: “When the time comes, we can make up the birthday celebration.” He then called him closer: “You drink this cup of wine for me. I have been drinking all day and cannot drink any more.”
"那李铭接过银把锺来，跪着一饮而尽。谢希大交琴童又斟了一锺他。伯爵道："你敢没吃饭？"桌上还剩了一盘点心，谢希大又拿两盘烧猪头肉和鸭子递他。李铭双手接的，下边吃去了。	Li Ming accepted the silver cup, knelt, and drained it in one gulp. Xie Xida told Qin Tong to pour him another cup. The Earl said, “You haven’t eaten, have you?” There was still a plate of pastries on the table, and Xie Xida handed him two more plates, one of roast pig’s-head meat and one of duck. Li Ming received them with both hands and went below to eat.
伯爵用箸子又拨了半段鲥鱼他，说道："我见你今年还没食这个哩，且尝新着。	The Earl used his chopsticks to give him another half-section of shad, saying, “I see you have not yet eaten any of this fish this year. Go on, taste the season’s first.”
"西门庆道："怪狗才，都拿他吃罢了，又留下做甚么？"伯爵道："等住回吃的酒阑，上来饿了，我不会吃饭儿？你们那里晓得，江南此鱼一年只过一遭儿，吃到牙缝里剔出来都是香的。	Ximen Qing said, “You queer dog of a fellow—let him eat it all! What are you saving it for?” The Earl said, “When the wine is finished later and I am hungry, am I not to eat? What do you know? In Jiangnan, this fish comes around only once a year. Even what you pick from between your teeth is fragrant.”
好容易！公道说，就是朝廷还没吃哩！不是哥这里，谁家有？"正说着，只见画童儿拿出四碟鲜物儿来：一碟乌菱、一碟荸荠、一碟雪藕、一碟枇杷。西门庆还没曾放到口里，被应伯爵连碟子都挝过去，倒的袖了。	“It is hard enough to come by! To be fair, even the imperial court has not eaten it yet. If not at your place, brother, whose house would have it?” As they were speaking, Hua Tong brought out four small dishes of fresh produce: water caltrops, water chestnuts, snow lotus root, and loquats. Before Ximen Qing

	had even put any in his mouth, Ying Bojue snatched away the entire dish and tipped it into his sleeve.
谢希大道："你也留两个儿我吃。"也将手挝一碟子乌菱来。只落下藕在桌子上。西门庆掐了一块放在口内，别的了李铭吃了。分付画童后边再取两个枇杷来赏李铭。李铭接的袖了，才上来拿筝弹唱。	Xie Xida said, “Leave a couple for me, too.” He also reached over and grabbed a dish of water caltrops. Only the lotus root remained on the table. Ximen Qing pinched off a piece and put it in his mouth; Li Ming ate the rest. He told Hua Tong to fetch two more loquats from the back to reward Li Ming. Li Ming received them and tucked them into his sleeve, then came up to play the zither and sing.
唱了一回，伯爵又出题目，叫他唱了一套《花药栏》。叁个直吃到掌灯时候，还等后边拿出绿豆白米水饭来吃了，才起身。伯爵道："哥，我晓得明日安主事请你，不得闲。李四、黄叁那事，我后日会他来罢。"西门庆点头儿，二人也不等送，就去了。西门庆教书童看收家伙，就归后边孟玉楼房中歇去了。一宿无话。	After he had sung for a while, the Earl gave him another topic and had him sing a set of airs to “Flower Medicine Rail.” The three of them ate and drank until the lamps were lit, then waited for mung-bean and white-rice gruel to be brought from the rear before finally rising to leave. The Earl said, “Brother, I know that Chief Secretary An is inviting you tomorrow, so you will not be free. As for the matter of Li Si and Huang San, I will meet with him the day after tomorrow.” Ximen Qing nodded. The two men left without waiting to be seen off. Ximen Qing told Shu Tong to put away the utensils, then returned to rest in Meng Yulou’s room. Nothing was said that night.
【小蚂蚁】：咦呀~ I 服了 you !	[Little Ant]: Oh my—I’m impressed by you!
也没见老师藏好多书，怎么有这等书虫的本事！	I never saw the teacher keep that many books. How can he have such bookworm abilities?
以前觉得老师精通佛教典藏，已是佩服不已，如今这一手真得让蚂蚁眼睛都戴不住了。	I used to think it impressive enough that the teacher was so thoroughly versed in the Buddhist canon. Now this skill of his truly leaves even an ant unable to keep its eyes on straight.
【心明】：嘻嘻，《金瓶梅》的照妖镜 。	[Xinming]: Hehe, The Plum in the Golden Vase is a demon-revealing mirror.
《红楼梦》里有个姓“假”的，想王熙凤得了病。道人给他一个照妖镜，一面是白骨观，一面是淫窟窿。偏偏这位假君子，心里眼里满是“淫”字，自然辜负道心。《金瓶梅》，也是面镜子，有人只看到“淫”，有人看西门庆自传教材。	In Dream of the Red Chamber, there is someone surnamed “Jia” [False]. When Wang Xifeng fell ill, a Daoist gave him a demon-revealing mirror. One side showed contemplation of white bones; the other, a den of lust. Yet this false gentleman had nothing but the character “lust” in his heart and before his eyes, and naturally betrayed his aspiration to the Way. The Plum in the Golden Vase is also a mirror: some see only “lust,” while others see in it a textbook autobiography of Ximen Qing.
嘻嘻，假不假?	Hehe, false or not?
【lvm】：淫秽便是不清净。所以“花药栏”是指不清净。	[lvm]: Obscenity is impurity. Thus “Flower Medicine Rail” refers to impurity.
【www】：有几个能懂您在说“金三三，平三三，梅三三”？	[www]: How many people can understand what you mean by “Jin three-three, Ping three-three, Mei three-three”?
断也一采，行也一采，两采一赛。有几人知？唉！	In cutting, there is one cai; in action, there is another cai; two cais make a contest. How many people know? Alas!
【lvm】：所以，“花药栏”跟“脓滴滴地”是同一种含义。	[lvm]: Thus, “Flower Medicine Rail” and “dripping pus” have the same meaning.
【小蚂蚁】：LVM总不离宗旨，至诚求法可得见之 。	[Little Ant]: LVM never departs from the essential principle; one can see it in the sincere seeking of the Dharma.
至诚恭敬，入道要门。以至诚故，无他见耳。	Sincerity and reverence are the essential gateway to entering the Way. Because of sincerity, there are no other views.
【www】：赞成。	[www]: Agreed.
【心明】：不懂：世谛流布底，如猿在槛。	[Xinming]: I do not understand: “That which circulates in conventional truth is like an ape behind bars.”
这语句不知道啥意思?	What does this sentence mean?
“且道大用现前底，将什么试验？”这是说大家从公案看云门红旗闪烁?	“Tell me, when great function is manifest before you, what can test it?” Does this mean that everyone sees Yunmen’s fluttering red banner through the koan?
“金毛狮子大家看。【放出一个半个，也是个狗子。云门也是普州人送贼。】”普州人送贼，看来有个典故?	“Everyone, look at the golden-haired lion. [Let out even half of one, and it is still a dog. Yunmen, too, was a thief escorted by men of Puzhou.]” ‘Men of Puzhou escorting a thief’—it seems there is an allusion here?
“人皆道云门信彩答将去，总作情解会他底。”“信彩答将去”，象个囫囵枣，我不懂。	“Everyone says that Yunmen answered casually, and they all interpret him in terms of ordinary feelings.” “Answered casually” is like a whole date I cannot swallow; I do not understand it.

【lvm】：“信彩答将去”，不懂。“信口答将去”，懂了吧	[lvm]: “Answered casually”—you do not understand it? If it were “answered off the cuff,” you would understand, right?
“世谛流布底，如猿在槛。”这语句不知道啥意思?	“That which circulates in conventional truth is like an ape behind bars.” What does this sentence mean?
*“途中受用底，似虎靠山。”途中受用的，就象大山里的老虎，可以施展，可以弄爪牙。“世谛流布底，如猿在槛。”世谛流布的，就象动物园里的猿猴，没法施展，没法象在林子里那样上窜下跳。	* “That which is effective along the way is like a tiger leaning against a mountain.” What is effective along the way is like a tiger in the great mountains: it can exert itself and show its claws and fangs. “That which circulates in conventional truth is like an ape behind bars.” What circulates in conventional truth is like an ape in a zoo: it cannot exert itself or leap up and down as it does in the forest.
“且道大用现前底，将什么试验？”这是说大家从公案看云门红旗闪烁?	“Tell me, when great function is manifest before you, what can test it?” Does this mean that everyone sees Yunmen’s fluttering red banner through the koan?
*有道理。	* That makes sense.
金毛狮子大家看。【放出一个半个，也是个狗子。云门也是普州人送贼。】普州人送贼，看来有个典故?	Everyone, look at the golden-haired lion. [Let out even half of one, and it is still a dog. Yunmen, too, was a thief escorted by men of Puzhou.] ‘Men of Puzhou escorting a thief’—it seems there is an allusion here?
*可能是有个典故，哪位知道？请跟贴。	* There may indeed be an allusion. Does anyone know? Please reply.
（【编者注】：一休《狂云集》：『紫衣师号何家贫，绫纸青铜三百缗。大用现前膺长老，看来真个普州人。』，诗中所说的『普州人』是指小偷。）	([Editor’s note]: Ikkyū’s Crazy Cloud Anthology says: “How poor is the household that bestows the purple robe and the title of master! Three hundred strings of silk paper and bronze. Elder Dayong stands forth in full manifestation; it seems he truly is a man of Puzhou.” The “man of Puzhou” in the poem means a thief.)
【丁零】：何谓：清波无透路?	[Dingling]: What does “Clear waves afford no path through” mean?
【lvm】：死水不藏龙。	[lvm]: Dead water does not harbor dragons.
【雪山童子】：星在秤兮不在盘 。	[Snow Mountain Boy]: The star is on the steelyard, not on the scale pan.
僧问云门：“佛法如水中月，是否？”这僧想从言语中求得。所以云门云：：“清波无透路。”月亮在水中，不是清波无透路吗？义为从言语中求是求不得的。	A monk asked Yunmen, “The Buddhadharma is like the moon in water—is that so?” This monk wanted to seek an answer through words. Yunmen therefore said, “Clear waves afford no path through.” Is there not no path through clear water to the moon in it? The meaning is that what one seeks through words cannot be obtained.
【丁零】：请大虫锯锯这个：	[Dingling]: Let Big Bug saw through this one:
僧云：便恁么去时如何？【浑仑吞个枣。放憨作么！】	The monk said: “What if one simply goes on in this way? [He swallowed a whole date. Why play the fool?]”
门云：金毛狮子。【也褒也贬。两　一赛。将错就错。是什么心行！】	Yunmen said: “Golden-haired lion. [Both praise and censure. Two cais make a contest. Following an error with another error. What manner of mental activity is this?]”
不问“也褒也贬。两　一赛。将错就错。”，只问：是什么心行?	Setting aside “both praise and censure; two cais make a contest; following an error with another error,” I ask only: What manner of mental activity is this?
【lvm】：将错就错。	[lvm]: Following an error with another error.
【丁零】：是呀，为什么要将错就错呢?	[Dingling]: Yes—but why follow an error with another error?
【lvm】：两　一赛。	[lvm]: Two cais make a contest.
【雪山童子】：两　一赛白话是什么意思呀?	[Snow Mountain Boy]: What does “two cais make a contest” mean in plain language?
【lvm】：用临济禅师的话说，就是“主看主”。	[lvm]: In the words of Chan Master Linji, it is “the host sees the host.”
【善财】：丁零，将错就错有什么过错啊?	[Sudhana]: Dingling, what is wrong with following an error with another error?
【丁零】：请财主爷赐教	[Dingling]: Please enlighten me, Master Rich Man.
【善财】：没错，就安心吃饭去吧	[Sudhana]: Nothing is wrong. Go eat your meal with a settled mind.

【四〇】南泉如梦相似

[Forty] Nanquan Is Like a Dream

【四〇】南泉如梦相似	[40] Nanquan: Like a Dream

垂示云：休去歇去，铁树开花。有么有么，黠儿落节。直饶七纵八横，不免穿他鼻孔。且道　讹在什么处？试举看。	Pointer: Rest, let go, and cease—then the iron tree blossoms. Is there? Is there? The clever child loses his footing. Even if one moves freely in every direction, one cannot avoid having one's nostrils pierced by him. But tell me: where is the error? Let us examine it.
【四〇】举：	[40] Case:
陆亘大夫与南泉语话次。	Governor Lu Geng was conversing with Nanquan.
陆云：“肇法师道‘天地与我同根，万物与我一体’，也甚奇怪。”【鬼窟里作活计。画饼不可充饥。也是草里商量。】	Lu said, “Dharma Master Sengzhao said, ‘Heaven and earth have the same root as I; the myriad things are one body with me.’ This is most extraordinary.” [Working away in a ghost cave. Painted cakes cannot satisfy hunger. This too is deliberation amid the grass.]
南泉指庭前花，【道恁么。咄！经有经师，论有论师，不干山僧事。咄！大丈夫当时下得一转语，不唯截断南泉，亦乃与天下衲僧出气。】	Nanquan pointed to the flowers before the courtyard, [Saying it this way—bah! Sūtras have their sūtra masters, and treatises have their treatise masters; it is none of this mountain monk’s business. Bah! A true man should at that very moment have uttered a turning word—not only cutting off Nanquan, but also giving the patch-robed monks of the whole world a breath of relief.]
召大夫云：“时人见此一株花，如梦相似。”【鸳鸯绣了从君看，莫把金针度与人。莫寐语！引得黄莺下柳条。】	and called to the governor, saying, “People of the present see this single flower as though in a dream.” [Once the mandarin ducks are embroidered, you may look at them as you please; do not pass the golden needle on to others. Do not speak in your sleep! You have drawn the orioles down from the willow branches.]
陆亘大夫久参南泉，寻常留心于理性中，游泳肇论。一日坐次，遂拈此两句，以为奇特。问云：“肇法师道‘天地与我同根，万物与我一体’，也甚奇怪。”肇法师，乃晋时高僧，与生、融、睿，同在罗什门下，谓之四哲。	Governor Lu Geng had long studied under Nanquan. Ordinarily, he devoted his attention to principle and intrinsic nature, immersing himself in Sengzhao’s Treatise. One day while seated, he brought up these two lines, considering them extraordinary, and asked, “Dharma Master Sengzhao said, ‘Heaven and earth have the same root as I; the myriad things are one body with me.’ This is most extraordinary.” Dharma Master Sengzhao was an eminent monk of the Jin dynasty. Together with Sheng, Rong, and Rui, he studied under Kumārajīva; they were called the Four Worthies.
幼年好读庄老。后因写古维摩经，有悟处，方知庄老犹未尽善。故综诸经，乃造四论。庄老意谓：天地形之大也，我形亦尔也，同生于虚无之中。庄生大意，只论齐物。肇公大意，论性皆归自己。	In his youth, he loved reading Zhuangzi and Laozi. Later, while copying an old translation of the Vimalakīrti Sūtra, he had an awakening and only then realized that Zhuangzi and Laozi were still not wholly satisfactory. Therefore, synthesizing the teachings of the sūtras, he composed four treatises. The meaning of Zhuangzi and Laozi is that heaven and earth are vast in form, and my own form is likewise so; both arise from within emptiness and nonbeing. Zhuangzi’s main intent is merely to discuss the equalization of things. Sengzhao’s main intent is to say that all natures return to oneself.
不见他论中道：“夫至人空洞无象，而万物无非我造。会万物为自己者，其唯圣人乎。”虽有神有人有贤有圣，各别，而皆同一性一体。古人道：尽乾坤大地，只是一个自己。	Do you not see what he says in his treatise? “The ultimate person is empty and open, without form, yet there is nothing among the myriad things that is not created by me. Who can unite the myriad things as oneself? Only the sage.” Though there are spirits, humans, worthies, and sages, each distinct, all share one nature and one body. An ancient said, “The whole of heaven and earth is only one self.”
寒则普天普地寒，热则普天普地热，有则普天普地有，无则普天普地无，是则普天普地是，非则普天普地非。法眼云：“渠渠渠，我我我，南北东西皆可可。不可可，但唯我，无不可。”所以道，天上天下，唯我独尊。	When it is cold, all heaven and earth are cold; when it is hot, all heaven and earth are hot. When there is, all heaven and earth are; when there is not, all heaven and earth are not. When it is right, all heaven and earth are right; when it is wrong, all heaven and earth are wrong. Fayan said, “You, you, you; I, I, I. North, south, east, and west are all acceptable. If they are not acceptable, there is only I; nothing is unacceptable.” Thus it is said, “Above heaven and below heaven, I alone am honored.”
石头因看肇论，至此“会万物为自己”处，豁然大悟，后作一本《参同契》，亦不出此意。看他恁么问，且道，同什么根？同那个体？到这里，也不妨奇特。岂同他常人，不知天之高、地之厚，岂有恁么事！陆亘大夫恁么问，奇则甚奇，只是不出教意。若道教意是极则，世尊何故更拈花？祖师更西来作么？	When Shitou was reading Sengzhao’s Treatise and came to the words, “unite the myriad things as oneself,” he suddenly attained great awakening. Later, when he composed the Cantongqi, its meaning did not go beyond this. Look at how Lu asked: what root do they share? What body do they share? At this point, it is indeed not without something extraordinary. How could it be like ordinary people, who do not know the height of heaven or the depth of earth—how could there be such a thing? Governor Lu asked in this way; it is certainly extraordinary, but it does not go beyond the meaning of the teachings. If the meaning of the teachings were the ultimate standard, why did the World-Honored One again hold up a flower? Why did the patriarchs come from the West?
南泉答处，用衲僧巴鼻，与他拈出痛处，破他窠窟。遂指庭前花，召大夫云：“时人见此一株花，如梦相似。”如引人向万丈悬崖上打，一推，令他命断。尔若平地	In his response, Nanquan employed the vital point of a patch-robed monk: he exposed Lu’s sore spot and shattered his nest. He then pointed to the flowers

上推倒，弥勒佛下生，也只不解命断。	before the courtyard and called to the governor, saying, “People of the present see this single flower as though in a dream.” It is like leading someone to the edge of a ten-thousand-fathom precipice, giving him a shove, and causing his life to end. If you push him down on level ground, even when Maitreya Buddha descends into the world, he still will not know how to end his life.
亦如人在梦，欲觉不觉，被人唤醒相似。南泉若是眼目不正，必定被他搽糊将去。看他恁么说话，也不妨难会。若是眼目定动活底闻得，如醍醐上味。若是死底闻得，翻成毒药。古人道：若于事上见，堕在常情。	It is also like someone in a dream who is about to awaken but has not yet awakened, and is suddenly called awake by another. If Nanquan’s eye had not been correct, he would certainly have been smeared over by Lu. Look at the way he speaks: it is indeed not easy to understand. When one whose eye is alive and responsive hears it, it is like the finest ghee. When one dead hears it, it turns instead into poison. An ancient said, “If you see it in phenomena, you fall into ordinary feelings.”
若向意根下卜度，卒摸索不着。岩头道：此是向上人活计，只露目前些子，如同电拂。南泉大意如此，有擒虎兕定龙蛇底手脚，到这里也须是自会始得。不见道：“向上一路，千圣不传。学者劳形，如猿捉影。”	If you calculate beneath the mind faculty, in the end you cannot grasp it. Yantou said, “This is the work of one who has gone beyond; it reveals only a little before one’s eyes, like a flash of lightning.” This is Nanquan’s main intent. He has the skillful hands that capture tigers and rhinoceroses and subdue dragons and snakes. Yet when you reach this point, you must awaken for yourself. Is it not said, “The path beyond is not transmitted by a thousand sages; students wear out their bodies like monkeys grasping at reflections.”
看他雪窦颂出。	See how Xuedou expresses it in verse.
闻见觉知非一一，【森罗万象无有一法。七花八裂，眼耳鼻舌身意。一时是个无孔铁锤。】	Hearing, seeing, awareness, and knowing are not separate things. [The dense array of the myriad forms contains not a single dharma. Shattered into seven pieces and eight fragments—eyes, ears, nose, tongue, body, and mind—all at once are a holeless iron hammer.]
山河不在镜中观。【我这里无这个消息。长者自长、短者自短。青是青、黄是黄，尔向什么处观？】	Mountains and rivers are not viewed in a mirror. [Here, I have no such message. The tall are tall, the short are short; blue is blue, yellow is yellow. Where would you look?]
霜天月落夜将半，【引尔入草了也。遍界不曾藏。切忌向鬼窟里坐。】	Frost fills the sky; the moon sets; the night is nearly half spent. [I have led you into the grass already. The whole realm has never been concealed. Beware of sitting in a ghost cave.]
谁共澄潭照影寒。【有么有么？若不同床睡，焉知被底穿。愁人莫向愁人说，说向愁人愁杀人。】	Who, together with the clear pool, illuminates the cold reflection? [Is there? Is there? Unless you sleep in the same bed, how would you know that the quilt is worn through? Do not speak to a sorrowful person of sorrow; speak of it, and sorrow will kill him.]
南泉小睡语，雪窦大睡语。虽然作梦，却作得个好梦。前头说一体，这里说不同。	Nanquan’s words are the words of a light sleeper; Xuedou’s words are those of a deep sleeper. Though they are dreaming, they have dreamed a good dream. Above, it spoke of one body; here, it speaks of difference.
“闻见觉知非一一，山河不在镜中观。”若道在镜中观，然后方晓了，则不离镜处。山河大地，草木丛林，莫将镜鉴。若将镜鉴，便为两段。但只可山是山、水是水，法法住法位，世间相常住。山河不在镜中观，且道向什么处观？还会么？	“Hearing, seeing, awareness, and knowing are not separate things. Mountains and rivers are not viewed in a mirror.” If you say that one sees them in a mirror and only then understands them, then you have not left the mirror. Mountains, rivers, the great earth, grasses, trees, and forests—do not use a mirror. If you use a mirror, they become two parts. It is only that mountains are mountains and water is water; each dharma abides in its dharma position, and the appearances of the world constantly abide. Mountains and rivers are not viewed in a mirror—but tell me, where are they viewed? Do you understand?
到这里，向“霜天月落夜将半”，这边与尔打并了也，那边尔自相度。还知雪窦以本分事为人么？	At this point: “Frost fills the sky; the moon sets; the night is nearly half spent.” On this side, I have done all I can for you; on that side, you must make your own reckoning. Do you know that Xuedou used the fundamental matter to help people?
“谁共澄潭照影寒。”为复自照？为复共人照？须是绝机绝解，方到这境界。即今也不要澄潭，也不待霜天月落。即今作么生？	“Who, together with the clear pool, illuminates the cold reflection?” Does it illuminate itself, or does it illuminate together with another? One must cut off contrivance and understanding before reaching this realm. Right now, do not even want a clear pool, nor wait for frost filling the sky and the moon setting. What is it right now?
【小　】：老师您还记得我专门问过您这个“如梦相似”么？	[Xiao Dong]: Teacher, do you remember that I specifically asked you about this phrase, “like a dream”?
后来我想，既然说“天地与我同根”，那还执什么“万物”呢？而陆亘大夫问话之前，就先立了一个“万物实有”误解，所以才认为“奇特”，南泉说“如梦相似”是结他的心结。可这确实并非是境界啊！	Later I thought: since it says, “Heaven and earth have the same root as I,” why cling to “the myriad things” at all? Before Governor Lu asked his question, he had already established the mistaken view that “the myriad things truly exist,”

	which is why he found it “extraordinary.” When Nanquan said “like a dream,” he was resolving Lu’s mental knot. But this really is not a state, is it?
【lvm】：谁说是境界了?	[lvm]: Who said it was a state?
【大手老人】：非境即识，非识即境。识境皆陷人，如何才不陷?	[Old Man with the Great Hand]: If it is not an object, it is consciousness; if it is not consciousness, it is an object. Both consciousness and objects entrap people. How can one avoid being entrapped?
【lvm】：伸出大手托着，怎么会陷!	[lvm]: Extend a great hand to hold it up—how could one be entrapped?
【心明】：如梦相似	[Xinming]: Like a dream.
此处不能单独理解“如梦相似”词语，要结合南泉突然手指着花的情景，结合起来理会。	Here, one cannot understand the phrase “like a dream” in isolation. One must understand it together with the situation in which Nanquan suddenly pointed at the flower.
梦生花？花生梦?	Does the dream give rise to the flower? Or does the flower give rise to the dream?
相似则相似，是则不是。	Similar is similar; is is not.
【小　】：哦，我是针对那一句说的	[Xiao Dong]: Oh, I was referring to that particular line.
老师说我着于境界……可这哪里是境界啊?	Teacher said that I was attached to a state … but how is this a state?
【lvm】：哈哈！不是境界就好，不是就好	[lvm]: Ha ha! It is good if it is not a state—good if it is not.
【小　】：恩~~也不是这个意思	[Xiao Dong]: Mm~~that is not what I meant either.
老师教育的是没错，因为观照的时候，确实会有这种感受，我在看到这个公案之前就有过这种“如梦”的感受……当然，忘记观照的时候是没有了。	What teacher taught me was correct, because when contemplating, one really can have such a feeling. Even before seeing this koan, I had had this “dreamlike” feeling … of course, when I forget to maintain contemplation, it is gone.
我当时只是对《肇论》不感冒，看不大进去，所以不明白南泉怎么这么答呀……	At the time, I simply was not drawn to Sengzhao’s Treatise and could not really read my way into it, so I did not understand why Nanquan answered in this way …
【lvm】：感受，就是境界了。	[lvm]: A feeling—that is already a state.
我当时只是对《肇论》不感冒，看不大进去，所以不明白南泉怎么这么答呀……	At the time, I simply was not drawn to Sengzhao’s Treatise and could not really read my way into it, so I did not understand why Nanquan answered in this way …
＊南泉禅师应机说法，本就是说给对《肇论》很感冒的人听的。	* Chan Master Nanquan’s teaching in response to the occasion was originally spoken for people who are very drawn to Sengzhao’s Treatise.
【小　】：哦，难怪您说的着境界是指我随着不喜欢肇论的感受去了。	[Xiao Dong]: Oh, no wonder you said that my attachment to a state meant that I was following along with the feeling of disliking Sengzhao’s Treatise.
可即便我不理那样的“不感冒”感受，我还是对《肇论》……	But even if I ignore that feeling of not being drawn to it, I still, with regard to Sengzhao’s Treatise …
惭愧呀，本来想好好看看，看了四五次，只有一次是走马观花大概看完。	How shameful. I originally wanted to read it carefully. I have read it four or five times, but only once did I roughly finish it by skimming through it.
现在有三种选择：	There are now three choices:
1，不理这种“感受”，不随他跑，看完肇论	1. Ignore this “feeling,” do not let it carry me away, and finish reading Sengzhao’s Treatise.
2，不理这些感受，放下肇论；	2. Ignore these feelings and put aside Sengzhao’s Treatise;
3，该干什么干什么，爱看就看看，不爱看就不看。	3. Do whatever I should be doing: read it if I feel like reading it, and do not read it if I do not.
选哪个呀?	Which should I choose?
【lvm】：三个都不选，这样最省心。	[lvm]: Choose none of the three. That is the most trouble-free.
【心明】：我也说些梦话	[Xinming]: Let me also speak some dream-talk.
陆亘大夫与南泉语话次。	Governor Lu Geng was conversing with Nanquan.
陆云：“肇法师道‘天地与我同根，万物与我一体’，也甚奇怪。”【鬼窟里作活计。画饼不可充饥。也是草里商量。】	Lu said, “Dharma Master Sengzhao said, ‘Heaven and earth have the same root as I; the myriad things are one body with me.’ This is most extraordinary.” [Working away in a ghost cave. Painted cakes cannot satisfy hunger. This too is deliberation amid the grass.]

南泉指庭前花，【道恁么。咄！经有经师，论有论师，不干山僧事。咄！大丈夫当时下得一转语，不唯截断南泉，亦乃与天下衲僧出气。】	Nanquan pointed to the flowers before the courtyard, [Saying it this way—bah! Sūtras have their sūtra masters, and treatises have their treatise masters; it is none of this mountain monk's business. Bah! A true man should at that very moment have uttered a turning word—not only cutting off Nanquan, but also giving the patch-robed monks of the whole world a breath of relief.]
召大夫云：“时人见此一株花，如梦相似。”【鸳鸯绣了从君看，莫把金针度与人。莫寐语！引得黄莺下柳条。】	and called to the governor, saying, “People of the present see this single flower as though in a dream.” [Once the mandarin ducks are embroidered, you may look at them as you please; do not pass the golden needle on to others. Do not speak in your sleep! You have drawn the orioles down from the willow branches.]
此处我对圆悟禅师的批注不理解，请教：	Here I do not understand Chan Master Yuanwu's comments. May I ask:
1、【咄！大丈夫当时下得一转语，不唯截断南泉，亦乃与天下衲僧出气。】，这分明不肯南泉手段，下转语好吗？我不同意.	1. “[Bah! A true man should at that very moment have uttered a turning word—not only cutting off Nanquan, but also giving the patch-robed monks of the whole world a breath of relief.]” This clearly does not approve of Nanquan's method. Is it good to utter a turning word? I do not agree.
如果赞成下转语，请如何道“转语”？	If one approves of uttering a turning word, what should that “turning word” be?
2、【鸳鸯绣了从君看，莫把金针度与人。】，禅师此处不正是暗渡金针吗？	2. “[Once the mandarin ducks are embroidered, you may look at them as you please; do not pass the golden needle on to others.]” Is the Chan master not precisely passing on the golden needle in secret here?
很好呀，为什么说“莫把”？	Very good—then why say, “Do not hand it over”?
【lvm】：时人见此一株花，如梦相似	lvm : People today see this single flower as though it were a dream.
1、【咄！大丈夫当时下得一转语，不唯截断南泉，亦乃与天下衲僧出气。】，这分明不肯南泉手段，下转语好吗？我不同意.	1. Bah! If a true man had then uttered a turning word, he would not only have cut off Nanquan, but also given vent to the patch-robed monks of the whole world. This clearly refuses to accept Nanquan's method. Is it good to utter a turning word? I disagree.
＊哈哈！有什么不好！你不同意，南泉却同意。	Ha ha! What is wrong with it? You disagree, but Nanquan agrees.
如果赞成下转语，请如何道“转语”？	If one approves of uttering a turning word, how should this “turning word” be expressed?
＊“经有经师，论有论师，不干山僧事。”	“Sūtras have sūtra masters, and treatises have treatise masters; it is none of this mountain monk's business.”
2、【鸳鸯绣了从君看，莫把金针度与人。】，禅师此处不正是暗渡金针吗？	2. Once the mandarin ducks are embroidered, let others admire them; do not hand the golden needle to anyone. Is the Chan master here not precisely handing over the golden needle in secret?
＊莫寐语！	Do not talk in your sleep!
很好呀，为什么说“莫把”？	Very good—then why say, “Do not hand it over”?
＊比如“很好呀！好死了！”分明没死，为什么说“死了”？	For example: “Very good! Good enough to die for!” One plainly has not died, so why say “died”?
【丁零】：啥叫“闻见觉知非一一”？	Dingling : What does “hearing, seeing, awareness, and knowing are not each individually so” mean?
【lvm】字面意思是：并非闻是闻、见是见、觉是觉、知是知。	lvm Literally, it means: hearing is not simply hearing, seeing is not simply seeing, awareness is not simply awareness, and knowing is not simply knowing.
【心僧】老师，那请问字外的意思呢？	Mind-Monk Teacher, then may I ask what it means beyond the words?
【lvm】哈哈！那就没意思了	lvm Ha ha! Then there is no meaning.
【丁零】最后一转：“无孔铁锤”喻啥哪？	Dingling One final turn: What does the “iron hammer without a hole” symbolize?
【lvm】那不就是个铁疙瘩么。既没法下嘴，也没法下手。	lvm Is it not simply a lump of iron? There is no way to get one's mouth on it, nor any way to lay hands on it.
【丁零】请您锯一下：七花八裂。眼耳鼻舌身意。一时是个无孔铁锤。	Dingling Please saw it apart: shattered into seven pieces and eight fragments. Eye, ear, nose, tongue, body, and mind. All at once, it is an iron hammer without a hole.
【lvm】闻见觉知非一一	lvm Hearing, seeing, awareness, and knowing are not each individually so.

七花八裂，眼耳鼻舌身意。——打碎这个“非一一”，就成了“眼、耳、鼻、舌、身、意”这些七花八裂的碎片。	“Shattered into seven pieces and eight fragments—eye, ear, nose, tongue, body, and mind.” Break apart this “not each individually so,” and it becomes these shattered fragments: “eye, ear, nose, tongue, body, and mind.”
一时是个无孔铁锤。——一句“闻见觉知非一一”，叫人张不开口、下不得手。	“All at once, it is an iron hammer without a hole.” The single phrase “hearing, seeing, awareness, and knowing are not each individually so” leaves one unable to open one’s mouth or lay hands on it.

【四一】投子不许夜行

[41] Touzi Does Not Permit Night Travel

【四一】投子不许夜行	[Case 41] Touzi Does Not Permit Traveling at Night
佛果圜悟禅师碧岩录卷第五	Volume Five of The Blue Cliff Record by Chan Master Foguo Yuanwu
垂示云：是非交结处，圣亦不能知；逆顺纵横时，佛亦不能辨。为绝世超伦之士，显逸群大士之能。向冰凌上行，剑刃上走。直下如麒麟头角，似火里莲花，宛见超方，始知同道。谁是好手者？试举看。	The pointer says: At the point where right and wrong become entangled, even sages cannot know; when favorable and adverse circumstances crisscross, even Buddhas cannot distinguish. It is for those who transcend the world and surpass their peers, and it reveals the ability of great bodhisattvas who stand above the crowd. They walk on ice ridges and run along sword blades. Directly and immediately, they are like the horns on a qilin’s head, like lotuses in fire. Only then does one clearly see what lies beyond all conventions and recognize one’s fellow travelers on the Way. Who is a skillful hand? Let us raise the case and see.
【四一】举：	[Case 41] The Case:
赵州问投子：大死底人却活时如何？【有恁么事？贼不打贫儿家。惯曾作客方怜客。】	Zhaozhou asked Touzi, “How is it when one who has died the great death comes back to life?” [Is there really such a thing? A thief does not rob a poor man’s house. Only one who has often been a guest can sympathize with guests.]
投子云：不许夜行，投明须到。【看楼打楼，是贼识贼。若不同床卧，焉知被底穿。】	Touzi said, “Traveling at night is not permitted; you must arrive at dawn.” [One watches a tower by striking a tower; a thief recognizes a thief. Unless they have slept in the same bed, how could they know what lies beneath the quilt?]
赵州问投子：“大死底人却活时如何？”投子对他道：“不许夜行，投明须到。”且道是什么时节？无孔笛撞着毡拍版！此谓之验主问，亦谓之心行问。投子、赵州，诸方皆美之，得逸群之辩。二老虽承嗣不同，看他机锋，相投一船。	Zhaozhou asked Touzi, “How is it when one who has died the great death comes back to life?” Touzi replied, “Traveling at night is not permitted; you must arrive at dawn.” Tell me, what time is this? A holeless flute has struck a felt clapper! This is called a question that tests the host; it is also called a question concerning the activity of mind. Touzi and Zhaozhou were praised everywhere for possessing a distinction beyond the crowd in debate. Though the two elders inherited different lineages, look at the sharpness of their responses: they were suited to the same boat.
投子一日为赵州置茶筵相待，自过蒸饼与赵州。州不管。投子令行者过胡饼与赵州，州礼行者三拜。且道他意是如何？看他尽是向根本上提此本分事为人。有僧问：“如何是道？”答云：“道。”“如何是佛？”答云：“佛。	One day, Touzi set out a tea feast to receive Zhaozhou and personally handed him a steamed cake. Zhaozhou paid no attention to it. Touzi then had an attendant hand a hu cake to Zhaozhou, and Zhaozhou bowed three times to the attendant. Tell me, what was his meaning? Look how, in every case, they raised this fundamental matter from the very root in order to guide people. A monk asked, “What is the Way?” He answered, “The Way.” “What is Buddha?” He answered, “Buddha.”
”又问：“金锁未开时如何？”答云：“开。”“金鸡未鸣时如何？”答云：“无这个音响。”“鸣后如何？”答云：“各自知时。”投子平生问答总如此。看赵州问：“大死底人却活时如何？”他便道：“不许夜行，投明须到。”直下如击石火，似闪电光，还他向上人始得。	He further asked, “How is it before the golden lock is opened?” He answered, “Open.” “How is it before the golden cock crows?” He answered, “There is no such sound.” “And after it crows?” He answered, “Each knows the time for himself.” Touzi’s questions and answers throughout his life were always like this. Look at Zhaozhou’s question: “How is it when one who has died the great death comes back to life?” Touzi immediately said, “Traveling at night is not permitted; you must arrive at dawn.” Directly and immediately, it is like the spark struck from flint, like a flash of lightning. Only one who is above and beyond can accomplish this.
大死底人，都无佛法、道理、玄妙、得失、是非、长短，到这里只恁么休去。古人谓之平地上死人无数，过得荆棘林是好手。也须是透过那边始得。虽然如是，如今人到这般田地，早是难得。或若有依倚、有解会，则没交涉。	A person who has died the great death has no Buddha-Dharma, principles, mysteries, gain or loss, right or wrong, long or short. Upon reaching this point, one simply rests thus. The ancients said, “There are countless dead people on level ground; one who passes through the thicket of thorns is a skillful hand.” One must also penetrate beyond that side. Even so, it is already difficult for people today to reach such a state. If they have anything to rely on or any understanding to cling to, it is irrelevant.

哲和尚谓之见不净洁。五祖先师谓之命根不断。须是大死一番却活始得。浙中永光和尚道：言锋若差，乡关万里。直须悬崖撒手，自肯承当，绝后再苏，欺君不得。非常之旨，人焉　哉！赵州问意如此。	Chan Master Zhe called this “the view not being clean and pure.” Our late master Wuzu called it “the life-root not being cut off.” One must die the great death once and then come back to life. Chan Master Yongguang of Zhejiang said: “If the edge of one’s words goes even slightly astray, one is ten thousand miles from home. One must let go at the edge of a cliff, willingly take responsibility, revive after all supports have been cut off, and be unable to deceive the sovereign. Who can conceal such an extraordinary purport?” This was the intent of Zhaozhou’s question.
投子是作家，亦不辜负他所问，只是绝情绝迹，不妨难会，只露面前些子。所以古人道：欲得亲切，莫将问来问。问在答处，答在问处。若非投子，被赵州一问，也大难酬对。只为他是作家汉，举着便知落处。颂云：	Touzi was a true master and did not fail the question he had been asked. He simply cut off feelings and traces. It is indeed not easy to comprehend, yet he revealed only a little before one’s eyes. Therefore the ancients said, “If you wish to attain intimacy, do not bring questions to ask. The question lies in the answer, and the answer lies in the question.” Had it not been Touzi, Zhaozhou’s question would have been very difficult to answer. But because he was a true master, he knew where it landed the moment it was raised. The verse says:
活中有眼还同死，【两不相知，翻来覆去。若不蕴藉，争辨得这汉缁素。】	Though alive and endowed with eyes, he is still like the dead. [The two do not recognize each other, turning this way and that. If he were not so reserved, how could one distinguish this monk’s black from white?]
药忌何须鉴作家。【若不验过，争辨端的。遇着试与一鉴，又且何妨。也要问过。】	Why test a master with what medicine forbids? [If it has not been tested, how can one determine it precisely? When one encounters it, why not test it? One must also inquire into it.]
古佛尚言会未到，【赖是有伴。千圣也不传。山僧亦不知。】	Even the ancient Buddhas said they had not yet reached it. [Fortunately, he has companions. Even a thousand sages do not transmit it. This mountain monk does not know it either.]
不知谁解撒尘沙。【即今也不少。开眼也着，合眼也着。阇黎恁么举，落在什么处？】	Who knows how to scatter dust and sand? [Even now, there is no shortage of it. With open eyes, one is caught; with closed eyes, one is caught. Venerable, when you raise it in this way, where do you fall?]
“活中有眼还同死”，雪窦是知有底人，所以敢颂。古人道：他参活句，不参死句。雪窦道，活中有眼，还同于死汉相似，何曾死！死中具眼，如同活人。古人道：杀尽死人，方见活人；活尽死人，方见死人。	“Though alive and endowed with eyes, he is still like the dead.” Xuedou was one who knew what was at stake, and therefore he dared to compose this verse. The ancients said, “He studies living phrases, not dead phrases.” Xuedou says that one alive and endowed with eyes is still like a dead man. How could he ever have died? The dead, endowed with eyes, are like living people. The ancients said, “Only after all dead people have been killed does one see a living person; only after all living people have been brought to life does one see a dead person.”
赵州是活底人，故作死问，验取投子。如药性所忌之物，故将去试验相似。所以雪窦道“药忌何须鉴作家”，此颂赵州问处。	Zhaozhou was a living person, so he deliberately posed a dead question in order to test Touzi. It is like taking an object contraindicated by a medicine in order to test it. Therefore Xuedou says, “Why test a master with what medicine forbids?” This verse praises the point of Zhaozhou’s question.
后面颂投子“古佛尚言曾未到”，只这大死底人却活处，古佛亦不曾到，天下老和尚亦不曾到。任是释迦老子、碧眼胡僧，也须再参始得。所以道：只许老胡知，不许老胡会。	The latter part praises Touzi: “Even the ancient Buddhas said they had not yet reached it.” At precisely the point where one who has died the great death comes back to life, even the ancient Buddhas have never arrived, nor have all the old monks under heaven. Even Śākyamuni, the old fellow, and the blue-eyed barbarian monk must investigate anew before they can attain it. Thus it is said, “Only the old barbarian is allowed to know it; the old barbarian is not allowed to understand it.”
雪窦道“不知谁解撒尘沙”，不见僧问长庆：“如何是善知识眼？”庆云：“有愿不撒沙。”保福云：“不可更撒也。”天下老和尚，据曲　木床上，行棒行喝，竖拂敲床，现神通，作主宰，尽是撒沙。且道如何免得？	Xuedou says, “Who knows how to scatter dust and sand?” Have you not seen the monk who asked Changqing, “What is the eye of a good spiritual friend?” Changqing said, “One who has vows does not scatter sand.” Baofu said, “One must not scatter any more.” Old monks everywhere sit upon crooked wooden beds, wielding sticks and shouting, raising whisk and striking the seat, displaying spiritual powers and acting as masters and rulers—all of this is scattering sand. Tell me, how can one avoid it?
【永寿童子】：老师又撒沙啦。	[Yongshou Tongzi]: Teacher, you are scattering sand again.
【Lvm】：蒸饼、胡饼。	[Lvm]: Steamed cakes and hu cakes.
【Wt】：老师，这里的蒸饼、胡饼各喻什么？	[Wt]: Teacher, what does each of the steamed cake and hu cake symbolize here?
【永寿童子】：善知识眼睛被迷却了。	[Yongshou Tongzi]: The eye of the good spiritual friend has been obscured.
【Lvm】：Wt，何不问取【永寿童子】。	[Lvm]: Wt, why not ask [Yongshou Tongzi]?

【永寿童子】：永寿童不解捏目。	[Yongshou Tongzi]: Yongshou Tong does not know how to pinch his eyes shut.
【Lvm】：却解捏饼。	[Lvm]: But he knows how to pinch dough into cakes.
【永寿童子】：老师看他捏得如何?	[Yongshou Tongzi]: Teacher, see how well he pinches them.
云门糊饼，禅宗公案名，又作云门胡饼、韶阳糊饼。系云门宗之祖云门文偃禅师与某僧有关‘如何是超佛越祖’一问，所作之机缘问答。	“Yunmen’s Cake” is the name of a Chan koan, also known as “Yunmen’s Hu Cake” or “Shaoyang’s Cake.” It concerns an encounter between Chan Master Yunmen Wenyan, founder of the Yunmen school, and a certain monk, concerning the question, “What is discourse that transcends Buddha and patriarchs?”
碧岩录第七十七则（大四八·二〇四中）：‘僧问云门：“如何是超佛越祖之谈？”门云：“糊饼。”’云门以‘糊饼’（胡麻所制之饼）回答佛意、祖意、如何是超佛越祖之问，而绝不容以思量分别之余地，即显示超佛越祖之言，除着衣吃饭，屙屎送尿外，别无他意，故即便是超佛越祖之谈，亦无如一个糊饼吃却了事。	Case 77 of The Blue Cliff Record (Taishō 48, p. 204b) states: “A monk asked Yunmen, ‘What is discourse that transcends Buddha and patriarchs?’ Yunmen said, ‘A cake.’” Yunmen answered questions about the Buddha’s intent, the patriarchs’ intent, and what transcends Buddha and patriarchs with “a cake” (a cake made from sesame), allowing absolutely no room for conceptual discrimination. This shows that discourse transcending Buddha and patriarchs has no other meaning apart from putting on clothes, eating meals, defecating, and urinating. Thus, even talk of transcending Buddha and patriarchs is no more than eating a cake and being done with it.
【Lvm】：哈哈！那个“蒸饼”出自何处?	[Lvm]: Ha ha! Where does that “steamed cake” come from?
【永寿童子】：让我吃了。呵呵。	[Yongshou Tongzi]: Let me eat it. Heh heh.
【大侠】：大死底人却活时如何？----亦是行尸走肉！	[Hero]: How is it when one who has died the great death comes back to life? — It is also a walking corpse!
【大侠】：----莫道借尸还魂！	[Hero]: — Do not say it is a soul returning to a borrowed corpse!
【lvm】：有恁么事？贼不打贫儿家。	[lvm]: Is there really such a thing? A thief does not rob a poor man’s house.
【大侠】：奈贼没眼何?	[Hero]: What can one do if the thief has no eyes?
【lvm】：哈哈！气象果然异于往日。	[lvm]: Ha ha! Your bearing is indeed different from before.
【大侠】：莫叫！贼喊捉贼1	[Hero]: Do not shout! The thief cries, “Catch the thief!”
【Lvm】：当止便止。且不可麒麟皮下再露出马脚来。	[Lvm]: Stop when it is time to stop. Do not let horse’s hooves show again beneath the qilin’s hide.
【心僧】(接【lvm】：哈哈！气象果然异于往日。)：老师不可拿脚镣铐人！	[Mind Monk] (replying to [lvm]: “Ha ha! Your bearing is indeed different from before.”): Teacher, do not put shackles on people’s feet!
【lvm】：你也异于往日。	[lvm]: You too are different from before.
【心僧】：哈哈,这老汉脚跟不点地!	[Mind Ming]: Ha ha, this old fellow’s heels do not touch the ground!
【lvm】：更异往日。	[lvm]: Even more different than before.
【永寿童子】：赵州为何挑食啊？不要蒸饼，却礼胡饼。	[Yongshou Tongzi]: Why is Zhaozhou such a picky eater? He would not take the steamed cake, yet he bowed to the hu cake.
【lvm】：蒸饼留给【永寿童子】。	[lvm]: Leave the steamed cake for [Yongshou Tongzi].
【心僧】：胡饼留给谁?	[Mind Monk]: For whom should the hu cake be kept?
【Lvm】：向楼上看。	[Lvm]: Look upstairs.
【善财】：呵呵，说是挑食，不如说是挑人。	[Sudhana]: Heh heh, rather than say he was picky about food, it would be better to say he was picky about people.
行者过胡饼与赵州，赵州主看客（行者），自然不能少了主客的礼数，所以礼行者三拜，消受之。	The attendant handed the hu cake to Zhaozhou. Zhaozhou took the host’s place in receiving the guest—the attendant—and naturally could not omit the courtesies between host and guest. Therefore, he bowed three times to the attendant and accepted it.
至于投子过蒸饼赵州为什么不受，大家也研究研究，很好玩的。	As for why Zhaozhou did not accept the steamed cake handed to him by Touzi, everyone may investigate that as well; it is quite enjoyable.
【小蚂蚁】：这“不管”是“不受”吗？蚂蚁看他们是左手对右手，没有可客气的人也。	[Little Ant]: Does this “paid no attention” mean “did not accept”? I see them as the left hand facing the right hand; there was no one toward whom they needed to be polite.
【善财】：呵呵，不知道左手握着右手是什么礼数。	[Sudhana]: Heh heh, I do not know what kind of courtesy it is for the left hand to shake the right hand.
【小蚂蚁】：两手无猜，无礼不备。	[Little Ant]: The two hands harbor no suspicions; no courtesy is lacking.

【善财】：健康常识：饭前洗手，饭后漱口。	[Sudhana]: A health tip: wash your hands before meals and rinse your mouth afterward.
【小蚂蚁】：受教！	[Little Ant]: I have received your instruction!
【心明】（接【善财】：投子过蒸饼赵州为什么不受）： 提醒的好， 赵州不受是反客计吧。	[Mind Ming] (replying to [Sudhana]: "Why did Zhaozhou not accept the steamed cake handed to him by Touzi?"): A good reminder. Zhaozhou's refusal to accept it was perhaps a strategy of turning the guest back against the host.
【善财】：反客为主先不提，看看赵州怎么反主为客的吧。	[Sudhana]: Let us set aside turning guest into host for now; instead, let us see how Zhaozhou turned the host back into a guest.
赵州问投子："大死底人却活时如何？"……此谓之验主问，亦谓之心行问。……	Zhaozhou asked Touzi, "How is it when one who has died the great death comes back to life?" … This is called a question that tests the host; it is also called a question concerning the activity of mind. …
赵州碰者投子，也不妨泥手泥脚，问个验主的话头。	When Zhaozhou encountered Touzi, there was no harm in getting his hands and feet muddy and asking a huatou that tested the host.
【六尘】：老师，我古文水平太差，有现代版的吗？或如何提高我的古文水平？	[Six Dusts]: Teacher, my Classical Chinese is terribly weak. Is there a modern-language version? Or how can I improve my Classical Chinese?
【Lvm】：恐怕不是单纯的"古文水平"问题。	[Lvm]: I am afraid it is not simply a matter of one's "Classical Chinese proficiency."
曾见到有人译过，但已经面目全非、大失内涵、毫无意味了。	I have seen someone's translation of it, but it had become utterly unrecognizable: it had lost the substance entirely and was wholly without meaning.

【四二】庞老好雪片片

[Forty-Two] Layman Pang Enjoys the Snowflakes Drifting Down

【四二】庞老好雪片片	[42] Layman Pang: "Fine Snowflakes"
垂示云：单提独弄，带水拖泥；敲唱俱行，银山铁壁。拟议则髑髅前见鬼，寻思则黑山下打坐。明明杲日丽天，飒飒清风匝地。且道古人还有淆讹处么？试举看。	Pointer: Singly raising and independently wielding it is like dragging through water and mud; striking and singing proceed together, like silver mountains and iron walls. If you deliberate, you see ghosts before a skull; if you ponder, you sit beneath a dark mountain. The bright sun shines clearly in the sky, and the crisp breeze sweeps across the earth. But tell me: did the ancients still have any confusion or error? Let us examine it.
【四二】举：	[42] The Case:
庞居士辞药山。【这老汉作怪也。】	Layman Pang took leave of Yaoshan. [This old fellow is up to something strange.]
山命十人禅客相送。至门首，【也不轻他。是什么境界？也须是识端倪底衲僧始得。】	Yaoshan instructed ten Chan practitioners to see him off. When they reached the gate, [He did not slight him either. What sort of state is this? One must be a patch-robed monk who recognizes the signs.]
居士指空中雪云：好雪片片，不落别处。【无风起浪。指头有眼。这老汉言中有响。】	the layman pointed to the snow in the air and said, "Fine snowflakes—falling nowhere else." [Making waves where there is no wind. His pointing finger has eyes. There is an echo in this old fellow's words.]
时有全禅客云：落在什么处？【中也！相随来也。果然上钩来。】	At that time, Chan practitioner Quan said, "Where do they fall?" [Right in the middle! He has come along with him. Sure enough, he has taken the bait.]
士打一掌。【着！果然勾贼破家。】	The layman gave him a slap. [There! Sure enough, he lures in thieves and ruins households.]
全云：居士也不得草草。【棺木里瞠眼。】	Quan said, "Layman, you must not be so careless." [Staring wide-eyed from inside a coffin.]
士云：汝恁么，称禅客，阎老子未放汝在。【第二杓恶水泼了。何止阎老子，山僧这里也不放过。】	The layman said, "If you are like this and call yourself a Chan practitioner, Old Yama will not yet let you off." [A second ladle of foul water has been thrown over him. It is not only Old Yama; this mountain monk would not let him off either.]
全云：居士作么生？【粗心不改。又是要吃棒。这僧从头到尾不着便。】	Quan said, "What about you, Layman?" [His carelessness remains unchanged. Again he wants a beating. From beginning to end, this monk never hits the mark.]
士又打一掌。【果然！雪上加霜。吃棒了呈欸。】	The layman gave him another slap. [Just so! Frost added to snow. Having been struck, he now makes a display of it.]

云：眼见如盲，口说如哑。【更有断和句。又与他读判语。】	He said, “Though your eyes see, you are as blind; though your mouth speaks, you are as mute.” [There is also a decisive, settling phrase. Again he reads out the verdict for him.]
雪窦别云：初问处，但握雪团便打。【是则是，贼过后张弓，也漏逗不少。虽然如是，要见箭锋相拄，争奈落在鬼窟里了也。】	Xuedou spoke in his stead: “At the first question, simply grasp a snowball and strike him.” [That is so, but it is like drawing a bow after the thief has gone; it also reveals quite a bit. Even so, if one wishes to see the arrowpoints meet, alas, one has fallen into a ghost cave.]
庞居士参马祖、石头，两处有颂。初见石头，便问：“不与万法为侣，是什么人？”声未断，被石头掩却口，有个省处。作颂道：“日用事无别，唯吾自偶谐。头头非取舍，处处没张乖。朱紫谁为号，青山绝点埃。神通并妙用，运水及搬柴。”	Layman Pang visited Mazu and Shitou, and composed verses at both places. When he first met Shitou, he immediately asked, “One who does not take the myriad dharmas as companions—what kind of person is that?” Before his voice had ceased, Shitou covered his mouth. Thereupon he had an awakening. He composed this verse: “There is nothing special in everyday affairs; I alone naturally accord with them. In every thing there is neither grasping nor rejecting; everywhere there is no contrived opposition. Who is designated by vermilion or purple? Green mountains are utterly free of dust. Spiritual powers and wondrous functioning: carrying water and hauling firewood.”
后参马祖，又问：“不与万法为侣，是什么人？”祖云：“待尔一口吸尽西江水，即向汝道。”士豁然大悟。作颂云：“十方同聚会，个个学无为。此是选佛场，心空及第归。”	Later, when he visited Mazu, he again asked, “One who does not take the myriad dharmas as companions—what kind of person is that?” Mazu said, “When you swallow all the water of the West River in one gulp, I will tell you.” The layman was suddenly greatly awakened. He composed this verse: “The ten directions gather in one assembly; each person learns non-contrivance. This is the examination ground for selecting Buddhas; with mind empty, one returns having passed.”
为他是作家，后列刹相望，所至竞誉。到药山盘桓既久，遂辞药山。山至重他，命十人禅客相送。是时值雪下，居士指雪云：“好雪片片，不落别处。”全禅客云：“落在什么处？”士便掌。全禅客既不能行令，居士令行一半。	Because he was a master of the house, later monasteries stood facing one another in succession, and wherever he went people vied in praising him. Having stayed at Yaoshan for a long time, he then took leave of Yaoshan. Yaoshan held him in the highest regard and instructed ten Chan practitioners to see him off. It happened to be snowing. The layman pointed to the snow and said, “Fine snowflakes—falling nowhere else.” Chan practitioner Quan said, “Where do they fall?” The layman immediately slapped him. Since Chan practitioner Quan could not carry out the command, the layman carried it out only halfway.
令虽行，全禅客恁么酬对，也不是他不知落处。各有机锋，卷舒不同。然有不到居士处，所以落他架下，难出他彀中。	Although the command was carried out, Quan’s reply did not mean that he did not know where the snow fell. Each had his own sharp device; their unfolding and withdrawing differed. Yet he did not reach the layman’s level, and so fell beneath his rack, unable to escape his snare.
居士打了，更与说道理云：“眼见如盲，口说如哑。”雪窦别前语云：“初问处，但握雪团便打。”雪窦恁么，要不辜他问端，只是机迟。庆藏主道：“居士机如掣电，等尔握雪团到几时，和声便应和声打，方始剿绝。”雪窦自颂他打处云：	After slapping him, the layman further explained the principle to him, saying, “Though your eyes see, you are as blind; though your mouth speaks, you are as mute.” Xuedou spoke in place of the earlier words: “At the first question, simply grasp a snowball and strike him.” In saying this, Xuedou meant not to betray the force of Quan’s question, but his response was simply too late. Head Monk Qing said, “The layman’s device was like lightning. By the time you have grasped a snowball, how long will it take? You must respond to his sound with a sound and strike in response to his sound; only then is it cut off completely.” Xuedou himself composed this verse on the blow:
雪团打，雪团打，【争奈落在第二机。不劳拈出。头上漫漫，脚下漫漫。】	Strike with a snowball, strike with a snowball—[Yet it falls into the secondary device. There is no need to bring it up. Vastly white overhead, vastly white beneath one’s feet.]
庞老机关没可把。【往往有人不知。只恐不恁么。】	Old Pang’s device cannot be grasped. [People often do not understand. I fear it is not like this.]
天上人间不自知，【是什么消息？雪窦还知么？】	In heaven and among humans, none knows it; [What news is this? Does Xuedou himself know?]
眼里耳里绝潇洒。【箭锋相拄。眼见如盲，口说如哑。】	Within the eyes and ears, utterly free and easy. [Arrowpoints meet. Though your eyes see, you are as blind; though your mouth speaks, you are as mute.]
潇洒绝，【作么生？向什么处见庞老与雪窦？】	Utterly free and easy—[How is this? Where does one see Old Pang and Xuedou?]
碧眼胡僧难辨别。【达磨出来向尔道什么？打云：阇黎道什么？一坑埋却！】	Even the blue-eyed barbarian monk finds it hard to distinguish. [If Bodhidharma came forth, what would he tell you? A strike! “Venerable, what are you saying?” Bury them all in one pit!]
“雪团打，雪团打，庞老机关没可把。”雪窦要在居士头上行。古人以雪明一色边事。雪窦意道：“当时若握雪团打，时居士纵有如何机关，亦难构得。”雪窦自夸	“Strike with a snowball, strike with a snowball—Old Pang’s device cannot be grasped.” Xuedou wished to operate over the layman’s head. The ancients

他打处，殊不知有落节处。	used snow to illuminate the matter of a single color. Xuedou's meaning was: "If, at that time, one had grasped a snowball and struck him, then however skillful the layman's device, it would have been difficult for him to set anything up." Xuedou boasts of his blow, not realizing that there is a point at which he falls short.
"天上人间不自知，眼里耳里绝潇洒。"眼里也是雪，耳里也是雪，正住在一色边，亦谓之普贤境界、一色边事，亦谓之打成一片。云门道：直得尽乾坤大地无纤毫过患，犹为转句。不见一色，始是半提。	"In heaven and among humans, none knows it; within the eyes and ears, utterly free and easy." In the eyes there is snow; in the ears there is snow. One is precisely abiding on the side of a single color. This is also called the realm of Samantabhadra, the matter on the side of a single color, and becoming continuous and undivided. Yunmen said, "Even if the entire universe and great earth are without the slightest fault, this is still a turning phrase." Not seeing a single color is only half a raising.
若要全提，须知有向上一路始得。到这里须是大用现前，针　不入，不听他人处分。所以道：他参活句，不参死句。古人道：一句合头语，万劫系驴橛。有什么用处?	If one wants the full raising, one must know that there is an upward path. Here, great functioning must appear directly: even a needle cannot pierce it, and one does not heed others' arrangements. Therefore it is said: "He investigates living phrases, not dead phrases." An ancient said, "A single fitting phrase becomes a tethering stake for a donkey through ten thousand eons." What use is that?
雪窦到此颂杀了，复转机道："只此潇洒绝，直饶是碧眼胡僧也难辨别。"碧眼胡僧尚难辨别，更教山僧说个什么？！	Having exhausted his verse here, Xuedou turns the device again and says, "This very utter freedom and ease—even the blue-eyed barbarian monk finds it hard to distinguish." If even the blue-eyed barbarian monk finds it hard to distinguish, what is there for this mountain monk to say?!
【阿】：庞老走路步子稳，步步下脚不落别处。	[A]: Old Pang walks with steady steps; with every step, his feet do not fall anywhere else.
【善财】：阿兄却有陷虎之机。	[Shancai]: Elder brother, you do have a device for trapping tigers.
【阿】：财爷欲陷我也。	[A]: Lord Cai wishes to trap me too.
【Lvm】：哈哈！识得不为冤。	[Lvm]: Ha ha! To recognize it is not to be wronged.
【阿】：哈哈。阿弥陀佛。末学合十致礼！	[A]: Ha ha. Amitābha Buddha. This junior student joins his palms in respect!
【善财】：俊哉！	[Shancai]: Splendid!
【心明】：雪团打好，还是掉头即走好?	[Xinming]: Is it better to strike with a snowball, or to turn one's head and leave at once?
雪窦自夸他打处，殊不知有落节处。	Xuedou boasts of his blow, not realizing that there is a point at which he falls short.
落在何处?	Where does he fall short?
【Lvm】：都不好。	[Lvm]: Neither is good.
庆藏主道："居士机如掣电，等尔握雪团到几时，和声便应和声打，方始剿绝。"	Head Monk Qing said, "The layman's device was like lightning. By the time you have grasped a snowball, how long will it take? You must respond to his sound with a sound and strike in response to his sound; only then is it cut off completely."
【心明】：为什么?	[Xinming]: Why?
前一个（贼过后张弓）不好，后一个为什么不好?	The first one—drawing a bow after the thief has gone—is no good. Why is the second one no good?
您当时在场如何应？捂他的嘴？还是把他推倒在雪地里?	If you had been there at the time, how would you have responded? Covered his mouth? Or pushed him down into the snow?
【Lvm】：哈哈！这个"为什么"更不好。	[Lvm]: Ha ha! This "why?" is even less good.
前一个（贼过后张弓）不好，后一个为什么不好?	The first one—drawing a bow after the thief has gone—is no good. Why is the second one no good?
＊如果前一个是贼过后张弓，那么，后一个就是贼来了也不张弓。	*If the first is drawing a bow after the thief has gone, then the second is not drawing a bow even when the thief has arrived.
您当时在场如何应?	If you had been there at the time, how would you have responded?
＊他要讨打，不打他能行吗。	*He was asking to be struck. Would it do not to strike him?
捂他的嘴?	Covered his mouth?
＊行。	*That would do.
还是把他推倒在雪地里?	Or pushed him down into the snow?

＊也行。	*That would do too.
【心僧】：请问老师：	[Xin Seng]: May I ask, Teacher:
“日用事无别，唯吾自偶谐。头头非取舍，处处没张乖。朱紫谁为号，青山绝点埃。神通并妙用，运水及搬柴。”与“十方同聚会，个个学无为。此是选佛场，心空及第归。”是同是别?	Are “There is nothing special in everyday affairs; I alone naturally accord with them. In every thing there is neither grasping nor rejecting; everywhere there is no contrived opposition. Who is designated by vermilion or purple? Green mountains are utterly free of dust. Spiritual powers and wondrous functioning: carrying water and hauling firewood” and “The ten directions gather in one assembly; each person learns non-contrivance. This is the examination ground for selecting Buddhas; with mind empty, one returns having passed” the same or different?
【lvm】：同者自同，别者自别。	[lvm]: What is the same is itself the same; what is different is itself different.
【心僧】：一坑埋却!	[Xin Seng]: Bury them all in one pit!
【永寿童子】：这个比喻有意思。老师，啥叫“棺木里瞪眼”？	[Yongshou Tongzi]: This metaphor is interesting. Teacher, what does “staring wide-eyed from inside a coffin” mean?
【lvm】：死人还作活人样。	[lvm]: A dead person still putting on the appearance of a living one.
全云：居士也不得草草。【棺木里瞠眼。】	Quan said, “Layman, you must not be so careless.” [Staring wide-eyed from inside a coffin.]
【丁零】：老师，为啥云门道：直得尽乾坤大地无纤毫过患，犹为转句?	[Dingling]: Teacher, why did Yunmen say, “Even if the entire universe and great earth are without the slightest fault, this is still a turning phrase”?
【lvm】：看这里：	[lvm]: Look here:
……正住在一色边，亦谓之普贤境界、一色边事，亦谓之打成一片。云门道：直得尽乾坤大地无纤毫过患，犹为转句。不见一色，始是半提。	...One is precisely abiding on the side of a single color. This is also called the realm of Samantabhadra, the matter on the side of a single color, and becoming continuous and undivided. Yunmen said, “Even if the entire universe and great earth are without the slightest fault, this is still a turning phrase.” Not seeing a single color is only half a raising.
【丁零】：哦，转句，是接引之语，	[Dingling]: Oh, so a turning phrase is language used to guide people,
直得尽乾坤大地无纤毫过患，犹住色一边事。	and even if the entire universe and great earth are without the slightest fault, one still abides in the matter on the side of a single color.
那么，半提、全提喻啥?	Then what do half a raising and full raising refer to?
【峨眉晴风】：全提是什么?	[Emei Qingfeng]: What is full raising?
【lvm】： 云门能全提：	[lvm]: Yunmen is capable of full raising:
云门道：直得尽乾坤大地无纤毫过患，犹为转句。	Yunmen said, “Even if the entire universe and great earth are without the slightest fault, this is still a turning phrase.”
【峨眉晴风】：不懂，怎么又倒转回去。	[Emei Qingfeng]: I do not understand. How has it turned back around again?
【lvm】：云门不肯“转句”，不就是全提么。	[lvm]: Yunmen does not approve of the “turning phrase”—is that not full raising?
【心明】：不提即全提	[Xinming]: Not raising it is itself full raising.
【lvm】：^o^	[lvm]: ^o^
【峨眉晴风】：知见无见	[Emei Qingfeng]: View without a view.
也是说：菩提本自性，起心即是妄。	It also means: Bodhi is originally intrinsic nature; the moment the mind stirs, it is delusion.
这与自性法是一是异? 达摩祖师说自性微妙难见，而此法不难见，难行.胜曼经说有三种大乘道因，一为得甚深智，是否为见自性如来藏? 二为得随顺智，是否为“不提即全提”，也即“凡有所住，皆为非住”，或者“一念不生全体现”？	Is this the same as, or different from, the Dharma of intrinsic nature? Patriarch Bodhidharma said that intrinsic nature is subtle and difficult to see, whereas this Dharma is not difficult to see but difficult to practice. The Śrīmālā Sūtra says that there are three causes of the Mahāyāna path. The first is attaining profound wisdom: does this mean seeing the intrinsic-nature tathāgatagarbha? The second is attaining conforming wisdom: does this mean “not raising it is itself full raising,” namely, “wherever there is abiding, it is all non-abiding,” or “when not a single thought arises, the whole is revealed”?
请教LVM老师，如何区分见到的是如来藏还是阿赖耶识。	I would like to ask Teacher LVM: How can one distinguish whether what one has seen is the Tathāgatagarbha or ālaya consciousness?
【lvm】：佛法的名相浩如烟海呀!	lvm : The technical terms of Buddhism are as vast as an ocean!
您先说说，您现在所见到的，然后再区分。	First tell me what you are seeing now; then we can distinguish them.

【峨眉晴风】：是以前所见的	Emei Qingfeng ：It was something I saw before.
就是上回说的，突然有个心性显露出来，与意识心同时存在，此心性微细，不变，赤裸裸的，大概觉知外境由此心念头所生，外境对他毫无影响。	It was what I mentioned last time: suddenly, a mind-nature revealed itself, coexisting with the consciousness-mind. This mind-nature was subtle, unchanging, and utterly bare. I vaguely realized that awareness of external objects arose from this mind's thoughts, while external objects had no effect on it whatsoever.
【lvm】：现在呢?	lvm ：What about now?
【峨眉晴风】：现在不见了。	Emei Qingfeng ：I no longer see it now.
由于不知护念就没有了。我比较相信他是自性，但是昨天看了本论坛的关于阿赖耶识的描述的贴子，又不太自信了，所以要请教清楚，否则以后再碰上时不知是否该保守。	Because I did not know how to sustain mindful awareness of it, it disappeared. I rather believed it to be my intrinsic nature, but yesterday I read a post on this forum describing ālaya consciousness, and I no longer feel so sure. So I want to ask for clarification; otherwise, if I encounter it again in the future, I will not know whether I should safeguard it.
【lvm】：这不是有生有灭的么?	lvm ：Does this not arise and cease?
【峨眉晴风】：如果护念下去呢?	Emei Qingfeng ：What if one continues to sustain mindful awareness of it?
一直护念下去，功用渐熟，心意识执着渐淡化，时时就能见到这个心，他是没有生灭相的，见闻觉知同样清楚，一点也不影响他，只影响心意识，只不过平时被心意识盖住而已。胜曼经说：如来藏甚深难知，离心意识，无渐至法可得见.	If one continues to sustain mindful awareness of it, its function gradually matures, and the attachments of mind, consciousness, and thought gradually fade. Then one can see this mind at all times. It has no appearance of arising or ceasing. Seeing, hearing, awareness, and knowing remain equally clear and do not affect it in the least; they affect only mind, consciousness, and thought. Ordinarily, it is merely obscured by mind, consciousness, and thought. The Śrīmālā Sūtra says: “The Tathāgatagarbha is profoundly difficult to know. Apart from mind, consciousness, and thought, there is no gradual method by which it can be seen.”
【lvm】：护念生灭，干什么用啊?	lvm ：What is the use of sustaining mindful awareness of something that arises and ceases?
【峨眉晴风】：那什么是不生灭的呢?	Emei Qingfeng ：Then what is unborn and unceasing?
如果是指：应无所住而生其心，一念不生全体现，这个是心意识就能了知的方法，佛也不用费那么大劲说那么多经了.	If you mean, “Give rise to the mind without abiding anywhere; when not a single thought arises, the whole is revealed,” that is a method that mind, consciousness, and thought can comprehend. The Buddha would not have needed to go to such great lengths and teach so many sūtras.
【lvm】：哦！不怪你，怪我。	lvm ：Oh! I do not blame you; I blame myself.
我不该夺人所爱。	I should not have deprived you of what you cherish.

【四三】洞山无寒暑处

[43] Dongshan's Place Without Cold or Heat

【四三】洞山无寒暑处	[Case 43] Dongshan’s Place Without Cold or Heat
垂示云：定乾坤句，万世共遵；擒虎兕机，千圣莫辨。直下更无纤翳，全机随处齐彰。要明向上钳锤，须是作家炉　。且道从上来还有恁么家风也无？试举看。	Pointer: A phrase that settles heaven and earth is honored by all ages; a device for seizing tigers and rhinoceroses cannot be discerned even by a thousand sages. Directly, there is not the slightest obstruction; the whole mechanism manifests equally everywhere. To understand the hammer and tongs of the higher matter, one must be a master of the forge and bellows. But tell me, has there ever been such a family style among the ancestors? Let us examine it.
【四三】举:	[Case 43] The Case:
僧问洞山：寒暑到来如何回避？【不是这个时节。劈头劈面。在什么处？】	A monk asked Dongshan, “When cold and heat arrive, how can one avoid them?” [It is not this season. It strikes you squarely in the face. Where is it?]
山云：何不向无寒暑处去。【天下人寻不得。藏身露影。萧何卖却假银城。】	Dongshan said, “Why not go to the place without cold or heat?” [No one in the world can find it. Hiding his body while exposing his shadow. Xiao He sold off the false Silver City.]
僧云：如何是无寒暑处？【赚杀一船人。随他转也。一钓便上。】	The monk said, “What is the place without cold or heat?” [He has deceived a whole boatload of people. Going along with him and turning with him. One cast of the hook, and he is caught.]
山云：寒时寒杀阇黎，热时热杀阇黎。【真不掩伪，曲不藏直。临崖看虎兕，特地一场愁。掀翻大海，踢倒须弥，且道洞山在什么处？】。	Dongshan said, “When it is cold, the cold kills you, Ācārya; when it is hot, the heat kills you, Ācārya.” [The genuine does not conceal the false, and the crooked does not conceal the straight. Watching tigers and rhinoceroses from

	a cliff's edge—what a special worry! He overturns the great ocean and kicks down Mount Sumeru; but tell me, where is Dongshan?]
黄龙新和尚拈云：洞山袖头打领，腋下剜襟，争奈这僧不甘。如今有个出来问黄龙，且道如何支遣？良久云：“安禅不必须山水，灭却心头火自凉。”	Master Huanglong Xin commented: “Dongshan struck at the collar from his sleeve and gouged at the lapel from under his arm, yet this monk would not yield. Now suppose someone came forth and asked Huanglong: tell me, how would I deal with him?” After a long pause, he said, “To sit peacefully in meditation, one need not be amid mountains and waters; extinguish the fire in the mind, and one is naturally cool.”
诸人且道，洞山圈缋落在什么处？若明辨得，始知洞山下五位回互正偏接人，不妨奇特。到这向上境界，方能如此，不消安排，自然恰好。所以道：	All of you, tell me: where did Dongshan's encircling lines fall? Only if you can discern this clearly will you know how the five ranks of reciprocal interaction between the upright and the biased in Dongshan's school receive people—truly extraordinary. Only upon reaching this higher realm can one act in this way: no arrangement is needed; it is naturally just right. Therefore it is said:
正中偏，三更初夜月明前。莫怪相逢不相识，隐隐犹怀旧日嫌。	Within the Upright, the Biased: before the moon shines in the first watch of midnight. Do not be surprised that, meeting, they do not recognize one another; dimly, there remains the old resentment.
偏中正，失晓老婆逢古镜。分明覿面更无真，休更迷头还认影。	Within the Biased, the Upright: a lost old woman encounters an ancient mirror at dawn. Clearly face-to-face, there is no reality there; do not lose your head and then mistake the reflection for yourself.
正中来，无中有路出尘埃。但能不触当今讳，也胜前朝断舌才。	From Within the Upright: within emptiness there is a road that leaves the dust of the world. If only one does not violate the present taboo, this surpasses the eloquence that broke tongues in former dynasties.
偏中至，两刃交锋不须避。好手还同火里莲，宛然自有冲天气。	Arriving Within the Biased: when two blades cross, there is no need to evade them. A skilled hand is like a lotus in fire; plainly, it possesses a soaring energy of its own.
兼中到，不落有无谁敢和。人人尽欲出常流，折合还归炭里坐。	Arriving Within Both: falling neither into being nor nonbeing, who would dare harmonize with it? Everyone wishes to rise above the common stream, yet when tested, they return to sit amid coals.
浮山远录公，以此公案。为五位之格。若会得一则，余者自然易会。岩头道：“如水上葫芦子相似，捺着便转，殊不消丝毫气力。”曾有僧问洞山：“文殊普贤来参时如何？”山云：“赶向水牯牛群里去。”僧云：“和尚入地狱如箭。”山云：“全得他力。”	Master Yuanlu of Fushan took this koan as the pattern for the five ranks. If one understands a single case, the rest will naturally be easy to understand. Yantou said, “It is like a gourd floating on water: press it, and it turns; it does not take the slightest effort.” Once a monk asked Dongshan, “What is it like when Mañjuśrī and Samantabhadra come to pay respects?” Dongshan said, “Drive them into the herd of water buffaloes.” The monk said, “Reverend, you will enter hell as swiftly as an arrow.” Dongshan said, “That is entirely through his power.”
洞山道“何不向无寒暑处去”，此是偏中正。僧云：“如何是无寒暑处？”山云：“寒时寒杀阇黎，热时热杀阇黎。”此是正中偏。虽正却偏，虽偏却圆。曹洞录中，备载子细。若是临济下，无许多事，这般公案直下便会。	Dongshan's saying, “Why not go to the place without cold or heat?” is the Biased within the Upright. The monk asked, “What is the place without cold or heat?” Dongshan said, “When it is cold, the cold kills you, Ācārya; when it is hot, the heat kills you, Ācārya.” This is the Upright within the Biased. Though upright, it is biased; though biased, it is complete. The records of the Caodong school set this forth in detail. In the Linji school there is not so much business; one understands such a koan directly.
有者道“大好无寒暑。”有什么巴鼻！古人道：“若向剑刃上走则快，若向情识上见则迟。”不见僧问翠微：“如何是祖师西来意？”微云：“待无人来，向尔道。”遂入园中行。僧云：“此间无人，请和尚道。”微指竹云：“这一竿竹得恁么长，那一竿竹得恁么短。”其僧忽然大悟。	Some say, “Excellent—the place without cold or heat!” What handle is there to grasp? An ancient said, “To walk upon a sword blade is swift; to see through emotional consciousness is slow.” Have you not seen the monk who asked Cuiwei, “What is the meaning of the Patriarch's coming from the West?” Cuiwei said, “When no one is here, I will tell you.” Then he walked into the garden. The monk said, “There is no one here now; please tell me, Reverend.” Cuiwei pointed to the bamboo and said, “This stalk of bamboo is so long; that stalk of bamboo is so short.” The monk suddenly had a great awakening.
又曹山问僧：“恁么热，向什么处回避？”僧云：“镬汤炉炭里回避。”山云：“镬汤炉炭里如何回避？”僧云：“众苦不能到。”看他家里人，自然会他家里人说话。雪窦用他家里事颂出：	Again, Caoshan asked a monk, “It is so hot—where do you avoid it?” The monk said, “I avoid it amid the boiling cauldron and blazing furnace.” Caoshan said, “How do you avoid it amid the boiling cauldron and blazing furnace?” The monk said, “The multitude of sufferings cannot reach there.” Look at people of his own household: naturally, they understand their own household's speech. Xuedou used an incident from their own household in his verse:
垂手还同万仞崖，【不是作家，谁能辨得。何处不圆融。王敕既行，诸侯避道。】	Extending a hand is still like a cliff ten thousand fathoms high, [If one is not a master, who can discern it? Where is there no perfect interpenetration? Once the king's edict is issued, the feudal lords clear the way.]

正偏何必在安排。【若是安排，何处有今日。作么生两头不涉。风行草伛，水到渠成。】	Why must upright and biased depend on arrangement? [If it were arranged, how could there be today? How can one avoid clinging to either side? Wind blows and grass bends; water arrives and channels form.]
琉璃古殿照明月，【圆陀陀地。切忌认影。且莫当头。】	The bright moon shines upon an ancient crystal palace, [Perfectly round and complete. Beware of mistaking the reflection. Do not take it head-on.]
忍俊韩卢空上阶。【不是这回。蹉过了也。逐块作什么？打云：尔与这僧同参。】	Yet the hound Hanlu, unable to restrain itself, vainly leaps the steps. [Not this time. It has missed it. Why chase the clod? Striking, he says: You and this monk studied together.]
曹洞下，有出世不出世，有垂手不垂手。若不出世，目视云霄；若出世，便灰头土面。目视云霄即是万仞峰头，灰头土面即是垂手边事。有时灰头土面即在万仞峰头，有时万仞峰头即是灰头土面。其实入　垂手，与孤峰独立一般。归源了性与差别智无异，切忌作两橛会。所以道“垂手还同万仞崖”，直是无尔凑泊处。	In the Caodong school, there is entering the world and not entering the world, extending a hand and not extending a hand. If one does not enter the world, one gazes at the clouds in the sky; if one enters the world, one becomes dusty-headed and dirt-faced. Gazing at the clouds is the summit of the ten-thousand-fathom peak; being dusty-headed and dirt-faced is the matter of extending a hand. At times, being dusty-headed and dirt-faced is precisely on the ten-thousand-fathom peak; at times, the ten-thousand-fathom peak is precisely being dusty-headed and dirt-faced. In truth, entering the marketplace and extending a hand is no different from standing alone on a solitary peak. Returning to the source and realizing one’s nature is no different from differentiated wisdom. Do not, under any circumstances, understand them as two separate pieces. Therefore it is said, “Extending a hand is still like a cliff ten thousand fathoms high”: there is simply no place for you to approach it.
“正偏何必在安排。”若到用时，自然如此，不在安排也，此颂洞山答处。	“Why must upright and biased depend on arrangement?” When the time comes to use it, it is naturally so; it does not depend on arrangement. This verse praises Dongshan’s reply.
后面道：“琉璃古殿照明月，忍俊韩卢空上阶。”此正颂这僧逐言语走。洞下有此石女、木马、无底篮、夜明珠、死蛇等十八般，大纲只明正位。如月照琉璃古殿，似有圆影。	The latter lines say, “The bright moon shines upon an ancient crystal palace, yet the hound Hanlu, unable to restrain itself, vainly leaps the steps.” This precisely praises the monk for chasing words. The Dongshan school has such things as the stone woman, wooden horse, bottomless basket, luminous pearl, dead snake, and eighteen other kinds; in general, they merely clarify the upright position. It is like the moon shining upon an ancient crystal palace, seeming to produce a round reflection.
洞山答道“何不向无寒暑处去”，其僧一似韩卢逐块，连忙上阶捉其月影相似，又问：“如何是无寒暑处？”山云：“寒时寒杀阇黎，热时热杀阇黎。”如韩卢逐块走到阶上，又却不见月影。韩卢乃出《战国策》，云：韩氏之卢，骏狗也；中山之兔，狡兔也。是其卢方能寻其兔。雪窦引以喻这僧也。	When Dongshan replied, “Why not go to the place without cold or heat?” the monk was just like Hanlu chasing a clod: he hurried up the steps to seize the moon’s reflection and asked again, “What is the place without cold or heat?” Dongshan said, “When it is cold, the cold kills you, Ācārya; when it is hot, the heat kills you, Ācārya.” Like Hanlu chasing the clod up the steps, he then no longer saw the moon’s reflection. Hanlu appears in the Strategies of the Warring States: the dog of Han was a swift hound, while the rabbit of Zhongshan was a cunning rabbit. Only such a hound could track such a rabbit. Xuedou cites this as a metaphor for the monk.
只如诸人，还识洞山为人处么？	But tell me, do you recognize where Dongshan’s way of dealing with people lies?
良久云：讨甚兔子！	After a long pause, he said: “Why go looking for rabbits?”
【大侠】：且道洞山在什么处？——寒暑不到处。	[Great Hero]: Tell me, where is Dongshan?—Where cold and heat do not reach.
【阿】：欲识洞山为人处，问取门前老树便知。	[A]: If you wish to know Dongshan’s way of dealing with people, ask the old tree before the gate and you will know.
【zxb】：洞山月下弄倩影，杀敌十万一个无。	[zxb]: Dongshan plays with his graceful reflection beneath the moon; he slays a hundred thousand enemies, yet not one exists.
【宏释居士】：某甲有一问，且请齐老师以及诸位同修指教？	[Lay Practitioner Hongshi]: I have a question and would ask Teacher Qi and all fellow practitioners for instruction.
如何是‘寒时寒杀阇黎，热时热杀阇黎？’今问且莫谈禅吐偈，就教理请诸位试道一个看如何？	What does “When it is cold, the cold kills you, Ācārya; when it is hot, the heat kills you, Ācārya” mean? Let us not discuss Chan or recite verses for now. Please explain it in terms of doctrine—how would each of you put it?
【lvm】：“无寒暑处”且置，先请居士说说有没有“阇黎”。	[lvm]: Set aside the “place without cold or heat” for the moment. First, please tell us, Lay Practitioner, whether there is an “Ācārya.”
【宏释居士】：吾未隐瞒	[Lay Practitioner Hongshi]: I have not concealed it.
【lvm】：哈哈！那我就隐瞒了。	[lvm]: Haha! Then I have concealed it.

【宏释居士】：不逐我话下语句如何道?	[Lay Practitioner Hongshi]: How would you speak without following the wording of my question?
【lvm】：半句多。	[lvm]: Half a sentence too many.
【心僧】（接【宏释居士】：如何是‘寒时寒杀阇黎，热时热杀阇黎?’今问且莫谈禅吐偈，就教理请诸位试道一个看如何？）：等居士回避寒热以后,小僧再于你畅谈教理!	[Mind Monk] (replying to [Lay Practitioner Hongshi]: “What does ‘When it is cold, the cold kills you, Ācārya; when it is hot, the heat kills you, Ācārya’ mean? Let us not discuss Chan or recite verses for now. Please explain it in terms of doctrine—how would each of you put it?”): “After you have avoided cold and heat, Lay Practitioner, this little monk will discuss doctrine with you at length!”
【宏释居士】：这兄弟却会畅谈教理!	[Lay Practitioner Hongshi]: This brother certainly knows how to discuss doctrine at length!
【心僧】：哈哈，莫谤我好 。	[Mind Monk]: Haha, do not slander me.
【宏释居士】：你且告诉我如何回避寒热?	[Lay Practitioner Hongshi]: Then tell me: how do you avoid cold and heat?
【心僧】：小僧回方丈了也!	[Mind Monk]: This little monk is returning to the abbot’s quarters!
【宏释居士】：这僧草草便收场！错过了也！	[Lay Practitioner Hongshi]: This monk hastily brings the scene to a close! You have missed it!
【永寿童子】：这是心僧请你喝的冰镇热咖啡。	[Youth Yongshou]: This is iced hot coffee that Mind Monk is inviting you to drink.
【心僧】：哈哈,却被师兄喝了..	[Mind Monk]: Haha, but senior brother has drunk it instead.
【心僧】：请问老师:	[Mind Monk]: May I ask the teacher:
洞山道“何不向无寒暑处去”，此是偏中正。	Dongshan’s saying, “Why not go to the place without cold or heat?” is the Biased within the Upright.
僧云：“如何是无寒暑处？”山云：“寒时寒杀阇黎，热时热杀阇黎。”此是正中偏。	The monk asked, “What is the place without cold or heat?” Dongshan said, “When it is cold, the cold kills you, Ācārya; when it is hot, the heat kills you, Ācārya.” This is the Upright within the Biased.
虽正却偏，虽偏却圆。曹洞录中，备载子细。若是临济下，无许多事，这般公案直下便会。	Though upright, it is biased; though biased, it is complete. The records of the Caodong school set this forth in detail. In the Linji school there is not so much business; one understands such a koan directly.
以上那么道,洞山临济有什么不同啊?	Given the above explanation, what is the difference between Dongshan and Linji?
【lvm】：喝!	[lvm]: Katsu!
这一喝,	This shout—
如金刚王宝剑耶?	Is it like the vajra king’s jeweled sword?
如踞地金毛师子耶?	Is it like the golden-haired lion crouching on the ground?
如探竿影草耶?	Is it like a probing pole or a shadowing blade of grass?
不作一喝用耶?	Or does it not function as a shout at all?
【心僧】：哈哈,果然不同!	[Mind Monk]: Haha, indeed they are different!
【lvm】：也有同处:	[lvm]: There is also a point at which they are alike:
金刚王宝剑——正中偏。	The vajra king’s jeweled sword—Biased within the Upright.
踞地金毛师子——偏中正。	The golden-haired lion crouching on the ground—Upright within the Biased.
探竿影草——正中来。	The probing pole and shadowing blade of grass—From Within the Upright.
一喝不作一喝用——偏中至。	A shout not functioning as a shout—Arriving Within the Biased.
还有个“兼中到”如何处理呀?	And how is “Arriving Within Both” to be dealt with?
【心僧】：喝! 老师好打30棒!!!	[Mind Monk]: Katsu! Teacher deserves thirty blows!!!
【lvm】：莫鲁莽!	[lvm]: Do not be rash!
【心僧】哈哈,果然瞒老师不得:	[Mind Monk]: Haha, indeed, I cannot hide it from Teacher:
我们那就煮茶相叙吧!	Then let us brew tea and talk together!
【lvm】：^o^	[lvm]: ^o^
【永寿童子】：夏日炎炎，老师和师兄们要注意防暑。	[Youth Yongshou]: The summer heat is intense; Teacher and senior brothers, take care to prevent heatstroke.

【lvm】：兼中到。	[lvm]: Arriving Within Both.
【永寿童子】：喝！	[Youth Yongshou]: Katsu!
不是要喝水，是大喝一声的意思。^_^	It does not mean drinking water; it means giving a great shout. ^_^
【lvm】：看楼上：<网址>（如金刚王宝剑耶？如踞地金毛师子耶？如探竿影草耶？不作一喝用耶？）	lvm ：See above: <URL> (Is it like the vajra king's precious sword? Like a golden-haired lion crouching on the ground? Like a probing pole and a shadowing blade of grass? Or does it not function as a shout at all?)
【丁零】：喝！	Dingling ：Katsu!
是请老师喝茶的意思。	It means inviting the teacher to have tea.
【lvm】：^o^	lvm ：^o^

【四四】禾山四解打鼓

[Forty-Four] Heshan's Four Answers: "Beating the Drum"

【四四】禾山四解打鼓	[44] Heshan's Four Answers: "Can Beat the Drum"
【四四】举：	[44] Raised:
禾山垂语云："习学谓之闻，绝学谓之邻。【天下衲僧跳不出。无孔铁锤。一个铁橛子。】	Heshan gave this saying: "Learning through study is called hearing; freedom from learning is called nearness." [No patch-robed monk under heaven can escape this. An iron hammer without a hole. An iron stake.]
过此二者，是为真过。"【顶门上具一只眼。作什么？】	"To go beyond these two is called true transcendence." [An eye is set atop the crown of the head. What are you doing?]
僧出问：如何是真过？【道什么！一笔勾下。有一个铁橛子。】	A monk came forward and asked, "What is true transcendence?" [What does he say! One stroke crosses it out. There is another iron stake.]
山云：解打鼓。【铁橛！铁蒺藜！确确。】	Heshan said, "Can beat the drum." [Iron stake! Iron caltrop! Solid, solid.]
又问：如何是真谛？【道什么！两重公案。又有一个铁橛子。】	He further asked, "What is ultimate truth?" [What does he say! A double koan. There is another iron stake.]
山云：解打鼓。【铁橛！铁蒺藜！确确。】	Heshan said, "Can beat the drum." [Iron stake! Iron caltrop! Solid, solid.]
又问：即心即佛即不问，如何是非心非佛？【道什么！这个 圾堆。三段不同。又一个铁蒺藜子。】	He further asked, "I will not ask about 'mind itself is Buddha'; what is 'neither mind nor Buddha'?" [What does he say! What a heap of rubbish. The three sections differ. Another iron caltrop.]
山云：解打鼓。【铁橛！铁蒺藜！确确。】	Heshan said, "Can beat the drum." [Iron stake! Iron caltrop! Solid, solid.]
又问：向上人来时如何接？【道什么！遭他第四杓恶水来也。又有一个铁橛子。】	He further asked, "When one who has gone beyond comes, how do you receive him?" [What does he say! He has encountered his fourth ladle of foul water. There is another iron stake.]
山云：解打鼓。【铁橛！铁蒺藜！确确。且道落在什么处？朝到西天，暮归东土。】	Heshan said, "Can beat the drum." [Iron stake! Iron caltrop! Solid, solid. Tell me, where does it fall? In the morning he arrives in the Western Heaven; by evening he returns to the Eastern Land.]
禾山垂示云："习学谓之闻，绝学谓之邻。过此二者，是为真过。"此一则语，出《宝藏论》。学至无学，谓之绝学。所以道：浅闻深悟，深闻不悟，谓之绝学。一宿觉道："吾早年来积学问，亦曾讨疏寻经论。"习学既尽，谓之"绝学无为闲道人"。及至绝学，方始与道相近。直得过此二学，是谓真过。	Heshan gave this instruction: "Learning through study is called hearing; freedom from learning is called nearness. To go beyond these two is called true transcendence." This saying comes from the Treatise on the Treasury. Learning that reaches no-more-learning is called freedom from learning. Thus it is said: shallow hearing with deep awakening, or deep hearing without awakening, is called freedom from learning. Master Yongjia, Enlightened in One Night, said: "In my early years, I accumulated learning and inquiry; I also sought commentaries and studied sūtras and treatises." When learning through study is exhausted, this is called "a carefree person of the Way, beyond learning and contrivance." Only upon reaching freedom from learning does one begin to draw near to the Way. To go straight beyond these two kinds of learning is called true transcendence.

其僧也不妨明敏，便拈此语问禾山。山云“解打鼓。”所谓言无味、语无味。欲明这个公案，须是向上人，方能见此语不涉理性，亦无议论处，直下便会，如桶底脱相似，方是衲僧安稳处，始契得祖师西来意。	That monk was indeed quick and perceptive, and so he took up this saying to ask Heshan about it. Heshan said, “Can beat the drum.” This is what is meant by words without flavor, sayings without flavor. To clarify this koan, one must be a person who has gone beyond. Only then can one see that these words do not involve principle or nature and leave no room for discursive discussion. One immediately understands, as though the bottom of a bucket had dropped out. This is the secure resting place of a patch-robed monk; only then does one accord with the Patriarch’s intention in coming from the West.
所以云门道：雪峰辊　、禾山打鼓、国师水碗、赵州吃茶，尽是向上拈提。又问：“如何是真谛？”山云：“解打鼓”真谛更不立一法。若是俗谛万物俱备。真俗无二，是圣谛第一义。	Thus Yunmen said: “Xuefeng rolling balls, Heshan beating the drum, the National Teacher’s water bowl, and Zhaozhou’s ‘Have some tea’—all are presentations for those who have gone beyond.” The monk further asked, “What is ultimate truth?” Heshan said, “Can beat the drum.” Ultimate truth does not establish a single dharma. In conventional truth, all things are fully present. The ultimate and the conventional are nondual; this is the supreme meaning of the noble truth.
又问：“即心即佛即不问，如何是非心非佛。”山云：“解打鼓。”即心即佛即易求，若到非心非佛即难，少有人到。又问：“向上人来时如何接？”山云：“解打鼓。”向上人，即是透脱洒落底人。此四句语，诸方以为宗旨，谓之“禾山四打鼓”。	He further asked, “I will not ask about ‘mind itself is Buddha’; what is ‘neither mind nor Buddha’?” Heshan said, “Can beat the drum.” “Mind itself is Buddha” is readily sought; but “neither mind nor Buddha” is difficult to reach, and few arrive there. He further asked, “When one who has gone beyond comes, how do you receive him?” Heshan said, “Can beat the drum.” One who has gone beyond is one who has thoroughly penetrated and is free and untrammeled. These four sayings are regarded in various places as an essential teaching, and are called “Heshan’s Four Drum-Beatings.”
只如僧问镜清：“新年头还有佛法也无？”清云：“有。”僧云：“如何是新年头佛法？”清云：“元正启祚，万物咸新。”僧云。：“谢师答话。”清云：“老僧今日失利。”似此答话，有十八般失利。	For example, a monk asked Jingqing, “At the beginning of a new year, is there still Buddhadharma or not?” Jingqing said, “There is.” The monk said, “What is the Buddhadharma at the beginning of a new year?” Jingqing said, “At the beginning of the year, the new era opens, and all things are renewed.” The monk said, “Thank you, Master, for your reply.” Jingqing said, “This old monk has suffered a loss today.” In replies such as this, there are eighteen kinds of loss.
又僧问净果大师：“鹤立孤松时如何？”果云：“脚底下一场　罗。”又问：“雪覆千山时如何？”果云：“日出后一场　罗。”又问：“会昌沙汰时，护法神向什么处去？”果云：“三门外两个汉一场　罗。”诸方谓之“三　罗”。	Another monk asked Master Jingguo, “What is it like when a crane stands on a solitary pine?” Jingguo said, “A moluo beneath your feet.” He further asked, “What is it like when snow covers a thousand mountains?” Jingguo said, “After the sun rises, a moluo.” He further asked, “During Emperor Wuzong’s persecution, where did the Dharma-protecting deities go?” Jingguo said, “Two men outside the monastery gate—a moluo.” Various places call these the “Three Moluo.”
又保福问僧：“殿里是什么佛？”僧云：“和尚定当看。”福云：“释迦老子。”僧云：“莫瞒人好。”福云：“却是尔瞒我。”又问僧云：“尔名什么？”僧云：“咸泽。	Baofu further asked a monk, “What Buddha is in the hall?” The monk said, “The Master should look and determine it.” Baofu said, “Old Śākyamuni.” The monk said, “Please do not deceive people.” Baofu said, “Rather, you are deceiving me.” He further asked the monk, “What is your name?” The monk said, “Xianze.”
”福云：“或遇枯涸时如何？”僧云：“谁是枯涸者？”福云：“我。”僧云：“和尚莫瞒人好。”福云：“却是尔瞒我。”又问僧：“尔作什么业，吃得恁么大？”僧云：“和尚也不小。”福作蹲身势。	Baofu said, “What if you encounter drought?” The monk said, “Who is the one in drought?” Baofu said, “I am.” The monk said, “Master, please do not deceive people.” Baofu said, “Rather, you are deceiving me.” He further asked the monk, “What karma have you performed that you eat so much?” The monk said, “The Master is not small either.” Baofu made a squatting gesture.
僧云：“和尚莫瞒人好。”福云：“却是尔瞒我。”又问浴主：“浴锅阔多少？”主云：“请和尚量看。”福作量势。主云：“和尚莫瞒人好。”福云：“却是尔瞒我。”诸方谓之“保福四瞒人”。	The monk said, “Master, please do not deceive people.” Baofu said, “Rather, you are deceiving me.” He further asked the bath steward, “How wide is the bathing cauldron?” The steward said, “Please measure it yourself, Master.” Baofu made a measuring gesture. The steward said, “Master, please do not deceive people.” Baofu said, “Rather, you are deceiving me.” Various places call these “Baofu’s Four Deceptions.”
又如“雪峰四漆桶”……皆是从上宗师，各出深妙之旨，接人之机。雪窦后面引一落索，依云门示众，颂出此公案：	Likewise, the “Four Lacquer Buckets of Xuefeng” … all were profound and subtle teachings set forth by the lineage masters of old to meet the capacities of people. Later, Xuedou cited a whole string of such cases and, following Yunmen’s public instruction, composed this verse on the koan:
一拽石，【寰中天子敕。癞儿牵伴。向上人恁么来。】	One hauls a stone, [An imperial edict within the realm. A leper drags along a companion. This is how one who has gone beyond comes.]
二般土，【塞外将军令。两个一状领过。同病相怜。】	Two kinds of earth, [A general’s command beyond the frontier. Two men receive the same written order. Those with the same illness sympathize with one another.]

发机须是千钧弩。【若是千钧，也透不得。不可轻酬。岂为死虾蟆！】	When the trigger is released, it must be a thousand-jun crossbow. [Even if it were a thousand jun, it could not penetrate. It must not be answered lightly. How could it be for a dead frog!]
象骨老师曾辊　，【也有人曾恁么来。有个无孔铁锤。阿谁不知。】	The Elephant-Bone teacher once rolled balls, [Others too have come in this way. There is an iron hammer without a hole. Who does not know?]
争似禾山解打鼓。【铁橛子。须还这老汉始得。一子亲得。】	How could that compare with Heshan's being able to beat the drum? [An iron stake. It must be this old fellow to do it. One son has personally received it.]
报君知，【雪窦也未梦见在。雪上加霜。尔还知么！】	I tell you, [Xuedou himself has not yet dreamed of it. Frost added to snow. Do you know?]
莫莽卤，【也有些子。　　侗侗。】	Do not be careless and crude. [There is still something here. Dull and muddled.]
甜者甜兮苦者苦【谢答话。错下注脚。好与三十棒。吃棒得也未？便打。依旧黑漫漫。】	What is sweet is sweet; what is bitter is bitter. [Thanks for the reply. You have placed the footnote wrongly. He deserves thirty blows. Have you received the blows yet? Then strike! Still pitch-black.]
归宗，一日普请拽石。宗问维那：“什么处去？”维那云：“拽石去。”宗云：“石且从汝拽，即不得动着中心树子。”	One day, Guizong joined the community in hauling stones. Guizong asked the monastic manager, “Where are you going?” The manager said, “To haul stones.” Guizong said, “You may haul the stones as you please, but do not move the tree at the center.”
木平，凡有新到至，先令般三转土。木平有颂示众云：“东山路窄西山低，新到莫辞三转泥。嗟汝在途经日久，明明不晓却成迷。”后来有僧问云：“三转内即不问，三转外事作么生？”平云：“铁轮天子寰中敕。”僧无语，平便打。	Whenever a newcomer arrived, Muping first had him carry three loads of earth. Muping presented this verse to the assembly: “The eastern mountain path is narrow, the western mountain low; newcomers, do not decline the three turns of mud. Alas, you have traveled long upon the road, yet plainly fail to understand and so become lost.” Later, a monk asked, “I will not ask about what is within the three turns; what about matters beyond the three turns?” Muping said, “The Iron-Wheel Emperor's edict within the realm.” The monk had no reply, and Muping immediately struck him.
所以道：“一拽石，二般土，发机须是千钧弩。”雪窦以千钧之弩喻此话，要见他为人处。三十斤为一钧，一千钧则三万斤。若是狞龙虎狼猛兽，方用此弩。若是鹪鹩小可之物，必不可轻发。所以千钧之弩，不为鼷鼠而发机。	Thus it is said: “One hauls a stone, two kinds of earth; when the trigger is released, it must be a thousand-jun crossbow.” Xuedou uses a thousand-jun crossbow as a metaphor for this utterance, wishing people to see how he acted for others. Thirty catties make one jun; one thousand jun thus makes thirty thousand catties. Such a crossbow is used only for fierce dragons, tigers, wolves, and other savage beasts. If it were some small creature such as a wren, one certainly could not release it lightly. Thus a thousand-jun crossbow does not release its trigger for a mouse.
“象骨老师曾辊　”，即雪峰一日见玄沙来，三个木　一齐辊，玄沙便作斫牌势，雪峰深肯之。虽然总是全机大用处，俱不如禾山解打鼓，多少径截，只是难会。所以雪窦道：“争似禾山解打鼓。”	“The Elephant-Bone teacher once rolled balls” refers to a day when Xuefeng saw Xuansha approaching and rolled three wooden balls all at once. Xuansha immediately made the gesture of chopping a tablet, and Xuefeng deeply approved of him. Although all these are instances of the complete functioning of the great capacity, none compares with Heshan's “Can beat the drum.” It is so direct and cutting, yet difficult to understand. Therefore Xuedou said, “How could that compare with Heshan's being able to beat the drum?”
又恐人只在话头上作活计，不知来由，莽莽卤卤。所以道：“报君知，莫莽卤”，也须是实到这般田地始得。若要不莽卤，“甜者甜兮苦者苦。”雪窦虽然如是拈弄，毕竟也跳不出。	He also feared that people might merely make a livelihood out of the critical phrase, without knowing its source, remaining confused and careless. Therefore he said, “I tell you, do not be careless and crude.” One must actually arrive at such a state. If one wishes not to be careless and crude: “What is sweet is sweet; what is bitter is bitter.” Though Xuedou handles it in this way, in the end he too cannot leap beyond it.
【阿】：喝！——鼓打也。	[A]: Ho!—The drum is being beaten.
【大侠】：打鼓是一种娱乐活动吗?	[Daxia]: Is beating the drum a form of entertainment?
【lvm】：岂不闻“暮鼓晨钟”么。	[lvm]: Have you not heard of “evening drums and morning bells”?
【善财】（接【大侠】：打鼓是一种娱乐活动吗？）：是啊。一打鼓，就是要耍猴了.	[Sudhana] (replying to [Daxia]: “Is beating the drum a form of entertainment?”): Yes. Once the drum is beaten, it is time to make the monkeys perform.
【心僧】：老师，你跳得出么?	[Mind-Monk]: Teacher, can you leap beyond it?
若要不莽卤，“甜者甜兮苦者苦。”雪窦虽然如是拈弄，毕竟也跳不出。	If one wishes not to be careless and crude: “What is sweet is sweet; what is bitter is bitter.” Though Xuedou handles it in this way, in the end he too cannot leap beyond it.

*哈哈，莫说雪窦，便是十方诸佛亦跳不出。诸仁可知为何么？“甜者甜兮苦者苦”。	*Ha ha, not to mention Xuedou—even the Buddhas of the ten directions cannot leap beyond it. Good friends, do you know why? “What is sweet is sweet; what is bitter is bitter.”
【lvm】：你若跳得进，我便跳得出。	[lvm]: If you can leap into it, I can leap out of it.
【心僧】：哈哈，老师却解打鼓!	[Mind-Monk]: Ha ha, Teacher, you truly can beat the drum!
【lvm】：你也不得无分。	[lvm]: You are not without a share in it either.
【zxb】：某甲上前捶破禾山鼓。	[zxb]: This fellow will step forward and smash Heshan’s drum with a hammer.
【lvm】：哈哈！你不怕禾山鼓捶破你么?	[lvm]: Ha ha! Are you not afraid that Heshan’s drum will smash you with its hammer?
【HEARTinHEART】：齐老师，末学有一事不明———〉	[HEARTinHEART]: Teacher Qi, there is one matter that this beginner does not understand ————
原文如下:	The original text is as follows:
又问：“即心即佛即不问，如何是非心非佛。”	He further asked: “I will not ask about ‘mind itself is Buddha’; what is ‘neither mind nor Buddha’?”
山云：“解打鼓。”	Heshan said: “Can beat the drum.”
即心即佛即易求，若到非心非佛即难，少有人到。	“Mind itself is Buddha” is readily sought; but when it comes to “neither mind nor Buddha,” it is difficult, and few arrive there.
这最后一句	This final sentence—
“即心即佛即易求，若到非心非佛即难，少有人到。”如何解啊？？	How should one understand: “‘Mind itself is Buddha’ is readily sought; but when it comes to ‘neither mind nor Buddha,’ it is difficult, and few arrive there”??
请老师慈悲开示。	I respectfully ask the teacher for a compassionate explanation.
【lvm】：这个容易：心即是佛，佛即是心。离心无佛，离佛无心。	[lvm]: This is easy: mind is Buddha, and Buddha is mind. Apart from mind there is no Buddha; apart from Buddha there is no mind.
这个却难：心也不可得!	This, however, is difficult: mind itself cannot be obtained!
【HEARTinHEART】：若如此，更有一事未明！？	[HEARTinHEART]: If so, there is one more matter I do not understand!?
大梅法常禅师的公案如下:	The koan of Chan Master Damei Fachang is as follows:
……乃令一僧到问云：“和尚见马师得个什么便住此山。”师云：“马师向我道即心是佛。我便向这里住。”僧云：“马师近日佛法又别。”师云：“作么生别。”僧云：“近日又道非心非佛。”师云：“这老汉惑乱人未有了日。任汝非心非佛。我只管即心即佛。”其僧回举似马祖。祖云：“大众，梅子熟也。”……	.....A monk was then sent to ask, “What did you obtain upon seeing Master Mazu that you came to live on this mountain?” The master said, “Master Mazu told me, ‘Mind itself is Buddha.’ So I have remained here.” The monk said, “Master Mazu’s teaching is different these days.” The master said, “How is it different?” The monk said, “These days he also says, ‘Neither mind nor Buddha.’” The master said, “That old fellow will go on confusing people without end. Let him say ‘neither mind nor Buddha’; I simply maintain that mind itself is Buddha.” The monk returned and reported this to Mazu. Mazu said, “Everyone, the plums are ripe.” .....
若言非心非佛，马祖为何却肯大梅？？	If he said “neither mind nor Buddha,” why, then, did Mazu nevertheless approve of Damei?
【lvm】：哦？你的意思是大梅只要“即心是佛”，不要“非心非佛”么?	lvm ：Oh? Do you mean that Damei wanted only “mind itself is Buddha,” and not “neither mind nor Buddha”?
冤死大梅了!	Poor Damei has been grievously wronged!
【HEARTinHEART】：可否这么解?	HEARTinHEART ：Could it be understood this way?
非心非佛是对执着即心即佛者而说——>心亦不可得，佛亦不可得	“Neither mind nor Buddha” is said for those attached to “mind itself is Buddha” —> mind too is unobtainable, and Buddha too is unobtainable.
在大梅而言，非心非佛就是即心即佛——>即心是佛亦不可得	For Damei, “neither mind nor Buddha” is precisely “mind itself is Buddha” —> even “mind itself is Buddha” is unobtainable.
【lvm】：冤死的又何止大梅!	lvm ：And Damei is far from the only one who has been wronged!
【HEARTinHEART】：这老汉惑乱人未有了日。任汝非心非佛。我只管即心即佛。	HEARTinHEART ：“That old fellow will go on confusing people without end. Let him say ‘neither mind nor Buddha’; I simply maintain that mind itself is Buddha.”
【铁扫帚】：仿冒的不值钱，离心离佛一句道来。	[Iron Broom]: Imitations are worthless; “apart from mind, apart from Buddha” says it all in a single phrase.

【HEARTinHEART】：离心离佛的我着实不会，您老慈悲 且为末学试道一句 。	HEARTinHEART ：I truly do not know how to speak of being apart from mind and Buddha. Please, out of compassion, offer this junior student a phrase.
【铁扫帚】：等我老且慈悲的时候向你道 。	[Iron Broom]: I will tell you when I am old and compassionate.
【HEARTinHEART】：呵呵，这老汉却也是惑乱人的。	HEARTinHEART ：Hehe, this old fellow is also confusing people.
【铁扫帚】：“雪峰四漆桶”尚缺其二，请查出者补之。	[Iron Broom]: Of Xuefeng’s “four lacquer buckets,” two are still missing. Whoever can identify them, please add them.
《碧岩录》	Blue Cliff Record
【五】举：雪峰示众云：“尽大地撮来如粟米粒大，抛向面前，漆桶不会，打鼓普请看。	[Case Five] Raising the Case: Xuefeng addressed the assembly: “Gather up the entire great earth and make it as large as a grain of millet; throw it down before you, and this lacquer bucket still does not understand. Beat the drum and summon everyone to come and see.”
颂曰：牛头没，马头回，曹溪镜里绝尘埃。打鼓看来君不见，百花春至为谁开！	The verse says: Oxhead disappeared; Horsehead returned. In the mirror of Caoxi, not a speck of dust remains. Beat the drum and look—do you not see? For whom do the hundred flowers bloom when spring arrives?
《明觉禅师语录》	Recorded Sayings of Chan Master Mingjue
雪峰问僧。见说大德曾为天使来是否。	Xuefeng asked a monk, “I have heard that you once came as an imperial envoy. Is that so?”
云不敢。	The monk said, “I would not dare say so.”
峰云。争解与么来。	Xuefeng said, “Then how could you come here in this way?”
僧云。仰慕道德。岂惮关山。	The monk said, “I admire your Way and virtue. How could I shrink from the mountain passes and long roads?”
峰云。汝犹醉在出去。	Xuefeng said, “You are still drunk as you go out.”
僧便出。	The monk thereupon left.
峰乃召大德。僧回首。	Xuefeng then called out, “Venerable!” The monk turned his head.
峰云。是什么。	Xuefeng said, “What is it?”
僧亦云是什么。	The monk likewise said, “What is it?”
峰云。者漆桶。	Xuefeng said, “This lacquer bucket!”
僧无语。	The monk was speechless.
峰却顾谓镜清云。好 师僧。向漆桶里着到。清云。和尚岂不是据款结案。峰云。也是我寻常用底。忽若唤回是什么。被他道者漆桶。又作么生。清云。成何道理。峰云。我与么及伊。尔又道据款结案。他与么及我。	Xuefeng then looked back at Jingqing and said, “What a fine monk! He went and got himself lodged inside a lacquer bucket.” Jingqing said, “Master, are you not deciding the case on the basis of the evidence?” Xuefeng said, “That is also what I ordinarily use. But if I were suddenly to call him back, what then? He called me ‘this lacquer bucket’—what would you do about that?” Jingqing said, “What sense would that make?” Xuefeng said, “I came at him in that way, and you say I am deciding the case on the basis of the evidence. He came at me in that way,”
又道成何道理。一等是什么时节。其间有得不得。清云。不见道。醍醐上味为世所珍。遇此之人翻成毒药。师云看他父子相投。言气相合。知者谓粉骨碎身。此恩难报。不知者谓扶高抑下。临危悚人。毒药醍醐千载龟鉴。还会么。者漆桶。	“and you also say, ‘What sense would that make?’ At what point are they the same? Between them, there is attainment and nonattainment.” Jingqing said, “Have you not heard it said: ‘The finest flavor of ghee is treasured by the world, yet when encountered by such a person, it instead becomes poison’?” The master said, “See how father and son accord with one another; their words and spirit are in harmony. Those who understand say that even crushing their bones and shattering their bodies could not repay this kindness. Those who do not understand say that one is raising the high and suppressing the low, frightening people in time of danger. Poison and ghee: a mirror for a thousand ages. Do you understand? This lacquer bucket!”
明觉禅师语录卷第三	Recorded Sayings of Chan Master Mingjue, Volume Three
【lvm】：请看雪峰参投子：	lvm ：Please look at Xuefeng’s encounters with Touzi:
师（投子大同禅师）指庵前一片石谓雪峰云：“三世诸佛总在里许。”雪峰云：“须知有不在里许者。”师云：“不快漆桶。”	The master (Chan Master Touzi Datong) pointed to a stone before the hermitage and said to Xuefeng, “The Buddhas of the three times are all right here.” Xuefeng said, “You must know that there are those who are not right here.” The master said, “You slow lacquer bucket!”
师（投子大同禅师）与雪峰游龙眠。路有两条。峰问云：“那个是龙眠路？”师以杖子指之。峰云：“东土西去。”师云：“不快漆桶。”	The master (Chan Master Touzi Datong) and Xuefeng were traveling at Longmian. There were two paths along the way. Xuefeng asked, “Which is the

	road to Longmian?" The master pointed with his staff. Xuefeng said, "Going west from the Eastern Land." The master said, "You slow lacquer bucket!"
雪峰一日哭入庵。师便起身立。峰伫思。被师推出。问："一槌便成时如何？"师云："不是性躁汉。"学云："不假一槌时如何？"师云："漆桶。"	One day, Xuefeng entered the hermitage weeping. The master immediately rose and stood up. Xuefeng paused in thought, and the master pushed him out. He asked, "What if it is accomplished with a single blow?" The master said, "You are not an impatient fellow." A student asked, "What if no single blow is needed?" The master said, "Lacquer bucket."
雪峰又问："此间还有人参也无？"师将旄头抛向面前。峰云："恁么则当处掘去也。"师云："不快漆桶。"	Xuefeng again asked, "Is there anyone here who has come to study?" The master threw a yak-tail whisk down before him. Xuefeng said, "Then one should dig right where one stands." The master said, "You slow lacquer bucket!"
——《古尊宿语录》	—Recorded Sayings of the Ancient Worthies
【铁扫帚】：哈，我比漆桶还差，居然连四个漆桶也分不清。	[Iron Broom]: Ha! I am worse than a lacquer bucket—I cannot even distinguish the four lacquer buckets.
【lvm】：那就打破漆桶可也。	lvm ：Then break the lacquer bucket.
【铁扫帚】：破梦幻影无需锤，一言惊醒梦中人。	[Iron Broom]: No hammer is needed to shatter dreamlike illusions; a single word awakens the person dreaming.
【铁扫帚】：资料补充：（法）演和尚语录-------《古尊宿语录》	[Iron Broom]: Supplementary information: Recorded Sayings of Master Fayan — Records of the Sayings of the Ancient Worthies.
上堂云："目连双足越坑。	In a Dharma hall discourse, he said: "Maudgalyāyana leapt over a pit with both feet.
大迦叶聆筝起舞。	Mahākāśyapa heard the zither and rose to dance.
毕陵迦诃骂河神。	Pilindavatsa scolded the river deity.
迦留陀夷埋身粪壤。	Kālodayin buried his body in dung and filth.
此事教中一一有出处。总道是习气。败如祖师门下。	Each of these matters has a source in the teachings. All are said to be habitual tendencies. How much more so in the lineage of the patriarchs!
达磨九年面壁。秘魔擎杈。	Bodhidharma faced the wall for nine years. Mimo raised his forked staff.
禾山打鼓。	Heshan beat the drum.
石巩弯弓。	Shigong drew his bow.
雪峰辊球。	Xuefeng rolled a ball.
国师水碗。	The National Teacher had a bowl of water.
归宗拽石。	Guizong dragged a stone.
德山入门便棒。	Deshan struck as soon as one entered the gate.
临济入门便喝。	Linji shouted as soon as one entered the gate.
无业才有人问便道莫妄想。且道是个什么？众中还有久参先德天下横行具顶门上眼底衲僧么？出来为白云证据。也要畅快平生。有么有么？若无。三十年后此话大行。且道毕竟如何？朱夏火云归碧洞。清秋危露滴金盘。	As soon as Wuye was asked a question, he would say, 'Do not give rise to deluded thoughts.' Tell me, what is this? Among you, is there some long-practicing patch-robed monk, with eyes atop his head, who can roam freely throughout the world? Come forth and bear witness for Baiyun. Let us also have the satisfaction of a lifetime. Is there? Is there? If not, thirty years hence this saying will be widely circulated. Tell me, ultimately, how is it? In blazing summer, clouds of fire return to the emerald cave; in clear autumn, perilous dew drips onto a golden tray."
【丁零】：老师，"一场　罗"喻啥?	[Dingling]: Teacher, what does "a bout of moluo" metaphorically refer to?
【lvm】：　罗，大概是无趣、无聊的意思。	lvm ：Mola probably means something tedious or boring.

【四五】赵州七斤布衫

[45] Zhaozhou's Seven-Pound Cloth Shirt

【四五】赵州七斤布衫	[45] Zhaozhou's Seven-Pound Cloth Shirt
垂示云：要道便道，举世无双。当行即行，全机不让。如击石火，似闪电光。疾焰过风，奔流度刃。拈起向上钳锤，未免亡锋结舌。放一线道，试举看。	Pointer: If you wish to speak of it, then speak of it—without equal in all the world. When it is time to act, act at once; let the whole capacity yield to none. Like striking sparks from flint, like a flash of lightning. A swift flame outruns the wind; a rushing torrent crosses a blade. Raise the upward-pointing tongs and

	hammer, and one cannot avoid losing one's edge and being tongue-tied. Let out a single thread of the way; try raising it and see.
【四五】举：	[45] The Case:
僧问赵州：万法归一，一归何处？【掇着这老汉。堆山积岳。切忌向鬼窟里作活计。】	A monk asked Zhaozhou, "The myriad dharmas return to the One; where does the One return?" [He has pressed this old fellow. Mountains are piled upon mountains and peaks heaped upon peaks. Take care not to make a living in a ghost cave.]
州云：我在青州作一领布衫，重七斤。【果然七纵八横。拽却漫天网。还见赵州么？衲僧鼻孔曾拈得。还知赵州落处么？若这里见得，便乃天上天下唯我独尊，水到渠成，风行草偃。 或未然，老僧在尔脚跟下。】	Zhaozhou said, "When I was in Qingzhou, I made a cloth shirt that weighed seven pounds." [Indeed, he goes freely in every direction, vertical and horizontal. He has torn away the net that covers the sky. Do you see Zhaozhou? Chan monks have once grasped his nostrils. Do you know where Zhaozhou comes down? If you see it here, then "above heaven and below heaven, I alone am honored"; when water arrives, a channel is formed, and where the wind blows, the grass bends. But if not, this old monk is beneath your heels.]
若向一击便行处会去，天下老和尚鼻孔一时穿却，不奈尔何，自然水到渠成。 或踌躇，老僧在尔脚跟下。佛法省要处，言不在多，语不在繁。	If you understand it at the point where one acts with a single blow, then the nostrils of all the old monks under heaven will at once be pierced through; they can do nothing to you, and naturally, when water arrives, a channel is formed. But if you hesitate, this old monk is beneath your heels. At the essential points of the Buddha-Dharma, words need not be many, nor need speech be elaborate.
只如这僧问赵州："万法归一，一归何处？"他却答道："我在青州作一领布衫，重七斤。"若向语句上辨，错认定盘星。不向语句上辨，争奈却恁么道！这个公案，虽难见却易会，虽易会却难见。难则银山铁壁，易则直下惺惺，无尔计较是非处。此话与普化道"来日大悲院里有斋"话，更无两般。	Now, when this monk asked Zhaozhou, "The myriad dharmas return to the One; where does the One return?" Zhaozhou answered, "When I was in Qingzhou, I made a cloth shirt that weighed seven pounds." If you discriminate on the basis of the words, you mistake the fixed star for the balance beam. Yet if you do not discriminate on the basis of the words, why did he speak in just this way? This koan is difficult to see but easy to understand; easy to understand but difficult to see. In its difficulty, it is a mountain of silver and a wall of iron; in its ease, there is immediate lucid awareness, where you do not calculate right and wrong. This saying is no different from Puhua's statement, "Tomorrow there will be a vegetarian meal at the Great Compassion Monastery."
一日僧问赵州："如何是祖师西来意？"州云："庭前柏树子。"僧云："和尚莫将境示人。"州云："老僧不曾将境示人。"看他恁么，向极则转不得处转得，自然盖天盖地。若转不得，触途成滞。	One day a monk asked Zhaozhou, "What is the meaning of the Patriarch's coming from the West?" Zhaozhou said, "The cypress tree in the courtyard." The monk said, "Master, do not use an object to show people." Zhaozhou said, "This old monk has never used an object to show people." See how, in this way, he can turn at the ultimate point where turning is impossible; naturally, he covers heaven and earth. If one cannot turn there, every encounter becomes an obstruction.
且道他有佛法商量也无？若道他有佛法，他又何曾说心说性，说玄说妙。若道他无佛法旨趣，他又不曾辜负尔问头。岂不见僧问木平和尚："如何是佛法大意？"平云："这个冬瓜如许大。	Tell me, then: does he discuss the Buddha-Dharma, or not? If you say that he does, when has he ever spoken of mind or nature, of profundity or subtlety? If you say that there is no purport of the Buddha-Dharma, he has nonetheless not failed your question. Have you not seen the monk who asked Monk Muping, "What is the great meaning of the Buddha-Dharma?" Ping said, "This winter melon is this large."
"又僧问古德："深山悬崖迥绝无人处，还有佛法也无？"古德云："有。"僧云："如何是深山里佛法？"古德云："石头大底大、小底小。"看这般公案，讹在什么么处？雪窦知他落处，故打开义路，与尔颂出：	Another monk asked an ancient worthy, "In a deep mountain, on a lofty cliff, in a remote place where no people are found, is there still Buddha-Dharma or not?" The ancient worthy said, "There is." The monk said, "What is the Buddha-Dharma in the deep mountains?" The ancient worthy said, "The large stones are large; the small stones are small." In such koans, where does the error lie? Xuedou knew where they came down, and so opened up the path of meaning and composed this verse for you:
编辟曾挨老古锥，【何必掇着这老汉。挨掇向什么处去？】	The "partial and remote" question once pressed the old adept. [Why press this old fellow? Where are you pressing him toward?]
七斤衫重几人知。【再来不直半分钱。直得口似匾担。又却被他赢得一筹。】	How many know the weight of the seven-pound shirt? [Even if he comes again, he is not worth half a penny. It leaves one's mouth like a carrying pole. Yet he has gained the advantage over him by one move.]
如今抛掷西湖里，【还雪窦手脚始得。山僧也不要。】	Now cast it into West Lake. [Only then are Xuedou's hands and feet adequate. This mountain monk does not want it either.]

下载清风付与谁。【自古自今。且道雪窦与他酬唱，与他下注脚。一子亲得。】	Who is worthy to receive this clear breeze from below? [From ancient times to the present. Tell me: Xuedou responds to him and adds footnotes to his words. He has personally obtained the one move.]
十八问中，此谓之编辟问。雪窦道“编辟曾挨老古锥”，编辟万法，教归一致。这僧要挨拶他赵州。	Among the eighteen kinds of questions, this is called a “partial and remote” question. Xuedou says, “The ‘partial and remote’ question once pressed the old adept.” The myriad dharmas are classified and analyzed, while the teachings return to a single consistency. This monk wished to press Zhaozhou.
州也不妨作家，向转不得处有出身之路，敢开大口。便道：“我在青州作一领布衫，重七斤。”雪窦道：“这个七斤布衫，能有几人知？”	Zhaozhou, too, was no ordinary master. At the place where one cannot turn, he had a road of emergence and dared to open his great mouth. He simply said, “When I was in Qingzhou, I made a cloth shirt that weighed seven pounds.” Xuedou said, “How many can know this seven-pound cloth shirt?”
“如今抛掷西湖里”，万法归一，一亦不要，七斤布衫亦不要，一时抛在西湖里。雪窦住洞庭翠峰，有西湖也。	“Now cast it into West Lake”: the myriad dharmas return to the One, but even the One is not wanted; neither is the seven-pound cloth shirt wanted. Cast them all at once into West Lake. Xuedou resided at Cui Peak in Dongting, where there was also a West Lake.
“下载清风付与谁。”此是赵州示众。尔若向北来，与尔上载。尔若向南来，与尔下载。尔若从雪峰云居来，也是个担板汉。雪窦道：如此清风堪付阿谁！上载者，与尔说心说性，说玄说妙，种种方便。若是下载，更无许多义理玄妙。有底担一担禅，到赵州处，一点也使不着，一时与他打叠，教洒洒落落无一星事，谓之悟了还同未悟时。	“Who is worthy to receive this clear breeze from below?” This was Zhaozhou’s instruction to the assembly: if you come from the north, I will load it upon you; if you come from the south, I will unload it for you. If you come from Xuefeng or Yunju, you too are a fellow carrying a board. Xuedou says: to whom can such a clear breeze be entrusted? For those being loaded, he speaks to you of mind and nature, profundity and subtlety, and all kinds of skillful means. For those being unloaded, there are no such principles or subtleties. Some carry a whole load of Chan, but when they reach Zhaozhou, not a bit of it can be used. He packs it all away at once, leaving them free and open, without a single concern. This is called awakening and yet being just as one was before awakening.
如今人尽作无事会。有底道：“无迷无悟，不要更求。”只如佛未出世时，达磨未来此土时，不可不恁么也。	Nowadays, people all understand this as being a person with nothing to do. Some say, “There is no delusion and no awakening; there is no need to seek further.” But before the Buddha appeared in the world, and before Bodhidharma came to this land, could it really have been just so?
用佛出世作什么！祖师更西来作什么！总如此，有什么干涉！也须是大彻大悟了，依旧山是山、水是水，乃至一切万法悉皆成现，方始作个无事底人。不见龙牙道：“学道先须有悟由，还如曾斗快龙舟。虽然旧阁闲田地，一度赢来方始休。”	What need was there for the Buddha to appear in the world? What need was there for the Patriarch to come from the West? If everything were simply like this, what relevance would there be? One must thoroughly awaken, and then, as before, mountains are mountains and waters are waters; indeed, all the myriad dharmas are wholly manifest. Only then does one become a person with nothing to do. Have you not seen Longya say: “In studying the Way, one must first have a basis for awakening, like having once raced swift dragon boats. Though the old pavilions and idle fields remain, only after winning once may one finally rest.”
只如赵州这个七斤布衫话子，看他古人恁么道，如金如玉。山僧恁么说，诸人恁么听，总是上载。且道：作么生是下载？	Take Zhaozhou’s saying of the seven-pound cloth shirt. See how the people of old spoke of it: it is like gold and jade. This mountain monk speaks in this way, and all of you listen in this way: it is all loading. Tell me, then: what is unloading?
三条椽下看取！	Look beneath the three rafters!
【心明】参考资料：汾阳十八问	[Xinming] Reference material: Fenyang’s Eighteen Questions
一、请益问：学者有所请益而问也，例如僧马祖：“如何是佛？”祖云：“即心是佛。”州云：“殿里底。”（英译复举“祖师西来意”、“佛法的大意”以及“如何是法”等等例子，但只列问题，未附答语。）	1. A question seeking instruction: a student asks in order to seek instruction. For example, a monk asked Mazu, “What is Buddha?” Mazu said, “Mind itself is Buddha.” Zhaozhou said, “The one in the hall.” (The English translation cites again such examples as “the Patriarch’s coming from the West,” “the great meaning of the Buddha-Dharma,” and “what is Dharma?” but lists only the questions and does not include the replies.)
二、呈解问：学者自呈见解而问也，例如，僧问龙牙：“天不能盖，地不能载时如何？”牙云：“道者合如是。”（英译举例云：僧问赵州：“一物不将来时如何？”州云：“放下看！”）	2. A question presenting one’s understanding: a student presents his own understanding and asks. For example, a monk asked Longya, “What is it like when heaven cannot cover it and earth cannot support it?” Longya said, “A person of the Way should be just so.” (The English translation gives this example: a monk asked Zhaozhou, “What is it like when one brings not a single thing?” Zhaozhou said, “Put it down and see!”)
三、察辨问：审察辨别而问也，例如，僧问临济：“举人有一问在和尚处时如何？”济云：“速道！速道！”们拟议，济便打。（英译举例云：僧问桐峰庵主：“忽遇猛虎来时如何？”主作虎啸势，其僧便作怕势，主大笑。）	3. A question of examination and discernment: one asks in order to examine and distinguish. For example, a monk asked Linji, “What if someone has a question for the Master?” Linji said, “Speak quickly! Speak quickly!” When they began to deliberate, Linji immediately struck them. (The English translation

	gives this example: a monk asked the hermitage master Tongfeng, “What if a fierce tiger suddenly comes?” The master assumed the posture of a tiger’s roar; the monk then assumed a frightened posture, and the master laughed loudly.)
四、投机问：相投针窍穷而问也（英译大意云：问者对他自己的悟处仍有所疑而表示请求印证之意也），例如，僧问天皇：“疑情未息时如何？”皇云：“守一非真。”	4. A question attuned to the occasion: one asks when one’s response accords with the pivotal opening. (The general sense of the English translation is that the questioner still has doubts about his own awakening and seeks confirmation.) For example, a monk asked Tianhuang, “What is it like when the sense of doubt has not yet ceased?” Tianhuang said, “Guarding the One is not genuine.”
五、偏僻问：偏枯僻执而问也（英译大意云：学者急于查出师家的态度也），例如，僧问：“鹤立枯松时如何？”等等（英译举例云：僧问赵州：“万法归一，一归何处？”州云：“我在青州做一领布衫重七斤。”）	5. A partial and remote question: one asks from one-sided rigidity and eccentric attachment. (The general sense of the English translation is that the student is eager to find out the master’s attitude.) For example, a monk asked, “What is it like when a crane stands on a withered pine?” and so forth. (The English translation gives this example: a monk asked Zhaozhou, “The myriad dharmas return to the One; where does the One return?” Zhaozhou said, “When I was in Qingzhou, I made a cloth shirt that weighed seven pounds.”)
六、心行问：表心行而问也（英译大意云：学者不知如何进修而问也），例如，僧问兴化：“学人皂白未分，乞师指示！”化随声便打。	6. A question expressing one’s mental practice: one asks in order to express one’s mental practice. (The general sense of the English translation is that the student does not know how to proceed in cultivation and asks.) For example, a monk asked Xinghua, “This student has not yet distinguished black from white; I beg the Master for instruction!” Xinghua immediately struck him in response.
七、探拨问：探求寻拨而问也（英译加附说明云：当禅刹遍布各地、禅僧到处寻师访道之时，此种问去必然曾经流行一时），例如，僧问风穴：“不会的人为什么不疑？”穴云：“灵龟行陆地，争免曳泥踪？“	7. A probing question: one asks in order to search and probe. (The English translation adds that when Chan monasteries were spread everywhere and Chan monks went about seeking teachers and the Way, this type of question must for a time have been widespread.) For example, a monk asked Fengxue, “Why does one who does not understand not doubt?” Fengxue said, “When a spiritual tortoise walks on land, how can it avoid dragging muddy tracks?”
八、不会问：不会个事，直吾而问也（英译说明云：此与第六英似乎无甚差别），例如，僧问玄沙：“学人乍入从林，乞师指示！”沙云：“你还闻门外水声么？”僧云：“闻。”沙云：“从这里入！”	8. A question about not understanding: one directly asks about something one does not understand. (The English translation explains that this seems to differ little from the sixth type.) For example, a monk asked Xuansha, “This student has just entered the monastery; I beg the Master for instruction!” Xuansha said, “Do you hear the sound of water outside the gate?” The monk said, “I hear it.” Xuansha said, “Enter from here!”
九、擎担问：自擎担所见而问也（英译说明云：学者对禅已有自己的见地，想看看师家如何看待他的见地），便如，僧问老宿：“世智辨聪，不要拈出，还我活头来！”宿便打。	9. A question carrying one’s own view: one asks while holding up one’s own understanding. (The English translation explains that the student already has his own view of Chan and wishes to see how the master regards it.) For example, a monk asked an old master, “Worldly intelligence and clever discernment—do not bring them up; give me back my living head!” The old master immediately struck him.
二、置问：自置一问头而问也，例如僧问云门：“一瞠目不见边际时如何？”门云：“一见。”（亦作“鉴”）	2. A question one sets forth oneself: one establishes a topic of questioning and asks about it. For example, a monk asked Yunmen, “What is it like when one opens one’s eyes wide and sees no boundary?” Yunmen said, “One seeing.” (Also written as “mirror.”)
十一、故问：高为一故而问也（英译说明云：内含经意之问也），例如僧问首山：“一切众生皆有佛性，为什么不识？”山云：“识。”	11. A deliberate question: one asks for a lofty reason. (The English translation explains that it is a question containing scriptural import.) For example, a monk asked Shoushan, “All sentient beings have Buddha-nature; why do they not recognize it?” Shoushan said, “They recognize it.”
十二、别问：别借一端而问也（英译说明云：借一个已知的事实而问也，例如僧问风穴：“大海有珠，如何取得？”穴云：“罔众到时光灿灿，离难娄行处浪滔天！”英译附加说明云：您愈想抓住他，它走得愈远；你愈想看清它，它显得愈模糊）	12. A separate question: one borrows another point as the basis for a question. (The English translation explains that one asks by borrowing a known fact. For example, a monk asked Fengxue, “The great ocean has a pearl; how can it be obtained?” Fengxue said, “When the netted multitude arrives, its light gleams brilliantly; where Li Nanlou walks, the waves surge to heaven!” The English translation adds: the more you try to seize it, the farther away it goes; the more you try to see it clearly, the more blurred it appears.)
十三、实问：以其实理而问也（英译说明云：从直接观察而得的一个事实为端而问也，）例如：僧问三圣：“学人只见和尚是僧，如何是佛、是法？”圣云：“是佛，是法，汝知之乎？”	13. A factual question: one asks on the basis of an actual principle. (The English translation explains that one takes as one’s starting point a fact obtained through direct observation.) For example, a monk asked Sansheng, “This student sees only that the Master is a monk. What is Buddha, and what is Dharma?” Sansheng said, “It is Buddha, it is Dharma—do you know this?”
十四、假问：假此一端而问也（英译说明云：含有一个假定例子的问话也）例如，僧问径山：“这个殿里的佛像，哪个是佛？”山云：“这个殿里的。”	14. A hypothetical question: one asks by positing such a point. (The English translation explains that it is a question containing a hypothetical example.)

	For example, a monk asked Jingshan, “Among the Buddha images in this hall, which one is Buddha?” Jingshan said, “The one in this hall.”
十五、审问：审察基理而问也（英译说明云：具体表现一个真正的疑惑而问也），例如，僧问祖师：“一切诸法本来有，啊个是天？”师云：“汝问甚分明，何劳更问吾？”	15. An investigating question: one asks by examining the fundamental principle. (The English translation explains that one asks by specifically expressing a genuine doubt.) For example, a monk asked the Patriarch, “All dharmas originally exist; which one is heaven?” The Patriarch said, “Your question is very clear; why trouble yourself to ask me again?”
十六、征问：征考而问也（英译说明云：带有挑战意图的问题也），例如，僧问睦州：“祖师西来，当为何事？”州云：“你道为何事？”僧无语，州便打。	16. A challenging question: one asks by testing and challenging. (The English translation explains that it is a question with an intent to challenge.) For example, a monk asked Muzhou, “For what purpose did the Patriarch come from the West?” Muzhou said, “What do you say it was for?” The monk was speechless, and Muzhou immediately struck him.
十七、明问：明白直截而问也，例如，外道问佛：“不问有言，不问无言。”世尊良久外道云：“世尊大慈大悲，开我迷云，令我得入。”	17. Explicit questioning: asking plainly and directly. For example, a non-Buddhist asked the Buddha, “I do not ask about speech; I do not ask about silence.” The World-Honored One remained silent for a long while. The non-Buddhist said, “The World-Honored One, in great compassion, has dispelled the clouds of my delusion and enabled me to enter.”
十八、默问：默然不语而问也（英译说明云：不以语言表示而问也），例如，外道到佛处，无言而立。佛言：“甚多，外道！”外云：“世尊大慈大悲，令我得也。”	18. Silent questioning: asking without speaking (as an English explanation puts it, asking without expressing oneself in words). For example, a non-Buddhist came before the Buddha and stood there without a word. The Buddha said, “That is quite a lot, non-Buddhist!” The outsider said, “The World-Honored One, in great compassion, has enabled me to attain it.”
【心明】：此处“如今人尽作无事会”指什么情形?	[Xinming]: What situation does “people nowadays all take it as meaning nothing to do” refer to here?
【lvm】：接着读就知道了：	[lvm]: Keep reading and you will know:
有底道：“无迷无悟，不要更求。”只如佛未出世时，达磨未来此土时，不可不恁么也。用佛出世作什么！祖师更西来作什么！总如此，有什么干涉！也须是大彻大悟了，依旧山是山、水是水，乃至一切万法悉皆成现，方始作个无事底人。不见龙牙道：“学道先须有悟由，还如曾斗快龙舟。虽然旧阁闲田地，一度赢来方始休。”	Someone says, “There is no delusion and no awakening; do not seek anything further.” But before the Buddha appeared in the world, and before Bodhidharma came to this land, could it have been otherwise? What use was there in the Buddha’s appearing in the world? What use was there in the patriarch’s coming from the West? If it is all just like this, what does it matter? One must first undergo great, thorough awakening; then, as before, mountains are mountains and waters are waters, and indeed all myriad dharmas appear just as they are. Only then can one become a person with nothing to do. Have you not seen Longya say: “To study the Way, one must first have grounds for awakening; it is like having once raced dragon boats. Though the old pavilions and idle fields remain, only after winning once can one finally rest.”
【心明】：看来是对比“乃至一切万法悉皆成现，方始作个无事底人”。	[Xinming]: It seems to be contrasting this with “only when all myriad dharmas appear just as they are can one become a person with nothing to do.”
【lvm】：你若把这句话摘出来，这么说不宜误解：	[lvm]: If you take that sentence out on its own, it is better to put it this way, lest it be misunderstood:
依旧一切万法悉皆成现，方始作个无事底人。	Only when, as before, all myriad dharmas appear just as they are can one become a person with nothing to do.
【心明】：我的那个，差之毫厘却容易误解千里。	[Xinming]: Mine differed by only a hair, but it could easily lead to a misunderstanding a thousand miles away.
依旧，依旧……	As before, as before . . .
【心僧】：哈哈！赵州老这一答比王老师的平常心是道更胜一筹！	[Xinseng]: Ha ha! This reply by old Zhaozhou is even a notch better than Master Wang’s “ordinary mind is the Way”!
诸仁且道，胜在什么处?	Tell me, everyone: in what respect is it better?
【善财】：一个在险峻处见平实，一个在平实中出险峻。	[Shancai]: One sees plainness in what is perilous; the other brings out peril in what is plain.
姑且这么说吧。	Let us put it that way for the moment.
【心僧】：哈哈！财兄却比二老低一筹！	[Xinseng]: Ha ha! But Brother Cai is still a notch below those two old masters!
【善财】：嘻嘻，这个货郎倒懂得些斤两。	[Shancai]: Heh heh, this peddler does know something about weights and measures.
【心僧】：哈哈！	[Xinseng]: Ha ha!

【莲农】（接【心僧】：赵州老这一答比王老师的平常心是道更胜一筹！诸仁且道，胜在什么处？）：心僧这一道，又比老赵老王更胜一筹了也！	[Liannong] (replying to [Xinseng]: “This reply by old Zhaozhou is even a notch better than Master Wang’s ‘ordinary mind is the Way’! Tell me, everyone: in what respect is it better?”): This question of Xinseng’s is another notch better than old Zhaozhou and old Wang!
【心僧】：哈哈！你也不得无分！	[Xinseng]: Ha ha! You cannot say you have no share in it, either!
【善财】：呵呵，还有赵州的朋友么？问个问题，	[Shancai]: Heh heh, are there any friends of Zhaozhou here? Let me ask a question:
是不是赵州没布料——	Did Zhaozhou have no cloth—
为什么老赵的布衫却要在青州做？	why, then, did old Zhaozhou’s cloth shirt have to be made in Qingzhou?
【neo】：苦哉，赵州布衫被老财贱卖！	[neo]: What a pity—old Zhaozhou’s cloth shirt has been sold off cheap by old Cai!
【善财】：哈哈，还有钱找给你——啪！	[Shancai]: Ha ha, and here is some change for you—smack!
【缁衣】（接【善财】为什么老赵的布衫却要在青州做？）：七斤啊，哇赛，铁的吧？	[Ziyi] (replying to [Shancai], “Why did old Zhaozhou’s cloth shirt have to be made in Qingzhou?”): Seven jin? Wow, it must be made of iron!
【善财】：说不定还是件大棉袍！	[Shancai]: It might even have been a huge padded robe!
【缁衣】：姑且同意。不止吧？	[Ziyi]: Let us agree to that for now. But surely it was more than that?
【善财】：布衫七斤，简直是铜浇铁铸，	[Shancai]: A seven-jin cloth shirt would practically be cast from bronze and forged from iron,
风雨不透，寒暑不侵，	impervious to wind and rain, untouched by cold or heat,
足以让发问者吐舌，闻风者丧胆。	enough to make the questioner stick out his tongue and those who hear of it lose their nerve.
【蝉】：那您是怎么穿上的？	[Chan]: Then how did you put it on?
【善财】：哈哈，等你脱了壳再告诉你。	[Shancai]: Ha ha, I will tell you once you have shed your shell.
【心僧】：财兄当打！——你脱得掉么？	[Xinseng]: Brother Cai deserves a beating!—Can you shed it?
【善财】：那你就穿者呗！	[Shancai]: Then just keep wearing it!
【心僧】：却被财兄脱掉了！	[Xinseng]: Yet Brother Cai has made me shed it!
【觉明】（接【善财】为什么老赵的布衫却要在青州做？）：赵州老多事，只是“身上布衫”岂不省事！	[Jueming] (replying to [Shancai], “Why did old Zhaozhou’s cloth shirt have to be made in Qingzhou?”): Old Zhaozhou was making extra trouble. Would not “the cloth shirt on one’s body” have been simpler?
【善财】：哈哈，那是觉明禅，就不干老赵的事了。	[Shancai]: Ha ha, that is Jueming Chan; it has nothing to do with old Zhaozhou.
【觉明】：却干善财事！且道老赵禅与觉明禅别在甚处？	[Jueming]: Yet it does concern Shancai! Tell me, then: where do old Zhaozhou’s Chan and Jueming’s Chan differ?
【善财】：当然有同有别。	[Shancai]: Of course, they are alike in some ways and different in others.
不同的是，一件是青州布衫，一件是身上布衫啊。	The difference is that one is a Qingzhou cloth shirt, while the other is the cloth shirt on one’s body.
身上布衫脱掉了，或许可以成青州布衫。	Once the cloth shirt on one’s body has been shed, perhaps it can become a Qingzhou cloth shirt.
相同的是，在收破烂的眼里，都不值两文钱。	What they have in common is that, in the eyes of a junk collector, neither is worth two coppers.
【lvm】（接【善财】为什么老赵的布衫却要在青州做？）：哈哈！可别忘了“赵州八十犹行脚”。	[lvm] (replying to [Shancai], “Why did old Zhaozhou’s cloth shirt have to be made in Qingzhou?”): Ha ha! Do not forget that “Zhaozhou was still traveling on foot at eighty.”
【心僧】：老师也不可为赵州老强词夺理！	[Xinseng]: Teacher, you should not force an argument in defense of old Zhaozhou, either!
【lvm】：现时所穿的背心却连七两也不够。	[lvm]: The undershirt I am wearing now does not even weigh seven liang.
【善财】：出两身白汗，估计就有七两了。	[Shancai]: Work up two bouts of white sweat, and it will probably come to seven liang.
【lvm】：^o^	[lvm]: ^o^
【心僧】：哈哈！小僧拍了一场戏，主演是LVM、善财、心僧。	[Xinseng]: Ha ha! This little monk has staged a play, starring LVM, Shancai, and Xinseng.

一夜，LVM、善财、心僧洗完脚，坐在树下乘凉喝茶聊天：	One night, after LVM, Shancai, and Xinseng had washed their feet, they sat beneath a tree, enjoying the cool air, drinking tea, and chatting:
善财问LVM：如何是祖师西来意?	Shancai asked LVM, “What is the patriarch’s meaning in coming from the West?”
（呵呵，还有赵州的朋友么？问个问题，【善财】）	(Heh heh, are there any friends of Zhaozhou here? Let me ask a question, [Shancai])
LVM：庭前柏树子	LVM: “The cypress tree in the courtyard.”
（哈哈！可别忘了“赵州八十犹行脚”。【lvm】）	(Ha ha! Do not forget that “Zhaozhou was still traveling on foot at eighty.” [lvm])
这时，心僧在旁边说：和尚莫将境示人。	At this point Xinseng, standing nearby, said, “Venerable, do not show people an object.”
（哈哈！老师也不可为赵州老强词夺理！【心僧】）	(Ha ha! Teacher, you should not force an argument in defense of old Zhaozhou, either! [Xinseng])
LVM：我并没有将境示人阿。	LVM: “I have not shown people an object.”
（现时所穿的背心却连七两也不够。【lvm】）	(The undershirt I am wearing now does not even weigh seven liang. [lvm])
善财又说了：如何是祖师西来意?	Shancai asked again, “What is the patriarch’s meaning in coming from the West?”
（出两身白汗，估计就有七两了。【善财】）	(Work up two bouts of white sweat, and it will probably come to seven liang. [Shancai])
LVM：庭前柏树子	LVM: “The cypress tree in the courtyard.”
（^o^ 【lvm】）	(^o^ [lvm])
话至于此，二人便回方丈睡觉了也.	With the conversation at this point, the two returned to their quarters to sleep.
只有心僧还在那傻乎乎的念叨着（哈哈！赵州老的两身臭汗竟然有六斤三两多。【心僧】）	Only Xinseng remained there, muttering foolishly, “Ha ha! Old Zhaozhou’s two bouts of stinking sweat actually weigh more than six jin and three liang.”
剧终。	End of the play.
【善财】：现在流行把前传拍在后面：《七两之前传》	[Shancai]: It is fashionable now to film the prequel afterward: Before the Seven Liang.
月光如水，江风习习，古渡滩头，几个过客影影幢幢不期而遇。	Moonlight flowed like water; a gentle river breeze stirred. At an ancient ferry landing, the shadowy figures of several travelers happened to meet.
善财问LVM：“难道西土没有佛法么？为什么要到东土这里捞摸？”	Shancai asked LVM, “Could it be that there is no Buddhadharma in the Western land? Why come here to the Eastern land to rummage about?”
（呵呵，还有赵州的朋友么？问个问题，【善财】）	(Heh heh, are there any friends of Zhaozhou here? Let me ask a question, [Shancai])
LVM长途跋涉的疲惫后是他如炬的目光：“无佛处固不可停留，有佛处也应急急走过。”	After the exhaustion of his long journey, LVM’s eyes still blazed like torches: “One certainly must not linger where there is no Buddha; where there is a Buddha, one should hurry past as well.”
（哈哈！可别忘了“赵州八十犹行脚”。【lvm】）	(Ha ha! Do not forget that “Zhaozhou was still traveling on foot at eighty.” [lvm])
这时，善财的佣人心僧在一旁一边打量着LVM破烂的行头，一边嗤的一笑：“呵呵，这胡子脚跟不点地哪。”	At this point, Shancai’s servant Xinseng looked over LVM’s ragged attire and gave a derisive laugh: “Heh heh, this barbarian’s heels do not touch the ground.”
（哈哈！老师也不可为赵州老强词夺理！【心僧】）	(Ha ha! Teacher, you should not force an argument in defense of old Zhaozhou, either! [Xinseng])
LVM把肩膀上的铁杖顺了顺，对他的小视有些轻微的不满，眼睛轻抬看着布满繁星的天空：“这笔的草鞋钱就便宜些记在你的帐上了。”	LVM adjusted the iron staff on his shoulder. Slightly displeased by the slight, he raised his eyes toward the star-filled sky: “Put the cost of this pair of straw sandals on his account, at a discount.”
（现时所穿的背心却连七两也不够。【lvm】）	(The undershirt I am wearing now does not even weigh seven liang. [lvm])
善财呵呵的打着圆场：“理入和行入，这两只草鞋的钱自有您的弟子来付，一只胳膊对他来说赚回的票值远远不止这些。”老财毕竟当过几天商人。	Shancai laughed and tried to smooth things over: “For entering through principle and entering through practice, your disciples will naturally pay for these two straw sandals. The price of one arm would earn him far more than this.” Old Cai had, after all, been a merchant for a few days.
（出两身白汗，估计就有七两了。【善财】）	(Work up two bouts of white sweat, and it will probably come to seven liang. [Shancai])

LVM：“连你们的梁武帝都是那么一个只知道蒸砂成饭的俗汉，要找个稍微象点样子的法器，谈何容易！”	LVM: “Even your Emperor Wu of Liang is merely a vulgar fellow who knows only how to steam sand into rice. How could it be easy to find even a somewhat suitable Dharma vessel?”
望着波光鳞鳞的江面，他真有点发愁了。	Gazing at the river’s rippling, scale-like glimmer, he was indeed somewhat worried.
（^o^ 【lvm】）	(^o^ [lvm])
只有心僧还在那傻乎乎的念叨着刚才的草鞋钱，知道这次跟圣僧的玩笑开大了，急忙摘了一把芦叶往江里一抛：“这就算俺孝敬大师的草鞋钱啦，别说我小气啊！”	Only Xinseng remained there, foolishly muttering about the cost of the straw sandals. Knowing that he had gone too far in joking with the holy monk this time, he hurriedly plucked a handful of reed leaves and tossed them into the river: “Let this count as my offering toward the master’s straw sandals. Do not say I am stingy!”
（哈哈！赵州老的两身臭汗竟然有六斤三两多。【心僧】）	(Ha ha! Old Zhaozhou’s two bouts of stinking sweat actually weigh more than six jin and three liang. [Xinseng])
LVM头也没回，纵身一跃。	Without even turning his head, LVM leapt into the air.
无言的两岸默默的看着巨大的身影在水面徐徐滑过，天地万物一时静止，如墨的披风截断了一江的逝水。	The wordless banks silently watched the huge figure glide slowly over the water. Heaven and earth and all things seemed, for a moment, to stand still; his ink-black cloak cut across the river’s flowing waters.
只有一些不知名的小虫，还在草丛里瞿瞿低鸣。	Only some unnamed little insects continued to chirp softly in the grass.
剧终。	End of the play.
【心僧】哈哈！ 财兄善能改头换面。	[Mind Monk]: Ha ha! Brother Sudhana is quite adept at giving things a new face.
把一部纪实片改成讽刺剧！	You have turned a documentary into a satirical play!
【善财】：呵呵，没这么严肃没这么严肃。	[Sudhana]: Heh heh, it is not that serious, not that serious.
不过是个轻喜剧。对你的表演还满意么？	It is only a light comedy. Are you satisfied with your performance?
【心僧】：满意也五十棒，不满意也五十棒。	[Mind Monk]: Fifty blows if I am satisfied, and fifty blows if I am not.
我就管演戏得了！	I will just stick to acting!
【善财】：^o^。	[Sudhana]: ^o^.
有关“白汗”，我也是以前在书上看到的说法，大约是指学人发奋志，通过不断的精勤修持，终于时节因缘到来而豁然梦醒的情形。	As for “white sweat,” this is also an explanation I came across in a book some time ago. It probably refers to the situation in which a practitioner arouses a determined resolve and, through continuous diligent cultivation, finally, when the time and conditions arrive, suddenly awakens as from a dream.
“一身白汗”，就指大死后的大生。	“A body drenched in white sweat” refers to great birth after great death.
其他更详细的资料可以问其他的网友。	For more detailed information, you may ask other online friends.

【四六】镜清门外何声

[Forty-Six] What Is the Sound Outside Jingqing's Gate?

【四六】镜清门外何声	[Case 46] What Sound Is Outside Jingqing’s Gate?
垂示云：一槌便成，超凡越圣；片言可折，去缚解粘。如冰凌上行，剑刃上走，声色堆里坐，声色头上行。纵横妙用则且置，刹那便去时如何？试举看：	Pointer: One hammer blow accomplishes it, transcending the ordinary and the sacred; a single word can cut through, removing bonds and dissolving attachments. It is like walking on ice or running along a sword’s edge, sitting amid the heap of sounds and forms, moving atop sounds and forms. Set aside for now the wondrous function that ranges freely in all directions: when one departs in a single instant, what then? Consider this:
【四六】举：	[Case 46] The Case:
镜清问僧：门外是什么声？【等闲垂一钓。不患聋，问什么！】	Jingqing asked a monk, “What sound is outside the gate?” [Casually he lowers a fishing line. There is no need to worry about deafness—why ask?]
僧云：雨滴声。【不妨实头。也好个消息。】	The monk said, “The sound of raindrops.” [At least he speaks plainly. It is also a fine piece of news.]
清云：众生颠倒，迷己逐物。【事生也！惯得其便。铙钩搭索，还他本分手脚。】	Jingqing said, “Sentient beings are inverted: they lose themselves and pursue things.” [Things have arisen! He is accustomed to getting his way. With cymbal-hook and rope, he shows his native skill.]

僧云：和尚作么生？【果然纳败缺。转枪来也，不妨难当。却把枪头倒刺人。】	The monk said, “And how about you, Master?” [Sure enough, he exposes a flaw. He turns the spear back—no easy adversary. Yet he reverses the spearhead to stab another.]
清云：洎不迷己。【咄！直得分疏不下。】	Jingqing said, “I do not lose myself.” [Bah! There is no way to explain it away.]
僧云：“洎不迷己”意旨如何？【拶着这老汉。逼杀人。前箭犹轻后箭深。】	The monk said, “What is the meaning of ‘I do not lose myself’?” [He presses this old fellow. He drives him to the limit. The first arrow was still light; the second arrow goes deep.]
清云：出身犹可易，脱体道应难。【养子之缘。虽然如是，德山临济向什么处去？不唤作雨滴声，唤作什么声？直得分疏不下。】	Jingqing said, “Getting free is still easy; casting off the whole body is said to be difficult.” [The affinity of raising a son. Though this is so, where do Deshan and Linji stand? If it is not called the sound of raindrops, what sound should it be called? There is no way to explain it away.]
只这里也好荐取。古人垂示一机一境，要接人。一日镜清问僧：“门外是什么声？”僧云：“雨滴声。”清云：“众生颠倒，迷己逐物。”又问：“门外什么声？”僧云：“鸦鸠声。”清云：“欲得不招无间业，莫谤如来正*。	Right here, one should gain realization. The ancients presented a device or a circumstance in order to receive people. One day Jingqing asked a monk, “What sound is outside the gate?” The monk said, “The sound of raindrops.” Jingqing said, “Sentient beings are inverted: they lose themselves and pursue things.” He again asked, “What sound is outside the gate?” The monk said, “The sound of doves.” Jingqing said, “If you wish not to incur the karma of the Avīci hell, do not slander the Tathāgata’s true Dharma*.” He again asked, “What sound is outside the gate?” The monk said, “The sound of a snake biting a frog.” Jingqing said, “I thought sentient beings suffered, but there are sentient beings suffering even more.”
”又问：“门外什么声？”僧云：“蛇咬虾蟆声。”清云：“将谓众生苦，更有苦众生。”此语与前头公案，更无两般。衲僧家于这里透得去，于声色堆里不妨自由。若透不得，便被声色所拘。这般公案，诸方谓之煅炼语。	This saying is no different from the earlier koan. If Chan practitioners penetrate this point, they may move freely amid the heap of sounds and forms. If they cannot penetrate it, they will be constrained by sounds and forms. Masters everywhere call cases such as this “tempering sayings.”
若是煅炼，只成心行，不见他古人为人处。亦唤作透声色：一明道眼，二明声色，三明心宗，四明忘情，五明展演。然不妨子细，争奈有窠臼在。	If one treats them merely as tempering, they become only mental activity, and one does not see how the ancients acted for the sake of others. They are also called penetrating sounds and forms: first, clarifying the Dharma eye; second, clarifying sounds and forms; third, clarifying the mind’s principle; fourth, clarifying freedom from emotional attachment; fifth, clarifying its unfolding. Yet one must examine this carefully, for there are still fixed patterns here.
镜清恁么问：“门外什么声？”僧云：“雨滴声。”却道：“众生颠倒，迷己逐物。”人皆错会，唤作故意转人，且得没交涉！殊不知镜清有为人底手脚，胆大不一机一境，忒杀不惜眉毛。	Jingqing asked in this way, “What sound is outside the gate?” The monk said, “The sound of raindrops.” Jingqing then said, “Sentient beings are inverted: they lose themselves and pursue things.” Everyone misunderstands this, calling it a deliberate attempt to turn people around—yet that has nothing to do with it! They do not realize that Jingqing had methods for helping people. Boldly, he did not confine himself to a single device or circumstance; he was utterly unconcerned about sparing his eyebrows.
镜清岂不知是雨滴声，何消更问！须知古人以探竿影草，要验这僧。这僧也善挨拶，便道：“和尚又作么生？”直得镜清入泥入水向他道：“洎不迷己。	How could Jingqing not have known that it was the sound of raindrops? Why ask again? You must know that the ancients used a probing pole and stirring grass to test the monk. This monk was also good at pressing in, and immediately said, “And how about you, Master?” Jingqing went straight into the mud and water and told him, “I do not lose myself.”
”其僧迷己逐物，则故是，镜清为什么也迷己？须知，验他句中便有出身处。这僧太懂，要剿绝此话。更问道：“只个‘洎不迷己’意旨如何？”若是德山临济门下，棒喝已行，镜清通一线道，随他打葛藤，更向他道：“出身犹可易，脱体道应难。”虽然恁么，古人道：“相续也大难。”他镜清只一句，便与这僧明脚跟下大事。	That monk’s losing himself and pursuing things was certainly so, but why did Jingqing too lose himself? You must know that, in testing him, there was within the saying a place to get free. This monk was too muddled and wanted to cut off the discussion. So he further asked, “What is the meaning of ‘I do not lose myself’?” Had this been under Deshan or Linji, the staff and shout would already have been employed. Jingqing opened a narrow passage and, following him as he spun verbal entanglements, further said, “Getting free is still easy; casting off the whole body is said to be difficult.” Though this is so, the ancients said, “Continuing it is also exceedingly difficult.” With this one sentence, Jingqing directly illuminated for the monk the great matter beneath his very heels.
雪窦颂云：	Xuedou’s verse says:
虚堂雨滴声，【从来无间断。大家在这里。】	In the empty hall, the sound of raindrops—[It has never ceased. Everyone is right here.]
作者难酬对。【果然不知。山僧从来不是作者。有权有实有放有收。杀活擒纵。】	A true adept finds it hard to respond. [Sure enough, he does not know. This mountain monk has never been a true adept. There is provisional and actual, release and gathering in; killing and giving life, seizing and letting go.]

若谓曾入流，【刺头入胶盆。不唤作雨满声，唤作什么声！】	If one says he has entered the stream, [He sticks his head into a basin of glue. If it is not called the sound of rain filling the air, what sound should it be called?]
依前还不会。【山僧几曾问尔来？这漆桶！还我无孔铁锤来。】	He still does not understand as before. [When did this mountain monk ever ask you to come? You lacquer bucket! Return my iron hammer without a hole!]
曾不会，【两头坐断，两处不分。不在这两边。】	He has never understood—[Both ends are cut off; the two places are undivided. It is not on either side.]
南山北山转　霈。【头上脚下。若唤作雨声则瞎！不唤作雨声，唤作什么声！到这里须是脚踏实地始得。】	Over South Mountain and North Mountain, the downpour turns and pours. [Above the head and beneath the feet. If you call it the sound of rain, you are blind! If you do not call it the sound of rain, what sound should it be called? Here, you must plant your feet firmly on the ground.]
“虚堂雨滴声，作者难酬对。”若唤作雨声，则是迷己逐物。不唤作雨声，又如何转物！到这里，任是作者也难酬对。所以古人道：“见与师齐，减师半德；见过于师，方堪传授。”又，南院道：“棒下无生忍，临机不让师。”	“In the empty hall, the sound of raindrops—a true adept finds it hard to respond.” If one calls it the sound of rain, one loses oneself and pursues things. If one does not call it the sound of rain, then how does one turn things around? At this point, even a true adept finds it difficult to respond. Therefore the ancients said, “If your insight equals that of your teacher, you diminish your teacher’s virtue by half; only when your insight surpasses your teacher’s are you fit to receive transmission.” Also, Nanyuan said, “Under the staff is the forbearance of the unborn; when meeting the occasion, do not yield to your teacher.”
“若谓曾入流，依前还不会。”教中道：“初于闻中，入流忘所。所入既寂，动静二相，了然不生。”若道是雨滴声，也不是；若道不是雨滴声，也不是。前头颂“两喝与三喝，作者知机变。”正类此颂。若道是入声色之流，也不是；若唤作声色，依前不会他意。譬如以指指月，月不是指。	“If one says he has entered the stream, he still does not understand as before.” The teachings say, “First, within hearing, one enters the stream and forgets the object. Once what is entered becomes quiescent, the two characteristics of movement and stillness clearly do not arise.” To say that it is the sound of raindrops is not right; to say that it is not the sound of raindrops is not right either. The earlier verse, “With two shouts and then three shouts, the true adept knows how to adapt to the occasion,” is precisely like this verse. To say that one has entered the stream of sounds and forms is not right; if one calls it sounds and forms, one still does not understand its meaning. It is like using a finger to point at the moon: the moon is not the finger.
会与不会，南山北山转　霈也。	Understanding and not understanding alike: over South Mountain and North Mountain, the downpour turns and pours.
【心明】：“出身犹可易”，是什么意思?	[Xinming]: What does “Getting free is still easy” mean?
【LVM】：就拿你问的“什么意思”来说吧：	[LVM]: Take your question, “What does it mean?” for example:
“出身犹可易”还容得你这么问。	“Getting free is still easy” still permits you to ask such a question.
“脱体道应难”就容不得了。	“Casting off the whole body is said to be difficult” permits no such question.
【心明】：像是手段方法的不同。	[Xinming]: It seems to be a difference in means or method.
比如：问什么是佛性?	For example: What is buddha-nature?
答：1、金木水火土---“出身犹可易”还容得你这么问。	Answer: 1. Metal, wood, water, fire, and earth—“Getting free is still easy” still permits you to ask such a question.
2、棍棒打出——“脱体道应难”就容不得了。	2. A blow from a stick—“Casting off the whole body is said to be difficult” permits no such question.
【LVM】：哈哈！分明未脱体。	[LVM]: Ha ha! Clearly, you have not cast off the whole body.
【心明】：嘻嘻，还不习惯裸奔。	[Xinming]: Hee hee, I am still not used to running around naked.
【LVM】：出身犹可易，脱体道应难。	[LVM]: Getting free is still easy; casting off the whole body is said to be difficult.
【莲明】：此是“出身犹可易”，还请老师道句“脱体道应难”。	[Lianming]: This is “Getting free is still easy.” I ask the teacher to say a word on “Casting off the whole body is said to be difficult.”
【LVM】：别下套!	[LVM]: Don’t set a trap!
【莲明】：出身犹可易，脱体道应难。	[Lianming]: Getting free is still easy; casting off the whole body is said to be difficult.
【LVM】：哈哈！便宜可拣，乖不可卖。	[LVM]: Ha ha! You may choose a bargain, but you cannot sell cleverness.
【莲明】：老师也不得无份.^0^	[Lianming]: The teacher cannot be left out either. ^0^
甲：若唤作雨声则瞎，不唤作雨声唤作什么声?	A: If calling it the sound of rain is blindness, then if it is not called the sound of rain, what sound should it be called?

答：不唤作雨声也瞎！	Answer: Not calling it the sound of rain is blindness as well!
乙：请问老师，如何是不瞎？	B: Teacher, please ask: What is not being blind?
答：“等闲垂一钓。不患聋，问什么！”	Answer: “Casually he lowers a fishing line. There is no need to worry about deafness—why ask?”
丙：论坛上是什么声？	C: What sound is there on the forum?
答：出身犹可易，脱体道应难。	Answer: Getting free is still easy; casting off the whole body is said to be difficult.
丙：这个意旨如何？	C: What is the meaning of this?
答：洎不迷已。	Answer: I do not lose myself.

【四七】云门六处不收

[47] Yunmen: The Six Sense Bases Do Not Grasp

【四七】云门六处不收	[Case 47] Yunmen: “The Six Do Not Contain It”
垂示云：天何言哉，四时行焉；地何言哉，万物生焉。向四时行处，可以见体；于万物生处，可以见用。且道向什么处见得衲僧？离却言语动用行住坐卧，并却咽喉唇吻，还辨得么？	Pointer: What does Heaven say? Yet the four seasons proceed. What does Earth say? Yet the myriad things grow. Where the four seasons proceed, one may see the essence; where the myriad things grow, one may see the function. But tell me, where can one see the patch-robed monk? Apart from speech, activity, walking, standing, sitting, and lying down; with throat and lips altogether set aside—can you still discern him?
【四七】举：	[Case 47] The Case:
僧问云门：如何是法身？【多少人疑着。千圣跳不出。漏逗不少。】	A monk asked Yunmen, “What is the dharmakāya?” [How many people are perplexed by this! Even a thousand sages cannot leap beyond it. It gives much away.]
门云：六不收。【斩钉截铁。八角磨盘空里走。灵龟曳尾。朕兆未分时荐得，已是第二头；朕兆已生后荐得，又落第三首；若更向言语上辨得，且喜没交涉。】	Yunmen said, “The six do not contain it.” [Cutting nails and slicing iron. An eight-cornered millstone rolls through empty space. The numinous turtle drags its tail. If you grasp it before signs have arisen, that is already the second level; if you grasp it after signs have arisen, you have fallen to the third. If you try to discern it in words, happily, it has nothing to do with it.]
云门道“六不收”，直是难构。若向朕兆未分时构得，已是第二头；若向朕兆已生后荐得，又落第三首；若向言句上辨明，卒摸索不着。且毕竟以何为法身？若是作家底，聊闻举着，剔起便行。　或伫思停机，伏听处分。	Yunmen’s words, “The six do not contain it,” are truly difficult to grasp. If you grasp it before signs have arisen, that is already the second level; if you grasp it after signs have arisen, you have fallen to the third. If you try to clarify it in phrases and sentences, in the end you cannot lay hold of it. After all, then, what is the dharmakāya? If you are one of true ability, merely hearing it mentioned, you immediately spring up and go. But if you pause in thought and halt your activity, then await further instruction.
太原孚上座本为讲师，一日登座讲次，说法身云：“竖穷三际，横亘十方。”有一禅客，在座下闻之失笑。孚下座云：“某甲适来有甚短处，愿禅者为说看。”禅者云：“座主只讲得法身量边事，不见法身。	Senior Lecturer Fu of Taiyuan was originally a scriptural lecturer. One day, while giving a lecture from the seat, he spoke of the dharmakāya, saying, “Vertically, it exhausts the three divisions of time; horizontally, it extends throughout the ten directions.” A Chan practitioner seated below laughed when he heard this. After Fu descended from the seat, he said, “What shortcoming was there in what I just said? I hope the Chan practitioner will explain it to me.” The Chan practitioner said, “The lecturer has only spoken of matters at the measure of the dharmakāya; you have not seen the dharmakāya itself.”
”孚云：“毕竟如何即是？”禅者云：“可暂罢讲于静室中坐，必得自见。”孚如其言。一夜静坐，忽闻打五更钟，忽然大悟，遂敲禅者门云：“我会也。”禅者云：“尔试道看。”孚云：“我从今日去，更不将父母所生鼻孔扭捏也。”	Fu said, “What, then, is it?” The Chan practitioner said, “For a while, stop lecturing and sit quietly in your room. You will surely see it for yourself.” Fu followed his words. After sitting quietly through the night, he suddenly heard the fifth-watch bell and abruptly attained great awakening. He then knocked on the Chan practitioner’s door and said, “I have understood.” The Chan practitioner said, “Try saying it.” Fu said, “From today on, I will no longer twist and manipulate the nostrils I received from my parents.”
又，教中道：佛真法身，犹若虚空，应物现形，如水中月。	Again, the teachings say: “The Buddha’s true dharmakāya is like empty space: responding to things, it manifests forms, like the moon in water.”
又，僧问夹山：“如何是法身？”山云：“法身无相。”“如何是法眼？”山云：“法眼无瑕。”	Again, a monk asked Jia Shan, “What is the dharmakāya?” Jia Shan said, “The dharmakāya is without characteristics.” “What is the dharma eye?” Jia Shan said, “The dharma eye is without blemish.”

云门道：“六不收。”此公案有者道：“只是六根六尘六识，此六皆从法身生，六根收他不得。”若恁么情解，且喜没交涉，更带累云门！要见便见，无尔穿凿处！不见教中道：“是法非思量分别之所能解。	Yunmen said, “The six do not contain it.” Some people comment on this koan: “It simply means the six sense faculties, the six sense objects, and the six consciousnesses. These six all arise from the dharmakāya, yet the six faculties cannot contain it.” If you understand it in this manner, happily, it has nothing to do with it—and you further burden Yunmen! If you are to see it, simply see it; there is no place here for your forced elaborations. Have you not seen what the teachings say: “This dharma cannot be understood through thought and discrimination.”
”他答话多惹人情解，所以一句中须具三句。更不辜负尔问头，应时应节，一言一句一点一画，不妨有出身处。所以道：一句透，千句万句一时透。且道是法身？是祖师？放尔三十棒！	His replies often invited conceptual interpretations; therefore, one phrase must contain three phrases. It must not fail the point of your question, but answer in accordance with the time and occasion. In every word, phrase, dot, and stroke, there is no harm in there being a way out. Thus it is said: “When one phrase penetrates, a thousand and ten thousand phrases penetrate all at once.” But tell me: is it the dharmakāya? Is it the patriarch? I spare you thirty blows!
雪窦颂云：	Xuedou composed this verse:
一二三，四五六，【周而复始。滴水滴冻。费许多工夫作什么！】	One, two, three; four, five, six. [Round and round, beginning again. Drip, drip, freezing. What is the use of all this effort?]
碧眼胡僧数不足。【三生六十劫。达磨何曾梦见。阇黎为什么知而故犯？】	Even the blue-eyed barbarian monk does not number among them. [Three lives and sixty kalpas. When did Bodhidharma ever dream of this? Chan master, why do you knowingly transgress?]
少林谩道付神光，【一人传虚，万人传实。从头来已错了也。】	Shaolin vainly claims to have transmitted it to Shengguang. [One person spreads a falsehood, and ten thousand people take it for truth. It was wrong from the very beginning.]
卷衣又说归天竺。【赚杀一船人。　　不少。】	Rolling up his robe, they further say that he returned to India. [He deceived a whole boatload of people. There is no lack of delusion.]
天竺茫茫无处寻，【在什么处，始是太平？如今在什么处？】	Vast India—there is nowhere to seek him. [Where is there true peace? And where is he now?]
夜来却对乳峰宿。【刺破尔眼睛！也是无风起浪。且道是法身是佛身？放尔三十棒。】	Last night, however, he lodged opposite Breast Peak. [It has pierced your eyes! This too is making waves where there is no wind. But tell me, is this the dharmakāya or the Buddha-body? I spare you thirty blows.]
雪窦善能于无缝罅处出眼目，颂出教人见。云门道“六不收”，雪窦为什么却道“一二三四五六”？直是碧眼胡僧也数不足。所以道“只许老胡知，不许老胡会。”须是还他屋里儿孙始得。适来道，一言一句，应时应节。	Xuedou was skilled at bringing forth an eye where there is not the slightest seam or crack; he composed this verse in order to make people see. Yunmen said, “The six do not contain it.” Why, then, did Xuedou say, “One, two, three, four, five, six”? Truly, even the blue-eyed barbarian monk does not number among them. Thus it is said, “Only the old barbarian is permitted to know; the old barbarian is not permitted to understand.” It must be left to his descendants within the house. Just now I said that each word and phrase answers in accordance with the time and occasion.
若透得去，方知道不在言句中。其或未然，不免作情解。五祖老师道：“释迦牟尼佛，下贱客作儿。庭前柏树子，一二三四五。”若向云门言句下谛当见得，相次到这境界。	If you penetrate it, then you will know that it does not lie in words and phrases. If not, you cannot avoid making conceptual interpretations. Master Wuzu said, “Śākyamuni Buddha was a lowly hired laborer. The cypress tree in the courtyard: one, two, three, four, five.” If you truly see it beneath Yunmen’s words and phrases, you will gradually arrive at this realm.
“少林谩道付神光”，二祖始名神光。及至后来，又道归天竺。达磨葬于熊耳山之下，时宋云奉使西归，在西岭见达磨手携只履归西天去，使回奏圣，开坟惟见遗下一只履。雪窦道：其实此事作么生分付？既无分付，“卷衣又说归天竺”，且道为什么？	“Shaolin vainly claims to have transmitted it to Shengguang”: the Second Patriarch was originally named Shengguang. Later, it was further said that he returned to India. Bodhidharma was buried beneath Mount Xiong’er. At that time, Song Yun was returning westward on an imperial mission when, in the western ranges, he saw Bodhidharma carrying a single sandal in his hand and heading west toward India. When Song Yun returned, he reported this to the emperor. The grave was opened, and only one sandal was found left behind. Xuedou said: how, in truth, was this matter transmitted? Since there was no transmission, why did they say, “Rolling up his robe, he returned to India”? Tell me, why?
此土却有二三，递相恁么传来。这里不妨　讹，也须是构得始可入作。“天竺茫茫无处寻，夜来却对乳峰宿。”且道即今在什么处？师便打云：瞎！	Yet in this land there are two and three, passed down from one to another in this way. Here, there is no harm in wild talk, but you must grasp it before you can enter into activity. “Vast India—there is nowhere to seek him; last night, however, he lodged opposite Breast Peak.” Tell me, where is he now? The master then struck and said, “Blind!”
【心明】：如何是化身？	[Xinming]: What is the nirmāṇakāya?

【Lvm】：不收六。	[Lvm]: It does not contain the six.
【雪山童子】：请问老师?	[Snow Mountain Youth]: May I ask, Teacher?
传心法要：师云。若是上根人。何处更就人觅他。自己尚不可得。何况更别有法当情。不见教中云。法法何状。	Essential Teachings on the Transmission of Mind: The master said, “If one is of superior capacity, why seek it from another? Even one’s own self cannot be obtained; how much less can there be some separate dharma before one’s mind. Have you not seen the teachings say: ‘What form does each dharma have?’”
请问老师：这个“法法何状”是什么意思呀?	May I ask, Teacher: what does “What form does each dharma have?” mean?
【Lvm】：“法法何状”——这些法都是什么形状啊？意即法法不可得。	[Lvm]: “What form does each dharma have?”—what shape do these dharmas have? It means that no dharma can be obtained.
【雪山童子】：谢老师！原来前面有解呀！	[Snow Mountain Youth]: Thank you, Teacher! So there was an explanation earlier on!
法法何状--何处更就人， 觅他自己尚不可得， 何况更别有法当情?	“What form does each dharma have?”—Where else would one seek it from another? One’s own self cannot be obtained; how much less can there be some separate dharma before one’s mind?
问曰：如何是法身?云门曰：“六不收。”	Question: What is the dharmakāya? Yunmen said, “The six do not contain it.”
临济祖师说：“一念清净心光即法身佛。”	Patriarch Linji said, “The pure light of mind in a single thought is the dharmakāya Buddha.”
黄檗祖师曰：“若是上根人。何处更就人觅他。自己尚不可得。何况更别有法当情。不见教中云。法法何状。”又云：“若不觅便休。”	Patriarch Huangbo said, “If one is of superior capacity, why seek it from another? Even one’s own self cannot be obtained; how much less can there be some separate dharma before one’s mind. Have you not seen the teachings say: ‘What form does each dharma have?’” He also said, “If you do not seek, then rest.”
【心明】：怎么说“卷衣又说归天竺”？	[Xinming]: How should we understand, “Rolling up his robe, they further say that he returned to India”?
【lvm】：这就是“只履西归”的典故。	[lvm]: This is the allusion of “returning west with a single sandal.”
达磨葬于熊耳山之下，时宋云奉使西归，在西岭见达磨手携只履归西天去，使回奏圣，开坟惟见遗下一只履。	Bodhidharma was buried beneath Mount Xiong’er. At that time, Song Yun was returning westward on an imperial mission when, in the western ranges, he saw Bodhidharma carrying a single sandal in his hand and heading west toward India. When Song Yun returned, he reported this to the emperor. The grave was opened, and only one sandal was found left behind.
【丁零】：老师，“三生六十劫”啥典故呀？您可别也来个不收六啊	[Dingling]: Teacher, what is the allusion behind “three lives and sixty kalpas”? Please do not give us another “the six do not contain it”!
【Lvm】：就象现在的口头语：老鼻子了！	[Lvm]: It is like the current colloquial expression: “Ages ago!”
【丁零】：老师：知、会都是第二首了，为啥道：只许老胡知，不许老胡会?	[Dingling]: Teacher: knowing and understanding are both already the second level, so why say, “Only the old barbarian is permitted to know; the old barbarian is not permitted to understand”?
【Lvm】：那就说成“只许老胡第一首，不许老胡第二首”好了。	[Lvm]: Then let us put it this way: “Only the old barbarian is permitted the first level; the old barbarian is not permitted the second level.”
【丁零】：为啥说达磨何曾梦见?	[Dingling]: Why does it say, “When did Bodhidharma ever dream of this?”
【Lvm】：为评他“碧眼胡僧数不足”。	[Lvm]: It is commenting on “Even the blue-eyed barbarian monk does not number among them.”
【丁零】：与碧眼爷爷不相干。分明是雪窦何曾梦见嘛，嘻嘻	[Dingling]: It has nothing to do with the blue-eyed grandpa. Clearly, it is Xuedou who never dreamed of it—hee hee.
【善财】：哈哈，儿不嫌母丑么！	[Shancai]: Ha ha, does a child not mind that his mother is ugly?
评他“碧眼胡僧数不足”，是真懂报恩啊。	To comment on “Even the blue-eyed barbarian monk does not number among them” is truly to understand repaying kindness.
【丁零】：达磨何曾梦见。你为什么知而故犯呀?	[Dingling]: “When did Bodhidharma ever dream of this?” Why do you knowingly transgress?
【善财】：达摩未曾梦见。	[Shancai]: Bodhidharma never dreamed of it.
【丁零】：不知。	[Dingling]: I do not know.
【善财】：哈哈，莫草草～	[Shancai]: Ha ha, do not be hasty~

【zxb】：请问老师，如何是“法身量边事”？	[zxb]: May I ask, Teacher, what are “matters at the measure of the dharmakāya”?
【Lvm】：也就是才到法身边。	[Lvm]: It means having only just reached the edge of the dharmakāya.
【永寿童子】（接【zxb】：请问老师，如何是“法身量边事”？）：露似珍珠月似弓。	[Yongshou Youth] (replying to [zxb]: “May I ask, Teacher, what are ‘matters at the measure of the dharmakāya’?”): Dew resembles pearls; the moon resembles a bow.
【心僧】：请问童子：如何是法身向上事?	[Mind-Monk]: May I ask, Youth: what is the matter beyond the dharmakāya?
【永寿童子】：一杆明月钓秋风。	[Yongshou Youth]: A pole of bright moon fishes the autumn wind.
【Zxb】：“朕兆未分时荐得，已是第二头”，如何落得第一头?	[Zxb]: “If you grasp it before signs have arisen, that is already the second level”—how can one reach the first level?
【Lvm】：朕兆未分时。	[Lvm]: Before signs have arisen.
【Zxb】：老师一语千金不换。顶礼真善知识。	[Zxb]: Teacher, one saying from you is worth a thousand pieces of gold beyond exchange. I bow in homage to a true spiritual friend.
【Lvm】：无言便议得，无心便荐得，无欲便求得。	[Lvm]: Without words, one can deliberate it; without mind, one can realize it; without desire, one can attain it.
【心僧】：老师，您不是也想让小僧闻之失笑吧.	[Mind-Monk]: Teacher, do you not also want this little monk to laugh upon hearing it?
【Lvm】：那你也笑得。	[Lvm]: Then you may laugh as well.
【宏释居士】（接【Lvm】：朕兆未分时。）：已是第二头 。	[Lay Practitioner Hongshi] (replying to [Lvm]: “Before signs have arisen.”): That is already the second level.
【善财】：权作第一头好了。	[Shancai]: Let us provisionally call it the first level.
【心僧】：哈哈!这岂不是第三头了。	[Mind-Monk]: Ha ha! Would that not make it the third level?
【善财】：哈~你也会举一反三啊!	[Shancai]: Ha—you can also infer three from one!
【觉明】：老师，六不收便如何?	[Jueming]: Teacher, what then when the six do not contain it?
【lvm】：有这个“如何”在，七八也收了。	[lvm]: With that “what then” present, even seven and eight are contained.

【四八】上座翻却茶铫

[48] The Senior Monk Overturns the Tea Kettle

【四八】上座翻却茶铫	[Forty-Eight] Seat-Monk Lang Overturns the Tea Kettle
【四八】举:	[Forty-Eight] The case:
王太傅入招庆。煎茶。【作家相聚，须有奇特。等闲无事，大家着一只眼。惹祸来也。】	Grand Tutor Wang entered Zhaoqing. Tea was being prepared. [When adepts gather, there must be something extraordinary. When nothing unusual is happening, everyone must keep one eye open. Trouble is about to arise.]
时朗上座与明招把铫。【一火弄泥团汉。不会煎茶，带累别人。】	At that time, Seat-Monk Lang and Mingzhao were handling the kettle. [These fellows are playing with mud. Unable to make tea, they burden others.]
朗翻却茶铫。【事生也。果然。】	Lang overturned the tea kettle. [An incident has arisen. Just as expected.]
太傅见，问上座：“茶炉下是什么？”【果然祸事。】	Seeing this, the Grand Tutor asked the seat-monk, “What is beneath the tea stove?” [Sure enough, trouble.]
朗云：“捧炉神。”【果然中他箭了也。不妨奇特。】	Lang said, “The stove-bearing spirit.” [Sure enough, he has been struck by the arrow. Still, it is not without something extraordinary.]
太傅云：“既是捧炉神。为什么翻却茶铫？”【何不与他本分草料！事生也。】	The Grand Tutor said, “If it is the stove-bearing spirit, why did you overturn the tea kettle?” [Why not give him his proper fodder? Another incident has arisen.]
朗云：“仕官千日，失在一朝。”【错指注。是什么语话！杜撰禅和，如麻似粟。】	Lang said, “After serving as an official for a thousand days, one fails in a single morning.” [A mistaken citation. What sort of saying is this? Fabricated Chan practitioners are as numerous as hemp and millet.]
太傅拂袖便去。【灼然作家。许他具一只眼。】	The Grand Tutor flicked his sleeves and left. [Clearly an adept. One may grant that he has an eye.]

明招云：“朗上座吃却招庆饭了，却去江外打野[杜-土+埋](椿皆切,枯木根)。”【更与三十棒。这独眼！龙只具一只眼。也须是明眼人点破始得。】	Mingzhao said, “Seat-Monk Lang has eaten Zhaoqing’s food, yet he goes beyond the river to gather wild burnt tree stumps.” [Give him another thirty blows. This one-eyed fellow! A dragon has only one eye. Yet it still takes one with clear eyes to expose it.]
朗云：“和尚作么生？”【掠着。也好与一掠。终不作这般死郎当见解。】	Lang said, “How would the Master respond?” [Pressed to the wall. It is well to press him too. In the end, do not hold such a dead and rigid view.]
招云：“非人得其便。”【果然只具一只眼。道得一半。一手抬一手搦。】	Mingzhao said, “A nonhuman has found an advantage.” [Sure enough, he has only one eye. He has said only half of it. One hand raises him up, while the other presses him down.]
雪窦云：“当时但踏倒茶炉。”【争奈贼过后张弓。虽然如是，也未称德山门下客。一等是泼郎泼赖。就中奇特。】	Xuedou said, “At that moment, simply knock over the tea stove.” [But he draws the bow after the thief has passed. Even so, he still does not measure up as a disciple of Deshan. They are equally reckless fellows, yet this one is extraordinary.]
欲知佛性义，当观时节因缘。	To understand the meaning of Buddha-nature, one should contemplate the causes and conditions of the time.
王太傅知泉州，久参招庆。一日因入寺，时朗上座煎茶次，翻却茶铫。太傅也是个作家，才见他翻却茶铫，便问上座：“茶炉下是什么？”朗云：“捧炉神。”不妨言中有响，争奈首尾相违，失却宗旨，伤锋犯手。	Grand Tutor Wang governed Quanzhou and had long studied under Zhaoqing. One day, when he entered the monastery, Seat-Monk Lang was making tea and overturned the tea kettle. The Grand Tutor was also an adept. As soon as he saw Lang overturn the kettle, he asked, “What is beneath the tea stove?” Lang said, “The stove-bearing spirit.” His words were not without resonance, but beginning and end contradicted each other. He lost the essential principle, blunted the edge, and injured his own hand.
不惟辜负自己，亦且触忤他人。这个虽是无得失底事，若拈起来，依旧有亲疏、有皂白。若论此事，不在言句上，却要向言句上辨个活处。所以道，他参活句，不参死句。	Not only did he betray himself, but he also offended another. Although this is a matter in which there is neither gain nor loss, once it is raised, there are still intimacy and estrangement, black and white. In discussing this matter, it does not lie in words and phrases, yet one must discern its living point within words and phrases. Thus it is said: one studies living words, not dead words.
据朗上座恁么道，如狂狗逐块，太傅拂袖便去，似不肯他。	Given that Seat-Monk Lang spoke in this way, he was like a mad dog chasing a clod. The Grand Tutor flicked his sleeves and left, apparently unwilling to accept him.
明招云：“朗上座吃却招庆饭了，却去江外打野[杜-土+埋]。”野[杜-土+埋]即是荒野中火烧底木橛，谓之野[杜-土+埋]，用明朗上座不向正处行，却向外边走。朗拶云：“和尚又作么生？”招云：“非人得其便。”明招自然有出身处，亦不辜负他所问。所以道，俊狗咬人不露牙。	Mingzhao said, “Seat-Monk Lang has eaten Zhaoqing’s food, yet he goes beyond the river to gather wild burnt tree stumps.” Such stumps are fire-charred wooden posts in the wilderness; they are called wild stumps. This means that Seat-Monk Lang did not proceed in the proper direction, but went off toward the outside. Lang pressed him, saying, “How would the Master respond?” Mingzhao said, “A nonhuman has found an advantage.” Mingzhao naturally had a way out and did not fail the question put to him. Thus it is said: a keen dog bites people without baring its teeth.
沩山哲和尚云：王太傅大似相如夺璧，直得须鬓衡冠。盖明招忍俊不禁，难逢其便。大沩若作朗上座，见他太傅拂袖便行，放下茶铫，呵呵大笑。何故？见之不取，千载难逢。	Chan Master Zhe of Guishan said: “Grand Tutor Wang was much like Xiangru recovering the jade disc, until his beard and cap were thrown into disarray.” Mingzhao could not suppress his amusement, for it was hard to encounter such an opening. If Great Guishan had been Seat-Monk Lang, then upon seeing the Grand Tutor flick his sleeves and leave, he would have set down the tea kettle and burst into laughter. Why? If, on seeing it, you do not seize it, such an opportunity will be hard to meet in a thousand years.”
不见宝寿问胡钉铰云：“久闻胡钉铰，莫便是否？”胡云：“是。”寿云：“还钉得虚空么？”胡云：“请师打破将来。”寿便打。胡不肯。寿云：“异日自有多口阿师，为尔点破在。”胡后见赵州，举似前话。	Have you not seen Baoshou ask Hu Dingjiao, “I have long heard of Hu Dingjiao. Are you indeed that person?” Hu said, “Yes.” Baoshou said, “Can you also nail empty space?” Hu said, “Please break it open and bring it here.” Baoshou then struck him. Hu would not accept this. Baoshou said, “One day there will be some talkative masters who will explain it for you.” Later Hu met Zhaozhou and brought up this earlier exchange.
州云：“尔因什么被他打？”胡云：“不知过在什么处？”州云：“只这一缝，尚不奈何，更教他打破虚空来！”胡便休去。州代云：“且钉这一缝。”胡于是有省。	Zhaozhou said, “Why did he strike you?” Hu said, “I do not know where my fault lay.” Zhaozhou said, “You cannot even manage this one crack, yet you would have him break open empty space and bring it here!” Hu then let it go. Zhaozhou spoke on his behalf: “Just nail this one crack.” Hu thereupon had an awakening.
京兆米七师行脚归，有老宿问云：“月夜断井索，人皆唤作蛇。未审七师见佛时，唤作什么？”七师云：“若有所见，即同众生。”老宿云：“也是千年桃核。”	When Master Mi Qi of Jingzhao returned from pilgrimage, an elder monk asked him, “At night, people see a rope in a dry well and all call it a snake. When Master Qi sees the Buddha, what does he call it?” Master Qi said, “If there is anything seen, it is the same as sentient beings.” The elder monk said, “You too are a peach pit of a thousand years.”

忠国师问紫璘供奉：“闻说供奉解注《思益经》，是否？”奉云：“是。”师云：“凡当注经，须解佛意始得。”奉云：“若不会意，争敢言注经！”师遂令侍者将一碗水、七粒米、一只箸在碗上，送与供奉，问云：“是什么义？”奉云：“不会。”师云：“老师意尚不会，更说甚佛意！”	National Teacher Zhong asked Attendant Zilin, “I have heard that you are skilled at annotating the Si Yi Sutra. Is that so?” The attendant said, “Yes.” The National Teacher said, “Whenever one annotates a sūtra, one must first understand the Buddha’s intent.” The attendant said, “If I did not understand its intent, how would I dare speak of annotating a sūtra?” The National Teacher then had an attendant bring a bowl of water, seven grains of rice, and one chopstick laid across the bowl, and send them to the attendant. He asked, “What is the meaning of this?” The attendant said, “I do not understand.” The National Teacher said, “You do not even understand the old teacher’s intent, so why speak of the Buddha’s intent?”
王太傅与朗上座，如此话会不一。雪窦末后却道“当时但与踏倒茶炉。”明招虽是如此，终不如雪窦。雪峰在洞山会下作饭头，一日淘米次，山问：“作什么？”峰云：“淘米。	Grand Tutor Wang and Seat-Monk Lang had more than one such exchange. At the end, Xuedou said, “At that moment, simply knock over the tea stove.” Though Mingzhao was thus, he still did not equal Xuedou. Xuefeng served as cook under Dongshan. One day, while rinsing rice, Dongshan asked, “What are you doing?” Xuefeng said, “Rinsing rice.”
”山云：“淘米去沙？淘沙去米？”峰云：“沙米一时去。”山云：“大众吃个什？”峰便覆却盆。山云：“子因缘不在此。”虽然恁么，争似雪窦云“当时但踏倒茶炉”。一等是什么时节，到他用处，自然腾今焕古，有活脱处。颂云：	Dongshan said, “Are you rinsing away the sand to keep the rice, or rinsing away the rice to keep the sand?” Xuefeng said, “Sand and rice both go away at once.” Dongshan said, “What will the assembly eat?” Xuefeng then overturned the basin. Dongshan said, “Your causes and conditions are not here.” Even so, how could this compare with Xuedou’s words, “At that moment, simply knock over the tea stove”? Though they are of one kind, when the moment comes for his use, he naturally makes the old and new come alive and has a free and vital way through. The verse says:
来问若成风，【箭不虚发。偶尔成文。不妨要妙。】	When the question comes like a wind, [The arrow never misses. An impromptu composition, yet it is remarkably subtle.]
应机非善巧。【弄泥团汉。有什么限！方木逗圆孔。不妨撞著作家。】	Responding to the occasion is not skillful. [A fellow playing with mud. What limits are there? A square peg fitted into a round hole. Yet he happened upon an adept.]
堪悲独眼龙，【只具一双眼。只得一橛。】	Pitiful is the one-eyed dragon, [He has only a pair of eyes. He gets only one stump.]
曾未呈牙爪。【也无牙爪可呈。说什么牙爪！也不得欺他。】	Who has never displayed fangs and claws. [There are no fangs or claws to display. Why speak of fangs and claws? Yet one must not deceive him.]
牙爪开，【尔还见么？雪窦却较些子。若有恁么手脚，踏倒茶炉。】	When fangs and claws open, [Do you see? Xuedou is somewhat better. If one had such hands and feet, one would knock over the tea stove.]
生云雷，【尽大地人一时吃棒。天下衲僧无著身处。旱天霹雳。】	Clouds and thunder arise, [Everyone throughout the whole earth receives blows at once. Chan monastics everywhere have nowhere to stand. A thunderclap in a clear sky.]
逆水之波经几回。【七十二棒，翻成一百五十。】	How many times have the waves gone against the current? [Seventy-two blows become one hundred and fifty.]
“来问若成风，应机非善巧。”太傅问处，似运斤成风。此出《庄子》，郢人泥壁，余一少穷，遂圆泥掷补之。时有少泥，落在鼻端。傍有匠者云：“公补穷甚巧。我运斤为尔取鼻端泥。”其鼻端泥若蝇子翼，使匠者　之。	“When the question comes like a wind, responding to the occasion is not skillful.” The Grand Tutor’s question was like swinging an axe so swiftly that it made wind. This comes from the Zhuangzi. A man of Ying had plastered a wall, leaving a small opening, and then filled it by throwing round pellets of mud. A little mud fell upon the tip of his nose. A craftsman beside him said, “Sir, you filled the opening skillfully. I will swing my axe and remove the mud from your nose.” The mud on the tip of his nose was as thin as a fly’s wing, and he had the craftsman chop it away.
匠者运斤，成风而　之，尽其泥而不伤鼻，郢人立不失容。所谓二俱巧妙。朗上座虽应其机，语无善巧。所以雪窦道“来问若成风，应机非善巧。”	The craftsman swung his axe so that it made wind and chopped away all the mud without injuring the man’s nose. The man of Ying stood unmoved and did not change expression. Thus, both were skillful. Although Seat-Monk Lang responded to the occasion, his words lacked skillfulness. Therefore Xuedou said, “When the question comes like a wind, responding to the occasion is not skillful.”
“堪悲独眼龙，曾未呈牙爪。”明招道得也太奇特，争奈未有　云攫雾底爪牙，雪窦傍不肯，忍俊不禁，代他出气。雪窦暗去合他意，自颂他“踏倒茶炉”语。	“Pitiful is the one-eyed dragon, who has never displayed fangs and claws.” What Mingzhao said was indeed most extraordinary, but he lacked the fangs and claws that seize clouds and grasp mists. Xuedou, standing beside him, did not approve. Unable to suppress his amusement, he vented Lang’s resentment on his behalf. Xuedou secretly followed Lang’s intent and composed a verse on his words, “Knock over the tea stove.”
“牙爪开，生云雷，逆水之波经几回。”云门道：“不望尔有逆水之波，但有顺水之意亦得。”所以道：“活句下荐得，永劫不妄。”朗上座与明招语句似死，若要	“When fangs and claws open, clouds and thunder arise; how many times have the waves gone against the current?” Yunmen said, “I do not expect you to

见活处，但看雪窦踏倒茶炉。	have waves that go against the current; it is enough if you have the intention to go with the current.” Thus it is said: “If you realize it beneath a living phrase, you will not go astray through countless eons.” The words of Seat-Monk Lang and Mingzhao seem dead. If you wish to see their living point, simply look at Xuedou’s knocking over the tea stove.
【铁扫帚】问：“茶炉下是什么？”请各位接一句，不许塌翻茶炉。	[Iron Broom] asked: “What is beneath the tea stove?” Please, each of you add one sentence. You may not knock over the tea stove.
【lvm】答：丙丁童子。	[lvm] replied: “The attendants of fire.”
【莲农】答：扫帚一只眼！	[Lotus Farmer] replied: “The broom has one eye!”
【心明】答：是你！水深火热之中。	[Mind Bright] replied: “It is you—in the depths of water and fire.”
【丁零】：什么叫：忍俊不禁，难逢其便?	[Dingling]: What does “unable to suppress his amusement, for it was hard to encounter such an opening” mean?
【lvm】：难得见到这么可笑的事，令其忍不住要笑。	[lvm]: It means that such a funny thing is seldom seen, so he could not help laughing.
【丁零】：何谓“一手抬一手搦”？	[Dingling]: What does “one hand raises up, while the other presses down” mean?
【lvm】：也就是一面褒一面贬。	[lvm]: It means praising on one side while criticizing on the other.
【心僧】：请问老师：哪面褒？哪面贬?	[Mind Monk]: Teacher, may I ask: which side is praise, and which side is criticism?
【lvm】：哦！与宗风有关。	[lvm]: Ah! It has to do with the Chan style.
一手抬——朗上座吃却招庆饭了，	One hand raises up—Seat-Monk Lang has eaten Zhaoqing’s food;
一手搦——却去江外打野[杜-土+埋]。	One hand presses down—yet he goes beyond the river to gather wild burnt tree stumps.
【心僧】：哈哈～～	[Mind Monk]: Ha ha~~
【小蚂蚁】:还有啊，老师：既是捧炉神，为什么翻却茶铫?	[Little Ant]: And another question, Teacher: if it is the stove-bearing spirit, why did it overturn the tea kettle?
【lvm】：捧炉不如捧人。	[lvm]: Bearing the stove is not as good as bearing a person.
【zxb】：阿弥陀佛，妙!	[zxb]: Amitābha Buddha—wonderful!
老师，那如何是捧人?	Teacher, then what is meant by bearing a person?
【lvm】：这么捧：念一声阿弥陀佛，喊一声妙。	[lvm]: This is how one bears a person: recite “Amitābha Buddha” once and cry “Wonderful!” once.
【zxb】：阿弥陀佛	[zxb]: Amitābha Buddha.
【丁零】：老师，啥叫“见之不取，千载难逢。”？	[Dingling]: Teacher, what does “If, on seeing it, you do not seize it, such an opportunity will be hard to meet in a thousand years” mean?
【lvm】：花开堪折只须折，莫待无花空折枝。	[lvm]: When flowers are fit to be plucked, pluck them at once; do not wait until there are no flowers, only to break empty branches.
【丁零】：俊狗咬人不露牙	[Dingling]: A keen dog bites people without baring its teeth.
【zxb】：请问老师如何是花开堪折？如何是无花时?	[zxb]: Teacher, what does it mean for flowers to be fit to be plucked? And what is it to have no flowers?
【lvm】：堪折不折——见之不取	[lvm]: When they are fit to be plucked but are not plucked—if, on seeing it, you do not seize it.
无花待花——千载难逢	Waiting for flowers when there are no flowers—such an opportunity will be hard to meet in a thousand years.
【zxb】：是花自有开谢在，折之何益?	[zxb]: Flowers naturally bloom and fade; what benefit is there in plucking them?
【lvm】：折之何益?	[lvm]: What benefit is there in plucking them?
莫被折忮瞒!	Do not be deceived by plucking and clinging!

【四九】三圣透网金鳞

[49] Sansheng's Golden Fish That Has Passed Through the Net

【四九】三圣透网金鳞	[49] The Golden-Scaled Fish That Has Broken Through the Net
垂示云：七穿八穴，搀鼓夺旗。百匝千重，瞻前顾后。踞虎头收虎尾，未是作家。牛头没马头回，亦未为奇特。且道过量底人来时如何？试举看。	Introductory Instruction: Piercing through seven times and eight ways, seizing the drum and capturing the flag; circling a hundred times and winding through a thousand layers, looking ahead and behind. To sit astride a tiger's head and grasp its tail is still not the work of a true adept. For an ox's head to vanish and a horse's head to reappear is not yet extraordinary. But when one who transcends all measure arrives, what then? Try raising this and see.
【四九】举：	[49] The Case:
三圣问雪峰：“透网金鳞未审以何为食？”【不妨纵横自在。此问太高生。尔合只自知，何必更问。】	Sansheng asked Xuefeng, “What does the golden-scaled fish that has broken through the net eat?” [It is indeed free to move in all directions. This question is pitched too high. You ought simply to know for yourself; why ask further?]
峰云：“待汝出网来，向汝道。”【减人多少声价。作家宗师，天然自在。】	Xuefeng said, “When you have come out of the net, I will tell you.” [This greatly diminishes the other's standing. A master of the school is naturally at ease.]
圣云：“一千五百人善知识，话头也不识。”【迅雷霹雳，可杀惊群。一任[-金+(跛-皮)]跳。】	Sansheng said, “A good teacher to fifteen hundred people, and you do not even recognize a huatou.” [Like a thunderclap and lightning bolt, enough to startle the whole crowd. Let him leap about as he pleases.]
峰云：“老僧住持事繁。”【不在胜负。放过一着。此语最毒。】	Xuefeng said, “This old monk is busy with the affairs of the monastery.” [He is not concerned with winning or losing. He lets one move pass. These words are most venomous.]
雪峰三圣，虽然一出一入一挨一拶，未分胜负在。且道这二尊宿具什么眼目？	Although Xuefeng and Sansheng exchanged attack and retreat, pressure and counterpressure, no victory or defeat was determined. Tell me, then: what kind of eyes did these two venerable masters possess?
三圣自临济受诀，遍历诸方，皆以高宾待之。看他致个问端，多少人摸索不着。且不涉理性佛法，却问道“透网金鳞以何为食”，且道他意作么生？透网金鳞寻常即不食他香饵，不知以什么为食。	After Sansheng received the transmission from Linji, he traveled throughout the various regions, everywhere being received as an honored guest. Observe how he posed this question—so many people could not find their way into it. Without touching upon the Buddhist Dharma of principle and nature, he simply asked, “What does the golden-scaled fish that has broken through the net eat?” What was his intent? Ordinarily, a golden-scaled fish that has broken through the net does not eat fragrant bait; what, then, does it eat?
雪峰是作家，匹似闲，只以一二分酬他，却向他道：“待汝出网来，向汝道。”汾阳谓之呈解问，洞下谓之借事问。须是超伦绝类得大受用，顶门有眼，方谓之透网金鳞。争奈雪峰是作家，不妨减人声价。却云“待汝出网来，向汝道。”	Xuefeng was a true adept. Seeming at ease, he responded with only a small portion, saying, “When you have come out of the net, I will tell you.” Fenyang called this a question that displays one's understanding; the Dongshan lineage called it a question borrowed from an affair. Only one who transcends the ordinary and exceptional alike, who has attained great freedom of use, and who has an eye at the crown of the head, can be called a golden-scaled fish that has broken through the net. Yet Xuefeng was a true adept, and did not hesitate to diminish the other's standing. Thus he said, “When you have come out of the net, I will tell you.”
看他两家，把定封疆，壁立万仞。若不是三圣，只此一句便去不得。争奈三圣亦是作家，方解向他道“一千五百人善知识，话头也不识。”雪峰却道“老僧住持事繁”，此语得恁么顽慢。	Look at these two: each held his territory firmly, standing like a sheer wall ten thousand fathoms high. Had he not been Sansheng, he could not have gone on after that single remark. Yet Sansheng too was a true adept, and so he could say to him, “A good teacher to fifteen hundred people, and you do not even recognize a huatou.” Xuefeng then said, “This old monk is busy with the affairs of the monastery.” How utterly defiant those words are!
他作家相见，一擒一纵，逢强即弱，遇贱即贵。尔若作胜负会，未梦见雪峰在。看他二人，最初孤危峭峻，末后二俱死郎当。且道还有得失胜负么？他作家酬唱，必不知此。	When true adepts meet, one restrains and one releases; encountering strength, they appear weak; meeting the lowly, they appear noble. If you interpret this in terms of victory and defeat, you have not even dreamed of seeing Xuefeng. Look at the two of them: at first they are solitary, perilous, and precipitous; in the end, both are completely deadlocked. Tell me, is there any gain or loss, victory or defeat? Their exchange as true adepts is certainly beyond the understanding of those who do not know this.
三圣在临济作院主。临济迁化，垂示云：“吾去后，不得灭吾正法眼藏。”三圣出云：“争敢灭却和尚正法眼藏。”济云：“已后有人问尔，作么生？”三圣便喝。济云：“谁知吾正法眼藏，向这瞎驴边灭却。”三圣便礼拜。他是临济真子，方敢如此酬唱。雪窦末后只颂透网金鳞，显他作家相见处。颂云：	Sansheng served as monastery steward under Linji. When Linji was about to pass away, he gave this instruction: “After I am gone, do not destroy my Treasury of the True Dharma Eye.” Sansheng came forward and said, “How could I dare destroy the Master's Treasury of the True Dharma Eye?” Linji said, “If someone later asks you about it, what will you do?” Sansheng immediately gave a shout. Linji said, “Who would have known that my Treasury of the True

	Dharma Eye would be extinguished by this blind donkey?" Sansheng then bowed. He was Linji's true heir, and only thus did he dare to exchange words in this manner. At the end, Xuedou composed a verse only on the golden-scaled fish that has broken through the net, revealing the point at which true adepts meet. The verse says:
透网金鳞，【千兵易得，一将难求。何似生。千圣不奈何。】	The golden-scaled fish that has broken through the net—[A thousand soldiers are easy to obtain; one general is hard to find. How can this compare with being alive? A thousand sages can do nothing about it.]
休云滞水。【向他云外立。活泼泼地。且莫钝置好。】	Do not say it lingers in stagnant water. [It stands beyond the clouds. Lively and alive! Do not encumber what is good.]
摇乾荡坤，【作家！作家！未是他奇特处。放出又何妨。】	It shakes heaven and stirs earth, [A true adept! A true adept! Yet this is not where its extraordinariness lies. What harm is there in letting it loose?]
振鬣摆尾。【谁敢辨端倪。做得个伎俩，卖弄出来，不妨惊群。】	Shaking its mane and swishing its tail. [Who would dare discern its traces? Having acquired such a trick, it displays it—enough to startle the crowd.]
千尺鲸喷洪浪飞，【转过那边去。不妨奇特。尽大地人一口吞尽。】	A thousand-foot whale spouts, and vast waves fly; [It turns to the other side. Truly extraordinary. It swallows everyone on the whole earth in a single gulp.]
一声雷震清飙起。【有眼有耳，如聋如盲。谁不悚然！】	At a single thunderclap, a clear gale rises. [With eyes and ears, they are as deaf and blind. Who would not be awestruck?]
清飙起，【在什么处？咄！】	A clear gale rises—[Where is it? Hah!]
天上人间知几几。【雪峰牢把阵头，三圣牢把阵脚。撒土撒沙作什么。打云：尔在什么处！】	How many in heaven and on earth know it? [Xuefeng firmly holds the front of the battle line; Sansheng firmly holds the rear. Why scatter dirt and sand about? A shout: Where are you?]
“透网金鳞，休云滞水。”五祖道：“只此一句颂了也。”既是透网金鳞，岂居滞水！必在洪波浩渺白浪滔天处。且道二六时中，以何为食？诸人且向三条椽下、七尺单前，试定当看。	“The golden-scaled fish that has broken through the net—do not say it lingers in stagnant water.” Wuzu said, “This one line completes the verse.” Since it is a golden-scaled fish that has broken through the net, how could it dwell in stagnant water? It must be amid vast surging billows and waves that tower to the sky. Tell me: throughout the twenty-four hours of the day, what does it eat? All of you, right there beneath your three rafters and before your seven-foot sitting platform, try settling the matter and see.
雪窦道，此事随分拈弄，如金鳞之类，振鬣摆尾时，直得乾坤动摇，千尺鲸喷洪浪飞。此颂三圣道“一千五百人善知识，话头也不识。”如鲸喷洪浪相似。	Xuedou said that this matter may be taken up and played with according to one's capacity. When a creature such as the golden-scaled fish shakes its mane and swishes its tail, heaven and earth are set trembling, and a thousand-foot whale spouts as vast waves fly. This verse praises Sansheng's words: “A good teacher to fifteen hundred people, and you do not even recognize a huatou.” It is like a whale spouting vast waves.
“一声雷震清飙起”，颂雪峰道“老僧住持事繁”，如“一声雷震清飙起”相似。大纲颂他两个俱是作家。	“At a single thunderclap, a clear gale rises” praises Xuefeng's words, “This old monk is busy with the affairs of the monastery.” It is like “at a single thunderclap, a clear gale rises.” In general, the verse praises both of them as true adepts.
“清飙起，天上人间知几几。”且道这一句落在什么处？飙者，风也。当清飙起时，天上人间，能有几人知?	“A clear gale rises; how many in heaven and on earth know it?” Tell me: where does this line land? A gale is wind. When a clear gale rises, how many in heaven and on earth can know it?
【月亮】：两只泥牛相斗入海去也。呵呵。	[Moon]: Two clay oxen have fought their way into the sea. Ha ha.
【lvm】：哈哈！好象看到他俩“相捉入方丈”。	[lvm]: Ha ha! It seems as though I can see the two of them “seizing one another and entering the abbot's quarters.”
【月亮】：请问“两只泥牛相斗入海”与“相捉入方丈”是同是别?	[Moon]: May I ask whether “two clay oxen fighting their way into the sea” and “seizing one another and entering the abbot's quarters” are the same or different?
【心僧】：问话即得，礼拜了退。	[Mind Monk]: Your question is acceptable. Bow and withdraw.
【lvm】：（接【月亮】请问“两只泥牛相斗入海”与“相捉入方丈”是同是别？）：同是月圆，别是月缺。	[lvm] (in reply to [Moon]'s question, “Are 'two clay oxen fighting their way into the sea' and 'seizing one another and entering the abbot's quarters' the same or different?”): The same is the full moon; the difference is the waning moon.
【月亮】：老老大大，话头也不识，喝!	[Moon]: A grown man, yet you do not even recognize a huatou—shout!
【lvm】：若如此，怎会分疏得下!	[lvm]: If that is so, how could I possibly explain it?
那就分疏不下吧。怪我后来多嘴!	Then let it remain inexplicable. Blame me for speaking too much afterward!

【乐乐】：虽佛祖亦不会，有会得的，自歇去可也。	[Lele]: Even Buddhas and patriarchs could not grasp it; whoever does may simply rest.
【lvm】：那就歇去。	[lvm]: Then I shall rest.
【蝉】（接【月亮】请问“两只泥牛相斗入海”与“相捉入方丈”是同是别？）：马皮下露出狐狸脚：）	[Cicada] (in reply to [Moon]'s question, “Are ‘two clay oxen fighting their way into the sea’ and ‘seizing one another and entering the abbot’s quarters’ the same or different?”): The fox’s feet are showing beneath the horsehide. :)
将谓将谓，原来原来。	I had thought, I had thought—yet it turns out, it turns out.
【月亮】：呵呵，马脚马脚，颠倒颠倒，今日明日何时了？	[Moon]: Ha ha, horse’s feet, horse’s feet; topsy-turvy, topsy-turvy. When will today and tomorrow ever end?
【蝉】：师兄没看过临济与麻谷两位禅师的那段公案吗？	[Cicada]: Senior brother, have you not read that koan involving Chan Masters Linji and Magu?
【月亮】：没有，说说看。	[Moon]: No. Tell me about it.
【蝉】：麻谷到参。敷坐具问：“十二面观音。阿那面正？”	[Cicada]: Magu came to pay his respects. Spreading out his sitting cloth, he asked, “The twelve-faced Avalokiteśvara—which face is the true one?”
师下绳床。一手收坐具。一手　麻谷云：“十二面观音。向什么处去也？”	The Master descended from the rope bed. With one hand he gathered up the sitting cloth; with the other he seized Magu, saying, “The twelve-faced Avalokiteśvara—where has it gone?”
麻谷转身拟坐绳床。师拈拄杖打。麻谷接却，相捉入方丈。	Magu turned around and made to sit on the rope bed. The Master picked up his staff and struck him. Magu caught it, and they seized one another and entered the abbot’s quarters.
【蝉】：这二位作家法站，不正是“两只泥牛相斗入海”么？	[Cicada]: Was this exchange between two adepts not precisely “two clay oxen fighting their way into the sea”?
【月亮】：却是二老会得。且问会个什么？道得出三十棒，道不出三十棒。	[Moon]: Indeed, the two old masters understood it. But what did they understand? If you can say it, thirty blows; if you cannot say it, thirty blows.
【蝉】：前面您自个儿都说了“两只泥牛相斗入海去也”。	[Cicada]: Earlier you yourself said, “Two clay oxen have fought their way into the sea.”
【心明】：“侬繁个什么？”	[Mind Bright]: “What are you busy with?”
三圣问雪峰：“透网金鳞未审以何为食？”	Sansheng asked Xuefeng, “What does the golden-scaled fish that has broken through the net eat?”
峰云：“待汝出网来，向汝道。”	Xuefeng said, “When you have come out of the net, I will tell you.”
圣云：“一千五百人善知识，话头也不识。”	Sansheng said, “A good teacher to fifteen hundred people, and you do not even recognize a huatou.”
峰云：“老僧住持事繁。”	Xuefeng said, “This old monk is busy with the affairs of the monastery.”
问：侬繁个什么？	Question: What are you busy with?
【lvm】：繁个透网金鳞。	[lvm]: Busy with the golden-scaled fish that has broken through the net.
【心明】：不繁什么？	[Mind Bright]: Busy with nothing?
【lvm】：出网再道便不繁。	[lvm]: Once it has left the net, there is nothing to be busy with.
【心明】：请师拿网来。	[Mind Bright]: Master, please bring out the net.
【lvm】：难煞lvm。	[lvm]: You have made things very difficult for lvm.
【心明】：今日终赢半局！	[Mind Bright]: Today I finally win half a round!
【lvm】：我却输却一半。	[lvm]: Yet I have lost half.
【心僧】（接【lvm】：繁个透网金鳞。）：接莫拿黄叶饼，骗却小儿郎！	[Mind Monk] (in reply to [lvm]: “Busy with the golden-scaled fish that has broken through the net.”): Do not take yellow-leaf cakes to deceive little children!
【lvm】：从今往后，不再钝置你也。	[lvm]: From now on, I will no longer encumber you.
【心僧】：从后往今，却也锐小僧不得！	[Mind Monk]: From later back to now, you still cannot refine this little monk!
【lvm】：lvm便休。	[lvm]: Then lvm will rest.
【大老粗】（接【lvm】：从今往后，不再钝置你也。）：“钝置”是什么意思？	[Big Rough Fellow] (in reply to [lvm]: “From now on, I will no longer encumber you.”): What does “encumber” mean?
【lvm】：“钝置”就是糊弄大老粗。	[lvm]: “Encumber” means fooling a big rough fellow.

【大老粗】：“锐小僧不得”是什么意思?	[Big Rough Fellow]: What does “refine this little monk” mean?
【心僧】：便是把你这个大老粗塑造成一个雅致的人～～	[Mind Monk]: It means molding a big rough fellow like you into an elegant person~~
【大老粗】：“锐”是什么意思?	[Big Rough Fellow]: What does “refine” mean?
【心僧】：哈哈～～也是糊弄你啊!	[Mind Monk]: Ha ha~~ It means fooling you too!
【莲农】：且道过量底人来时如何?	[Lotus Farmer]: Tell me, then: when one who transcends all measure arrives, what happens?
【lvm】：亦莲亦农。	[lvm]: Both lotus and farmer.
【莲农】：原来老师也会编瞎话哄人呢。	[Lotus Farmer]: So the teacher also knows how to make up nonsense to fool people.
【lvm】：这不，过量的人来了。	[lvm]: There—you who transcend all measure have arrived.
【莲农】：叮铃铃。上课了。	[Lotus Farmer]: Ding-ling-ling. Class has begun.
起立。敬礼。老师好。同学们好。坐下。	Stand. Bow respectfully. Good day, Teacher. Good day, classmates. Sit down.
老师讲：一二三四五，上山打老虎，老虎不在家，打个小松鼠。	The teacher says: “One, two, three, four, five—up the mountain to hunt a tiger. The tiger is not at home, so we catch a little squirrel instead.”
学生想：春来不是读书天，夏日炎炎正好眠，秋有蚊虫多跳蚤，扔了书包过大年。	The student thinks: Spring is no time for studying; the blazing summer days are just right for sleeping. In autumn there are mosquitoes and fleas aplenty; throw away the schoolbag and celebrate the New Year.
叮铃铃。下课了。起立。敬礼。同学们再见。老师再见。	Ring-ring-ring. Class is over. Stand up. Salute. Goodbye, classmates. Goodbye, teacher.
【lvm】：^o^	lvm ：^o^
【心僧】（【莲农】：且道过量底人来时如何？）：莫让他踏坏了你的荷花!	[Xin Seng] ([Lian Nong]: “Tell me, what should one do when a person of excessive measure comes?”): “Do not let him trample your lotus flowers!”
【莲农】：呵呵，谁曾想【心僧】却是个摧花辣手!	[Lian Nong]: “Ha-ha, who would have thought that [Xin Seng] is such a ruthless flower destroyer!”
【行愿】：透网金鳞是不是就是：不上钩的鱼吃什么?	[Xing Yuan]: “Does ‘the golden-scaled fish that has slipped through the net’ mean: What does a fish that will not take the hook eat?”
【lvm】：“先以欲钩牵，后令入佛智”可比喻为鱼饵。	lvm ：“First lure them with the hook of desire, then lead them into the Buddha’s wisdom” may be compared to fish bait.
透网金鳞——不食鱼饵的鱼。比喻上上根的修行人，无须欲钩牵。	A golden fish that has passed through the net—a fish that does not eat bait. It is a metaphor for practitioners of the very highest capacity, who need no hook of desire to draw them on.
透网金鳞未审以何为食？——无须吃鱼饵的鱼，这样的鱼吃什么呀?	What, then, does a golden fish that has passed through the net eat?—A fish that does not need bait: what does such a fish eat?
【大老粗】：顶礼您老人家！您的解释真好，我能看懂！！	[Da Lao Cu]: “I bow in homage to you, Elder! Your explanation is excellent—I can understand it!”
但是这个活是个辛苦活！如果走在前面的师兄们能像您这样多付出一些，那么我等后学，一定受益匪浅，上上升进！！唉！！～～～	But this is hard work! If the Dharma brothers who have gone before us could contribute a little more, as you have, then we later students would surely benefit greatly and advance ever higher!! Sigh!! ~~~
【lvm】：刚才讨论“钝置”，这就是“钝置”。	lvm ：We were just discussing “encumbering”; this is precisely “encumbering.”
【行愿】（接【lvm】：透网金鳞未审以何为食？——无须吃鱼饵的鱼，这样的鱼吃什么呀？）：是吃石头吧...	[Xing Yuan] (responding to [lvm]: “The golden-scaled fish that has slipped through the net—what does it feed on? A fish that does not need bait: what does such a fish eat?”): “It eats stones, perhaps...”
【心明】：是吃行愿。	[Xin Ming]: “It eats Xing Yuan.”
【lvm】：哈哈！细磨将来。	lvm ：Ha-ha! Grind it finely and bring it here.
【蝉】：没成想您好这一口。	[Cicada]: “I never expected that you had a taste for this.”
【lvm】：欲不廉纤生，却又太粗生。	lvm ：I do not want it overly delicate, but it has become too coarse instead.
公案原文：	Original text of the koan:
云顶山敷禅师，成都府帅请就衙内升座。时有乐营将出，礼拜起，回顾街前下马台云：“一口吸尽西江水即不问，且请和尚吞却街前下马台。”师展两手唱云：“细抹将来。”乐营将于此有省。	Chan Master Fu of Yunding Mountain was invited by the commander of Chengdu Prefecture to take the Dharma seat at the military headquarters. At that time, a commander from the military band came out, made obeisance, rose, looked back at the dismounting platform before the street, and said: “I

	will not ask about ‘drinking up all the water of the Western River in one gulp.’ But please, Reverend, swallow the dismounting platform before the street.” The master spread out both hands and sang, “Grind it finely and bring it here.” At these words, the military-band commander had an awakening.
老人眉批：	The Elder’s marginal note:
是则是，祇是廉纤生！	It is so, but it is rather too delicate!
锯解秤砣：	Sawing Apart a Steelyard Weight:
云顶德敷禅师是曹洞宗护国知远禅师的法嗣。有一天，成都府的领兵大元帅请德敷禅师到军衙里升座说法，军乐营的将领出来向禅师礼拜。礼拜完了便指着下马石台问禅师：“禅宗说‘一口吸尽西江水’，我不问这么大的。	Chan Master Defu of Yunding was a Dharma heir of Chan Master Zhiyuan of Huguo in the Caodong school. One day, the commander-in-chief of Chengdu Prefecture invited Chan Master Defu to take the Dharma seat and teach at the military headquarters. An officer of the military band came out and paid homage to the Chan master. After completing his bows, he pointed to the dismounting platform and asked the master: “Chan speaks of ‘drinking up all the water of the Western River in one gulp.’ I will not ask about anything so large.
即此小小的下马台，和尚您能一口吞下去么？”德敷禅师展开两手，象奏军乐那样唱着说：“细抹将来。”这位将领竟然于言下醒悟了。	But could you, Reverend, swallow this little dismounting platform in one gulp?” Chan Master Defu spread out both hands and, as though playing military music, sang: “Play it delicately and bring it here.” This officer unexpectedly awakened at those very words.
有人曾将“细抹将来”解为“细磨。将来！”将就是拿。你把它磨成细末，给我拿过来！这样解很有道理。可这话显然很粗重，并不“廉纤（单薄）”啊。为什么老人批注“是则是，祇是廉纤生！”呢?	Someone once explained “Play it delicately and bring it here” as “Grind it finely. Bring it here!” Jiang means “take.” That is, “Grind it into a fine powder and bring it to me!” This explanation makes good sense. Yet the words are plainly quite weighty, not at all “delicate” or “slender.” Why, then, did the Elder annotate them, “It is so, but it is rather too delicate!”?
须知禅师是唱着说的，“细抹”是指细细（认真）地奏乐。“你先把你认真奏出的军乐拿过来，然后我再吞下马石。”军乐只是声音，没有大、小、水、石之相，这可怎么拿呀！这位将领竟于此语下契入无相，也是个根性大利者啊！	You should know that the Chan master spoke it in song. “Play it delicately” means to perform the music carefully and attentively. “First bring me the military music that you have carefully performed, and then I will swallow the dismounting stone.” Military music is only sound; it has none of the characteristics of large or small, water or stone. How could it be brought here? Yet this officer entered into the signless at these words; he too was a person of exceptionally sharp capacity!
哈哈！把军乐的声音拿过来，的确是“廉纤”。	Ha-ha! To bring over the sound of military music is indeed “delicate.”
【行愿】：古文典故后学实在差劲，以后还请齐老照顾一下。用点现代汉语。谢谢您。	[Xing Yuan]: “I am really poor at classical allusions. In the future, please look after me, Elder Qi. Use a little modern Chinese. Thank you.”
【lvm】：哈哈！多读读，习惯就好了。	lvm ：Ha-ha! Read more; once you become accustomed to it, it will be fine.
禅籍并非纯正的古文，只是古代的大白话。	Chan records are not pure classical Chinese; they are simply the plain vernacular of ancient times.
【乐乐】：抬头就撞门梁，老师讲讲垂示云的什么吧。	[Le Le]: “Raise one’s head and bump into the door lintel—Teacher, please explain what the instructional remark means.”
七穿八穴，搀鼓夺旗。百匝千重，瞻前顾后。踞虎头收虎尾，未是作家。牛头没马头回，亦未为奇特。	Seven penetrations and eight openings; beat the drum and seize the flag. A hundred turns and a thousand layers; look before and behind. Sitting on the tiger’s head and gathering in its tail is not yet the work of an adept. When the ox’s head disappears and the horse’s head turns back, that too is not remarkable.
【lvm】：这些话的意思就是把门梁拆了，免得让【乐乐】撞上。	[lvm]: “What these words mean is to take down the door lintel, so that [Le Le] will not bump into it.”
【行愿】：是则是，太粗生...嘻嘻	[Xing Yuan]: “That is so, but it is rather crude... hee-hee.”
【lvm】：^o^	lvm ：^o^
【乐乐】：廓然天地间	[Le Le]: “Vast and open, between heaven and earth.”
廓然天地间	Vast and open between heaven and earth
垂示以矮檐	The introductory remarks are made beneath low eaves
垂示非垂示	The introductory remarks are not introductory remarks
廓然自廓然	Vast and open of themselves
【行愿】：话头落在何处？风从何处来?	[Xing Yuan]: “Where does the huatou fall? From where does the wind come?”

“清飙起，天上人间知几几。”且道这一句落在什么处？飙者，风也。当清飙起时，天上人间，能有几人知?	“A clear gale rises; how many in heaven and on earth know it?” Tell me, where does this sentence fall? Biao means wind. When a clear gale rises, how many people in heaven and on earth can know it?
【心僧】：哈哈，你这一问落在什么处?	[Xin Seng]: “Ha-ha, where does your question fall?”
知!	Know!
【行愿】：嘻嘻，细抹将来!	[Xing Yuan]: “Hee-hee, bring it out in fine detail!”
【善财】：“透网金鳞，休云滞水。”中的“云”是“说”的意思还是“云雾”的意思?	[Shan Cai]: “In ‘The golden-scaled fish that has slipped through the net—do not say it lingers in the water,’ does yun mean ‘say,’ or does it mean ‘clouds and mist’?”
休云滞水。【向他云外立。活泼泼地。且莫钝置好。】	Do not say it lingers in the water. [Stand beyond his clouds. Lively and free! Do not needlessly encumber it.]
是云雾的意思。	It means clouds and mist.
“透网金鳞，休云滞水。”五祖道：“只此一句颂了也。”既是透网金鳞，岂居滞水!	“A golden fish that has passed through the net—do not say it lingers in the water.” The Fifth Patriarch said: “This one line alone completes the verse.” Since it is a golden fish that has passed through the net, how could it remain in stagnant water?
又是言说的意思了。	Again, it means “say.”
【lvm】：我这里有繁体字的原本。是“休云　水”，而不是“休　　水”。看来是“说”的意思了。	[lvm]: I have the original edition in traditional Chinese here. It reads “　　,” not “　　.” It appears, then, to mean “say.”
【大老粗】：我发现您老人家说话总是有理由据，无懈可击!	[Da Lao Cu]: “I have noticed that everything you say is always supported by reasons and evidence—utterly unassailable!”
【lvm】：哈哈！你并不是大老粗。	lvm : Ha-ha! You are not really such a crude fellow.
【大老粗】：实不相瞒!	[Da Lao Cu]: “To tell you the truth!”
文字这东西真的让俺头痛！费了好大力才……！是不是要努力多读才……	Writing really gives me a headache! It took tremendous effort just to... Do I need to work hard and read more in order to...?
【lvm】：是啊！“书读破万卷，下笔如有神”嘛。	lvm : Yes! As the saying goes, “Read ten thousand volumes until they are worn through, and your writing will flow as though inspired by a spirit.”

【五〇】云门尘尘三昧

[50] Yunmen’s Dust-by-Dust Samādhi

【五〇】云门尘尘三昧	50 Yunmen’s Samādhi in Every Particle of Dust
垂示云：度越阶级，超绝方便。机机相应，句句相投。傥非入大解脱门、得大解脱用，何以权衡佛祖。龟鉴宗乘，且道当机直截。逆顺纵横，如何道得出身句。试请举看。	Pointer: Transcending all ranks and utterly surpassing expedient means, each capacity responds to each capacity, and every phrase accords with every phrase. Unless one has entered the gate of great liberation and gained the great function of liberation, how could one assess the Buddhas and patriarchs or serve as a model for the schools and vehicles? Tell me: when confronting the occasion directly and decisively, moving freely in adversity and accord, vertically and horizontally, how does one utter the phrase of emergence? Please raise it and examine it.
【五〇】举：	50 Case:
僧问云门：如何是尘尘三昧？（天下衲僧尽在这里作窠窟。满口含霜。撒沙撒土作什么！）	A monk asked Yunmen, “What is the samādhi in every particle of dust?” (Monks everywhere make a nest here. Their mouths are full of frost. Why scatter sand and dirt?)
门云：钵里饭、桶里水。（布袋著盛锥。金沙混杂。将错就错。含元殿里，不问长安。）	Yunmen said, “Rice in the bowl, water in the bucket.” (A cloth sack stuffed with awls. Gold sand mixed with gravel. Making the best of a mistake. Within the Hanyuan Hall, one does not ask about Chang’an.)
还定当得么？若定当得，云门鼻孔在诸人手里。若定当不得，诸人鼻孔在云门手里。云门有斩钉截铁句，此一句中具三句。有底问着，便道：钵里饭粒粒皆圆，桶里水滴滴皆显。若恁么会，且不见云门端的为人处。	Can you determine it? If you can, Yunmen’s nostrils are in your hands. If you cannot, your nostrils are in Yunmen’s hands. Yunmen had a phrase as decisive as cutting through a nail and severing iron; within this one phrase are contained three phrases. When some people are asked, they immediately say, “Every grain of rice in the bowl is round; every drop of water in the bucket is manifest.” If you understand it this way, you still have not seen where Yunmen truly worked for others.
颂云：	Verse:

钵里饭，桶里水，（露也。撒沙撒土作什么？漱口三年始得。）	Rice in the bowl, water in the bucket— (It is exposed already. Why scatter sand and dirt? Only after rinsing your mouth for three years will you attain it.)
多口阿师难下嘴。（缩却舌头。识法者惧。为什么却恁么举？）	A talkative master is hard to get one's teeth into. (Pull your tongue back. Those who know the Dharma are wary. Why then present it in this way?)
北斗南星位不殊，（唤东作西作什么！坐立俨然。长者长法身，短者短法身。）	The Northern Dipper and the Southern Star do not differ in their positions; (Why call east west? Sitting and standing are solemnly distinct. The tall have tall Dharma bodies; the short have short Dharma bodies.)
白浪滔天平地起。（脚下深数丈。宾主互换。蓦然在尔头上，尔又作么生？打！）	White waves tower to the sky, rising on level ground. (Several fathoms deep beneath your feet. Host and guest exchange places. Suddenly it is upon your head—what then will you do? Strike!)
拟不拟，（苍天！苍天！咄！）	Do you deliberate or not? (Blue heavens! Blue heavens! Bah!)
止不止，（说什么！更添怨苦。）	Do you stop or not? (What are you saying? You only add to your resentment and suffering.)
个个无裈长者子。（郎当不少。傍观者哂。）	Every one of them is an elder's son without trousers. (There is no shortage of disarray. Onlookers sneer.)
雪窦前面颂云门“对一说”话道：“对一说，太孤绝，无孔铁锤重下楔”，后面又颂马祖“离四句绝百非”话道：“藏头白，海头黑，明眼衲僧会不得”，若于此公案透得，便见这个颂。	Earlier, Xuedou praised Yunmen's saying, “In responding to one, I speak,” with the words: “In responding to one, I speak—utterly solitary and exceptional; drive a wedge deep into an iron hammer without a hole.” Later, he praised Mazu's saying, “Separate from the four propositions and cutting off the hundred negations,” with the words: “The head of the storehouse is white, the head of the sea is black; monks with clear eyes cannot comprehend it.” If you penetrate this koan, you will then see this verse.
雪窦当头便道：“钵里饭，桶里水”，言中有响，句里呈机。	Xuedou immediately begins, “Rice in the bowl, water in the bucket”: the words contain resonance, and the phrase reveals the potential.
“多口阿师难下嘴”，随后便与尔下注脚也。尔若向这里要求玄妙，道理计较，转难下嘴。雪窦只到这里也得，他爱恁么头上先把定，恐众中有具眼者觑破也，到后面须放过一着。俯为初机，打开颂出教人见。	“A talkative master is hard to get one's teeth into”—thereupon he provides you with a footnote. If you seek profundity and subtlety here, calculating doctrines, it becomes all the harder to get one's teeth into. Xuedou could have stopped here, but he preferred first to hold fast at the summit, fearing that someone in the assembly with eyes might see through it. Later, he had to make one further move: bending down for beginners, he opened up the verse so that people could see.
北斗依旧在北，南星依旧只在南。所以道：“北斗南星位不殊，白浪滔天平地起。”忽然平地上起波澜，又作么生！若向事上觑则易，若向意根下寻，卒摸索不着。	The Northern Dipper remains in the north, and the Southern Star remains only in the south. Thus it is said: “The Northern Dipper and the Southern Star do not differ in their positions; white waves tower to the sky, rising on level ground.” Suddenly, waves arise on level ground—what then will you do? It is easy if you look at it on the level of phenomena; but if you seek beneath the mind faculty, in the end you cannot feel about and grasp it.
这个如铁橛子相似，摆拨不得，插嘴不得。尔若拟议，欲会而不会、止而不止，乱呈　袋，正是“个个无裈长者子”。寒山诗道：“六极常婴苦，九维徒自论。有才遗草泽，无势闭蓬门。日上岩犹暗，烟消谷尚昏。其中长者子，个个总无裈。”	This is like an iron stake: you cannot move it, nor can you insert a word into it. If you deliberate, wishing to understand yet failing to understand, wishing to stop yet failing to stop, and wildly display a bag of muddle, that is precisely to be “every one an elder's son without trousers.” A poem by Hanshan says: “The six extremes constantly bring suffering; / The nine dimensions are discussed in vain. / Those with talent are left amid grass and marsh; / Those without influence are shut behind thatched gates. / Though the sun rises, the cliffs remain dark; / Though the smoke clears, the valleys are still dim. / Among them are elders' sons— / Every one altogether without trousers.”
【心僧】：将错就错.	Heart-Monk ：Make the best of a mistake.
僧问云门：如何是尘尘三昧?	A monk asked Yunmen, “What is the samādhi in every particle of dust?”
这个僧人，好不懵懂，如何不是尘尘三昧阿?	This monk was so utterly muddled. How could this not itself be the samādhi in every particle of dust?
门云：钵里饭、桶里水。	Yunmen said, “Rice in the bowl, water in the bucket.”
虽然郎当不少，却也勉强塞他口.	Though there was no shortage of disarray, it nevertheless barely managed to stop his mouth.
【丁零】：老师，里面的寒山诗啥意思?	Dingling ：Teacher, what does the Hanshan poem in there mean?
【lvm】：指明雪窦颂“个个无裈长者子”这一句的出处。	lvm ：It identifies the source of Xuedou's line, “Every one of them is an elder's son without trousers.”
寒山诗道：	A poem by Hanshan says:

六极常婴苦，九维徒自论。	The six extremes constantly bring suffering; the nine dimensions are discussed in vain.
有才遗草泽，无势闭蓬门。	Those with talent are left amid grass and marsh; those without influence are shut behind thatched gates.
日上岩犹暗，烟消谷尚昏。	Though the sun rises, the cliffs remain dark; though the smoke clears, the valleys are still dim.
其中长者子，个个总无裈。	Among them are elders' sons—every one altogether without trousers.
雪窦颂云：	Xuedou's verse says:
钵里饭，桶里水，多口阿师难下嘴。	Rice in the bowl, water in the bucket; a talkative master is hard to get one's teeth into.
北斗南星位不殊，白浪滔天平地起。	The Northern Dipper and the Southern Star do not differ in their positions; white waves tower to the sky, rising on level ground.
拟不拟，止不止，个个无裈长者子。	Do you deliberate or not? Do you stop or not? Every one of them is an elder's son without trousers.
【丁零】：“裈”字典里查不到。	[Dingling]: The character cannot be found in the dictionary.
【善财】：呵呵，看这情形倒有点象是“裤子”的意思。	Sudhana : Haha, from the look of it, it seems to mean “trousers.”
【丁零】：嘿，怎么个意思？	Dingling : Hey, what does that mean?
【善财】：赤裸裸，净洒洒，天真无邪的意思吧。	Sudhana : Perhaps it means naked and bare, clean and unadorned, innocent and guileless.
【真假大空】：查金山词霸。	True-and-False Great Emptiness : Look it up in Kingsoft PowerWord.
裈 又作“ ”。满裆裤。以别于无裆的套裤而言 [trousers]	, also written as : trousers with a full crotch, distinguished from crotchless outer trousers [trousers].
相如自著犊鼻裈，与保庸杂作。——《史记》	“Xiangru himself wore calf-nose trousers and worked together with Baoyong.” —Records of the Grand Historian
又如:裈帽(裤子和帽子);裈衣(内衣裤);裈虱(比喻虚伪、迂腐、守礼求荣的“正人君子”)	Also, for example: kunmao (trousers and cap); kunyi (underclothes); kunshi (a louse in one's trousers, a metaphor for a hypocritical, pedantic, ritual-bound 'gentleman' seeking fame).
裈	kūn
（ ）kūn	( ) kūn
古代称裤子：～裆。虱处～中（喻见识短浅）。	An ancient term for trousers: trouser crotch. “A louse dwelling in one's trousers” is a metaphor for shallow understanding.
【丁零】：老师，怎么说“长者长法身，短者短法身。”？哈哈哈	Dingling : Teacher, how should one understand “The tall have tall Dharma bodies; the short have short Dharma bodies”? Hahaha.
【lvm】：若向事上觑则易，若向意根下寻，卒摸索不着。	lvm : It is easy if you look at it on the level of phenomena; but if you seek beneath the mind faculty, in the end you cannot feel about and grasp it.
【善财】：欲以丁零身得度者，即以丁零身说法。	Sudhana : If one must liberate Dingling by means of Dingling's body, one speaks the Dharma by means of Dingling's body.
【丁零】：满口含霜。撒沙撒土作什么！	Dingling : Their mouths are full of frost. Why scatter sand and dirt?
【善财】：贼是小人，智过君子。	Sudhana : A thief may be petty, yet his wit surpasses that of a gentleman.
【120ffhb】（接【丁零】：满口含霜。撒沙撒土作什么！）：鹞子已过新罗。	120ffhb (replying to Dingling : “Their mouths are full of frost. Why scatter sand and dirt?”): The hawk has already flown past Silla.
【善财】：哈哈，昂藏须眉露堂堂，行坐未堪计短长	Sudhana : Haha, majestic beard and brows stand forth openly; in walking and sitting, one cannot yet reckon long and short.
哈哈，	Haha,
昂藏须眉露堂堂，行坐未堪计短长，	Majestic beard and brows stand forth openly; in walking and sitting, one cannot yet reckon long and short;
青州布衫收不住，东江忽作拨棹郎。	The cloth robe of Qingzhou cannot contain him; suddenly, by the Eastern River, he becomes a boatman plying an oar.
【铁扫帚】：云门的鼻孔在哪里？	Iron Broom : Where are Yunmen's nostrils?
【lvm】：且慢下扫帚！	lvm : Hold off on wielding the broom!

【月亮】：金沙混杂，将错就错，到此也须具眼方得不被云门老汉瞒。	Moon ：Gold sand mixed with gravel—make the best of a mistake. Even here, one must have discerning eyes in order not to be deceived by old Yunmen.
【铁扫帚】：下后又如何？（后有三答）	Iron Broom ：What about after making the move? (Three replies follow.)
【月亮】答：含元殿里，不问长安	Moon replies: Within the Hanyuan Hall, one does not ask about Chang'an.
【丁零】答：灰头土脸。	Dingling replies: Ash-headed and dirt-faced.
【lvm】答：莫搅了钵里饭、桶里水。	lvm replies: Do not stir up the rice in the bowl and the water in the bucket.

【五一】岩头末句之后

[51] After Yantou's Final Utterance

【五一】岩头末句之后	[Case 51] After Yantou's Final Phrase
佛果圜悟禅师碧岩录卷第六	The Blue Cliff Record, Volume Six, by Chan Master Foguo Yuanwu
垂示云。才有是非。纷然失心。不落阶级。又无摸索。且道放行即是。把住即是。到这里。若有一丝毫解路。犹滞言诠。尚拘机境。尽是依草附木。直饶便到独脱处。未免万里望乡关。还构得么？若未构得。且只理会个现成公案。试举看。	Instruction: The moment there is right and wrong, the mind is thrown into confusion. If one does not fall into stages, there is no further groping. But tell me: is it letting go, or is it holding fast? At this point, if there remains even the slightest path of understanding, one is still stuck in verbal formulations and bound by circumstances and objects. It is all merely clinging to grass and leaning on trees. Even if one arrives at the state of solitary liberation, one cannot avoid gazing toward one's native land from ten thousand miles away. Can you make it out? If not, simply investigate this present koan. Let us see.
【五一】举：	[Case 51] The Case:
雪峰住庵时，有两僧来礼拜。【作什么？一状领过。】	While Xuefeng was living in a hermitage, two monks came to pay their respects. [What are they doing? Their case has already been accepted.]
峰见来，以手托庵门，放身出云："是什么？"【鬼眼睛！无孔笛子。擎头戴角。】	Seeing them arrive, Xuefeng propped open the hermitage door with his hand, leaned his body out, and said, "What is it?" [Demonic eyes! A flute without holes. Raising its head and wearing horns.]
僧亦云："是什么？"【泥弹子毡拍板。箭锋相拄。】	The monks likewise said, "What is it?" [A mud pellet, a felt clapper. Arrowpoints meeting head-on.]
峰低头归庵。【烂泥里有刺。如龙无足，似蛇有角。就中难为措置。】	Xuefeng lowered his head and returned to the hermitage. [There are thorns in the rotten mud. Like a dragon without legs, like a snake with horns—hard indeed to handle.]
僧后到岩头。【也须是问过始得。同道方知。】	Later, the monks went to Yantou. [They still had to ask before it could be so. Only those on the same path understand.]
头问："什么处来？"【也须是作家始得。这汉往往纳败阙。若不是同参，洎乎放过。】	Yantou asked, "Where have you come from?" [It takes a true master to do this. This fellow repeatedly exposes a flaw. Had they not practiced together, he might have let it pass.]
僧云："岭南来。"【传得什么消息来？也须是通个消息。还见雪峰么？】	The monks said, "We have come from Lingnan." [What news have you brought? You must at least convey some news. Did you see Xuefeng?]
头云："曾到雪峰么？"【勘破了多时。不可道不到。】	Yantou said, "Have you been to Xuefeng?" [He had seen through it long ago. One cannot say they had not been there.]
僧云："曾到。"【实头人难得。打作两橛。】	The monks said, "We have." [Straightforward people are hard to find. Split it into two pieces.]
头云："有何言句？"【便恁么去也。】	Yantou said, "What words did he say?" [So it goes.]
僧举前话。【便恁么去也。重重纳败阙。】	The monks related the preceding exchange. [So it goes. Again and again they reveal the flaw.]
头云："他道什么？"【好劈口便打！失却鼻孔了也。】	Yantou said, "What did he say?" [Fine—strike him across the mouth! They have lost their noses already.]
僧云："他无语低头归庵。"【又纳败阙。尔且道他是什么？】	The monks said, "He said nothing, lowered his head, and returned to his hermitage." [Again they expose a flaw. Tell me, then: what was he?]
头云："噫！我当初悔不向他道末后句。【洪波浩渺，白浪滔天。】	Yantou said, "Alas! At the time, I regretted not telling him the final phrase." [Vast billows surge; white waves tower to the sky.]
"若向伊道，天下人不奈雪老何！"【癞儿牵伴。不必。须弥也须粉碎。且道他圈缋在什么处？】	"Had I told it to him, no one in the world could have done anything to old Xuefeng!" [A leper seeks companions—there is no need for that. Even Mount

	Sumeru must be shattered to powder. But tell me, where did he draw the boundary?]
僧至夏末，再举前话请益。【已是不惺惺。正贼去了多时。贼过后张弓。】	At the end of the summer, the monks again brought up the earlier exchange and asked Yantou for instruction. [Already they were not alert. The true thief had long since departed; they drew the bow only after the thief had gone.]
头云：“何不早问？”【好与掀倒禅床。过也。】	Yantou said, “Why did you not ask earlier?” [He deserved to have his Chan seat overturned. Too late!]
僧云：“未敢容易。”【这棒本是这僧吃。穿却鼻孔。停囚长智。已是两重公案。】	The monks said, “We did not dare take it lightly.” [This monk deserved that blow. His nose has been pierced. Keeping a prisoner only increases his cunning. This is already a second koan.]
头云：“雪峰虽与我同条生，不与我同条死。【漫天网地。】	Yantou said, “Though Xuefeng and I were born on the same branch, we did not die on the same branch.” [A net spread over heaven and earth.]
“要识末句后，只这是。”【赚杀一船人，我也不信！洎乎分疏不下。】	“If you wish to know what lies after the final phrase, it is simply this.” [He has deceived a whole boatload of people—I do not believe it either! Yet when pressed, no explanation can be given.]
大凡扶竖宗教，须是辨个当机，知进退是非，明杀活擒纵。若忽眼目迷黎麻罗，到处逢问便问，逢答便答，殊不知鼻孔在别人手里。只如雪峰岩头，同参德山。此僧参雪峰，见解只到恁么处。及乎见岩头，亦不曾成得一事。虚烦他二老宿一问一答、一擒一纵。直至如今，天下人成节角　讹，分疏不下。且道节角　讹在什么处？	In general, to uphold and establish the school’s teaching, one must distinguish the appropriate occasion, know advance and retreat, right and wrong, and understand killing and giving life, seizing and releasing. If one’s eye is dim and muddled, then wherever there is a question, one asks; wherever there is an answer, one answers—without realizing that one’s nose is in another’s hand. Xuefeng and Yantou both studied under Deshan. This monk visited Xuefeng, but his understanding went only this far. When he later saw Yantou, he likewise failed to accomplish anything. In vain he troubled these two venerable elders with their questions and answers, their seizing and releasing. Even now, people everywhere make tangled knots and confused claims over this and cannot sort it out. But tell me: where are the tangled knots and confused claims?
雪峰虽遍历诸方，末后于鳌山店，岩头因而激之，方得剿绝大彻。岩头后值沙汰，于湖边作渡子，两岸各悬一板，有人过，敲板一下。头云：“尔过那边。”遂从卢苇间，舞棹而出。雪峰归岭南住庵。	Although Xuefeng traveled widely among the various communities, it was only at the inn on Mount Ao, when Yantou spurred him on, that he attained complete and thorough awakening. Later, when Yantou encountered the persecution of monastics, he became a ferryman by a lake. A board hung on each bank, and anyone wishing to cross struck the board once. Yantou would say, “You are crossing from that side,” then emerge from among the reeds, dancing his oar. Xuefeng returned to Lingnan and lived in a hermitage.
这僧亦是久参底人。雪峰见来，以手托庵门，放身出云：“是什么？”如今有底，恁么问着，便去他语下咬嚼。这僧亦怪，也只向他道“是什么”。峰低头归庵，往往唤作无语会去也，这僧便摸索不着。	These monks too were long-time practitioners. When Xuefeng saw them coming, he propped open the hermitage door with his hand, leaned out, and said, “What is it?” Nowadays, some people, when questioned in this way, chew over the other’s words. These monks too found it strange, and merely replied, “What is it?” Xuefeng lowered his head and returned to the hermitage. People often take this as his having gone back speechless, but the monks could find no way to grasp it.
有底道，雪峰被这僧一问，直得无语归庵。殊不知雪峰意有毒害处。雪峰虽得便宜，争奈藏身露影。这僧后辞雪峰，持此公案，令岩头判。既到彼，岩头问：“什么处来？”僧云：“岭南来。	Some say that Xuefeng, when questioned by the monks, was rendered speechless and returned to his hermitage. They do not realize that Xuefeng’s intent had a poisonous sting. Although Xuefeng gained the advantage, he could not conceal himself without revealing a trace. Later, these monks took leave of Xuefeng and brought this koan to Yantou for judgment. When they arrived, Yantou asked, “Where have you come from?” The monks said, “We have come from Lingnan.”
”头云：“曾到雪峰么？”若要见雪峰，只此一问，也好急着眼看。僧云：“曾到。”头云：“有何言句？”此语亦不空过，这僧不晓，只管逐他语脉转。头云：“他道什？”僧云：“他低头无语归庵。	Yantou said, “Have you been to Xuefeng?” If you wish to see Xuefeng, this single question is enough; you must look at it with urgency. The monks said, “We have.” Yantou said, “What words did he say?” These words too were not casually uttered, but the monks did not understand and merely followed the current of his words. Yantou said, “What did he say?” The monks said, “He lowered his head, said nothing, and returned to his hermitage.”
”这僧殊不知，岩头着草鞋在他肚皮里行几回了也。岩头云：“噫！我当初悔不向他道末后句。若向他道。，天下人不奈雪老何！”岩头也是扶强不扶弱。这僧依旧黑漫漫地，不分缁素，怀一肚皮疑，真个道雪峰不会。	The monks did not realize that Yantou had already walked back and forth several times in their bellies wearing straw sandals. Yantou said, “Alas! At the time, I regretted not telling him the final phrase. Had I told it to him, no one in the world could have done anything to old Xuefeng!” Yantou too supported the strong rather than the weak. The monks remained in utter darkness, unable to distinguish black from white. Full of doubt, they truly concluded that Xuefeng did not understand.

至夏末，再举前话请益岩头。头云：“何不早问？”这老汉计较生也。僧云：“未敢容易。”头云：“雪峰虽与我同条生，不与我同条死。要识末后句，只这是。”岩头太杀不惜眉毛！诸人毕竟作么生会？	At the end of the summer, they again brought up the preceding exchange and asked Yantou for instruction. Yantou said, “Why did you not ask earlier?” This old fellow was calculating indeed. The monks said, “We did not dare take it lightly.” Yantou said, “Though Xuefeng and I were born on the same branch, we did not die on the same branch. If you wish to know what lies after the final phrase, it is simply this.” Yantou was altogether too unconcerned about his eyebrows! How, after all, do you understand this?
雪峰在德山会下作饭头。一日斋晚，德山托钵下至法堂，峰云：“钟未鸣、鼓未响，这老汉托钵向什么处去？”山无语，低头归方丈。雪峰举似岩头，头云：“大小德山不会末后句。	While Xuefeng was serving as cook in Deshan’s assembly, one evening after the meal Deshan carried his bowl down to the Dharma hall. Xuefeng said, “The bell has not rung and the drum has not sounded—where is this old fellow going with his bowl?” Deshan said nothing, lowered his head, and returned to the abbot’s quarters. Xuefeng reported this to Yantou, who said, “Great Deshan does not understand the final phrase.”
”山闻，令侍者唤至方丈，问云：“汝不肯老僧那？”头密启其语。山至来日上堂，与寻常不同。头于僧堂前，抚掌大笑云：“且喜老汉会末后句，他后天下人不奈他何。虽然如是，只得三年。	When Deshan heard of this, he had an attendant summon Yantou to the abbot’s quarters and asked, “Do you disapprove of this old monk?” Yantou quietly disclosed what he had said. The next day, when Deshan ascended the hall, he was different from usual. In front of the monks’ hall, Yantou clapped his hands and laughed loudly, saying, “Good! This old fellow understands the final phrase. Hereafter no one in the world will be able to do anything to him. Even so, he has only three years to live.”
”此公案中，如雪峰见德山无语，将谓得便宜，殊不知着贼了也。盖为他曾着贼来，后来亦解做贼。所以古人道“末后一句，始到牢关。”有者道“岩头胜雪峰”，则错会了也。	In this koan, Xuefeng saw that Deshan was speechless and assumed he had gained the advantage, not realizing that he had fallen prey to a thief. Because he himself had once fallen prey to a thief, he later knew how to play the thief. Thus the ancients said, “Only with the final phrase does one reach the secure barrier.” Those who say that “Yantou surpassed Xuefeng” misunderstand it.
岩头常用此机示众云：“明眼汉没窠臼，却物为上、逐物为下。”这末后句，设使亲见祖师来，也理会不得。德山斋晚，老子自捧钵下法堂去。岩头道：“大小德山，未会末后句在。”雪窦拈云：“曾闻说个独眼龙，元来只具一只眼。”殊不知，德山是个无齿大虫，若不是岩头识破，争知得昨日与今日不同！	Yantou often used this device to instruct the assembly: “A person with clear eyes has no fixed mold: to turn things is above; to be turned by things is below.” As for this final phrase, even if one personally saw the patriarchs arrive, one still could not comprehend it. That evening after the meal, Deshan simply carried his bowl down to the Dharma hall. Yantou said, “Great Deshan still does not understand the final phrase.” Xuedou commented, “I had heard of a one-eyed dragon; it turns out that he had only one eye.” Yet they did not realize that Deshan was a toothless great tiger. If Yantou had not recognized this, how could he have known that yesterday and today were different?
诸人要会末后句么？只许老胡知，不许老胡会。自古及今，公案万别千差，如荆棘林相似。尔若透得去，天下人不奈何，三世诸佛立在下风。尔若透不得，岩头道：“雪峰虽与我同条生，不与我同条死。”只这一句自然有出身处。	Do you all wish to understand the final phrase? Only the old barbarian may know it; the old barbarian may not understand it. From ancient times to the present, koans have differed in ten thousand ways, like a forest of thorns. If you can pass through, no one in the world can do anything to you; the Buddhas of the three times stand in the lower wind. If you cannot pass through, Yantou says, “Though Xuefeng and I were born on the same branch, we did not die on the same branch.” This one sentence itself naturally provides a way out.
雪窦颂云：	Xuedou’s verse says:
末后句，【已在言前。将谓真个，觑着则瞎。】	The final phrase—[It is already before words. You may think it real; look directly at it and you go blind.]
为君说，【舌头落也说不着。有头无尾、有尾无头。】	I speak it for you—[Even if the tongue falls out, it cannot be spoken. A head without a tail; a tail without a head.]
明暗双双底时节。【葛藤老汉。如牛无角、似虎有角，彼此是恁么？】	At the time when light and darkness are both present. [An old man entangled in vines. Like an ox without horns, like a tiger with horns—is this how each is?]
同条生也共相知，【是何种族？彼此没交涉，君向潇湘我向秦。】	Born on the same branch, they understand one another. [What sort of clan is this? They have no dealings with one another: you go toward Xiaoxiang, I toward Qin.]
不同条死还殊绝。【拄杖子在我手里，争怪得山僧。尔鼻孔为什么在别人手里。】	Not dying on the same branch—the difference is indeed exceptional. [The staff is in my hand; why blame this mountain monk? Why is your nose in another’s hand?]
还殊绝，【还要吃棒么？有什么摸索处！】	Indeed exceptional—[Do you still want a beating? What is there to grope for?]
黄头碧眼须甄别。【尽大地人亡锋结舌。我也恁么，他人却不恁么。只许老胡知，不许老胡会。】	The yellow-headed, blue-eyed one must be carefully distinguished. [Everyone on earth is at a loss for words. I am thus, but others are not thus. Only the old barbarian may know it; the old barbarian may not understand it.]

南北东西归去来，【收！脚跟下犹带五色线在。乞尔一条拄杖子。】	North, south, east, west—return and come again. [Gather it in! Beneath your heels, five-colored threads still trail. I beg you for a staff.]
夜深同看千岩雪。【犹较半月程。从他大地雪漫漫，填沟塞壑无人会。也只是个瞎汉。还识得末后句么？便打。】	Late at night, together we gaze upon snow on a thousand crags. [Still half a month's journey away. Let snow blanket the earth, filling ditches and blocking valleys—no one understands. He too is only a blind fellow. Do you recognize the final phrase? Then strike!]
“末后句，为君说”，雪窦颂此末后句，他意极有落草相为，颂则杀颂，只颂毛彩些子，若要透见也未在。	“The final phrase—I speak it for you.” Xuedou's verse praises this final phrase. His intention is deeply to descend into the weeds and act in concert with others. The verse is indeed a verse, but it praises only a little of its outward adornment; to see through it completely is still not yet so.
更敢开大口便道“明暗双双底时节”，与尔开一线路，亦与尔一句打杀了也，末后更与尔注解。只如招庆一日问罗山云：“岩头道‘恁么、恁么、不恁么、不恁么’，意旨如何？”罗山召云：“大师。”师应诺。	He even dares to open his great mouth and say, “At the time when light and darkness are both present.” He opens a route for you, yet with a single phrase he has also beaten you to death; afterward, he gives you an explanation. Once, Zhaoqing asked Luoshan, “What was Yantou's meaning in saying, ‘Thus, thus; not thus, not thus’?” Luoshan called out, “Great Master.” Zhaoqing answered.
山云：“双明亦双暗。”庆礼谢而去。三日后又问：“前日蒙和尚垂慈，只是看不破。”山云：“尽情向尔道了也。”庆云：“和尚是把火行。”山云：“若恁么，据大师疑处问将来。	Luoshan said, “Both light and darkness.” Zhaoqing bowed in thanks and departed. Three days later he asked again, “The other day I received the Venerable Master's compassion, but I still could not see through it.” Luoshan said, “I have already told you everything.” Zhaoqing said, “The Venerable Master is carrying fire as he walks.” Luoshan said, “If so, bring up the point of your doubt, Great Master, and ask.”
”庆云：“如何是‘双明亦双暗’？”山云：“同生亦同死。”庆当时礼谢而去。后有僧问招庆：“同生亦同死时如何”庆云：“合取狗口！”僧云：“大师收取口吃饭。	Zhaoqing said, “What does ‘both light and darkness’ mean?” Luoshan said, “Born together and dying together.” Zhaoqing then bowed in thanks and departed. Later, a monk asked Zhaoqing, “What is it when born together and dying together?” Zhaoqing said, “Shut that dog's mouth!” The monk said, “Great Master, shut your own mouth and eat your food.”
”其僧却来问罗山云：“同生不同死时如何？”山云：“如牛无角。”僧云：“同生亦同死时如何？”山云：“如虎戴角。”末后句正是这个道理。罗山会下有僧，便用这个意致问招庆，庆云：“彼此皆知。何故？我若东胜身洲道一句，西瞿耶尼洲也知。天上道一句，人间也知。心心相知，眼眼相照。”	A monk then came and asked Luoshan, “What is it like when there is shared birth but not shared death?” Luoshan said, “Like an ox without horns.” The monk said, “What is it like when there is both shared birth and shared death?” Luoshan said, “Like a tiger wearing horns.” The final phrase is precisely this principle. Among Luoshan's assembly was a monk who used this purport to ask Zhaoqing. Zhaoqing said, “Both sides know. Why? If I utter a phrase in the Eastern Continent of Victorious Body, the Western Continent of Goyānī also knows it. If I utter a phrase in heaven, the human realm also knows it. Mind knows mind; eye illumines eye.”
同条生也，则犹易见。不同条死也，还殊绝。释迦达磨也摸索不着。	To be born on the same stalk is still easy enough to see. To die on different stalks is altogether exceptional. Even Śākyamuni and Bodhidharma could not grope their way to it.
“南北东西归去来”，有些子好境界。	“North, south, east, and west—returning and coming”: there is something of a fine state here.
“夜深同看千岩雪”，且道是双明双暗？是同条生？是同条死？具眼衲僧，试甄别看。	“Deep in the night, together we watch the snow on a thousand crags.” Tell me: is this both bright or both dark? Is it birth on the same stalk? Is it death on the same stalk? Monks with the eye—try distinguishing it.
【铁扫帚】“夜深同看千岩雪”，此时正月黑吧？	Iron Broom “Deep in the night, together we watch the snow on a thousand crags”—at this time, is it not pitch-dark?
【lvm】你说的是双暗。双明时如何？	lvm You are speaking of both being dark. What about when both are bright?
【心僧】哈哈～～天下乌鸦一般黑！	Mind Monk Ha ha~~ All crows under heaven are equally black!
【铁扫帚】南北东西归去来。？	Iron Broom North, south, east, and west—returning and coming.?
【lvm】哈哈！思而知、虑而得，是什么活计呀？	lvm Ha ha! To know by thinking and attain by deliberating—what sort of business is that?
【铁扫帚】竟把俺诱拐到见不得人的地方去，苦呀。	Iron Broom You have actually lured me off to a place no one can see—what misery!
【铁扫帚】“不同条死也，还殊绝”？	Iron Broom “To die on different stalks is altogether exceptional”?
我倒认为自然，他说殊绝在哪里？	I think it is quite natural. Where does he say that it is exceptional?
【lvm】还殊绝，黄头碧眼须甄别。南北东西归去来，夜深同看千岩雪。	lvm It is indeed exceptional; yellow heads and blue eyes must distinguish it. North, south, east, and west—returning and coming; deep in the night, together we watch the snow on a thousand crags.

【铁扫帚】雾水。	Iron Broom Misty and watery.
【lvm】若不殊绝，怎会一头雾水！	lvm If it were not exceptional, how could you be so utterly confused?
【铁扫帚】太阳出来当空照，我背书包上学堂。	Iron Broom The sun comes out and shines overhead; I carry my schoolbag to school.
【神悟】“夜深同看千岩雪”，且道是双明双暗？是同条生？是同条死？	Divine Awakening “Deep in the night, together we watch the snow on a thousand crags.” Tell me: is this both bright or both dark? Is it birth on the same stalk? Is it death on the same stalk?
【丁零】鬼眼睛！无孔笛子。擎头戴角。	Dingling Ghost eyes! A holeless flute. Raising the head and wearing horns.
【永寿童子】癞儿牵伴？	Eternal-Life Boy A leper seeking a companion?
【永寿童子】这一句看不懂，请帮忙。	Eternal-Life Boy I do not understand this sentence. Please help.
【lvm】也就是“拉个垫背的”。	lvm It means finding someone to share the blame.
【永寿童子】开悟三个标志，是末前是末后？	Eternal-Life Boy The three signs of awakening—are they before the final phrase or after it?
【lvm】哦！我只是赞同那三条。我没把那三条当成开悟的标志。	lvm Oh! I merely agree with those three points. I did not take them as signs of awakening.
【永寿童子】无齿大虫，咬得人么？	Eternal-Life Boy Can a toothless great tiger bite anyone?
【lvm】哈哈！即使有齿，也不能随便咬人。	lvm Ha ha! Even if it has teeth, it cannot bite people at will.

【五二】赵州渡驴渡马

[52] Zhaozhou Crosses Over Donkeys and Horses

【五二】赵州渡驴渡马	[52] Zhaozhou Crosses Donkeys and Horses
【五二】举：	[52] Case:
僧问赵州：久响赵州石桥，到来只见略　。【也有人来捋虎须。也是衲僧本分事。】	A monk asked Zhaozhou, “I have long heard of Zhaozhou’s stone bridge, but having come here I see only a simple plank bridge.” [Someone has come to stroke the tiger’s whiskers. This, too, is the proper business of a patch-robed monk.]
州云：汝只见略　，且不见石桥。【惯得其便。这老汉卖身去也。】	Zhaozhou said, “You see only the plank bridge; you do not see the stone bridge.” [He is accustomed to having things his way. This old fellow has sold himself out.]
僧云：如何是石桥？【上钓来也。果然！】	The monk said, “What is the stone bridge?” [He has taken the bait. Just as expected!]
州云：渡驴渡马！【一网打就。直得尽大地人无出气处。一死更不再活。】	Zhaozhou said, “It crosses donkeys and horses!” [Caught in a single cast of the net. Everyone throughout the whole earth is left without breath. Once dead, never to live again.]
赵州有石桥，盖李膺造也，至今天下有名。略　者，即是独木桥也。	Zhaozhou had a stone bridge, said to have been built by Li Ying, which remains famous throughout the land to this day. A lüezhuo is simply a single-log bridge.
其僧故意减他威光，问他道：“久响赵州石桥，到来只见略　。”	That monk deliberately sought to diminish Zhaozhou’s radiance and asked, “I have long heard of Zhaozhou’s stone bridge, but having come here I see only a simple plank bridge.”
赵州便道：“汝只见略　，且不见石桥。”	Zhaozhou immediately said, “You see only the plank bridge; you do not see the stone bridge.”
据他问处，也只是平常说话相似。赵州用去钓他，这僧果然上钩。随后便问：“如何是石桥？”	Judging from the monk’s question, it seemed merely like ordinary conversation. Zhaozhou cast his line to hook him, and the monk indeed took the bait. He then asked, “What is the stone bridge?”
州云：“渡驴渡马。”不妨言中自有出身处。	Zhaozhou said, “It crosses donkeys and horses.” There is, after all, a way out within these words.
赵州不似临济德山行棒行喝，他只以言句杀活。这公案好好看来，只是寻常斗机锋相似。虽然如是，也不妨难凑泊。	Zhaozhou was unlike Linji and Deshan, who wielded the staff and shout; he used words alone to kill and bring to life. Study this koan carefully: it seems no more than an ordinary contest of quick-witted repartee. Yet even so, it is not easy to come to terms with.
一日，与首座看石桥，州乃问首座：“是什么人造？”座云：“李膺造。”州云：“造时向什么处下手？”座无对。州云：“寻常说石桥，问着，下手处也不知。”	One day, while viewing the stone bridge with the head monk, Zhaozhou asked him, “Who built it?” The head monk said, “Li Ying built it.” Zhaozhou said,

	“Where did he begin when he built it?” The head monk had no reply. Zhaozhou said, “You ordinarily speak of the stone bridge, but when questioned, you do not even know where to begin.”
又一日，州扫地次，僧问：“和尚是善知识，为什么有尘？”州云：“外来底。”又问：“清净伽蓝，为什么有尘？”州云：“又有一点也。”	Another day, as Zhaozhou was sweeping the ground, a monk asked, “You are a good spiritual friend, Master. Why is there dust?” Zhaozhou said, “It came from outside.” The monk further asked, “Why is there dust in this pure monastery?” Zhaozhou said, “There is a little more, too.”
又僧问：“如何是道？”州云：“墙外底。”僧云：“不问这个道，问大道。”州云：“大道透长安。”	Again, a monk asked, “What is the Way?” Zhaozhou said, “The one beyond the wall.” The monk said, “I am not asking about that way; I ask about the great Way.” Zhaozhou said, “The great Way runs through Chang’an.”
赵州偏用此机。他到平实安稳处，为人更不伤锋犯手，自然孤峻，用得此机。甚妙！	Zhaozhou particularly employed this kind of device. Having arrived at a level that was plain, solid, and at ease, he did not wound the edge or offend the hand in guiding people. Naturally solitary and lofty, he was able to use this device. How marvelous!
雪窦颂云：	Xuedou composed this verse:
孤危不立道方高，【须是到这田地始得。言犹在耳。还他本分草料。】	When solitary peril is not established, the Way is truly lofty. [One must reach this ground before it can be so. The words still ring in one’s ears. He has given him the proper fodder.]
入海还须钓巨鳌。【坐断要津，不通凡圣。虾蚬螺蚌不足问。大丈夫汉，不可两两三三。】	Once out at sea, one must still fish for a giant ao. [Sitting firmly at the crucial crossing, allowing neither ordinary beings nor sages to pass. Shrimp, clams, snails, and mussels are not worth asking about. A great man must not be in twos and threes.]
堪笑同时灌溪老，【也有恁么人曾恁么来，也有恁么用机关底手脚。】	How laughable is old Guanxi, his contemporary, [There were also those who came in such a manner, and hands and feet that employed such contrivances.]
解云劈箭亦徒劳。【犹较半月程。似则似，是则未是。】	Who knew how to say, “Swift as an arrow,” yet labored in vain. [He still falls short by half a month’s journey. It resembles it, but is not it.]
“孤危不立道方高”，雪窦颂赵州寻常为人处，不立玄妙，不立孤危。不似诸方道“打破虚空、击碎须弥、海底生尘、须弥鼓浪”方称他祖师之道。所以雪窦道“孤危不立道方高”。壁立万仞，显佛法奇特灵验。	“When solitary peril is not established, the Way is truly lofty.” Xuedou praises the ordinary manner in which Zhaozhou guided people: he did not establish mystery or marvel, nor did he establish solitary peril. He was unlike those elsewhere who say that only by “shattering empty space, smashing Mount Sumeru, raising dust on the ocean floor, and making waves surge on Mount Sumeru” can one call it the Way of the patriarchs. Thus Xuedou said, “When solitary peril is not established, the Way is truly lofty.” Sheer cliffs rising ten thousand fathoms display the extraordinary and numinous efficacy of the Buddhadharma.
虽然孤危峭峻，不如不立孤危，但平常自然，转辘辘地，不立而自立，不高而自高，机出孤危，方见玄妙。所以雪窦云“入海还须钓巨鳌”，看他具眼宗师等闲垂一语、用一机，不钓虾蚬螺蚌，直钓巨鳌，也不妨是作家。此一句用显前面公案。	Although solitary peril may be steep and lofty, it is not as good as not establishing solitary peril at all. Then one is simply ordinary and natural, rolling along freely: without being established, it establishes itself; without being lofty, it is lofty of itself. When the device emerges from solitary peril, only then is its mystery seen. Therefore Xuedou said, “Once out at sea, one must still fish for a giant ao.” Observe how a lineage master endowed with the eye casually lets fall a single phrase or employs a single device: he does not fish for shrimp, clams, snails, or mussels, but directly fishes for a giant ao. This is indeed the work of an accomplished master. This line serves to illuminate the preceding koan.
“堪笑同时灌溪老”，不见僧问灌溪：“久响灌溪，及乎到来，只见个沤麻池。”溪云：“汝只见沤麻池，且不见灌溪。”僧云：“如何是灌溪？”溪云：“劈箭急！”又，僧问黄龙：“久响黄龙，及乎到来，只见个赤斑蛇。	“How laughable is old Guanxi, his contemporary.” Have you not seen how a monk asked Guanxi, “I have long heard of Guanxi, but having arrived I see only a flax-soaking pond.” Guanxi said, “You see only the flax-soaking pond; you do not see Guanxi.” The monk said, “What is Guanxi?” Guanxi said, “Swift as an arrow!” Again, a monk asked Huanglong, “I have long heard of Huanglong, but having arrived I see only a red-spotted snake.”
”龙云：“子只见赤斑蛇，且不见黄龙。”僧云：“如何是黄龙？”龙云：“拖拖地。”僧云：“忽遇金翅鸟来时如何？”龙云：“性命难存。”僧云：“恁么则遭他食啖去也。”龙云：“谢子供养。”此总是立孤危，是则也是，不免费力，终不如赵州寻常用底。所以雪窦道“解云劈箭亦徒劳”。	Huanglong said, “You see only a red-spotted snake; you do not see Huanglong.” The monk said, “What is Huanglong?” Huanglong said, “Dragging along the ground.” The monk said, “What if a garuḍa suddenly comes?” Huanglong said, “Its life could not be preserved.” The monk said, “Then it would be eaten by it.” Huanglong said, “Thank you for the offering.” All this establishes solitary peril. It is not wrong, yet it cannot avoid requiring effort; in the end, it is not as good as Zhaozhou’s ordinary manner. Therefore Xuedou said, “Who knew how to say, ‘Swift as an arrow,’ yet labored in vain.”
只如灌溪黄龙即且致，赵州云“渡驴渡马”，又作么生会？试辨看。	Leaving Guanxi and Huanglong aside for the moment, when Zhaozhou said, “It crosses donkeys and horses,” how do you understand it? Try to discern it.

【心明】：“大道透长安”，什么是“透”？	[Xinming]: “The great Way runs through Chang’an”—what does “runs through” mean?
【lvm】：也就是“大道通长安”。	[lvm]: It simply means, “The great Way leads to Chang’an.”
【莲农】：LVM老师：向什么处下手?	[Liannong]: Teacher LVM, where does one begin?
【lvm】：只管种藕，莫睬造桥。	[lvm]: Just keep planting lotus roots; do not concern yourself with building bridges.
【莲农】：呵呵，原来老师也不懂造桥呢。	[Liannong]: Hehe, so it turns out that Teacher does not know how to build bridges either.
【lvm】：不止不懂造桥，我连种藕也不懂。	[lvm]: Not only do I not know how to build bridges; I do not even know how to plant lotus roots.
【莲农】：嘿嘿，却有一样是老师的拿手好戏~~~~	[Liannong]: Hehe, but there is one thing that is Teacher’s special talent~~~~
蒙我等造桥种藕人！	Hoodwinking people like us who build bridges and plant lotus roots!
【lvm】：你也不得无分。	[lvm]: You are not exempt from it either.
【莲农】：嘿！~~~~虽然，	[Liannong]: Hey!~~~~ Even so,
小农却向老师顶礼了！再三！	this little farmer bows in homage to Teacher—again and again!
【stone】：我的思维理解和疑问，请老师细讲讲。	[stone]: Here is my understanding and my question. Please explain it in detail, Teacher.
石桥喻至道，独木桥喻小法，来僧唯见独木桥，正是着相。	The stone bridge symbolizes the ultimate Way, and the single-log bridge symbolizes a lesser teaching. The visiting monk sees only the single-log bridge; this is precisely attachment to appearances.
渡驴渡马者，是说至道广大坚实，无所不容，无所不渡。既便来僧不理解，也一样不在此外；在此意义上，“渡驴渡马”与“大道透长安”是一个意思。	To say that it crosses donkeys and horses means that the ultimate Way is vast and solid, accommodating all and carrying all across. Even if the visiting monk does not understand, he is still not outside it. In this sense, “it crosses donkeys and horses” means the same as “the great Way runs through Chang’an.”
可是，老师，为什么公案作者认为黄龙禅师答得不如赵州答得好呢?	But Teacher, why does the author of the koan consider Chan Master Huanglong’s answer inferior to Zhaozhou’s?
是不是说，黄龙禅师用喻不如赵州来得自然，平实?	Is it because Chan Master Huanglong’s use of metaphor is less natural and plain than Zhaozhou’s?
黄龙禅师的“是则也是”，是不是说，他的答语也指示至道，但是有点绕?	When he says that it is “not wrong,” does he mean that Huanglong’s answer also points to the ultimate Way, but is somewhat roundabout?
比如，他答“谢子供养”的意思是，黄龙被吃了也没什么大不了的，无关宏旨?	For example, does his reply, “Thank you for the offering,” mean that it is no great matter even if Huanglong is eaten—that it does not affect the main point?
请老师细讲讲。	Please explain this in detail, Teacher.
【lvm】：	[lvm]:
为什么公案作者认为黄龙禅师答得不如赵州答得好呢?	Why does the author of the koan consider Chan Master Huanglong’s answer inferior to Zhaozhou’s?
*“孤危不立道方高”嘛。	* Because “when solitary peril is not established, the Way is truly lofty.”
他答“谢子供养”的意思是，黄龙被吃了也没什么大不了的，无关宏旨?	Does his reply, “Thank you for the offering,” mean that it is no great matter even if Huanglong is eaten—that it does not affect the main point?
*“僧问黄龙：‘久响黄龙，及乎到来，只见个赤斑蛇。’龙云：‘子只见赤斑蛇，且不见黄龙。’僧云：‘如何是黄龙？’龙云：‘拖拖地。’僧云：‘忽遇金翅鸟来时如何？’龙云：‘性命难存。’僧云：‘恁么则遭他食啖去也。’龙云：‘谢子供养。’此总是立孤危，是则也是，不免费力，终不如赵州寻常用底。”	* “A monk asked Huanglong, ‘I have long heard of Huanglong, but having arrived I see only a red-spotted snake.’ Huanglong said, ‘You see only a red-spotted snake; you do not see Huanglong.’ The monk said, ‘What is Huanglong?’ Huanglong said, ‘Dragging along the ground.’ The monk said, ‘What if a garuḍa suddenly comes?’ Huanglong said, ‘Its life could not be preserved.’ The monk said, ‘Then it would be eaten by it.’ Huanglong said, ‘Thank you for the offering.’ All this establishes solitary peril. It is not wrong, yet it cannot avoid requiring effort; in the end, it is not as good as Zhaozhou’s ordinary manner.’
【stone】：谢谢老师！再请问，	[stone]: Thank you, Teacher! May I ask one more question?
黄龙禅师如何答，才不孤危呢?	How should Chan Master Huanglong have answered in order not to establish solitary peril?

【lvm】：赵州自赵州，黄龙自黄龙。黄龙若取赵州的风格，未免不伦不类。请看：	[lvm]: Zhaozhou is Zhaozhou, and Huanglong is Huanglong. If Huanglong adopted Zhaozhou's style, it would inevitably be neither fish nor fowl. Please look:
僧问黄龙：“久响黄龙，及乎到来，只见个赤斑蛇。”	A monk asked Huanglong, “I have long heard of Huanglong, but having arrived I see only a red-spotted snake.”
龙云：“子只见赤斑蛇，且不见黄龙。”	Huanglong said, “You see only a red-spotted snake; you do not see Huanglong.”
僧云：“如何是黄龙？”	The monk said, “What is Huanglong?”
龙云：“行云布雨。”	Huanglong said, “Moving clouds and spreading rain.”
【莲明】：西西，何不说吞云吃雨。	[Lianming]: Hehe, why not say, “Swallowing clouds and eating rain”?
【lvm】可能是他不饿。	[lvm]: Perhaps he was not hungry.
【stone】：老师，“拖拖地”是什么意思。	[stone]: Teacher, what does “dragging along the ground” mean?
和“行云布雨”在效果上有什么差别。	How does it differ in effect from “moving clouds and spreading rain”?
黄龙答了“行云布雨”后，来僧要是重复问前边的话呢?	If, after Huanglong answered “moving clouds and spreading rain,” the visiting monk repeated his earlier question, then what?
僧云：“忽遇金翅鸟来时如何？”	The monk said, “What if a garuḍa suddenly comes?”
【lvm】：现代也有这一类词，比如“蔫不唧儿的”。	[lvm]: There are modern expressions of this sort too, such as “all wilted and listless.”
哦！前贴不是说效果，是说禅风（也就是风格）。	Oh! The previous post was not speaking about effect, but about Chan style—that is, manner.
效果不是说的。你若欲在这里见效果，现在就试试有无效果吧。听着——古佛过往久矣！	Effect is not what is being discussed. If you wish to see effect here, try it now and see whether there is any effect. Listen—the ancient Buddhas have long since passed away!
【stone】：谢谢老师！	[stone]: Thank you, Teacher!
我明白了禅风和效果的差别。	I understand the difference between Chan style and effect.
可是，对“古佛过往久已”，还是不会。	But I still do not understand “the ancient Buddhas have long since passed away.”
阿弥陀佛。	Amitābha Buddha.
【lvm】：试过了，无效果。	[lvm]: You tried it, and there was no effect.
【stone】：谢谢老师！我想见效果是不对的。	[stone]: Thank you, Teacher! I think that wanting to see an effect is wrong.
【lvm】：不想见效果就对幺?	[lvm]: And if you do not want to see an effect, is that then right?
【stone】：也不对。	[stone]: That is not right either.
老师，这样理解可以吗：前面说“不对”，与此贴说“不对”，其实质都一样不是真实的。	Teacher, is it all right to understand it this way? When the earlier discussion says “not right” and this post says “not right,” their essential meaning is the same: neither is real.
老师并没有说现象的哪个对，哪个不对。只是我落在思维习惯里，一时回转不来，只在现象对立中找结果，用阴否定阳，用阳否定阴。而实际上，阴阳互成，同属现象，没有实际。两者不论在现象上，还是在本质上都是平等的。舍此无彼，舍彼无此。此对则彼也对，此不对则彼也不对。	The teacher did not say which phenomenon is right and which is not. It is simply that I have fallen into habitual patterns of thought and, for the moment, cannot turn back. I seek conclusions only amid the opposition of phenomena, negating yang with yin and negating yin with yang. Yet yin and yang mutually constitute one another; both belong to phenomena and have no reality. Whether in terms of phenomena or in essence, the two are equal. Without this, there is no that; without that, there is no this. If this is right, then that is also right; if this is not right, then that too is not right.
我猜，在某种程度上，这也是六祖在付法时说了“问有将无对。。。”的原因。	I suppose that, to some extent, this is also why the Sixth Patriarch, when transmitting the Dharma, said, “When asked about being, respond with nonbeing . . .”
今天早上半睡半醒的时候，有一个念头：六根的活动其实并未遮盖人的本性。人所缺欠的，不是少了本性，而只是不知本性，不会“用”本性。当时想到老师说的“古佛过往久已”，就想，运用六根而不为六根所遮之处（时），即是古佛过往之处（时）吗?	This morning, while half asleep and half awake, a thought arose: the functioning of the six sense faculties does not actually obscure one's intrinsic nature. What people lack is not intrinsic nature, but simply not knowing it and not knowing how to “use” it. At that time I thought of the teacher's saying, “The ancient Buddhas passed long ago,” and wondered: Is the place (or time) where one uses the six sense faculties without being obscured by them the very place (or time) where the ancient Buddhas passed?

再请老师请点。	I again ask the teacher for guidance.
【lvm】：识得不为冤。	lvm ：To recognize it is not to be wronged.
……当时想到老师说的“古佛过往久矣”，就想，运用六根而不为六根所遮之处（时），即是古佛过往之处（时）吗?	... At that time I thought of the teacher’s saying, “The ancient Buddhas passed long ago,” and wondered: Is the place (or time) where one uses the six sense faculties without being obscured by them the very place (or time) where the ancient Buddhas passed?
*无须凭吊古佛过往之处（时），只须学习古佛运用六根而不为六根所遮。	* There is no need to mourn the place (or time) where the ancient Buddhas passed. Simply learn from the ancient Buddhas to use the six sense faculties without being obscured by them.
【stone】：谢老师指点！	stone ：Thank you, Teacher, for your guidance!
【铁扫帚】：我家驴马不听话，怎么渡?	Iron Broom ：The donkeys and horses in my household will not obey me. How can I ferry them across?
【草贼大败】：回家，叫主人来。	The Grass Bandit Is Soundly Defeated ：Go home and call the master.
【铁扫帚】：主人出门旅游去啦。	Iron Broom ：The master has gone away traveling!
【莲农】：睁眼说瞎话！	Lotus Farmer ：You are telling a barefaced lie!
【草贼大败】：禅杖兄，麻烦您把这扫帚带到杂物间。	The Grass Bandit Is Soundly Defeated ：Brother Chan Staff, would you please take this broom to the storage room?
【lvm】（接【铁扫帚】：我家驴马不听话，怎么渡？）：那就既不见石桥，也不见略　。	lvm （in reply to Iron Broom ：“The donkeys and horses in my household will not obey me. How can I ferry them across?”): Then see neither a stone bridge nor a narrow footbridge.
【铁扫帚】：谢老师超度。	Iron Broom ：Thank you, Teacher, for ferrying me across.
【善财】：拖累老师。	Sudhana ：I have burdened the teacher.

【五三】马祖百丈野鸭

[53] Mazu and Baizhang: Wild Ducks

【五三】马祖百丈野鸭	[Case 53] Mazu and Baizhang: Wild Ducks
垂示云：遍界不藏，全机独露。触途无滞，著著有出身之机；句下无私，头头有杀人之意。且道古人毕竟向什么处休歇？试举看。	Pointer: The entire realm does not conceal it; the whole functioning stands forth alone. Encountering circumstances, there is no obstruction; in every move there is an opportunity to break free. In every utterance there is no partiality; at every turn lies the intent to kill. Tell me, where, after all, did the ancients come to rest? Let us raise the case and see.
【五三】举:	[Case 53] The Case:
马大师与百丈行次，见野鸭子飞过。【两个落草汉草里辊。蓦顾作什么！】	As Master Mazu and Baizhang were walking together, they saw some wild ducks fly past. [Two fellows who have fallen into the weeds, rolling about in the grass. Why suddenly turn your head?]
大师云：是什么？【和尚合知。这老汉鼻孔也不知。】	The Master said, “What is that?” [The monk should know. This old fellow does not even know where his nostrils are.]
丈云：野鸭子。【鼻孔已在别人手里。只管供　。第二杓恶水更毒。】	Baizhang said, “Wild ducks.” [His nostrils are already in someone else’s hands. He simply makes an offering. A second ladleful of foul water is even more poisonous.]
大师云：什么处去也？【前箭犹轻后箭深。第二回啖啄。也合自知。】	The Master said, “Where have they gone?” [The first arrow was still light; the latter arrow strikes deep. A second pecking—he should know himself.]
丈云：飞过去也。【只管随他后转。当面蹉过。】	Baizhang said, “They have flown away.” [He simply follows after them. He misses it right before his face.]
大师遂扭百丈鼻头。【父母所生鼻孔却在别人手里。捩转枪头。裂转鼻孔来也。】	The Master then twisted Baizhang’s nose. [The nostrils bestowed by one’s parents are nevertheless in someone else’s hands. Turn the spearpoint around; twist his nostrils around!]
丈作忍痛声。【只在这里。还唤作野鸭子得么。还识痛痒么。】	Baizhang cried out in pain. [It is right here. Can you still call it wild ducks? Do you still know pain and itch?]
大师云：何曾飞去！【莫瞒人好。这老汉元来只在鬼窟里作活计。】	The Master said, “When did they ever fly away?” [Do not try to deceive people. This old fellow, it turns out, has merely been making his livelihood in a ghost cave.]

正眼观来却是百丈具正因，马大师无风起浪。诸人要与佛祖为师，参取百丈。要自救不了，参取马祖大师。	Viewed with the true eye, Baizhang possessed the proper cause, while Master Mazu stirred up waves where there was no wind. All of you who wish to take the Buddhas and patriarchs as your teachers should investigate Baizhang. Those who cannot save themselves should investigate Patriarch Mazu.
看他古人二六时中未尝不在个里。百丈　岁离尘，三学该练。属大寂阐化南昌，乃倾心依附，二十年为侍者。及至再参，于喝下方始大悟。而今有者道：“本无悟处，作个悟门建立此事。”若恁么见解，如狮子身中虫，自食狮子肉。不见古人道：“源不深者流不长，智不大者见不远”。若用作建立会，佛法岂到如今！	Observe how this ancient, throughout the twenty-four hours, was never absent from this. Baizhang left worldly life in his youth and was thoroughly trained in the three studies. When Great Quiescence was teaching in Nanchang, Baizhang devoted himself to him and relied upon him, serving as his attendant for twenty years. When he later came to see him again, he at last attained great awakening upon hearing a shout. Nowadays some say, “Originally there is no place of awakening; one establishes this matter by creating a gate of awakening.” If this is your understanding, you are like an insect in a lion’s body eating the lion’s flesh. Have you not seen the ancient’s saying: “If the source is not deep, the stream will not flow far; if wisdom is not great, one’s vision will not reach far”? If the Buddhadharma were to be understood as something established in this way, could it have endured until today?
看他马大师与百丈行次，见野鸭子飞过，大师岂不知是野鸭子，为什么却恁么问？且道他意落在什么处？百丈只管随他后走，马祖遂扭他鼻孔，丈作忍痛声。马祖云：“何曾飞去！”百丈便省。	Observe how, as Mazu and Baizhang were walking together, they saw wild ducks fly past. Did the Master not know that they were wild ducks? Why then did he ask in this manner? Tell me, where did his intention lie? Baizhang merely followed after them; Mazu then twisted his nostrils, and Baizhang cried out in pain. Mazu said, “When did they ever fly away?” Baizhang thereupon awakened.
而今有底错会，才问着便作忍痛声，且喜跳不出！宗师家为人须为教彻，见他不会，不免伤锋犯手，只要教他明此事。所以道：“会则途中受用，不会则世谛流布。”马祖当时若不扭住，只成世谛流布。	Nowadays some misunderstand this: as soon as they are questioned, they cry out in pain, delighted that they cannot leap free! A lineage master, in guiding people, must teach them thoroughly. Seeing that they do not understand, he cannot avoid wounding the blade and hurting his hand; he only wants them to clarify this matter. Thus it is said, “If one understands, one can make use of it amid circumstances; if one does not understand, it becomes merely conventional truth in circulation.” Had Mazu not seized and twisted him at that moment, it would only have become conventional truth in circulation.
也须是逢境遇缘，宛转教归自己，十二时中。，无空缺处，谓之性地明白。若只依草附木，认个驴前马后，有何用处！看他马祖百丈恁么用，虽似昭昭灵灵，却不住在昭昭灵灵处——百丈作忍痛声。若恁么见去，遍界不藏，头头成现。所以道，一处透，千处万处一时透。	One must also encounter circumstances and conditions, and skillfully turn them back to oneself. If throughout the twelve periods of the day there is no gap, this is called clarity of the nature-ground. But if one merely clings to grass and trees, recognizing only what comes before the donkey and after the horse, what use is that? Observe how Mazu and Baizhang made use of this. Though it seems brightly aware and vividly responsive, one does not abide in bright awareness and vivid responsiveness—Baizhang cried out in pain. If you see in this way, the entire realm conceals nothing, and every point becomes manifest. Therefore it is said: when one place is penetrated, a thousand and ten thousand places are penetrated at once.
马祖次日升堂，众才集，百丈出，卷却拜席，马祖便下座归方丈。次问百丈：“我适来上堂，未曾说法，尔为什么便卷却席。”丈云：“昨日被和尚扭得鼻孔痛。”祖云：“尔昨日向甚处留心？”丈云：“今日鼻头又不痛也。	The next day Mazu ascended the hall. As soon as the assembly had gathered, Baizhang came out and rolled up the bowing mat. Mazu immediately descended from his seat and returned to the abbot’s quarters. He later asked Baizhang, “When I ascended the hall just now, I had not yet spoken the Dharma. Why did you roll up the mat?” Baizhang said, “Yesterday, when the Master twisted my nostrils, they hurt.” Mazu said, “Where did you direct your attention yesterday?” Baizhang said, “Today the tip of my nose no longer hurts.”
”祖云：“尔深知今日事。”丈乃作礼。却归侍者寮哭。同事侍者问云：“尔哭作什么？”丈云：“尔去问取和尚。”侍者遂去问马祖，祖云：“尔去问取他看。”侍者却归寮问百丈。，丈却呵呵大笑。侍者云：“尔适来哭，而今为什么却笑？”丈云：“我适来哭，如今却笑。”看他悟后。，阿辘辘地，罗笼不住，自然玲珑。	Mazu said, “You deeply understand today’s matter.” Baizhang then bowed and returned to the attendants’ quarters, where he wept. A fellow attendant asked, “Why are you crying?” Baizhang said, “Go and ask the Master.” The attendant went to ask Mazu, who said, “Go ask him and see.” The attendant returned to the quarters and asked Baizhang, who then burst into laughter. The attendant said, “You were crying just now; why are you laughing now?” Baizhang said, “I was crying just now; now I am laughing.” Observe how, after awakening, he rolled on freely, impossible to confine, naturally clear and unobstructed.
雪窦颂云：	Xuedou’s verse says:
野鸭子，【成群作队。又有一只。】	Wild ducks—[They form flocks and bands. There is another one, too.]
知何许，【用作什么！如麻似粟。】	Who knows how many? [What use is that! They are as numerous as hemp and millet.]

马祖见来相共语。【打葛藤有什么了期。说个什么！独有马祖识个俊底。】	When Mazu saw them, they spoke together. [When will all this entangling talk ever end? What are you talking about? Mazu alone recognized the capable one.]
话尽山云海月情，【东家杓柄长，西家杓柄短。知他打葛藤多少！】	When their talk was exhausted, there was the feeling of mountain clouds and sea moon; [The eastern household's ladle handle is long; the western household's is short. Who knows how much tangled talk they made!]
依前不会还飞去。【[□@力]！莫道他不会言。飞过什么处去？】	Still not understanding, they flew away as before. [[Illegible character]—do not say he could not speak. Where did they fly past to?]
欲飞去，【鼻孔在别人手里。已是与他下注脚了也。】	Just as they were about to fly away, [His nostrils were in someone else's hands. The commentary has already been added for him.]
却把住……【老婆心切。更道什么！】	He seized them... [Such urgent grandmotherly concern. What more is there to say?]
道！道！【什么道？不可也教山僧道。不可作野鸭子叫。苍天苍天！脚跟下好与三十棒。不知向什么处去。】	Speak! Speak! [What will you say? Do not make this mountain monk say it. Do not imitate the cry of wild ducks. Heaven, heaven! He deserves thirty blows right under his heels. He does not know where he has gone.]
雪窦劈头便颂道："野鸭子，知何许"，且道有多少？	Xuedou begins his verse by saying, "Wild ducks—who knows how many?" Tell me, how many are there?
"马祖见来相共语"，此颂马祖问百丈云："是什么？"丈云："野鸭子。"	"When Mazu saw them, they spoke together" praises Mazu's asking Baizhang, "What is that?" Baizhang replied, "Wild ducks."
"语尽山云海月情"，颂再问百丈"什么处去？"马大师为他意旨，自然脱体，百丈依前不会，却道"飞过去也"，两重蹉过。	"When their talk was exhausted, there was the feeling of mountain clouds and sea moon" praises his further question to Baizhang: "Where have they gone?" Master Mazu's intent was naturally wholly revealed, but Baizhang still did not understand and merely said, "They have flown away." Thus he missed it twice.
"欲飞去，却把住"，雪窦据　结案。	"Just as they were about to fly away, he seized them"—Xuedou concludes the case on this basis.
又云："道！道！"此是雪窦转身处。且道，作么生道？若作忍痛声，则错。若不作忍痛声，又作么生会？雪窦虽然颂得甚妙，争奈也跳不出。	He further says, "Speak! Speak!" Here Xuedou turns himself around. Tell me, how would you speak? If you cry out in pain, you are wrong. If you do not cry out in pain, then how will you understand it? Although Xuedou's verse is wonderfully composed, he still cannot leap free.
【铁扫帚】：而今有者道："本无悟处，作个悟门建立此事。"	[Iron Broom]: Nowadays some say, "Originally there is no place of awakening; one establishes this matter by creating a gate of awakening."
若恁么见解，如狮子身中虫，自食狮子肉。不见古人道："源不深者流不长，智不大者见不远"。若用作建立会，佛法岂到如今！	If this is your understanding, you are like an insect in a lion's body eating the lion's flesh. Have you not seen the ancient's saying: "If the source is not deep, the stream will not flow far; if wisdom is not great, one's vision will not reach far"? If the Buddhadharma were to be understood as something established in this way, could it have endured until today?
----笑看本论坛上也有此见解人身影，似乎他的扫帚尾巴比俺的还大。借用大老虎所说"罕遇穿耳客，多逢刻舟人，欲不"输却一半"也得乎！"	—It is amusing to see that this forum also has people who hold this view. It seems that the tail of his broom is even bigger than mine. To borrow what Big Tiger said: "Those who pierce the ear are rarely encountered; those who mark a boat to find a sword are common. Can one avoid 'losing half'?"
【铁扫帚】："鬼窟"是哪个？	[Iron Broom]: Who is the "ghost cave"?
大师云：何曾飞去！【莫瞒人好。这老汉元来只在鬼窟里作活计。】	The Master said, "When did they ever fly away?" [Do not try to deceive people. This old fellow, it turns out, has merely been making his livelihood in a ghost cave.]
【lvm】：圆悟可以恁么道，因他无这一问。	[lvm]: Yuanwu can speak this way because he did not ask this question.
【铁扫帚】：我觉得他这样说冤枉了马大师。	[Iron Broom]: I feel that in saying this he has wronged Master Mazu.
因为马大师该话"触途无滞，著著有出身之机；句下无私，头头有杀人之意。"	Because Master Mazu's words should be: "Encountering circumstances, there is no obstruction; in every move there is an opportunity to break free. In every utterance there is no partiality; at every turn lies the intent to kill."
【lvm】：我觉得你这样说冤枉了圆悟大师。	[lvm]: I feel that in saying this you have wronged Master Yuanwu.
【心僧】：哈哈～～岂只是冤枉了圆悟大师	[Mind-Monk]: Ha ha~~ It is hardly only Master Yuanwu who has been wronged.
连马大师和您也一网打尽了！	Master Mazu and you have both been swept up in the same net!
【lvm】：你也不得无份。	[lvm]: You cannot claim to have no share in it either.
【菩提树】（接【lvm】：圆悟可以恁么道，因他无这一问。）：呵呵，老师，次日卷席的百丈早就恁么道了，是么？	[Bodhi Tree] (responding to [lvm]: "Yuanwu can speak this way because he did not ask this question."): Heh heh, Teacher, Baizhang, who rolled up the mat the

	next day, had already spoken in just this way, had he not?
【lvm】：这里说“鬼窟”也无不可。	[lvm]: There is nothing wrong with speaking of a “ghost cave” here as well.
【布袋】：请大虫解释：虽似昭昭灵灵，却不住在昭昭灵灵处。	[Budai]: Please, Big Tiger, explain: “Though it seems brightly aware and vividly responsive, one does not abide in bright awareness and vivid responsiveness.”
这是否是说，见到它的时候给人的感觉是昭昭灵灵，但是因为对它的认识，可以知道他却不是昭昭灵灵，所谓昭昭灵灵只是识神对它的感觉，所以不可住。对否？请老师指教?	Does this mean that, when one encounters it, it gives one the impression of being brightly aware and vividly responsive; yet because one understands it, one knows that it is not brightly aware and vividly responsive? So-called bright awareness and vivid responsiveness are only the consciousness’s impression of it and therefore should not be abided in. Is that correct? Please instruct me, Teacher.
【lvm】：“离念灵知”也不可得。	[lvm]: Even “spiritual knowing apart from thoughts” cannot be obtained.
【布袋】：请问老师，我的理解对否?	[Budai]: Teacher, may I ask whether my understanding is correct?
【禅者】：有感觉便非昭昭灵灵。	[Chan Practitioner]: If there is a feeling, then it is not bright awareness and vivid responsiveness.
【lvm】：理解就有对错，莫错过那个没有对错的。	[lvm]: Understanding entails right and wrong. Do not miss that which has neither right nor wrong.
【布袋】：俺知也。谢谢老师!	[Budai]: I understand. Thank you, Teacher!
【zxb】：请问老师，若百丈做痛声，马祖怎么道?	[zxb]: Teacher, may I ask: if Baizhang made a sound of pain, what would Mazu say?
【lvm】：大师云：何曾飞去!	[lvm]: The Master would say, “When did they ever fly away?”
【小鱼】：请问老师	[Little Fish]: Teacher, may I ask:
“若只依草附木，认个驴前马后，有何用处！”这句怎么解。	How should one understand the sentence, “But if one merely clings to grass and trees, recognizing only what comes before the donkey and after the horse, what use is that?”
“依草附木”是指妄念未断还是着在境上？经常听说的“不剿绝”是不是也是指妄念不断?	Does “clinging to grass and trees” refer to deluded thoughts not having ceased, or to attachment to objects? Does the often-heard expression “not cutting them off completely” also refer to deluded thoughts not ceasing?
“认个驴前马后”是指当面错过，事后回顾?	Does “recognizing only what comes before the donkey and after the horse” mean missing it right before one’s face and looking back afterward?
【lvm】：一切贤圣皆以无为法而有差别。	[lvm]: All sages and worthies differ by means of the unconditioned dharma.
“若只依草附木，认个驴前马后，有何用处！”这句怎么解。	How should one understand the sentence, “But if one merely clings to grass and trees, recognizing only what comes before the donkey and after the horse, what use is that?”
＊草木都有相。前念已过——马后；后念未起——驴前。原本前念已过、后念未起之际，正好蓦面碰着，正好一把擒来，奈他着相何！奈他仍从有相上求何！若他着相的习气深重，即使蓦面碰着，也是认假不认真，当面错过——若只依草附木，认个驴前马后，有何用处！	* Grass and trees all have appearances. The previous thought has passed—behind the horse; the subsequent thought has not yet arisen—in front of the donkey. At the very point when the previous thought has passed and the subsequent thought has not yet arisen, one can encounter it face-to-face and seize it in one grasp. What can attachment to appearances do to it? Why would one still seek it through appearances? If one’s habitual tendency to cling to appearances is deep, then even upon encountering it face-to-face, one mistakes the false for the true and misses it right before one’s face—what use is there in merely clinging to grass and trees, recognizing only what comes before the donkey and after the horse?
“依草附木”是指妄念未断还是着在境上?	Does “clinging to grass and trees” refer to deluded thoughts not having ceased, or to attachment to objects?
＊是啊。	* Yes.
经常听说的“不剿绝”是不是也是指妄念不断?	Is the often-heard phrase “not cutting off completely” also referring to deluded thoughts not being cut off?
＊“不剿绝”也就是不能彻底无为。“一切贤圣皆以无为法而有差别。”	* “Not cutting off completely” means that one cannot be wholly free of contrivance. “All worthy and holy ones are distinguished by the unconditioned dharma.”
“认个驴前马后”是指当面错过，事后回顾?	Does “recognizing a donkey’s front and a horse’s rear” mean missing it face-to-face and looking back afterward?
＊当面错过无相，落入光影。事后回顾一定是光影，实相不存在事前事后。	* To miss the formless face-to-face is to fall into mere appearances. Looking back afterward is certainly an appearance; ultimate reality has no before or

	after.
【小鱼】：唉，俺若问您“正当面时，如何不错过？”	[Little Fish]: Ah, if I were to ask you, “At the very moment of meeting it face-to-face, how can one avoid missing it?”
您一定回答“正当面时，还有错过的余地么！”	you would surely answer, “At the very moment of meeting it face-to-face, is there still any room to miss it?”
可是，可是，唉，说不清楚。	But, but—ah, it cannot be put into words.
【lvm】：比如颜色，也是没法说清楚的，除非自己看到过。	[lvm]: Take color, for example: it cannot be explained clearly unless one has seen it oneself.
言语道断，心行路绝，唯证乃知，真实不虚。	The way of words is cut off, and the path of mental activity is extinguished; only through realization can one know. It is true and not false.
【问题】：请问老师：	[Question]: May I ask the teacher:
为何说“一切贤圣皆以无为法而有差别”？这里的差别指的是什么？	Why is it said, “All worthy and holy ones are distinguished by the unconditioned dharma”? What does this distinction refer to?
【lvm】：一切贤圣包括了三贤十圣等。	[lvm]: “All worthy and holy ones” includes the three worthies and ten sages, among others.
地前三贤——十住、十行、十回向位的菩萨。	The three worthies before the first bhūmi—the bodhisattvas at the stages of the ten abodes, ten practices, and ten dedications of merit.
十圣——第一欢喜地。	The ten sages—the first, the Joyous Ground.
第二离垢地。	The second, the Ground Free from Defilement.
第三发光地。	The third, the Luminous Ground.
第四焰慧地。	The fourth, the Ground of Blazing Wisdom.
第五难胜地。	The fifth, the Ground Difficult to Conquer.
第六现前地。	The sixth, the Ground of Manifest Presence.
第七远行地。	The seventh, the Far-Going Ground.
第八不动地。	The eighth, the Immovable Ground.
第九善慧地。	The ninth, the Ground of Good Wisdom.
第十法云地。	The tenth, the Dharma Cloud Ground.
为何说“一切贤圣皆以无为法而有差别”？	Why is it said, “All worthy and holy ones are distinguished by the unconditioned dharma”?
*《金刚经》无得无说分第七	* Diamond Sūtra, Chapter Seven: No Attainment, No Teaching
须菩提！于意云何？如来得阿耨多罗三藐三菩提耶？如来有所说法耶？	Subhūti, what do you think? Has the Tathāgata attained unsurpassed, complete, perfect awakening? Does the Tathāgata teach any dharma?
须菩提言：如我解佛所说义，无有定法名阿耨多罗三藐三菩提，亦无有定法如来可说。何以故？如来所说法，皆不可取，不可说，非法，非非法，所以者何？一切贤圣皆以无为法而有差别！	Subhūti said: As I understand the meaning of what the Buddha has taught, there is no fixed dharma called unsurpassed, complete, perfect awakening, nor is there any fixed dharma that the Tathāgata can teach. Why is this? The dharmas taught by the Tathāgata cannot be grasped or spoken of; they are neither dharmas nor non-dharmas. Why is this so? All worthy and holy ones are distinguished by the unconditioned dharma!
这里的差别指的是什么？	What does this distinction refer to?
*很明显，指的是无为的程度	* Obviously, it refers to the degree of non-contrivance.

【五四】云门展手便打

[54] Yunmen Extends His Hand and Strikes

【五四】云门展手便打	[Case 54] Yunmen Holds Out His Hands, Then Strikes
垂示云：透出生死，拨转机关。等闲截铁斩钉，随处盖天盖地。且道是什么人行履处？试举看。	Pointer: To penetrate birth and death and turn the pivotal mechanism around; to cut through decisively, wherever one is, covering heaven and earth. But tell me: where does such a person tread? Let us examine it.
【五四】举：	[Case 54] The Case:
云门问僧：“近离甚处？”【不可也道西禅。探竿影草。不可道东西南北。】	Yunmen asked a monk, “Where have you recently come from?” [You must not say “Xichan.” He is sounding out the grass with a probing pole. Nor can you say

	east, west, south, or north.]
僧云：“西禅。”【果然。可杀实头！当时好与本分草料。】	The monk said, “Xichan.” [Just as expected. What a downright honest fellow! At that moment, he should have been given the appropriate fodder.]
门云：“西禅近日有何言句？”【欲举恐惊和尚。深辨来风。也似和尚相似寐语。】	Yunmen said, “What sayings have there been at Xichan recently?” [He wishes to raise the matter but fears startling the master. He keenly discerns the wind from which the visitor has come. It is also like the master’s own sleep-talk.]
僧展两手。【败阙了也。勾贼破家。不妨令人疑着。】	The monk held out both hands. [He has exposed his defeat. Catching a thief ruins the household. Still, it cannot but make people doubtful.]
门打一掌。【据令而行。好打。快便难逢。】	Yunmen gave him a slap. [Acting in accordance with the command. A fine blow. Such quickness is hard to encounter.]
僧云：“某甲话在。”【尔待要翻　那！却似有搀旗夺鼓底手脚。】	The monk said, “I still have something to say.” [You are waiting to turn the tables, are you? Yet you seem to have the moves for seizing the banner and capturing the drum.]
门却展两手。【　！驾与青龙不解骑。】	Yunmen then held out both hands. [Dangerous! Given a blue dragon to ride, yet unable to ride it.]
僧无语。【可惜。】	The monk was speechless. [What a pity.]
门便打。【不可放过。此棒合是云门吃，何故？当断不断，返招其乱。阇黎合吃多少？放过一着。若不放过，合作么生！】	Yunmen then struck him. [He must not be let off. This staff-blow ought to have been received by Yunmen—why? If one does not cut off what should be cut off, one instead invites disorder. How many blows should you, reverend, receive? He let him off one move. If he had not let him off, what should he have done?]
云门问这僧“近离甚处”，僧云“西禅”，这个是当面话，如闪电相似。门云“近日有何言句”，也只是平常说话。	Yunmen asked this monk, “Where have you recently come from?” The monk said, “Xichan.” This was direct speech, like a flash of lightning. When Yunmen said, “What sayings have there been recently?” that too was merely ordinary speech.
这僧也不妨是个作家，却倒去验云门，便展两手。若是寻常人遭此一验，便见手忙脚乱。他云门有石火电光之机，便打一掌。	This monk was indeed no ordinary hand, for he turned around and tested Yunmen by holding out both hands. If an ordinary person encountered such a test, he would immediately be flustered. But Yunmen possessed a mechanism like sparks struck from stone and lightning flashing, so he gave him a slap.
僧云：“打即故是，争奈某甲话在。”这僧有转身处，所以云门放开，却展两手。其僧无语，门便打。	The monk said, “The blow is one thing, but I still have something to say.” The monk had a way of turning himself around; therefore Yunmen opened things up and held out both hands. The monk was speechless, and Yunmen then struck him.
看他云门自是作家，行一步知一步落处，会瞻前，亦解顾后，不失踪由。这僧只解瞻前，不能顾后。	See how Yunmen was truly an adept: with each step, he knew where it would land. He knew how to look ahead and how to look behind, never losing the thread of the matter. This monk only knew how to look ahead; he could not look behind.
颂云：	Verse:
虎头虎尾一时收，【杀人刀，活人剑。须是这僧始得。千兵易得，一将难求。】	He grasps the tiger by the head and gathers in its tail all at once, [A sword that kills, a sword that gives life. It takes this monk to make it so. A thousand soldiers are easy to obtain; one general is hard to find.]
凛凛威风四百州。【坐断天下人舌头。盖天盖地。】	His awe-inspiring majesty chills the four hundred provinces. [He silences everyone under heaven. He covers heaven and earth.]
却问不知何太　，【不可盲枷瞎棒。雪窦元来未知在。阇黎相次着也。】	Yet I ask: who knows why it is so perilous? [Do not administer blind cangues and blind blows. Xuedou, it turns out, did not yet know. Reverend, you are about to get it.]
……。	.....
师云：放过一着！【若不放过，又作么生！尽天下人一时落节。击禅床一下。】	The master said: “He let him off one move!” [If he had not let him off, what then? Everyone under heaven would at once lose all standing. He struck the Chan bench once.]
雪窦颂得此话，极易会，大意只颂云门机锋。	Xuedou’s verse on this case is very easy to understand. Its general intent is simply to praise Yunmen’s sharp Chan response.
所以道“虎头虎尾一时收”，古人云“据虎头，收虎尾，第一句下明宗旨”，雪窦只据　结案，爱云门会据虎头，又能收虎尾。僧展两手，门便打，是据虎头。云门展两手，僧无语，门又打，是收虎尾。头尾齐收，眼似流星，自然如击石火，似闪电光，直得“凛凛威风四百州”，直得尽大地世界风飒飒地。	Thus he says, “He grasps the tiger by the head and gathers in its tail all at once.” An ancient said, “Grasp the tiger by the head, gather in its tail; in the first phrase make the essential meaning clear.” Xuedou simply takes hold of the crucial point and closes the case. He admires Yunmen for knowing how to grasp the tiger by the head and also how to gather in its tail. When the monk

	held out both hands, Yunmen struck him: this was grasping the tiger by the head. When Yunmen held out both hands, the monk was speechless, and Yunmen struck him again: this was gathering in its tail. Head and tail were both gathered in; his eye was like a shooting star. Naturally, it was like sparks struck from stone or a flash of lightning, so that “his awe-inspiring majesty chills the four hundred provinces,” so that the entire earth and world were swept by a rustling wind.
“却问不知何太 ”，不妨有 处。	“Yet I ask: who knows why it is so perilous?” There is indeed something perilous here.
雪窦云“放过一着”，且道如今不放过时又作么生！尽大地人，总须吃棒！如今禅和子总道“等他展手时，也还他本分草料”，似则也似，是则未是。云门不可只恁么教尔休，也须别有事在。	Xuedou says, “He let him off one move.” But tell me, if he were not to let him off now, what should he do? Everyone on earth would have to receive blows! Chan practitioners nowadays all say, “When he holds out his hands, give him the appropriate fodder.” It may resemble it, but it is not it. Yunmen could not simply have taught you to stop there; there must also be something else.
【丁零】：老师，为何雪窦云：放过一着。	[Dingling]: Teacher, why does Xuedou say, “He let him off one move”?
【乐乐】：隔时打牛 闻所未闻 这胳臂还有这么伸的	[Lele]: Beating the cow after the time has passed—something unheard of. Can an arm still be extended like this?
真是慈悲无尽啊。	This truly is boundless compassion.
【lvm】：“……”这句话不中听，不说了。这就叫做“放过一着”。	[lvm]: “……” This sentence is unpleasant to hear, so I will not say it. That is what is called “letting him off one move.”
【lvm】：乐乐明眼。	[lvm]: Lele has a discerning eye.
【乐乐】：老师若不放过，合作么生?	[Lele]: Teacher, if he did not let him off, what should he do?
【乐乐】：嗯，已经打过了。	[Lele]: Mm, he has already struck him.
【lvm】：^o^	[lvm]: ^o^
【莲农】：LVM老师：那该怎么道呢?	[Lian Nong]: Teacher LVM: Then what should one say?
既【不可也道西禅。探竿影草。不可道东西南北。】那该怎么道呢?	Since [You must not say “Xichan.” He is sounding out the grass with a probing pole. Nor can you say east, west, south, or north.], then what should one say?
【lvm】：何不象德山参沩山那样——德山便喝，拂袖而出。	[lvm]: Why not be like Deshan when he visited Weishan—Deshan gave a shout, flicked his sleeves, and walked out.
【莲农】：喝，拂袖而出~~~~	[Lian Nong]: A shout, flicking the sleeves, and walking out~~~~
这是德山的。LVM老师如何道呢?	That was Deshan’s response. How would Teacher LVM respond?
【lvm】：不道！不道！	[lvm]: I will not say! I will not say!
【莲农】：放过一着。	[Lian Nong]: Let him off one move.
【lvm】：哈哈！又要种藕了。	[lvm]: Ha ha! You want to plant lotus roots again.
【阿拉伯数字】：据虎头，收虎尾 是何意？是指“生擒活捉”那僧吗?	[Arabic Numerals]: What does “grasping the tiger by the head and gathering in its tail” mean? Does it mean “capturing that monk alive”?
【lvm】：圆悟禅师已经说了，文中有啊：	[lvm]: Chan Master Yuanwu has already explained it; it is in the text:
“僧展两手，门便打，是据虎头。云门展两手，僧无语，门又打，是收虎尾。”	“When the monk held out both hands, Yunmen struck him: this was grasping the tiger by the head. When Yunmen held out both hands, the monk was speechless, and Yunmen struck him again: this was gathering in its tail.”
【阿拉伯数字】：“虎”在这里是指云门还是那僧？或者是禅宗勘验对方的一种手段或者说程序?	[Arabic Numerals]: Does “tiger” here refer to Yunmen or to that monk? Or is it a means, or procedure, for Chan testing of another person?
【lvm】：那就别说虎，只说头尾吧。	[lvm]: Then do not speak of a tiger; just speak of head and tail.

【五五】道吾生死不道

[55] Daowu Does Not Speak of Birth and Death

【五五】道吾生死不道	[Case 55] Daowu Does Not Speak of Birth and Death
垂示云：稳密全真，当头取证；涉流转物，直下承当。向击石火闪电光中，坐断讹；于据虎头收虎尾处，壁立千仞。则且置，放一线道，还有为人处也无？试举看。	Pointer: Securely concealed and wholly genuine, realize it directly before you; amid the flow of changing things, take it up immediately. Within the flash of a spark struck from stone or a bolt of lightning, cut off erroneous deliberation; at the point of seizing a tiger by the head and holding it by the tail, stand sheer as

	a ten-thousand-fathom cliff. Setting that aside for the moment, is there still any place to offer guidance to others? Let us examine it.
【五五】举:	[Case 55] The Case:
道吾与渐源至一家吊慰。源拍棺云：“生邪？死邪？”【道什么？好不惺惺。这汉犹在两头。】	Daowu and Jianyuan went to offer condolences at a household. Jianyuan tapped the coffin and said, “Is it alive, or is it dead?” [What is it that Daowu says? How lacking in alertness! This fellow is still caught between the two sides.]
吾云：“生也不道，死也不道。”【龙吟雾起，虎啸风生。买帽相头。老婆心切。】	Daowu said, “I do not speak of life; I do not speak of death.” [When the dragon roars, mist rises; when the tiger howls, wind arises. Buying a hat to fit the head. His grandmotherly concern is earnest.]
源云：“为什么不道？”【蹉过了也！果然错会。】	Jianyuan said, “Why do you not speak of it?” [He has missed it! Just as expected, he has misunderstood.]
吾云：“不道，不道。”【恶水蓦头浇。前箭犹轻后箭深。】	Daowu said, “I do not speak of it, I do not speak of it.” [A sudden dousing over the head with foul water. The first arrow was still light; the second arrow goes deeper.]
回至中路，【太惺惺。】	As they returned along the road, [He is altogether too alert.]
源云：“和尚快与某甲道。若不道，打和尚去也！”【却较些子。罕逢穿耳客，多遇刻舟人。似这般不唧溜汉，入地狱如箭！】	Jianyuan said, “Master, quickly tell me. If you do not tell me, I will strike you!” [He is somewhat closer now. Those who pierce the ear are rarely encountered; those who mark a boat to seek a sword are many. A fellow as dull as this will enter hell as swiftly as an arrow!]
吾云：“打即任打，道即不道。”【再三须重事。就身打劫。这老汉满身泥水，初心不改。】	Daowu said, “Strike if you wish to strike; but I will not speak of it.” [What is important must be repeated three times. Robbing someone in broad daylight. This old fellow is covered in mud and water, yet his original resolve does not change.]
源便打。【好打！且道打他作什么？屈棒元来有人吃在。】	Jianyuan then struck him. [A fine blow! But say, why did he strike him? It turns out that someone must receive the undeserved blow.]
后道吾迁化，源到石霜举似前话。【知而故犯。不知是不是，是则也大奇。】	Later, when Daowu passed away, Jianyuan went to Shishuang and brought up this earlier exchange. [Knowingly committing an offense. One does not know whether it is so; if it is, that is indeed most remarkable.]
霜云：“生也不道，死也不道。”【可杀新鲜。这般茶饭却元来有人吃。】	Shishuang said, “I do not speak of life; I do not speak of death.” [Strikingly fresh! It turns out that someone does partake of such fare.]
源云：“为什么不道？”【语虽一般，意无两种。且道与前来问是同是别？】	Jianyuan said, “Why do you not speak of it?” [Though the words are the same, the meaning is not twofold. But say, is this question the same as the earlier one or different?]
霜云：“不道，不道。”【天上天下。曹溪波浪如相似，无限平人被陆沉。】	Shishuang said, “I do not speak of it, I do not speak of it.” [Above heaven and below heaven. The waves of Caoxi may seem alike, yet countless ordinary people are drowned on dry land.]
源于言下有省。【瞎汉！且莫瞒山僧好。】	At these words, Jianyuan had an awakening. [Blind fellow! Do not try to deceive this mountain monk.]
源一日将锹子，于法堂上从东过西，从西过东。【也是死中得活，好与先师出气。莫问他，且看这汉一场　罗。】	One day, carrying a shovel, Jianyuan walked across the Dharma hall from east to west, then from west to east. [He too has come alive within death; it is fitting that he vent the air for his former master. Do not ask about him; just look at what a spectacle this fellow makes of himself.]
霜云：“作什么？”【随后娄薮也。】	Shishuang said, “What are you doing?” [Following after him and making a fuss.]
源云：“觅先师灵骨。”【丧车背后悬药袋，悔不慎当初。尔道什么！】	Jianyuan said, “I am looking for my former master’s sacred bones.” [A medicine bag hangs behind the funeral cart: one regrets not having been careful at the outset. What do you say?]
霜云：“洪波浩渺，白浪滔天，觅什么先师灵骨？”【也须还他作家始得。成群作队作什么？】	Shishuang said, “Vast floods surge; white waves tower to heaven. What former master’s sacred bones are you looking for?” [He must be granted the stature of a master. Why form gangs and parties?]
（雪窦著语云：苍天！苍天！）【太迟生！贼过后张弓。好与一坑埋却。】	(Xuedou added the comment: “Blue heavens! Blue heavens!”) [Too late! Drawing the bow after the thief has gone. Better bury him all at once in a pit.]
源云：“正好着力。”【且道落在什么处？先师曾向尔道什么？这汉从头到尾，直至如今，出身不得。】	Jianyuan said, “This is exactly where effort is needed.” [But say, where has he landed? What did your former master ever tell you? From beginning to end, even up to now, this fellow has been unable to get free.]

（太原孚云：先师灵骨犹在。）【大众见么？闪电相似。是什么破草鞋？犹较些子。】	(Taiyuan Fu said, “My former master’s sacred bones are still here.”) [Assembly, do you see? Like lightning. What sort of worn-out straw sandal is this? Yet he is somewhat closer.]
道吾与渐源至一家吊慰。源拍棺木云：“生邪？死邪？”吾曰：“生也不道，死也不道。”若向句下便入得，言下便知归，只这便是透脱生死底关键。其或未然，往往当头蹉过。看他古人行住坐卧，不妨以此事为念，才至人家吊慰，渐源便拍棺问道吾云：“生邪？死邪？”道吾不移易一丝毫，对他道：“生也不道，死也不道。”	Daowu and Jianyuan went to offer condolences at a household. Jianyuan tapped the coffin and asked Daowu, “Is it alive, or is it dead?” Daowu said, “I do not speak of life; I do not speak of death.” If one can enter directly beneath these words and at the words know where to return, this is precisely the key to freedom from birth and death. If not, one will often miss it right before one’s face. Observe how the people of old, in walking, standing, sitting, and lying down, kept this matter in mind. As soon as they arrived at the household to offer condolences, Jianyuan tapped the coffin and asked Daowu, “Is it alive, or is it dead?” Without changing so much as a hair’s breadth, Daowu answered him, “I do not speak of life; I do not speak of death.”
渐源当面蹉过，逐他语句走，更云：“为什么不道？”吾云：“不道，不道。”吾可谓赤心片片，将错就错。	Jianyuan missed it before his very face, followed Daowu’s words, and further asked, “Why do you not speak of it?” Daowu said, “I do not speak of it, I do not speak of it.” Daowu might be said to have revealed his sincere heart piece by piece, following the mistake along with him.
源犹自不惺惺，回至中路，又云：“和尚快与某甲道。若不道，打和尚去也。”这汉识什么好恶！所谓好心不得好报。道吾依旧老婆心切，更向他道：“打即任打，道即不道。”源便打。虽然如是，却是他赢得一筹。道吾恁么血滴滴地为他，渐源得恁么不瞥地。	Jianyuan still was not alert. As they returned along the road, he again said, “Master, quickly tell me. If you do not tell me, I will strike you!” What did this fellow know of good and bad? As the saying goes, “A good heart receives no good reward.” Daowu, still filled with grandmotherly concern, further told him, “Strike if you wish to strike; but I will not speak of it.” Jianyuan then struck him. Although this was so, Jianyuan gained the advantage by one move. Daowu bled for him in this manner, while Jianyuan remained so utterly oblivious.
道吾既被他打，遂向渐源云：“汝且去，恐院中知事探得，与尔作祸。”密遣渐源出去，道吾忒杀伤慈！源后来至一小院，闻行者诵《观音经》云：“应以比丘身得度者，即现比丘身而为说法。	After Daowu had been struck by him, he said to Jianyuan, “You should leave at once. I fear that the monastery officers may learn of this and bring trouble upon you.” He secretly sent Jianyuan away. Daowu’s compassion was exceedingly deep. Later Jianyuan came to a small monastery, where he heard an attendant reciting the Avalokiteśvara Sūtra: “To those who can be liberated by the body of a bhikshu, he manifests a bhikshu’s body and teaches them the Dharma.”
”忽然大悟云：“我当时错怪先师！争知此事，不在言句上！”古人道：“没量大人，被语脉里转却。”有底情解道：“道吾云‘不道不道’，便是道了也。唤作打背翻筋斗，教人摸索不着。	Jianyuan suddenly awakened and said, “At that time I wrongly blamed my former master! How could I have known that this matter does not lie in words and phrases!” An ancient said, “A person of immeasurable stature is turned about within the current of words.” Some who rely on conceptual understanding say, “When Daowu said, ‘I do not speak of it, I do not speak of it,’ that itself was speaking of it. This is called doing a somersault on one’s back, leaving others unable to find any trace.”
”若恁么会，作么生得平稳去！若脚踏实地，不隔一丝毫。不见七贤女游尸陀林，遂指尸问云：“尸在这里，人在什么处？”大姊云：“作么？作么？”一众齐证无生法忍。且道有几个？千个万个，只是一个。	If you understand it in that way, how can you proceed securely? If your feet stand firmly upon the ground, there is not the slightest interval. Have you not seen the seven wise maidens wandering in the charnel ground? They pointed at a corpse and asked, “The corpse is here; where is the person?” The eldest sister said, “What? What?” The entire group simultaneously realized the forbearance of the unborn dharmas. But say, how many were there? A thousand or ten thousand—yet only one.
渐源后到石霜，举前话，石霜依前云：“生也不道，死也不道。”源云：“为什么不道？”霜云：“不道，不道。”他便悟去。	Later Jianyuan went to Shishuang and brought up the earlier exchange. Shishuang repeated the same words: “I do not speak of life; I do not speak of death.” Jianyuan asked, “Why do you not speak of it?” Shishuang said, “I do not speak of it, I do not speak of it.” Thereupon Jianyuan awakened.
一日将锹子，于法堂上从东过西、从西过东，意欲呈己见解。霜果问云：“作什么？”源云：“觅先师灵骨。	One day, carrying a shovel, he walked across the Dharma hall from east to west and then from west to east, intending to present his own understanding. As expected, Shishuang asked, “What are you doing?” Jianyuan said, “I am looking for my former master’s sacred bones.”
”霜便截断他脚跟云：“我这里洪波浩渺、白浪滔天，觅什么先师灵骨！”他既是觅先师灵骨，石霜为什么却恁么道？到这里，若于生也不道、死也不道处言下荐得，方知自始至终全机受用。尔若作道理，拟议寻思，直是难见。渐源云：“正好着力。”看他悟后道得自然奇特。道吾一片顶骨如金色，击时作铜声。	Shishuang immediately cut off the ground beneath his feet: “Here, vast floods surge and white waves tower to heaven. What former master’s sacred bones are you looking for?” Since he was looking for his former master’s sacred bones, why did Shishuang speak in this way? At this point, if one can realize it directly at the words, “I do not speak of life; I do not speak of death,” only then does one know the complete functioning and use from beginning to end. If you make doctrines of it, speculate, and search with discursive thought, it is truly difficult to see. Jianyuan said, “This is exactly where effort is needed.” See how, after awakening, his words naturally became extraordinary. One piece of Daowu’s skull was golden in color; when struck, it rang like bronze.

雪窦着语云：“苍天！苍天！”其意落在两边。太原孚云：“先师灵骨犹在。”自然道得稳当。这一落索，一时拈向一边。且道作么生是省要处？作么生是着力处？不见道，一处透，千处万处一时透。若向“不道不道”处透得去，便乃坐断天下人舌头。若透不得，也须是自参自悟，不可容易过日，可惜许时光！	Xuedou added the comment, “Blue heavens! Blue heavens!” Its meaning falls on the two sides. Taiyuan Fu said, “My former master’s sacred bones are still here.” Naturally, this was spoken with steadiness. This entire bundle was set aside all at once. But say, what is the essential point? What is the place where effort is needed? Have you not heard: when one point is penetrated, a thousand and ten thousand points are penetrated at once. If you penetrate the place of “I do not speak of it, I do not speak of it,” you will cut off the tongues of everyone under heaven. If you cannot penetrate it, you must investigate and awaken for yourself. Do not let your days pass easily—how regrettable to waste so much time!
雪窦颂云：	Xuedou’s verse says:
兔马有角，【斩！可杀奇特，可杀新鲜。】	Hares and horses have horns, [Cut! Most extraordinary, most fresh.]
牛羊无角。【斩！成什么模样？瞒别人即得。】	Cattle and sheep have no horns. [Cut! What kind of appearance is that? You may deceive others, perhaps.]
绝毫绝牦，【天上天下，唯我独尊。尔向什么处摸索？】	Utterly without the slightest hair, [Above heaven and below heaven, I alone am honored. Where will you search for it?]
如山如岳。【在什么处？平地起波澜，筑着尔鼻孔。】	Like mountains, like peaks. [Where is it? Raising waves on level ground, it strikes right at your nostrils.]
黄金灵骨今犹在，【截却舌头，塞却咽喉。拈向一边。只恐无人识得伊。】	The golden sacred bones are still here today; [Cut off the tongue; block the throat. Set it aside. I fear no one recognizes him.]
白浪滔天何处着？【放过一着。脚跟下蹉过。眼里耳里着不得。】	Where can the towering white waves be lodged? [Letting one move pass. Missing it beneath one’s very heels. It cannot be lodged in the eyes or ears.]
无处着，【果然。却较些子。果然没溺深坑。】	There is nowhere to lodge them; [Indeed. Yet he is somewhat closer. Indeed, he has sunk into a deep pit.]
只履西归曾失却。【祖祢不了，累及儿孙。打云：为什么却在这里？】	The single sandal returning west was once lost. [The ancestors did not resolve it, and their descendants are burdened by it. Striking the gavel, he says: Why is it here instead?]
雪窦偏会下注脚。他是云门下儿孙，凡一句中，具三句底钳锤。向难道处道破，向拨不开处拨开，去他紧要处颂出。直道“兔马有角，牛羊无角。”且道兔马为什么有角？牛羊为什么却无角？若透得前话，始知雪窦有为人处。	Xuedou was especially adept at adding annotations. As a descendant of Yunmen, in every single phrase he possessed the hammer and tongs of three phrases. He spoke through what was difficult to say, opened what could not be opened, and gave voice in verse to the crucial point. He said directly, “Hares and horses have horns; cattle and sheep have no horns.” But say, why do hares and horses have horns? Why do cattle and sheep have none? Only if you penetrate the earlier exchange will you know that Xuedou has a way of guiding people.
有者错会道：“不道便是道，无句是有句。兔马无角，却云有角。牛羊有角，却云无角。”且得没交涉！殊不知，古人千变万化，现如此神通，只为打破尔这精灵鬼窟。若透得去，不消一个了字。	Some misunderstand it, saying, “Not speaking is itself speaking; no phrase is a phrase. Hares and horses have no horns, yet he says they have horns. Cattle and sheep have horns, yet he says they have none.” This is utterly irrelevant! They do not know that the people of old manifested such spiritual powers and transformations solely to smash open your den of ghostly cleverness. If you penetrate it, there is no need even for a single word of completion.
“兔马有角，牛羊无角。绝毫绝牦，如山如岳。”这四句，似摩尼宝珠一颗相似，雪宝浑沦地，吐在尔面前了也。	“Hares and horses have horns; cattle and sheep have no horns. Utterly without the slightest hair, like mountains, like peaks.” These four lines are like a single maṇi jewel. Xuedou has presented it whole and undivided before your face.
末后皆是据款结案。“黄金灵骨今犹在，白浪滔天何处着？”此颂石霜与太原孚语。	The final lines all settle the case according to the evidence: “The golden sacred bones are still here today; where can the towering white waves be lodged?” These verses concern the words of Shishuang and Taiyuan Fu.
为什么无处着？“只履西归曾失却。”灵龟曳尾，此是雪窦转身为人处。古人道：“他参活句，不参死句。”既是失却，他一火为什么却竞头争？	Why is there nowhere to lodge them? “The single sandal returning west was once lost.” Like a divine turtle dragging its tail, this is where Xuedou turns himself around to guide people. An ancient said, “He investigates living phrases, not dead phrases.” Since it was lost, why do they all contend over it so fiercely?
【善财】：这个渐源打老师，虽然有些鲁莽，但也不失质直天真。	[Sudhana]: Although this Jianyuan was somewhat rash in striking his teacher, he did not lose his straightforwardness and natural innocence.
【草贼大败】：古时打师，可是重罪呀！渐源敢这么做，正是具备了参禅的基本素质，敢做敢当，置生死于脑后，这样的仁者想不悟都难。	[Grass Bandit Soundly Defeated]: Striking one’s teacher was a grave offense in ancient times! Jianyuan dared to do this precisely because he possessed the basic qualities for Chan practice: daring to act and take responsibility, setting birth and death aside. For such a person, awakening would be difficult to avoid.

【善财】：呵呵，禅门传统，由来已久.	[Sudhana]: Ha ha, the Chan tradition has a long history.
据说，中土初祖达摩刚来大唐的时候，碰到神光，因为言语不合，还给神光打掉了两颗牙齿。	It is said that when Bodhidharma, the First Patriarch in China, had just arrived in the Great Tang, he encountered Shenguang. Because their words did not accord, Bodhidharma even knocked out two of Shenguang's teeth.
可神光最后发大心断臂求法，照样契悟祖心，继承了大胡子的衣钵。	Yet Shenguang later aroused the great resolve, cut off his arm to seek the Dharma, and likewise realized the patriarch's mind, inheriting the bearded foreigner's robe and bowl.
【草贼大败】：原来天下武功不是少林第一呀，神光用的是什么功夫?	[Grass Bandit Soundly Defeated]: So Shaolin martial arts are not the foremost under heaven after all! What style of martial art did Shenguang use?
嗨！哈！打掉老胡两颗门牙，可惜失传了。	Ha! Ha! He knocked out two of old Hu's front teeth, but unfortunately the technique has been lost.
【善财】：那是达摩爷爷高风亮节，不跟他一般计较。	[Shancai]: That was Grandfather Bodhidharma's lofty character and integrity; he did not lower himself to argue with him.
所以神光虽然得手，却知道自己很失败，回过神来就赶忙追去求法。	Thus, although Shengguang had succeeded in landing the blow, he knew that he had failed badly. When he came to his senses, he hurried after him to seek the Dharma.
至于传下来的功夫么，据说一个叫达摩易筋经的，也就是脱胎换骨的法子，不知道现在没有人在练了。	As for the practice that was handed down, it is said that there is one called Bodhidharma's Yijin Jing—a method of transforming one's very constitution. I wonder whether anyone still practices it today.
【草贼大败】：答案在于：学生要敢于舍，老师要敢于下手。两者缺一不可。	[Grass Bandit Great Defeat]: The answer is this: the student must dare to let go, and the teacher must dare to strike. Neither can be dispensed with.
【善财】：所以道：【龙吟雾起，虎啸风生。买帽相头。老婆心切。】！	[Shancai]: Therefore it is said: "When the dragon chants, mist rises; when the tiger roars, wind is born. Buying a hat to fit the head. The old woman's heart is most earnest."
【草贼大败】： 很多人会想送上门来的必不是好货。	[Grass Bandit Great Defeat]: Many people would think that goods delivered to one's door cannot be good goods.
【善财】：哈哈，【道什么？好不惺惺。这汉犹在两头。】	[Shancai]: Ha ha! "What Way are you talking about? What affectation! This fellow is still caught at both ends."
【草贼大败】：若不在两头，如何见你?	[Grass Bandit Great Defeat]: If I were not at both ends, how could I see you?
【善财】：天啊！【天上天下。曹溪波浪如相似，无限平人被陆沉。】	[Shancai]: Heaven above, earth below! "The waves of Caoxi are much the same; countless ordinary people are sunk on dry land."
【莲农】：请教LVM老师：【随后娄薮也。】是什么意思?	[Lotus Farmer]: May I ask Teacher LVM: what does "subsequently, lou sou" mean?
【lvm】：　　，可能是当时的方言。	[lvm]: Lou sou may have been a dialect expression of the time.
随后　　，大概与“贼过后张弓”意思差不多。	"Subsequently, lou sou" probably means something like "drawing one's bow after the thief has gone."

【五六】钦山一镞三关

[56] Qinshan's One Arrow, Three Barriers

【五六】钦山一镞三关	[56] Qinshan: One Arrowhead Breaks Through Three Barriers
垂示云：诸佛不曾出世，亦无一法与人；祖师不曾西来，未尝以心传授。自是时人不了，向外驰求。殊不知自己脚跟下一段大事因缘，千圣亦摸索不着。只如今，见不见、闻不闻、说不说、知不知，从什么处得来？若未能洞达，且向葛藤窟里会取。试举看：	A pointer says: The buddhas have never appeared in the world, nor have they given a single dharma to anyone. The patriarchs never came from the West, nor did they ever transmit the mind. It is simply that people of the time fail to understand and race about seeking outwardly. They do not realize that the great matter of causes and conditions lies right beneath their own heels, beyond the grasp even of a thousand sages. Right now, seeing or not seeing, hearing or not hearing, speaking or not speaking, knowing or not knowing—where do these come from? If you have not yet penetrated this thoroughly, go and realize it amid the tangle of vines. Let us examine this case:
【五六】举：	[56] The Case:
良禅客问钦山：“一镞破三关时如何？”【 ！不妨奇特，不妨是个猛将。】	Chan practitioner Liang asked Qinshan, "What is it like when one arrowhead breaks through three barriers?" [Dangerous! Extraordinary indeed; he is no ordinary fierce general.]

山云：“放出关中主看。”【劈面来也。也要大家知。主山高，按山低。】	Qinshan said, “Release the master within the barriers and let us see him.” [It comes straight at him. He also wants everyone to know: when the master rises, the mountain is high; when he presses down, the mountain is low.]
良云：“恁么则知过必改？”【见机而作。已落第二头】	Liang said, “Then, knowing one’s fault, one must certainly correct it?” [He acts upon seeing the opportunity. Yet he has already fallen into the second level.]
山云：“更待何时！”【有擒有纵。风行草偃】	Qinshan said, “What are you waiting for?” [There is both grasping and releasing. The wind blows, and the grass bends.]
良云：“好箭放不着所在。”便出。【果然。拟待翻款那！第二棒打人不痛。】	Liang said, “A fine arrow finds no place to land,” and then departed. [Just so. He was about to change his tune! A second blow would not hurt.]
山云：“且来。阇黎！”【呼则易，道则难。唤得回头，堪作什么！】	Qinshan said, “Come back here, Reverend!” [Calling is easy; saying it is hard. Even if you call him back, what use is that?]
良回首。【果然把不住。中也！】	Liang turned his head. [Sure enough, he could not hold fast. Right on target!]
山把住云：“一镞破三关即且止，试与钦山发箭看。”【虎口里横身。逆水之波。见义不为无勇也】	Qinshan seized him and said, “Let us set aside one arrowhead breaking through three barriers. Try shooting an arrow at Qinshan.” [He thrusts himself into the tiger’s mouth. A wave against the current. To see what is right and not act—this is no courage.]
良拟议。【果然摸索不着。打云：可惜许！】	Liang hesitated. [Sure enough, he could find no way in. He was struck, with the words: What a pity!]
山打七棒云：“且听这汉疑三十年！”【令合恁么。有始有终，头正尾正。这个棒合是钦山吃。】	Qinshan struck him seven times with his staff and said, “Listen to this fellow: he will remain in doubt for thirty years!” [The command calls for just this. There is a beginning and an end; the head is proper and the tail is proper. This blow should have been received by Qinshan.]
良禅客也不妨是一员战将，向钦山手里左盘右转，坠鞭闪蹬。末后可惜许，弓折箭尽。虽然如是，李将军自有嘉声在，不得封侯也是闲。这个公案，一出一入，一擒一纵，当机觑面提，觑面当机疾，都不落有无得失，谓之玄机。稍亏些子力量，便有颠蹶。这僧亦是个英灵底衲子，致个问端，不妨惊群。钦山是作家宗师，便知他问头落处。	Chan practitioner Liang was indeed no mean warrior. In Qinshan’s hands he wheeled left and right, dropping his whip and dodging from the stirrups. But in the end, alas, his bow was broken and his arrows exhausted. Even so, General Li still had his fine reputation; not being enfeoffed as a marquis was nothing. In this koan, there is coming out and going in, seizing and releasing; when the occasion arises, it is raised before one face-to-face, and face-to-face the occasion is swift. It does not fall into being or nonbeing, gain or loss; this is called the mysterious pivot. If one’s strength falls just slightly short, one will stumble and fall. This monk, too, was a spirited patch-robed practitioner. The question he raised was startling enough to amaze the assembly. Qinshan was a master of the house and immediately knew where the thrust of his question landed.
镞者，箭镞也。一箭射透三关时如何？钦山意道，尔射透得则且置，试放出关中主看。良云“恁么则知过必改”，也不妨奇特。钦山云“更待何时”，看他恁么抵对，钦山所问更无些子空缺处。	A zú is an arrowhead. What is it like when one arrow shoots through three barriers? Qinshan meant: Set aside whether you can shoot through them; first release the master within the barriers and let us see him. Liang said, “Then, knowing one’s fault, one must certainly correct it?” This too was quite extraordinary. Qinshan said, “What are you waiting for?” Seeing how Liang responded, there was not the slightest gap in what Qinshan had asked.
后头良禅客却道“好箭放不着所在”，拂袖便出。钦山才见他恁么道，便唤云“且来阇黎”。良禅客果然把不住，便回首。钦山擒住云：“一镞破三关则且止，试与钦山发箭看。”良拟议，钦山便打七棒，更随后与他念一道咒云：“且听这汉疑三十年！”	Afterward, Chan practitioner Liang said, “A fine arrow finds no place to land,” brushed off his sleeves, and left. As soon as Qinshan saw him speak this way, he called out, “Come back here, Reverend!” Chan practitioner Liang indeed could not hold fast and turned his head. Qinshan seized him and said, “Let us set aside one arrowhead breaking through three barriers. Try shooting an arrow at Qinshan.” Liang hesitated, whereupon Qinshan struck him seven times with his staff and then recited a spell for him: “Listen to this fellow: he will remain in doubt for thirty years!”
如今禅和子尽道：“为什么不打八下，又不打六下，只打七下？不然等他问道‘试与钦山发箭看’，便打。”似则也似，是则未是在。这个公案，须是胸襟里不怀些子道理计较，超出语言之外，方能有一句下破三关。	Nowadays Chan practitioners all say, “Why did he not strike eight times, or six times, but only seven? Or else, when Liang asked, ‘Try shooting an arrow at Qinshan,’ he should have struck him immediately.” It may resemble the point, but it is not yet the point. In this koan, one must harbor not the slightest doctrinal calculation in one’s breast and go beyond language before one can use a single utterance to break through the three barriers.
及有放箭处，若存是之与非，卒摸索不着。当时这僧若是个汉，钦山也大　。他既不能行此令，不免倒行。且道，关中主毕竟是什么人？	When there is a place to release an arrow, if one retains ideas of right and wrong, one will ultimately find no way in. If this monk at the time had been a real man, Qinshan too would have been in great danger. Since Liang could not carry out this command, he could not avoid proceeding in reverse. Tell me: who, after all, is the master within the barriers?
看雪窦颂云：	Now look at Xuedou’s verse:

与君放出关中主，【中也！当头蹉过，退后退后。】	For you I release the master within the barriers; [Right on target! You missed it directly before you—back away, back away.]
放箭之徒莫莽卤。【一死不再活。大　讹过了。】	Those who shoot arrows must not act rashly. [Once dead, he does not come alive again. What a great mistake!]
取个眼兮耳必聋，【左眼半斤。放过一着。左边不前，右边不后。】	Take an eye, and the ears must be deaf; [The left eye weighs half a catty. He lets one move pass. The left side cannot advance, and the right side cannot retreat.]
舍个耳兮目双瞽。【右眼八两。只得一路。进前则堕坑落堑，退后则猛虎衔脚。】	Give up an ear, and both eyes are blind. [The right eye weighs eight taels. There is only one road. Advance and you fall into pits and ravines; retreat and a fierce tiger bites your feet.]
可怜一镞破三关，【全机恁么来时如何？道什么？破也！堕也！】	Alas, one arrowhead breaks through three barriers; [When the whole mechanism comes like this, what then? What can you say? A breakthrough! A fall!]
的的分明箭后路。【死汉。咄！打云：还见么？】	The road after the arrow is utterly clear. [A dead fellow. Bah! Striking, he says: Do you see?]
君不见，【癞儿牵伴。打葛藤去也。】	Have you not seen— [A leper drags along a companion. Off to entangle themselves in vines!]
玄沙有言兮，【那个不是玄沙。】	Xuansha once said: [Who is not Xuansha?]
大丈夫先天为心祖。【一句截流，万机寂削。鼻孔在我手里。未有天地世界已前，在什么处安身立命？】	“A great man is the ancestor of mind before heaven and earth.” [One phrase cuts off the stream; the ten thousand functions cease. Your nostrils are in my hands. Before heaven, earth, and the world existed, where do you establish your body and life?]
此颂数句，取归宗颂中语。归宗昔日因作此颂，号曰“归宗”，宗门中谓之宗旨之说。	Several lines of this verse are taken from the Verse of Guizong. Because Guizong once composed this verse, it was called “Guizong”; in the Chan school, it is regarded as an expression of the essential purport.
后来同安闻之云：“良公善能发箭，要且不解中的。”有僧便问：“如何得中的？”安云：“关中主是什么人？”后有僧举似钦山，山云：“良公若恁么，也未免得钦山口。虽然如是，同安不是好心。”	Later, Tong’an heard of this and said, “Master Liang was skilled at shooting arrows, but he did not know how to hit the mark.” A monk then asked, “How can one hit the mark?” Tong’an said, “Who is the master within the barriers?” Later, a monk brought this up to Qinshan. Qinshan said, “If Master Liang were like this, he still would not escape Qinshan’s mouth. Even so, Tong’an’s intention was not good.”
雪窦道“与君放出关中主”，开眼也着，合眼也着。有形无形，尽斩为三段。	Xuedou said, “For you I release the master within the barriers.” Whether opening one’s eyes or closing them, it hits the mark. Form and formlessness alike are all cut into three pieces.
“放箭之徒莫莽卤”，若善能放箭，则不莽卤。若不善放，则莽卤可知。	“Those who shoot arrows must not act rashly.” If one is skilled at shooting arrows, one is not rash. If one is not skilled at shooting, then one’s rashness is evident.
“取个眼兮耳必聋，舍个耳兮目双瞽”，且道取个眼，为什么却耳聋？舍个耳，为什么却双瞽？此语无取舍，方能透得。若有取舍，则难见。	“Take an eye, and the ears must be deaf; give up an ear, and both eyes are blind.” Tell me, if one takes an eye, why should the ears become deaf? If one gives up an ear, why should both eyes become blind? Only when this saying admits of neither taking nor giving up can one penetrate it. If there is taking or giving up, it is difficult to see.
“可怜一镞破三关，的的分明箭后路”，良禅客问：“一镞破三关时如何？”钦山云：“放出关中主看。”乃至末后同安公案，尽是箭后路。	“Alas, one arrowhead breaks through three barriers; the road after the arrow is utterly clear.” Chan practitioner Liang asked, “What is it like when one arrowhead breaks through three barriers?” Qinshan said, “Release the master within the barriers and let us see him.” From this through the final case of Tong’an, all of it is the road after the arrow.
毕竟作么生？“君不见玄沙有言兮，大丈夫先天为心祖。”寻常以心为祖宗极则，这里为什么却于天地未生已前，犹为此心之祖？若识破这个时节，方识得关中主。“的的分明箭后路”，若要中的，箭后分明有路。	What, after all, is it? “Have you not seen—Xuansha once said: ‘A great man is the ancestor of mind before heaven and earth.’” Ordinarily, mind is taken as the ultimate ancestor; why, then, is that which precedes the birth of heaven and earth here regarded as the ancestor of this mind? Only when you see through this juncture will you recognize the master within the barriers. “The road after the arrow is utterly clear”: if you wish to hit the mark, there is clearly a road after the arrow.
且道作么生是箭后路？也须是自着精彩始得。“大丈夫先天为心祖”，玄沙常以此语示众。此乃是归宗有此颂，雪窦误用为玄沙语。	Tell me, what is the road after the arrow? You must first exert your own keen attention. “A great man is the ancestor of mind before heaven and earth”: Xuansha often used these words to instruct the assembly. Yet this verse actually belongs to Guizong; Xuedou mistakenly attributed it to Xuansha.

如今参学者，若以此心为祖宗，参到弥勒佛下生，也未会在！若是大丈夫汉，心犹是儿孙，天地未分已是第二头。且道，正当恁么时，作么生是先天地？	Present-day students of Chan may take this mind as their ultimate ancestor, but even if they investigate until Maitreya Buddha descends into the world, they still will not have understood! For a true great man, mind is still only a descendant, and before heaven and earth were divided is already the second level. Tell me, at precisely such a time, what is prior to heaven and earth?
【心明】：箭后路是盘山路吗？	[Xinming]: Is the road after the arrow a winding mountain road?
【善财】：箭后路是没踪迹路，何来盘上盘下的！	[Shancai]: The road after the arrow leaves no traces—how could there be any climbing up or down?
【莲农】：总在脚下。	[Liannong]: It is all beneath your feet.
【莲农】：这一箭真真是惊心动魄！	[Liannong]: This arrow is truly breathtaking!
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只不知良禅客吃棒后，还着不着所在？	I only wonder whether Chan practitioner Liang, after receiving the blows, found the place after all.
【xkyq】：	[xkyq]:
《归宗颂》	Verse of Guizong:
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归宗事理绝，日轮正当午。	Guizong's principle and phenomena are beyond all severance; the sun's wheel stands directly at noon.
自在如师子，不与物依怙。	Free and at ease like a lion, it relies on no thing.
独步四山顶，优游三大路。	It walks alone upon the summits of the four mountains, roaming at leisure along the three great roads.
吹嘘飞禽堕，颦呻众兽怖。	With a breath it sends flying birds falling; with a frown and a groan it terrifies the beasts.
机竖箭易及，影没手难覆。	When the mechanism is raised, arrows readily reach it; when the shadow vanishes, the hand is hard to turn back.
施张如工伎，剪截成尺度。	Its display is like that of a skilled artisan; its cutting and trimming establish the measure.
巧镂万盘名，归宗还似土。	Though it cleverly carves ten thousand intricate names, Guizong is still like earth.
语密音声绝，理妙言难措。	Its words are secret and sound is cut off; its principle is subtle and difficult to express in speech.
弃个耳还聋，取个眼还瞽。	Give up an ear and one remains deaf; take an eye and one remains blind.
一镞破三关，分明箭后路。	One arrowhead breaks through three barriers; the road after the arrow is clear.
可怜个丈夫，先天为心祖。	Alas, a great man is the ancestor of mind before heaven and earth.
【lvm】：所以圆悟禅师说：	[lvm]: Therefore Chan Master Yuanwu said:
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……“大丈夫先天为心祖”，玄沙常以此语示众。此乃是归宗有此颂，雪窦误用为玄沙语。	..."A great man is the ancestor of mind before heaven and earth": Xuansha often used these words to instruct the assembly. Yet this verse actually belongs to Guizong; Xuedou mistakenly attributed it to Xuansha.
【xkyq】：还有这里，	[xkyq]: There is also this passage:
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……	...
君不见，【癞儿牵伴。打葛藤去也。】	Have you not seen— [A leper drags along a companion. Off to entangle themselves in vines!]
玄沙有言兮，【那个不是玄沙。】	Xuansha once said: [That is not Xuansha.]
……	...
老和尚在这儿就急急的声明了。	Here the old monk hastens to make a clarification.
【lvm】：玄沙、雪窦都是雪峰的子孙，禅风自然会很接近。	[lvm]: Xuansha and Xuedou were both Dharma descendants of Xuefeng, so their Chan styles would naturally have been quite close.

（开云门宗）	(Founded the Yunmen school)
┌→云门文偃→香林澄远→智门光祚→雪窦重显	Yunmen Wenyan Xianglin Chengyuan Zhimen Guangzuo Xuedou Chongxian
雪峰义存→┤	Xuefeng Yicun
└→玄沙师备→罗汉桂琛→清凉文益	Xuansha Shibei Luohan Guichen Qingliang Wenyi
（开法眼宗）	(Founded the Fayan school)
同是“先天为心祖”一句，归宗说来，玄沙说来，韵味未必全同。	Though the same phrase, “innate nature is the ancestor of mind,” was spoken by Guizong and by Xuansha, its flavor was not necessarily altogether the same.
对了，你查一下归宗的谱系，也贴在这里。	Right—look up Guizong’s lineage as well and post it here.
【xkyq】：归宗嗣马祖。	[xkyq]: Guizong was a Dharma heir of Mazu.
南岳怀让→马祖道一→归宗智常→芙蓉灵训	Nanyue Huairang Mazu Daoyi Guizong Zhichang Furong Lingxun
青原行思→石头希迁→天皇道悟→龙潭崇信→德山宣鉴→雪峰义存	Qingyuan Xingsi Shitou Xiqian Tianhuang Daowu Longtan Chongxin Deshan Xuanjian Xuefeng Yicun
（开云门宗）	(Founded the Yunmen school)
┌→云门文偃→香林澄远→智门光祚→雪窦重显	Yunmen Wenyan Xianglin Chengyuan Zhimen Guangzuo Xuedou Chongxian
雪峰义存→┤	Xuefeng Yicun
└→玄沙师备→罗汉桂琛→清凉文益	Xuansha Shibei Luohan Guichen Qingliang Wenyi
（开法眼宗）	(Founded the Fayan school)
寻本逐源，马祖的一句“石头路滑”就早已显出不同了吧。	Tracing things back to their source, doesn’t Mazu’s saying, “The Shitou road is slippery,” already reveal the difference?
【lvm】：这么一来，脉络就清楚了：	[lvm]: With this, the lineage becomes clear:
六　祖	Sixth Patriarch
┌──────┴──────┐	
↓　　↓	
青原行思　　南岳怀让	Qingyuan Xingsi　　Nanyue Huairang
↓　　↓	
石头希迁　　马祖道一	Shitou Xiqian　　Mazu Daoyi
↓　　┌┴┐	
↓　　↓　↓	
天皇道悟　　百丈怀海　归宗智常	Tianhuang Daowu　　Baizhang Huaihai　Guizong Zhichang
│　　│①【著《归宗颂》】	[Author of Hymns of Guizong]
↓　　↓　↓	
龙潭崇信　　黄檗希运　芙蓉灵训	Longtan Chongxin　　Huangbo Xiyun　Furong Lingxun
↓　　↓	
德山宣鉴　　临济义玄	Deshan Xuanjian　　Linji Yixuan
│　（开临济宗）	(Founded the Linji school)
↓　　↓	
雪峰义存　　兴化存奖	Xuefeng Yicun　　Xinghua Cunjiang
┌┴┐　　│	
↓　↓　　↓	
玄沙师备　云门文偃　　南院慧	Xuansha Shibei　Yunmen Wenyan　　Nanyuan Huiyong
②【经常　（开云门宗）　　│	[Frequently　(Founded the Yunmen school)
引用　　↓　　↓	cited
《归宗颂》】香林澄远　　风穴延沼	Hymns of Guizong]　Xianglin Chengyuan　　Fengxue Yanzhao

↓　　↓	
智门光祚　　首山省念	Zhimen Guangzuo　　Shoushan Xingnian
↓　　↓	
雪窦重显　　汾阳善昭	Xuedou Chongxian　　Fenyang Shanzhao
③【著《颂古百则》】		[Author of One Hundred Verses on Ancient Cases]
↓	
石霜楚圆	Shishuang Chuyuan
↓	
杨歧方会	Yangqi Fanghui
（开临济宗杨歧派）	(Founded the Yangqi branch of the Linji school)
↓	
白云守端	Baiyun Shouduan
↓	
五祖法演	Wuzu Fayan
↓	
圆悟克勤	Yuanwu Keqin
④【著《碧岩录》】	[Author of The Blue Cliff Record]
↓	
大慧宗杲	Dahui Zonggao
（著《宗门武库》）	(Author of Armory of the Chan School)
【xkyq】：哈哈，一目了然。	[xkyq]: Haha, it's clear at a glance.
【心明】：“一镞破三关时如何？”	[Xinming]: "What is it like when one arrow pierces through the three barriers?"
【无来去】：不是非答不可。	[Wulaiqu]: "It is not something that must be answered."
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诸君不必因他这一问着急。	You need not become anxious over his question.
【心明】：既然不拂袖而去，又如何剑下生还?	[Xinming]: "Since one does not brush off one's sleeves and leave, how does one survive beneath the sword?"
【无来去】：那就拂袖而去?	[Wulaiqu]: "Then shall I brush off my sleeves and leave?"
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只是本无来去。	There is fundamentally neither coming nor going.
【心明】：何不道“犹如斩春风”？	[Xinming]: "Why not say, 'Like slashing at the spring breeze'?"
【无来去】谢师兄教我！那就道个“犹如东风斩东风！”	[Wulaiqu]: "Thank you, senior brother, for teaching me! Then let me say, 'Like the east wind slashing at the east wind!'"
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不还是东风吗?	Is it not still the east wind?
【心明】：“齐老师好！”	[Xinming]: "Hello, Teacher Qi!"
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山云：“且来，she 黎！”	Shanyun said, "Come here, ācārya!"
良回首。	Liang turned his head.
回首未必为错，这里错在哪里?	Turning one's head is not necessarily wrong; where is the error here?
【急须磨】：错在‘拟议’	[Jixumo]: "The error lies in deliberation."
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即是大丈夫便要杀人不眨眼，婆婆妈妈做什么	If you are truly a great man, you must be ready to kill without blinking an eye. Why be so fussy and hesitant?

你若是也在‘拟议’便错	If you too are deliberating, then you are mistaken.
【lvm】：错在你这一问。	[lvm]: “The error lies in your very question.”
【蝉】：心明兄问的好有力量	[Chan]: “Brother Xinming’s question has great force.”
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本来海清河晏、天下太平，师兄这一问~~引发海啸了	Originally the seas were calm and the rivers clear, and all under heaven was at peace; then senior brother’s question~~set off a tsunami.
【蝉】：：（	[Chan]: :(
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即便浊浪滔天也是天下太平	Even if muddy waves surge sky-high, all under heaven is still at peace.
南无阿弥陀佛	Namo Amitābha Buddha
【心明】：容不得公案草草裁判。	[Xinming]: “A koan cannot be judged so casually.”
【lvm】：果然！果然！	[lvm]: “Indeed! Indeed!”
【心明】：路见不平时如何？	[Xinming]: “What should one do upon seeing an uneven road?”
【无来去】：填些土自然就平了。	[Wulaiqu]: “Fill it with a little earth, and naturally it will become level.”
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若是倒些水下去就成了沟坑了。	If you pour in some water, it will become a ditch instead.
【lvm】：别让刀拔了你。	[lvm]: “Don’t let the drawn sword take you away.”
【善财】：哈哈，现在才知道主席为什么要打大汗的板子。	[Shancai]: “Haha, only now do I understand why the chairman wanted to spank Genghis Khan.”
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成吉思汗，一代天骄，只识弯弓射大雕。	Genghis Khan, a proud son of his age, knew only how to bend his bow and shoot eagles.
——— 参见众大善知识！ ———	——— I pay my respects to all the great spiritual friends! ———
【草贼大败】：嘻嘻，师兄快闪，只怕齐师要打您的板子了。	[Grass Bandit Defeated]: Hee hee, Senior Brother, run! I’m afraid Master Qi is going to paddle you.
【乐乐】：哈哈 打仗亲兄弟 上阵父子兵	[Lele]: Haha! Brothers fight side by side in battle; fathers and sons go to the front together.
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来来来 赖得新年伊始 一人三根棒棒糖。	Come, come, come—since the New Year has just begun, three lollipops for each person.
【蝉】：哎哟不好，棒子落到了乐乐身上	[Cicada]: Oh no, the stick landed on Lele.
【乐乐】：知了也喜欢，同吃同吃	[Lele]: Zhīliǎo likes them too—let’s eat them together.

【五七】赵州唯嫌拣择

[57] Zhaozhou: Only Dislikes Picking and Choosing

【五七】赵州唯嫌拣择	[Case 57] Zhaozhou: Only Averse to Picking and Choosing
垂示云：	Pointer:
未透得已前，一似银山铁壁。及乎透得了，自己元来是铁壁银山。或有人问：且作么生？但向他道：若尚个里露得一机、看得一境，坐断要津、不通凡圣，未为分外。　或未然，看取古人样子：	Before one has broken through, it is like silver mountains and iron walls. Once one has broken through, one finds that one oneself has always been iron walls and silver mountains. If someone were to ask, “Then what?” simply tell them: “If, within this, you can reveal a single opportunity or perceive a single object, cutting off the vital passage so that neither ordinary beings nor sages can pass, this is still not extraordinary.” If not, look at the example of the ancients:
【五七】举：	[Case 57] The Case:
僧问赵州：至道无难，唯嫌拣择。如何是不拣择？【这铁蒺藜多少人吞不得。大有人疑着在。满口含霜。】	A monk asked Zhaozhou, “The supreme Way is not difficult; it only rejects picking and choosing. What is not picking and choosing?” [How many people cannot swallow this iron caltrop! Many are caught in doubt over it, their mouths full of frost.]

州云：天上天下，唯我独尊。【平地上起骨堆。衲僧鼻孔一时穿却。金刚铸铁券。】	Zhaozhou said, “Above heaven and below heaven, I alone am the World-Honored One.” [He raises a heap of bones on level ground. At once, the nostrils of Chan monks are pierced through. Vajra casts an iron certificate.]
僧云：此犹是拣择。【果然随他转了也。拶着这老汉。】	The monk said, “This is still picking and choosing.” [Sure enough, he has been led around by him. He presses this old fellow.]
州云：田厍奴！什么处是拣择！【山高石裂。】	Zhaozhou said, “You fool! Where is there any picking and choosing?” [The mountains stand high and the rocks split open.]
僧无语。【放尔三十棒。直得目瞪口　。】	The monk had no reply. [Letting you off with thirty blows of the staff—you are left staring wide-eyed and slack-jawed.]
僧问赵州“至道无难，唯嫌拣择”。三祖《信心铭》劈头便道这两句，有多少人错会。何故？至道本无难，亦无不难，只是唯嫌拣择。若恁么会，一万年也未梦见在。赵州常以此语问人，这僧将此语倒去问他。	A monk asked Zhaozhou, “The supreme Way is not difficult; it only rejects picking and choosing.” The Third Patriarch’s Inscription on Faith in Mind opens with precisely these two lines, yet how many people misunderstand them. Why? The supreme Way is originally without difficulty, yet it is not without difficulty; it only rejects picking and choosing. If you understand it in this way, then even in ten thousand years you will not have dreamed of it. Zhaozhou often used these words to question people, but this monk turned the words around and questioned him with them.
若向语上觅，此僧却惊天动地。若不在语句上，又且如何？更参三十年！这个些子关捩子，须是转得始解。捋虎须也须是本分手段始得。	If one seeks it in the words, this monk is indeed earthshaking. But if it is not in words and phrases, then what? Go investigate for another thirty years! One must be able to turn this small pivotal point before one can understand. To stroke a tiger’s whiskers, one must possess genuine skill.
这僧也不顾危亡，敢捋虎须，便道“此犹是拣择。”赵州劈口便塞道：“田厍奴！什么处是拣择！”若问着别底，便见脚忙手乱，争奈这老汉是作家，向动不得处动，向转不得处转。	This monk, heedless even of danger to life, dared to stroke the tiger’s whiskers and said, “This is still picking and choosing.” Zhaozhou immediately stopped him short: “You fool! Where is there any picking and choosing?” Had he asked something else, he would have been flustered. But this old fellow was a true master: where one cannot move, he moves; where one cannot turn, he turns.
尔若透得一切恶毒言句，乃至千差万状，世间戏论皆是醍醐上味。若到着实处，方见赵州赤心片片。“田厍奴”乃福唐人乡语骂人，似“无意智”相似。这僧道“此犹是拣择”，赵州道“田厍奴！什么处是拣择”，宗师眼目，须至恁么，如金翅鸟擘海，直取龙吞。	If you can penetrate all such venomous words and phrases, then even the thousand variations and myriad forms of worldly idle talk are the supreme flavor of ghee. Only when you reach the solid ground do you see Zhaozhou’s utter sincerity. “You fool!” is a Fuzhou dialect insult, similar to calling someone witless. The monk said, “This is still picking and choosing,” and Zhaozhou said, “You fool! Where is there any picking and choosing?” The eyes of a lineage master must reach this point—like a garuḍa splitting the sea open and seizing a dragon to swallow whole.
雪窦颂云：	Xuedou’s verse says:
似海之深，【是什么度量！渊源难测，也未得一半在。】	Deep as the sea, [What vast measure! Its depths and source cannot be fathomed; yet this has not reached even half of it.]
如山之固。【什么人撼得？犹在半途。】	Firm as a mountain. [Who could shake it? Still only halfway there.]
蚊虻弄空里猛风，【也有恁么底。果然不料力。可杀不自量。】	A gnat plays in a fierce wind in empty space; [There are indeed such ones. Surely they do not know their own strength. How utterly they overestimate themselves!]
蝼蚁撼于铁柱。【同坑无异土。且得没交涉。阇黎与他同参。】	An ant shakes an iron pillar. [In the same pit, there is no different soil. At least it has nothing to do with it. Reverend, investigate together with him.]
拣兮！择兮！【担水河头卖。道什么？赵州来也！】	Picking! Choosing! [Carrying water to sell beside the river. What are you saying? Zhaozhou has arrived!]
当轩布鼓。【已在言前。一坑埋却。如麻似粟。打云！塞却尔咽喉！】	A drum is set out before the hall. [Already before words. Buried together in one pit, thick as hemp and millet. A blow of thunder! It stops up your throat!]
雪窦注两句云：“似海之深，如山之固。”僧云“此犹是拣择”，雪窦道，这僧一似蚊虻弄空里猛风，蝼蚁撼于铁柱，雪窦赏他胆大。何故？此是上头人用底。他敢恁么道，赵州作不放他，便云“田厍奴！什么处是拣择！”岂不是猛风铁柱。	Xuedou comments on the two lines, “Deep as the sea, firm as a mountain.” When the monk says, “This is still picking and choosing,” Xuedou says that the monk is like a gnat playing in a fierce wind in empty space, or an ant shaking an iron pillar. Xuedou appreciates his boldness. Why? This is something used by those at the summit. Since he dared to speak this way, Zhaozhou would not let him go, but said, “You fool! Where is there any picking and choosing?” Is this not a fierce wind and an iron pillar?
“拣兮！择兮！当轩布鼓。”雪窦末后提起教活。若识得明白，十分尔自将来了也。何故？不见道“欲得亲切，莫将问来问。”是故当轩布鼓。	“Picking! Choosing! A drum is set out before the hall.” At the end, Xuedou raises this to bring it to life. If you recognize it clearly, you have brought it forth completely yourself. Why? Have you not seen it said: “If you want intimacy, do not bring questions to ask”? Therefore, a drum is set out before the hall.

【心明】：什么处是拣择	[Xinming]: Where is there any picking and choosing?
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独尊起骨堆。	The World-Honored One raises a heap of bones.
【lvm】：拣择也就是挑三拣四的。	[lvm]: Picking and choosing means being overly selective.
【善财】：铁壁银山赚相问，行人纷纷被路沉，拣兮择兮何交涉，依旧南北东西门。	[Shancai]: Iron walls and silver mountains deceive those who ask; travelers in droves sink into the road. What have picking and choosing to do with it? The gates still open north, south, east, and west.
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如何是赵州。	What is Zhaozhou?
师云、东门西门、南门北门。	The master said, “East gate, west gate, south gate, north gate.”
——— 参见众大善知识！ ———	——— See you, all wise spiritual friends! ———
【lvm】：开！	[lvm]: Open!
【善财】：^^	[Shancai]: ^^
【莲农】：须门吏始得！	[Liannong]: One must be a gatekeeper!
【lvm】：^o^	[lvm]: ^o^
【善财】：元来却是城主。	[Shancai]: It turns out he is the city lord.
【莲农】：呵呵，门吏、城主，原来都是戏班子里的，拣择出一台好戏来。	[Liannong]: Ha ha, gatekeeper and city lord—it turns out they are all part of the troupe, picking and choosing a fine performance.
【心僧】：却是会看戏的始得。	[Xinseng]: Only one who knows how to watch a performance will do.
【莲农】：始得始得，戏台望月。心既不会，僧也无别。	[Liannong]: Just so, just so—the stage gazes at the moon. Since mind cannot meet, monk too is no different.
【心僧】：^o^	[Xinseng]: ^o^
【宏释居士】（接【心明】：什么处是拣择）：不老实就是拣择	[Lay Practitioner Hongshi] (replying to [Xinming]: “Where is there any picking and choosing?”): Not being honest is picking and choosing.
【心明】（接【lvm】：开！）：开出什么？	[Xinming] (replying to [lvm]: “Open!”): What does it open out?
【yoj】：师兄“拣择”心生矣。	[yoj]: Elder brother, the mind of “picking and choosing” has arisen.
【心僧】：绝！	[Xinseng]: Excellent!
【lvm】：开出心明。	[lvm]: It opens out Xinming.
【铁扫帚】：心明与干矢橛相差多少？	[Iron Broom]: How far apart are Xinming and a dried shit-stick?
【心僧】：何不把心明与干矢橛一并扫却！	[Xinseng]: Why not sweep away Xinming and the dried shit-stick together?
【铁扫帚】：未离臭味。有没有更好办法？	[Iron Broom]: You have not left the stink behind. Is there a better way?
【心僧】：原来那么远。	[Xinseng]: It turns out to be that far away.
【古韵】：呵呵，如是如是。	[Ancient Rhyme]: Ha ha, just so, just so.
【乐乐】（接【lvm】：开出心明。）：老虎开大门，直是要吃人，往来通吃尽，复飧往来人	[Lele] (replying to [lvm]: “It opens out Xinming.”): The tiger opens the great gate, truly meaning to eat people; it devours all who come and go, then feeds again on those who come and go.
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铁衫银壁赚相问，来一个赚一个，呵呵~ 老虎老财真个会赚那。	Iron garments and silver walls deceive those who ask; each one who comes is deceived—ha ha. That tiger landlord truly knows how to deceive people.
【lvm】：老虎却被【乐乐】吃了。	[lvm]: The tiger was instead eaten by [Lele].
【乐乐】：那是老虎请客哈	[Lele]: The tiger was treating the guests, ha ha.
【蝉】：叹乐乐一语成谶，默哀	[Cicada]: Alas, Lele’s words became prophetic. A moment of silent mourning.
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那大虫在乐乐肚子里都能把乐乐吃了，崇拜	That big tiger could eat Lele even from inside Lele’s stomach—admiration!
南无阿弥陀佛	Homage to Amitābha Buddha
【乐乐】：蝉儿知知底 泪儿洒洒底 舍身饲虎底 好人大大底	[Lele]: Little cicada chirps and chirps, tears fall and fall; giving one’s body to feed the tiger—what a very great good person!

【蝉】：哈哈	[Cicada]: Ha ha
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“老虎却被【乐乐】吃了”——这一句不是好话	“The tiger was instead eaten by [Lele]”—that is not a nice thing to say.
南无阿弥陀佛	Homage to Amitābha Buddha
【乐乐】：这老虎吃人从来不漏牙，不过有知了陪着就不冤啦	[Lele]: This tiger has always eaten people without showing its teeth, but with Cicada keeping me company, it is not unjust.
【蝉】：且道老虎毕竟吃了没有	[Cicada]: Tell me then: did the tiger ultimately eat or not?
【乐乐】：不如问问老虎怎么出	[Lele]: Better ask how the tiger gets out.
【禅地衣】容易学语的公案：	[Chan Robe]: An easily learned case of words:
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僧问赵州：至道无难，唯嫌拣择。如何是不拣择?	A monk asked Zhaozhou, “The supreme Way is not difficult; it only rejects picking and choosing. What is not picking and choosing?”
州云：天上天下，唯我独尊。	Zhaozhou said, “Above heaven and below heaven, I alone am the World-Honored One.”
僧云：此犹是拣择。	The monk said, “This is still picking and choosing.”
州云：田厍奴！什么处是拣择！	Zhaozhou said, “You fool! Where is there any picking and choosing?”
僧无语。	The monk had no reply.
学人问赵州禅师：至道无难，唯嫌拣择。怎样才能做到呢?	A student asked Chan Master Zhaozhou, “The supreme Way is not difficult; it only rejects picking and choosing. How can one accomplish this?”
禅师回答说：天上天下，唯我独尊！	The Chan master replied, “Above heaven and below heaven, I alone am the World-Honored One!”
学人回道：我知道要从心地下手，但这是不是我贪图顿悟的选择呢?	The student replied, “I know that one must begin with the mind-ground, but is this not a choice born of my craving for sudden awakening?”
禅师回答说：你真是守着种子不去下种！想想看！刚才你什么地方做了拣择了?	The Chan master replied, “You are holding on to the seeds and refusing to sow them! Think about it: where, just now, did you make a choice?”
学人无言以对。	The student had no reply.
这个公案不好，古语说话容易被人学去！	This koan is not good; old sayings are too easily imitated.
学人问某某居士：至道无难，唯嫌拣择。怎样才能做到呢?	The student asked a certain lay practitioner, “The supreme Way is not difficult; it only rejects choosing and discriminating. How can one accomplish this?”
某某居士回答说：天上天下，唯我独尊！	The lay practitioner replied, “Above heaven and below heaven, I alone am the honored one!”
学人回道：此犹是拣择。	The student replied, “This is still choosing and discriminating.”
某某居士骂道：笨蛋！我哪里有做了拣择?	The lay practitioner scolded, “Idiot! Where have I made a choice?”
学人无言以对。	The student had no reply.

【五八】赵州分疏不下

[58] Zhaozhou Cannot Explain It Clearly

【五八】赵州分疏不下	[58] Zhaozhou Cannot Explain It
【五八】举：	[58] Case:
僧问赵州：“至道无难，唯嫌拣择”是时人窠窟否？【两重公案。也是疑人处。踏着秤锤硬似铁。犹有这个在。莫以己妨人。】	A monk asked Zhaozhou, “Is ‘The supreme Way is not difficult; it only avoids picking and choosing’ a commonplace trap of our times?” [A double koan. This is also where people have doubts. Stepping on a scale weight, it is hard as iron. Yet this still remains. Do not let yourself obstruct others.]
州云：曾有人问我，直得五年分疏不下。【面赤不如语直。胡孙吃毛虫，蚊子咬铁牛。】	Zhaozhou said, “Someone once asked me this, and for five years I could not explain it.” [Better to speak plainly than to blush. A monkey eats a caterpillar; a mosquito bites an iron ox.]
赵州平生不行棒喝，用得过于棒喝。这僧问得来，也甚奇怪。若不是赵州，也难答伊。盖赵州是作家，只向伊道“曾有人问我，直得五年分疏不下”。问处壁立千仞，答处亦不轻他。只恁么会，直是当头。若不会，且莫作道理计较。	Throughout his life, Zhaozhou did not resort to blows and shouts, yet he used what surpassed blows and shouts. This monk’s question was indeed most strange. Had it not been Zhaozhou, it would have been difficult to answer him.

	Zhaozhou was a true master, so he simply said, “Someone once asked me this, and for five years I could not explain it.” The question stands sheer as a wall ten thousand fathoms high, and the answer does not yield to it. To understand it just so is to meet it directly. If you do not understand, then do not engage in conceptual calculation.
不见投子宗道者，在雪窦会下作书记，雪窦令参“至道无难，唯嫌拣择”，于此有省。一日雪窦问他：“‘至道无难，唯嫌拣择’意作么生？”宗云：“畜生！畜生！”后隐居投子，凡去住持，将袈裟裹草鞋与经文。	Have you not seen Zongdao of Touzi? While serving as secretary in Xuedou’s assembly, Xuedou instructed him to investigate, “The supreme Way is not difficult; it only avoids picking and choosing.” Thereupon he had an awakening. One day Xuedou asked him, “What is the meaning of ‘The supreme Way is not difficult; it only avoids picking and choosing’?” Zong said, “Beast! Beast!” Later, when he retired to live at Touzi, whenever he went to serve as abbot, he wrapped his straw sandals and scriptures in his kāṣāya.
僧问：“如何是道者家风？”宗云：“袈裟裹草鞋。”僧云：“未审意旨如何？”宗云：“赤脚下桐城。”所以道，献佛不在香多，若透得脱去，纵夺在我。	A monk asked, “What is the family style of a person of the Way?” Zong said, “A kāṣāya wrapped around straw sandals.” The monk said, “May I ask what this means?” Zong said, “Barefoot beneath Tongcheng.” Thus it is said: When offering to the Buddha, it is not the abundance of incense that matters. If you can penetrate and cast it off, then whether to seize or to release lies with me.
既是一问一答历历现成，为什么赵州却道“分疏不下”？且道，是时人窠窟否？赵州在窠窟里答他？在窠窟外答他？须知此事不在言句上。或有个汉彻骨彻髓，信得及去，如龙得水，似虎靠山。	Since question and answer are each clearly present just as they are, why did Zhaozhou nevertheless say, “I could not explain it”? Tell me, is it a commonplace trap of our times? Did Zhaozhou answer him from within the trap, or from outside it? You must know that this matter does not lie in words and phrases. Perhaps there is someone who trusts it thoroughly, to the marrow of the bones—like a dragon gaining water, like a tiger backed by a mountain.
颂云。	A verse says:
象王　呻，【富贵中之富贵。谁人不悚然。好个消息。】	The elephant king wrinkles and trumpets, [Wealth within wealth and nobility. Who would not be awestruck? What excellent news.]
狮子哮吼。【作家中作家。百兽脑裂。好个入路。】	The lion roars. [A master among masters. The brains of the hundred beasts split apart. What an excellent entrance.]
无味之谈，【相骂饶尔接嘴。铁橛子相似，有什么咬嚼处。分疏不下五年强，一叶舟中载大唐，渺渺兀然波浪起，谁知别有好思量。】	A tasteless discourse [When cursing each other, I allow you to answer back. Like an iron stake—what is there to chew on? For five years he could not force out an explanation; a single leaf-boat carries the Great Tang. Vast and still, waves arise; who knows there is another fine consideration?]
塞断人口。【相唾饶尔泼水。咦！阇黎道甚么？】	Blocks the mouths of men. [When spitting at each other, I allow you to splash water. Ah! What is the venerable master saying?]
南北东西，【有么有么。天上天下。苍天苍天。】	North, south, east, west, [Is there? Is there? Above heaven and below heaven. Blue heaven, blue heaven.]
鸟飞兔走。【自古自今，一时活埋。】	Birds fly and rabbits run. [From ancient times to the present, all are buried alive at once.]
赵州道“曾有人问我，直得五年分疏不下”，似“象王　呻，狮子哮吼。无味之谈，塞断人口。南北东西，乌飞兔走。”雪窦若无末后句，何处更有雪窦来！既是乌飞兔走，且道赵州、雪窦、山僧，毕竟落在什么处？	Zhaozhou’s saying, “Someone once asked me this, and for five years I could not explain it,” is like: “The elephant king wrinkles and trumpets; the lion roars. A tasteless discourse blocks the mouths of men. North, south, east, west; crows fly and rabbits run.” If Xuedou had lacked the final line, where would there be another Xuedou? Since crows fly and rabbits run, tell me: where, after all, do Zhaozhou, Xuedou, and this mountain monk land?
【整合】：那人弄个悖论下套	[Integration]: That person set a trap with a paradox.
【stone】：老师，这样反问一下行不行?	[stone]: Teacher, would it work to ask a counter-question like this?
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且道，是时人窠窟否？赵州在窠窟里答他？在窠窟外答他？"	Tell me, is it a commonplace trap of our times? Did Zhaozhou answer him from within the trap, or from outside it?"
反问：风吹叶动时，树叶是风窠窟否，风在叶上动还是在叶外动?	Counter-question: When the wind blows and leaves move, are the leaves a trap of the wind? Does the wind move on the leaves or outside the leaves?
【lvm】：也是窠窟。	[lvm]: It is also a trap.
【stone】：要是问老师，您怎么答?	[stone]: If you were asked, Teacher, how would you answer?
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“且道，是时人窠窟否？赵州在窠窟里答他？在窠窟外答他？”	“Tell me, is it a commonplace trap of our times? Did Zhaozhou answer him from within the trap, or from outside it?”

请老师略示一二。	Please, Teacher, offer a brief indication or two.
阿弥陀佛	Amitābha Buddha
【lvm】：连赵州都“五年分疏不下”，我还开得口幺！	[lvm]: Even Zhaozhou could not explain it for five years—how could I possibly open my mouth?
【stone】：老师已经开口啦	[stone]: But Teacher, you have already opened your mouth.
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只是什么也没教俺听懂：）	It is only that you have taught me nothing I can understand :)
阿弥陀佛！	Amitābha Buddha!
【lvm】：那你也已经听懂了。	[lvm]: Then you have already understood.
【stone】：我听懂的，必非老师所说	[stone]: What I understand surely is not what Teacher said.
【lvm】：所以我开不得口啊。	[lvm]: That is why I cannot open my mouth.
【笑口常开】（接【lvm】：那你也已经听懂了。）：我师非我，怎知我意？	[Smile Always] (in reply to [lvm]: Then you have already understood.): My teacher is not me; how could he know what I mean?
【lvm】：一见笑口，便知常开。	[lvm]: The moment I see “Smile Always,” I know it is always open.
【笑口常开】：无端狂笑无端哭，莫管无常与真常；潇潇洒洒走一场，不负冰城明月光。	[Smile Always]: Laugh wildly for no reason, cry for no reason; never mind impermanence or true permanence. Roam freely through this life; do not disappoint the bright moon over the City of Ice.
【笑口常开】：谁见虚空闭口来？	[Smile Always]: Who has ever seen empty space come with its mouth closed?
【stone】：老师只说开不得，师兄你道这开不得是开是闭？	[stone]: Teacher only says that he cannot open his mouth. Senior brother, would you say this inability to open is opening or closing?
【lvm】哦！原来“笑口常开”是这么来的。 ^o^	[lvm]: Oh! So that is where “Smile Always” comes from. ^o^
【笑口常开】：吾师还有来去吗？！颂曰：非定之定，不来而来；之乎者也，亦兮焉哉！	[Smile Always]: Does my teacher still come and go?! A verse says: Samādhi that is not fixed comes without coming; zhi, hu, zhe, ye—also xi, xi, yan, zai!
【天外禅客】：原来是只水母。	[Chan Guest Beyond the Heavens]: So it turns out to be a jellyfish.
【笑口常开】：蜂蝶无猜自管来，心花直向我人开。笑迎风雪何曾谢，处处嫣香不用栽！	[Smile Always]: Bees and butterflies, free of suspicion, come as they please; flowers of the heart open directly toward self and others. Welcoming wind and snow with a smile, they have never thanked them; everywhere their fragrant beauty needs no planting!
【愚人】：好句子哈！	[Fool]: Fine lines!
【愚人】：好清香的花！	[Fool]: What wonderfully fragrant flowers!
【天外禅客】（接【笑口常开】：谁见虚空闭口来？）：谁见虚空开口来着？	[Chan Guest Beyond the Heavens] (in reply to [Smile Always]: Who has ever seen empty space come with its mouth closed?): Who has ever seen empty space come with its mouth open?
【笑口常开】：颂曰：路远云无尽，月斜韵正玄。春风从夜起，独坐忘蒲团！	[Smile Always]: A verse says: The road is far, the clouds endless; the slanting moon’s resonance is profoundly mysterious. The spring wind rises from the night; sitting alone, I forget the meditation cushion!
【天外禅客】：云天不隔线，月斜不见星；无坐亦无立，风从心内起。	[Chan Guest Beyond the Heavens]: Clouds and sky are not divided by a thread; the moon slants, yet no stars are seen. Neither sitting nor standing, the wind rises from within the mind.
【笑口常开】：不隔之隔；不见已见；无坐无立乃坐立；风吹浪静！	[Smile Always]: Separation within nonseparation; seeing already within nonseeing; neither sitting nor standing is precisely sitting and standing; the wind blows, the waves grow still!
【天外禅客】：隔隔何曾隔，见见何曾见；本来无坐立，风静任浪吹。	[Chan Guest Beyond the Heavens]: When has separation upon separation ever separated? When has seeing upon seeing ever seen? Originally there is neither sitting nor standing; when the wind is still, let the waves blow.
【笑口常开】：空谷发音，斜月清圆；般若剑钝，镜中鸟旋！	[Smile Always]: Sound arises in an empty valley, the slanting moon is clear and round; the sword of prajñā is dull, birds wheel in the mirror!
【天外禅客】：大音稀声，月正影斜；般若非剑，镜鸟皆虚。	[Chan Guest Beyond the Heavens]: The great sound is sparse in sound; the moon is straight, its shadow slants. Prajñā is no sword; mirror and birds are all empty.
【笑口常开】：般若剑融正斜亡！无智亦无得呀！	[Smile Always]: When the sword of prajñā melts, straight and slanting perish! There is no wisdom and no attainment!

【天外禅客】：这一堆人光坐在那不说话——打一词语。	[Chan Guest Beyond the Heavens]: A whole group of people sit there without speaking—guess a phrase.
【笑口常开】：莫玄！	[Smile Always]: Do not be abstruse!
【天外禅客】（接【笑口常开】：蜂蝶无猜自管来，心花直向我人开。笑迎风雪何曾谢，处处嫣香不用栽！）：果然如此！	[Chan Guest Beyond the Heavens] (in reply to [Smile Always]: Bees and butterflies, free of suspicion, come as they please; flowers of the heart open directly toward self and others. Welcoming wind and snow with a smile, they have never thanked them; everywhere their fragrant beauty needs no planting!): Indeed so!
【笑口常开】：笑口常开！	[Smile Always]: Smile always!
【天外禅客】：笑道喜喜亦忧忧，口说无碍和清静；常欲心花示与人，开怀之处虫满庭。	[Chan Guest Beyond the Heavens]: The smiling Way delights and also sorrows; the mouth speaks of unobstructedness and purity. Ever wishing to show heart-flowers to others, wherever one opens one's heart, insects fill the courtyard.
【笑口常开】：如来寂灭海中游，法尔如是无好坏。百般计较到心头，知其清净亦无碍！	[Smile Always]: Roaming in the Tathāgata's ocean of quiescent extinction, things are naturally thus—neither good nor bad. A hundred kinds of calculation come to mind; knowing their purity is also unobstructed!
【天外禅客】：寂灭海中无净秽，无好坏时却计较；似是而非未圆融，只知名相未知实。歇去吧	[Chan Guest Beyond the Heavens]: In the ocean of quiescent extinction there is neither purity nor impurity; yet when there is neither good nor bad, you still discriminate. Seeming right but not right, you have not yet attained perfect integration; you know only names and appearances, not reality. Rest!
【笑口常开】：哈哈！师兄既知名相又知实，担子不轻啊！	[Smile Always]: Ha ha! Since senior brother knows both names and appearances and reality, your burden is no light one!
【愚人】：担取何物?	[Fool]: What are you carrying?
【笑口常开】：好啊，有接班的了！	[Smile Always]: Excellent—there is someone to take over!
【天外禅客】：（接【笑口常开】：哈哈！师兄既知名相又知实，担子不轻啊！）您该不是泰兄吧?	[Chan Guest Beyond the Heavens] (in reply to [Smile Always]: Ha ha! Since senior brother knows both names and appearances and reality, your burden is no light one!): You would not happen to be Brother Tai, would you?
【笑口常开】：我也不认识呀！	[Smile Always]: I do not know either!
【天外禅客】：毕竟还是见着您老兄了。	[Chan Guest Beyond the Heavens]: In the end, I have still seen you, elder brother.
【笑口常开】：见着了也不认识呀！	[Smile Always]: Even having seen me, you do not know me!
【天外禅客】：呵呵，是心看清了，非关认识不认识。	[Chan Guest Beyond the Heavens]: Heh heh, the mind sees clearly; it is not a matter of knowing or not knowing.
【笑口常开】：哈哈！师兄，且待月落时看天吧！	[Smile Always]: Ha ha! Senior brother, wait until the moon sets, then look at the sky!
【天外禅客】：哈哈！月上月落一样天，认识认识。	[Chan Guest Beyond the Heavens]: Ha ha! The same sky whether the moon rises or sets—know, know.
【笑口常开】：好眼力！师兄能看出天是一样的，甘败下风！	[Smile Always]: Fine eyesight! Senior brother can see that the sky is the same; I gladly concede defeat!
【天外禅客】：有机会还想与师兄您玩游戏啊！	[Chan Guest Beyond the Heavens]: Given the chance, I would still like to play games with you, senior brother!
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求您，玩游戏最好少点废话。	Please, when playing the game, it would be best to cut down on the nonsense.
【笑口常开】：好啊！	[Always Smiling]: All right!
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游戏呀，有啥废不费的！	It's just a game—what's nonsense and what isn't?
【蝉】：分疏是什么意思?	[Chan]: What does fen-shu mean?
【lvm】：分疏不下就是解释不清的意思。	[lvm]: Fen-shu bu xia means being unable to explain something clearly.
【笑口常开】：解释清的都不想解释；解释不清的还说他做甚！	[Always Smiling]: What can be explained clearly needs no explanation; what cannot be explained clearly, why talk about it?
【lvm】：言语道断，心行路绝。	[lvm]: The way of words is cut off; the path of mental activity is extinguished.
【笑口常开】：言语道断说不断，心行路绝大路长！	[Always Smiling]: Though the way of words is cut off, talking does not end; though the path of mental activity is extinguished, the great road stretches far!

【lvm】：当然，也不是绝对不能说，比如“面向西看东”。	[lvm]: Of course, that does not mean one absolutely cannot speak—for example, “Facing west, look east.”
【铁扫帚】：别人又要说“活水帮”啦。	[Iron Broom]: People will start calling us the “Living Water Gang” again.
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“言妄显诸真，妄真同二妄。犹非真非真，云何见所见。”（<楞严>）	“Words about delusion reveal all that is true; delusion and truth are equally two delusions. Even ‘neither true nor untrue’ is not true; how, then, can one see what is seen?” (Śūraṅgama Sūtra)
【整合】：反过来更好。“面向西看东”为平常语，	[Integration]: Reversing it would be better. “Facing west, look east” is ordinary speech,
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如果非要说点什么奇特语，也可以，比如：“言语道断，心行路绝”	If one insists on saying something unusual, one might also say: “The way of words is cut off; the path of mental activity is extinguished.”
【笑口常开】：方所已泯	[Always Smiling]: Directions have already vanished.
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方所已泯，犹自说东道西，游戏三昧，无忧无乐，亦不妨哈哈大笑！妙啊妙啊！！	With directions already vanished, one still talks of east and west. In the samādhi of play, without sorrow or joy, there is no harm in laughing heartily as well! Marvelous, marvelous!
【禅地衣】：闻公请进，顺复前语：	[Chan Ground Robe]: Mr. Wen, please come in. In response to the preceding remarks:
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僧问赵州：“至道无难，唯嫌拣择”是时人窠窟否？	A monastic asked Zhaozhou, “Is ‘The supreme Way is not difficult; it only rejects picking and choosing’ a pitfall for people nowadays?”
州云：曾有人问我，直得五年分疏不下。	Zhaozhou said, “Someone once asked me about this, and for a full five years I was unable to explain it.”
一僧问赵州禅师：“至道无难，唯嫌拣择”，现在的学人是否都死在这个句子下了啊？	A monastic asked Chan Master Zhaozhou, “The supreme Way is not difficult; it only rejects picking and choosing”—have present-day students all died beneath this sentence?”
赵州说：曾经也有人问我关于怎么理解这句话，我想了五年还是不知道怎么跟他说好。	Zhaozhou said, “Someone once asked me how to understand this sentence. I thought about it for five years and still did not know how best to explain it to him.”

【五九】赵州何不引尽

[59] Why Did Zhaozhou Not Quote It in Full?

【五九】赵州何不引尽	[Fifty-Nine] Why Did Zhaozhou Not Quote It All?
垂示云：该天括地，越圣超凡。百草头上指出涅　妙心，干戈丛里点定衲僧命脉。且道承个什么人恩力，便得恁么？试举看。	The Instruction: Encompassing heaven and earth, surpassing sages and ordinary people; atop every blade of grass, he points out the wondrous mind of nirvāṇa; amid a thicket of weapons, he determines the lifeline of the patch-robed monk. Tell me, through whose beneficent power can one attain this? Let us raise the case and see.
【五九】举：	[Fifty-Nine] The Case:
僧问赵州：“‘至道无难，唯嫌拣择’，【再运前来。道什么？三重公案。】	A monk asked Zhaozhou, “‘The supreme Way is not difficult; it only rejects picking and choosing.’ [Bring the rest of it forward. What does that say? A three-layered koan.]”
才有语言是拣择，【满口含霜。】	“The moment there are words, there is picking and choosing. [His whole mouth is filled with frost.]”
和尚如何为人？”【拶着这老汉。　！】	“How does the Reverend guide people?” [Pressing this old fellow. Ha!]”
州云：“何不引尽这语。”【贼是小人，智过君子。白拈贼。骑贼马趁贼。】	Zhaozhou said, “Why do you not quote the saying in full?” [Though a thief may be a petty man, his wits surpass those of a gentleman. A barehanded thief. Riding the thief’s horse to chase the thief.]
僧云：“某甲只念到这里。”【两个弄泥团汉。逢着个贼。垜根难敌手。】	The monk said, “This humble monk has recited only this far.” [Two fellows playing with mud balls. He has run into a thief. A hard adversary to withstand.]

州云：“只这‘至道无难，唯嫌拣择’。”【毕竟由这老汉。被他换却眼睛。捉败了也。】	Zhaozhou said, “Only this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’” [In the end, it is all due to this old fellow. He has had his eyes replaced by him. He has been caught and defeated.]
赵州道“只这‘至道无难，唯嫌拣择’”，如击石火、似闪电光，擒纵杀活，得恁么自在。诸方皆谓赵州有逸群之辩。	When Zhaozhou said, “Only this: ‘The supreme Way is not difficult; it only rejects picking and choosing,’” it was like a spark struck from stone, like a flash of lightning. In seizing and releasing, killing and enlivening, he was so utterly free. Teachers everywhere say that Zhaozhou possessed an eloquence beyond his peers.
赵州寻常示众，有此一篇云：“至道无难，唯嫌拣择。才有语言是拣择、是明白。老僧不在明白里。是汝等还护惜也无？”时有僧问云：“既不在明白里，护惜个什么？”州云：“我亦不知。”僧云：“和尚既不知，为什么道‘不在明白里’？”州云：“问事即得，礼拜了退。”	When Zhaozhou ordinarily instructed the assembly, he would say: “The supreme Way is not difficult; it only rejects picking and choosing. The moment there are words, there is picking and choosing; there is clarity. This old monk does not abide within clarity. Do you still cherish and safeguard this or not?” At the time, a monk asked, “Since you do not abide within clarity, what is there to cherish and safeguard?” Zhaozhou said, “I do not know either.” The monk said, “Since the Reverend does not know, why do you say that you do not abide within clarity?” Zhaozhou said, “It is enough that you have asked. Make your bows and withdraw.”
后来这僧只拈他衅罅处去问他，问得也不妨奇特。争奈只是心行，若是别人奈何他不得。争奈赵州是作家，便道“何不引尽这语”。这僧也会转身吐气，便道“某甲只念到这里”，一似安排相似。赵州随声拈起便答，不须计较。	Later, this monk seized upon a gap in his words and questioned him about it. The question was indeed extraordinary. But it was merely the working of his own mind; no one else could have done anything with him. Yet Zhaozhou was a genuine adept, so he said, “Why do you not quote the saying in full?” This monk too knew how to turn around and breathe freely, so he said, “This humble monk has recited only this far,” as though it had all been arranged beforehand. Zhaozhou picked it up in response to his very words and answered; there was no need for calculation.
古人谓之相续也大难，他辨龙蛇、别休咎，还他本分作家。赵州换却这僧眼睛，不犯锋　，不着计较，自然恰好。尔唤作有句也不得，唤作无句也不得，唤作不有不无句也不得。离四句，绝百非。何故？若论此事，如击石火，似闪电光，急着眼看方见。若或拟议踌躇，不免丧身失命。	The ancients said that sustaining continuity is most difficult. To distinguish dragons from snakes and discern good fortune from ill, one needs a genuine adept in his proper capacity. Zhaozhou replaced this monk’s eyes: without touching the sharp edge, without resorting to calculation, it was naturally just right. You cannot call it a statement; you cannot call it a non-statement; nor can you call it a statement that is neither existent nor nonexistent. Leave the four propositions and cut off the hundred negations. Why? When it comes to this matter, it is like a spark struck from stone, like a flash of lightning: only by looking with urgent attention can you see it. If you hesitate and deliberate, you will inevitably lose your body and forfeit your life.
雪窦颂云：	Xuedou’s verse says:
水洒不着，【说什么！太深远生！有什么共语处！】	Water splashed on it does not adhere. [What are you talking about? It is far too profound! Where could there be any ground for mutual discourse?]
风吹不入。【如虚空相似。硬剥剥地。望空启告。】	Wind blowing upon it cannot enter. [Like empty space. Hard and bare. Looking up into the void and making an appeal.]
虎步龙行，【他家得自在。不妨奇特。】	With tiger strides and dragon gait, [In his own house, he is at ease. Truly extraordinary.]
鬼号神泣。【大众掩耳。草偃风行。阇黎莫是与他同参？】	Ghosts howl and spirits weep. [The whole assembly covers its ears. As wind moves, grass bends. Venerable, could you be studying together with him?]
头长三尺知是谁，【怪底物。何方圣者？见么？见么？】	Whose head is three feet long? [What a strange thing! What holy being is this? Do you see? Do you see?]
相对无言独足立。【咄！缩头去。放过一着。山魈。放过即不可。便打。】	Facing one another without words, he stands alone. [Ha! Draw in your head. Let him off one move. Mountain goblin. Letting him off is impossible. Then strike him.]
“水洒不着，风吹不入。虎步龙行，鬼号神泣”，无尔啖啄处。此四句颂赵州答话大似龙驰虎骤，这僧只得一场　。非但这僧，直得鬼也号、神也泣，风行草偃相似。	“Water splashed on it does not adhere; wind blowing upon it cannot enter. With tiger strides and dragon gait, ghosts howl and spirits weep”—there is nowhere for you to bite or peck at this. These four lines praise Zhaozhou’s reply, which was like a dragon galloping and a tiger racing; the monk could only be left utterly at a loss. Not only this monk: ghosts howled and spirits wept; it was as though the wind were moving and the grass bending.
末后两句，可谓一子亲得。“头长三尺知是谁，相对无言独足立。”不见僧问古德：“如何是佛？”古德云：“头长三尺，颈长二寸。”雪窦引用，未审诸人还识么？山僧也不识。雪窦一时脱体画却赵州，真个在里了也，诸人须子细着眼看。	The final two lines may be said to strike intimately at the essential point: “Whose head is three feet long? Facing one another without words, he stands alone.” Have you not seen a monk ask an ancient worthy, “What is Buddha?” The ancient worthy said, “A head three feet long, a neck two inches long.” Xuedou cites this. Do you all recognize it? This mountain monk does not

	recognize it either. At one stroke, Xuedou painted Zhaozhou in his entirety—he truly got right inside him. You must look carefully with your own eyes.
【雪山童子】：州云：“只这‘至道无难，唯嫌拣择’。”到酷似……	[Snow Mountain Youth]: Zhaozhou said, “Only this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’” It comes to seem remarkably like …
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“只这‘至道无难，唯嫌拣择’。”读到这里，忽然就想起老师的一句话：“停！这就是观照。”哈哈！	“Only this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’” Reading this, I suddenly thought of something the teacher once said: “Stop! This is contemplative awareness.” Ha ha!
【lvm】：其实本不曾停，只是当下停止虚妄相想。	[lvm]: In fact, nothing ever stopped; it is simply that, in this very moment, false conceptual imaginings cease.
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比如，某演员排练电视剧进入了角色，以至于到了忘我的境界。忽然，导演大喝一声“停！”，那演员会怎么样？	For example, an actor rehearsing for a television drama becomes so immersed in the role as to forget himself. Suddenly, the director shouts, “Stop!” What will happen to the actor?
【闲语】：老师这个比喻确实精采！	[Casual Talk]: This analogy of the teacher’s is truly splendid!
【雪山童子】：“只这‘至道无难，唯嫌拣择’。”	[Snow Mountain Youth]: “Only this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’”
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另：看到了念头，念头就会消失（甚至，想找回刚才的念头，都想不起来）。但旋即又产生新的念头。只是这么看着？	Also: when one sees a thought, the thought disappears—even if one wants to recover the thought just now, one cannot remember it. But immediately new thoughts arise again. Should one simply watch them like this?
【lvm】：你不是早就知道观照并不是看念头么。	[lvm]: Did you not already know that contemplative awareness is not watching thoughts?
【雪山童子】：恩！平时，发现自己粘着，也能做到不随着转。	[Snow Mountain Youth]: Yes! Ordinarily, when I notice that I am clinging, I can refrain from following it as it turns.
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平时，发现自己粘着，也能做到不随着转。（但有的时候，还是要随着转上几圈，才能发现。）有时，梦中也可以不随着转。	Ordinarily, when I notice that I am clinging, I can refrain from following it as it turns. (But sometimes I still have to follow it around for several turns before noticing.) Sometimes, even in dreams, I can refrain from following it as it turns.
但闲来无事的时候，比如一些无聊的会议，就会闭上眼睛看念头（我是不是多事呀？），但如果不这样，该如何呢？还请老师明示！	But when there is nothing to do, such as during some boring meetings, I close my eyes and watch my thoughts (am I being unnecessarily meddlesome?). But if I do not do this, what should I do? I respectfully ask the teacher for instruction!
【lvm】：无聊的会议？闭上眼睛看念头？	[lvm]: A boring meeting? Closing your eyes and watching thoughts?
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那么，会议的主持者就会很不高兴。	Then the person chairing the meeting will be very unhappy.
排斥外在的声音，岂不正是随境转么。	To reject external sounds—is that not precisely to be turned by circumstances?
【笑口常开】：皆怕随境转，转了又如何！只这拣择者，不曾拣择过！	[Ever-Smiling]: Everyone fears being turned by circumstances—but what if one is turned? This very one who picks and chooses has never engaged in picking and choosing!
【lvm】：悟者转即不转，迷者转即轮回。	[lvm]: For one who is awakened, turning is itself not turning; for one who is deluded, turning is itself saṃsāra.
【雪山童子】：老师是转还是不转？	[Snow Mountain Youth]: Teacher, do you turn or not turn?
【lvm】：云驰月运，舟行岸移。	[lvm]: Clouds race and the moon moves; the boat moves and the shore shifts.
【笑口常开】：颂曰：幻亦是幻，何妨幻幻；幻生幻灭，幻无所幻！	[Ever-Smiling]: A verse says: Illusion too is illusion—why not let illusion be illusion? Illusion arises and illusion ceases; illusion has nothing to delude!
【lvm】：果然轮回！	[lvm]: Truly saṃsāra!
【笑口常开】：任他去吧！	[Ever-Smiling]: Let it go.
【lvm】：只这“任”字……	[lvm]: Just that word “let” …
【笑口常开】：弟子无玄旨可领……三顶礼！！！	[Ever-Smiling]: This disciple has no profound purport to receive …… Three prostrations!

【lvm】：lvm便休。	[lvm]: lvm will now stop.
【雪山童子】（接【lvm】：无聊的会议？闭上眼睛看念头？）：朝日扫心地，扫着越不静，欲要心地静，撇下苕帚柄。	[Snow Mountain Youth] (replying to [lvm]: “A boring meeting? Closing your eyes and watching thoughts?”): Every day I sweep the ground of mind; the more I sweep, the less still it becomes. If I want the ground of mind to be still, I should cast aside the broom handle.
【圣军】：好个懒童子，只欲图个静，狗屎一大堆，何撇箊帚柄	[Holy Army]: What a lazy youngster! You only want to seek stillness. With a great heap of dog shit, why cast aside the broom handle?
【雪山童子】：这原本是栖云真人王志谨的盘山语录的一段话，却引来……	[Snow Mountain Youth]: This was originally a passage from the Recorded Sayings of Mount Pan by Wang Zhijin, the Perfected Man Qiyun, but it has prompted ...
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或问曰：某念念相续，扫除不尽，如何即是？答云：朝日扫心地，扫着越不静，欲要心地静，撇下苕帚柄。其人拜谢。	Someone asked: “My thoughts continue one after another, and I cannot sweep them away completely. What should I do?” The answer was: “Every day I sweep the ground of mind; the more I sweep, the less still it becomes. If I want the ground of mind to be still, I should cast aside the broom handle.” The person bowed in thanks.
【圣军】：他念念相续了，狗屎鸟屎都干净了。你得着了吗？	[Holy Army]: His thoughts have continued one after another, and the dog shit and bird shit have all been cleared away. Have you attained it?
【stone】（接【雪山童子】：朝日扫心地，扫着越不静，欲要心地静，撇下苕帚柄。）：朝朝明心地，无静无不静，但明心无变，何妨舞苕柄。	[stone] (replying to [Snow Mountain Youth]: “Every day I sweep the ground of mind; the more I sweep, the less still it becomes. If I want the ground of mind to be still, I should cast aside the broom handle.”): Every day, illuminate the ground of mind: there is neither stillness nor non-stillness. So long as the illuminating mind does not change, why not dance with the broom handle?
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俺发病啦，师兄见谅。	I'm having an episode—please forgive me, fellow practitioner.
【圣军】：若得心无变，即是真清净；第一清净地，更无箊帚柄	Shengjun ：If the mind remains unchanged, that is true purity; on the first ground of purity, there is not even a broom handle.
【stone】：第一清静地的情形，俺还真想不出来。请问师兄	stone ：I really cannot imagine what the first ground of purity is like. May I ask, fellow practitioner?
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我觉得那个地方应该是相不碍体，体不碍相的，怎么会“更无箊帚柄”呢。	I think that there, appearances do not obstruct essence, and essence does not obstruct appearances. How, then, can there be “not even a broom handle”?
【圣军】：佛地称第一清净，毕竟空故，三世清净。非臆想分别之所到	Shengjun ：The Buddha-ground is called the first purity. Because it is ultimate emptiness, the three times are pure. It is beyond the reach of imaginative discrimination.
【stone】：俺的疑问是：	stone ：My question is:
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佛不是反复说过，观十方世界如观掌中果吗？	Did not the Buddha repeatedly say that he viewed the worlds of the ten directions as one views a fruit in the palm of one’s hand?
佛不也示现与此世界说法吗？	Did not the Buddha also manifest in this world to teach the Dharma?
若是到了第一清净地就什么都没有，怎么什会有上述的情况呢？	If, upon reaching the first ground of purity, there is nothing at all, how can the foregoing be the case?
【圣军】：以第一清净故，能坐一微尘现十方刹，观阎浮提如掌中果	Shengjun ：Precisely because of the first purity, one can sit upon a single mote of dust and manifest lands in the ten directions, and view Jambudvīpa as a fruit in the palm of one’s hand.
【stone】：既如此，怎能说“无箊柄”呢？	stone ：If that is so, how can one say, “There is no broom handle”?
【圣军】：若有‘箊帚柄’那就是法执还没有破，又怎么能算第一清净呢	Shengjun ：If there is a “broom handle,” then attachment to dharmas has not yet been destroyed. How could that count as the first purity?
【stone】：佛示现于世，也有法执没破吗	stone ：When the Buddha manifests in the world, has attachment to dharmas not been destroyed either?
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他老人家也是穿衣吃饭讲法的啊。	The old man also wears clothes, eats meals, and teaches the Dharma.

【雪山童子】（接【雪山童子】：恩！平时，发现自己粘着，也能做到不随着转。）：哦！对了，正是多事！	Xuěshān Tóngzǐ （replying to Xuěshān Tóngzǐ：“Yes! Ordinarily, when I notice that I am clinging, I can also refrain from following it along.”): Oh! Right—it is precisely making trouble!
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哦！对了，正是多事！还是那句：“念头来了，就是别跟着跑！”	Oh! Right—it is precisely making trouble! As the saying goes: “When a thought arises, simply do not run after it!”
谢老师！	Thank you, Teacher!
【圣军】：念来似飞尘，粘着即是病；拿个抹布子，抹去还光明	Shengjun ：Thoughts come like flying dust; clinging is the illness. Take up a cloth, wipe them away, and brightness returns.
【古韵】：念来任念去，不着何来病？欲抹却添尘，“抹去”晦光明	Gǔyùn ：Let thoughts come and let thoughts go. If there is no attachment, whence comes illness? Wanting to wipe them away only adds dust; “wiping away” obscures the brightness.
【圣军】：念有粗细分，皆障光明际；若人都无着，即归第一义	Shengjun ：Thoughts may be coarse or subtle, but all obstruct the realm of luminosity. If one is free of all attachment, one returns to the ultimate truth.
【莲农】：粗细是狗屁，光明是狗屁；无着是狗屁，终归是狗屁！	Liánnóng ：Coarse and subtle are bullshit; luminosity is bullshit; nonattachment is bullshit; in the end, it is all bullshit!
【圣军】：这句空口白牙的大话更是狗屁！	Shengjun ：That empty, glib boast of yours is even more bullshit!
【莲农】：恭喜你，终于明白啦！	Liánnóng ：Congratulations—you finally understand!
【莲农】：冲你这句话，我顶礼你！	Liánnóng ：For that remark, I bow to you in reverence!
【圣军】：千万别顶礼我，当不住的。只要师兄识脚跟处是也！	Shengjun ：By all means, do not bow to me—I cannot bear it. It is enough if you recognize where your heels stand!
【莲农】：既当不住，扯什么第一义？！	Liánnóng ：If you cannot bear it, what are you babbling about ultimate truth for?!
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可不是狗屁！	Isn’t it bullshit, indeed!
【圣军】：有啥子当得住当不住的？只要尔脚跟点地着！	Shengjun ：What is this nonsense about being able or unable to bear it? Just make sure your heels are planted on the ground!
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第一义即言语道断心行处灭，你自思你得着了吗？	The ultimate truth is where the path of words is cut off and the activity of mind ceases. Think for yourself: have you attained it?
【莲农】：又一个！	Liánnóng ：Another one!
【圣军】：接着！	Shengjun ：Catch this!
【贝叶】（接【圣军】：千万别顶礼我，当不住的。只要师兄识脚跟处是也！）：现在的人子啊，也不拿“顶礼”当回事。	Bèiyè （replying to Shengjun ：“By all means, do not bow to me—I cannot bear it. It is enough if you recognize where your heels stand!”): People nowadays do not take “bowing in reverence” seriously at all.
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古代人顶礼是真顶礼，现在人顶礼多用嘴，比如某某人吧发帖顶礼，若真心顶礼，应当在电脑旁来真的。	In ancient times, people truly bowed in reverence. Nowadays they mostly do it with their mouths. For instance, someone may post “I bow in reverence”; if they truly meant it, they should actually do it beside their computer.
哎，都变了，“禅宗”嘛！说一下应付，“简”嘛。	Sigh, everything has changed. “Chan school,” you know—say a little something to get by. “Simplicity,” you know.
说一下“观照”也就算了，说类似公案里的话多深沉！	They say a little about “contemplation,” and that is considered enough; how profound it sounds when they speak like characters in koans!
哎呦！人家公案里的话当时可都是大白话呦，哈哈哈。现代人喜欢说古代的大白话，当作古文去研究，说什么机锋。	Oh my! The words in those koans were all plain speech at the time, haha. Modern people enjoy speaking the plain speech of ancient times, studying it as classical writing, and calling it “sharp exchanges.”
机锋真的来的时候，早恨不得要杀人了啊	When a sharp exchange really comes, they would have long since wanted to kill someone!
【无相】：贝叶这个帖子说得真好，切中时弊，顶起来大家多看看。	Wúxiàng ：This post by Bèiyè is very well said; it strikes at the maladies of our time. Let us bump it up so that everyone can read it.
【莲农】：真是顶礼了呀！	Liánnóng ：I really did bow in reverence!

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圣军当不住，连累小农向狗屁顶礼了~~~贝叶定能当得住吧，小农这厢也真的向您顶礼了！【圣军】：东也顶礼西也顶礼的，咋不会向个自家头上六门出入不青不黄的去顶啊？	Shengjun cannot bear it, and so poor Little Nong has ended up bowing to bullshit~~~ Bèiyè can surely bear it, so Little Nong here truly bows to you as well! Shengjun : Bowing here and bowing there—why not bow to that thing atop your own head, with its six doors of entry and exit, neither blue nor yellow?
【莲农】：又一个！	Liánnóng : Another one!
【圣军】：提着！	Shengjun : Hold it up!
【贝叶】：免礼平身	Bèiyè : No need for ceremony; rise.
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你过来我有铁观音。。。。。。	Come over here—I have some Tieguanyin tea . . . . .
【莲农】：呵呵，你果有这个！	Liánnóng : Hehe, you really do have that!
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怪不得听不见海潮音。	No wonder you cannot hear the sound of the ocean tide.
【圣军】：合不该弄海潮音的，你把老贝瞎得放屁也不敢弄个动静了，缺德鬼！	Shengjun : You should never have brought up the sound of the ocean tide. You have frightened Old Bèiyè so badly that he does not even dare make a sound when he farts, you rascal!
【莲农】：圣军啊圣军~~~	Liánnóng : Shengjun, oh Shengjun~~~
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人家老贝不开腔，样子上总也是沾了点海潮音的边。	When Old Bèiyè does not open his mouth, at least in appearance he still comes somewhat close to the sound of the ocean tide.
你是冒失得没边没影，全然驴唇不对马嘴啊！	But you are recklessly off the mark, completely like donkey lips matched to a horse's mouth!
小农知俺上面空口白牙的话，跟狗屁的确没什么分别，一屁放过，也就通汰了。而你嘴里虽吐出“第一义”，大肠却被那“第一义”堵得个死翘翘的，奈何一点自知也无啊！？	Little Nong knows that the empty, glib words I spoke above are indeed no different from bullshit; let one fart pass, and it is gone. But although your mouth utters “ultimate truth,” your large intestine is clogged solid with that “ultimate truth,” and yet you have not the slightest self-awareness!?
就此打住，不复与你戏言。	Let us stop here. I shall no longer banter with you.
南无阿弥陀佛！	Namo Amitābha Buddha!
【铁扫帚】：何谓“相对无言独足立”？	Iron Broom : What is meant by “facing each other without words, standing alone in sufficiency”?
【lvm】：圆悟说了——山魈。	lvm : Yuánwù said it—“mountain goblin.”
【雪山童子】：这两句是颂赵州换却那僧眼睛的吧？	Xuěshān Tóngzǐ : Are these two lines a verse on Zhàozhōu replacing that monk's eyes?
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头长三尺知是谁，相对无言独足立。	Whose head is three feet long? Facing one another in silence, it stands on one leg.
【lvm】：哦！是这样的：	lvm : Oh! So that is how it is:
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先看这里：	First, look here:
僧问古德：“如何是佛？”古德云：“头长三尺，颈长二寸。”雪窦引用，未审诸人还识么？	A monk asked an ancient worthy, “What is Buddha?” The worthy said, “The head is three feet long, the neck two inches long.” Xuedou cited this: Do you all recognize it?
头长三尺知是谁？——佛就在你面前，你识得么？	Whose head is three feet long?—The Buddha is right before you. Do you recognize him?
相对无言独足立。——恐怕说也说不出、站也站不住了吧。	Facing one another in silence, it stands on one leg.—I fear one can neither speak it nor stand firm, can one?
说不出？圆悟偏要说——山魈。（山魈是山里的精灵，不会说话，只有一条腿，跳着走。故：相对无言独足立——山魈。）	Cannot speak it? Yuanwu insists on speaking—“a mountain sprite.” (A mountain sprite is a spirit of the mountains. It cannot speak and has only one leg, so it moves by hopping. Thus: “Facing one another in silence, it stands on one leg”—a mountain sprite.)

站不住？圆悟偏要站——放过即不可。便打。	Cannot stand firm? Yuanwu insists on standing—“To let it pass is unacceptable.” Then he struck.
【雪山童子】：谢老师！	Xueshan Tongzi ：Thank you, Teacher!
【禅地衣】：白话翻译并附信心铭：	Chandi Yi ：A vernacular translation, together with the Inscription on Faith in Mind:
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僧问赵州：“‘至道无难，唯嫌拣择’才有语言是拣择，和尚如何为人？”	A monk asked Zhaozhou, “ ‘The supreme Way is not difficult; it only rejects picking and choosing.’ As soon as there are words, there is picking and choosing. How does the Reverend teach people?”
州云：“何不引尽这语。”	Zhaozhou said, “Why do you not quote the saying in full?”
僧云：“某甲只念到这里。”	The monk said, “I have only recited it as far as this.”
州云：“只这‘至道无难，唯嫌拣择’。”	Zhaozhou said, “Only this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’ ”
僧人问赵州禅师：‘至道无难，唯嫌拣择’，但师父们平日里说法，总得给人入手，也会挑三拣四这个对那个不对的指点。敢问禅师平日里却是怎样为人说法的呢？	A monk asked Chan Master Zhaozhou: “ ‘The supreme Way is not difficult; it only rejects picking and choosing.’ Yet when masters ordinarily teach the Dharma, they must give people some point of entry, and they also make discriminating remarks—this is right, that is wrong. May I ask how Chan Master Zhaozhou ordinarily teaches people?”
赵州反问道：为何你不把那句话说完呢？	Zhaozhou replied with a question: “Why did you not finish the sentence?”
僧人回答说：我觉得这句话就完备了呀！	The monk replied, “I thought this sentence was complete in itself!”
赵州说道：我的为人处只这‘至道无难，唯嫌拣择’。	Zhaozhou said, “My way of teaching people is only this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’ ”
不过，也不晓得这个僧人‘但莫憎爱，洞然明白’了没有呢？	Still, one does not know whether this monk had realized, “Simply do not hate or love, and all will be clear and open.”
信心铭	Inscription on Faith in Mind
至道无难，惟嫌拣择；但莫憎爱，洞然明白。	The supreme Way is not difficult; it only rejects picking and choosing. Simply do not hate or love, and all will be clear and open.
毫厘有差，天地悬隔；欲得现前，莫存顺逆。	A difference as slight as a hair's breadth sets heaven and earth apart; if you wish it to appear before you, harbor neither favor nor aversion.
违顺相争，是为心病；不识玄旨，徒劳念静。	When aversion and attraction contend, this is the mind's disease; not knowing the profound principle, one vainly thinks of stillness.
圆同太虚，无欠无余；良由取舍，所以不如。	It is perfectly whole, like great empty space: lacking nothing, excessive in nothing. It is because of grasping and rejecting that it is not thus.
莫逐有缘，勿住空忍；一种平怀，泯然自尽。	Do not pursue conditioned things; do not abide in an experience of emptiness. With one even mind, they naturally vanish.
止动归止，止更弥动；唯滞两边，宁知一种。	To stop movement and return to stillness makes stillness all the more active; if you remain stuck at the two extremes, how can you know the One?
一种不通，两处失功；遣有没有，从空背空。	If the One is not understood, both sides lose their efficacy. To reject being is to fall into being; to follow emptiness is to turn away from emptiness.
多言多虑，转不相应；绝言绝虑，无处不通。	The more one speaks and thinks, the further one strays from accord; cut off speech and thought, and nowhere is there no penetration.
归根得旨，随照失宗；须臾反照，胜却前空。	Returning to the root, one attains the essential; following appearances, one loses the principle. In a moment of turning the light back, one surpasses the previous emptiness.
前空转变，皆由妄见；不用求真，唯须息见。	The transformations of that previous emptiness all arise from false views; there is no need to seek the true—one need only cease holding views.
二见不住，慎莫追寻；才有是非，纷然失心。	Do not abide in the two views, and take care not to pursue them. As soon as there is right and wrong, the mind is scattered and lost.
二由一有，一亦莫守；一心不生，万法无咎。	The two arise because of the one, but do not cling even to the one. When not a single thought arises, the myriad dharmas are without fault.
无咎无法，不生不心；能由境灭，境逐能沉。	Without fault, there is no dharma; without arising, there is no mind. The subject vanishes because of objects; objects sink away following the subject.

境由能境，能由境能；欲知两段，原是一空。	Objects arise because of the subject; the subject arises because of objects. If you wish to know these two aspects, their origin is a single emptiness.
一空同两，齐含万象；不见精粗，宁有偏党。	This single emptiness contains both alike and equally embraces all phenomena. If one does not distinguish fine from coarse, how can there be partiality?
大道体宽，无易无难；小见狐疑，转急转迟。	The essence of the great Way is broad: neither easy nor difficult. Petty views breed doubt and hesitation, making one ever more hasty or sluggish.
执之失度，必入邪路；放之自然，体无去住。	Cling to it and lose the measure, and you will surely enter a wrong path; let it go, and it follows its nature—the essence neither comes nor abides.
任性合道，逍遥绝恼；系念乖真，昏沉不好。	Let your nature accord with the Way, and you will roam freely, free of vexation; bind your thoughts, and you depart from truth, becoming dull and unwell.
不好劳神，何用疏亲；欲取一乘，勿恶六尘。	If you are unwell, why weary the spirit? What use is there in making distinctions of intimacy and estrangement? If you wish to take up the One Vehicle, do not despise the six sense objects.
六尘不恶，还同正觉；智者无为，愚人自缚。	When the six sense objects are not despised, they are identical with right awakening. The wise are non-contriving; the foolish bind themselves.
法无异法，妄自爱著；将心用心，岂非大错?	Dharmas have no different dharma; one merely becomes falsely attached. To use mind to seek mind—is this not a great error?
迷生寂乱，悟无好恶；一切二边，良由斟酌。	Delusion gives rise to stillness and disturbance; awakening has neither liking nor disliking. All dualities arise from discriminating deliberation.
梦幻空华，何劳把捉；得失是非，一时放却。	Dreams, illusions, flowers in empty space—why labor to grasp them? Gain and loss, right and wrong: let them all go at once.
眼若不寐，诸梦自除；心若不异，万法一如。	If the eye does not sleep, all dreams cease of themselves; if the mind makes no distinctions, the myriad dharmas are all suchness.
一如体玄，兀尔忘缘；万法齐观，归复自然。	The essence of suchness is mysterious; utterly still, it forgets all conditions. Viewing the myriad dharmas equally, one returns naturally to their source.
泯其所以，不可方比；止动无动，动止无止。	When the reasons for them vanish, they cannot be compared or measured. Stillness stops movement, yet movement does not stop stillness.
两既不成，一何有尔；究竟穷极，不存轨则。	When the two do not arise, how can the one exist? At the ultimate limit, no rules or standards remain.
契心平等，所作俱息；狐疑尽净，正信调直。	When mind accords with equality, all doing ceases. All doubt is thoroughly purified, and right faith is made straight and true.
一切不留，无可记忆；虚明自照，不劳心力。	Nothing remains; there is nothing to remember. Empty and luminous, it shines by itself, requiring no effort of mind.
非思量处，识情难测；真如法界，无他无自。	It is beyond thought; consciousness and feeling cannot fathom it. In the dharma realm of suchness, there is neither other nor self.
要急相应，唯言不二；不二皆同，无不包容；	To accord swiftly, speak only of nonduality. In nonduality all is the same, with nothing not embraced.
十方智者，皆入此宗。	The wise ones of the ten directions all enter this principle.
宗非延促，一念万年；无在不在，十方目前。	This principle is neither extended nor brief: one thought is ten thousand years; nowhere absent, it is before one's eyes throughout the ten directions.
极小同大，忘绝境界；极大同小，不见边表。	The utmost small is the same as the great, when all boundaries are forgotten; the utmost great is the same as the small, when no outer limit is seen.
有即是无，无即是有；若不如是，必不须守。	Being is itself nonbeing; nonbeing is itself being. If it is not thus, there is no need to preserve it.
一即一切，一切即一；但能如是，何虑不毕。	One is all; all is one. If one can be thus, why worry that it will not be complete?
信心不二，不二信心；言语道断，非去来今。	Faith in mind is nondual; the nondual is faith in mind. The path of words is cut off: it is neither past, present, nor future.

【六〇】云门拄杖化龙

[Sixty] Yunmen's Staff Transforms into a Dragon

【六〇】云门拄杖化龙	[Case 60] Yunmen's Staff Transforms into a Dragon

垂示云：	Prefatory Remark:
诸佛众生本来无异，山河自己宁有等差。为什么却浑成两边去也？若能拨转话头、坐断要津，放过即不可。若不放过，尽大地不消一捏。且作么生是拨转话头处？试举看。	All Buddhas and sentient beings are originally no different; how could the mountains, rivers, and the earth itself have distinctions of higher and lower? Why, then, have they become wholly divided into two sides? If you can turn the huatou around and cut off the essential passage, you cannot simply let it go. Yet if you do not let it go, the whole earth cannot contain even a single pinch. But where is the point at which the huatou is turned around? Try raising it and see.
【六〇】举：	[Case 60] The Case:
云门以拄杖示众云：【点化在临时。杀人刀，活人剑。换却尔眼睛了也。】	Yunmen held up his staff before the assembly and said: [The transformation occurs at the critical moment. It is a sword that kills and a sword that gives life. It has already replaced your very eyes.]
“拄杖子化为龙，【何用周遮！用化作什么！】	“The staff transforms into a dragon—[Why all this circumlocution? What need is there for it to transform into anything?]
吞却乾坤了也。【天下衲僧性命不存。还碍着咽喉么？阇黎向什么处安身立命？】	and swallows up heaven and earth. [The lives of Chan monks throughout the land no longer remain. Does it still obstruct your throat? Where will you, venerable one, establish your life?]
山河大地甚处得来？”【十方无壁落，四面亦无门。东西南北，四维上下。争奈这个何！】	Where do the mountains, rivers, and great earth come from?” [In the ten directions there are no walls; on all four sides there are no gates. East, west, south, north, the intermediate directions, above and below—what can be done about this?]
只如云门道“拄杖子化为龙，吞却乾坤了也。山河大地甚处得来”，若道有则瞎，若道无则死。还见云门为人处么？还我拄杖子来！	Now, when Yunmen says, “The staff transforms into a dragon and swallows up heaven and earth. Where do the mountains, rivers, and great earth come from?”—if you say there is something, you are blind; if you say there is nothing, you are dead. Do you see where Yunmen acts for others? Give me back my staff!
如今人不会他云门独露处，却道即色明心、附物显理。且如释迦老子四十九年说法，不可不知此议论，何故更用“拈花，迦叶微笑”？这老汉便搽胡道：“吾有正法眼藏、涅　妙心，分付摩诃大迦叶。	People nowadays do not understand Yunmen’s unique revelation. Instead, they say that one realizes the mind through form and reveals principle by relying on things. Yet Śākyamuni Buddha taught the Dharma for forty-nine years; surely one cannot be unaware of such an argument. Why, then, was there further need for “holding up a flower, and Kāśyapa smiling”? This old fellow then spoke nonsense, saying: “I possess the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa, which I entrust to Mahākāśyapa.
”更何必单传心印？诸人既是祖师门下客，还明得单传底心么？胸中若有一物，山河大地　然现前。胸中若无一物，外则了无丝毫。说什么理与智冥、境与神会！何故？一会一切会，一明一切明。	Why, then, was there any need to transmit the Mind-Seal separately? Since you are all guests in the house of the patriarchs, do you understand the mind that is separately transmitted? If there is a single thing in your breast, mountains, rivers, and the great earth appear before you in a clamor. If there is not a single thing in your breast, outwardly there is not the slightest trace. Why speak of principle and wisdom merging in obscurity, or objects and spirit converging? Why? When one thing is understood, all things are understood; when one thing is illumined, all things are illumined.
长道“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。”忽若打破阴界，身心一如，身外无余，犹未得一半在。说什么即色明心、附物显理！古人道“一尘才起，大地全收。	It has long been said: “Those who study the Way do not recognize the true, merely because they have always recognized the spirit. The root of birth and death through measureless kalpas is what foolish people call the original person.” Suppose one suddenly breaks through the realm of the aggregates, so that body and mind are one and there is nothing outside the body; still, one has not attained even half of it. Why speak of realizing the mind through form and revealing principle by relying on things? An ancient said: “As soon as a single mote of dust arises, the whole earth is gathered in.
”且道是那个一尘？若识得这一尘，便识得拄杖子。才拈起拄杖子，便见纵横妙用。恁么说话，早是葛藤了也，何况更化为龙！庆藏主云：“五千四十八卷，还曾有恁么说话么？”	Tell me: what is that single mote of dust? If you recognize this single mote of dust, then you recognize the staff. The moment you pick up the staff, you see its wondrous functioning in every direction. To speak this way is already entanglement in vines and creepers—how much more so to have it transform into a dragon! Administrator Qing said: “Among the five thousand and forty-eight scrolls, has there ever been such talk?”
云门每向拄杖处，拈掇全机大用，活泼泼地为人。芭蕉示众云：“衲僧巴鼻，尽在拄杖头上。”永嘉亦云：“不是标形虚事褫（音驰），如来宝杖亲踪迹。”如来昔于然灯佛时，布发掩泥，以待彼佛。然灯曰：“此处当建梵刹。	Whenever Yunmen took up the staff, he brought forth the complete potential and great function, vividly and directly acting for others. Bajiao addressed the assembly: “The very handle by which Chan monks are grasped lies wholly at the tip of the staff.” Yongjia likewise said: “It is not an empty matter of outward marks; it is the Tathāgata’s precious staff, the very trace of his footsteps.” Long ago, when the Tathāgata was with Dīpaṃkara Buddha, he spread out his hair

	to cover the mud and await that Buddha. Dīpaṃkara said: “A monastery should be built here.
”时有一天子，遂标一茎草云：“建梵刹竟。”诸人且道，这个消息，从那里得来？祖师道“棒头取证，喝下承当”，且道承当个什么？	At that time a deva prince marked out a spot with a blade of grass and said, “The monastery has been built.” Tell me, everyone: where does this message come from? The patriarch said, “Attain realization at the head of the staff; accept it under the shout.” Tell me, what is it that is accepted?
忽有人问：如何是拄杖子？莫是打筋斗么？莫是抚掌一下么？总是弄精魂。且喜没交涉！	If someone suddenly asked, “What is the staff?”—would it be doing a somersault? Would it be clapping once? All of that is merely playing with one’s clever spirit. Fortunately, it has nothing to do with it!
雪窦颂云：	Xuedou’s Verse:
拄杖子，吞乾坤，【道什么。只用打狗。】	The staff swallows heaven and earth—[What are you saying? It is useful only for beating dogs.]
徒说桃花浪奔。【拨开向上一窍，千圣齐立下风，也不在　云攫雾处。说得千遍万遍，不如手脚罗笼一遍。】	To speak in vain of the peach-blossom flood surging forth. [Open up the one aperture above, and a thousand sages will all stand downwind; nor does it lie in grasping clouds and clutching mist. To say it a thousand or ten thousand times is not as good as gathering it up once with your own hands and feet.]
烧尾者不在　云攫雾，【左之右之，老僧只管看。也只是一个干柴片。】	Those whose tails are scorched do not lie in grasping clouds and clutching mist; [Turn left or right—the old monk simply watches. It is only a dry piece of firewood.]
曝腮者何必丧胆亡魂。【人人气宇如王。自是尔千里万里。争奈悚然。】	Why should those who expose their gills lose heart and soul? [Everyone bears the bearing of a king; it is simply that you yourself are a thousand or ten thousand miles away. Yet, alas, you are terrified.]
拈了也，【谢慈悲。老婆心切。】	It has been taken up—[Thank you for your compassion. Such an anxious grandmotherly heart!]
闻不闻？【不免落草。用闻作什么！】	Do you hear or not? [One cannot avoid falling into the weeds. What use is hearing?]
直须洒洒落落，【残羹馊饭！乾坤大地甚处得来？】	You must be utterly free and open; [Leftover broth and spoiled rice! Where do heaven, earth, and the great land come from?]
休更纷纷纭纭。【举令者先犯，相次到尔头上。打云：放过则不可！】	Do not go on in confusion and disorder. [The one who raises the command is the first to violate it; in due course it will come down upon your head. Striking with the staff, he says: “You cannot simply let it go!”]
七十二棒且轻恕，【山僧不曾行此令。据令而行，赖值得山僧。】	Seventy-two blows are leniently remitted, [This mountain monk has never carried out this command. If it were enforced according to the command, you should be grateful to encounter this mountain monk.]
一百五十难放君。【正令当行，岂可只恁么了！直饶朝打三千、暮打八百，堪作什么？】	But one hundred and fifty are hard to spare you. [When the proper command is put into effect, how could it end merely like this? Even if you were struck three thousand times in the morning and eight hundred times in the evening, what would that accomplish?]
（师蓦拈拄杖下座，大众一时走散。）【雪窦龙头蛇尾作什么！】	(The master suddenly picked up his staff and descended from the seat; the entire assembly scattered at once.) [What is Xuedou doing with a dragon’s head and a snake’s tail?]
云门委曲为人，雪窦截径为人，所以拨却化为龙，不消恁么道，只是“拄杖子，吞乾坤”。雪窦大意，免人情解，更道“徒说桃花浪奔”，更不必化为龙也！盖禹门有三级浪，每至三月，桃花浪涨，鱼能逆水而跃过浪者，即化为龙。雪窦道“纵化为龙，亦是徒说。”	Yunmen painstakingly acts for others, whereas Xuedou acts for others by cutting straight across. Therefore, setting aside “transforms into a dragon,” there is no need to speak in this way; it is simply, “The staff swallows heaven and earth.” Xuedou’s main intent is to prevent conceptual interpretation. He further says, “To speak in vain of the peach-blossom flood surging forth”; there is even less need for it to transform into a dragon. At Yu’s Gate there are three tiers of waves. Every year in the third month, the peach-blossom flood rises; fish able to swim upstream and leap over the waves transform into dragons. Xuedou says, “Even if it transforms into a dragon, it is still empty talk.”
“烧尾者不在　云攫雾”，鱼过禹门，自有天火烧其尾，　云攫雾而去。雪窦意道，纵化为龙，亦不在　云攫雾也。	“Those whose tails are scorched do not lie in grasping clouds and clutching mist.” When a fish passes through Yu’s Gate, heavenly fire naturally scorches its tail, and it departs grasping clouds and clutching mist. Xuedou means that even if it transforms into a dragon, it does not lie in grasping clouds and clutching mist.
“曝腮者何必丧胆亡魂”，《清凉疏》序云：积行菩萨，尚乃曝腮于龙门。大意明华严境界非小德小智之所造诣，独如鱼过龙门透不过者，点额而回，困于死水沙碛中，曝其腮也。雪窦意道：既点额而回，必丧胆亡魂。	“Why should those who expose their gills lose heart and soul?” The preface to the Qingliang Commentary says: “Bodhisattvas who have accumulated practice still expose their gills at the Dragon Gate.” Its main point is that the realm of the Avataṃsaka is not attained through slight virtue or slight wisdom. It is like

	fish that fail to pass through the Dragon Gate: they strike their foreheads and turn back, trapped amid stagnant waters and sandy wastes, exposing their gills. Xuedou means that once they have struck their foreheads and turned back, they must lose heart and soul.
“拈了也，闻不闻”，重下注脚，一时与尔扫荡了也。诸人“直须洒洒落落”去，“休更纷纷纭纭”。尔若更纷纷纭纭，失却拄杖子了也。	“It has been taken up—do you hear or not?” With this further footnote, he has swept it all away for you at once. You must go forth utterly free and open; do not go on in confusion and disorder. If you continue in confusion and disorder, you will have lost the staff.
“七十二棒且轻恕”，雪窦为尔舍重从轻。古人道七十二棒，翻成一百五十，如今人错会，却只算数目，合是七十五棒，为什么却只七十二棒？殊不知，古人意在言外。所以道，此事不在言句中。免后人去穿凿，雪窦所以引用。直饶真个洒洒落落，正好与尔七十二棒，犹是轻恕。直饶总不如此，一百五十难放君。	“Seventy-two blows are leniently remitted”: Xuedou sets aside the heavy and follows the light for your sake. The ancients said that seventy-two blows become one hundred and fifty. People nowadays misunderstand and merely count the number: if it should be seventy-five blows, why are there only seventy-two? They do not realize that the ancients’ meaning lies beyond words. Hence it is said that this matter does not lie in verbal formulations. To prevent later people from engaging in strained interpretation, Xuedou therefore cites it. Even if you are truly free and open, you are precisely fit to receive seventy-two blows, which would still be lenient remission. Even if you are not like this at all, one hundred and fifty blows will be hard to spare you.
一时颂了也，却更拈拄杖，重重相为。虽然恁么，也无一个皮下有血。	Having finished the verse, he again picked up the staff and repeatedly acted for others. Yet, although it is thus, there is not one among them with blood beneath the skin.
佛果圜悟禅师碧岩录卷第六终	End of Volume Six of Chan Master Foguo Yuanwu’s Blue Cliff Record
中书隐鼎刊《圜悟碧岩录》，幸已讫事。四方禅友或收得《祖庭事苑》《万善同归录》及禅宗文字、世罕刊本者，幸乞见示，当为绣梓，以广禅学。此亦方便接引之一端也。告毋舍玉，幸甚。禀白。	Shuyin Ding of Yuzhong has printed the Record of Yuanwu’s Blue Cliff; fortunately, the work has now been completed. If Chan friends from the four directions possess copies of the Garden of Matters of the Patriarchal Hall, the Record of Myriad Good Deeds Returning to One, other Chan writings, or rare editions seldom printed in the world, I respectfully ask that they show them to me. I shall have them carved and printed to broaden the study of Chan. This too is one means of skillful guidance. Please do not withhold your jade; I would be most grateful. Respectfully submitted.
【禅地衣】：请看云门风格：	[Chan Diyī]: Please consider Yunmen’s style:
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云门以拄杖示众云：“拄杖子化为龙，吞却乾坤了也。山河大地甚处得来？”	Yunmen held up his staff before the assembly and said: “The staff transforms into a dragon and swallows up heaven and earth. Where do the mountains, rivers, and great earth come from?”
云门把拄杖举起，对大众说：“点化你们的时候，我就是你们的主子，要死要活由不得你们做主！”	Yunmen raised his staff and said to the assembly: “When I transform you, I am your master; whether you live or die is not for you to decide!”
求佛法，重传承，莫冒险！若有假云门冒充云门风格，学人可就惨啦！打死也是白打的！告到阎王那儿，阎王会说：你是自个笨死的！活该！	In seeking the Buddhadharma, value authentic transmission—do not take risks! If a false Yunmen impersonates Yunmen’s style, students of the Way will be in terrible trouble! Even if they are beaten to death, it will be for nothing! If they complain to King Yama, he will say: “You were stupid enough to get yourselves killed! You deserve it!”
【草贼大败】：嘻嘻，云门舞棒嗣阿谁？童子未悟，何故亦能示人一指禅？	[Defeated Grass Bandit]: Heh heh—whose Dharma successor is Yunmen, waving his staff? If the boy had not awakened, why could he still show someone the One-Finger Chan?
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黑豆眼，怎么还没点长进啊？！	Black-Bean Eyes, why have you still made no progress?!
【禅地衣】：哦！师兄是孤峰顶上坐的人，晚辈的不长进让您见笑了。	[Chan Diyī]: Oh! Senior brother is one who sits atop a solitary peak; this junior’s lack of progress has made you laugh at me.
【草贼大败】：师兄评价实不敢当，不过希望师兄能认真考虑俺的提问，望能对君有益也。	[Defeated Grass Bandit]: I truly do not deserve your evaluation, senior brother, but I hope you will seriously consider my question. I hope it may benefit you.
【禅地衣】：对不起，刚才说孤峰是骂您没得救的意思。我会认真考虑您的提问的，谢谢您。	[Chan Diyī]: I am sorry. Just now, by “solitary peak” I meant that you were beyond help. I will seriously consider your question. Thank you.
【铁扫帚】：“忽若打破阴界，身心一如，身外无余，犹未得一半在。”那一半在这一半里？	[Iron Broom]: “Suppose one suddenly breaks through the realm of the aggregates, so that body and mind are one and there is nothing outside the body; still, one has not attained even half of it.” Is that other half within this half?

【铁扫帚】：自答一句：柱杖化龙！	[Iron Broom]: One sentence in answer to myself: The staff transforms into a dragon!
【草贼大败】：不用自答，雪窦告知了也	[Defeated Grass Bandit]: No need to answer yourself; Xuedou has already told you.
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忽若打破阴界，身心一如，身外无余，犹未得一半在。说什么即色明心、附物显理！	Suppose one suddenly breaks through the realm of the aggregates, so that body and mind are one and there is nothing outside the body; still, one has not attained even half of it. Why speak of realizing the mind through form and revealing principle by relying on things!
因为“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。”	Because “those who study the Way do not recognize the true, merely because they have always recognized the spirit. The root of birth and death through measureless kalpas is what foolish people call the original person.”
古人道“一尘才起，大地全收。”且道是那个一尘？若识得这一尘，便识得拄杖子。才拈起拄杖子，便见纵横妙用。恁么说话，早是葛藤了也，何况更化为龙！	An ancient said, “As soon as a single speck of dust arises, the whole earth is gathered in.” Tell me: what is this single speck of dust? If you recognize this single speck, then you recognize the staff. The moment you pick up the staff, you see its wondrous functions, vertical and horizontal. To speak in this way is already entangling in vines and creepers—how much more so to say that it transforms into a dragon!
不见道”胸中若有一物，山河大地　然现前。胸中若无一物，外则了无丝毫。说什么理与智冥、境与神会！何故？一会一切会，一明一切明。”	Have you not seen it said: “If there is one thing in your breast, mountains, rivers, and the great earth suddenly appear before you. If there is not one thing in your breast, then outwardly there is not the slightest trace. Why speak of principle and wisdom merging, or objects and spirit communing? Why? When one is comprehended, all are comprehended; when one is illuminated, all are illuminated.”
【lvm】：这依然是一半。	lvm ：This is still only half.
【圣普】：身外无余，犹未得一半在。	Shengpu ：Even when nothing remains outside the body, one has still not attained even half.
【铁扫帚】：请老师给另一半。	Iron Broom ：Please give us the other half, Teacher.
【lvm】：lvm便休。	lvm ：lvm will stop here.
【lvm】：《碧岩录》卷第六，前有“隐白”，后有“禀白”。	lvm ：In Volume Six of the Blue Cliff Record, there is an “Yinbai” before it and a “Bingbai” after it.
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隐白：	Yinbai:
此集自大慧一炬之后，而又重罹兵燹，世鲜善刻。今得蜀本，校正颇完，犹恐中间亥豕鲁鱼不无一二，四方具眼高人为是正之，抄录见教，当复改窜，俾成金美，禅宗幸甚。	After this collection was consigned to the flames by Dahui, it again suffered the ravages of war and fire, and fine editions became scarce. I have now obtained a Sichuan edition, which is fairly complete and has been corrected; yet I fear that there may still be one or two errors in the text, such as confused characters or mistaken words. I ask discerning masters everywhere to correct them. If you copy them out and show them to me, I shall revise the text again, so that it may attain the beauty of gold. This would be a great blessing for the Chan school.
中书隐白	Written by Yinbai of Yuzhong
禀白：	Bingbai:
中书隐鼎刊《圜悟碧岩录》，幸已讫事。四方禅友或收得《祖庭事苑》《万善同归录》及禅宗文字、世罕刊本者，幸乞见示，当为绣梓，以广禅学。此亦方便接引之一端也。告毋舍玉，幸甚。禀白。	Yin Ding of Yuzhong has published Yuanwu’s Blue Cliff Record, and fortunately the work has now been completed. Should Chan friends everywhere possess copies of the Anthology of Matters from the Patriarchs’ Hall, the Record of the Myriad Good Deeds Returning to One, other Chan writings, or editions rarely seen in print, I respectfully ask that you show them to me. I shall have them block-printed to broaden the study of Chan. This too is one means of skillfully guiding others. Please do not withhold your treasured copies. Respectfully submitted.
【莲农】：碧岩　　不是家，当春下田学种瓜。软棒翩翩走龙蛇，一炬点开镜中花。	Lianong ：The precipitous Blue Cliff is no home; when spring comes, I go down to the fields to learn to plant melons. The supple staff flits like dragons and snakes; one flame kindles the flowers in the mirror.

【六一】风穴垂语兴亡

[61] Fengxue's Saying on Rise and Fall

【六一】风穴垂语兴亡	[61] Fengxue's Saying on Rise and Fall
垂示云：建法幢，立宗旨，还他本分宗师；定龙蛇，别缁素，须是作家知识。剑刃上论杀活，棒头上别机宜。则且置，且道“独据寰中事”一句作么生商量？试举看。	Introduction: To raise the Dharma banner and establish the school's essential tenet requires a master who fulfills his proper role. To distinguish dragons from snakes and discriminate black-robed monks from laypeople requires an accomplished and discerning teacher. On the blade of the sword, one discusses killing and giving life; at the tip of the staff, one discerns apt occasions. But set all that aside for now: how would you deliberate over the phrase, “the matter of standing alone in the midst of the universe”? Try bringing it up and see.
【六一】举：	[61] The Case:
风穴垂语云：【兴云致雨。也要为主为宾。】	Fengxue gave this saying: [When clouds arise and bring rain, one must also know how to act as host and guest.]
“若立一尘，【我为法王，于法自在。花簇簇、锦簇簇。】	“If a single mote of dust is established, [I am the Dharma King, at ease and sovereign within the Dharma. Flowers in clusters, brocade in clusters.]
家国兴盛；【不是他屋里事。】	the household and state prosper; [This is not a matter within his own house.]
不立一尘，【扫踪灭迹。失却眼睛。和鼻孔失也。】	if not a single mote of dust is established, [All traces are swept away and erased. The eyes are lost—and with them, even the nostrils.]
家国丧亡。”【一切处光明。用家国作什么。全是他家屋里事。】	the household and state perish.” [Everywhere is brightness. What use is there for household and state? It is entirely a matter within his own house.]
（雪窦拈拄杖云：【须是壁立千仞始得。达磨来也！】	(Xuedou raised his staff and said: [One must stand like a wall a thousand fathoms high before it will do. Bodhidharma has arrived!]
“还有同生同死底衲僧么？”）【还我话头来！虽然如是，要平不平之事，须于雪窦商量始得。还知么？若知许尔自由自在，若不知朝打三千暮打八百。】	“Is there any patch-robed monk who shares life and death?”) [Give me back my huatou! Though this is so, to settle an unsettled matter, one must deliberate with Xuedou. Do you know? If you know, I permit you complete freedom; if you do not know, three thousand blows in the morning and eight hundred at night.]
只如风穴示众云“若立一尘，家国兴盛；不立一尘，家国丧亡”，且道立一尘即是？不立一尘即是？到这里，须是大用现前始得。所以道：设使言前荐得，犹是滞壳迷封；直饶句下精通，未免触途狂见。他是临济下尊宿，直下用本分草料。	Now, when Fengxue addressed the assembly, saying, “If a single mote of dust is established, the household and state prosper; if not a single mote of dust is established, the household and state perish,” what does it mean to establish a single mote of dust? What does it mean not to establish a single mote of dust? Here, great function must manifest before it will do. Thus it is said: even if you grasp it before words are spoken, you still cling to the shell and remain confused within the enclosure; even if you thoroughly comprehend it beneath the phrase, you cannot avoid wildly mistaken views wherever you turn. He was a venerable master in Linji's lineage, directly employing the provisions proper to his school.
若立一尘，家国兴盛，野老颦蹙。意在立国安邦，须藉谋臣猛将。然后麒麟出、凤凰翔，乃太平之祥瑞也。他三家村里人，争知有恁么事！	“If a single mote of dust is established, the household and state prosper”: the rustic old man furrows his brow. The meaning lies in founding a state and securing the realm; this requires wise ministers and valiant generals. Then qilin appear and phoenixes soar—auspicious signs of peace throughout the land. How could people from a village of three households know of such a thing?
不立一尘，家国丧亡，风飒飒地。野老为什么出来讴歌？只为家国丧亡，洞下谓之转变处，更无佛无众生，无是无非，无好无恶，绝音响踪迹。所以道：金屑虽贵，落眼成翳。又云：金屑眼中翳，衣珠法上尘。	“If not a single mote of dust is established, the household and state perish”: the wind whistles bleakly. Why then does the rustic old man come forth singing in praise? Precisely because the household and state have perished. The Dongshan school calls this the point of transformation: there are no more Buddhas and no sentient beings, no right and no wrong, no good and no evil; sound and trace are utterly cut off. Thus it is said: though gold dust is precious, if it falls into the eye, it becomes a cataract. Again, it is said: “Gold dust is a cataract in the eye; the jewel sewn into one's robe is dust upon the Dharma.”
己灵犹不重，佛祖是何人！七穿八穴，神通妙用，不为奇特。到个里，衲被蒙头万事休，此时山僧都不会！若更说心说性，说玄说妙，都用不着。何故？他家自有神仙境。	One's own numinous awareness is not valued; who, then, are Buddhas and patriarchs? To penetrate through and through, spiritual powers and wondrous functions are nothing extraordinary. When one reaches this point, one pulls the patchrobe over one's head and lets the ten thousand affairs rest. At such a time, this mountain monk understands nothing at all. If one goes on speaking of mind and nature, of mystery and wonder, none of it is of any use. Why? In that place there is naturally a realm of immortals.

南泉示众云：“黄梅七百高僧，尽是会佛法底人，不得他衣钵。唯有卢行者，不会佛法，所以得他衣钵。”又云：“三世诸佛不知有，狸奴白牯却知有。”野老或颦蹙、或讴歌，且道作么生会？且道他具什么眼却恁么？须知野老门前，别有条章。	Nanquan addressed the assembly: “Among the seven hundred eminent monks at Huangmei, all understood the Buddhadharma, yet none received his robe and bowl. Only the layman Lu did not understand the Buddhadharma, and therefore received his robe and bowl.” He also said: “The Buddhas of the three times do not know that it exists, while a house cat and a white ox do know that it exists.” The rustic old man may furrow his brow or sing in praise—how do you understand this? What kind of eye does he possess, that he acts in such a way? You must know that before the rustic old man’s gate there are separate regulations.
雪窦双拈了，却拈拄杖云：“还有同生同死底衲僧么？”当时若有个汉出来，道得一句，互为宾主，免得雪窦这老汉后面自点胸。	After Xuedou had taken up both sides, he then raised his staff and said, “Is there any patch-robed monk who shares life and death?” If at that time some fellow had stepped forward and uttered one phrase, becoming host and guest to each other, Xuedou, this old fellow, would have been spared from patting his own chest afterward.
野老从教不展眉，【三千里外有个人。美食不中饱人吃。】	Let the rustic old man never unknit his brows, [There is someone three thousand miles away. Fine food does not satisfy a full man.]
且图家国立雄基。【太平一曲大家知。要行即行，要住即住。尽乾坤大地是个解脱门，尔作么生立！】	I seek only to establish a heroic foundation for household and state. [Everyone knows the tune of great peace. Go when you wish to go; stay when you wish to stay. The entire universe is a gate of liberation—how will you establish it?]
谋臣猛将今何在，【有么！有么！土旷人稀，相逢者少。且莫点胸！】	Where are the wise ministers and valiant generals now? [Are there any? Are there any? The land is vast and people sparse; those one meets are few. Do not pat your chest yet!]
万里清风只自知。【旁若无人，教谁扫地！也是云居罗汉。】	The pure wind for ten thousand miles knows itself alone. [As though no one else were present—whom would you have sweep the ground? This, too, is the arhat of Yunju.]
适来双提了也，这里却只拈一边、放一边，裁长补短，舍重从轻。所以道，野老从教不展眉，我且图家国立雄基。	Just now he raised both sides; here, however, he takes up only one side and sets aside the other, cutting what is long to patch what is short, setting aside what is weighty and following what is light. Thus he says, “Let the rustic old man never unknit his brows; I seek only to establish a heroic foundation for household and state.”
谋臣猛将今何在，雪窦拈拄杖云“还有同生同死底衲僧么”，一似道“还有谋臣猛将么”，一口吞却一切人了也。所以道。土旷人稀，相逢者少。还有相知者么？出来一坑埋却！	“Where are the wise ministers and valiant generals now?” Xuedou raised his staff and said, “Is there any patch-robed monk who shares life and death?” It is just as if he had said, “Are there any wise ministers and valiant generals?” With one mouthful he has swallowed all people. Thus it is said: “The land is vast and people sparse; those one meets are few.” Is there anyone who knows one another? Come out, and I will bury you all in one pit!
万里清风只自知，便是雪窦点胸处也。	“The pure wind for ten thousand miles knows itself alone”—this is precisely where Xuedou pats his chest.
【一朵云mg】：公案时时有，何须处处参.好一句如风吹光奈我何	[A Cloud mg]: Koans are always present; why must one investigate them everywhere? What a fine phrase: like wind blowing on light—what can it do to me?
【一朵云mg】：老人常说，不相干.可惜我辈总粘风滞境，忘记本地风光.悲夫	[A Cloud mg]: The old man often said, “It is irrelevant.” Alas, people like us always cling to winds and linger in circumstances, forgetting the native scenery of our original ground. How sad.
【圣军】：那个道不立一尘的，这里一斧头劈杀！	[Shengjun]: Whoever speaks of not establishing a single mote of dust—I’ll split him to death with one stroke of the axe right here!
【Lvm】：如刀断水，如风吹光。	[Lvm]: Like a knife cutting water, like wind blowing on light.
【圣军】：好一招如来神掌！	[Shengjun]: What a move—the Tathāgata Palm!
【禅地衣】：日出而作日落而息帝力何有于我哉！所谓野老讴歌只是文人之寄托！	[Chan Robe]: Rise with the sun and work; rest at sunset. What has the emperor’s power to do with me? The so-called rustic old man’s song of praise is merely a projection of literati sentiment!
【大山】：呵呵，仁兄这么说，只会又令野老颦蹙了。	[Dashan]: Ha ha, if you put it that way, brother, you will only make the rustic old man furrow his brow again.
【禅地衣】：所谓“野老”，不能“和光同尘”，只是“自然性的动物”而已。	[Chan Robe]: The so-called “rustic old man” cannot “blend with the light and mingle with the dust”; he is merely a “natural animal.”
【禅地衣】：菩萨住世是“缘起的、社会的”，社会人。并不向往“自然人”的生活。	[Chan Robe]: A bodhisattva dwelling in the world is “conditioned and social”—a social person. He does not aspire to the life of a “natural person.”

【大山】：公案这里的野老并非文人笔下的野老的含义。	[Dashan]: The rustic old man in this koan does not carry the meaning of the rustic old man in literati writings.
【禅地衣】：这些文字禅原本就是用来逗弄那些遗老少们的情结的！	[Chan Robe]: These literary-Chan writings were originally meant to toy with the sentiments of those old loyalist remnants!
【大山】：这样用文字禅的眼光看公案的话，牛皮纸看穿也没用哎。	[Dashan]: If you view koans through the eyes of literary Chan in this way, it is useless even if you see through kraft paper.
【禅地衣】：不要故意歪曲我的意思！这样有什么意义呢！	[Chan Robe]: Do not deliberately distort what I mean! What is the point of that?
【大山】：不要激动么，嘿嘿，那你就直说一下，这则“风穴垂语兴亡”是不是文字禅？	[Dashan]: Don't get excited, heh heh. Then say it plainly: is this “Fengxue's Saying on Rise and Fall” literary Chan or not?
【禅地衣】：如果你已经“故意”歪曲了我的意思，我就是直说又有什么意义呢！	[Chan Robe]: If you have already “deliberately” distorted what I mean, what point is there in my speaking plainly?
【大山】：呵呵，你个虚伪的家伙。	[Dashan]: Ha ha, you hypocrite.
【禅地衣】：是有一点。但为了说明讨论的逻辑。	[Chan Robe]: To some extent, yes—but in order to clarify the logic of the discussion.
【大山】：你若是消闲说嘴的禅客，咱们不妨就哈哈一笑别过，若不是，请进	[Dashan]: If you are a Chan guest merely passing time and talking idly, we might as well laugh and part ways; if not, please come in.
【禅地衣】：“公案本身”不是“文字禅”。但祖师在公案里可以用“文字禅”摄受文人！	[Chan Robe]: “The koan itself” is not “literary Chan.” But the patriarchs may use “literary Chan” within a koan to draw in literati!
【大山】：这就是你研究公案得出的成果么？	[Dashan]: Is this the result you have reached from studying koans?
【禅地衣】：你难道以为我今后都会帖这个相同的帖子吗？韩卢逐块！	[Chan Robe]: Do you think I will keep posting this same post from now on? Like the Han hound chasing every clod!
【大山】：白兄说当年老人把你关在门外，我信了。	[Dashan]: I believe Brother Bai when he said that the old man shut you outside the door back then.
【禅地衣】：那是我自己在论坛上讲的！如果我现在告诉你我是编故事启发人，你信吗？	[Chan Robe]: I myself told that story on the forum! If I told you now that I made it up to inspire people, would you believe me?
【大山】：呵呵，因为“侬本善良”阿，现在就难说了。	[Dashan]: Ha ha, because “you were originally kind-hearted.” Now, though, it is hard to say.
【禅地衣】：呵呵。我编的故事其实是真事！你还说“侬本善良”么？	[Chan Robe]: Ha ha. The story I made up was actually a true story! Do you still say that “you were originally kind-hearted”?
【大山】：说“侬本善良”是因为你能自爆溴事，至少那时多少还有点坦荡之心吧。	[Dashan]: I said “you were originally kind-hearted” because you could expose your own embarrassing affairs; at least at that time you had somewhat of an open and candid heart.
【禅地衣】：这样的眼光是不能读懂“公案”的！这就叫“坦荡之心”？	[Chan Robe]: With such an outlook, you cannot understand “koans”! Is this what you call “an open and candid heart”?
【大山】：“多少有点”，你以为有多少？	[Dashan]: “Somewhat”—how much do you think there was?
【禅地衣】：世俗话音听了无数世了，这里请听禅音！	[Chan Robe]: You have heard worldly speech for countless lifetimes; here, please listen to the sound of Chan!
【大山】：注意，世俗的耳朵别过来。	[Dashan]: Take heed: worldly ears, do not come over here.
【禅地衣】：如果你习惯于听世俗话音，那么你学的必然是“人情佛法”！	[Chan Robe]: If you are accustomed to listening to worldly speech, then what you learn will inevitably be “worldly, sentimental Buddhadharma”!
【禅地衣】：祖师有手眼，可以斩却学人被逗弄出来的情结。	[Chan Robe]: The patriarchs have hands and eyes; they can cut away the attachments that students have been teased into forming.
【一朵云mg】：家国是什么	[A Cloud mg]: What are household and state?
【lvm】：家喻正报，就是身心；国喻依报，就是外部世界。	[lvm]: The household symbolizes the primary retribution—that is, body and mind; the state symbolizes dependent retribution—that is, the external world.
【禅地衣】：老师，某种说法会让人“真误”的：	[Chan Robe]: Teacher, a certain interpretation can lead people seriously astray:
【圣军】“第二念”等莫名其妙的说法皆是狮子从藏密中批发来的	[Shengjun]: Such baffling notions as “the second thought” were all wholesale-imported by Lion from Tibetan Esoteric Buddhism.
【狮子】：哈哈！你老弟什么时候也学会栽赃陷害？	[Lion]: Ha ha! When did you, little brother, learn to frame and slander people too?
【圣军】这就是你的不是了。既然不懂藏密，就不要拿来瞎掺和啊	[Shengjun]: This is where you are at fault. Since you do not understand Tibetan Esoteric Buddhism, do not bring it in and meddle blindly.

【禅地衣】：在藏密里根本不会允许“谈论”开悟：	[Chan Robe]: In Tibetan Esoteric Buddhism, one would never permit “talking about” awakening:
【圣军】藏密里好象不讲开悟，讲见空性，或证空性；不讲涅磐，	[Shengjun]: Tibetan Esoteric Buddhism seems not to speak of awakening; it speaks of seeing emptiness, or realizing emptiness; it does not speak of nirvāṇa,
【狮子】：hehe！你错了，不是不能谈，是不能公开谈.	[Lion]: Hehe! You are mistaken. It is not that one cannot discuss it, but that one cannot discuss it publicly.
【禅地衣】：您所“借鉴”的，容易引起别人的误会：	[Chan Robe]: What you have “borrowed” can easily cause others to misunderstand:
【整合】：关键是狮子误解藏密，不是藏密不好，不是藏密不能谈	[Integration]: The key is that Lion misunderstands Tibetan Esoteric Buddhism; it is not that Tibetan Esoteric Buddhism is bad, nor that it cannot be discussed.
【禅地衣】：喜欢谈论无上密见解的，讲的再好，藏密却是修不起来了！	[Chan Robe]: Those who enjoy discussing the view of the Highest Yoga Tantra may speak very well, but they will be unable to practice Tibetan Esoteric Buddhism!
【禅地衣】：老师，古禅师也爱国爱教的，没必要用“家国丧亡”来比喻“身心化空”啊。	[Chan Robe]: Teacher, the ancient Chan masters also loved their country and their teaching. There is no need to use “the perishing of household and state” as a metaphor for “the emptying away of body and mind.”
【一朵云mg】：谢谢指导.我心不空，奈何.	[A Cloud mg]: Thank you for your guidance. My mind is not empty—what can I do?
【lvm】：你心本空，本不可得。	[lvm]: Your mind is originally empty and fundamentally unobtainable.
【一朵云mg】：老师，如何是行起解绝.	[A Cloud mg]: Teacher, what does “when practice arises, conceptual understanding ceases” mean?
【lvm】：行是修行，解是理解。	[lvm]: Xing means cultivation; jie means understanding.
【一朵云mg】：谢谢.	[A Cloud mg]: Thank you.
【禅地衣】老师，您这个解释是错误的：	[Chan Robe]: Teacher, your explanation here is mistaken:
【禅地衣】“只管一门深入，不再去思虑。”只有在一种情况下才正确	[Chan Robe]: “Simply concentrate on going deeply into one method and no longer deliberate over it.” This is correct only in one situation.
【大山】：拜托你把你老师的话读读清楚再发表高见。	[Great Mountain]: Please read your teacher’s words carefully before offering your lofty opinion.
【禅地衣】我的话您没有读清楚，不要拜托我。	[Chan Robe]: You have not read my words carefully; do not ask this of me.
【大山】：仁兄何日肯老实打坐去，或许还有出头之日。	[Great Mountain]: If, someday, my friend is willing to sit in meditation honestly, perhaps there may still be hope for him.
【禅地衣】这样说话没有意义。定和慧的见解你我并不相同。	[Chan Robe]: There is no point in speaking this way. Your and my views on samādhi and wisdom are not the same.
【大山】：年三十前或许还有意义，年三十到了，就没意义。	[Great Mountain]: It may still have meaning before New Year’s Eve; once New Year’s Eve arrives, it has no meaning.
【禅地衣】年三十前，常修戒定慧，或许我们可以交流一些正见。	[Chan Robe]: Before New Year’s Eve, regularly cultivate precepts, samādhi, and wisdom; perhaps then we can discuss some right views.
【大山】：您理解您老师的解释也理解错了。	[Great Mountain]: You have also misunderstood your teacher’s explanation.
【整合】道理对，但用词错乱。这里的“解”应是“推测”之义	[Integration]: The principle is correct, but the terminology is confused. Here, jie should mean “speculation.”
【大山】：“行起解绝”的“解绝”，就是剿绝理路的意思。	[Great Mountain]: In “when practice arises, conceptual understanding ceases,” jie jue means cutting off conceptual reasoning.
【整合】此文道理不通。你能说佛讲了那么多经，是没有剿绝理路?	[Integration]: The reasoning in this post does not hold together. Can you say that because the Buddha taught so many sūtras, he had not cut off conceptual reasoning?
【大山】：其一、其二、其三	[Great Mountain]: First, second, third.
【整合】：应先了解我反对的是：你把“解”定义成“一切理解知见”	[Integration]: You should first understand what I object to: your defining jie as “all understanding and views.”
【大山】：参见第二点，讲经说法并非就说明其一定未“解绝”。	[Great Mountain]: See the second point: expounding sūtras and teaching the Dharma does not necessarily show that one has not “ceased conceptual understanding.”

【整合】：那么“解”就不应该包括你之“讲经说法”里的知见	[Integration]: Then jie should not include the views involved in your “expounding sūtras and teaching the Dharma.”
【大山】：众生知见和佛之知见略有不同，你不要玩偷换概念的把戏了！	[Great Mountain]: The views of sentient beings and the Buddha’s views are somewhat different. Stop playing your game of shifting concepts!
【整合】：应该说是你概念模糊颟顸。	[Integration]: Rather, it is your concepts that are vague and muddled.
【大山】：因为是出过一切知见的知见，所以说不是知见；说是知见，也是同样的道理。	[Great Mountain]: Because it is a view that goes beyond all views, it is said not to be a view; and to call it a view follows the same principle.
【禅地衣】：“出过一切知见的知见”？这个知见出过了吗？这是你“戏论”的开端！	[Chan Robe]: “A view that goes beyond all views”? Has this view gone beyond them? This is the beginning of your “idle speculation”!
【大山】：看看这个是不是戏论： 大山 21：41：24 4/15/05 (102)	[Great Mountain]: Look and see whether this is idle speculation: Great Mountain, 21:41:24, 4/15/05 (102).
【禅地衣】：哪一句是“出过一切知见的知见”？	[Chan Robe]: Which sentence is “a view that goes beyond all views”?
【大山】：包括“所谓佛法即非佛法”与“出过一切知见的知见”	[Great Mountain]: It includes both “what is called Buddhadharma is not Buddhadharma” and “a view that goes beyond all views.”
【禅地衣】：我也给你出个研究题：	[Chan Robe]: I will also give you a research topic:
【大山】：呵呵	[Great Mountain]: Heh heh.
【禅地衣】：你自己也觉得可笑！你学的是“超越一切佛法的佛法”！	[Chan Robe]: You yourself find it laughable! What you study is “a Buddhadharma that transcends all Buddhadharma”!
【整合】：你以为论坛上的闻无鼎就有所说法吗？	[Integration]: Do you think that Wen Wuding on this forum has anything to teach?
【大山】：呵呵，泛整合的思维方法会使自己理论走入死角。	[Great Mountain]: Heh heh. The generalized method of integrative thinking will lead one’s own theory into a blind alley.
【闻无鼎】：提醒先生，应离却那自我揣度，免得入窠咎！	[Wen Wuding]: A reminder, sir: let go of your own conjectures, lest you fall into a rut of error!
【禅地衣】：我倒觉得这是很善巧的一个帖子，您应该仔细体会。	[Chan Robe]: On the contrary, I think this is a very skillful post. You should contemplate it carefully.
【大山】：整合的思维的问题在于只见眼前，不顾背脊。	[Great Mountain]: The problem with Integration’s thinking is that it sees only what is before its eyes and ignores what is behind its back.
【整合】：整合性思维意味着“打成一片”，你概念的自相矛盾则被逼入死角	[Integration]: Integrative thinking means to become continuous and undivided; the contradictions in your concepts are thereby forced into a blind alley.
【整合】：其实你的“一切知见”是指“一切俗知见”，但你又不敢承认	[Integration]: In fact, by “all views” you mean “all conventional views,” but you do not dare admit it.
【禅地衣】：本来我想贴你这段话的，但想来大家熟视无睹，所有才换了种说法。	[Chan Robe]: Originally, I wanted to post this passage of yours, but I thought everyone had seen it so often that they no longer noticed it, so I changed the way of putting it.
【大山】：理解错了，换什么说法都一样啊。	[Great Mountain]: You have misunderstood it. Changing the wording makes no difference.
【一朵云mg】：领教.礼敬.	[A Cloud mg]: I have learned much. Respectful homage.
【一朵云mg】：谁是野老	[A Cloud mg]: Who is Wild Old Man?
【Lvm】：野老就如一朵云相似。	[Lvm]: Wild Old Man is like a cloud.
【一朵云mg】：不相干，不相干，老人赐我无上咒.	[A Cloud mg]: Irrelevant, irrelevant. The old man has bestowed on me the unsurpassed mantra.
【一朵云mg】：谢谢，如何才是一朵云.	[A Cloud mg]: Thank you. What, then, is a cloud?
【Lvm】：如同野老相似。	[Lvm]: It is like Wild Old Man.
【一朵云mg】：原来野老正是一朵云，一朵云正是野老，	[A Cloud mg]: So Wild Old Man is precisely a cloud, and a cloud is precisely Wild Old Man.
【Lvm】：那个“mg”却如何收拾?	[Lvm]: But how will you deal with that “mg”?
【一朵云mg】：牛何妨带尾	[A Cloud mg]: What harm is there in an ox having a tail?
【Lvm】：哈哈！正联系着野老呢，又带出一头牛来。	[Lvm]: Ha ha! We were just speaking of Wild Old Man, and now you have brought in an ox.
【一朵云mg】：牛即是野老	[A Cloud mg]: The ox is Wild Old Man.

【Lvm】：野老不带尾。	[Lvm]: Wild Old Man has no tail.
【一朵云mg】：如何是尾	[A Cloud mg]: What is the tail?
【Lvm】：mg	[Lvm]: mg.
【一朵云mg】：老师爱尾	[A Cloud mg]: Teacher loves tails.
【禅地衣】野老也不知。	[Chan Robe]: Wild Old Man does not know either.
【禅地衣】风穴禅师警告大众：小心成为丧家之犬！	[Chan Robe]: Chan Master Fengxue warned the assembly: Be careful not to become a homeless dog!
【浪得虚名】：尔时座中有汉站出曰：尚认斯汉否？	[Empty Reputation]: At that time, a fellow in the assembly stood up and said: “Do you still recognize this fellow?”
【Lvm】：那就回答他：浪得虚名！	[Lvm]: Then answer him: “Empty Reputation!”
【浪得虚名】：汉曰：瞎眼了也！瞎眼了也！	[Empty Reputation]: The fellow said: “Blind! Blind!”
【Lvm】：哦！果然。一风一马一牛。	[Lvm]: Oh! Indeed: one wind, one horse, one ox.
【浪得虚名】：汉哈哈大笑曰：怎奈古镜照物，尚有别乎？	[Empty Reputation]: The fellow laughed aloud and said: “What can be done? When an ancient mirror reflects things, is there still any distinction?”
【Lvm】：哈哈！更不相及了。	[Lvm]: Ha ha! Even less relevant now.
【浪得虚名】：汉曰：我只管这汉即是谋臣猛将，那管相及不相及。	[Empty Reputation]: The fellow said: “I care only that this fellow is a resourceful minister and a valiant general. Why should I care whether it is relevant or irrelevant?”
【Lvm】：lvm就不再“曰”了。	[Lvm]: lvm will no longer say “said.”
【浪得虚名】：^o^	[Empty Reputation]: ^o^
【乐乐】：秀才遇到兵，只可寂寞能仁疗也。笑中之苦，其谁能知？	[Lele]: When a scholar meets a soldier, only lonely Nengren can heal it. Who can know the suffering within laughter?
【Lvm】：兵遇上秀才，那就简单得很了。	[Lvm]: When a soldier meets a scholar, then it is very simple.
【阿拉伯数字】杀而后快！	[Arabic Numerals]: Kill him, and only then will I be satisfied!
【Lvm】：5、4、3、2、1…… 0！	[Lvm]: 5, 4, 3, 2, 1... 0!
【心僧】领：	[Mind Saṅgha]: Understood:
【阿拉伯数字】多余！	[Arabic Numerals]: Superfluous!
【阿拉伯数字】无话可说！	[Arabic Numerals]: Nothing to say!
【！？】死！？	[!?]: Dead!?
【阿拉伯数字】笨蛋！是你不懂我所说意！	[Arabic Numerals]: Fool! It is you who do not understand what I mean!
【gohome】：请教齐老师？	[gohome]: May I ask Teacher Qi?
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家国兴盛；【不是他屋里事。】	The household and state flourish; [this is not his own household affair.]
为何讲不是他屋里事？	Why say that it is not his own household affair?
【lvm】：是说“若立一尘，家国兴盛”不是他屋里事。	[lvm]: It means that “if a single speck is established, the household and state flourish” is not his own household affair.
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“家国兴盛”是说法席大盛，“他屋里事”也就是他的本怀，他的本怀是一尘也不立的，所以后面说“不立一尘，家国丧亡”全是他屋里事。	“The household and state flourish” means that the Dharma seat flourishes greatly. “His own household affair” is his fundamental intent, and his fundamental intent is not to establish a single speck. Therefore, what follows—“if not a single speck is established, the household and state perish”—is entirely his own household affair.
君不见“落草为人”么，在不立一尘处，也不妨立一尘（落草），为什么？为人哪！正是《楞严经》所说的“随众生心，应所知量”。	Have you not seen the phrase “falling into the weeds for the sake of people”? Where not a single speck is established, one may nevertheless establish a single speck—falling into the weeds. Why? For the sake of people! This is precisely what the Śūraṅgama Sūtra calls “responding in accordance with sentient beings’ minds and their capacity to know.”
那么，老人立了个什么尘？就是“一念不生、了了分明的灵知之性”啊。殊不知，到了关键时，老人就会严厉呵斥：“有什么灵知不灵知的！”这可是我亲耳听到的，而且不止一次听到。	Then what speck did the old master establish? It was “the spiritually knowing nature in which not a single thought arises, yet there is clear and distinct awareness.” Yet when the critical moment comes, the old master sternly

	rebukes it: “What spiritually knowing or not spiritually knowing is there!” I heard this with my own ears, and more than once.
权立“灵知”这一尘者，古已有之，请看：	Those who provisionally establish this single speck of “spiritual knowing” have existed since ancient times. Please consider:
圭峰宗密禅师云：“一切众生，无不具有觉性，灵明空寂，与佛无殊。但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。随情造业，随业受报。生老病死，长劫轮回。	Chan Master Guifeng Zongmi said: “All sentient beings without exception possess the nature of awakening: spiritually luminous and empty-quiescent, no different from the Buddha. Yet, from beginningless kalpas onward, they have never realized it. Deludedly attaching to the body as the mark of self, they give rise to emotions such as love and aversion. Following these emotions, they create karma; following their karma, they undergo retribution. Thus they undergo birth, old age, sickness, and death, revolving through saṃsāra for long kalpas.”
然身中觉性，来曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。若能悟此性，即是法身，本自无生，何有依托？灵灵不昧，了了常知，无所从来，亦无所去。然多生妄执，习以性成，喜怒哀乐，微细流注。	Yet the awakened nature within the body has never undergone birth and death. Though it seems to be driven about as in a dream, the body itself is originally at ease; though water becomes ice, its wet nature does not change. If one can awaken to this nature, that is the dharmakāya: originally unborn, what could it depend upon? Spiritually bright and never obscured, clearly and ever-presently knowing, it comes from nowhere and goes nowhere. Yet through many lives of deluded attachment, habits become second nature; joy, anger, sorrow, and pleasure flow on in a subtle continuous stream.
真理虽然顿达，此情难以卒除。须常觉察，损之又损，如风顿止，波浪渐停。岂可一生所修，便同诸佛力用？但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之。即临命终时，自然业不能系。	Although truth may be realized suddenly, these emotional attachments are difficult to remove all at once. One must constantly observe them and diminish them again and again. When the wind suddenly stops, the waves gradually subside. How could the cultivation of a single lifetime immediately equal the powers and functions of all Buddhas? One need only take empty quiescence as one's own essence and not identify with the physical body; take luminous knowing as one's own mind and not identify with deluded thoughts. Whenever deluded thoughts arise, do not follow them at all. Then, even at the time of death, karma will naturally be unable to bind one.
虽有中阴，所向自由，天上人间，随意寄托。若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。若微细流注，一切寂灭，唯圆觉大智朗然独存，即随机应现千百亿化身，度有缘众生，名之为佛。”	Though there is an intermediate state, one is free to go wherever one wishes, finding a resting place at will in heaven or in the human realm. If thoughts of love and aversion have already vanished, one will no longer receive a body of segmented birth and death, and can naturally transform the short into the long and the coarse into the wondrous. If the subtle continuous stream is entirely stilled, and only the great wisdom of perfect enlightenment remains, bright and solitary, then one can manifest countless transformation bodies in response to circumstances, liberating sentient beings with whom one has affinities. This is called a Buddha.”
禅师不但说“以灵知为自心，勿认妄念”，而且指出“妄念若起，都不随之。即临命终时，自然业不能系。虽有中阴，所向自由，天上人间，随意寄托”。	The Chan master not only said, “Take luminous knowing as your own mind and do not identify with deluded thoughts,” but also pointed out: “Whenever deluded thoughts arise, do not follow them at all. Then, even at the time of death, karma will naturally be unable to bind one. Though there is an intermediate state, one is free to go wherever one wishes, finding a resting place at will in heaven or in the human realm.”
六道轮回乃业力使然，“业不能系”不就跳出轮回了么！怎么样才能跳出轮回？“以灵知为自心，勿认妄念。妄念若起，都不随之”嘛！	The cycle of rebirth in the six realms is brought about by karmic force. If “karma cannot bind one,” does that not mean one has escaped saṃsāra? How can one escape saṃsāra? “Take luminous knowing as your own mind and do not identify with deluded thoughts. Whenever deluded thoughts arise, do not follow them at all.”
现在该明白为什么说“不随念转、不为境迁”是正行了吧。	Now you should understand why “not turning with thoughts and not being moved by circumstances” is called right practice.
【天末来风】：“随众生心，应所知量”此语后学不太明白，请齐老师具体说说，好吗	Tianmo Laifeng ：I do not quite understand the phrase, “In accordance with the minds of sentient beings, responding according to what they are capable of knowing.” Teacher Qi, could you explain it specifically?
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谢谢.	Thank you.
【lvm】：就象幼儿园的阿姨一样，随着童心，说儿童能听懂的。	lvm ：It is like a kindergarten teacher: following the minds of children and speaking in a way they can understand.
【天末来风】：儿童所知所问，是否也属于“随众生心，应所知量”？	Tianmo Laifeng ：Do what children know and ask about also fall under “in accordance with the minds of sentient beings, responding according to what they are capable of knowing”?

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哈哈，我又啼啦.	Haha, I am crying again.
【lvm】：哦！你所说的是“心逐众生，量局所知”吧。	lvm ：Oh! What you mean is, “The mind follows sentient beings, and its scope is limited by what they know,” isn’t it?
【天末来风】：谢谢.	Tianmo Laifeng ：Thank you.
【天末来风】：原来是与黄叶止啼相似.谢谢止啼啦.	Tianmo Laifeng ：So it is similar to using yellow leaves to stop a child from crying. Thank you for stopping my crying.
【lvm】：里面的“师”是马祖禅师：	lvm ：The “master” in this passage is Chan Master Mazu:
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僧问：和尚为甚么说即心即佛?	A monk asked, “Why do you say that mind itself is Buddha?”
师曰：为止小儿啼。	The master said, “To stop a child from crying.”
问：啼止时如何?	He asked, “What about when the crying has stopped?”
师曰：非心非佛。	The master said, “Neither mind nor Buddha.”
问：除此二种人来，如何指示?	He asked, “When someone who is neither of these two kinds comes, how do you instruct them?”
师曰：向伊道，不是物。	The master said, “Tell them, ‘It is not a thing.’”
问：忽遇其中人来时如何?	He asked, “What if someone in the midst of these comes?”
师曰：且教伊体会大道。	The master said, “Just have them realize the great Way.”
【一朵云mg】：“即心即佛”立一尘，“非心非物”立几尘?不是心佛不是物，尘何在?	A Cloud mg ：“Mind itself is Buddha” establishes one speck of dust; how many specks of dust does “neither mind nor thing” establish? If it is neither mind nor Buddha nor a thing, where is the dust?
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体会大道，尘非尘.	Realize the great Way: dust is not dust.
【amay】（接【lvm】：是说“若立一尘，家国兴盛”不是他屋里事。）：又有一等怕妄想的。恨不得一把捉了。抛向一边。	amay （in reply to lvm ：“It means that ‘if one establishes a single speck of dust, the prosperity of the nation has nothing to do with his own house.’”): There is another kind of person who fears deluded thoughts, wishing they could seize them in one grasp and toss them aside.
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憨山老人梦游集	Dream Travels Collection of Elder Hanshan
法语	Dharma Teachings
答郑　岩中丞	Reply to Vice Censor Zheng Kunyan
其次决定信自心是佛。然佛无别佛。唯心即是。以佛真法身。犹若虚空。若达妄元虚。则本有法身自现。光明寂照。圆满周遍。无欠无余。更莫将心向外驰求。若舍此心别求。则心中变起种种无量梦想境界。此正识神变现。	Next, decisively trust that your own mind is Buddha. Yet Buddha is not another Buddha; only mind itself is so. The true dharmakāya of the Buddha is like empty space. If you realize that delusion is originally empty, the dharmakāya inherently present will reveal itself: luminous, serenely illuminating, perfect and all-pervading, lacking nothing and with nothing superfluous. Do not let your mind race outward in search of anything more. If you abandon this mind and seek elsewhere, the mind will transform and create innumerable dreamlike realms. These are precisely manifestations of the discriminating consciousness.
切不可作奇特想也。然吾清净心中。本无一物。更无一念。凡起心动念。即乖法体。今之做工夫人。总不知自心妄想。元是虚妄。将此妄想。误为真实。专只与作对头。如小儿戏灯影相似。转戏转没交涉。弄久则自生怕怖。	You must never regard them as extraordinary. Within our pure mind, there is originally not a single thing, not even a single thought. Whenever a thought arises or the mind stirs, it departs from the nature of Dharma. People practicing today generally do not know that their own deluded thoughts are originally unreal. Mistaking such deluded thoughts for something real, they focus solely on opposing them. It is like a child playing with the shadows cast by a lamp: the more the child plays, the less there is any connection with reality; after playing for a long time, the child becomes frightened.
又有一等怕妄想的。恨不得一把捉了。抛向一边。此如捕风捉影。终日与之打交滚。费尽力气。再无一念休歇时。缠绵日久。信心日疲。只说参禅无灵验。便生毁谤之心。或生怕怖之心。或生退堕之心。此乃初心之通病也。	There is another kind of person who fears deluded thoughts, wishing they could seize them in one grasp and toss them aside. This is like trying to catch the wind or seize a shadow. All day long they grapple and struggle with them, exhausting all their strength, without a single moment of rest from thought. Entangled in this for a long time, their faith grows weary by the day. They say only that Chan practice brings no response, and thoughts of disparagement

	arise; or thoughts of fear arise; or thoughts of retreat and decline arise. This is the common failing of beginners.
此无他。盖由不达常住真心。不生灭性。只将妄想认性实法耳。者里切须透过。若要透得此关。自有向上一路。只须离心意识参。离妄想境界求。但有一念起处。不管是善是恶。当下撇过。切莫与之作对。谛信自心中。	There is no other reason: they do not understand the ever-abiding true mind and its nature of neither arising nor ceasing, but merely take deluded thoughts to be real dharmas. Here one must thoroughly penetrate. If you wish to pass through this barrier, there is naturally a path that goes beyond. You need only investigate apart from mind, consciousness, and thought, and seek apart from the realm of deluded thoughts. Whenever a thought arises, whether good or evil, immediately cast it aside. Never oppose it. Trust deeply that within your own mind
本无此事。但将本参话头。着力提起。如金刚宝剑。魔佛皆挥。此处最要大勇猛力。大精进力。大忍力。决不得思前算後。决不得怯弱。但得直心正念。挺身向前。自然巍巍堂堂。不被此等妄想缠绕。如脱　之鹰。二六时中。於一切境缘。自然不干绊。自然得大轻安。得大自在。此乃初心第一步工夫得力处也。	there is originally no such thing. Simply exert yourself in raising the original huatou, like a vajra-jeweled sword that strikes down both demons and Buddhas. Here, great courage, great diligence, and great endurance are most essential. You must never calculate what came before or what may come after; you must never be timid or weak. So long as you maintain a straightforward mind and right mindfulness, stand forth and press ahead. Naturally you will be lofty and dignified, no longer entangled by these deluded thoughts. Like a hawk released from its jesses, throughout the day and night, amid all circumstances and conditions, you will naturally be unimpeded, naturally attain great ease, and attain great freedom. This is where a beginner's practice first becomes effective.
【心明】（接【lvm】：是说“若立一尘，家国兴盛”不是他屋里事。）：有不少人误解老人所说的“灵知”.	Xinming　(in reply to　lvm　: "It means that 'if one establishes a single speck of dust, the prosperity of the nation has nothing to do with his own house.'"): Quite a few people misunderstand what the Elder meant by "luminous knowing."
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我看尤其是不修心密的人。可能他们没有时间更多地读老人的文章理解不全面所致. 但他们对“佛性”、“本来面目”等等词语却是接受的。这是事实。	I think this is especially so among those who do not practice heart esotericism. Perhaps it is because they lack time to read more of the Elder's writings and thus do not understand them comprehensively. Yet they do accept terms such as "Buddha-nature" and "Original Face." This is a fact.
我理解老人所说“一念不生、了了分明”的“灵知”，实际上非常容易让初学人入手。这没有采取遮的方法，属于直指。直指的方法，比遮的方法当然容易引起旁观者的误解，因为旁观者不是当事人。	My understanding is that the "luminous knowing" spoken of by the Elder—"not a single thought arises, yet all is clearly discerned"—actually offers beginners a very accessible point of entry. This does not use the method of negation, but belongs to direct pointing. Naturally, the method of direct pointing more easily gives rise to misunderstandings among onlookers than does the method of negation, because onlookers are not the persons directly involved.
心密更强调学法者去切身实践，不是去争论，这点我是有切身体会的。	Heart esotericism places even greater emphasis on students personally putting the Dharma into practice, rather than arguing about it. I have experienced this directly.
【gohome】：实在是这样啊！骧师讲：信 愿 行 证 不可缺	gohome　: That is indeed so! Master Xiang taught: faith, vows, practice, and realization are all indispensable.
【禅空】（接【lvm】：是说“若立一尘，家国兴盛”不是他屋里事。）：祝齐老师仲秋节愉快！	Chankong　(in reply to　lvm　: "It means that 'if one establishes a single speck of dust, the prosperity of the nation has nothing to do with his own house.'"): Wishing Teacher Qi a joyful Mid-Autumn Festival!
【lvm】：也祝您中秋愉快！	lvm　: I also wish you a happy Mid-Autumn Festival!
【gohome】（接【lvm】：是说“若立一尘，家国兴盛”不是他屋里事。）：齐老师 不随念转、不为境迁应该就是关照吧	gohome　(in reply to　lvm　: "It means that 'if one establishes a single speck of dust, the prosperity of the nation has nothing to do with his own house.'"): Teacher Qi, is not turning with thoughts and not being moved by circumstances simply contemplation?
【雪山童子】：再贴【LVM】：老师的"观照三部曲！！！	Snow Mountain Youth　: Reposting　LVM　: the teacher's "Three Stages of Contemplation"!!!
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初：不随念转，不为境迁。	First: do not turn with thoughts; do not be moved by circumstances.
修心密，观照是正行，六印一咒是助行。“不随念转，不为境迁”即是观照，这并非用真心看妄念，而是没有能观所观。无观之观，才是真观。真能“不随念转，不为境迁”，即是果地境界，现在做不到而学着做，故称“从果地修起”。妄想执着习惯了，熟啊；不随念转，不为境迁，还没有习惯，生啊。久初：不随念转，不为境迁。	In cultivating heart esotericism, contemplation is the primary practice, and the six mudrās and one mantra are auxiliary practices. "Do not turn with thoughts; do not be moved by circumstances" is contemplation. This does not mean using the true mind to watch deluded thoughts; rather, there is neither observer nor observed. Contemplation without an observer is true contemplation. Truly being able not to turn with thoughts or be moved by circumstances is the state of fruition. Since one cannot yet do this but learns to

	do it, it is called “cultivating from the ground of fruition.” We are accustomed to deluded thoughts and attachments—they are familiar. Not turning with thoughts or being moved by circumstances is not yet familiar—it is unfamiliar. Beginning: do not turn with thoughts; do not be moved by circumstances.
修心密，观照是正行，六印一咒是助行。“不随念转，不为境迁”即是观照，这并非用真心看妄念，而是没有能观所观。无观之观，才是真观。	In cultivating heart esotericism, contemplation is the primary practice, and the six mudrās and one mantra are auxiliary practices. “Do not turn with thoughts; do not be moved by circumstances” is contemplation. This does not mean using the true mind to watch deluded thoughts; rather, there is neither observer nor observed. Contemplation without an observer is true contemplation.
真能“不随念转，不为境迁”，即是果地境界，现在做不到而学着做，故称“从果地修起”。妄想执着习惯了，熟啊；不随念转，不为境迁，还没有习惯，生啊。久久这样做去，熟处转生，生处转熟，必有刹那脱落之时，那时如冷灰爆豆，朗然现前矣！	Truly being able not to “turn with thoughts or be moved by circumstances” is the state of fruition. Since one cannot yet do this but learns to do it, it is called “cultivating from the ground of fruition.” We are accustomed to deluded thoughts and attachments—they are familiar. Not turning with thoughts or being moved by circumstances is not yet familiar—it is unfamiliar. If one continues in this way for a long time, what is familiar becomes unfamiliar, and what is unfamiliar becomes familiar. There will certainly come a moment when everything falls away; then, like beans popping from cold ashes, it will vividly manifest before one!
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中：凛然一觉，朗然现前。	Middle: with a sudden, bracing awakening, it vividly manifests before one.
脱落之后，可能妄执的习气仍在。习气反扑时，如同乌云蔽日，急需“凛然一觉，朗然现前”。现前的是什么？即是这个坛子上众说纷纭的离念灵知。任你横说竖说，都说不到它，它是离念的，不落语言，不犯思维。	After things fall away, the habitual tendencies of deluded attachment may still remain. When habitual tendencies strike back, it is like dark clouds obscuring the sun; one urgently needs “a sudden, bracing awakening, and it vividly manifests before one.” What is it that manifests before one? It is the thought-free numinous knowing about which everyone on this forum has offered differing views. Explain it any way you please, horizontally or vertically, but you cannot speak of it. It is free from thought: it does not fall into language or transgress into conceptual thinking.
他是灵明的，非同木石。它不是光影、不是概念，言语道断、心行路绝，唯证乃知。无以名之，强名曰：离念灵知。离念灵知现前，自是“不随念转，不为境迁”。	It is numinously lucid, unlike wood or stone. It is not light or shadow, nor is it a concept. The way of words is cut off, and the path of mental activity is extinguished; only through realization can it be known. With no way to name it, it is provisionally called thought-free numinous knowing. When thought-free numinous knowing manifests before one, one naturally does not turn with thoughts or become moved by circumstances.
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后：本来是佛，观什么照！	Final: originally one is a Buddha—what is there to contemplate?
这才是真观照！初、中都是学观照。此后，离念灵知也不可得，开悟见性也成剩语。你若说他见性，他可能会说：“见即是性，更见什么性！”你若说他这话立了个“见”，他不跟你争。	This alone is true contemplation! The beginning and middle stages are both learning contemplation. Thereafter, even thought-free numinous knowing cannot be obtained, and awakening and seeing one’s true nature become mere leftover words. If you say that such a person has seen his true nature, he may say, “Seeing itself is nature—what further nature is there to see?” If you say that this statement establishes a “seeing,” he will not argue with you.
因他是应你的话说了一句，他是为你说，他自己那里连“见”也无。顶多可能回你一句类似于“老僧今日输却一半”的话。罕遇穿耳客，多逢刻舟人，欲不“输却一半”也得乎！	For he spoke a sentence in response to your words; he spoke it for your sake. For himself, there is not even “seeing.” At most, he may reply with something like, “This old monk has lost half today.” Those who can pierce the ear are rarely encountered; those who carve a mark on a boat are commonly met. How could one avoid “losing half”?
【gohome】：观照是正行，坐上持咒心念耳闻，坐下观照三部曲，再脚踏实地如法	gohome ：Contemplation is the primary practice. During meditation, mentally recite the mantra and listen with the ear; off the cushion, follow the three stages of contemplation, and then practice solidly and in accordance with the Dharma.
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而行，如此才不负老人 老师的苦心啊	Only then will we not disappoint the painstaking care of Elder Master Yuanyin and Teacher Qi.
【pcohantas】：是啊是啊，同感同感。	pcohantas ：Yes, yes—I feel exactly the same.
【gohome】：再次请教齐师	gohome ：Once again, I respectfully ask Teacher Qi.
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顶礼齐老师	I pay homage to Teacher Qi.

坐上持咒心念耳闻，重在耳闻!	During meditation, mentally recite the mantra and listen with the ear; the emphasis is on listening with the ear!
坐下观照，重在何处?	Off the cushion, where is the emphasis in contemplation?
请齐师哀懵弟子愚痴，望齐师讲解，为我等	I beg Teacher Qi to have compassion on this disciple's foolishness and explain this for us
后学开启智慧?	younger students, so as to open our wisdom.
弟子顶礼再拜	This disciple bows again in homage.
【lvm】：座下观照无“重在”，轻松自然，切忌用力。	lvm ：In contemplation off the cushion, there is no “main emphasis.” Be relaxed and natural; by all means avoid exerting yourself.
【雪山童子】：哈哈！老师却会量体裁衣!	Snow Mountain Youth ：Ha ha! The teacher really does tailor the teaching to the individual!
【pcohantas】：真是受益	pcohantas ：This has truly benefited me.
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前几天听老师这么，还有些没明白。现在知道了。	A few days ago, when I heard the teacher say this, I still did not fully understand. Now I do.
老师这么理解可不可以：就是说本来用力惯了，突然不去用力，但是有种惯性还在往前冲，所以感觉是“断”也用力了。	Teacher, would this understanding be acceptable? We are accustomed to exerting effort; suddenly we stop exerting effort, but there is still a kind of momentum carrying forward, so it feels as though even “cutting it off” requires effort.
（如跑步冲向终点时，要止住脚步一样。）	(It is like trying to stop your steps when you are running toward the finish line.)
也是慢慢地才能做到轻松自然的吧?	Perhaps one can only gradually become relaxed and natural?
【lvm】：现在就断，是轻松？还是累?	lvm ：Cut it off right now: is that relaxed, or tiring?
【pcohantas】：直接就断了，没有轻松还是累。	pcohantas ：It is cut off directly; there is neither relaxation nor fatigue.
【lvm】：没犯错误，这是真轻松。	lvm ：No mistake has been made; this is true ease.
【雪山童子】（接【gohome】：再次请教齐师）：代师答：重在念头一起就看见!	Snow Mountain Youth （in reply to gohome ：“Once again, I respectfully ask Teacher Qi”): Answering on the teacher's behalf: the key is to see a thought the moment it arises!
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一起念头，看见了，不跟它跑。念头来了，不睬它；境界来了，你不要动心，不随外境转。	When a thought arises, see it and do not run after it. When thoughts come, pay them no heed; when circumstances arise, do not let your mind be stirred, and do not be turned by external conditions.
【贝叶】：童子弟，问你一句：念头一起看到固然不错，但。。。。。。	Bay Leaf ：Younger brother Youth, let me ask you something: it is certainly right to see a thought the moment it arises, but . . .
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念头起之前你在干吗?	What are you doing before the thought arises?
【雪山童子】：只许你知，不许你会!	Snow Mountain Youth ：You may know, but you may not understand!
【gohome】：三次请教齐老师：	gohome ：For the third time, I respectfully ask Teacher Qi:
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看了以上的贴子，弟子还有疑问，再问老师一个问题：	Having read the above posts, this disciple still has doubts and would like to ask the teacher another question:
坐下观照，观的是什么?照的又是什么?观和照是一回事吗?	In contemplation off the cushion, what is contemplated? And what is illuminated? Are contemplation and illumination the same thing?
弟子愚痴，顶礼再拜，请老师开示	This disciple is foolish. I bow again in homage and ask the teacher for instruction.
【lvm】：观照就是寂照，照的就是寂。	lvm ：Contemplation is quiescent illumination; what illumines is quiescence.
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不是一回事，也不是两回事，而是没事。无量劫来有事惯了，现在学着没事，是名观照。	They are not one thing, nor are they two things; rather, there is no thing. For immeasurable kalpas, we have been accustomed to having things; now we learn to have no thing. This is called contemplation.

寂照照寂，切忌用力。成佛做祖，无他秘密。	Quiescent illumination illuminates quiescence; by all means avoid exerting effort. There is no other secret to becoming a Buddha or patriarch.
【zyhan】（接【lvm】：观照就是寂照，照的就是寂。）：寂照照寂，切忌用力。成佛做祖，无他秘密！ 顶礼！顶礼！！再三顶礼！！！	zyhan （in reply to lvm ：“Contemplation is quiescent illumination; what illumines is quiescence.”): Quiescent illumination illuminates quiescence; by all means avoid exerting effort. There is no other secret to becoming a Buddha or patriarch! Homage! Homage! Homage again and again!!!
【边城浪子】（接【lvm】：观照就是寂照，照的就是寂。）：无上心法！	Border Town Wanderer （in reply to lvm ：“Contemplation is quiescent illumination; what illumines is quiescence.”): The unsurpassed mind Dharma!
【天末来风】（接【lvm】：观照就是寂照，照的就是寂。）：齐老师时时演绎大手印.	Wind from the Edge of Heaven （in reply to lvm ：“Contemplation is quiescent illumination; what illumines is quiescence.”): Teacher Qi continually expounds Mahāmudrā.
【天末来风】：老子说，取天下常以无事，及其有事，不足以取天下.	Wind from the Edge of Heaven ：Laozi said, “One ordinarily takes the world through non-action; once there is action, one is not fit to take the world.”
【雪山童子】（接【lvm】：观照就是寂照，照的就是寂。）：仅从字面上理解.....	Snow Mountain Youth （in reply to lvm ：“Contemplation is quiescent illumination; what illumines is quiescence.”): Understood only from the literal wording . . .
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仅从字面上理解，观:似乎有能有所，而照没有能所.	Understood only from the literal wording, contemplation seems to imply an observer and an observed, whereas illumination has neither observer nor observed.
或者说观还有用力的痕迹，而照却不着痕迹.	Or perhaps contemplation still bears traces of effort, whereas illumination leaves no trace.
【jil】（接【雪山童子】：仅从字面上理解.....）：观，就是还在“保持”这个:“无事”吧，而照则已无须“保持”	jil （in reply to Snow Mountain Youth ：“Understood only from the literal wording . . .”): Contemplation means one is still “maintaining” this state of “nothing happening,” whereas illumination no longer needs to “maintain” it.
【lvm】：哈哈！陷入字面就热闹了。	lvm ：Ha ha! Once you get caught up in the wording, things become lively.
【gohome】：老师慈悲.哀溃我等后学，不惜浑身落草，弟子头面定礼，欢喜奉受，再拜而去	gohome ：Master, in your compassion, you take pity on us later students and do not hesitate to descend completely into the weeds. This disciple bows with head and face to the ground, joyfully receives your teaching, and withdraws after bowing again.
【pcohantas】：好贴，顶一下！	pcohantas ：Great post—bumping it up!

【六二】云门秘在形山

[62] Yunmen’s Secret Lies in Xingshan

【六二】云门秘在形山	[Case 62] Yunmen’s Treasure Hidden in the Form Mountain
垂示云：以无师智，发无作妙用；以无缘慈，作不请胜友。向一句下，有杀有活；于一机中，有纵有擒。且道什么人曾恁么来？试举看。	The Pointer says: With teacherless wisdom, bring forth wondrous functioning without contrivance; with unconditional compassion, become an excellent friend unasked. Within a single saying there is killing and giving life; within a single occasion there is release and capture. Tell me, who has ever come forth in just this way? Let us raise it and see.
【六二】举:	[Case 62] The Case:
云门示众云:	Yunmen instructed the assembly, saying:
乾坤之内，【土旷人稀。六合收不得。】	Within heaven and earth, [The land is vast and people are few. The six directions cannot contain it.]
宇宙之间。【休向鬼窟里作活计。蹉过了也。】	between the cosmos and the universe. [Do not make a living in a ghost’s cave. You have already missed it.]
中有一宝，【在什么处？光生也。切忌向鬼窟里觅。】	There is a single treasure within. [Where is it? Light arises! Above all, do not seek it in a ghost’s cave.]
秘在形山。【拶！点。】	It is hidden in the Form Mountain. [Katz! Spot on.]
拈灯笼向佛殿里，【犹可商量。】	Carry a lantern into the Buddha hall, [This is still open to discussion.]
将三门来灯笼上。【云门大师是即是，不妨 讹。犹较些子。若子细捡点将来，未免屎臭气。】	and bring the main gate atop the lantern. [Master Yunmen is indeed such a one, though this is not free from error. Still, it is somewhat better. But if one examines it carefully, it cannot avoid the stench of excrement.]

云门道：“乾坤之内，宇宙之间。中有一宝，秘在形山。”且道云门意在钓竿头？意在灯笼上？	Yunmen said: “Within heaven and earth, between the cosmos and the universe, there is a single treasure hidden in the Form Mountain.” Tell me, was Yunmen’s intent at the tip of the fishing rod? Was it atop the lantern?
此乃肇法师宝藏论数句，云门拈来示众。肇公时于后秦逍遥园造论，写维摩经，方知庄老未尽其妙。肇乃礼罗什为师，又参瓦棺寺跋陀婆罗菩萨。从西天二十七祖处，传心印来。肇深造其堂奥。肇一日遭难，临刑之时，乞七日假，造宝藏论。	These are several lines from Dharma Master Sengzhao’s Treatise on the Treasure Storehouse, which Yunmen raised to instruct the assembly. In the time of the Later Qin, Sengzhao composed treatises and copied the Vimalakīrti Sūtra at Xiaoyao Garden, and only then realized that Zhuangzi and Laozi had not exhausted its subtlety. Sengzhao paid homage to Kumārajīva as his teacher and also studied under Bodhisattva Bhadrapāla of Waguan Monastery. He transmitted the mind seal from the twenty-seventh patriarch of India. Sengzhao penetrated deeply into its inner chambers. One day, when Sengzhao encountered disaster and was about to be executed, he asked for a seven-day reprieve in order to compose the Treatise on the Treasure Storehouse.
云门便拈论中四句示众。大意云，如何以无价之宝，隐在阴界之中。论中语言，皆与宗门说话相符合。	Yunmen then raised the four lines from the treatise to instruct the assembly. Their general meaning is: How can the priceless treasure be hidden within the realm of the aggregates? The language of the treatise accords throughout with the words of the Chan school.
不见镜清问曹山：“清虚之理，毕竟无身时如何？”山云：“理即如是，事作么生？”清云：“如理如事。”山云：“瞒曹山一人即得，争奈诸圣眼何！”清云：“若无诸圣眼，争知不恁么！”山云：“官不容针，私通车马。”	Have you not seen Jingqing ask Caoshan, “What is it like when, in the principle of pure emptiness, there is ultimately no body?” Caoshan said, “The principle is just so; but what of phenomena?” Jingqing said, “Such is principle, such are phenomena.” Caoshan said, “You may deceive Caoshan alone, but what can you do about the eyes of all the sages?” Jingqing said, “If there were no eyes of the sages, how would you know it was not so?” Caoshan said, “Officially, not even a needle is allowed; privately, carriages and horses pass through.”
所以道，“乾坤之内，宇宙之间。中有一宝，秘在形山”，大意明人人具足、个个圆成。云门便拈来示众，已是十分现成。不可更似座主相似，与尔注解去。	Thus it is said, “Within heaven and earth, between the cosmos and the universe, there is a single treasure hidden in the Form Mountain.” Its general meaning makes clear that everyone is fully endowed with it and each person is complete. When Yunmen raised it to instruct the assembly, it was already wholly present. You must not be like a doctrinal lecturer and have me explain it to you further.
他慈悲，更与尔下注脚道：“拈灯笼向佛殿里，将三门来灯笼上。”且道云门恁么道，意作么生？不见古人云“无明实性即佛性，幻化空身即法身”。又云“即凡心而见佛心”。形山，即是四大五蕴也。中有一宝，秘在形山。	Out of compassion, he added a footnote for you: “Carry a lantern into the Buddha hall, and bring the main gate atop the lantern.” Tell me, what was Yunmen’s intent in speaking this way? Have you not seen the ancient’s words: “The real nature of ignorance is itself Buddha-nature; this illusory empty body is itself the Dharma body.” Again: “See the Buddha-mind precisely within the ordinary mind.” The Form Mountain is the four great elements and five aggregates. Within it is a single treasure, hidden in the Form Mountain.
所以道“诸佛在心头，迷人向外求。内怀无价宝，不识一生休”。又道“佛性堂堂显现，住相有情难见。若悟众生无我，我面何殊佛面”。“心是本来心，面是娘生面。劫石可移动，个中无改变”。	Thus it is said: “The Buddhas are within one’s heart, yet deluded people seek them outside. They harbor a priceless treasure within, but do not recognize it, and so their whole lives are wasted.” Again it is said: “Buddha-nature manifests splendidly, but sentient beings abiding in appearances find it hard to see. If one realizes that sentient beings are without self, how is my face different from the Buddha’s face?” “The mind is the original mind; the face is the face born of one’s mother. A kalpa-stone may be moved, but this does not change.”
有者，只认个昭昭灵灵为宝，只是不得其用，亦不得其妙，所以动转不得，开拨不行。古人道“穷则变，变则通”。“拈灯笼向佛殿里”，若是常情可测度得。“将三门来灯笼上”，还测度得么？云门与尔一时打破情识意想、得失是非了也！雪窦道“我爱韶阳新定机，一生与人抽钉拔楔”。又云“曲木据位知几何，利刃剪却令人爱”。	Some merely take this bright and numinous awareness as the treasure, yet cannot put it to use or grasp its marvel. Therefore, they cannot move freely or gain access. The ancients said, “When pressed to the limit, one changes; through change, one gains penetration.” “Carry a lantern into the Buddha hall”—if this were ordinary reasoning, it could be measured. “Bring the main gate atop the lantern”—can that still be measured? Yunmen shatters for you, all at once, discriminating consciousness, conceptual thought, gain and loss, right and wrong. Xuedou said, “I love Shaoyang’s newly established techniques; all his life he pulled out nails and removed wedges for others.” He also said, “How many crooked pieces of wood occupy positions? When a sharp blade cuts them away, people love it.”
他道“拈灯笼向佛殿里”，这一句已截断了也。又“将三门来灯笼上”，若论此事，如击石火，似闪电光。云门道：“汝若相当去，且觅个入路。微尘诸佛在尔脚跟下，三藏圣教在尔舌头上，不如悟去好。	When he said, “Carry a lantern into the Buddha hall,” that one sentence had already cut everything off. Then he said, “Bring the main gate atop the lantern.” In discussing this matter, it is like the spark struck from a stone, like a flash of lightning. Yunmen said: “If you wish to accord with it, first find an entrance. The Buddhas as numerous as motes of dust are beneath your heels, and the sacred teachings of the Tripiṭaka are upon your tongue. It is better simply to awaken.

和尚子莫妄想，天是天、地是地、山是山、水是水、僧是僧、俗是俗。”良久云：“与我拈面前按山来看。”便有僧出问云：“学人见‘山是山、水是水’时如何？”门云：“三门为什么从这里过？恐尔死却！”遂以手划一划云：“识得时，是醍醐上味。若识不得，反为毒药也”。所以道，“了了了时无可了，玄玄玄处直须呵。”	You monks, do not indulge in vain thoughts. Heaven is heaven, earth is earth, mountains are mountains, water is water, monastics are monastics, and laypeople are laypeople.” After a long pause, he said, “Bring me the mountain before us so that I may examine it.” Then a monk came forth and asked, “What is it like when a student sees that mountains are mountains and water is water?” Yunmen said, “Why does the main gate pass through here? I fear you are dead already!” Then he drew a line with his hand and said, “When you recognize it, it is the finest flavor of ghee. If you do not recognize it, it turns instead into poison.” Thus it is said, “When clarity is completely realized, there is nothing left to realize; at the place of profound mystery, one must directly rebuke it.”
雪窦又拈云：“乾坤之内，宇宙之间。中有一宝，秘在形山。挂在壁上，达磨九年不敢正眼觑着。而今衲僧要见，劈脊便棒。”看他本分宗师，终不将实法系缀人。玄沙云：“罗笼不肯住，呼唤不回头。”虽然恁么，也是灵龟曳尾。	Xuedou further raised it, saying: “Within heaven and earth, between the cosmos and the universe, there is a single treasure hidden in the Form Mountain. Hang it on the wall, and Bodhidharma would not dare look directly at it for nine years. Now, if patch-robed monks want to see it, strike them across the spine with a staff.” Look at this genuine Chan master: he never binds people with a real dharma. Xuansha said, “It will not remain in a cage or net; call to it, and it does not turn its head.” Though this is so, it is still a sacred turtle dragging its tail.
雪窦颂云：	Xuedou’s verse says:
看！看！【高着眼。用看作什么！骊龙玩珠。】	Look! Look! [Raise your eyes high. What use is looking? A black dragon plays with a pearl.]
古岸何人把钓竿。【孤危甚孤危，壁立甚壁立。贼过后张弓。脑后见腮，莫与往来。】	Who holds a fishing rod on the ancient shore? [Utterly solitary and perilous; utterly sheer and towering. Drawing the bow after the thief has passed. If one sees jowls behind the head, do not associate with him.]
云冉冉，【打断始得。百匝千重。炙脂帽子，鹘臭布衫。】	The clouds drift softly, [Only by cutting it off can one succeed. A hundred coils, a thousand layers. A grease-scorched cap, a falcon-stinking cloth robe.]
水漫漫，【左之右之。前遮后拥。】	and the waters stretch vast. [To the left and to the right; blocked before and pressed behind.]
明月芦花君自看。【看着则瞎！若识得云门语，便见雪窦末后句。】	The bright moon and reed blossoms—see them for yourself. [To look at it is to become blind! If you recognize Yunmen’s words, you will see Xuedou’s final line.]
若识得云门语，便见雪窦为人处。他向云门示众后面两句，便与尔下个注脚云“看！看！”尔便作瞠眉瞠眼会，且得没交涉！古人道：“灵光独耀，迥脱根尘。体露真常，不拘文字。心性无染，本自圆成。但离妄缘，即如如佛。”若只向瞠眉努眼处坐杀，岂能脱得根尘！	If you recognize Yunmen’s words, you will see where Xuedou is guiding people. To the last two lines of Yunmen’s instruction to the assembly, he added this footnote for you: “Look! Look!” If you take this to mean opening your eyes wide and staring, it has nothing whatever to do with it! An ancient said: “The numinous light shines alone, far transcending the faculties and their objects. Its substance reveals true permanence, unbound by words and letters. The nature of mind is unstained and originally complete. Simply leave false conditions behind, and you are a thus-so Buddha.” If you merely sit yourself to death in the place of wide-eyed staring, how could you escape the faculties and their objects?
雪窦道：看！看！云门如在古岸把钓竿相似。云又冉冉，水又漫漫，明月映芦花，芦花映明月。正当恁么时，且道是何境界？若便直下见得，前后只是一句相似。	Xuedou said: Look! Look! Yunmen is like one holding a fishing rod on an ancient shore. The clouds drift softly, the waters stretch vast; the bright moon reflects the reed blossoms, and the reed blossoms reflect the bright moon. At precisely such a time, tell me, what realm is this? If you see it directly at once, before and after are simply like a single saying.
【浪得虚】：那有什么宝，猪八戒偷吃人参果而已。	[Lang De Xu]: What treasure is there? It is merely Zhu Bajie stealing and eating the ginseng fruit.
【染香】：猪八戒不识宝，而非不是宝。	[Ran Xiang]: Zhu Bajie does not recognize the treasure, but that does not mean it is not a treasure.
【浪得虚名】：这宝让猪八戒一口吞了，怎么识得？	[Lang De Xu Ming]: Zhu Bajie swallowed this treasure in one gulp—how could he recognize it?
【染香】：嘻嘻，不识得是不识得，不能说没有宝，嘻嘻	[Ran Xiang]: Hehe, not recognizing it is not recognizing it; one cannot say there is no treasure. Hehe.
【浪得虚名】：那请您将这宝拿来看	[Lang De Xu Ming]: Then please take out this treasure and show it to us.
【染香】：拿来给你看，就不秘了，嘻嘻，秘在形山……	[Ran Xiang]: If I took it out and showed it to you, it would no longer be hidden. Hehe—hidden in the Form Mountain...

【浪得虚名】：是拿不动吧，何用秘来哄小孩.	[Lang De Xu Ming]: You cannot move it, can you? Why use “hidden” to fool children?
【静成】：齐老师请进:	[Jingcheng]: Teacher Qi, please join the discussion:
----------老师啊！按照二祖劝人“所出各书，当次第参究。	----------Teacher, according to the intention of the Second Patriarch in advising people, “As for all the books that have appeared, they should be investigated one by one in sequence.
但未修满六印时先勿看。	But before completing the six mudrās, do not read them.
”的心意，至少公案并不适宜锯解或者评唱在论坛上！您说呢？经常在论坛上看到未悟的师兄说一句您锯解的古语，或者古人的评唱，然后和您心照不宣默然微笑，我觉得简直是黑话！在禅宗门庭里这是绝对不允许的！老人固然	” At the very least, Chan koans are not suitable for being dissected or commented upon in a forum! What do you think? I often see fellow practitioners who have not awakened cite an ancient saying that you have dissected, or an ancient’s commentary, and then exchange knowing, silent smiles with you. I think this is simply coded language! This would absolutely not be permitted in the Chan school! Although the Elder gave talks on several cases from the Blue Cliff Record
在小范围内开讲了几则《碧岩录》，但这是老人的慈悲方便，老人在世，也一定不赞成贴在论坛上的！您看闻公议透的法　和宣秘禅师的公案，居然连“师徒承传法脉”都淆乱颠倒，还要胡说是“妄传”，而且看得出来，论坛上	within a small circle, this was the Elder’s compassionate expedient means. While the Elder was alive, he certainly would not have approved of posting them on a forum! Look at the cases of Dharma Chu and Chan Master Xuanmi, concerning which Mr. Wen discussed penetratingly: they have even confused and reversed the “Dharma-lineage transmission between teacher and disciple,” yet persist in calling it “false transmission.” Moreover, it is evident that
很多师兄其实并不反对闻公议透的这点，何其哀哉！老人在不得已奇出方便的年代没有出家承嗣禅宗，也有这个原因啊。您说呢？	many fellow practitioners on the forum do not actually oppose Mr. Wen’s penetrating discussion of this point. How tragic! In an era when he had no choice but to employ extraordinary expedient means, the Elder did not leave home to succeed to the Chan lineage; this was also one reason. What do you think?
【lvm】：您的意思是把有关禅宗公案的帖子都删掉么？	[lvm]: Do you mean that all posts concerning Chan koans should be deleted?
【静成】：这样就最好了。老师还有其他更好的办法吗？	[Jingcheng]: That would be best. Does the teacher have any other, better method?
【愚人】接【静成】：这样就最好了。老师还有其他更好的办法吗？）：你真是，开始还跟老闻那么探讨，	[Yuren], replying to [Jingcheng]: “That would be best. Does the teacher have any other, better method?”: You really are something. At first you discussed matters with Old Wen in that way,
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后来却那么骂人家，前恭后倨，见得什么道来？你传承传承个什么？人家触犯你的宝贝公案了。	but later you cursed him like that. First respectful, then arrogant—what Way have you realized? What lineage is it that you are transmitting? He touched your precious koan.
【pcohantas】（接【静成】：这样就最好了。老师还有其他更好的办法吗？）：删贴并不是解决问题的办法	[pcohantas] (replying to [Jingcheng]: “That would be best. Does the teacher have any other, better method?”): Deleting posts is not a solution to the problem.
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师兄，您好:	Fellow practitioner, greetings:
众生百态，过不在于贴也。即使是把贴删了，这些纷争便停了吗？心不平，则事不息。更何况，老师现在不发一言，都已是这样纷乱，如果在这个时侯把贴删掉，岂不是落人把柄吗？何苦删了贴来添乱。	Sentient beings display a hundred different ways; the fault does not lie in the posts themselves. Even if the posts were deleted, would these disputes cease? When the mind lacks equanimity, matters do not come to rest. Moreover, the teacher has not said a word, yet things are already in such turmoil. If the posts were deleted now, would that not give others something to seize upon? Why delete the posts and add to the confusion?
至于明眼人，看不看贴都不会影响到他自己的。	As for those with discerning eyes, whether or not they read the posts will not affect them.
我只是初学，我的态度是看不懂就不看，等到我看得懂时再看。路有千百条，这条走不通，我就换条路走就行了。看不懂或换条路并不等于我就要在旁边评论哪个好哪个不好，哪个正确哪个不正确。	I am only a beginner. My attitude is that if I do not understand something, I do not read it; I will read it again when I do understand. There are countless roads. If this one is impassable, I can simply take another. Not understanding something, or taking another road, does not mean that I should stand by and comment on which is good or bad, correct or incorrect.
如果别人好或正确，数他人珍宝有何益，如果别人不好或者不正确，拿着祖师大德的观点当“照妖镜”，不时常反省自己，于自己又有何益。	If others are good or correct, what benefit is there in counting others’ treasures? If others are not good or not correct, what benefit is there to oneself in taking the views of patriarchs and great teachers as a “demon-revealing mirror,” rather than constantly examining oneself?

再说了，法华经上也说了，即使是平时里走到寺里随便念一声佛，他最终都会成佛，何况专心修持的师兄们呢。一时的错误或急躁并不等于一世或生生世世的错误和急躁，也用不着我在旁边操心。各自学佛和成佛有各自的因缘。	Moreover, the Lotus Sūtra says that even someone who casually recites the Buddha's name upon entering a temple will ultimately become a Buddha. How much more so for fellow practitioners who cultivate with single-minded devotion? A temporary error or impatience does not mean a lifetime, or life after life, of error and impatience. Nor is there any need for me to worry on the sidelines. Each person's study of Buddhism and attainment of Buddhahood has its own causes and conditions.
方便之所以是方便，二祖有他的方便，老师有老师的方便。更何况，学佛不是求佛，是求已，求已只是制心。若不制心，跟删不删贴有何关系。	The reason expedient means are expedient means is that the Second Patriarch had his expedient means, and the teacher has his own. Moreover, practicing Buddhism is not about seeking the Buddha, but about seeking oneself; seeking oneself is simply restraining the mind. If one does not restrain the mind, what does it have to do with deleting or not deleting posts?
昨天才看了二祖写的《学佛最初之决定》、《入佛明宗答问》，字字玑珠。	Only yesterday, I read the Second Patriarch's The Initial Resolution for Studying Buddhism and Questions and Answers on Entering Buddhism and Clarifying Its School. Every word was a pearl.
个人观点，仅供参考。	A personal view, offered only for reference.
【静成】：谢谢师兄。也许只能这样了。	[Jingcheng]: Thank you, fellow practitioner. Perhaps this is the only way.
【lvm】：我本人不赞同删贴，原因是：	[lvm]: I personally do not agree with deleting the posts, for the following reason:
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因为是我锯解在先，才引出不同的意见来，也就是说，我是肇始者。我本人正好根据这不同的意见，纠正自己的不正确见解，所以我不赞同删贴。	Because I was the first to dissect the matter, differing opinions arose. In other words, I was the initiator. It is precisely through these differing opinions that I can correct my own mistaken views, so I do not agree with deleting the posts.
进而，使我也能从这个角度反省：当初可能不应该每日一锯。	Furthermore, this enables me to reflect from another angle: perhaps I should not have dissected something every day in the first place.
自己的毛病，自己往往不容易察觉，有镜子用来照照，岂不是大好事么！我不赞同删贴，就跟不舍得打碎镜子一样。	One's own faults are often not easy to notice. Is it not a very good thing to have a mirror in which to look at oneself? My opposition to deleting the posts is like being unwilling to smash the mirror.
【静成】：能照见五蕴皆空的人，任何毛病只是“示现”。学人怎么看待老师“示现”呢?	[Jingcheng]: For one who can perceive that the five aggregates are empty, every fault is merely a "manifestation." How should students regard the teacher's "manifestations"?
【lvm】：我也是学人，并非示现。所以需要镜子。	[lvm]: I too am a student, not someone making manifestations. Therefore, I need a mirror.
【静成】：“照见五蕴皆空，度一切苦厄……”？那么则不需要镜子了。	[Jingcheng]: "Perceiving that the five aggregates are empty, one transcends all suffering and distress . . ." Then there is no need for a mirror.
【lvm】：你这一贴，也是镜子。	[lvm]: This post of yours is also a mirror.
【静成】：前两天心明师兄说“对不起”，就把镜子贴了封条。	[Jingcheng]: A couple of days ago, fellow practitioner Xinming said, "I'm sorry," and put a seal on the mirror.
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老师的镜子被学生打破，但学生却跟镜子说“对不起”。	The teacher's mirror was broken by the student, yet the student said "I'm sorry" to the mirror.
【lvm】：我不是斑竹，他们才是这里的主人。	[lvm]: I am not a forum moderator; they are the hosts here.
【静成】：我能够明白。谢谢您。	[Jingcheng]: I understand. Thank you.
【浪得虚名】（接【lvm】：我也是学人，并非示现。所以需要镜子。）：有则改之，无则加勉.齐老师真慈悲。	[Langde Xuming] (in reply to [lvm]: "I too am a student, not someone making manifestations. Therefore, I need a mirror."): Correct it if it exists; if it does not, take it as encouragement. Teacher Qi is truly compassionate.
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元音老人在讲解《恒河大手印》这本书时好象也提到这个意思，不过我记不起所讲的话是怎样了。	When Master Yuanyin explained the book The Great Mahāmudrā of the Ganges, he seems to have mentioned this point as well, though I cannot recall exactly what he said.
南无元音老人！	Homage to Master Yuanyin!
顶礼齐老师！	I pay homage to Teacher Qi!

【一朵云mg】（接【lvm】：我本人不赞同删贴，原因是：）：老师有反省精神、负责态度。	[A Cloud mg] (in reply to [lvm]: “I personally do not agree with deleting the posts, for the following reason:”): The teacher has a spirit of self-reflection and a responsible attitude.
【愚人】（接【静成】：能照见五蕴皆空的人，任何毛病只是“示现”。学人怎么看待老师“示现”呢？）：你毛病还不少，又示现个什么？	[Fool] (in reply to [Jingcheng]: “For one who can perceive that the five aggregates are empty, every fault is merely a ‘manifestation.’ How should students regard the teacher’s ‘manifestations’?”): You still have plenty of faults yourself—what kind of manifestation are you putting on?
【愚人】：禅地衣,说你哪!	[Fool]: Chandi Yi, I’m talking about you!
【vvvv】（接【lvm】：我本人不赞同删贴，原因是：）：老师，照见了什么？	[vvvv] (in reply to [lvm]: “I personally do not agree with deleting the posts, for the following reason:”): Teacher, what have you perceived?
【lvm】：照见五蕴皆空，度一切苦厄…… ^o^	[lvm]: Perceiving that the five aggregates are empty, one transcends all suffering and distress . . . ^o^
【vvvv】：好镜子。	[vvvv]: A good mirror.
【lvm】：^o^	[lvm]: ^o^
【染香】：洗脸盆里手擎衣，轻打肥皂退手泥，一脚翻动千江水，乌鸦跳蚤梦里栖。	[Ranxiang]: Holding a garment over the washbasin, lightly rubbing soap to remove the grime from one’s hands; one foot stirs the waters of a thousand rivers, while crows and fleas roost in dreams.
【心明】：雪窦禅师:“我爱韶阳新定机，一生与人抽钉拔楔”	[Xinming]: Chan Master Xuedou: “I love Shaoyang’s newly established method; all his life he pulled out nails and removed wedges for others.”
【前三三】：老师,“肇公时于后秦逍遥园造论，写维摩经”---“写”应为“读”字之误吧	[Qian San San]: Teacher, “Master Sengzhao composed treatises at Xiaoyao Garden during the Later Qin and wrote out the Vimalakīrti Sūtra”—should “wrote out” perhaps be the erroneous character for “read”?
【lvm】：那时候尚无印刷术，经书流通靠手工抄写。	[lvm]: Printing did not yet exist at that time; sūtras circulated through hand-copying.
【前三三】：原来如此.谢谢.	[Qian San San]: I see. Thank you.

【六三】南泉斩猫息诤

[63] Nanquan Cuts the Cat to End the Dispute

【六三】南泉斩猫息诤	[Case 63] Nanquan Cuts the Cat to Put an End to the Dispute
垂示云：意路不到，正好提撕；言诠不及，宜急着眼。若也电转星飞，便可倾湫倒 。众中莫有辨得底么？试举看：	Prefatory Remark: Where the paths of thought do not reach is precisely where one should sustain the critical phrase; where verbal explanation cannot extend, one should urgently open one’s eye. If one turns like lightning and flies like stars, one can overturn abyss and mountain. Is there anyone among you who can discern this? Let us raise the case and see:
【六三】举：	[Case 63] The Case:
南泉，一日东西两堂争猫儿。【不是今日合闹，也一场漏逗。】	One day, the eastern and western halls at Nanquan’s monastery were disputing over a cat. [It was not that they ought to have made trouble today; this was another exposure.]
南泉见，遂提起云：“道得即不斩。”【正令当行，十方坐断。这老汉有定龙蛇手脚。】	When Nanquan saw this, he picked up the cat and said, “If you can speak, I will not cut it.” [The proper command is being carried out, cutting off the ten directions. This old fellow has the skill to subdue dragons and snakes.]
众无对。【可惜放过。一队漆桶堪作什么！杜撰禅和，如麻似粟。】	No one answered. [What a pity they let it pass! What use are a pack of lacquer buckets? Fabricated Chan practitioners are as numerous as hemp and millet.]
泉斩猫儿为两段。【快哉！快哉！若不如此，尽是弄泥团汉。贼过后张弓，已是第二头。未举起时好打。】	Nanquan cut the cat into two pieces. [Excellent! Excellent! Had he not done so, they would all have been fellows playing with lumps of mud. Drawing the bow after the thief has gone is already a secondary move. Better to strike before it is raised.]
宗师家，看他一动一静、一出一入，且道意旨如何？这斩猫儿话，天下丛林商量浩浩地。有者道“提起处便是”，有底道“在斩处”，且得都没交涉！他若不提起时，亦匝匝地作尽道理。殊不知，他古人有定乾坤底眼，有定乾坤底剑。尔且道，毕竟是谁斩猫儿?	As for a master of the school, observe his every movement and stillness, every coming out and going in—what, after all, is his intent? The story of cutting the cat has been discussed endlessly throughout Chan monasteries everywhere. Some say, “It lies in the very act of picking it up”; others say, “It lies in the cutting.” Yet neither has any connection with it at all! If he had not picked it up, they would still have spun out every sort of explanation. They do not realize that this ancient had an eye that could stabilize heaven and earth, and a sword that could stabilize heaven and earth. Tell me, then: who actually cut the cat?

只如南泉提起云：“道得即不斩。”当时忽有人道得，且道南泉斩不斩？所以道“正令当行，十方坐断”。出头天外看，谁是个中人？其实当时元不斩。此话亦不在斩与不斩处。此事轩知如此分明，不在情尘意见上讨。若向情尘意见上讨，则辜负南泉去。	Consider only Nanquan’s words as he held it up: “If you can speak, I will not cut it.” If someone at that moment had been able to speak, tell me, would Nanquan have cut it or not? This is why it is said, “The proper command is being carried out, cutting off the ten directions.” Look out from beyond the sky: who is a person within this? In fact, at that time there was originally no cutting. This case does not lie in cutting or not cutting either. This matter is plainly and clearly understood; it is not to be sought in emotional defilements and conceptual opinions. To seek it in emotional defilements and conceptual opinions is to let Nanquan down.
但向当锋剑刃上看，是有也得、无也得、不有不无也得。所以古人道“穷则变，变则通”，而今人不解变通，只管向语句上走。南泉恁么提起，不可教人合下得甚语，只要教人自荐，各各自用自知。若不恁么会，卒摸索不着！	Just look upon the edge of the sword at the point of encounter: being is acceptable, nonbeing is acceptable, and neither being nor nonbeing is also acceptable. Thus the ancients said, “When things reach an extreme, they change; when they change, they become penetrable.” People today do not understand adaptation and penetration; they merely chase after words and phrases. When Nanquan raised it in this way, it was not so that people could immediately come up with some answer. He wished only to have them recognize it for themselves, each making use of and knowing it for themselves. If you do not understand in this way, you will never be able to find it by groping!
雪窦当头颂云：	Xuedou’s verse begins directly:
两堂俱是杜禅和，【亲言出亲口。一句道断。据款结案。】	Both halls were sham Chan practitioners, [A firsthand statement from his own mouth. One phrase cuts off all speech. The case is settled on the evidence.]
拨动烟尘不柰何。【看尔作什么折合！现成公案，也有些子。】	Unable to do anything but stir up dust and smoke. [Let us see what settlement you can make! Here is a ready-made koan—there is something to it.]
赖得南泉能举令，【举拂子云：一似这个。王老师犹较些子。好个金刚王宝剑，用切泥去也。】	Fortunately, Nanquan could wield the command; [Holding up his whisk, he says: “Just like this.” Master Wang was still somewhat better. What a fine jeweled sword of the Vajra King, used to cut through mud.]
一刀两段任偏颇。【百杂碎！忽有人按住刀，看他作什么！不可放过也。便打。】	With one stroke, he cut it in two, heedless of unevenness. [Smashed into a hundred fragments! If someone suddenly held down the knife, let us see what he would do! Do not let this pass. Strike!]
“两堂俱是杜禅和”，雪窦不向句下死，亦不认驴前马后，有拨转处，便道“拨动烟尘不柰何”。雪窦与南泉把手共行，一句说了也。两堂首座，没歇头处，到处只管拨动烟尘，柰何不得。	“Both halls were sham Chan practitioners.” Xuedou does not die beneath the words, nor does he recognize the donkey before the horse behind. Where there is a turnabout, he says, “Unable to do anything but stir up dust and smoke.” Xuedou and Nanquan go hand in hand; one sentence has said it all. The head monks of the two halls had nowhere to rest their heads; everywhere they went, they could only stir up dust and smoke, and there was nothing to be done about it.
赖得南泉与他断这公案，收得净尽，他争柰前不构村后不迭店。所以道“赖得南泉能举令，一刀两段任偏颇”。直下一刀两段，更不管有偏颇。且道南泉据什么令？	Fortunately, Nanquan settled this koan for them and gathered it all up completely. Yet they could not connect with what came before or what followed. Thus it is said, “Fortunately, Nanquan could wield the command; with one stroke, he cut it in two, heedless of unevenness.” With one immediate stroke, he cut it in two, without further concern for unevenness. Tell me, by what command did Nanquan act?
【菩提树】：夫不二法门，莫测度。昔诤已息，懒开口。得闲句二首，请【lvm】老师斧正。	[Bodhi Tree]: The nondual Dharma gate cannot be fathomed. The former dispute has already ceased, so I am reluctant to open my mouth. I found leisure to compose two poems and respectfully ask Teacher [lvm] to correct them.
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读《坛经》有感	Reflections on Reading the Platform Sūtra
---夜读《坛经》达旦，次日作	—Written the day after reading the Platform Sūtra through the night until dawn
春来江岸草色青	With spring’s arrival, grass along the riverbank turns green;
不晴不雨晚风轻	Neither clear nor rainy, the evening breeze is light.
声色即是解缚语	Sound and form themselves are words that release from bondage;
哪有妙法可呈君	What wondrous Dharma is there to offer you?
夜宿麓山古寺，次日下山	Spending the Night at an Ancient Temple on Mount Lu; Descending the Mountain the Following Day
春色本无心	Spring scenery has no intention of its own;

游人自多情	Travelers are themselves too full of feeling.
更向春深处	Go farther into the depths of spring,
寂寂得清净	And in stillness attain purity.
菩提树 合十	Bodhi Tree, palms joined
【lvm】：略移几字如何：	[lvm]: How would it be to alter a few characters slightly?
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读《坛经》有感	Reflections on Reading the Platform Sūtra
---夜读《坛经》达旦，次日作	—Written the day after reading the Platform Sūtra through the night until dawn
春来江岸晚风轻，	With spring's arrival along the riverbank, the evening breeze is light;
风拂雨润草色新。	The wind caresses, the rain moistens, and the grass takes on fresh color.
声色皆叙无缚语，	Sound and form all tell of words free from bondage;
别无妙法可呈君。	There is no other wondrous Dharma to offer you.
夜宿麓山古寺，次日下山	Spending the Night at an Ancient Temple on Mount Lu; Descending the Mountain the Following Day
春色本无心，	Spring scenery has no intention of its own,
游人自多情。	Travelers are themselves too full of feeling.
更向春深处，	Go farther into the depths of spring,
清净却峥嵘。	And purity, in turn, rises in rugged splendor.
【菩提树】：谢谢!受教!真大善知识!	[Bodhi Tree]: Thank you! I have received your instruction! You truly are a great spiritual friend!
----------真----真实不虚	---------- True—genuine and not false
大----大乘菩萨心	Great—the mind of a Mahāyāna bodhisattva
善----善巧方便	Spiritual—skillful means
知识----正智正见	Friend—right wisdom and right view
【阿拉伯数字】（接【lvm】：略移几字如何：）：证体启用。	[Arabic Numerals] (continuing from [lvm]: "How would it be to alter a few characters slightly?"): Realize the essence and bring forth its function.
【宏释居士】：却是学人成两段，不了一段便成两段	[Lay Practitioner Hongshi]: It is precisely the student who turns it into two parts; unable to understand it as one whole, he makes it into two.
【心明】：一归何处?	[Xinming]: Where does the One return?
【宏释居士】：如是问取，便是成两段!	[Lay Practitioner Hongshi]: To ask in that manner is already to make it into two parts!
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成两段便争归处辩不归处，你说一段事，他却问你一归何处，争怪得老和尚无话说！只是学人成两段，便把它一法分出二来，从无是非里起骨堆，波涛汹涌活埋风流佳话，奈何奈何！若遇德山，不待汝开口早棒汝向沟壑深处吃土吃泥，更叫汝出来说归与不归?	Once it has been made into two parts, one disputes about where it returns and where it does not return. You speak of a matter as one whole, but he asks where the One returns. How can one blame the old monk for having nothing to say? It is simply that the student makes it into two parts: he divides the one dharma into two, piles up bones of right and wrong out of what is originally beyond right and wrong, and lets surging waves bury alive a fine, elegant saying. Alas, alas! Had he encountered Deshan, Deshan would have struck him into the depths of a ditch to eat earth and mud before he even opened his mouth, then called him out again to ask whether it returns or does not return!
【猫儿】：且道南泉据什么令? --道得道不得皆斩，斩也没斩。	[Cat]: Tell me, by what command did Nanquan act?—Whether one can speak or cannot speak, he cuts; yet even in cutting, there is no cutting.
【lvm】：师尊　元音老人遗著——《碧岩录》第六十三则 南泉斩猫息诤	[lvm]: A posthumous work of the Venerable Master Yuanyin—Case 63 of The Blue Cliff Record: Nanquan Cuts the Cat to Put an End to the Dispute
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《碧岩录》第六十三则 南泉斩猫息诤	Case 63 of The Blue Cliff Record: Nanquan Cuts the Cat to Put an End to the Dispute

元音老人 讲述	Lectures by Master Yuanyin
南泉斩猫这个公案，自古至今，讨论、商量的人多如牛毛。有的说：南泉斩猫是寓言，南泉禅师不会开杀戒杀生的，这只是打比方，他并没有真的斩猫。	The koan of Nanquan cutting the cat has, from ancient times to the present, been discussed and debated by people as numerous as the hairs of an ox. Some say that Nanquan's cutting of the cat is an allegory: Chan Master Nanquan would not have violated the precept against killing by taking life. It was only a metaphor; he did not actually cut a cat.
有的说：南泉祖师已证到“顺逆无拘、纵横自在”的地步，慢说斩一只猫，即使斩尽杀绝，也未动着一些些。在南泉祖师那里，杀就是活、活就是杀，他已超越了凡夫的知见，斩猫不妨真有其事。有的说斩猫不对，有的说斩猫正对……。众说纷纭，莫衷一是。	Some say that Patriarch Nanquan had already realized the state of “unrestrained by favorable or adverse circumstances, free and at ease in every direction.” Not to mention cutting one cat—even if he had slaughtered them all, it would not have stirred him in the slightest. For Patriarch Nanquan, killing is itself life, and life is itself killing. Having transcended the views of ordinary beings, it is entirely possible that the cutting of the cat actually occurred. Some say cutting the cat was wrong; others say it was exactly right.... Opinions abound, with no consensus.
今天我们也来凑凑热闹，参加这个行列，讨论讨论这则公案。在未讲正文以前，先看圆悟克勤祖师写在公案前的垂示：	Today, we too shall join the excitement and enter this company to discuss this koan. Before explaining the main text, let us first look at the prefatory remark that Patriarch Yuanwu Keqin wrote before the case:
【垂示云：意路不到，正好提撕；言诠不及，宜急著眼。若也电转星飞，便可倾湫倒岳。众中莫有辨得底么？试举看：】	[Prefatory Remark: Where the paths of thought do not reach is precisely where one should sustain the critical phrase; where verbal explanation cannot extend, one should urgently open one's eye. If one turns like lightning and flies like stars, one can overturn abyss and mountain. Is there anyone among you who can discern this? Let us raise the case and see:]
若论第一峰头，从来不许商量。圣谛第一义不落语言、不犯思维，至此“言语道断、心行路绝”，用语言描述不到，用思维揣摩不得，只能以心印心。这就是“意路不到”、“言诠不及”之处。	At the summit of the highest peak, discussion has never been permitted. The highest meaning of the noble truths does not fall within language or violate thought. Here, “the way of words is cut off and the path of mental activity is extinguished”: it cannot be described with language or fathomed by thought, but can only be sealed mind to mind. This is the place where “the paths of thought do not reach” and “verbal explanation cannot extend.”
当恁么时，正好回光返照，一把擒来。这是“正好提撕”、“宜急著眼”之时。此时一念不生、了了分明，真如佛性朗然现前，若能荐取不疑，是名“见性”。星飞——如击石火，电转——似闪电光。	At such a time, it is precisely right to turn the light inward and seize it in one grasp. This is when one should “sustain the critical phrase” and “urgently open one's eye.” At that moment, not a single thought arises, yet all is lucidly clear; suchness and Buddha-nature appear luminously before one. If one can recognize this without doubt, it is called “seeing one's true nature.” Stars flying means like sparks struck from stone; lightning turning means like a flash of lightning.
如果能于电转星飞——如击石火、似闪电光的一刹那间，认取这朗然现前的真如佛性，以后就可以“倾湫倒岳”，应机起无量无边的妙用，建立种种差别法门而一法不立，度尽恒沙众生而无一人可度。	If, in the instant of lightning turning and stars flying—like sparks struck from stone or a flash of lightning—one recognizes this suchness and Buddha-nature, luminously present before one, then afterward one can “overturn abyss and mountain,” responding to capacities with immeasurable wondrous functions, establishing all kinds of differentiated dharma gates while not establishing a single dharma, and liberating sentient beings as numerous as the sands of the Ganges while realizing that not a single person is liberated.
辨得，就是分辨得出，也就是识得佛性。大众里面有识得佛性的人么？我们不妨举一则公案来辨别辨别缁素。请看南泉斩猫这则公案。	To discern means to be able to distinguish; that is, to recognize the Buddha-nature. Is there anyone among this assembly who recognizes the Buddha-nature? Let us cite a koan to distinguish monastics from laypeople. Please consider the koan of Nanquan Killing the Cat.
【《六三》举：南泉。一日东西两堂争猫儿。（不是今日合闹，也一场漏逗。）南泉见，遂提起云：“道得即不斩。”（正令当行，十方坐断。这老汉有定龙蛇手脚。）众无对。（可惜放过。	[Case 63: Nanquan. One day, the monks of the eastern and western halls were disputing over a cat. (It was not that they had agreed to make trouble today; it was simply an exposure.) When Nanquan saw this, he picked up the cat and said, “If you can speak a word, I will not kill it.” (As the true command is put into effect, the ten directions are cut off. This old man has the skill to subdue dragons and snakes.) No one replied. (What a pity they let it pass.)
一队漆桶，堪作什么！杜撰禅和，如麻似粟。）泉斩猫儿为两段。（快哉快哉！若不如此，尽是弄泥团汉。贼过后张弓，已是第二头。未举起时好打。）】	A whole band of black-lacquer buckets—what use are they? Spurious Chan practitioners, as numerous as hemp and millet.) Nanquan cut the cat into two pieces. (Excellent, excellent! Had he not done so, they would all have been men playing with lumps of mud. To draw the bow after the thief has gone is already too late. It would have been best to strike before he raised it.)]
上文中，括号外是公案原文，括号内是圆悟祖师的著语。	In the passage above, the text outside the parentheses is the original koan, while that within the parentheses consists of Patriarch Yuanwu's comments.
关于这则公案，在上海某禅寺研讨时，两方面因意见不合，争执起来了。主讲的人说：这个公案不是事实，祇是寓言。	When this koan was discussed at a certain Chan monastery in Shanghai, the two sides began to argue because they disagreed. The lecturer said, “This koan

	is not a factual event; it is merely an allegory.”
听众中有人说：斩猫不是你的见处，你没有到“杀活同时”的地步，不能杀活自在，那你自然只能活、不能杀。而南泉祖师超越了这个境界，杀、活都自在……。	Someone in the audience said, “Killing the cat is not within the scope of your realization. You have not reached the state in which killing and giving life occur simultaneously; since you cannot freely kill or give life, you can naturally only give life and not kill. But Patriarch Nanquan transcended this state and was free in both killing and giving life. . . .”
两方面争起来了，就象东西两堂争猫儿一样，东堂说猫儿是自己的，西堂也说猫儿是自己的，而争执不下。现在倒好，一说有杀、一说无杀，也争执不下了。恰在此时，突然一声猫叫：“喵！”争论顿息。	The two sides began arguing, just like the eastern and western halls disputing over the cat. The eastern hall said that the cat was theirs, and the western hall said that it was theirs; neither side would yield. Now it was the same: one side said there had been killing, the other that there had been no killing, and they could not settle the dispute. Just then, a cat suddenly cried, “Meow!” The argument immediately ceased.
这确是一个很好的解围方法，叫一声就解决了谁是猫主和有杀无杀的纠纷。当南泉祖师要东西两堂下语的时候，若有人就这么叫一声，南泉禅师即无法下手斩猫，东西两堂的争执也就解决了。	This was indeed an excellent way to resolve the impasse. One cry settled both the dispute over who owned the cat and the dispute over whether there had been killing. When Patriarch Nanquan asked the eastern and western halls to speak, if someone had simply cried out in this way, Chan Master Nanquan would have been unable to bring down his hand and kill the cat, and the dispute between the two halls would have been resolved.
那时候没有人出来，不一定是没有明眼人，也不妨有人在大众里面冷眼观看，看你怎么办，看你南泉是不是“正令全提”。南泉祖师到了这个时候也没有别的办法了，只好“言出如山”——斩！手起刀落，一下子就把猫斩掉了。	At that time, no one stepped forward. This does not necessarily mean that there was no one with clear eyes; perhaps someone in the assembly was coolly watching to see what Nanquan would do, to see whether he would fully wield the true command. At that point, Patriarch Nanquan had no other recourse but to let his word stand firm as a mountain—cut! His hand rose, the knife fell, and with one stroke he cut the cat in two.
其实，罪福只在一心。心生则种种罪生，心灭则种种罪灭。若我们心有所住，则斩猫就有罪了。说南泉斩猫是寓言，那是息事宁人的讲法。	In fact, guilt and blessing reside solely in one mind. When the mind arises, all kinds of offenses arise; when the mind ceases, all kinds of offenses cease. If our minds abide anywhere, then killing the cat becomes an offense. To say that Nanquan’s killing of the cat was an allegory is merely a way of smoothing things over.
明朝末年，李闯王、张献忠等扯旗造反。张献忠在四川杀人放火，闹得很厉害。他讨厌和尚，见庙就烧，见僧人就杀。破山海明禅师就是这个时代的人。破山祖师是在宁波天童寺开悟的，是天童密云圆悟和尚的弟子。	At the end of the Ming dynasty, Li Zicheng, Zhang Xianzhong, and others raised their banners in rebellion. Zhang Xianzhong killed people and set fires in Sichuan, causing great devastation. He detested monks: whenever he saw a monastery, he burned it; whenever he saw a monastic, he killed him. Chan Master Poshan Haiming lived in this period. Patriarch Poshan awakened at Tiantong Monastery in Ningbo and was a disciple of Monk Miyun Yuanwu of Tiantong.
他没开悟之前，就能“出神”，现神通到外面偷鸭子。那时他还年轻，象小孩闹着玩一样，作游戏，并不是为了吃鸭子而偷。	Before he awakened, he was able to leave his body and use spiritual powers to steal ducks. At that time he was still young, playing about as children do; he stole them as a game, not because he wanted to eat duck.
今天偷一只、明天偷一只，乡下人发现鸭子少了四、五只，知道是有人偷去了，就决定不上工，躲在树后看谁来偷鸭子，抓住这个小偷。当他把鸭群赶到河里，不一会儿，看见一个小和尚，到河里捞起一只鸭子就走。	One day he stole one duck, the next day another. When the villagers discovered that four or five ducks were missing, they knew someone had stolen them. They decided not to go to work, but to hide behind trees and watch for the thief, intending to catch him. After one villager had driven his flock of ducks into the river, he soon saw a young monk wade into the river, scoop up a duck, and leave.
他赶快在后面追赶，追着追着，眼看小和尚逃进了天童寺。乡下人便在寺门口大骂山门，知客师实在听不过，走出来劝解：不要恶口造罪。但乡下人说：我绝不诬陷你们，我亲眼看见偷鸭的小和尚逃进去了。	He hurried after him. As he pursued him, he saw the young monk flee into Tiantong Monastery. The villager then stood at the monastery gate, cursing loudly. The guest prefect could no longer bear to hear it and came out to persuade him: “Do not create offenses through abusive speech.” But the villager said, “I absolutely am not slandering you. I saw with my own eyes the young monk who stole the duck flee inside.”
知客师闻听后甚为惊异，真有此事吗？那你随我来，我们查一查，看是谁做了这不光彩的事情。他把乡下人带进庙里，一间房一间房挨着查看，连厕所都看到了，也没有找到。	The guest prefect was greatly astonished on hearing this. “Could such a thing really have happened? Then come with me. We shall investigate and see who has done this disgraceful deed.” He led the villager into the monastery and inspected every room one by one, even the latrines, but found no one.
知客师说：是你诬蔑我们吧！我们寺里，僧人是严守戒律的啊！但乡下人说：我亲眼见他逃进来的，怎么没有？莫非你们寺里房子多，还有地方没有看到？知客师说：只有禅堂没给你看，其它地方都给你看到了。	The guest prefect said, “You have slandered us! The monastics in our monastery strictly observe the precepts.” But the villager said, “I saw him flee in with my own eyes. How can he not be here? Could it be that your monastery has many rooms, and there are still places I have not seen?” The guest prefect said, “Only the Chan hall has not been shown to you; you have seen everywhere else.”

但禅堂的门锁着，里面的人在打七，走不出来。而且钥匙由老和尚（即方丈——天童密云和尚）掌握着，别人都没有。乡下人不依了：你不开禅堂给我看，就是你们理屈。你不开门，你就是包庇他。	But the Chan hall was locked, and those inside were engaged in a seven-day retreat and could not come out. Moreover, the key was held by the old monk—the abbot, Monk Miyun of Tiantong—and no one else had one. The villager would not relent: “If you will not open the Chan hall for me to see, then you are in the wrong. If you will not open the door, you are shielding him.”
讲到打七，不妨稍稍解释一下。打禅七是精进参禅、努力用功，藉以打倒第七意识——我执。不象现在，把做佛事说成打七，在庙里立个牌位，超度亡魂，还有什么延寿佛事。	Since seven-day retreats have been mentioned, let us explain them briefly. A Chan seven-day retreat means diligently investigating Chan and applying oneself earnestly, in order to overcome the seventh consciousness—attachment to self. It is not like today, when people call the performance of Buddhist rituals a seven-day retreat: setting up a memorial tablet in a monastery, delivering deceased spirits, and conducting rituals for longevity.
真打七是把第七识（我执）打倒，转成平等性智，俾第八识翻身转成大圆镜智。而且那时打七不象我们现在，只打一个七、两个七……，而是整个冬季都在打七。	A genuine seven-day retreat means overcoming the seventh consciousness, attachment to self, and transforming it into the wisdom of equality, thereby turning the eighth consciousness into great perfect mirror wisdom. Moreover, the retreats of that time were unlike ours today, in which we conduct only one seven-day retreat or two; they continued throughout the entire winter.
所以知客师说：打七规矩很严，哪里会有和尚跑出来？但乡下人哪里知道，却坚持非看禅堂不可。他们相持不下，吵吵嚷嚷。密云和尚从方丈室出来了，问他们吵什么。知客师把乡下人要看禅堂的事告诉给方丈。	Thus the guest prefect said, “The rules for a seven-day retreat are very strict. How could any monk have run out?” But the villager did not understand this and insisted on seeing the Chan hall. They remained deadlocked, arguing noisily. Monk Miyun emerged from the abbot’s quarters and asked what they were arguing about. The guest prefect told the abbot that the villager wished to inspect the Chan hall.
方丈说：好！好！我领你来看。密云和尚拿钥匙把禅堂门打开，领着乡下人进去看。禅堂里光线幽暗，用功参禅的人不需要太亮。乡下人看不清楚，只见四边全都是人，当中供着佛菩萨像。	The abbot said, “Very well, very well! I shall take you in to see.” Monk Miyun took the key, opened the door of the Chan hall, and led the villager inside. The hall was dimly lit, for those engaged in Chan practice had no need of bright light. Unable to see clearly, the villager saw only people all around the sides, with images of Buddhas and bodhisattvas enshrined in the center.
打七坐香都靠着边上坐，坐一枝香后，须跑香，围绕着佛像兜圈子，以活动筋骨。乡下人一个人一个人挨着看，一圈看过来，没有。	During a seven-day retreat, practitioners sit incense by incense along the sides. After sitting for one incense period, they must walk meditation, circling the Buddha images to exercise their bodies. The villager examined them one by one; after making a circuit, he had found no one.
他想：唉呀！我明明看见一个和尚，把鸭子一捞，往袖子里一藏，就进来了，怎么会没有呢？密云和尚说：你找不到，我来帮你找到。老和尚走到破山面前：海明！把鸭子拿出来吧。	He thought, “Oh! I clearly saw a monk scoop up a duck, hide it in his sleeve, and come in here. How can he not be here?” Monk Miyun said, “You cannot find him, so I shall help you find him.” The old monk walked up to Poshan and said, “Haiming! Take out the duck.”
嘎嘎、嘎嘎……小和尚从袖子里把鸭子掏出来了。老和尚说：老乡，你不要见怪。我们这个小和尚，他不是肉身出去的。他是闹着玩、作游戏。这鸭子还给你，你还有多少损失，我们都赔偿给你。	Quack, quack . . . The young monk took the duck from his sleeve. The old monk said, “Good sir, please do not take offense. This young monk of ours did not go out in his physical body. He was merely playing a game. Here is your duck; whatever other losses you have suffered, we shall compensate you for them all.”
又对破山讲：你破坏清规，赶出庙门，不许在禅堂里参禅。你虽然游戏神通不无，但佛法却未梦见在！你还不知道什么是佛性。	He then said to Poshan, “You have violated the monastic regulations. You are expelled from the monastery and may not investigate Chan in the Chan hall. Although you possess some playful spiritual powers, you have not even dreamed of the Buddhadharma! You still do not know what Buddha-nature is.”
破山能出阳神（道教说是“阳神”，佛教说是“意生身”——第七识所化之身），初以为自己有神通、有本事，成功了。其实，真正的佛法，即成佛的根本——佛性，却未知道，所以说未梦见在。	Poshan could project a yang-spirit—the Daoists call it a “yang-spirit,” while Buddhists call it a mind-born body, a body transformed by the seventh consciousness. At first he thought that he had spiritual powers and ability, and that he had succeeded. Yet he did not know the true Buddhadharma—the foundation for becoming a Buddha, namely Buddha-nature—hence the statement that he had not even dreamed of it.
有点神通，着在上面，非但不能成佛，还要着魔。破山想：有神通还未成就，那就是另外还有向上一着了，于是赶快跪下来请求密云圆悟禅师开示，指点我怎样用功。	If one has a few spiritual powers and becomes attached to them, not only will one be unable to become a Buddha, but one will fall prey to demonic influences. Poshan thought, “If possessing spiritual powers is still not accomplishment, then there must be a further step beyond this.” He immediately knelt and asked Chan Master Miyun Yuanwu for instruction: “Please show me how to practice.”
老和尚说：好！你就参父母未生前如何是你的本来面目？去住庙外面的茅棚，在茅棚里参。破山海明参哪！参哪！神通出来都不睬，却又打起瞌睡来了。这也不对，昏沉也不行。他就到天童寺后面太白山的峭壁上参。	The old monk said, “Good! Investigate this: before your parents were born, what was your Original Face? Go and live in a thatched hut outside the monastery; investigate it there.” Poshan Haiming investigated and investigated. When spiritual powers arose, he paid them no heed, but then he began to doze off. That would not do either; drowsiness was unacceptable. So he went to investigate on the cliffs of Mount Taibai behind Tiantong Monastery.

这地方一大意就掉下去跌死了，这可要提高警惕，没法打瞌睡了。到了正午，当太阳正好晒在他头顶上时，他一下子开悟了。哈哈！这一笑就跌了下去。	If one was careless there, one would fall to one's death. He had to remain highly alert and had no way to doze off. At noon, when the sun shone directly upon his head, he suddenly awakened. "Ha, ha!" As he laughed, he fell off the cliff.
有个乡下的打柴人看见了：不好啦！有个和尚跌下去啦！打柴人到山下一看，破山什么事都没有。现在我们看到地面有高有低，那是心不平啊！《阿弥陀经》说：西方极乐世界黄金为地，平坦得很，没有坎坷不平。如果我们心平，地就平了，就没有什么坎坷。	A woodcutter from the countryside saw it: "Oh no! A monk has fallen!" When the woodcutter went down the mountain to look, nothing had happened to Poshan. The unevenness we now see in the ground results from the mind's lack of equanimity. The Amitābha Sūtra says that in the Western Land of Ultimate Bliss, the ground is of gold, perfectly level, without any roughness or unevenness. If our minds are even, the ground becomes even; there is no roughness or unevenness.
破山祖师开悟之后，神通发得更大。虽起妙用，但他不著相。后来他到张献忠那里去，张献忠一看见他就说：你这个和尚，好大的胆！你不知道我杀和尚、烧寺庙吗？破山说：我要是怕你，就不来了。	After Patriarch Poshan awakened, his spiritual powers became even greater. Though he manifested wondrous functioning, he did not become attached to appearances. Later he went to see Zhang Xianzhong. At the sight of him, Zhang said, "You monk, you have great nerve! Do you not know that I kill monks and burn monasteries?" Poshan replied, "If I feared you, I would not have come."
张说：好！我佩服你的勇气，给你吃一只鸽子吧。把一只煮熟的鸽子扎在刀尖上，带着刀戳过来了。破山一张嘴全咬住，吃掉鸽子，把刀吐了出来。再一张嘴，吐出一只活的鸽子，飞走了。	Zhang said, "Good! I admire your courage. Have a pigeon to eat." He impaled a cooked pigeon on the tip of a knife and thrust the knife toward him. Poshan opened his mouth, bit down on the whole thing, ate the pigeon, and spat out the knife. Opening his mouth again, he produced a living pigeon, which flew away.
你能说破山吃肉、杀生么？其实，他没有吃、没有杀，吃它正是救它。本公案中，南泉到了这个节骨眼上，他就能杀。他的杀就是活。禅宗里，像这样的公案不止一个。我们再举一例——归宗斩蛇：	Can you say that Poshan ate meat and killed living beings? In fact, he neither ate nor killed; by eating it, he was precisely saving it. In this koan, when Nanquan reached this critical juncture, he was able to kill. His killing was itself giving life. There is more than one such koan in the Chan school. Let us give another example—the koan of Guizong Killing the Snake:
师铲草次，有讲僧来参。忽有一蛇过，师以锄断之。僧曰："久向归宗，原来是个粗行沙门。"师曰："你粗？我粗？"曰："如何是粗？"师竖起锄头。曰："如何是细？"师作斩蛇势。曰："与么，则依而行之？"师曰："依而行之且置，你甚处见我斩蛇？"僧无对。（见《五灯会元》）	While the Master was hoeing weeds, a scriptural lecturer-monk came to call on him. Just then a snake passed by, and the Master cut it in two with his hoe. The monk said, "I have long admired Guizong; it turns out that you are a coarse-mannered śramaṇa." The Master said, "Are you coarse, or am I coarse?" The monk said, "What is coarseness?" The Master raised his hoe. The monk said, "What is refinement?" The Master made a gesture of cutting the snake. The monk said, "If that is so, may one act accordingly?" The Master said, "Set aside acting accordingly for now. Where did you see me cut a snake?" The monk had no reply. (See The Compendium of the Five Lamp Records.)
师，是指归宗智常禅师。禅宗丛林是农禅生活，自耕自食、自悟自证。归宗给庄稼锄草的时候，有个讲经的僧人来参问归宗。正好有一条蛇爬过他们面前，归宗将那蛇一锄斩断，这位讲经的僧人看不过去了。	The Master refers to Chan Master Guizong Zhichang. Chan monasteries traditionally combined farming and Chan practice: cultivating their own food, feeding themselves, awakening for themselves, and directly realizing for themselves. While Guizong was hoeing weeds among the crops, a monk who lectured on the scriptures came to inquire of him. Just then a snake crawled before them, and Guizong cut it in two with one stroke of his hoe. The lecturer-monk could not abide the sight.
这僧说："早就向往、仰慕着归宗，原来你是个粗行沙门。"粗行沙门，就是行为很不检点、很粗狂的和尚。归宗问他："是你粗呢，还是我粗？"这讲僧反问："你说的粗，是指的什么？"归宗以竖起锄头作答。	The monk said, "I have long looked up to and admired Guizong; it turns out that you are a coarse-mannered śramaṇa." A coarse-mannered śramaṇa is a monk whose conduct is highly unrestrained and rough. Guizong asked him, "Are you coarse, or am I coarse?" The lecturer-monk countered, "What do you mean by 'coarse'?" Guizong answered by raising his hoe.
这僧又问："怎么才是细呢？"归宗作出斩蛇的架势。这僧说："要是这样的话，就照你这样办，可以么？"归宗说："先别说照不照这样办，你什么地方看见我斩蛇呢？"	The monk then asked, "What, then, is refinement?" Guizong made the gesture of cutting the snake. The monk said, "If that is so, may one proceed in the way you have done?" Guizong said, "Set aside for now whether one should proceed in that way. Where did you see me cut a snake?"
归宗心空无住，把蛇一斩两段，蛇就解脱了！蛇在前世时有很重的痴心，还有嗔心，所以得了蛇身的报应。归宗度它解脱，痴心、嗔心都脱落了，超生去吧！杀它就是救它。那斩者、那斩、那蛇，统统了不可得。	Guizong's mind was empty and non-abiding. With one cut, he divided the snake in two, and the snake was liberated! In a previous life, the snake had possessed heavy delusion and anger, and thus received the karmic retribution of a snake's body. Guizong liberated it: its delusion and anger both fell away, and it could transcend to a higher rebirth. Killing it was saving it. The cutter, the cutting, and the snake are all utterly unobtainable.
无我、无斩、无蛇，又哪来粗细可得！来参之讲僧住我相、斩相、蛇相，被相所瞒，岂不正是粗（粗心）么？所以归宗问他"你粗？我粗？"这讲僧却不明归宗义，反而随着语脉落在粗细的概念里（此乃讲理论的习气也），反问什么"如何是粗"、"如何是细"。	Without self, without cutting, and without snake, where could coarseness or refinement be found? The lecturer-monk who had come to inquire abided in the appearances of self, cutting, and snake. Deceived by appearances, was he not precisely coarse—that is, careless? Thus Guizong asked him, "Are you coarse, or am I coarse?" But the lecturer-monk did not understand Guizong's meaning. Instead, following the thread of the words, he fell into concepts of

	coarseness and refinement—this being the habitual tendency of one who lectures on theory—and countered by asking, “What is coarseness?” and “What is refinement?”
答粗竖起锄头、答细作斩蛇势，或者答粗作斩蛇势、答细竖起锄头，并无二致。归宗这一竖一作势，活脱脱地显露出佛性的妙用，正所谓“隔山见烟、早知是火，隔墙见角、便知是牛”也。	Whether, in answering “coarseness,” he raised his hoe and, in answering “refinement,” made the gesture of cutting the snake, or whether the answers were reversed, there is no difference. In this raising and gesturing, Guizong vividly revealed the wondrous functioning of Buddha-nature. As the saying goes: “Seeing smoke beyond a mountain, one knows there is fire; seeing a horn over a wall, one knows there is an ox.”
这讲僧仍不明就里，反而说：“与么，则依而行之”，他说的依而行之是指象归宗那样斩蛇，这岂是能学的么？！若不能象归宗那样心空无住，住相是必然的。若住相，就会形成业力种子，潜入八识田里，遇缘即发，以后偿债有日在！故《证道歌》云：“了则业障本来空，未了应须还宿债。”	The lecturer-monk still did not understand what was at stake. Instead, he said, “If that is so, may one act accordingly?” By “act accordingly,” he meant cutting snakes as Guizong had done. But is this something that can be imitated? If one cannot, like Guizong, have an empty and non-abiding mind, one will inevitably abide in appearances. Once one abides in appearances, karmic seeds are formed and sink into the field of the eighth consciousness. When conditions are met, they will manifest, and one day one will have to repay the debt. Therefore, the Song of Enlightenment says: “When realized, karmic obstacles are originally empty; when unrealized, one must repay past karmic debts.”
心空，行之亦得、不行亦得；住相，行之亦不得、不行亦不得。所以归宗说：“依而行之且置，你甚处见我斩蛇？”这是进一步启示讲僧认取那现成的、能见能闻的本来一段真光。	When the mind is empty, one may act or refrain from acting; when one abides in appearances, one can neither truly act nor truly refrain from acting. Therefore Guizong said, “Set aside acting accordingly for now. Where did you see me cut a snake?” This further prompted the lecturer-monk to recognize that ever-present, original true light which can see and hear.
若讲僧翻身触破，在“甚处”猛着精彩，就不会辜负归宗的反复提示了。可惜他却眼眨眨地无对，不但自己错过了开悟的良机，也带累得归宗“输却一半”，就象“百丈今日输却一半”一样。	If the lecturer-monk had turned himself around and broken through, bringing forth a vigorous response at the words “where,” he would not have failed Guizong’s repeated prompts. Alas, he merely blinked and had no reply. Not only did he himself miss an excellent opportunity for awakening; he also caused Guizong to “lose half,” just as it is said, “Baizhang lost half today.”
正恁么时，不在于杀、活，而在于我们自己的心怎么样。心若真正能空，在吃菜、吃饭的时候，就不必千般计较了。	At precisely such a time, the matter does not lie in killing or sparing life, but in the condition of our own mind. If the mind can truly be empty, then when eating vegetables or meals, there is no need for endless discriminations and calculations.
菜里有荤油、荤筷子碰到碗里去了、锅子烧过荤菜等等，这些都不能吃啦！不在这上面，而在于我们是不是心空无住！当年六祖大师隐在猎人队里，他吃饭时，就吃肉边菜，也自在得很。心若空净，要杀就杀、要活就活。心不空净，那就坏了，要活不能活，要杀可就犯罪了。	“There is animal fat in the vegetables; meat chopsticks touched the bowl; the pot was used to cook meat”—so none of these can be eaten! The issue does not lie there, but in whether our minds are empty and non-abiding. In former days, the Sixth Patriarch concealed himself among a group of hunters. When he ate, he ate the vegetables beside the meat, and was entirely at ease. If the mind is empty and pure, then one may kill or spare life. If the mind is not empty and pure, the matter is ruined: one cannot truly spare life, and to kill becomes a transgression.
这则斩猫公案中，东西两堂都没有打开正眼，平时无事生非，只会搞些禅理论讲讲，事上透不过，竟为了一只猫儿起争。南泉禅师正令全提，斩猫就是救猫。何止是救猫，也是为了挽救两堂僧人的法身慧命。下面请看圆悟祖师的评论：	In this koan of cutting the cat, neither the eastern nor western hall opened the true eye. Ordinarily, they stirred up trouble from nothing and merely discoursed on theories of Chan; when faced with an actual matter, they could not penetrate it, and they even began disputing over a single cat. Chan Master Nanquan fully enacted the authoritative command: cutting the cat was saving the cat. It was not merely saving the cat, but also rescuing the Dharma body and wisdom-life of the monks in both halls. Let us now look at Patriarch Yuanwu’s commentary:
【宗师家，看他一动一静、一出一入，且道意旨如何？这斩猫儿话，天下丛林商量浩浩地。有者道：提起处便是。有底道：在斩处。且得都没交涉！他若不提起时，亦匝匝地作尽道理。殊不知，他古人有定乾坤底眼、有定乾坤底剑。尔且道毕竟是谁斩猫？】	[As for the lineage masters, observe them in every movement and stillness, every coming forth and going in: what is their intent? Concerning this saying about cutting the cat, discussions throughout Chan monasteries under heaven have been vast and numerous. Some say, “It lies in the lifting up.” Others say, “It lies in the cutting.” Yet none of this has any connection! Even when they do not raise the matter, they busily fabricate every kind of reasoning. They do not realize that the ancients possessed an eye that settles heaven and earth, and a sword that settles heaven and earth. Tell me: in the end, who cut the cat?]
宗师家，就是历代的禅宗大祖师。他们一动一静、一出一入、扬眉瞬目、抬手动足、擎拳竖拂、嘻笑怒骂……时时处处都不离佛性根本义，这就是“宗”。故禅宗独称“宗下”，其他说教都是“教下”。	“Lineage masters” refers to the great Chan patriarchs throughout the ages. In every movement and stillness, every coming forth and going in, every raising of the brows or blinking of the eyes, every lifting of the hands or moving of the feet, every holding up of a fist or raising of a whisk, every laugh, scolding, or anger, they never depart from the fundamental meaning of Buddha-nature. This is what is meant by “the lineage.” Thus Chan alone is called “the school of

	the lineage," while all other doctrinal teachings are called "the school of teachings."
"宗"便是宗师家的意旨。南泉斩猫这则公案，普天下的禅宗丛林都在讨论，有很多不同的见解，所以说"商量浩浩地"。有的人说：南泉禅师将猫提起，这里体现了南泉的意旨。	"The lineage" is precisely the intent of the lineage masters. The koan of Nanquan cutting the cat was discussed throughout Chan monasteries everywhere, and there were many differing interpretations; hence the phrase, "discussions have been vast and numerous." Some people said, "When Chan Master Nanquan lifted up the cat, that manifested Nanquan's intent."
有的人说：不对、不对！所谓"南泉斩猫"，那就是说，斩猫才是南泉的意旨……。他们不知不觉就落入理论研究里去了。	Others said, "No, no! Since it is called 'Nanquan cuts the cat,' cutting the cat is Nanquan's intent." Without realizing it, they had fallen into theoretical investigation.
何止是讨论"南泉斩猫"，即使不讨论这则公案——"不提起时"，他们也是"匝匝地作尽道理"，这是爱讲空理论的习气在作怪。落入理论便不得真实受用，所以说"且得都没交涉"。交涉，就是关系。这些不着边际的理论与南泉的意旨丝毫也扯不上关系。	Nor was it only in discussing "Nanquan cuts the cat." Even when they did not discuss this koan—when "the matter was not raised"—they still busily fabricated every kind of reasoning. This was the mischief of their habitual fondness for discoursing on empty theory. Once one falls into theory, one cannot receive its true benefit; thus it is said, "None of this has any connection." Connection means relationship. These far-fetched theories have no relationship whatsoever with Nanquan's intent.
自己彻见本性，才算有"定乾坤的眼"。能点拨他人也彻见本性，才算有"定乾坤的剑"。慢说定乾坤的剑，你有定乾坤的眼吗？若无，"商量浩浩地"有什么用？到这里，圆悟祖师还恐学人摸不着头脑，紧接着提示了一句："尔且道毕竟是谁斩猫？"诸位说说看，毕竟是谁斩猫啊？	Only by thoroughly seeing one's own intrinsic nature does one possess "an eye that settles heaven and earth." Only when one can guide others to thoroughly see their intrinsic nature does one possess "a sword that settles heaven and earth." Leave aside a sword that settles heaven and earth: do you possess an eye that settles heaven and earth? If not, what use is it for "discussions to be vast and numerous"? At this point, Patriarch Yuanwu feared that students still would not grasp the point, so he immediately offered this prompt: "Tell me: in the end, who cut the cat?" All of you, say it: in the end, who cut the cat?
【只如南泉提起云："道得即不斩"。当时忽有人道得，且道南泉斩不斩？所以道："正令当行，十方坐断。出头天外看，谁是个中人？"其实当时元不斩，此话亦不在斩与不斩处。此事轩知如此，分明不在情尘意见上讨。若向情尘意见上讨，则辜负南泉去。但向当锋剑刃上看，是有也得、无也得、不有不无也得。】	[Nanquan merely lifted it up and said, "If you can speak, I will not cut it." Suppose someone at that time had been able to speak: tell me, would Nanquan have cut it or not? Therefore it is said, "When the authoritative command is put into operation, the ten directions are cut off. Look from beyond the heavens: who is the person within this?" In truth, he did not cut it at that time. This saying, too, does not lie in cutting or not cutting. The hidden significance of this matter is such: it is plainly not to be sought in emotional dust and conceptual views. If you seek it in emotional dust and conceptual views, you betray Nanquan. Simply look at the edge of the sword directly before you: being is also acceptable, nonbeing is also acceptable, and neither being nor nonbeing is also acceptable.]
正当南泉禅师举刀向猫的时候，如果忽然有人一语道破，那么，南泉禅师还斩不斩这猫了？其实，斩就是不斩，不斩就是斩。世俗人执著这斩相，那我就这么说："斩也是不斩，不斩也是不斩。	Just as Chan Master Nanquan raised his knife toward the cat, if someone had suddenly spoken one word that broke through the matter, would Chan Master Nanquan still have cut the cat? In truth, cutting is not cutting, and not cutting is cutting. Ordinary people cling to the appearance of cutting, so I say this: "Cutting is also not cutting, and not cutting is also not cutting."
"也就是说，当时即使有人一语道破，南泉也可以这么"不斩"——一刀两断！为什么？那猫解脱缘熟之故。所以圆悟禅师接着说说："'正令当行，十方坐断。出头天外看，谁是个中人？'其实当时元不斩"。	That is to say, even if someone at that time had spoken one word that broke through the matter, Nanquan could still "not cut it"—by cutting it in two with a single stroke! Why? Because the conditions for the cat's liberation had matured. Thus Chan Master Yuanwu continues: "When the authoritative command is put into operation, the ten directions are cut off. Look from beyond the heavens: who is the person within this? In truth, he did not cut it at that time."
圆悟禅师接着说："此话亦不在斩与不斩处。"此话，是哪句话呢？就是"道得即不斩"这一句。如果当时有人道得，他就不斩了么？"不在斩与不斩处"也就是说，斩与不斩，与有人道得无人道得不相干。	Chan Master Yuanwu then says, "This saying, too, does not lie in cutting or not cutting." What saying does this refer to? It is the sentence, "If you can speak, I will not cut it." If someone at that time had been able to speak, would he really not have cut it? "It does not lie in cutting or not cutting" means that whether he cut it or not had nothing to do with whether someone could speak or could not speak.
那么，南泉禅师为什么还要说"道得即不斩"呢？请看前面的垂示："意路不到，正好提撕；言诠不及，宜急著眼。若也电转星飞，便可倾湫倒岳。"这便是此事的"轩知"——此事轩知如此。轩知，就是轩轾。	Then why did Chan Master Nanquan say, "If you can speak, I will not cut it"? Please look at the preceding introductory pointer: "Where the path of thought cannot reach, it is precisely right to sustain alert awareness; where verbal exposition cannot extend, one should urgently open one's eyes. If one turns as swiftly as lightning or flies as quickly as a shooting star, one can overturn ravines and topple mountains." This is the hidden significance of the matter—"the hidden significance of this matter is such." Xuanzhi means xuan zhi.
轩轾本是古代一种有围棚的车，前高后低叫轩、前低后高叫轾。后来词义引申开来，轩轾就有了"玄机""奥妙"之义。意路——情尘，言诠——意见。	Originally, xuan zhi referred to an ancient covered carriage: xuan had a high front and low rear, while zhi had a low front and high rear. Later, the meaning

	was extended, and xuan zhi came to mean “hidden significance” or “mystery.” The path of thought is emotional dust; verbal exposition is conceptual views.
意路不到，正好提撕；言诠不及，宜急著眼——也就是“分明不在情尘意见上讨”。请看圆悟禅师接下来怎么说：“若向情尘意见上讨，则辜负南泉去。但向当锋剑刃上看，是有也得、无也得、不有不无也得。	“Where the path of thought cannot reach, it is precisely right to sustain alert awareness; where verbal exposition cannot extend, one should urgently open one’s eyes”—that is, “it is plainly not to be sought in emotional dust and conceptual views.” Look at what Chan Master Yuanwu says next: “If you seek it in emotional dust and conceptual views, you betray Nanquan. Simply look at the edge of the sword directly before you: being is also acceptable, nonbeing is also acceptable, and neither being nor nonbeing is also acceptable.”
”当锋剑刃，正是指“道得即不斩”这句话，下面的有、无、不有不无，这些话的“轩知”在哪里呢？这不正好回答了今时上海禅堂的争论么！若不象他们那样向情尘意见上讨，说有斩猫这回事也得，说没这回事也得，说“不是有这回事，也不是没有这回事”也得。可他们分明是向情尘意见上讨，那就总不得！	The edge of the sword directly before you refers precisely to the words, “If you can speak, I will not cut it.” Where, then, is the hidden significance of the ensuing words “being,” “nonbeing,” and “neither being nor nonbeing”? Does this not directly answer the present dispute in the Shanghai Chan hall? If one does not seek it in emotional dust and conceptual views as they do, then it is acceptable to say that there was an incident of cutting the cat; it is acceptable to say that there was no such incident; and it is acceptable to say, “It was neither that there was such an incident nor that there was no such incident.” But they plainly seek it in emotional dust and conceptual views; therefore none of it will do!
【所以古人道：“穷则变，变则通。”而今人不解变通，只管向语句上走。南泉恁么提起，不可教人合下得甚语，只要教人自荐，各各自用自知。若不恁么会，卒摸索不著。】	[Therefore the ancients said, “When one reaches an impasse, one changes; through change, one penetrates.” People today do not understand change and penetration, but only pursue verbal formulations. When Nanquan raised the matter in this way, he could not allow people to produce some ready-made utterance on the spot. He wished only to have them personally recognize it, each using it for themselves and knowing it for themselves. If one does not understand it in this way, one will never be able to lay hold of it.]
古人有这么一句话：“穷则变，变则通”。什么是“穷”？什么是“通”？又是怎么“变”的呢？这不用过多的解释，“山穷水尽疑无路，柳暗花明又一村”嘛。比如参禅，［囫-勿+力](音Ho)地一下，如同爆炸物，虚空粉碎，大地平沉，万古疑情，朗然明白，不就可以比喻为“柳暗花明又一村”么。就是这么“变”的。	The ancients had a saying: “When things reach an impasse, they change; when they change, they open through.” What is an “impasse”? What is “opening through”? And how does one “change”? This needs little explanation: “When mountains and waters seem exhausted and one doubts there is no road, beyond dark willows and bright flowers another village appears.” In investigating Chan, there may suddenly come a “ho!”—like an explosion: empty space shatters, the great earth sinks away, and the age-old sense of doubt becomes luminously clear. Is this not comparable to “beyond dark willows and bright flowers another village appears”? This is how the change occurs.
可是，现在的人不知道这么变通，却“商量浩浩地”，极尽思维卜度之能事，“只管向语句上走”。若这样，即使你能说得天花乱坠、地涌金莲，也没有梦见南泉义！	Yet people nowadays do not know how to adapt and transform in this way. Instead, they deliberate endlessly, exhausting their powers of conceptual thought and calculation, “merely pursuing words and phrases.” Even if you can speak so eloquently that heavenly flowers rain down and golden lotuses spring from the earth, you have not even dreamed of Nánquán’s meaning!
其实，南泉禅师当时所说的“道得即不斩”，也并不是要听一句什么答对了的话，只是要两堂大众当下荐取那“各各自用自知”的所谓“本来面目”。若不这么会，反而去极尽思维卜度之能事，便摸索不着南泉的真意。雪窦深知南泉义，请接着看雪窦颂。	In fact, when Chan Master Nánquán said, “If you can speak it, I will not cut it,” he was not asking to hear some correct answer. He only wanted the members of the two halls to recognize, right then and there, their “Original Face,” in which each functions for oneself and knows for oneself. If one does not understand it this way, but instead exhausts oneself in conceptual thought and calculation, one will fail to grasp Nánquán’s true intent. Xuědòu deeply understood Nánquán’s meaning; now let us continue with Xuědòu’s verse.
【雪窦当头颂云：两堂俱是杜禅和，（亲言出亲口。一句道断。据款结案。）拨动烟尘不奈何。（看尔作什么折合。现成公案，也有些子。）赖得南泉能举令，（举拂子云：一似这个。王老师犹较些子。好个金刚王宝剑，用切泥去也！）一刀两段任偏颇。（百杂碎。忽有人按住刀，看他作什么。不可放过也。便打。）】	Xuědòu’s verse begins: Both halls are fabricated Chan practitioners. (The intimate word comes from his own mouth. One phrase cuts off speech. The case is settled according to the evidence.) Stirring up clouds of dust, they can do nothing about it. (Let us see what compromise you can make. It is an already-present koan, and there is something to it.) Fortunate that Nánquán could raise the command. (Holding up the whisk, he says: “Just like this.” Teacher Wáng is still somewhat better. What a fine vajra-king precious sword—yet it is used to cut mud!) With one stroke, he cuts it in two, regardless of partiality. (Smashed into a hundred fragments. If someone suddenly held down the knife, let us see what he would do. Do not let him off. Then strike.)
上段中，括号外是雪窦颂，括号内是圆悟祖师在句下的著语。“杜禅和”就是杜撰禅和，对禅根本没有明白，都是装模作样。两堂吵起来了，发生了事端。	In the preceding passage, the words outside the parentheses are Xuědòu’s verse, while those within the parentheses are Patriarch Yuánwù’s inserted comments beneath the lines. “Fabricated Chan practitioners” means people who concoct Chan: they have no fundamental understanding of Chan and merely put on airs. The two halls quarreled, and an incident arose.

本来无事，清平世界弄得烟尘滚滚，这岂不是“拨动烟尘”么！猫儿究竟是谁的？为此纷争不下。南泉问他们：你们谁能道得一句吗？道得一句就能救得猫儿，就不斩了。	Originally there was no affair, but in a peaceful world they raised billowing clouds of dust. Is this not “stirring up clouds of dust”? To whom, after all, did the cat belong? They disputed this without resolution. Nánquán asked them, “Can any of you say a word?” If they could say a word, they could save the cat, and he would not cut it.
他们道不得，那就是“不奈何”，事情发生之后没办法把它平息下来了。“赖得南泉能举令”，夸赞南泉能够正令全提，一刀两段把猫儿斩掉。	They could not speak it; this is “they can do nothing about it.” Once the affair had arisen, there was no way to calm it. “Fortunate that Nánquán could raise the command” praises Nánquán for fully raising the proper command and cutting the cat in two with one stroke.
真正悟道的人有杀人不眨眼的手段，他会乱杀人吗？不会！他是杀掉你的妄念，杀掉你的分段生死，从而救活你的法身慧命。“一刀两段任偏颇”。一刀两段把猫儿杀掉，大家有怨言：猫是我们的，被你杀了，这不是偏颇之词么？这是有偏颇心在啊。我斩猫儿是正令全提，随你们怎么样，任你们偏颇。	Those who have truly realized the Way possess a means of killing without blinking an eye. But do they kill people indiscriminately? No. They kill your deluded thoughts and your segmented birth and death, thereby reviving the wisdom-life of your dharmakāya. “With one stroke, he cuts it in two, regardless of partiality.” He killed the cat with one stroke, cutting it in two, and everyone complained: “The cat was ours, and you killed it. Is that not partial?” This is the mind of partiality. My cutting of the cat fully raises the proper command. Think of it as you will; be as partial as you please.
下面看一看圆悟勤禅师的评唱：	Let us now look at Chan Master Yuánwù Qín’s commentary:
【两堂俱是杜禅和。雪窦不向句下死，亦不认驴前马后有拨转处。】	Both halls are fabricated Chan practitioners. Xuědòu does not die beneath the words, nor does he recognize that there is a place to turn things around before the donkey and after the horse.
拨转处就是活泼泼的机锋，不停两边。是这边对呀，还是那边对？这边、那边都不管，都是杜撰禅和。所以圆悟祖师在此著语云：“亲言出亲口。一句道断。据款结案。	The place of turning things around is a lively, dynamic edge of responsiveness that does not abide on either side. Is this side right, or is that side right? He attends to neither this side nor that side; both are fabricated Chan practitioners. Therefore Patriarch Yuánwù comments here: “The intimate word comes from his own mouth. One phrase cuts off speech. The case is settled according to the evidence.”
”两堂起了纷争，我这里不管你谁是谁非，不去给你分辨是非，不管这个猫该是哪一堂的。若去分是非，那就不对了。是也不对、非也不对，有也不对、无也不对，两边都不对。	The two halls had entered into a dispute. Here I do not concern myself with who is right or wrong; I do not distinguish right from wrong for you, nor do I concern myself with which hall the cat ought to belong to. If one distinguishes right from wrong, that is already incorrect. Right is incorrect, wrong is incorrect; existence is incorrect, nonexistence is incorrect. Neither side is correct.
【便道：拨动烟尘不奈何。雪窦与南泉把手共行，一句说了也。两堂首座没歇头处，到处只管拨动烟尘，奈何不得。】	Then he says: Stirring up clouds of dust, they can do nothing about it. Xuědòu and Nánquán walk hand in hand; the one phrase has already been spoken. The head monks of the two halls have no place to rest their heads; everywhere they merely stir up clouds of dust, unable to do anything about it.
雪窦这样颂，那是洞晓南泉的作略，知道南泉下刀的用意，所以说“与南泉把手共行，一句说了也”。东堂有东堂的班首，西堂有西堂的班首，两堂的班首只管闹纠纷，却没有解决的办法，“只管拨动烟尘，奈何不得”。	For Xuědòu to compose the verse this way shows that he thoroughly understood Nánquán’s manner of action and knew the intention behind Nánquán’s stroke of the knife. Thus he says, “He and Nánquán walk hand in hand; the one phrase has already been spoken.” The eastern hall had its head monk, and the western hall had its head monk. The head monks of the two halls simply kept up their dispute, without any means of resolving it: “They merely stir up clouds of dust, unable to do anything about it.”
故圆悟祖师在此著语云：“看尔作什么折合！”然而，其中也可能有人冷眼看，能道也不道，看你南泉如何收场。南泉如果一软弱，就被他勘破了。故圆悟祖师紧接着著语：“现成公案，也有些子。”	Therefore Patriarch Yuánwù comments here: “Let us see what compromise you can make!” Yet among them there may have been someone looking on coolly, able to speak but not speaking, to see how Nánquán would bring the matter to a close. If Nánquán had shown the slightest weakness, that person would have seen through him. Thus Patriarch Yuánwù immediately adds: “It is an already-present koan, and there is something to it.”
【赖得南泉与他断这公案，收得净尽。他争奈前不构村、后不迭店。所以道：赖得南泉能举令，一刀两段任偏颇。直下一刀两段，更不管有偏颇。且道南泉据什么令？】	Fortunate that Nánquán cut off this koan for them and brought it to a clean conclusion. Yet they had no village before them and no inn behind them. Thus he says: Fortunate that Nánquán could raise the command; with one stroke, he cuts it in two, regardless of partiality. With a direct stroke, he cuts it in two and no longer concerns himself with partiality. Tell me, by what command did Nánquán act?
赖得南泉禅师下刀斩猫，一刀两段，干脆利落，一下子就把这公案断清楚、扫干净、说明白了。假如分辨是非，帮着这一面、抹杀那一面，或者帮着那一面、抹杀这一面，那就落在是非堆里，就不对了。	It was fortunate that Chan Master Nánquán struck with his knife and cut the cat in two—cleanly and decisively. At once he resolved this koan, swept it clean, and made it plain. If he had distinguished right from wrong, helping one side while dismissing the other, or helping that side while dismissing this one, he would have fallen into a heap of right and wrong, and that would not do.

圆悟祖师在此著语：“举拂子云：一似这个。王老师犹较些子”。这是褒，是赞扬南泉，却又替南泉不值得，紧接着著语：“好个金刚王宝剑，用切泥去也！”这就是贬了。这一班子人都是泥，切他们用普通的刀子就行了。何须你“正令全提”，在此用金刚王宝剑呢！	Patriarch Yuánwù comments here: “Holding up the whisk, he says: ‘Just like this.’ Teacher Wáng is still somewhat better.” This is praise: he commends Nánquán, yet also feels that it was not worth Nánquán’s while. He immediately adds: “What a fine vajra-king precious sword—yet it is used to cut mud!” This is criticism. This whole group are mud; an ordinary knife would have sufficed to cut them. Why was it necessary for you to fully raise the proper command and use the vajra-king precious sword here?
两堂都是杜撰禅和，都没有明白真心的落处。如果只记些祖师前辈的话语，商量浩浩的，那不算真正悟到本性。尽管去讨论吧，纷纷争论去吧，道理虽不无，佛法没梦见在，更没有梦见南泉斩猫所依据的正令。圆悟祖师最后问：“且道南泉据什么令？”大家答答看，据什么令啊？	Both halls consisted of fabricated Chan practitioners; none understood where the true mind abides. If one merely remembers a few sayings of the patriarchs and predecessors and deliberates endlessly, that does not count as truly awakening to one’s intrinsic nature. Go ahead and discuss; go ahead and dispute endlessly. Though there may be some reasoning in it, you have not even dreamed of the Buddhadharma, much less of the proper command on which Nánquán based his cutting of the cat. Patriarch Yuánwù finally asks, “Tell me, by what command did Nánquán act?” Everyone, answer it: by what command?
（良久。振威一喝：）斩！	(After a long pause, Zhènwēi gives a mighty shout:) Cut!
*根据录音整理。若有不当之处，望指出，以便更正。	*Compiled from an audio recording. If there are any inaccuracies, please point them out so that they may be corrected.
【无心江湖】：111	The Mindless Jianghu ：111
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老师弘法这是悲心深重!!!	The teacher’s propagation of the Dharma truly comes from profound compassion!!!
【永光居士】：齐老师，如果这样答南泉？	Lay Practitioner Yǒngguāng ：Teacher Qí, what if one answered Nánquán like this?
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若作猫叫，南泉会说“谁让你乱叫，斩——”，一剑斩断。	If one imitated a cat’s meow, Nánquán would say, “Who told you to make noise? Cut—” and sever it with one stroke of the sword.
如果说“猫在这老汉手中，生死已分明”，南泉将作么道来？	If one said, “The cat is in this old man’s hands; its life and death are already clear,” what would Nánquán say?
【lvm】：哈哈！今人比古人胆大。	lvm ：Ha ha! People today are bolder than the ancients.
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若作猫叫，南泉会说“谁让你乱叫，斩——”，一剑斩断。	If one imitated a cat’s meow, Nánquán would say, “Who told you to make noise? Cut—” and sever it with one stroke of the sword.
＊未必！	*Not necessarily!
如果说“猫在这老汉手中，生死已分明”，南泉将作么道来？	If one said, “The cat is in this old man’s hands; its life and death are already clear,” what would Nánquán say?
＊这都是哪儿跟哪儿啊？！	*What on earth does any of this have to do with anything?!
【永光居士】：今人胆、古人胆	Lay Practitioner Yǒngguāng ：The courage of people today, the courage of the ancients
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向前一拜，将猫提走。	Bow once before him, then pick up the cat and carry it away.
【lvm】：子若在，恰救得猫儿。	lvm ：Had you been there, you would indeed have saved the cat.
【永光居士】：顶礼！	Lay Practitioner Yǒngguāng ：I bow in homage!
【lvm】：莫回头！	lvm ：Do not turn your head!
【永光居士】：嗨！	Lay Practitioner Yǒngguāng ：Hey!
【lvm】：喵！	lvm ：Meow!
【阿拉伯数字】：虎学猫叫，真难为您了！	Arabic Numerals ：A tiger learning to meow like a cat—how hard you have worked at it!
【宛然】：这都哪儿跟哪儿呀！	Wǎnrán ：What on earth does any of this have to do with anything?!
【rj】（接【lvm】：喵！）：呵呵！	rj （replying to lvm ：Meow!): Heh heh!
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好笑，好笑！	How amusing, how amusing!
【惭愧】：猫已斩,诤未息。	Ashamed ：The cat has already been cut, yet the dispute has not ceased.
【永光居士】：顶礼齐老师！	Lay Practitioner Yǒngguāng ：I bow in homage to Teacher Qí!
【清明（QM）】（接【永光居士】：齐老师，如果这样答南泉？）：我要是那只猫儿就好了！	Qīngmíng (QM) (replying to Lay Practitioner Yǒngguāng ：Teacher Qí, what if one answered Nánquán like this?): If only I were that cat!
【清明（QM）】：愿挨这一剑	Qīngmíng (QM) ：I would be willing to receive that stroke of the sword.
【善哉】：何处受挨	Excellent ：Where would it land?
【清明（QM）】：逗您玩呢！	[Qingming (QM)]: I'm just teasing you!
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哪有何处?	Where could there be any place?
【善哉】：若无,则是断见。	[Shanzai]: If there is none, that is an annihilationist view.
【清明（QM）】：若有呢?	[Qingming (QM)]: And if there is?
----------非有非无呢？非非有非非无呢?	---------- What if it is neither existent nor nonexistent? What if it is neither neither-existent nor neither-nonexistent?
【善哉】：参	[Shanzai]: Investigate!
【清明（QM）】：善哉	[Qingming (QM)]: Excellent!
【test】（接【永光居士】：齐老师，如果这样答南泉？）：杜撰禅和，如麻似粟。	[test] (in reply to [Lay Practitioner Yongguang]: Teacher Qi, if one answered Nanquan in this way?): Fabricated Chan practitioners are as numerous as hemp and millet.
【心明】：南泉斩猫,赵州顶鞋	[Xinming]: Nanquan cuts the cat; Zhaozhou places his shoe on his head.
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摘选自<禅海微澜>(元音老人)	Selected from Slight Ripples in the Chan Ocean (Master Yuanyin)
讲到机用，举凡一举一动，莫不是大机大用，只随顺时节因缘，衷心毫无委曲，无所滞著即是。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 capacity and function, every movement and gesture is nothing other than great capacity and great function. One simply accords with the appropriate time and conditions, with nothing twisted or contrived in one's heart; to be without any sticking or attachment is precisely this. This is what is meant by freedom in all directions, without constraint in gathering in or releasing. Green bamboo and yellow flowers are all profound mysteries; enlivening and killing, granting and taking away, are nothing but wondrous functioning. When the great elders of the Chan school attain the final realization, all possess this great capacity and great function.
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著、嗔恨、斗殴等妄念而已。	Take Nanquan's cutting of the cat and Guizong's cutting of the snake: both possessed the ability to enliven and kill freely. Yet when people see these koans, they often cannot penetrate them and inevitably 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 life? It surely could not have been an actual event; perhaps it was merely an allegory, signifying the killing off of deluded thoughts in one's mind—such as greed, anger, attachment, and quarrelsomeness.
大约是在1956年，有一位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 March 1956, a great teacher gave lectures on the Record of Pointing at the Moon for everyone at Jing'an Monastery in Shanghai. When he came to this koan of Nanquan cutting the cat, he said: Please do not take it as an actual cutting of a cat. It is merely 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、嗔、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。	This means killing off the habitual delusions of greed, anger, and attachment in 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 has reached the point where enlivening and killing occur simultaneously, then killing is enlivening and enlivening is killing. Not only is there no distinction between enlivening and killing, there is not even a trace of such distinction. 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 然惊悟，争执乃息。	Among those present was an experienced practitioner who would not accept this explanation. Rising to his feet, he said: This is only your own realm of realization; it was not Master Wang's original intent. Master Wang had no view of killing and enlivening. Though he cut, it was still enlivening; there is no harm

	in saying that this really happened. Elder Hu would not yield, and the two began to argue. Just as the dispute had reached an impasse, an experienced practitioner—no one knows who—gave a cat's cry. Everyone who heard it was suddenly awakened, and the argument ceased.
关于这则斩猫公案，南泉之意原非要斩猫，只要两序有人出来道得一句印心语以发明心地即得。奈无人会此意，道不得救猫之句，南泉一语既出，即随手挥刀杀之。	As for this koan of cutting the cat, Nanquan's original intention was not to cut the cat. He merely wanted someone from either of the two monastic divisions to utter a Mind-Seal phrase that would reveal the mind-ground. Yet no one understood his intention and no one could utter a phrase to save the cat. Once Nanquan had spoken, he immediately drew his blade and killed it.
其时两序或者并非无人，但要进一步看南泉作略，究竟如何？不肯出来道一句以救猫，亦未可知。待后来赵州回，南泉告以往事，赵州脱鞋顶头而出，南泉赞曰：‘子若在，即救得猫儿也。’	At that time, perhaps it was not actually the case that no one was present in the two monastic divisions; perhaps they wished to look further into Nanquan's manner of action and see what it truly was. Perhaps this was why they would not come forward and utter a phrase to save the cat. Later, when Zhaozhou returned, Nanquan told him what had happened. Zhaozhou took off his shoe, placed it on his head, and walked out. Nanquan praised him, saying: Had you been here, you would have saved the cat.
兹试将此密意略示于后：解此者，咸谓赵州识得杀猫者是谁，而示以脱鞋顶头上者，亦谁也。其实古人作略，一举一动，一言一行，皆有出处，非只说明顶鞋者是谁也。识得顶鞋者只是悟，要起大机大用才是末后。	Let us now briefly reveal the secret meaning. Those who understand this all say that Zhaozhou recognized who it was that cut the cat, and that by placing his shoe on his head he indicated who it was as well. In fact, every gesture, movement, word, and action of the ancients had its source; it was not merely a matter of indicating who wore the shoe on his head. Recognizing who wears the shoe on his head is only awakening. The final matter is to arouse great capacity and great function.
鞋是穿在脚上的，今以顶头岂非倒行逆施？两序为猫而起争吵，固倒行矣。王老师为此而杀猫，知者固不论，不知者岂不要谤法而坏正法轮，亦逆施也。今顶鞋而出，非但将两序僧众打入其中，即王老师亦一网打尽。	Shoes are worn on the feet; to place one on the head—is this not perverse and contrary conduct? The two monastic divisions quarreled over the cat, and that was indeed perverse conduct. Master Wang killed the cat over this; those who understood would of course raise no objection, but would those who did not understand not slander the Dharma and damage the wheel of true Dharma? That too is contrary conduct. By walking out with his shoe on his head, Zhaozhou not only swept the monks of both divisions into it, but caught Master Wang in the same net as well.
王老师固非弱者，赵州虽出，亦不放过他，说一句大似赞叹语道：子若在即救猫儿。此语好似赞叹，其实用意不善。如绵里藏针捏不得，一捏即刺手。如沩山师徒游山次，沩山坐石上，有一飞鸟衔一红果供于石前，仰山云：‘吾师威德，飞禽亦知供养。’沩山云：‘子亦不得无份。’其中底蕴，诸仁者还识么？	Master Wang was certainly no weakling. Although Zhaozhou came forth, Nanquan still did not let him off. He spoke words that sounded very much like praise: Had you been here, you would have saved the cat. These words sound like praise, but their intent is not benign. They are like a needle hidden in cotton: you cannot grasp it, for once you do, it pricks your hand. Once, while Master Weishan and his disciple were walking in the mountains, Weishan sat upon a rock. A bird flew over carrying a red fruit and offered it before the rock. Yangshan said: Our teacher's majesty and virtue are such that even flying creatures know to make offerings. Weishan replied: You, too, cannot be without a share in it. Do you, worthy ones, recognize the underlying meaning here?
【惭愧】：原来禅在日用间！	[Cankuì]: So Chan is found amid everyday activities!
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心若真正能空，在吃菜、吃饭的时候，就不必千般计较了。	If the mind can truly become empty, then when eating vegetables or taking a meal, there is no need for endless discrimination and calculation.
【惭愧】：虚云老和尚吃花生，其意在此乎！	[Cankuì]: Is this the meaning behind Venerable Master Xuyun's eating peanuts?
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一九五八年戊戌三月参礼老和尚请示法要	In the third month of 1958, the wuxu year, I paid homage to the Venerable Master and requested essential Dharma instructions.
去岁戊戌春三月。予往云居。谒老人于茅篷中。礼拜毕。老人拈花生。予合掌先问曰。　宗如何用功。老人曰。食花生。予意老人不我闻。再问老人。又曰食花生。予茫然不解。两日后。复申前问。老人叹曰。近代　宗看话头。话头是何物。能看是何人。予会意。叹老人慈悲方便指示。	In the third month of spring in the previous wuxu year, I went to Yunju and paid homage to the elder in his hermitage. After prostrating, the elder picked up a peanut. With palms joined, I first asked, "How should one practice in the Chan school?" The elder said, "Eat peanuts." Thinking that the elder had not heard me, I asked again. He again said, "Eat peanuts." I was utterly at a loss. Two days later, I repeated my earlier question. The elder sighed and said, "In modern times, Chan practitioners investigate huatou. What is a huatou? Who is it that is able to investigate?" I understood his meaning and praised the elder's compassionate and skillful instruction.
次日。予问老人曰。妙法莲华经多宝品云。释迦佛有无数分身佛。未卜十方世界。那一尊佛是释迦分身。老人曰。汝是那个分身。予闻语惊惶不解而去。次日复问分	The next day, I asked the elder: 'The 'Treasury Stūpa' chapter of the Lotus Sūtra says that Śākyamuni Buddha has innumerable emanation Buddhas.

身义。老人曰。汝适从藏经楼来。此就是分身。吾默然首肯。	Among the worlds of the ten directions, which Buddha is Śākyamuni's emanation?" The elder said, "Which emanation are you?" On hearing this, I was startled and bewildered, and left without understanding. The next day, I again asked about the meaning of emanation bodies. The elder said, "You have just come from the Sutra Library. This is precisely an emanation body." I silently nodded in agreement.
又问法华经如来寿量品。释迦成佛时云。无量劫以前成佛。我等将来成佛之时。亦是无量劫以前成佛否。老人曰。一佛一切佛。心是如来地。予所问毕作礼而归。不意云公老人今秋寂灭。再见无期。悲夫。	I also asked about the "Lifespan of the Tathāgata" chapter of the Lotus Sūtra. "It says that Śākyamuni attained Buddhahood immeasurable kalpas ago. When we attain Buddhahood in the future, will it likewise be that we attained Buddhahood immeasurable kalpas ago?" The elder said, "One Buddha is all Buddhas. Mind is the ground of the Tathāgata." Having finished my questions, I made prostrations and returned. Unexpectedly, Elder Master Xuyun entered parinirvāṇa that autumn. We shall never meet again. How sorrowful!
己亥年十一月弟子圣一恭录	Respectfully recorded by disciple Shengyi in the eleventh month of the jihai year.
虚云老和尚有一日食普茶，他说‘古人食茶又食花生，今日常住请大众食花生，古人步步无生，念念在道，食花生怎可称为道呢？假如你食花生，知道花生的味好食，你是个凡夫，那个人不知道花生好食，假如你食花生不知道花	One day, Venerable Master Xuyun was having the communal tea meal. He said: "The ancients drank tea and also ate peanuts. Today the resident community is offering peanuts to the assembly. The ancients were unborn at every step, and every thought was on the Way. How can eating peanuts be called the Way? If, when you eat peanuts, you know that they taste good, you are an ordinary being—who does not know that peanuts taste good? If, when you eat peanuts, you do not know whether peanuts taste
生好味，你是个木头，若你食花生时，离花生的香味，亦离不知花生的香味，去此二途，你道一句来！’这便是佛法，花生的香味人人知道，这便是触，花生的实相非香非不香，不能说它香亦不能说它不香，说香与不香，便落了二边，不见中道，不见实相，所以老和尚说若离二边，便能知道花生的本际，花生的实相，这便是不二法门。	good, you are a block of wood. But if, when you eat peanuts, you are free from the fragrance and taste of peanuts, and also free from not knowing their fragrance and taste—leaving behind these two alternatives—speak a word!" This is the Buddhadharma. Everyone knows the fragrance and taste of peanuts; this is contact. The true aspect of peanuts is neither fragrant nor not fragrant. One cannot say that they are fragrant, nor can one say that they are not fragrant. To speak of fragrance or non-fragrance is to fall into the two extremes, without seeing the Middle Way or the true aspect. Therefore, the elder master said that if one is free from the two extremes, one can know the fundamental reality and true aspect of peanuts. This is the Dharma gate of nonduality.
【惭愧】：顶礼虚云老和尚！顶礼圣一老和尚！	[Cankuì]: I pay homage to Venerable Master Xuyun! I pay homage to Venerable Master Shengyi!

【六四】赵州戴履息见

[64] Zhaozhou Wears Sandals to Put an End to Views

【六四】赵州戴履息见	[Case 64] Zhaozhou Wears His Sandals and Puts an End to Views
【六 四】举：	[Case 64] The Case:
南泉复举前话问赵州。【也须是同心同意始得。同道者方知。】	Nanquan again brought up the earlier story and asked Zhaozhou. [They must be of one mind and one accord for this to work. Only those on the same path know.]
州便脱草鞋，于头上戴出。【不免拖泥带水。】	Zhaozhou immediately took off his straw sandals, placed them on his head, and walked out. [He could not avoid dragging mud and water along.]
南泉云：“子若在，恰救得猫儿。”【唱拍相随，知音者少。将错就错。】	Nanquan said, "Had you been there, you would indeed have saved the cat." [Song and beat follow one another; few are those who understand the music. Making the best of a mistake.]
赵州乃南泉的子，道头会尾，举着便知落处。南泉晚间复举前话问赵州。州是老作家，便脱草鞋，于头上戴出。泉云：“子若在，却救得猫儿。”且道真个恁么不恁么？	Zhaozhou was Nanquan's disciple: once the beginning was spoken, he understood the end; when the matter was raised, he immediately knew where it came down. That evening Nanquan again brought up the earlier story and asked Zhaozhou. Zhaozhou was an old hand, so he took off his straw sandals, placed them on his head, and walked out. Nanquan said, "Had you been there, you would have saved the cat." Tell me, was it really so, or was it not?
南泉云“道得即不斩”，如击石火，似闪电光。赵州便脱草鞋，于头上戴出。他参活句，不参死句，日日新、时时新，千圣移易一丝毫不得。须是运出自己家珍，方见他全机大用。他道“我为法王。于法自在”。	When Nanquan said, "Speak, and I will not cut it," it was like sparks struck from flint, like a flash of lightning. Zhaozhou immediately took off his straw sandals, placed them on his head, and walked out. He investigated living words, not dead words. New each day, new each moment—though a thousand sages might try, they could not alter it by a hair's breadth. One must bring forth one's

	own household treasure before one can see his complete functioning and great application. He said, “I am the Dharma King; in the Dharma I am at ease.”
人多错会道“赵州权将草鞋作猫儿”，有者道“待他云‘道得即不斩’，便戴草鞋出去，自是尔斩猫儿，不干我事。”且得没交涉，只是弄精魂！殊不知，古人意如天普盖，似地普擎。他父子相投，机锋相合，那个举头，他便会尾。如今学者，不识古人转处，空去意路上卜度。若要见，但去他南泉赵州转处便见好。	Many mistakenly understand this by saying, “Zhaozhou provisionally treated the straw sandals as the cat.” Others say, “When he said, ‘Speak, and I will not cut it,’ Zhaozhou should have put the sandals on his head and gone out, as if to say: ‘It was you who cut the cat; it has nothing to do with me.’” Such interpretations have no connection with the matter at all; they merely toy with ghostly notions. They do not realize that the intent of the ancients was as heaven universally covering and earth universally supporting. Father and son were attuned; their sharp exchanges matched. When one raised the beginning, the other understood the end. Students nowadays do not recognize the ancients’ turning point; they vainly speculate along the path of conceptual thought. If you wish to see it, simply look at the turning point of Nanquan and Zhaozhou, and you will see well.
颂云：	The verse says:
公案圆来问赵州，【言犹在耳，不消更斩。丧车背后悬药袋。】	The case, once settled, was brought to Zhaozhou. [The words still ring in one’s ears; there was no need to cut again. A medicine bag hangs behind the funeral cart.]
长安城里任闲游。【得恁么快活，得恁么自在。信手拈来草。不可不教尔恁么去也。】	He may roam at leisure through the city of Chang’an. [Such ease, such freedom! Casually picking up a blade of grass. One cannot fail to let you go on in just this way.]
草鞋头戴无人会，【也有一个半个。别是一家风。明头也合，暗头也合。】	No one understands the sandals worn on his head. [There may be one or two. It is a distinctive family style. It fits openly and fits secretly as well.]
归到家山即便休。【脚跟下好与三十棒，且道过在什么处？只为尔无风起浪。彼此放下。只恐不恁么，恁么也太奇。】	Returning to his home mountain, he immediately rests. [Under his heels he deserves thirty blows. Tell me, where is the fault? It is only because you stir up waves where there is no wind. Let both sides go. Yet if it is not so, then to be so is also too strange.]
“公案圆来问赵州”，庆藏主道：“如人结案相似，八棒是八棒，十三是十三”。已断了也，却拈来问赵州。州是他屋里人，会南泉意旨。他是透彻底人，[祝／土]着磕着便转，具本分作家眼脑，才闻举着，剔起便行。	Regarding “The case, once settled, was brought to Zhaozhou,” Head Monk Qing said, “It is like someone closing a case: eight blows are eight blows, and thirteen are thirteen.” It had already been settled, yet it was taken up and put to Zhaozhou. Zhaozhou was one of Nanquan’s household and understood Nanquan’s intent. He was a person thoroughly penetrated to the bottom: at the slightest touch or impact, he turned freely. Possessing the eyes and understanding of an authentic master, as soon as he heard the matter raised, he sprang into action.
雪窦道“长安城里任闲游”，漏逗不少。古人道“长安虽乐，不是久居”，又云：“长安甚闹，我国晏然”也。须是识机宜别休咎始得。	When Xuedou said, “He may roam at leisure through the city of Chang’an,” he revealed no small amount. An ancient said, “Though Chang’an is pleasant, it is no place for long residence.” Another said, “Chang’an is exceedingly bustling; my own country is tranquil.” One must recognize the appropriate moment and distinguish good fortune from misfortune.
“草鞋头戴无人会”，戴草鞋处，这些子虽无许多事。所以道“唯我能知，唯我能证”，方见得南泉赵州雪窦同得同用处。且道而今作么生会？	“No one understands the sandals worn on his head.” At the point of wearing the sandals on his head, there are not so many complications. Hence it is said, “Only I can know it; only I can realize it.” Only then can one see where Nanquan, Zhaozhou, and Xuedou shared the same attainment and function. Tell me, how do you understand it now?
“归到家山即便休”，什么处是家山？他若不会，必不恁么道。他既会，且道家山在什么处？便打！	“Returning to his home mountain, he immediately rests.” Where is the home mountain? If he had not understood, he certainly would not have spoken in this way. Since he understood, tell me: where is the home mountain? Strike!
【lvm】：师尊　元音老人遗著——《碧岩录》第六十四则　赵州戴履息见	[lvm]: Posthumous work of the Venerable Master Yuanyin—The Blue Cliff Record, Case 64: Zhaozhou Wears His Sandals and Puts an End to Views
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《碧岩录》第六十四则 赵州戴履息见	The Blue Cliff Record, Case 64: Zhaozhou Wears His Sandals and Puts an End to Views
元音老人　讲述	Lectures by Master Yuanyin
【《六 四》举：南泉复举前话问赵州。（也须是同心同意始得。同道者方知。）州便脱草鞋，于头上戴出。（不免拖泥带水。）南泉云：子若在，恰救得猫儿。（唱拍相随。知音者少。将错就错。）】	[Case 64: Nanquan again brought up the earlier story and asked Zhaozhou. (They must be of one mind and one accord for this to work. Only those on the same path know.) Zhaozhou immediately took off his straw sandals, placed them on his head, and walked out. (He could not avoid dragging mud and water along.) Nanquan said: “Had you been there, you would indeed have

	saved the cat.” (Song and beat follow one another. Few are those who understand the music. Making the best of a mistake.)]
赵州禅师是南泉禅师座下出类拔萃的弟子。南泉斩猫的时候，赵州出门办事去了，并不在场。到了晚间，赵州回来了。南泉把白天斩猫的事告诉赵州，当时说“道得即不斩”，如今你来道一句看。	Chan Master Zhaozhou was Nanquan’s outstanding disciple. When Nanquan cut the cat, Zhaozhou had gone out on business and was not present. That evening, Zhaozhou returned. Nanquan told him about cutting the cat during the day: “At that time I said, ‘Speak, and I will not cut it.’ Now you say a word and let me see.”
赵州禅师听到后，一言不发，脱下草鞋，戴在头上，向外便走。南泉说：“当时你若在场，那猫儿就得救了”。为什么戴履而出，就能救了猫呢？南泉与赵州究竟是要说明什么呢？	Upon hearing this, Chan Master Zhaozhou said nothing. He took off his straw sandals, put them on his head, and walked out. Nanquan said, “Had you been there at the time, the cat would have been saved.” Why could putting sandals on his head and walking out save the cat? What, after all, were Nanquan and Zhaozhou seeking to reveal?
有的说：赵州识得杀猫者是谁，而示以脱鞋顶在头上，也表示这个“谁”。	Some say: Zhaozhou recognized who it was that killed the cat, and by taking off his shoes and placing them on his head, he indicated this “who.”
这么说，虽有道理，却不尽然。其实古人作略，一举一动，一言一行，皆有出处，并非仅仅说明顶鞋者是谁。识得这个“谁”只是悟，须起大机大用才是末后。	Though this explanation has some reason to it, it is not entirely so. In fact, every move, gesture, word, and action of the ancients had its source; it was not merely a matter of indicating who the person wearing the shoes on his head was. Recognizing this “who” is only awakening; one must bring forth great function and great application—only then is it final.
鞋是穿在脚上的，今以头顶之，岂非倒行逆施！两序大众为猫而起争吵，固然是倒行逆施。	Shoes are worn on the feet; to place them on one’s head—is this not perverse and upside down? The two halls of the community quarreled over a cat; this indeed was perverse and upside down.
王老师为此而杀猫，知者固不论，不知者岂不因杀而谤么！因谤法而坏正法轮，不也是倒行逆施么！赵州顶鞋而出，不但将两序僧众打入其中，就连王老师也一网打尽了。	Teacher Wang killed the cat because of this. Those who understood need not be mentioned, but would not those who did not understand slander him for the killing? By slandering the Dharma and thereby damaging the wheel of the true Dharma, would they not also be acting perversely and upside down? By leaving with the shoes on his head, Zhaozhou not only swept the monastics of the two halls into this net, but caught Teacher Wang in it as well.
王老师道眼通明，岂不知赵州意！赵州虽然出去，南泉也不放过他，说一句“子若在，恰救得猫儿”，此语好似赞叹，其实并非好话，如绵里藏针捏不得，一捏即刺手。	Teacher Wang’s Dharma eye was fully clear—how could he fail to know Zhaozhou’s intent? Although Zhaozhou had gone out, Nanquan still did not let him off, saying, “Had you been there, you would indeed have saved the cat.” These words seem to be praise, but they are not favorable words at all. They are like a needle hidden in cotton: one cannot grasp it, for as soon as one does, it pricks the hand.
如沩山师徒游山次，沩山坐石上，有一飞鸟衔一红果供于石前。沩山捡起来递给仰山，仰山把红果洗干净又给沩山。沩曰：“子甚处得来？”仰曰：“此是和尚道德所感。”沩山云：“汝也不得无分。”其中底蕴，诸仁者还识么？	For example, when Weishan and his disciple were traveling in the mountains, Weishan sat on a rock. A bird flew over, carrying a red fruit in its beak, and offered it before the rock. Weishan picked it up and handed it to Yangshan. Yangshan washed the red fruit clean and gave it back to Weishan. Weishan said, “Where did you get this?” Yangshan said, “It was drawn here by the virtue of the Master.” Weishan said, “You also have your share in it.” Do you good friends recognize the underlying meaning here?
下面请看圆悟禅师对这则公案的评唱。	Now let us look at Chan Master Yuanwu’s commentary on this koan.
【赵州乃南泉的子，道头会尾，举着便知落处。南泉晚间复举前话问赵州。州是老作家，便脱草鞋，于头上戴出。泉云：“子若在，却救得猫儿。”且道真个恁么不恁么？】	[Zhaozhou was Nanquan’s disciple: once the beginning was spoken, he understood the end; when the matter was raised, he immediately knew where it came down. That evening Nanquan again brought up the earlier story and asked Zhaozhou. Zhaozhou was an old hand, so he took off his straw sandals, placed them on his head, and walked out. Nanquan said, “Had you been there, you would have saved the cat.” Tell me, was it really so, or was it not?]
赵州是南泉的嫡传弟子，师徒心心相通，说了头就知道尾了。南泉问赵州，今天斩猫时如此这般“道得即不斩”，你来道一句看。赵州把草鞋脱下来，往头上一顶，就走出去了。南泉说：“子若在，恰救得猫儿。”假如你那时在的话，我就不会把猫杀掉了。真的是这样么？这么一顶鞋，真的就不斩猫了么？	Zhaozhou was Nanquan’s direct Dharma heir. Teacher and disciple were thoroughly attuned in mind; once the beginning was spoken, he knew the end. Nanquan asked Zhaozhou, “When I cut the cat today, I said, ‘Speak, and I will not cut it.’ Now you say a word and let me see.” Zhaozhou took off his straw sandals, put them on his head, and walked out. Nanquan said, “Had you been there, I would not have killed the cat.” Was it really so? By putting a shoe on his head in this way, would the cat truly not have been cut?
【南泉云：“道得即不斩。”如击石火，似闪电光。赵州便脱草鞋，于头上戴出。他参活句，不参死句。日日新，时时新，千圣移易一丝毫不得。须是运出自己家珍，方见他全机大用。他道：“我为法王，于法自在。”】	[Nanquan said, “Speak, and I will not cut it.” It was like sparks struck from flint, like a flash of lightning. Zhaozhou immediately took off his straw sandals, placed them on his head, and walked out. He investigated living words, not dead words. New each day, new each moment—though a thousand sages might try, they could not alter it by a hair’s breadth. One must bring forth one’s own household treasure before one can see his complete functioning and

	great application. He said, “I am the Dharma King; in the Dharma I am at ease.”]
南泉禅师于拔刀向猫之际，却说：“道得即不斩！”猫命维系于刹那，唯一语可救。就象自性真如本来现前，唯认取可救一样。如何认取呀？若从有相认取，认着便瞎；若从无相认取，无可捞摸。那究竟如何认取呀？至此言语道断、心行路绝，能“一刀两段任偏颇”才是正令全提。	As Chan Master Nanquan drew his sword toward the cat, he said, “Speak, and I will not cut it!” The cat’s life hung upon an instant; only one word could save it. It is like suchness of intrinsic nature originally appearing before us: only recognizing it can save us. But how is it recognized? If one recognizes it through appearances, one is blinded by what one recognizes; if one recognizes it through non-appearance, there is nothing to grasp. How, then, is it to be recognized? At this point the way of words is cut off and the path of mental activity is ended. Only when one can “cut into two with a single stroke, regardless of partiality” is the full imperative brought forth.
一句“道得即不斩”，如击石火，似闪电光。在这电转星飞之际，赵州便脱草鞋，于头上戴出。赵州这一刀，又岂止两段！东西两堂争猫，实属颠倒，是一段；赵州举刀向猫，也是颠倒，又一段。	The words, “Speak, and I will not cut it,” were like sparks struck from flint, like a flash of lightning. In that instant of lightning-swift change, Zhaozhou took off his straw sandals, placed them on his head, and walked out. Zhaozhou’s stroke did not merely make two divisions. The monks of the eastern and western halls quarreling over the cat was an inversion—one division. Zhaozhou raising his sword toward the cat was also an inversion—another division.
不止如此，当时与后世的种种偏颇之词、种种见处，也无一不是颠倒，多少段了。赵州戴履而出，这些见处全都被一网打尽矣！故云“赵州戴履息见”。	Nor was that all. The various partial words and viewpoints of that time and later generations were all inversions as well—how many divisions does that make? When Zhaozhou left with sandals on his head, all these viewpoints were swept up in a single net. Therefore it is called, “Zhaozhou Wears His Sandals and Puts an End to Views.”
赵州参活句，不参死句，他不会死在“道得即不斩”这一句话下。道与不道、斩与不斩，都束缚不住赵州。他另辟新途，无须在“道与不道、斩与不斩”处做文章，也可以和盘托出诸佛诸祖师的本怀。所以说“日日新，时时新，千圣移易一丝毫不得。”即使千佛出世，依然是这样的本怀。	Zhaozhou investigated living words, not dead words. He would not die beneath the phrase, “Speak, and I will not cut it.” Speaking or not speaking, cutting or not cutting—none of these could bind Zhaozhou. He opened another path; he had no need to make a matter of speaking or not speaking, cutting or not cutting. He could instead set forth entire the original intent of all Buddhas and patriarchs. Hence it is said, “New each day, new each moment—though a thousand sages might try, they could not alter it by a hair’s breadth.” Even if a thousand Buddhas were to appear in the world, this original intent would remain just so.
赵州禅师全机大用，是从自心中涌出，不是学他人的语句。画饼不能充饥，自食方得果腹。昔年六祖大师不识文字，闻听上半部经文，便知下半部经义，与佛心心相印，正所谓“见齐诸佛”啊。	Chan Master Zhaozhou’s complete functioning and great application welled forth from his own mind; they were not learned from the words of others. Painted cakes cannot satisfy hunger; only eating for oneself can fill the belly. Long ago, the Sixth Patriarch could not read. Yet upon hearing the first half of a sūtra, he knew the meaning of the second half, his mind sealed with the Buddha’s mind. This is what is meant by “equal in realization to all Buddhas.”
《楞严经》云：“自觉已圆，能觉他者，如来应世。”自觉已圆，便是自己家珍；能觉他者，便是全机大用。所以说“须是运出自己家珍，方见他全机大用”。赵州禅师曾经说过：“我为法王，于法自在。”诚哉斯言也。	The Śūraṅgama Sūtra says, “When one’s own awakening is complete and one can awaken others, the Tathāgata responds to the world.” One’s own awakening being complete is one’s household treasure; being able to awaken others is complete functioning and great application. Thus it is said, “One must bring forth one’s own household treasure before one can see his complete functioning and great application.” Chan Master Zhaozhou once said, “I am the Dharma King; in the Dharma I am at ease.” Indeed, this is true.
如果自觉不圆，仅仗着一点世智辩聪，从意路上卜度，必然错会祖师意。古来错会者颇多，圆悟禅师举出两例：	If one’s own awakening is incomplete and one merely relies on a little worldly cleverness and intellectual eloquence, speculating along the path of conceptual thought, one will certainly misunderstand the patriarchs’ intent. There have been quite a number of such misunderstandings since ancient times. Chan Master Yuanwu gives two examples:
【人多错会道：“赵州权将草鞋作猫儿。”有者道：“待他云‘道得即不斩’，便戴草鞋出去。自是尔斩猫儿，不干我事。”且得没交涉，只是弄精魂！】	[Many people misunderstand it, saying: “Zhaozhou merely took the straw sandal for a cat.” Some say: “When he said, ‘If you can speak, I will not cut it,’ I would have put a straw sandal on my head and walked out. It was you who cut the cat; it had nothing to do with me.” This may seem to avoid all involvement, but it is only playing with consciousness!]
很多人这么认为，赵州顶鞋而出，那是把草鞋当作猫，这样不就把猫救出来了么。还有人这么说，赵州顶鞋而出，意思是：斩猫是你的事，与我无关。	Many people think this way: when Zhaozhou put a sandal on his head and went out, he was treating the straw sandal as the cat; would that not have saved the cat? Others say that when Zhaozhou put a sandal on his head and went out, he meant: “Cutting the cat is your affair; it has nothing to do with me.”
这些说法统统不相干！这些都是思维卜度，胡乱想出来的，都是弄精魂啊！	All such explanations are entirely beside the point! They are merely conceptual conjectures, wild inventions of the mind—nothing but playing with consciousness!

【殊不知，古人意如天普盖，似地普擎。他父子相投，机锋相合。那个举头，他便会尾。如今学者，不识古人转处，空去意路上卜度。若要见，但去他南泉赵州转处便见好。】	[They do not realize that the intent of the ancients was like heaven universally covering and earth universally supporting. Master and disciple responded to each other; their critical turns accorded. When one raised the head, the other understood the tail. Students nowadays do not recognize where the ancients turned, but vainly speculate along the path of conceptual thought. If you wish to see it, simply look at the turning point of Nanquan and Zhaozhou.]
其实，南泉与赵州的作略，如天普盖一切，似地普擎万物，把所有的思虑见解全都止息了。隔墙见角，便知是牛；隔山见烟，便知是火。他们师徒二人，一个刚刚说了个开头，另一个就已经知道结尾。	In fact, the conduct of Nanquan and Zhaozhou was like heaven covering all and earth supporting all: it brought every thought and view to rest. Seeing a horn over a wall, one knows there is an ox; seeing smoke beyond a mountain, one knows there is fire. Of these two master and disciple, as soon as one had uttered the beginning, the other already knew the end.
你看他二人转辘辘地，南泉才说“道得即不斩”，赵州便顶鞋而出，就这么轻轻一转，把两堂僧众连同南泉禅师全都一网打尽了。南泉怎会不知赵州的意思，轻轻一句转语“子若在，恰救得猫儿”，也没有放过赵州。看他师徒二人的转处，正所谓“函盖相投、机锋相合”呢。	See how they turned so freely: as soon as Nanquan said, “If you can speak, I will not cut it,” Zhaozhou put a sandal on his head and went out. With this slight turn, he caught in a single net both halls of monks together with Chan Master Nanquan. How could Nanquan have failed to understand Zhaozhou’s meaning? With the light turn of a single remark—“Had you been here, you would indeed have saved the cat”—he did not let Zhaozhou off either. Look at the turning point of this master and disciple: as it is said, “The letter and its cover fit together; their critical turns accord.”
如今的学人，认识不到古人的转处，却极尽意识思维之能事，这只是弄精魂，任你巧舌如鼓簧，也没有梦见南泉赵州两大老的本怀。要想亲见禅师的本怀，除非能从他们师徒二人的转处，才能见得。	Students nowadays do not recognize where the ancients turned, yet they exhaust the powers of discriminating consciousness and thought. This is merely playing with consciousness. Even if your eloquence were as deft as a reed organ, you would not have dreamed of the fundamental intent of the two great elders, Nanquan and Zhaozhou. If you wish to see the Chan masters’ fundamental intent for yourself, you can do so only through the turning point of this master and disciple.
下面请看雪窦颂：	Now let us look at Xuedou’s verse:
【颂云：	[The verse says:
公案圆来问赵州，（言犹在耳，不消更斩。丧车背后悬药袋。）	The case having been settled, why ask Zhaozhou? (The words are still ringing in one’s ears; there was no need to cut again. A medicine pouch hangs behind the funeral cart.)
长安城里任闲游。（得恁么快活，得恁么自在。信手拈来草，不可不教尔恁么去也。）	At will he roams the city of Chang’an. (How carefree, how at ease! Casually picking up a blade of grass—one must not fail to let you go on in this way.)
草鞋头戴无人会，（也有一个半个。别是一家风。明头也合，暗头也合。）	No one understands the sandal worn upon his head. (There may be one or two. It is a distinct family style. The bright side accords; the dark side accords.)
归到家山即便休。（脚跟下好与三十棒，且道过在什么处？只为尔无风起浪！彼此放下。只恐不恁么，恁么也太奇）】	Returning to his native mountain, he immediately rests. (Thirty blows are due right under his heels—but tell me, where is the fault? Only because you stir up waves where there is no wind! Let both sides go. I fear that if it is not so, then even so is altogether too strange.)]
“公案圆来问赵州”，南泉禅师正令全提——一刀两段任偏颇，已经圆了这个公案，为什么还要再问赵州呢？因为赵州是家里人，乃南泉嫡子，道头会尾，举着便知落处。只是南泉斩猫时赵州不在场，若赵州也在，兴许能道得一句，所以南泉又问赵州。	“The case having been settled, why ask Zhaozhou?” Chan Master Nanquan fully wielded the imperative—one stroke dividing it in two, leaving no room for partiality. The case had already been settled, so why ask Zhaozhou again? Because Zhaozhou was one of the family, Nanquan’s true heir: knowing the beginning, he understood the end; once it was raised, he knew where it would land. It was only that Zhaozhou had not been present when Nanquan cut the cat. Had he been there, perhaps he could have said a word; therefore Nanquan asked Zhaozhou again.
“长安城里任闲游”，长安是古都，就是当时的首都，极其繁华，热闹得很。如此繁闹的所在，却命名为长安——长住久安。雪窦禅师借这个叫做“长安”的闹市来打比方。	“At will he roams the city of Chang’an.” Chang’an was an ancient capital—the capital of that time—extremely prosperous and bustling. Yet such a crowded and lively place was named Chang’an: enduring peace. Chan Master Xuedou uses this bustling city called “Chang’an” as a metaphor.
六道轮回，头出头没，众生沉沦于此，苦不堪言，其实，这里正是长住久安之地，这里本无苦集灭道。众生之所以苦不堪言，是因为他不能闲游，总是有所求从而造作——集。如此以来，万般将不去，惟有业随身——苦。	In the cycle of rebirth through the six realms, sentient beings emerge and sink again, drowning there in unbearable suffering. Yet this very place is one of enduring peace; originally there is no suffering, accumulation, cessation, or path. Sentient beings suffer unbearably because they cannot roam freely: they are always seeking something and thereby engaging in contrivance—accumulation. Thus, “Nothing can be taken with us; only our karma follows us”—suffering.
待到明白是苦、发愿断集之时，那就是解脱缘熟了，已经知道集可断、苦可尽——灭。知道并不等于实现，为了亲证本来寂灭，从而步入修行之路，以期去掉有所求之心，解除刻意造作的习性，恢复本来——道。	When one understands that this is suffering and vows to eliminate accumulation, the conditions for liberation have ripened. One already knows that accumulation can be eliminated and suffering exhausted—cessation. But

	knowing is not the same as realization. In order to directly realize the original quiescence, one enters the path of practice, hoping to remove the mind that seeks something, free oneself from the habit of deliberate contrivance, and return to what is original—the path.
待到亲证本来寂灭之时，方知本无苦集灭道，繁华热闹就是长住久安，烦恼即是菩提。至此，你尽管去游玩好了，没有事了。“长安城里任闲游”赞叹赵州禅师是没事人。	Only when one directly realizes the original quiescence does one know that originally there is no suffering, accumulation, cessation, or path; prosperity and bustle themselves are enduring peace, and afflictions themselves are bodhi. At that point, you may simply roam about and enjoy yourself—there is nothing to do. “At will he roams the city of Chang’an” praises Chan Master Zhaozhou as one with nothing to do.
“草鞋头戴无人会”，他把鞋子戴在头上走出去了，别人不明所以，这是什么意思啊？	“No one understands the sandal worn upon his head.” He put his sandal on his head and walked out. Others did not understand why. What did it mean?
“归到家山即便休”，不要问什么意思、不要讨什么分晓了。你若真的到家，回到家里面，就大摇大摆大休息了。还讨论什么？可是，讨论的人还是很多。看，圆悟禅师如是说：	“Returning to his native mountain, he immediately rests.” Do not ask what it means or seek some definite explanation. If you have truly arrived home, returned to your own house, then you can take your ease completely and openly. What is there left to discuss? Yet there are still many who discuss it. See how Chan Master Yuanwu puts it:
【公案圆来问赵州。庆藏主道：“如人结案相似，八棒是八棒，十三是十三。”已断了也，却拈来问赵州。州是他屋里人，会南泉意旨。他是透彻底人，[祝／土]着磕着便转，具本分作家眼脑。才闻举着，剔起便行。】	[“The case having been settled, why ask Zhaozhou?” Administrator Qingzang said: “It is like a person closing a legal case: eight blows are eight blows, and thirteen are thirteen.” It was already decided, yet he took it up and asked Zhaozhou. Zhaozhou was one of his household; he understood Nanquan’s intent. He was a person through and through; at the slightest contact, he turned freely, possessing the eyes and insight of a true master of the house. As soon as he heard it raised, he sprang up and acted.]
庆藏主就是长庆禅师。他说：“如人结案相似”，就象打官司、断案子一样。“八棒是八棒，十三是十三”，就是应该打八板就打八下，应该打十三板就打十三下。	Administrator Qingzang was Chan Master Changqing. He said, “It is like a person closing a legal case,” like conducting a lawsuit and rendering judgment. “Eight blows are eight blows, and thirteen are thirteen” means that if eight strokes are due, one administers eight; if thirteen are due, one administers thirteen.
“已断了也，却拈来问赵州。”你把猫已斩了，案子已经了了，还要再拈来问赵州。	“It was already decided, yet he took it up and asked Zhaozhou.” You had already cut the cat; the case was already finished, yet you took it up again and asked Zhaozhou.
赵州是家里人，南泉的嫡子，他是透彻的。你要碰他一下，你说头，他晓得尾，他不会被擒住的。象水上擒葫芦相似，一擒一个翻身。他以本分而行。	Zhaozhou was one of the family, Nanquan’s true heir, and he had penetrated thoroughly. Touch him once: if you speak of the head, he understands the tail; he cannot be captured. It is like trying to seize a gourd floating on water: seize it once, and it turns over. He acted in accordance with his original office.
【雪窦道：“长安城里任闲游。”漏逗不少！古人道“长安虽乐，不是久居”，又云“长安甚闹，我国晏然”。也须是识机宜、别休咎始得。】	[Xuedou said: “At will he roams the city of Chang’an.” There is no small leakage here! An ancient said, “Though Chang’an is pleasant, it is no place for long residence,” and another said, “Chang’an is very bustling, yet my country is tranquil.” One must recognize the occasion and distinguish fortune from misfortune before this will do.]
这是比方说话。我们把话头参久了，就识得我们的本性。识得本性之后，一切都自在安乐。坐就坐、睡就睡、行就行，饿了就吃饭、困了就睡觉，没什么事情的。但是，长安虽好，不是久居之地。什么缘故？你住在这个里面，就是“圣堕”！认得自性，在自性里面逍遥自在，才有能所便成窠臼。	This is metaphorical speech. When we investigate the huatou for a long time, we recognize our own intrinsic nature. After recognizing intrinsic nature, everything is free and at ease. Sit when sitting, sleep when sleeping, walk when walking; when hungry, eat; when tired, sleep. There is nothing to do. Yet though Chang’an is good, it is no place for long residence. Why? If you abide within this, you fall into “the sacred”! Having recognized your intrinsic nature, if you wander freely and at ease within it, as soon as there is subject and object, it becomes a nest and rut.
“枯木龙吟销未干”，假如你住在这个相里面，就不对了。见性之后，性也不可得！不是说“我见性啦，我成就啦，我是佛啦！”糟了！你有佛可成，便堕了，堕落到这里了。这里也不可得！	“The dragon’s cry in the withered tree has not yet faded.” If you abide in this appearance, it is wrong. After seeing one’s nature, even nature cannot be grasped! It is not a matter of saying, “I have seen my nature! I have attained realization! I am a Buddha!” That is disastrous. If you think there is a Buddha for you to become, you have fallen—fallen into this very place. This too cannot be grasped!
长安城里最好、最乐，也不是久居之地呀。首都嘛，都很热闹，就象我们现在的北京，很热闹啊。然而，我国晏然也。热闹比喻神通变化很大，晏然比喻不要著相，我这里还等于没有。所以我们不讲神通变化。	The city of Chang’an is the best and most pleasant place, but it is still no place for long residence. A capital is always bustling, like present-day Beijing—very bustling indeed. Yet “my country is tranquil.” Bustle is a metaphor for great spiritual powers and transformations; tranquility means not clinging to appearances: here, it is as though nothing were present. Therefore, we do not speak of spiritual powers and transformations.

打开之后，勤除习气，清净无然，神通自发，不求自得。虽然千变万化，不能认为我有什么神通、我有什么玄妙。着相之后，那就着魔了。就象《楞严经》中说的五十种阴魔，每种都是大神通。假如以为，我有神通，成佛了。	Once it has opened, diligently eliminate habitual tendencies. When one is pure and unstained, spiritual powers arise naturally, without being sought. Yet, however manifold the transformations may be, one must not think, “I have spiritual powers; I possess something mysterious.” Once one becomes attached to appearances, one has fallen into demonic states. It is like the fifty skandha demons described in the Śūraṅgama Sūtra: each involves great spiritual powers. If one thinks, “I have spiritual powers; I have become a Buddha,”
著这个相就着魔了。因为魔从心生，一旦着相，种种魔就到你心里去，那时就欲救不了啦。真正成佛是无佛可成，一点事也没有。	—then clinging to this appearance makes one possessed by demons. Demons arise from the mind: once one clings to appearances, all kinds of demons enter the mind, and then one cannot be saved. Truly becoming a Buddha means that there is no Buddha to become; there is not a single thing to do.
【草鞋头戴无人会。戴草鞋处这些子，虽无许多事。所以道，唯我能知，唯我能证，方见得南泉、赵州、雪窦同得同用处。且道而今作么生会？】	[No one understands the sandal worn upon his head. At the very point of wearing the sandal, there are not so many things. Thus it is said, “Only I can know it; only I can realize it.” Only then does one see the place where Nanquan, Zhaozhou, and Xuedou attained and functioned together. But tell me, how do you understand it now?]
本来没有多少玄妙，没有多少难处，但是很多人误会。有的人说：“头戴草鞋，是表示一切事情都没有了。你们去乱哄哄吧，我这里一点事情也没有，就走出去了。”有的人说：“头戴草鞋，草鞋代表猫。	Originally, there is not much mystery or difficulty here, yet many people misunderstand. Some say: “Wearing the sandal on his head signifies that there is nothing at all to be done. You may make your noisy commotion; here there is not the least thing to do,” and then he walked out. Others say: “Wearing the sandal on his head—the straw sandal represents the cat.”
猫儿本不归任何人，你说是你的，我说是我的，不必争啊！猫儿养在寺院里，有吓唬老鼠的妙用，都是一样的，何必去争呢！两堂一争，引得南泉祖师举刀杀猫，闹出这么许多纠纷来，这些纠纷都是应该扫地出门的。	The cat originally belongs to no one. You say it is yours and I say it is mine, but there is no need to contend. The cat is kept in the monastery for its wonderful function of frightening mice; it is all the same, so why contend? The dispute between the two halls led Patriarch Nanquan to raise his knife and kill the cat, creating all these complications. Such complications ought all to be swept out the door.
赵州把穿在脚下的鞋子，顶到头上走出去，表示他把这些纠纷都扫地出门了。”议论纷纷……。其实这些纷纷议论都不相干，都是我们的臆想卜度，是大脑里想出来的，都不相干。	Zhaozhou took the sandal worn on his feet, placed it on his head, and walked out, signifying that he had swept all these complications out the door.” So the discussions multiply.... Yet all these proliferating discussions are beside the point. They are our own imaginative conjectures, thoughts fabricated in the brain, and have nothing to do with it.
包括我在前面所说的“颠倒”，那只是闲游，只是方便说而已。你若粘着在这个“颠倒”义上，也同样毫不相干！那么，真正落在什么地方呢？雪窦禅师讲：是无人会的。	This includes the “inversion” of which I spoke earlier: it was merely a leisurely excursion, merely expedient speech. If you cling to that meaning of “inversion,” it likewise has nothing whatever to do with it! Then where does it truly land? Chan Master Xuedou says: no one understands it.
“唯我能知”，知道什么呢？“见得南泉、赵州、雪窦同得同用处。”南泉、赵州的大机大用之处，雪窦完全领略。共行把手、把手共行，等于一个人一样，南泉、赵州和雪窦等于一个人一样。	“Only I can know it”—know what? “See the place where Nanquan, Zhaozhou, and Xuedou attained and functioned together.” Xuedou fully comprehended the place of Nanquan and Zhaozhou’s great capacity and great function. They walk together hand in hand, and hand in hand they walk together; it is as though they were one person. Nanquan, Zhaozhou, and Xuedou are as though they were one person.
那么，赵州戴履从什么地方会呢？你们不要再这样评长论短、说是说非了，都不相干！真正的，“归到家山即便休”，你们证取本性，就到家了，没话说。说什么话？维摩诘居士说不二法门，没话说，不说了。	Then from what place did Zhaozhou understand the wearing of the sandals? Do not go on judging what is long or short, or speaking of right and wrong. None of it is relevant! Truly, “Once you return to your home mountain, you may rest.” Realize your intrinsic nature, and you have arrived home—there is nothing to say. What is there to say? Layman Vimalakīrti spoke of the Dharma gate of nonduality: nothing can be said, so let us say no more.
你们人人都说，说什么呢？都不相干！假如你们问我：“南泉问赵州，赵州顶鞋而出，意旨如何？”我就说：“五马街前闹纷纷，杨柳河边浑无事。”我这里一点事也没有，你那里闹纷纷好了，都不相干！切莫再提我曾说过“颠倒”义，阿谁见余开口来！	All of you keep talking—what are you talking about? None of it is relevant! Suppose you were to ask me, “When Nanquan questioned Zhaozhou and Zhaozhou placed his sandals on his head and went out, what was the meaning of this?” I would say, “Before Wuma Street, all is clamorous; beside the Willow River, nothing at all is happening.” Here, I have nothing whatsoever going on; over there, you may be as clamorous as you please. None of it is relevant! Do not again bring up the meaning of “inversion” that I once spoke of. Who has ever seen me open my mouth?
【归到家山即便休。什么处是家山？他若不会，必不恁么道。他既会，且道家山在什么处？便打。】	“Once you return to your home mountain, you may rest.” Where is this home mountain? If he had not understood, he certainly would not have spoken thus. Since he has understood, then tell me: where is the home mountain? Then strike.

圆悟勤最后说：“什么处是家山？”什么处是我们的家乡？众人会不会呀？“只许老胡知，不许老胡会”，会了就瞎！若会了，眼睛就瞎掉了。	At the end, Yuanwu Keqin said, “Where is the home mountain?” Where is our homeland? Does everyone understand? “It is permitted only that the old Hu know; it is not permitted that the old Hu understand.” Once you understand, you are blind! If you understand, your eyes are blinded.
为什么是这样呢？诸位，看脚下！	Why is this so? Everyone, look beneath your feet!
*根据录音整理。若有不当之处，望指出，以便更正。	*Compiled from an audio recording. Please point out anything inappropriate so that it may be corrected.
【禅杖】：还有德山和尚的开示	Chan Staff ：There is also the instruction of Master Deshan.
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义存禅师入丈室参礼德山，问道：“南泉斩猫儿，意旨如何？”	Chan Master Yicun entered the abbot’s quarters to pay respects to Deshan and asked, “What was the meaning of Nanquan’s cutting the cat?”
德山禅师一听，便用拄杖将义存禅师打出丈室，义存禅师脚刚跨出门槛，德山禅师却唤道：“会么？”	As soon as Chan Master Deshan heard this, he used his staff to beat Chan Master Yicun out of the abbot’s quarters. Just as Chan Master Yicun stepped over the threshold, Chan Master Deshan called out, “Do you understand?”
义峰禅师道：“不会。”	Chan Master Yifeng said, “I do not understand.”
德山禅师叹息道：“我恁么老婆心，也不会？”	Chan Master Deshan sighed and said, “Even with such grandmotherly concern on my part, you still do not understand?”
过了一段时间，义存禅师又参德山：“从上宗乘，学人还有分也无？”	After some time, Chan Master Yicun again visited Deshan and asked, “In the supreme teaching transmitted from the patriarchs, does this student have any share or not?”
德山禅师当即给了他一棒，反回道：“道什么？”	Chan Master Deshan immediately gave him a blow with his staff, then asked in return, “What are you saying?”
义存禅师不明其旨。第二天，他又来问德山禅师。	Chan Master Yicun did not understand its meaning. The next day, he came again to question Chan Master Deshan.
德山禅师道：“我宗无语句，实无一法与人。”	Chan Master Deshan said, “In my school there are no verbal formulations; truly, there is not a single dharma to give to anyone.”
【lvm】：“我宗无语句，实无一法与人。”恁么老婆心！	lvm ：“In my school there are no verbal formulations; truly, there is not a single dharma to give to anyone.” Such grandmotherly concern!
【禅杖】：张三杀人！李四偿命！	Chan Staff ：Zhang San kills someone; Li Si pays with his life!
【lvm】：岩头来也！	lvm ：Yantou has arrived!
【乐乐】：古有隔山打牛 今见隔山献头 杀的原是张三 而今李四没头	Lele ：In ancient times there was beating the ox across a mountain; today we see an offering of the head across a mountain. The one killed was Zhang San, yet now Li Si has lost his head.
【真实】：头上原无头,何必再安头.	Truth ：There was originally no head atop the head; why put another head on it?
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横批:安了白安.	Horizontal inscription: Once settled, settled in vain.
【test】（接【lvm】：师尊　元音老人遗著——《碧岩录》第六十四则　赵州戴履息见）：这里应是“南泉举刀向猫”吧?	test （In response to lvm ：The posthumous writings of Master Yuanyin—Blue Cliff Record, Case 64, “Zhaozhou Wears Sandals and Quells Views”): Should this be “Nanquan raised his knife toward the cat”?
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一句“道得即不斩”，如击石火，似闪电光。在这电转星飞之际，赵州便脱草鞋，于头上戴出。赵州这一刀，又岂止两段！东西两堂争猫，实属颠倒，是一段；赵州举刀向猫，也是颠倒，又一段。	The single sentence, “If you can speak, I will not cut it,” was like a spark struck from stone, like a flash of lightning. In that instant of lightning-swift turning, Zhaozhou took off his grass sandals and placed them on his head as he went out. How could Zhaozhou’s single cut have amounted to merely two divisions? The two halls, east and west, contending over the cat was an inversion—one division; Nanquan’s raising his knife toward the cat was also an inversion—another division.
不止如此，当时与后世的种种偏颇之词、种种见处，也无一不是颠倒，多少段了。赵州戴履而出，这些见处全都被一网打尽矣！故云“赵州戴履息见”。	More than this, all the various biased words and views of that time and later generations were likewise inversions—how many divisions were there? When Zhaozhou put the sandals on his head and went out, all these views were swept up in a single net. Hence it is said, “Zhaozhou Wears Sandals and Quells Views.”

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【lvm】：哈哈！莫如说“赵州举履向见”。	lvm ：Ha ha! Better to say, “Zhaozhou raises his sandals toward views.”

【六五】世尊良久不语

[Sixth, Fifth Line] The World-Honored One Remained Silent for a Long Time

【六五】世尊良久不语	[65] The World-Honored One remained silent for a long while
垂示云：无相而形，充十虚而方广；无心而应，遍刹海而不烦。举一明三，目机铢两。直得棒如雨点、喝似雷奔，也未当得向上人行履在。且道作么生是向上人事？试举。	A pointer says: Formless, yet taking form, it fills the ten directions of empty space in its vastness; mindless, yet responsive, it pervades oceans of lands without weariness. Raise one and illuminate three; observe capacities to the finest fraction. Even if blows fall like raindrops and shouts crash like thunder, this still does not amount to the conduct of a person of higher attainment. Tell me, what is the matter of a person of higher attainment? Try to bring it up.
【六五】举：	[65] The case:
外道问佛：不问有言，不问无言。【虽然如是，屋里人也有些子香气。双剑倚空飞，赖是不问。】	A non-Buddhist asked the Buddha, “I do not ask about words; I do not ask about wordlessness.” [Although this is so, the man of the house still has a little fragrance about him. Twin swords fly through empty space—fortunately, he did not ask.]
世尊良久。【莫谤世尊，其声如雷！坐者立者，皆动他不得。】	The World-Honored One remained silent for a long while. [Do not slander the World-Honored One: his sound is like thunder! Whether sitting or standing, no one can move him.]
外道赞叹云：世尊大慈大悲，开我迷云，令我得入。【伶俐汉一拨便转，盘里明珠。】	The non-Buddhist praised him, saying, “The World-Honored One, in his great compassion and great kindness, has dispelled my cloud of delusion and enabled me to enter.” [A quick-witted fellow turns with a single flick; a bright pearl on a tray.]
外道去后，阿难问佛：外道有何所证，而言得入？【不妨令入疑着。也要大家知。锢　著生铁。】	After the non-Buddhist had left, Ānanda asked the Buddha, “What realization did the non-Buddhist attain, that he says he was enabled to enter?” [It does no harm to let people become caught in doubt. Everyone must know. Tempering raw iron in a furnace.]
佛云：如世良马，见鞭影而行。【且道唤什么作鞭影？打一拂子，棒头有眼明如日，要识真金火里看。拾得口吃饭。】	The Buddha said, “Like a fine horse in the world, which moves when it sees the shadow of the whip.” [Tell me, what do you call the shadow of the whip? Striking the whisk once: the tip of the staff has eyes, bright as the sun. To recognize true gold, test it in fire. Pick it up and eat your meal.]
此事若在言句上，三乘十二分教，岂是无言句！或道无言便是，又何消祖师西来作什么！只如从上来许多公案，毕竟如何见其下落？这一则公案，话会者不少。	If this matter lay in words and phrases, would the three vehicles and twelve divisions of the teachings lack words and phrases? If someone says that wordlessness itself is it, then why did the patriarch come from the West? As for the many koans handed down from above, how, after all, are we to see where they come to rest? Quite a few people have interpreted this case in discussion.
有底唤作良久，有底唤作据坐，有底唤作默然不对，且喜没交涉，几曾摸索得著来！此事其实不在言句上，亦不离言句中。若稍有拟议，则千里万里去也。看他外道，省悟后，方知亦不在此、亦不在彼，亦不在是、亦不在不是。且道是个什么？	Some call it remaining silent for a long while; some call it sitting firmly in place; some call it silent nonresponse. Happily, none of these has anything to do with it—when have they ever truly laid hold of it? This matter is in fact not in words and phrases, yet neither is it apart from words and phrases. If there is the slightest deliberation, one is already a thousand miles away. Look at that non-Buddhist: only after awakening did he know that it was neither here nor there, neither this nor not this. Tell me, what is it?
天衣怀和尚颂云：“维摩不默不良久，据坐商量成过咎。吹毛匣里冷光寒，外道天魔皆拱手。”	Chan Master Tianyi Huai composed this verse: “Vimalakīrti neither kept silent nor remained silent for a long while; sitting firmly in place, discussion becomes a fault. In the box of the hair-splitting sword, the cold light chills; non-Buddhists and Māras all fold their hands.”
百丈常和尚参法眼，眼令看此话。法眼一日问：“尔看什么因缘？”常云：“外道问佛话。”眼云：“尔试举看。”常拟开口，眼云：“住！住！尔拟向良久处会那！”常于言下，忽然大悟。后示众云：“百丈有三诀，吃茶珍重歇。拟议更思量，知君犹未彻。”	Chan Master Baizhang Chang studied with Fayan, who told him to examine this saying. One day Fayan asked, “What causes and conditions are you examining?” Chang said, “The saying about the non-Buddhist who questioned the Buddha.” Fayan said, “Try bringing it up.” Just as Chang was about to open his mouth, Fayan said, “Stop! Stop! Are you intending to understand it at the point of the long silence?” At these words Chang suddenly had a great awakening. Later, in instructing the assembly, he said, “Baizhang has three essential formulas: drink tea, take care, rest. If you deliberate and think further, I know you have not yet penetrated it.”

翠岩真点胸拈云：六合九有，青黄赤白，一一交罗。外道会《四维陀典论》，自云“我是一切智人”，在处索人论议。他致问端，要坐断释迦老子舌头。世尊不费纤毫气力，他便省去。赞叹云：“世尊大慈大悲，开我迷云，令我得入。”且道，作么生是大慈大悲处？世尊只眼通三世，外道双眸贯五天。	Cuiyan Zhendian, Pointing to the Chest, commented: “The six directions and nine realms, blue, yellow, red, and white—each and every one interweaves. The non-Buddhist understood the treatises of the Four Vedas and called himself ‘an omniscient man.’ Everywhere he went, he sought people with whom to debate. In raising this question, he wished to block off old Śākyamuni’s tongue. Yet the World-Honored One expended not the slightest bit of effort, and he immediately awakened. He praised him, saying, ‘The World-Honored One, in his great compassion and great kindness, has dispelled my cloud of delusion and enabled me to enter.’ Tell me, where is the place of great compassion and great kindness? The World-Honored One’s single eye penetrates the three times; the non-Buddhist’s two eyes pierce the five regions of India.”
沩山真如拈云：“外道怀藏至宝，世尊亲为高提。森罗显现，万象历然。”且毕竟外道悟个什么？如趁狗逼墙，至极则无路处，他须回来，便乃活　　地。若计较是非一时放下，情尽见除，自然彻底分明。	Weishan Zhenru commented: “The non-Buddhist harbored a supreme treasure, and the World-Honored One personally held it high for him. The myriad forms appear; all phenomena are distinctly manifest.” Yet what, after all, did the non-Buddhist awaken to? It is like a dog driven against a wall: when it reaches the utmost point, where there is no road, it must turn back; then it becomes vividly alive. If one lets go at once of calculations concerning right and wrong, when feelings are exhausted and views eliminated, everything naturally becomes thoroughly clear.”
外道去后，阿难问佛云：“外道有何所证，而言得入？”佛云：“如世良马，见鞭影而行。”后来诸方便道：“又被风吹别调中。”又云：“龙头蛇尾！”什么处是世尊鞭影？什么处是见鞭影处？雪窦云：“邪正不分，过由鞭影。”真如云：“阿难金钟再击，四众共闻。”虽然如是，大似二龙争珠，长他智者威狞。	After the non-Buddhist had left, Ānanda asked the Buddha, “What realization did the non-Buddhist attain, that he says he was enabled to enter?” The Buddha said, “Like a fine horse in the world, which moves when it sees the shadow of the whip.” Later teachers of expedient means said, “Once again, the wind has blown it into another tune.” Another said, “Dragon’s head, snake’s tail!” Where is the World-Honored One’s shadow of the whip? Where is the place where the whip’s shadow is seen? Xuedou said, “Not distinguishing the deviant from the correct—the fault lies in the shadow of the whip.” Zhenru said, “Ānanda strikes the golden bell again, and the fourfold assembly hears it together.” Although this is so, it is much like two dragons fighting over a pearl, only adding to the wise one’s imposing ferocity.
雪窦颂云：	Xuedou composed this verse:
机轮曾未转，【在这里。果然不动一丝毫。】	The pivotal wheel has not yet turned, [It is right here. Indeed, it has not moved in the slightest.]
转必两头走。【不落有、必落无，不东则西。左眼半斤，右眼八两。】	But once it turns, it must run to two sides. [If it does not fall into being, it must fall into nonbeing; if not east, then west. The left eye weighs half a catty, the right eye eight taels.]
明镜忽临台，【还见释迦老子么？一拨便转。破也！破也！败也！败也！】	When the bright mirror is suddenly set upon its stand, [Do you still see old Śākyamuni? One flick and he turns. Broken! Broken! Ruined! Ruined!]
当下分妍丑。【尽大地是个解脱门。好与三十棒。还见释迦老子么？】	At once beauty and ugliness are distinguished. [The entire earth is a gate of liberation. He deserves thirty blows. Do you still see old Śākyamuni?]
妍丑分兮迷云开，【放一线道，许尔有个转身处，争奈只是个外道。】	Once beauty and ugliness are distinguished, the cloud of delusion disperses; [Open up one narrow passage and allow you a place to turn around; yet you are still only a non-Buddhist.]
慈门何处生尘埃？【遍界不曾藏。退后！退后！达磨来也。】	Where could dust arise at the gate of compassion? [It has never been concealed throughout the whole realm. Step back! Step back! Bodhidharma is coming.]
因思良马窥鞭影，【我有拄杖子，不消尔与我。且道什么处是鞭影处？什么处是良马处？】	Thinking of the fine horse glimpsing the shadow of the whip, [I have my staff; I have no need of yours. Tell me, where is the shadow of the whip? Where is the fine horse?]
千里追风唤得回。【骑佛殿、出三门去也。转身即错，放过即不可。便打。】	It can be called back from chasing the wind for a thousand miles. [Riding through the Buddha Hall and out the main gate he goes. To turn around is already a mistake; to let it pass is unacceptable. Strike him!]
唤得回，（鸣指三下）。【前不构村，后不迭店。拗折拄杖子，向什么处去？雪窦雷声甚大，雨点全无。】	Called back, (snaps his fingers three times). [No village ahead, no inn behind. Having broken his staff, where will he go? Xuedou’s thunder is tremendous, but there are no raindrops at all.]
“机轮曾未转，转必两头走。”机乃千圣灵机，轮是从本已来诸人命脉。不见古人道：“千圣灵机不易亲，龙生龙子莫因循。赵州夺得连城璧，秦王相如总丧身。”外道却是把得住、作得主，未尝动着。	“The pivotal wheel has not yet turned; but once it turns, it must run to two sides.” The pivot is the numinous pivot of a thousand sages; the wheel is the lifeline of all people from time without beginning. Have you not seen how an ancient said: “The numinous pivot of a thousand sages is not easy to approach; when dragons beget dragon sons, do not proceed carelessly. Zhaozhou seized

	the jade disk of He Shi; King Qin and Xiangru both lost their lives.” The non-Buddhist was able to hold fast and be master; he had never stirred from it.
何故他道“不问有言，不问无言”？岂不是全机处！世尊会看风使帆、应病与药，所以良久。全机提起，外道全体会去。机轮便阿辗辗地转，亦不转向有、亦不转向无。不落得失，不拘凡圣，二边一时坐断。世尊才良久，他便礼拜。如今人多落在无，不然落在有，只管在有无处两头走。	Why did he say, “I do not ask about words; I do not ask about wordlessness”? Was this not the place of the whole pivot? The World-Honored One knew how to set sail with the wind and prescribe medicine according to the illness, and so he remained silent for a long while. He raised up the whole pivot, and the non-Buddhist grasped it in its entirety. Then the pivotal wheel turned round and round, yet it did not turn toward being or toward nonbeing. Not falling into gain or loss, not bound by ordinary or saintly, both sides were cut off at once. As soon as the World-Honored One remained silent for a long while, the non-Buddhist bowed. People nowadays mostly fall into nonbeing; otherwise, they fall into being, continually running to and fro between being and nonbeing.
雪窦道：“明镜忽临台，当下分研丑。”这个不曾动着，只消个良久，如明镜临台相似，万象不能逃其形质。外道云：“世尊大慈大悲，开我迷云，令我得入。	Xuedou said, “When the bright mirror is suddenly set upon its stand, beauty and ugliness are distinguished at once.” This has never moved at all; it requires only that long silence, like a bright mirror placed upon its stand, from which the myriad appearances cannot escape their forms. The non-Buddhist said, “The World-Honored One, in his great compassion and great kindness, has dispelled my cloud of delusion and enabled me to enter.”
”且道是什么处是外道入处？到这里，须是个个自参、自究、自悟、自会始得。便于一切处，行住坐卧，不问高低，一时现成，更不移易一丝毫。才作计较，有一丝毫道理，即碍塞杀人，更无入作分也。后面，颂“世尊大慈大悲，开我迷云，令我得入。”当下忽然分妍丑。	Tell me, where is the place into which the non-Buddhist entered? Here, each of you must personally investigate, personally examine, personally awaken, and personally comprehend. Then, everywhere—in walking, standing, sitting, and lying down, without regard to high or low—it is wholly present, without the slightest alteration. Once you begin calculating, if there is even the slightest trace of reasoning, it obstructs and kills a person, leaving no share of entry at all. Later, the verse says, “The World-Honored One, in his great compassion and great kindness, has dispelled my cloud of delusion and enabled me to enter.” At that very moment, beauty and ugliness are suddenly distinguished.
“妍丑分兮迷云开，慈门何处生尘埃？”尽大地是世尊大慈大悲门户。尔若透得，不消一捏。此亦是放开底门户。不见世尊于三七日中，思惟如是事：“我宁不说法，疾入于涅　。”	“Once beauty and ugliness are distinguished, the cloud of delusion disperses; where could dust arise at the gate of compassion?” The entire earth is the gateway of the World-Honored One’s great compassion and great kindness. If you penetrate it, not even a pinch is needed. This too is a gateway that has been opened wide. Have you not seen how the World-Honored One, during the three periods of seven days, reflected thus: “I would rather not teach the Dharma, but swiftly enter nirvāṇa.”
“因思良马窥鞭影，千里追风唤得回。”追风之马，见鞭影而便过千里，教回即回。雪窦意赏他道：若得俊流，方可一拨便转，一唤便回。若唤得回，便鸣指三下。且道是点破？是撒沙？	“Thinking of the fine horse glimpsing the shadow of the whip, it can be called back from chasing the wind for a thousand miles.” A wind-chasing horse, upon seeing the whip’s shadow, immediately traverses a thousand miles; when told to return, it returns at once. Xuedou’s meaning is to praise him: only when one meets a person of outstanding capacity can a single flick bring an immediate turn, and a single call bring an immediate return. When it is called back, he snaps his fingers three times. Tell me, is this a direct revelation, or is it scattering sand?
【雪山童子】：不在良久处会？却在什么处会？	[Xueshan Tongzi]: One should not understand it at the point of the long silence? Then at what point should one understand it?
【lvm】：我到这里却不会。	[lvm]: When I come to this, I do not understand either.
【雪山童子】：真善知识！	[Xueshan Tongzi]: A true good spiritual friend!
【lvm】：你也不得无分。	[lvm]: You too cannot be left out of it.
【雪山童子】：赚杀我也！	[Xueshan Tongzi]: You have thoroughly fooled me!

【六六】岩头收得剑么

[66] Did Yantou Get the Sword?

【六六】岩头收得剑么	[Case 66] Did Yantou Recover His Sword?
垂示云：当机觌面，提陷虎之机；正按傍提，布擒贼之略。明合暗合，双放双收，解弄死蛇，还他作者。	Pointer: Meeting the opportunity face-to-face, he raises the device for trapping a tiger; pressing directly and probing from the side, he lays out the strategy for seizing a thief. Openly or covertly in accord, releasing and gathering in tandem—one who can handle a dead snake must be a true master.
【六六】举：	[Case 66] The Case:

岩头问僧：什么处来？【未开口时纳败缺了也。穿过髑髅。要知来处也不难。】	Yantou asked a monk, “Where have you come from?” [Before he had even opened his mouth, he had already exposed a flaw. He has passed through a skull. It is not difficult to know where he came from.]
僧云：西京来。【果然一个小贼。】	The monk said, “From the Western Capital.” [Sure enough, a petty thief.]
头云：黄巢过后，还收得剑么？【平生不曾做草贼，不惧头落。便恁么问，好大胆！】	Yantou said, “After Huang Chao passed through, did you recover your sword?” [Having never in his life been a bandit, he does not fear losing his head. To ask in this way—how bold!]
僧云：收得。【败也。未识转身处。茅广汉如麻似粟。】	The monk said, “I recovered it.” [Defeated! He does not yet know how to turn about. Mao Guanghan is as numerous as hemp stalks and millet grains.]
岩头引颈近前云：[□@力]！【也须识机宜始得。陷虎之机。是什么心行！】	Yantou stretched out his neck, moved close, and said, “[Unclear exclamation]!” [One must first recognize the right opportunity. The device for trapping a tiger. What kind of mental activity is this?]
僧云：师头落也。【只见锥头利，不见凿头方。识甚好恶！著也！】	The monk said, “Master, your head has fallen off.” [He sees only the sharp point of the awl, not the square head of the chisel. What does he know of good and bad? He has been hit!]
岩头呵呵大笑。【尽天下衲僧不奈何。欺杀天下人。寻这老汉头落处不得。】	Yantou gave a hearty laugh. [All the patch-robed monks in the world could do nothing about it. He utterly deceives everyone in the world. They cannot find where this old fellow’s head has fallen.]
僧后到雪峰。【依前颟顸　懂。这僧往往十分纳败缺去。】	Later, the monk went to Xuefeng. [Still as muddleheaded and confused as before. This monk was repeatedly and thoroughly exposed.]
峰问：什么处来？【不可不说来处。也要勘过。】	Xuefeng asked, “Where have you come from?” [He cannot help but state where he came from. He must also be examined.]
僧云：岩头来。【果然纳败缺。】	The monk said, “I have come from Yantou.” [Sure enough, he has exposed a flaw.]
峰云：有何言句？【举得不免吃棒。】	Xuefeng said, “What words were spoken?” [Once he repeats them, he cannot avoid a beating.]
僧举前话，【便好赶出。】	The monk recounted the preceding exchange. [He should simply have been driven out.]
雪峰打三十棒赶出。【虽然斩钉截铁，因甚只打三十棒？拄杖子也未到折在。且未是本分。何故朝打三千暮打八百。若不是同参，争辨端的。虽然如是，且道雪峰岩头落在什么处？】	Xuefeng gave him thirty blows and drove him out. [Though this was as decisive as cutting through a nail, why give him only thirty blows? The staff had not yet broken. Nor was this yet the fundamental matter. Why say, “Three thousand blows in the morning and eight hundred in the evening”? If they had not been fellow practitioners, how could one distinguish the exact point? Even so, tell me: where do Xuefeng and Yantou stand?]
大凡挑囊负钵，拨草瞻风，也须是具行脚眼始得。这僧眼似流星，也被岩头勘破了，一串穿却。当时若是个汉，或杀或活，举着便用。这僧砑郎当，却道“收得”，似恁么行脚，阎罗老子问尔索饭钱在！知他踏破多少草鞋，直到雪峰。当时若有些子眼筋，便解瞥地去，岂不快哉！	In general, when one carries one’s bag and bowl, pushing through grass and observing the winds, one must possess the eye of a traveling practitioner. This monk’s eye was like a shooting star, yet Yantou still saw through him and strung him up in a single chain. Had he been a real man at the time, whether killing or enlivening, he would have put it to use as soon as it was raised. But this monk, dull and ineffectual, merely said, “I recovered it.” If you travel in this manner, Old Yama will demand payment for your meals! Who knows how many straw sandals he wore out before reaching Xuefeng? If he had possessed even a little discerning vision at the time, he would have known to leave at once. Would that not have been splendid?
这个因缘，有节角　讹处。此事虽然无得失，得失甚大。虽然无拣择，到这里却要具眼拣择。看他龙牙行脚时，致个问端，问德山：“学人仗镆　剑。	There are twists and errors in this cause and condition. Although this matter has neither gain nor loss, its gain and loss are immense. Although there is no choosing, when one reaches this point one must have the eye that can choose. Look at Longya when he was traveling: he posed a question to Deshan, saying, “This student relies on a Moye sword.
拟取师头时如何？”德山引颈近前云：“[□@力]！”龙牙云：“师头落也。”山便归方丈。牙后举似洞山，洞山云：“德山当时道什么？”牙云：“他无语。”洞山云：“他无语则且置，借我德山落底头来看。	What if I were to take the master’s head?” Deshan stretched out his neck and moved close, saying, “[Unclear exclamation]!” Longya said, “The master’s head has fallen off.” Deshan then returned to his abbot’s quarters. Later Longya brought this up to Dongshan. Dongshan said, “What did Deshan say at that time?” Longya said, “He said nothing.” Dongshan said, “Leave aside for the moment that he said nothing; lend me the head that Deshan dropped so that I may see it.”
”牙于言下大悟。遂焚香遥望德山，礼拜忏悔。有僧传到德山处，德山云：“洞山老汉不识好恶。这汉死来多少时也，救得有什么用处！”这个公案，与龙牙底一般。德山归方丈，则暗中最妙。岩头大笑，他笑中有毒。	At these words Longya had a great awakening. He then burned incense, faced in the direction of Deshan from afar, and made prostrations in repentance. A monk conveyed this to Deshan, who said, “That old fellow Dongshan does not

	know good from bad. This fellow has been dead for so long—what use is there in saving him?" This koan is the same as Longya's. Deshan's return to his quarters was most wondrous in its hiddenness. Yantou's hearty laugh contained poison.
若有人辨得，天下横行。这僧当时若辨得出，千古之下，免得检责。于岩头门下，已是一场蹉过。看他雪峰老人是同参，便知落处，也不与他说破，只打三十棒赶出院，可以光前绝后。这个是拈作家衲僧鼻孔，为人底手段，更不与他如之若何，教他自悟去。	If anyone can distinguish this, he may stride across the world. Had this monk been able to discern it at the time, he would have escaped censure through all ages. At Yantou's gate, he had already missed the opportunity. Seeing that Elder Xuefeng was a fellow practitioner, Xuefeng knew where the matter lay. Yet he did not explain it to him, but merely gave him thirty blows and drove him from the monastery. This could illumine those before and cut off those after. This is the method of grasping a masterly patch-robed monk by the nostrils in order to guide people: he did not tell him what to do, but instructed him to awaken on his own.
本分宗师为人，有时笼罩，不教伊出头。有时放令死郎当地，却须有出身处。大小大岩头雪峰倒被个吃饭禅和勘破。	When fundamental masters guide people, at times they envelop them and do not let them emerge. At times they let them lie there utterly dead, yet there must still be a way out. Great Yantou and Xuefeng were instead examined by a Chan monk who merely ate his meals.
只如岩头道“黄巢过后，还收得剑么”，诸人且道，这里合下得什么语，免得他笑，又免得雪峰行棒赶出？这里　讹，若不曾亲证亲悟，纵使口头快利，至究竟透脱生死不得。	As for Yantou's saying, "After Huang Chao passed through, did you recover your sword?" tell me, everyone: what words should be uttered here so as to avoid his laughter and also avoid being struck by Xuefeng and driven out? There are errors here. Unless one has personally realized and awakened to it, even if one is verbally quick and sharp, one cannot ultimately penetrate and transcend birth and death.
山僧寻常教人觑这机关转处，若拟议则远之远矣！不见投子问盐平僧云：“黄巢过后，收得剑么？”僧以手指地。投子云：“三十年弄马骑，今日却被驴子扑！”看这僧，也不妨是个作家，也不道收得，也不道收不得，与西京僧，如隔海在。真如拈云：“他古人，一个做头、一个做尾”，定也！	This mountain monk ordinarily instructs people to look into the turning point of this device. If you deliberate, you are far, far away from it! Have you not seen Touzi ask a monk from Yanping, "After Huang Chao passed through, did you recover your sword?" The monk pointed to the ground with his hand. Touzi said, "After riding horses for thirty years, today I have been thrown by a donkey!" Look at this monk: he was not without the bearing of a master. He did not say that he recovered it, nor did he say that he did not recover it. Compared with the monk from the Western Capital, he was as far apart as across the sea. Zhenru commented, "Of those ancient people, one made the head and one made the tail." Precisely so!
雪窦颂云：	Xuedou's verse says:
黄巢过后曾收剑，【孟八郎汉！有什么用处。只是锡刀子一口。】	After Huang Chao passed through, he once recovered his sword; [What use is this fellow Meng Balang? It is only a tin knife.]
大笑还应作者知。【一子亲得，能有机个。不是渠侬，争得自由。】	Only a true master should know the meaning of that hearty laugh. [Having personally obtained one move, he is capable of such skill. Were it not he himself, how could he attain freedom?]
三十山藤且轻恕，【同条生同条死。朝三千暮八百。东家人死西家人助哀。却与救得活。】	For the thirty mountain-vine blows, grant him a light pardon; [Born on the same branch, dying on the same branch. Three thousand in the morning and eight hundred in the evening. When someone in the eastern household dies, those in the western household help mourn—yet he is thereby brought back to life.]
得便宜是落便宜。【据款结案。悔不慎当初。也有些子。】	To gain an advantage is to lose an advantage. [The case is settled on the evidence. One regrets not having been more careful at the outset. There is something to it.]
“黄巢过后曾收剑，大笑还应作者知。”雪窦便颂这僧与岩头大笑处。这个些子，天下人摸索不着。且道他笑个什么？须是作家方知。这笑中有权有实，有照有用，有杀有活。	"After Huang Chao passed through, he once recovered his sword; only a true master should know the meaning of that hearty laugh." Xuedou here versifies the monk and the point at which Yantou laughed heartily. No one in the world can get hold of this little something. Tell me, what was he laughing at? Only a true master can know. Within this laugh are expedient means and actuality, illumination and function, killing and enlivening.
“三十山藤且轻恕”，颂这僧后到雪峰面前。这僧依旧莽卤，峰便据令而行，打三十棒赶出。且道为什么却如此。尔要尽情会这话么——“得便宜是落便宜”。	"For the thirty mountain-vine blows, grant him a light pardon": this versifies the monk's later appearance before Xuefeng. The monk was still coarse and confused, so Xuefeng carried out the order, gave him thirty blows, and drove him out. Tell me, why was it so? Do you wish to understand these words completely?—"To gain an advantage is to lose an advantage."
【圣军】：记得齐老师有贴过一则宗门中关于呵斥转世的公案，还能再贴一下吗？谢谢！	[Shengjun]: I recall that Teacher Qi once posted a koan from the Chan tradition about rebuking someone who had been reborn. Could you post it again? Thank you!

【lvm】：哪一则呀？我记不得了。	[lvm]: Which one? I do not remember.
【圣军】：好象是有一禅师迁化后，于一家投胎做个女的，一两年后	[Shengjun]: It seems that, after a Chan master passed away, he was reborn as a girl in a certain family, and a year or two later—
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他的师兄去这家人家，那女婴冲他一笑。然后彼师兄就指示他错了，让他不用如此，后女婴就无病而终。	his Dharma brother went to that family. The baby girl smiled at him. Then that Dharma brother instructed her that she had made a mistake and need not do this; afterward, the baby girl died without illness.
这则公案以前在齐老师的锯解中看到的，老师应该记得呀！	I saw this koan before in Teacher Qi's commentary, "Sawing Apart," and the teacher should remember it!
【lvm】：是这个么？	[lvm]: Is it this one?
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八八、活佛转世	Eighty-Eight: The Rebirth of a Living Buddha
〖公案原文〗	[Original Text of the Koan]
归宗宣禅师，汉州人，琅琊广照之嗣，与郭功甫厚善。忽一日，南康守以事临之，宣令人驰书与功甫，且祝送书者云："莫令县君见。"功甫时任南昌尉。书云："某更有六年世缘未尽，今日不奈抑逼何！欲托生君家，望君相照。"乃化去。	Chan Master Guizong Xuan, a native of Hanzhou and Dharma heir of Langya Guangzhao, was a close friend of Guo Gongfu. One day, when the prefect of Nankang came to press him over some matter, Xuan had someone hasten a letter to Gongfu and instructed the messenger, "Do not let the county magistrate see it." Gongfu was then serving as commandant of Nanchang. The letter said: "I still have six years of worldly affinity unfinished. Today, what can I do under such unbearable pressure? I wish to be reborn in your household; I hope you will look after me." He then passed away.
功甫得书，惊喜盈怀。中夜其妻梦寐，仿佛见宣入卧内，不觉失声云："此不是和尚来处。"功甫问其故，妻答所见。功甫呼灯，以宣书示之。果有娠，及生即名"宣老"。才周岁，记问如昔。	When Gongfu received the letter, he was filled with astonishment and joy. In the middle of the night, his wife dreamed vaguely that she saw Xuan enter their bedchamber, and she involuntarily cried out, "This is not a place for the monk to come." Gongfu asked why, and his wife told him what she had seen. Gongfu called for a lamp and showed her Xuan's letter. She was indeed pregnant, and when the child was born, they named him "Elder Xuan." By the time he was one year old, his memory and responses were as before.
逮三岁，白云端和尚过其家，功甫唤出相见，望见便呼"师侄"。端云："与和尚相别几年耶？"宣屈指云："四年也。"端云："在甚处相别？"宣云："白莲庄。"端云："以何为验？"宣云："爹爹妈妈明日请和尚斋。	When he reached three years of age, the monk Baiyun Duan passed by their home. Gongfu summoned the child to meet him, and at the first sight of him the child called, "Dharma nephew." Duan said, "How many years has it been since we parted, Master?" Xuan counted on his fingers and said, "Four years." Duan said, "Where did we part?" Xuan said, "At White Lotus Manor." Duan said, "What proof is there?" Xuan said, "Father and mother will invite the monk for a meal tomorrow."
"忽门外推车过，端云："门外什么声？"宣作推车势。端云："过后如何。"宣云："平地一条沟。"甫及六岁，无疾而化。	Just then a cart passed outside the gate. Duan said, "What is that sound outside the gate?" Xuan imitated the motion of pushing a cart. Duan said, "What happens after it passes?" Xuan said, "A ditch lies across the level ground." When Gongfu's child reached six years of age, he passed away without illness.
〖锯解秤砣〗	[Sawing-Apart Commentary]
看下面的一段传承谱系，就知道归宗可宣禅师为什么呼白云端和尚为师侄了：	Looking at the lineage chart below, one can see why Chan Master Guizong Kexuan called Monk Baiyun Duan his Dharma nephew:
┌→黄龙慧南（黄龙派）	Huanglong Huinan (Huanglong branch)
临济宗汾阳善昭┼→石霜楚圆┴→杨歧方会（杨歧派）→白云守端	Linji school: Fenyang Shanzhao Shishuang Chuyuan Yangqi Fanghui (Yangqi branch) Baiyun Shouduan
└→琅邪慧觉——→归宗可宣	Langya Huijue Guizong Kexuan
归宗宣禅师的圆寂，是因地方官南康太守苦苦相逼。圆寂前，写了一封信，秘密送给好友郭功甫居士，信中说："某更有六年世缘未尽，今日不奈抑逼何！欲托生君家，望君相照。"并交代"莫令县君见。	Chan Master Guizong Xuan's passing away resulted from relentless pressure exerted by the local official, the prefect of Nankang. Before his passing, he wrote a letter and secretly sent it to his lay friend Guo Gongfu. In it he said: "I still have six years of worldly affinity unfinished. Today, what can I do under such unbearable pressure? I wish to be reborn in your household; I hope you will look after me." He also instructed, "Do not let the county magistrate see it."
"当时，郭功甫任南昌县尉，南昌县归南康太守所辖。不让南昌县令（县君）知道此事，是恐他邀功上报太守，别生事端，那就对郭功甫不利了。	At the time, Guo Gongfu was serving as commandant of Nanchang County, which was under the jurisdiction of the prefect of Nankang. He did not want the Nanchang county magistrate to know of this, for fear that the magistrate

	would seek credit by reporting it to the prefect and thereby create further trouble, which would have been detrimental to Guo Gongfu.
宣禅师不但能安排死后的去处，而且再来后并不失忆，一岁的孩子，刚会说话，就记问如昔——已故宣禅师的事他都记得，与郭功甫问答还是宣禅师的风格。三岁那年，白云端和尚到郭公甫家里来，那小孩见面就喊师侄。	Chan Master Xuan was not only able to arrange where he would go after death; when he returned, he also did not lose his memory. As soon as the one-year-old child had learned to speak, he could recall and answer questions just as before: he remembered all that concerned the late Chan Master Xuan, and his exchanges with Guo Gongfu retained Master Xuan's style. When he was three, the monk Baiyun Duan came to Guo Gongfu's home. Upon seeing him, the child called out, "Dharma nephew!"
端禅师问："与和尚相别几年耶？"这是检验他是否记得前生。他应声答道："四年也。"白云端和尚继续问"在甚处相别？"这是进一步检验他。他答："在白莲庄。	Chan Master Duan asked, "How many years has it been since we parted?" This was to test whether he remembered his previous life. The child immediately replied, "Four years." Baiyun Duan continued, "Where did we part?" This was a further test. The child answered, "At White Lotus Manor."
"他答的都对，确定是宣禅师再来已经无疑了，白云端和尚突然冒出一句："以何为验？"这是以禅风检验——"您是用转世这种手段来给人们验证佛法么？"。小孩说："爹爹妈妈明日请和尚斋。	All his answers were correct, so there could no longer be any doubt that Chan Master Xuan had returned. Baiyun Duan suddenly asked, "What proof is there?" This was a test in Chan style: "Are you using rebirth as a means of proving the Buddhadharma to people?" The child said, "Father and mother will invite the monk for a vegetarian meal tomorrow."
"——并非验证佛法，我这也是平常事，就象明天你要吃饭那么平常。这时，门外有人推车而过，发出响声。	This meant: "It is not a matter of proving the Buddhadharma. This is simply an ordinary matter, as ordinary as your eating tomorrow." At that moment, someone outside the door pushed a cart past, making a sound.
白云端借此机问道："门外什么声？"——言外之意：您这么转世，并不平常，这种事在世人的情见之外（门外），您为什么要这样做呀（什么声）？小孩做推车势——我是被推来的（为南康太守所逼）。端云："过后如何。	Taking this opportunity, Baiyun Duan asked, "What is that sound outside the door?" His implied meaning was: "Your rebirth in this way is not ordinary; it lies beyond the ordinary perceptions of worldly people. Why have you done this?" The child made the gesture of pushing a cart: "I was pushed here"—that is, compelled by the governor of Nankang. Duan said, "And what will happen afterward?"
"——那以后怎么办哪？宣云："平地一条沟。"——我六岁就死，象那车过之沟一样，以后人们就只见沟不见车了。人们顶多知道郭县尉的孩子六岁就死了（这个痕迹好比沟），不会因此联想到宣禅师而生事（地还是那么平）。	Chan Master Xuan said, "A ditch across level ground." This meant: "I shall die at six, like a cart passing over a ditch. Thereafter, people will see only the ditch and not the cart." At most, people would know that the child of Magistrate Guo died at six—the trace being like a ditch. They would not thereby associate him with Chan Master Xuan and create a commotion; the ground would remain level.
小孩刚到六岁，便无疾而终。唉！当时汉地若有活佛转世制度，结果可能就不会是这样了。	Just as the child reached six years of age, he died without illness. Alas! Had there been a system of recognizing the reincarnations of living Buddhas in China at that time, the outcome might not have been this way.
八九、又一转世	8.9 Another Rebirth
〖公案原文〗	Original Text of the Koan
海印信和尚，嗣琅琊，桂府人也，住苏州定慧寺，年八十余。平日受朱防御家供养，屡到其宅。一日朱问曰："和尚后世，能来弟子家中托生否？"师微笑诺之。及归寺，得疾，数日而化。其迁化日，朱家生一女子。	The monk Haiyin Xin, successor to Langya and a native of Guifu, resided at Dinghui Temple in Suzhou. He was over eighty years old. Zhu, a military commissioner, regularly made offerings to him, and the master often visited Zhu's home. One day Zhu asked, "After you are gone, Master, could you come to be born in this disciple's household?" The master smiled slightly and agreed. Upon returning to the temple, he fell ill and, after several days, passed away. On the day of his passing, a daughter was born into Zhu's family.
圆照本禅师，时住瑞光，闻其事往访之。方出月，抱出，一见便笑。圆照唤云："海印，你错了也！"女子哭数声，化去。	At the time, Chan Master Yuanzhao Ben was residing at Ruiguang. Hearing of this, he went to visit. When the child was just a month old, she was brought out in someone's arms. At the sight of him, she smiled. Yuanzhao called, "Haiyin, you have made a mistake!" The girl cried several times and passed away.
〖锯解秤砣〗	Sawing Apart a Scale Weight
这是又一个依自己意愿而转世的例子，刚满月就认识故人，足证未忘前生。圆照本禅师却批评海印错了，这反映出当时汉地佛教界对转世的态度。汉地佛教界不认同神异，举黄檗禅师一例，以见一斑：	This is another example of rebirth according to one's own wish. That she recognized an old acquaintance when she was only one month old is sufficient proof that she had not forgotten her previous life. Yet Chan Master Yuanzhao Ben criticized Haiyin for having made a mistake. This reflects the attitude toward rebirth in the Buddhist world of China at that time. Chinese Buddhism did not approve of supernatural marvels. The example of Chan Master Huangbo below offers a glimpse of this:

黄檗禅师游天台，逢一僧，与之言笑，如旧相识。熟视之，目光射人，乃偕行。属涧水暴涨，捐笠植杖而止。其僧率师同渡，师曰：“兄要渡自渡。”彼即褰衣蹑波，若履平地，回顾曰：“渡来！渡来！”师曰：“咄！这自了汉，吾早知，当斫汝胫！”其僧叹曰：“真大乘法器，我所不及。”言讫不见。	Chan Master Huangbo was traveling on Mount Tiantai when he encountered a monk. They talked and laughed as though they were old acquaintances. Looking closely at him, Huangbo saw that his gaze was piercing, and so they traveled together. They came to a stream swollen by floodwaters. Huangbo cast aside his bamboo hat, planted his staff, and stopped. The monk urged the master to cross with him. Huangbo said, “If you wish to cross, cross by yourself.” The monk then lifted his robes and stepped upon the waves as though walking on level ground. Looking back, he called, “Come across! Come across!” Huangbo said, “Bah! You fellow concerned only with your own liberation! Had I known earlier, I would have chopped off your shins!” The monk sighed, “You are truly a vessel of the Mahāyāna Dharma, beyond my reach.” Having said this, he disappeared.
再举一例：一日，有异人峨冠裤褶来到嵩岳元圭禅师的道场，从者极多，轻步舒徐，称谒大师。师睹其形貌，奇伟非常，乃谕之曰：“善来！仁者胡为而至？”	Another example: One day, an extraordinary person wearing a tall cap and pleated trousers came to the practice center of Chan Master Yuan Gui of Mount Song. He had a great many attendants and walked lightly and leisurely as he announced his visit to the master. Seeing his form and appearance, extraordinarily imposing, the master said to him, “Welcome, worthy one! What brings you here?”
彼曰：“师宁识我邪？”	He said, “Master, do you recognize me?”
师曰：“吾观佛与众生等，吾一目之，岂分别邪？”	The master said, “I regard Buddhas and sentient beings as equal. When I look upon them, how could I make distinctions?”
彼曰：“我，此岳神也，能生死于人。师安得一目我哉！”	He said, “I am the deity of this mountain. I can bring birth and death upon people. How can you possibly regard me as equal?”
师曰：“吾本不生，汝焉能死？吾视身与空等，视吾与汝等，汝能坏空与汝乎？苟能坏空及汝，吾则不生不灭也。汝尚不能如是，又焉能生死吾邪？”	The master said, “Originally, I do not arise; how then can you cause me to die? I regard the body and empty space as equal, and I regard myself and you as equal. Can you destroy empty space and yourself? If you could destroy empty space and yourself, then I would indeed be neither born nor dying. Yet you cannot even do that, so how could you bring birth and death upon me?”
神稽首曰：“我亦聪明正直于余神，讵知师有广大之智辩乎？愿授以正戒，令我度世。”	The deity bowed his head to the ground and said, “Among other deities, I too am intelligent and upright. How could I have known that the master possessed such vast wisdom and eloquence? I pray that you will confer the proper precepts upon me, enabling me to cross beyond the world.”
师曰：“汝既乞戒，即既戒也。所以者何？戒外无戒，又何戒哉！”	The master said, “Since you have requested the precepts, you are already within the precepts. Why is this so? Outside the precepts there are no precepts; what precepts, then, are there?”
神曰：“此理也，我闻茫昧，止求师戒我身为门弟子。”	The deity said, “I have heard this principle, but it remains obscure to me. I only ask that the master confer precepts upon me and accept me as a disciple.”
师即为张座，秉炉正几曰：“付汝五戒。若能奉持，即应曰‘能’；不能，即曰‘否’。”	The master then set out a seat, held the incense burner, and straightened the table. He said, “I shall confer the five precepts upon you. If you can uphold each one, answer ‘I can’; if you cannot, answer ‘No.’”
曰：“谨受教。”	The deity said, “I respectfully receive your instruction.”
师曰：“汝能不淫乎？”曰：“我亦娶也。”	The master said, “Can you refrain from sexual misconduct?” The deity replied, “I too take a wife.”
师曰：“非谓此也，谓无罗欲也。”	The master said, “I do not mean that. I mean not casting nets of desire.”
曰：“能。”	The deity said, “I can.”
师曰：“汝能不盗乎？”	The master said, “Can you refrain from stealing?”
曰：“何乏我也！焉有盗取哉？”	The deity replied, “What could I lack? How could there be anything for me to steal?”
师曰：“非谓此也，谓飨而福淫，不供而祸善也。”	The master said, “I do not mean that. I mean not bestowing blessings on those who make offerings and bringing misfortune upon those who do not.”
曰：“能。”	The deity said, “I can.”
师曰：“汝能不杀乎？”	The master said, “Can you refrain from killing?”
曰：“实司其柄，焉曰不杀？”	The deity replied, “I truly hold authority over it. How could I say that I do not kill?”
师曰：“非谓此也，谓有滥误疑混也。”	The master said, “I do not mean that. I mean not acting through indiscriminate error, doubt, or confusion.”

曰：“能。”	The deity said, “I can.”
师曰：“汝能不妄乎？”	The master said, “Can you refrain from false speech?”
曰：“我正直，焉有妄乎？”	The deity replied, “I am upright and honest. How could I speak falsely?”
师曰：“非谓此也，谓先后不合天心也。”	The master said, “I do not mean that. I mean not acting before or after in a way that accords with the will of Heaven.”
曰：“能。”	The deity said, “I can.”
师曰：“汝不遭酒败乎？”	The master said, “Can you avoid being ruined by alcohol?”
曰：“能。”	The deity said, “I can.”
师曰：“如上是为佛戒也。”	The master said, “These are what are called the Buddha’s precepts.”
又言：“以有心奉持而无心拘执，以有心为物而无心想身。能如是，则先天地生不为精，后天地死不为老，终日变化而不为动，毕尽寂默而不为休。信此，则虽娶非妻也，虽飨非取也，虽柄非权也，虽作非故也，虽醉非　也。	He further said, “Uphold them deliberately, yet without mentally clinging to them; act for beings deliberately, yet without conceiving of a self. If you can do so, then before heaven and earth arose, you are not primordial essence; after heaven and earth perish, you are not old. Though you transform throughout the day, you are not moved; though you are utterly still and silent, you are not at rest. Trust this: though you marry, there is no wife; though you receive offerings, there is no taking; though you hold authority, there is no power; though you act, there is no deliberate doing; though you are drunk, there is no confusion.
若能无心于万物，则罗欲不为淫，福淫祸善不为盗，滥误疑混不为杀，先后违天不为妄，　荒颠倒不为醉，是谓无心也。无心则无戒，无戒则无心。无佛无众生，无汝及无我，孰为戒哉？”	If you can be without mind toward all things, then casting nets of desire is not sexual misconduct; bestowing blessings on those who make offerings and misfortune on those who do good is not stealing; indiscriminate error, doubt, and confusion are not killing; acting before or after contrary to Heaven is not false speech; and muddle, delirium, and inversion are not drunkenness. This is called no-mind. With no-mind there are no precepts; with no precepts there is no-mind. There is no Buddha and no sentient being, no you and no I. Who, then, is there to observe precepts?”
神曰：“我神通亚佛。”	The deity said, “My spiritual powers are second only to those of a Buddha.”
师曰：“汝神通十句：五能五不能。佛则十句：七能三不能。”	The master said, “Your spiritual powers comprise ten statements: five things you can do and five you cannot. A Buddha’s comprise ten statements: seven things a Buddha can do and three a Buddha cannot.”
神悚然避席，跪启曰：“可得闻乎？”	Alarmed, the deity left his seat and knelt to ask, “May I hear them?”
师曰：“汝能戾上帝、东天行而西七曜乎？”	The master said, “Can you defy the Lord on High, make the eastward-moving heavens go westward, and alter the seven luminaries?”
曰：“不能。”	The deity replied, “I cannot.”
师曰：“汝能夺地　、融五岳而结四海乎？”	The master said, “Can you seize the earth deities, melt the Five Peaks, and join them to form the Four Seas?”
曰：“不能。”	The deity replied, “I cannot.”
师曰：“是谓五不能也。佛能空一切相，成万法智，而不能即灭定业；佛能知群有性，穷亿劫事，而不能化导无缘；佛能度无量有情，而不能尽众生界。是为三不能也。定业亦不牢久，无缘亦是一期，众生界本无增减，亘无一人能主其法。有法无主，是谓无法。无法无主，是谓无心。如我解，佛亦无神通也，但能以无心通达一切法尔。”	The master said, “These are called the five things you cannot do. A Buddha can empty all appearances and perfect the wisdom of all phenomena, yet cannot immediately eliminate fixed karma. A Buddha can know the natures of all beings and exhaust the events of countless eons, yet cannot guide those without affinity. A Buddha can liberate immeasurable sentient beings, yet cannot exhaust the realm of sentient beings. These are the three things a Buddha cannot do. Fixed karma, too, does not remain firm forever; lack of affinity is only temporary; and the realm of sentient beings has never increased or decreased. Throughout all time, not one person can master this Dharma. Where there is Dharma but no master, this is called no Dharma. Where there is no Dharma and no master, this is called no-mind. As I understand it, the Buddha too has no spiritual powers; he merely penetrates all dharmas through no-mind.”
神曰：“我诚浅昧，未闻空义。师所授戒，我当奉行。今愿报慈德，效我所能。”	The deity said, “I am truly shallow and ignorant; I have never heard the teaching of emptiness. I shall uphold the precepts the master has conferred. Now I wish to repay your compassionate kindness by offering what little power I possess.”
师曰：“吾观身无物，观法无常，块然更有何欲邪？”	The master said, “I see that the body has no substance, and I see that all dharmas are impermanent. What desire could I possibly have?”

神曰：“师必命我为世间事，展我小神功，使已发心、初发心、未发心、不信心、必信心五等人目我神踪，知有佛有神，有能有不能，有自然有非自然者。”	The deity said, “Master, you must command me to do something in the world, that I may display my small spiritual powers and let five kinds of people—those who have aroused the resolve, those newly arousing it, those who have not aroused it, those with no faith, and those who will certainly have faith—see traces of my divine power and know that there are Buddhas and deities, things that can be done and cannot be done, what is natural and what is not natural.”
师曰：“无为是，无为是。”	The master said, “Non-contrivance is right. Non-contrivance is right.”
神曰：“佛亦使神护法，师宁隳叛佛邪？愿随意垂诲。”	The deity said, “The Buddha too causes deities to protect the Dharma. Would the master rather betray the Buddha? Please instruct me as you wish.”
师不得已而言曰：“东岩寺之障，莽然无树，北岫有之而背非屏拥。汝能移北树于东岭乎？”	Unable to refuse, the master said, “The ridge at Dongyan Temple is a wilderness without trees. The northern hill has trees, but its back does not serve as a protective screen. Can you move the trees from the north to the eastern ridge?”
神曰：“已闻命矣。然昏夜必有喧动，愿师无骇。”即作礼辞去。	The deity said, “I have received your command. But there will surely be clamor and disturbance in the darkness of night; I hope the master will not be alarmed.” He then bowed and took his leave.
师门送而且观之，见仪卫逶迤，如王者之状，岚霭烟霞，纷纶间错，幢幡环佩，凌空隐没焉。	The master saw him off and watched him go. He saw an extended ceremonial procession like that of a king: mountain mists and rosy clouds intermingled in tangled profusion; banners, streamers, and jade pendants vanished into the air.
其夕，果有暴风吼雷，奔云掣电，栋宇摇荡，宿鸟声喧。师谓众曰：“无怖！无怖！神与我契矣。”	That evening, violent winds indeed arose, thunder roared, clouds raced, lightning flashed, buildings shook, and roosting birds cried out noisily. The master said to the assembly, “Do not be afraid! Do not be afraid! The deity and I have reached an understanding.”
诘旦和霁，则北岩松栝尽移东岭，森然行植。师谓其徒曰：“吾没后，无令外知，若为口实，人将妖我。”	At dawn, when the weather had cleared, all the pines and cypresses from the northern ridge had been moved to the eastern ridge, standing in dense rows. The master told his disciples, “After I die, do not let outsiders know of this. If it becomes material for gossip, people will regard me as a demon.”
如此神异之事，嵩岳元圭禅师却嘱咐徒弟要保密。不然的话，人们将看禅师如同妖孽。当时汉地的人们是怎样看待神异，于此可见端倪。	Although this was such a supernatural event, Chan Master Yuan Gui of Mount Song instructed his disciples to keep it secret. Otherwise, people would regard the Chan master as an evil spirit. From this, one can glimpse how people in China at that time viewed supernatural marvels.
其实，汉地也有虹化的高僧，只因不重神异，故不推崇此类事，所以大多湮没无闻。即使有记载，也是因别事而连带记载。例如：达磨祖师不但能在棺中化尽，而且能再现身形手提只履跟宋云对话。	In fact, there were also eminent monks in China who underwent rainbow-body transformation. But because miraculous phenomena were not emphasized, such matters were not promoted, and most passed into obscurity. Even where there are records, they are usually recorded incidentally in connection with other events. For example, Patriarch Bodhidharma was not only able to transform completely within his coffin, but could also reappear in bodily form, carrying a single sandal in his hand and conversing with Song Yun.
再举一例：镇州普化和尚将示灭，乃入市谓人曰：“乞我一个直裰。”人或与布袄，或与布裘，皆不受，振铎而去。临济令人送与一棺，师笑曰：“临济厮儿饶舌！”便受之。乃辞众曰：“普化明日去东门死也。	Another example: When Chan Master Puhua of Zhenzhou was about to pass away, he entered the marketplace and said to the people, “Give me a straight robe.” Some offered him a cloth-padded jacket, others a cloth fur coat, but he accepted neither and left, shaking his handbell. Linji had someone bring him a coffin. The master laughed and said, “That rascal Linji is so talkative!” Then he accepted it. He bade farewell to the assembly, saying that Puhua would die at the east gate the next day.
”郡人相率送出城，师厉声曰：“今日葬不合青乌。”乃曰：“明日南门迁化。”人亦随之。又曰：“明日出西门，方吉。”人出渐稀。出已还返，人意稍怠。第四日，自擎棺出北门外，振铎入棺而逝。郡人奔走出城，揭棺视之，已不见，唯闻空中铎声渐远。	The townspeople accompanied him out of the city. The master cried sharply, “Today is not an auspicious day for burial according to geomancy.” Then he said, “Tomorrow I shall pass away at the south gate.” The people again followed him. He then said, “It will be auspicious only if I leave by the west gate tomorrow.” Fewer and fewer people came out. When he returned without leaving, the people became somewhat lax. On the fourth day, he himself carried the coffin out beyond the north gate, shook his handbell, entered the coffin, and passed away. The townspeople hurried out of the city, opened the coffin, and looked inside. He had vanished; they heard only the sound of his handbell in the air, gradually fading into the distance.
【lvm】：这只能说明汉地修行人不重神异，并不等于呵斥藏人啊。	lvm ：This only shows that practitioners in China did not emphasize miraculous phenomena; it does not mean they were denouncing Tibetans.
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藏地修行人也有他们自己的特色。佛法本就是“随众生心，应所知量”嘛。即使是达磨祖师，到藏地传法，也并非“直指人心，见性成佛”，也是教他们从前行、加行修起，随他们的根性嘛。达磨祖师在汉地“直指人心，见性成佛”，是因为他看到汉地有“大乘气象”啊。	Practitioners in Tibet also have their own distinctive characteristics. The Buddhadharma itself “accords with the minds of sentient beings and responds according to their capacity for understanding.” Even Patriarch Bodhidharma, when transmitting the Dharma in Tibet, did not teach “direct pointing to the mind and seeing one’s nature to attain Buddhahood.” He also taught them to begin with preliminary and additional practices, in accordance with their faculties. When Patriarch Bodhidharma taught “direct pointing to the mind and seeing one’s nature to attain Buddhahood” in China, it was because he saw that China possessed “the spirit of the Mahāyāna.”
法无高下，以当机为最高。所以我不同意你辱及藏密。若说藏密某些修行人有不如法之处，那么，汉地修行人都如法么？不能以偏盖全哪！某些人不如法并不影响藏密的殊胜，就象某家庭中有人干坏事并不应该株连这个家庭一样。	The Dharma has no higher or lower; what is most suited to the recipient is supreme. Therefore, I do not agree with your insulting Tibetan Esoteric Buddhism. If certain practitioners of Tibetan Esoteric Buddhism have aspects that are not in accord with the Dharma, are all practitioners in China in accord with the Dharma? One cannot generalize from a part to the whole. The misconduct of certain people does not detract from the excellence of Tibetan Esoteric Buddhism, just as wrongdoing by someone in a family should not implicate the entire family.
【狮子】：嘿嘿1大虫眼界就是高，可惜喜欢尿床的人却总听不进去。	Lion ：Heh heh. Big Bug’s perspective is certainly lofty, but people who like wetting the bed never seem able to take it in.
【圣军】：您误会在下了	Shengjun ：You have misunderstood me.
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您误会我了。我并不反对藏人学藏密。我只反对淆乱我汉传佛教传统的所做所为。反对破坏汉地佛教宗旨清规的所有言行。更反对有人受藏密等左道教化，欲用有相密等方便法欲颠覆我心密一相无相的内涵！	You have misunderstood me. I do not oppose Tibetans studying Tibetan Esoteric Buddhism. I oppose only actions that confuse and disrupt the traditions of Chinese Buddhism. I oppose all words and deeds that undermine the essential tenets and monastic regulations of Buddhism in China. Still more, I oppose those who, having been influenced by heterodox teachings such as Tibetan Esoteric Buddhism, seek to use expedient methods such as form-based esoteric practice to subvert the single-aspect, formless import of our heart esotericism.
问这个贴是因为目前有人在禅宗宗门中竟欲搞什么朱古活佛体系。此等人已开始其卑劣的行动。其主要首领就是您所熟悉的“禅地衣”。	I raise this issue because some people are currently attempting to establish some kind of Zhugu Living Buddha system within the Chan school. Such people have already begun their despicable activities. Their principal leader is the “Chan Di Yi” with whom you are familiar.
【lvm】：汉人中也有适合按藏传次第修行的人，尽管比例不大。	lvm ：Among Chinese people, there are also some suited to practicing according to the Tibetan sequence of practice, though the proportion is not large.
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不可一概而论。	It cannot be generalized.
【狮子】：目前的比例已不算小，而且来势还挺猛的。	Lion ：The proportion is no longer small, and the momentum is quite strong.
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关键是这些人大多分别心比较重，往往掉过头来诋毁汉地佛教.	The key point is that most of these people have rather heavy discriminating minds, and often turn around and disparage Chinese Buddhism.
【阿正】：藏传广告做的就是好！	Azheng ：Tibetan Buddhism certainly does good advertising!
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“活佛”一片、“法王”不少，经过转世度生事业故事包装，再加上“即生成佛”“即身成佛”的巨大诱惑，能不令人动心吗？这也许是时节因缘使然吧。只要能够度生，大家又需要，就不要计较汉传、藏传。	There are “living Buddhas” everywhere and quite a few “Dharma Kings.” With stories of work to liberate beings through reincarnation packaged around them, together with the enormous allure of “attaining Buddhahood in this very life” and “attaining Buddhahood in this very body,” how could people not be moved? Perhaps this is simply the convergence of time and conditions. So long as beings can be liberated and people need it, there is no need to make distinctions between Chinese and Tibetan traditions.
愿我娑婆胜愿行，绽放净土圣莲华，荷担沉溺苦众生，同往无量光佛刹。	May my supreme vows and conduct in this Sahā world bloom into the sacred lotus flowers of the Pure Land; may I shoulder the burden of sentient beings sunk in suffering, and together go to the land of the Buddha of Infinite Light.
【狮子】：一半是因缘已到，一半是动静大吸引力也大	Lion ：Half of it is because the conditions have ripened, and half because the greater the commotion, the greater the attraction.
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说到底，管他汉传藏传，能度生的就是好传。	In the final analysis, regardless of whether it is Chinese or Tibetan, a tradition that can liberate beings is a good tradition.
【圣军】：您确实不算诋毁，您只是在用藏密中的歪见淆乱罢了	Shengjun ：You are indeed not engaging in slander; you are merely using distorted views from Tibetan Esoteric Buddhism to create confusion.
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一切的一切，最根本的错谬，都是由不正见开始的！	The most fundamental error in everything begins with wrong view!
所以您也是他们中一位。而且您的危害事实上比他们更大！	Therefore, you are also one of them. In fact, the harm you cause is even greater than theirs!
您所弄的都是在根本的玩意啊！	What you are dealing with concerns the very foundation!
【狮子】：呵呵！有的二百五又又又尿床了。	Lion ：Ha ha! Another fool has wet the bed again and again and again.
【圣军】：这倒也是，比如狮子同学等的	Shengjun ：That is true as well—for example, classmates such as Lion.
【狮子】：你看你看，我确实没冤枉你，你真的是个往床上撒尿的二百五。	Lion ：See, see? I really did not wrong you. You truly are a fool who wets the bed.
【圣军】：第八个，指数2000，哈哈。	Shengjun ：The eighth one, index 2000—ha ha.
【古韵】：岩头老汉剑，怎么在老师手中?	Guyun ：How has old Yantou's sword come into the teacher's hands?
【永光居士】：（这汉似有手段，且待勘过。）	Lay Practitioner Yongguang ：(This fellow seems to have some skill; let us wait and test him.)
【lvm】：却是在【古韵】眼中。	lvm ：It is in Guyun 's eyes.
【永光居士】：（露一招来看，有什么伎俩。）	Lay Practitioner Yongguang ：(Show us a move, then. Let us see what skills you have.)
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只是莫眼花！	Just do not let your eyes be dazzled!
【古韵】：师展太阿，却泼老古一头污水。	Guyun ：The master displays the great sword, yet splashes a basin of filthy water all over old Guyun.
【永光居士】：（就是这一招嘛，虽然有点眼花总还认得你路数）	Lay Practitioner Yongguang ：(It is just this move. Although my eyes are somewhat dazzled, I can still recognize your style.)
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唉！撑不住了。	Alas! I cannot keep it up any longer.
【lvm】：连水带盆不都是你拿来的么。	lvm ：Weren't both the water and the basin brought by you?
【永光居士】：（既然你已眼花，相信你也不懂这盘是谁拿来的了。说是你，你也没办法。）	Lay Practitioner Yongguang ：(Since your eyes are already dazzled, I suppose you do not know who brought this basin either. Even if I said it was you, there would be nothing you could do about it.)
【古韵】：哈哈，老师摆陈不乏	Guyun ：Ha ha, the teacher's array of displays is inexhaustible.
【test】：却是【古韵】自讨苦吃。	test ：It is Guyun who has brought this suffering upon himself.
【古韵】：老弟自领了一份，老古幸喜。同是天涯沦落人，缘分呀	Guyun ：Younger brother has taken a share for himself; old Guyun is delighted. We are both wanderers at the ends of the earth—such affinity!
【test】：^o^	test ：^o^
【william】：哈哈，各位演的这一出 我总算看明白了点！	william ：Ha ha, I have finally understood a little of the scene you have all been acting out!
【贝叶】：古兄，有问题在幻斋请教	Beye ：Brother Gu, if you have questions, please ask at Huanzhai.
【明宏】：请老师和师兄开示是么是“转身处”，如何“转身”？	Minghong ：May I ask the teacher and senior brothers to instruct me: what is the “point of turning around,” and how does one “turn around”?
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“僧云：收得。（败也。未识转身处。茅广汉如麻似粟。）”	“The monk said, ‘I have received it.’ (Defeated! He has not recognized the point of turning around. Mao Guanghan are as numerous as hemp and millet.)”
末学合十！	This junior student joins palms!
【lvm】：“看剑！” 转身了也。	lvm ：“Watch the sword!” There—he has turned around.
【莲农】：剑又没舞到脑后，转个什么？！	Lian Nong ：The sword has not even been swung behind the head—what turning around is that?

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老师也口里湿漉漉地！	Even the teacher’s mouth is all wet!
【lvm】：lvm便休。	lvm ：lvm then stopped.
【明宏】：老师教的法简单，适合我这笨人用。	Minghong ：The Dharma the teacher teaches is simple—suited to a dull person like me.
【莲农】：真的简单啊？~~~	Lotus Farmer ：Is it really that simple?~~~
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明宏莫被那老滑头瞒过了也！	Minghong, do not let that old slickster fool you!
【莲农】（接【明宏】：请老师和师兄开示是么是“转身处”，如何“转身”？）：	Lotus Farmer （in reply to Minghong ：“Could the teacher and Dharma brothers please explain what the ‘place of turning’ is, and how one ‘turns’?”):
“明宏！——”	“Minghong!—”
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岩头雪峰在背后拍你肩膀哪~~~	Yantou and Xuefeng are patting you on the shoulder from behind~~~
【狮子】：净瞎说，雪峰哪有那么客气，早给他放毒蛇了！	Lion ：Utter nonsense! How could Xuefeng be so polite? He would already have set a venomous snake on him!
【莲农】：狮子咬人啦！~~~~小农命休矣。	Lotus Farmer ：The lion is biting people!~~~~ This little farmer’s life is over.
【pig】（接【明宏】：请老师和师兄开示是么是“转身处”，如何“转身”？）：性非相，相非性，是“转身处”。性即相，相即性，是“转身”。此为下根说。	pig （in reply to Minghong ：“Could the teacher and Dharma brothers please explain what the ‘place of turning’ is, and how one ‘turns’?”): Nature is not appearance, and appearance is not nature: this is the “place of turning.” Nature is appearance, and appearance is nature: this is “turning.” This is spoken for those of lesser capacity.
【狮子】：不是为下根说，为是为没根人嚼的烂舌头！	Lion ：It is not spoken for those of lesser capacity; it is rotten tongue-chewing for people with no roots!
【pig】：狮子示出家，何妨子孙满堂！	pig ：Lion demonstrates leaving home—why should he not have a hall full of descendants?
【心明】：谁的头落地？	Xinming ：Whose head falls to the ground?
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本坛旧贴：	An old post from this forum:
某师兄问：将头临白刃时如何？	A Dharma brother asked: “What when your head is before a white blade?”
[lvm]："囫!"	[lvm]: "Hū!"
[心明]：谁的头落地？	[Xinming]: Whose head falls to the ground?
[lvm]：堕也！	[lvm]: It falls!
【XO】：一丝不挂也是多余。	XO ：Even being utterly bare is superfluous.
【南华生】：岩头并不曾举剑！	Nanhuasheng ：Yantou never even raised a sword!
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何用收得？	Why take it back?
【永光居士】：把你头伸出来。	Lay Practitioner Yongguang ：Stick out your head.
【天外禅客】：呵呵，居士的眼睛可曾睁开？！怎奈不见彼我之头耳。	Chan Wanderer Beyond the Heavens ：Hehe, have the lay practitioner’s eyes opened yet?! Yet there is neither another’s head nor one’s own head to be seen.
【永光居士】：正好捡得落底头一个。	Lay Practitioner Yongguang ：Just right—I picked up a fallen head.
【天外禅客】：“捡”他做么？	Chan Wanderer Beyond the Heavens ：What are you picking it up for?
【永光居士】：因他是天外禅客	Lay Practitioner Yongguang ：Because he is Chan Wanderer Beyond the Heavens.
【天外禅客】：果然连假名都“捡”，难怪整天——	Chan Wanderer Beyond the Heavens ：So you even “pick up” a false name—no wonder all day long—
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“笑口常开”。	“your smiling mouth is always open.”

【永光居士】：都在里面，自然少不了。	Lay Practitioner Yongguang ：They are all inside; naturally, none is missing.
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哈哈！（莫认错人了）	Ha ha! (Do not mistake the person.)
【莲清】：哈哈，输者何人？	Lianqing ：Ha ha, who is the loser?
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路逢剑客须呈剑，不是诗人莫吟诗。哈哈哈哈。	When you meet a swordsman, you must present a sword; if one is not a poet, do not recite poetry. Hahahaha.
【天外禅客】：果然果然！又来一个。	Chan Wanderer Beyond the Heavens ：Indeed, indeed! Here comes another one.

【六七】大士挥案竟经

[67] The Mahāsattva Strikes the Desk to Conclude the Sūtra

【六七】大士挥案竟经	[Case Sixty-Seven] The Mahāsattva Strikes the Desk and Concludes the Sūtra
【六七】举：	[Case Sixty-Seven] Raised:
梁武帝请傅大士讲《金刚经》。【达磨兄弟来也！鱼行酒肆即不无，衲僧门下即不可。这老汉老老大大作这般去就！】	Emperor Wu of Liang invited Mahāsattva Fu to lecture on the Diamond Sūtra. [The brothers Bodhidharma have come! There is nothing wrong with selling fish in a tavern, but it cannot be tolerated beneath the gate of a patch-robed monk. This old fellow, so advanced in years, behaves in such a manner!]
大士便于座上挥案一下，便下座。【直得火星迸散。似则似，是则未是。不烦打葛藤。】	The Mahāsattva then struck the desk once from his seat and immediately stepped down. [It was enough to scatter sparks of fire. It resembles it, yet it is not it. There is no need to entangle matters further.]
武帝愕然。【两回三度被人瞒。也教他摸索不着。】	Emperor Wu was astonished. [Time and again he was deceived by others. They even made it impossible for him to feel his way through.]
志公问：陛下还会么？【党理不党情，　膊不向外。也好与三十棒。】	Master Zhigong asked, “Does Your Majesty understand?” [Side with principle, not sentiment; keep your arm from reaching outward. He too deserves thirty blows of the staff.]
帝云：不会。【可惜许！】	The Emperor said, “I do not understand.” [What a pity!]
志公云：大士讲经竟。【也须逐出国始得。当时和志公一时与赶出国，始是作家。两个汉，同坑无异土。】	Master Zhigong said, “The Mahāsattva has finished lecturing on the sūtra.” [He should also have been expelled from the country. Had they expelled both him and Zhigong from the country at that time, that would have shown true mastery. These two fellows are no different, dwelling in the same pit.]
梁高祖武帝，萧氏，讳衍，字叔达，立功业，以至受齐禅。即位后，别注五经讲议，奉黄老甚笃。而性至孝。一日思得出世之法，以报劬劳，于是舍道事佛，乃受菩萨戒，于娄约法师处，披佛袈裟，自讲《放光般若经》，以报父母。	Emperor Wu, the Gaozu of Liang, was of the Xiao clan; his personal name was Yan and his style name Shuda. Having established meritorious achievements, he eventually received the abdication of Qi. After ascending the throne, he wrote separate commentaries on the Five Classics and their lectures, and was deeply devoted to Huang-Lao teachings. Yet he was exceedingly filial by nature. One day, wishing to obtain a way of transcending the world in order to repay his parents’ toil, he abandoned Daoism and served the Buddha. He received the bodhisattva precepts from Dharma Master Louyue, donned the Buddha’s kāṣāya, and personally lectured on the Radiance Prajñā Sūtra in repayment of his parents.
时志公大士，以显异惑众系于狱中，志公乃分身游化城邑。帝一日知之，感悟，极推重之。志公数行，遮护隐显，逮不可测。	At that time, Mahāsattva Zhigong had been imprisoned for displaying extraordinary powers and misleading the populace. Zhigong then manifested bodies and traveled about, teaching in towns and cities. One day the Emperor learned of this, was moved to awakening, and held him in the highest esteem. Zhigong repeatedly displayed practices of concealment, protection, and manifestation that were beyond measure.
时婺州有大士者，居云黄山，手栽二树，谓之双林，自称当来善慧大士。一日修书，命弟子上表闻于帝。时朝廷以其无君臣之礼，不受。	At that time there was a Mahāsattva in Wuzhou who lived on Mount Yunhuang. He planted two trees with his own hands and called them the Twin Groves. He called himself the future Mahāsattva Good Wisdom. One day he wrote a letter and instructed his disciple to submit a memorial to the Emperor. Because he did not observe the rites proper to ruler and subject, the court refused to receive it.

傅大士将入金陵城中卖鱼，时武帝或请志公讲《金刚经》。志公曰：“贫道不能讲，市中有傅大士者，能讲此经。”帝下诏，召之入禁中。傅大士既至，于讲座上挥案一下，便下座。	Mahāsattva Fu was about to enter the city of Jinling to sell fish when Emperor Wu happened to invite Zhigong to lecture on the Diamond Sūtra. Zhigong said, “This poor monk cannot lecture on it. In the marketplace there is a Mahāsattva Fu who can lecture on this sūtra.” The Emperor issued an edict summoning him into the palace. Once Mahāsattva Fu had arrived, he struck the desk once from the lecture seat and immediately stepped down.
当时便与推转，免见一场狼籍！却被志公云：“陛下还会么”。帝云：“不会”。志公云：“大士讲经竟”。也是一人作头，一人作尾。志公恁么道，还梦见傅大士么？一等是弄精魂！这个就中奇特，虽是死蛇，解弄也活。	At that moment they should have turned him about and sent him on his way, thus avoiding such a mess. But Zhigong said, “Does Your Majesty understand?” The Emperor said, “I do not understand.” Zhigong said, “The Mahāsattva has finished lecturing on the sūtra.” One person made the head, and the other made the tail. When Zhigong spoke this way, had he even dreamed of Mahāsattva Fu? They were both playing with spirits! What is extraordinary here is that, though it was a dead snake, one who knows how to handle it can make it live.
既是讲经为甚，却不大分为二。一如寻常座主道：“金刚之体坚固，物物不能坏，利用故，能摧万物。”如此讲说，方唤作讲经。虽然如是，诸人殊不知，傅大士只拈向上关捩子，略露锋　，教人知落处，直截与尔，壁立万仞。	If this was lecturing on a sūtra, why did he not divide it broadly into two? An ordinary lecturer might say, “The essence of the vajra is solid and firm; nothing whatever can destroy it. Because it has function and use, it can shatter all things.” Such exposition is what is called lecturing on a sūtra. Yet although this is so, you all do not realize that Mahāsattva Fu merely raised the pivotal key of the higher vehicle, slightly revealed its sharp edge, and let people know where to land. He gave it to you directly, standing like a wall ten thousand fathoms high.
恰好被志公不识好恶，却云“大士讲经竟”，正是好心不得好报。如美酒一盏，却被志公以水搀过。如一釜羹，被志公将一颗鼠粪污了。且道既不是讲经，毕竟唤作什么？	Just when it was right, Zhigong, unable to distinguish good from bad, instead said, “The Mahāsattva has finished lecturing on the sūtra.” This is precisely having good intentions but receiving no good return. It is like a cup of fine wine that Zhigong diluted with water, or a pot of soup that Zhigong contaminated with a single mouse dropping. Tell me: if it was not lecturing on a sūtra, what ultimately should it be called?
颂云：	The verse says:
不向双林寄此身，【只为他把不住。囊里岂可藏锥！】	He did not entrust this body to the Twin Groves, [Simply because he could not hold himself back. How could an awl be hidden in a bag?]
却于梁土惹埃尘。【若不入草，争见端的！不风流处也风流。】	But instead stirred up dust in the land of Liang. [If one does not enter the weeds, how can one see the real thing? Even where there is no romance, there is romance.]
当时不得志公老，【作贼不须本。有牵伴底癞儿。】	Had he not found old Zhigong at that time, [A thief needs no capital. There was a leprous fellow to keep him company.]
也是栖栖去国人。【正好一状领过。便打。】	He too would have been a restless man driven from the country. [This is just the charge to receive. Then strike him.]
“不向双林寄此身，却于梁土惹埃尘。”傅大士与没板齿老汉一般相逢。达磨初到金陵，见武帝。帝问：“如何是圣谛第一义？”磨云：“廓然无圣。”帝云：“对朕者谁？”磨云：“不识。”帝不契。遂渡江至魏。	“He did not entrust this body to the Twin Groves, but instead stirred up dust in the land of Liang.” Mahāsattva Fu encountered the old fellow with no front teeth in just the same way. When Bodhidharma first arrived in Jinling, he met Emperor Wu. The Emperor asked, “What is the highest meaning of the noble truth?” Bodhidharma said, “Vast emptiness—nothing noble.” The Emperor asked, “Who is this before me?” Bodhidharma said, “I do not know.” The Emperor did not accord with this. Bodhidharma therefore crossed the river and went to Wei.
武帝举问志公。公云：“陛下还识此人否？”帝云：“不识。”志公云：“此是观音大士，传佛心印。”帝悔，遂遣使去取。志公云：“莫道陛下发使去取，合国人去，他亦不回。”所以雪窦道：“当时不得志公老，也是栖栖去国人。”当时若不是志公为傅大士出气，也须是赶出国去。	Emperor Wu raised the matter and asked Zhigong. Zhigong said, “Does Your Majesty still recognize this man?” The Emperor said, “I do not recognize him.” Zhigong said, “This is Mahāsattva Avalokiteśvara, transmitting the Buddha’s mind seal.” The Emperor repented and sent envoys to fetch him. Zhigong said, “Do not say that Your Majesty may send envoys to fetch him; even if the whole country went, he would not return.” Therefore Xuedou said, “Had he not found old Zhigong at that time, he too would have been a restless man driven from the country.” If Zhigong had not spoken up for Mahāsattva Fu at that time, he too would have had to be driven from the country.
志公既饶舌，武帝却被他热瞒一上。雪窦大意道，不须他来梁土讲经挥案！所以道，何不向双林寄此身，吃粥吃饭，随分过时，却来梁土恁么指注，挥案一下，便下座，便是他惹埃尘处。	Since Zhigong had been so talkative, Emperor Wu was thoroughly deceived by him. Xuedou’s main point is that there was no need for him to come to Liang and lecture on a sūtra by striking the desk. Thus he says: why not entrust this body to the Twin Groves, eat porridge and rice, and pass one’s days according to one’s lot? Instead, he came to Liang, made such gestures, struck the desk once, and stepped down. This was where he stirred up dust.

既是要殊胜，则目视云霄，上不见有佛，下不见有众生。若论出世边事，不免灰头土面，将无作有，将有作无，将是作非，将粗作细，鱼行酒肆，横拈倒用，教一切人明此个事。若不恁么放行，直到弥勒下生，也无一个半个。傅大士既是拖泥带水，赖是有知音，若不得志公老，几乎赶出国了。且道，即今在什么处?	Since one seeks what is extraordinary, one gazes into the clouds: above, no Buddha is seen; below, no sentient being is seen. But when it comes to matters on the side of transcending the world, one cannot avoid getting one's head and face covered in ashes and dirt—making what is not into what is, making what is into what is not, making right into wrong, and coarse into fine; selling fish in taverns, taking things up sideways and using them upside down, so as to let everyone understand this matter. If one did not grant such freedom, then even until Maitreya descends, there would not be a single person, not even half a person. Mahāsattva Fu was already dragging through mud and water; fortunately, he had someone who understood him. Had he not found old Zhigong, he would almost have been driven out of the country. Tell me, where is he now?
【一朵云mg】：大士挥案已多余，如如不动演金刚。	[A Cloud mg]: The Mahāsattva's striking of the desk was already superfluous; unmoving in suchness, he expounded the Vajra.
【一朵云mg】：托钵行乞风光美，莫被老僧几度瞒。	[A Cloud mg]: The scene of begging with a bowl is lovely; do not let the old monk deceive you time and again.
【莲清】：不惜口水草中坐，扬手投足皆金刚	[Lianqing]: He does not begrudge his saliva as he sits amid the weeds; every raised hand and moving foot is Vajra.
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今天你请我上台演讲，我说“说禅者无话可说”，下台!那你一趟飞机票四万多块，来这里拍一下就下去，那么贵。很贵的！！！！！！	Today you invite me onto the stage to give a talk, and I say, “One who speaks of Chan has nothing to say,” then step down! But your round-trip airfare costs more than forty thousand dollars, and I come here, clap the desk once, and step down. That is expensive—very expensive!!!!!!
慧律法师《说禅》，哈哈。	Dharma Master Huilü, On Speaking of Chan—ha ha.
【一朵云mg】：禅无贵贱亦无来去，说与来说关它何事。	[A Cloud mg]: Chan has neither high nor low, neither coming nor going. What business is it of Chan whether one speaks or comes to speak?
【莲清】：^0^	[Lianqing]: ^0^
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说个禅字三世佛冤，不说禅字三世佛冤^0^	To utter the word “Chan” wrongs the Buddhas of three ages; not to utter the word “Chan” wrongs the Buddhas of three ages. ^0^
【一朵云mg】：大象无形见非见，大音稀声闻无闻。	[A Cloud mg]: The great elephant is formless: seeing is not seeing. Great sound is scarcely heard: hearing is not hearing.
【狮子】：这厮把自己都埋了N回了，怎么还在没完没了地埋?	[Lion]: This fellow has buried himself N times already. Why does he keep on burying himself without end?
【一朵云mg】：俺被言思所埋，奈何。	[A Cloud mg]: I am buried by words and thoughts—what can be done?
【狮子】：不知!	[Lion]: Don't know!
【pig】：狮子屁股朝天，近道矣!! 咄...	[pig]: Lion's backside faces the sky—he is close to the Way!! Ha...
【发现！】（接【一朵云mg】：托钵行乞风光美，莫被老僧几度瞒。）：昔日谓言诸佛远，今知贪嗔是涅　。您信得及吗?	[Discovery!] (In response to [A Cloud mg]: “The scene of begging with a bowl is lovely; do not let the old monk deceive you time and again.”): In the past I said that all Buddhas were far away; now I know that greed and anger are nirvāṇa. Can you believe it?
【无心】：莽莽荡荡遭殃祸	[No Mind]: Vast and boundless—one meets calamity and misfortune.
【发现！】：如何得不招殃祸去也?	[Discovery!]: How can one avoid bringing calamity and misfortune upon oneself?
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余事贪淫为佛事。更无三毒横相侵。若求出离还沉没。分别出没还复沈。	If one takes lustful acts as Buddha-activity, the three poisons will no longer intrude. If one seeks escape, one sinks still further; discriminating between emerging and sinking, one sinks again.
请教师兄此语何解?	May I ask, elder brother, how should these words be understood?
【真实】：载自<<大手印浅释>>	[Truth]: Quoted from <<A Brief Explanation of Mahāmudrā>>
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关于“事事无碍”真净克文禅师有一偈颂曰：“事事无碍，如意自在，手把猪头，口诵净戒，趁出淫坊，未还酒债，十字街头，解开布袋。	Regarding “the nonobstruction among phenomena,” Chan Master Zhenjing Kewen wrote a verse: “The nonobstruction among phenomena: freely at ease and as one wishes; holding a pig's head in one's hand, reciting the pure

	precepts with one's mouth; driven out of a brothel, with wine debts still unpaid; at a crossroads, opening one's cloth bag."
”手里拎猪头，一边啃着猪头肉，一边念诵戒条：不杀生，不偷盗，不邪淫……我在吃素，我刚从淫坊出来啊，哈哈哈哈！趁出，就是被赶出来。淫坊，就是妓女院。在妓院里钞票花光了，被老鸨赶出来。	He carries a pig's head in his hand, gnawing on its meat while reciting the precepts: no killing, no stealing, no sexual misconduct.... "I am vegetarian; I have just come out of a brothel"—ha ha ha! "Driven out" means being thrown out. A brothel is a house of prostitution. He spent all his money in the brothel and was driven out by the madam.
喝酒欠债，酒馆来讨酒钱，穷得无力偿还。就这么邋遢，就这么潦倒了，从而逍遥自在、无忧无虑。可能有人会问：手把猪头，口诵净戒……不吃素，不是破戒了吗？非也！他未曾吃荤，他是吃素的。	He owes money for wine, and the tavern has come to collect. He is too poor to repay it. He is so disheveled, so destitute, and yet carefree and untroubled. Some may ask: holding a pig's head and reciting the pure precepts—if he does not eat vegetarian food, has he not broken the precepts? No! He has never eaten meat; he is vegetarian.
为什么？他心空了，没有着相，未曾觉得肉好吃而多吃，菜不好吃而少吃。没有爱憎、取舍之心，就是吃素。相反有的人虽然吃素，但执着在味道上：这个菜味道好，鲜美；那个菜味道不好，难吃！非常挑剔，就等于不吃素。如果我们的心真的空净了，吃了还等于没吃，尽管手把猪头也不要紧。	Why? His mind is empty; he does not cling to appearances. He has never felt that meat tastes good and therefore eaten more of it, or that vegetables taste bad and therefore eaten less of them. Having no mind of attachment or aversion, acceptance or rejection—this is eating vegetarian food. Conversely, some people are vegetarian but remain attached to flavors: "This dish tastes good and is delicious; that dish tastes bad and is unpleasant!" They are extremely finicky, which is equivalent to not being vegetarian. If our minds are truly empty and pure, then eating is the same as not eating; even holding a pig's head does no harm.
话又说回来，若没证到这个地步，你就这么放任啊，那你“入地狱如箭射在！”你的心没有真正空净，“业”就粘住你、缠住你，不放你过去。	That said, if you have not realized this stage and simply indulge yourself in this way, then you will "enter hell as swiftly as an arrow strikes!" If your mind is not truly empty and pure, karma will cling to you and bind you, refusing to let you pass.
举一则这样的公案：从前有个禅师爱吃牛肉，他说：“吃就是不吃！”他的心空净了吗？没有啊！只是嘴上说说，心里空不了，业障就粘住他，要他还债。这禅师一口气不来，就入了牛胎，作牛还债。	Here is a Chan koan of this kind. In the past, there was a Chan master who loved eating beef. He said, "Eating is not eating!" Was his mind empty and pure? No. He merely said it with his mouth; his mind could not become empty, so karmic obstacles clung to him and demanded that he repay his debts. When this Chan master drew his last breath, he entered a cow's womb and became a cow to repay his debt.
有一天，农夫把牛牵出来，遇见宝志公禅师。志公一看：哟！这不是某某禅师吗？你不是说“吃就是不吃”吗？你不应该做牛啊，你怎么作牛还债啊？这牛泪流满面，嘭！嘭！嘭！自己撞死了。	One day, a farmer led the cow out and encountered Chan Master Baozhi. Baozhi took one look and said, "Oh! Isn't this so-and-so Chan Master? Didn't you say, 'Eating is not eating'? You should not have become a cow. How did you end up becoming a cow to repay your debts?" Tears streamed down the cow's face. Bang! Bang! Bang! It rammed itself to death.
所以，不到真正空净的地步，胡说大话，要下地狱的。我们是决心证大道的，证到什么地步，就说什么地步的话，不得胡来！要想证到“事事无碍”的地步，首先要做到见地纯正，明见真心，再进一步除妄习而入于无为。	Therefore, if one has not reached the stage of true emptiness and purity, yet talks big, one will fall into hell. We are determined to realize the great Way. We should speak only in accordance with the level we have realized and must not act recklessly. To realize the state in which phenomena are nonobstructed, one must first establish a thoroughly correct view and clearly see the true mind; then one must further eliminate deluded habits and enter non-contrivance.
着相而修、有为而修，俱不能证到“事事无碍”。	Cultivating while attached to appearances, or cultivating through contrivance, can never realize the state in which phenomena are nonobstructed.
现在有的人心不空净，妄求神通，坏了！非但不能成佛，却是成魔有份！你想要神通，魔就到你心里现神通，变个佛相给你看看，你以为是真佛，高兴地守住它，魔就住到你心里去了。魔王还要扩大他的影响，让你去说法，接引一班魔子魔孙。这都是着相之故，所以我们不能着相，不能有为而修。	Nowadays, some people whose minds are not empty and pure vainly seek spiritual powers. This is disastrous! Not only will they fail to become Buddhas; they are liable instead to become demons. If you want spiritual powers, demons will enter your mind and display spiritual powers, transforming themselves into the appearance of a Buddha for you to see. You take it for a real Buddha and happily cling to it; then the demon takes up residence in your mind. The demon king will further expand his influence by having you teach the Dharma and lead in a group of demon offspring and descendants. This all results from attachment to appearances. Therefore, we must not attach to appearances or cultivate through contrivance.
“故以印证见宗为首要。”这是最重的一句话。见宗就是明见本性。恒河大手印把见宗置于首要地位，曹洞宗的“五位君臣”也突出了这一点。	"Therefore, taking the confirmation of realization of the view as foremost." This is the most important statement. Seeing the principle means clearly seeing one's intrinsic nature. The Mahāmudrā of the Ganges places seeing the principle in the foremost position, and the Caodong school's "Five Ranks of Lord and Vassal" likewise highlights this point.
【发现！】：谢谢师兄！我算是看明白了。修到最后还是得	[Discovery!]: Thank you, Dharma brother! I think I understand it now. In the end, cultivation still has to...

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手把猪头，口诵净戒，趁出淫坊，未还酒债，	Holding a pig's head in the hand, the mouth recites the pure precepts; leaving a brothel, one has yet to repay one's wine debt,
那么俺把“余事贪淫为佛事。更无三毒横相侵。若求出离还沉没。分别出没还复沈。”作为目标应该没错啊。	Then I should be right in taking “To make lustful indulgence a Buddha activity, with the three poisons no longer intruding crosswise; if one seeks escape, one instead sinks; discriminating escape and sinking, one sinks again” as my goal.
【真实】：“作为目标”是不是着相了呀?	[Truth]: Isn't “taking it as a goal” itself attachment to appearances?
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要想证到“事事无碍”的地步，首先要做到见地纯正，明见真心，再进一步除妄习而入于无为。着相而修、有为而修，俱不能证到“事事无碍”。	To realize the state in which phenomena are nonobstructed, one must first establish a thoroughly correct view and clearly see the true mind; then one must further eliminate deluded habits and enter non-contrivance. Cultivating while attached to appearances, or cultivating through contrivance, can never realize the state in which phenomena are nonobstructed.
【发现！】：且问师兄贪嗔是涅　为着相? 还是贪嗔只能是贪嗔为着相?	[Discovery!]: May I ask, Dharma brother: is it attachment to appearances to say that greed and anger are nirvāṇa? Or is it attachment to appearances to say that greed and anger can only be greed and anger?
【真实】：不好意思，你的表述我不太理解。	[Truth]: Sorry, I do not quite understand what you mean.
【发现！】：请原谅，俺详解一下:	[Discovery!]: Please forgive me; let me explain in detail:
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事贪淫为佛事。更无三毒横相侵的人，您称为着相?	Would you call a person who treats lustful indulgence as a Buddha activity, and whom the three poisons no longer invade crosswise, attached to appearances?
还是不敢事贪淫为佛事，把贪淫视为毒蛇猛兽，只想逃离的人，师兄您认为着相?	Or would you consider attached to appearances a person who does not dare to treat lustful indulgence as a Buddha activity, who regards lustful desire as venomous snakes and ferocious beasts, and only wishes to flee from it?
【真实】：入于无为是八地以上。	[Truth]: Entering non-contrivance is for those at the eighth bhūmi and above.
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话又说回来，若没证到这个地步，你就这么放任啊，那你“入地狱如箭射在！”你的心没有真正空净，“业”就粘住你、缠住你，不放你过去。	That said, if you have not realized this stage and simply indulge yourself in this way, then you will “enter hell as swiftly as an arrow strikes!” If your mind is not truly empty and pure, karma will cling to you and bind you, refusing to let you pass.
不到真正空净的地步，胡说大话，要下地狱的。我们是决心证大道的，证到什么地步，就说什么地步的话，不得胡来!	If one has not reached the stage of true emptiness and purity, yet talks big, one will fall into hell. We are determined to realize the great Way. We should speak only in accordance with the level we have realized and must not act recklessly!
【发现！】：俺没说大话啊，就像学佛的人不以佛祖为目标可以吗?	[Discovery!]: I was not talking big. For example, can a Buddhist practitioner not take the Buddha as a goal?
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但是现在还没证到佛祖的果地，师兄您认为就不能以佛祖的言行为榜样了吗? 就是妄言了吗?	But if one has not yet realized the Buddha's fruition, do you think one cannot take the Buddha's words and conduct as a model? Would that be false speech?
阿弥陀佛! 师兄此时何不想想自己有否着相呢?	Amitābha Buddha! Dharma brother, why not at this moment consider whether you yourself are attached to appearances?
【真实】：佛不打妄想，师兄以此为目标当然可以。	[Truth]: The Buddha does not entertain deluded thoughts. Of course it is all right for you, Dharma brother, to take this as your goal.
【发现！】：好不打妄想，可是想成佛是不是妄想呢?	[Discovery!]: Good—do not entertain deluded thoughts. But is wishing to become a Buddha a deluded thought?
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佛不打妄想，您这是从哪学来的妄想呢?	The Buddha does not entertain deluded thoughts. Where did you learn this deluded thought?
【真实】：当然也是妄想，本无佛可成。	[Truth]: Of course it too is a deluded thought. Originally, there is no Buddha to become.
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众生本来是佛，只为归家也.	Sentient beings are originally Buddhas; it is only a matter of returning home.
【发现！】：逮着你了，贼喊捉贼。	[Discovery!]: Got you—calling thief while being the thief yourself.

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照您的理论，这无佛可成，是凡夫可以说的吗？别忘了您说过的话：若没证到这个地步，你就这么放任啊，那你“入地狱如箭射在！”	According to your theory, can an ordinary person say that there is no Buddha to become? Do not forget what you said: if you have not realized this stage and simply indulge yourself in this way, then you will “enter hell as swiftly as an arrow strikes!”
【真实】：难道没见到“只为归家也”。	[Truth]: Did you not see the words, “It is only a matter of returning home”?
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找打!	Looking for a beating!
【一朵云mg】（接【发现！】：昔日谓言诸佛远，今知贪嗔是涅　。您信得及吗？）：管它贪嗔或涅　，不动如如是金刚。	[A Cloud mg] (in response to [Discovery!]: “In the past, I said that all Buddhas were far away; now I know that greed and anger are nirvāṇa. Can you believe this?”): Whether it is greed and anger or nirvāṇa, remaining unmoved in suchness is vajra.
【gszy】：【傅大士】：	[gszy]: [Fu Dashi]:
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【傅大士（居士分灯录）】	[Fu Dashi (Record of the Lamp Transmission for Lay Practitioners)]
傅大士(弥勒化身)。傅大士，讳翕，义乌人。丁丑五月八日，示生于双林乡傅宣慈家。年十六，娶刘氏女，名妙光，生二子，普建、普成。	Fu Dashi (an emanation of Maitreya). Fu Dashi, whose personal name was Xi, was a native of Yiwu. On the eighth day of the fifth month in the dingchou year, he manifested birth into the household of Fu Xuanci in Shuanglin Township. At sixteen, he married a woman of the Liu family, named Miaoguang, and they had two sons, Fujian and Fucheng.
曾有天竺僧嵩头陀曰：“我与汝毗婆尸佛所发誓，今兜率宫衣钵现在，何日当还？”因命临水观影，见圆光宝盖，大士笑谓之曰：“炉鞴之所多钝铁，良医之门足病人。度生为急，何思彼乐乎？”嵩指松山顶曰：“此可栖矣。	There was once an Indian monk, the ascetic Song, who said: “You and I made vows before Vipaśyin Buddha. Now your robe and bowl are in Tuṣita Palace; when will you return for them?” He then told him to look at his reflection in the water. Seeing a halo and a precious canopy, the Great Master smiled and said to him, “The place of bellows and forge contains much dull iron; the doors of a good physician are crowded with the sick. Liberating sentient beings is urgent—why think of that bliss?” Song pointed to the summit of Mount Song and said, “You may dwell here.”
”大士躬耕而居之。尝见释迦、金粟、定光三如来放光袭其体，大士乃曰：“我得首楞严定。”遂舍田宅，因双　树而创寺，名曰“双林”。日尝营作，夜则行道。	The Great Master personally tilled the land and lived there. Once he saw Śākyamuni, Jinsu, and Dīpaṃkara, the three Tathāgatas, emitting light that suffused his body. The Great Master then said, “I have attained the Śūraṅgama samādhi.” He thereupon relinquished his fields and house and, beside two paulownia trees, founded a temple named “Shuanglin.” By day he labored; by night he practiced the Way.
复感七佛相随，释迦引前，维摩接后，惟释尊数顾共语，为我补处也。其山顶黄云盘旋若盖，因号“黄云山”。梁武帝大通六年正月，大士遣弟子传　致书武帝，太乐令何昌以闻，武帝遽遣诏迎。	He again sensed the seven Buddhas accompanying him: Śākyamuni led in front, Vimalakīrti followed behind, and only the World-Honored One repeatedly looked back and spoke with him, saying that he would be my successor. Yellow clouds circled the mountain summit like a canopy, and it was therefore called “Mount Huangyun.” In the first month of the sixth year of Datong under Emperor Wu of Liang, the Great Master sent his disciple Chuanwang to deliver a letter to Emperor Wu. He Chang, Director of Grand Music, reported it, and the emperor promptly sent an edict inviting him to court.
既至，大士星冠儒履，披法服以见，帝问：“佛耶？”大士默指冠，问：“道耶？”又默指履，又问：“儒耶？”又默指袈裟，问：“从来师事何人？”曰：“从无所从，来无所来，师事亦尔。	When he arrived, the Great Being wore a Daoist star-crown and Confucian shoes, and was draped in a Dharma robe. The emperor asked, “Are you a Buddhist?” The Great Being silently pointed to his crown. “Are you a Daoist?” He again silently pointed to his shoes. “Are you a Confucian?” He again pointed to his kāṣāya. The emperor asked, “Whom have you always taken as your teacher?” He replied, “I have come from nowhere and go nowhere; so too, I have had no teacher.”
”一日，武帝于寿光殿讲金刚经，圣师曰：“大士能耳？”帝即请大士，大士才升座，以尺挥案一下，便下座。帝愕然，圣师曰：“陛下还会么？”帝曰：“不会。”圣师曰：“大士讲经竟。	One day, Emperor Wu was expounding the Diamond Sūtra in the Hall of Shouguang. The Holy Master said, “Is the Great Being capable of this?” The emperor immediately invited the Great Being. As soon as he ascended the seat, he struck the table once with a ruler and then stepped down. The emperor was astonished. The Holy Master said, “Does Your Majesty understand?” The emperor replied, “I do not.” The Holy Master said, “The Great Being has finished expounding the sūtra.”
”陈大建元年己丑，有慧和法师，不疾而终，嵩头陀亦于柯山灵岩寺入灭。大士悬知，曰：“嵩公兜率待我，决不可久留也。”时四侧花木，方当秀实，　然枯瘁。	In the jichou year, the first year of the Dajian era of the Chen dynasty, Dharma Master Huihe passed away without illness, and the ascetic Song also entered extinction at Lingyan Temple on Mount Ke. Knowing this from afar, the Great

	Being said, “Elder Song awaits me in Tuṣita; I certainly cannot remain long.” At that time, the flowers and trees all around were in full bloom and bearing fruit, yet suddenly withered.
四月二十四日示众曰：“此身甚可厌恶，众苦所集，须慎三业，精勤六度，若堕地狱，卒难得脱，常须忏悔。”又曰：“吾去已，不得移寝床。七日当有法猛上人，持像及钟，来镇于此。	On the twenty-fourth day of the fourth month, he instructed the assembly: “This body is most loathsome, a gathering place of every suffering. You must carefully guard the three karmas and diligently cultivate the six perfections. Should you fall into hell, escape will be difficult indeed. You must always repent.” He also said, “After I depart, do not move my bed. In seven days, the venerable Fa Meng will come, carrying an image and a bell, to safeguard this place.”
”弟子问：“灭后形体若为？”曰：“山顶焚之。”又问：“不遂何如？”曰：“慎勿棺敛，但垒甓作坛，移尸于上屏风，周绕绛纱覆之，上建浮图，以弥勒像镇之。	The disciples asked, “What is to become of your body after extinction?” He replied, “Burn it on the mountaintop.” They further asked, “What if this cannot be done?” He replied, “Take great care not to place it in a coffin. Instead, pile up bricks to make an altar, place the body upon it, surround it with screens, cover it with crimson gauze, erect a stūpa above it, and secure it with an image of Maitreya.”
”又问：“诸佛灭度，皆说功德，师之发迹，可得闻乎？”曰：“我从第四天来，为度汝等，次补释迦，及傅普敏文殊，慧集观音，何昌阿难，同来赞助故。大品经云：‘有菩萨从兜率天来，诸根猛利疾，与般若相应。	They further asked, “When all Buddhas enter extinction, they speak of their merits. May we hear of the origins of your own manifestation?” He replied, “I came from the fourth heaven in order to liberate you all. I am next to succeed Śākyamuni; Fu Pumin Mañjuśrī, Huiji Avalokiteśvara, and Hechang Ānanda have all come to assist and support this. The Mahāprajñāpāramitā Sūtra says: ‘There are bodhisattvas who come from Tuṣita Heaven, whose faculties are keen and swift, and who accord with prajñā.’”
’吾身是也。”言讫趺坐而终，世寿七十二。后七日，果有法猛上人，持织成弥勒像及九乳钟来，留镇龛所，须臾不见 。大士《心王铭》曰：“观心王空，玄妙难测。无形无相，有大神力。能灭千灾，成就万德。	“I am one of them.” When he had finished speaking, he sat cross-legged and passed away, at the age of seventy-two. Seven days later, just as foretold, the venerable Fa Meng came carrying a woven image of Maitreya and a nine-nippled bell. He left them to safeguard the shrine, then vanished in an instant. The Great Being’s Inscription on the Mind-King says: “Contemplate the emptiness of the Mind-King: its profundity and wonder are difficult to fathom. Formless and without characteristics, it possesses great spiritual power. It can extinguish a thousand calamities and bring to completion myriad virtues.”
体性虽空，能施法则。观之无形，呼之有声。为大法将心戒传经。水中盐味，色里胶青。决定是有，不见其形。心王亦尔，身内居停。面门出入，应物随情。自在无碍，所作皆成。了本识心，识心见佛。是佛是心，是心是佛。	“Though its essential nature is empty, it can establish Dharma principles. When contemplated, it has no form; when called, it has a sound. It serves as the great general of the Dharma, transmitting mind, precepts, and scriptures. Like the taste of salt in water, like blue pigment in color—one may decisively know it is present, though its form is not seen. The Mind-King is likewise: it dwells within the body. It enters and leaves through the facial gates, responding to things according to circumstances. Unhindered and at ease, whatever it does is accomplished. Realize the fundamental conscious mind; recognizing this mind, one sees the Buddha. This Buddha is this mind; this mind is this Buddha.”
念念佛心，佛心念佛。欲得蚤成，戒心自律。净律净心，心即是佛。除是心王，更无别佛。欲求成佛，莫染一物。心性虽空，贪嗔体实。入此法门，端坐成佛。到彼岸已，得波罗蜜。慕道真士，自观自心。知佛在内，不向外寻。	“In every thought is the Buddha-mind; the Buddha-mind is mindful of Buddha. If you wish to attain quickly, discipline your mind through the precepts. Purify the precepts and purify the mind; the mind itself is Buddha. Apart from this Mind-King, there is no other Buddha. If you wish to become a Buddha, do not defile yourself with a single thing. Though mind-nature is empty, greed and anger have substantial reality. Enter this Dharma gate, sit upright, and become a Buddha. Having reached the other shore, one attains pāramitā. A true seeker of the Way contemplates their own mind. Knowing the Buddha is within, they do not seek outside.”
即心即佛，即佛即心。心明识佛，晓了识心。离心非佛，离佛非心。非佛莫测，无所堪任。执空滞寂，于此漂沈。诸佛菩萨，非此安心。明心大士，悟此玄音。身心性妙，用无更改。是故智者，放心自在。莫言心王，空无性体。	“Mind itself is Buddha; Buddha itself is mind. When the mind is clear, it recognizes Buddha; clearly understand and recognize the mind. Apart from mind there is no Buddha; apart from Buddha there is no mind. Apart from Buddha, none can fathom it; none is equal to it. Clinging to emptiness and stagnating in quiescence, one drifts and sinks here. The Buddhas and bodhisattvas do not settle their minds in this way. Great beings who understand the mind awaken to this profound sound. The nature of body and mind is wondrous, and its functioning never changes. Therefore, the wise let their minds rest in freedom. Do not say that the Mind-King is empty and without an inherent substance.”
能使色身，作邪作正。非有非无，隐显不定。心性离空，能凡能圣。是故相劝，好自防镇。刹那造作，还复漂沈。清净心智，如世黄金。般若法藏，并在身心。无为法宝，非浅非深。诸佛菩萨，了此本心。有缘遇者，非去来今。	“It can cause the physical body to act wrongly or rightly. Neither existent nor nonexistent, it appears and disappears unpredictably. Mind-nature transcends emptiness; it can be ordinary or sage. Therefore I urge you: guard and regulate yourselves well. In a single instant of action, one again drifts and sinks. Pure mind-wisdom is like worldly gold. The Dharma treasury of prajñā is wholly

	within body and mind. The treasure of the unconditioned Dharma is neither shallow nor deep. The Buddhas and bodhisattvas realize this fundamental mind. Those with conditions who encounter it are beyond past, present, and future.”
” （偈）“有物先天地，无形本寂寥。能为万象主，不逐四时凋。夜夜抱佛眠，朝朝还共起。起坐镇相随，语默同居止。纤毫不相离，如身影相似。欲识佛去处，只这语声是。” 、“空手把锄头，步行骑水牛。	(Verse) “There is a thing prior to heaven and earth; formless, it is originally still and solitary. It can be the master of the myriad forms, yet does not wither with the four seasons. Each night I embrace the Buddha in sleep; every morning we rise together. In rising and sitting, we are always together; in speech and silence, we dwell together. Not a hair’s breadth separates us, like body and shadow. If you wish to know where the Buddha is, it is precisely this voice of speech.” “With empty hands, he holds a hoe; walking on foot, he rides a water buffalo.”
人从桥上过，桥流水不流。”赞曰：“华严会上楼阁门开，兜率宫中衣钵现在，或携布袋闹市里等个人，或卖笊篱街坊头随缘去。是事且置，只如梁王殿上讲经，与龙华三会所说之法，是同？是别？急著眼看，莫待弥勒佛下生。”	“A person crosses over the bridge; the bridge flows, but the water does not flow.” The eulogy says: “At the Avataṃsaka assembly, the doors of the tower are opened; in the palace of Tuṣita, the robe and bowl are present. At times he carries a cloth sack through the bustling marketplace, awaiting someone; at times he sells bamboo strainers through the streets, following conditions as he goes. Put these matters aside for now: the Dharma expounded in the palace of the King of Liang, and that to be spoken at the three assemblies beneath the Dragon-Flower Tree—are they the same or different? Open your eyes and look closely. Do not wait for Maitreya Buddha to descend into the world.”
FROM:【《佛教人物传》(V1.0 中华佛典宝库编)】	FROM: [Biographies of Buddhist Figures (V1.0, compiled by the Chinese Buddhist Canon Treasury)]
【gszy】：……	[gszy]: ……”
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新语云：傅大士和志公，都是同时代的人物，但志公比傅大士年长，而且声望之隆，也在傅大士之先。达摩大师到中国的时期，也正在志公与傅大士之间。	New Words says: Fu Dashi and Master Zhi were contemporaries, but Master Zhi was older than Fu Dashi and gained great renown before him. Bodhidharma also came to China during the period between Master Zhi and Fu Dashi.
达摩大师虽然传授了禅宗的衣钵给二祖神光，但当时他们之间的授受作略（教授方法与作风），仍然非常平实，的确是走定慧等持，“直指人心，见性成佛”的如来禅的路线。	Although Bodhidharma transmitted the robe and bowl of the Chan school to Shenguang, the Second Patriarch, their methods and style of transmission at that time remained very plain and straightforward. They indeed followed the Tathāgata Chan path of equally sustaining samādhi and wisdom, “direct pointing to the mind and seeing one’s nature to become a Buddha.”
唯有志公、傅大士等的中国禅，可称为中国大乘禅的作略，才有透脱佛教的形式，滤过佛学的名相，潇洒诙谐，信手拈来，都成妙谛，开启唐、宋以后中国禅的禅趣——“机锋”、“转语”。尤其以傅大士的作略，影响更大。	Only the Chinese Chan of Master Zhi, Fu Dashi, and others may be called the distinctive mode of Chinese Mahāyāna Chan. It transcended Buddhist forms, filtered out the technical terminology of Buddhist learning, and was free and humorous: whatever came readily to hand became a wondrous truth. It opened the Chan flavor of Chinese Chan after the Tang and Song dynasties—“encounter phrases” and “turning words.” Fu Dashi’s manner in particular had an even greater influence.
因为自东汉末期，佛教传入中国以后，儒道两家的固有思想，始终与佛学思想，保持有相当距离的抗拒。在三国末期，牟融著作“牟子理惑论”，融会儒佛道三家为一贯。	From the end of the Eastern Han dynasty, after Buddhism was introduced into China, the established thought of Confucianism and Daoism always maintained a considerable distance of resistance from Buddhist thought. At the end of the Three Kingdoms period, Mou Rong wrote the Mouzi Lihuo Lun, integrating Confucianism, Buddhism, and Daoism into a single continuum.
可是历魏、晋、南北朝以后，虽然佛学已经普遍地深入人心，但这种情形，依然存在。傅大士不现出家相，特立独行维摩大士的路线，宏扬释迦如来的教化。	Yet after the Wei and Jin dynasties and the Northern and Southern Dynasties, although Buddhist learning had already penetrated widely into people’s hearts, this situation still persisted. Fu Dashi did not assume the appearance of a monastic; he followed the distinctive and independent path of the great Vimalakīrti, propagating the teachings of the Tathāgata Śākyamuni.
而且“现身说法”，以道冠僧服儒履的表相，表示中国禅的法相，是以“儒行为基，道学为首，佛法为中心”的真正精神。他的这一举动，配上他一生的行径，等于是以身设教，亲自写出一篇“三教合一”的绝妙好文。	Moreover, he “taught the Dharma through his very presence.” His outward appearance—a Daoist crown, monastic robe, and Confucian shoes—expressed the Dharma form of Chinese Chan: “Confucian conduct as its foundation, Daoist learning as its foremost element, and Buddhadharma as its center.” This act, together with the course of his whole life, was equivalent to teaching by personal example and personally composing a superb essay on “the unity of the three teachings.”

大家于此应须特别着眼。今时一般学人，研究中国禅宗思想和中国禅宗史者，学问见解，智不及此；对于禅宗的修证，又未下过切实工夫，但随口阿附，认为中国的禅学，是受老庄思想的影响，岂但是隔靴搔痒，简直是“两个黄鹂鸣翠柳，一行白鹭上青天”，不知所云地愈飞愈远了。	Everyone should pay especially close attention to this point. Contemporary students who study the thought and history of Chinese Chan lack the learning and insight to reach this understanding. Nor have they undertaken genuine work in Chan cultivation and realization. Yet they casually echo one another, maintaining that Chinese Chan was influenced by the thought of Laozi and Zhuangzi. This is not merely like scratching an itch through one’s boot; it is simply, “Two orioles sing amid the green willows; a line of white egrets rises into the blue sky”—they do not know what they are saying, and fly ever farther away.
新语云：傅大士生于齐、梁之际，悟道以后，精进修持，及其壮盛之年，方显知于梁武帝，备受敬重。而终梁、陈之间，数十年中，始终在世变频仍、生灵涂炭、民生不安中度过他的一生。	New Words says: Fu Dashi was born during the transition from the Qi to the Liang dynasty. After awakening to the Way, he cultivated diligently, and only in the prime of life became known to Emperor Wu of Liang and received his deep respect. Yet he spent the several decades between the end of Liang and the Chen dynasty amid frequent political upheavals, devastated populations, and unsettled livelihoods.
但他不但在东南半壁江山中，宏扬正法而建立教化，而且极尽所能，施行大乘菩萨道的愿力，救灾济贫，不遗余力。当时江左的偏安局面，有他一人的德行，作为平民大众安度乱离的屏障，其功实有多者。	Not only did he propagate the true Dharma and establish teachings throughout the southeastern half of the realm, but he also exerted himself to the utmost in fulfilling the vows of the Mahāyāna bodhisattva path, relieving disasters and aiding the poor without sparing effort. In the precarious refuge south of the Yangtze at that time, his virtue alone served as a safeguard enabling ordinary people to survive the turmoil and displacement. His contribution was indeed immense.
至于见地超人，修行真实，虽游行于佛学经论之内，而又超然于教外别传之旨，如非再来人，岂能如此。中国禅自齐、梁之间，有了志公和傅大士的影响，因此而开启唐、宋以后中国禅宗的知见。如傅大士者，实亦旷代一人。	As for one whose insight surpassed others and whose practice was genuine, who moved within the Buddhist sūtras and treatises yet transcended the intent of a special transmission outside the teachings—unless he were one who had returned, how could this be possible? Chinese Chan, influenced by Master Zhi and Fu Dashi during the Qi and Liang dynasties, thereby opened the understanding of the Chan school of later Tang and Song China. Fu Dashi was truly one exceptional figure in many ages.
齐、梁之间禅宗的兴起，受其影响最大，而形成唐、宋禅宗的作略，除了以达摩禅为主体之外，便是志公的大乘禅，傅大士的维摩禅。也可以说，中国禅宗原始的宗风，实由于达摩、志公、傅大士“三大士”的总结而成。	The rise of the Chan school between the Qi and Liang dynasties was most deeply influenced by them. Apart from Bodhidharma Chan as its main body, the distinctive methods that formed Tang and Song Chan consisted of Master Zhi’s Mahāyāna Chan and Fu Dashi’s Vimalakīrti Chan. One may also say that the original school style of Chinese Chan was truly formed through the synthesis of the “three great beings”: Bodhidharma, Master Zhi, and Fu Dashi.
僧肇与竺道生的佛学义理思想，但为中国佛学思想超颖的造诣，与习禅的关系不大，学者不可不察也。后世修习禅宗者。如欲以居士身而作世出世间的千秋事业，应对于傅大士的维摩禅神而明之，留心效法，或可有望。如以有所得心，求无为之道，我实不知其可也。	The Buddhist philosophical thought of Sengzhao and Zhu Daosheng represents an outstanding attainment in Chinese Buddhist thought, but has little connection with Chan practice; scholars must take note of this. Later practitioners of the Chan school who wish, as lay practitioners, to undertake enduring works in both worldly and supramundane spheres should clearly understand the spirit of Fu Dashi’s Vimalakīrti Chan and carefully emulate it; then there may be hope. But if one seeks the unconditioned Way with a mind attached to attainment, I truly do not know how that can be possible.
----南老<<禅话>>	---- Elder Nan, Chan Talks
【gszy】：三教合一，是耶非耶？！	[gszy]: Is the unity of the three teachings right or wrong?!
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性之与心，非一非二，体用而已。性为心之体，心为性之用，体用非异，其义正与心经色空四句相同。儒家终未分析性与心义，只说得个心字，而一切功行，无不由心上著手。释氏以见性为宗，禅宗即心性不分，以体用不离，能明心即可见性，如火不离光，恐后人转分为两截而多所分歧也。	Nature and mind are neither one nor two; they are simply essence and function. Nature is the essence of mind, and mind is the function of nature. Essence and function are not different. Their meaning is precisely the same as that of the four statements on form and emptiness in the Heart Sūtra. Confucianism never ultimately analyzed the meanings of nature and mind; it spoke only of mind, and all its practices begin with the mind. Buddhists take seeing one’s nature as their principle. The Chan school does not separate mind and nature: because essence and function are inseparable, one who understands the mind can see one’s nature. Just as fire is inseparable from its light, this is so lest later generations divide them into two separate parts and give rise to many divergences.
释家只说个心同幻，以心生灭，故不可得故，由此逼出非幻不灭之真如，以显不生不灭之常性来。但性体有何可表，所谓言语道断，心行灭处即是。是以禅宗总净心念，打扫净尽，即是摩诃般若波罗蜜。	Buddhists speak only of the mind as being like an illusion. Because the mind arises and ceases, it cannot be grasped; from this one is forced to realize the suchness that is neither illusory nor extinguished, thereby revealing the enduring nature that neither arises nor ceases. But how can the substance of this nature be expressed? It is precisely what is meant by “the path of words is cut off, and the activity of mind comes to an end.” Thus, the Chan school

	wholly purifies the thoughts of the mind; when they have been swept entirely clean, that is mahāprajñāpāramitā.
儒家主静，释氏言净，静者，由乱转静，排外境以摄心于一，为有相对而入对治，对治则如水中泥渣沉底，含有压制性质，浮面虽清而泥渣终未去也，可以遇缘再发，未究竟也。	Confucianism emphasizes stillness, while Buddhism speaks of purity. Stillness is a shift from turmoil to calm: excluding external objects and gathering the mind into one. Because it proceeds through opposition and counteraction, it is like mud and dregs settling to the bottom of water. It contains an element of suppression: although the surface may appear clear, the mud and dregs have not ultimately been removed and may rise again when conditions arise. It is therefore not ultimate.
净者清净，泯内心以归空，此有本来义，言心本来不可得也。此中空无一切，何有相对压制等病，只是怕偏空著净，未臻大空，尚在法上，既不离法，即为有心，仍非本来也。	Purity means being pure and clean, extinguishing the inner mind and returning to emptiness. This contains the meaning of the original nature: namely, that the mind is originally unobtainable. Here, everything is empty; how could there be such defects as opposition and suppression? One need only fear attachment to a one-sided emptiness and to purity, without yet reaching great emptiness. One then still remains within dharmas; and so long as one does not depart from dharmas, there is mind, and one has still not returned to the original nature.
儒家言心，是偏重于已动心后之心，如何合天理，去人欲，是制病之未发，兼治病之已发者，与释氏律宗大旨相同。	When Confucianism speaks of mind, it places particular emphasis on the mind after it has already stirred: how to accord with heavenly principle and eliminate human desires. It restrains what has not yet arisen and also treats what has already arisen. In its general purport, this is the same as the Vinaya school of Buddhism.
而大乘佛法，则欲先见未动心前之心，所谓真心，所以才起一念一见，即遭棒喝，要他自去打净，不求纤毫，而又不许断灭，方显真如实相，为人生第一大事。而象山所谓既不知有德性，焉有所谓学问，此正是从根本上为最上乘者说，以未得体则用无所据，亦不过空谈学理而已。	Mahāyāna Buddhism, however, first seeks to see the mind before it has stirred—the so-called true mind. Thus, the moment a thought or view arises, one receives a blow or a shout, so that one will clear it away oneself, seeking not the slightest trace. Yet one is not permitted to fall into annihilation. Only then is the true suchness and true reality revealed; this is the foremost great matter of human life. Xiangshan's saying, "If one does not know that there is moral nature, how can there be what is called learning?" is precisely directed to those of the highest vehicle from the root. Without attaining the essence, function has nothing on which to rest; one can only engage in empty talk about principles of learning.
执取文字，自古通病，儒家之所以偏于心用而疏于性体者，亦有其故。	Attachment to words has been a common ailment since ancient times. There are also reasons why Confucianism tends toward the function of mind while neglecting the substance of nature.
一欲由浅入深，以心用合道为可见而能渐入者，二须切人事日用，三恐落入虚无，且不易著手，四执取文字，如《中庸》"天命之谓性，率性之谓道，修道之为教"三句，彼既著重于教，则不觉偏重于道矣。	First, it seeks to proceed from the shallow to the deep, taking the mind's function in accord with the Way as something visible through which one may gradually enter. Second, it must closely engage human affairs and everyday life. Third, it fears falling into nihilism, and moreover finds it difficult to know where to begin. Fourth, it becomes attached to words. In the three sentences of the Doctrine of the Mean—"What Heaven decrees is called nature; following nature is called the Way; cultivating the Way is called teaching"—since it emphasizes teaching, it unwittingly places undue emphasis on the Way.
既重于道之修持，则离心又何所据，遂乃深入于法而不能出矣，不知道乃心用而非大学之道。大学之道者，非可言说之至德也。要离心用，乃见乎真道，方归入天命之本性。故必明道以见性，庶使性有着落，方合体用一如之义。	Once it emphasizes cultivation of the Way, what basis remains apart from mind? Thus it enters deeply into dharmas and cannot emerge from them. It does not know that the Way is the function of mind, not the Way of Great Learning. The Way of Great Learning is the supreme virtue that cannot be spoken. One must depart from the function of mind in order to see the true Way, and only then return to the original nature bestowed by Heaven. Therefore one must understand the Way in order to see one's nature, so that nature has a basis on which to rest; only then does one accord with the meaning that essence and function are one suchness.
若于第二句下加"明道以见性"一句，使世人深明由用显体之法，且知道已亡矣。修者复也，克己复礼之谓也。圣人立教，即本此旨。然复至如何而止，曰：明乎心用之道，以见本来之性耳。此实是至难之法，中人以下，不可以语上也。	If, after the second sentence, one added the words "understand the Way in order to see one's nature," people would deeply understand the method of revealing essence through function, and would also know that the Way itself has vanished. To cultivate is to return; it is what is meant by overcoming oneself and returning to ritual propriety. The sages established their teachings on precisely this meaning. But where does this return stop? It stops at understanding the Way of the mind's function in order to see one's original nature. This is truly a most difficult method; it is not something of which one may speak to those below the middle capacity.
宋儒朱陆二家之争，各有见地，惜后人不识耳。学问一涉意气，便是门外汉。朱子与项平父书，谓子静尊德性之意多，某自觉问学之意多，要当去短集长，交致其功	The dispute between Zhu Xi and Lu Xiangshan, the two Confucian schools of the Song dynasty, had insight on both sides; unfortunately, later generations

云。	did not understand this. Once learning becomes entangled with partisan feeling, one is an outsider to the gate. In a letter from Master Zhu to Xiang Pingfu, he said: “You, Zijing, place more emphasis on honoring moral nature; I myself recognize that I place more emphasis on learning through inquiry. We should discard our shortcomings, gather our strengths, and bring both to accomplishment.”
谓性理之学，在参悟其本来，参之不得，乃求引路，于是有所问学。而此问学者，才是切实不虚浮。譬如入山问路，半山遇一樵子，终是到了半山，非未上山或未见山者可比。	The study of nature and principle consists in investigating and awakening to one’s original nature. If one cannot investigate it successfully, one seeks a guide, and thus there is learning through inquiry. Yet this learning through inquiry is precisely what is solid and not superficial. It is like asking the way while entering the mountains: if one encounters a woodcutter halfway up, one has after all reached the mountainside, and is not comparable to one who has neither begun to climb nor even seen the mountain.
是以象山问之，则曰既不知有德性，焉有所谓问学，斯言是矣。但一切问学，何莫非性分中事。求问学，正是求知有德性，二公正不必分为两截，惟初入门者，不依问学，竟无入路，当知此是引学，非究竟学也。	Therefore, when Xiangshan was asked, he replied: “If one does not know that there is moral nature, how can there be what is called learning through inquiry?” This is correct. Yet what learning through inquiry is not an affair within one’s share of nature? To seek learning through inquiry is precisely to seek to know that one possesses moral nature. The two masters need not be divided into two separate halves. Still, for one first entering the gate, without relying on learning through inquiry there is simply no path of entry. One should understand that this is introductory learning, not ultimate learning.
及其人已可引入最上乘路径，似又不宜多所问学，以迷乱其眼目。此象山之主张也。若穷见德性，体固得矣，安可以不言乎用，而入消极，或流于断灭。是以真致知格物者，乃在明德性之后。此时问学，才是有本有体有据有根。	Once a person can be guided onto the path of the highest vehicle, however, it seems inappropriate to pursue much learning through inquiry, lest it confuse one’s vision. This is Xiangshan’s position. But if one thoroughly sees moral nature, the essence may indeed be attained; how can one then refrain from speaking of function and lapse into passivity or drift into annihilation? Therefore, genuine investigation of things and extension of knowledge come only after moral nature has been understood. Only then does learning through inquiry have a source, an essence, a basis, and a root.
且此功夫，能自然而致，不劳多所纷争讨论。此是究竟正学。虽然，学无定义，教无定法，当视学人而施，先方便，次直入，或径直入，惟见性后之养道功夫，非有二致，在人之勤惰利钝与因缘耳。总之真学问以空心为主，平心又其次也。邵子所谓一阳初动处，万物未生时，要在此处著眼，则德性也，学问也，一切尽在其中矣。	Moreover, this work can come about naturally and does not require much contentious disputation. This is ultimate and proper learning. Even so, learning has no fixed definition and teaching no fixed method; one must apply them according to the learner. First use expedient means, then enter directly; or perhaps enter directly from the outset. Yet the work of nurturing the Way after seeing one’s nature admits of no two approaches; it depends only on a person’s diligence or indolence, sharpness or dullness, and causes and conditions. In sum, true learning takes an empty mind as primary, and an even mind as secondary. Shaozi said, “At the point where the one yang first stirs, before the myriad things are born”: one must fix one’s attention here. Then moral nature, learning, and everything else are all contained within it.
儒家功用，妙在一“复”字，“复”之中即含有本来义，本来是先天，复是回复到先天。众生为后天习气所蔽而不自觉，但人欲与天理为二事而非二物，亦正反间耳。且复与物之修复不同，物之修复有次第阶段，此则无有也。	The efficacy of Confucianism lies wonderfully in the single word “return.” Within “return” is already the meaning of the original nature: the original is what is prior to birth, and return is returning to what is prior to birth. Sentient beings are obscured by acquired habitual tendencies and do not realize it. Yet human desires and heavenly principle are two matters, not two things; they are simply opposite aspects. Moreover, return is unlike the repair of an object. The repair of an object proceeds through stages, but this does not.
一觉便归本来，只是才觉便又忘了，所以是生熟问题，气力问题。朱子云：“凡日用间知此一病而欲去之，即此欲去之心，便是能去之药云。不知即此欲去之心，病已不有了也。”直截了当，更不必再立药之过程，以启后人多争之惭耳。	With a single awakening, one returns to the original nature. Yet as soon as one awakens, one forgets again; thus it is a matter of familiarity and capacity. Master Zhu said: “Whenever, amid daily activity, one recognizes this illness and wishes to remove it, that very wish to remove it is the medicine able to remove it.” He did not realize that with that very wish to remove it, the illness is already absent. This is direct and straightforward; there is no need to establish another process of medicine, thereby giving later generations occasion for many shameful disputes.
或问宋人摄心之法，如猴子颈上带住一箍，此是否。余曰：此守也，非摄也。以未真见性，遂以为心有逃走，是直认有心，且分逃走心与回来心，念念分别，何得清净，为是相对而立能所故。	Someone asked whether the Song scholars’ method of gathering the mind was like fastening a hoop around a monkey’s neck. I said: “That is guarding, not gathering. Because they have not truly seen their nature, they suppose that the mind can run away. They directly posit a mind, and further divide it into a mind that runs away and a mind that returns. Thought after thought, they discriminate; how can there be purity? This is because they establish subject and object in opposition.”
所谓摄者，非离非即，乃毫不著意之觉知。道也者，未尝须臾离也。既须臾不离，还怕逃走么，只要朗朗地如明镜照物，胡来胡现，汉来汉现，光体毕竟不动，亦莫	What is called gathering is neither separation nor union; it is awareness without the slightest deliberate effort. The Way never departs even for an

追思妄想，计较对与不对，错了便错了，一刀截断，更莫追悔。如瓶破则弃之，以后小心，更无可比拟，今不得已而比拟之曰如是。	instant. Since it does not depart even for an instant, why fear that it will run away? One need only be clear and bright, like a mirror reflecting things: when a Hu comes, a Hu appears; when a Han comes, a Han appears. The luminous substance ultimately does not move. Nor should one pursue deluded thoughts, calculate what is right or wrong, or brood over them. If one has erred, one has erred: cut it off with a single stroke, and do not regret it further. If a jar breaks, discard it; be more careful afterward. There is nothing truly comparable to this, but, compelled to make a comparison, one may say that it is like this.
《中庸》曰：博厚焉，高明焉，悠久焉。此何所指乎？《心经》曰：是大神咒，是大明咒，是无上咒，是无等等咒。此又何所指乎？	The Doctrine of the Mean says: “Vast and deep; lofty and luminous; enduring and long-lasting.” What does this refer to? The Heart Sūtra says: “This is a great spiritual mantra, a great luminous mantra, an unsurpassed mantra, an unequaled mantra.” And what does this refer to?
除物欲易，改气质难，明根本为尤难，佛所谓难信之法是也。故必见性斯明道用，而除物欲改气质，方有切实办法。前言明道以见性者，因地下手处也。今言见性斯明道者，果地成其用也。道与性非二物也。	It is easy to eliminate material desires, difficult to transform one’s temperament, and still more difficult to understand the root. This is what the Buddha called a Dharma difficult to believe. Therefore, one must see one’s nature in order to understand the function of the Way; only then can one eliminate material desires and transform one’s temperament by a practical method. Earlier, “understand the Way in order to see one’s nature” referred to where one begins on the causal ground. Here, “see one’s nature in order to understand the Way” refers to the fruition ground, where its function is fulfilled. The Way and nature are not two things.
佛之一字，不可作死解，当作见性解。西方有释迦佛，是西方第一见性者，东方各方若有之，亦皆佛也。惟见性之彻，无过于释迦佛矣，故曰世尊。	The word Buddha must not be interpreted rigidly; it should be understood as seeing one’s nature. In the West there was Śākyamuni Buddha, the foremost one in the West to see his nature. If there are such persons in the East or elsewhere, they too are Buddhas. Only, none saw their nature as thoroughly as Śākyamuni Buddha; therefore he is called the World-Honored One.
在释迦佛之前，悟见性空者亦有之，只不过不敢说明，而以象意名之，曰明德，曰无声无臭，曰至善，曰无极。而如何证到，尚未有办法也。但其所见，或与佛不异，只欠一证，所谓东方之辟支佛是也。	Before Śākyamuni Buddha, there were also those awakened to the emptiness of their nature. They simply did not dare explain it openly, but gave it figurative names: luminous virtue, soundless and odorless, utmost goodness, and the Limitless. Yet there was as yet no method for realizing it. What they saw may not have differed from the Buddha’s, but they lacked direct realization; these are what may be called pratyekabuddhas of the East.
佛则全以办法指示之，无非欲人见到本性光明之体，与起发幻心自在之用耳。曰：其体寂默，其相清净，其状无边，其味轻安，其用恒沙，不可表，不可说，非断灭也，此假名曰佛。	The Buddha, however, indicated everything through methods, seeking only to enable people to see the luminous essence of their intrinsic nature and the free functioning that gives rise to the illusory mind. It is said: “Its essence is silent and still; its appearance is pure; its form is boundless; its savor is ease and lightness; its functions are as numerous as the sands of the Ganges. It cannot be expressed or spoken of; it is not annihilation.” This is provisionally called Buddha.
一心与一念不同，一心者，初心也，未动心前之心也，现量心也，即了了觉知而无分别之心也。一念则心动矣，故人有二心曰念。若念念中虽比量而无著无住者，亦同现量初心矣。是以念念有著即生死，念念无染是涅　，圣凡之别只此耳。	One mind and a single thought are different. One mind is the initial mind, the mind before it stirs, the mind of direct perception: that is, the mind of clear, discriminating-free awareness. A single thought, by contrast, is the stirring of mind; hence a person is said to have two minds when there is thought. If, amid thought after thought, there is inferential knowing but no attachment or abiding, it is likewise the initial mind of direct perception. Therefore, attachment in every thought is birth and death; freedom from defilement in every thought is nirvāṇa. This alone is the distinction between sages and ordinary beings.
王阳明先生知行并进之说，即理事不二之义。理者心中事也，事者心外理也。余又分知为三，曰解知、行知、证知，即交养互发，内外本末一贯之意。	Master Wang Yangming’s teaching that knowledge and action advance together is the meaning that principle and phenomena are nondual. Principle is an affair within mind, and phenomena are principles outside mind. I further divide knowing into three: understanding through explanation, knowing through practice, and knowing through realization. This is the meaning that inner and outer, root and branch, mutually nurture and evoke one another in a single continuous thread.
又云：知识之多，适以行其恶也，闻见之博，适以肆其辩也，辞章之富，适以饰其伪也。呜呼，可悲也已。所幸天理之在人心，终有所不可泯，而良知之明，万古一日云云，何言之痛也。	He also said: “The more knowledge one has, the more it may serve to carry out evil; the broader one’s learning and observation, the more they may serve to indulge one’s disputation; the richer one’s literary expression, the more it may serve to adorn one’s falsity. Alas, how lamentable! Fortunately, heavenly principle in the human mind can never be wholly extinguished, and the brightness of innate knowing remains the same through ten thousand ages.” How painfully he spoke!

今若推穷其致病之因，则在学者不先从根本上明体下手，徒事达用，以致两误。夫体既不明，用安得达。	If we now trace the cause of this disease to its source, it lies in scholars' failure first to begin from the root by understanding the essence. They merely pursue mastery of function, and thereby fail in both. If the essence is not understood, how can function be mastered?
体不明则志趣偏小，但求功利，有患得患失之心，志在利禄，则何事不可为，又何事不敢为，人欲横流，而科学之昌，适以猎取声利，至其极则为国际侵略杀人而已。然非知识等之误人也，人自误也，误在本末倒置而举世不以为怪，岂不哀哉。	When the essence is not understood, one's aims are narrow and one seeks only gain and advantage. With a mind anxious over gain and loss, and ambitions fixed on profit and rank, what would one not do, and what would one not dare to do? Human desires overflow, while the flourishing of science merely becomes a means of pursuing fame and profit; at its extreme, it becomes international aggression and killing. Yet knowledge itself is not what misleads people; people mislead themselves. The error lies in reversing root and branch, while the whole world finds nothing strange in it. Is this not tragic?
参禅无下手处，摄心无把持处，儒家想出个“诚”字来。诚则明，明则诚矣。诚而明者，由用归体也，归体则明而诚，是为真诚。诚斯有据，而其诚也无退转矣，的是妙法。	Since Chan investigation offers no point at which to begin, and gathering the mind offers no point of control, Confucianism devised the word “sincerity.” “Sincerity leads to illumination, and illumination leads to sincerity.” Sincerity that leads to illumination returns from function to essence; once one returns to essence, one is illuminated and sincere, and this is true sincerity. Sincerity then has a basis, and such sincerity never regresses. This is indeed a wondrous method.
只是诚字又难下手，又想出个“敬”字来，兢兢业业以守之也。是以宋人不喜顿悟之说，恐蹈虚而落空也。又曰：功夫必从存养中来，非可悬空揣索。	Yet sincerity is again difficult to begin with, so they devised the word “reverence”: guarding it with utmost vigilance and care. Thus the Song scholars did not favor the teaching of sudden awakening, fearing that they might tread upon emptiness and fall into voidness. They also said: “The work must arise from preservation and nurturing; it cannot be sought out by speculative groping in the air.”
彼不知根本未明，先存养个什么，亦不过守而已，敬个什么，敬于事进而敬于天理，亦不过守而已。言守则与不守为对，终是善恶与人天交战。其求诚也，不其难矣。其求明也，更无把持矣。	They do not know that, if the root has not been understood, what is there to preserve and nurture? It is no more than guarding. What is there to revere? They revere advancement in affairs and revere heavenly principle, but this too is no more than guarding. To speak of guarding is to set it in opposition to not guarding; in the end, it remains a battle between good and evil, human desire and heavenly principle. How difficult, then, is their search for sincerity! And in their search for illumination, they have even less to hold onto.
并谓诚则明，明则诚，是理解而非方法，终令人无下手处。禅家由定中参悟，儒家主静坐，才是方法。初步先息下狂心粗气，由此入手，先练得个诚字，至诚之极而明自显。然有行之数十年尚无影响者，其故在有所求。	They also say, “Sincerity leads to illumination, and illumination leads to sincerity,” but this is an understanding, not a method; in the end, it leaves people with nowhere to begin. Chan practitioners awaken through investigation in samādhi, while Confucians emphasize quiet sitting; these are methods. At the outset, one must first calm the frenzied mind and coarse breath. Beginning there, first cultivate sincerity; when sincerity reaches its utmost, illumination manifests of itself. Yet some practice for decades without effect. The reason is that they are seeking something.
有所求即有能求之我，于是人我又交战矣，何由而得定。夫心之灵性，非可方物，守不得，放不得，偏空又不得，愚人又学不得，聪明人又要不得，一失于死执，一失于浮滑，正是有办法而无法子办，实是令人闷苦。	Where there is seeking, there is an “I” that seeks; thus the personal self is again at war, so how can samādhi be attained? The mind's spiritual capacity cannot be compared to any material thing: it cannot be guarded, cannot be released, cannot be reduced to biased emptiness; fools cannot learn it, and clever people cannot grasp it. One error lies in dead attachment, the other in superficial glibness. There are methods, yet no way to put them into practice; it is truly vexing and painful.
但不经一番闷苦，断断不得光明，不真诚，不得真明也。于今之世，生活如是之难，环境如是之劣，恒心如是之难，有志如是之少，儒释二门自然而衰落，亦因缘时会之所致也。于是不得已而思其次，但求起码功夫，以为上乘。	Yet without undergoing such vexation and pain, one can by no means attain illumination. Without true sincerity, one cannot attain true illumination. In the present age, life is so difficult, circumstances so adverse, perseverance so hard to sustain, and people of aspiration so few that the Confucian and Buddhist paths naturally decline. This, too, is brought about by causes, conditions, and the times. Thus, with no alternative, people settle for what is secondary, taking merely rudimentary practice to be the highest vehicle.
儒家但讲理多诤，以为功夫，禅家但说口头，而比丘能守戒规，即自命为高僧，士子能文章，即公称为高士。眼界日低，岂不迷人眼目。虽然，阳明先生云：天理之在人心，终不可泯也。又曰：我今学佛，方知为儒。	Confucians merely discourse on principle and engage in much disputation, considering this practice. Chan practitioners merely speak empty talk of Chan; bhikshus who can observe precepts consider themselves eminent monks, while scholars who can write well are publicly acclaimed as lofty gentlemen. Their vision grows lower by the day—does this not delude people's eyes? Even so, Master Yangming said, “The heavenly principle within the human mind can never be obliterated.” He also said, “Only now that I study Buddhism do I know how to be a Confucian.”

佛门自有办法，只缺志士仁人。志士所以自度，仁人所以度人，必具度人之大愿，方得以称志士，盖自他不二。应先自度以度人，自度之法，莫妙于禅，而禅之难行，已如上述矣。最妙者先由密以入禅，由禅以启用而应世。	The Buddhist path has its own methods; it merely lacks people of aspiration and benevolence. People of aspiration seek to liberate themselves, and benevolent people seek to liberate others. One must possess the great vow to liberate others before one can be called a person of aspiration, for self and others are nondual. One should first liberate oneself in order to liberate others. Of the methods of self-liberation, none is more wondrous than Chan; yet Chan is difficult to practice, as stated above. The most excellent way is first to enter Chan through Esoteric Buddhism, and then, through Chan, to bring forth its function in responding to the world.
以密宗功夫，有闷苦与活泼兼具之妙，无偏空或著有之弊，于此中的可做到诚字。此法惟心中心密，然神而明之，又在其人，非无办法也。其如人之不肯吃苦何，我是以发有志人太少之叹也。	The practice of Esoteric Buddhism wondrously combines vexation and pain with vitality and ease; it avoids the faults of biased emptiness and attachment to existence. Through it, one can attain sincerity. This method is found only in the Heart-of-Heart Esoteric Dharma; yet whether one can make it spiritually alive and illuminating depends on the individual. It is not that there is no method—rather, people are unwilling to endure hardship. This is why I lament that there are too few people of aspiration.
管子曰：“勿烦勿乱，和乃自成，能正能静，然后能定，执一不失，能君万物，是故止怒莫若诗，去忧莫若乐，节乐莫若礼，守礼莫若敬，守敬莫若静，内静外敬，能反其性，性将大定。	Guanzi said: “Do not be vexed or confused, and harmony will form of itself. When one can be upright and still, one can then attain stability. Hold to the One without losing it, and one can govern the myriad things. Therefore, nothing stills anger better than poetry; nothing dispels sorrow better than music; nothing regulates music better than ritual; nothing preserves ritual better than reverence; nothing preserves reverence better than stillness. With inner stillness and outer reverence, one can return to one’s nature, and one’s nature will attain great stability.”
”此一段为管子一生大学问，非特开宋儒各派学说，亦为后世道家之宗。惜今之道家不能读其书也，盖误解其义也。其误解处在一字，执一不失者，此一果何所指乎？曰正。言止于一之为正。此一者，心之主也。	This passage contains the learning of Guanzi’s entire life. It not only opened the way for the various teachings of the Song Confucians, but also became the foundation of later Daoists. Alas, Daoists today cannot understand his writings, because they misunderstand their meaning. Their error rests on one word: in “hold to the One without losing it,” what does this “One” refer to? It refers to uprightness. To stop at the One is to be upright. This One is the master of the mind.
管子曰：心之中，又有心也，心中之心，为心主，即性之本体，本体者，空净无杂，无烦无乱，和之至也。人之初心，原本如是，因动而烦扰不安，贪嗔诸病以起。若能执一勿失，是谓守其常位。	Guanzi said: “Within the mind there is another mind.” The mind within the mind is the master of the mind, namely the original substance of one’s nature. This original substance is empty, pure, and free of admixture—without vexation or confusion, it is perfect harmony. A person’s original mind is fundamentally like this, but when it moves, vexation and unrest arise, and the various afflictions of greed and anger emerge. If one can hold to the One without losing it, this is called abiding in one’s constant place.
君者心也，能君万物者，心对境一切有把持也。下言内静外敬，则见本性相貌，故曰反性而大定。大定者，不惑不动摇也。此全是心上功夫，乃后人硬派在精气神功夫上，以守窍守丹田为执一之唯一法门、而误尽苍生矣。	The ruler is the mind; to govern the myriad things means that the mind maintains mastery over all circumstances. The subsequent words, “inner stillness and outer reverence,” reveal the appearance of original nature; therefore it speaks of returning to one’s nature and attaining great stability. Great stability means being free from delusion and unshaken. This is entirely practice concerning the mind. Later people forcibly applied it to practices involving essence, qi, and spirit, taking guarding an aperture or the dantian as the sole method of holding to the One, thereby leading all beings into error.
此又误解内静两字，而其弊有由来也。今略论之。古人内静之功，守之弥笃。但静坐者，每反觉心之纷乱。此本是静之初步，如水之能见底者，其上清也。	This also misconstrues the two words “inner stillness,” and the resulting harm has a long history. Let us discuss it briefly. The ancients were all the more diligent in maintaining the practice of inner stillness. Yet those who sit in meditation often instead become aware of the mind’s disorder. This is itself the initial stage of stillness, just as water through which one can see the bottom is clear on its surface.
彼以心之纷乱无安著处，遂无形流于压制，不知心念只有随觉随去不理之一法一理，或思有以制止之，皆心上加心，徒增纷乱。且此守一功夫，必灵机活泼者，庶无呆守死执之病。	Because they find no place of repose amid the mind’s disorder, they unconsciously lapse into suppression. They do not know that there is only one principle and method for thoughts: as soon as they are noticed, let them go and do not attend to them. To think of some way to restrain them is to add mind upon mind, merely increasing the disorder. Moreover, this practice of holding to the One must retain spiritual responsiveness and vitality, so that one does not fall into the fault of rigid guarding and dead attachment.
再加心有静内之见，于是存于肉体之内，久久静极，自见血气流转上下升沉，此时甚觉舒适，且可除病长生，而练精化气，练气化神之法以起，功夫深入，自可聚精成形，阳神自顶门而出，然而摄心内定之功，外敬之法，忘之久	Then there arises the view that the mind is inwardly still, and one locates it within the physical body. After a long time, when stillness reaches an extreme, one sees for oneself the circulation of blood and qi, their ascending and descending. At such a time one feels very comfortable; it may also cure illness and prolong life. Thus arise methods of refining essence into qi and refining qi

	into spirit. As the practice deepens, one may gather essence into form, and the yang spirit may emerge from the crown of the head. Yet the practice of collecting the mind in inner stability, and the method of outer reverence, have long been forgotten.
矣，转以精气神为道，为心，为无上妙法，彼心无把持，阳神远出，逢得小通，不知一遇幻境，心便惑荡或受惊吓，即不能回入躯壳而成颠狂，此流弊何可胜道。再加筑基不能自然，一涉贪得，又成阻阂，以至腹胀而死。	Instead, they take essence, qi, and spirit to be the Way, the mind, and the unsurpassed wondrous Dharma. Their minds lack mastery; when the yang spirit ventures far out and encounters minor spiritual powers, they do not realize that, upon meeting an illusory realm, the mind may become bewildered and unsettled or suffer fright. Then it cannot return to the body, and madness results. The harmful consequences of this are beyond enumeration. Moreover, when the foundational practice cannot proceed naturally, the moment greed for attainment enters, further obstruction results—even to the point of dying from abdominal distension.
盖心未动前之精，是为真精，一动即为浊精。心著于丹田，气即随之，浊精固于一处，不化则胀结，不善化则漏精而死。此全是肉体上危险功夫，究于道何关，此可痛也。	Before the mind stirs, essence is true essence; once it stirs, it becomes turbid essence. When the mind attaches to the dantian, qi follows it, and turbid essence congeals in one place. If it does not transform, it swells and hardens; if it transforms improperly, essence leaks away and one dies. These are entirely dangerous bodily practices. What do they ultimately have to do with the Way? This is indeed lamentable.
然原其初心，未始不想内静求定，徒以贪得长生不死，或得小神通，误入歧途。此所以为外道，余名为假道真修，以彼用功，实实真切，不似佛门之不究心地，专务名相，用功不自痛切，但利口辩，此为真佛假修，我当自愧之不暇，何可讥彼外道也。	Yet if we trace their original intention, they did not begin without wishing to seek inner stillness and samādhi. They merely went astray through greed for longevity and immortality, or for minor spiritual powers. This is why they are called non-Buddhist paths. I call them “false paths, true practice,” for their exertion is genuine and earnest. They are unlike those in the Buddhist community who do not investigate the mind-ground, who concern themselves solely with names and appearances, and who do not practice with personal urgency but merely profit from eloquent debate. This is “true Buddhism, false practice.” I should be ashamed of myself before I have time to criticize those non-Buddhist paths.
精气神本是天然流转，自有常轨，惟婴孩能任其自然，以彼妙在无心也。世上惟有两种人不同，一是多疑虑而人事烦杂，斤斤计较得失恐怖之人，常将此心外驰紊乱，精气神出于轨外，而无法统摄，是以多病恼而短命。	Essence, qi, and spirit naturally circulate according to their regular course. Only infants can leave them entirely to their natural functioning, for their wonder lies in having no contriving mind. In the world, only two kinds of people differ from this. One consists of those burdened with many doubts and complicated worldly affairs, who minutely calculate gains and losses and live in fear. They constantly let the mind race outward in disorder, causing essence, qi, and spirit to depart from their course; unable to gather them in, they suffer many illnesses and troubles and have short lives.
一是外道修持，督促其心，使精气神硬就轨道，反失去自然，遂易固凝不散，诸病有如上述。故当以婴儿为师，每日常若无心，无心则血气自循轨道而周天，养之厚，则用之笃锐，智慧自由定中出矣。长生之法，即在其中。	The other consists of non-Buddhist practitioners, who drive the mind in an effort to force essence, qi, and spirit into their course. Instead, they lose their naturalness, and these easily congeal and fail to disperse, producing the various illnesses described above. Therefore, one should take infants as one’s teachers. Each day, remain as though without a contriving mind. Without such a mind, blood and qi naturally follow their course and circulate through the entire body. If they are well nourished, their functioning will be firm and keen; wisdom will naturally arise from samādhi. The method of longevity lies herein.
今一贪取，便是因地不正，不修心而修肉体，即是不正。至于巧立多名，故示神奇，自以为谨慎从事，不知转以害人也。彼道家天隐子有言曰：言涉奇诡，适之使人执迷，无所归本云。旨哉此言。	The moment one greedily seeks attainment, the causal ground is already improper. To cultivate the body rather than the mind is itself improper. As for ingeniously devising many names and deliberately displaying marvels, one may think oneself to be proceeding cautiously, yet unknowingly one instead harms others. The Daoist Tianyinzi said: “Words that involve the strange and bizarre only cause people to become obstinately deluded, with nowhere to return to the root.” How profound these words are!
道家惟龙门为正，其用气功，概不著意。心为丹田，若存若亡。本来此法、密宗中亦有之，只刹那间暂存，旋即舍去勿守，其心自摄，其神自安，心神安则精气固，自然无病延年。惟难在有恒而易于忘记。	Among Daoists, only the Longmen tradition is orthodox. In its use of qigong, it generally does not deliberately fix attention anywhere. The mind is at the dantian, as if present and as if absent. This method originally also exists in Esoteric Buddhism, but one rests the mind there only momentarily, then immediately relinquishes it and does not guard it. The mind gathers itself and the spirit settles of itself; when mind and spirit are settled, essence and qi are stabilized, and one naturally remains free from illness and enjoys long years. The difficulty lies only in sustaining it, for it is easy to forget.
密法专在练心，非以练身。不知密者，每疑为与外道不异，不知有天渊之隔。密宗专有气功一门，此为大手印法，不轻传授，以非有特殊根基者，防其误己误人也。	Esoteric practice specializes in cultivating the mind, not the body. Those who do not understand Esoteric Buddhism often suspect that it is no different from non-Buddhist paths, not knowing that they are separated by as vast a distance as heaven and earth. Esoteric Buddhism does have a branch of qigong

	practice, namely the practice of Mahāmudrā, but it is not lightly transmitted, lest those without exceptional capacity harm themselves and others through misunderstanding.
道家取其意而不全，误于有著，且种种附会，世人讥为迷信，非无故也。或问化一顽固人与矫正一邪僻人孰难，余曰：化顽固人难且十倍。人每不信，乃引申蒙子之说曰：古民难化，今人易化，以古民性朴，而今民性诈也。	Daoists take only part of its meaning rather than the whole; they err through attachment to existence and make all manner of forced associations. It is not without reason that people ridicule them as superstitious. Someone may ask which is more difficult: transforming an obstinate person or correcting a perverse one? I say that transforming an obstinate person is ten times more difficult. People often do not believe this, so I elaborate on Mengzi's saying: "Ancient people were hard to transform, while people today are easy to transform, because ancient people were simple by nature, whereas people today are deceitful."
盖朴止也，诈流也。正犹土地，诈犹水也。水可决使东西，土可决使东西乎？斯言虽因唐懿宗之昏庸而发，实是的论。佛门中论上上根器者每取不羁之才，然亦必观其人是否有福德，而福德又必视其人之天性是否浑厚。是以器小而具世智者，难以入道。	Simplicity is stillness; deceit is flow. The former is like earth, the latter like water. Water can be channeled east or west; can earth be channeled east or west? Although these words were spoken because of Emperor Yizong of Tang's foolishness, they are indeed an incisive judgment. In Buddhism, when discussing those of the highest capacity, people often value unconventional talent; yet one must still observe whether a person possesses merit and virtue, and this in turn depends on whether the person's natural disposition is substantial and generous. Therefore, those of limited capacity who possess worldly cleverness find it difficult to enter the Way.
老子云：知人者智，自知者明。且问知个什么？知即是慧照，照见人之善处，可以自惭，照见自己不善处，足以自愧。菩萨不见他过，即是心中无物。果能心中无物，更何人我善恶惭愧之可说。根本不可得，即是大明。此所谓为无为，事无事，味无味。然而终日未尝离于为废于事知于味也。	Laozi said, "One who knows others is wise; one who knows oneself is clear." But what, one may ask, is it that one knows? Knowing is the illuminating light of wisdom. Seeing others' good qualities enables one to feel ashamed of oneself; seeing one's own faults is enough to bring self-reproach. Bodhisattvas do not see the faults of others; this means that there are no things in their minds. If there are truly no things in one's mind, what personal self, good and evil, shame, or self-reproach could be spoken of? When the root is unobtainable, that is great illumination. This is what is meant by acting without contrivance, attending to affairs without contrivance, and savoring without contrivance. Yet all day long one never departs from acting, attending to affairs, or knowing flavors.
老子曰："道之为物，惟恍惟惚，惚兮恍兮，其中有象，恍兮惚兮，其中有物，窈兮冥兮，其中有精，其精甚真，其中有信，自古及今，其名不去。"此一段正表无形性体之万古恒存而永不变也。	Laozi said: "As a thing, the Way is utterly indistinct and elusive. Elusive and indistinct—within it there are images. Indistinct and elusive—within it there are things. Deep and obscure—within it there is essence. Its essence is most real; within it there is trustworthiness. From ancient times until now, its name has never departed." This passage precisely expresses that the formless substance of intrinsic nature has eternally existed and never changes.
此不可以眼见，惟恍惚以心见之。此象为无形无相之象。精者，金刚不坏之体也，实实信而有据，非断灭无物之谓也。此中具有恒沙妙用，故不可曰性体，而名曰道。以道之中，无美不备，故曰，以阅众甫甫者，美也，如铁之用变化万千，无不美备。然全赖乎坚硬之性，其坚硬不可得而见也，无形象也，真精而已。	This cannot be seen with the eyes; it can only be perceived in indistinctness and elusiveness by the mind. These images are images without form or appearance. Essence is the indestructible substance of vajra. It is truly reliable and well-founded; it does not mean annihilation into nothingness. Within it are as many wondrous functions as the sands of the Ganges. Therefore it cannot simply be called the substance of intrinsic nature, but is named the Way. Within the Way, no excellence is lacking; thus it is said that it surveys the multitude of beings. "Multitude" means excellence: like iron, whose uses and transformations are infinitely varied and in every way complete and excellent. Yet all this depends upon its hardness of nature. That hardness cannot be seen or grasped; it has no form or appearance, but is simply true essence.
欲见乎性，须先明心。性为心之体，心乃性之用，体用非二，皆名言耳。性无形段，常恒不变，不生不灭，非可眼见，故名实相。心为幻有，缘境而起，似有生灭，而实无生，故名幻心。	To see intrinsic nature, one must first realize the mind. Intrinsic nature is the substance of mind, and mind is the function of intrinsic nature; substance and function are not two, and these are merely names. Intrinsic nature has no form or division; it is constant and unchanging, neither arising nor ceasing, and cannot be seen with the eyes. Therefore it is called true reality. Mind is illusory existence: it arises in response to circumstances and seems to arise and cease, yet in truth it does not arise. Therefore it is called illusory mind.
心发于性，灭还于性，动不见其来，息不知其去，无所从来，亦无所去。言明心者，明此幻象似有去来，尚可以理解，明其为幻也。言见性者，意见其实相决有，但可自觉，无法以示人耳。	Mind arises from intrinsic nature and, when it ceases, returns to intrinsic nature. When it moves, one does not see where it comes from; when it rests, one does not know where it goes. It comes from nowhere and goes nowhere. To speak of realizing the mind means realizing that these illusory appearances seem to come and go, and that this can still be understood conceptually; one realizes that they are illusory. To speak of seeing intrinsic nature means recognizing that true reality definitely exists, though it can only be directly known by oneself and cannot be shown to others.

实相者，非有相之相也，心息则见，如波止而湛寂之水自显，能见性者，即同诸佛。以常见此性体，而不为外境所惑，内见所囿，超然离一切诸相矣。心无所著，则此法性周遍法界，无所不包，故名性海。	True reality is not an appearance that has form. When the mind comes to rest, it is seen, just as clear, still water reveals itself when waves cease. One who can see one's nature is thereby the same as all Buddhas. Constantly seeing this essential nature, one is not deluded by external objects or confined by inner views, but stands transcendent, apart from all appearances. When the mind clings to nothing, this dharmatā pervades the dharma realm and encompasses everything; therefore it is called the ocean of nature.
此人之同具，无别圣凡，以迷悟之分，遂若为二，悟则处处之见性，虽纷乱之际，亦自了然。心即于境，无惑乱颠倒诸苦，大机大用，发乎至性，遂能无一事而不可应，无一处而不是道，无一物而可迷，无一境而不空，为超然大自在者矣。	All people possess this equally; there is no distinction between sages and ordinary beings. Yet because of the division between delusion and awakening, they seem to be two. With awakening, one sees one's nature everywhere; even amid confusion and disorder, it remains clearly known. When the mind is at one with circumstances, there is no delusion, disorder, inversion, or suffering. Great potential and great functioning issue from one's ultimate nature; thus there is no matter to which one cannot respond, no place that is not the Way, no thing by which one can be deluded, and no circumstance that is not empty. Such a person is one of transcendent great freedom.
心者，主于中而包罗万有者也。心者土也，藏于身而可化生万法，故名法性身。众生心心不断，有如无尽之锁链，若心心心心联系而下。是以妄念不断，幻成生死，而有六道。	Mind is that which governs within and encompasses all things. Mind is like soil: concealed within the body, it can transform and give rise to all dharmas; hence it is called the dharmatā body. Sentient beings' thoughts continue without interruption, like an endless chain, each thought linked to the next. Therefore deluded thoughts continue unceasingly, illusorily forming birth and death and giving rise to the six realms.
然此心字，明表上无可加，见闻了了，廓然无有，是心之正者，乃名真心。宗门心性不分者，即指此寂然之心为性，不可分也。若稍加一“丿”，则变为必矣。	Yet the character for mind ( ) plainly shows that nothing can be added above it: seeing and hearing are clear and distinct, vast and without anything. This is the mind in its proper state, and is called the true mind. In the Chan school, when mind and intrinsic nature are not distinguished, it is this still mind that is meant by intrinsic nature; they cannot be separated. But if one adds even a single downward stroke ( ), it becomes the character , “must.”
心取于相，即成为想，心上加刃，即成为忍，心为形奴而为怒，心与心如而为恕，心心相互成为恒，心恋往昔成为惜，尽于己之为忠，闭于门之为闷，上下不安之为忐忑，千变万化，皆心上所加，非心之正也，乃妄也，幻影也。	When mind takes hold of an appearance, it becomes thought ( ); when a blade is placed above mind, it becomes forbearance ( ); when mind is enslaved by forms, it becomes anger ( ); when mind is joined with “thus,” it becomes forgiveness ( ); when minds are mutually joined, it becomes constancy ( ); when mind clings to the past, it becomes regret ( ); when it is exhausted in oneself, it becomes loyalty ( ); when it is shut within a gate, it becomes depression ( ); when it is unsettled above and below, it becomes apprehension ( ). In their countless transformations, these are all additions imposed upon the mind; they are not the mind in its proper state, but delusion and illusory shadows.
而世人独指此幻妄者，名之曰我心，《圆觉经》所谓六尘缘影为自心相，此生死颠倒之本也，亦即恒沙世界无尽众生若干人事起灭变化之所建立也。即佛菩萨之度生弘化，亦如空华之乱起灭耳，岂有实体，然不可言断灭也。	Yet worldly people refer only to this illusory delusion as “my mind.” As the Sūtra of Perfect Enlightenment says, “The shadows of conditions arising from the six sense objects are taken as the characteristics of one's own mind.” This is the root of the inversion of birth and death; it is also the basis upon which the arising, ceasing, and transformations of the countless beings, persons, and affairs in worlds as numerous as the sands of the Ganges are established. Even the Buddhas' and bodhisattvas' liberating and transformative work is like empty flowers arising and ceasing in confusion. How could it possess a substantial entity? Yet one cannot therefore speak of annihilation.
心上虽起万千变态，而心之本位勿移也，善无所加，恶无所损，此不可移者，亦假名曰菩提而已。菩提无相，而真实不虚，乃名实相，此不生不灭之性也。今见无所加之心，为荡然无著之心，此无心心也，无心可心，而不动之性见矣。	Although the mind may give rise to myriad changing states, its original ground does not shift. Good adds nothing to it, and evil takes nothing away from it. This unshifting reality is provisionally called bodhi, nothing more. Bodhi is without characteristics, yet it is true and not empty; therefore it is called true reality. It is the nature that neither arises nor ceases. Now, to see the mind with nothing added to it is to see the mind utterly open and free of attachment. This is the mind of no-mind: there is no mind that can be made into an object of mind, and the unmoving nature is thereby seen.
化菩萨与众生皆不能无念，众生念念有著转辗系恋，不能有主，外被境夺，内受见惑，遇有著有，闻空执空，乃至修道之士，取道向佛，而自生障，此未见性而沉沦之象也。	Even transformation bodhisattvas and sentient beings cannot be wholly without thoughts. Sentient beings cling to each thought, becoming entangled and attached in turn; they cannot be their own masters. Outwardly they are carried away by circumstances, and inwardly they are affected by views and delusions. Encountering existence, they cling to existence; hearing of emptiness, they cling to emptiness. Even practitioners who seek the Way and turn toward the Buddha create obstacles for themselves. This is the condition of those who have not seen their nature and remain submerged in the round of birth and death.

佛则有心而不住于见，无念而不住于空，不独迷不立而觉亦不立，寂然常照，虚妙圆灵，不以有念为患，亦不以无念为胜。所谓大解脱门者，不可以智知，不可以识识，又岂文字语言所可表哉。然非佛所独具而众生不能也。	A Buddha has mind, yet does not abide in views; is without thoughts, yet does not abide in emptiness. Not only is delusion not established, but awakening too is not established. Still and ever-illuminating, empty, wondrous, complete, and spiritually efficacious, the Buddha does not regard the presence of thoughts as a problem, nor the absence of thoughts as superior. The so-called great gate of liberation cannot be known by wisdom or recognized by consciousness; how then could it be expressed in words and language? Yet it is not possessed by Buddhas alone and unavailable to sentient beings.
众生不了生死，不怖生死，不于此中求出路，甘自沉没，此大可哀也。夫众生者，惑而已矣。因惑而立生死，枉受诸苦，不知入生死者，此幻心也，出生死者，亦此幻心也。	Sentient beings do not understand birth and death, do not fear birth and death, and do not seek a way out of it; willingly they sink into it. This is greatly lamentable. Sentient beings are simply deluded. Because of delusion, they establish birth and death and vainly undergo all kinds of suffering. They do not know that what enters birth and death is this illusory mind, and that what emerges from birth and death is also this illusory mind.
明心者，出生死之法也，智者顿觉，见一心字，即可悟入，愚者修证，必赖法以渐进，若论根本，实无顿渐次第之别，然必痛切生死，直下荐取，起心求道，则失之远矣。	Realizing the mind is the means of transcending birth and death. The wise awaken suddenly: upon seeing the single character for mind, they can awaken and enter. The dull must cultivate and realize, necessarily relying on the Dharma to advance gradually. Yet at the fundamental level, there is truly no distinction of sudden or gradual stages. One must, however, feel birth and death as an urgent and painful matter and directly recognize this; if one stirs the mind to seek the Way, one has already gone far astray.
以上所谈，全乎文字理解，纵使缘此顿悟，非彻也，不足恃也，外境前来，又被夺矣，须死打活参，用实功夫，以求出路。	All that has been discussed above is merely an understanding through words. Even if one attains sudden awakening through these conditions, it is not thorough and cannot be relied upon. When external circumstances arise, one will again be carried away by them. One must engage in intensive, life-and-death investigation and apply genuine effort in order to find a way out.
所谓死打者，打杀一切念而已，如念佛，念至无能念所念，不但妄念不起，佛念亦不立，此由念佛法证入也。	What is meant by “life-and-death effort” is simply to strike down every thought. For example, in Buddha-recitation, recite until there is neither one capable of reciting nor anything recited. Not only do deluded thoughts fail to arise, but even the thought of the Buddha is not established. This is entry through realization by the method of Buddha-recitation.
如参禅，朝参暮参，参至绝无意味处，四面如铜墙铁壁时，忽然得个消息，不经十年廿年，根不著实，到实无所得时，应机突发，如梦顿觉，此由禅定法证入也。	In Chan investigation, investigate morning and evening until one reaches a point where there is absolutely no flavor or meaning, where all four sides seem like walls of bronze and iron. Then one suddenly receives a message. Without ten or twenty years, however, the root will not be firmly grounded. When one truly reaches the point of nothing to attain, a breakthrough occurs in response to circumstances, like suddenly awakening from a dream. This is entry through realization by the method of Chan meditation.
如我门之中，专修心中心密法，由六印开始而满千座，或打七，每日六座十二小时，接连三四七，或于大月一次修九座十八小时，一日夜猛进，每年一二次，自无不证得三昧，亲见实相，此由密法证入也。	In our school, one specializes in the Heart-of-Heart Dharma, beginning with the six mudrās and completing a thousand meditation sessions. Or one may undertake a seven-day retreat, practicing six sessions daily for twelve hours, for three, four, or seven consecutive days; or, once a month during a long month, practice nine sessions for eighteen hours, advancing vigorously for a full day and night, once or twice each year. In this way, one will naturally attain samādhi and directly see true reality. This is entry through realization by Esoteric Buddhism.
诸法平等，无有高下，在人不在法也，在己不在师也。所谓活参者，言于下座时念念勿忘本来，才起一见，即以金刚王宝剑斩却，纤尘不立，则一切处，一切时，本来面目，昭然自见。	All dharmas are equal, without superiority or inferiority. It depends on the person, not the dharma; on oneself, not the teacher. What is meant by living investigation is that, after leaving the meditation cushion, one should not forget one's original nature from thought to thought. As soon as a view arises, cut it off with the precious vajra sword of the Dharma King. When not the slightest speck remains, one's Original Face will clearly reveal itself at every place and at every time.
如是由体起用，见佛不被佛转，见经不被法缚，见世事不被情惑，见道理不被识迷。二法如双轮并进，上座证体，下座起用，根本既得，习气虽来，一觉如红炉化雪，久久力自充足，不待觉照而已空寂，此入门之正路也。	Thus one gives rise to function from essence. Seeing a Buddha, one is not turned by the Buddha; seeing a sūtra, one is not bound by the Dharma; seeing worldly affairs, one is not deluded by emotional attachments; seeing principles, one is not confused by consciousness. These two practices advance together like two wheels: on the meditation cushion, realize the essence; off the cushion, give rise to function. Once the root has been obtained, even if habitual tendencies arise, a single awakening melts them like snow in a red-hot furnace. Over time one's strength naturally becomes sufficient, and without needing mindful illumination, one is already empty and quiescent. This is the proper path of entry.

若先求有得或妄冀神通，或自甘劣小，不敢承当，或徒通文字，以为证得，妄自尊大，是生死上又加生死矣，为其因地不正，未明成佛之义。有所求则心不死，心不死则性不见，性不见则体不大而用不宏，自谋适以自误。盖心有所加，其体已昧，永无出头之望。凡我同志，欲了生死者，于心地法其加之意哉。	If one first seeks some attainment, vainly hopes for spiritual powers, willingly settles for the inferior and lesser, dares not take up the task, merely understands words and letters and takes that for realization, or arrogantly esteems oneself, then one adds birth and death upon birth and death. This is because one's causal ground is incorrect and one has not understood what it means to become a Buddha. So long as one seeks something, the mind does not die; if the mind does not die, one's nature is not seen; if one's nature is not seen, one's essence is not vast and one's function is not expansive. Seeking one's own benefit thus becomes precisely a means of misleading oneself. Whenever something is added to the mind, its essence is already obscured, and there is forever no hope of emerging. All my fellow practitioners who wish to transcend birth and death should give this careful consideration in the Mind-Ground Dharma Gate.
铭曰：	Inscription:
不是有心，不是无心。	It is not a mind with thoughts; it is not a mind without thoughts.
不是不见，不是不闻。	It is not that there is no seeing; it is not that there is no hearing.
了了觉知，不著见闻。	Clearly aware and knowing, yet not attached to seeing or hearing.
荡然无住，是名无心。	Utterly open and without abiding: this is called no-mind.
心若无住，妄依何处?	If the mind does not abide anywhere, where can delusion rely?
妄既不立，夙障自除。	Once delusion is not established, past obstructions are naturally removed.
问心何来，因境而起。	Ask whence the mind comes: it arises because of circumstances.
境亦不有，同属幻影。	Circumstances too do not truly exist; both are illusory shadows.
妙用恒沙，尽是缘心。	Functions as numerous as the sands of the Ganges all arise from the mind that depends on conditions.
缘心息处【注意】，顿证无生。	Where the mind dependent on conditions ceases [Note], one suddenly realizes the unborn.
无生实相，非可眼见。	The true reality of the unborn cannot be seen with the eyes.
窈窈冥冥，其中有精。	Vast and obscure, within it there is an essence.
证悟之者，名曰见性。	One who realizes and awakens to this is said to see one's nature.
是故无求，心自宁一。	Therefore, seek nothing, and the mind naturally becomes peaceful and unified.
无心可惑，是即大定。	With no mind that can be deluded, this is great samādhi.
得大定者，无动无静。	One who attains great samādhi is neither in motion nor stillness.
无得无失，无喜无嗔。	There is neither gain nor loss, neither joy nor anger.
本位不移，起应万机。	The original ground does not shift, yet responds to myriad circumstances.
不变随缘，即无生死。	Unchanging yet accordant with conditions: this is freedom from birth and death.
成佛要诀，如是而已。	The essential instructions for becoming a Buddha are no more than this.
【注意】：“心”，他力自力合作，逼到根尘脱开，前后际断，于断处，就在其间得个消息。到此地步，切勿松动，时时体会，到熟极时，如子母相依，又如自己姓名，永不忘失。	[Note]: “Mind”: the cooperation of other-power and self-power presses one to the point where the sense faculties and their objects fall apart and the divisions of past and future are cut off. At that point, within the break, one receives a message. Having reached this stage, do not slacken. Continually examine and experience it. When it becomes fully mature, it is like mother and child depending on each other, or like one's own name, which one never forgets or loses.
心密工夫，可以直下见性，望仁者将此四十句每日读几遍，要烂熟于胸中，久久自然触机即发，由真实体中得大机大用矣。	The practice of heart esotericism can lead directly to seeing one's nature. I hope that benevolent readers will read these forty lines several times each day and know them thoroughly by heart. In time, they will naturally break through upon encountering circumstances, and from the true essence they will gain great potential and great functioning.
三昧，三者，正也。昧者，受也。正受即为正定。	Samādhi: sam means correct; ādhi means receiving. Correct reception is precisely correct meditative stability.
----骧陆公<<心性释义>>	—Mr. Xianglu, Explanation of Mind and Nature
【gszy】：……	gszy ：……

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颠倒者，心小用之果也，人与人，族与族，国与国，皆因小见而多争，以小用则自然渐趋于恶。言善者，平之而已，未能空也。古人争论性之善恶，以未见性，故作此语。此性者，习也，心也。性无善恶，而起心以成习。	Inversion is the result of the mind's petty functioning. Person against person, clan against clan, nation against nation—all contend greatly because of narrow views. When petty functioning is employed, one naturally and gradually tends toward evil. What is called goodness is merely a matter of balancing it; it is not yet emptiness. The ancients debated whether human nature is good or evil because they had not seen their nature and therefore spoke in this way. This “nature” is habit; it is mind. Nature has neither good nor evil, but when thought arises, it forms habits.
一若出乎性之本然者，遂有此偏见，不知善恶乃心上幻起之变化，非性分事。性不因此而增损，故曰：不污染。庄子逍遥篇，其旨欲人大其心而后可以入道。	Once one departs from the original suchness of nature, such biased views arise. One does not know that good and evil are transformations illusorily arising upon the mind and are not matters belonging to one's nature. Nature neither increases nor diminishes because of them; hence it is said to be unstained. The purpose of Zhuangzi's chapter “Free and Easy Wandering” is to encourage people to enlarge their minds, for only then can they enter the Way.
华严之旨，佛以此经付大心凡夫，心大则志趣远大，承当力强，于觉为近。此君子小人之分，而大心之中，复有澈与未澈之比。未见性者，心未空寂，其用虽大而不圆，或圆而不遍。每从心上计心，心日趋于小。	The purport of the Avataṃsaka Sūtra is that the Buddha entrusted this sūtra to ordinary beings of great resolve. When the mind is great, one's aspirations are lofty, one's capacity to undertake responsibility is strong, and one is close to awakening. This distinguishes exemplary people from petty people. Yet among those of great mind, there are further degrees of thoroughness and lack of thoroughness. Those who have not seen their nature have minds that are not empty and quiescent. Though their functioning may be great, it is not complete; or though complete, it is not all-pervading. Whenever they calculate with mind upon mind, their minds grow smaller day by day.
为精为专，以相对也。必先内证空寂之本性，然后起诸心用，则妙观一切本空之理。我心之所执持者不坚，故能广而大，圆而遍，通而不住。善且不取，何有于恶，此大心之用，非乐小法者堪知。	To be refined and single-minded is still relative. One must first inwardly realize the empty and quiescent original nature, and only then give rise to the mind's various functions. Then one can wondrously contemplate the principle that all is originally empty. What my mind grasps is not firm; therefore it can be broad and great, complete and all-pervading, penetrating and non-abiding. If one does not even grasp at good, what room is there for evil? This is the functioning of the great mind, which those who delight in lesser dharmas cannot understand.
人之生焉，以秉五欲而来。所谓因淫欲而正性命。五欲者，财、色、食、名、睡是其根也。既有其根，则必滋生枝叶花果，遇缘而发，无有穷期，此自然之势也。以演变之无穷，遂有六道之妄立。	Human beings are born bearing the five desires. As it is said, life is properly established through sexual desire. The five desires have their roots in wealth, sensuality, food, fame, and sleep. Once these roots are present, branches, leaves, flowers, and fruits necessarily grow forth; when conditions are met, they manifest without end. This is the natural course of events. Because transformations unfold without limit, the six realms are illusorily established.
发挥其幻心，求畅其五欲，本性由是迷昧。所用之心，不觉由大而小，枉自受苦，不知所止。此先觉者之所悲悯，而大悲之愿所启发也。管子曰：心之中又有心也。此始觉者也。知以心摄心，用减其欲。	They give free rein to their deluded minds and seek to indulge their five desires; thus their intrinsic nature becomes obscured. The mind they employ, without their noticing, shrinks from greatness to smallness. They suffer needlessly, not knowing where to stop. This is what grieves those who awaken first and what inspires their vows of great compassion. The Guanzi says, “Within the mind there is yet another mind.” This is the one who first awakens. Such a person knows to use mind to gather in mind and thereby lessen desires.
自古先哲，莫不本此义以救世。于是倡为学说，曰：先正其心，心正于内而后所行不妄。立善防恶者，礼也。禁非立是者，法也。和其情意者，乐也。兴发其志趣者，诗歌也。皆谋所以调伏其心。亦无非引之由小而大，自除其苦而已。	Since ancient times, all earlier sages have based themselves on this principle in saving the world. Thus they advanced the teaching: first rectify the mind; when the mind is rectified inwardly, one’s subsequent conduct will not be misguided. That which establishes goodness and guards against evil is ritual propriety. That which prohibits what is wrong and establishes what is right is law. That which harmonizes the feelings and intentions is music. That which inspires one’s aspirations and interests is poetry and song. All of these seek to regulate and subdue the mind. They are likewise nothing but means of leading it from the small to the great, so that it may rid itself of suffering.
心为万物之主，而易为奴。心系于欲，为欲之奴矣。父子昆弟夫妇朋友之情，皆依于欲，而真义以亡。社会人类之相处，无不尚利以资其欲，此义之所以不敌，而道之日丧也。	The mind is master of all things, yet it easily becomes a slave. When the mind is bound to desire, it becomes desire’s slave. The affections between fathers and sons, brothers, husbands and wives, and friends all depend upon desire, and their true meaning thereby perishes. In human social relations, everyone esteems profit in order to sustain desire. This is why righteousness cannot prevail and the Way daily declines.
欲者，非人力所可化除者也，亦非空言天理所可制止者也。礼教者，亦防之于一时，其根仍在也。虽有贤父兄之导化，亦比较稍善，其根仍在也。即能自动制止，	Desire cannot be transformed and eliminated by human effort, nor can it be restrained by empty talk of heavenly principle. Ritual teachings can only guard

亦只止于一时，外诱之力若强，仍可循故道而发挥，其根仍在也。	against it temporarily; its root remains. Even with the guidance and transformation of worthy fathers and elder brothers, matters are only somewhat better; its root remains. Even if one can restrain it voluntarily, this lasts only for a time. Should the force of external temptations become strong, one may again follow the old path and give it free rein; its root remains.
何也？无始以来积习深厚，岂半生之力所可化除者哉！故虽百圣千贤训导之导，礼教法治督责之严，终不能使其究竟者也。心者幻也，以言乎幻，知不可究竟矣。徒能暂救于一时，以为方便，乃假名曰究竟耳。	Why is this so? The habits accumulated since beginningless time are deeply entrenched. How could they be transformed and removed by the efforts of half a lifetime? Therefore, even with the instruction of a hundred sages and a thousand worthies, and the strict supervision of ritual teaching and legal rule, they ultimately cannot bring people to the ultimate end. Mind is illusory; once we speak of illusion, we know that there can be no ultimate end. Such measures can only provide temporary relief and serve as expedient means; they are merely given the provisional name of ultimate.
佛无法以度无缘之人，其他可知。众生之类，何止八万四千，其中知了脱生死者，百万中不得一也。怖生死而肯痛切求了者，百万中不得一也。能自了生死，又为他人谋者，又百万中不得一也。何也？人生以了生死为究竟。	The Buddha has no way to liberate those without affinity; from this, the rest may be understood. Among the many kinds of sentient beings, those who know to be liberated from birth and death are fewer than one in a million. Of those who fear birth and death and are willing to earnestly seek liberation from it, fewer than one in a million do so. Of those able to liberate themselves from birth and death who also seek liberation for others, again fewer than one in a million do so. Why? Because for human life, liberation from birth and death is the ultimate end.
今于颠倒中求了生死，终难得也。生死者，幻心也，惟离幻心以见真性，由真性中自起大用，方为彻底。神会大师云：知空寂而了法身，了法身而真能脱，是名正宗。今不明心见性，徒从幻上计幻，竟相颠倒，有何究竟之可言哉。	Yet to seek liberation from birth and death amid inversion and delusion is ultimately difficult to attain. Birth and death are the illusory mind. Only by leaving the illusory mind and seeing one's true nature, then naturally bringing forth great functioning from within true nature, can one be thoroughgoing. Chan Master Shenhui said: "To know empty quiescence and thereby understand the dharmakāya, and to understand the dharmakāya and thereby truly be able to escape—this is called the true principle." Now, without realizing the mind and seeing one's true nature, people vainly calculate illusion upon illusion and compete in inversion and delusion. What ultimate end could there be to speak of?
虽然，众生佛性固自平等也，但为五欲所朦，一时迷惘，其本性原无杂无坏也。今一时沉溺于海，菩萨以大悲力而施广度。	Nevertheless, the Buddha-nature of sentient beings is inherently equal. Yet, obscured by the five desires, they are temporarily confused and lost; their intrinsic nature itself is originally neither mixed nor damaged. Now that they are temporarily immersed in the sea, bodhisattvas employ the power of great compassion to liberate them extensively.
惟因缘不同，有居水面者，有沉海底者，有近有远者，有肯出不肯出者，乃至有疑谤反对者，顾此则失彼，虽不胜其劳苦，而菩萨本愿不退也。惟佛知其因缘，不事强求，随缘而度，亦无喜恼。	But because causes and conditions differ, some remain on the surface of the water, some sink to the bottom of the sea; some are near and some far; some are willing to emerge and some are not; there are even those who doubt, slander, and oppose. If one attends to this, one loses sight of that. Though the toil and hardship are inexhaustible, the bodhisattva's original vow does not retreat. Only the Buddha knows their causes and conditions. He does not force the matter, but liberates according to conditions, without either delight or vexation.
暂以一时方便为究竟，言于不可究竟中，如是方便为究竟耳，故有度之成佛、成菩萨、成圣贤、天人者，亦皆幻化而已。且曰：彼非众生，此言彼皆佛也，不得以众生目之。	For the moment, expedient means are called ultimate. This is to say that, within what cannot be ultimate, such expedient means are called ultimate only provisionally. Thus there are those liberated who become Buddhas, bodhisattvas, sages and worthies, or devas and humans; yet these too are merely illusory transformations. It is further said, "They are not sentient beings." This means that they are all Buddhas and must not be regarded as sentient beings.
又曰：非不众生，此言即今一时幻心颠倒，又不得不名为众生矣。惟以不明自性，故所用之心，小而不大。一切贤圣，其未见性者，所用之心，亦大而不圆。均未究竟，惟大小善恶邪正高下之分而已。	It is also said, "They are not not sentient beings." This means that, at present, their illusory minds are temporarily inverted and deluded, so they must still be called sentient beings. Because they do not understand their own nature, the minds they employ are small rather than great. Among all sages and worthies, those who have not seen their nature employ minds that may be great but are not complete. None has reached the ultimate; there are only distinctions of greater and lesser, good and evil, right and wrong, high and low.
古先哲之所用其心以救世者，曰：使其自救，其方针与佛不异，而法用不同。彼曰：制心、伏心、正心、摄心，皆以心外之心相对治者也。管子所云心之中又有心者，此心亦依心而起，但知以心制心，非见性后所用之心。	When the sages of old employed their minds to save the world, they said, "Enable people to save themselves." Their guiding principle did not differ from that of the Buddha, though their methods differed. They spoke of restraining the mind, subduing the mind, rectifying the mind, and gathering in the mind. All these employ a mind outside the mind as a counteractive remedy. When the Guanzi says, "Within the mind there is yet another mind," this mind too

	arises in dependence upon mind. It knows only to use mind to restrain mind; it is not the mind employed after seeing one's nature.
故不外对治，对治之果，为去恶而存善，若有所存，非究竟也。如非礼勿视，其初心为非礼，其再起心为觉知非礼而勿视，而勿视之心未泯。故曰：犹有所存。至于圣人，则知心之上，独有一物也，故曰：慎独。	Therefore, it does not go beyond counteractive remedies. The result of such remedies is to remove evil and preserve goodness. So long as something is preserved, it is not ultimate. For example, in "Do not look at what is contrary to ritual propriety," the initial thought is that something is contrary to ritual propriety; the subsequent thought recognizes this and refrains from looking. Yet the mind that refrains from looking has not vanished. Therefore it is said that something still remains. As for the sage, he knows that above the mind there is only one thing; therefore it is said, "Be watchful when alone."
彼曰：清心、曰净心、曰无心，于此中已悟见有声无臭者，隐微莫显者，推之以名曰性、曰道，是去见性已近。已知有至高无上独一无二之本性，而未澈见者也。故其心用，皆不敢离于本位。	They speak of clearing the mind, purifying the mind, and no-mind. In these they have already awakened to see that which is soundless and odorless, that which is most hidden and yet most manifest. Extending this, they name it nature and the Way. This comes close to seeing one's nature. They already know that there is an unsurpassable, supreme, unique, and incomparable intrinsic nature, though they have not yet seen it thoroughly. Therefore, in their use of mind, they dare not depart from the original ground.
然比较为圆为大，第以见之未澈，遂有存养之意，以惧其亡失也。	Compared with others, this is more complete and greater. Yet because their seeing is not thorough, they retain the intention of preserving and nurturing it, fearing that it may be lost.
且亦无人明言心为绝对之幻化者，性之相貌究为何者，但曰：我天然本有者曰性（天命之谓性），随性而起之心，合乎自然者曰道（率性之谓道），道亡而教以复其本曰修（修道之谓教），此数语，实已见到性分上事，惜下文未有归性之法，仍不离乎心用，但曰诚而已矣。	Moreover, no one has clearly stated that mind is absolutely illusory, or what the appearance of nature ultimately is. They merely say: what I possess naturally is called nature ("What Heaven decrees is called nature"); the mind that arises in accordance with nature, when it accords with what is natural, is called the Way ("To follow nature is called the Way"); when the Way is lost, teaching is used to restore it to its source, and this is called cultivation ("The cultivation of the Way is called teaching"). These few phrases truly have already touched upon matters pertaining to nature. Regrettably, the text that follows contains no method of returning to nature and still does not depart from the functioning of mind, but speaks only of sincerity.
至如何而曰明心、曰空心，用以证入此真性者，则未之闻也。心性未可分也，愚者强分为二，更不知明心见性为何事。又如外道小得定相，幻见月轮于青眼者，自谓已明心见性矣，岂不怪哉！	As for how one may realize the mind or empty the mind in order to verify and enter this true nature, nothing has been heard. Mind and nature cannot be divided, yet foolish people forcibly divide them into two, still less knowing what it means to realize the mind and see one's true nature. Again, non-Buddhists may gain a slight sign of meditative stability and illusorily see a moon-disc with blue eyes, then claim that they have realized the mind and seen their true nature. Is this not strange?
礼教者，菩萨顺度之慈化也。治者，金刚逆化之方便也。必二者同出于大悲之愿，则无或滥或峻之偏。政滥则民慢法，峻则民残。故曰宽猛相济，政是以和。彼之欲求万世不易之法，以为究竟者，多见其不知量也。	Ritual teaching is the compassionate transformation through which bodhisattvas liberate beings in accordance with conditions. Governance is the expedient means of Vajra-like transformative discipline that runs counter to them. Only when both arise from the vow of great compassion can there be no bias toward either laxity or severity. If government is lax, the people disregard the law; if it is severe, the people become cruel. Hence it is said, "Leniency and severity should complement each other; thereby government is harmonious." Those who seek an unchanging law for ten thousand generations and take it to be ultimate are often seen not to know their own limits.
救度众生幻心，终不得究意之法也，亦暂时维系而已。法有时而穷，恶无时而或绝。故有一时一世之究竟者，十世百世之究竟者，以论乎时间，则终非究竟可知矣。佛故曰方便以为究竟，正以参透世界众生，但能如是维系。	In liberating the illusory minds of sentient beings, there can ultimately be no final method; one can only maintain them temporarily. Laws have their times of exhaustion, but evil has no time when it is entirely cut off. Thus there are supposed ultimate solutions for one time or one age, and ultimate solutions for ten ages or a hundred ages. Judged in terms of time, they are clearly not ultimate after all. Therefore the Buddha called expedient means ultimate, for he thoroughly understood the world and sentient beings: they can only be maintained in this way.
若求根本解决，惟有使其明心见性之一法。教以六度万行三十七助道品者，皆明心前之方便幻法。苟能自觉自度，则不劳一切法治而自普化，能起觉照，因果自然洞明。所谋者远，五欲自能制止。	If one seeks a fundamental solution, there is only the method of enabling people to realize the mind and see their true nature. The teaching of the six pāramitās, the myriad practices, and the thirty-seven aids to awakening are all expedient, illusory dharmas prior to realizing the mind. If one can awaken and liberate oneself, then without the labor of all forms of governance and regulation, one will naturally transform beings universally. One can give rise to awakened contemplation, and cause and effect will naturally become clear. When one's plans extend far, the five desires can naturally be restrained.

觉于心者，虽觉未澈也，恶根未拔也。觉于本者，虽一时未觉，而根已松也。由觉本而再觉于心，则大用以起，其根必可拔除而彻底解决矣。此中过程，非一言所可决定，亦非一时之修所可造诣，亦曰习而已矣。	To awaken with respect to the mind is still not thorough awakening, and the root of evil has not yet been pulled out. To awaken with respect to the root, even if one has not yet awakened for the moment, loosens the root already. By awakening to the root and then awakening to the mind, great functioning arises; the root can certainly be pulled out, and the problem thoroughly resolved. This process cannot be settled in a single statement, nor can it be attained through cultivation at one time. It is simply a matter of practice.
以心反观者，内证之德也。以心起用者，外修之功也。前为入道，为本。后为法用，为末。内证之德以自问，外修之功以对人。必先由内而外，方为有体有用之学。但人习于务外，不知内证为何事。	Using mind to turn the light back and observe is the virtue of inner realization. Using mind to bring forth functioning is the work of outward cultivation. The former is entry into the Way and is fundamental. The latter is the application of dharma and is secondary. The virtue of inner realization is directed to examining oneself; the work of outward cultivation is directed to dealing with others. One must first proceed from within to without; only then is one's learning endowed with both essence and function. Yet people are accustomed to attending to externals and do not know what inner realization is.
故自鉴者鲜，不自鉴则责于人者深，求其究竟，其亦难矣。况人之贤愚，高下不等。凡稍才之出众者，又自执以为是，众生又从而推尊之，使其执我益强，而反观内证之道益疏。	Therefore, those who examine themselves are few. Without self-examination, they blame others deeply; if they seek the ultimate, it too will be difficult to attain. Moreover, people differ in worthiness and foolishness, high and low. Anyone whose talents are even slightly outstanding becomes attached to his own views, while sentient beings in turn exalt him. This makes his attachment to self still stronger, and the way of inward observation and realization grows ever more distant.
若复更有智者，即起而与之相竞，各倡为说，各执理由。众生之心，本习于浮动，于是分党立派，入于意气用事，祸患且不可测。淮南子曰：体道者，逸而不穷。任教者，劳而无功。善游者溺，善骑者堕，各以其所好，反自为祸。是故，好事者未尝不中，争利者未尝不穷云云。此无他，心向外驰，忘其本也。使人人知此，则能所以自处矣。	If there is another person of intelligence, he rises to compete with him. Each puts forth a doctrine, and each clings to his own reasons. Sentient beings' minds are originally habituated to agitation, and so factions and schools are formed; people act from personal feelings, and calamities become impossible to foresee. The Huainanzi says: "One who embodies the Way is at ease and never exhausted. One who leaves matters to teaching labors without result. Those skilled at swimming drown; those skilled at riding fall. Each, because of what he delights in, instead makes it his own calamity. Therefore those fond of affairs have never failed to encounter trouble, and those who contend for profit have never failed to come to ruin," and so forth. There is no other reason: the mind races outward and forgets its root. If everyone knew this, they would know how to conduct themselves.
自古先哲所言救世之道，无不曲尽其理，惜未尝有进行之方法。内证之道，亦未见指示，几令人无下手处。遂使诸外道肆其邪说，人转趋之若狂。足见人人未尝不思求道，苦无入门之路。自误者七，误于人者三，岂其福德因缘耶	The ways of saving the world spoken of by the sages of old all exhaustively articulate their principles, but regrettably they never provide methods for proceeding. Nor do they show the way of inner realization, leaving people almost without a place to begin. Thus non-Buddhists freely spread their erroneous teachings, and people rush toward them as if mad. This fully shows that no one fails to think of seeking the Way, but they suffer from having no road of entry. Of those led astray, seven mislead themselves and three are misled by others. Is this not a matter of blessings, virtue, causes, and conditions?
佛教人布施者，所以发大心也。布施至去其我见，为最大之法布施。布施之意，为发大悲心也。为人者多，则为己者少。然必依菩提心为因，言因地必证入性空，而大悲之根本以植。	The Buddha teaches people to give in order to arouse the great mind. When giving reaches the relinquishment of one's view of self, it is the greatest gift of Dharma. The intent of giving is to arouse the mind of great compassion. The more one acts for others, the less one acts for oneself. Yet one must take bodhicitta as the cause: at the causal stage one must realize the emptiness of nature, thereby planting the root of great compassion.
以由性空所发，故能具方便之妙用，然后可言究竟。此大心之初步法用，亦为入佛之根本。如华严经云：此经不付菩萨等乎，乃付予大心凡夫。可见大心乃成佛之关键，亦自度之根本。	Because it arises from the emptiness of nature, it can possess the wondrous function of expedient means; only then can one speak of the ultimate. This is the initial application of the great mind and also the foundation for entering Buddhahood. As the Avataṃsaka Sūtra says: "Is this sūtra not entrusted to bodhisattvas and the like? It is entrusted instead to ordinary beings of great mind." It can thus be seen that the great mind is the key to becoming a Buddha and also the foundation of self-liberation.
今不于性内转，而于心外求，其基已小，决难成就。故曰：依于众生而起大悲，依大悲发菩提心，依菩提心成等正觉。如是佛法处处不离众生，即不离世法人事。可谓积极之至矣。且视自他不二。发菩提心者，自利也，亦为利他。方便者，应付世事也。必依菩提为本，乃能发大心之用。能处处方便者，大心之果位也。否则徒托空言而已。	Now, if one does not turn within one's nature but seeks outside the mind, one's foundation is already small, and accomplishment is certainly difficult. Therefore it is said: "Relying on sentient beings, one gives rise to great compassion; relying on great compassion, one arouses bodhicitta; relying on bodhicitta, one attains complete and perfect awakening." Thus the Buddhadharma nowhere departs from sentient beings, and therefore does not depart from worldly dharmas and human affairs. It may be called supremely active. Moreover, it sees self and others as nondual. To arouse bodhicitta

	benefits oneself, and it also benefits others. Expedient means are ways of responding to worldly affairs. One must take bodhi as the basis before one can bring forth the functioning of the great mind. To be expedient in every situation is the fruition of the great mind. Otherwise, it is merely empty talk.
佛经之来中国，在中古之世。古人有未及见者，更以门户之见过深，不取而融会之，遂不得其用。有晋人牟子一书，言佛最详，世人稍知佛学之广大。若渊明一流，意境实迫于佛，其超然物外，深具般若之机用。	Buddhist scriptures came to China in the medieval period. Some ancient people had not yet had the opportunity to see them; moreover, their sectarian views were too deeply entrenched for them to adopt and integrate them, and thus they could not make use of them. There is a book by Mouzi of the Jin dynasty that discusses the Buddha in greatest detail, through which people of the world came to have some awareness of the breadth and greatness of Buddhist learning. Those in the line of Tao Yuanming, for example, had artistic conceptions truly close to Buddhism; in their transcendence of worldly things, they deeply possessed the potential and function of prajñā.
后之大儒，晚年亦无不取法于佛以作根基。至明之王阳明先生，则能起佛之妙用矣，以体大则用大也。今之学者，如欲了生死起大机大用者，于见性一道，其痛切加之意哉！	Later great Confucian scholars, without exception, also took the Buddha's teachings as their foundation in their later years. By the time of Mr. Wang Yangming of the Ming dynasty, the wondrous functioning of Buddhism could be brought forth, for when the essence is great, its function is great. If scholars today wish to transcend birth and death and bring forth great capacity and great function, how earnestly they should apply themselves to the path of seeing their true nature!
----骧陆公<<大心之用>>	----Xianglu, "The Functioning of the Great Mind"
【真实】：小儿有小儿的命，随他去吧!	[Zhenshi]: A child has a child's destiny; let him go his own way!
【gszy】：阿弥陀佛!	[gszy]: Amitābha Buddha!
【gszy】：虎行风生，难免败 ；一点水墨，几处成龙.阿弥陀佛!	[gszy]: When a tiger moves, wind arises; setbacks are hard to avoid. With a touch of ink and wash, dragons emerge in several places. Amitābha Buddha!
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悟心铭	Inscription on Awakening to the Mind
不是有心　不是无心　不是不见　不是不闻	It is not mind; it is not no mind; it is not not seeing; it is not not hearing.
了了觉知　不着见闻　荡然无住　是名无心	Clearly and distinctly aware, yet unattached to seeing and hearing; utterly open and without abiding—this is called no mind.
心若无住　妄依何立　妄既不立　夙障自除	If the mind has no abiding, on what can delusion depend to stand? Once delusion cannot stand, past obstacles are naturally removed.
问心何来　因境而起　境亦不有　同属幻影	Ask whence the mind arises: it arises because of objects. Yet objects, too, do not exist; both belong to illusory appearances.
妙用恒沙　尽是缘心　缘心息处　顿证无生	Wondrous functions as countless as the sands of the Ganges are all conditioned mind. Where conditioned mind ceases, one suddenly realizes the unborn.
无生实相　非可眼见　杳杳冥冥　其中有精	The true aspect of the unborn cannot be seen with the eyes. Vast and obscure, within it there is an essential brilliance.
证悟之者　名曰见性　是故无求　心自宁一	One who realizes and awakens to this is said to see one's true nature. Therefore, seek nothing, and the mind naturally becomes peaceful and unified.
无心可惑　即是大定　得大定者　无动无静	With no mind to be deluded, this is great samādhi. Those who attain great samādhi are without movement and without stillness.
无得无失　无喜无嗔　本位不移　起应万机	Without gain or loss, without joy or anger, unmoving from the original ground, one responds to the myriad conditions as they arise.
不变随缘　即无生死　成佛要诀　如是而已	Unchanging while according with conditions—this is freedom from birth and death. The essential formula for becoming a Buddha is no more than this.
----骧陆公	----Xianglu
【gszy】：大愚祖师和骧陆公改偈.	[gszy]: Verses revised by Patriarch Dayu and Xianglu.
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六祖偈云:兀兀不修善，腾腾不造恶。寂寂断见闻，荡荡心无著。	The Sixth Patriarch's verse says: "Steadfast and still, cultivate no good; at ease and unhurried, create no evil. Silent and serene, cut off seeing and hearing; vast and open, let the mind have no attachment."
骧陆公释云:此四句偈，至为精妙简捷，熟读之，可以随处练功，上二句空善恶二见也。倘能荡然无著，即无此二句，其妙用亦已尽之矣。惟第三句断字不妥，恐人误	Xianglu explained: "These four lines are supremely exquisite, concise, and direct. By reciting them repeatedly, one can practice anywhere. The first two

入于断灭见也。	lines empty the two views of good and evil. If one can be utterly open and without attachment, then even these two lines are unnecessary, and their wondrous function is already complete. Only the word ‘cut off’ in the third line is inappropriate, for it may lead people mistakenly into the annihilationist view.”
以见闻万无可断之理，后世之修死定者，即误解此义，至为危险。昔大愚师曾改为见闻常寂则圆矣。嗣有人改断字为而字，意亦可用。总为避免断灭之病耳。	Since there is in fact nothing in seeing and hearing that can be cut off, later practitioners of dead samādhi misunderstood this meaning, which is extremely dangerous. Formerly, Master Dayu changed it to “Seeing and hearing are ever quiescent,” and it was then complete. Later, someone changed the word “cut off” to “and,” which may also serve the purpose. All this was to avoid the fault of annihilationism.
兹拟改为兮字，改心为而字，索性全用虚字以合虚灵之意，且四句本是说心，极言心不可得，故去心字可也，行者读至此处，亦不必著意可耳，岂但此也，即此拙著，即此坛经，乃至三藏十二部，亦如是无取无著可也，此但用此心直了成佛之旨也。	I now propose changing it to the particle “xi,” and changing “mind” to the particle “er,” using nothing but empty words in order to accord with the meaning of empty numinousness. Moreover, the four lines originally speak of mind and emphasize to the utmost that mind cannot be obtained; therefore, removing the word “mind” is permissible. When practitioners read this passage, they need not deliberately attend to it. Nor is this true only here: this crude work of mine, this Platform Sūtra, and even the Three Piṭakas and twelve divisions of scripture may likewise be neither grasped nor clung to. This merely points directly to the intent of using this mind to accomplish Buddhahood.”
----<<法宝坛经述旨>>	----“An Exposition of the Essential Meaning of the Dharma-Treasure Platform Sūtra”
【gszy】：有相无相.	[gszy]: Form and formlessness.
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【分义〔丁〕】　谓正相，言三十二相，属于幻相，以法身为体故，第形于外者，必由于内，以外衡内，法身亦不妨有相好耳，所谓心广则体胖是也。	[Detailed Explanation, D] This means correct appearances. The thirty-two marks belong to illusory appearances; because the dharmakāya is their essence, what is manifest outwardly must arise from within. Judging the inner by the outer, it is not improper for the dharmakāya also to possess excellent marks. This is what is meant by: when the mind is expansive, the body is well nourished.
但一落偏执，徒取相而忘体，则将误认转轮王具有三十二相，是亦如来矣，不几淆惑是非耶，故不许以色见身求，呵为入邪道也。但证得无上菩提者，又岂无具足相乎。	But once one falls into one-sided attachment, vainly grasping appearances while forgetting the essence, one will mistakenly suppose that, since a wheel-turning king possesses the thirty-two marks, he too is a Tathāgata. Would this not confuse right and wrong? Therefore, one is not permitted to seek the body by means of form, and this is rebuked as entering a wrong path. Yet how could one who has realized unsurpassed bodhi lack the complete marks?
若作是念，谓如来不以具足相故，得无上菩提，则又偏空而入断灭，此何可也。故妙用不废，非取有为，非离有为，有为而不著，即是无为，无为而立见，即等有为矣。若世尊行忍布施，即不贪住于涅　也。盖涅　而可住者，岂真涅　哉？不住涅　，生死自了。福德性空，谁为受者，此取相之最正者，乃名正相。	If one entertains the thought that the Tathāgata attained unsurpassed bodhi not by virtue of the complete marks, one again inclines toward emptiness and falls into annihilationism. How could this be right? Therefore, wondrous functioning is not discarded: one neither grasps conditioned phenomena nor separates from them. Conditioned phenomena without attachment are unconditioned; but if one establishes a view of the unconditioned, it becomes equivalent to the conditioned. If the World-Honored One practices patience and generosity, he does not greedily abide in nirvāṇa. For if nirvāṇa can be abided in, how could it be true nirvāṇa? Without abiding in nirvāṇa, birth and death are naturally resolved. The nature of merit and virtue is empty; who, then, receives it? This is the most correct way of taking appearances, and is called correct appearances.
须菩提，于意云何，可以三十二相观如来不？须菩提言，如是如是，以三十二相观如来。佛言，须菩提，若以三十二相观如来者，转轮圣王即是如来。须菩提白佛言，世尊，如我解佛所说义，不应以三十二相观如来。尔时世尊而说偈言：	“Subhūti, what do you think? Can the Tathāgata be contemplated by means of the thirty-two marks?” Subhūti replied, “So it is, World-Honored One. The Tathāgata is contemplated by means of the thirty-two marks.” The Buddha said, “Subhūti, if the Tathāgata is contemplated by means of the thirty-two marks, then a wheel-turning sage king is a Tathāgata.” Subhūti addressed the Buddha, saying, “World-Honored One, as I understand the meaning of what the Buddha has taught, one should not contemplate the Tathāgata by means of the thirty-two marks.” Then the World-Honored One spoke this verse:
若以色见我，以音声求我，	If one sees me by form, or seeks me by sound,
是人行邪道，不能见如来。	That person follows a wrong path and cannot see the Tathāgata.
须菩提，汝若作是念，如来不以具足相故，得阿耨多罗三藐三菩提。须菩提，莫作是念，如来不以具足相故，得阿耨多罗三藐三菩提。须菩提，汝若作是念，发阿耨多罗三藐三菩提心者，说诸法断灭，莫作是念。	“Subhūti, if you should entertain the thought that the Tathāgata attained anuttara-samyak-saṃbodhi not by virtue of the complete marks, Subhūti, do not entertain that thought: that the Tathāgata attained anuttara-samyak-saṃbodhi not by virtue of the complete marks. Subhūti, if you should entertain

	the thought that those who arouse the mind for anuttara-samyak-saṃbodhi teach the annihilation of all dharmas, do not entertain that thought.”
何以故？发阿耨多罗三藐三菩提心者，于法不说断灭相。须菩提，若菩萨以满恒河沙等世界七宝，持用布施。若复有人，知一切法无我，得成于忍，此菩萨胜前菩萨所得功德。何以故？须菩提，以诸菩萨不受福德故。须菩提白佛言，世尊，云何菩萨不受福德？须菩提，菩萨所作福德，不应贪著，是故说不受福德。	“Why? Those who arouse the mind for anuttara-samyak-saṃbodhi do not teach the marks of the annihilation of dharmas. Subhūti, if a bodhisattva were to fill worlds as numerous as the sands of the Ganges with the seven treasures and offer them as gifts, and if another person knew that all dharmas are without self and thereby attained acceptance, the merit and virtue gained by this bodhisattva would surpass that of the former bodhisattva. Why? Subhūti, it is because bodhisattvas do not receive merit and virtue.” Subhūti addressed the Buddha, saying, “World-Honored One, how is it that bodhisattvas do not receive merit and virtue?” “Subhūti, bodhisattvas should not greedily cling to the merit and virtue they create; therefore, they are said not to receive merit and virtue.”
【注释】　世尊告须菩提曰，汝观念中，果以如来为有三十二相可取也耶？须菩提答言，如是如是，意谓如来虽属法身无相，但终不能离相而见，以余观之，由外衡内，正不妨取如来之三十二相耳。	[Commentary] The World-Honored One said to Subhūti: “In your contemplation, do you indeed take the Tathāgata to possess thirty-two marks that may be grasped?” Subhūti replied, “So it is, so it is.” He meant that although the Tathāgata belongs to the formless dharmakāya, one ultimately cannot see him apart from appearances. As I see it, judging the inner by the outer, it is entirely permissible to take the Tathāgata’s thirty-two marks.
佛告须菩提，如汝所说，但世人未显法身，不解其义，观念中，偏以三十二相为如来，则转轮圣王亦有三十二相，与佛又何别乎。须菩提顿然觉悟，遂曰，如我解佛所说方便之义，是不应率取三十二相以观于如来矣。	The Buddha told Subhūti: “As you say, but ordinary people have not revealed the dharmakāya and do not understand this meaning. In their contemplation, they one-sidedly take the thirty-two marks to be the Tathāgata. Yet a wheel-turning sage king also possesses the thirty-two marks; how then does he differ from the Buddha?” Subhūti suddenly awakened and said: “As I understand the expedient meaning taught by the Buddha, one should not simply take the thirty-two marks in contemplating the Tathāgata.”
世尊遂重说偈曰，若以色见声求于佛者，是执取佛为有形相也，是其人已离正见不能妙观如来矣。	The World-Honored One then repeated the verse: “If one sees the Buddha by form or seeks him by sound, one grasps the Buddha as possessing material appearances. Such a person has already departed from right view and cannot wondrously contemplate the Tathāgata.”
世尊此偈，正救众生一时执有之病，下复急急提转，勿使偏空，曰莫作是念，谓如来之得无上菩提，不以具足相也，倘离具足诸相，又安以表现菩提之得不得耶。	This verse of the World-Honored One was precisely intended to remedy sentient beings’ immediate attachment to existence. He then urgently turned the teaching around again, lest they incline toward emptiness, saying, “Do not entertain that thought”—namely, that the Tathāgata attained unsurpassed bodhi not by virtue of the complete marks. If one were apart from all the complete marks, how could one manifest whether or not bodhi had been attained?
且菩提非内非外，非相非非相，法身非相，亦不离相，法身虽不应取相而见，亦不可离相以见也。偏执于有，自失本体，若复著空，顿成断灭。大德云，诸佛说空法，为度于有故，若复著于空，诸佛所不许，言不许其断灭也。	Moreover, bodhi is neither within nor without, neither an appearance nor not an appearance. The dharmakāya is not an appearance, yet neither is it apart from appearances. Although the dharmakāya should not be seen by grasping appearances, neither can it be seen apart from appearances. One-sided attachment to existence causes one to lose the original essence; attachment to emptiness, in turn, immediately becomes annihilationism. A great teacher said: “The Buddhas teach the dharma of emptiness in order to liberate those attached to existence. If one then becomes attached to emptiness, this is not permitted by the Buddhas.” This means that they do not permit annihilationism.
佛故曰莫作是念，戒之至再，两分合观，其义即圆，以不执有，不落空，是真发无上菩提心而成此福德者。夫菩萨之不贪著福德，正以福德性空，惟成就无生法忍。	Therefore, the Buddha said, “Do not entertain that thought,” repeating the warning. When the two aspects are contemplated together, the meaning is complete. Without attachment to existence and without falling into emptiness, one truly arouses the mind for unsurpassed bodhi and thereby accomplishes this merit and virtue. A bodhisattva does not greedily cling to merit and virtue precisely because its nature is empty; one merely accomplishes acceptance of the unborn dharmas.
知一切法无我，能所双忘，体用一如，斯正无上福德，非恒河沙世界七宝之所比也。如是有为而不著，有相而不取，有福德而无染，一切诸相，下而三十二相，上而涅　福德诸相，无不以妙观正之，乃名正相，是取相之最正者也。----骧陆公<<金刚般若波罗蜜经分段贯释>>	Knowing that all dharmas are without self, subject and object are both forgotten, and essence and function are one. This is true unsurpassed merit and virtue, incomparable to the seven treasures filling worlds as numerous as the sands of the Ganges. Thus, one engages in conditioned phenomena without attachment, has appearances without grasping them, and possesses merit and virtue without defilement. All appearances—from the thirty-two marks below to the appearances of nirvāṇa and merit and virtue above—are rightly understood through wondrous contemplation. This is called correct appearances; it is the most correct way of taking appearances. ----Xianglu, “A Sequential Commentary on the Diamond Prajñāpāramitā Sūtra”

【gszy】：神通隐显.	[gszy]: The concealment and manifestation of spiritual powers.
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或曰：明心见性，即是圣人，非但不须再事修习，还要现种种神通变化，大异常人，所谓大机大用，神变莫测，今何故反谓悟后方是真修?	Someone asked: “To realize the mind and see one’s true nature is to be a sage. Not only is there no further need to cultivate and practice, but one should also manifest all kinds of spiritual powers and transformations, far surpassing ordinary people—what is called great capacity and great function, with miraculous transformations beyond reckoning. Why then do you instead say that only after awakening does true cultivation begin?”
答曰：今时学道人有二种过错：一者以为悟后即是圣人，应现种种神变。如不能变现，即为非悟，只是口头禅，空说真理而已。因之心生退屈，反堕无分之失者，比比皆是。	The reply: “Practitioners of the Way today make two kinds of mistakes. First, they think that after awakening one is immediately a sage and should manifest all kinds of miraculous transformations. If one cannot produce such manifestations, they take it as proof that there has been no awakening, but only mere verbal Chan—empty talk about true principle. Consequently, their minds become discouraged and they instead fall into the error of believing themselves to have no share in it. Such cases are everywhere.”
二者，则谓宗下原本无修无得无证，一悟便休，何须再事修治？以致虽以理悟，而习气依旧，日久月深，依前流浪生死，未免六道轮回。关于这一点，前面本已谈过，似不须再讲，但以关系修道人成败至钜，且又系眼下学道者错会病根所在，故不嫌辞费，再详论之。	Second, they say that in the Chan school there is originally neither practice, attainment, nor realization; once one awakens, that is the end of it, so why engage further in cultivation? Consequently, although they may awaken at the level of principle, their habitual tendencies remain unchanged. As days and months pass, they continue as before to drift through birth and death and cannot avoid rebirth in the six realms. This point has already been discussed above and might seem not to require further explanation. Yet because it bears greatly on the success or failure of practitioners, and because it is precisely the root of the error among those now studying the Way, I do not begrudge the extra words and will discuss it further in detail.
《修心诀》云：“入道多门，以要言之，不出顿悟渐修二门。”又云：“此顿渐二门是千圣轨则，以上诸圣，莫不先悟后修，因修乃证。所谓神通变化依悟而修，渐薰所现。非谓悟时即发现也。”	Secrets of Cultivating the Mind says: “There are many gates of entry into the Way, but stated concisely, they do not go beyond the two gates of sudden awakening and gradual cultivation.” It also says: “These two gates of sudden awakening and gradual cultivation are the guiding principles of a thousand sages. All the sages of the past first awakened and then cultivated, and through cultivation attained realization. Thus, spiritual powers and transformations arise through cultivation based on awakening and appear gradually through repeated cultivation; they do not manifest immediately at the time of awakening.”
圭峰禅师云：“识冰池而全水，藉阳气以消融。悟凡夫而即佛，资法力以薰修。冰消则水流润，方显溉涤之功；妄尽则心虚通，始发通光之应。事上神通变化，非一日之功可成，乃渐薰而发现也。”	Chan Master Guifeng said: “Though one recognizes that an icy pond is wholly water, one still relies on the warmth of the sun to melt it. Though one realizes that an ordinary being is none other than a Buddha, one still relies on the power of the Dharma for permeating cultivation. When ice melts, water flows and moistens, and only then does its power to irrigate and cleanse become manifest. When delusion is exhausted, the mind becomes empty and unobstructed, and only then do the responses of supernormal radiance emerge. Supernormal powers and transformations in the realm of phenomena cannot be accomplished in a single day; they manifest through gradual permeating cultivation.”
仰山示众云：“我今分明向汝说，且莫凑泊，但向自己性海如实而修，不要三明六通。何以故？此是圣末边事。如今只要识心达性，但得其本，莫愁其末；他日后时，自在具足。若未得本，总将情学他，终不可得，得亦不真，将来成魔有份。”	Yangshan instructed the assembly: “I now tell you clearly: do not seek shortcuts. Instead, cultivate truthfully within the ocean of your own nature. Do not seek the three insights and six supernormal powers. Why not? These are peripheral matters at the end of the path of sages. Now you need only recognize the mind and comprehend its nature. If you attain the root, do not worry about the branches; in time, you will naturally possess them in full. If you have not attained the root and merely learn from others through discriminating consciousness, you will ultimately not attain it. Even if you attain something, it will not be genuine, and in the future you will be liable to become a demon.”
以上所引，可知顿悟是：凡夫迷时，妄执四大为身，妄想为心。不知自性是真法身，自己灵知是真佛，常于心外觅佛，东奔西走，忽被善知识指个入处，一念回光，见自本性，识自本心。而此心性，原无烦恼，原无生灭，本自圆成，本自具足，与诸佛无殊无别，而且由凡夫至佛位，更无阶级次第，故云顿悟。	From the passages cited above, we may know what sudden awakening is. When ordinary beings are deluded, they mistakenly take the four great elements to be the body and deluded thoughts to be the mind. They do not know that their own nature is the true Dharma body or that their own numinous knowing is the true Buddha. They constantly seek the Buddha outside the mind, running here and there, until suddenly a good spiritual friend points out an entryway to them. In a single thought, they turn the light inward, see their own original nature, and recognize their own fundamental mind. This mind-nature is originally free of afflictions and of arising and ceasing; it is inherently perfect and complete, lacking nothing, and no different

	from all Buddhas. Moreover, from an ordinary being to the state of Buddhahood, there are no stages or successive levels. This is called sudden awakening.
虽云顿悟，但属理边，事上习染，多生历劫，生来死去，执着坚固，卒难顿除。故须依悟而修，渐除习气，直至妄尽，神通方显，绝非于顿悟理时即现神通。故修道者，须明过程，识别先后，切不可因未通而自疑，更兼疑他人。以为均不能悟道，而另走蹊径，误入歧途，纵经尘劫，亦不能成道。	Though it is called sudden awakening, it pertains to the level of principle. Habitual defilements in the realm of phenomena have accumulated over many lifetimes and kalpas, through repeated birth and death; attachments are firmly entrenched and cannot suddenly be eliminated. Therefore, one must cultivate on the basis of awakening and gradually eliminate habitual tendencies. Only when delusion is exhausted do spiritual powers manifest; they certainly do not manifest at the moment of sudden awakening at the level of principle. Thus, practitioners must understand the process and discern what comes first and what follows. They must never doubt themselves because supernormal powers have not yet developed, much less doubt others, thinking that no one can realize the Way and taking another path instead. If they mistakenly enter a wrong path, then even after kalpas as numerous as dust motes, they will be unable to realize the Way.
况且发通与否，不足说明是否悟道。一者，通有多端，有藉密法修得者，有依神鬼附身告知者，有靠夙世薰修报得者，等等不一，不可谓是等人均已悟道。	Moreover, whether supernormal powers manifest is insufficient to show whether one has realized the Way. First, there are many kinds of such powers: some are acquired through the cultivation of Esoteric Buddhism; some arise when spirits or ghosts possess someone and provide information; some are received as karmic recompense through cultivation permeated in past lives; and so forth. One cannot say that all such people have realized the Way.
因此等神通，或有所依，不是真通，或仅相似通，一旦色身败坏，失其所依，即消灭无有。二者，古德谓有先悟后通和先通后悟之别，不可谓一经发通，即系悟道。	Such spiritual powers may depend on some external support and are not genuine powers, or they may merely resemble genuine powers. Once the physical body decays and that support is lost, they disappear entirely. Second, the ancient worthies said that there is a distinction between awakening first and then attaining supernormal powers, and attaining supernormal powers first and then awakening. One cannot say that attaining such powers necessarily means realizing the Way.
如明破山禅师在天童修道时，未发悟前，即能出神偷乡人之鸭，作游戏三昧。后事发，被密云悟禅师诃曰：“子游戏神通虽不无，但佛法未梦见在！”破山跪请开示，再经力参，方始开悟。	For example, when Chan Master Poshān Ming was cultivating the Way at Tiantong, before awakening he was able to send forth his spirit to steal ducks from local villagers, treating it as samādhi play. Later, when the matter came to light, Chan Master Miyun Wu reproved him, saying: “Though you are not without playful spiritual powers, you have not even dreamed of the Buddhadharma!” Poshān knelt and requested instruction. Only after further strenuous investigation did he finally awaken.
降及近代，众生根器更劣，习障更重，欲先通后悟，千万人中不得一人。故我人须于悟后，依悟而修，渐除习气，渐发神通。以上先圣历代祖师，无不如是。故顿悟渐修二门是佛徒的轨范，各宗行人俱应奉行遵守！	Still more so in modern times: sentient beings have even poorer faculties and heavier habitual obstructions. Of those who seek to attain supernormal powers before awakening, not one in tens of millions succeeds. Therefore, after awakening, we must cultivate in accordance with awakening, gradually remove habitual tendencies, and gradually manifest spiritual powers. All the ancient sages and patriarchs throughout the generations did so. Thus, the two gates of sudden awakening and gradual cultivation are the standard for Buddhist disciples; practitioners of every school should observe and uphold them.
----元音老人<<略论明心见性>>	—Master Yuanyin, “A Brief Discussion of Realizing the Mind and Seeing One’s True Nature”
【gszy】：附件:时节因缘.南无元音老人.	[gszy]: Attachment: Timely Conditions and Causes. Homage to Master Yuanyin.
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一代大德元音老人坐脱立亡	The Great Virtuous Master Yuanyin Passed Away While Seated
悟　德	Wude
无相密心中心法三祖元音大阿阇黎于今年二月五日（农历正月初一）下午八点十五分坐脱立亡，享年九十六岁。	The great Acharya Yuanyin, third patriarch of the Heart-of-Heart Dharma of formless esoteric practice, passed away while seated at 8:15 p.m. on February 5 of this year (the first day of the first lunar month), at the age of ninety-six.
阿阇黎圆寂前身体一直很好，生活起居一切如常，每天来请问佛法的人络绎不绝，阿阇黎总是有问必答，畅谈佛法，中气充沛，声音宏亮，小年夜即二月三日晚，照常洗淋浴，根本看不出要离世的样子，二月五日早上，阿阇黎与	Before his passing, the Acharya had always been in excellent health, and all aspects of his daily life were as usual. Every day, an unceasing stream of people came to ask about the Buddhadharma. The Acharya always answered every question and spoke freely on the Buddhadharma; his breath was strong and his voice resonant. On the evening of February 3, the eve of the Little New Year, he bathed as usual, showing no sign at all that he was about to leave this world. On the morning of February 5, the Acharya said to those around him:

身边人讲：“我要回老家了”，身边人讲：“师父您不能走，我们都需要您，”师说：“一切皆幻，我并没有离开你们，要记住：‘来而非来，去也未去，值此来去，亦非来去。’”且当日还与来请法者灌顶加持。	“I am going home.” Those around him said, “Master, you cannot leave; we all need you.” The Master said, “Everything is an illusion. I have not left you. Remember: ‘Coming, yet not coming; going, yet not gone. In this coming and going, there is neither coming nor going.’” That same day, he also conferred empowerment and blessings upon those who came to request the Dharma.
晚饭照常，根本看不出要圆寂的样子，饭后照例坐在平时一直座的椅子上，与身边人谈论佛法，教导应如何在日常生活中体现佛法，约讲了四十五分钟左右，突然双眼向空中一望，似有所见，立即站起，然后慢慢坐下，一代人天共仰的真善知识安详舍报，以身示现了修行人往生时的潇洒自在、生死无碍的景象。	He ate dinner as usual, showing no sign at all that he was about to pass away. After dinner, he sat as usual in the chair where he always sat and discussed the Buddhadharma with those around him, teaching them how to embody the Buddhadharma in daily life. After speaking for about forty-five minutes, he suddenly looked up into the sky with both eyes, as though seeing something. He immediately stood up and then slowly sat down. This true good spiritual friend, revered by humans and devas alike, peacefully relinquished his body, demonstrating through his own person the ease and freedom with which a practitioner may take rebirth, unhindered by birth and death.
舍报后数日，室内一直异香扑鼻，后遗体运往普陀山停放了六十天，火化当日（四月六日），未经通知通过各种渠道打听到火化日期的全国及海外许多阿阇黎门下，为缅怀阿阇黎的功德伟业，怀着对阿阇黎的无比敬仰之心，不约	For several days after he relinquished his body, an extraordinary fragrance continually filled the room. His remains were then transported to Putuo Mountain and kept there for sixty days. On the day of cremation, April 6, many disciples of the Acharya from throughout China and overseas learned of the cremation date through various channels despite receiving no notice. To commemorate the Acharya’s meritorious achievements and out of incomparable reverence for him, they independently made their way to Putuo Mountain.
而同地会聚在普陀山化身窑前，向阿阇黎遗体作最后的告别，当遗嘱执行者宣读完遗嘱时，异象出现，在聚集的众人头上出现了一座绿色莲花，天空中射下三道金光，一道金光直射人群中央，另二道金光分射两旁，覆盖了整个在场的人，莲花上并呈现出紫色光芒来回移动，摄像机当场摄下了这一奇异景象。	They gathered before the cremation kiln on Putuo Mountain to bid a final farewell to the Acharya’s remains. When the executor of the will had finished reading the will, an extraordinary sight appeared: a green lotus appeared above the heads of those assembled, and three rays of golden light shone down from the sky. One ray shone directly into the center of the crowd, while the other two shone to either side, covering everyone present. Purple light also appeared upon the lotus and moved back and forth. A video camera recorded this extraordinary scene on the spot.
火化时，在阿阇黎的胸口上还出现了莲花，在场的许多人皆目睹了这一火中奇境。	During the cremation, a lotus also appeared upon the Acharya’s chest. Many people present witnessed this extraordinary sight in the fire.
多日来一直阴雨连绵不断的天气，这一天出奇的晴空，万里无云，火化后，天空上出现了龙凤祥云，在化身窑上空时而久久停住，时而来回移动，此奇境在数小时内有数次出现，每次出现时间皆较长，在万里无云的晴空中实是一幅美丽的奇景。	After many days of continuous rain, the sky that day was extraordinarily clear and cloudless. After the cremation, auspicious clouds in the forms of dragons and phoenixes appeared in the sky. Above the cremation kiln, they sometimes remained still for a long time and sometimes moved back and forth. This extraordinary sight appeared several times over the course of several hours, each appearance lasting a considerable time. In the cloudless sky, it was truly a beautiful and remarkable sight.
第二天，捡舍利时，依然是万里无云的晴空中出现了非常广大的五彩圆光，圆光中间分射出四道金光，整个圆光内不断出现布满整个圆光的紫光、红光、蓝光、紫红等光，圆光中阿阇黎端坐于莲花之上，此瑞相持续有四十分钟之	The next day, when the relics were collected, a vast, five-colored circular radiance again appeared in the cloudless sky. From its center shone four rays of golden light. Within the entire circle, purple, red, blue, purplish-red, and other lights continually appeared and filled it. Within the circular radiance, the Acharya was seated upright upon a lotus. This auspicious sign lasted for more than forty minutes.
久，摄像机同样也摄下了这一奇异瑞相，留下了足以使人产生坚强信心和弥足珍贵的资料，如果说火化那天在众人头上出现的莲花及空中射下的三道金光是对在场众人的加持，而此时广大的圆光及布满圆光的各色彩光和庄严的阿阇黎圣像，则预示着阿阇黎一系传承的法门将更加辉耀腾达，光照大千。	A video camera likewise recorded this extraordinary auspicious sign, leaving exceptionally precious documentation capable of inspiring firm faith. If the lotus that appeared above the heads of those present on the day of cremation, together with the three rays of golden light shining down from the sky, was a blessing upon those assembled, then the vast circular radiance, the lights of many colors filling it, and the solemn sacred image of the Acharya foretold that the Dharma gate of the Acharya’s lineage would shine and flourish still more brilliantly, illuminating the great thousandfold world.
当时在场所有捡舍利的人见此瑞相，皆对阿阇黎生起了无比的感恩心，一致发愿要更加努力地修行以报师恩，许多局外人士见此景象皆赞叹称奇，发愿修学无上佛道，当日捡得许多舍利及舍利花。	All those present who were collecting relics, upon seeing this auspicious sign, gave rise to boundless gratitude toward the Acharya and unanimously vowed to cultivate even more diligently in order to repay their teacher’s kindness. Many bystanders who saw the scene praised its wonder and vowed to study and practice the unsurpassed Buddha Way. That day, many relics and relic flowers were collected.
阿阇黎早于一九八九年即欲离世，后经众弟子苦苦哀求而答应继续住世。	As early as 1989, the Acharya had wished to leave this world, but after his disciples repeatedly implored him, he agreed to remain in the world.
五年前，某居士偶而问起阿阇黎何时舍报时，阿阇黎即说：“二〇〇〇年”，去年，阿阇黎即预立遗嘱，为避免惊扰众弟子及出现不必要的麻烦，故仅让数位亲近	Five years earlier, when a lay practitioner happened to ask the Acharya when he would relinquish his body, the Acharya replied, “The year 2000.” Last year,

弟子知晓，以讨论善后事宜，亲近弟子苦劝阿阇黎住世，阿阇黎云	the Acharya made his will in advance. To avoid alarming his many disciples and causing unnecessary difficulties, he informed only a few close disciples, so that they could discuss the necessary arrangements. The close disciples earnestly urged the Acharya to remain in the world, and the Acharya said:
：“有生必有灭，佛尚且如此，吾化缘将毕，但吾不会与大家离开的，师公，师祖也在时时加持着修法弟子，”于圆寂前一日对大家说：我始终劝大家往生西方极乐世界，我为大家作一个榜样，我也往生西方极乐世界”，说毕，	“Where there is birth, there must be cessation; even the Buddha was thus. My karmic affinity of transformation is about to be fulfilled, but I will not leave you all. The teacher’s teacher and the patriarchs are also constantly blessing disciples who practice the Dharma.” The day before his passing, he said to everyone: “I have always urged you all to seek rebirth in the Western Land of Ultimate Bliss. I will set an example for you: I, too, will seek rebirth in the Western Land of Ultimate Bliss.” Having said this,
随即大声念往生咒，圆寂前数日接待问法弟子时，皆隐说即要离世之意，但身体一直很好，弟子皆未曾体会到，过后回想始悟是如此，有的虽体会到，但不敢问。	he immediately recited the rebirth mantra aloud. In the days before his passing, whenever he received disciples who came to ask about the Dharma, he would indirectly suggest that he was about to leave this world. Yet his health remained excellent, and none of the disciples understood at the time. Only afterward, when they reflected upon it, did they realize this; some had understood, but did not dare ask.
普陀山某法师来阿阇黎问法，本于初一当天即回去，阿阇黎破例嘱其稍待一日，并说：“回去时带些东西，代向妙善大和尚问好”，后来，阿阇黎于当日圆寂，遗体能停放一段时日（遗嘱规定）于普陀山，皆此法师所办及经妙善大和尚同意，否则，遗体欲停放一段时日而不惊动全国各弟子，是很难办的，此实是阿阇黎的善巧安排也。	A certain Dharma master from Putuo Mountain came to ask the Acharya about the Dharma and had originally intended to return on the first day of the lunar month. As an exception, the Acharya asked him to remain for one more day and said, “When you return, take some things with you, and convey my greetings to Venerable Miaoshan.” Later, the Acharya passed away that day. This Dharma master arranged, with Venerable Miaoshan’s consent, for the remains to be kept for a period at Putuo Mountain, as stipulated in the will. Otherwise, it would have been very difficult to keep the remains there for a time without alarming disciples across the country. This was truly the Acharya’s skillful arrangement.
（阿阇黎八十年代初曾于普陀山为老和尚们讲经，故与妙善大和尚相识。妙老也与当月二十二日圆寂。）	(In the early 1980s, the Acharya lectured on the sūtras to senior monks at Mount Putuo and thus came to know the Venerable Abbot Miaoshan. Elder Miaoshan also entered parinirvāṇa on the twenty-second day of that month.)
远在山东的的某居士，于腊月廿七打电话给阿阇黎，要求来沪照顾老人，阿阇黎告说：“还有这个必要吗？”该居士想，以前也有几次要求照顾阿阇黎，但阿阇黎总是说：“你家里人也需要你，我还行，”而此次回答及声调却不	A lay practitioner in distant Shandong called the Acharya on the twenty-seventh day of the twelfth lunar month, asking to come to Shanghai to care for him. The Acharya said, “Is that still necessary?” The lay practitioner reflected that he had previously asked several times to care for the Acharya, but the Acharya had always said, “Your family needs you too; I am still managing.” This time, however, there was something unusual about both his reply and tone.
同寻常，二日后即梦见一座坟墓，坟墓上显现一“元”字，后想想阿阇黎前二天的回答及梦境，觉得蹊跷，赶到上海，阿阇黎已圆寂了。	It was most unusual. Two days later, he dreamed of a grave, upon which the character “Yuan” appeared. Recalling the Acharya’s reply two days earlier and the dream, he sensed that something was amiss and hurried to Shanghai, only to find that the Acharya had already passed away.
全国各地受法弟子早于阿阇黎往生前，有许多人皆得到阿阇黎即将离世的梦兆，故常有人突然打电话问候阿阇黎近况，但又不能直言不讳讲明梦兆，事后讲起，都有不可思议的感觉，此诚阿阇黎殊胜功德力之所加持。	Even before the Acharya’s rebirth, many disciples who had received the Dharma from him, throughout the country, had dreams foretelling that he would soon pass away. People would therefore often suddenly telephone to inquire after the Acharya’s condition, yet they could not speak openly of their dreams. When they later spoke of them, they all felt it was inconceivable. This was truly the blessing of the Acharya’s extraordinary power of merit and virtue.
阿阇黎年青时即随天台宗大德兴慈老法师习台教，继又随范古农老居士学习唯识，后随华严座主应慈老和尚学华严，习法界观，最后依无相密心中心法第二祖王骧陆阿阇黎修心中心法，彻悟心要得大成就，于一九五八年接任心中心法第三祖位。	In his youth, the Acharya studied Tiantai teachings under the eminent Tiantai master Venerable Xingci. He subsequently studied Consciousness-Only under the lay elder Fan Gunong, then studied the Avataṃsaka teaching and practiced contemplation of the Dharma Realm under Venerable Yingci, the Huayan seat master. Finally, he relied on Acharya Wang Xianglu, the second patriarch of the Heart-of-Heart Dharma of formless esoteric practice, to cultivate the Heart-of-Heart Dharma. Thoroughly awakening to the essential point of mind, he attained great accomplishment and, in 1958, succeeded to the position of third patriarch of the Heart-of-Heart Dharma.
后隐居沪滨数十年，弃绝名利，融通净密，随机施教，默默耕耘，毁誉不动。十年浩劫期间，阿阇黎因传法授徒遭受种种诽谤而被隔离审查二年有半。	He then lived in seclusion on the outskirts of Shanghai for several decades, renouncing fame and profit, harmonizing Pure Land and Esoteric Buddhism, teaching according to circumstances, laboring quietly, and remaining unmoved by praise or blame. During the ten years of catastrophe, the Acharya was subjected to all manner of slander for transmitting the Dharma and teaching disciples, and was held in isolation for investigation for two and a half years.
浩劫后，恢复了宗教信仰自由，阿阇黎已七十有六，但阿阇黎有感于众生痛苦，不明宇宙人生的真相，认幻有为实有，执着难舍，由此而轮回不息无有出期；且许多	After the catastrophe, freedom of religious belief was restored. The Acharya was already seventy-six, but he was deeply moved by the suffering of sentient

学佛者也在名相堆里死钻而出不来，执指为月，于降伏烦恼无济	beings: they did not understand the true reality of the universe and human life, mistook illusory existence for real existence, and could not relinquish their attachments. Thus, they revolved endlessly in saṃsāra, with no prospect of release. Moreover, many Buddhist practitioners were also trapped in a heap of names and forms, clinging to the finger as the moon; this was of no help in subduing afflictions.
于事，有志于实修解脱者，也因不明真理而盲修瞎炼，唐丧光阴，甚至走火入魔，有鉴于此，阿阇黎出而大声疾呼明心见性之重要，此实乃了生脱死之关键，众生唯有识自本心，见自本性，回复本来，才能出离生死苦海，此实不	Those resolved to practice for liberation also blindly cultivated without understanding the truth, idly squandering their time and even falling into deviation and demonic states. In view of this, the Acharya came forth and loudly proclaimed the importance of realizing the mind and seeing one's true nature. This is truly the key to transcending birth and death. Only by recognizing their own fundamental mind, seeing their own intrinsic nature, and returning to their original nature can sentient beings escape the bitter sea of birth and death. This is truly indispensable.
论何宗何派，皆不能逾于此，即如三根普被之净土宗，待生到西方后，亦要“花开见佛”才能“悟无生”，所谓“花开见佛”，即心花开而见自性佛也，这岂不是明心见性的异名词吗？！	No school or tradition can go beyond this. Even the Pure Land school, which universally embraces practitioners of all three capacities, requires one, after rebirth in the West, to “see the Buddha when the lotus opens” before one can “awaken to the unborn.” So-called “seeing the Buddha when the lotus opens” means that the flower of one's mind opens and one sees the Buddha of one's own intrinsic nature. Is this not another name for realizing the mind and seeing one's true nature?
阿阇黎又感于末法众生福薄业重，障深慧浅，不要说当生成就，即如往生西方也实在不易，诚如古德常叹：“念佛者滔滔，往生者难有一、二，”究其原因，众生放不下也，只要娑婆世界还有一点未放下，就不可能往生极乐世界	The Acharya was also moved by the fact that sentient beings in the Dharma-ending age have scant blessings and heavy karma, deep obscurations and shallow wisdom. Not to mention attaining accomplishment in this very life, even rebirth in the Western Pure Land is truly difficult. As the ancient worthies often lamented: “Those who recite the Buddha's name are countless, but among those reborn there are scarcely one or two.” Investigating the reason, it is simply that sentient beings cannot let go. So long as there remains even one thing they have not relinquished in the Sahā world, rebirth in the Land of Ultimate Bliss is impossible.
，口上说放下，不是真放下，要心里放下才是真放下，而要心里放下谈何容易，看看自己的执着妄念，这些妄念不降伏，则必将引向生死轮回，若不达功夫成片，则往生难望，而降伏烦恼非常有力且快速的法门，则心中心法实是	To say verbally that one has let go is not truly to let go; only letting go within the mind is genuine letting go. Yet how difficult it is to let go within the mind! Look at one's own clinging and deluded thoughts: unless these deluded thoughts are subdued, they will inevitably lead one into the cycle of birth and death. Unless one's practice becomes continuous and undivided, rebirth can scarcely be hoped for. The Heart-of-Heart Dharma is truly a Dharma gate that is exceptionally powerful and swift in subduing afflictions, and is suited to the present capacities.
当机，此大法宝是末法众生当生成就或往生西方的极为殊胜的法门，阿阇黎还指出，此法简单易修，仗佛力加被，迅速有力的除罪、积福、证体、起用，且能断绝外魔等障碍。	This great Dharma treasure is an exceptionally sublime Dharma gate for sentient beings in the Dharma-ending age to attain accomplishment in this very life or rebirth in the Western Pure Land. The Acharya further pointed out that this Dharma is simple and easy to practice. Relying on the Buddha's blessings, it swiftly and powerfully eliminates offenses, accumulates blessings, realizes the essence, brings forth functioning, and can cut off obstacles such as external demons.
《佛心经品亦通大随求陀罗尼经》云：“尔时如来从三昧起告言，诸善男子善哉，善哉，众生没尽，汝悉知否？我今诸众生不解我法，不知我心，被魔（烦恼魔天魔）所持，如何救得，谁有方计护得众生，谁有方计摄得此毒……	The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī states: “At that time, the Tathāgata arose from samādhi and said: ‘Good men, excellent, excellent! Sentient beings are utterly submerged—do you all know this? Sentient beings today do not understand my Dharma or know my mind; they are held by demons—the demons of affliction and Māra. How can they be saved? Who has a means to protect sentient beings? Who has a means to contain this poison? ...’”
于众会中有一菩萨名曰实德，白佛言：‘世尊，如是金刚菩萨天仙，皆悉不能摄持，佛今如何令诸众生得脱此难’。	Among the assembly was a bodhisattva named Shide, who addressed the Buddha: “World-Honored One, even vajra bodhisattvas and celestial immortals are entirely unable to gather them in and protect them. How, then, can the Buddha now enable sentient beings to escape this difficulty?”
尔时，如来告宝德菩萨言：‘唯有如来心中心，余不能及，何以故，能令诸魔生大慈故……能令诸佛常不离故，能令菩萨为眷属故，能令诸金刚施威力故，能令诸天众常拥护故，能令一切直至菩提无退转故……’”又云：“……	At that time, the Tathāgata told Bodhisattva Baode: “Only the Tathāgata's Heart-of-Heart can equal this; nothing else can. Why? Because it can cause all demons to give rise to great compassion; ... it can cause all Buddhas never to depart; it can cause bodhisattvas to become one's retinue; it can cause all vajras to exert their awesome power; it can cause all assemblies of devas constantly to protect one; and it can cause one to proceed directly to bodhi without retrogression. ...” It also states: “...”

欲求生西方者，欲求下方自在生者，欲求十方自在生者，欲求世辨无短缺者，唯当至心思维自念事，日持千遍，七日之间即能得至，一离世界更不往来……”又云：“……临命终时，十方诸佛临顶，自迎将己世界……”此法威力无穷，殊胜无比，其理深妙难测。	“Those who seek rebirth in the West, those who seek to be freely reborn in the lower regions, those who seek to be freely reborn in the ten directions, and those who seek worldly eloquence without deficiency should sincerely contemplate the matter of their own mindfulness, reciting it one thousand times daily. Within seven days, they can attain it; once they leave this world, they will not return again. ...” It also states: “... At the time of death, the Buddhas of the ten directions will appear above one’s head and personally welcome one to their own worlds. ...” The power of this Dharma is inexhaustible, its excellence incomparable, and its principle profound and subtle beyond measure.
经云：“……一切诸身中，莫过于佛体，所有要妙法，无过心中心，将心示众生，众生即佛体，如此大圣力，菩萨不能知，有劫恒河沙，我始一付嘱，若能依修者，即同我此身……”。故末法众生有缘能修此大法，不知乃多劫所修善根之所感召也。若有人毁谤此法及阻碍正法弘扬，则惨烈果报同样不可思议，兹不引述。	The sūtra states: “... Among all bodies, none surpasses the Buddha-body; among all essential and wondrous dharmas, none surpasses the Heart-of-Heart. Reveal this mind to sentient beings, and sentient beings are themselves Buddha-bodies. Such great sage-like power bodhisattvas cannot know. Though there be kalpas as numerous as the sands of the Ganges, only now do I entrust it. Those who can practice accordingly are the same as this body of mine. ...” Thus, for sentient beings in the Dharma-ending age to have the affinity to practice this great Dharma is something summoned by wholesome roots cultivated over many kalpas, though they do not know it. If anyone slanders this Dharma or obstructs the propagation of the true Dharma, the terrible karmic retribution will likewise be inconceivable; this will not be cited here.
简言之，此法以般若为体，以密为用，以净土为归，是融禅净密于一体的，阿阇黎亲修此法得大成就，故为报佛恩，师恩、众生恩，虽年近八旬（浩劫后始弘），犹竭力弘扬，并指归净土，常有人为求决一二疑，不远千里万里而	In brief, this Dharma takes prajñā as its essence, Esoteric Buddhism as its function, and the Pure Land as its ultimate destination. It integrates Chan, Pure Land, and Esoteric Buddhism into one. The Acharya personally practiced this Dharma and attained great accomplishment. Therefore, to repay the kindness of the Buddha, the master, and sentient beings, although he was nearly eighty years old—he began propagating the Dharma only after the catastrophe—he still exerted himself to spread it and direct people toward the Pure Land. People often came from thousands or even tens of thousands of miles away
来问法，阿阇黎住处常挤满了求法问法者，讲法无不从自性三昧流出，也从不偏向何宗何派，随机施教，应病与药，讲法时常感异香遍室，阿阇黎有许多不可思议功德之事，因今人根陋劣，善根鲜少，不信有奇特之事，即或信者也多住著，易入偏差，故阿阇黎从不许知情者讲，因此未便公开。	to ask about the Dharma and resolve one or two doubts. The Acharya’s residence was often crowded with those seeking and inquiring about the Dharma. His expounding of the Dharma always flowed from the samādhi of intrinsic nature; he never favored any particular school or tradition, but taught according to circumstances and prescribed medicine in accordance with the illness. When he taught the Dharma, an extraordinary fragrance often filled the room. The Acharya had many inconceivable deeds of merit and virtue, but because people today have inferior capacities and few wholesome roots, they do not believe in extraordinary occurrences; even those who do believe often become attached and easily fall into deviation. Therefore, the Acharya never permitted those who knew of them to speak of them, and it is thus inconvenient to make them public.
近十年来，于阿阇黎处受法人数达数万，遍及全国各地及美国、德国、法国、加拿大、日本等国，而修有成就者也略有其人，明心见性者为数极多，往生净土及已经具足往生资格者更是不可胜数，故许多汉人去藏地大活佛处求法，而大活佛皆告以汉地元音老人乃真实成就之大善知识，故藏地回汉的学法者多亲近阿阇黎。	Over the past ten years, the number of people who received the Dharma from the Acharya reached tens of thousands, throughout China and in such countries as the United States, Germany, France, Canada, and Japan. There were also some who attained accomplishment through practice; those who realized the mind and saw their true nature were extremely numerous, and those reborn in the Pure Land or already fully qualified for rebirth were beyond count. Thus, many Han Chinese went to great Tibetan tulkus to seek the Dharma, and these great tulkus all told them that Master Yuanyin of China was a truly accomplished great spiritual friend. Consequently, many Dharma students returning from Tibet to China drew close to the Acharya.
在此末法浊世，人根极其陋劣的当今，尚能使许多众生得佛法真实利益，此何其之难哉！阿阇黎犹如是冰雪大地上一根火红的钢炭，在融化众生的执着，又如是沙地上行驶的航船，在艰难地渡人迈向彼岸，此诚不可思议之伟业！	In this defiled world of the Dharma-ending age, when people’s capacities are so extremely inferior, how difficult it is still to enable so many sentient beings to receive the true benefit of the Buddhadharma! The Acharya was like a glowing red ember upon a land of ice and snow, melting sentient beings’ attachments; he was also like a ship traveling over sand, laboriously ferrying people toward the other shore. This was truly an inconceivable great undertaking!
相信在未来的岁月里，必将有阿阇黎门下之有学有修有证的优秀佛子，广发菩提大愿，为拯救众生于水火，出而弘扬正法，此乃有志于真实修学并重之佛子翘首以盼之美事耳！	It is believed that in the years to come, outstanding Buddhist disciples among the Acharya’s followers—learned, practiced, and realized—will surely give rise to great bodhi vows and come forth to propagate the true Dharma, in order to rescue sentient beings from fire and water. This is indeed the joyous prospect eagerly awaited by Buddhist disciples devoted to genuine learning and practice alike.

阿阇黎于闲暇时，著有《略论明心见性》、《悟心铭浅释》、《碧岩录讲座》、《禅海微澜》、《心经抉隐》、《谈谈往生西方的关键问题》等皆汇集在《佛法修证心要》中，另外还有《中有闻教得度释义》也已出版，《楞严经	In his leisure hours, the elder wrote A Brief Discussion of Realizing the Mind and Seeing One's True Nature, A Simple Explanation of the Inscription on Awakening to Mind, Lectures on the Blue Cliff Record, Slight Ripples in the Ocean of Chan, Uncovering the Hidden Meaning of the Heart Sūtra, and Discussing the Key Issues of Rebirth in the Western Pure Land; all are collected in Essential Teachings for Buddhist Practice and Realization. In addition, An Explanation of Liberation Through Hearing in the Intermediate State has also been published. His Direct Explanation of the Śūraṅgama Sūtra
直解》惜已散失，《恒河大手印浅释》及《佛法修证心要问答集》不久将面世，《问答集》必将给修持而无从请益者带来极大利益。	has unfortunately been lost. A Simple Explanation of the Mahāmudrā of the Ganges and A Collection of Questions and Answers on Essential Teachings for Buddhist Practice and Realization will soon be published. The Collection of Questions and Answers will surely bring great benefit to practitioners who have no one from whom to seek instruction.
老人虽已舍报而法身常在，并以种种方便加持着弟子们，此诚许多修法弟子之所默祷者也。	Although the elder has laid aside his body of karmic retribution, his dharmakāya is ever present and continues to bless his disciples through various skillful means. This is truly what many disciples who practice this Dharma silently pray for.
二〇〇〇年三月三十日	March 30, 2000
【发现！】：再贴俺的发现！如要删帖，请务必注明原因，谢谢！	[Discovery!]: Let me post my discovery again! If you wish to delete this post, please be sure to state the reason. Thank you!
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第六章明惩心性无染	Chapter Six: Clarifying That the Mind-Nature Is Undefiled
君不见智人求心不求佛。诸法寂灭即贪淫。爱欲贪淫从心起。我亦惩心于不心。若也求心复不得。自然无处起贪淫。贪淫无起亦无灭。颠倒非浅亦非深。又亦不得非贪欲。无得不得妙难寻。三毒性中恒如此。具足常同坚固林。	Do you not see? The wise seek the mind, not the Buddha. The quiescence of all dharmas is precisely lustful craving. Love, desire, and lust arise from the mind. I too restrain the mind through no-mind. If one seeks the mind and still cannot obtain it, there is naturally nowhere for lustful craving to arise. Lustful craving, having no arising, also has no cessation. Delusion is neither shallow nor deep. Nor can one attain a state that is not desire. The wondrous difficulty is to seek neither attainment nor nonattainment. The nature of the three poisons is ever thus, fully endowed and always like a solid forest.
余事贪淫为佛事。更无三毒横相侵。若求出离还沉没。分别出没还复沈。诸佛善得于三毒。众生虚妄不能任。我亦勤修三毒性。更不愿求诸佛心。行路难。路难心中本无物。无物即是净菩提。无见心中常见佛。	I take lustful craving as Buddhist work; no longer do the three poisons rampantly invade. If one seeks liberation, one instead sinks; discriminating between emerging and sinking, one sinks again. The Buddhas skillfully master the three poisons, but sentient beings, in their delusion, cannot bear them. I too diligently cultivate the nature of the three poisons, no longer wishing to seek the minds of all Buddhas. Difficult is the road! Yet in the mind, the road is originally without a single thing. No thing is pure bodhi. In the mind that does not see, one constantly sees the Buddha.
【发现！】：梁朝傅大士颂金刚经	[Discovery!]: Fu Dashi of the Liang dynasty: Hymns on the Diamond Sūtra
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梁朝傅大士颂金刚经	Layman Fu of the Liang Dynasty's Hymns on the Diamond Sūtra
[真如妙心标点修订]	[Punctuation revised by True Suchness and Wondrous Mind]
原序：金刚经歌者，梁朝时傅大士之所作也。武帝初请志公讲经。志公对曰：“自有傅大士善解讲之。”帝问：“此人今在何处？”志公对曰：“现在鱼行。”于时即诏大士入内。	Original Preface: The Song of the Diamond Sūtra was composed by Layman Fu during the Liang dynasty. At the beginning of Emperor Wu's reign, he invited Master Zhi to expound the sūtra. Master Zhi replied, “Layman Fu himself is skilled at explaining it.” The emperor asked, “Where is this man now?” Master Zhi replied, “He is presently at the fish market.” Thereupon an edict summoned the layman into the palace.
帝问：“大士欲请大士讲金刚经，要何高坐？”大士对曰：“不用高坐，只须一具柏板。”大士得板，即唱〈金刚经歌四十九颂〉，终而便去。志公问武帝曰：“识此人否？”帝言不识。志公告帝曰：“此是弥勒菩萨分身，下来助帝扬化。”武帝闻情，忽大惊讶，深加珍仰。因题此颂于荆州寺四层阁上，至今仍在。	The emperor asked, “If the layman is to expound the Diamond Sūtra, what lofty seat will he require?” The layman replied, “There is no need for a lofty seat; I need only a cypress board.” When he received the board, he chanted the Forty-Nine Hymns on the Diamond Sūtra and then departed. Master Zhi asked Emperor Wu, “Did you recognize this man?” The emperor said that he had not. Master Zhi told him, “This is an incarnation of Maitreya Bodhisattva, come down to assist Your Majesty in propagating the teachings.” Upon hearing this, Emperor Wu was suddenly greatly astonished and came to venerate him deeply. He therefore had these hymns inscribed on the four-story pavilion of a temple in Jingzhou, where they remain to this day.

【发现！】：余事贪淫为佛事。更无三毒横相侵。若求出离还沉没。分别出没还复沈。	[Discovery!]: I attend to lustful desire as a Buddhist undertaking. No longer do the three poisons assail me. If one seeks liberation, one instead sinks deeper; discriminating between emergence and submergence, one sinks again.
【发现！】：昔日谓言诸佛远。今知贪嗔是涅	[Discovery!]: In former days I said that all Buddhas were far away; now I know that greed and anger are nirvāṇa.
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第八章明本际不可得	Chapter Eight: Clarifying That the Fundamental Limit Cannot Be Obtained
君不见本际之中无复本。无本真际无人知。若人无知了斯际。清净微妙不为奇。知与无知常自尔。苦乐等同于大悲。三界众生乃迷务。于其实录是无为。亦复无此无为法。强自生心是苦疲。苦疲皆空如炎响。生灭不住不分离。	Do you not see that within the fundamental limit there is no further foundation? No one knows the true limit without a foundation. If one, in not knowing, comprehends this limit, its purity and subtlety are nothing remarkable. Knowing and not knowing are ever thus; suffering and pleasure are equally identical with great compassion. Sentient beings in the three realms are engrossed in deluded pursuits, yet in truth there is only non-contrivance. Nor is there even this dharma of non-contrivance. To force the mind to arise is wearying suffering. Such wearying suffering is all empty, like the shimmer of heat or an echo. Arising and ceasing neither abide nor depart from one another.
能知此心无隔碍。生死虚妄不能羁。而此一心皆悉具。八万四千诸律仪。亦复不堕过人法。险　绝危而不危。一切法中无有法。世人遑遽欲何为。行路难。路难心中无可看。昔日谓言诸佛远。今知贪嗔是涅	One who can know that this mind is without obstruction cannot be bound by the emptiness and falsity of birth and death. Yet this one mind fully contains the eighty-four thousand rules of discipline. Nor does it fall into the dharma that claims superhuman attainments. Though perilous and utterly dangerous, it is not dangerous. Among all dharmas there is no dharma. What are worldly people hurrying about to accomplish? The road is difficult. The road is difficult, yet there is nothing in the mind to be seen. In former days I said that all Buddhas were far away; now I know that greed and anger are nirvāṇa.
【发现！】：寄语真修无念士。慎勿分别毁贪淫。	[Discovery!]: I address those who truly cultivate no-thought: take care not to discriminate against and condemn lustful desire.
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第九章明无断烦恼	Chapter Nine: Clarifying That Afflictions Need Not Be Cut Off
君不见文殊妙德非为远。三障三毒即三空。五分法身缠五阴。六入无知为六通。四倒四果何曾异。八邪八正体还同。七觉菩提性无别。七识流浪会真宗。一切烦恼皆空寂。诸佛法藏在心胸。恒将法忍相随逐。只自差升不相逢。	Do you not see that Mañjuśrī's wondrous virtue is not far away? The three hindrances and three poisons are precisely the three emptinesses. The five-part Dharma body is entwined with the five aggregates; the ignorance of the six sense entrances becomes the six supernormal powers. How have the four inversions and the four fruits ever differed? The essence of the eight wrong and eight right paths is still the same. The seven factors of awakening and bodhi-nature are without distinction; the wandering of the seventh consciousness accords with the true principle. All afflictions are empty and quiescent; the Dharma treasury of all Buddhas lies within the mind. Always keep the forbearance of the Dharma close at hand. One merely advances by degrees, yet does not encounter it.
诸佛如来住何所。并在贪淫爱欲中。今劝断贪淫爱欲。但是方便化童蒙。贪欲本相真清净。假说空名名亦空。行路难。路难心中非是心。寄语真修无念士。慎勿分别毁贪淫。	Where do all Buddhas, the Tathāgatas, abide? They all abide amid lustful desire and sensual love. The present exhortation to cut off lustful desire and sensual love is merely an expedient for teaching the immature. The fundamental nature of desire is truly pure; provisionally speaking of emptiness, even its name is empty. The road is difficult. The road is difficult, yet within the mind there is no mind. I address those who truly cultivate no-thought: take care not to discriminate against and condemn lustful desire.
【发现！】：君不见爱欲贪淫诸佛母。诸佛世尊贪欲儿。无量痴心本是道。三毒四倒不思议。	[Discovery!]: Do you not see that sensual love and lustful desire are the mothers of all Buddhas, and that all World-Honored Buddhas are the children of desire? The immeasurable deluded mind is originally the Way. The three poisons and four inversions are inconceivable.
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第十八章明不思议佛母	Chapter Eighteen: Clarifying the Inconceivable Mother of the Buddhas
君不见爱欲贪淫诸佛母。诸佛世尊贪欲儿。从来菩提为我匠。今使我为众匠师。昔日千端外求佛。佛在衣中今始知。无量痴心本是道。三毒四倒不思议。虚妄行慈众苦。不知诸苦是慈悲。嗔恚无明最微妙。□□智者不能思。	Do you not see that sensual love and lustful desire are the mothers of all Buddhas, and that all World-Honored Buddhas are the children of desire? Bodhi has always been my craftsman; now it makes me a master craftsman for all. Formerly, I sought the Buddha outwardly by a thousand means; only now do I know that the Buddha is in my robe. The immeasurable deluded mind is originally the Way. The three poisons and four inversions are inconceivable. Deludedly practicing compassion, one pities the sufferings of beings, not

	knowing that all sufferings are compassion. Anger and ignorance are most subtle and wondrous; even wisdom cannot conceive them.
昔日辛勤学知见。不知知见自无知。四趣三途悉非有。三鄣三脱不分离。行路难。路难无有俱并忘。了知烦恼无生想。即是如来坐道场。	Formerly, I diligently studied views and understanding, not knowing that views and understanding are themselves without knowing. The four destinies and three lower realms are all nonexistent; the three hindrances and three liberations are inseparable. The road is difficult. The road is difficult: all is absent, and both are forgotten. To understand that afflictions have no arising is precisely for the Tathāgata to sit at the site of awakening.
【发现！】：诸佛如来住何所。并在贪淫爱欲中。今劝断贪淫爱欲。但是方便化童蒙。	[Discovery!]: Where do all Buddhas, the Tathāgatas, abide? They all abide amid lustful desire and sensual love. The present exhortation to cut off lustful desire and sensual love is merely an expedient for teaching the immature.
【发现！】：以上所贴，均转载自《傅大士语录》。傅大士据载为弥勒佛化身。	[Discovery!]: Everything posted above has been reproduced from The Recorded Sayings of Layman Fu. According to tradition, Layman Fu was an incarnation of Maitreya Buddha.
【圣军】：好笑！	[Shengjun]: How laughable!
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这位仁兄将佛法中这些大乘对地上菩萨所说的法语拈出来，是不是想说自己已非童蒙，是大菩萨了？	Has this gentleman selected these Mahāyāna teachings, which the Buddha spoke to bodhisattvas on the stages, in order to suggest that he himself is no longer immature but is a great bodhisattva?
按《华严》，八地菩萨方能“虽得佛境界藏，而亦住魔境界；虽超过魔道，而现行魔法；虽亦同外道行，而不舍佛法”。傅大士是弥勒菩萨再来，当然能说彼欲染等一切魔行魔事无碍其菩提正觉。而你在这里这样说就是东施效颦了。若一切凡夫乃至八地以前菩萨者，断断不可如此见解的！	According to the Avataṃsaka Sūtra, only an eighth-bhūmi bodhisattva can “although attaining the treasury of the Buddha's realm, still abide in the realm of Māra; although transcending Māra's path, still manifest Māra's practices; although conforming to non-Buddhist practices, not abandon the Buddhadharma.” Layman Fu was a reappearance of Maitreya Bodhisattva, and thus could of course say that such desire and defilement, as well as all demonic practices and affairs, do not obstruct his bodhi and right awakening. But for you to speak in this way here is merely to imitate Xi Shi by frowning. For all ordinary beings, and even bodhisattvas before the eighth bhūmi, such an understanding is absolutely impermissible!
按《大涅磐》，则是“五住菩萨现诸烦恼不名为怨，所以者何？因烦恼故，菩萨有生，以有生故，故能展转教化众生，以是义故，不名为怨”。若五住以下菩萨乃至凡夫当学菩萨离诸怨贼，如经中：“云何菩萨离诸怨敌？一切烦恼是菩萨怨敌，菩萨摩诃萨常当远离故，是名菩萨坏诸怨敌”。	According to the Mahāparinirvāṇa Sūtra, “Bodhisattvas at the five abodes manifest all afflictions, yet these are not called enemies. Why? Because of afflictions, bodhisattvas take birth; because they take birth, they can in turn teach and transform sentient beings. For this reason, they are not called enemies.” Bodhisattvas below the five abodes, as well as ordinary beings, should learn from bodhisattvas to leave behind all enemy-bandits, as the sūtra says: “How does a bodhisattva leave all enemies? All afflictions are a bodhisattva's enemies. Therefore, bodhisattva-mahāsattvas should always keep far away from them. This is called a bodhisattva's destroying all enemies.”
故学习佛法最忌讳塌等颟顸。胡乱将彼大菩萨的见解拿来乱套，殆害最大！	Therefore, the greatest taboo in studying Buddhadharma is muddleheadedness. To indiscriminately apply the views of great bodhisattvas is most harmful!
至于一切欲乐境界，乃至三界天等境界，皆是三漏所摄之处。而若心中于其生起耽着，皆名为漏，乃是不清净之所在。凡夫着相，于一切境界恒生妙想乐想，是为中邪见人。如经中说：“云何名为一切凡夫所见邪业？于有漏中见常乐我净，于如来所见无常苦不净无我，见有	As for all realms of sensual pleasure, including the realms of the devas of the three realms, they are all places encompassed by the three outflows. Whenever attachment arises toward them in the mind, it is called an outflow and is a state of impurity. Ordinary beings cling to appearances and constantly give rise to notions of wonder and pleasure in every realm; these are people of erroneous views. As the sūtra says: “What are the mistaken actions seen by all ordinary beings? Within the conditioned, they see permanence, bliss, self, and purity; with regard to the Tathāgata, they see impermanence, suffering, impurity, and no-self. They perceive—
众生寿命，知见计非有想非无想处，以为涅磐。见自在天有八圣道，有见断见，如是等见名为邪业”。所谓自在天者，乃指欲界天魔所在之处，为欲界天的最高处，彼等福力极大，佛说“唯比丘漏尽方可胜之”。	sentient beings and lifespans; through views and understanding, they take the realm of neither perception nor non-perception to be nirvāṇa. They see Īśvara as possessing the Noble Eightfold Path; they hold views of existence and views of annihilation. Views such as these are called mistaken actions.” The so-called Īśvara refers to the place where the māras of the desire realm abide, the highest realm within the desire realm. Their power of merit is extremely great. The Buddha said, “Only bhikṣus whose outflows are exhausted can overcome them.”
（注：这里的漏尽，非如藏密中人所指的“漏失明点”，乃是漏失菩提无相正念之漏，分为三种，一者“欲漏”，有此漏，此漏不尽故，一切凡夫生于欲界生死轮回之中；二着“有漏”，有此漏故二乘圣者未证无学者，以修色界	(Note: Here, exhaustion of the outflows does not mean what Tibetan Buddhist practitioners call “loss of bindu.” Rather, it refers to the outflows that lose the bodhi of formless right mindfulness. There are three kinds: first, the “outflow of desire.” Because this outflow is not exhausted, all ordinary beings are born

	within the cycle of birth and death in the desire realm. Second, the “outflow of becoming.” Because of this outflow, noble disciples of the two vehicles who have not attained the stage beyond training cultivate the form-realm—
禅定，持清净梵行，生于此色界天；三者“无明漏”，为外道及有学位圣者菩萨等觉位前地前皆有此等漏，外道更以此无色界四禅，生无色界四天，非想非非想等天。此略说所谓的漏。）	dhyānas, maintain pure brahmacarya, and are born in the heavens of the form realm. Third, the “outflow of ignorance.” Non-Buddhists, noble disciples still in training, bodhisattvas, and those prior to the ground of equal enlightenment all have this outflow. Non-Buddhists further cultivate the four dhyānas of the formless realm and are born in the four heavens of the formless realm, such as the heaven of neither perception nor non-perception. This is a brief explanation of the so-called outflows.)
故尔等颟顸大乘随喜淫欲等法者，即为此等欲漏有漏所摄。当然，一切欲界的魔王所系著之法也无甚可恐惧的，菩萨人在一定住地是要现行其中的，但菩萨示现的是“处魔宫殿，而不染五欲”。若余者不思出离，反随喜赞叹则为颠倒愚痴所摄。我等知之即可。不取不舍，一切法皆是方便，如梦如幻，如此则为超越魔道，不为三界拘留。	Therefore, you muddleheaded proponents of Mahāyāna who rejoice in such dharmas as lustful desire are encompassed by these outflows of desire and becoming. Of course, there is nothing especially frightening about dharmas to which all the māra kings of the desire realm are attached. Bodhisattvas at certain abiding stages must manifest them, but what bodhisattvas manifest is “dwelling in Māra's palaces without being defiled by the five desires.” If others do not contemplate liberation but instead rejoice in and praise them, they are encompassed by inverted delusion and ignorance. It is enough for us to know this. Neither grasping nor rejecting, all dharmas are expedient means, like a dream or an illusion. In this way, one transcends Māra's path and is not detained by the three realms.
如酥醍醐等，及以诸石蜜；	Things such as ghee, clarified butter, and rock sugar:
服消则为药，不消则为毒！----------《大般涅磐经》卷八	when digested, they are medicine; when not digested, they are poison! —Mahāparinirvāṇa Sūtra, fascicle 8
【发现！】：确实好笑！	[Discovery!]: It truly is laughable!
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学习佛法最忌讳塌等颟顸。胡乱将彼大菩萨的见解拿来	The greatest taboo in studying Buddhadharma is muddleheadedness. To indiscriminately apply the views of great bodhisattvas—
乱套，殆害最大！	is most harmful!
——大菩萨的见解都不敢学习，佛的见解，你就敢学了吗？	—You do not even dare to study the views of great bodhisattvas; do you then dare to study the Buddha's views?
如酥醍醐等，及以诸石蜜；	Things such as ghee, clarified butter, and rock sugar:
服消则为药，不消则为毒！----------《大般涅磐经》卷八	when digested, they are medicine; when not digested, they are poison! —Mahāparinirvāṇa Sūtra, fascicle 8
——佛的见解，你学成这样！我看佛经恐怕真成了你的毒药了吧！	—You have studied the Buddha's views to this extent! I fear that the Buddhist sūtras have truly become poison for you.
【狮子】：要说学成毒药彼定不承认，不过以佛批佛的勾当他却干了不少地。	[Lion]: As for saying that Xuecheng Duyao has learned poison, he certainly would not admit it; yet he has done quite a bit of using the Buddha to criticize the Buddha.
【狮子】（接【圣军】：好笑！）：你又犯规了，明告诉你，帖子我删了一段话。	[Lion] (in reply to [Shengjun]: “How amusing!”): You have broken the rules again. To tell you plainly, I deleted a passage from your post.
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如果你坚持认为藏密不是清净纯正的佛法，大可以随便到哪个藏密的论坛去开帖与他们理论理论。	If you insist that Tibetan Esoteric Buddhism is not pure and orthodox Buddhadharma, you are perfectly free to start a thread on any Tibetan Esoteric Buddhist forum and debate the matter with them.
佛法心中心论坛一贯秉承自宗祖师的见解，始终承认藏传佛教的显密教法皆是清净纯正的佛法，不许任何人以任何方式鼓吹、发表诋毁、诽谤藏传佛教的言论。如果你喜欢这个论坛，请自觉遵守这个论坛的规矩；如果你讨厌这个论坛，请自己主动远离这里，OK?	The Heart-of-Heart Dharma Forum has consistently upheld the views of the patriarchs of its own tradition and has always recognized both the exoteric and esoteric teachings of Tibetan Buddhism as pure and orthodox Buddhadharma. No one is permitted, in any form or manner, to advocate, publish, disparage, or slander Tibetan Buddhism. If you like this forum, please consciously observe its rules; if you dislike it, please take the initiative to leave. OK?
【佛地魔】：圣军！你这种评议宗见的方式可是在搞双重标准哟！...	[Fodi Mo]: Shengjun! Your way of evaluating doctrinal views is employing a double standard! ...
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你自己发现了吗？	Have you noticed it yourself?

你是先主观肯定了傅大士是弥勒化身，所以才一反常态，对这种赞叹三毒的偏激说法完全视若无睹。	You first subjectively affirmed that Great Master Fu was an incarnation of Maitreya; only then did you depart from your usual practice and completely turn a blind eye to such an extreme statement praising the three poisons.
如果这话是打喇嘛嘴里唱出来的，请问你准备如何抉择呢?	If these words had been sung from the mouth of a lama, how would you decide the matter?
你对正法与邪法的分辨难道仍旧甩不掉依人不依法的心理惯性?	When distinguishing true Dharma from false Dharma, can you still not shake off the habitual psychological tendency to rely on persons rather than the Dharma?
顺待补充一点：“发现”所贴的这篇号称是傅大士所撰的道歌，具名《行路难》，不仅学术界认为它的伪托成分高，连明代高僧永觉元贤也说：“如《行路难》《行路易》诸篇，又俱唐以后体，其为伪撰何疑！」	I would further add that this song of the Way, posted by “Faxian” and purportedly written by Great Master Fu, entitled Difficulties on the Road, is considered by academic circles to have a high likelihood of being a spurious attribution. Even Yongjue Yuanxian, an eminent monk of the Ming dynasty, said: “Such pieces as Difficulties on the Road and Ease on the Road are both in styles subsequent to the Tang; how could there be any doubt that they are spurious compositions?”
圣军兄！月旦人物，平章法义，得拿出一套人人看得见的标准才行呀！	Brother Shengjun! To evaluate persons and assess doctrinal principles, you must produce a set of standards that everyone can see!
【发现！】：魔弟弟的发现，俺有几点质疑:	[Faxian!]: I have several questions about little brother Mo’s discovery:
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1、傅大士是梁朝的人，和达摩初祖同一时代，自达摩祖师以下历代祖师及高僧为何未见对此语录的批判，就算语录不是傅大士所做，难道历代高僧会对此“邪说”置之不理?	1. Great Master Fu lived during the Liang dynasty and was a contemporary of Patriarch Bodhidharma. Why is there no record of patriarchs and eminent monks from Bodhidharma onward criticizing these sayings? Even if the sayings were not composed by Great Master Fu, would eminent monks throughout the generations have simply ignored such “false teachings”?
2、明代众所周知的四大高僧，有哪一个批评过此言论?	2. Of the widely known four great eminent monks of the Ming dynasty, which one criticized these statements?
3、为何此语可以载入历代佛典?	3. Why could these words be included in Buddhist scriptures throughout the ages?
【幻修】：你等用心何在？旁观者自是一目了然!	[Huanxiu]: What are your intentions? It is perfectly clear to any onlooker!
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也就是为了给淫欲等天魔外道法招魂纳幡罢了!	It is simply to summon back the soul and raise the banner for the teachings of desire and other māras and non-Buddhist paths!
【发现！】：哦，你好厉害哦，比历代高僧还厉害的圣军哟。	[Faxian!]: Oh, you are so formidable—more formidable than eminent monks throughout the ages, Shengjun!
【佛地魔】：不是我的发现啦！只是扼要提示一下学术界对此篇文献的定位。	[Fodi Mo]: It was not my discovery! I merely gave a brief indication of how academic circles classify this document.
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另外，我那帖是针对圣军个人所发的，主要为着质问圣军对正、邪二法分辨的标准何在？因为照我的判断，如果这篇道歌是出自喇嘛的笔下，肯定是要被圣军给狠批个臭头！不过今天它被传说是傅大士的作品，圣军居然就睁只眼	Moreover, that post of mine was directed at Shengjun personally. Its main purpose was to question what standards Shengjun uses to distinguish true and false Dharma. For in my judgment, if this song of the Way had come from a lama’s pen, Shengjun would certainly have denounced it fiercely. Yet today, because it is said to be a work by Great Master Fu, Shengjun has actually turned a blind
、闭只眼，当作没看见，那不是只许州官放火了吗？况且它还未必真是大士亲撰，那圣军对他自己这评价法义、臧否人物的衡量标准就得认真检讨检讨了!	eye, pretending not to see it. Is that not allowing officials to set fires while forbidding ordinary people even to light lamps? Moreover, it may not truly have been personally composed by the Great Master. Shengjun must therefore seriously examine the standards by which he himself evaluates doctrinal principles and judges persons!
以上才是我的表述重心，并非藉此暗示《行路难》是篇邪说，我顶多是提到它的内容偏激，这是就着圣军素所遵依的阿含风格来看的，我想应该还当得上是种中性的描述吧?	That is the central point of my statement. I was not thereby implying that Difficulties on the Road is a false teaching. At most, I mentioned that its content is extreme; this was from the perspective of the Āgama style that Shengjun ordinarily follows. I think that should still count as a neutral description, should it not?
【发现！】：俺也只是觉得摩的朋友引用的资料缺乏根基。	[Faxian!]: I merely feel that the material cited by Mo’s friend lacks a sound basis.
【圣军】：补充说明	[Shengjun]: Further Explanation

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关于菩萨何时乃名漏尽，有多种说法，是从不同角度的阐述，或说菩萨登地不退转后即无漏，以一切烦恼漏习无不回向菩提庄严菩提。	There are various explanations of when a bodhisattva may be said to have exhausted the outflows, each expounded from a different perspective. Some say that after a bodhisattva has entered a bhūmi and become irreversible, there are no outflows, since all habitual outflows of afflictions are dedicated to bodhi and adorn bodhi.
今按《大涅磐》正说，菩萨有四种人：“第四人者，名阿罗汉，断诸烦恼，舍于重担，速得已利，所作已办，住十地，得自在智，随人所乐种种色像悉能示现，如所庄严，欲成佛道即得能成。如是无量功德，名阿罗汉。是名四人出现于世，能多所利益怜悯世间，为世间依。安乐人天，于人天中最尊最胜，犹如如来名人中胜，	Now, according to the proper teaching of the Mahāparinirvāṇa Sūtra, there are four kinds of persons: “The fourth person is called an arhat. Having cut off all afflictions, laid down the heavy burden, swiftly attained personal benefit, and completed what was to be done, such a person abides on the tenth bhūmi and attains sovereign wisdom. According to what people desire, they can manifest all manner of forms and appearances. Adorned as they wish, whenever they wish to accomplish the Buddha Way, they are able to accomplish it. Such immeasurable merits are called those of an arhat. These are called the four kinds of persons who appear in the world, able greatly to benefit and pity the world, serving as a support for the world, bringing peace and happiness to humans and devas, and being the most honored and supreme among humans and devas. Like the Tathāgata, they are called the supreme among people,”
为归依处”。此段经文，一说菩萨人也要成办解脱道果的。不过菩萨要到十地方能成办四果，所谓“所作已办”，证阿罗汉，并非如许多人误解的那样，以为大乘不证“阿罗汉”的。二者，说明菩萨人真正意义上的漏尽，得漏尽智应该是在十地才能满足，故在下上文说等觉菩萨漏尽，而按经文似乎严格地说十地以后方名菩萨漏尽。	“a place of refuge.” This passage of scripture indicates, first, that bodhisattvas too must accomplish the fruition of the path of liberation. But bodhisattvas must reach the tenth bhūmi before they can accomplish the four fruits—the so-called “what was to be done has been completed”—and realize arhatship. This is not as many people mistakenly understand it, namely, that the Mahāyāna does not realize “arhatship.” Second, it indicates that, in the true sense, a bodhisattva’s exhaustion of outflows and attainment of the wisdom of exhausted outflows can be fully perfected only on the tenth bhūmi. Thus, the preceding passage says that a bodhisattva of equal enlightenment has exhausted the outflows, whereas, according to the scripture, strictly speaking, only after the tenth bhūmi may a bodhisattva be said to have exhausted the outflows.
菩萨何时办“阿那含”果等，经中另有说明。有兴趣的可以去查看《大涅磐》卷六	As for when bodhisattvas accomplish such fruits as that of the anāgāmin, the scriptures provide further explanations. Those interested may consult fascicle six of the Mahāparinirvāṇa Sūtra.
【狮子】：补充说明的补充说明	[Lion]: A Further Explanation of the Further Explanation
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《大涅磐》是从断德的意义上说漏尽的，文中的：“第四人者，名阿罗汉，断诸烦恼，舍于重担，速得已利，所作已办，住十地，得自在智，随人所乐种种色像悉能示现，如所庄严，欲成佛道即得能成。	The Mahāparinirvāṇa Sūtra speaks of the exhaustion of outflows in the sense of the virtue of cessation. The text states: “The fourth person is called an arhat. Having cut off all afflictions, laid down the heavy burden, swiftly attained personal benefit, and completed what was to be done, such a person abides on the tenth bhūmi and attains sovereign wisdom. According to what people desire, they can manifest all manner of forms and appearances. Adorned as they wish, whenever they wish to accomplish the Buddha Way, they are able to accomplish it.”
如是无量功德，名阿罗汉。是名四人出现于世，能多所利益怜悯世间，为世间依。安乐人天，于人天中最尊最胜，犹如如来名人中胜，为归依处”。	“Such immeasurable merits are called those of an arhat. These are called the four kinds of persons who appear in the world, able greatly to benefit and pity the world, serving as a support for the world, bringing peace and happiness to humans and devas, and being the most honored and supreme among humans and devas. Like the Tathāgata, they are called the supreme among people, a place of refuge.”
####此处之阿罗汉，是借小乘四果之名，非是取其实，切不可理解成菩萨要到第十地方才证到小乘阿罗汉的果位。《楞伽经》还曾以“一阐提”来比喻菩萨，既曰菩萨，又怎么可能是一阐提乎？	####The arhat here borrows the name of one of the four fruits of the Hīnayāna; it does not take its actual meaning. It must not be understood to mean that a bodhisattva realizes the fruit of a Hīnayāna arhat only upon reaching the tenth bhūmi. The Laṅkāvatāra Sūtra even uses an icchantika as an analogy for a bodhisattva. If one is called a bodhisattva, how could one possibly be an icchantika?
菩萨的漏尽与阿罗汉的漏尽，名虽相同，义实有异。简单说，阿罗汉以断烦恼障，了分段生死，入无余之涅磐果为得漏尽；菩萨以尽所知障，了变异生死，入无住之涅磐果为究竟得漏尽。	The exhaustion of outflows of a bodhisattva and that of an arhat bear the same name but differ in meaning. Put simply, an arhat exhausts the outflows by eliminating the afflictive hindrances, ending segmented birth and death, and entering the fruition of nirvāṇa without remainder; a bodhisattva ultimately exhausts the outflows by exhausting the cognitive hindrances, ending transformational birth and death, and entering the fruition of non-abiding nirvāṇa.

至于阿罗汉果位与菩萨果位的比对问题，大乘不同教派说法不尽一致，汉地最有代表性的天台宗认为其仅相当于大乘七信位，与十地相差何止天壤？	As for comparing the fruition of arhatship with that of bodhisattvas, the teachings of different Mahāyāna schools are not entirely consistent. The Tiantai school, the most representative school in China, holds that it is equivalent only to the seventh stage of faith in the Mahāyāna—how vast the difference from the tenth bhūmi!
【狮子】：“补充说明的补充说明”之说明的又说明（从幻斋移植而来）	[Lion]: Yet Another Explanation of the “Further Explanation of the Further Explanation” (transplanted from Huanzhai)
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关于菩萨何时乃名漏尽，有多种说法，是从不同角度的阐述，	There are various explanations of when a bodhisattva may be said to have exhausted the outflows, each expounded from a different perspective,
####既然他自己说“菩萨何时乃名漏尽，有多种说法，是从不同角度的阐述”，那魔军凭什么说我的这个就不是正确阐述中的一种？	#### Since he himself says, “There are many explanations of when a bodhisattva may be called free of outflows; they expound the matter from different angles,” what right does the Demon Army have to say that mine is not one of the correct explanations?
或说菩萨登地不退转后即无漏，以一切烦恼漏习无不回向菩提庄严菩提。今按《大涅磐》正说，	Some say that bodhisattvas become free of outflows once they ascend to the bhūmis and attain non-retrogression, because every habitual outflow of affliction is dedicated to bodhi and adorns bodhi. Now, according to the correct teaching of the Mahāparinirvāṇa Sūtra,
####如果我用小魔军的流氓逻辑来推演的话，他这句话可就要糗大了。	#### If I were to reason according to Little Demon Army’s hooligan logic, this statement of his would make him look utterly ridiculous.
正的反面是邪，这事连傻子都知道，如果《大涅磐》是正说，那《涅磐》以外的岂不就是邪说？不过我要这么捏着他不放，可就有点太欺负他了。	The opposite of correct is erroneous—something even a fool knows. If the Mahāparinirvāṇa Sūtra is the correct teaching, then would not everything outside the Nirvāṇa Sūtra be erroneous teaching? But if I were to keep pressing him on this point, I would be bullying him a bit too much.
其实正确的解释应该是，佛经对这个问题有了义说，有不了义说，今按《大涅磐》的了义说如何如何……可现在的问题又来了，这傻小子根本就不承认佛经有了义与不了义之别，俺现在就是想帮他都帮不上了，呵呵！	In fact, the correct explanation should be that the Buddhist scriptures contain definitive teachings and nondefinitive teachings on this issue, and that the Mahāparinirvāṇa Sūtra now sets forth the definitive teaching, namely, such and such. But another problem arises: this foolish fellow simply refuses to acknowledge that Buddhist scriptures differ between definitive and nondefinitive teachings. Even if I wanted to help him now, I could not, haha!
（1）阿罗汉等四种果位是指解脱道果位，通于一切佛教的大小诸乘，非是仅仅针对小乘声闻缘觉人来说的，菩萨也办此四果，而‘阿罗诃’也是佛陀的尊号之一。此是狮子受藏密中人误会贬低小乘，毁谤解脱道的错误见解的影响所致。	(1) The four fruitions, including arhatship, refer to the fruitions of the path of liberation. They apply throughout all the greater and lesser vehicles of Buddhism; they are not directed solely at adherents of the Lesser Vehicle, śrāvakas, and pratyekabuddhas. Bodhisattvas also attain these four fruitions, and “Arahā” is also one of the Buddha’s honorific titles. This error arises from Lion’s being influenced by Tibetan Esoteric Buddhists’ mistaken view that disparages the Lesser Vehicle and slanders the path of liberation.
####哈哈！我什么时候说解脱道果位不通于一切佛教的大小诸乘了？天台“法身三德”中的“解脱德”，不就是说的这个吗？傻小子，这和藏密有什么关系？	#### Ha! When did I ever say that the fruitions of the path of liberation do not apply throughout all the greater and lesser vehicles of Buddhism? Is this not precisely what is meant by the “virtue of liberation” among Tiantai’s “three virtues of the Dharma body”? Foolish fellow, what does this have to do with Tibetan Esoteric Buddhism?
（2）菩萨十地办阿罗汉乃诸佛经中所说。此狮子以此等佛经都无曾看过，出乎其意料之外，	(2) That bodhisattvas of the ten bhūmis attain arhatship is taught in numerous Buddhist scriptures. Because this Lion has never read any such scriptures, it is beyond his expectations,
而无法理解，遂诬谤佛经中明确之法语为非如实语。更用《楞伽》中所谓“菩萨一阐提”来	and he cannot understand it. He therefore slanders as untruthful statements the explicit words of Dharma in the Buddhist scriptures. He further invokes the so-called “bodhisattva icchantika” of the Laṅkāvatāra Sūtra as
佐证，殊不知《楞伽》中的“菩萨一阐提”另有别义，是指菩萨了一切法本来涅磐，故不取	support, not realizing that “bodhisattva icchantika” in the Laṅkāvatāra Sūtra has another distinct meaning: it refers to bodhisattvas who know that all dharmas are originally nirvāṇa and therefore do not enter into
涅磐，故称是“菩萨一阐提”，非是一般意义上的断尽一切善根的那种一阐提。如《楞伽》	nirvāṇa. For this reason they are called “bodhisattva icchantikas”; it does not mean the ordinary sense of an icchantika who has cut off all wholesome roots. As the Laṅkāvatāra Sūtra
曰：“菩萨一阐提者，知一切法本来涅磐已，毕竟不般涅磐”，“菩萨一阐提，不般涅磐”。	states: “A bodhisattva icchantika, having known that all dharmas are originally nirvāṇa, ultimately does not enter parinirvāṇa”; “A bodhisattva icchantika does not enter parinirvāṇa.”
而诸大乘经典中说的菩萨办漏尽，与二乘人所办只是时间上的先后有别，漏尽漏尽智非是有	Moreover, when Mahāyāna scriptures say that bodhisattvas attain exhaustion of outflows, the only difference from what adherents of the two vehicles attain

	is one of temporal priority; exhaustion of outflows and the wisdom of exhausted outflows are not
所不同。狮子不懂佛法，将漏尽与涅磐完全倒过来讲。以前更用藏密中的所谓“漏失明点”	different. Lion does not understand the Buddhadharma and explains exhaustion of outflows and nirvāṇa in completely reversed terms. Earlier, he even used the so-called “loss of bindu” in Tibetan Esoteric Buddhism
来理解漏尽，完全是外道见解。	to understand exhaustion of outflows—an entirely non-Buddhist view.
####傻小子，那我就再告诉你，《涅磐经》的漏尽说是从烦恼的显现而言的，因阿罗汉与七地菩萨皆已断尽烦恼障在一切心相续中的显现，故说漏尽。	#### Foolish fellow, then let me tell you again: the Mahāparinirvāṇa Sūtra’s account of exhaustion of outflows speaks in terms of the manifestation of afflictions. Since arhats and seventh-bhūmi bodhisattvas have both eliminated the manifestation of the afflictive obstructions throughout the continuum of consciousness, they are said to have exhausted outflows.
此外经上还讲过另有一种漏尽，说阿罗汉与七地菩萨虽已断尽烦恼障在一切心相续中的显现，但这只是将烦恼的种子完全伏住，使其不起现行，但种子本身并没有被消灭掉。	The sūtra also speaks of another kind of exhaustion of outflows. Although arhats and seventh-bhūmi bodhisattvas have eliminated the manifestation of the afflictive obstructions throughout the continuum of consciousness, this merely means that the seeds of affliction have been wholly subdued so that they no longer become active; the seeds themselves have not been eradicated.
要到十地满心入金刚喻定的时候，于第一刹那灭尽一切烦恼障和所知障的种子，第二刹那方无余成佛。前一种漏尽只是方便的说法，后一种才是真正的究竟了义之说。“初伏客尘烦恼，（继而）永断根本无明。	Only when one enters the vajra-like samādhi at the completion of the tenth bhūmi are, in the first instant, all seeds of the afflictive and cognitive obstructions extinguished; only in the second instant does one become a Buddha without remainder. The former exhaustion of outflows is merely an expedient teaching; the latter alone is the truly ultimate, definitive teaching. “First subdue the adventitious defilements; [then] forever sever the fundamental ignorance.”
”讲的就是这回事。故世尊以方便故，说诸阿罗汉与七地菩萨亦得漏尽，以真实故，不说波等得漏尽。也就是说，十法界中，真实得漏尽者，唯佛一人而已！	This is what it means. Thus, as an expedient means, the World-Honored One says that all arhats and seventh-bhūmi bodhisattvas also attain exhaustion of outflows; in terms of truth, he does not say that bodhisattvas and others attain exhaustion of outflows. That is to say, among the ten dharma realms, the only one who truly attains exhaustion of outflows is the Buddha!
你只知其一，不知其二，这不奇怪，一个连了义不了义教是谁说的都不知道的人，他还能知道啥？本来俺引的这些内容藏地大德早有论述，可既然你与人家结了那么大的梁子，说了你不但不听，还会开始新一轮的诽谤。	You know only one side and not the other. That is not surprising: how could someone who does not even know who taught the distinction between definitive and nondefinitive teachings know anything else? The material I cited has long been discussed by great Tibetan masters, but since you have such a deep grudge against them, even if I told you, you would not listen; instead, you would begin another round of slander.
想来想去俺还是给你提供个汉地文献中的线索吧----在《相宗纲要》一书中对这个也有专门的讲解，可别一生气把屎盆子又扣给人家藏密哟。	After thinking it over, I had better give you a clue from a Chinese work—the book Outline of the Dharma Characteristics School also contains a specialized discussion of this matter. But do not get angry and dump the chamber pot on Tibetan Esoteric Buddhism again.
（3）诸大乘经典中说菩萨所证的涅磐与声文缘觉有所不同，这是事实。但漏尽和涅磐却是相关联但不同的两个概念。而先后次序中，修漏尽，得漏尽智，然后声闻人方可于报尽时入有余涅磐。	(3) It is a fact that Mahāyāna scriptures say that the nirvāṇa realized by bodhisattvas differs from that realized by śrāvakas and pratyekabuddhas. But exhaustion of outflows and nirvāṇa are two related yet distinct concepts. In terms of sequence, one cultivates the exhaustion of outflows and attains the wisdom of exhausted outflows; only then may a śrāvaka enter nirvāṇa with remainder when karmic retribution is exhausted.
不可倒过来说涅磐后得漏尽智，若有所得当不名涅磐。菩萨人按《华严》说，六地得漏尽智，可以入灭尽。八地时念念能入灭尽，而念念能从灭尽起，故菩萨涅磐叫“无住涅磐”	One cannot reverse this and say that the wisdom of exhausted outflows is attained after nirvāṇa; if anything were attained, it could not be called nirvāṇa. According to the Avataṃsaka Sūtra, a bodhisattva attains the wisdom of exhausted outflows at the sixth bhūmi and may enter cessation. At the eighth bhūmi, one can enter cessation moment after moment and arise from cessation moment after moment; therefore, the bodhisattva’s nirvāṇa is called “non-abiding nirvāṇa.”
####你又错了，首先声闻人并非报尽时方可于入有余涅磐，而是于报未尽时入有余涅磐，于报尽时入无有余涅磐。其次我并未混淆漏尽和涅磐的关系，是你自己非诬陷俺将其混淆也！	#### You are wrong again. First, a śrāvaka does not enter nirvāṇa with remainder only when karmic retribution is exhausted; rather, one enters nirvāṇa with remainder while karmic retribution has not yet been exhausted, and enters nirvāṇa without remainder when it is exhausted. Second, I have not confused the relationship between exhaustion of outflows and nirvāṇa. It is you who falsely accuse me of confusing them!
（4）按唯识说，烦恼障尽证涅磐，所知障尽证菩提。菩提和涅磐分属两个相关联的不同概念。狮子在这里混淆一气乱说，可见其基本的教理都含混不清之人，却喜欢往自充大，胡说八道，殆害他人！	(4) According to Consciousness-Only, the exhaustion of the afflictive obstructions realizes nirvāṇa, while the exhaustion of the cognitive obstructions realizes bodhi. Bodhi and nirvāṇa are two related yet distinct concepts. Lion muddles them all together and talks nonsense here. This shows

	that he is someone who is unclear even about basic doctrine, yet he likes to puff himself up and spout nonsense, misleading others!
####哈哈！傻小子，你又在诬陷好人喽！俺什么时候否认过“烦恼障尽证涅磐，所知障尽证菩提”了？俺说的是“阿罗汉以断烦恼障，了分段生死，入无余之涅磐果为得漏尽；菩萨以尽所知障，了变异生死，入无住之涅磐果为究竟得漏尽。	#### Ha! Foolish fellow, you are falsely accusing a good person again! When have I ever denied that “the exhaustion of the afflictive obstructions realizes nirvāṇa, while the exhaustion of the cognitive obstructions realizes bodhi”? What I said was: “An arhat, by eliminating the afflictive obstructions, ending segmented birth and death, and entering the fruition of nirvāṇa without remainder, attains exhaustion of outflows; a bodhisattva, by exhausting the cognitive obstructions, ending transformational birth and death, and entering the fruition of non-abiding nirvāṇa, ultimately attains exhaustion of outflows.”
”听清楚没？，是阿罗汉于断烦恼障时得小乘不了义之漏尽，菩萨于所知障尽时得大乘究竟之漏尽！菩提和涅磐于三德中分属不同之二德，俺就是再无知，也不会将它们搞错地！	Do you understand? An arhat attains the Lesser Vehicle’s nondefinitive exhaustion of outflows when the afflictive obstructions are eliminated; a bodhisattva attains the Mahāyāna’s ultimate exhaustion of outflows when the cognitive obstructions are exhausted! Bodhi and nirvāṇa belong to two distinct virtues among the three virtues. However ignorant I may be, I would not confuse them!
（5）阿罗汉乃至须陀桓等果位是约解脱分法	(5) Fruitions such as arhatship and stream-entry are spoken of in terms of
说的，与菩提分法相应的菩萨住地是约不同	the dharmas pertaining to liberation, whereas the bodhisattva stages corresponding to the dharmas pertaining to bodhi are spoken of from
角度，不同层面来说的，岂有可对比性！	different perspectives and on different levels. How could they be comparable?
####谁告诉你菩萨住地就只有一个菩提分法？要那样天台干吗还要讲三德呢？	#### Who told you that the bodhisattva stages involve only dharmas pertaining to bodhi? If that were so, why would Tiantai also speak of the three virtues?
故而说什么阿罗汉相当与菩萨几住几地等说法完全是佛教基本教理都没弄通的人才会犯的错误。	Therefore, statements such as that an arhat corresponds to such-and-such a bodhisattva stage or bhūmi are errors that can be made only by people who have not understood even the basic doctrines of Buddhism.
####首先要明确，由于大小乘在成就的内涵与本质上并无完全的对应性，阿罗汉相应地与菩萨的果位也没有完全的对应关系。说阿罗汉相当于菩萨几住几地，一般是单就解脱德这一项而言的。说阿罗汉的解脱德相当于六七地菩萨见诸于包括月称菩萨在内的很多大德，你如果敢说他们连佛教基本教理都没弄通，嘿嘿！那你可就要糗大了！	#### First, it must be made clear that, because the content and nature of the attainments of the Greater and Lesser Vehicles do not correspond completely, the fruition of an arhat likewise has no completely corresponding bodhisattva fruition. To say that an arhat corresponds to a certain bodhisattva stage or bhūmi generally refers only to the virtue of liberation. The statement that an arhat’s virtue of liberation corresponds to that of a sixth- or seventh-bhūmi bodhisattva is found among many great masters, including Candrakīrti Bodhisattva. If you dare say that they have not understood even the basic doctrines of Buddhism, haha, then you will make a complete fool of yourself!
若约解脱分法来说，小乘所证的极果即是阿罗汉，也可说解脱道的极果是阿罗汉，故十地以	If we speak in terms of the dharmas pertaining to liberation, the ultimate fruition attained by the Lesser Vehicle is arhatship; one may also say that the ultimate fruition of the path of liberation is arhatship. Thus, only those above the tenth bhūmi, up to and including the Buddha, can fulfill it; therefore the Buddha is called the “Two-Footed Honored One,” referring to the complete fulfillment of purity among the complete fulfillments. From these
上乃至佛陀方能满足，故佛陀号‘二足尊’，即指清净具足圆满具足中的清净具足。从这些	basic conceptual errors, one can see that this Lion is entirely half-baked. Yet this half-baked, half-informed fellow
所犯这些基本概念上的错谬，可看出此狮子完全是个半掉子，但就这样一个半吊子半瓶子醋	insists on showing off, producing something called A Brief Discussion from a Humble Dwelling and stirring up a few fans to flatter him. It is truly laughable!
却又偏偏喜欢摆弄，弄个什么《陋室浅谈》，再鼓动几个粉丝吹捧，真正令人发噱！	#### Candrakīrti Bodhisattva says in the Madhyamakāvatāra that the virtue of liberation of a seventh-bhūmi bodhisattva already completely surpasses that of a Lesser Vehicle arhat. Yet you say that the ultimate fruition attained by the Lesser Vehicle can be fulfilled only above the tenth bhūmi, up to and including Buddhahood. Could it be that you are more brilliant than Candrakīrti? Haha! Who is really laughable here? I trust that those with clear eyes can see for themselves.
####月称菩萨在《入中论》上说七地菩萨的解脱德已经完全超越了小乘的阿罗汉，你却说小乘所证的极果要十地以上乃至佛陀方能满足，难道你比月称还要高明不成？哈哈！到底是谁在令人发噱，我相信眼正者自明！	Furthermore, this Lion imposes his own self-righteous nonsense on Tiantai teaching, speaking blindly with his eyes shut and taking things for granted. The offense of slandering another school is exceedingly grave!

另外，此狮子更将自以为是的胡说八道套在台教头上，完全闭眼瞎说，想当然。诬谤他宗罪	#### Foolish fellow! If you truly do not know that the Tiantai school considers the fruition of arhatship to correspond only to the seventh stage of faith in the Mahāyāna Perfect Teaching, then let me point you in the right direction: read Master Jingquan's Lectures on the Tiantai School. Do not lose your underpants and then run naked through the streets, all right? You will set a bad example for children.
过极大！	As for the offense of slandering another school—well! When you meet King Yama in the future, you can slowly litigate the matter with him. Let us not bring it up again, shall we?
####傻小子！如果你真的不知道天台宗认为阿罗汉的果位仅相当于大乘圆教七信位，那我就给你指条道，看看静权法师的《天台宗讲义》一书。别把裤衩丢了还在那里满大街的裸奔好不好？那样会带坏小孩子的.	Discovery! ：Buddhist scriptures are spoken for Buddhas. Since you cannot understand them, why are you reading them at all?
至于诬谤他宗罪嘛，咳！等将来你见了阎王爷再跟他老人家慢慢打官司，这话咱就不再提了好不?	Lion ：That is not right.
【发现！】：佛经是说给佛听的，您既看不懂还看什么看呢?	[Discovery!]: "The Buddhist sūtras are spoken for Buddhas to hear. If you cannot understand them, why are you reading them?"
【狮子】：这话就不对了	[Lion]: "That is not correct."
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如果佛经是说给佛听的，那童话故事就一定是讲给幼儿园老师听的，小学的语文、算数就一定是讲给小学老师听的，什么才是讲给幼儿园小朋友和小学生听的呀?	If Buddhist scriptures are meant for Buddhas to hear, then fairy tales must be meant for kindergarten teachers, and elementary-school language arts and arithmetic must be meant for elementary-school teachers. What, then, is meant for kindergarten children and elementary-school students?
【发现！】：咋不对了？有人说傅大士的话凡夫不能听，那么佛祖说的话	[Discovery!]: How is that not right? Some say that ordinary beings cannot hear the words of Great Master Fu; then the words of the Buddha—
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就不够深奥，凡夫俗子就能听得懂了?	—are not profound enough, so ordinary people can understand them?
【狮子】：呵呵！俺又当了回吕洞宾	[Lion]: Heh heh! I've been mistaken for Lü Dongbin again.
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两回事，两回事。一个连了不了义教是谁说的都能讲出一大堆故事的人，你跟他扯那些还不如等大冬天来了时比谁更能穿背心抗寒哪。	Two different matters, two different matters. If someone can spin a whole string of stories even about who taught the provisional and definitive teachings, there is no point arguing about that with him; you might as well wait for the depths of winter and compete to see who can better withstand the cold in a sleeveless undershirt.
【心明】：倒是助解前一则“世尊良久不语”	[Mind Bright]: It does help explain the previous item, "The World-Honored One remained silent for a long while."
【明宏】：正是：“不风流处也风流”。	[Minghong]: Precisely: "Even where there is no romance, there is romance."
【删贴手】：没 事 了	[Post Deleter]: Nothing happened.
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大士挥案竟	Great Master Fu struck the table—finished.
志公讲经竟	Master Zhigong finished expounding the scriptures.
LVM拂袖归方丈竟	LVM flicked his sleeve and returned to the abbot's quarters—finished.
诸位表演竟	Everyone's performance—finished.
删帖手擦桌扫地竟	The post deleter wiped the tables and swept the floor—finished.
【明宏】：我连累得大批人马被赶出国了。还有剩下的吗?	[Minghong]: I got a large group of people expelled from the country. Is anyone left?
【狮子】：这删帖手把我们的嘿嘿！呵呵！呼呼！的都给删了，独留老财的哈哈！	[Lion]: This post deleter removed all our "heh heh!" "ha ha!" and "hoo hoo!" but left Old Moneybags' "ha ha ha!" untouched.
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十足个小马屁精。	A complete little flatterer.
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【善财】：哈哈，俺自个动手，一起贬向无生国去也～	[Sudhana]: Ha ha, I'll do it myself and banish us all to the Land of the Unborn~
【狮子】：哈哈！这才象是卖豆包的老财嘛。	[Lion]: Ha ha! Now that's what Old Moneybags the bean-bun seller should be like.
【莲清】：嘿嘿，这才不象卖豆包的老财嘛	[Lianqing]: Heh heh, now that's not what Old Moneybags the bean-bun seller should be like.
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本就无生，还有个“贬向”在呀，哈哈。	There is originally no birth, yet there is still this “banishment to”—ha ha.
【狮子】：正因为本就无生，他还有个“贬向”在，所以他才不卖青菜卖豆包呀	[Lion]: Precisely because there is originally no birth, and yet he still has this “banishment to,” that is why he sells bean buns rather than vegetables.
【善财】：嘿嘿，这三家村汉正讨论谁来当联合国秘书长呢！	[Sudhana]: Heh heh, these yokels from three little villages are discussing who should become secretary-general of the United Nations!
【莲清】：仨都被您又甩到爪哇无生国了，俺也^O^吧。	[Lianqing]: You've tossed all three of them off again to the Unborn Land of Java, so I'll just ^O^ too.
【乐乐】：看来有点意思，这么着吧...	[Lele]: This seems rather interesting. How about this...
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联合国向来是有钱人操纵，就给安个副职干干？乐乐先尽本分，鼓掌欢迎！哈哈~	The United Nations has always been controlled by wealthy people, so why not give him a deputy position? Lele will first do her duty and applaud in welcome! Ha ha~
【善财】：无妨无妨，只是多半你个秘书长没梦着，三家村可倒先成了四家村喽！	[Sudhana]: No matter, no matter. It is only that you will probably never dream of becoming secretary-general, while the three-village backwater has instead become a four-village backwater!
【乐乐】：村子繁荣，也是因为村里的财主会经营嘛，村民的本分就是跟着乐呗。	[Lele]: The village prospers because its rich landowners know how to manage things; the villagers' duty is simply to follow along happily.
【善财】：呵呵，	[Sudhana]: Heh heh,
【乐乐】：只可惜搅了一场好戏，不好意思。下回下回，呵呵	[Lele]: It is just a pity that I spoiled a fine performance. Sorry about that. Next time, next time—heh heh.
【狮子】：^o^	[Lion]: ^o^
【XO】：傅大士的另帖药，诸位药到病除否？？？	[XO]: The medicine in Great Master Fu's other post—has everyone been cured upon taking it???
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傅大士　心王铭	Great Master Fu: Inscription on the Mind King
观心空王，玄妙难测。无形无相，有大神力。	Contemplate the mind, the Empty King: its mystery is hard to fathom. Formless and without appearance, it possesses great spiritual power.
能灭千灾，成就万德。体性虽空，能施法则。	It can extinguish a thousand calamities and accomplish ten thousand virtues. Though its essential nature is empty, it can establish the Dharma's principles.
观之无形，呼之有声。为大法将，心戒传经。	Look at it and it has no form; call to it and it has a sound. It is the great general of the Dharma, transmitting the scriptures through the precepts of mind.
水中盐味，色里胶青。决定是有，不见其形。	Like the taste of salt in water, or green dye in a pigment: it is certainly there, though its form cannot be seen.
心王亦尔，身内居停。面门出入，应物随情。	The Mind King is likewise so: it dwells within the body, entering and leaving through the gates of the face, responding to things according to circumstances.
自在无碍，所作皆成。了本识心，识心见佛。	At ease and unobstructed, whatever it does is accomplished. Understand the fundamental knowing mind; know the mind, and see the Buddha.
是心是佛，是佛是心。念念佛心，佛心念佛。	This mind is Buddha; this Buddha is mind. In every thought is the Buddha-mind; the Buddha-mind is mindful in every thought.
欲得早成，戒心自律。净律净心，心即是佛。	If you wish to attain realization quickly, discipline the mind with the precepts. When the precepts are pure, the mind is pure; the mind itself is Buddha.
除此心王，更无别佛。欲求成佛，莫染一物。	Apart from this Mind King, there is no other Buddha. If you wish to seek Buddhahood, do not be stained by a single thing.
心性虽空，贪　体实。入此法门，端坐成佛。	Though the nature of mind is empty, greed and anger are substantially real. Enter this Dharma gate, sit upright, and become a Buddha.

到彼岸已，得波罗蜜。慕道真士，自观自心。	Having reached the other shore, one attains pāramitā. A true person who aspires to the Way should contemplate their own mind.
知佛在内，不向外寻。即心即佛，即佛即心。	Know that the Buddha is within; do not seek outside. Mind itself is Buddha; Buddha itself is mind.
心明识佛，晓了识心，离心非佛，离佛非心。	When the mind is illumined, one knows the Buddha; clearly understand the knowing mind. Apart from mind there is no Buddha; apart from Buddha there is no mind.
非佛莫测，无所堪任。执空滞寂，於此漂沈。	Other than a Buddha, none can fathom it; nothing can bear its responsibility. Cling to emptiness and stagnate in quiescence, and one drifts and sinks here.
诸佛菩萨，非此安心。明心大士，悟此元旨。	The Buddhas and bodhisattvas do not settle their minds in this way. Great beings who illuminate the mind awaken to this original principle.
身心性妙，用无更改。是故智者，放心自在。	The nature of body and mind is wondrous; its functioning undergoes no change. Therefore the wise let their minds rest in ease and freedom.
莫言心王，空无体性。能使色身，作邪作正。	Do not say that the Mind King is empty and without essential nature. It can cause the physical body to act wrongly or rightly.
非有非无，隐显不定，心性离空，能凡能圣。	Neither existent nor nonexistent, hidden and manifest without fixed form, the nature of mind transcends emptiness and can be ordinary or sage-like.
是故相劝，好自防慎。刹那造作，还复漂沈。	Therefore I urge you: carefully guard yourselves. In an instant of action, you may again drift and sink.
清净心智，如世黄金。般若法藏，并在身心。	Pure mind-wisdom is like worldly gold. The treasury of prajñā and Dharma is entirely within body and mind.
无为法宝，非浅非深。诸佛菩萨，了此本心。	The treasure of the unconditioned Dharma is neither shallow nor deep. All Buddhas and bodhisattvas understand this fundamental mind.
有缘遇者，非去来今。	Those with conditions who encounter it are neither gone, nor coming, nor present.
【发现！】：傅大士如是说：	[Discovery!]: Great Master Fu spoke thus:
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第十二章明金刚解脱	Chapter Twelve: Illuminating Vajra Liberation
君不见金刚语句非真实。万象森罗同一无。而此空无为佛母。复是真如无上珠。世人不知求此宝。贫穷忽忽六趣奴。不事身中法身佛。穴穴向外礼浮图。乍看而欲似精进。捡责身中皆并粗。用个粗心逞言语。不了真源由是愚。	Do you not see that vajra utterances are not the truth? The myriad forms of the universe are all one nothingness. Yet this empty nothingness is the mother of Buddhas, and is also the unsurpassed jewel of suchness. Worldly people do not know to seek this treasure; poor and harried, they are slaves of the six destinies. They do not serve the dharmakāya Buddha within their bodies, but everywhere bow outwardly to stūpas. At first glance they seem diligent, yet when one examines them, all within is coarse. With a coarse mind they flaunt their words; not understanding the true source, they are therefore foolish.
随情忆想而分别。五阴六贼竞来诛。不肯寻求无上道。但知虚妄取名誉。口虽唱善还生恶。空言真实反成虚。余今反虚持作实。亦不证实入无余。行路难。路难举世皆虚妄。十缠五阴性无知。愚人于中自生鄣。	They discriminate according to their feelings, memories, and thoughts; the five aggregates and six thieves vie to strike them down. They refuse to seek the unsurpassed Way, knowing only vainly to pursue fame. Though their mouths chant goodness, they still give rise to evil; empty talk of truth instead becomes false. I now turn the false around and take it as true, yet neither verify the truth nor enter nirvāṇa without remainder. The road is difficult—the road is difficult; throughout the world all is empty and false. The ten fetters and five aggregates are by nature unknowing; fools among them give rise to their own obstructions.
【闻无鼎】：请问【心谦】大善知识，能略述祖师之	[Wen Wuding]: May I ask the great spiritual friend [Xinqian] whether he could briefly explain the patriarchs' teaching?
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能略述“大士挥案竟经”之义理么？一言半语也可，后学合掌顶礼静受熏陶。谢谢。	Could you briefly explain the principle of “the Great Being strikes the desk and the sūtra is finished”? A word or two would suffice. This junior student joins his palms and bows, quietly receiving your instruction. Thank you.
【tiaoxin】：有位自大魔入心而忘了回光返照、保护真心的是什么人？！	[tiaoxin]: What kind of person lets a great arrogant demon enter the mind and forgets to turn the light inward and protect the true mind?!
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（代答一句，敬请指教！）	(Answering on another's behalf with a single remark; I respectfully invite correction!)
【真实】：去妄不求真，即为保护.	[zhen shi]: Abandon delusion without seeking truth; this is protection.
【tiaoxin】：还识得无真无妄的人吗?	[tiaoxin]: Do you still recognize the person beyond both truth and delusion?
【真实】：识也无。	[zhen shi]: Even recognition is absent.
【真实】：不识。	[zhen shi]: I do not recognize.
【真实】：不好意思，可能是带宽问题或者其他原因。重复了。	[zhen shi]: My apologies—perhaps because of bandwidth or some other reason, it was posted twice.
【tiaoxin】：别介意，没有什么！	[tiaoxin]: Don't mind it; it's nothing!
【tiaoxin】：对牛弹琴。	[tiaoxin]: Playing the lute to a cow.
【闻无鼎】：【心谦】先生，	[Wen Wuding]: Mr. [Xinqian],
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何时盼来妙语佳言呢？但希一声狮吼，百兽乍舌。	When may we hope for your subtle and excellent words? I only hope for a single lion's roar, before which all the beasts are struck dumb.
【心谦】：并没太多时间光顾论坛，让您久等了。	[Xinqian]: I do not have much time to visit the forum, so I have kept you waiting.
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何时盼来妙语佳言呢?	When may we hope for your subtle and excellent words?
※※ 我不曾认识什么妙语，什么佳言。	※※ I have never known what "subtle words" or "excellent words" are.
但希一声狮吼，百兽乍舌。	I only hope for a single lion's roar, before which all the beasts are struck dumb.
※※ 哦，倒是有人喜欢为狮，但是我不是。	※※ Oh, some people do like to be lions, but I am not one.
【闻无鼎】：噢，原来也是到处寻觅的探宝者啊！	[Wen Wuding]: Oh, so you too are a treasure-seeker searching everywhere!
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可谓闻名不如见面，见面塞闻名啊！	As the saying goes, hearing one's name is not as good as meeting one; meeting one stops one from hearing of one!
【心谦】：哦，老先生留言想必就是传说中的妙语佳言吧。	[Xinqian]: Oh, then the old gentleman's message must be the legendary subtle and excellent words.
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看着老先生在论坛上忙里忙外，满坛都是老先生的狮吼，实在辛苦。	Seeing the old gentleman bustling about on the forum, with the whole forum filled with his lion's roars, you have truly worked hard.
我天性调皮，并不晓得探宝，不才献丑一打油小曲给您老解解乏吧：	I am playful by nature and know nothing of treasure-seeking. Let this unworthy one offer a clumsy little doggerel to ease your fatigue:
大士挥案经已竟，	The Great Being strikes the desk; the sūtra is already finished.
老生一言半句寻；	Yet the old student seeks a word or half a phrase;
空道佳言与妙语，	Vainly speaking of fine words and subtle sayings,
不若从此躬身行。	Better from this day forward to practice in person.
莫以嘶鸣作狮吼，	Do not mistake braying for a lion's roar;
闻名见面颠倒生；	Fame and meeting give rise to inverted views.
买椟还珠古来者，	Those who buy the casket and return the pearl have existed since ancient times;
不识华藏在自心。	They do not recognize that the Flower Treasury lies within their own mind.
请原谅，小曲哼完，和老先生就此别过。	Please forgive me. My little tune is finished; I now bid the old gentleman farewell.
【闻无鼎】：须更正一错别字即“对此不说也罢，若说，可谓妙语佳言无形相，”	[Wen Wuding]: One wrong character should be corrected: "As for this, it is better not to speak of it; if one does speak, one may say that subtle and excellent words have no form."
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反有言说皆不是，但是若会，当下便会，不会莫叨叨。免得对此扯起来无完无了，以使此论坛从而又倒向人我是非搅得一片哔然，且对“那事”毫无用处，此从旧贴来看可谓比比皆然，所以说，既未达此也不想于此用功者，还是息言禁语为好。	All spoken words, however, are not it. Yet if one understands, one understands right then and there; if one does not, do not keep babbling. Otherwise, discussing this will never end, and the forum will once again turn toward disputes over self and others, right and wrong, creating a great commotion—all of no use whatsoever for “that matter.” Looking at old posts, this is everywhere to be seen. Therefore, those who have not reached this and do not wish to apply themselves to it would do better to cease speaking and refrain from words.
【闻无鼎】：不过…	[Wen Wuding]: However…
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以宗下来说，禅在问答举措间，即，一言相契即于佛法相应；对此亦谓之啄碎同时即，也就是说学人已达开悟的时节，正好也遇上接引其开悟的机缘，亦谓难以说清楚的时节因缘之说，资粮福报亦喻此。	In terms of the Chan school, Chan lies in questions, answers, and conduct. That is, when a single word accords, one thereby accords with the Buddhadharma. This is also called “pecking and breaking simultaneously”: when a student has reached the time of awakening and happens to encounter the condition that guides him to awakening. It is also spoken of as the hard-to-explain conjunction of time and conditions; provisions and karmic blessings are likewise an analogy for this.
【闻无鼎】：接絮…	[Wen Wuding]: Continuing the ramble…
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对资粮福报，一言以蔽之可以以诸恶莫作，众善奉行概而议之，平时需注意自当下之心、口、意，亦谓随了旧业，莫再造新殃；此亦谓不离法供养之说，也就是自已修行的方法要如法即符合佛经祖语讲述的法则，争作修行的榜样，作得如法可谓现实的法供养。	As for provisions and karmic blessings, in a word, they may be broadly summed up as “do no evil; practice all good.” Ordinarily, one must attend to one’s present body, speech, and mind. This is also called following through with old karma and not creating new misfortune. It also means not departing from Dharma offerings: one’s own method of practice must accord with the principles taught in the sūtras and the sayings of the patriarchs. Strive to be an example in practice; practicing in accordance with the Dharma may be called a practical Dharma offering.
否则违此，即谓自在修行路上埋藏隐患，即谓埋藏障道因缘，可以说在今生修行里程难以明心见性；所以说行人要有常见己过之智，即，若观所观之心，应观所观之过，如此修行，方称一个聪明的学人。	Otherwise, one buries hidden dangers on the path of free practice—conditions that obstruct the Way. One may then find it difficult, in the course of practice in this life, to realize the mind and see one’s true nature. Therefore, practitioners must have the wisdom always to see their own faults; that is, when observing the observing mind, one should observe the faults of what is observed. Only by practicing in this way can one be called an intelligent student.
以上絮道些闲话，仅供参考。	These are merely a few rambling remarks, offered for reference only.
【闻无鼎】：再说…	[Wen Wuding]: To say more…
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不见元音老人给诸学人灌顶开示道：“有两名护法助汝修行。	Have you not seen Elder Master Yuanyin’s empowerment instruction to his students: “Two Dharma protectors assist you in your practice.
”对此切不可着相，即若自感觉有佛菩萨、护法点示加被等等如何如何了，那是你自己着魔了，可以说纯属危险知见！因祖师或护法加被于汝，是汝修行到相当历程时的一种助缘，即和汝当下心意识相吻合，汝若另有异感，属自	One must absolutely not become attached to appearances in this matter. If you feel that Buddhas, bodhisattvas, Dharma protectors, and so forth are giving you instructions or blessings, then you yourself have fallen under demonic influence. This can be called an entirely dangerous view. When patriarchs or Dharma protectors bless you, it is an assisting condition that arises when your practice has reached a certain stage; it accords with your present mind-consciousness. If you have some other unusual sensation, it belongs to your own…
我疑神疑鬼不魔而何？所以须心平气和地对待自之当下心地，万万不可找窍门求捷路，那叫偷尖取巧，在心地功夫上是决对使不得的呀！	If you are suspicious of ghosts and spirits, what else could it be but demonry? Therefore, you must calmly and peacefully face your present mind-ground. Never seek tricks or shortcuts; that is being clever in a petty way, and it is absolutely impermissible in the work of the mind-ground!
【gszy】（接【心谦】：哦，老先生留言想必就是传说中的妙语佳言吧。）：哈哈！棉里钢针，扎手。	[gszy] (replying to [Xinqian]: “Oh, then the old gentleman’s message must be the legendary subtle and excellent words.”): Ha ha! A steel needle wrapped in cotton—pricks the hand.
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大士挥案经已竟，	The Great Being strikes the desk; the sūtra is already finished;
何须妙语与佳言。	Why need subtle words or excellent sayings?
言语道断心行灭，	The path of words is cut off; the activity of mind is extinguished;

十方世界现全身。	The whole body appears throughout the ten directions.
阿弥陀佛!	Amitābha Buddha!
【闻无鼎】：先生您这仍属知解呀！恕余直言，见谅	[Wen Wuding]: Sir, this is still merely intellectual understanding! Forgive my frankness.
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不见祖师道：依文解义三世佛冤，亦谓知宗徒别说解得再圆满，那怕将经论颂得倒背如流也不抵生死呀！学心密须达之诞生王子，方谓不虚学一场。	Have you not seen the patriarchs say: “To interpret the meaning by relying on the words is to wrong the Buddhas of the three times.” Even if a student who knows the school’s teaching can explain it ever so perfectly, or recite the sūtras and treatises backward and forward without error, it still cannot settle birth and death! One who studies the Heart Esotericism must attain the birth of a prince; only then can it be said that the study has not been in vain.
【闻无鼎】：对此不说也罢，若说，可谓妙语佳音无形相，	[Wen Wuding]: Better not to speak of this; if one does, it may be called a wonderful utterance and fine sound, yet without form or appearance,
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若会，当下会，不会莫叨叨。免得对此扯起来无完无了，以使此论坛因此人我是非的搅得一片哔然，且对“那事”毫无用处。既未达此，还是息言禁语吧。	If you understand, understand it right now; if you do not, do not keep chattering. Otherwise, there will be no end to the wrangling over this, and this forum will be thrown into a turmoil of personal-self disputes and right-and-wrong. Moreover, it will be of no use whatsoever regarding “that matter.” Since you have not yet reached this, it is better to cease speaking and refrain from words.
【闻无鼎】：再回先生，您这仍属知解呀！恕余直言，见谅	[Wen Wuding]: In reply to you again, sir: this still belongs to intellectual understanding. Forgive my frankness, and please do not take offense.
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不见祖师道：依文解义三世佛冤，亦谓知解宗徒尽管讲解得再圆满，那怕是将经论颂得倒背如流，大不了也是个讲经贩语汉，连知解宗徒都是不抵生死的呀！何况学语贩言？所以，学心密须达之诞生王子，方谓不虚学一场，若自	Have you not seen what the patriarchs said: “To interpret meaning according to the words wrongs the Buddhas of the three periods”? They also said that, however perfectly adherents of intellectual understanding may expound, even if they can recite the sūtras and treatises backward and forward from memory, at most they are merely pedlars of scriptural lectures and verbal expressions. Even adherents of intellectual understanding cannot withstand birth and death, much less those who merely learn phrases and peddle words. Therefore, students of heart esotericism must attain the birth of the royal prince before it can be said that they have not studied in vain. If one
感与心密缘深，应时刻观照当下才为是啊！亦即回身、转脑、磕着、碰着，说不定何时时节因缘到来，则可庆快平生也矣！	feels that one has a deep affinity with heart esotericism, one should contemplate the present moment at all times. This means turning oneself around, turning the mind back, and encountering things directly. Perhaps, when the time and conditions arrive, one may then rejoice throughout one’s life.
【雪山童子】：我看你口若悬河，且道于你本份相不相干?	[Snow Mountain Youth]: I see that your words flow like a river. Tell me: what does this have to do with your fundamental matter?
【闻无鼎】：若说本分相无相，无相岂可有形？只是逢场作戏而已	[Wen Wuding]: If one speaks of the fundamental matter, it is without marks. How could what is without marks have form? It is only acting according to the occasion.
【闻无鼎】：【雪山童子】先生，人人皆怀无相之密宝	[Wen Wuding]: Mr. [Snow Mountain Youth], everyone possesses the secret treasure without marks.
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关键在自知也矣！不见祖师道：知为众妙之门之说么?	The key lies in knowing it for oneself. Have you not seen the patriarchs’ saying that knowing is the gateway to all wonders?
【莲清】：赵州转藏毕经	[Lianqing]: Zhaozhou Completes Turning the Canon
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昔有一婆子施财，请赵州和尚转大藏经。	Long ago, an old woman made an offering of money and asked Chan Master Zhaozhou to turn the Great Treasury of Scriptures.
赵州下禅床绕一匝云：“转藏已毕。”	Zhaozhou got down from his meditation seat, walked once around it, and said, “Turning the Canon is complete.”
人回举似婆子，婆云：“比来请转一藏，如何和尚只转半藏？”	Someone returned and reported this to the old woman. She said, “I had asked him to turn the entire canon. Why did the monk turn only half the canon?”

（普觉〈１０８９——１１６３〉《大慧普觉禅师语录》卷第九，普觉所举话头）	(Pujue [1089–1163], Record of the Sayings of Chan Master Dahui Pujue, fascicle 9; huatou cited by Pujue)
按，《五灯会元》卷第四《赵州从谂禅师》：	According to fascicle 4 of The Compendium of the Five Lamps, “Chan Master Zhaozhou Congshen”:
“有一婆子今人送饭，请转藏经。	“An old woman once sent someone with money, asking that the canon be turned.
师受施利了，却下禅床转一匝，乃曰：‘传证婆，转藏经已竟。’	After the master had accepted the offering, he got down from his meditation seat and walked once around it. Then he said, ‘Messenger of the old woman, the turning of the canon is finished.’
其人回举似婆，婆曰：‘比来请转全藏，如何只为转半藏？’	The person returned and reported this to the old woman. She said, ‘I had asked for the entire canon to be turned. Why did he turn only half the canon?’
玄觉云：‘甚么处是欠半藏处？且道那婆子具甚么眼，便与么道？’……”	Xuanjue said, ‘Where is the half-canon that was lacking? Tell me: what sort of eye did that old woman possess, that she spoke in this way?’ …”
【amay】：抽刀断水，好功夫。婆子见水断，急寻刀，水更流。	[amay]: Drawing a knife to cut water—fine skill indeed. Seeing the water severed, the old woman hurried to find a knife, and the water flowed all the more.

【六八】三圣惠寂惠然

[68] Sansheng Huiji and Huiran

【六八】三圣惠寂惠然	[Case 68] Sansheng, Huiji, and Huiran
垂示云：掀天关、翻地轴，擒虎兕、辨龙蛇。须是个活　　汉，始得句句相投、机机相应。且从上来什么人合恁么？请举看。	The Pointer says: “To overturn the gate of heaven and turn the axis of earth; to seize tigers and rhinoceroses, to distinguish dragons from snakes—one must be a lively, vigorous fellow. Only then can every word correspond and every opportunity accord. But tell me, who among those of old was capable of this? Please cite an example and look.”
【六八】举：	[Case 68] The Case:
仰山问三圣：汝名什么？【名实相夺。勾贼破家。】	Yangshan asked Sansheng, “What is your name?” [Name and reality are mutually wrested away. Hooking the thief, he ruins the household.]
圣云：惠寂。【坐断舌头。搀旗夺鼓。】	Sansheng said, “Huiji.” [He cuts off the tongue at its source, seizing the banner and taking the drum.]
仰山云：惠寂是我。【各自守封疆。】	Yangshan said, “Huiji is I.” [Each guards his own territory.]
圣云：我名惠然。【闹市里夺去彼此。却守本分。】	Sansheng said, “My name is Huiran.” [In the bustling marketplace, he takes away both self and other, yet remains within his proper place.]
仰山呵呵大笑。【可谓是个时节。锦上铺花。天下人不知落处。何故土广人稀？相逢者少。一似岩头笑，又非岩头笑。一等是笑，为什么却作两段？具眼者始定当看。】	Yangshan gave a hearty laugh. [It may be called the right moment: flowers laid upon brocade. No one in the world knows where it lands. Why? The land is vast and people are few; those who meet are rare. It resembles Yantou’s laugh, yet it is not Yantou’s laugh. Both are laughter; why, then, are they made into two different things? Only one with discerning eyes can judge.]
三圣是临济下尊宿，少具出群作略，有大机、有大用，在众中昂昂藏藏，名闻诸方。后辞临济，遍游淮海到处丛林，皆以高宾待之。	Sansheng was a revered elder in Linji’s lineage. From an early age he displayed abilities that set him apart from the crowd; he possessed great capacity and great function. Among the assembly he was imposing and self-assured, and his reputation was known in every quarter. Later, after taking leave of Linji, he traveled throughout the Huai and Hai regions. Wherever he went, the monasteries received him as an honored guest.
自向北至南方，先造雪峰，便问：“透网金鳞，未审以何为食？”峰云：“待汝出网来，即向汝道。”圣云：“一千五百人善知识，话头也不识。”峰云：“老僧住持事繁。	Traveling from north to south, he first visited Xuefeng and immediately asked, “When a golden-scaled fish has passed through the net, what does it take for food?” Xuefeng said, “When you have come out of the net, I shall tell you.” Sansheng said, “A good teacher of fifteen hundred people, yet you do not even recognize the critical phrase.” Xuefeng said, “This old monk is burdened with the many affairs of an abbot.”
”峰往寺庄，路逢猕猴，乃云：“这猕猴各各佩一面古镜。”圣云：“历劫无名，何以彰为古镜？”峰云：“瑕生也。”圣云：“一千五百人善知识，话头也不识。”峰云：“罪过！老僧住持事繁。”	As Xuefeng was going to the monastery estate, he encountered a monkey and said, “Each of these monkeys wears an ancient mirror.” Sansheng said, “Nameless throughout countless kalpas—how can it be called an ancient mirror?” Xuefeng said, “A flaw has arisen.” Sansheng said, “A good teacher of fifteen hundred people, yet you do not even recognize the critical phrase.”

	Xuefeng said, “My fault! This old monk is burdened with the many affairs of an abbot.”
后至仰山，山极爱其俊利，待之于明窗下。一日有官人来参仰山，山问：“官居何位？”云：“推官。”山竖起拂子云：“还推得这个么？”官人无语。众人下语，俱不契仰山意。时三圣病在延寿堂，仰山令侍者持此语问之，圣云：“和尚有事也。”再令侍者问：“未审有什么事？”圣云：“再犯不容！”仰山深肯之。	Later he came to Yangshan. Yangshan greatly cherished his keen ability and lodged him beneath the bright window. One day an official came to consult Yangshan. Yangshan asked, “What post do you hold?” The official replied, “Investigating magistrate.” Yangshan raised his whisk and said, “Can you investigate this?” The official had no reply. Everyone in the assembly offered comments, but none accorded with Yangshan’s intent. At that time Sansheng was ill and staying in the Hall of Prolonged Life. Yangshan had an attendant take this question to ask him. Sansheng said, “The Master has something on his hands.” Yangshan again had the attendant ask, “What, then, does the Master have on his hands?” Sansheng said, “A second offense will not be tolerated!” Yangshan deeply approved of him.
百丈当时以禅板蒲团付黄檗，拄杖拂子付沩山，沩山后付仰山。仰山既大肯三圣，圣一日辞去，仰山以拄杖拂子付三圣。圣云：“某甲已有师。”仰山诘其由，乃临济的子也。	At that time Baizhang gave the Chan board and meditation cushion to Huangbo, and the staff and whisk to Guishan; Guishan later gave them to Yangshan. Once Yangshan had fully approved of Sansheng, Sansheng took leave one day, and Yangshan gave him the staff and whisk. Sansheng said, “I already have a teacher.” Yangshan questioned him about it and learned that he was Linji’s true heir.
只如仰山问三圣“汝名什么”，他不可不知其名，何故更恁么问？所以，作家要验人，得知子细。只似等闲问云“汝名什么”，更道无计较。何故三圣不云“惠然”，却道“惠寂”？看他具眼汉，自然不同。	Now, when Yangshan asked Sansheng, “What is your name?” he could not possibly have been unaware of Sansheng’s name. Why, then, did he ask in this way? A master craftsman tests a person in order to know him thoroughly. It seemed merely an ordinary question—“What is your name?”—with no calculation behind it. Why did Sansheng not say, “Huiran,” but instead say, “Huiji”? Observe how those with discerning eyes are naturally different.
三圣恁么，又不是颠。一向掩旗夺鼓，意在仰山语外。此语不堕常情，难为摸索。这般汉手段，却活得人。所以道，他参活句，不参死句。若顺常情，则歇人不得。看他古人念道如此，用尽精神，始能大悟。既悟了，用时还同未悟时人相似。随分一言半句，不得落常情。	Sansheng’s response was not crazed. From beginning to end, he was seizing the banner and taking the drum; his intent lay beyond Yangshan’s words. This saying does not fall into ordinary sentiment and is difficult to grasp. The methods of such a man can bring others to life. Therefore it is said that he investigates living phrases, not dead phrases. If one follows ordinary sentiment, one cannot bring anyone to rest. See how the people of old devoted themselves to the Way in this manner, exhausting all their spirit before they could attain great awakening. Once awakened, however, they still appeared, in their functioning, much like those who had not yet awakened. In whatever fitting word or half-phrase they spoke, they could not fall into ordinary sentiment.
三圣知他仰山落处，便向他道“我名惠寂”。仰山要收三圣，三圣倒收仰山。仰山只得就身打劫道“惠寂是我”，是放行处。三圣云：“我名惠然”，亦是放行。所以雪窦后面颂云“双收双放若为宗”，只一句内一时颂了。	Sansheng knew where Yangshan’s words landed, so he said to him, “My name is Huiji.” Yangshan wanted to take in Sansheng, but Sansheng instead took in Yangshan. Yangshan could only rob him on the spot, saying, “Huiji is I.” This was an act of letting go. Sansheng’s saying, “My name is Huiran,” was likewise an act of letting go. Therefore Xuedou later praised it, saying, “How can dual taking in and dual letting go become the principle?” In this one line, he praised both at once.
仰山呵呵大笑，也有权有实、也有照有用。为他八面玲珑，所以用处得大自在。这个笑与岩头笑不同，岩头笑有毒药，这个笑，千古万古清风凛凛地。	Yangshan’s hearty laugh also contained the provisional and the real, illumination and function. Because he was adept on all sides, his functioning attained great freedom. This laugh differs from Yantou’s laugh: Yantou’s laugh contains poison, whereas this laugh has, through a thousand ages and ten thousand ages, the bracing clarity of a pure wind.
雪窦颂云：	Xuedou’s verse says:
双收双放若为宗，【知他有几人？八面玲珑。将谓真个有恁么事。】	How can dual taking in and dual letting go become the principle? [How many are there who know this? Adept on all sides. One might suppose there were truly such a thing.]
骑虎由来要绝功。【若不是顶门上有眼、肘臂下有符，争得到这里！骑则不妨，只恐尔下不得。不是恁么人，争明恁么事！】	To ride a tiger has always required consummate mastery. [Unless one has an eye atop one’s head and a talisman beneath one’s elbow, how could one reach this point? Riding it is no obstacle; one need only fear that you cannot get down. If you are not such a person, how could you understand such a matter?]
笑罢不知何处去，【尽四百军州觅恁么人，也难得。言犹在耳。千古万古有清风。】	When the laughter ceased, none knew where they had gone. [Search all the four hundred prefectures and military districts for such a person, and one would still be hard to find. The words still ring in one’s ears. Through a thousand ages and ten thousand ages, there is a pure wind.]
只应千古动悲风。【如今在什么处？咄！既是大笑，为什么却动悲风？大地黑漫漫。】	It can only stir a mournful wind through the ages. [Where are they now? Bah! Since it was a hearty laugh, why does it instead stir a mournful wind? The great

	earth is dark and vast.]
“双收双放若为宗”，放行互为宾主。仰山云“汝名什么”，圣云“我名惠寂”，是双放。仰山云“惠寂是我”，圣云“我名惠然”，是双收。其实是互换之机，收则大家收，放则大家放，雪窦一时颂尽了也。	“How can dual taking in and dual letting go become the principle?” In letting go, host and guest exchange with one another. When Yangshan said, “What is your name?” and Sansheng answered, “My name is Huiji,” this was dual letting go. When Yangshan said, “Huiji is I,” and Sansheng answered, “My name is Huiran,” this was dual taking in. In truth, it was the dynamic of mutual exchange: when taking in, both took in; when letting go, both let go. Xuedou praised it all at once.
他意道，若不放收，若不互换，尔是尔、我是我，都来只四个字，因甚却于里头出没卷舒。古人道，尔若立我便坐、尔若坐我便立，若也同坐同立，二俱瞎汉！此是双收双放，可以为宗要。	His meaning was this: if there were no letting go and no taking in, no mutual exchange, then you would be you and I would be I—only four words altogether. Why, then, would there be appearing and disappearing, contracting and expanding within them? An ancient said, “If you stand, I sit; if you sit, I stand. But if we both sit or both stand, then both are blind men!” This is dual taking in and dual letting go, and it may serve as the essential principle.
“骑虎由来要绝功”，有如此之高风、最上之机要，要骑便骑、要下便下，据虎头亦得、收虎尾亦得。三圣、仰山，二俱有此之风。	“To ride a tiger has always required consummate mastery.” With such lofty conduct and supreme essential capacity, one rides when one wishes to ride and dismounts when one wishes to dismounts; one may grasp the tiger’s head or hold its tail. Sansheng and Yangshan both possessed this capacity.
“笑罢不知何处去”，且道他笑个什么？直得清风凛凛！为什么末后却道“只应千古动悲风”？也是死而不吊，一时与尔注解了也。争奈天下人啖啄不入，不知落处。纵是山僧，也不知落处。诸人还知么？	“When the laughter ceased, none knew where they had gone.” Tell me, what were they laughing at? It was enough to make the pure wind bracing and clear! Why, then, does the verse finally say, “It can only stir a mournful wind through the ages”? It is like death without mourning; this explains it all for you at once. Yet people everywhere cannot take it in and do not know where it lands. Even this mountain monk does not know where it lands. Do you all know?
【婆子】：本来简简单单几句话给弄得恁地复杂	[Old Woman]: A few simple sentences have been made so complicated.
【心明】：可能古文“惠”与“慧”通用。	[Clarification]: In Classical Chinese, and may possibly be used interchangeably.
【lvm】：是的。	[lvm]: Yes.
【心明】：这样看上文公案就不发蒙了。	[Xinming]: Seen this way, the koan above is no longer baffling.
【莲农】：咦~~	[Liannong]: Eh~~
【心明】：咦，是莲农？莲农，是咦？	[Xinming]: Eh—is that Liannong? Liannong—is that “eh”?
【莲农】：什么是什么！？“咦”一下都不让啊？	[Liannong]: What do you mean, “what is what”!? You will not even let me say “eh”?
【心明】：什么是什么！“咦”一下都不让啊！	[Xinming]: What do you mean, “what is what”!? You will not even let me say “eh”!
【莲农】：晚风拂柳笛声残，夕阳山外山。	[Liannong]: The evening breeze brushes the willows; the flute’s notes fade. Beyond the setting sun, mountain after mountain.

【六九】南泉道得即去

[Sixty-Nine] Nanquan: “If You Can Speak of It, Then Leave”

【六九】南泉道得即去	[69] Nanquan: “Say it, and we shall go.”
垂示云：无啖啄处，祖师心印状似铁牛之机。透荆棘林，衲僧家如红炉上一点雪。平地上七穿八穴则且止，不落寅缘，又作么生。试举看。	Pointer: Where there is no feeding or pecking, the Patriarchs’ mind-seal resembles the workings of an iron ox. Passing through a thicket of thorns, a patched-robed monk is like a speck of snow on a red-hot furnace. Leave aside boring seven holes and eight openings into level ground; without falling into yin and yang, how is it? Please consider.
【六九】举：	[69] The Case:
南泉、归宗、麻谷，同去礼拜忠国师。至中路，【三人同行必有我师。有什么奇特。也要辨端的。】	Nanquan, Guizong, and Magu went together to pay respects to National Teacher Zhong. When they reached the middle of the road: [When three travel together, one of them must be my teacher. What is so extraordinary about this? Yet one must distinguish the genuine.]
南泉于地上画一圆相云：“道得即去。”【无风起浪。也要人知。掷却陆沉船。若不验过，争辨端的。】	Nanquan drew a circle on the ground and said, “Say it, and we shall go.” [Stirring up waves where there is no wind. He also wants people to know. Cast away the sunken ship. If it is not tested, how can the genuine be distinguished?]

归宗于圆相中坐。【一人打锣，同道方知。】	Guizong sat inside the circle. [One person strikes the gong, and fellow travelers then know.]
麻谷便作女人拜。【一人打鼓，三个也得。】	Magu immediately made a woman's bow. [One person beats the drum; three can do it as well.]
泉云："恁么则不去也。"【半路抽身是好人。好一场曲调，作家！作家！】	Nanquan said, "In that case, we shall not go." [To withdraw midway is the mark of a fine person. What a fine tune! Masters, masters!]
归宗云："是什么心行！"【赖得识破。当时好与一掌。孟八郎汉。】	Guizong said, "What sort of mental activity is this?" [Fortunately, he saw through it. At that moment, he deserved a slap. What a foolish fellow!]
当时马祖盛化于江西，石头道行于湖湘，忠国师道化于长安。他亲见六祖来，是时南方擎头带角者，无有不欲升其堂入其室。若不尔，为人所耻。这老汉三个，欲去礼拜忠国师。至中路，做这一场败缺。	At that time, Mazu's teaching flourished in Jiangxi, Shitou's Way prevailed in Hunan and Hubei, and National Teacher Zhong's teaching influence extended through Chang'an. He had personally seen the Sixth Patriarch. In those days, among those in the South who held up their heads and wore horns, there was none who did not wish to ascend his hall and enter his inner chamber. Otherwise, one would be ashamed before others. These three old fellows wished to go pay respects to National Teacher Zhong, but midway along the road they put on this botched performance.
南泉云"恁么则不去也"，既是一一道得，为什么却道"不去"？且道古人意作么生？当时待他道"恁么则不去也"，劈耳便掌，看他作什么伎俩。万古振纲宗，只是这些子机要。所以慈明道"要牵只在索头边"。	Nanquan said, "In that case, we shall not go." Since each had already said it, why did he nevertheless say, "We shall not go"? Tell me, what was the ancient's intent? At that moment, when he said, "In that case, we shall not go," one should have slapped him squarely across the ear and seen what tricks he could produce. What has upheld the essential principles of the school throughout the ages is simply these pivotal essentials. Therefore, Ciming said, "If you wish to lead it, stay at the end of the rope."
拨着点着便转，如水上捺葫芦子相似，人多唤作不相肯语。殊不知，此事到极则处，须离泥离水、拔楔抽钉。尔若作心行会，则没交涉。古人转变得好。到这里，不得不恁么。	Touched or poked, they immediately turn, like pressing a gourd beneath the water. People often call this language of mutual non-acquiescence. They do not realize that, when this matter reaches its ultimate point, one must leave mud and water behind, remove the wedges, and pull out the nails. If you understand it as mental activity, it has no connection with it. The ancients turned and transformed it well. At this point, it cannot be otherwise.
须是有杀有活。看他一人去圆相中坐，一人作女人拜，也甚好。南泉云"恁么则不去也"，归宗云"是什么心行"。孟八郎汉！又恁么去也。他恁么道，大意要验南泉。南泉寻常道："唤作如如，早是变了也。"南泉、归宗、麻谷，却是一家里人。一擒一纵，一杀一活，不妨奇特。	There must be both killing and enlivening. Look: one sat within the circle, and one made a woman's bow—both were excellent. Nanquan said, "In that case, we shall not go," and Guizong said, "What sort of mental activity is this?" What a foolish fellow! And yet he went on like this. His intention in speaking thus was to test Nanquan. Nanquan would ordinarily say, "The moment you call it suchness, it has already changed." Nanquan, Guizong, and Magu were people of one household. One seized and one released; one killed and one enlivened. Truly extraordinary.
雪窦颂云：	Xuedou's verse says:
由基箭射猿，【当头一路，谁敢向前！触处得妙，未发先中。】	Youji's arrow shoots the ape, [On the direct path before one's face, who would dare step forward? Wherever it touches, it attains the marvel; before it is released, it has already struck.]
绕树何太直。【若不承当，争敢恁么。东西南北一家风。已周遮多时也。】	As it circles the tree, how can it be so straight? [If one did not undertake it, how could one dare be like this? East, west, south, and north—the style of one household. You have been evading it for a long time.]
千个与万个，【如麻似粟。野狐精一队。争奈得南泉何。】	Thousands upon tens of thousands—[Like hemp and millet, a whole troop of wild-fox spirits. But what can they do to Nanquan?]
是谁曾中的。【一个半个，更洛一个。一个也用不得。】	Who has ever been struck? [One or half of one—another slips away. Not even one will do.]
相呼相唤归去来，【一队弄泥团汉。不如归去好。却较些子。】	Calling to one another, return home. [A troop of fellows playing with mud balls. Better to return home. That would be somewhat better.]
曹溪路上休登陟。【太劳生！想料不是曹溪门下客。低低处平之有余，高高处观之不足。】	Do not climb the road of Caoxi. [What needless toil! Surely they are not disciples of Caoxi. There is more than enough leveling of the low places, but not enough viewing of the high places.]
复云："曹溪路坦平，为什么休登陟？"【不唯南泉半路抽身，雪窦亦乃半路抽身。好事不如无。雪窦也患这般病痛。】	He further said, "The road of Caoxi is level and smooth—why should one not climb it?" [It is not only Nanquan who withdraws midway; Xuedou also withdraws midway. Better no good deed at all. Xuedou too suffers from this same ailment.]
"由基箭射猿，绕树何太直。"由基乃是楚时人，姓养，名叔，字由基。时楚庄王出猎，见一白猿，使人射之，其猿捉箭而戏。敕群臣射之，莫有中者。王遂问群	"Youji's arrow shoots the ape; as it circles the tree, how can it be so straight?" Youji was a man of Chu, surnamed Yang, given name Shu, style name Youji.

臣，群臣奏曰：“由基者善射。	Once, when King Zhuang of Chu went hunting, he saw a white ape and ordered someone to shoot it. The ape caught the arrows and played with them. He commanded all his ministers to shoot it, but none hit it. The king then asked his ministers, and they replied, “Youji is skilled at archery.”
”遂令射之，由基方弯弓，猿乃抱树悲号。至箭发时，猿绕树避之，其箭亦绕树中杀，此乃神箭也。雪窦何故却言“太直”？若是太直，则不中。既是绕树，何故却云太直？雪窦借其意，不妨用得好。此事出《春秋》。	He therefore ordered him to shoot it. Just as Youji drew his bow, the ape embraced the tree and cried mournfully. When the arrow was released, the ape circled the tree to evade it, but the arrow too circled the tree, struck it, and killed it. This was a divine arrow. Why, then, did Xuedou say, “How can it be so straight?” If it were too straight, it would not hit. Since it circled the tree, why did he nevertheless call it straight? Xuedou borrowed this image and used it admirably. This account appears in the Spring and Autumn Annals.
有者道“绕树是圆相”，若真个如此，盖不识语之宗旨，不知“太直”处。三个老汉，殊途而同归一揆，一齐“太直”。若是识得他去处，七纵八横不离方寸，百川异流同归大海。所以南泉道：“恁么则不去也。	Some say, “Circling the tree is the round symbol.” If that were truly so, they would fail to understand the essential purport of these words and would not know where the “too straight” lies. These three old fellows took different paths yet returned to the same measure; together, they were all “too straight.” If you recognize where they were going, then seven verticals and eight horizontals do not depart from a square inch; a hundred rivers flow differently but all return to the great sea. Therefore Nanquan said, “In that case, we shall not go.”
”若是衲僧正眼觑着，只是弄精魂。若唤作弄精魂，却不是弄精魂。五祖先师道：“他三人是慧炬三昧、庄严王三昧。”虽然如此，作女人拜，他终不作女人拜会。虽画圆相，他终不作圆相会。既不恁么会，又作么生会！	If a patched-robed monk looks upon it with the true eye, it is merely playing with spirits. Yet if you call it playing with spirits, it is not playing with spirits. The late Master Wuzu said, “The three men were in the Samādhi of the Torch of Wisdom and the Samādhi of the King of Adornment.” Even so, when Magu made a woman’s bow, he did not understand it as a woman’s bow; though Nanquan drew a round symbol, he did not understand it as a round symbol. Since they did not understand it in that way, how did they understand it?
雪窦道“千个与万个，是谁曾中的。”能有几个，百发百中，相呼相唤归去来。颂南泉道“恁么则不去也”。南泉从此不去，故云“曹溪路上休登陟”。	Xuedou said, “Thousands upon tens of thousands—who has ever been struck?” How many can there be who hit the mark with every shot? Calling to one another, return home. This praises Nanquan’s saying, “In that case, we shall not go.” From that point Nanquan did not go; hence, “Do not climb the road of Caoxi.”
灭却荆棘林，雪窦把不定，复云：“曹溪路坦平，为什么休登陟？”曹溪路，绝尘绝迹，露裸裸、赤洒洒、平坦坦，　然地为什么却休登陟？各自看脚下！	Having extinguished the thicket of thorns, Xuedou could not settle the matter and further said, “The road of Caoxi is level and smooth—why should one not climb it?” The road of Caoxi is beyond dust and traces: naked and bare, utterly unencumbered, level and open. Why, then, in such free ease, should one not climb it? Each of you, look beneath your own feet!

【七〇】沩山壁立千仞

[Seventy] Guishan Stands Like a Sheer Cliff a Thousand Ren High

【七〇】沩山壁立千仞	[70] Guishan: A Sheer Wall a Thousand Fathoms High
垂示云：快人一言，快马一鞭。万年一念，一念万年。要知直截，未举已前。且道未举已前，作么生摸索？请举看。	The pointer says: “A quick-witted person needs but one word; a swift horse but one stroke of the whip. Ten thousand years in a single thought; a single thought spanning ten thousand years. To know what is direct and immediate, look to before it has been raised. But tell me: before it has been raised, how does one grope for it? Please raise it and see.”
【七〇】举：	[70] The Case:
沩山、五峰、云岩，同侍立百丈。【阿呵呵！终始　讹。君向西秦，我之东鲁。】	Guishan, Wufeng, and Yunyan were all standing in attendance on Baizhang. [Ha, ha, ha! From beginning to end, confused and mistaken. You head toward western Qin; I toward eastern Lu.]
百丈问沩山：并却咽喉唇吻，作么生道？【一将难求。】	Baizhang asked Guishan, “Setting aside throat and lips, how would you speak?” [One general is hard to find.]
沩山云：却请和尚道。【借路经过。】	Guishan said, “I ask the Reverend to speak instead.” [Borrowing the road to pass through.]
丈云：我不辞向汝道，恐已后丧我儿孙。【不免老婆心切。面皮厚三寸。和泥合水。就身打劫。】	Baizhang said, “I would not begrudge speaking to you, but I fear that later I would lose my descendants.” [He cannot escape his anxious grandmotherly heart. His skin is three inches thick. Mixing mud with water. Robbing someone on his own person.]
沩山、五峰、云岩，同侍立百丈。百丈问沩山：“并却咽喉唇吻，作么生道？”山云：“却请和尚道。”丈云：“我不辞向汝道。恐已后丧我儿孙。”百丈虽然如	Guishan, Wufeng, and Yunyan were all standing in attendance on Baizhang. Baizhang asked Guishan, “Setting aside throat and lips, how would you speak?” Guishan said, “I ask the Reverend to speak instead.” Baizhang said, “I would not

此，锅子已被别人夺去了也。丈复问五峰，峰云：“和尚也须并却。”丈云：“无人处斫额望汝。”又问云岩：岩云：“和尚有也未？”丈云：“丧我儿孙。”	begrudge speaking to you, but I fear that later I would lose my descendants.” Although Baizhang spoke thus, his pot had already been snatched away by someone else. Baizhang again asked Wufeng. Wufeng said, “The Reverend, too, must set them aside.” Baizhang said, “Where no one is, I shall split my forehead and look to you.” He then asked Yunyan. Yunyan said, “Does the Reverend have it or not?” Baizhang said, “I have lost my descendants.”
三人各是一家。古人道：“平地上死人无数。过得荆棘林者，是好手。”所以宗师家以荆棘林验人。何故？若于常情句下，验人不得。衲僧家须是句里呈机、言中辨的。若是担板汉，多向句中死却，便道，并却咽喉唇吻，更无下口处。若是变通底人，有逆水之波，只向问头上有一条路，不伤锋犯手。	The three each had their own household. An ancient said, “Countless corpses lie on level ground; one who passes through a thicket of thorns is a capable hand.” Therefore, masters of the school test people with a thicket of thorns. Why? Under phrases of ordinary sentiment, one cannot test people. A patch-robed monk must reveal the pivot within words and discern the point within speech. Board-carrying fellows mostly die within the phrase and then say, “Setting aside throat and lips, there is no place to open one’s mouth.” But a flexible person, even amid waves running against the current, finds a road directly at the point of the question, without injuring the blade or offending the hand.
沩山云“却请和尚道”，且道他意作么生？向个里如击石火、似闪电光相似，拶他问处便答，自有出身之路，不费纤毫气力。所以道，他参活句，不参死句。百丈却不 他，只云“不辞向汝道，恐已后丧我儿孙。”大凡宗师为人，抽钉拔楔。若是如今人便道，此答不肯他不领话。殊不知，个里一路生机处，壁立千仞，宾主互换，活 地。	When Guishan said, “I ask the Reverend to speak instead,” what was his intent? Here, it was like striking sparks from a stone or flashing lightning: pressed at the point of questioning, he answered at once. He naturally had a way out and expended not the slightest effort. Hence it is said that he investigated living phrases, not dead phrases. Baizhang, however, did not take up his response, but merely said, “I would not begrudge speaking to you, but I fear that later I would lose my descendants.” In general, when masters guide people, they pull out nails and remove wedges. People nowadays would say that this response showed that Baizhang would not acknowledge him or take up his words. They do not realize that, at this point of living activity, there stands a sheer wall a thousand fathoms high; host and guest exchange places, alive and lively.
雪窦爱他此语风措宛转自在，又能把定封疆，所以颂云：	Xuedou admired the graceful and free manner of this saying, as well as its ability to hold fast the boundary. Therefore he composed this verse:
却请和尚道，【函盖乾坤。已是伤锋犯手。】	“I ask the Reverend to speak instead.” [It encompasses heaven and earth. Yet it has already injured the blade and offended the hand.]
虎头生角出荒草。【可杀惊群。不妨奇特。】	A tiger’s head sprouts horns and emerges from the wild grass. [Enough to startle the herd to death. Truly extraordinary.]
十洲春尽花凋残，【触处清凉。赞叹也不及。】	Spring ends on the Ten Continents, and the flowers wither. [Everywhere there is coolness. Even praise cannot reach it.]
珊瑚树林日杲杲。【千重百匝。争柰百草头上寻他不得。答处盖天盖地。】	In the coral forest, the sun shines brightly. [A thousand layers and a hundred coils. Yet one cannot find it on the tips of a hundred grasses. The answer covers heaven and earth.]
此三人答处各各不同，也有壁立千仞，也有照用同时，也有自救不了。“却请和尚道”，雪窦便向此一句中，呈机了也。更就中轻轻拶，令人易见，云“虎头生角出荒草”。	The answers of these three were each different. There was a sheer wall a thousand fathoms high; there was illumination and function simultaneously; there was one unable even to save oneself. In “I ask the Reverend to speak instead,” Xuedou revealed the pivot in this one phrase. He then pressed it lightly, making it easy for people to see, saying, “A tiger’s head sprouts horns and emerges from the wild grass.”
沩山答处，一似猛虎头上安角，有什么近傍处！不见僧问罗山：“同生不同死时如何？”山云：“如牛无角。”僧云：“同生亦同死时如何？”山云：“如虎戴角。”雪窦只一句颂了也。	Guishan’s answer was like putting horns on the head of a fierce tiger—what could come near it? A monk once asked Luoshan, “What of being born together but not dying together?” Luoshan said, “Like a cow without horns.” The monk said, “What of being born together and dying together as well?” Luoshan said, “Like a tiger wearing horns.” Xuedou expressed it completely in just one line of verse.
他有转变余才，更云“十洲春尽花凋残”。海上有三山十洲，以百年为一春。雪窦语带风措，宛转盘礴。春尽之际，百千万株花，一时凋残。独有珊瑚树林，不解凋落，与大阳相夺，其光交映。正当恁么时，不妨奇特。雪窦用此，明他“却请和尚道”。	He had further skill in transformation, and so he added, “Spring ends on the Ten Continents, and the flowers wither.” There are Three Mountains and Ten Continents in the sea, and one hundred years make a single spring. Xuedou’s words carry a graceful manner, winding and expansive. At the end of spring, hundreds of thousands of flowering plants all wither at once. Only the coral forest does not know how to wither and fall; it vies with the great sun, and their radiance reflects one another. At just such a time, it is indeed extraordinary. Xuedou used this to illuminate Guishan’s words, “I ask the Reverend to speak instead.”
十洲，皆海外诸国之所附。一、祖洲。出反魂香。二、瀛洲。生芝草玉石，泉如酒味。三、玄洲。出仙药，服之长生。四、长洲。出木瓜、玉英。五、炎洲。出火浣布。六、元洲。出灵泉如蜜。七、生洲。有山川、无寒暑。	The Ten Continents are all attached to various lands beyond the sea. First, Ancestral Continent, which produces soul-returning incense. Second, Ying Continent, where sacred fungus, grasses, and jade are produced, and whose

	springs taste like wine. Third, Dark Continent, which produces elixirs of immortality; those who take them live long. Fourth, Long Continent, which produces papayas and jade blossoms. Fifth, Fiery Continent, which produces fire-washed cloth. Sixth, Primordial Continent, which produces numinous springs like honey. Seventh, Life Continent, which has mountains and rivers but neither cold nor heat.
八、凤麟洲。人取凤喙麟角，煎续弦胶。九、聚窟洲。出狮子，铜头铁额之兽。十、檀洲（一作“流洲”）。出琨吾石，作剑切玉如泥。	Eighth, Phoenix-and-Unicorn Continent, where people take phoenix beaks and unicorn horns to boil glue for repairing broken strings. Ninth, Gathered Caverns Continent, which produces lions, beasts with copper heads and iron foreheads. Tenth, Sandalwood Continent (also called “Flowing Continent”), which produces Kunwu stone; swords made from it cut jade as though it were mud.
珊瑚，《外国杂传》云：“大秦西南，涨海中，可七八百里，到珊瑚洲。洲底盘石，珊瑚生其石上，人以铁网取之。”又《十洲记》云：“珊瑚生南海底，如树，高三二尺，有枝无皮，似玉而红润，感月而生，凡枝头皆有月晕。”	Regarding coral, Miscellaneous Accounts of Foreign Lands says: “Seven or eight hundred li southwest of Great Qin, in the swelling sea, one reaches Coral Continent. At the bottom of the continent is bedrock, and coral grows upon the stone. People gather it with iron nets.” Records of the Ten Continents also says: “Coral grows on the floor of the Southern Sea like a tree, two or three chi high. It has branches but no bark; it resembles jade, yet is red and lustrous. It grows in response to the moon, and each branch tip bears a lunar halo.”
此一则与八卷首公案同看。	This case should be read together with the opening koan of Volume Eight.
【心明】：一个壁立千仞，一个照用同时，为何前者第一？（编者按：此处评论还结合了【七一】、【七二】两则）	[Xinming]: One is a sheer wall a thousand fathoms high, while another has illumination and function simultaneously. Why is the former first? (Editor’s note: The commentary here also considers Cases 71 and 72.)
【lvm】：没说第一第二啊。	[lvm]: It does not say first or second.
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“三人各是一家”。	“The three each had their own household.”
【心明】：以无为法而有差别，这里前后两者差别在哪里呢?	[Xinming]: Though the unconditioned dharma has distinctions, what is the difference here between the former and the latter?
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这里更赞沩山禅师吧。	This is further praise for Chan Master Guishan, is it not?
【lvm】：前三三，后三三，赞非赞，毁非毁。	[lvm]: Three threes before, three threes after; praise is not praise, criticism is not criticism.
【find】：赞赞，毁毁，非非，前后，三三，作麼!	[find]: Praise, praise; criticism, criticism; neither, neither; before and after; three threes—what is it?
【心明】：钓鱼!	[Xinming]: Fishing!
【way】：没有“体”，何来“用”。	[way]: Without essence, whence comes function?

【七一】五峰照用同时

[71] Wufeng: Simultaneous Illumination and Functioning

【七一】五峰照用同时	[71] Wufeng: Illumination and Function Simultaneous
【七一】举：	[71] Case:
百丈复问五峰：并却咽喉唇吻，作么生道？【阿呵呵！箭过新罗国。】	Baizhang again asked Wufeng, “When throat, lips, and mouth are all shut off, how would you speak?” [Ah ha ha! The arrow has flown beyond Silla.]
峰云：和尚也须并却。【搀旗夺鼓。一句截流，万机寝削。】	Wufeng said, “Venerable, you too must shut them off.” [Seizing the banner and capturing the drum. One phrase cuts off the stream; the ten thousand workings are stilled.]
丈云：无人处斫额望汝。【土旷人稀，相逢者少。此一则与七卷末公案同看。】	Baizhang said, “Where no one is, I shall wait for you to chop off my head.” [The land is vast and people are few; those one meets are rare. This case should be read together with the case at the end of Volume Seven.]
沩山把定封疆，五峰截断众流。这些子，要是个汉，当面提掇，如马前相扑，不容拟议，直下便用，紧迅危峭，不似沩山盘礴滔滔地。如今禅和子，只向架下行，不能出他一头地。所以道：“欲得亲切，莫将问来问。	Weishan held fast to the frontier, while Wufeng cut off the multitude of streams. For one such as this, if he is truly a man, he brings it up face-to-face, like wrestlers grappling before a horse: no deliberation is allowed. He acts directly—swift, urgent, perilous, and steep—not like Weishan, expansive and surging on without end. Nowadays, Chan practitioners merely proceed

	beneath another's framework and cannot go beyond it. That is why it is said: "To attain intimacy, do not bring questions to ask."
”五峰答处，当头坐断，不妨快俊。百丈云“无人处斫额望汝”，且道是肯他、是不肯他？是杀是活？见他阿辘辘地，只与他一点。雪窦颂云：	In Wufeng's reply, he decisively cut things off at the very outset; it was indeed quick and incisive. Baizhang said, "Where no one is, I shall wait for you to chop off my head." Tell me: was he approving of him or not approving of him? Was he killing or giving life? Seeing him roll on and on, he gave him only a single point. Xuedou composed this verse:
和尚也并却，【已在言前了。截断众流。】	"Venerable, you too must shut them off." [It was already before words. Cutting off the multitude of streams.]
龙蛇阵上看谋略。【须是金牙，始解七事随身。惯战作家。】	On the field of dragon and serpent formations, observe the strategy. [One must have golden teeth before one can understand the seven implements carried on one's person. A seasoned warrior and master.]
令人长忆李将军，【妙手无多子。匹马单枪，千里万里。千人万人。】	It makes one ever remember General Li, [A master hand needs no great display. With a single horse and spear, across thousands upon thousands of miles, among thousands upon thousands of men.]
万里天边飞一鹗。【大众见么？且道落在什么处。中也！打云：飞过去也。】	A goshawk flies at the edge of the sky, ten thousand miles away. [Does the assembly see? Tell me, where has it landed? Right in the middle! He strikes and says: It has flown past.]
“和尚也并却”，雪窦于一句中，拶一拶云：“龙蛇阵上看谋略”。如排两阵，突出突入，七纵八横。有斗将底手脚，有大谋略底人，匹马单枪，向龙蛇阵上出没自在，尔作么生围绕得他。	With the phrase "Venerable, you too must shut them off," Xuedou presses further in one phrase, saying: "On the field of dragon and serpent formations, observe the strategy." It is like arraying two armies: charging out and rushing in, making seven advances and eight crossings. There are the skills of dueling generals and people of great strategy. With a single horse and spear, one moves freely in and out amid dragon and serpent formations. How could you surround such a person?
若不是这个人，争知有如此谋略！雪窦此三颂，皆就里头，状出底语。如此大似李广神箭，万里天边飞一鹗，一箭落一雕定也，更不放过。雪窦颂百丈问处如一鹗，五峰答处如一箭相似。山僧只管赞叹五峰，不觉浑身入泥水了也！	If he were not such a person, how could one know of such strategy? In these three verses, Xuedou depicts what is within. It is much like General Li Guang's miraculous archery: a goshawk flies at the edge of the sky, ten thousand miles away; one arrow brings down one eagle, without letting it escape. Xuedou's verse likens Baizhang's question to a goshawk and Wufeng's reply to an arrow. This mountain monk has done nothing but praise Wufeng, and before I knew it, my whole body had entered the mud and water!
【行脚】：大伙当心禅毒，已有多人染疾。	[Traveler]: Everyone, beware of Chan poison; many have already contracted the illness.
【没地菩萨】：不中禅毒，中什么好?	[Groundless Bodhisattva]: If one does not contract Chan poison, what would be better to contract?
【清明（QM)】：我看毒到没有中，呵呵。。。。	[Qingming (QM)]: I think the poison has arrived but has not struck—ha ha....
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而是钉子敲进去没有抽出来，楔更也没有拔出来。苍天呀苍天呀，机缘呀机缘呀。。。。。。。。。。。。。。。阿弥陀佛！！	The nail has been driven in and not pulled out; the wedge has not been removed either. O Heaven, O Heaven! Causes and conditions, causes and conditions.... Amitābha Buddha!!
【行脚】：找老大虫开付中药	[Traveler]: Find Old Tiger and have him prescribe a dose of Chinese medicine.
【没地菩萨】：LVM老师请开付中药给我！！！！！！！！	[Groundless Bodhisattva]: Teacher LVM, please prescribe a dose of Chinese medicine for me!!!!!!!!!
【心明】：先吃我这副纯天然中药：	[Xinming]: First take this dose of my all-natural Chinese medicine:
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巴豆	Croton
【清明（QM）】：西西	[Qingming (QM)]: Hee hee
【lvm】巴豆一两，冷水冲服。	[lvm] One liang of croton, taken with cold water.
【没地菩萨】：你看这对师徒俱爱巴豆，且道LVM巴豆和心明巴豆有甚不同?	[Groundless Bodhisattva]: You see, this master and disciple both love croton. Tell me, what is the difference between LVM's croton and Xinming's croton?
【心明】：一个眨眼，一个不眨眼。	[Xinming]: One blinks; the other does not.
【没地菩萨】：杀人不偿命!	[Groundless Bodhisattva]: Killing people without paying with your life!
【真实】：时辰也许还未到，因果律当谛信无疑。	[Truth]: Perhaps the time has not yet come; one should trust the law of cause and effect without the slightest doubt.

【没地菩萨】：且道，你是哪个？眨眼？不眨眼！	[Groundless Bodhisattva]: Tell me, which one are you—the one who blinks or the one who does not?
【真实】：没眼。	[Truth]: No eyes.
【心明】：春节快乐！	[Xinming]: Happy Spring Festival!
【没地菩萨】：灵龟曳尾，扫记未除。	[Groundless Bodhisattva]: The spiritual turtle drags its tail; the swept traces have not yet been cleared away.
【心明】：没啥玄虚，就是祝您“春节快乐”。	[Xinming]: Nothing mysterious about it—I am simply wishing you a “Happy Spring Festival.”
【铁扫帚】：喜看论坛超五峰	[Iron Broom]: Glad to see the forum surpass Wufeng
【铁扫帚】：遍地英雄下夕烟	[Iron Broom]: Heroes everywhere descend amid the evening haze
【gust】：有出有入，是菩萨行。若识面目，OOOO。	[gust]: There is going out and coming in—this is bodhisattva conduct. If one recognizes the face, OOOO.

【七二】云岩自救不了

[72] Yunyan Could Not Save Himself

【七二】云岩自救不了	[72] Yunyan Cannot Save Himself
【七二】举：	[72] Case:
百丈又问云岩：并却咽喉唇吻，作么生道？【虾蟆窟里出来。道什么！】	Baizhang again asked Yunyan, “When throat, lips, and mouth are all shut off, how would you speak?” [You have just crawled out of a frog’s hole. What is there to say?]
岩云：和尚有也未？【粘皮着骨，拖泥带水。前不构村，后不迭店。】	Yunyan said, “Does the Reverend have it or not?” [Clinging to skin and bones, dragging through mud and water. No village ahead to establish, no inn behind to connect with.]
丈云：丧我儿孙！【灼然！有此答，得半前落后。】	Baizhang said, “You have lost my descendants!” [Precisely! With such an answer, he gets only half of it and falls behind.]
云岩在百丈，二十年作侍者。后同道吾至药山，山问云：“子在百丈会下，为个什么事？”岩云：“透脱生死。”山云：“还透脱也未？”岩云：“渠无生死。”山云：“二十年在百丈，习气也未除。”岩辞去，见南泉，后复归药山，方契悟。	Yunyan served as Baizhang’s attendant for twenty years. Later, he went with Daowu to Yaoshan. Yaoshan asked Yunyan, “What matter did you pursue while studying under Baizhang?” Yunyan said, “Transcending birth and death.” Yaoshan said, “Have you transcended them yet?” Yunyan said, “There is no birth and death in it.” Yaoshan said, “After twenty years with Baizhang, your habitual tendencies have still not been removed.” Yunyan took leave and went to see Nanquan. Later he returned to Yaoshan, and only then awakened in accord with the Dharma.
看他古人，二十年参究，犹自半青半黄、粘皮着骨，不能颖脱。是则也是，只是前不构村、后不迭店。不见道：“语不离窠臼，焉能出盖缠。白云横谷口，迷却几人源。”洞下谓之“触破”。	Look at the people of old: after twenty years of inquiry, they were still half green and half yellow, clinging to skin and bones, unable to break free. It was so, indeed, yet there was no village ahead to establish and no inn behind to connect with. Have you not seen it said: “If speech does not depart from its old mold, how can one emerge from the covering entanglements? White clouds stretch across the mouth of the valley, causing how many to lose the source.” In the Dongshan tradition, this is called “breaking through by contact.”
故云：“跃开仙仗凤凰楼，时人嫌触当今号。”所以道，荆棘林须是透过始得。若不透过，终始涉廉纤，斩不断。适来道“前不构村、后不迭店”，云岩只管去点检他人底。百丈见他如此，一时把来打杀了也。雪窦颂云：	Thus it is said: “Leaping open the phoenix tower of the celestial guard, people of the time resent touching upon the reigning taboo.” Therefore, one must pass through the forest of thorns. If one does not pass through it, one will remain entangled in fine strands from beginning to end, unable to cut them off. Just now, speaking of “no village ahead to establish and no inn behind to connect with,” Yunyan merely kept inspecting others’ affairs. Seeing him thus, Baizhang killed him off completely in one stroke. Xuedou composed this verse:
和尚有也未，【公案现成。随波逐浪。和泥合水。】	“Does the Reverend have it or not?” [The koan is ready-made. Following the waves and chasing the currents, mixing mud with water.]
金毛狮子不踞地。【灼然！有什么用处。可惜许。】	The golden-haired lion does not crouch upon the ground. [Precisely! What use is that? What a pity.]
两两三三旧路行，【并却咽喉唇吻，作么生道？转身吐气。脚跟下蹉过了也。】	In twos and threes, they travel the old road. [When throat, lips, and mouth are all shut off, how would you speak? Turn around and breathe out. You have already stumbled past it beneath your heels.]

大雄山下空弹指。【一死更不再活。可悲可痛。苍天中更添怨苦！】	Below Mount Daxiong, he snaps his fingers in vain. [Once dead, he will not live again. How sad and painful—adding yet more grievance and suffering beneath the blue sky!]
“和尚有也未”，雪窦据款结案，是则是，只是金毛狮子，争奈不踞地。狮子捉物，藏牙伏爪，踞地返掷。物无大小，皆以全威要全其功。云岩云“和尚有也未”，只是向旧路上行。所以雪窦云，百丈向大雄山下空弹指。	“Does the Reverend have it or not?” Xuedou settles the case on its merits. It is so, indeed, but the golden-haired lion, alas, does not crouch upon the ground. When a lion seizes something, it conceals its teeth and tucks in its claws, crouches on the ground, then springs and tosses it. Whether the object is large or small, it employs its full power in order to accomplish its work completely. Yunyan’s “Does the Reverend have it or not?” merely travels along the old road. Therefore Xuedou says that Baizhang snaps his fingers in vain below Mount Daxiong.
【心明】：自救	[Xinming]: Self-Rescue
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千句万句都是缠，	A thousand words, ten thousand words—all are entanglements;
金刚宝剑一挥斩。	With one sweep, the vajra precious sword cuts them off.
丝粘阴山望友去，	Silken threads cling to the dark mountain as one goes to seek a friend;
英雄策马出西关。	A hero spurs his horse out through the western pass.
【way】（接【心明】：自救）：千句万句作麽缠，金刚即是太阿剑。	[way] (in reply to [Xinming]: Self-Rescue): How can a thousand words and ten thousand words entangle one? The vajra is precisely the Sword of Tai’e.
【整合】（接【心明】：自救）：上上网跟跟公案＝千句万句都是缠金刚宝剑一挥斩，呵	[Integration] (in reply to [Xinming]: Self-Rescue): Going online and following koans = “A thousand words, ten thousand words—all are entanglements; with one sweep, the vajra precious sword cuts them off.” Ha!
【永光居士】（接【心明】：自救）：离佛法大意远唉！	[Layman Yongguang] (in reply to [Xinming]: Self-Rescue): That is far from the essential meaning of the Buddhadharma!
【心明】：自救，讲修不讲见。若说无修无证，我就投降。	[Xinming]: Self-Rescue speaks of cultivation but not of insight. If you say there is no cultivation and no realization, I surrender.
【永光居士】：没讲不修呀。	[Layman Yongguang]: I never said not to cultivate.
【心明】：那确实三渗漏，谢谢师兄。	[Xinming]: Then it truly is the three leaks. Thank you, Dharma brother.
【永光居士】：师兄莫参死句。	[Layman Yongguang]: Dharma brother, do not investigate dead words.
【真实】：大死，大活也。	[Zhenshi]: A great death, and a great life.
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见性之人，一见而永见。	One who has seen one’s true nature sees it once and sees it forever.
虽力用不足，时隐时现，比之以往，只有进步，没有退步。	Although one’s capacity and functioning may still be insufficient, appearing at times and disappearing at others, compared with the past there is only progress, never regression.
【永光居士】：总教伊死去活来	[Layman Yongguang]: Always make him die and come back to life.
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真实兄，你不是心明兄吧?	Brother Zhenshi, you are not Brother Xinming, are you?
【真实】：我不是心明。我是明心，死去活来了。	[Zhenshi]: I am not Xinming. I am Mingxin; I have died and come back to life.
【愚人】：明心的家伙，怎么死去活来了?	[Fool]: How has this fellow Mingxin died and come back to life?
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如何便是“死”，如何便是“生”？	What, then, is “death”? What, then, is “birth”?
【永光居士】：^0^	[Layman Yongguang]: ^0^
【行脚】：这里拒绝围观，大伙各自散去干活。	[Xingjiao]: Spectators are not welcome here. Everyone disperse and get back to work.
【没地菩萨】：我且如此答百丈，请诸仁者鉴！	[Bodhisattva Without Ground]: This is how I would answer Baizhang. I invite you all to judge it!
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百丈又问云岩：“并却咽喉唇吻，作么生道？”	Baizhang again asked Yunyan, “When throat, lips, and mouth are all shut off, how would you speak?”

我答：“和尚倒未并却口吻，作么生道？”	I would answer, “Reverend, you have not yet shut off your own mouth and lips—so how would you speak?”

【七三】马祖藏白海黑

[73] Mazu: Zang Is White, Hai Is Black

【七三】举：	[Case 73] Raising:
僧问马大师：离四句，绝百非，请师直指某甲西来意。【什么处得这话头来？那里得这消息？】	A monk asked Great Master Ma, “Leaving the four propositions and cutting off the hundred negations, I ask the master to point directly to the meaning of the Patriarch’s coming from the West for me.” [Where did he get this huatou? Where did he get this news?]
马师云：我今日劳倦，不能为汝说，问取智藏去。【退身三步。蹉过也不知。藏身露影。不妨是这老汉推过与别人。】	Master Ma said, “I am weary today and cannot explain it to you. Ask Zhizang.” [He steps back three paces. He has missed it and does not even know it. Hiding his body while revealing his shadow. This old fellow has, after all, passed it on to someone else.]
僧问智藏。【也须与他一拶。蹉过也不知。】	The monk asked Zhizang. [He too must give him a thrust. He has missed it and does not even know it.]
藏云：何不问和尚？【草里焦尾大虫出来也。道什么！直得草绳自缚。去死十分。】	Zhizang said, “Why do you not ask the Master?” [A scorched-tailed tiger emerges from the grass. What does he say? He ends up binding himself with a straw rope. He is thoroughly dead.]
僧云：和尚教来问。【爱人处分。前箭犹轻后箭深。】	The monk said, “The Master told me to come and ask.” [He kindly directs people. The first arrow is still light; the latter arrow strikes deep.]
藏云：我今日头痛，不能为汝说，问取海兄去。【不妨是八十四员善知识，一样患这般病痛。】	Zhizang said, “I have a headache today and cannot explain it to you. Ask Brother Hai.” [There are no fewer than eighty-four good spiritual friends, all suffering from this same ailment.]
僧问海兄。【转与别人。抱脏叫屈。】	The monk asked Brother Hai. [Passing it on to someone else. Carrying filth and crying injustice.]
海云：我到这里却不会。【不用忉忉。从教千古万古黑漫漫。】	Hai said, “When I reach this point, I do not understand.” [No need to fuss. Let it remain pitch-black throughout a thousand ages and ten thousand ages.]
僧举似马大师。【这僧却有些子眼睛。】	The monk reported this to Great Master Ma. [This monk does have a bit of an eye.]
马师云：藏头白，海头黑。【寰中天子敕，塞外将军令。】	Master Ma said, “Zang’s head is white; Hai’s head is black.” [Within the realm, there is the Son of Heaven’s edict; beyond the frontier, the general’s command.]
这个公案，山僧旧日在成都参真觉。觉云：“只消看马祖第一句，自然一时理会得。”	This koan: in former days, this mountain monk studied under Zhenjue in Chengdu. Zhenjue said, “You need only look into Mazu’s first statement, and you will naturally understand it all at once.”
且道这僧，是会来问？不会来问？此问不妨深远。离四句者，有、无、非有非无、非非有非非无。离此四句，绝其百非。只管作道理，不识话头，讨头脑不见。	Now tell me: did this monk come to ask because he understood, or because he did not understand? This question is indeed profound and far-reaching. “Leaving the four propositions” means existence, nonexistence, neither existence nor nonexistence, and neither not-existence nor not-nonexistence. Leaving these four propositions, one cuts off their hundred negations. He merely makes conceptual interpretations, without recognizing the huatou; seeking a head, he cannot find one.
若是山僧，待马祖道了，也便与展坐具、礼三拜，看他作么生道！当时马祖若见这僧来问“离四句，绝百非，请师直指某甲西来意”，以拄杖劈脊便棒赶出，看他省不省！马大师只管与他打葛藤。以至这汉，当面蹉过。	If it were this mountain monk, after Mazu had spoken, I would immediately spread out my sitting cloth and make three prostrations, to see what he would say. If, when Mazu saw this monk come asking, “Leaving the four propositions and cutting off the hundred negations, I ask the master to point directly to the meaning of the Patriarch’s coming from the West for me,” he had struck him across the back with his staff and driven him out, we could see whether he awakened or not. Great Master Ma merely entangled him in vines. Thus this fellow missed it right before his face.
更令去问智藏。殊不知马大师来风深辨，这僧　憧，走去问智藏。藏云：“何不问和尚？”僧云：“和尚教来问。”看他这些子，拶着便转，更无闲暇处。智藏云：“我今日头痛，不能为汝说得，问取海兄去。	He further told him to ask Zhizang. Little did he know that Great Master Ma discerned the direction of the wind deeply; this monk, muddleheaded, ran off to ask Zhizang. Zhizang said, “Why do you not ask the Master?” The monk said, “The Master told me to come and ask.” Look at this: at the slightest press, he turns away; there is not a moment to spare. Zhizang said, “I have a headache today and cannot explain it to you. Ask Brother Hai.”

”这僧又去问海兄。海兄云：“我到这里却不会。”且道为什么一人道头痛、一人云不会？毕竟作么生？这僧却回来举似马大师。师云：“藏头白，海头黑。”若以解路卜度，却谓之相瞒。	The monk again went to ask Brother Hai. Brother Hai said, “When I reach this point, I do not understand.” Now tell me, why did one speak of a headache while another said he did not understand? What is it, after all? The monk then returned and reported it to Great Master Ma. The master said, “Zang’s head is white; Hai’s head is black.” If one tries to speculate along the path of intellectual explanation, one will say they were concealing things from each other.
有者道“只是相推过”，有者道“三个总识他问头，所以不答”，总是拍盲地一时将古人醍醐上味，着毒药在里许！所以马祖道“待汝一口吸尽西江水，即向汝道”，与此公案一般。若会得“藏头白，海头黑”，便会“西江水”话。	Some say, “They were merely passing it off to one another.” Others say, “All three knew what he was asking, and so did not answer.” All are blindly taking the finest ghee of the ancients and mixing poison into it! Thus Mazu said, “When you swallow up all the water of the West River in a single gulp, I will tell you,” and that is the same as this koan. If you understand “Zang’s head is white; Hai’s head is black,” then you will understand the huatou of the “West River water.”
这僧将一檐　憧，换得个不安乐。更劳他三人尊宿，入泥入水。毕竟这僧不瞥地。虽然一恁么，这三个宗师，却被个担板汉勘破。如今人只管去语言上作活计，云：“白是明头合，黑是暗头合。	This monk carried a whole load of muddleheadedness and obtained nothing but unease. He further troubled three venerable masters, making them enter mud and water. Yet in the end the monk did not catch even a glimpse. Even so, these three lineage masters were exposed by a fellow carrying a board on his shoulder. People nowadays merely labor over words and language, saying, “White corresponds to the bright side, and black to the dark side.”
”只管钻研计较！殊不知，古人一句截断意根，须是向正脉里自看，始得稳当。所以道：“末后一句，始到牢关。把断要津，不通凡圣。”若论此事，如当门按一口剑相似，拟议则丧身失命。	They only keep investigating and calculating! Little do they know that a single statement of the ancients cuts off the mind faculty. One must look for oneself within the true lineage; only then is it secure. Therefore it is said: “The final statement is what reaches the solid barrier; it blocks the crucial passage and admits neither ordinary beings nor sages.” To discuss this matter is like holding a sword at one’s very doorway: the moment one deliberates, one loses one’s body and life.
又道，譬如掷剑挥空，莫论及之不及。但向八面玲珑处会取。不见古人道“这漆桶！”或云：“野狐精！”或云“瞎汉！”且道与一棒一喝，是同是别？若知千差万别，只是一般，自然八面受敌。	It is also said: “It is like throwing a sword and brandishing it through empty space; do not speak of hitting or missing.” Only comprehend it at the place where all eight sides are lucid and unobstructed. Have you not seen how the ancients said, “You lacquer bucket!” Or, “You fox-spirit!” Or, “You blind fellow!” Now tell me: are these the same as, or different from, a blow and a shout? If you know that the thousand differences and myriad distinctions are simply one and the same, you will naturally be assailed from all eight directions.
要会“藏头白，海头黑”么？五祖先师道：封后先生！	Do you wish to understand “Zang’s head is white; Hai’s head is black”? First Patriarch Wuzu said: “Mr. Fenghou!”
雪窦颂云：	Xuedou composed this verse:
藏头白，海头黑，【半合半开。一手抬一手搦。金声玉振。】	Zang’s head is white; Hai’s head is black. [Half closed, half open. One hand raises; one hand presses down. Golden sound, jade resonance.]
明眼衲僧会不得。【更行脚三十年。终是被人穿却尔鼻孔。山僧故是口似匾檐。】	Even clear-eyed patch-robed monks cannot understand it. [Travel on pilgrimage for another thirty years. In the end, others will still pierce your nostrils. This mountain monk’s mouth is indeed like a flat eave.]
马驹踏杀天下人，【丛林中也须是这老汉始得。放出这老汉。】	The colt of Ma tramples people throughout the world. [In the Chan monasteries, it must indeed be this old fellow. Let this old fellow loose.]
临济未是白拈贼。【癞儿牵伴。直饶好手，也被人捉了也。】	Linji was not yet a white-handed thief. [A scabby child drags along a companion. Even a skilled hand is caught by another.]
离四句，绝百非，【道什么！也须是自点检看。阿爷似阿爹。】	Leaving the four propositions and cutting off the hundred negations—[What are you saying? You must examine this yourself. Father is like father.]
天上人间唯我知。【用我作什么！夺却拄杖子！或若无人无我无得无失，将什么知！】	In heaven and on earth, only I know. [What use is there for me? Take away his staff! If there is no person, no self, no gain, and no loss, what is there to know with?]
藏头白，海头黑。且道意作么生？这些子，天下衲僧跳不出。看他雪窦，后面合杀得好，道直饶是明眼衲僧，也会不得。这个些子消息，谓之神仙秘诀，父子不传。	“Zang’s head is white; Hai’s head is black”—now tell me, what is its meaning? No patch-robed monk under heaven can leap beyond this. Look at Xuedou: his concluding line seals it well. He says that even a clear-eyed patch-robed monk cannot understand it. This small bit of news is called the secret formula of immortals, not transmitted even between father and son.
释迦老子说一代时教，末后单传心印，唤作金刚王宝剑，唤作正位。恁么葛藤，早是事不获已。古人略露些子锋　，若是透得底人，便乃七穿八穴，得大自在。若透不得，从前无悟入处，转说转远也。	Old Śākyamuni expounded the whole body of teachings delivered by the Buddha during his lifetime, and at the end separately transmitted the mind-seal. It is called the precious vajra-king sword; it is called the rightful position. Such entanglements in vines already arise only because there is no alternative.

	The ancients slightly revealed a bit of their sharp edge; if one has penetrated it, one then pierces through in every direction and attains great freedom. If one has not penetrated it, there has from the outset been no entry into awakening, and the more one speaks, the farther away one goes.
“马驹踏杀天下人”，西天般若多罗谶达磨云：“震旦虽阔无别路，要假儿孙脚下行。金鸡解衔一粒粟，供养十方罗汉僧。”又六祖谓让和尚曰：“向后佛法从汝边去，已后出一马驹，踏杀天下人。	“The colt of Ma tramples people throughout the world.” Prajñātāra of India prophesied to Bodhidharma: “Though Zhendan is broad, it has no separate road; it must depend upon the feet of its descendants to proceed. A golden cock can carry a single grain of millet in its beak, making offerings to arhats and monastics in the ten directions.” The Sixth Patriarch also said to Venerable Rang, “Hereafter the Buddhadharma will proceed from your side. Later a colt of Ma will appear and trample people throughout the world.”
”厥后江西法嗣布于天下，时号“马祖”焉。达磨六祖，皆先谶马祖。看他作略，果然别。只道“藏头白，海头黑”，便见踏杀天下人处。只这一句黑白语，千人万人咬不破。	Afterward, Dharma heirs from Jiangxi spread throughout the land, and he was then called “Mazu.” Bodhidharma and the Sixth Patriarch both prophesied Mazu in advance. Look at his ways and methods: they were indeed exceptional. In the words “Zang’s head is white; Hai’s head is black,” one sees where he trampled people throughout the world. This single saying about black and white cannot be bitten through by a thousand or ten thousand people.
“临济未是白拈贼”，临济一日示众云：“赤肉团上有一无位真人，常向汝等诸人面门出入，未证据者，看！看！”时有僧出，问：“如何是无位真人？”临济下禅床　住云：“道！道！”僧无语。	“Linji was not yet a white-handed thief.” One day Linji addressed the assembly: “Within this lump of red flesh is a True Person of No Rank, constantly entering and leaving through the faces of all of you. Those who have not yet verified it, look! Look!” At that time a monk came forth and asked, “What is the True Person of No Rank?” Linji descended from the Chan seat, seized him, and said, “Speak! Speak!” The monk was speechless.
济托开，云：“无位真人是什么干屎橛！”雪峰后闻，云：“临济大似白拈贼。”雪窦要与他临济相见，观马祖机锋，尤过于临济。此正是白拈贼，临济未是白拈贼也。	Linji released him and said, “What kind of dry shit-stick is this True Person of No Rank!” When Xuefeng later heard of this, he said, “Linji is very much like a white-handed thief.” Xuedou wished to have Linji meet him; observing Mazu’s sharpness of response, it was even greater than Linji’s. This is precisely a white-handed thief; Linji was not yet a white-handed thief.
雪窦一时穿却了也，却颂这僧道：“离四句，绝百非，天上人间唯我知。	Xuedou had already pierced it through at once, and then praised this monk, saying: “Leaving the four propositions and cutting off the hundred negations, in heaven and on earth, only I know.”
”且莫向鬼窟里作活计！古人云“问在答处、答在问处”，早是奇特，尔作么生离得四句、绝得百非！雪窦道“此事唯我能知”，直饶三世诸佛，也觑不见。既是独自个知，诸人更上来求个什么！大沩真如拈云：“这僧恁么问，马祖恁么答，离四句、绝百非，智藏海兄都不知。”要会么？不见道：马驹踏杀天下人！	Do not make a living in a ghost cave! The ancients said, “The question lies in the answer; the answer lies in the question.” That is already remarkable. How do you leave the four propositions and cut off the hundred negations? Xuedou says, “Only I can know this matter.” Even the Buddhas of the three times cannot glimpse it. Since one knows it alone, what are you all coming forward to seek? Zhenru of Dawei commented: “The monk asked in this way, and Mazu answered in this way. Leaving the four propositions and cutting off the hundred negations, neither Zhizang nor Brother Hai knew it.” Do you wish to understand? Have you not seen it said: The colt of Ma tramples people throughout the world!
【谁谁谁？】：四句是这样的吗?	[So-and-so?]: Are the four propositions like this?
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离四句者，有、无、非有非无、非非有非非无。离此四句，绝其百非。	“Leaving the four propositions” means existence, nonexistence, neither existence nor nonexistence, and neither not-existence nor not-nonexistence. Leaving these four propositions, one cuts off their hundred negations.
有，对存在的肯定义。	Existence: affirmation of existence.
无，对存在的否定义。	Nonexistence: negation of existence.
非有非无，是对存在既不肯定亦不否定义。即是中间义。	Neither existence nor nonexistence: neither affirming nor negating existence. This is the meaning of a middle term.
非非有非非无，是对存在的既不否定有亦不否定无义。即是否定上述之中间义。	Neither not-existence nor not-nonexistence: neither negating existence nor negating nonexistence. This negates the middle term stated above.
如是则上述四句是:	Thus, the four propositions above are:
有---肯定	Existence — affirmation.
无---否定有	Nonexistence — negation of existence.
非有非无---非有即是无即是否定有；非无即是否定无，是对有的否定的否定。对有也否定，对无也否定。假如还有个中间的话，那就是中间义。而实无中间，中间只是假设而有。所以要:	Neither existence nor nonexistence — “not existence” means nonexistence, that is, negating existence; “not nonexistence” means negating nonexistence, that is, negating the negation of existence. It negates both existence and

	nonexistence. If there were still a middle term, that would be the meaning of a middle term. But in fact there is no middle term; the middle term exists only hypothetically. Therefore, one needs:
非非有非非无---非非有，即是否定非有即是否定无即是对有的否定的否定，对无的否定。即是非无。非非无，即是对非无的否定。即是对有的否定的否定的否定。即是对上述假设的中间有的否定。	Neither not-existence nor not-nonexistence — “not not-existence” means negating not-existence, that is, negating nonexistence, which is the negation of the negation of existence and the negation of nonexistence; that is, not-nonexistence. “Not not-nonexistence” means negating not-nonexistence: the negation of the negation of the negation of existence. That is, it negates the hypothetical middle existence mentioned above.
上述有，无，中间（假设的中间有）。均否定以后，如还有什么的话，那就是假设在有，无，中间（假设的中间有）之外还有个什么三者之外的。那么暂且称为“三否有”。那么上述四句之外还有个三否有（此当然更是假设有了）。	After the existence, nonexistence, and middle term above (the hypothetical middle existence) have all been negated, if there is still anything, that would be the hypothesis that something exists outside these three—existence, nonexistence, and the middle term (the hypothetical middle existence). Let us provisionally call it “a third-negated existence.” Thus, outside the four propositions above, there is also a third-negated existence (which, of course, is even more hypothetical).
若再离此四句，比如还有个什么非非非有非非非无，如是直至百个非之否定。	If one further leaves these four propositions, then, for example, there may be something such as neither neither neither existence nor neither neither neither nonexistence, and so on, up to a hundred negations.
如此否定一百次，难道还有什么？参禅就这样非非非.....	If one negates in this manner a hundred times, is there still anything? Chan investigation is just this: neither, neither, neither . . .
如是，离四句，绝百非，请师直指某甲西来意？？？还有什么东南西北？还有什么来来去去？还有什么意不意的？目前无阇梨、此间无老僧，阿谁开口？阿谁说话？	Thus, leaving the four propositions and cutting off the hundred negations, I ask the master to point directly to this person's meaning in coming from the West. What east, south, west, or north is there? What coming or going is there? What meaning or no meaning is there? Before us there is no ācārya; here there is no old monk. Who opens his mouth? Who speaks?
是故某甲拟名----谁谁谁?	Therefore, this person proposes the name—Who, Who, Who?
【谁谁谁？】：就这样非非非非，把个我也否定掉，看他阿谁还有烦恼？阿谁还有菩提？ 【sexxx】：相对与绝对，如何圆融?	Who, Who, Who? : In this way—no, no, no, no—even the self is negated. Then see who still has afflictions and who still has bodhi? sexxx : How can the relative and the absolute be harmonized?
【谁谁谁？】：参禅就要入绝对地，入绝对的却不是禅。	Who, Who, Who? : To investigate Chan, one must enter the absolute; yet one who enters the absolute is not practicing Chan.
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有相对，即是两边，一边亦是有，何况两边？所以参禅不取相对。不着两边。	Where there is relativity, there are the two sides. Even one side is still existence—how much more so two sides! Therefore, in investigating Chan, do not grasp at the relative. Do not become attached to the two sides.
绝对是空无，若认为有绝对却不是空无，因为还有绝对在。有这个绝对的概念在。有绝对这个的概念之相状在。从究竟意义上来讲是要达到绝对的空无地。若认为有个绝对的空无地，却不可能到达此地。因为你总是有这个在认为呀。你这样认为就还没有空掉啊。还是有而没有空啊。总监	The absolute is emptiness and nothingness. If one thinks there is an absolute, then it is not emptiness and nothingness, because the absolute is still there. The concept of an absolute is still there. The appearance of the concept called “the absolute” is still there. In the ultimate sense, one must reach the ground of absolute emptiness and nothingness. If one thinks that there is such a ground of absolute emptiness and nothingness, one cannot reach it. For one is always still holding that thought. If you think in this way, it has not yet been emptied. There is still existence and no emptiness. Chief Supervisor
绝对的空无，没有境地。有境地是有不是无。所以如果你入了某地就没有达究竟。	Absolute emptiness and nothingness has no state to enter. A state is existence, not nothingness. Therefore, if you have entered some state, you have not reached the ultimate.
所以参禅不取是与非，不取对与错，不取有与无。不取两边，不取圆融与不圆融。没有圆融相，没有非圆融相。没有非圆融非不圆融相。没有非非圆融非非不圆融相。如是非非非非....	Therefore, in investigating Chan, do not grasp at right and wrong, correctness and error, existence and nonexistence. Do not grasp at the two sides; do not grasp at harmony or disharmony. There is no appearance of harmony, no appearance of non-harmony, no appearance of neither harmony nor non-harmony, no appearance of neither neither-harmony nor neither non-harmony. Thus: no, no, no, no...
如是百非之后，虽取绝对却没有绝对在。行绝对却没有绝对。取绝对无不是绝对有。有绝对在是有不是无。而绝对无，是没有绝对。	After the hundred negations, although one takes up the absolute, no absolute remains. One practices the absolute, yet there is no absolute. To take the absolute as nothingness is not to take the absolute as existence. If an absolute remains, that is existence, not nothingness. Absolute nothingness means that there is no absolute.
【sexxxx】：性、相有别否?	sexxxx : Are nature and characteristics distinct?

【谁谁谁？】：谁谁谁?	Who, Who, Who? : Who, Who, Who?
【sexxxx】：死汉!	sexxxx : Dead man!
【谁谁谁？】：不对也不错。	Who, Who, Who? : Neither wrong nor right.
【lvm】：这里有一句“更劳他三人尊宿，入泥入水”。	lvm : There is a line here: “This further troubles those three venerable elders to enter the mud and water.”
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对照一下，那“数人尊宿”的意思就明了了。	Compare them, and the meaning of “several venerable elders” will become clear.
【访客】：唔^_^	Visitor : Mm ^_^
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谢谢老师	Thank you, Teacher.
【雪山童子】：西西！这句却没有栓塞。看来古文，我还是读少了。	Snow-Mountain Youth : Hehe! This line really has no plug in it. It seems I have still read too little Classical Chinese.
【天末来风】：“以经解经”是好方法。	Wind from the Edge of Heaven : “Explaining sūtras through sūtras” is a good method.
【铁扫帚】：“封后先生”啥意思?	Iron Broom : What does “Master Fenghou” mean?
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五祖先师道：封后先生!	The Fifth Patriarch said: “Master Fenghou!”
【永寿童子】：还真不知道。请教各位老师。	Yongshou Youth : I truly do not know. I ask the various teachers for instruction.
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不识字、只知义的就算啦。	Those who cannot read the characters and know only the meaning may let it pass.
【菜鸟】：好快的刀啊!	Newbie : What a swift blade!
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竟将俺神比孔雀，貌比金鹏的菜鸟活埋了半日。	They actually buried alive for half a day this newbie whose spirit rivals a peacock and whose appearance rivals a golden-winged peng.
【永寿童子】：别说你也是六祖一伙的。	Yongshou Youth : Do not tell me you too are one of the Sixth Patriarch's lot.
【菜鸟】：高攀一下金圣叹。	Newbie : I shall presume to compare myself with Jin Shengtan.
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有这么个故事编排金圣叹：	There is a story fabricated about Jin Shengtan:
金老在被斩首前，要求第一个受刑，因为第一个刀最锋利，尚未卷刃，如愿。金老人头落地后还在大叫：“好快的刀啊！”	Before Old Jin was beheaded, he asked to be the first to undergo the punishment, because the first blade would be the sharpest and its edge not yet nicked. His wish was granted. After Old Jin's head fell to the ground, he was still shouting, “What a swift blade!”
什么贼过后张弓、已迟八刻、事后诸葛亮还有比这个形象的么?	For drawing a bow only after the thief has gone, being eight watches too late, or being a Zhuge Liang after the event—what could be more vivid than this?
【lvm】（接【铁扫帚】：“封后先生”啥意思？）：在繁体字的古书里，太后的后用“后”，后面的后用“後”。	[lvm] (In response to [Iron Broom]: “What does ‘Mr. Fenghou’ mean?”): In old books printed in traditional characters, the hou in “Empress Dowager” is written , while the hou in “behind” is written .
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繁体版的《碧岩录》里，是“封后先生”，而不是“封後先生”。可见，这里的“后”字，并不是前后的后。	In the traditional-character edition of The Blue Cliff Record, it is “Mr. Fenghou,” not “Mr. Fenghou” written with . Thus, the character here does not mean “behind” or “after.”
后，是女人做的，不可能是“先生”，却偏偏这样连起来用，就象是说“这个孩子是男人生的”。意思已经很明显了，向下不用说了吧。	Hou is something associated with a woman; it cannot possibly be “xiansheng,” yet the two are oddly joined together—like saying, “This child was borne by a man.” The meaning is already quite clear; there is no need to say more, is there?
也可能是个典故，你搜索一下看。	It may also be an allusion; search for it and see.
【雪山童子】：呵呵!我原以为“后”是皇后呢。	[Snow Mountain Youth]: Hehe! I had originally thought hou meant “empress.”

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我原以为“后”是“皇后”呢，先生子再封“皇后”，与情与理都不太通呀。呵呵！原来是“太后”呀，不生子，怎么能做太后呢？！哈哈	I had originally thought hou meant “empress”—for the gentleman to have another child and then make her empress would make little sense, either emotionally or logically. Hehe! So it turns out to mean “empress dowager.” If she did not bear a child, how could she become empress dowager?! Haha.
【test】：请参考：	test ：Please refer to the following:
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渔公志过文王。	The Fisherman's Wisdom Surpasses King Wen.
却说西伯侯夜做一梦，梦见从外飞熊一只，飞来至殿下。	It is said that the Earl of the West once had a dream at night: he dreamed that a flying bear came from outside and flew down before his hall.
文王惊而觉。至明，宣文武至殿，具说此梦。	King Wen was startled and awoke. At daybreak, he summoned the civil and military ministers to the hall and recounted the dream in full.
有周公旦善能圆梦。周公曰：“此要合注天下将相大贤出世也。梦见熊，更能飞者，谁敢当也？合注从南方贤人来也。大王今合行香南巡寻贤去也。贤不可以伐。	The Duke of Zhou Dan was skilled at interpreting dreams. The Duke of Zhou said, “This foretells that a great worthy, fit to be a general or minister under Heaven, will appear. You dreamed of a bear, and one that could even fly—who would dare equal it? It must foretell the arrival of a worthy from the south. Your Majesty should now burn incense and make a southern tour in search of a worthy. A worthy cannot be conquered by force.”
”周公说梦，深解其意：“昔日有轩辕皇帝梦见天凤，而得封后先生，为特灭于蚩尤在涿鹿之野。轩辕皇帝又梦见上天，后至百日，果然升天。又有尧王梦见升天，得帝王。有汤王梦见用手托天，亦得帝位。大王梦见飞熊，必得贤也。”	The Duke of Zhou interpreted the dream and understood its meaning deeply: “In former times, the Yellow Emperor Xuanyuan dreamed of a heavenly phoenix and obtained Master Fenghou, by whose special aid he destroyed Chiyou on the plains of Zhuolu. The Yellow Emperor Xuanyuan also dreamed of ascending to heaven, and a hundred days later he indeed ascended to heaven. King Yao dreamed of ascending to heaven and gained the imperial throne. King Tang dreamed of holding up heaven with his hands and likewise gained the imperial throne. Your Majesty has dreamed of a flying bear; you will certainly obtain a worthy.”
文王依周公之言，令排队仗出门行香。行香回驾，文王去人丛中，却认得一人。文王惊骇言：“你却在！”令左右宣武吉来者。武吉蒙宣不敢久停，便来见帝，礼毕。	Following the Duke of Zhou's words, King Wen ordered the ceremonial procession arranged and went out to burn incense. On the return journey, King Wen passed through the crowd and recognized a man. King Wen said in alarm, “So you are here!” He ordered his attendants to summon Wu Ji. Having received the summons, Wu Ji did not dare delay and came to see the king. After paying his respects, he stood before him.
文王传宣，问武吉曰：“吾课汝避法去投水而溺死也，如何却不死？”武吉具说曰：“今　溪岸上，渭水河边，有一渔公，深会厌法，以此救了武吉之命。	King Wen questioned Wu Ji: “I divined that you fled from the law, threw yourself into the water, and drowned. How is it that you did not die?” Wu Ji replied in full: “On the bank of Panxi, beside the Wei River, there is a fisherman deeply versed in methods of warding off misfortune. By these he saved Wu Ji's life.”
”文王见说渔公之计术，文王言：“我恁得阴阳，世无所及，被渔公智过于吾。”言：“武吉，此事是实么？”武吉曰：“岂敢虚诳？委的是实。”文王赏武吉，更加武吉为随驾左右千即金牛位引驾大将军。武吉谢恩。文王言：“卿引寡人出猎。”	When King Wen heard of the fisherman's skill and methods, he said, “I understand yin and yang so thoroughly that no one in the world can equal me, yet the fisherman's wisdom surpasses mine.” He asked, “Wu Ji, is this true?” Wu Ji replied, “How would I dare deceive you? It is indeed true.” King Wen rewarded Wu Ji and further appointed him an accompanying guard, commander of a thousand, and general leading the Golden Ox Guard. Wu Ji thanked him for the favor. King Wen said, “You shall lead me on a hunt.”
文王翌日早晨，排列队仗，乘驷马车出猎，巡狩寻贤。武吉引驾求贤去也。却说，姜尚在　溪岸上，手持钓钩，自叹曰：“吾今老矣，年已八十，未佐明君。非钓鱼，只钓贤君。”自叹咏一首。	The next morning, King Wen arranged his retinue and went hunting in a four-horse carriage, making an inspection tour in search of worthy men. Wu Ji led the royal carriage in the search for worthies. Meanwhile, Jiang Shang, standing on the bank of Pan Creek with a fishing hook in hand, sighed to himself: “I am old now, already eighty years of age, yet I have not assisted an enlightened ruler. I do not fish for fish; I fish only for a worthy ruler.” He sighed and composed a poem.
诗曰：“吾今未遇被妻休，渭水河边执钓钩；只钓明君兴社稷，终须时至作王侯。”姜尚叹息罢，忽见正北一道气色甚好。姜尚道：“更待三日必有王侯至此。	The poem says: “Having not yet met my time, I was cast off by my wife; by the River Wei I hold a fishing hook. I fish only for an enlightened ruler to restore the state; when the time comes, I shall surely become a lord.” When Jiang Shang had finished sighing, he suddenly saw an auspicious aura to the due north. Jiang Shang said, “In three more days, a lord will certainly come here.”
”道念其间，从水上流下一片大石，如席来大小，更青红碧绿，至姜尚面前自住。姜尚心内思惟：吾不克时为将相也。又观此石面前自住，言自古有封后先生在于此	As he reflected thus, a great stone, as large as a mat and colored blue, red, and green, drifted down the water and stopped of its own accord before Jiang Shang. Jiang Shang thought to himself: “Could I in due time become a general

处，从水面上流下此石，至风后面前而止。后轩辕皇帝为将。此石名曰“王皇石”也。在后叹曰，咏诗一首。诗曰：	or minister?” Seeing that the stone had stopped before him, he recalled that since ancient times Master Fenghou had been enfeoffed here: a stone had drifted down the water and stopped before Fenghou, who later became a general under the Yellow Emperor Xuanyuan. This stone was called the “Royal-August Stone.” Thereupon he sighed and composed a poem. The poem says:
片石漂流石岸旁，烟笼寒水色苍苍；	A single stone drifts beside the stony bank; mist veils the cold water, gray and dim;
自从吕望兴家国，更有何人遇明王！	Since Lü Wang restored house and state, who else has encountered an enlightened king?
【lvm】：哦！这就是典故了。	[lvm]: Oh! So this is the allusion.
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“轩辕皇帝梦见天风，而得封后先生，为特灭于蚩尤在涿鹿之野。”	“The Yellow Emperor Xuanyuan dreamed of a celestial phoenix and obtained Master Fenghou, through whom he specially defeated Chiyou in the wilderness of Zhuolu.”
【永寿童子】：怪不得说“寰中天子敕，塞外将军令”。	[Yongshou Tongzi]: No wonder they say, “Within the realm, the Son of Heaven’s edict; beyond the frontier, the general’s command.”
【菜鸟】：别说您是老师就可以不查字典。	[Newbie]: Just because you are a teacher does not mean you may avoid consulting a dictionary.
【铁扫帚】：古代老大虫，竟然这样加封弟子。	[Iron Broom]: That ancient old tiger actually accepted disciples in this manner.
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人天眼目卷之六 ————禅林方语(新增)	The Eye of Humans and Devas, Volume Six — Chan Grove Sayings (newly added)
封后先生	Master Fenghou
……http://www.aikanshu.com/books/6525/180799.htm	.....http://www.aikanshu.com/books/6525/180799.htm
这里也没有具体解释。	There is no specific explanation here either.
【dx】：没看懂。	[dx]: I do not understand.
【永寿童子】：不让进。显示：	[Yongshou Tongzi]: It will not let me in. It displays:
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“/”应用程序中的服务器错误。	Server Error in “/” Application.
【CUFE】：马祖是白是黑?	[CUFE]: Was Mazu white or black?
【行脚】：马祖是大个子。	[Traveling Practitioner]: Mazu was a large man.
【行脚】：你是马祖。	[Traveling Practitioner]: You are Mazu.

【七四】金牛因斋庆赞

[74] Jinniu Celebrates the Meal

【七四】金牛因斋庆赞	[74] Jinniu Celebrates the Meal Offering
垂示云：镆　横按，锋前剪断葛藤窠；明镜高悬，句中引出毗卢印。田地稳密处，着衣吃饭；神通游戏处，如何凑泊。还委悉么？看取下文。	A pointer says: With Moye held horizontally, before its blade one cuts off the nest of tangled vines; with a bright mirror hung high, within the words one draws forth Vairocana’s seal. Where the ground is firm and intimate, one puts on clothes and eats meals; where spiritual powers are freely displayed, how can one approach? Do you understand? Look to what follows.
【七四】举：	[74] The Case:
金牛和尚每至斋时，自将饭桶于僧堂前作舞，呵呵大笑云：菩萨子吃饭来。【竿头丝线从君弄，不犯清波意自殊。醍醐毒药一时行。是则是，七珍八宝一时罗列，争奈相逢者少。】	Whenever it was time for the meal, Monk Jinniu would personally carry the rice bucket before the monks’ hall and dance. Laughing heartily, he would say, “Bodhisattva children, come eat!” [You may manipulate the thread at the tip of the pole as you please; without disturbing the clear waves, its intent is naturally distinct. Ghee and poison operate at once. That is so; yet though the seven treasures and eight precious things are all laid out at once, few are those who encounter them.]
雪窦云：虽然如此，金牛不是好心。【是贼识贼，是精识精。来说是非者，便是是非人。】	Xuedou said, “Even so, Jinniu did not mean well.” [A thief recognizes a thief; an expert recognizes an expert. Whoever comes speaking of right and wrong is himself a person of right and wrong.]

僧问长庆：古人道“菩萨子吃饭来”，意旨如何？【不妨疑着。元来不知落处。长庆道什么？】	A monk asked Changqing, “The ancients said, ‘Bodhisattva children, come eat!’ What was the meaning?” [It is no harm to have doubts. Originally, he did not know where to land. What would Changqing say?]
庆云：大似因斋庆赞。【相席打令，据款结案。】	Changqing said, “It greatly resembles celebrating the meal offering.” [Striking the command at the banquet, he closes the case according to the evidence.]
金牛乃马祖下尊宿，每至斋时，自将饭桶，于僧堂前作舞。呵呵大笑云：“菩萨子吃饭来。”如此者二十年。	Jinniu was a venerable descendant of Mazu. Whenever it was time for the meal, he would personally carry the rice bucket and dance before the monks’ hall. Laughing heartily, he would say, “Bodhisattva children, come eat!” He did this for twenty years.
且道他意在什么处？若只唤作吃饭，寻常敲鱼击鼓，亦自告报矣，又何须更自将饭桶来，作许多伎俩！莫是他颠么？莫是提唱建立么？若是提唱此事，何不去宝华王座上敲床竖拂，须要如此作什么？今人殊不知，古人意在言外。	Tell me, where was his intent? If he were merely calling people to eat, the customary striking of the wooden fish and drum would have announced it well enough. Why did he have to carry the rice bucket himself and perform so many antics? Was he mad? Or was he expounding and establishing this matter? If he was expounding this matter, why did he not strike the seat and raise the whisk from the jeweled Dharma throne? Why was it necessary to act in this way? People today utterly fail to realize that the ancients’ intent lay beyond their words.
何不且看祖师当时初来底题目。道什么？分明说道“教外别传，单传心印”。古人方便，也只教尔直截承当去。后来人妄自卜度，便道那里有许多事，寒则向火、热则乘凉、饥则吃饭、困则打眠。若恁么以常情义解诠注，达磨一宗，扫土而尽！不知古人向二六时中，念念不舍要明此事。	Why not first look at the theme set forth when the patriarch first came? What did it say? It plainly said, “A special transmission outside the teachings, directly transmitting the mind-seal.” The ancients’ skillful means merely taught you to take it up directly. Later people vainly speculate, saying that there are so many matters: when cold, warm oneself by the fire; when hot, enjoy the cool; when hungry, eat; when tired, sleep. If you interpret and explain it in terms of such ordinary sentiments, Bodhidharma’s lineage will be swept away without a trace! They do not know that, throughout the twelve double-hours, the ancients never let a single thought pass without seeking to clarify this matter.
雪窦云：“虽然如此，金牛不是好心。”只这一句，多少人错会。所谓醍醐上味，为世所珍，遇斯等人，翻成毒药。金牛既是落草为人，雪窦为什么道“不是好心”？因什么却恁么道？衲僧家须是有生机始得。	Xuedou said, “Even so, Jinniu did not mean well.” With this one sentence, how many people have misunderstood! The supreme flavor of ghee is treasured by the world, yet upon meeting people of this sort it turns instead into poison. Since Jinniu had entered the weeds to meet people, why did Xuedou say that he “did not mean well”? Why did he put it this way? A Chan practitioner must have living activity before it will do.
今人不到古人田地，只管道见什么心，有什么佛。若作这见解，坏却金牛老作家了也，须是子细看始得。若只今日明日，口快些子，无有了期。	People today have not reached the ground of the ancients, yet they keep talking about seeing some mind or having some Buddha. If you form such an understanding, you spoil old master Jinniu’s work entirely. You must examine it carefully. If, day after day, you merely speak glibly, there will be no end to it.
后来，长庆上堂，僧问：“古人道‘菩萨子吃饭来’，意旨如何？”庆云：“大似因斋庆赞。”尊宿家忒杀慈悲，漏逗不少，是则是。因斋庆赞，尔且道，庆赞个什么？	Later, when Changqing ascended the hall, a monk asked, “The ancients said, ‘Bodhisattva children, come eat!’ What was the meaning?” Changqing said, “It greatly resembles celebrating the meal offering.” These venerable masters are exceedingly compassionate and reveal quite a lot—though that is so. Tell me: on account of the meal offering, what is being celebrated?
看他雪窦颂云：	Look at Xuedou’s verse:
白云影里笑呵呵，【笑中有刀。热发作什么？天下衲僧不知落处。】	Amid the shadows of white clouds, he laughs heartily. [There is a blade in that laughter. Why stir up heat? Chan practitioners throughout the land do not know where to land.]
两手持来付与他。【岂有恁么事！莫谤金牛好。唤作饭桶得么？若是本分衲僧，不吃这般茶饭。】	With both hands he brings it and gives it to them. [How could there be such a thing! Do not slander good Jinniu. Can you call it a rice bucket? A Chan practitioner true to his calling does not eat this kind of food.]
若是金毛狮子子，【须是他格外始得。许他具眼，只恐眼不正。】	If they are cubs of a golden-haired lion, [They must be beyond the ordinary standards. Grant that they have eyes; I only fear that their eyes are not straight.]
三千里外见　讹。【不直半文钱。一场漏逗。　讹在什么处？瞎汉！】	From three thousand miles away, they see the error. [Not worth half a penny. What a disclosure! Where is the error? Blind fellow!]
“白云影里笑呵呵”，长庆道“因斋庆赞”，雪窦道“两手持来付与他”。且道只是与他吃饭，为当别有奇特？若向个里知得端的，便是个金毛狮子子。	“Amid the shadows of white clouds, he laughs heartily.” Changqing said, “Celebrating the meal offering,” and Xuedou said, “With both hands he brings it and gives it to them.” Tell me: is he merely giving them food, or is there something else extraordinary? If you can know the truth of it here, then you are a cub of a golden-haired lion.
“若是金毛狮子子”，更不必金牛将饭桶来作舞大笑，直向三千里外，便知他败缺处。古人道，鉴在机先，不消一捏。所以，衲僧家寻常须是向格外用，始得称本分	“If they are cubs of a golden-haired lion,” Jinniu need not carry out the rice bucket, dance, and laugh heartily. From three thousand miles away, they

宗师。若只据语言，未免漏逗。	directly recognize where he falls short. The ancients said, “The mirror discerns before the opportunity arises; there is no need for a pinch.” Therefore, Chan practitioners must ordinarily function beyond conventional standards before they can be called masters true to their school. If one merely relies on words, one cannot avoid revealing too much.
【心僧】：苦哉!金牛,悲哉!金牛.	[Xin Seng]: How bitter, Jinniu! How sorrowful, Jinniu!
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至斋作舞太漏逗,	Dancing at mealtime reveals far too much;
牛不吃草强按头.	You force down the ox’s head though it will not eat grass.
唤取菩萨子吃饭,	Calling out for the bodhisattva children to eat,
饭桶打碎太虚空.	The rice bucket smashes the great void.
【菩提树】：会则会,不会则不会.婆婆妈妈滴做神马!	[Bodhi Tree]: If you understand, you understand; if you do not, you do not. Why all this fussy nagging?
【旺旺】：金牛好事，心僧多情	[Wangwang]: Jinniu does a good deed; Xin Seng is overly sentimental.
【青菜】：然也然也	[Greens]: Indeed, indeed.
【旺旺】：管他舞首弄骚，我且吃饭来哉	[Wangwang]: Let him dance and flirt as he likes; I am going to eat.
【青菜】：还吃菜不?	[Greens]: Will you have vegetables too?
【旺旺】：还有菜啊？吃！	[Wangwang]: There are vegetables too? Eat!
【青菜】：孙悟空钻到铁扇公主肚肚里之后——	[Greens]: After Sun Wukong crawled into Princess Iron Fan’s belly—
【旺旺】：何劳老师费事，明日午时顺便排出，呵…	[Wangwang]: Why trouble the teacher? At noon tomorrow, I will conveniently expel him, heh...
【青菜】：只怕公主您	[Greens]: I am only afraid that Your Highness the Princess—
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不到明日午时就痛得满地打滚了	will be writhing on the ground in pain before noon tomorrow.
您以为老师在超度……	You think the teacher is performing deliverance rites...
【旺旺】：何曾咬你一口，金牛啊，收摊哩，到隔东厢房离地三尺，莫让人贪吃去！	[Wangwang]: I never even bit you once! Jinniu, close up shop. Put it three feet off the ground in the east side room, so no one will greedily eat it!
【lvm】（接【青菜】：还吃菜不？）：别怕！别怕！	[lvm] (replying to [Greens]: “Will you have vegetables too?”): Do not be afraid! Do not be afraid!
【青菜】：请您超度……	[Greens]: Please perform deliverance rites for me...
【lvm】：嗡 没事没事 莎哈！	[lvm]: Om—nothing is wrong, nothing is wrong—svāhā!
【lvm】（接【旺旺】：管他舞首弄骚，我且吃饭来哉）：哈哈！菩萨子吃饭来。	[lvm] (replying to [Wangwang]: “Let him dance and flirt as he likes; I am going to eat.”): Ha ha! Bodhisattva children, come eat!
【dx】：嘻嘻！老佛爷您慢用。	[dx]: Hee hee! Old Buddha, please enjoy your meal.
【chan】：再喊菩萨子吃饭，便掀翻他饭桶。	[chan]: If he calls out again for the bodhisattva children to eat, I will overturn his rice bucket.
【lvm】：竟有如此手段！	[lvm]: Such a move actually exists!
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是会了便如此？还是不会却如此?	Is this what it is like when one understands, or what it is like when one does not understand?
【chan】：喝！	[chan]: Ho!
【vvvv】（接【lvm】：竟有如此手段！）：会不会不知道，饭是没的吃了。	[vvvv] (replying to [lvm]: “Such a move actually exists!”): Whether I understand or not, I do not know—but there will be no food to eat.
【心德】：何不将他一并掀翻？？	[Xinde]: Why not overturn him along with it?
【lvm】：今日不重罚。	[lvm]: Today I will not impose a severe punishment.
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你赔【vvvv】饭钱，赔金牛和尚桶钱。	You must compensate [vvvv] for the meal and compensate Monk Jinniu for the bucket.

“以子因缘，合在德山”	“Given your karmic affinity, you belong with Deshan.”
【永光居士】：若是某甲：一枚钱买通	[Layman Yongguang]: If it were me, I would settle it with one coin.
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哈哈！	Ha ha!
【chan】：金牛不缺钱，我也没钱还。	[chan]: Jinniu lacks no money, and I have no money to repay.
【lvm】：金牛的桶且置。【vvvv】的饭怎么办哪？	[lvm]: Set Jinniu’s bucket aside for now. What are we to do about [vvvv]’s meal?
【chan】：待他要钱，回他一棒。	[chan]: When he asks for money, give him a blow in reply.
【lvm】：黄巢过后，还收得剑么？	[lvm]: After Huang Chao has passed through, can one still retrieve the sword?
【chan】：喝！	[chan]: Ho!
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都是自家人，要剑作么用！	We are all family—what use is a sword?
【vvvv】：你这一喝，三世诸佛倒是喝退了，但喝不退齐老师。	[vvvv]: That shout may have driven back all Buddhas of the three times, but it cannot drive back Teacher Qi.
【菩提心】：虚空不见半支花，喝个啥？	[Bodhicitta]: Not even half a flower is seen in empty space—what are you shouting for?
【chan】：说者无心，听者有意。	[chan]: The speaker has no intent; the listener takes it to heart.
【菩提心】：喝	[Bodhicitta]: Ho!
【乐乐】（接【chan】：待他要钱，回他一棒。）：如此，大家还有段苦日子过。	[Lele] (replying to [chan]: “When he asks for money, give him a blow in reply.”): In that case, everyone still has a hard stretch of days ahead.
【vvvv】（接【chan】：待他要钱，回他一棒。）：哈哈！在下不急，仁者哪日无棒，便唤我来取。	vvvv (in reply to chan : “When he asks for money, give him a blow with the staff.”): Ha ha! I am in no hurry. Whenever you have no staff, sir, just call me to collect it.
【chan】：你自见棒，该我何事。	chan : You see the staff yourself—what has that to do with me?
【读书】（接【chan】：金牛不缺钱，我也没钱还。）：金牛不藏头，你把马尾露……	Reading (in reply to chan : “Golden Ox lacks no money, and I have no money to repay either.”): Golden Ox does not hide his head; you have exposed the horse’s tail…
【chan】：一边参去	chan : Go off and investigate.
【读书】：哈哈，你赔【vvvv】饭钱，赔金牛和尚桶钱,我到一边参去……	Reading : Ha ha, compensate vvvv for the meal, and compensate Venerable Golden Ox for the bucket; I’ll go off to investigate…
【chan】：参便是了，还惦记什么饭钱、桶钱！	chan : Just investigate—why are you still thinking about the cost of the meal and the bucket?
【善财】（接【lvm】：今日不重罚。）：哈哈，潦倒东风舞未休，分明相付难相酬。	Sudhana (in reply to lvm : “No heavy punishment today.”): Ha ha, the bedraggled east wind dances without rest; clearly entrusted, yet hard to repay.
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潦倒东风舞未休，	The disheveled east wind dances on without rest;
分明相付难相酬。	Though it is plainly entrusted, it is hard to repay.
时人竞看三春色，	People now vie to admire the colors of spring,
谁解桃花别样红。	But who understands the peach blossoms’ distinctive red?
【乐乐】：呵呵，雏鹰破壳气自元，眼未睁兮嘴先开	Lele : Heh heh, when the young eagle breaks its shell, its vital energy is naturally complete; before its eyes are open, its beak opens first.
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雏鹰破壳气自元，眼未睁兮嘴先开，且待羽翼丰满日，收尽河山云天外。	The fledgling eagle breaks from its shell with its primal spirit intact; before its eyes are open, its beak opens first. Wait until its wings are full-grown, and it will gather in all the rivers, mountains, clouds, and sky beyond.
【整合】：“眼未睁兮嘴先开”好	Integration : “Before its eyes are open, its beak opens first”—good.
【善财】：叱！叱！抓得个蝥贼！	Sudhana : Hey! Hey! Caught a little thief!
【乐乐】：唉，今被拿住，讨顿闲饭也好	Lele : Alas, now that I’ve been caught, it would be nice to beg a leisurely meal.
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如梦山河尽归伊	Like a dream, the rivers and mountains all return to you;
方知做贼不容易	Only then does one know that being a thief is not easy.
三春野花任烂漫	Let the wildflowers of spring bloom in riotous profusion;
别色桃花乞一枝	I beg for one branch of peach blossoms of a different hue.
【善财】：也罢也罢，今日给乐乐打个牙祭	Sudhana ：Very well, very well—today I'll give Lele a treat.
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今日劫贫兼济富	Today I rob the poor and also aid the rich;
满山桃花逢露柱	Peach blossoms fill the mountain and encounter the bare pillar.
一任芳客殷勤问	Let the fragrant guest ask with all diligence;
鹧鸪又啼春溪东	The partridge cries again east of the spring stream.
【乐乐】：财家有善厨	Lele ：At Cai's place, there is a fine cook.
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财家有善厨	Caijia's household has a fine cook;
芳菲化鹧鸪	Fragrant blossoms turn into partridges.
春色声无尽	The sounds and colors of spring are endless;
饱食忘西东	Full after eating, one forgets east and west.
【整合】：西东忘了，鹧鸪还在肚里叫。	Integration ：East and west are forgotten, yet the partridge is still calling in the belly.
【乐乐】：东西春声色 平等如来光	Lele ：East and west, the sounds and colors of spring; the equal light of the Tathāgata.
【善财】：金牛解起舞	Sudhana ：Golden Ox begins to dance.
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金牛解起舞	Jinniu understands how to dance;
善财来打鼓	Sudhana comes to beat the drum.
LVM 未拈筷	LVM has not yet picked up the chopsticks;
乐乐已抚肚	Lele is already rubbing his belly.
【整合】：“不犯清波”即文不对题，鹧鸪逃跑，也还在肚里	Integration ："Not violating the clear waves" means the writing does not address the topic; the partridge has fled, yet it is still in the belly.
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不宜拿挡箭牌	It should not be used as a shield.
【心明】：啧啧，一台川戏。	Xinning ：Tsk, tsk—a whole Sichuan opera.
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“竿头丝线从君弄，不犯清波意自殊”	"You may manipulate the thread from atop the pole; not disturbing the clear waves has a different meaning."
【心明】（接【善财】：也罢也罢，今日给乐乐打个牙祭）：误打一个字?	Xinning（in reply to Sudhana ："Very well, very well—today I'll give Lele a treat."）: Did you mistype a character?
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最后一个字 东，是否敲键盘该是 渡?	Should the final character，，perhaps be —a keyboarding error?
【心僧】：不是,不是.	Xin Seng ：No, no.
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莫道鸪啼春溪渡,	Do not say that the partridge cries at the spring-stream ferry;
桃花红在隔壁家.	The peach blossoms are red at the house next door.
【cyt7213】：春溪东改春溪渡 金牛眼泪流不住	cyt7213 ：Change "east of the spring stream" to "spring-stream ferry," and tears will flow endlessly from Jinniu's eyes.
【善财】：^^虽然不押韵，这个字却动不得。	Sudhana ：^^ Although it does not rhyme, this character cannot be changed.

【心明】：金箍棒尚且动得，这个为啥动不得?	Xinning ：Even the Golden-Hooped Staff can be moved—why can't this one be moved?
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这个东和渡差别有这么大?	Is the difference between "east" and "ferry" really so great?
【善财】：问取乐乐～	Sudhana ：Ask Lele~
【心明】：请教乐乐?	Xinning ：May I ask Lele for instruction?
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您不会说“我不在明白里”打发我吧?	You would not put me off by saying, "I am not among those who understand," would you?
东，让 渡 动又如何?	What would happen if "east" were allowed to change into "ferry"?
【善财】：难得还有像心明这样志诚的!	Sudhana ：It is rare indeed to find someone as sincerely devoted as Xinning!
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呵呵，其实，这论坛上，像心明这样志诚的师兄还是很多的，	Heh heh, in fact, there are many fellow practitioners on this forum who are as sincerely earnest as Xinming.
大家平时精进修持、勤于观照，碰到问题认真求解，不以妄佞之心为能事，但以质直之行为道业，值得赞叹!	Everyone diligently cultivates and maintains contemplation in daily life; when encountering problems, they earnestly seek an explanation. They do not make a virtue of deluded and flattering minds, but take straightforward conduct as the Way of practice. This is worthy of praise!
【心明】：志诚什么呀,有点憨带点傻而已。	Xinning ：Sincerely devoted to what? I'm merely a bit simple-minded and a bit foolish.
【善财】：～	Sudhana ：~
【心明】：再举大拇指，我动菜刀了。	Xinning ：Give me a thumbs-up again, and I'll pick up the kitchen knife.
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请您绕了我吧。	Please spare me.
【善财】：呵呵，886～	Sudhana ：Heh heh, bye-bye~
【乐乐】：这善财倒是会省劲	Lele ：This Sudhana certainly knows how to save effort.
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少年曾经存大志	In youth, he once cherished great aspirations;
一见善财总无事	Whenever he saw Sudhana, nothing ever happened;
不动心地罔相椅	Without stirring the mind-ground, he vainly leans on a chair.
十方世界自相呈	The worlds of the ten directions reveal themselves of their own accord.
虽然明说即不堪，这里倒不妨说道说道。	Though it cannot bear being stated plainly, there is no harm in discussing it here.
禅家以破相为用，离执为宗，开口往往如云吐雾。除非临境而另有所指，言语总不肯落相。其实一切不离自性清净，相与不相皆非真，但就接引学人而言，有不如无也。	In Chan, the function is to shatter appearances, and the principle is freedom from attachment; thus, when Chan teachers speak, it is often as though clouds were exhaling mist. Unless they are pointing to something else in a particular situation, they are generally unwilling to let their words settle on appearances. In truth, nothing departs from the purity of intrinsic nature; appearance and non-appearance are both unreal. Yet, for the purpose of guiding students, having none is better than having some.
比对一下渡和东，师兄自可看出里面的不同了吧。说来这渡若可以做金刚棒，这东便可做如来掌了。	Compare "crossing" and "east," and you should be able to see the difference within them, senior brother. If "crossing" can serve as a vajra staff, then "east" can serve as the Tathāgata's palm.
说来这善财象是豌豆公主的孩子，一点麻烦都不肯有的，值得学习。	This Sudhana seems like the child of the Princess and the Pea: he is unwilling to tolerate even the slightest inconvenience. That is worth learning from.
【善财】：呵呵，首先接受乐乐兄的批评，俺多做些自我检讨。	Sudhana ：Hehe, first I accept Brother Lele's criticism. I should do more self-examination.
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要说明的是，这次请乐兄来说道说道倒不是只图省事，因为在您这帖子之前我就已经私下与其他师兄讨论过这个问题，不瞒您说，有的俺还没少砸他板子。	What I should explain is that inviting Brother Le to discuss this was not merely a matter of convenience. Before your post, I had already discussed this issue

	privately with other senior brothers. To be frank, I gave some of them quite a severe dressing-down.
请乐兄此处做个旁证，只是表明这些看似热闹的问答，至少要求上应该言出有据、语合宗旨的。	Asking Brother Le to provide corroborating testimony here is simply to show that these seemingly lively questions and answers should, at the very least, be grounded in evidence and accord with the essential principle of the tradition.
——瞧，咱这小孩过家家似的把戏都必须珍重其事，祖师的机锋转语更都是焚香拈出，爱好禅宗的朋友千万不可凭一己知见，妄呈世聪，终成口头禅和一流。	—Look: even our child's-play antics must be treated seriously. How much more so the sharp responses and turning words of the patriarchs, which are offered as reverently as incense is burned. Friends who enjoy the Chan school must never rely on their own views to display worldly cleverness, only to end up with mere verbal Chan and the like.
【乐乐】：原来如此	Lele ：I see.
【善财】：细细^^，两个题外话：	Sudhana ：Thanks^^. Two digressions:
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a：那个什么豌豆公主是不是丹麦童话里的那个人物？我记得她可是一颗豌豆上垫了十几床被子，睡在上面都硌得慌的主儿。	a: Was that Princess and the Pea person a character from a Danish fairy tale? As I recall, she had more than a dozen mattresses laid over a single pea, yet it still made her too uncomfortable to sleep.
（瞧你都把俺说成什么样了！汗。。。）	(Look what you have made me out to be! Sweat...)
b：另外，呵呵，顺便告示乐兄，你这乐乐的名字俺看着可亲切了，只因为它正是俺家那个精灵古怪、调皮捣蛋的丫头的小名！哈哈，不打妄语哦！	b: Also, hehe, let me tell you, Brother Le: seeing the name Lele makes me feel especially close to it, because it is precisely the nickname of my own mischievous, impish little girl! Haha, I am not speaking falsely!
（嘿嘿，算是报了上面的一箭之仇呵～）	(Hehe, I suppose that repays the arrow from above~)
；P	;P
【乐乐】：哈哈 一切众生 历劫父母 情有以也	Lele ：Haha. All sentient beings have been our parents throughout countless kalpas; there is karmic affinity.
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不光你那里，我这里有亲戚的孩子，也叫乐乐呢。	Not only where you are—here, too, a relative's child is named Lele.
【善财】：愿众生离苦得乐！	Sudhana ：May all sentient beings be free from suffering and attain happiness!
【乐乐】：阿弥陀佛	Lele ：Amitābha Buddha
【整合】（接【善财】：呵呵，首先接受乐乐兄的批评，俺多做些自我检讨。）：“祖师的机锋转语更都是焚香拈出”？	Compilation（following Sudhana ：“Hehe, first I accept Brother Lele's criticism. I should do more self-examination.”): “How much more so the sharp responses and turning words of the patriarchs, which are offered as reverently as incense is burned”?
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慎重是应该的。但机锋转语主要还是临机应变的结果吧。机锋转语针对拘泥义理，现在义理都不知道，谈不上拘泥，故其实不需要机锋转语，还是少说最好。	Caution is certainly appropriate. But sharp responses and turning words are primarily the result of responding aptly to circumstances, are they not? They are directed at attachment to doctrinal meanings. Now that people do not even understand doctrinal meanings, there is no question of their being attached to them. Thus, sharp responses and turning words are not really needed; it is better to say less.
【整合】：这些禅诗都是呈现某种定境啊。	Compilation ：These Chan poems all present a certain meditative state.
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也难怪有人说，禅偈不能代表觉悟。	No wonder some people say that Chan verses cannot stand for awakening.
当然呈现定境也不一定是坏事。	Of course, presenting a meditative state is not necessarily a bad thing.
【青菜】：请问“庆赞”是什么意思?	Qingcai ：May I ask what “celebrating with praise” means?
【lvm】：念唱赞词，庆祝一番。	lvm ：Chanting verses of praise and having a celebration.
【青菜】：哦	Qingcai ：Oh.
【永光居士】：手舞足蹈	Lay Practitioner Yongguang ：Dancing with joy.
【CUFE】：菩萨子不吃饭	CUFE ：A bodhisattva's child does not eat.
【行脚】：大伙吃完饭，挖镇州大萝卜去	Traveling Practitioner ：After everyone has finished eating, let us dig up Zhenzhou's great radishes.

【七五】乌臼消得恁么

[Seventy-Five] How Does the Chinese Tallow Tree Bear This?

【七五】乌臼消得恁么	[Case 75] Wuju Is Capable of Such Things
垂示云：灵锋宝剑，常露现前。亦能杀人，亦能活人。在彼在此，同得同失。若要提持，一任提持；若要平展，一任平展。且道不落宾主、不拘回互时如何？试举看。	Pointer: The numinous, keen sword is always revealed before you. It can kill; it can also give life. There and here, gain and loss are alike. If you wish to raise it up, raise it up as you please; if you wish to lay it level, lay it level as you please. But tell me: when one neither falls into host and guest nor is constrained by their interchange, how is it? Try to bring it forth and see.
【七五】举：	[Case 75] The Case:
僧从定州和尚会里来到乌臼。乌臼问：“定州法道，何似这里？”【言中有响。要辨浅深。探竿影草。太杀瞒人！】	A monk came to Wuju from the assembly of Master Dingzhou. Wuju asked, “How does Dingzhou’s way of Dharma compare with this place?” [There is an echo in his words. One must discern the shallow from the deep. Testing with a probing pole, stirring the grass to flush out a snake—what an utter deception!]
僧云：“不别。”【死汉中有活底。一个半个。铁橛子一般。踏着实地。】	The monk said, “There is no difference.” [Within this dead fellow there is something alive. One or two such men—like iron stakes, standing firmly on solid ground.]
臼云：“若不别，更转彼中去！”便打。【灼然！正令当行。】	Wuju said, “If there is no difference, go back there!” He then struck him. [Clearly so! The proper command is put into action.]
僧云：“棒头有眼，不得草草打人！”【也是这作家始得。却是狮子儿。】	The monk said, “The staff has eyes; you must not strike people carelessly!” [Only such a seasoned adept could speak this way. He is indeed a lion’s cub.]
臼云：“今日打着一个也。”又打三下。【说什么一个，千个万个！】	Wuju said, “Today I have struck one!” Then he struck him three more times. [Why speak of one? A thousand, ten thousand!]
僧便出去。【元来是屋里人。只得受屈。只是见机而作。】	The monk then left. [It turns out that he was one of the household. He could only suffer the indignity; he merely acted in accordance with the occasion.]
臼云：“屈棒元来有人吃在。”【哑子吃苦瓜。放去又收来。点得回来堪作何用！】	Wuju said, “It turns out someone has received an undeserved blow.” [A mute person eating a bitter melon. Let go, then draw back in. Once you have indicated the way back, what use is that?]
僧转身云：“争奈杓柄在和尚手里。”【依前三百六十日。却是个伶俐衲僧。】	The monk turned around and said, “But the handle of the ladle is in the Master’s hand.” [As before, through all three hundred and sixty days. Yet he is a clever patch-robed monk.]
臼云：“汝若要，山僧回与汝。”【知他阿谁是君、阿谁是臣。敢向虎口横身。忒杀不识好恶！】	Wuju said, “If you want it, this mountain monk will give it back to you.” [Who knows who is ruler and who is minister? He dares to thrust himself across a tiger’s mouth. He utterly fails to recognize good and bad!]
僧近前夺臼手中棒，打臼三下。【也是一个作家禅客，始得宾主互换、纵夺临时。】	The monk stepped forward, seized the staff from Wuju’s hand, and struck Wuju three times. [He too is a seasoned Chan practitioner. Only then is there an interchange of host and guest, yielding and seizing in the very moment.]
臼云：“屈棒！屈棒！”【点！这老汉，着什么死急！】	Wuju said, “An undeserved blow! An undeserved blow!” [There! Why is this old fellow in such desperate haste?]
僧云：“有人吃在。”【呵呵！是几个杓柄？却在这僧手里。】	The monk said, “Someone has received it.” [Ha, ha! How many ladle handles are there? Yet it is now in this monk’s hand.]
臼云：“草草打着个汉。”【不落丙边。知他是阿谁。】	Wuju said, “Carelessly, I have struck a fellow.” [He does not fall into either side. Who knows who he is?]
僧便礼拜。【临危不变，方是丈夫儿。】	The monk then made a bow. [To remain unchanged in the face of danger—only then is one a true man.]
臼云：“和尚却恁么去也？”【点！】	Wuju said, “So the monk is leaving just like this?” [There!]
僧大笑而出。【作家禅客，天然有在。猛虎须得清风随，方知尽始尽终。天下人摸素不着。】	The monk laughed loudly and left. [A seasoned Chan practitioner is naturally such a one. A fierce tiger must have a clear breeze following it; only then does one know the whole from beginning to end. No one in the world can lay hold of it.]
臼云：“消得恁么，消得恁么。”【可惜放过。何不劈脊便棒。将谓走到什么处去。】	Wuju said, “Capable of such things, capable of such things.” [What a pity he let him go! Why not split his back with a blow? He thought he had gone somewhere.]
僧从定州和尚会里来到乌臼。臼亦是作家。诸人若向这里，识得此二人一出一入，千个万个只是一个。作主也恁么，作宾也恁么，二人毕竟合成一家。一期勘辨，宾	A monk came to Wuju from the assembly of Master Dingzhou. Wuju too was a seasoned adept. If you can recognize here that the coming out and going in of

主问答，始终作家。	these two men are, in a thousand or ten thousand instances, just one, then to act as host is thus, and to act as guest is thus; the two men ultimately become one household. In this round of examination, their questions and answers as host and guest are accomplished from beginning to end.
看乌臼问这僧云“定州法道何似这里”，僧便云“不别”。当时若不是乌臼，难奈这僧何。臼云“若不别，更转彼中去”，便打。争奈这僧是作家汉，便云：“棒头有眼，不得草草打人”。臼一向行令云“今打着一个也”，又打三下，其僧便出去。看他两个转辘辘地，俱是作家。	Observe how Wuju asked the monk, “How does Dingzhou’s way of Dharma compare with this place?” The monk immediately replied, “There is no difference.” Had it not been Wuju at the time, it would have been difficult to handle this monk. Wuju said, “If there is no difference, go back there!” and struck him. But this monk was an accomplished man, so he immediately said, “The staff has eyes; you must not strike people carelessly.” Wuju went straight on issuing commands: “Today I have struck one!” Then he struck him three more times, and the monk left. See how the two of them turn freely and fluidly; both are seasoned adepts.
了这一事，须要分缁素、别休咎。这僧虽出去，这公案却未了在。乌臼始终要验他实处，看他如何。这僧却似撑门拄户，所以未见得他。	Once this matter has been resolved, one must distinguish black from white and discern fortune from misfortune. Although the monk left, this koan was not yet finished. From beginning to end, Wuju wished to test what was real in him and see what he would do. This monk, however, was like one who props up the gate and supports the household; thus Wuju had not yet fully seen him.
乌臼却云“屈棒元来有人吃在”，这僧要转身吐气，却不与他争，轻轻转云“争奈杓柄在和尚手里”。乌臼是顶门具眼底宗师，敢向猛虎口里横身，云“汝若要，山僧回与汝”。	Wuju then said, “It turns out someone has received an undeserved blow.” The monk wanted to turn back and let out his breath, but rather than contend with him, he lightly turned it around, saying, “But the handle of the ladle is in the Master’s hand.” Wuju was a lineage master with eyes in the crown of his head. He dared to thrust himself into a tiger’s mouth, saying, “If you want it, this mountain monk will give it back to you.”
这汉是个肘下有符底汉，所谓“见义不为，无勇也”，更不拟议，近前夺乌臼手中棒，打臼三下。	This fellow was one with a talisman beneath his elbow. As the saying goes, “To see what is right and not act is a lack of courage.” Without further deliberation, he stepped forward, seized the staff from Wuju’s hand, and struck Wuju three times.
臼云：“屈棒！屈棒！”尔且道意作么生？头上道“屈棒元来有人吃在”，及乎到这僧打他，却道“屈棒！屈棒！”　僧云“有人吃在”，臼云“草草打着个汉”。头上道“草草打着一个也”，到末后，自吃棒，为什么亦道“草草打着个汉”？当时若不是这僧卓朔地，也不奈他何。	Wuju said, “An undeserved blow! An undeserved blow!” Tell me, what did he mean? Earlier he had said, “It turns out someone has received an undeserved blow,” but when this monk struck him, he said, “An undeserved blow! An undeserved blow!” The monk said, “Someone has received it,” and Wuju said, “Carelessly, I have struck a fellow.” Earlier he had said, “Today I have struck one!” Why, at the end, after receiving the staff himself, did he also say, “Carelessly, I have struck a fellow”? Had this monk not been so outstanding at the time, Wuju could not have done anything with him.
这僧便礼拜，这个礼拜最毒，也不是好心。若不是乌臼，也识他不破。乌臼云“却恁么去也？”其僧大笑而出。乌臼云：“消得恁么，消得恁么”。看他作家相见，始终宾主分明，断而能续，其实也只是互换之机。	The monk then made a bow. This bow was most poisonous; it was not well intentioned either. Had it not been Wuju, he could not have seen through him. Wuju said, “So the monk is leaving just like this?” The monk laughed loudly and left. Wuju said, “Capable of such things, capable of such things.” See how seasoned adepts meet: host and guest are distinct from beginning to end; they can break off and continue again. In truth, it is only the pivotal opportunity of interchange.
他到这里，亦不道有个互换处，自是他古人绝情尘意想，彼此作家，亦不道有得有失。虽是一期间语言，两个活　　地，都有血脉针线。若能于此见得，亦乃向十二时中历历分明。其僧便出是双放，已下是双收，谓之互换也。雪窦正恁么地颂出：	When they reach this point, they do not speak of there being an interchange. These people of old had cut off emotional dust and conceptual thought. Both were seasoned adepts, and they did not speak of gain or loss. Though it was merely a brief exchange of words, the two were vividly alive, with the pulse and thread of living continuity. If you can see it here, then throughout the twelve periods of the day it will be clear and distinct. The monk’s leaving was a double release; what follows is a double gathering-in. This is called interchange. Xuedou versified it just so:
呼即易，【天下人总疑着。臭肉引来蝇。天下衲僧总不知落处。】	To call is easy, [Everyone in the world doubts here. Rotten meat draws flies. Chan monks everywhere do not know where they have landed.]
遣即难，【不妨剿绝。海上明公秀。】	To send away is hard. [It does no harm to cut off everything. A shining lord upon the sea.]
互换机锋子细看。【一出一入。二俱作家。一条拄杖两人扶，且道在阿谁边？】	Look carefully at the pivotal opportunity of interchange. [One comes out and one goes in; both are seasoned adepts. One staff, supported by two people—tell me, on whose side is it?]
劫石固来犹可坏，【袖里金锤，如何辨取？千圣不传！】	Even a kalpa stone, though firm, can still be worn away; [With a golden hammer in his sleeve, how can one distinguish it? Not transmitted by a thousand sages!]

沧溟深处立须干。【向什么处安排？棒头有眼。独许他亲得。】	Standing in the depths of the vast blue sea, it too must dry up. [Where can it be placed? The staff has eyes. To him alone is it granted to attain it personally.]
乌臼老，乌臼老，【可惜许！这老汉不识好恶。】	Old Wuju, old Wuju—[What a pity to approve him! This old fellow does not recognize good and bad.]
几何般，【也是个无端汉。百千万重。】	How many ways are there? [He too is an uncalled-for fellow. Hundreds of thousands of layers.]
与他杓柄太无端。【已在言前。洎合打破蔡州，好与三十棒。且道过在什么处？】	To give him the ladle handle was utterly unwarranted. [It was already before words. When Cai Province was about to be smashed, he deserved thirty blows. Tell me, where does the fault lie?]
“呼即易，遣即难”，一等是落草，雪窦忒杀慈悲。寻常道，呼蛇易，遣蛇难。如今将个瓢子吹来，唤蛇即易。要遣时，即难。一似将棒与他却易，复夺他棒，遣去，却难。须是有本分手脚，方能遣得他去。	“To call is easy; to send away is hard.” Both are equally a descent into the weeds, yet Xuedou is exceedingly compassionate. It is commonly said: calling a snake is easy, sending a snake away is hard. Now, if you blow a gourd to summon a snake, calling it is easy; when you want to send it away, that is hard. It is like giving him the staff: easy enough. But taking the staff back and sending him away is difficult. One must have genuine skill in one’s hands and feet before one can send him away.
乌臼是作家，有呼蛇底手脚，亦有遣蛇底手段。这僧也不是瞌睡底。乌臼问“定州法道何似这里”，便是呼他。乌臼便打，是遣他。僧云“棒头有眼，不得草草打人”，却转在这僧处，便是呼来。	Wuju was a seasoned adept. He had the skill to call a snake and the means to send one away. This monk was no sleepy fellow either. When Wuju asked, “How does Dingzhou’s way of Dharma compare with this place?” he was calling him. When Wuju struck him, he was sending him away. When the monk said, “The staff has eyes; you must not strike people carelessly,” the turn shifted to the monk: he was calling Wuju in.
乌臼云“汝若要，山僧回与汝”，僧便近前夺棒也打三下，却是这僧遣去。乃至这僧大笑而出，乌臼云“消得恁么，消得恁么”，此分明是遣得他恰好。看他两个机锋互换，丝来线去，打成一片，始终宾主分明。有时主却作宾，有时宾却作主，雪窦也赞叹不及，所以道互换之机，教人且子细看。	When Wuju said, “If you want it, this mountain monk will give it back to you,” and the monk stepped forward, seized the staff, and struck him three times, it was the monk who sent him away. Even when the monk laughed loudly and left, and Wuju said, “Capable of such things, capable of such things,” this clearly shows that he sent him away exactly right. See how their pivotal opportunities interchanged, thread coming and silk going, becoming continuous and undivided, with host and guest distinct from beginning to end. At times the host acts as guest; at times the guest acts as host. Even Xuedou could not praise it sufficiently, and so he spoke of the opportunity of interchange, telling people to look carefully.
“劫石固来犹可坏”，谓此劫石，长四十里，广八万四千由旬，厚八万四千由旬。凡五百年，乃有天人下来，以六铢衣袖拂一下，又去。至五百年，又来如此拂。拂尽此石，乃为一劫，谓之“轻衣拂石劫”。	“Even a kalpa stone, though firm, can still be worn away” refers to a kalpa stone forty li long, eighty-four thousand yojanas wide, and eighty-four thousand yojanas thick. Every five hundred years, a celestial being descends and brushes it once with the sleeve of a garment weighing six zhu, then leaves. After another five hundred years, the being returns and brushes it in the same way. When the stone has been entirely worn away, that constitutes one kalpa. This is called the kalpa of brushing away a stone with a light garment.
雪窦道，劫石固来犹可坏，石虽坚固，尚尔可消磨尽。此二人机锋，千古万古，更无有穷尽。“沧溟深处立须干”，任是沧溟，洪波浩渺，白浪滔天，若教此二人向内立地，此沧溟也须干竭。雪窦到此，一时颂了。	Xuedou says that even a kalpa stone, though firm, can still be worn away. Although the stone is solid, it can nevertheless be ground away completely. But the pivotal opportunities of these two men have no end through a thousand or ten thousand ages. “Standing in the depths of the vast blue sea, it too must dry up”: though the blue sea may have immense waves, boundless waters, and white breakers surging to the heavens, if these two men were made to stand within it, even that blue sea would have to dry up. By this point, Xuedou had completed his verse all at once.
末后更道“乌臼老，乌臼老，几何般”，或擒或纵，或杀或活，毕竟是几何般？“与他杓柄太无端”，这个拄杖子，三世诸佛也用，历代祖师也用，宗师家也用，与人抽钉拔楔，解粘去缚，争得轻易分付与人！雪窦意要独用，赖值这僧当时只与他平展，忽若旱地起雷，看他如何当抵！乌臼过杓柄与人去，岂不是太无端。	At the end he further says, “Old Wuju, old Wuju—how many ways are there?” Whether seizing or releasing, killing or giving life, how many ways are there after all? “To give him the ladle handle was utterly unwarranted”: this staff is used by the Buddhas of the three times, by the patriarchs of every generation, and by lineage masters to pull out nails and remove wedges, to free people from clinging and release them from bonds. How could it be casually handed over to someone? Xuedou meant that it should have been used exclusively; fortunately, this monk at the time only laid it level before him. But if thunder had suddenly erupted from dry ground, see how Wuju would have withstood it! When Wuju handed the ladle handle over to another, was that not utterly unwarranted?
【谁谁谁？】：乌臼问：“定州法道，何似这里？”	[So-and-so]: Wuju asked, “How does Dingzhou’s way of Dharma compare with this place?”
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答他个“两边不着。”如何?	Answer him: “It does not attach to either side.” How is that?
【谁谁谁?】: 两边不着。	[So-and-so]: It does not attach to either side.
【没地菩萨】: 着了也不知!	[Bodhisattva Without Ground]: You have attached to it without even knowing!
【没地菩萨】: 我如是答: 。。。, 请LVM老师及诸位仁者共鉴。	[Bodhisattva Without Ground]: My answer would be: ... Please let Teacher LVM and all the benevolent ones examine it together.
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僧从定州和尚会里来到乌臼。乌臼问: “定州法道, 何似这里?”	A monk came to Wuju from the assembly of Master Dingzhou. Wuju asked, “How does Dingzhou’s way of Dharma compare with this place?”
——答曰: 若见有异同, 则不来也。	—Answer: If one perceived sameness or difference, one would not have come.
【lvm】: “若无异同, 更转彼中去!”	lvm : “If there is neither difference nor sameness, turn further within that!”
【没地菩萨】: 我今如此答LVM: 你道我在哪里?	No-Ground Bodhisattva : This is how I now answer LVM: Where do you say I am?
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“若无异同, 更转彼中去!”【lvm】	“If there is neither difference nor sameness, turn further within that!” lvm
-- 你道我在哪里?	-- Where do you say I am?
【lvm】: 莫乱捅!	lvm : Don’t go poking about at random!
【没地菩萨】: 且请和尚示范: 如何方式“正桶”!	No-Ground Bodhisattva : Then please, Venerable, demonstrate: what is the proper way to “poke”!
【zzw】(接【lvm】: “若无异同, 更转彼中去!”): 哈哈, 看天下多少英雄, 彼此团团转。	zzw (responding to lvm : “If there is neither difference nor sameness, turn further within that!”): Ha ha—look how many heroes under heaven are going round and round with one another.
【没地菩萨】(接【lvm】: “若无异同, 更转彼中去!”): 苍天! 苍天!	No-Ground Bodhisattva (responding to lvm : “If there is neither difference nor sameness, turn further within that!”): Heavens! Heavens!
【翁阿轰】(接【lvm】: “若无异同, 更转彼中去!”): 齐师有眼, 不得草草撵人!	Weng Ahong (responding to lvm : “If there is neither difference nor sameness, turn further within that!”): Master Qi has eyes; do not hastily drive people away!
【永寿童子】: “不落丙边”是什么意思? “不落两边”?	Yongshou Tongzi : What does “not falling on the C side” mean? “Not falling into either extreme”?
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臼云: “草草打着个汉。”【不落丙边。知他是阿谁。】	Wuju said, “Casually, he struck such a fellow.” [He does not fall on the C side. Who knows who he is?]
【lvm】: 繁体是“ ”非“两”, 故不可能有此误。	lvm : In traditional Chinese, it is “ ,” not “ ,” so this error could not have occurred.
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乌臼与定州僧, 一个是甲, 一个是乙。	Wuju and the monk from Dingzhou: one is A, and the other is B.
“草草打着个汉。”【不落丙边。知他是阿谁。】	“Casually, he struck such a fellow.” [He does not fall on the C side. Who knows who he is?]
哈哈! 知道了吧。	Ha ha! Now you understand, don’t you?
【永寿童子】: 哦。原来如此。	Yongshou Tongzi : Oh. So that is how it is.
【没地菩萨】: “草草打着个汉”是什么转处, 学人不会, 请LVM老师道。	No-Ground Bodhisattva : What is the turning point in “Casually, he struck such a fellow”? This student does not understand; please speak, Teacher LVM.
【lvm】: “草草打着个汉”的转处就是【没地菩萨】。	lvm : The turning point in “Casually, he struck such a fellow” is No-Ground Bodhisattva .
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“草草打着个汉。”【不落乙边。知你是阿谁。】	“Casually, he struck such a fellow.” [He does not fall on the B side. Who knows who you are?]
【没地菩萨】: 这么说我是甲方咯, 呵呵, 牛起来了!	No-Ground Bodhisattva : So I am party A, then—ha ha, I am getting full of myself!
【心明】: 我答“不同”	Xinming : My answer is: “Different.”
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（心明）从定州和尚会里来到乌臼。乌臼问：“定州法道，何似这里？”	(Xinming) came to Wuju from the assembly of the monk of Dingzhou. Wuju asked, “How does the Dharma teaching at Dingzhou compare with here?”
（心明）云：“不同。”	(Xinming) said, “Different.”
【永光居士】：亦未见性。	Lay Practitioner Yongguang : He has not yet seen his true nature either.
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若不同，更问五祖去。	If it is different, then go ask the Fifth Patriarch.
【没地菩萨】：前不着村后不着店，端茶送客！	No-Ground Bodhisattva : No village ahead and no inn behind—serve tea and see the guest out!
【永光居士】：请好走。	Lay Practitioner Yongguang : Please be on your way.
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谢谢光临！	Thank you for coming!
【lvm】（接【心明】：我答“不同”）：若不同，更转彼中去。	lvm (responding to Xinming : “My answer is: ‘Different.’”): If it is different, turn further within that.
【心明】定州和尚那里无道，所以答“不同”。	Xinming : There was no Way where the monk of Dingzhou was, so I answered, “Different.”
【没地菩萨】：汝名心明，汝心不明！	No-Ground Bodhisattva : Your name is Xinming—“Mind Bright”—but your mind is not bright!
【莲清】：没想到真是瞎了和尚一棒。	Lianqing : I did not expect that the monk had truly been struck blind by one blow.
【心明】：今天老师花钱请咱吃粥。	Xinming : Today the teacher is treating us to porridge at his own expense.
【心明】（接【lvm】：若不同，更转彼中去。）：今日才转出来。（编者按：【心明】此处答话为7日后）	Xinming (responding to lvm : “If it is different, turn further within that.”): Only today have I turned out of it. (Editor’s note: Xinming gave this reply seven days later.)
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前些日落入游戏禅我还自为得意。	A few days ago, I fell into playful Chan and was rather pleased with myself.
【lvm】：^o^	lvm : ^o^
【没地菩萨】（接【lvm】：若不同，更转彼中去。）：我如是答LVM，乌臼路长！	No-Ground Bodhisattva (responding to lvm : “If it is different, turn further within that.”): This is how I answer LVM: Wuju’s road is long!
【lvm】：哈哈！自知牛，就别乱捅了。	lvm : Ha ha! Since you know you are a bull, do not poke about at random anymore.
【没地菩萨】：哞！哞！	No-Ground Bodhisattva : Moo! Moo!
【zzw】（接【lvm】：若不同，更转彼中去。）：来时路断也！	zzw (responding to lvm : “If it is different, turn further within that.”): The road by which I came is cut off!
【lvm】：便打。	lvm : Then strike him.
【zzw】：哎吆!哎吆!	zzw : Ow! Ow!
【没地菩萨】：打的结实，真善知识也！礼拜了退！	No-Ground Bodhisattva : That was a solid beating. A true spiritual friend indeed! I bow and withdraw!
【zzw】：俺要大刀给俺师父看，你倒来泼臭水。	zzw : I was showing my broadsword skills to my master, and you came and splashed foul water on me.
【dx】（接【lvm】：若不同，更转彼中去。）：那就答：一样桃花两样红。	dx (responding to lvm : “If it is different, turn further within that.”): Then I would answer: “The same peach blossoms, yet two different shades of red.”
【lvm】：乌臼便打。	lvm : Wuju would then strike him.
【dx】：留水不住落花浓。	dx : Flowing water cannot hold back the dense-falling blossoms.
【lvm】：法道不似这里。	lvm : The Dharma teaching is not like it is here.
【dx】：北京的馒头河南的馍。	dx : Steamed buns in Beijing, mo in Henan.
【雪山童子】：我便不这么答:	Xueshan Tongzi : I would not answer that way:
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僧从定州和尚会里来到乌臼。乌臼问：“定州法道，何似这里？”	A monk came to Wuju from the assembly of the monk of Dingzhou. Wuju asked, “How does the Dharma teaching at Dingzhou compare with here?”

答：“你这里似什么？”	He answered, “What is it like where you are?”
【lvm】：哦！你是踢场子去了？	lvm ：Oh! Have you gone to pick a fight?
【雪山童子】：嘻嘻！万朵桃花一树生。老师怎么说出两家话来？	Xueshan Tongzi ：Hee hee! Ten thousand peach blossoms grow from one tree. How can Teacher speak as though there were two different houses?
【没地菩萨】：代LVM答：汝自生分别！	No-Ground Bodhisattva ：Answering for LVM: You yourself give rise to discrimination!
【lvm】：【依前三百六十日。】	lvm ：[As in the preceding three hundred and sixty days.]
【没地菩萨】：我答LVM，和尚今日果然不同！	No-Ground Bodhisattva ：My answer to LVM: The Venerable truly is different today!
【lvm】：更转彼中去！	lvm ：Turn further within that!
【没地菩萨】：不可总是恁麼！	No-Ground Bodhisattva ：It cannot always be just like this!
【大妹子】：争奈杓柄在lvm手里！	Big Sister ：But the ladle’s handle is in LVM’s hand!
【没地菩萨】：汝若要，则回于汝！	No-Ground Bodhisattva ：If you want it, then return it to yourself!
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待伊接时，行棒！	When he takes it up, wield the stick!
【lvm】（接【大妹子】：争奈杓柄在lvm手里！）：哈哈！大妹子见笑了。	lvm （responding to Big Sister ：“But the ladle’s handle is in LVM’s hand!”): Ha ha! Big Sister, you flatter me.
【没地菩萨】：和尚今日尊候如何？	No-Ground Bodhisattva ：Venerable, how are you today?
【lvm】：偏不说“日面佛，月面佛”。	lvm ：I refuse to say, “A Buddha with a sun-face; a Buddha with a moon-face.”
【没地菩萨】：已说了也！呵呵	No-Ground Bodhisattva ：You have already said it! Heh heh.
【莲清】（接【lvm】：哦！你是踢场子去了？）：岂敢。岂敢。	Lianqing （responding to lvm ：“Oh! Have you gone to pick a fight?”): I would not dare. I would not dare.
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启禀和尚：定州处，无什子场子。	I respectfully submit, Reverend: In Dingzhou, there is no such place.
【lvm】：争奈杓柄在乌臼和尚手里！	lvm ：But the ladle handle is in Master Wujiu’s hands!
【莲清】：如此，莫怪小僧失礼。	Lianqing ：In that case, do not blame this little monk for being discourteous.
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上前掀去法坐。	He steps forward and overturns the Dharma seat.
省得和尚再整日指东道阿西，污人眼目。	That will save the Reverend from pointing east and calling it west all day, fouling people’s eyes.
【丁零】（接【lvm】：若不同，更转彼中去。）：那就——乌臼问：“定州法道，何似这里？”僧便出去。	Dingling （in response to lvm ：“If it is not the same, then turn around and go over there.”): Then—Wujiu asked, “How does the Dharma in Dingzhou compare with that here?” The monk then left.
【lvm】：那就没戏了。	lvm ：Then there is no show left.
【没地菩萨】：谁入此戏台？LVM？	Bodhisattva Nowhere ：Who is entering this stage? LVM?
【莲清】：哈，又一出好戏。	Lianqing ：Ha! Another fine show.
【lvm】（接【没地菩萨】：谁入此戏台？LVM？）：嘴利不无……	lvm （in response to Bodhisattva Nowhere ：“Who is entering this stage? LVM?”): Sharp-tongued indeed...
【没地菩萨】：莫乱捅！	Bodhisattva Nowhere ：Do not poke around recklessly!
【真实】：马蜂窝捅不得啊。	Zhenshi ：You must not stir up a hornet’s nest.
【善财】（接【lvm】：若不同，更转彼中去。）：若去，奈又同了何。	Sudhana （in response to lvm ：“If it is not the same, then turn around and go over there.”): If he goes there, what if it turns out to be the same after all?
【莲清】：代云。	Lianqing ：Speaking on his behalf.
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去！去！	Go! Go!
【善财】：呵呵~	Sudhana ：Hehe~

【莲清】（接【lvm】：若不同，更转彼中去。）：瞎棒	Lianqing (in response to lvm : "If it is not the same, then turn around and go over there."): A blind blow of the staff.
【莲清】：代云。	Lianqing : Speaking on his behalf.
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去！去！	Go! Go!
【lvm】：莫鲁莽！	lvm : Do not be rash!
【莲清】：好个细致僧！	Lianqing : What a meticulous monk!
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臼更打3下。	Wujiu strikes him three more times.
顺便趁出院。	And he takes the opportunity to leave the monastery.
【lvm】："棒头有眼，不得草草打人！"	lvm : "The staff has eyes; do not strike people carelessly!"
【莲清】：不必更添冤苦。	Lianqing : There is no need to add further unjust suffering.
【没地菩萨】（接【lvm】："棒头有眼，不得草草打人！"）：屈棒有LVM吃在！	Bodhisattva Nowhere (in response to lvm : "The staff has eyes; do not strike people carelessly!"): LVM can take the undeserved blows of the staff!
【lvm】：我也不患哑。	lvm : Nor am I afraid of being left speechless.
【没地菩萨】：不怕开得口，合不得？	Bodhisattva Nowhere : You are not afraid to open your mouth, but can you close it?
【lvm】：师尊　元音老人讲述：	lvm : As expounded by my revered teacher, Master Yuanyin:
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第七十五则　乌臼消得恁么	Case Seventy-Five: Wujiu Is Equal to This
我们先讲圆悟勤祖师在这则公案前的垂示：	Let us first discuss the introductory pointer given by Patriarch Yuanwu Keqin before this koan:
灵锋宝剑，常露现前，亦能杀人，亦能活人。	The precious sword with its numinous edge is ever manifest before us: it can kill, and it can bring to life.
"灵锋宝剑"，比喻佛性及其妙用。临济禅师说："有时一喝如金刚王宝剑，有时一喝如踞地狮子，有时一喝如探杆影草，有时一喝不作一喝用。"这里的灵锋宝剑，就是金刚王宝剑。	The "precious sword with its numinous edge" is a metaphor for Buddha-nature and its wondrous functioning. Chan Master Linji said: "At times, a shout is like the precious sword of the Vajra King; at times, a shout is like a crouching lion on the ground; at times, a shout is like a probing pole testing the grass; at times, a shout does not function as a shout." The precious sword with its numinous edge here is the precious sword of the Vajra King.
金刚异常坚固，能损坏所有的物体，而不被一切物体所损坏。金刚王是金刚中之王，更是坚固无比。可想而知，这样的宝剑是何等地锋利，故称"灵锋"。比喻悟道的大祖师睿智无边，能仗此慧剑，斩断一切妄想执着。不但斩断了自己的妄想执着，而且有开示学人的善巧方便，也能斩断学人的妄想执着。	Vajra is exceptionally hard: it can damage every material thing, yet cannot be damaged by any material thing. The Vajra King is the king among vajras and is incomparably hard. One can imagine how sharp such a precious sword must be; hence it is called a "numinous edge." It is a metaphor for great patriarchs who have realized the Way and possess boundless wisdom: wielding this sword of wisdom, they can cut through all deluded thoughts and attachments. They not only cut through their own deluded thoughts and attachments, but, through skillful means of instruction, can also cut through those of students.
"常露现前"，常就是不间断。香林澄远禅师说："老僧四十年才打成一片。""打成一片"就是没有间断，四十年才得到这个"常"，可见古人用功多么有恒心。	"Ever manifest before us" means continual and unbroken. Chan Master Xianglin Chengyuan said, "It took this old monk forty years to become continuous and undivided." "Become continuous and undivided" means to be without interruption. It took him forty years to attain this continuity; this shows how persevering the ancients were in their practice.
现在的人大多缺乏恒心，不能几十年如一日地念兹在兹，所以修行者多，成道者少。有的人说："现在是末法时代，没有人能成道了。"他不知道正法、末法只在人心。你有恒心，不怕艰难困苦，就是正法。	Most people today lack perseverance. They cannot keep their minds on practice, day after day, for decades; thus there are many practitioners but few who realize the Way. Some say, "This is the Dharma-ending age; no one can realize the Way anymore." They do not know that the True Dharma and the Dharma-ending age exist only in people's minds. If you persevere and do not fear hardship and suffering, that is the True Dharma.
你没有恒心，朝三暮四，知难而退，那就是末法了。并不是现在连一个人也不能成道。无佛时代，没有佛法的教化，尚有"独觉"出世。何况现在是有佛时代，还有佛法在啊！你只要有恒心，不怕艰难困苦，或念佛、或参禅、或修密，几十年如一日，还怕不能成道吗？一定也会"灵锋宝剑，常露现前"的。	If you lack perseverance, keep changing your mind, and retreat when difficulties arise, that is the Dharma-ending age. It is not that not even one person can realize the Way today. Even in an age without a Buddha, when there is no instruction in the Buddhadharma, pratyekabuddhas still appear in the world. How much more so now, in an age when there is a Buddha and the Buddhadharma still remains! If you only persevere and do not fear hardship

	and suffering—whether in Buddha-recitation, Chan inquiry, or Esoteric practice—and practice for decades as though they were a single day, need you fear that you will not realize the Way? You too will certainly have “the precious sword with its numinous edge ever manifest before you.”
灵锋宝剑——我们的佛性，常在当人面门放光，无有隐藏。一切行为举止、謦 掉臂，无不是它的妙用，无不是它的显现。所以说：常露现前！	The precious sword with its numinous edge—our Buddha-nature—constantly shines before each person’s face, never hidden. Every movement and gesture, every clearing of the throat and swing of the arm, is its wondrous functioning and its manifestation. Therefore it is said: ever manifest before us!
“亦能杀人，亦能活人。”杀人，就是杀掉自己和学人的妄想执着，杀掉自己和学人对境生心的夙习。杀掉这些，佛性就会朗然现前。	“It can kill, and it can bring to life.” To kill means to eliminate the deluded thoughts and attachments of oneself and one’s students, and to eliminate the long-standing habit of giving rise to mind in response to circumstances. Once these are eliminated, Buddha-nature shines forth brightly before one.
佛性原是天然本具，不从外得，但因对境生心、妄执妄取，因妄而造业，因业而受报，从而生生不息，六道轮回，头出头没，无有出期。杀掉妄执妄取的习气，佛性本自现成。此即“杀人刀”也。	Buddha-nature is originally innate and complete; it is not obtained from outside. Yet because we give rise to mind in response to circumstances, falsely cling and falsely grasp, we create karma through delusion and undergo retribution through karma. Thus birth after birth continues without cease; we revolve through the six realms, our heads appearing and disappearing, with no prospect of escape. Once the habitual tendencies of false clinging and false grasping have been eliminated, Buddha-nature is inherently complete. This is the “killing sword.”
初除妄执，一念空灵，心平如镜，百骸调适，此时极易着于此境。若死住于此，即是“死水不藏龙”，就不能起无边的妙用了，故而此时就须“活人”。活人，就是激励住于死定的学人活跃起来，去掉颠倒妄执。妄念息处，菩提现前。起一切妙用而无取舍，即是一尊大好活佛。此即“活人剑”也。	When deluded attachments are first removed, a single thought is empty and luminous, the mind is level as a mirror, and the whole body is at ease. At this point, one can very easily become attached to this state. If one remains fixed there as if dead, this is “Dead water does not harbor dragons.” One will then be unable to give rise to boundless wondrous functioning, and so one must at this point “bring to life.” To bring to life means to rouse students abiding in dead samādhi, so that they become active and remove their inverted deluded attachments. Where deluded thoughts cease, bodhi manifests before one. To give rise to every wondrous function without grasping or rejecting is to be a fine living Buddha. This is the “life-giving sword.”
这一段话是说，只要我们心空无住、不变随缘、随缘不变，信手拈来皆是妙用。既能除去妄想执着（杀人），又能发起种种妙用利益群生，同时可以为他人作榜样，引人入道（活人）。杀人时绝不会“伤锋犯手”、藕断丝连，活人时绝不会落入“窠窟”、漫扯葛藤。何以如此潇洒自在、纵夺裕如？“灵锋宝剑，常露现前”故也。	This passage means that, so long as our minds are empty and non-abiding, unchanging while according with conditions and according with conditions while unchanging, whatever comes readily to hand is wondrous functioning. We can both remove deluded thoughts and attachments (“killing”) and bring forth all kinds of wondrous functions to benefit living beings; at the same time, we can serve as examples for others and guide them into the Way (“bringing to life”). When killing, we never blunt the blade or injure the hand, leaving severed lotus roots connected by threads. When bringing to life, we never fall into entrenched nests or ramble on with tangled vines. Why are we so free and unrestrained, able to grant and take away with such ease? Because “the precious sword with its numinous edge is ever manifest before us.”
在彼在此，同得同失。	There and here, they gain together and lose together.
善知识与学人觌面相呈，若俱是明眼人，必是彼此一如。尽管机锋转移，乃至宾主互换，也都是“转辘辘的”，像水上葫芦，按着便转，不会死在句下，这便是“同得”。	When a good spiritual teacher and a student meet face-to-face, if both have clear eyes, they will necessarily be alike. Though their Chan exchanges may shift, even to the point that host and guest exchange roles, they are both freely responsive, like a gourd floating on water: press it and it turns. They do not become deadlocked on words. This is “gaining together.”
本公案中的乌臼和尚与定州来僧就是这样，这是临济禅师所讲的“主看主”。若是“宾看主”、“主看宾”、乃至“宾看宾”，就不是这样。	The monk from Dingzhou and Master Wujiu in this koan are just like this. This is what Chan Master Linji called “host seeing host.” If it is “guest seeing host,” “host seeing guest,” or even “guest seeing guest,” it is not so.
宾看主，是明眼学人遇上了瞎眼“善知识”；主看宾，是学人有落处，虽经善知识点拨，还抵死不肯放；宾看宾者，两个俱是瞎汉。慢说宾看宾是“同失”，就连宾看主、主看宾也是“同失”——二者共同失去禅宗的宗旨。	“Guest seeing host” is when a clear-eyed student encounters a blind “good spiritual teacher.” “Host seeing guest” is when a student has something to settle upon and, though a good spiritual teacher points it out, still stubbornly refuses to let go. “Guest seeing guest” is when both are blind fellows. Needless to say, guest seeing guest is “losing together”; even guest seeing host and host seeing guest are “losing together”—both parties lose the essential principle of the Chan school.
何以如此？“为非器众生说甚深法，是菩萨谬”。他不是能契入甚深佛法的根性，你出于菩萨的悲心，硬是为他说甚深的佛法，直指他见性。他不能契入，你即使浑身落草，又有何用？牛须吃草，也要它自己吃才可以。按牛头吃草，岂不是错误么？所以说：是菩萨谬！下面举一则“主看宾”的公案：	Why is this so? “To expound profound Dharma to beings who are not vessels for it is a bodhisattva’s error.” If someone lacks the capacity to enter into profound Buddhadharma, yet out of bodhisattva compassion you insist on explaining profound Buddhadharma to them and directly pointing them to see their true nature, they cannot enter into it. Even if you lower yourself completely, what use is that? Cattle must eat grass themselves; pressing a

	cow's head down to make it eat grass—is that not a mistake? Therefore it is said: it is a bodhisattva's error. Below is a koan of "host seeing guest":
有一僧问百丈禅师："抱璞投师，请师一鉴。"璞是玉石，剔除石质，便成为价值连城的美玉，他用璞来比喻佛性。这僧有悟处，他是来求印证的。百丈禅师说："昨夜南山虎咬大虫。	A monk asked Chan Master Baizhang, "I come to the teacher holding an uncut jade; I ask the Master to examine it." Uncut jade is jade mixed with stone; when the stony material is removed, it becomes precious jade worth a fortune. He used uncut jade as a metaphor for Buddha-nature. This monk had some realization and had come seeking verification. Chan Master Baizhang said, "Last night, a tiger on South Mountain bit a large beast."
"诸位听过"丙丁童子来求火"的公案么？丙丁本来属火，却又来求火，比喻你本来是佛，却又来求佛。但这要契在实处，事事无碍，才叫"脚跟点地"。若契不到实处，只是理解，死在句下，也没有什么用处。	Have you all heard the koan of "the boys Bing and Ding come seeking fire"? Bing and Ding inherently belong to fire, yet they come seeking fire. This is a metaphor for the fact that you are originally Buddha, yet you come seeking Buddha. But this must be realized in actuality, with nonobstruction in every matter; only then can it be called "one's heels touching the ground." If it is not realized in actuality, but merely understood conceptually and one dies beneath the words, it is of no use.
我们在这儿不能扯得太远，再去讲"丙丁童子来求火"的公案。你只要知道，老虎就是大虫，"虎咬大虫"与"丙丁童子来求火"是同一种意蕴就行了。这僧来求印证，求者是谁？印证何物？所以百丈禅师用"虎咬大虫"作喻。	We cannot wander too far afield here by discussing the koan of "the boys Bing and Ding come seeking fire." You need only know that a tiger is a great beast, and that "a tiger bites a great beast" bears the same meaning as "the boys Bing and Ding come seeking fire." This monk came seeking verification. Who is it that seeks, and what is to be verified? Therefore Chan Master Baizhang used "a tiger bites a great beast" as a metaphor.
这僧说："不谬真诠。为什么不垂方便？"这话前半句还不错，却拖了后半句一条尾巴，那就面目全非了。	The monk said, "It does not misconstrue the true purport. Why, then, do you not offer skillful means?" The first half of this statement was fairly good, but he dragged on a tail in the second half, and so it became utterly distorted.
既然不谬真诠，还要再垂什么方便？百丈禅师答他："掩耳盗铃汉！"我用"虎咬大虫"作喻，已经鉴定了你所抱之璞，你若真的已至不疑之地，这不是已经印证过了吗！"不谬真诠"答得也不错，若"再垂方便"，说你明心见	Since it did not misconstrue the true purport, what further skillful means did he need? Chan Master Baizhang answered him, "You fellow who covers his ears while stealing a bell!" By using "a tiger bites a great beast" as a metaphor, I had already assessed the uncut jade you hold. If you had truly reached the point of no doubt, had this not already verified it? "It does not misconstrue the true purport" was also a good answer; but if, by "further skillful means," he were to say that you have realized the mind and seen your true
性、说你开悟，岂不是头上安头吗？真到不疑之地，明即是心、见即是性，何用再说明心见性；觅"迷"尚不可得，哪里还有"悟"的概念呢？这僧不是没有悟处，而是落入概念，不能透彻，还要祖师再垂方便肯他。	nature—say that you have awakened—would that not be putting a head on top of your head? When one has truly reached the point of no doubt, realization is itself mind, and seeing is itself nature; what need is there to speak further of realizing the mind and seeing one's true nature? When even "delusion" cannot be found, how could there still be a concept of "awakening"? It was not that this monk had no point of awakening; rather, he had fallen into concepts and could not penetrate thoroughly, so he still wanted the patriarch to offer further skillful means and acknowledge him.
他不能自肯，还要祖师"鉴"他这"璞"，要祖师肯，这岂不是自己骗自己么？多么像掩耳盗铃啊！所以百丈禅师答他："掩耳盗铃汉！"这僧到此仍不惺惺，却说："不遇中郎鉴，还同野舍薪。	He could not acknowledge himself, but wanted the patriarch to "assess" this "uncut jade" of his and acknowledge it. Was this not deceiving himself? How like covering one's ears while stealing a bell! Therefore Chan Master Baizhang answered him, "You fellow who covers his ears while stealing a bell!" Yet the monk was still not awake, and said, "Without Zhonglang to assess it, it is no different from firewood in a wilderness hut."
"中郎就是医生，能鉴别出药草和柴草的不同。他的意思是，若百丈禅师不"垂方便"肯他，那他这"璞"还是和野外破房子里的柴草相同，没有什么价值。百丈禅师便打。	Zhonglang means a physician, one who can distinguish medicinal herbs from firewood. What he meant was that if Chan Master Baizhang did not "offer skillful means" and acknowledge him, then his "uncut jade" would be no different from the firewood in a dilapidated hut in the wilderness and would have no value. Chan Master Baizhang then struck him.
百丈禅师是大手笔的宗师，棒下无生忍，要打掉他的概念，救他让他透彻。这僧挨了棒，大声叫道："苍天！苍天！"却也颇似棒下已经透彻的样子。百丈禅师说："得与么多口。	Chan Master Baizhang was a great Chan master of vast ability. Under his staff is the forbearance of the unborn; he wished to strike away the monk's concepts, save him, and enable him to penetrate thoroughly. Having received the blow, the monk cried out loudly, "Heavens! Heavens!" He did indeed seem to have thoroughly penetrated under the staff. Chan Master Baizhang said, "You have acquired quite a mouthful."
"这是说，我打你是因为你多嘴，一句"不谬真诠"已够，还要我"再垂方便"，还要再引我也多嘴从而浑身落草啊！这僧若在此时将他的粘着抖擞干净，便可赤裸裸、净洒洒，潇洒自在去。	This means: I struck you because you are too talkative. One sentence—"It does not misconstrue the true purport"—was enough, yet you wanted me to "offer further skillful means." You wanted to induce me, too, to become talkative and thereby tumble headlong into the weeds. If at that moment this monk had shaken himself entirely free of his attachments, he could have gone on utterly naked and clean, carefree and at ease.

谁知他还是死抱着见性、印证等观念不放，反而说：“罕遇知音！”拂袖便行。他走后，百丈禅师说：“百丈今日输却一半。”两个人，一人一半。这僧落入概念而不自知，打也没有打醒，输了一半；百丈禅师善巧点拨，不惜行棒，却未奏效，输了另一半。尽管百丈禅师道眼通明，也被这僧带累得输却一半，这岂不是“同失”么！	Who would have thought that he still clung desperately to such concepts as seeing one’s true nature and verification? Instead, he said, “Rare indeed to encounter one who understands me!” Then he flicked his sleeves and left. After he had gone, Chan Master Baizhang said, “Baizhang has lost half today.” There were two people, and each lost half. The monk fell into concepts without knowing it; even the blow failed to awaken him, so he lost one half. Chan Master Baizhang gave skillful guidance and did not hesitate to use his staff, yet it had no effect, so he lost the other half. Although Chan Master Baizhang’s Dharma eye was perfectly clear, he was drawn by this monk into losing half as well. Is this not “both losing”?
“在彼在此，同得同失”的另一个意思是：两个明眼人机锋相见，得者同得（拓出无住的真如）、失者同失（打失有住的葛藤）。尽管机锋转移、宾主互换，二者仍是浑然一体、无二无别。	Another meaning of “there and here, both gain and both lose” is this: when two people of clear vision meet in an exchange of Chan responses, those who gain both gain—the suchness of non-abiding is brought forth—and those who lose both lose—the entanglements of abiding are cast off. Although the exchange shifts and host and guest change places, the two remain a single seamless whole, without duality or distinction.
他们你来我往、有张有驰，契无言之妙旨於戏笑怒骂之际，显无相之本体于擎拳竖拂之间，无彼无此、无得无失，活泼泼地烘托出无挂无碍、自在潇洒的灵明之心。这岂是“掩耳盗铃汉”所能梦见的么？	In their give-and-take, their tension and relaxation, they accord with the wondrous purport beyond words amid laughter, jesting, anger, and scolding; between raising a fist and holding up a whisk, they reveal the formless fundamental essence. With neither there nor here, neither gain nor loss, they vividly bring out the spiritually luminous mind that is unencumbered, unobstructed, free, and at ease. How could this be dreamed of by one who covers his ears while stealing a bell?
若要提持，一任提持；若要平展，一任平展。	If you wish to uphold, simply uphold; if you wish to lay things out evenly, simply lay them out evenly.
提，是高提祖印；持，是把持要津。提持，就是“官不容针”：凡所有相，皆是虚妄；但有言说，都无实义。所谓“一翳在目，空华乱坠”，犹如“蚊子上铁牛”，无你下口处！到这里还要辨什么迷悟、分什么宾主？此时“不落宾主”。	Ti means to raise high the patriarchal seal; chi means to hold fast to the crucial pass. To uphold is to be like “an official road that admits not even a needle”: all appearances are false, and all verbal expressions lack real meaning. As it is said, “A single speck in the eye, and flowers in empty space fall everywhere.” It is like “a mosquito climbing an iron ox”—there is nowhere for you to sink your teeth! At this point, why still distinguish delusion from awakening, or differentiate host from guest? At such a time, one “does not fall into host and guest.”
平，是平直；展是舒展。平展就不像提持那样陡峭：无言时不妨有言，以有言契无言也；无相处不碍有相，以有相显无相也。这就是“私通车马”。所谓“平常心是道，直心是道场”。横说竖说，犹如峰回路转；交相辉映，颇似帝网宝珠。故曰“回互”。岂可拘泥于一言一句、一时一处、一人一物耶？此时“不拘回互”。	Ping means level and straight; zhan means to spread out. Laying things out evenly is not as steep and abrupt as upholding: where there are no words, words may nevertheless be used, using words to accord with the wordless; where there is no form, forms do not obstruct, using form to reveal the formless. This is what is called “private traffic of carriages and horses.” As it is said, “Ordinary mind is the Way; the straight mind is the place of practice.” Whether speaking horizontally or vertically, it is like peaks winding around and paths turning; reflecting one another, it resembles the jeweled pearls of Indra’s net. Therefore it is called “interchange.” How can one be rigidly attached to a single word or phrase, a single time or place, or a single person or thing? At such a time, one “is not constrained by interchange.”
彻悟本来的人，以本份事相见。如果要“提持”，任凭他们怎样提持，也不会落入“有宗可宗”；如果要“平展”，任凭他们怎样平展，也不会失去宗旨。此即是“若要提持，一任提持；若要平展，一任平展”，因他们“不落宾主、不拘回互”故也。	Those who have thoroughly awakened to the original reality meet one another through matters proper to their station. If they wish to “uphold,” let them uphold in whatever way they wish, and they will not fall into “having a tenet to take as a tenet.” If they wish to “lay things out evenly,” let them lay them out evenly in whatever way they wish, and they will not lose the central principle. This is precisely what is meant by: “If you wish to uphold, simply uphold; if you wish to lay things out evenly, simply lay them out evenly.” It is because they “do not fall into host and guest” and “are not constrained by interchange.”
且道不落宾主、不拘回互时如何？试举看：	But tell me: what is it like when one does not fall into host and guest and is not constrained by interchange? Try giving an example.
那么，不落宾主、不拘回互的时候是什么样的呢？现举出一则公案来看一看。下面就是“乌臼消得恁么”这则公案：	Then what is it like when one does not fall into host and guest and is not constrained by interchange? Let us now examine a koan. What follows is the koan “Wujiu Can Digest It Thus.”
僧从定州和尚会里，来到乌臼。	A monk came from the assembly of the monk of Dingzhou to Wujiu.
定州和尚是神秀大师的徒孙。这僧从定州和尚会里来，他是定州和尚的弟子。我们前面讲过马大师的“日面佛、月面佛”公案，马大师是六祖的徒孙。乌臼和尚是马大师的弟子。神秀大师和六祖大师都是五祖弘忍大师的弟子。	The monk of Dingzhou was a Dharma grandson of Master Shenxiu. This monk came from the assembly of the monk of Dingzhou and was his disciple. Earlier, we discussed the koan of Master Ma’s “Sun-Face Buddha, Moon-Face Buddha.” Master Ma was a Dharma grandson of the Sixth Patriarch. Monk Wujiu was

	Master Ma's disciple. Both Master Shenxiu and the Sixth Patriarch Huineng were disciples of the Fifth Patriarch Hongren.
依禅宗的法脉传承，这定州来僧和乌臼和尚是辈份相当的。诸位都读过《六祖坛经》，当年五祖要传法，令弟子们各作一个偈子，若谁的偈子语意冥符禅宗的宗旨，就付法传衣给他，为第六代祖。	According to the Dharma-lineage transmission of the Chan school, this monk who came from Dingzhou and Monk Wujiu were of equivalent generation. You have all read The Platform Sūtra of the Sixth Patriarch. In those days, when the Fifth Patriarch wished to transmit the Dharma, he instructed each of his disciples to compose a verse. Whoever's verse accorded in meaning with the Chan school's essential purport would receive the Dharma and robe transmission and become the sixth patriarch.
神秀的偈子是："身是菩提树，心如明镜台，时时勤拂拭，勿使惹尘埃。"明悟本来、观照保任，渐修的次第宛然可见。	Shenxiu's verse reads: "The body is the bodhi tree; the mind is like a bright mirror stand. At all times, diligently wipe it clean; do not let it gather dust." Realizing the original reality, contemplative awareness, safeguarding realization, and the stages of gradual cultivation are all plainly visible.
六祖惠能大师针对此偈而作偈曰："菩提本无树，明镜亦非台，本来无一物，何处惹尘埃？"一法不立、当下即是，顿悟的透脱已显端倪。初祖达摩大师渡海西来，所传的就是顿悟的"祖师禅"，不须渐修。	In response to this verse, the Sixth Patriarch, Master Huineng, composed this verse: "Bodhi originally has no tree; the bright mirror is not a stand. Originally there is not a single thing; where could dust alight?" Not establishing a single dharma, it is thus immediately present; the thoroughgoing freedom of sudden awakening already shows its first signs. When the First Patriarch Bodhidharma crossed the sea and came from the west, what he transmitted was the sudden-awakening "patriarchal Chan," which requires no gradual cultivation.
所以，尽管神秀当时在五祖会下作首座，能代五祖为众讲法，五祖也不把衣法传给他，而是传给当时尚未剃度、在众中很无地位的惠能。	Therefore, although Shenxiu at that time served as head seat under the Fifth Patriarch and could expound the Dharma to the assembly in the Fifth Patriarch's stead, the Fifth Patriarch did not transmit the robe and Dharma to him. Instead, he transmitted them to Huineng, who had not yet been ordained and held very little status in the assembly.
六祖惠能大师得法以后，回至岭南，在猎人队中韬光养晦十五年之久，才出世说法，传顿悟法门，世称南宗，谓之"南顿"。神秀大师法席极盛于一时，世称北宗，谓之"北渐"。	After the Sixth Patriarch, Master Huineng, received the Dharma, he returned to Lingnan and concealed his brilliance among a band of hunters for as long as fifteen years. Only then did he emerge to teach the Dharma and transmit the Dharma gate of sudden awakening. This came to be known as the Southern school, or "Southern sudden awakening." Master Shenxiu's Dharma assemblies flourished greatly for a time and came to be known as the Northern school, or "Northern gradual cultivation."
后来，北宗迅速衰落，禅宗就几乎全是南宗的传承了。然而，神秀所传的也是禅宗法脉，北宗也出人才，本公案中的定州来僧就是北宗所出的人才。	Later, the Northern school rapidly declined, and the Chan school became almost entirely a transmission of the Southern school. Nevertheless, what Shenxiu transmitted was also a Chan Dharma lineage, and the Northern school likewise produced outstanding people. The monk in this koan who came from Dingzhou was one such person produced by the Northern school.
只有顿悟没有渐修也不行啊，顿悟才登初地，还须上上升进，二地、三地直至十地满心。何止悟前的念佛、参禅、修密等等修行是渐修，悟后真修不也是渐修吗？所以有人说，神秀大师是双眼明亮，六祖大师是摩醯首罗一只眼。	But sudden awakening without gradual cultivation will not do either. With sudden awakening, one has only ascended to the first bhūmi; one must still advance ever upward through the second and third bhūmis, until the completion of the tenth bhūmi. Not only are such practices as Buddha-recitation, Chan investigation, and Esoteric cultivation before awakening forms of gradual cultivation; is not true cultivation after awakening also gradual cultivation? Thus some say that Master Shenxiu had two bright eyes, whereas the Sixth Patriarch had but one eye of Maheśvara.
乌臼问："定州法道何似这里？"僧云："不别。"	Wujiu asked, "How does the Dharma teaching at Dingzhou compare with here?" The monk said, "No different."
乌臼和尚问这僧，定州和尚说什么法？和这里是不是一样？这僧回答："不别。"和这里没有区别。定州和尚也是禅宗传人啊，禅宗的宗旨没有什么差别。乍听起来，这答语很好，其实已经有落处了——还有一个"不别"在！	Monk Wujiu asked this monk: What Dharma does the monk of Dingzhou teach? Is it the same as here? The monk answered, "No different"—there is no difference from here. The monk of Dingzhou was also a successor in the Chan school, and there is no difference in the essential purport of Chan. At first hearing, this answer seems excellent, but in fact it already has somewhere to land—there is still a "no different"!
再举一则类似的公案：雪峰义存禅师，为道辛勤，曾三上投子、九到洞山，得法于德山宣鉴，后在鳌山成道，是一千五百人的大善知识。禅宗"一花开五叶"，共有五宗。他的后代子孙就创立了云门、法眼两宗。	Let us give another similar koan. Chan Master Xuefeng Yicun labored diligently for the Way. He visited Touzi three times and Dongshan nine times, received the Dharma from Deshan Xuanjian, and later realized the Way on Mount Ao. He was a great spiritual teacher to fifteen hundred people. When the one flower of Chan blossomed into five petals, there were five schools in all. His descendants later established the Yunmen and Fayan schools.
雪峰禅师是一位很了不起的禅宗大祖师。有一次，他问来僧："甚处来？"来僧答："近离浙中。"雪峰禅师接着就问："船来？陆来？"你是坐船从水路来的呢，还是走道从旱路来的？来僧答："二途俱不涉。	Chan Master Xuefeng was a most remarkable great patriarch of the Chan school. Once he asked a visiting monk, "Where have you come from?" The monk replied, "I have recently left central Zhejiang." Chan Master Xuefeng then

	asked, “Did you come by boat or by land?” Did you come by water in a boat, or by road overland? The monk replied, “I have not traveled either route.”
”这两条路与我都没关系。看来这僧却识得机锋，不是个“实头人”。	Neither of these two routes has anything to do with me. It appears that this monk recognized the thrust of the exchange; he was not a merely literal-minded fellow.
雪峰禅师说：“争得到这里？”那你是怎么来到这里的？来僧说：“有什么隔碍？”还有什么间隔、什么分别吗？这与本公案中定州来僧的“不别”何其相似。雪峰禅师便打，这僧挨了打，跑掉了。	Chan Master Xuefeng said, “Then how did you get here?” The visiting monk said, “What obstruction is there?” What separation or distinction is there? How very similar this is to the Dingzhou monk’s “No different” in the present koan. Chan Master Xuefeng then struck him, and the monk ran away after receiving the blow.
十年后这僧又来了，雪峰禅师还是问他：“甚处来？”他答：“湖南。”雪峰禅师接着问：“湖南与这里，相去多少？”他答：“不隔。”这与十年前的问答同一个意蕴。	Ten years later, this monk came again. Chan Master Xuefeng again asked him, “Where have you come from?” He replied, “Hunan.” Xuefeng then asked, “How far is it from Hunan to here?” He replied, “There is no separation.” This had the same import as their exchange ten years earlier.
雪峰禅师竖起拂子，问：“还隔这个么？”这一问是什么意思呢？禅宗的宗旨，赤裸裸、净洒洒，一法不立。因为学人不知不觉地就落入光影、落入概念之中，一有落处就有隔碍、就有分别了。	Chan Master Xuefeng raised his whisk and asked, “Is there still no separation from this?” What did this question mean? The essential purport of the Chan school is utterly bare and spotless: not establishing a single dharma. Yet students unwittingly fall into light and shadow, into concepts. Once there is something to rest upon, there is obstruction and discrimination.
所以说：“挂得一丝，不名解脱”。这是考他是否还有落处。这僧答：“若隔，即不到也。”若有隔碍，我就不会来到这里了。这明明是在强调无隔碍，不知不觉地落到“不隔”里去了。雪峰禅师又打，他又跑掉了。	Thus it is said, “If even a single thread remains hanging, it cannot be called liberation.” Xuefeng was testing whether the monk still had anything to rest upon. The monk replied, “If there were separation, I would not have come here.” If there had been any obstruction, I would not have been able to come here. He was plainly stressing the absence of obstruction, yet unwittingly fell into “no separation.” Xuefeng struck him again, and he ran away again.
这僧后来也坐了道场，见人就骂雪峰禅师。他的一个同参为此登门专访，问他：“雪峰有何言句？便如是骂他。”这僧便把上述“不隔”的公案举出。同参狠狠地批评了这僧一顿，并点破了“不隔”的落处。这僧以后常常悲痛流泪，常在半夜向着雪峰道场的方向烧香礼拜忏悔。	Later, this monk too established a Dharma center, and whenever he met anyone, he reviled Chan Master Xuefeng. A fellow practitioner therefore paid him a special visit and asked, “What saying of Xuefeng’s makes you revile him in this way?” The monk then recounted the foregoing koan of “no separation.” His fellow practitioner severely criticized him and exposed where he had become stuck in “no separation.” Thereafter, the monk often wept in grief. In the middle of the night, he would frequently burn incense, bow in repentance, and face in the direction of Xuefeng’s Dharma center.
近代有一位无穷禅师，是镇江金山寺挂牌开悟的和尚，曾在四川成都闭“生死关”。	In modern times there was a Chan master named Wuqiong, a monk at Jinshan Monastery in Zhenjiang who had publicly been recognized as awakened. He once entered a “birth-and-death retreat” in Chengdu, Sichuan.
有人举上述“不隔”公案问无穷禅师：这僧过（过就是过错）在什么处？无穷禅师答：“过在不隔！”还有个“不隔”在，就是还有东西没销干净啊！你若肯了他这个不隔，就是“宾看宾”。明眼祖师正是在此时行棒行喝。	Someone cited the foregoing koan of “no separation” and asked Chan Master Wuqiong, “Where did this monk go wrong?” Master Wuqiong replied, “His error lies in ‘no separation’!” As long as there remains a “no separation,” something has not yet been completely eliminated. If you accept his “no separation,” then it is “guest looking at guest.” It is precisely at such a moment that clear-eyed patriarchs wield the staff or give a shout.
他若真彻，必有转身处（就像本公案中的定州来僧）；他若不彻，必死于棒下（就像“不隔”公案里的那僧）。这时行棒行喝是极妙的手段，一下子就检验出真假来了。	If he has truly penetrated thoroughly, he will necessarily have a way to turn himself around, like the monk from Dingzhou in this koan. If he has not penetrated thoroughly, he will certainly die beneath the staff, like the monk in the koan of “no separation.” To wield the staff or give a shout at this point is an exceedingly skillful means: it immediately tests what is genuine and what is false.
再讲一则发生在汉阳对岸的古公案，问：“古镜未磨时如何？”意思是，没有开悟以前是什么样的境界？其实，若真的了彻，便没有迷和悟、悟前和悟后等种种隔碍、种种分别。	Let us speak of another ancient koan that took place across the river from Hanyang. Someone asked, “What is it like before an ancient mirror has been polished?” This means: what is the state before awakening? In fact, if one has truly penetrated completely, there are no such obstructions or distinctions as delusion and awakening, before awakening and after awakening.
应该是横亘十方、竖穷三际，不别不隔，浑然一体。答：“此去汉阳不远。”这个答语不彻。	It should extend across the ten directions and exhaust the three divisions of time, without distinction or separation, a single undifferentiated whole. The reply was, “Hanyang is not far from here.” This reply was not thorough.

虽然不远，也还有一江之隔，这“一江”却是“天堑”哪！被人称之为“机锋”的禅宗语录，是活泼泼的佛性现量，丝毫也不粘滞于古人的窠臼，当下就截断学人的思维葛藤，引导学人契入佛性。	Although it is not far, there is still the separation of a river. Yet this “single river” is a natural barrier like a moat separating heaven and earth. Chan records, called “sharp exchanges,” are the lively direct manifestation of Buddha-nature. They do not cling in the slightest to the old masters’ conventional patterns; right then and there, they cut off the student’s tangled discursive thinking and guide the student into accord with Buddha-nature.
“不隔”公案里的那僧是粘滞于“不隔”，去问无穷禅师的人是粘滞于公案。无穷禅师答“过在不隔”，若问者灵利，当下便可透了这个公案。	The monk in the koan of “no separation” was clinging to “no separation,” while the person who questioned Chan Master Wuqiong was clinging to the koan. When Master Wuqiong replied, “His error lies in ‘no separation,’” a keen-witted questioner could at once have penetrated this koan.
进而，如何使问者顿契自己的佛性呢？有人将无穷禅师答“过在不隔”的公案举问师公大愚阿阇黎，愚公改答：“过在一问！”直下截断问者的思维葛藤。	Further, how could one enable the questioner to suddenly accord with his own Buddha-nature? Someone brought up the koan in which Chan Master Wuqiong replied, “His error lies in ‘no separation,’” and asked Great Master Acharya Dayu about it. Master Dayu changed the reply to: “The error lies in the very question!” This directly cut off the questioner’s tangled discursive thinking.
若能在愚公语下透得出，不妨是“英灵的汉”，从此“天堑变通途”；若透不出，即使以后坐得道场，也只能是“魔魅好人家男女”。不别、不隔，要真的无分别、无隔碍才行。还有迷和悟、悟前和悟后等等差别，早已“隔”了也。	If one can penetrate it upon hearing Master Dayu’s words, one may indeed be called a heroic fellow; from then on, “the natural barrier becomes an open thoroughfare.” If one cannot penetrate it, then even if one later establishes a Dharma center, one can only be one who bewitches the sons and daughters of respectable households. No distinction and no separation must truly mean no discrimination and no obstruction. So long as distinctions such as delusion and awakening, before awakening and after awakening, remain, one has long since been “separated.”
臼云：“若不别，更转彼中去。”便打。僧云：“棒头有眼，不得草草打人。”	Wuju said, “If there is no distinction, then turn back and go on over there.” He then struck him. The monk said, “The tip of the staff has eyes; you must not strike people carelessly.”
定州来僧答了“不别”，乌臼和尚说：如果没有区别，你就不必到我这里来，那就还回原来的地方去。说完举棒就打。乌臼和尚正是在关键时行棒，若非这僧就很难转身了。这僧却是个明眼人，他自有转身处。	The monk from Dingzhou had answered, “No distinction.” Master Wuju said, “If there is no distinction, you need not come here to me; go back to where you originally were.” Having said this, he raised his staff and struck him. Master Wuju wielded the staff precisely at the critical point; had he not done so, it would have been difficult for this monk to turn himself around. But this monk was a clear-eyed person; he had his own way to turn himself around.
他说：“棒头有眼，不得草草打人。”祖师手里的棒不是轻易用的，要长眼睛看清对方啊，不能马马虎虎、举棒就打。言外之意：我是开悟的人，你怎么能轻易地举棒就打呢？不能瞎打人啊。	He said, “The tip of the staff has eyes; you must not strike people carelessly.” A patriarch’s staff is not used lightly: it must have eyes to see the other person clearly; one must not casually raise it and strike. The implication was: I am an awakened person—how can you casually raise your staff and strike me? You must not blindly strike people.
臼云：“今日打着一个也。”又打三下。僧便出去。	Wuju said, “Today I have struck one at last.” He struck him three more times. The monk then went out.
乌臼和尚说：我今天正好打着了一个。说完又打了三下。你不是说“不得草草打人”么，我今天打你并非草草，正好打准了。乌臼和尚这是“一向行令”，所谓“千里万里一条铁”。你说打你不能瞎打，你是个有道的人啊！有道还是有东西在，我今天就是要把你这个有道打掉。“金翅鸟王当宇宙，个中谁是出头人！”这里是触犯不得的。	Master Wuju said, “Today I have struck one at last.” Having said this, he struck him three more times. You said, “You must not strike people carelessly”; today, I am not striking you carelessly—I have struck precisely on target. Master Wuju was here issuing commands without reserve, what is called “one strip of iron for a thousand or ten thousand miles.” You say that one cannot strike you blindly, because you are a person of the Way. But being a person of the Way is still having something. Today I mean to strike away this “person of the Way” of yours. “When the king of garuḍa birds rules the universe, who among them can raise his head?” This is not to be violated.
我们在讲“日面佛，月面佛”公案时提到过这句话，这是兴阳剖侍者对远录公所讲的。那是远录公年轻时的事，后来远录公的成就很高，是位很了不起的一代大宗师。	We mentioned this saying when discussing the koan “Sun-Face Buddha, Moon-Face Buddha.” It was spoken by attendant Xingyang Qingpou to Master Yuanlu. That occurred when Master Yuanlu was young. Later, his accomplishment was very great, and he became an outstanding great master of his generation.
远录公就是浮山法远禅师，深达临济、曹洞两宗的宗旨，嗣法临济宗的叶县归省禅师，在曹洞宗大阳警玄（明安）禅师座下盘桓多年。明安禅师有两个异常透脱的弟子，一个是兴阳清剖（即剖侍者），一个是福严审承。	Master Yuanlu was Chan Master Fushan Fayuan. He deeply understood the essential purport of both the Linji and Caodong schools. He inherited the Dharma from Chan Master Gui Xing of Ye County, of the Linji school, and spent many years with Chan Master Dayang Jingxuan, also known as Ming’an, of the Caodong school. Master Ming’an had two exceptionally free and penetrating disciples: Xingyang Qingpou, namely Attendant Pou, and Fuyan Shencheng.
可惜他们两个都是英年早逝，以致明安禅师晚年说：“兴洞上一宗，非远即觉也。”远，就是浮山法远；觉，就是琅琊慧觉。琅琊禅师是汾阳善昭的嗣法弟子，也是临济宗人，也曾在明安禅师座下盘桓，深达曹洞宗的宗旨。	Sadly, both died young. Thus, in his later years Master Ming’an said, “As for reviving the Caodong school, it can only be Yuan or Jue.” Yuan was Fushan Fayuan, and Jue was Langya Huijue. Chan Master Langya was a Dharma heir of Fenyang Shanzhao and likewise belonged to the Linji school. He too spent

	many years with Master Ming'an and deeply understood the essential purport of the Caodong school.
明安禅师八十岁那年，感叹无人可继曹洞宗的法席，便将传法的信物托付给法远禅师，请他帮助物色一个合格的曹洞宗继承人。	When Master Ming'an was eighty, he lamented that there was no one to inherit the Caodong Dharma seat. He therefore entrusted the tokens of Dharma transmission to Chan Master Fayuan and asked him to help seek out a qualified successor to the Caodong school.
明安禅师圆寂后，又过了好多年，法远禅师发现了一个能够深契曹洞宗旨的合格人才，他就是投子义青。浮山法远禅师是禅宗的硕德，享誉禅林的“九带”，就是浮山所作。	Many years after Master Ming'an entered parinirvāṇa, Chan Master Fayuan discovered a qualified person who could deeply accord with the Caodong school's essential purport: Touzi Yiqing. Chan Master Fushan Fayuan was a great worthy of the Chan school. The "Nine Belts," celebrated throughout Chan circles, was composed by Fushan.
我们在这里不能扯得太远，但由于前面讲“日面佛，月面佛”时提到过远录公年轻时的一则公案，所以在这里重提，以便使诸位对他有个全面的了解。就像赵州禅师，人称“古佛”，是禅宗史、乃至佛教史上著名的硕德。然而，在他早年跟南泉禅师学道时，也勘山下的庵主不得。能从“一向行令”的机锋下透出，确实不是易事。	We should not stray too far afield here. But because we mentioned a koan from Master Yuanlu's youth when discussing "Sun-Face Buddha, Moon-Face Buddha," we have raised it again so that you may have a fuller understanding of him. Chan Master Zhaozhou, for example, was called an "ancient Buddha" and was a renowned great worthy in the history of Chan and indeed of Buddhism. Yet when, in his early years, he studied the Way under Chan Master Nanquan, he was unable to examine the hermitage master at the foot of the mountain. To penetrate under the sharp exchange of issuing commands without reserve is truly no easy matter.
本公案中的定州来僧，在乌臼和尚一向行令的时候，并不像远录公年轻时那样讲：“忽遇出头，又作么生？”这僧至此便走出去，这正是明眼人的作略，走出去是表示“放过”。	When Master Wuju issued commands without reserve, the monk from Dingzhou in this koan did not say, as Master Yuanlu had in his youth, "If someone suddenly raises his head, then what?" At this point, the monk simply walked out. This was the manner of a clear-eyed person: walking out signified "letting it pass."
你以为我落在开悟、成道等概念里，你要“一向行令”啊，我已知道你是明眼祖师了，我若再纠缠（就像“百丈输却一半”公案里那个僧人那样纠缠），不正是被你言中了么？这时走出去“放过”，正当其时。	You think that I have fallen into concepts such as awakening and realizing the Way, and so you wish to issue commands without reserve. I already know that you are a clear-eyed patriarch. If I were to persist in entanglement—as did the monk in the koan "Baizhang Loses Half"—would I not merely confirm what you have said? To walk out and "let it pass" at this moment was exactly right.
这个公案到这里也可以圆满结束，可是乌臼和尚却还是不放过他。为什么呢？因为这僧好像是在“撑门拄户”，他是不是仍坚持开悟、成道等概念呢，并没有检验出来，还要再检验检验他。	This koan could well have ended perfectly here, yet Master Wuju still would not let him pass. Why? Because the monk seemed to be propping up the doorway and supporting the household. Whether he still clung to concepts such as awakening and realizing the Way had not yet been tested; he needed to be tested again.
若他仍落在概念里，就是没有“落在实处”。《金刚经》云：“若阿罗汉作是念：我得阿罗汉道。即为着我、人、众生、寿者”。诸位，执着“我、人、众生、寿者”还会是阿罗汉吗？阿罗汉不起那样的念头，不作是念。不作开悟、成道之念，才是“落在实处”。	If he still fell into concepts, then he had not "landed on what is real." The Diamond Sūtra says: "If an arhat were to entertain this thought, 'I have attained arhatship,' he would be attached to self, person, sentient being, and life span." Everyone, could one still be an arhat while clinging to self, person, sentient being, and life span? An arhat does not give rise to such a thought or entertain such a notion. Not entertaining thoughts of awakening or realizing the Way is what it means to "land on what is real."
臼云：“屈棒元来有人吃在。”僧转身云：“争奈杓柄在和尚手里。”	Wuju said, "So it turns out that someone has received an undeserved blow." The monk turned around and said, "But the ladle handle is in the master's hand."
乌臼和尚还要再检验检验他，便说：“原来冤枉棒也有人吃啊！”只有懵懵懂懂的汉才吃屈棒，挨了棒还不知道是怎么回事。这僧若没有下文，就说明他不是明眼人。他若有下文，也就把他引回来了。	Master Wuju wished to test him again, so he said, "So it turns out that someone has received an undeserved blow!" Only a muddleheaded fellow receives an undeserved blow—having been struck, he still does not know what it was about. If this monk had no further response, it would show that he was not a clear-eyed person. If he did have a further response, it would also draw him back in.
这僧善能转身吐气，也不与乌臼和尚争论，只是轻轻地转身说：“争奈杓柄在和尚手里。”因为你是这里的祖师，纵夺、杀活的权柄在你手里，所以任你摆布啊。言外之意：若我们俩换换位置，你也不得不吃屈棒。	This monk was skilled at turning himself around and giving expression. He did not argue with Master Wuju, but merely turned around lightly and said, "But the ladle handle is in the master's hand." Because you are the patriarch here, the authority to seize or bestow, to kill or enliven, is in your hands; therefore I must submit to your disposal. The implication was: if the two of us exchanged positions, you too would have no choice but to receive an undeserved blow.
臼云：“汝若要，山僧回与汝。”僧近前夺臼手中棒，打臼三下。	Wuju said, "If you want it, this mountain monk will return it to you." The monk stepped forward, seized the staff from Wuju's hand, and struck Wuju three times.
乌臼和尚是“大作家”，敢向虎口里横身，敢于横身让他咬，便说：“你如果想要杓柄，我就把这根棒回送给你。”你不是说因为杓柄在我手里，你才不得不吃屈棒	Master Wuju was a great master of dramatic action. Daring to thrust himself into the tiger's mouth, he dared to offer himself for the tiger to bite. He said, "If

么。那好，我就把杓柄送给你，看你如何处置。	you want the ladle handle, I will return this staff to you." You said that because the ladle handle was in my hand, you had no choice but to receive an undeserved blow. Very well, I will give you the ladle handle and see how you handle it.
这僧倒也不客气，你送给我，我也善用。便夺过乌臼手中的棒，打了乌臼三下。这叫“宾主互换”，本来乌臼和尚是主、定州来僧是宾，现在来僧是主、乌臼是宾了。若不是乌臼和尚这样的大作家，也不敢轻易地把棒送给客人。若不是定州来僧这样的明眼人，也不敢贸然地夺棒打山主。	This monk was not at all polite: "You give it to me, and I will put it to good use." He then snatched the staff from Master Wujiu's hand and struck Wujiu three times. This is called "the interchange of host and guest." Originally, Master Wujiu was the host and the monk from Dingzhou was the guest; now the visiting monk was the host and Wujiu the guest. Had Wujiu not been such a great master, he would not have dared so readily to give his staff to a guest. Had the monk from Dingzhou not been one with the Dharma eye, he would not have dared rashly to seize the staff and strike the master of the mountain.
臼云：“屈棒！屈棒！”僧云：“有人吃在。”	Wujiu said, "An unjust blow! An unjust blow!" The monk said, "There is someone here to receive it."
乌臼和尚挨了棒，便说：“屈棒！屈棒！”你这是棒头无眼瞎打人，你行棒行的是屈棒。定州来僧说：“有人吃在。”你说屈棒，就有落处，有落处就该吃棒。打你打得正好，并不冤枉。	Having received the blows, Master Wujiu said, "An unjust blow! An unjust blow! You have struck people blindly, with no eye at the tip of your staff. The blows you administer are unjust." The monk from Dingzhou said, "There is someone here to receive it." Once you call it an unjust blow, there is something to seize upon; and where there is something to seize upon, one deserves a blow. Striking you is entirely fitting; it is not unjust at all.
臼云：“草草打着个汉。”僧便礼拜。	Wujiu said, "I have carelessly struck a real man." The monk then made obeisance.
乌臼和尚说：“草草打着个汉。”今天碰上了一个汉子，打中了一个明眼人。这是说乌臼打来僧打中了，还是来僧打乌臼打中了呢？无论谁打中谁，都是乌臼和尚自己赞扬自己。我若无眼，岂能打中你这个明眼人么？你若是个懵懂汉，我纵然道眼通明，也是“双失”。幸好你不是懵懂汉，敢于夺棒打我，你也是打中了一个明眼人。	Master Wujiu said, "I have carelessly struck a real man." Today he had encountered a real man and struck one with the Dharma eye. Does this mean that Wujiu struck the visiting monk accurately, or that the visiting monk struck Wujiu accurately? Whoever struck whom accurately, it was all Master Wujiu praising himself. If I did not have the eye, how could I have struck one with the Dharma eye such as you? If you were an ignorant fellow, then even if my Dharma eye were perfectly clear, it would be a "double loss." Fortunately, you are not an ignorant fellow. You dared to seize my staff and strike me; you too struck one with the Dharma eye.
定州来僧的礼拜却并非“平展”、并非“放过”，这一招最毒，所谓“陷虎之机”者是也。你是个能打中明眼人的大善知识啊，这就有落处了，你露出这么明显的破绽，我正好在这痒处挠一挠：你是善知识，我向你礼拜了。这时乌臼和尚若“据坐”——稳稳地坐着受礼，那就被这僧顶死了。不要忘了现在杓柄在这僧手里。	Yet the Dingzhou monk's obeisance was not "laying it flat" or "letting it go." This move was the most deadly; it was what is called "the device for trapping a tiger." You are a great spiritual friend capable of striking one with the Dharma eye—there is something to seize upon in that. You have exposed such an obvious opening, and I can scratch just where it itches: you are a spiritual friend, so I bow to you. If Master Wujiu had then "remained seated"—calmly sitting there and accepting the bow—he would have been crushed by this monk. Do not forget: the handle was now in the monk's hand.
臼云：“和尚却恁么去也。”僧大笑而出。	Wujiu said, "So you are going off like this, Reverend?" The monk laughed aloud and departed.
乌臼和尚自有转身之处，却称这僧为“和尚”。在丛林里，和尚这个称呼不是随便谁都能承当的，只有主持道场的大祖师才担当得起。你向我礼拜，想藉机顶死我啊，我能识破你的机锋。现在杓柄还在你手里，你却向我礼拜，就恁么去了么？	Master Wujiu had his own way of turning about, yet he addressed this monk as "Reverend." In Chan communities, this title is not one that just anyone can bear; only a great patriarch who presides over a place of practice is worthy of it. You bow to me, intending to use the occasion to crush me, but I can see through your sharp move. The handle is still in your hand, yet you bow to me—are you simply going off like this?
定州来僧大笑而出，这才是“平展”、才是“放过”。你的机锋我知道，我的机锋你也知道，这多么好笑啊！这个道场是你的，正应该你坐，你当之无愧。现在我把杓柄还给你，我还是出去的好。大笑而出正好圆了这个公案。	The Dingzhou monk laughed aloud and departed. Only this was "laying it flat" and "letting it go." I know your sharp move, and you know mine—how amusing that is! This place of practice is yours, and you should indeed occupy the seat; you are fully worthy of it. Now I return the handle to you; I had better leave. His laughing aloud and departing brought this koan to a perfect completion.
臼云：“消得恁么！消得恁么！”	Wujiu said, "Can you bear it? Can you bear it?"
《证道歌》云：“四事供养敢辞劳，万两黄金亦消得”。消得，就是消受得了。若消受得了，“了则业障本来空”；若消受不了，“未了应须还宿债”！大祖师可不是轻易能打的，若“消不得”，打大祖师罪过弥天！现举一则“消不得”的公案：	The Song of Enlightenment says, "I do not shrink from the toil of the four kinds of offerings; even ten thousand taels of gold I can accept." To "bear it" means to be able to accept it. If one can accept it, "once one is awakened, karmic obstacles are originally empty"; if one cannot accept it, "while not awakened, one must repay old karmic debts." A great patriarch is not someone one can strike lightly. If one "cannot bear it," striking a great patriarch brings an offense that reaches the heavens. Here is a koan about one who could not bear it:
慈照蕴聪禅师，得法于首山省念，是临济宗的硕德。在他住持襄州的石门道场时，襄州太守为泄私愤，把他抓去鞭打、羞辱了一番。放出后，众僧出寺迎接，在路上	Chan Master Cizhao Yuncong received the Dharma from Shoushan Shengnian and was a venerable master of the Linji school. When he was abbot of the

相遇。	Shimen place of practice in Xiangzhou, the prefect of Xiangzhou, venting a private grudge, had him arrested, whipped, and humiliated. After he was released, the monastics went out from the temple to welcome him and met him on the road.
首座赶向前，问讯说：“太守无辜屈辱和尚如此……”慈照禅师以手指地，说：“平地起骨堆！”意思是：本来没事，是他故意找茬。谁知随禅师所指之处，平地竟涌起一堆土。	The head-seat monk hurried forward, greeted him, and said, “The prefect has wrongfully humiliated the Reverend in this way....” Master Cizhao pointed to the ground and said, “A heap of bones rises from level ground!” This meant that there had originally been nothing at all, but the prefect deliberately sought trouble. Unexpectedly, at the place to which the master pointed, a mound of earth actually surged up from the level ground.
太守听到了平地涌土之事，心惊肉跳，但却不知忏悔，竟派人把那堆土铲平。铲平后不久，土又涌出，与未铲前一样。后来，太守全家都在襄州惨死，这样的报应也不过才是“华报”，死后的“果报”惨不忍言也！	When the prefect heard that earth had surged from level ground, he was terrified. Yet he did not know to repent; instead, he sent men to level the mound. Soon after it had been leveled, the earth rose again, just as it had before. Later, the prefect’s entire family died miserably in Xiangzhou. Such retribution was only the “present retribution”; the karmic result after death was too dreadful to describe.
乌臼和尚称赞定州来僧“消得恁么”，不仅仅是称赞这僧，同时也是自赞：我若不是能看清对方，岂敢轻易地就把杓柄与他。纵观坐道场的大善知识，有几个敢像我这样在虎口里横身让他咬！这则公案就到这里。下面是雪窦禅师为这则公案写的颂：	In praising the Dingzhou monk for being able to “bear it,” Master Wujiu was not merely praising the monk; he was also praising himself: if I were not able to see the other person clearly, how would I dare so readily to give him the handle? Looking over all the great spiritual friends who preside over places of practice, how many would dare, as I do, to place themselves sideways in a tiger’s mouth and let it bite? This koan ends here. Next is the verse that Chan Master Xuedou wrote for it:
呼即易、遣即难，互换机锋仔细看。	To summon is easy; to dismiss is hard. Look carefully at the interchange of sharp moves.
有人善于弄蛇，吹一种叫做“瓢子”的东西，发出特殊的声音，就把蛇呼来了。呼来容易，要把它们遣走，可就难了。必须是行家里手，具有遣蛇的手段，才能把它们遣走。俗话说：“请神容易送神难”。	Some people are skilled at handling snakes. By blowing an instrument called a “gourd whistle,” they make a special sound that summons the snakes. It is easy to summon them, but difficult to send them away. Only an expert, possessing the means to dismiss snakes, can send them away. As the common saying goes, “It is easy to invite spirits but hard to send them off.”
我这次来温州，在船上遇到一个人，他说他爸爸也是个修道的。我问他：“你爸爸修什么道？”他说：“画一道灵符，请什么神，什么神就到。	On this visit to Wenzhou, I met a man on the boat who said that his father, too, was a practitioner of the Way. I asked him what Way his father practiced. He said that whenever his father drew a numinous talisman to invite a particular spirit, that spirit would arrive.
”（原来是个外道）有一次请来一个孙悟空，有人从门口经过，不由自主地进来就翻跟头，一直翻，翻个不停。这样不行啊，把孙悟空送走吧，却又送不走。他爸爸吓坏了，从那以后没敢再请。	It turned out that he was a follower of a non-Buddhist path. Once, after inviting Sun Wukong, someone passing the doorway involuntarily came in and began turning somersaults—one after another, without stopping. This would not do, yet they could not send Sun Wukong away. His father was terrified and never dared to invite him again.
后来，他爸爸的师父说：请来办完事情就要送走，把孙悟空的师父请来，孙悟空就走了。孙悟空的师父是须菩提，画一道须菩提的灵符，一烧就能送走孙悟空。诸位，这些都是精灵鬼妖，假托孙悟空、须菩提之名，却也是“呼即易、遣即难”啊。佛菩萨的名号，它们也敢假冒。不能相信它们。	Later, his father’s teacher said that once one has invited them to accomplish something, one must send them away. If Sun Wukong’s teacher were invited, Sun Wukong would leave. Sun Wukong’s teacher was Subhūti: draw a numinous talisman of Subhūti, and once it is burned, Sun Wukong can be sent away. Everyone, these are all spirits, ghosts, and demons, falsely assuming the names of Sun Wukong and Subhūti. Yet this too is a case of “easy to summon, hard to dismiss.” They even dare to impersonate the names of Buddhas and bodhisattvas. They must not be believed.
“呼即易、遣即难”，是比喻将棒给他容易，想夺回杓柄、把他遣走，可就难了。	“To summon is easy; to dismiss is hard” is a metaphor: it is easy to give him the staff, but difficult to reclaim the handle and send him away.
“互换机锋仔细看”。互换机锋，就是“宾主互换”的机锋。你看他们俩：一下子乌臼是主、来僧是宾；一下子来僧是主、乌臼是宾。个个都是转辘辘的，如水上葫芦，按着便转。	“Look carefully at the interchange of sharp moves.” The interchange of sharp moves is the sharp move of “the interchange of host and guest.” Look at the two of them: in one instant Wujiu is host and the visiting monk is guest; in the next, the visiting monk is host and Wujiu is guest. Each turns freely, like a gourd floating on water: press it down, and it turns.
“仔细看”，我们要看仔细哟！我们要看一看他们是如何起用的，从这里学习学习，以免以后被问倒。比如，卖油糍的婆子问德山（见第四则“德山挟复问答”）：“金刚经云：过去心不可得、现在心不可得、未来心不可得。	“Look carefully”: we must look carefully indeed! We should observe how they bring their functioning into play and learn from this, so that we will not be stumped when questioned in the future. For example, the old woman who sold fried cakes asked Deshan (see the fourth case, “Deshan’s Question and Answer While Carrying His Bundle”) about the passage in the Diamond Sūtra that says, “The past mind cannot be obtained, the present mind cannot be obtained, and the future mind cannot be obtained.”

上座欲点哪个心？”该怎么答呀？你们说说看。（有人答道：不知。）不知？不知就不能吃点心！老婆婆已经讲了：“尔若答得，布施油糍作点心；若答不得，别处买去。”若答“不知”，还不如直接到别处去买。	She asked, “Which mind do you wish to refresh?” How should one answer? Tell me. (Someone answered, “I do not know.”) You do not know? Then you cannot eat refreshments! The old woman had already said, “If you can answer, I will offer you fried cakes as refreshments; if you cannot answer, go elsewhere and buy them.” If one answers, “I do not know,” one might as well go directly elsewhere to buy them.
答语应该“函盖相投”，就像盒子和盒盖子，扣上恰好。若驴头不对马嘴，就是“函盖不投”。既然三心均不可得，自当一体同观。当婆子问“欲点哪个心”时，可以轻轻地答她：“你知我也知，不能告诉他人知。	The answer should be a perfect fit, like a box and its lid, which fit exactly when closed. If donkey-head and horse-mouth do not match, that is an imperfect fit. Since the three minds are all unobtainable, they should naturally be contemplated as one. When the old woman asks, “Which mind do you wish to refresh?” one may gently reply that she knows and I know, but we cannot let others know.
”此后，婆子不能说她不知。她若说不知，即刻给她一句：“将谓将谓！原来原来！”她也不能说知，般若无知故。婆子要布施，德山是受施者。受施者若灵利，布施者始终是宾。	After that, the old woman cannot say that she does not know. If she says she does not know, immediately say to her, “So I thought, so I thought! It turns out, it turns out!” Nor can she say that she knows, for prajñā is without knowing. The old woman is the donor, and Deshan the recipient of the offering. If the recipient is quick-witted, the donor remains the guest from beginning to end.
证到自性之后，机锋对答只是妙用，就看你是否机灵了。有人问你，你想一想再答就不行。如果心里真是空荡荡的、真的没有东西，答语即口就来，用不着思考。当然，起用也有一个学习、锻炼的过程。我们面前的这个“互换机锋”的公案，诸位要“仔细看”了。	After realizing one’s true nature, sharp exchanges in dialogue are merely wondrous functioning; it depends only on whether one is quick-witted. If someone asks you something, it will not do to deliberate before replying. If the mind is truly empty and there is truly nothing in it, the reply comes straight from the mouth, with no need for thought. Of course, bringing this functioning into play also requires a process of study and training. Everyone, you must “look carefully” at this koan of “the interchange of sharp moves.”
劫石固来犹可坏，沧溟深处立须干。	Even a kalpa-stone, though solid, can still be destroyed; standing in the depths of the vast ocean, one must dry it up.
什么叫“劫石”啊？劫，是佛教里的时间单位。一劫是多长时间？可以用这块“劫石”来计算。劫石是一块异常坚固的石头，厚度一由旬（一由旬等于四十里），长和宽都是八万四千由旬，这比我们的地球大多了。	What is a “kalpa-stone”? A kalpa is a unit of time in Buddhism. How long is one kalpa? It may be calculated by means of this kalpa-stone. A kalpa-stone is an extraordinarily solid rock, one yojana thick—one yojana being forty li—and eighty-four thousand yojanas in both length and width. It is far larger than our earth.
每隔五百年，有天人下来，用他们的衣袖在劫石上拂一下，直到把这块坚固的大石拂尽——磨得没有了。天人的衣服很轻柔，重量只有六铢。二十四铢等于一两，四件天衣才有一两重。用这么轻柔的衣袖，五百年才拂一次，将一块比地球大得多的劫石磨光，所需时间之长还能想像得出么？这么长的时间就是一劫，谓之“轻衣拂石劫”。	Every five hundred years, a deva descends and brushes the kalpa-stone once with a sleeve, continuing until this massive solid rock has been brushed away—worn down to nothing. The devas’ garments are exceedingly soft and weigh only six zhu. Twenty-four zhu equal one liang, so four heavenly garments weigh only one liang. With such a soft sleeve, brushing it only once every five hundred years, the time required to wear away a kalpa-stone far larger than the earth is beyond imagining. Such a length of time is one kalpa, called the “kalpa of brushing away a stone with a light garment.”
“劫石固来犹可坏”，劫石虽然坚固，还是可以被轻柔的六铢天衣磨光，还是会坏掉。但乌臼和尚与定州来僧“宾主互换”的机锋，你却无论如何无法摧坏，千古万古也不能穷尽。	“Even a kalpa-stone, though solid, can still be destroyed”: although the kalpa-stone is solid, it can still be worn away by the soft heavenly garment weighing six zhu; it will still decay. But the sharp moves in the interchange of host and guest between Master Wujiu and the Dingzhou monk cannot be destroyed in any way whatsoever, nor can they be exhausted through a thousand or ten thousand ages.
机就是佛性，锋就是妙用，这是佛性的大机大用，怎么会损坏呢？“沧溟深处立须干”。沧溟，就是茫茫的大海。洪波浩渺，白浪滔天，沧沧茫茫，渺渺溟溟，无边无际，辽阔弥远。寻常人到了这里，就要被淹没掉。	The pivot is Buddha-nature, and the edge is wondrous functioning. This is the great pivot and great functioning of Buddha-nature; how could it be damaged? “Standing in the depths of the vast ocean, one must dry it up.” The vast ocean is the boundless great sea. Its surging waves are immense, its white breakers tower to the heavens; vast and boundless, deep and measureless, it stretches without limit into the distance. An ordinary person who reaches such a place will be drowned.
但是乌臼和尚与定州来僧，如果到这大海里站立，海水也须干涸。这是用劫石和大海作比喻，赞叹两人“宾主互换”的机锋。这一句明显是“褒”，下面一句看来是“贬”，但骨子里更是进一步赞叹：乌臼老和定州僧真是一代精英、杰出的高僧。	But if Master Uji and the monk from Dingzhou were to stand in this great ocean, even its waters would have to dry up. The kalpa-stone and the ocean are used as metaphors to praise the two men’s sharp exchange of host and guest. This line is plainly praise; the next appears to be criticism, but at its core it offers still greater praise: old Uji and the Dingzhou monk were truly outstanding figures of their age, eminent monks without equal.
乌臼老，乌臼老，几何般？与他杓柄太无端！	Old Uji, old Uji—what sort of thing is this? How utterly unwarranted of you to give him the ladle handle!
乌臼老、乌臼老啊！你这是从何说起呢？你有多大的本领啊？你怎么敢把杓柄给与他人呢！你这样做太轻率、太不对、太无端了。这根柱杖子，三世诸佛也用，历代	Old Uji, old Uji! Where does this come from? How great are your abilities? How dare you give the ladle handle to someone else? What you did was far too

祖师也用。用它来打掉学人的执着、粘滞，使学人荐取自家本来面目。你怎么能把这个轻易给人呢！幸亏定州来僧晓得“平展”，只轻轻地打了你三下。	rash, improper, and unwarranted. This staff is used by the Buddhas of the three times and by the patriarchs throughout the generations. It is used to strike away students' attachments and clinging, enabling them to recognize their own Original Face. How could you hand it over so lightly? Fortunately, the monk from Dingzhou understood “leveling it out” and merely struck you lightly three times.
纵或遇到一个鲁莽的汉子，虚空里揣骨、平地上起雷，把柱杖子交到他手，他跟你胡搅蛮缠，乌臼老也能轻易地转危为安、化险为夷，以作家自有出身之路故。	Even if he had encountered some reckless fellow who grasped at bones in empty space and raised thunder on level ground, and had placed the staff in his hand, if that man then pestered him with senseless wrangling, old Uji could still easily turn danger into safety and avert peril, for a true master has his own way of emerging from such situations.
一般说来，当然不能轻易把柱杖子交付他人。然而，我们做事情要看对象，要看看对方是什么样的人。是法器，就交付；不是法器，就不交付。乌臼和尚道眼通明，看准了对方，大胆地把杓柄与他，才演出了这场千古绝唱。	Generally speaking, of course, one cannot casually entrust the staff to another. Yet in doing things, we must consider the person involved and see what sort of person the other is. If he is a vessel of the Dharma, entrust it to him; if not, do not. Master Uji's Dharma eye was clear and penetrating. Having accurately recognized the other man, he boldly gave him the ladle handle, and thus this timeless masterpiece was enacted.
如果当交付而不交付，缩手缩脚，这公案的后半段就没有了。“呼即易、遣即难，互换机锋仔细看。”雪窦禅师不就是从这里看出精彩来的吗？“劫石固来犹可坏，沧溟深处立须干”！	Had he failed to entrust it when it was time to do so, timidly holding back, the latter half of this koan would never have occurred. “To call is easy; to dismiss is hard. Look carefully at the sharpness of their exchange.” Is this not precisely where Chan Master Xuedou saw its marvel? “Though the kalpa-stone is solid, it may yet be worn away; stand in the depths of the vast ocean, and it must run dry!”
【边城浪子】：今日才看。相见恨晚。	[Wanderer at the Border Town]: I only saw this today. I regret not having encountered it sooner.
【chan】：哈哈	[chan]: Haha.
【一朵云mg】：无上甚深微妙法，百千万劫难遭遇.我今见闻得受持，愿解如来真实义。	[A Cloud mg]: The unsurpassed, profound, and wondrous Dharma is difficult to encounter even in hundreds of millions of kalpas. Now that I have seen, heard, received, and upheld it, may I understand the Tathāgata's true meaning.
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顶礼 元音老人.	I pay homage to Master Yuanyin.
【谁谁谁？】：乌臼问：“定州法道，何似这里？”	[So-and-so?]: Uji asked, “How does the Dharma Way of Dingzhou compare with this place?”
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乌臼问：“定州法道，何似这里？”	Uji asked, “How does the Dharma Way of Dingzhou compare with this place?”
【至道无难唯嫌拈摘。定州耶这里耶？作许多拈摘做么？若论法道，即无可道。定州雷鸣，这里棒喝，都不过是隔靴捎痒，若道与的即不是。	[The supreme Way is not difficult; it only rejects picking and choosing. Dingzhou, or this place? Why make so many discriminating selections? If we speak of the Dharma Way, there is nothing that can be said. Dingzhou has thunderous shouts; here there are blows and shouts. All this is merely scratching an itch through a boot. If it can be spoken and imparted, then it is not it.
诸位，并却咽喉唇吻，作么生道？却莫道并却咽喉唇吻即无可道，若论文章，纸笔飞来，千言万语，岂不道得？纵然不，身示行显亦非开示乎？所谓指手划脚岂不亦得？诚然所道所示，有道有示，则不是也。	Everyone, seal off your throats and lips—how then will you speak? But do not say that, once throats and lips are sealed off, nothing can be said. As for writing, paper and brush fly about, producing thousands upon thousands of words—is that not speaking? Even if not, is not demonstrating with the body and making one's conduct manifest also instruction? What of pointing and gesturing—can these not also suffice? Yet truly, whatever is spoken or shown, if there is something spoken or shown, it is not it.
却如何是好？我不辞向你道，只恐你闻不了去也。且道：离四句，绝百非，如何是祖师西来意？若有西来意即不是西来意也。西来无意非无意。西来有意非无意。西来无有有意，无有无意。	So what is to be done? I do not begrudge telling you, but I fear that you will be unable to hear it. Tell me: leaving the four propositions and cutting off the hundred negations, what is the meaning of the Patriarch's coming from the West? If there is a meaning in coming from the West, then it is not the meaning of coming from the West. Coming from the West is without intention, yet not without intention. Coming from the West has intention, yet not without intention. Coming from the West is neither the presence of intention nor the absence of intention.
却究竟西来是有意是无意？西来不是有意不是无意，不是无有有意不是无有无意，总之若是从这里想捞得个究竟的即是有而非无，不是无为法，即不是也。最好不要再说成不是西来意。	Ultimately, then, did the coming from the West have intention or not? The coming from the West is neither with intention nor without intention; it is neither not having intention nor not having no intention. In short, if one tries to fish out an ultimate answer from this, one is affirming being rather than

	nonbeing; it is not an unconditioned dharma, and thus it is not it. Best not to go on calling it “not the meaning of coming from the West.”
因为言下之意是你认可西来是有意，而实非如此。所以只说不是。却问不是，是个什么又如何答得？只答他是个什么。却不可答出这个什么是个什么。	For the implication of those words is that you acknowledge the coming from the West to have intention, whereas this is not actually so. Therefore, simply say, “It is not.” But if asked, “What is this ‘not’?” how can one answer? Simply answer, “What is it?” One must not answer by stating what that “what” is.
就比如说，人浮在空中是如何把根立在地上的？那是不能答出如何把个根立在地上的，因为既浮在空中本无有根立在地上。所以只说人浮在空中，不说如何把根立在地上。所以如果答出个什么是个什么了，那就不是那个什么了。	For example, if a person is floating in midair, how can he establish his roots in the ground? One cannot answer how he establishes roots in the ground, because if he is already floating in midair, there are originally no roots established in the ground. Therefore, one simply says that the person is floating in midair; one does not speak of how he establishes roots in the ground. Thus, if you state what that “what” is, it is no longer that “what.”
所以说直饶到将来亦无住处，众生的习气就是想要有个住处，他习惯了要把根扎在地上，要他浮在空中，他却还要问如何把根立在地下的。所以六祖说本宗以无住为本是也。	Therefore it is said that, even in the future, there will be no place to abide. Yet sentient beings habitually want a place to abide: they are accustomed to planting their roots in the ground, and when asked to float in midair, they still ask how they may establish their roots underground. Therefore, the Sixth Patriarch said that this school takes non-abiding as its basis.
菩萨子吃饭来，子吃饭来？阿谁菩萨？阿谁吃饭？饭从何来？子虚乌有。却如何是修行人本分事？无事生非乎？吃饭便吃饭，三口两口，填饱肚子便了，何来这许多事？岂不闻饥来吃饭困来眠乎？故有说他不是好心的。	Child of a bodhisattva, come eat; child, come eat. Who is the bodhisattva? Who is eating? Where does the food come from? It is utterly unreal. Yet what is the proper task of a practitioner? Is it to create trouble where there is none? When eating, simply eat. Take three or two mouthfuls, fill your belly, and that is all. Why all these matters? Have you not heard, “When hungry, eat; when tired, sleep”? Hence some say that he does not mean well.
却不能全折备他，众生皆佛菩萨不是？若唤得醒一个半个，又何用吃这分辛苦饭罗。将饭来与汝吃底人，还具眼么？管他具不具眼罗！我行我素，众生不度我，我不度众生。我若度众生，则众生反不得度。	Yet one cannot wholly dismiss him—are not all sentient beings Buddhas and bodhisattvas? If one could awaken even one or two, why endure the hardship of eating this bitter meal? Does the person who brings you food have discerning eyes? Why bother whether he does or not? I follow my own course. Sentient beings do not liberate me, and I do not liberate sentient beings. If I were to liberate sentient beings, they would instead be unable to attain liberation.
于无众生处不度而度是也。作心意而度是有众生相，是有我相，则我与众生二俱不得度也。若凡事作许多分别锁事，却如何透脱得了去？自不能透脱，是负了佛恩三宝。所以才出茅房未还酒债，十字街头解开布袋。	Not liberating where there are no sentient beings, and thereby liberating—this is it. To form an intention to liberate is to have the mark of sentient beings and the mark of self; then neither I nor sentient beings can attain liberation. If one makes so many discriminations and trivial complications in every matter, how can one ever break free? If one cannot break free oneself, one betrays the kindness of the Buddha and the Three Jewels. Thus, having only just emerged from the latrine and not yet repaid one’s wine debt, one unties one’s cloth sack at the crossroads.
是这般醒醒寂寂，寂寂醒醒，虽不在明白里却也不糊涂，是真修行开悟人。至于事事乖张，打破了砂锅问到底。这等学人，学一切他法是好学人，唯独学佛不是。这等学人，若是学佛，正是南猿北撤去。所谓越学越离悟道远去了啊！】	To be awake and still in this way, still and awake—not caught in understanding, yet not confused—is to be a person of true practice and awakening. As for those who are perversely contrary in everything and will not rest until they have broken the clay pot to examine its bottom: such students are good students when learning any other teaching, but not when learning Buddhism. If such students study Buddhism, they are heading south while their goal lies north. As the saying goes, the more they study, the farther they stray from awakening to the Way!]
【莲清】：老师，这么快转旧贴了。	[Lianqing]: Teacher, you moved to the old thread so quickly.
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话说上一回小僧掀座。心中好生后悔，自己回去把那贴删了.:P	Continuing from the previous episode: this little monk overturned the seat. I deeply regretted it and went back to delete that post myself. :P
还愿托钵追随和尚，没有粥吃，时不时给几勺柄棒子也好.SS.	I still wish to follow the monk with my begging bowl. If there is no porridge to eat, a few ladle-handle blows now and then would be fine as well. SS.
【lvm】：争奈杓柄在乌臼和尚手里。	[lvm]: Unfortunately, the ladle handle is in Master Uji’s hands.
【没地菩萨】：更答：乌桕耶？LVM耶？	[No-Ground Bodhisattva]: Another reply: Uji, or LVM?
【没地菩萨】：回LVM：和尚也须道取一半！	[No-Ground Bodhisattva]: Replying to LVM: The monk must also say half of it!
【莲清】：喝粥喝粥。	[Lianqing]: Drink porridge, drink porridge.
【永光居士】：如果齐老师打破你的碗，我看你喝什么？	[Lay Practitioner Yongguang]: If Teacher Qi breaks your bowl, what do you think you will drink from?
【莲清】：谢帮我洗钵！！	[Lianqing]: Thank you for washing my bowl!!

【永光居士】：请付工钱，我要回家过年。	[Lay Practitioner Yongguang]: Please pay the labor charge; I want to go home for the New Year.
【莲清】：啪！	[Lianqing]: Smack!
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打屁股。	A spanking.
【没地菩萨】：唉，为何不答他：谢帮我洗屁屁！反正一次帐是欠，两次也是欠！	[No-Ground Bodhisattva]: Ah, why not answer him, “Thanks for washing my butt!” Anyway, if one debt is owed, two debts are owed as well!
【永光居士】：上这黑心汉的当了。	[Lay Practitioner Yongguang]: I fell for this black-hearted fellow’s trick.
【永光居士】：谢谢！	[Lay Practitioner Yongguang]: Thank you!
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一枚嗅钱，我才不希罕呢。哈哈！	I do not care one bit for a single stinking coin. Haha!

【七六】丹霞问僧具眼

[76] Danxia Asks a Monk Whether He Has the Eye

【七六】丹霞问僧具眼	[76] Danxia Questions a Monk About Having the Eye
垂示云：细如米末，冷似冰霜，逼塞乾坤，离明绝暗。低低处观之有余，高高处平之不足。把住放行，总在这里许。还有出身处也无？试举看：	Pointer: Fine as the tip of a grain of rice, cold as frost, it fills heaven and earth, beyond brightness and darkness. Viewed from below, it is more than enough; leveled from above, it is insufficient. Holding fast and letting go are both permitted here. But is there still a place from which one emerges? Examine this example:
【七六】举：	[76] The Case:
丹霞问僧：甚处来？【正是。不可总没来处也。要知来处也不难。】	Danxia asked a monk, “Where have you come from?” [Exactly so. One cannot simply have no place of origin at all. To know the place of origin is not difficult either.]
僧云：山下来。【着草鞋入尔肚里过也。只是不会。言中有响。谙含来，知他是黄是绿？】	The monk said, “From the foot of the mountain.” [He has entered your belly wearing grass sandals. He simply does not understand. There is an echo in his words. If you recognize what has come, do you know whether it is yellow or green?]
霞云：吃饭了也未？【第一杓恶水浇。何必！定盘星，要知端的。】	Danxia said, “Have you eaten?” [The first ladleful of foul water is poured over him. Why bother? The fixed star on the scale—one must know what is truly so.]
僧云：吃饭了。【果然撞着个露柱。却被旁人穿却鼻孔。元来是个无孔铁锤。】	The monk said, “I have eaten.” [Sure enough, he has run into a dew-pillar, only to have another person pierce his nostrils. It turns out to be an iron hammer without a hole.]
霞云：将饭来与汝吃底人，还具眼么？【虽然是倚势欺人，也是据款结案。当时好掀倒禅床，无端作什么！】	Danxia said, “Does the one who brought you food to eat have the eye?” [Though this is bullying someone by relying on one’s position, it is also closing the case on the evidence. At that moment, he should have overturned the Chan seat. Why make trouble for no reason?]
僧无语。【果然走不得。这僧若是作家，向他道：与和尚眼一般。】	The monk was speechless. [Sure enough, he could not get away. If this monk had been a competent hand, he would have said to him, “The same eyes as the Reverend.”]
长庆问保福：将饭与人吃，报恩有分。为什么不具眼？【也只道得一半。通身是，遍身是。一刀两段。一手抬，一手搦。】	Changqing asked Baofu, “The one who gives food to others has a share in repaying kindness. Why, then, does he not have the eye?” [He has only said half of it. The whole body is so; the entire body is so. One cut divides it in two. One hand raises; one hand presses down.]
福云：施者、受者，二俱瞎汉！【据令而行。一句道尽。罕遇其人。】	Baofu said, “Giver and receiver are both blind fellows!” [He acts according to the command. One sentence says it all. Such a person is rarely encountered.]
长庆云：尽其机来，还成瞎否？【识甚好恶！犹自未肯。讨什么碗！】	Changqing said, “If he brings forth his whole capacity, is he still blind?” [How well he distinguishes good from bad! Yet he still does not assent. What bowl are you looking for?]
福云：“道我瞎得么？【两个俱是草里汉。龙头蛇尾。当时待他道“尽其机来，还成瞎否”，只向他道：“瞎！”也只道得一半。一等是作家，为什么前不构村、后不迭店。】	Baofu said, “Can you say that I am blind?” [Both are fellows in the grass. A dragon’s head and a snake’s tail. At that time, when he said, “If he brings forth his whole capacity, is he still blind?” he should simply have replied, “Blind!” Yet that too would have said only half of it. They are equally competent hands; why was there no village ahead and no inn behind?]

邓州丹霞天然禅师，不知何许人。初习儒学，将入长安应举。方宿于逆旅，忽梦白光满室。占者曰：“解空之祥。”偶一禅客问曰：“仁者何往？”曰：“选官去。”禅客曰：“选官何如选佛。	Chan Master Danxia Tianran of Dengzhou—no one knows where he was from. At first he studied Confucian learning and was about to go to Chang'an to sit for the civil-service examination. While lodging at an inn, he suddenly dreamed that white light filled the room. A diviner said, “It is an auspicious sign of understanding emptiness.” By chance, a Chan traveler asked him, “Worthy sir, where are you going?” He replied, “To seek an official post.” The Chan traveler said, “How can seeking office compare with seeking Buddhahood?”
”霞云：“选佛当往何所？”禅客曰：“今江西马大师出世，是选佛之场，仁者可往。”遂直造江西。才见马大师，以两手托幞头额。马师顾视云：“吾非汝师，南岳石头处去。”遽抵南岳，还以前意投之。	Danxia said, “Where should one go to seek Buddhahood?” The Chan traveler said, “Chan Master Ma of Jiangxi is now teaching. His place is the ground for selecting Buddhas; worthy sir, you may go there.” He therefore went directly to Jiangxi. As soon as he saw Master Ma, he lifted his cloth headwrap to his forehead with both hands. Master Ma looked at him and said, “I am not your teacher. Go to Shitou at Nanyue.” He hurried to Nanyue and presented himself there with the same intention.
石头云：“着槽厂去。”师礼谢。入行者堂，随众作务，凡三年。石头一日告众云：“来日铲佛殿前草。”至来日，大众各备锹锄铲草。丹霞独以盆盛水，净头，于师前跪膝。石头见而笑之，便与剃发。	Shitou said, “Go to the rice mill.” The master bowed in thanks, entered the practitioners' hall, and joined the community in its labor for three years. One day Shitou announced to the assembly, “Tomorrow, clear the grass in front of the Buddha Hall.” The next day, everyone brought hoes and spades to clear the grass. Danxia alone filled a basin with water, washed his head, and knelt before the master. When Shitou saw this, he laughed and shaved his head.
又为说戒，丹霞掩耳而出。便往江西，再谒马祖。未参礼，便去僧堂内，骑圣僧颈而坐。时大众惊愕，急报马祖。祖躬入堂，视之曰：“我子天然。”霞便下，礼拜曰：“谢师赐法号。”因名天然。他古人天然，如此颖脱，所谓“选官不如选佛”也。	He also expounded the precepts to him, but Danxia covered his ears and left. He then went to Jiangxi and again paid homage to Mazu. Before making the customary bow, he entered the monks' hall and sat astride the neck of the holy monk statue. The assembly was startled and hurriedly reported this to Mazu. Mazu personally entered the hall, looked at him, and said, “My son Tianran.” Danxia immediately got down, bowed, and said, “Thank you, Master, for bestowing a Dharma name upon me.” He was therefore named Tianran. The outstanding freedom of this ancient Tianran was such as this. This is what is meant by, “Selecting officials is not as good as selecting Buddhas.”
《传灯录》中载其语句，直是壁立千仞，句句有与人抽钉拔楔底手脚。似问这僧道：“什么处来？”僧云：“山下来。”这僧却不通来处，一如具眼，倒去勘主家相似。当时若不是丹霞，也难为收拾。	The Record of the Transmission of the Lamp records his sayings. They stand sheer as a wall ten thousand fathoms high; every sentence has the means to pull out nails and remove wedges for others. It is as if he asked this monk, “Where have you come from?” The monk said, “From the foot of the mountain.” Yet the monk did not penetrate the place of coming; he was just like someone with the eye who, instead, turns about to examine the host. Had it not been Danxia at that moment, it would have been difficult to bring the matter under control.
丹霞却云：“吃饭了也未？”头边总未见得，此是第二回勘他。僧云：“吃饭了也。”懵懂汉，元来不会！霞云：“将饭与汝吃底人，还具眼么？”僧无语。丹霞意道：与尔这般汉饭吃，堪作什么。这僧若是个汉，试与他一 ，看他如何。虽然如是，丹霞也未放尔在。这僧便眼眨眨地无语。	Danxia then said, “Have you eaten?” He still had not seen through the monk's headward side; this was the second time he examined him. The monk said, “I have eaten.” What a muddleheaded fellow—he did not understand after all! Danxia said, “Does the one who brought you food to eat have the eye?” The monk was speechless. Danxia's meaning was: What use is it to feed someone like you? If this monk had been a real fellow, let him try giving Danxia a thrust and see what would happen. Even so, Danxia still had not let him go. The monk merely blinked and said nothing.
保福、长庆，同在雪峰会下，常举古人公案商量。长庆问保福：“将饭与人吃，报恩有分，为什么不具眼？”不必尽问公案中事，大纲借此语作话头，要验他谛当处。	Baofu and Changqing were both in Xuefeng's assembly and often raised the koans of the ancients for discussion. Changqing asked Baofu, “The one who gives food to others has a share in repaying kindness. Why, then, does he not have the eye?” There is no need to ask exhaustively about the events of the koan. Broadly speaking, he borrowed this saying as a huatou in order to test what was precise and fitting in Baofu.
保福云：“施者、受者，二俱瞎汉！”快哉！到这里，只论当机事，家里有出身之路。长庆云：“尽其机来，还成瞎否？”保福云：“道我瞎得么？”保福意谓：我恁么具眼，与尔道了也，还道我瞎得么？虽然如是，半合半开。	Baofu said, “Giver and receiver are both blind fellows!” Excellent! Here one speaks only of the matter at hand; within the household there is a road of emergence. Changqing said, “If he brings forth his whole capacity, is he still blind?” Baofu said, “Can you say that I am blind?” Baofu meant: I have the eye in this way and have already told you; can you still say that I am blind? Even so, it is half closed and half open.
当时若是山僧，等他道“尽其机来，还成瞎否”，只向他道：“瞎！”可惜许，保福当时，若下得这个“瞎”字，免得雪窦许多葛藤。雪窦亦只用此意颂：	If this mountain monk had been there, when Changqing said, “If he brings forth his whole capacity, is he still blind?” he would simply have replied, “Blind!” What a pity. If Baofu had uttered this word “blind” at the time, Xuedou would have been spared all this entanglement. Xuedou likewise composed his verse with this meaning:

尽机不成瞎，【只道得一半。也要验他过。言犹在耳。】	Bringing forth one's whole capacity does not make one blind. [It only says half of it. One must also test whether he gets through. The words still ring in one's ears.]
按牛头吃草。【失钱遭罪。半河南、半河北。殊不知，伤锋犯手。】	Forcing an ox to eat grass. [Losing money and suffering punishment. Half in Henan, half in Hebei. Yet he does not realize that the blade is damaged and the hand is cut.]
四七二三诸祖师，【有条攀条。带累先圣。不唯只带累一人。】	The patriarchs—four times seven and two times three—[Following a branch when there is a branch. Dragging down the sages of old—not merely one person.]
宝器持来成过咎。【尽大地人换手捶胸。还我拄杖来。带累山僧也出头不得。】	Bring forth the precious vessel, and it becomes a fault. [People throughout the whole earth beat their chests in turn. Give me back my staff! You have dragged down this mountain monk too, so that he cannot show his head.]
过咎深。【可杀深！天下衲僧跳不出。且道深多少？】	The fault runs deep. [Deep indeed! Chan monks throughout the land cannot leap out of it. Tell me, how deep is it?]
无处寻，【在尔脚跟下。摸索不着。】	There is nowhere to find it. [It is beneath your heels. You grope for it but cannot grasp it.]
天上人间同陆沉。【天下衲僧一坑埋却。还有活底人么？放过一着。苍天苍天！】	In heaven and among humankind, all sink together. [Chan monks throughout the land are buried in one pit. Is there anyone still alive? Let one move pass. O heavens, O heavens!]
“尽机不成瞎”，长庆云：“尽其机来，还成瞎否？”保福云：“道我瞎得么？”一似“按牛头吃草”。须是等他自吃始得，那里按他头教吃。雪窦恁么颂，自然见得丹霞意。	“Bringing forth one's whole capacity does not make one blind”: Changqing said, “If he brings forth his whole capacity, is he still blind?” Baofu said, “Can you say that I am blind?” It is just like “forcing an ox to eat grass.” One must wait until it eats by itself; how could one press its head down and make it eat? Xuedou's verse in this manner naturally reveals Danxia's intent.
“四七二三诸祖师，宝器持来成过咎”，不唯只带累长庆，乃至西天二十八祖，此土六祖，一时埋没。释迦老子，四十九年说一大藏教，末后唯传这个宝器。永嘉道：不是标形虚事褫，如来宝杖亲踪迹。若作保福见解，宝器持来，都成过咎。	“The patriarchs—four times seven and two times three—bring forth the precious vessel, and it becomes a fault.” This does not merely drag down Changqing; it buries at once the twenty-eight patriarchs of India and the six patriarchs of this land. Old Śākyamuni expounded the great treasury of teachings for forty-nine years, and in the end transmitted only this precious vessel. Yongjia said, “It is not an empty affair of stripping away mere marks; it is the Tathāgata's precious staff, his very traces.” If one takes Baofu's understanding as one's own, then bringing forth the precious vessel all becomes a fault.
“过咎深，无处寻”，这个与尔说不得，但去静坐，向他句中点检看。既是过咎深，因什么却无处寻？此非小过也，将祖师大事，一齐于陆地上平沉却！所以雪窦道：天上人间同陆沉！	“The fault runs deep; there is nowhere to find it.” This cannot be explained to you. Just sit quietly and examine it within his words. Since the fault runs deep, why is there nowhere to find it? This is no small fault: the great matter of the patriarchs is all sunk level with the ground! Hence Xuedou says, “In heaven and among humankind, all sink together.”
【wshiyao】：如此答LVM：拿饭便吃	[wshiyao]: This is how one should answer LVM: “Take the food and eat it.”
【木鱼儿】：那僧如此答又何妨啊，给那僧翻案！	[Wooden Fish]: What would be wrong with the monk answering that way? Let us reverse the verdict for him!
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山下来，（本来如此，实话实说，又有妨碍）	“From the foot of the mountain.” (That is simply how it is; he spoke the truth. What is the problem?)
吃饭了（法食饱满）	“I have eaten.” (He is full of Dharma food.)
僧无语。（也不错，什么眼不眼的，哪个来见来！）	“The monk was speechless.” (Nothing wrong with that either. What eyes or no eyes? Who is there to come and see?)
【缁衣】：好好儿的公案，被一帮聪明的瞎子嚷嚷成什么玩意了。：）	[Clad in Black]: A perfectly good koan—what have a gang of clever blind men shouted it into? :)
【没地菩萨】：请这位道眼明白的愚笨师兄开唱！	[Bodhisattva Without Ground]: Let this foolish Dharma brother, whose eye of the Way is clear, give us a performance!
【真实】：师兄聪明	[Truth]: Dharma brother, you are clever.
【木鱼儿】：本来如此，好坏观着自见	[Wooden Fish]: That is simply how it is; observe good and bad, and you will see for yourself.
【没地菩萨】（接【木鱼儿】：那僧如此答又何妨啊，给那僧翻案！）：LVM便打！	[Bodhisattva Without Ground] (replying to [Wooden Fish]: “What would be wrong with the monk answering that way? Let us reverse the verdict for him!”): LVM then strikes!

【lvm】：争奈杓柄在【没地菩萨】手里。	[lvm]: The ladle handle happens to be in [Bodhisattva Without Ground]'s hand.
【没地菩萨】：嘻嘻，偏不说回与你！	[Bodhisattva Without Ground]: Hehe, I simply will not return it to you!
【没地菩萨】：如此答LVM：瓢里不知锅里地！	[Bodhisattva Without Ground]: This is how one should answer LVM: "You do not know what is in the pot from what is in the ladle!"
【lvm】：我没问，你答什么呀？	[lvm]: I did not ask; why are you answering?
【没地菩萨】：赖汝无问，若问锅碗瓢盆一时打破！	[Bodhisattva Without Ground]: Fortunately, you did not ask. Had you asked, pots, bowls, and ladles would all be smashed at once!
【没地菩萨】：LVM便打！	[Bodhisattva Without Ground]: LVM then strikes!
【没地菩萨】：自答：破也，碎也！	[Bodhisattva Without Ground]: Answering for myself: Broken—shattered!
【没地菩萨】：赖汝无问，若问锅碗瓢盆俱来矣！	[Bodhisattva Without Ground]: Fortunately, you did not ask. Had you asked, pots, bowls, and ladles would all have come forth!
【chan】：这僧且答他："具眼"	[chan]: The monk should simply answer him, "He has the eye."
【没地菩萨】：LVM便打！	[Bodhisattva Without Ground]: LVM then strikes!
【lvm】：欲加之罪	[lvm]: A charge imposed at will.
【没地菩萨】：只如林冲雪野山神庙，也须披枷戴锁。。。	[Bodhisattva Without Ground]: Just as with Lin Chong at the Mountain Spirit Temple on a snowy night, one must still wear cangue and shackles…
【真实】：师兄您打错了，应是"林冲雪夜山神庙"。	[Truth]: Dharma brother, you got it wrong. It should be "Lin Chong at the Mountain Spirit Temple on a snowy night."
【没地菩萨】：嘻嘻，不好意思，野了也！	[Bodhisattva Without Ground]: Hehe, sorry—I have gone wild!
【真实】：无聊也。	[Truth]: How boring.
【没地菩萨】：师兄的隐形眼睛是不是丢了，快找啊！	[Bodhisattva Without Ground]: Has Dharma brother lost his invisible glasses? Hurry and find them!
【没地菩萨】：眼镜店生意大好！	[Bodhisattva Without Ground]: The optician's business is booming!
【真实】：你是开隐形眼睛店的吧，怎么店里一副眼镜也没有。	Zhenshi : You run an invisible-eyeglasses shop, don't you? How come there isn't a single pair of glasses in the shop?
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原来都是隐形眼镜。	So they were all contact lenses.
【谁谁谁？】：霞云：将饭来与汝吃底人，还具眼么？	Whoever? : Xiayun: Does the person who brought you food to eat still have eyes?
【谁谁谁？】：僧云：容某甲查过再秉告和尚。	Whoever? : The monk said: Allow me to check first, then report back to the venerable monk.
【没地菩萨】（接【谁谁谁？】：霞云：将饭来与汝吃底人，还具眼么？）：待和尚用眼吃饭，即向和尚道！	No-Ground Bodhisattva (replying to Whoever? : Xiayun: Does the person who brought you food to eat still have eyes?): When the venerable monk uses his eyes to eat, then I'll tell him!
【没地菩萨】：LVM便打！	No-Ground Bodhisattva : LVM would strike!
【lvm】：何患无辞！	lvm : What need is there to worry about lacking an excuse!
【没地菩萨】：只如岳飞风波亭，唯剩自嗟自叹！	No-Ground Bodhisattva : Like Yue Fei at Fengbo Pavilion, all that remains is sighing to oneself!
【真实】：风波停。	Zhenshi : The winds and waves have ceased.
【没地菩萨】：如风过树	No-Ground Bodhisattva : Like wind passing through trees.
【真实】：根不动。	Zhenshi : The roots do not move.
【没地菩萨】：去！去！连根拔起！	No-Ground Bodhisattva : Go on! Go on! Uproot them completely!
【真实】：拔钉子吗？	Zhenshi : Pulling out nails?
【没地菩萨】：也只是个知解宗徒。。。	No-Ground Bodhisattva : Still merely a follower of the school of conceptual understanding…
【真实】：听您口气好象不是个知解宗徒。	Zhenshi : From your tone, you do not seem to be a follower of the school of conceptual understanding.
【菩提树】：老师若是"丹霞"~~~	Bodhi Tree : If the teacher were "Danxia"~~~
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丹霞问僧：甚处来?	Danxia asked a monk: “Where have you come from?”
僧云：山下来。	The monk said: “From the foot of the mountain.”
霞云：吃饭了也未?	Danxia said: “Have you eaten?”
僧云：吃饭了。	The monk said: “I have eaten.”
霞云：将饭来与汝吃底人，还具眼么?	Danxia said: “Does the person who brought you food to eat still have eyes?”
（末学若是那僧）	(If this student were that monk)
僧云：只管吃饭去了，未留意；和尚吃饭了也未?	The monk said: “He just went about eating and did not pay attention. Has the venerable monk eaten?”
（老师若是“丹霞”，如何答？）	(If the teacher were “Danxia,” how would he answer?)
【闲语】：呵呵，吃干饭的啊！	Idle Talk ：Hehe, someone who eats for nothing!
【lvm】：这是从哪儿学来的话语呀?	lvm ：Where did you learn that kind of talk?
【没地菩萨】：苍天、苍天	No-Ground Bodhisattva ：Heavens, heavens!
【菩提树】：回老师：吃饭穿衣人人会，不假他处学	Bodhi Tree ：In reply to the teacher: Everyone knows how to eat and dress; there is no need to learn it elsewhere.
【莲清】：哎呀，我教我们家小匾头（儿子）自己穿衣吃饭可费老劲了。。。	Lianqing ：Oh dear, teaching my little one (my son) to dress and eat by himself took a great deal of effort...
【没地菩萨】：下次不教试试，他自己也会	No-Ground Bodhisattva ：Next time, try not teaching him. He will know how himself.
【善财】（接【菩提树】：回老师：吃饭穿衣人人会，不假他处学）：下次吃饭喊着大伙。	Sudhana （replying to Bodhi Tree ：In reply to the teacher: Everyone knows how to eat and dress; there is no need to learn it elsewhere.): Next time you eat, call everyone over.
【没地菩萨】：老财掏饭钱！	No-Ground Bodhisattva ：Old Cai will pay for the meal!
【闲语】：饱的撑死，饿的饿死！	Idle Talk ：The full ones will burst to death, and the hungry ones will starve to death!
【善财】：^^	Sudhana ：^^
【菩提无树】：老师，俺是那僧，便只管把丹霞的头往地上摁。嘿嘿	No Bodhi Tree ：Teacher, if I were that monk, I would simply press Danxia's head to the ground. Hehe.
【lvm】：争奈杓柄在丹霞手里。	lvm ：But the ladle handle is in Danxia's hand.
【菩提无树】：如此，那僧无妨再问：和尚吃饭了也未?	No Bodhi Tree ：In that case, the monk might as well ask again: “Has the venerable monk eaten?”
【lvm】：这里是网络，打不着你。拿你没办法。	lvm ：This is the internet. I cannot hit you. There is nothing I can do about you.
【没地菩萨】：发个图片，上有狼牙棒一只。。。	No-Ground Bodhisattva ：Post a picture with a spiked club in it...
【菩提无树】（接【lvm】：这里是网络，打不着你。拿你没办法。）：嘿嘿	No Bodhi Tree （replying to lvm ：This is the internet. I cannot hit you. There is nothing I can do about you.): Hehe.
【菩提无树】：礼拜了，退。	No Bodhi Tree ：I bow and take my leave.
【没地菩萨】：嘿嘿，屈棒有人吃在！	No-Ground Bodhisattva ：Hehe, someone is there to take the crooked stick!
【莲清】（接【lvm】：争奈杓柄在丹霞手里。）：今天的天儿	Lianqing （replying to lvm ：But the ladle handle is in Danxia's hand.): Today's weather...
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孟春犹寒，叩请和尚万安。	Though it is early spring, the cold still lingers. I respectfully inquire after the venerable monk's well-being.
【打磨军】：答：和尚还具眼吗？如何?	Polishing Army ：Answer: Does the venerable monk still have eyes? How about that?
【大话东游】：具眼、具眼、吃饭了也未?	Grandiose Journey East ：Has eyes, has eyes—have you eaten?
【打磨军】：能否借棒子与俺一用?	Polishing Army ：Could you lend me your stick for a moment?
【没地菩萨】：自家的棒子不用，反向外讨！看棒！	No-Ground Bodhisattva ：You will not use your own stick, but ask for one from outside! Take this stick!
【打魔军】：野狐！杓柄在谁的手里?	Demon-Beating Army ：Wild fox! In whose hand is the ladle handle?

【没地菩萨】：呵呵，在花盆里作杆哩！	No-Ground Bodhisattva ：Hehe, it is serving as a stake in a flowerpot!
【打魔军】：野狐！你这棒如此不经事，就尝尝我的硬棒如何？	Demon-Beating Army ：Wild fox! If your stick is so useless, why not taste my hard stick?
【没地菩萨】：你的棒棒打魔军合适，到我这里却是贼入空屋！	No-Ground Bodhisattva ：Your little stick may be suitable for beating a demon army, but here with me it is like a thief entering an empty house!
【打魔军】：空了吗？上面叫疼的是谁呢？	Demon-Beating Army ：Is it empty? Then who was crying out in pain above?
【没地菩萨】：天寒地冻，师兄小心脚下！	No-Ground Bodhisattva ：The weather is freezing; senior brother, watch your step!
【打魔军】：此乃贼入空屋？俺看你挺实称的嘛。	Demon-Beating Army ：This is a thief entering an empty house? You seem quite solid to me.
【没地菩萨】：贼喊捉贼！	No-Ground Bodhisattva ：The thief cries, “Catch the thief!”
【打魔军】：屋子空了，你还这么怕贼？	Demon-Beating Army ：If the house is empty, why are you still so afraid of thieves?
【没地菩萨】：不怕贼偷，就怕贼惦记！	No-Ground Bodhisattva ：I am not afraid of thieves stealing; I am only afraid of thieves thinking about it!
【打魔军】：还怕吗？就这怕字够你惦记的了。	Demon-Beating Army ：Still afraid? That very word “afraid” is enough to keep you thinking about it.
【没地菩萨】：唉，你也得带付隐形眼镜了！	No-Ground Bodhisattva ：Alas, you need a pair of contact lenses too!
【打魔军】：是吗？那么你就无所遁形了。	Demon-Beating Army ：Is that so? Then you will have nowhere to hide.
【没地菩萨】：给你根杆就往上爬！	No-Ground Bodhisattva ：Give you a pole and you climb right up!
【真实】：两位稍安，两位都很聪明。	Zhenshi ：Gentlemen, calm down. You are both very clever.
【真实】（接【打魔军】：野狐！你这棒如此不经事，就尝尝我的硬棒如何？）：棒呢？没有啊。	Zhenshi （replying to Demon-Beating Army ：Wild fox! If your stick is so useless, why not taste my hard stick?): Where is the stick? There isn't one.
【打魔军】：你还想要什么棒棒？	Demon-Beating Army ：What other little stick do you want?
【真实】：棒棒没收。现在都是和平时期。	Zhenshi ：The sticks have been confiscated. These are peaceful times now.
【打魔军】：棒呢？没有啊？	Demon-Beating Army ：Where is the stick? There isn't one?
【没地菩萨】：炽然建立犹不自知！	No-Ground Bodhisattva ：You are flagrantly establishing things and still do not know it!
【打魔军】：被棒个正着？看啥都是棒了。	Demon-Beating Army ：Hit squarely by a stick? Now everything you see is a stick.
【没地菩萨】：便打！	No-Ground Bodhisattva ：Then strike!
【打魔军】：我便跑，若挨你的瞎棒，岂不你我具失？	Demon-Beating Army ：Then I will run. If I were hit by your blind stick, would not both you and I lose?
【没地菩萨】：少有伶俐底！	No-Ground Bodhisattva ：Rarely does one find anyone so quick-witted!
【打魔军】：woruoainizhexiabang	Demon-Beating Army ：woruoainizhexiabang
【真实】（接【打魔军】：棒呢？没有啊？）：没有也收了。	Zhenshi （replying to Demon-Beating Army ：Where is the stick? There isn't one?): Even if there is none, it has been confiscated.
【没地菩萨】：谁收？往哪收？打你开眼尿床汉！	No-Ground Bodhisattva ：Who confiscated it? Where was it confiscated to? I will strike you, you bed-wetter whose eyes have been opened!
【真实】：俺无尿可尿，也没办法。	Zhenshi ：I have no urine to pee, so there is nothing I can do.
【永光居士】（接【打磨军】：答：和尚还具眼吗？如何？）：瞪目不见你。	Lay Practitioner Yongguang （replying to Polishing Army ：Answer: Does the venerable monk still have eyes? How about that?): I stare with my eyes wide open, yet do not see you.
【没地菩萨】：即不见，挖了去喂狗！	No-Ground Bodhisattva ：Since you do not see, gouge them out and feed them to the dogs!
【永光居士】：再多嘴先挖你的	Lay Practitioner Yongguang ：One more word, and I will gouge yours out first.
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嘿嘿！	Hehe!
【没地菩萨】：先挖我的，后挖你的？呵呵，贻笑大方！	No-Ground Bodhisattva ：Gouge out mine first, then yours? Hehe, what a laugh for the experts!

【永光居士】：挖	Lay Practitioner Yongguang ：Gouge them out!
【没地菩萨】：LVM便打	No-Ground Bodhisattva ：LVM would strike.
【永光居士】：老师，我冤枉啊！是他尿的床！	Lay Practitioner Yongguang ：Teacher, I have been wronged! He is the one who wet the bed!
【打磨军】（接【永光居士】：瞪目不见你。）：看我二龙戏珠！既不见，何来前问？“丹霞问僧：甚处来？”	Polishing Army （replying to Lay Practitioner Yongguang ：I stare with my eyes wide open, yet do not see you.): Watch my two dragons playing with a pearl! If you do not see, why did you ask earlier, “Danxia asked a monk: ‘Where have you come from?’”
【永光居士】：犹在我背后。	Lay Practitioner Yongguang ：He is still behind me.
【打磨军】：丹霞会像您这样?	Polishing Army ：Would Danxia be like you?
【永不居士】：那就吃棒吧。	Lay Practitioner Yongbu ：Then take a stick!
【打磨军】：还等你这瞎棒？俺挥袖自去了。	Polishing Army ：Still waiting for your blind stick? I will simply shake my sleeves and leave.
【永光居士】：是则是，是则不是^o^	Lay Practitioner Yongguang ：It is so, yet it is not so. ^o^
【没地菩萨】：却是宾看宾！看什么看，春晚早结束了！	No-Ground Bodhisattva ：It is guest looking at guest! What are you looking at? The Spring Festival Gala ended long ago!
【永不居士】：不好意思，名字打错了。“不”应为永	[Layman Yongbu]: Sorry, I typed the name incorrectly. The “bu” should be “Yong.”
【没地菩萨】：呵呵，“不光居士”这个名字更好！	[Bodhisattva Meidi]: Hehe, the name “Layman Buguang” is even better!
【雪山童子】：如果僧对老师语：“与和尚眼一般！”老师凭么道?	[Snow Mountain Youth]: If a monk were to say to the teacher, “It is the same as the Master’s eye!” how would the teacher respond?
【lvm】：便打。	[lvm]: Just give him a beating.
【没地菩萨】：回LVM：将饭与和尚吃的人还具眼否?	[Bodhisattva Meidi]: Reply to LVM: Does the one who gives the Master food to eat also have the eye?
【雪山童子】：哈哈…便走。	[Snow Mountain Youth]: Haha… then I’ll be off.
【lvm】：“屈棒元来有人吃在。”	[lvm]: “It turns out there is someone to receive the unjustified stick.”
【雪山童子】：也须打的下，收的起！	[Snow Mountain Youth]: One must also be able to strike and able to withdraw!
【心僧】（接【lvm】：“屈棒元来有人吃在。”）：争奈杓柄在【lvm】手里。	[Mind Monk] (replying to [lvm]: “It turns out there is someone to receive the unjustified stick.”): But the ladle’s handle is in LVM’s hand.
【lvm】：偏不说“回与你”。	[lvm]: I simply refuse to say, “I return it to you.”
【心僧】：哈哈！那我也走。	[Mind Monk]: Haha! Then I’ll be off too.
【lvm】：“屈棒元来有人吃在。”	[lvm]: “It turns out there is someone to receive the unjustified stick.”
【心僧】：心僧夺棒便打。	[Mind Monk]: Mind Monk snatches the stick and gives him a beating.
【乐乐】：哎呦！哎呦！	[Lele]: Ouch! Ouch!
【心僧】：哈哈！跑出来个垫背的。	[Mind Monk]: Haha! A scapegoat has run out.
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这个罪你也替【lvm】扛阿。	You are even taking this blame for LVM.
【乐乐】：师恩浩荡 冤魂遍野	[Lele]: The master’s kindness is vast; resentful ghosts lie everywhere.
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不吃屈棒，难酬师德	Without taking the unjustified stick, it is hard to repay the master’s virtue.
【没地菩萨】：若是瞎棒，师徒俱坠。。。	[Bodhisattva Meidi]: If it is a blind blow, master and disciple both fall…
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可见不是瞎棒！	Clearly, then, it was not a blind blow!
【雪山童子】（接【lvm】：偏不说“回与你”。）：哈哈，老师！！！	[Snow Mountain Youth] (replying to [lvm]: I simply refuse to say, “I return it to you.”): Haha, Teacher!!!
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你真好玩!	You are really amusing!

【lvm】：^o^	[lvm]: ^o^
【没地菩萨】：：-(	[Bodhisattva Meidi]: :-(
【青菜】（接【lvm】：便打。）：杖头有眼，不得草草打人。	[Green Vegetable] (replying to [lvm]: Just give him a beating.): There are eyes at the tip of the staff; one must not strike people carelessly.
【莲清】：中。	[Lianqing]: Exactly.
【lvm】：却得草草打菜么?	[lvm]: Yet is it all right to beat vegetables carelessly?
【没地菩萨】：老师：草能打菜，莫非是草妖莫？呵呵	[Bodhisattva Meidi]: Teacher: If grass can beat vegetables, could it be a grass demon? Hehe.
【青菜】：当心叫菜给吃了	[Green Vegetable]: Be careful, or the vegetables will eat you.
【lvm】：能吃人的，莫非是菜妖么?	[lvm]: If vegetables can eat people, could they be vegetable demons?
【没地菩萨】：回LVM：老师当心脚下路滑。。。	[Bodhisattva Meidi]: Reply to LVM: Teacher, beware—the road beneath your feet is slippery...
【青菜】：两回事	[Green Vegetable]: Those are two different matters.
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炒菜勺在您手里，打不打菜您说了算～～只是吃菜时当心别被菜吃了去哦。	The cooking ladle is in your hand; whether to beat the vegetables is entirely up to you—but when you eat vegetables, be careful not to be eaten by them instead.
【心明】：这青菜，甘心做素饺馅?	[Xinming]: Is this green vegetable willing to become filling for vegetarian dumplings?
【lvm】：师尊　元音老人讲述:	[lvm]: The Venerable Master, Elder Yuanyin, explains:
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第七十六则　丹霞问僧具眼	Case Seventy-Six: Danxia Asks a Monk Whether He Has the Eye
邓州丹霞天然禅师，是唐代著名的大禅德。他出生于哪年、俗家姓什么，灯录中缺乏记载，所以圆悟勤祖师说他“不知何许人”。丹霞禅师年轻时是学儒的，饱读五经四书，通达孔孟之道。	Chan Master Danxia Tianran of Dengzhou was a renowned great Chan teacher of the Tang dynasty. The lamp records contain no account of the year of his birth or his family surname, so Patriarch Yuanwu Qin said that he was “a man of unknown origin.” In his youth, Chan Master Danxia studied Confucianism. He was well versed in the Five Classics and Four Books and thoroughly understood the teachings of Confucius and Mencius.
有一天，他要去京城长安参加科举考试，在路途中的旅店里做了一个梦，梦见房间里充满白光。他找了一个“占者”（也就是算命先生）给他解这“白光满室”之梦预兆着什么吉凶祸福。占者告诉他，这是“解空之祥”。	One day, as he was traveling to Chang’an, the capital, to take the imperial civil-service examination, he had a dream at an inn along the way. He dreamed that his room was filled with white light. He sought out a diviner—that is, a fortune-teller—to explain what auspicious or inauspicious portent was indicated by this dream of “white light filling the room.” The diviner told him that it was “an auspicious sign of understanding emptiness.”
祥，就是吉祥。这个梦是好梦，是吉兆。什么吉兆啊？“解空”的吉兆。解空，就是能够悟解、能够透彻佛门的大乘空义。这无异告诉他，如果他修学佛法，一定能得大成就。	Auspicious means fortunate. This was a good dream, a favorable omen. What favorable omen? An omen of “understanding emptiness.” Understanding emptiness means being able to comprehend and thoroughly penetrate the Mahāyāna teaching of emptiness in Buddhism. This was no different from telling him that, if he studied and practiced the Buddhadharma, he would certainly attain great accomplishment.
他听了之后，正好遇到一个“禅者”（也就是佛教的禅宗学人）。禅者问他：“仁者何往？”您这是要到什么地方去呀？他答：“选官去。”去参加科举考试，考中了就可以应选补缺而做官。	After hearing this, he happened to meet a “Chan practitioner”—that is, a student of the Chan school of Buddhism. The Chan practitioner asked him, “Where are you going, sir?” That is, “Where are you headed?” He replied, “I am going to seek office.” He was going to take the civil-service examination; if he passed, he could be selected to fill a vacancy and become an official.
禅者说：“选官何如选佛！”做官怎么能比得上做佛呢？做官只是一时的功名显赫，只是过眼云烟，不能长存于世。修道成佛则能够亘今古而常存、历沧桑而不变。	The Chan practitioner said, “How can seeking office compare with seeking Buddhahood?” How could being an official compare with becoming a Buddha? Official rank and renown are only temporary, like passing clouds; they cannot endure in the world. But cultivating the Way and becoming a Buddha endures throughout past and present, remaining unchanged through all the vicissitudes of time.
做官必须是为了治理好国家、为了百姓的安宁幸福、为了国富民强竭尽才智，才算得上是个好官。虽然如此，也不能利益多少人，不能够给大家带来多大的利益。这与修道成佛对众生的利益，是远不能相比的。	To be a good official, one must devote all one’s talent and wisdom to governing the country well, ensuring the people’s peace and happiness, and making the nation prosperous and strong. Even so, one cannot benefit very many people or bring them very great benefit. This is far beyond comparison with the

	benefit to sentient beings gained through cultivating the Way and becoming a Buddha.
一旦修行成佛，就能救度无量无边的众生，并且“皆令入无余涅　而灭度之”。让他们都能彻底解脱、永离生死苦海。所以“选官何如选佛”呢？做官需要“选”，学佛也需要“选”，都需要挑选、选择，优中选优。	Once one cultivates to Buddhahood, one can liberate immeasurable, boundless sentient beings, “causing them all to enter nirvāṇa without remainder and thereby be liberated.” This enables them all to attain complete liberation and forever leave the bitter ocean of birth and death. Therefore, how can “seeking office” compare with “seeking Buddhahood”? Becoming an official requires selection, and studying Buddhism also requires selection: both involve choosing the best from among the good.
佛教的修行道场就是选佛场，“十方同聚会，个个学无为。此是选佛场，心空及第归。”看谁用功精进不懈，看谁能修得心空无住，谁就能应选而做佛，谁就能开悟成道，这是要选一选的。	A Buddhist place of practice is precisely a place for selecting Buddhas: “All directions gather together; each person studies non-contrivance. This is the place for selecting Buddhas; when the mind is empty, one returns having passed the examination.” It is a matter of seeing who applies themselves diligently and without cease, and who can cultivate until the mind is empty and abides nowhere. Such a person may be selected to become a Buddha and awaken to realize the Way. There must indeed be a selection.
所以，大家修法须勇猛精进，不可懈怠。假如求得了修行方法，就那么游游泛泛、懒懒散散的，今天修修、明天停停，这样怎么能成道呢？道场是选佛场，你不用功，就要落选。要努力上进，真正证到心空无住，才堪中选。	Therefore, everyone practicing the Dharma must advance with courageous vigor and must not be lax. Suppose that after obtaining a method of practice, you drift along idly and lazily, practicing today and stopping tomorrow. How could you realize the Way like that? The place of practice is a place for selecting Buddhas. If you do not apply yourself, you will not be selected. You must strive diligently and truly realize that the mind is empty and abides nowhere; only then are you fit to be selected.
丹霞在旅店里忽梦白光满室，听了占者“解空之祥”的解释，又受了禅者“选官何如选佛”之激励，非常感动，当下便决定抛弃仕途，学佛修道。	Danxia suddenly dreamed, at the inn, that white light filled the room. Having heard the diviner’s explanation that this was “an auspicious sign of understanding emptiness,” and having been inspired by the Chan practitioner’s words, “How can seeking office compare with seeking Buddhahood?” he was deeply moved. Thereupon, he resolved to abandon an official career and study Buddhism and cultivate the Way.
他问禅者：“选佛当往何所？”要学佛修道应当往什么地方去啊？禅者说：“今江西马大师出世，是选佛之场，仁者可往。”现今马祖大师出世，在江西说法度众。	He asked the Chan practitioner, “Where should one go to seek Buddhahood?” That is, where should one go to study Buddhism and cultivate the Way? The Chan practitioner said, “Master Ma is presently teaching in Jiangxi. There is a place for selecting Buddhas; you may go there.” Master Mazu was then teaching the Dharma in Jiangxi and liberating sentient beings.
马大师是当今的大禅德，他的道场就是选佛场，你可以到他那里去。丹霞毫不犹豫，便直奔江西，赶往马大师的道场。他见到马大师，却不说话，而是用两手托着幞头脚，让马大师看。	Master Ma was a great Chan teacher of his time, and his place of practice was a place for selecting Buddhas. Danxia could go there. Without hesitation, Danxia went directly to Jiangxi and hastened to Master Ma’s place of practice. When he met Master Ma, however, he said nothing. Instead, he held up the ends of his headcloth with both hands for Master Ma to see.
幞头是古代男子用的一种头巾，幞头脚就是幞头包在头上的折角处。一般人初来乍到，总要先介绍自己是谁，从什么地方来，来干什么。	A headcloth was a kind of turban worn by men in ancient times; its ends were the folded corners where it was wrapped around the head. Ordinarily, when people first arrive somewhere, they introduce themselves: who they are, where they come from, and what they have come for.
丹霞就不这样，才见马大师，就以两手托幞头脚，已显露出“以无言显有言”凌厉直捷的禅风。纵观丹霞的学道因缘，那“白光满室”之梦、那占者、禅者之遇，固然可以说是佛菩萨点化他。而他一点就醒、一拨便转，毅然抛弃仕途，那干净俐落、毫不拖泥带水的风格，岂不是再来人的作略么！	Danxia did not act in this way. As soon as he saw Master Ma, he held up the ends of his headcloth with both hands, already revealing a sharp and direct Chan style that “uses silence to reveal speech.” Looking over the circumstances of Danxia’s pursuit of the Way—the dream of “white light filling the room,” and his encounters with the diviner and the Chan practitioner—one could certainly say that Buddhas and bodhisattvas had guided him. Yet at a single prompting he awakened, and at one nudge he turned around; resolutely abandoning his official career, he was clean and decisive, without the least dragging or entanglement. Was this not the style of one who had returned again?
马大师仔细地打量着这个两手托幞头脚的年轻人，看出他与石头禅师对机，便对他说：“吾非汝师。南岳石头处去。”六祖以后，禅宗分灯，辗转相传，是从青原行思、南岳怀让这两支传承延续下来的。	Master Ma carefully examined this young man holding up the ends of his headcloth with both hands. Seeing that he was suited to Chan Master Shitou, he told him, “I am not your teacher. Go to Shitou of Nanyue.” After the Sixth Patriarch, the lamps of the Chan school were divided and passed on successively through the two lineages of Qingyuan Xingsi and Nanyue Huairang.
行思禅师、怀让禅师都是六祖的弟子。石头希迁禅师嗣法青原行思，马祖道一禅师嗣法南岳怀让。石头禅师机锋峻拔，往往使人摸不着边际，而马大师的禅风则比较平缓。	Chan Master Xingsi and Chan Master Huairang were both disciples of the Sixth Patriarch. Chan Master Shitou Xiqian inherited the Dharma from Qingyuan Xingsi, while Chan Master Mazu Daoyi inherited the Dharma from Nanyue Huairang. Master Shitou’s Chan was sharp and lofty, often leaving people

	unable to find their bearings, whereas Master Mazu's Chan style was comparatively gentle and even.
悟道各有各的机缘，适合峻拔的便以峻拔的手段接引，适合平缓的便以平缓的手段接引。丹霞与石头对机，而大名鼎鼎的庞蕴居士却与马大师对机。	Each person's awakening has its own conditions. Those suited to sharp and lofty methods are guided by such methods, while those suited to gentler methods are guided accordingly. Danxia was suited to Shitou, whereas the renowned lay practitioner Pang Yun was suited to Master Mazu.
庞居士一开始是跟石头学禅，他问石头禅师：“不与万法为侣者是甚么人？”一切事物都是法，一切事物都有相。不与这些有相的东西为伴侣，即是超越万法。这是什么人的境界呢？这一问相当高深，够绝对的。	Layman Pang initially studied Chan with Shitou. He asked Chan Master Shitou, “Who is the person who does not keep company with the myriad dharmas?” All things are dharmas, and all things have appearances. Not keeping company with these things that have appearances means transcending the myriad dharmas. Whose state is this? It was a remarkably profound question, thoroughly absolute.
石头禅师听到他这么问，就用手捂住他的嘴。这说不出话的是谁？！有语言就有思惟，落入语言、落入思惟就不是了。庞居士经石头禅师一捂，豁然有省，但还不彻。	When Chan Master Shitou heard this question, he covered Pang's mouth with his hand. Who is it that cannot speak? Where there is language, there is thought; to fall into language or thought is no longer it. With this covering of his mouth by Chan Master Shitou, Layman Pang suddenly had an insight, though it was not yet complete.
后来，庞居士又去参问马大师，还是那个问题（若彻就不须再问了）“不与万法为侣者是甚么人？”马大师说：“待汝一口吸尽西江水，即向汝道。”西江是江西省的一条大河。等你一口能把西江水吸干的时候，我才告诉你。	Later, Layman Pang went to consult Master Mazu. It was still the same question—if he had fully penetrated it, there would have been no need to ask again—“Who is the person who does not keep company with the myriad dharmas?” Master Mazu said, “When you can swallow all the waters of the Western River in one gulp, I will tell you.” The Western River is a large river in Jiangxi Province. When you can drain its waters in a single gulp, only then will I tell you.
你若不能一口吸尽西江水，我就不告诉你。这是不落语言的啊，一说出来，就不是了。庞居士言下大悟，立时了彻，顿领玄旨。悟后再起妙用，那就不只是一口吸尽西江水了，“沧溟深处立须干”啊！	If you cannot swallow all the waters of the Western River in one gulp, I will not tell you. This does not fall into language: once it is spoken, it is no longer it. Layman Pang was greatly awakened at these words; he immediately penetrated it completely and suddenly grasped the mysterious purport. Once awakened, he gave rise to wondrous functioning. Then it was not merely a matter of swallowing all the waters of the Western River in one gulp: “Standing in the depths of the vast sea, one must drain it dry at once!”
神迹卓著的五台隐峰禅师，俗姓邓，灯录上称他邓隐峰，是马祖的弟子。他早年跟马祖学禅的时候，也想去参问石头。马祖告诉他：“石头路滑！”石头禅师机锋峻拔，你未必能摸得着边际，会滑倒你的。	Chan Master Wutai Yinfeng, renowned for his extraordinary deeds, had the secular surname Deng. The Records of the Lamp call him Deng Yinfeng. He was a disciple of Mazu. When he was studying Chan with Mazu in his early years, he too wished to go and consult Shitou. Mazu told him, “The road to Shitou is slippery!” Chan Master Shitou's responses were sharp and lofty; you might well be unable to find your bearings, and he might make you slip and fall.
邓隐峰说：“竿木随身，逢场作戏。”他还满不在乎。来到石头那里，他绕着石头的禅座转了一圈，顿了顿手里的锡杖，问石头：“是何宗旨？”石头说：“苍天！苍天！”邓隐峰摸不着头脑，跑回来问马祖。	Deng Yinfeng said, “With staff and provisions at my side, I perform wherever I find a stage.” He was quite unconcerned. When he arrived at Shitou's place, he circled Shitou's Chan seat once, struck his khakkhara on the ground, and asked Shitou, “What is the essential teaching?” Shitou said, “Vast heaven! Vast heaven!” Deng Yinfeng could make neither head nor tail of it and ran back to ask Mazu.
马祖说：“汝更去问，待他有答，汝便嘘两声。”邓隐峰又跑到石头那里，跟前次一样，转一圈，顿顿锡杖“是何宗旨？”石头禅师这次不答苍天，抢先向他嘘了两声。邓隐峰不能再嘘了，又跑回来问马祖。	Mazu said, “Go ask him again. When he answers, give two hissing sounds.” Deng Yinfeng again ran to Shitou. Just as before, he circled once, struck his khakkhara, and asked, “What is the essential teaching?” This time Chan Master Shitou did not answer, “Vast heaven,” but forestalled him by hissing twice. Deng Yinfeng could no longer hiss, so he ran back to ask Mazu again.
马祖说：“向汝道，石头路滑！”我早就告诉过你，石头路滑，他比你先下手，他的机锋急得很，你未必能对机。邓隐峰与石头不对机，而丹霞却正好与石头对机。所以马祖不赞同邓隐峰参问石头，却指示丹霞到石头禅师那里去。马大师堪称善观机缘啊！	Mazu said, “I told you that the road to Shitou is slippery!” I had already told you: the road to Shitou is slippery. He acted before you did; his response is exceedingly swift, and you may not be suited to him. Deng Yinfeng was not suited to Shitou, but Danxia was precisely suited to him. Therefore, Mazu did not approve of Deng Yinfeng's consulting Shitou, yet he directed Danxia to go to Chan Master Shitou. Master Mazu was indeed skilled at discerning people's conditions.
丹霞到了石头禅师那里，还是以两手托幞头脚。石头禅师说：“着槽厂去。”当年六祖初见五祖，五祖也是说“着槽厂去”，于是六祖便到后院破柴踏碓。丹霞听石头禅师这么讲，便行礼致谢，从此随大众过起了农禅生活。	When Danxia arrived at Chan Master Shitou's place, he again held up the ends of his cloth headwrap with both hands. Chan Master Shitou said, “Go to the rice-hulling shed.” When the Sixth Patriarch first met the Fifth Patriarch, the Fifth Patriarch likewise said, “Go to the rice-hulling shed,” whereupon the Sixth Patriarch went to the rear courtyard to split firewood and pound rice. On hearing Shitou's words, Danxia bowed in thanks and thereafter joined the community in a life of farming and Chan practice.

就这样住了三年，丹霞悟道了。有一天，石头禅师对大家说：“来日铲佛殿前草。”第二天，大众都找出锹、锄等工具，准备铲草。只有丹霞禅师与众不同，他端来一盆水，洗净了头，来到石头禅师面前跪下了。	He lived there in this way for three years, and Danxia awakened to the Way. One day, Chan Master Shitou told everyone, “Tomorrow we will clear the grass before the Buddha Hall.” The next day, the community all brought out shovels, hoes, and other tools, ready to clear the grass. Chan Master Danxia alone was different: he brought a basin of water, washed his head clean, and came before Chan Master Shitou and knelt down.
原来“铲殿前草”是指剃去头发啊，要给他们剃度。丹霞识得石头禅师的机锋。石头禅师见他这样，笑逐颜开，便给他剃发，度他为僧。随后又为他说戒，丹霞“掩耳而出”，他捂着耳朵不听，出门跑了。	It turned out that “clearing the grass before the hall” meant shaving their heads—he was going to ordain them. Danxia recognized Chan Master Shitou’s response. When Chan Master Shitou saw him thus, he beamed with delight, shaved his head, and ordained him as a monk. He then began to instruct him in the precepts, but Danxia “covered his ears and went out”: he covered his ears rather than listen and ran out the door.
这是什么意思啊？丹霞机锋峻峭，壁立千仞，当初以两手托幞头脚已显端倪。此时若说“我无贪嗔痴，何用戒定慧！”那便成了说教，不是禅机了。丹霞禅师掩耳而出，正是禅师的作略，省却多少言语，正是无言胜有言。	What did this mean? Danxia’s response was steep and severe, like a sheer cliff a thousand fathoms high; the signs had already appeared when he held up the ends of his cloth headwrap with both hands. Had he then said, “I have no greed, anger, or ignorance, so why would I need precepts, samādhi, and wisdom?” it would have become a sermon rather than a Chan response. Chan Master Danxia’s covering his ears and leaving was precisely a Chan master’s style of action: it spared how many words! Silence here surpassed speech.
诸位，我们各人问问自己：还有贪嗔痴在吗？若说有，性本不垢不净，何来贪嗔痴？若说无，佛又为何教修戒定慧呢？请在这里下一语。（良久），若忽有人喝一声、掩耳而出，吾则哈哈一笑、下座。	Everyone, let each of us ask ourselves: Do greed, anger, and ignorance still remain? If you say they do, intrinsic nature is neither defiled nor pure; whence could greed, anger, and ignorance arise? If you say they do not, why then did the Buddha teach the cultivation of precepts, samādhi, and wisdom? Please offer a word here. (After a long pause.) If someone were suddenly to give a shout and cover his ears as he left, I would laugh heartily and descend from the seat.
丹霞这一跑，又跑到江西马大师那里。他也不先去参拜马祖，就跑到僧堂里。僧堂供有圣僧——罗汉僧的塑像，丹霞骑在圣僧像的脖子上，坐在那里。	After this departure, Danxia went on to Master Mazu in Jiangxi. Rather than first paying his respects to Mazu, he ran straight into the monks’ hall. There was an image there of a venerable monk—an arhat monk—and Danxia sat astride the image’s neck.
众僧都大吃一惊，这人怎么这样不知礼节、怎么敢在圣僧头上坐啊？便急急忙忙地去向马祖报告。马祖过来一看，说：“我子天然。”这是我的孩子，是禅宗的子孙，佛性天真、自然合道。	All the monks were greatly shocked. How could this person be so lacking in decorum? How could he dare sit on the venerable monk’s head? They hurriedly went to report it to Mazu. Mazu came and looked, saying, “My son, Tianran.” This is my child, a descendant of the Chan school: his Buddha-nature is innocent and natural, and he naturally accords with the Way.
丹霞连忙跳下来向马大师礼拜，说：“谢师赐法号。”谢谢师父赐给我名字，“天然”就是我的法名，于是他就叫“天然”了。丹霞天然禅师的名字就是这么来的。	Danxia immediately jumped down and bowed to Master Mazu, saying, “Thank you, Master, for bestowing a Dharma name upon me.” He thanked his master for giving him a name: Tianran, “Natural,” became his Dharma name. Thus he came to be called Tianran. This is how Chan Master Danxia Tianran received his name.
以上我们介绍了本公案之主——丹霞天然禅师，下面讲解这则公案：	We have now introduced the principal figure in this koan, Chan Master Danxia Tianran. Let us next explain the case:
丹霞问僧：“甚处来？”僧云：“山下来。”	Danxia asked a monk, “Where have you come from?” The monk said, “From the foot of the mountain.”
有一位僧人来参丹霞，丹霞禅师问他：“你从什么地方来？”乍一听，这问话稀松平常，是从温州来，还是从凉州来，从什么地方来啊？其实，禅宗祖师接引学人，句句不离佛性根本义，这是问他生从何来、死往何去，问的是这个来处。	A monk came to consult Danxia. Chan Master Danxia asked him, “Where have you come from?” At first hearing, this question seems quite ordinary: did he come from Wenzhou or from Liangzhou—from what place did he come? Yet when Chan patriarchs guide students, every sentence remains inseparable from the fundamental meaning of Buddha-nature. He was asking: From where does one come at birth, and to where does one go at death? That was the source he was asking about.
这僧的回答也颇似个明眼人，他不说来的地名，是沙马界、还是五马河。而回答：“从山下来。”这答语还像回事，好像是个“作家”，好像是要“验主”，检验一下主家是否道眼通明。若主家道眼不明，还真是难以抵对。	The monk’s answer also resembled that of one with clear eyes. Rather than naming the place from which he had come—whether Shama Boundary or Wuma River—he answered, “From the foot of the mountain.” This answer seemed plausible, as though he were an adept, as though he wished to test the host and see whether the host’s Dharma eye was clear. If the host’s Dharma eye were not clear, it would indeed be difficult to answer him.
然而，丹霞是极其透彻的大祖师，自有出众的手段，不会被他问倒。丹霞一听，你不通来处，好像是个“作家”。我再考考你，看你是不是真的明眼人。丹霞要再辨一辨来僧的真假。	Yet Danxia was a supremely penetrating great patriarch. He had exceptional methods of his own and would not be stumped by the monk’s question. Danxia heard that, although the monk did not understand the source from which he came, he seemed to be an adept. “I will test you further and see

	whether you truly are one with clear eyes.” Danxia intended to discern further whether the visiting monk was genuine or not.
霞云：“吃饭了也未？”僧云：“吃饭了。”	Danxia said, “Have you eaten?” The monk said, “I have eaten.”
丹霞问来僧：“吃过饭了没有？”来僧说：“吃过饭了。”坏了！麒麟皮下露出了马脚，这僧原来是个懵懂汉。但是，也不能说定，有的人就敢于故意卖个破绽，敢于横身虎口让对方咬。对方若咬不住，就不是明眼人。	Danxia asked the visiting monk, “Have you eaten?” The monk replied, “I have eaten.” Ah, trouble! Beneath the qilin hide, the horse’s hoof was exposed: this monk was in fact a muddleheaded fellow. Yet one cannot say so with certainty. Some people deliberately dare to reveal a flaw, daring to place themselves in the tiger’s jaws and let the other party bite. If the other cannot seize it, then that person is not one with clear eyes.
雪峰禅师就善用这种手段。雪峰座下有一僧，去参问灵云禅师，问灵云：“佛未出世时如何？”灵云举起拂子。又问：“出世后如何？”灵云还是举起拂子。	Chan Master Xuefeng was skilled at using this kind of method. One of the monks under Xuefeng went to consult Chan Master Lingyun and asked him, “What is it like before the Buddha appears in the world?” Lingyun raised his whisk. He then asked, “What is it like after the Buddha appears in the world?” Lingyun again raised his whisk.
佛为一大事因缘出现于世，为使众生开、示、悟、入佛的知见，也就是为了使大家明心见性，明悟自心本具的真如佛性。“佛未出世”是指尚未明心见性，“佛出世后”是指明心见性之后。	The Buddha appeared in the world for the one great cause and condition: to enable sentient beings to open, reveal, awaken to, and enter the Buddha’s knowledge and vision—that is, to enable everyone to realize the mind and see their true nature, awakening to the suchness Buddha-nature inherently possessed by their own minds. “Before the Buddha appears in the world” refers to not yet realizing the mind and seeing one’s true nature, while “after the Buddha appears in the world” refers to after realizing the mind and seeing one’s true nature.
灵云答这两问都举起拂子，干净剿绝，以示“悟”与“不悟”不二，烘托出天真佛性在悟不增、在迷不减。扫掉了明心见性、开悟、成道等等概念上的粘着，一法不立、一丝不挂。只有如此透彻，才算得上真正明心见性。	Lingyun answered both questions by raising his whisk, cutting everything off cleanly and completely. This showed that awakening and non-awakening are nondual, bringing out the point that innocent Buddha-nature neither increases in awakening nor decreases in delusion. He swept away attachments to conceptual notions such as realizing the mind and seeing one’s true nature, awakening, and realizing the Way: not establishing a single dharma, utterly bare. Only such thoroughness can count as truly realizing the mind and seeing one’s true nature.
这僧却不能当下契入，无疑是粘滞在开悟、成道等概念里，不能透脱。他又跑回来了，又回到雪峰这里。雪峰说：“返太速乎？”你回来得也太快了！这到底是为了什么呀？这僧说：“某甲到彼，问佛法不契，乃回。	But this monk could not enter it directly. He was undoubtedly stuck to concepts such as awakening and realizing the Way and could not break free. So he ran back, returning to Xuefeng. Xuefeng said, “Have you returned so quickly?” Why exactly had he come back? The monk said, “I went there and asked about the Buddhadharma, but it did not accord with me, so I returned.”
”雪峰问他：“汝问什么事？”这僧便将灵云怎么怎么举拂子的事说了一遍。雪峰明白了这僧的落处，对他说：“汝问，我为汝道。”僧便问：“佛未出世时如何？”雪峰举起拂子。僧又问：“出世后如何？”雪峰放下拂子。	Xuefeng asked him, “What did you ask?” The monk then recounted how Lingyun had raised the whisk in response. Xuefeng understood where the monk was stuck and told him, “You ask; I will tell you.” The monk then asked, “What is it like before the Buddha appears in the world?” Xuefeng raised his whisk. The monk again asked, “What is it like after the Buddha appears in the world?” Xuefeng put down his whisk.
有人说，雪峰答得好，举起拂子表示执着事物不放，放下拂子表示一切都能放下。这理论听来也不错，却和这僧犯的是同一种毛病。什么叫“放下”？没有东西可放，才是真正的放下，才算透脱。	Some say that Xuefeng answered well: raising the whisk represents clinging to things and refusing to let go, while putting down the whisk represents being able to let go of everything. This theory may sound reasonable, but it is the same error the monk made. What is meant by “letting go”? When there is nothing to let go of, that is true letting go; only then has one truly broken free.
还有东西可放，分明没有透脱，不算真正放下！雪峰一举一放，正挠到这僧的痒处，这僧若能当下悟去，若能像玄沙那样说一句“老和尚脚跟未点地在”，便可潇洒自在去也！	If there is still something to let go of, one has plainly not broken free and has not truly let go. Xuefeng’s raising and lowering struck precisely at the monk’s sore spot. If the monk could awaken directly at that moment, if he could say as Xuansha did, “The old monk’s heels have not yet touched the ground,” then he could go freely and at ease!
雪峰曾示众云：“世界阔一尺，古镜阔一尺；世界阔一丈，古镜阔一丈。”玄沙指着火炉问雪峰：“火炉阔多少？”雪峰答：“如古镜阔。”玄沙说：“老和尚脚跟未点地在！”	Xuefeng once instructed the assembly: “When the world is one foot wide, the ancient mirror is one foot wide; when the world is one zhang wide, the ancient mirror is one zhang wide.” Xuansha pointed to the brazier and asked Xuefeng, “How wide is the brazier?” Xuefeng replied, “It is as wide as the ancient mirror.” Xuansha said, “Old master, your heels have not yet touched the ground!”
“世界阔一尺，古镜阔一尺；世界阔一丈，古镜阔一丈。”雪峰是用古镜比喻天真佛性。佛性与世界本来不二。	“When the world is one foot wide, the ancient mirror is one foot wide; when the world is one zhang wide, the ancient mirror is one zhang wide.” Xuefeng used the ancient mirror as a metaphor for the innate Buddha-nature. Buddha-nature and the world are originally nondual.
《心经》在讲了“色不异空、空不异色”之后，恐学人将色、空看作“不异（相同）”的二物，紧接着说“色即是空、空即是色”，直指不二。这里的世界、古镜	After the Heart Sūtra says, “Form is not different from emptiness; emptiness is not different from form,” it immediately adds, “Form is emptiness; emptiness is

也是此义，世界就是古镜、古镜就是世界。	form," lest students take form and emptiness to be two things that are "not different" (that is, identical). It points directly to nonduality. The world and the ancient mirror here have the same meaning: the world is the ancient mirror, and the ancient mirror is the world.
玄沙问“火炉阔多少”是“验主问”，看你是不是会落在古镜边，或者落在世界边。一落两边，便非不二。雪峰不惧落古镜边，迳答“如古镜阔”。雪峰是一千五百人的大善知识。	Xuansha's question, "How wide is the brazier?" was a question to test the master, to see whether he would fall on the side of the ancient mirror or on the side of the world. The moment one falls to either side, one is no longer nondual. Unafraid of falling on the side of the ancient mirror, Xuefeng answered directly, "It is as wide as the ancient mirror." Xuefeng was a great spiritual teacher with fifteen hundred disciples.
禅宗一花开五叶，共分五宗，他座下就出了云门、法眼两宗。他岂不知落在古镜边么？雪峰自有深意。雪峰的弘法手段与其师兄岩头不同。岩头善用恶辣钳锤，天下人摸索不着，谁也咬他不住，其师德山也不奈他何。	The Chan school blossomed into five branches, and two of them—the Yunmen and Fayan schools—emerged from his lineage. How could he not have known that he was falling on the side of the ancient mirror? Xuefeng had a deeper intention. His way of teaching differed from that of his Dharma brother Yantou. Yantou excelled at using fierce tongs and hammers: no one under heaven could fathom him or get a bite on him, and even his teacher Deshan could do nothing with him.
雪峰却是不惧浑身落草，敢于横身让学人咬嚼。敢咬者、能咬住者，方堪传授。所以岩头说：“雪峰虽与我同条生，不与我同条死”。意思是：虽然同在德山门下打开本来（同条生。言体），起用的手段却不同（不同条死。	Xuefeng, however, was unafraid of getting himself entirely entangled in the weeds, and dared to lay himself open for students to bite and chew on. Only those who dare to bite, and can bite and hold fast, are worthy of receiving transmission. Therefore Yantou said: "Although Xuefeng and I were born on the same branch, we do not die on the same branch." This means that although both, under Deshan, awakened to their original nature ("born on the same branch," referring to essence), their methods of function were different ("not dying on the same branch").
言相、用）。雪峰不惧落古镜边，是故意卖个破绽。你问“火炉阔多少”，可能是验主问，也可能是懵懂问。我故意落古镜边，看你能否检点得出。若检点得出，正合我意；若检点不出，那就该吃棒了。玄沙检点得出，一句“脚跟不点地”咬个正着，不愧为雪峰的高徒也。	speaking of verbal expression and application). Xuefeng was unafraid of falling on the side of the ancient mirror because he deliberately exposed a flaw. When you ask, "How wide is the brazier?" it may be a question to test the master, or it may be a muddled question. I deliberately fall on the side of the ancient mirror to see whether you can detect it. If you can, that is exactly what I intend; if you cannot, then you deserve a blow. Xuansha detected it, and his single remark, "Your heels have not yet touched the ground," bit precisely home. No wonder he was Xuefeng's outstanding disciple.
雪峰举拂子、放拂子，故意落在两边，也是考验这僧，看他是否检点得出。可惜这僧检点不出，还以为雪峰答得对，便礼拜。雪峰便打，打你这个糊涂人！我原是将错示你，你却检点不出。	When Xuefeng raised the whisk and set it down, deliberately falling into the two sides, he was likewise testing this monk to see whether he could detect it. Unfortunately, the monk could not; he still thought Xuefeng's answer was correct and bowed in reverence. Xuefeng then struck him: "You muddleheaded fellow! I was deliberately showing you an error, yet you could not detect it."
这僧挨了打，也没有弄明白，后来又去问玄沙。玄沙说：“汝欲会么？我与汝说个喻：如人卖一片园，东西南北一时结契了也，中心树子犹属我在。	Even after being struck, the monk did not understand. Later he went to ask Xuansha, who said: "Do you wish to understand? Let me give you an analogy. Suppose someone sells a plot of land: the east, west, south, and north are all transferred by contract at once, but the tree at the center still belongs to me."
”玄沙很会打比方：东西南北一时结契，比喻其他一切都能放下；中心树子犹属我在，比喻却放不下开悟、成道等概念。这能算真的放下吗？放不下就不算开悟成道。无修才是真修，无得才是真得，无证才是真证！	Xuansha was very skillful with analogies. The east, west, south, and north being transferred by contract at once symbolizes being able to let go of everything else; the tree at the center still belonging to me symbolizes not being able to let go of concepts such as awakening and realizing the Way. Can this count as truly letting go? If one cannot let go, one cannot be said to have awakened or realized the Way. No cultivation is true cultivation; no attainment is true attainment; no realization is true realization!
丹霞问：“吃饭了也未？”僧答：“吃饭了。”这僧是懵懂汉呢，还是明眼人故意卖破绽？丹霞当然不会轻轻放过他。请看下文：	Danxia asked, "Have you eaten?" The monk replied, "I have eaten." Was this monk a muddleheaded fellow, or was he a clear-eyed person deliberately exposing a flaw? Danxia certainly would not let him off lightly. Read on:
霞云：“将饭来与汝吃的人，还具眼么？”僧无语。	Danxia said, "Does the person who brought you food to eat have eyes?" The monk had no reply.
拿饭来给你吃的那个人，长了眼睛没有？供养明眼人吃饭才好，像你这样的懵懂汉，什么都不明白。供养你吃饭（即与你说法），岂不是瞎了眼么？僧无语——这僧无话可说了。唉！真是个懵懂汉。	Does the person who brought you food to eat have eyes? It is all right to offer food to a clear-eyed person, but you are a muddleheaded fellow who understands nothing. To offer you food—that is, to teach you the Dharma—would that not be blindness? The monk had no reply—that is, he had nothing to say. Alas! He truly was a muddleheaded fellow.
圆悟勤祖师在此着语云：“果然走不得。这僧若是作家，向他道：与和尚眼一般！”无语就不行了，就“走不得”了。	Patriarch Yuanwu Keqin commented here: "Indeed, he could not get away." If this monk had been a true adept, he would have said to him, "They are no

	different from the Master's own eyes!" Having no reply would not do; then he "could not get away."
这僧如果是明眼人，待丹霞问“将饭来与汝吃的人，还具眼么？”迳答他：不但具眼，而且跟你的眼一般无二！看你丹霞如何应付？尽管丹霞也不会就此罢休，那就会演出一幕堪为后人作标榜的千古绝唱。这僧却是眼眨眨地“无语”，不是个明眼人啊。	If this monk had been a clear-eyed person, then when Danxia asked, "Does the person who brought you food to eat have eyes?" he would have answered directly: "Not only does he have eyes, they are exactly the same as yours!" Let us see how Danxia would have responded. Of course, Danxia would not have left matters there; a scene worthy of serving as an exemplar for later generations would have unfolded—an immortal masterpiece. But this monk merely blinked and had "no reply"; he was not a clear-eyed person.
有人说：布施乃六度之首，将饭与人吃正是行布施，还有具眼、不具眼的分别么？那好，大家来看看《佛说四十二章经》是怎么讲的吧。该经第十一章云：	Someone may say: Giving is the first of the six perfections. Bringing food for others to eat is precisely the practice of giving, so how can there be distinctions between having eyes and not having eyes? Very well; let us see what the Sūtra in Forty-Two Sections Spoken by the Buddha says. Chapter Eleven of that sūtra states:
佛言：饭恶人百，不如饭一善人。饭善人千，不如饭一持五戒者。饭五戒者万，不如饭一须陀洹。饭百万须陀洹，不如饭一斯陀含。饭千万斯陀含，不如饭一阿那含。饭一亿阿那含，不如饭一阿罗汉。饭十亿阿罗汉，不如饭一辟支佛。饭百亿辟支佛，不如饭一三世诸佛。饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者。	The Buddha said: "Feeding one hundred evil people is not as good as feeding one good person. Feeding one thousand good people is not as good as feeding one person who upholds the five precepts. Feeding ten thousand people who uphold the five precepts is not as good as feeding one srotāpanna. Feeding one million srotāpannas is not as good as feeding one sakadāgāmin. Feeding ten million sakadāgāmins is not as good as feeding one anāgāmin. Feeding one hundred million anāgāmins is not as good as feeding one arhat. Feeding one billion arhats is not as good as feeding one pratyekabuddha. Feeding ten billion pratyekabuddhas is not as good as feeding all Buddhas of the three times. Feeding one hundred billion Buddhas of the three times is not as good as feeding one who is without thought, without abiding, without cultivation, and without realization."
《四十二章经》最早传入中国，有人说它是小乘经典。上段经文中，在辟支佛与三世诸佛之间，果然没有列入大乘菩萨。然而，不管是羊车、鹿车、牛车，最后都是大白牛车。无论是声闻乘、缘觉乘、菩萨乘，终归是一佛乘啊。	The Sūtra in Forty-Two Sections was among the earliest sūtras transmitted to China, and some call it a Hīnayāna scripture. Indeed, in the passage above, no Mahāyāna bodhisattvas are listed between pratyekabuddhas and the Buddhas of the three times. Yet whether one speaks of the goat cart, deer cart, or ox cart, all ultimately become the great white ox cart. Whether it is the vehicle of śrāvakas, pratyekabuddhas, or bodhisattvas, all ultimately return to the One Buddha Vehicle.
“饭恶人百”，就是将饭来与一百个恶人吃……这段经文很容易懂，不用再作解释。那“无念、无住、无修、无证之者”，分明已透出大乘一实相印。实相无相，无相而无不相。	"Feeding one hundred evil people" means bringing food for one hundred evil people to eat. . . . This passage is easy to understand and needs no further explanation. Yet "one who is without thought, without abiding, without cultivation, and without realization" clearly already reveals the Mahāyāna seal of the one reality. True reality is without characteristics; being without characteristics, it lacks no characteristic.
下面接着看公案：	Let us continue with the koan:
长庆问保福：“将饭与人吃，报恩有分。为什么不具眼？”	Changqing asked Baofu, "Bringing food for others to eat gives one a share in repaying kindness. Why, then, does one not have eyes?"
长庆、保福、玄沙、云门等禅德，都是雪峰义存禅师的高足弟子。长庆即长庆慧棱禅师，保福即保福从展禅师，他们两个同在雪峰会下，很是相契，经常在一块讨论古人的公案。	The Chan masters Changqing, Baofu, Xuansha, Yunmen, and others were all eminent disciples of Chan Master Xuefeng Yicun. Changqing was Chan Master Changqing Huileng, and Baofu was Chan Master Baofu Congzhan. Both were members of Xuefeng's assembly, deeply congenial with one another, and often discussed the koans of the ancient masters together.
有一天，他们讨论起“丹霞问僧具眼”这则公案来了。长庆问保福：“将饭与人吃，报恩有分。为什么不具眼？”教下有言：“上报四重恩，下济三途苦。”这四重恩就有一重是“报三宝恩”。三宝者，佛、法、僧也。	One day they were discussing the koan of "Danxia asking the monk whether he had eyes." Changqing asked Baofu, "Bringing food for others to eat gives one a share in repaying kindness. Why, then, does one not have eyes?" The doctrinal teachings say, "Above, repay the four weighty kindnesses; below, relieve the sufferings of the three lower realms." One of these four weighty kindnesses is the kindness of the Three Jewels. The Three Jewels are the Buddha, the Dharma, and the Saṅgha.
供养僧不就是报恩吗？供养就是“四事供养”。哪四事？饮食、衣服、卧具、医药。将饭与人吃……供养出家人饮食，不正是报三宝恩吗？所以说“报恩有分”，那为什么说不具眼呢？	Is offering support to the saṅgha not repaying kindness? Such offerings are the "four requisites." What are the four? Food and drink, clothing, bedding, and medicine. Bringing food for others to eat—offering food to monastics—is this not repaying the kindness of the Three Jewels? Hence, "one has a share in repaying kindness." Why, then, is it said that one does not have eyes?
长庆并不是不知道为什么不具眼，才问保福的。讨论古人的公案并不是就事论事，评价古人的是非长短。而是藉公案为由，端正自己和他人的见地，以当下启开般若正眼。	Changqing did not ask Baofu because he himself did not know why one does not have eyes. Discussing the koans of the ancient masters is not a matter of debating the issues or judging their rights and wrongs, strengths and

	weaknesses. Rather, one uses a koan as an occasion to correct one's own and others' views, thereby opening the eye of prajñā here and now.
长庆这样问保福，是藉“丹霞问僧具眼”这则公案为话头，检验保福的见地，看一看保福是不是时时不离自性。赵州禅师曾说：“老僧行脚时，除二时粥饭是杂用心处，此外更无别用心处。	Changqing asked Baofu in this way by using the koan of “Danxia asking the monk whether he had eyes” as a huatou, testing Baofu's view to see whether he remained at all times inseparable from his own nature. Chan Master Zhaozhou once said: “When this old monk traveled on pilgrimage, apart from the two daily meals of gruel and rice, which were occasions for mixed and distracted thought, there was no other occasion for such thought.”
若不如是，大远在！”时时处处都不“杂用心”，即时时处处都不离自性。如此绵密保任，长养圣胎，自得法身正住。然后法身向上，起无量无边妙用，于本来无法处开演八万四千法门，于本无众生处救度无量无边众生。	“If it is not so, one is far, far away!” To have no mixed and distracted thought at all times and in all places is to be inseparable from one's own nature at all times and in all places. By such continuous and meticulous safeguarding of realization, one nurtures the embryo of sagehood and naturally attains the proper abiding of the dharmakāya. Then, going beyond the dharmakāya, one gives rise to immeasurable and boundless wondrous functioning, expounds eighty-four thousand Dharma gates where originally there is no dharma, and liberates immeasurable and boundless sentient beings where originally there are no sentient beings.
在赵州禅师一百多岁的时候，燕王、赵王并驾来到赵州道场，赵州禅师端坐不起。燕王突然问道：“人王尊耶？法王尊耶？”本来燕王是领兵来攻打赵王的，要抢赵王的地盘。	When Chan Master Zhaozhou was over one hundred years old, the King of Yan and the King of Zhao arrived together at Zhaozhou's monastery. Chan Master Zhaozhou remained seated upright and did not rise. The King of Yan suddenly asked, “Which is more honored: a human king or a Dharma king?” Originally, the King of Yan had led troops to attack the King of Zhao, intending to seize Zhao's territory.
有善观气象者上奏燕王：“赵州有圣人所居，战必不胜。”于是，燕、赵二王化干戈为玉帛，在筵会上见面。	Someone skilled at observing portents memorialized the King of Yan: “A sage dwells in Zhao; if you go to war, you will surely not prevail.” Thus the two kings of Yan and Zhao turned their weapons into jade and silk, making peace and meeting at a banquet.
燕王问赵王：“赵之金地，上士何人？”在你所辖的这块宝贵如金的土地上，哪一位是修行成就的大菩萨啊？赵王说：“有讲《华严经》大师，节行孤邈。若岁大旱，咸命往台山祈祷。大师未回，甘泽如泻。	The King of Yan asked the King of Zhao, “In Zhao's land of gold, who is the highest person?” That is, in this precious land, as valuable as gold, which person is a great bodhisattva accomplished in cultivation? The King of Zhao replied, “There is a master who lectures on the Avataṃsaka Sūtra, whose integrity and conduct are lofty and solitary. Whenever there is a great drought, everyone asks him to go to Mount Wutai to pray. Before the master has returned, sweet rain pours down.”
”燕王说：“恐未尽善。”赵王又说：“此去一百二十里，有赵州观音院，有禅师年腊高邈、道眼明白。”燕王说：“此可应兆乎！”燕王却是有眼，不重祈雨灵验，却重道眼明白。	The King of Yan said, “I fear this is not the highest good.” The King of Zhao added, “One hundred and twenty li from here is Guanyin Monastery at Zhaozhou, where there is a Chan master advanced in years and lofty in attainment, with a clear Dharma eye.” The King of Yan said, “This may well be the one indicated by the omen!” The King of Yan truly had eyes: he did not value miraculous success in praying for rain, but valued clarity of the Dharma eye.
他和赵王来到赵州道场，见禅师端坐不起，突发“人王尊耶？法王尊耶？”一问。这是“验主问”，要检验一下赵州禅师是不是真的道眼明白。赵州禅师说：“若在人王，人王中尊；若在法王，法王中尊。	He and the King of Zhao came to Zhaozhou's monastery and saw the Chan master seated upright without rising. He suddenly asked, “Which is more honored: a human king or a Dharma king?” This was a question to test the master, to determine whether Chan Master Zhaozhou truly had a clear Dharma eye. Chan Master Zhaozhou said, “Among human kings, the human king is honored; among Dharma kings, the Dharma king is honored.”
”这一答语活脱脱地显示出真如佛性——无相的法身，赵州禅师将佛性和盘托出。佛性在人王边是最最尊贵的，在法王边也是最最尊贵的，乃至“天上天下，唯我独尊”！燕王深为叹服。从此二王均拜赵州禅师为师，执弟子礼。	This answer vividly revealed suchness and Buddha-nature—the formless dharmakāya. Chan Master Zhaozhou laid Buddha-nature completely before them. On the side of the human king, Buddha-nature is supremely honored; on the side of the Dharma king, it is likewise supremely honored; indeed, “Above heaven and below heaven, I alone am honored.” The King of Yan was deeply impressed. Thereafter, both kings took Chan Master Zhaozhou as their teacher and paid him the respects due to disciples.
其实长庆知道，若落在供养、报恩等概念里，不能“三轮体空”，充其量也只能是换取人天福报的善行。纵能感得“百鸟衔花、白猿献果”，也未必就是道眼明白。他却故意问保福，目的是检验保福是不是会走作，脚跟是不是点地。	In fact, Changqing knew that if one falls into such concepts as making offerings and repaying kindness, and cannot realize the emptiness of the threefold wheel, then at most it is merely a good deed that exchanges for human and heavenly blessings. Even if it brings about “a hundred birds bearing flowers in their beaks and white apes offering fruit,” this does not necessarily mean that one's Dharma eye is clear. Yet he deliberately questioned Baofu in order to test whether Baofu might deviate in his practice and whether he was truly grounded.
福云：“施者、受者，二俱瞎汉！”	Baofu said, “The giver and the recipient are both blind fellows!”

长庆用供养、报恩等概念来套保福，保福却自有出身之路。快哉保福，“施者、受者，二俱瞎汉！”这一答干脆利落。施者就是“将饭与人吃”的人，受者就是“吃饭了”这个僧人。	Changqing tried to entrap Baofu with such concepts as making offerings and repaying kindness, but Baofu had his own way out. Splendid, Baofu! “The giver and the recipient are both blind fellows!” This answer was crisp and decisive. The giver was the person “who brings you food to eat,” and the recipient was the monk who had “finished eating.”
受者是个懵懂汉，竟眼眨眨地无语；施者却看不出他道眼不明，还供饭给他吃。他们两个都是瞎汉。要供养就供养明眼人。	The recipient was a muddleheaded fellow who merely blinked without a word. The giver, unable to see that his Dharma eye was unclear, still offered him food to eat. Both of them were blind fellows. If one is to make offerings, one should make them to a clear-eyed person.
供养一个“漆桶”，有什么用处？昔有婆子，搭了一个庵子，供养一位僧人在庵子里面修行达二十年之久，常教二八妙龄女子给他送饭（将饭与人吃，报恩有分乎？）。	What use is there in making offerings to a “lacquer bucket”? Long ago, there was an old woman who built a hermitage and supported a monk practicing within it for more than twenty years. She regularly had a young woman of sixteen bring him meals. (When one brings food for another to eat, is that repaying kindness?)
有一天，婆子交待送饭的女子，送去饭之后，抱住这个僧人，问他：“正恁么时如何？”看他说什么。“恁么”这个词久已传播丛林，“正恁么时”就是佛性朗然现前之时。	One day, the old woman instructed the young woman who delivered the food that, after bringing the meal, she should embrace the monk and ask him, “What about at just such a time?” She wanted to see what he would say. The word “such” had long circulated in Chan circles; “at just such a time” means the time when Buddha-nature is luminously present before one.
婆子是要考验一下这位僧人是否脚跟点地，是否还会走作，是否能透得过女色现前之境。送饭女子依令而行，这个僧人说：“枯木倚寒岩，三冬无暖气。	The old woman wished to test whether this monk was truly grounded, whether he would still deviate, and whether he could penetrate the situation of female beauty appearing before him. The young woman who delivered the food followed her instructions. The monk said, “A withered tree leans against a cold crag; through all three winter months, there is no warmth.”
”二八女子抱定，好像一段枯木靠在冰冷的岩石上，丝毫也生不起欲火，就像三九严寒的冬天一样没有暖气。这僧能“坐怀不乱”，堪称人格高尚，但修行路却走错了。他道眼不明，修的是死定。	The sixteen-year-old woman held him tightly, yet he was like a withered tree leaning against an icy crag: not the slightest fire of desire could arise in him, as though it were the bitter cold of deep winter, without a trace of warmth. This monk could “sit with a woman in his lap without being disturbed” and might be called a person of lofty character, but he had taken the wrong path in practice. His Dharma eye was unclear; what he cultivated was dead samādhi.
“正恁么时”真如佛性朗照，怎么会是“枯木倚寒岩，三冬无暖气”呢？再说，“枯木倚寒岩，三冬无暖气”只是他自己的境界，他只管自己，面对眼前这位如此举动的女子，却不予点化，令她清醒，心里何曾有众生来？	When, “at just such a time,” suchness and Buddha-nature shine luminously, how could it be “a withered tree leans against a cold crag; through all three winter months, there is no warmth”? Moreover, “a withered tree leans against a cold crag; through all three winter months, there is no warmth” was only his own state. He looked after himself alone. Confronted by this woman acting in such a manner before him, he did not offer her instruction to awaken her. When had there ever been sentient beings in his heart?
小乘圣者，旧业已消、梵行已立、所作已办，住涅城而不受后有；	The saint of the Lesser Vehicle has eradicated old karma, established pure conduct, completed what was to be done, and abides in the city of nirvāṇa without undergoing further rebirth;
大乘菩萨，深信不疑、切愿不退、力行不息，涉生死海以广度众生。	The Mahāyāna bodhisattva has profound and unwavering faith, earnest vows that do not retreat, and tireless practice; crossing the ocean of birth and death, he liberates sentient beings extensively.
在大乘菩萨眼里，声闻、缘觉也是俗人，《楞严经》更将其列入五十种“阴魔”之中。所以，当送饭女子回来告诉婆子之后，婆子骂这僧：“我二十年只供养得个俗汉！”立即就把这僧赶走，并将庵子烧掉了。这位婆子却是不瞎。	In the eyes of Mahāyāna bodhisattvas, śrāvakas and pratyekabuddhas are also worldly people. The Śūraṅgama Sūtra even includes them among the fifty “skandha demons.” Therefore, after the young woman who delivered the food returned and told the old woman, the old woman scolded the monk: “For twenty years I have only supported a worldly fellow!” She immediately drove him away and burned down the hermitage. This old woman, however, was not blind.
长庆云：“尽其机来，还成瞎否？”	Changqing said, “If he were to bring forth his full capacity, would he still be blind?”
尽其机来，就是尽机起用，所谓“大机大用”者是也。大机就是佛性，大用就是佛性的妙用。丹霞说：“将饭来与汝吃的人，还具眼么？”圆悟祖师在此着语云：“虽然是倚势欺人，也是据款结案。	To bring forth one’s full capacity means to activate and employ one’s full potential—the so-called “great capacity and great function.” Great capacity is Buddha-nature, and great function is its wondrous functioning. Danxia said, “Does the person who brought you food to eat still possess eyes?” Patriarch Yuanwu commented here: “Although this is using one’s position to bully another, it is also closing the case on the basis of the evidence.”
”这僧若是个明眼人，就会抓住丹霞的“倚势欺人”，给丹霞一拶。谁知他不是明眼人，竟然“无语”，所以丹霞就算是“据款结案”了。圆悟祖师在“无语”下着语：“果然走不得。	If this monk had been a clear-eyed person, he would have seized upon Danxia’s “using one’s position to bully another” and given Danxia a sharp challenge. But he was not clear-eyed and simply remained “speechless,” so

	Danxia could indeed “close the case on the basis of the evidence.” Patriarch Yuanwu commented on “speechless”: “Sure enough, he could not get away.”
这僧若是作家，向他道：与和尚眼一般！”这僧若能如此，便是“尽其机”。长庆的意思是：若这僧不是“无语”，而是尽了佛性的大机大用，还能说是“瞎汉”吗?	If this monk had been a Chan adept, he would have said to him, “The same eyes as Your Reverence!” If he could have responded in this way, he would have “brought forth his full capacity.” Changqing meant: if this monk had not been “speechless,” but had instead fully brought forth the great capacity and great function of Buddha-nature, could he still be called a “blind fellow”?
禅宗直指人心、见性成佛，赤裸裸、净洒洒，一法不立，岂能立得“尽机”？长庆不知不觉落到“尽机”里去了。教下的供养、报恩等概念他能看清、能空却，宗下的尽机、具眼等葛藤他却看不清、空不掉了。	The Chan school directly points to the mind, sees one’s nature, and becomes Buddha: utterly bare and completely pure, not establishing a single dharma. How could it establish “bringing forth one’s full capacity”? Unawares, Changqing had fallen into “full capacity.” He could see through and empty such conceptual entanglements of the doctrinal schools as making offerings and repaying kindness, but he could not see through or empty such entanglements of the Chan school as full capacity and possessing eyes.
所以，圆悟祖师在此着语云：“识甚好恶？犹自未肯！讨什么碗？”并评论说：“当时若是山僧，等他道：尽其机来，还成瞎否？只向他道：瞎！”若见地不彻，落在有无、是非、对错、尽机不尽机、具眼不具眼等概念里，不能超越，便大违“不二”，那就是粘滞，就是“犹自未肯”。	Therefore, Patriarch Yuanwu commented here: “What do you know of good and bad? You still refuse to yield! What bowl are you begging for?” He further remarked: “Had this mountain monk been there at the time, when he said, ‘If he were to bring forth his full capacity, would he still be blind?’ I would simply have said to him: ‘Blind!’” If one’s insight is not thorough and one falls into such concepts as existence and nonexistence, right and wrong, correct and incorrect, bringing forth full capacity or not, possessing eyes or not, and cannot transcend them, one greatly violates nonduality. This is stagnation; it is “still refusing to yield.”
若“挂得一丝”而未肯，不知不觉地就会讨个“碗”端端。所以圆悟勤祖师直呼其瞎！	If even “a single thread remains hanging” and one refuses to yield, then without realizing it one will end up begging for a “bowl” to carry about. Thus Patriarch Yuanwu Qin directly called him blind.
我们下面看看保福是怎么答的。	Let us now look at how Baofu replied.
福云：“道我瞎得么！”	Baofu said, “Do you dare say that I am blind?”
保福的意思是：不是向你说过“施者受者，二俱瞎汉”了么！我恁么具眼，识得这些概念当体即空。我已经“尽其机”了，你当然不应该说我瞎。像圆悟那样答一个“瞎”字多么有力，且余味无穷。保福的答语就太软弱无力了。	Baofu meant: Had I not already told you, “The giver and the recipient are both blind fellows”? I possess eyes in just this way and recognize that these concepts are empty in themselves. I have already “brought forth my full capacity,” so of course you should not call me blind. How forceful it would have been to reply, as Yuanwu did, with the single word “Blind!”—and how inexhaustible its resonance. Baofu’s reply was far too weak and feeble.
说话有得当、有不得当，他这一软弱，就不得当了。他是落入“不成瞎”而不自知，他的意思是：我已经“尽机”，而“不成瞎”了。	Speech may be appropriate or inappropriate; because he was weak in this way, his reply was inappropriate. Without knowing it, he had fallen into “not being blind.” His meaning was: I have already “brought forth my full capacity,” and therefore am “not blind.”
圆悟勤祖师在此着语云：“两个俱是草里汉，龙头蛇尾！……一等是作家，为什么前不构村、后不构店？”长庆落入“尽机”，保福落入“不成瞎”，都已浑身落草，所以圆悟说他们都是“草里汉”。	Patriarch Yuanwu Qin commented here: “Both are fellows in the weeds, dragon’s head and snake’s tail! … Both are Chan adepts; why is there no village before and no inn behind?” Changqing had fallen into “full capacity,” and Baofu into “not being blind.” Both had fallen bodily into the weeds, so Yuanwu called them both “fellows in the weeds.”
他们两个两问两答，前一问一答很好，后一问一答却落草了。	In their two exchanges of question and answer, the first question and answer were very good, but the latter question and answer fell into the weeds.
这岂不是“龙头蛇尾”吗？然而，他们两个都是雪峰的高足弟子，都是“作家”，都是明眼人啊！为什么到这里问也背离佛性、答也背离佛性——“前不构村、后不迭店”呢？悟后起用，句句不能背离佛性根本义，但这大多须要一个锻炼的过程，像丹霞那样“一下子到位”并不多见。	Is this not “a dragon’s head and a snake’s tail”? Yet both were eminent disciples of Xuefeng, both Chan adepts, both clear-eyed people! Why, at this point, did both question and answer depart from Buddha-nature—why was there “no village before and no inn behind”? After awakening, when one brings forth functioning, every utterance must not depart from the fundamental meaning of Buddha-nature. But this usually requires a process of training; it is uncommon to arrive at the point all at once, as Danxia did.
长庆和保福常常讨论古人公案，就是在锻炼自己啊。然而，一有走作，就会被明眼人抓住，雪窦禅师就是抓住他们“尽机不成瞎”来颂这个公案的。下面就是雪窦禅师写的颂：	Changqing and Baofu often discussed the koans of the ancients precisely in order to train themselves. Yet as soon as a deviation occurs, it will be caught by a clear-eyed person. Chan Master Xuedou seized upon their “full capacity yet not blind” in composing a verse on this koan. The following is Chan Master Xuedou’s verse:
尽机不成瞎，按牛头吃草！	Full capacity does not make one not blind—pressing a cow’s head down to make it eat grass!
这僧眼眨眨地“无语”，说明他未曾荐取活泼自然的天真佛性，他当然是“瞎汉”。你能代替他“尽机”么？牛不吃草，强按牛头有什么用？强按牛头，不能代	This monk blinked and remained “speechless,” showing that he had never recognized the lively, natural, uncontrived Buddha-nature. He was, of course, a

替牛自己吃草。这僧是“瞎汉”，由你来“尽机”，也不能说是“不成瞎”。	“blind fellow.” Can you bring forth his full capacity for him? If a cow will not eat grass, what use is there in forcibly pressing down its head? Pressing down the cow’s head cannot take the place of the cow’s eating grass for itself. This monk was a “blind fellow”; even if you bring forth full capacity on his behalf, you still cannot say that he is “not blind.”
圆悟祖师对这句颂词评唱说：	Patriarch Yuanwu commented on this line of the verse:
长庆云“尽其机来，还成瞎否”，保福云“道我瞎得么”，一似按牛头吃草。须是等他自吃始得，那里按他头教吃！雪窦恁么颂，自然见得丹霞意。	Changqing said, “If he were to bring forth his full capacity, would he still be blind?” Baofu said, “Do you dare say that I am blind?” It is just like pressing a cow’s head down to make it eat grass. One must wait for it to eat by itself; how could one press down its head and make it eat? Xuedou’s verse in this way naturally reveals Danxia’s intent.
如何是丹霞意？可分三段来讲：	What was Danxia’s intent? It may be explained in three parts:
第一、问僧“甚处来”。这是问他“生从何来”，要验一验他的来处。答这一问，可用“正是”、“不可总没来处也”、“要知来处也不难”。这三句答语，意思都一样，都是将天真佛性和盘托出。	First, he asked the monk, “Where have you come from?” This was asking, “Where does birth come from?” in order to test his point of origin. In answering this question, one could say, “Just so,” “How could there be no place of origin at all?” or “It is not difficult to know the place of origin.” These three replies all mean the same thing: they set forth the uncontrived Buddha-nature in its entirety.
此三句就是圆悟祖师在此句下的着语。若这样答，意思已非常明确，丹霞禅师也就不用再检验他了。这僧却答“山下来”，这就不大明确了，可能是瞒天过海，也可能是懵懂不会。	These three sentences are Patriarch Yuanwu’s comments on this line. If the monk had answered in this way, the meaning would have been entirely clear, and Chan Master Danxia would have had no need to test him further. But the monk answered, “From down the mountain,” which was not very clear. Perhaps he was concealing his move, or perhaps he was muddleheaded and did not understand.
所以圆悟祖师在此着语云：“着草鞋入尔肚里过也。只是不会。”此着语道出了瞒天过海和懵懂不会两种可能。若此僧是瞒天过海、暗藏机锋，那就是“着草鞋入尔肚里过”。若此僧是个懵懂汉，那就是“不会”。	Therefore Patriarch Yuanwu commented: “Wearing straw sandals, he has already passed through your belly. He simply does not understand.” This comment expresses the two possibilities: concealing one’s move and being muddleheaded without understanding. If this monk were concealing his move and hiding a sharp device, then it would be “wearing straw sandals, he has already passed through your belly.” If he were a muddleheaded fellow, then it would be “he simply does not understand.”
只因这僧经不起后来的检验，所以判他“只是不会”。圆悟祖师接着着语：“言中有响，谙含来。知他是黄是绿。”黄喻成熟，绿喻不成熟。	Only because this monk could not withstand the later test was he judged to be one who “simply does not understand.” Patriarch Yuanwu then commented: “There is an echo in his words; they contain familiarity with where he comes from. One knows whether he is yellow or green.” Yellow symbolizes ripeness, and green symbolizes unripeness.
此僧若成熟，一句“山下来”便是“言中有响”，暗暗地隐含着“生从何来”的来处，并且带着引丹霞上当的钓钩。若不成熟，便是被丹霞勘破了。因为这僧后来“无语”，所以圆悟祖师说“知他是黄是绿”。	If this monk had been mature, the single phrase “from down the mountain” would have contained “an echo in his words,” covertly implying the source of “where does birth come from?” and carrying a hook to lure Danxia in. If he had not been mature, then Danxia had seen through him. Because the monk later remained “speechless,” Patriarch Yuanwu said, “One knows whether he is yellow or green.”
第二、丹霞进一步问“吃饭了也未”。这是进一步勘验他。这僧若伶俐，便不会上当。可惜他是懵懂汉，这一问便是当头浇来的恶水了。圆悟祖师在此着语云：“第一勺恶水浇！何必？”然后自答：“定盘星。要知端的。	Second, Danxia further asked, “Have you eaten?” This was a further test of him. Had the monk been quick-witted, he would not have fallen for it. Unfortunately, he was a muddleheaded fellow; this question was like foul water poured directly over his head. Patriarch Yuanwu commented here: “The first ladle of foul water is poured! Why was this necessary?” He then answered for himself: “The fixed scale. To know the precise truth.”
”丹霞禅师何必这样问呢？这正是丹霞的稳健、细密之处，这是定盘星啊，要靠它检验来僧，以知来僧究竟如何。这僧却答“吃饭了”，这就上当了。	“Why did Chan Master Danxia have to ask in this way? This is precisely where Danxia was steady and meticulous. It is the fixed star by which one tests visiting monks, to know what they are ultimately made of. But this monk answered, ‘I have eaten,’ and so he fell into the trap.”
不过，这也说不定，如果他是故意卖个破绽，要反过来钓丹霞的话，也可以这样答。可惜他后来却眼眨眨地“无语”，果然是个懵懂汉。所以圆悟祖师在此着语云：“果然撞着个露柱。却被旁人穿却鼻孔。原来是个无孔铁锤。”露柱是顶梁的木桩子，无孔铁锤——不开窍。这无疑是判这僧不具眼。	Still, one cannot be certain. If he had deliberately exposed a flaw in order to turn the tables and bait Danxia, he could also have answered this way. Unfortunately, he later merely blinked and was “speechless”; he was indeed a muddleheaded fellow. Therefore, Patriarch Yuanwu commented here: “Sure enough, he ran into a dew pillar. Yet someone else has passed a ring through his nose. It turns out he is an iron hammer without a hole.” A dew pillar is a wooden pillar supporting a roof beam; an iron hammer without a hole means one that cannot be opened up. This is undoubtedly a judgment that the monk did not possess the eye.”

第三、丹霞说：“将饭来与汝吃的人还具眼么。”这是丹霞浇来的第二勺恶水。	Third, Danxia said: “Does the person who brought you food to eat also possess the eye?” This was the second ladleful of foul water that Danxia poured over him.”
若来僧是个明眼人，前两问两答仍可如上，到这里就抓住了丹霞的把柄——你还有“具眼”在，这分明是没有扫除“悟”迹！所以，圆悟祖师在“虽然是倚势欺人，也是据款结案”之后接着着语：“当时好掀倒禅床！无端作什么？”如果这僧当时真的掀倒禅床，丹霞也不会就此罢休，他可能拈拄杖便打。	If the visiting monk had been one with clear eyes, the first two questions and answers could still have gone as above. But here he could have seized upon Danxia’s weak point: you still have this notion of “possessing the eye”; clearly, you have not swept away the traces of “awakening”! Thus, after “Though he relies on his position to bully others, he nevertheless settles the case according to the evidence,” Patriarch Yuanwu added: “At that moment, he should have overturned the Chan seat! Why make such a needless move?” If the monk had really overturned the Chan seat then, Danxia would not have let the matter rest; he might have picked up his staff and struck him.”
明眼人也不会怕他的拄杖，便会顺手接住。然后两人就会像临济、麻谷那样“相捉入方丈”。不仅两人当时便会心地哈哈大笑，也为后人留下一段颇具启迪意义的千古绝唱。可惜这僧“无语”，骂他“不具眼”，冤枉乎！	A person with clear eyes would not have feared his staff either, but would have caught it at once. Then the two of them would have “grappled their way into the abbot’s quarters,” like Linji and Mangu. Not only would they both have burst into laughter from the heart at that very moment, but they would also have left later generations an enduring masterpiece of profound inspiration. Yet this monk was “speechless.” Is it unjust to call him one who “does not possess the eye”?”
“恁么颂，自然见得丹霞意”，丹霞机锋峻峭，丹霞意不是那么容易见的。圆悟祖师“见得丹霞意”之语，是对雪窦禅师的极高评价。	“When one chants in this manner, one naturally sees Danxia’s intent.” Danxia’s Chan strategy was stern and precipitous; Danxia’s intent is not so easily seen. Patriarch Yuanwu’s words, “sees Danxia’s intent,” are the highest praise for Chan Master Xuedou.”
下面接着看雪窦颂：	Next, let us look at Xuedou’s verse:
四七二三诸祖师，宝器持来成过咎。	Four times seven, two times three—the patriarchs all; / Bearing the precious vessel here becomes a fault.
“四七”二十八，是指从第一代祖师迦叶尊者到第二十八代祖师达摩尊者，这是释迦牟尼佛在西天的二十八代一脉真传。“二三”得六，是指从初祖达摩大师到六祖慧能大师，这是佛法在东土的六代正法眼藏。四七二三诸祖师，泛指佛教正宗——禅宗的历代明眼大祖师。	“Four times seven” is twenty-eight, referring to the twenty-eight generations of direct transmission from the First Patriarch, Venerable Kāśyapa, to the Twenty-Eighth Patriarch, Venerable Bodhidharma—the lineage of Śākyamuni Buddha’s transmission in India. “Two times three” equals six, referring to the six generations of the Treasury of the True Dharma Eye in China, from the First Patriarch, Master Bodhidharma, to the Sixth Patriarch, Master Huineng. “The patriarchs of four times seven and two times three” broadly refers to the great patriarchs with clear eyes throughout the orthodox Buddhist tradition—the Chan school.”
宝器，是指“直指人心，见性成佛”之法宝，这是无上的顿悟法门。过咎，就是错误。佛祖递代相传，传来顿悟之宝器，为什么反倒成了过咎呢？我们来看看圆悟祖师对这句颂词的评唱：	The precious vessel refers to the Dharma treasure of “direct pointing to the mind, seeing one’s nature and attaining Buddhahood.” This is the supreme Dharma gate of sudden awakening. Fault means error. The Buddhas and patriarchs transmitted this precious vessel of sudden awakening from generation to generation; why, then, did it instead become a fault? Let us examine Patriarch Yuanwu’s commentary on this verse:
不唯只带累长庆，乃至西天二十八祖、此土六祖，一时埋没。释迦老子四十九年说一大藏教，末后唯传这个宝器。永嘉道：“不是标形虚事褫，如来宝杖亲踪迹。”若作保福见解，宝器持来，都成过咎。	It does not merely implicate Changqing; even the twenty-eight patriarchs of India and the six patriarchs of this land are all buried together. Old Śākyamuni expounded the teachings of the great treasury for forty-nine years, and in the end transmitted only this precious vessel. Yongjia said: “It is not a vain stripping away of outward forms; it is the Tathāgata’s precious staff, a trace personally transmitted.” If one adopts Baofu’s understanding, then when the precious vessel is brought forth, it all becomes a fault.”
长庆云：“尽其机来，还成瞎否？”保福若用一个“瞎”字作答，干净剿绝。一法不立，这才是真正的自肯。烘托得长庆的问话也并不落入“尽机”，而成为检验对方之语。	Changqing said: “If he brings forth his full capacity, does he still become blind?” Had Baofu answered with the single word “blind,” it would have cut everything off cleanly and completely. Not establishing a single dharma—this alone is true self-confirmation. It would also have shown that Changqing’s question did not fall into “exhausting one’s capacity,” but was instead a testing remark.”
保福竟答：“道我瞎得么？”浑身落草，落入“不成瞎”，带累得长庆也落入“尽机”。这不仅仅只带累长庆一人，就连西天二十八代祖师、东土六代祖师，统统都给埋没掉了，因为这无上大法是他们一代一代传下来的。	Yet Baofu answered: “Do you say that I am blind?” From head to foot, he fell into the weeds, falling into “not becoming blind,” and implicated Changqing as well in “exhausting one’s capacity.” It was not only Changqing who was implicated: even the twenty-eight generations of patriarchs in India and the six generations of patriarchs in China were all buried, because this unsurpassed great Dharma was transmitted by them from generation to generation.”
释迦世尊应化人间，传佛心印。说法四十九年、谈经三百余会，横说竖说葛藤说，都是烘云托月，都没有说到这摩尼宝珠本身。最后灵山一会，世尊拈花、迦叶微笑，才传下来这“直指人心，见性成佛”的摩尼宝珠。	Śākyamuni, the World-Honored One, manifested in the human world and transmitted the Buddha-mind seal. For forty-nine years he expounded the Dharma and, in more than three hundred assemblies, discoursed on the

	sūtras. Whether speaking horizontally, vertically, or in tangled elaborations, all this was like setting off clouds to support the moon; none of it spoke of this maṇi jewel itself. Only at the final assembly on Vulture Peak, when the World-Honored One held up a flower and Kāśyapa smiled, was this maṇi jewel of “direct pointing to the mind, seeing one’s nature and attaining Buddhahood” transmitted.”
宝珠在什么地方？告诉你：就在这里！他们代代相传，持来宝器，反倒成了过咎，都是因为后代子孙不肖，这怎不令人痛心疾首！圆悟祖师着语云：“尽大地人换手捶胸。还我拄杖来！带累山僧也出头不得。”	Where is the precious jewel? Let me tell you: it is right here! They transmitted it from generation to generation, bearing forth the precious vessel, yet it instead became a fault—all because their descendants were unworthy. How could this not cause deep grief and indignation? Patriarch Yuanwu commented: “Everyone on the great earth takes turns beating their breasts. Give me back my staff! You have implicated this mountain monk so that he cannot show his head either.”
诸位，如果我们表现不好，就会带累先祖。我们是释迦佛的子孙，必须“行也端、语也端”，我们的言语、行为非常重要。	Everyone, if we conduct ourselves poorly, we implicate our forebears. We are the descendants of Śākyamuni Buddha; we must “be upright in action and upright in speech.” Our words and conduct are extremely important.”
我们应该时时处处正直无私，说话句句不离佛性根本义，做事无为而无不为，胸怀坦荡，光明正大，真实而不虚伪，这样人家就不会诽谤我们了。不但不会带累先祖，而且能使先祖传下来的无上大法发扬光大。	At all times and in all places, we should be upright and selfless. Every sentence we speak should remain inseparable from the fundamental meaning of Buddha-nature; in all we do, we should act without contrivance yet leave nothing undone. Broad-minded, open, upright, genuine, and free of hypocrisy—then others will not slander us. Not only will we avoid implicating our forebears, but we will enable the unsurpassed great Dharma handed down by them to flourish.”
现在有些人自命为佛教徒，榜样做得不好，以致招引来这样一句不好听的话：“要找黑心人，吃素道里寻。”罪过，罪过！带累佛祖啊！	Nowadays, some people call themselves Buddhists, yet fail to set a good example, inviting this unpleasant saying: “If you seek the black-hearted, look among vegetarian devotees.” What a sin, what a sin! They implicate the Buddhas and patriarchs!”
过咎深，无处寻，天上人间同陆沉！	The fault runs deep—nowhere can it be found; heaven and earth alike sink together!
过咎若浅，也许有救。如果过咎甚深，那就不得了了，那还往哪里寻找佛性啊！慢说不能荐取佛性、不能解脱，就连人天福报也给埋没掉了——天上人间同陆沉！然而，若论称扬祖师大事，人天福报也是过咎。	If the fault were shallow, perhaps there would be a remedy. But if the fault runs very deep, that is disastrous. Where then could one seek Buddha-nature? To say nothing of being unable to recognize Buddha-nature or attain liberation—even blessings in the human and heavenly realms are buried: heaven and earth alike sink together! Yet in terms of praising the great matter of the patriarchs, even blessings in the human and heavenly realms are a fault.”
如何才能无过？请看圆悟祖师的评唱：	How can one be free of fault? Please consider Patriarch Yuanwu’s commentary:
这个与尔说不得，但去静坐，向他句中点检看。既是过咎深，因什么却无处寻？此非小过也，将祖师大事，一齐于陆地上平沉却。	This cannot be explained to you. Just go and sit quietly, examining it within his words. Since the fault runs deep, why is there nowhere to seek it? This is no minor fault: it sinks the great matter of the patriarchs all together flat into the ground.”
何止是埋没了人天福报，连同祖师大事，也“一齐于陆地上平沉却”了。这样的过咎还算浅么！故云：“此非小过也”。	It is not merely that blessings in the human and heavenly realms are buried; even the great matter of the patriarchs is “all together sunk flat into the ground.” Can such a fault still be considered shallow? Hence it is said: “This is no minor fault.”
然而，既然是“过咎深”，为什么还说“无处寻”呢？这不单单是说无处寻找佛性，你向什么处寻找“过咎”呢？所以，“这个与尔说不得，但去静坐，向他句中点检看。”我们就来看看圆悟祖师是如何向句中点检的。	Yet since it is a “deep fault,” why is it also said to be “nowhere to seek”? This does not merely mean that there is nowhere to seek Buddha-nature. Where would you seek this “fault”? Therefore: “This cannot be explained to you. Just go and sit quietly, examining it within his words.” Let us see how Patriarch Yuanwu examines it within the words.”
他在“过咎深”下着语：“可杀深！天下衲僧跳不出。”紧接着笔锋一转，反问：“且道深多少？”诸位，我们在这里能否也翻身一转，从“跳不出”处跳出来呢？如若不然，那就接着往下看。	Under “the fault runs deep,” he commented: “Deep indeed! Chan monks throughout the land cannot jump out of it.” Immediately, the brush turns, and he asks: “Tell me, how deep is it?” Everyone, can we here also turn ourselves around and jump out from where one “cannot jump out”? If not, then continue reading.”
圆悟祖师在“无处寻”下着语：“在尔脚跟下！摸索不着。”这是点拨当机学人：在脚跟下的是什么？既然在脚跟下，为什么摸索不着？如果刚才你能翻身跳出，这两个问题根本不是问题。若跳不出，那就肯定是死在句下了。	Under “nowhere can it be found,” Patriarch Yuanwu commented: “It is beneath your heels! You cannot feel about and find it.” This points out to the student before him: What is beneath your heels? Since it is beneath your heels, why can you not find it by feeling about? If you could just now turn yourself around and jump out, these two questions would not be questions at all. If you cannot jump out, then you have surely died beneath the words.”

所以，圆悟祖师又在“天上人间同陆沉”下着语：“天下衲僧一坑埋却！还有活的人么？”圆悟祖师婆心太切，至此仍不肯休去，还要再次点拨：“放过一着。	Therefore, under “heaven and earth alike sink together,” Patriarch Yuanwu again commented: “Chan monks throughout the land are buried in one pit! Is there anyone still alive?” Patriarch Yuanwu’s compassionate concern was too earnest; even at this point, he was unwilling to stop, and again wished to offer guidance: “Let go of one move.”
苍天苍天！”祖师说什么，学人粘着什么，那是学人对境粘心的习气太深了。你能“放过一着”，从脚跟下、从切近处荐取么？若能荐取，苍天苍天，原来如此！若不能荐取，苍天苍天，可怜可怜！	“Heavens, heavens!” Whatever the patriarch says, the student clings to; this is because the student’s habitual tendency to let the mind cling to objects is too deep. Can you “let go of one move” and recognize it from beneath your heels, from what is closest at hand? If you can recognize it—heavens, heavens—it is simply so! If you cannot recognize it—heavens, heavens—how pitiable, how pitiable!”
《证道歌》云：“在欲行禅知见力，火中生莲终不坏。勇施犯重悟无生，早时成佛于今在。狮子吼，无畏说，深嗟懵懂顽皮靼。祇知犯重障菩提，不见如来开秘诀。有二比丘犯淫杀，波离萤光增罪结。维摩大士顿除疑，犹如赫日消霜雪。”至此，诸位能够放过一着、翻身跳出、荐取不疑么？！	The Song of Enlightenment says: “Amid desires one practices Chan through the power of insight; lotus flowers grow in fire and never decay. The brave donor, though guilty of grave offenses, awakens to the unborn; from long ago until now, he has become a Buddha. The lion’s roar, the fearless teaching, deeply laments the muddled and obstinate. They know only that grave offenses obstruct bodhi; they do not see the Tathāgata reveal the secret key. Two bhikshus committed sexual misconduct and killing; Upāli’s firefly light increased their knots of guilt. Vimalakīrti, the great being, suddenly removed their doubts, like the blazing sun melting frost and snow.” At this point, can you all let go of one move, turn yourselves around and jump out, and recognize it without doubt?!”
（良久。拍案一下）苍天！苍天！	(After a long pause, he struck the table once.) Heavens! Heavens!
【边城浪子】：醍醐灌顶。真是彻悟心要，干净剿绝之语。	[Wanderer at the Frontier]: A pouring of clarified butter upon the crown. These are truly words of thoroughly awakening to the essential point, cutting everything off cleanly and completely.
【vvvv】：（良久。拍案一下）苍天！苍天！	[vvvv]: (After a long pause, he struck the table once.) Heavens! Heavens!
【没地菩萨】：脚下早是草深三丈。。。	[Bodhisattva Without Ground]: Beneath your feet, the grass is already three feet deep...

【七七】云门糊饼之谈

[Seven Sevens] On Yunmen’s Sesame Cake

【七七】云门糊饼之谈	[Case 77] Yunmen’s Discourse on the Flatcake
垂示云：向上转去，可以穿天下人鼻孔，似鹘捉鸠；向下转去，自己鼻孔在别人手里，如龟藏壳。个中忽有个出来道，本来无向上向下，用转作什么？只向伊道，我也知尔向鬼窟里作活计！且道作么生辨个缁素？良久云，有条攀条，无条攀例。试举看：	The Introductory Pointer says: Turning upward, one can pierce the nostrils of everyone under heaven, like a falcon seizing a dove. Turning downward, one’s own nostrils are in another’s hands, like a turtle withdrawing into its shell. Suppose that someone suddenly came forth and said, “Originally there is neither upward nor downward. What use is turning?” I would simply tell him, “I too know that you are making a living in a ghost cave!” But tell me, how does one distinguish black from white here? After a pause, he said: “Where there is a rule, rely on the rule; where there is no rule, rely on precedent.” Let us bring it up and see.
【七七】举：	[Case 77] The Case:
僧问云门：如何是超佛越祖之谈？【开！旱地忽雷。掇！】	A monk asked Yunmen, “What is the discourse that transcends Buddhas and surpasses patriarchs?” [Open! A sudden clap of thunder from dry ground. Press!]
门云：糊饼！【舌拄上　。过也。】	Yunmen said, “Flatcake!” [His tongue touches the roof of his mouth. It has gone too far.]
这僧问云门：“如何是超佛越祖之谈？”门云：“糊饼！”还觉寒毛卓竖么？衲僧家问佛问祖、问禅问道、问向上向下了。更无可得问，却致个问端，问“超佛越祖之谈”。云门是作家，便水长船高、泥多佛大。	This monk asked Yunmen, “What is the discourse that transcends Buddhas and surpasses patriarchs?” Yunmen said, “Flatcake!” Do you feel your hairs standing on end? Members of the Chan school ask about Buddha and patriarchs, Chan and the Way, upward and downward. When there is nothing more to ask, they contrive this question and ask about “the discourse that transcends Buddhas and surpasses patriarchs.” Yunmen was a true master; as the water rises, so does the boat, and the more mud there is, the larger the Buddha image.
便答道“糊饼”。可谓道不虚行，功不浪施。云门复示众云：“尔勿可作了，见人道着祖师意，便问‘超佛越祖之谈’道理，尔且唤什么作佛！唤什么作祖！即说超佛越祖之谈，便问个出三界。	So he answered, “Flatcake!” It may be said that the Way is not practiced in vain, nor is effort bestowed idly. Yunmen further instructed the assembly: “Do not settle matters in this way. When you hear someone speak of the patriarchs’ meaning, you immediately ask about ‘the discourse that transcends Buddhas

	and surpasses patriarchs.' But what do you call Buddha? What do you call patriarch? As soon as you speak of the discourse that transcends Buddhas and surpasses patriarchs, you then ask about going beyond the three realms.
尔把三界来看，有什么见闻觉知隔碍着尔！有什么声色佛法与汝可了！了个什么碗！以那个为差殊之见，他古圣勿奈尔何。横身为物，道个‘举体全真、物物觌体’不可得。我向汝道，直下有什么事！早是埋没了也！”会得此语。便识得糊饼。	Look at the three realms: what seeing, hearing, awareness, or knowing obstructs you? What sounds, forms, Buddhas, or Dharma are there for you to resolve? Resolve what bowl? Taking that as a view of distinctions, even the ancient sages can do nothing for you. To cast one's whole body into things and speak of "the entire body as suchness; every thing encountered directly"—that cannot be attained. I tell you: what matter is there immediately before you? Even this already buries it!" If you understand these words, then you will recognize the flatcake.
五祖云：驴屎比麝香。所谓直截根源佛所印，摘叶寻枝我不能。到这里欲得亲切，莫将问来问。看这僧问“如何是超佛越祖之谈”，门云“糊饼”。还识羞惭么？还觉漏逗么？有一般人杜撰道：“云门见兔放鹰，便道糊饼。	Wuzu said, "Donkey dung compared with musk." As it is said, "The Buddha personally sealed the direct cutting off at the root; I cannot pluck leaves and seek branches." When you reach this point and wish to be intimate with it, do not use questions to inquire. Look at this monk asking, "What is the discourse that transcends Buddhas and surpasses patriarchs?" Yunmen said, "Flatcake!" Do you know shame? Do you sense the leak? There are people who fabricate an explanation: "When Yunmen saw the rabbit, he released the hawk; thus he said, 'Flatcake.'"
”若恁么将“糊饼便是超佛越祖之谈”见去，岂有活路！莫作糊饼会，又不作超佛越祖会，便是活路也。与“麻三斤”“解打鼓”一般，虽然只道“糊饼”，其实难见。	If you understand it by taking "flatcake" to be precisely the discourse that transcends Buddhas and surpasses patriarchs, how could there be a living road? Do not understand it as flatcake, nor understand it as transcending Buddhas and surpassing patriarchs: that is the living road. It is the same as "three pounds of flax" and "can you beat a drum?" Although he merely said "Flatcake," it is in fact difficult to see.
后人多作道理云：“粗言及细语，皆归第一义”。若恁□会，且去作座主，一生赢得多知多解。如今禅和子道，超佛越祖之时，诸佛也踏在脚跟下，祖师也踏在脚跟下，所以云门只向他道糊饼。既是糊饼，岂解超佛越祖。试去参详看。诸方颂极多，尽向问头边作言语，唯雪窦颂得最好，试举看。	Later generations often explain it conceptually: "Coarse words and subtle sayings all return to the highest truth." If you understand it that way, then go and become a scriptural lecturer; you will spend your whole life gaining much knowledge and many interpretations. Chan practitioners nowadays say that when one transcends Buddhas and surpasses patriarchs, all Buddhas are beneath one's heels and the patriarchs too are beneath one's heels; therefore Yunmen merely said to him, "Flatcake." But if it is flatcake, how could it transcend Buddhas and surpass patriarchs? Go and investigate it carefully. There are very many verses from various quarters, all making verbal explanations around the question. Xuedou alone composed the best verse. Let us bring it up and see.
颂云：	The verse says:
超谈禅客问偏多，【个个出来便作这般见解，如麻似粟！】	Chan guests who ask about transcendent discourse are especially numerous. [Every one of them comes forth with precisely this kind of understanding—as numerous as hemp and millet!]
缝罅披离见也么。【已在言前。开也。自屎不觉臭。】	Do you see the gaps laid bare? [Already before words. Opened up! One does not notice the stink of one's own excrement.]
糊饼 [祝/土] 来犹不住，【将木　子换却尔眼睛了也。】	Even when a flatcake is shoved in, they still will not stop. [It has replaced your eyes with wooden-bead rosary seeds.]
至今天下有　　。【画个圆相云，莫是恁么会么？咬人言语，有甚了期！大地茫茫愁杀人。便打。】	To this day, false explanations abound throughout the land. [Drawing a circle, he says: "Could it be understood in this way?" These biting words—when will they ever end? The vast earth is boundless; it leaves one grief-stricken. Then he strikes.]
“超谈禅客问偏多”，此语禅和家偏爱问。不见云门道：“尔诸人横担拄杖，道我参禅学道，便觅个超佛越祖道理。我且问尔，十二时中，行住坐卧，屙屎放尿，至于茅坑里虫子，市肆买卖，羊肉案头，还有超佛越祖底道理么？道得底出来。若无，莫妨我东行西行。”便下座。有者更不识好恶，作圆相，土上加泥，添枷带锁。	"Chan guests who ask about transcendent discourse are especially numerous." Chan practitioners especially enjoy asking this. Have you not seen Yunmen say: "You all carry your staffs across your shoulders, saying that you have investigated Chan and studied the Way, and then seek some principle that transcends Buddhas and surpasses patriarchs. I ask you: throughout the twelve periods of the day, while walking, standing, sitting, and reclining, while defecating and urinating, down to the insects in the latrine, the buying and selling in the marketplace, and the butcher's block with its mutton—do these contain a principle that transcends Buddhas and surpasses patriarchs? Let those who can speak of it come forth. If no one can, do not hinder my going east and west." Then he descended from the seat. Some still cannot distinguish good from bad; they draw circles, heap mud upon dirt, and add fetters to their shackles.

“缝罅披离见也”。他致问处，有大小大缝罅。云门见他问处披离，所以将糊饼拦缝塞定。	“Do you see the gaps laid bare?” There are enormous gaps in the very place where he raised his question. Yunmen saw the gaps in his question, and so used “flatcake” to block and seal the fissures.
这僧犹自不肯住，却更问。是故雪窦道：“糊饼 [祝/土] 来犹不住，至今天下有　　”。如今禅和子，只管去糊饼上解会，不然去超佛越祖处作道理。既不在这两头，毕竟在什么处？三十年后，待山僧换骨出来，却向尔道！	Yet this monk would not stop, but continued to ask. Therefore Xuedou said, “Even when a flatcake is shoved in, they still will not stop; to this day, false explanations abound throughout the land.” Chan practitioners nowadays keep trying to interpret flatcake; otherwise, they construct theories at the point of transcending Buddhas and surpassing patriarchs. Since it is not at either of these two ends, where, after all, is it? Thirty years from now, when this mountain monk has changed his bones and come forth again, I will tell you!”
【游客】：本来无向上向下，又举做什么。	[Visitor]: Originally there is neither upward nor downward, so why bring it up at all?
【铁扫帚】：没有好风景，怎么招揽游客呀。	[Iron Broom]: Without fine scenery, how could one attract visitors?
【游客】：有饼了，还有茶么.	[Visitor]: Now that there is cake, is there tea as well?
【没地菩萨】：祸生也！	[Bodhisattva Without Ground]: Trouble has arisen!
【铁扫帚】：把糊饼吐出来，再奉茶。	[Iron Broom]: Spit out the flatcake, and then tea will be served.
【没地菩萨】：骑驴找驴！	[Bodhisattva Without Ground]: Riding a donkey while looking for a donkey!
【游客】：这里不但有饼，还有包呀.	[Visitor]: There are not only cakes here, but buns as well.
【lvm】（接【铁扫帚】：把糊饼吐出来，再奉茶。）：哈哈！糊饼塞来犹不住，至今天下有　　。	[lvm] (replying to [Iron Broom]: “Spit out the flatcake, and then tea will be served.”): Ha ha! Even when a flatcake is shoved in, they still will not stop; to this day, false explanations abound throughout the land.
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雪窦颂：	Xuedou’s verse:
超谈禅客问偏多，	Chan guests who ask about transcendent discourse are especially numerous;
缝罅披离见也么。	Do you see the gaps laid bare?
糊饼塞来犹不住，	Even when a flatcake is shoved in, they still will not stop;
至今天下有　　。	To this day, false explanations abound throughout the land.
【铁扫帚】：哈哈什么，不怕笑掉门牙吗?	[Iron Broom]: What are you laughing at? Are you not afraid of laughing your front teeth out?
【铁扫帚】：吆，倒真是笑声里有响。	[Iron Broom]: Oh! There truly is a sound within the laughter.
【没地菩萨】（接【lvm】：哈哈！糊饼塞来犹不住，至今天下有　　。）：礼拜了，退！	[Bodhisattva Without Ground] (replying to [lvm]: “Ha ha! Even when a flatcake is shoved in, they still will not stop; to this day, false explanations abound throughout the land.”): I bow in homage and withdraw!
【永寿童子】：查——覜dí体（见面：见到人）	[Youth Yongshou]: Look up—dí tǐ (to meet face-to-face: to see someone)
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覜dí：见；相见[meet]	dí: to see; to meet [meet]
【cici】：糊饼利剑，断念认真。会得，自在去。否则，珍珠给猪吃！！	[cici]: The flatcake is a sharp sword, cutting off thoughts in earnest. If you understand, go freely. Otherwise, it is like giving pearls to pigs to eat!!
【永寿童子】：请教：有条攀条，无条攀例。何谓也?	[Yongshou Tongzi]: May I ask: “Where there is a rule, rely on the rule; where there is no rule, rely on precedent.” What does this mean?
【铁扫帚】：我来猜猜，不一定准。	[Iron Broom]: Let me venture a guess; it may not be accurate.
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条、例合在一块就是“条例”（法律），这个大家不陌生。条，是法律条文，例是法院判例（英美法系有判例法之特征）。条例，就是法律，也就是判断是非的准绳，功能是定分止争。	Taken together, tiao and li make “tiaoli” (regulations or statutes), a term familiar to everyone. Tiao refers to provisions of law, while li refers to judicial precedents (the Anglo-American legal system is characterized by case law). Tiaoli thus means law—the standard by which right and wrong are judged—and its function is to define rights and obligations and to stop disputes.
我猜，禅宗公案这里借用来以此“据款结案”吧。	My guess is that Chan koans borrow this expression here in the sense of “deciding a case according to the applicable provision.”
中国宋朝法制史有这样的记载：	Records on the legal history of China’s Song dynasty state:
宋神宗以后，法律形式变化较大，出现了编例，成为宋朝重要的立法活动和法律形式。例分为条例和断例两类。条例是皇帝或中央机关下达的指示命令，亦称指挥；	After Emperor Shenzong of the Song, legal forms changed considerably. Compiled precedents appeared and became an important legislative activity

断例是判案成例。编例就是由专门机构将条例和断例加以整理统编，使其上升为具有普遍效力的法律形式。	and legal form in the Song dynasty. Precedents were divided into regulations and adjudicated precedents. Regulations were directives and orders issued by the emperor or central government offices, also called instructions; adjudicated precedents were established precedents from decided cases. Compiling precedents meant that specialized agencies organized and codified regulations and adjudicated precedents, thereby raising them into legal forms of general validity.
宋朝规定，例的适用是有限制的，只有常法无正条规定时，才可引例判案定罪。但在司法实践中，官吏却常常依例断案，甚至“引例破法”，造成了司法状况的混乱。	The Song dynasty stipulated that the use of precedents was limited: precedents could be cited in adjudicating and sentencing a case only when ordinary law contained no applicable provision. Yet in judicial practice, officials often decided cases according to precedents, even “citing precedents to override the law,” thereby creating disorder in the administration of justice.
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补几句增加大家的法律常识：目前我国最高法院还没有承认典型判例，对其他类似案件具有约束力。但已经开始研究准备把《最高人民法院公报》公布的案例，要求各级法院审判类似案例遵守。	A few more remarks to add to everyone’s legal knowledge: at present, China’s Supreme People’s Court has not recognized model precedents as binding on other similar cases. However, it has begun studying preparations to require courts at all levels to follow, in similar cases, the cases published in the Gazette of the Supreme People’s Court.
（看来要学习宋朝开始或者西方的判例制度）。大家看到香港电视剧，有的律师出庭拿的那个大辞典（判例汇编），就是判例法，英美有“遵循先例”法律传统。所以在英美法学法律困难，就在于更多地研究那么多判例汇编，需要在大学本科毕业后才能进法学院学习法律。不像咱们现在买本法律条文大全就基本搞定。	(It seems we must learn from the Song dynasty or from Western systems of precedent.) In Hong Kong television dramas, the large dictionary that some lawyers carry into court—a compilation of cases—is case law. Britain and the United States have a legal tradition of “following precedent.” Thus the difficulty of studying law in Britain and the United States lies in having to research so many case reports; one must complete an undergraduate degree before entering law school to study law. It is unlike our current situation, where buying a complete collection of legal provisions more or less settles the matter.
【永寿童子】：多谢。非常好。很开阔视野。	[Yongshou Tongzi]: Thank you. Very good. It greatly broadens one’s horizons.
【没地菩萨】：往哪看?	[Bodhisattva Without Ground]: Where are you looking?
【永寿童子】：经考证，糊饼，就是糊弄人的烧饼。	[Yongshou Tongzi]: After investigation, it has been established that a flatcake is a pancake meant to fool people.
【没地菩萨】：@_@	[Bodhisattva Without Ground]: @_@
【善财】（接【铁扫帚】（接【永寿童子】：请教：有条攀条，无条攀例。何谓也？）：我来猜猜，不一定准。）：是这个意思吧。	[Sudhana] (replying to [Iron Broom] [replying to [Youth Yongshou]: “A question: ‘Where there is a rule, rely on the rule; where there is no rule, rely on precedent.’ What does this mean?”]: “Let me venture a guess—it may not be correct.”): “Is this what it means?”
【没地菩萨】（接【永寿童子】：请教：有条攀条，无条攀例。何谓也？）：大概是畅所欲言的意思吧。	[No-Ground Bodhisattva] (replying to [Youth Yongshou]: “A question: ‘Where there is a rule, rely on the rule; where there is no rule, rely on precedent.’ What does this mean?”): “It probably means speaking freely.”
【永寿童子】：嗯。从心明师兄的帖子引申一下，应该是这个意思。	[Youth Yongshou]: “Mm. Extending Brother Congxinming’s post, that should be what it means.”
【lvm】（接【永寿童子】：请教：有条攀条，无条攀例。何谓也？）：条是“律条”，例是“案例”。	[lvm] (replying to [Youth Yongshou]: “A question: ‘Where there is a rule, rely on the rule; where there is no rule, rely on precedent.’ What does this mean?”): “Tiao means ‘Vinaya rule,’ and li means ‘precedent.’”
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垂示云：向上转去，可以穿天下人鼻孔，似鹘捉鸠；向下转去，自己鼻孔在别人手里，如龟藏壳。个中忽有个出来道，本来无向上向下，用转作什么？只向伊道，我也知尔向鬼窟里作活计！且道作么生辨个缁素？良久云，有条攀条，无条攀例。试举看。	The Master’s Instruction says: “Turning upward, one can pierce the nostrils of everyone under heaven, like a falcon seizing a dove. Turning downward, one’s own nostrils are in another’s hands, like a turtle withdrawing into its shell. Now suppose someone suddenly comes forth and says, ‘Originally, there is no upward or downward. What use is there in turning?’ I would simply tell him, ‘I too know that you are making a living in a ghost cave!’ But tell me, how does one distinguish black from white?” After a long pause, he said, “Where there is a rule, rely on the rule; where there is no rule, rely on precedent. Give an example and see.”
向上转去——高高山顶立。	Turning upward—stand atop the highest mountain.
向下转去——深深海底行。	Turning downward—walk along the deepest ocean floor.
“本来无向上向下，用转作什么！”——世智辩聪！总离不开这样的话语。	“Originally, there is no upward or downward. What use is there in turning?”—worldly cleverness and intellectual eloquence! It never escapes such words.

“也知尔向鬼窟里作活计！”——鬼窟就是世智辩聪，鬼聪明。鬼窟里作活计就是“落入阴界”，即堕入想阴，道理一大堆，遇事透不过。一旦腊月三十来到，那道理一点也用不上。	“I too know that you are making a living in a ghost cave!”—the ghost cave is worldly cleverness and ghostly intelligence. Making a living in a ghost cave means “falling into the realm of shadows,” that is, falling into the aggregate of perception: one has a heap of principles but cannot penetrate circumstances when they arise. Once the last day of the twelfth lunar month arrives, those principles will be of no use at all.
且道作么生辨个缁素？——怎么分辨出那“忽有个出来”的是鬼聪明啊？	“But tell me, how does one distinguish black from white?”—How does one discern that the person who “suddenly comes forth” is displaying ghostly cleverness?
有条攀条，无条攀例。——先说律条，后说案例：	“Where there is a rule, rely on the rule; where there is no rule, rely on precedent.”—First, let us discuss the Vinaya rules; then, the precedents:
引一段曹山律条：	Let us cite a passage on Caoshan’s rules:
莫行心处路——开口滔滔不绝地说心说性。莫行斯路！	“Do not tread the path where the mind operates”—Do not open your mouth and speak endlessly of mind and nature. Do not tread this path!
不挂本来衣——正如这句“本来无向上向下，用转作什么？”。不挂此衣！	“Do not wear the original garment”—Just as in the statement, “Originally, there is no upward or downward. What use is there in turning?” Do not wear this garment!
何须正恁么——还有“正恁么时如何如何”。何须这样！	“Why must it be just so?”—And there is also, “At just such a time, what then?” Why must it be this way!
切忌未生时——“父母未生前本来面目”之话头尚未破参，便言说“未生时如何如何”。切忌叨叨！	“Be especially wary of before birth”—Before one has resolved the huatou of “one’s original face before one’s parents were born,” one speaks of what it is like “before birth.” Be especially wary of such babbling!
看一个案例，看看人家云门是怎么说的。——试举看：	Let us look at a precedent and see how Yunmen spoke.—Give an example and see:
举：	An example:
僧问云门：如何是超佛越祖之谈？	A monk asked Yunmen, “What is the teaching that transcends Buddha and surpasses the patriarchs?”
门云：糊饼！	Yunmen said, “A flatbread!”
哈哈！但能不犯当今讳，也胜前朝断舌才。	Ha ha! So long as one does not violate present-day taboos, it is still better than the eloquence that had one’s tongue cut out in the previous dynasty.
【永寿童子】：嗯。谢谢老师的烧饼。	[Youth Yongshou]: “Mm. Thank you, Teacher, for the flatbread.”
【没地菩萨】：以何为酬？	[No-Ground Bodhisattva]: “What will you offer in return?”
【永寿童子】：留菩萨在此作押，我去去就来。	[Youth Yongshou]: “Leave the Bodhisattva here as a pledge; I’ll be right back.”
【没地菩萨】：我不曾来，如何押我。你未曾去，何得自由！	[No-Ground Bodhisattva]: “I never came, so how can you leave me as a pledge? You have not gone, so how can you be free?”

【七八】楞严妙触宣明

[Seven and Eight] Śūraṅgama: Wondrous Touch Explained

【七八】楞严妙触宣明	[Seventy-Eight] Śūraṅgama: Wondrous Touch Manifests Clearly
【七八】举：	[Seventy-Eight] Raising the Case:
古有十六开士，【成群作队有什么用处！这一队不唧留汉。】	In ancient times there were sixteen great adepts. [What use is there in forming a crowd and a band! What a sorry lot this group is.]
于浴僧时随例入浴，【撞着露柱。漆桶作什么！】	While bathing the monks, he entered the bath with the others as usual. [He bumped into a pillar. What is that lacquer bucket up to!]
忽悟水因。【恶水蓦头浇。】	He suddenly awakened through the condition of water. [Foul water is suddenly poured over his head.]
诸禅德作么生会？他道“妙触宣明，【更不干别人事。作么生会他。扑落非他物。】	How do you Chan worthies understand this? He said, “Wondrous touch manifests clearly—[It has nothing to do with anyone else. How do you understand him? When it falls, it is no other thing.]
成佛子住。”【天下衲僧到这里摸索不着。两头三面作什么！】	—and one abides as a son of the Buddha.” [Chan monks throughout the land cannot find their way here. What are you doing with two ends and three sides!]

也须七穿八穴始得。【一棒一条痕。莫辜负山僧好。撞着磕着。还曾见德山临济么？】	Even so, one must penetrate through and through before it will do. [One blow, one mark. Do not disappoint this mountain monk's goodwill. Bumping and knocking about—have you ever seen Deshan and Linji?]
楞严会上，跋陀婆罗菩萨与十六开士，各修梵行，乃各说所证圆通法门之因，此亦二十五圆通之一数也。他因浴僧时，随例入浴，忽悟水因。云，既不洗尘，亦不洗体，且道洗个什么？若会得去，中间安然，得无所有。	At the Śūraṅgama assembly, Bhadrapāla Bodhisattva and sixteen great adepts, each practicing pure conduct, respectively explained the causes by which they had realized their dharma gates of perfect penetration. This was also one of the twenty-five kinds of perfect penetration. While bathing the monks, he entered the bath with the others as usual and suddenly awakened through the condition of water. He said: "It washes neither dust nor the body; tell me, then, what does it wash?" If you can understand this, you are at ease in the midst of things and attain nothing at all.
千个万个，更近傍不得。所谓以无所得，是真般若；若有所得，是相似般若。不见达磨谓二祖云："将心来，与汝安。"二祖云："觅心了不可得。"这里些子，是衲僧性命根本。更总不消得如许多葛藤，只消道个忽悟水因，自然了当。既不洗尘，亦不洗体，且道悟个什么？到这般田地，一点也着不得。道个佛字，也须讳却。	Not even thousands or tens of thousands can come near it. As it is said, "To have nothing to attain is true prajñā; to have something to attain is merely semblance prajñā." Did you not see Bodhidharma say to the Second Patriarch, "Bring me your mind, and I will set it at ease for you"? The Second Patriarch said, "Having sought for the mind, I cannot find it." This small matter is the very life-root of Chan monks. There is no need for all these tangled vines; it is enough simply to say, "He suddenly awakened through the condition of water," and it is naturally settled. It washes neither dust nor the body; tell me, then, what did he awaken to? At such a stage, not even the slightest thing can be attached. Even the word "Buddha" must be avoided.
他道："妙触宣明，成佛子住。"宣，则是显也。妙触，是明也。既悟妙触，成佛子住，即住佛地也。如今人亦入浴，亦洗水，也恁么触，因甚却不悟！皆被尘境惑障，粘皮着骨，所以不能。	He said: "Wondrous touch manifests clearly, and one abides as a son of the Buddha." Xuan means to manifest, and wondrous touch means clarity. Having awakened to wondrous touch, one abides as a son of the Buddha—that is, one abides on the Buddha-ground. People today also enter baths, also wash with water, and are touched in this very way; why, then, do they not awaken? They are all obscured and deluded by objects of the senses, clinging skin to bone, and therefore cannot do so.
便惺惺去，若向这里，洗亦无所得，触亦无所得，水因亦无所得，且道是妙触宣明，不是妙触宣明？若向个里，直下见得，便是妙触宣明，成佛子住。如今人亦触，还见妙处么？妙触非常触，与触者合，则为触；离，则非也。	Be vividly awake. If here washing too has nothing to attain, touch too has nothing to attain, and the condition of water too has nothing to attain, then tell me: is this wondrous touch manifesting clearly, or is it not? If you see it directly here, it is precisely "wondrous touch manifests clearly, and one abides as a son of the Buddha." People today also experience touch; do they see what is wondrous about it? Wondrous touch is not ordinary touch. When it unites with the one who touches, it becomes touch; when separate, it is not.
玄沙过岭，磕着脚指头，以至德山棒，岂不是妙触！虽然恁么，也须是七穿八穴始得。若只向身上摸索，有什么交涉！尔若七穿八穴去，何须入浴！便于一毫端上现宝王刹，向微尘里转大*。一处透得，千处万处一时透。莫只守一窠一窟，一切处都是观音入理之门。	When Xuansha crossed a ridge and struck his toe, and when Deshan wielded his staff—were these not wondrous touches? Even so, one must penetrate through and through before it will do. If you merely grope about on your body, what has that to do with it? If you penetrate through and through, why would you need to enter a bath? Then, upon the tip of a single hair, you manifest a jeweled king's land; within a mote of dust, you turn the great *. When one point is penetrated, a thousand places and ten thousand places are penetrated all at once. Do not merely guard one nest or one den; everywhere is a gate through which Avalokiteśvara enters principle.
古人亦有闻声悟道，见色明心。若一人悟去，则故是，因甚十六开士，同时悟去？是故古人同修同证，同悟同解。雪窦拈他教意，令人去妙触处会取，出他教眼颂，免得人去教网里笼罩，半醉半醒。要令人直下洒洒落落。	The ancients also awakened to the Way upon hearing sounds and realized the mind upon seeing forms. If one person awakens, that is understandable; but why did the sixteen great adepts awaken simultaneously? Thus the ancients practiced together and realized together, awakened together and understood together. Xuedou took up the meaning of the teaching and led people to realize it at the point of wondrous touch. He composed a verse that goes beyond the teaching's standpoint, so that people would not be enveloped in the nets of doctrine, half drunk and half awake. He wanted people to become free and unencumbered at once.
颂云：	The verse says:
了事衲僧消一个，【现有一个。朝打三千，暮打八百。跳出金刚圈。一个也不消得。】	A Chan monk with affairs settled needs only one. [There is one right here. Three thousand blows in the morning, eight hundred in the evening. Leap out of the vajra ring. Not even one is needed.]
长连床上展脚卧。【果然是个瞌睡汉。论劫不论禅。】	He stretches out his legs on a long connected bed and lies down. [He truly is a sleepy fellow. Discuss kalpas, not Chan.]
梦中曾说悟圆通，【早是瞌睡更说梦。却许尔梦见。寐语作什么！】	In a dream he once spoke of awakening to perfect penetration; [Already asleep, and then speaking of dreams. Still, I allow you to dream of it. What use is sleep-talk?]

香水洗来蓦面唾。【咄！土上加泥又一重。莫来净地上屙。】	Wash him with fragrant water, and suddenly spit in his face. [Bah! Another layer of mud added atop dirt. Do not come defecate on clean ground.]
“了事衲僧消一个”，且道了得个什么事？作家禅客，聊闻举着，剔起便行。似恁么衲僧，只消得一个，何用成群作队！	“A Chan monk with affairs settled needs only one”—tell me, what affair has been settled? A seasoned Chan practitioner needs only to hear the case raised casually; once stirred, he is on his way. A Chan monk such as this needs only one; why form a crowd and a band?
“长连床上展脚卧”。古人道：“明明无悟法，悟了却迷人。长舒两脚睡，无伪亦无真。”所以胸中无一事，饥来吃饭困来眠。	“He stretches out his legs on a long connected bed and lies down.” An ancient said: “Plainly, there is no dharma of awakening; once awakened, it only deludes people. Stretch out both legs and sleep: neither false nor true.” Thus, with no affairs in one’s breast, when hungry one eats, and when sleepy one sleeps.
雪窦意道，尔若说入浴悟得妙触宣明，在这般无事衲僧分上，只似梦中说梦。所以道“梦中曾说悟圆通，香水洗来蓦面唾。”似恁么只是恶水蓦头浇，更说个什么圆通！	Xuedou’s meaning is this: if you say that, upon entering the bath, one awakened to wondrous touch manifesting clearly, then from the standpoint of such an untroubled Chan monk, it is only talking of dreams in a dream. Therefore he says, “In a dream he once spoke of awakening to perfect penetration; wash him with fragrant water, and suddenly spit in his face.” In a case like this, it is merely foul water suddenly poured over one’s head; what more need be said of perfect penetration?
雪窦道，似这般汉，正好蓦头蓦面唾。	Xuedou said that a fellow like this is just fit to be spat upon suddenly, head and face.
山僧道，土上加泥又一重。	This mountain monk says: another layer of mud has been added atop dirt.
【行脚】：除禾日当午，汗滴禾下土。洗个热水澡，回家好睡觉。	[Traveling Practitioner]: Hoeing grain beneath the noonday sun, sweat drips onto the soil below the grain. Take a hot bath, then go home for a good sleep.
【铁扫帚】：洗澡，既不洗灰，亦不洗体，洗个什么?	[Iron Broom]: Bathing: it washes neither ashes nor the body—what does it wash?
【CUFE】（接【铁扫帚】：洗澡，既不洗灰，亦不洗体，洗个什么？）：洗澡	[CUFE] (in reply to [Iron Broom]: Bathing: it washes neither ashes nor the body—what does it wash?): Bathing.
【yj】（【铁扫帚】：洗澡，既不洗灰，亦不洗体，洗个什么？）：尘洗不掉,体洗不净,站在那里赤裸裸的给水淋	[yj] ([Iron Broom]: Bathing: it washes neither ashes nor the body—what does it wash?): Dust cannot be washed away, the body cannot be cleansed; one stands there naked, drenched by the water.
【莲清】（【铁扫帚】：洗澡，既不洗灰，亦不洗体，洗个什么？）:所以说：【恶水蓦头浇。】！呵呵。	[Lianqing] ([Iron Broom]: Bathing: it washes neither ashes nor the body—what does it wash?): That is why it says, “[Foul water is suddenly poured over his head.]” Ha ha.
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只是又：【咄！土上加泥又一重。莫来净地上屙。】！嘿嘿。	And also: “[Bah! Another layer of mud added atop dirt. Do not come defecate on clean ground.]” Heh heh.
【铁扫帚】：查资料：佛寺浴室，又名“宣明”。	[Iron Broom]: I checked some references: a Buddhist monastery bathhouse is also called “Xuanming” (“Manifesting Clearly”).
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佛寺浴室，又名“宣明”的来源，源自《楞严经》：	The origin of calling a Buddhist monastery bathhouse “Xuanming” (“Manifesting Clearly”) comes from the Śūraṅgama Sūtra:
“跋陀婆罗，并其同伴十六开士，即从座起，顶礼佛足，而白佛言：我等先于威音王佛，闻法出家。于浴僧时，随例入室。忽悟水因，既不洗尘，亦不洗体，中间安然，得无所有。宿习无忘。乃至今时从佛出家，令得无学。彼佛名我跋陀婆罗。妙触宣明，成佛子住。佛问圆通如我所证，触因为上。”	“Bhadrapāla, together with his sixteen fellow great adepts, rose from their seats, bowed at the Buddha’s feet, and addressed the Buddha: ‘In the past, during the time of the Buddha Vipaśyin, we heard the Dharma and left home. While bathing the monks, we entered the bathing room with the others as usual. We suddenly awakened through the condition of water: it washes neither dust nor the body; in the midst, we were at ease and attained nothing at all. This former habit has not been forgotten. Down to the present time, having left home under the Buddha, we have attained the state beyond further training. That Buddha named me Bhadrapāla. Wondrous touch manifests clearly, and one abides as a son of the Buddha. When the Buddha asked about perfect penetration, according to my realization, the faculty of touch is foremost.’”
【永寿童子】：真的假的。从哪个辞典查到的?	[Yongshou Tongzi]: Really? Which dictionary did you find that in?
【铁扫帚】：名称挺好的，处处提醒修行人。	[Iron Broom]: It is quite a good name; it reminds practitioners everywhere to cultivate.
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http://www.orientbuddha.org/fjxy/show.asp?id=1190	http://www.orientbuddha.org/fjxy/show.asp?id=1190

【永寿童子】：原来如此。	[Yongshou Tongzi]: So that is how it is.
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浴室，安置跋陀婆罗（善守）之像，盖本《楞严经》水因圆通之说。	In bathhouses, an image of Bhadrapāla (Shanshou, “Good Guardian”) is installed, apparently based on the teaching of perfect penetration through the condition of water in the Śūraṅgama Sūtra.
《首楞严经》卷五：“跋陀婆罗白佛言：我等先于威音王佛闻法出家。于浴僧时，随例入室，忽悟水因，既不洗尘，亦不洗体，中间安然，得无所有，宿习无忘；乃至今时从佛出家，令得无学。彼佛名我跋陀婆罗，妙触宣明，成佛子住。佛问圆通，如我所证，触因为上。”今佛寺浴室，又名“宣明”，即依此说。	Volume Five of the Śūraṅgama Sūtra states: “Bhadrapāla addressed the Buddha: ‘In the past, during the time of the Buddha Vipaśyin, we heard the Dharma and left home. While bathing the monks, we entered the bathing room with the others as usual and suddenly awakened through the condition of water. It washes neither dust nor the body; in the midst, we were at ease and attained nothing at all. This former habit has not been forgotten. Down to the present time, having left home under the Buddha, we have attained the state beyond further training. That Buddha named me Bhadrapāla. Wondrous touch manifests clearly, and one abides as a son of the Buddha. When the Buddha asked about perfect penetration, according to my realization, the faculty of touch is foremost.’” Thus, Buddhist monastery bathhouses are now also called “Xuanming” (“Manifesting Clearly”), in accordance with this account.
又据《罗汉图赞集》所引清乾隆考证，此跋陀婆罗即《法住记》十六罗汉中之第六跋陀罗云。	Furthermore, according to Qing-dynasty Qianlong-era textual research cited in Collected Eulogies on Arhat Images, this Bhadrapāla is said to be the sixth, Bhadrā, among the sixteen arhats in the Record of the Abiding Dharma.

【七九】投子闻声便打

[79] Touzi Strikes Upon Hearing a Sound

【七九】投子闻声便打	[79] Touzi Hears a Sound and Immediately Strikes
垂示云：大用现前，不存轨则；活捉生擒，不劳余力。且道是什么人曾恁么来？试举看。	Pointer: When great function appears before one, no rules remain; one captures alive and seizes alive, without expending any extra effort. Tell me, who has ever come forth in such a way? Let us cite the case and see.
【七九】举：	[79] The Case:
僧问投子：一切声是佛声是否？【也解捋虎须。青天轰霹雳。自屎不觉臭。】	A monk asked Touzi, “Are all sounds the Buddha’s voice?” [He even knows how to stroke a tiger’s whiskers. Thunder crashes in a clear sky. He does not notice the stink of his own excrement.]
投子云：是。【赚杀一船人。卖身与尔了也。拈放一边。是什么心行！】	Touzi said, “Yes.” [He has deceived a whole boatload of people. He has sold himself to you completely. Set that aside—what kind of mental activity is this?]
僧云：和尚莫豚沸碗鸣声？【只见锥头利，不见凿头方。道什么！果然纳败缺。】	The monk said, “Doesn’t Your Reverence’s voice sound like a boiling pig and a clanging bowl?” [He sees only the sharp point of the awl, not the square head of the chisel. What is he saying? Sure enough, he admits defeat.]
投子便打。【着！好打。放过则不可。】	Touzi immediately struck him. [Hit! A fine blow. He could not be let off.]
又问：粗言及细语，皆归第一义。是否？【第二回捋虎须。抱赃叫屈作什么！东西南北。犹有影响在。】	The monk further asked, “Coarse words and subtle speech alike return to the First Principle. Is that so?” [For the second time, he strokes the tiger’s whiskers. Why protest innocence while clutching the stolen goods? East, west, south, north—there are still echoes remaining.]
投子云：是。【又是卖身与尔了也。陷虎之机。也是什么心行！】	Touzi said, “Yes.” [Again, he has sold himself to you completely. A device for trapping a tiger. What kind of mental activity is this?]
僧云：唤和尚作一头驴得么？【只见锥头利。不见凿头方。虽有逆水之波，只是头上无角。含血　人。】	The monk said, “May I call Your Reverence a donkey?” [He sees only the sharp point of the awl, not the square head of the chisel. Though there are waves against the current, there are simply no horns on his head. He sprays people with blood from his own mouth.]
投子便打。【着！不可放过。好打。拄杖未到折，因什么便休去。】	Touzi struck him again. [Hit! He must not be let off. A fine blow. Before the staff had broken, why did he stop?]
投子朴实头，得逸群之辩。凡有致问，开口便见胆。不费余力，便坐断他舌头。可谓运筹帷幄之中，决胜千里之外。	Touzi was plain and straightforward, yet possessed an exceptional eloquence. Whenever someone put a question to him, the moment he opened his mouth one could see his very gall. Without expending extra effort, he cut off the other’s tongue at once. It may be said that he devised strategies within the command tent and decided victory a thousand miles away.
这僧将声色佛法见解，贴在他额头上，逢人便问。投子作家，来风深辨。这僧知投子实头，合下做个圈缋子，教投子入来，所以有后语。投子却使陷虎之机，钓他后	This monk pasted his views about sound, form, Buddha, and Dharma onto his forehead, and asked everyone he met about them. Touzi was a true master,

语出来。	deeply discerning the wind as it came. Knowing that Touzi was straightforward, the monk from the outset laid a snare to lure Touzi in; hence his later words. Touzi, however, used a device for trapping a tiger to draw out the monk's later words.
这僧接他答处道：“和尚莫豚沸碗鸣声？”果然一钓便上。若是别人，则不奈这僧何。投子具眼，随后便打。咬猪狗底手脚，须还作家始得。左转也随他阿辘辘地，右转也随他阿辘辘地。这僧既是做个圈缋子，要来捋虎须。	Taking up Touzi's reply, the monk said, “Doesn't Your Reverence's voice sound like a boiling pig and a clanging bowl?” Sure enough, he bit as soon as the hook was cast. Had it been someone else, he could have done nothing with this monk. But Touzi had the discerning eye, and immediately struck him. To handle someone who bites like a pig or a dog, one must indeed be a true master. Turn left, and he rolls right along with you; turn right, and he rolls left along with you. This monk had laid a snare in order to stroke the tiger's whiskers.
殊不知投子，更在他圈缋头上，投子便打。这僧可惜许，有头无尾，当时等他拈棒，便与掀倒禅床，直饶投子全机，也须倒退三千里。	Little did he know that Touzi was above even the snare he had laid: Touzi immediately struck him. What a pity for this monk—he had a head but no tail. At that moment, when Touzi raised his staff, he should have overturned the Chan seat. Even if Touzi had possessed the whole mechanism, he would still have had to retreat three thousand miles.
又问：“粗言及细语，皆归第一义。是否？”投子亦云；“是。”一似前头语无异。僧云：“唤和尚作一头驴得么？”投子又打。这僧虽然作窠窟，也不妨奇特。若是曲　木床上老汉顶门无眼，也难折挫他。投子有转身处。	He further asked, “Coarse words and subtle speech alike return to the First Principle. Is that so?” Touzi again said, “Yes.” It was no different from what he had said before. The monk said, “May I call Your Reverence a donkey?” Touzi struck him again. Although this monk had made himself a nest, it was nonetheless remarkable. If it had been an old fellow on a crooked wooden bed, with no eye in the crown of his head, it would have been difficult to thwart him. But Touzi had a place to turn around.
这僧既做个道理，要搀他行市，到了依旧不奈投子老汉何！不见岩头道：“若论战也，个个立在转处。”投子放去太迟，收来太急。这僧当时若解转身吐气，岂不作得个口似血盆底汉。衲僧家一不做、二不休。这僧既不能返掷，却被投子穿了鼻孔。	This monk had fashioned a line of reasoning and wanted to intrude upon Touzi's market, yet in the end he still could do nothing with old man Touzi. Have you not seen Yantou say, “When it comes to battle, each one stands at the point of turning”? Touzi let him go too late and drew him back too quickly. If the monk had then known how to turn around and breathe out, would he not have become a fellow with a mouth like a basin of blood? Among patch-robed monks, once one has begun, one does not stop halfway. Since this monk could not throw it back, Touzi pierced his nostrils.
颂云。	A verse says:
投子，投子，【灼然！天下无这实头老汉。教坏人家男女。】	Touzi, Touzi, [Clearly so! Nowhere under heaven is there such a straightforward old fellow. He leads astray the sons and daughters of other households.]
机轮无阻。【有什么奈何他处！也有些子。】	His wheel of activity meets no obstruction. [What can anyone do to him? Yet there is still something.]
放一得二，【换却尔眼睛。什么处见投子。】	Release one and gain two, [Your very eyes have been exchanged. Where do you see Touzi?]
同彼同此。【恁么来也吃棒，不恁么来也吃棒。阇黎替他。便打。】	The same on that side and this side. [Come in this way and you get the staff; do not come in this way and you still get the staff. Venerable sir, strike for him.]
可怜无限弄潮人，【丛林中放出一个半个。放出这两个汉。天下衲僧要恁么去。】	How pitiful are the countless tide-riders, [Let one or two such men loose in the Chan grove. Let these two men loose. Patch-robed monks throughout the land all wish to proceed in this way.]
毕竟还落潮中死。【可惜许！争奈出这圈缋不得。愁人莫向愁人说。】	Who in the end still perish in the tide. [What a pity! Yet they cannot get out of this snare. Do not speak of sorrow to one already sorrowful.]
忽然活，【禅床震动。惊杀山僧。也倒退三千里。】	If suddenly they come alive, [The Chan seat shakes. It frightens this mountain monk to death. He too would retreat three thousand miles.]
百川倒流闹聒聒【　！徒劳伫思。山僧不敢开口。投子老汉也须是拗折拄杖始得。】	The hundred rivers flow backward in a deafening uproar. [Perilous! It is futile to stand and ponder. This mountain monk dares not open his mouth. Old man Touzi, too, would have to break his staff.]
“投子，投子，机轮无阻。”投子寻常道：“尔总道投子实头，忽然下山三步，有人问尔道‘如何是投子实头处？’尔作么生抵对？”古人道：“机轮转处，作者犹迷。”他机轮转辘辘地，全无阻隔。所以雪窦道：“放一得二。	“Touzi, Touzi, his wheel of activity meets no obstruction.” Touzi would ordinarily say, “You all call Touzi straightforward. Suppose that after he has gone three steps down the mountain, someone asks you, ‘What is the place where Touzi is straightforward?’ How would you respond?” An ancient said, “Where the wheel of activity turns, even an adept is still confused.” His wheel of activity turns and turns, wholly without obstruction. Therefore Xuedou said, “Release one and gain two.”

”不见僧问：“如何是佛？”投子云：“佛。”又问：“如何是道？”投子云：“道。”又问：“如何是禅？”投子云：“禅。	Have you not seen a monk ask, “What is Buddha?” Touzi said, “Buddha.” He further asked, “What is the Way?” Touzi said, “The Way.” He further asked, “What is Chan?” Touzi said, “Chan.”
”又问：“月未圆时如何？”投子云：“吞却三个四个？”“圆后如何？”“吐却七个八个？”投子接人，常用此机。答这僧，只是一个“是”字，这僧两回被打。所以雪窦道：“同彼同此。”四句一时颂投子了也。	He further asked, “What about before the moon is full?” Touzi said, “Swallow three or four.” “What about after it is full?” “Spit out seven or eight.” Touzi often used this device in receiving people. In answering this monk, he used only the single word “yes,” and the monk was struck twice. Therefore Xuedou said, “The same on that side and this side.” In four lines, he had fully praised Touzi.
末后颂这僧道：“可怜无限弄潮人”，这僧敢搀旗夺鼓，道：“和尚莫豚沸碗鸣声？”又道：“唤和尚作一头驴得么？”此便是弄潮处。这僧做尽伎俩，依前死在投子句中。投子便打，此僧便是“毕竟还落潮中死”。	At the end, he praises this monk: “How pitiful are the countless tide-riders.” This monk dared to seize the banner and capture the drum, saying, “Doesn’t Your Reverence’s voice sound like a boiling pig and a clanging bowl?” He also said, “May I call Your Reverence a donkey?” This is precisely where he rode the tide. The monk exhausted all his tricks, yet as before died within Touzi’s words. Touzi immediately struck him; this monk thus “in the end still perished in the tide.”
雪窦出这僧云：“忽然活”，便与掀倒禅床，投子也须倒退三千里。直得“百川倒流闹聒聒”。非唯禅床震动，亦乃山川岌 ，天地陡暗。 或个个如此，山僧且打退鼓，诸人向什么处安身立命！	Xuedou presents this monk as one who, “if suddenly he came alive,” would overturn the Chan seat, and Touzi too would have to retreat three thousand miles. Then “the hundred rivers would flow backward in a deafening uproar.” Not only would the Chan seat shake; mountains and rivers would tower precipitously, and heaven and earth would suddenly grow dark. If everyone were like this, this mountain monk would beat the retreat drum. Where then could you all settle yourselves and establish your lives?
【雪山童子】：恁么圆悟禅师道投子放去太迟？	[Snow Mountain Youth]: Why, then, did Chan Master Yuanwu say that Touzi let him go too late?
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老师！恁么圆悟禅师道投子放去太迟？是不是圆悟禅师以为在“僧问投子：一切声是佛声是否？”时，投子应该劈面便打！否则，“在投子道：是！”时，若那僧也是个作家，劈面便打！那么那僧就反宾为主了？	Teacher! Why, then, did Chan Master Yuanwu say that Touzi let him go too late? Did Chan Master Yuanwu mean that when “the monk asked Touzi, ‘Are all sounds the Buddha’s voice?’” Touzi should have struck him squarely in the face? Otherwise, when Touzi said, “Yes,” if that monk too had been a true master, he could have struck Touzi squarely in the face. Then the monk would have turned from guest into host, would he not?
【ZhimingLi】：沩山谓仰山云：“寂子，莫入阴界！”	[ZhimingLi]: Guishan said to Yangshan, “Ji, do not enter the realm of yin!”
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圆悟禅师道投子放去太迟？是不是圆悟禅师以为在“僧问投子：一切声是佛声是否？”时，投子应该劈面便打！	Why did Chan Master Yuanwu say that Touzi let him go too late? Did he mean that when “the monk asked Touzi, ‘Are all sounds the Buddha’s voice?’” Touzi should have struck him squarely in the face?
*你却太早。	* You are too early.
否则，“在投子道：是！”时，若那僧也是个作家，劈面便打！那么那僧就反宾为主了？	Otherwise, when Touzi said, “Yes,” if that monk too had been a true master, he could have struck Touzi squarely in the face. Then the monk would have turned from guest into host, would he not?
*争奈勺柄不在那僧手里。	* But the ladle’s handle was not in that monk’s hand.
【铁扫帚】：还不去谢老师。	[Iron Broom]: Why don’t you go thank the teacher?
【雪山童子】：xixi！我还是自领三十棒回家，慢慢打我的小屁屁吧。	[Snow Mountain Youth]: Hee-hee! I’d better take my own thirty blows home and slowly spank my little bottom.
【铁扫帚】：还有见投子的吗？	[Iron Broom]: Is there anyone else who has seen Touzi?
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请看论坛一队队一列列比肩接踵谈佛说性的不唧溜汉。	Look at the rows upon rows of slippery fellows on the forum, shoulder to shoulder, discussing Buddha and discoursing on intrinsic nature.
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WARNING：本话纯属虚构，不要对号入座。	WARNING: This entire story is fictional. Do not assume it refers to you.
【铁扫帚】：怎么没见来报名的？	[Iron Broom]: How come no one has come to sign up?
【五体投地】：报到	[Prostrating with All Five Limbs]: Reporting in.
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冬去春来时节至，	When winter passes and spring arrives,

此事不关风与月；	This matter has nothing to do with wind or moon;
风也随它去，	Let the wind go as it will,
月也随它去，	Let the moon go as it will,
此时方是好时节。	Only then is it the right season.
【莲清】：补充的注解和疑问	[Lianqing]: Supplementary Notes and Questions
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古版的注解如下：	The annotations in the old edition are as follows:
豚：都木切臀也___不注解还好，一注解便一头雾水了。	Tun: pronounced du-mu qie; it means “buttocks.” It would have been better without the annotation; once annotated, it only becomes utterly bewildering.
聒：古活切流水声___猜是古话即同流水声的意思。	Guo: pronounced gu-huo qie, “the sound of flowing water.” I suppose it means that archaic speech is like the sound of flowing water.
岌：逆及切	Ji: pronounced ni-ji qie.
：逆各切	E: pronounced ni-ge qie.
___这两个能猜出原字的意思，却猜不出注解的意思了，呵呵。	___I can guess the meanings of the original characters in these two, but I cannot make out the meanings of the annotations, haha.
【永寿童子】：老弟不懂“豚沸碗鸣”吧?	Yongshou Tongzi ：You do not understand “pigs boiling and bowls ringing,” do you?
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豚沸，尚可解为猪叫；碗鸣，不知是不是锅碗瓢盆交响曲！	“Pigs boiling” can perhaps be understood as pigs squealing; as for “bowls ringing,” I do not know whether it means a symphony of pots, bowls, and ladles!
许文恭解得更逗呵呵，说是放屁的声音。	Xu Wengong’s explanation is even funnier, haha: he says it is the sound of farting.
【永寿童子】：我也不懂，请老师答。	Yongshou Tongzi ：I do not understand it either. Please ask the teacher to answer.
【lvm】：你不是已经解释出来了么：	lvm ：Haven’t you already explained it?
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豚沸碗鸣声——放屁打碗的声音。	The sound of pigs boiling and bowls ringing—the sound of farting into a bowl.
【永寿童子】：赫赫，怪不得闻声便打。	Yongshou Tongzi ：Heh heh, no wonder he struck as soon as he heard the sound.
【莲清】：恩?	Lianqing ：Huh?
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时有僧出作揖曰：；“问侯和尚吃饭了也未？不得么。”	At the time, a monk came forward, made a bow, and said: “I ask, has the Reverend eaten yet? Is that not so?”
和尚若要伸手拿棒，僧便喝！！！	If the monk were to reach out for a stick, he would shout!!!
【永寿童子】：俺拂袖归儿童房。。	Yongshou Tongzi ：I’ll brush off my sleeves and go back to the children’s room...
【莲清】：祝姐姐好梦。	Lianqing ：Sweet dreams, sister.
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俺决不会唤姐姐作那什么的。	I would never call my sister that-whatever.
【永寿童子】：那个下铺的莲什么同学	Yongshou Tongzi ：That Lian-whatever classmate in the lower bunk.
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请勿打呼磨牙。。	Please do not snore or grind your teeth...
【莲清】：^0^	Lianqing ：^0^
【真实再来】（接【莲清】：恩？）：多嘴。	Zhenshi Zailai （in reply to Lianqing ：“Huh?”): Too talkative.
【善财】：^^	Sudhana ：^^
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一回熟， 二回生，	The first time, familiar; the second time, strange.
独木关前万人坑，	Before the Single-Plank Pass lie the pits of ten thousand people;
可怜追花逐叶客，	Pitiable are those who chase flowers and pursue leaves;
才入草黄草又青。	Just as they enter when the grass is yellow, the grass turns green again.
【铁扫帚】：以后转旧帖时，一贴一脚。	Iron Broom ：From now on, when reposting old threads, one kick per post.
【lvm】：还有 21 脚，相约 2007 。	lvm ：Twenty-one kicks remain; see you in 2007.
【五体投地】：好花时时开，好雪片片来，冬雪随冬去，枝头春意在	Wuti Toudi ：Good flowers bloom at all times; fine snowflakes keep falling. Winter snow goes with winter, but spring's promise remains on the branches.
【铁扫帚】：扫帚便打！	Iron Broom ：The broom strikes at once!
【五体投地】：疼	Wuti Toudi ：Ouch.
【ooooo】：扫帚亦有佛性。	ooooo ：The broom, too, has Buddha-nature.

【八〇】赵州急水打

[80] Zhaozhou Plays Ball in Rushing Water

【八〇】赵州急水打	[Case 80] Zhaozhou Plays Ball on Rushing Water
【八〇】举：	[Case 80] The Case:
僧问赵州：初生孩子，还具六识也无？【闪电之机。说什么初生孩儿子！】	A monk asked Zhaozhou, "Does a newborn child also possess the six consciousnesses or not?" [A flash of lightning. What is he saying about a newborn child?]
赵州云：急水上打　子。【过也。俊鹞趁不及。也要验过。】	Zhaozhou said, "Playing ball on rushing water." [Too late. Even a swift falcon cannot catch up. It still must be tested.]
僧复问投子：急水上打　子，意旨如何？【也是作家同验过。还会么？过也。】	The monk again asked Touzi, "What is the meaning of 'playing ball on rushing water'?" [This adept likewise tests him together. Do you understand? Too late.]
子云：念念不停流。【打葛藤汉。】	Touzi said, "Thought after thought flows on without stopping." [You fellow entangling yourself in vines.]
此六识，教家立为正本。山河大地、日月星辰，因其所以生。来为先锋，去为殿后。古人道："三界唯心，万法唯识。"若证佛地，以八识转为四智，教家谓之改名不改体。	These six consciousnesses are established in the doctrinal teachings as the fundamental basis. Mountains, rivers, the great earth, the sun, moon, and stars arise because of them. They come as vanguards and depart as rearguards. An ancient said, "The three realms are mind-only; all phenomena are consciousness-only." If one realizes the Buddha-ground, the eight consciousnesses are transformed into the four wisdoms. The doctrinal teachings call this changing the name without changing the substance.
根、尘、识是三，前尘元不会分别，胜义根能发生识，识能显色分别，即是第六意识。第七识末那识，能去执持世间一切影事，令人烦恼，不得自由自在，皆是第七识。到第八识，亦谓之阿赖耶识，亦谓之含藏识，含藏一切善恶种子。	Faculties, objects, and consciousnesses make three. External objects themselves cannot discriminate; the supreme-meaning faculties can give rise to consciousness, and consciousness can manifest forms and discriminate them—this is the sixth consciousness. The seventh consciousness, manas consciousness, clings to and retains all the shadowy affairs of the world, causing people afflictions and depriving them of freedom and ease; all this is the seventh consciousness. The eighth consciousness is also called the ālaya consciousness, or the storehouse consciousness; it contains all wholesome and unwholesome seeds.
这僧知教意，故将来问赵州道："初生孩子，还有六识也无？"初生孩儿，虽具六识，眼能见、耳能闻，然未曾分别六尘好恶长短、是非得失，他恁么时总不知。学道之人要复如婴孩，荣辱功名，逆情顺境，都动他不得。	This monk understood the doctrinal meaning and so came to ask Zhaozhou, "Does a newborn child also possess the six consciousnesses or not?" Although a newborn child possesses the six consciousnesses and can see with the eyes and hear with the ears, it has not yet discriminated the good and bad, long and short, right and wrong, gain and loss among the six objects. At such a time, it knows none of these at all. Those who study the Way should return to being like infants: honor and disgrace, fame and profit, adverse feelings and favorable circumstances cannot move them.
眼见色与盲等，耳闻声与聋等。如痴似兀，其心不动，如须弥山。这个是衲僧家真实得力处。古人道："衲被蒙头万事休，此时山僧都不会。"若能如此，方有少分相应。虽然如此，争奈一点也瞒他不得。	When the eyes see forms, it is as though they were blind; when the ears hear sounds, it is as though they were deaf. Like one foolish or vacant, the mind does not move, like Mount Sumeru. This is where patch-robed monks truly gain strength. An ancient said, "With a patched robe covering my head, all affairs cease; at this time, this mountain monk knows nothing at all." If one can

	be like this, there is then a small degree of correspondence. Yet even so, nothing at all can be hidden from him.
山依旧是山，水依旧是水。无造作、无缘虑，如日月运于太虚，未尝暂止，亦不道我有许多名相。如天普盖，似地普擎。为无心故，所以长养万物，亦不道我有许多功行。天地为无心故，所以长久，若有心则有限齐。	Mountains remain mountains, and water remains water. There is no contrivance and no calculating thought. Like the sun and moon moving through vast space, they never pause even briefly, yet do not say, “I have so many names and attributes.” Like heaven universally covering, like earth universally supporting: precisely because they are mindless, they nourish all things, yet do not say, “I have performed so many meritorious deeds.” Because heaven and earth are mindless, they endure for long; if they had mind, they would have limits.
得道之人亦复如是，于无功用中施功用，一切违情顺境，皆以慈心摄受。到这里，古人尚自呵责道：“了了了时无可了，玄玄玄处直须呵。”又道：“事事通兮物物明，达者闻之暗里惊。	Those who have attained the Way are likewise so: amid effortlessness, they apply effort; toward all adverse and favorable circumstances, they embrace them with a compassionate mind. Even here, the ancients still rebuked themselves, saying, “When understanding is complete, there is nothing left to understand; at the profoundest profundity, one must directly rebuke it.” They also said, “Everything is unobstructed, and all things are clear; when those who have attained hear this, they are startled in the dark.”
”又云：“入圣超凡不作声，卧龙长怖碧潭清。人生若得长如此，大地那能留一名。”然虽恁么，更须跳出窠窟始得。岂不见教中道：“第八不动地菩萨，以无功用智，于一微尘中转大法　。于一切时中行住坐卧，不拘得失。	They also said, “Entering sagehood and transcending the ordinary without making a sound, a reclining dragon ever fears the clarity of the blue pool. If a person could remain like this forever, how could the great earth retain even a single name?” Yet even so, one must further leap out of the nest and den before it is complete. Does not the teaching say, “An eighth-bhūmi bodhisattva, with effortless wisdom, turns the great Dharma wheel within a single mote of dust. At all times, whether walking, standing, sitting, or lying down, they are unconstrained by gain or loss.”
任运流入萨婆若海。”衲僧家到这里，亦不可执着，但随时自在，遇茶吃茶，遇饭吃饭。这个向上事，着个定字也不得，着个不定字也不得。	“They naturally flow into the ocean of omniscience.” When patch-robed monks reach this point, they likewise must not cling to it. They should simply be free and at ease in accordance with the occasion: when encountering tea, drink tea; when encountering food, eat food. In this matter that goes beyond, one cannot attach the word ‘fixed,’ nor can one attach the words ‘not fixed.’
石室善道和尚示众云：汝不见小儿出胎时，何曾道我会看教。当恁么时，亦不知有佛性义、无佛性义。及至长大，便学种种知解出来，便道我能我解，不知是客尘烦恼。十六观行中，婴儿行为最，哆哆　　时，喻学道之人离分别取舍心，故赞叹婴儿，可况喻取之。若谓婴儿是道，今时人错会。	Chan Master Shishi Shandao instructed the assembly: “Do you not see that when a child emerges from the womb, it has never said that it knows how to read the teachings? At such a time, it does not know the meaning of Buddha-nature or no Buddha-nature. Once it grows up, it learns all kinds of intellectual interpretations and says, ‘I can do it; I understand it,’ not knowing that these are adventitious defilements and afflictions. Among the sixteen contemplative practices, infant conduct is foremost. When children babble, it is likened to practitioners who have left behind the mind of discrimination, grasping, and rejection. Thus infants are praised as an analogy—but how could they be taken literally? If one says that an infant is the Way, people nowadays misunderstand.”
南泉云：“我十八上，解作活计。”赵州道：“我十八上，解破家散宅。”又道：“我在南方二十年，除粥饭二时是杂用心处。”曹山问僧：“菩萨定中闻香象渡河，历历地。出什么经？”僧云：“涅　经。	Nanquan said, “By the age of eighteen, I knew how to make a living.” Zhaozhou said, “By the age of eighteen, I knew how to break up households and scatter estates.” He also said, “During my twenty years in the south, apart from the two daily meals of porridge and rice, there was no other miscellaneous application of mind.” Caoshan asked a monk, “A bodhisattva in samādhi hears a fragrant elephant crossing a river, distinctly and clearly. From what sūtra does this come?” The monk said, “The Nirvāṇa Sūtra.”
”山云：“定前闻？定后闻？”僧云：“和尚流也。”山云：“滩下接取。”又，《楞严经》云：“湛入合湛，入识边际。”又，《楞伽经》云：“相生执碍，想生妄想，流注生则逐妄流转。	Caoshan said, “Did he hear it before entering samādhi, or after leaving samādhi?” The monk said, “You have let it flow away, Reverend.” Caoshan said, “Catch it downstream.” Further, the Śūraṅgama Sūtra says, “The still enters and merges with the still, entering the boundary of consciousness.” The Laṅkāvatāra Sūtra also says, “Characteristics give rise to clinging and obstruction; ideation gives rise to deluded thoughts; when the continuous stream arises, one follows delusion and circulates.”
”若到无功用地，犹在流注相中，须是出得第三流注生相，方始快活自在。所以沩山问仰山云：“寂子如何？”仰山云：“和尚问他见解？问他行解？若问他行解，某甲不知；若是见解，如一瓶水注一　水。”若得如此，皆可以为一方之师。	Even if one reaches the ground of effortlessness, one still remains amid the characteristics of the continuous stream. One must emerge from the third characteristic of the arising of the continuous stream; only then can one be joyful and at ease. Thus Guishan asked Yangshan, “How is Ji?” Yangshan said, “Are you asking about his understanding, or about his practice and understanding? If you are asking about his practice and understanding, I do not know. But if it is his understanding, it is like pouring a bottle of water into another bottle of water.” If one can attain this, one may serve as a teacher in a region.

赵州云“急水上打　子”，早是转辘辘地。更向急水上打时，眨眼便过。譬如《楞严经》云：“如急流水，望为恬静。”古人云：“譬如驶流水，水流无定止。各各不相知，诸法亦如是。”赵州答处，意浑类此。	Zhaozhou’s saying, “Playing ball on rushing water,” is already spinning rapidly. When one further plays ball on rushing water, it passes in the blink of an eye. For example, the Śūraṅgama Sūtra says, “Like swiftly flowing water, which one mistakenly regards as tranquil.” An ancient said, “Like rushing water: its flow never stays fixed. Each moment does not know the next; all dharmas are likewise so.” The import of Zhaozhou’s reply is altogether like this.
其僧又问投子：“急水上打　子，意旨如何？”子云：“念念不停流。”自然与他问处恰好。古人行履绵密，答得只似一个，更不消计较。尔才问他，早知尔落处了也。孩子六识虽然无功用，争奈念念不停，如密水流。投子恁么答，可谓深辨来风。	The monk again asked Touzi, “What is the meaning of ‘playing ball on rushing water’?” Touzi said, “Thought after thought flows on without stopping.” This naturally fits precisely with what he asked. The conduct of the ancients was continuous and subtle; their answers were just as though from one person, requiring no further calculation. As soon as you ask them, they already know where you will land. Although a child’s six consciousnesses are without function, thought after thought continues without stopping, like a hidden current of water. Touzi’s answer can be called a profound discernment of the wind before it arrives.
雪窦颂云：	Xuedou’s verse says:
六识无功伸一问，【有眼如盲，有耳如聋。明镜当台，明珠在掌。一句道尽。】	The six consciousnesses are without function—he extends a question. [Having eyes, he is like the blind; having ears, he is like the deaf. A bright mirror stands before the platform; a bright pearl lies in the palm. One line says it all.]
作家曾共辨来端。【何必！也要辨个缁素。唯证乃知。】	Adepts once jointly discerned its source. [Why must they? Yet one must distinguish black from white. Only realization reveals it.]
茫茫急水打　子，【始终一贯。过也。道什么！】	Vast rushing water—playing ball upon it. [Consistent from beginning to end. Too late. What are you saying?]
落处不停谁解看。【看即瞎！过也。滩下接取。】	It never stops at its landing place—who can see it? [To look is to go blind! Too late. Catch it downstream.]
“六识无功伸一问”，古人学道，养到这里，谓之无功之功，与婴儿一般，虽有眼耳鼻舌身意，而不能分别六尘，盖无功用也。既到这般田地，便乃降龙伏虎、坐脱立亡。如今人但将目前万境一时歇却，何必八地以上，方乃如是。虽然无功用处，依旧山是山、水是水。	“The six consciousnesses are without function—he extends a question.” When the ancients studied the Way and cultivated themselves to this point, it was called the function of no function. Like an infant, although one has eyes, ears, nose, tongue, body, and mind, one cannot discriminate the six objects, because there is no functioning. Upon reaching such a state, one can subdue dragons and tame tigers, and sit or stand free of birth and death. People nowadays need only let the myriad present circumstances rest all at once; why wait until the eighth bhūmi and above before being like this? Yet even in the place of no function, mountains are still mountains and water is still water.
雪窦前面颂云：“活中有眼还同死，药忌何须鉴作家。”盖为赵州投子是作家，故云“作家曾共辨来端。”	Earlier, Xuedou’s verse says, “Though alive, one has eyes yet is like the dead; why need the medicine taboo be inspected by adepts?” Since Zhaozhou and Touzi were adepts, he says, “Adepts once jointly discerned its source.”
“茫茫急水打　子”，投子道“念念不停流”，诸人还知落处么？	“Vast rushing water—playing ball upon it.” Touzi said, “Thought after thought flows on without stopping.” Do you all know where it lands?
雪窦末后教人自着眼看，是故云“落处不停谁解看”。此是雪窦活句，且道落在什么处？	At the end, Xuedou teaches people to look for themselves; therefore he says, “It never stops at its landing place—who can see it?” This is Xuedou’s living phrase. Tell me, where does it land?
【铁扫帚】：念念不停流，意旨如何？	[Iron Broom]: “Thought after thought flows on without stopping”—what is its meaning?
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千万别回“急水上打　子”。	By all means, do not answer, “Playing ball on rushing water.”
【永光居士】：也知您尿急了就放裤	[Layman Yongguang]: You know that when you urgently need to urinate, you should let it out of your pants.
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毕竟是初生孩子	After all, it is a newborn child.
【莲清】：您先去回家洗衣服。	[Lianqing]: Go home first and wash your clothes.
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抱孩子者一身骚。	Whoever carries the child ends up reeking all over.
【永光居士】：您也少拉点吧	[Layman Yongguang]: You should shit a little less too.
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莫与虚空添加风景线	Do not add another scenic feature to empty space.
【莲清】：灼然、灼然。	[Lianqing]: Precisely, precisely.
【lvm】（接【铁扫帚】：念念不停流，意旨如何？）：这个应该由你来讲。	[lvm] (responding to [Iron Broom]: “Thought after thought flows on without stopping”—what is its meaning?): You should be the one to explain it.
【铁扫帚】：罚我唱个曲吧，如果还行别忘向破碗里扔个硬币	[Iron Broom]: As punishment, let me sing a song. If it is any good, do not forget to toss a coin into the broken bowl.
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[报幕：《笑傲江湖》主题曲]	[Announcement: Theme Song of The Smiling, Proud Wanderer]
沧海一声笑	A Laugh Across the Vast Sea
沧海一声笑，滔滔两岸潮，	A laugh across the vast sea; the tides surge along both shores.
浮沉随浪记今朝。	Drifting with the waves, we mark this present day.
苍天笑，纷纷世上潮，	The blue heavens laugh; worldly tides rise in profusion.
谁负谁胜出天知晓。	Who bears the burden, who emerges victorious—heaven alone knows.
江山笑，烟雨摇，	Rivers and mountains laugh; mist and rain sway.
涛浪淘尽红尘俗事知多少。	The pounding waves have washed away countless worldly affairs.
清风笑，竟惹寂寥，	The clear breeze laughs, yet somehow stirs loneliness.
豪情还剩了一襟晚照。	Only a lapful of evening radiance remains of that heroic spirit.
苍生笑，不再寂寥，	The common people smile, no longer lonely;
豪情仍在痴痴笑笑。	that heroic spirit is still laughing foolishly on and on.
【lvm】：要么从老人的开示里找到解说也行。	lvm ：Or perhaps an explanation can be found in the Elder’s teachings.
【铁扫帚】：查到一部分：	Iron Broom ：I found part of it:
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元音老人的开示：	Teachings of Master Yuanyin:
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《大手印浅释》第十二讲	A Brief Explanation of Mahāmudrā, Lecture Twelve
无念者，念起不住也。	No-thought means that, when a thought arises, one does not abide in it.
僧问赵州：“初生孩子还具六识也无？”刚刚出生的婴儿，什么都不知道，总不会对境生心，妄想纷飞吧！婴儿是不是具有“眼耳鼻舌身意”六识呢？这实际上是以婴儿作喻，问什么是“无念”？赵州答：“急水上打球子。	A monk asked Zhaozhou, “Does a newborn child possess the six consciousnesses or not?” A newborn infant knows nothing and surely does not give rise to thoughts in response to objects, with deluded thoughts flying about. Does an infant possess the six consciousnesses of eye, ear, nose, tongue, body, and mind? In fact, the infant is used as an analogy to ask what “no-thought” is. Zhaozhou replied, “Hitting a ball atop rushing water.”
”僧又问投子：“急水上打球子，意旨如何？”投子答：“念念不停留”。在很急的流水上打球，球能停得住吗？一下子就被冲跑了。“不停留”就是无住。可见念起无住就是无念，而不是一个念头也没有才叫无念。	The monk again asked Touzi, “What is the meaning of hitting a ball atop rushing water?” Touzi replied, “Thought after thought does not linger.” If a ball is struck atop swiftly flowing water, can it remain there? It is swept away at once. “Not lingering” means non-abiding. Thus, when thoughts arise without abiding, that is no-thought; it does not mean that no-thought consists in having no thoughts whatsoever.
……认取真心之后，“则自然而住”。无住之住，叫自然而住。自自然然、平平稳稳，惺惺寂寂、寂寂惺惺，不再被境界所动摇，不再为妄念所困扰。这样学佛，才是真正得力。	...After recognizing the true mind, one “naturally abides.” Abiding in non-abiding is called natural abiding. One is spontaneous and steady, lucid yet still, still yet lucid; one is no longer shaken by circumstances or troubled by deluded thoughts. Only by learning Buddhism in this way does one truly gain strength from the practice.
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《佛法修证心要问答集》	Questions and Answers on the Essentials of Buddhist Practice and Realization
问：有人说：念念不停留也是修行中的过程。但按师父的开示，念念不停留是本性的大机大用，请师父再为指点。	Question: Some say that “thought after thought does not linger” is also a stage in practice. Yet according to Master’s teachings, thought after thought not lingering is the great functioning of intrinsic nature. Please give us further guidance.
答：‘念念不停留’，如还有个念念不停留在，就不究竟，仍要化去。我说的‘念念不停留’是用，‘当下即是空’，不需用心去化。	Answer: If there still remains a notion of “thought after thought does not linger,” it is not ultimate and must still dissolve. The “thought after thought

	does not linger" of which I speak is functioning: "at this very moment, it is empty." There is no need deliberately to apply the mind in order to dissolve it.
问：‘照而常寂，寂而常照’，究竟起念不起念?	Question: In "illumining yet ever still, still yet ever illumining," do thoughts ultimately arise or not?
答：照即是用，即是念念不停留。无念之可念，无起之可起，法尔显现，自然应缘。	Answer: Illumining is functioning; it is thought after thought not lingering. There is no thought that can be thought, and no arising that can arise. Things manifest naturally in accordance with conditions.
问：什　是无念?	Question: What is no-thought?
答：无念不是压念不起，与死人相似，而是念起不随，念念不停留。尽管做一切事，心中不留丝毫痕迹，无一点执著。	Answer: No-thought does not mean suppressing thoughts so that they do not arise, like a dead person. Rather, when thoughts arise, do not follow them; thought after thought does not linger. Though one does everything, the mind leaves not the slightest trace and has not a speck of attachment.
问：有人认为心中心法下座后的观照，没讲清楚，而台湾禅师来传的观照有下手处。他认为观照即是法法平等，不起分别。做任何事，均要清楚，每个细节都不忽略。在观照中，当下即了，要念念不停留，如有停留即有不清楚处，即是妄心。	Question: Someone believes that the contemplation after leaving the meditation cushion in the Heart-of-Heart Dharma has not been clearly explained, whereas the contemplation transmitted by Chan masters from Taiwan provides a point of entry. He believes that contemplation means that all dharmas are equal and that no discrimination arises. In doing anything, one must be clear and overlook none of the details. In contemplation, one understands immediately, and thought after thought must not linger; if there is lingering, there is some lack of clarity, and that is the deluded mind.
答：真没讲清楚吗？如果初观心的人对样样事都清楚，这是观境而不是观心。观心者知境本虚而不将心循境；知心本空而不住心，心境两空，当下无念。	Answer: Has it truly not been explained clearly? If one who has just begun observing the mind is clear about every matter, that is observing objects rather than observing the mind. Those who observe the mind know that circumstances are originally empty and do not let the mind follow circumstances; they know that mind is originally empty and do not abide in mind. When mind and circumstances are both empty, there is no-thought at this very moment.
正无念时也不执著于无念，而当念起时也不落于有念，有无皆消，当下灵觉。而此灵觉之性，非心非境，全体是空。正于空时，却又了了分明，全体是假。	Even when there is no-thought, one does not cling to no-thought; and when thoughts arise, one does not fall into having thoughts. When both existence and nonexistence vanish, there is immediate luminous awareness. Yet the nature of this luminous awareness is neither mind nor circumstance; in its entirety, it is empty. Precisely when empty, it is also clearly and distinctly evident; in its entirety, it is provisional.
空假不二，更无分别取舍，正于此时，正观历然矣！这不是如实观照吗？难道要如此人所说，将吃东西的味道留在心中或将同房的淫乐长期藏贮在心脑中，才是观照吗？假如这是观照，只是魔王的观照，是下地狱的观照。	Emptiness and provisionality are nondual, with no further discrimination, grasping, or rejection. At precisely this time, true contemplation is vividly present. Is this not contemplation in accordance with reality? Must one, as this person says, retain in one's mind the taste of food or store up the sexual pleasure of intercourse in one's mind and brain for a long time in order for it to count as contemplation? If that is contemplation, it is merely Māra's contemplation—the contemplation that leads to hell.
再说，讲这个观照已是多余，已是钝置了行人。本来大家都是佛，只要醒悟，这一念不生，了了分明的就是当人的佛性。起念就是妙用，用不著照空，才是真正的禅法。	Moreover, to speak of this contemplation is already superfluous; it merely encumbers practitioners. Everyone is originally a Buddha. One need only awaken: this state in which not a single thought arises, yet there is clear and distinct knowing, is each person's Buddha-nature. The arising of thought is wondrous functioning; there is no need to contemplate emptiness. This alone is the true Chan Dharma.
此人叫大家每个细节都不忽略，这是‘不起分别’吗？这不是著相吗？细品食味与淫乐，还要将食品经过咽、喉、肠、胃的情形体会出来，这是‘当下即了’吗？既要念念不停留，又叫人将淫欲念发展扩大到身体各部和一切生活中去，这不是自己打自己的耳光吗？魔王说法，就是这样矛盾百出。	This person tells everyone not to overlook a single detail. Is that "not giving rise to discrimination"? Is it not attachment to appearances? To savor the taste of food and sexual pleasure, and further to experience the food's passage through the esophagus, throat, intestines, and stomach—is this "immediate understanding"? He both says that thought after thought must not linger and tells people to develop and extend lustful thoughts throughout every part of the body and all aspects of life. Is he not slapping his own face? Māra's teaching is full of precisely such contradictions.
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《略论明心见性》 结论	A Brief Discussion of Realizing the Mind and Seeing One's True Nature: Conclusion
复次，做无念功夫，也不是把前念断、后念未起的真空无念时间逐渐延长为进步，譬如今日无念只一分钟，慢慢延长为五分钟、十分钟，乃至一小时或二十四小时为成功。须知无念是活泼泼的，不是呆板如木石一块。	Furthermore, doing the work of no-thought does not mean regarding as progress the gradual extension of the interval of true emptiness and no-thought between the cessation of the preceding thought and the arising of the following thought. For example, no-thought may last only one minute today,

	then gradually be extended to five minutes, ten minutes, or even one hour or twenty-four hours, and this may be taken as success. You must understand that no-thought is lively and dynamic; it is not stiff and inert like a block of wood or stone.
僧问赵州：如何是无念？州云：急水上打球子！后人下语云：念念不停留！所谓无念不是一念不生为无念，而是随起随息，无丝毫住相痕迹。故如上所述，正起念应缘时，亦不见念起，既无起又焉有灭？无生灭，故云无念。于不应缘接物时，虽一念不生，也只如虎尾春冰，遇缘即起，非如木石死寂无知也。	A monk asked Zhaozhou, “What is no-thought?” Zhaozhou said, “Hitting a ball atop rushing water!” A later master commented, “Thought after thought does not linger!” What is called no-thought does not mean that not a single thought arises. Rather, thoughts cease as soon as they arise, without the slightest trace of abiding in appearances. Therefore, as stated above, when thoughts are arising in response to conditions, one does not even see thoughts arising. If there is no arising, how could there be cessation? Since there is neither arising nor cessation, it is called no-thought. When one is not responding to conditions or engaging with objects, even if not a single thought arises, one is only as precarious as treading on a tiger’s tail or on spring ice: thoughts arise upon encountering conditions. It is not like the dead, unknowing stillness of wood or stone.
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《<解脱歌>浅释》 纵将白刃临头颅，犹如利剑斩春风。	A Brief Explanation of the Song of Liberation: “Though a white blade is brought to one’s head, it is like a sharp sword slashing the spring wind.”
注意！不起心动念并不是指念头不起，而是说念起不着、无住叫无念，否则不起念头怎么做事？无念是不着相，不停留。念念不停留叫无念。停留在上面就是妄念。所以无念之念是正念。	Take note! “Not setting mind in motion or stirring thoughts” does not mean that thoughts do not arise. It means that, when thoughts arise, one does not attach to them; no abiding is called no-thought. Otherwise, how could one do anything if no thoughts arose? No-thought is nonattachment to appearances and non-lingering. Thought after thought not lingering is called no-thought. Lingering upon something is deluded thought. Thus, the thought of no-thought is right mindfulness.
二祖心真空了，等把法传下去给三祖，就去还债了。大富翁还你一点小债，如九牛一毛，不在乎。被杀前他说：“将头临白刃，犹似斩春风。”我们修佛法就是要有这种大丈夫气概，才能满佛行愿。	The Second Patriarch’s mind was truly empty. After transmitting the Dharma to the Third Patriarch, he went to repay a karmic debt. When a great wealthy man repays a small debt, it is like one hair from nine oxen—of no consequence. Before he was killed, he said, “When my head meets the white blade, it is as though a spring breeze were being cut.” In practicing the Buddhadharma, we must possess such a heroic spirit if we are to fulfill the Buddha’s practices and vows.
修佛法要胆大气壮，豪放慷慨，知道一切都是假的，放舍不粘，什么都不怕，本无生死。但胆大并不是王大胆，什么坏事都去干而不怕，那就糟了。	In practicing the Buddhadharma, one must be bold and spirited, free and generous, knowing that everything is empty, relinquishing and not clinging, and fearing nothing, for there is originally no birth and death. But being bold does not mean being recklessly daring and unafraid to commit every evil deed. That would be disastrous.
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《〈悟心铭〉浅释》 第四句：“荡然无住，是名无心。”	A Brief Explanation of the Inscription on Awakening to the Mind, Fourth Line: “Vastly without abiding—this is called no-mind.”
《金刚经》云：“应无所住而生其心！”这个“应无所住”的“应”字，往往被人误解作“应当”、“应该”的“应”字。	The Diamond Sūtra says: “One should give rise to the mind without abiding anywhere.” The character ying ( ) in “should not abide anywhere” is often mistakenly understood as the ying meaning “ought to” or “should.”
其实不然，这个“应”字是“应缘接物”的“应”，是教我们在日常生活中应付一切事件，接应所有人物，都要心无所住，荡然无染。而不是只告诉我们在理地上应该或应当无所住着的。我们倘能应缘而无所住，则恒沙妙用的灵活真心自然无所遮蔽地时时现前了。	But this is not so. This ying means the ying in “responding to conditions and engaging with things.” It teaches us that, in daily life, when dealing with all events and meeting all people, the mind should abide nowhere and remain utterly unstained. It does not merely tell us that, at the level of principle, we ought not to abide in attachment. If we can respond to conditions without abiding, then the nimble true mind of boundless wondrous functioning will naturally manifest before us at every moment, unobscured.
所以无念是活的，是应缘而无所住染；不是压念不起，死在那里不动。我们只要念起无住，不攀缘，不停留，随用随息，即是无念。	Therefore, no-thought is alive: it responds to conditions without abiding in or being stained by them. It is not suppressing thoughts so that they do not arise, then remaining motionless like the dead. As long as, when thoughts arise, we do not abide, do not chase after conditions, and do not linger—ceasing as soon as we function—this is no-thought.
僧问赵州：“如何是无念？”州云：“急水上打球子！”赵州后更反问投子：“急水上打球子，意旨如何？”投子云：“念念不停留！”可见念起无住即无念，而不是一念不生方为无念也。又懒融禅师《无心颂》云：“恰恰用心时，恰恰无心用；无心恰恰用，常用恰恰无！”即正在用心时，亦不见有心起用，道尽无心的意旨和妙用矣。	A monk asked Zhaozhou, “What is no-thought?” Zhaozhou said, “Hitting a ball atop rushing water!” Zhaozhou later asked Touzi in return, “What is the meaning of hitting a ball atop rushing water?” Touzi said, “Thought after thought does not linger!” Thus, when thoughts arise without abiding, that is no-thought; it is not only when not a single thought arises that there is no-thought. Chan Master Niutou Farong, also known as Lanrong, further says in

	his Hymn of No-Mind: “Just when the mind is in use, there is precisely no mind in use; when no mind is precisely in use, constant use is precisely absent!” That is, even while the mind is functioning, one does not see any mind arising to function. This fully expresses the meaning and wondrous functioning of no-mind.
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《心经抉隐》	Uncovering the Hidden Meaning of the Heart Sūtra
修道要念念不忘，专心致志地将整个身心扑在道业上。不论修什么法，皆要朝于斯，夕于斯，流离于斯，颠沛于斯，念念不忘地修去，才能成就。	In cultivating the Way, one must never forget it, concentrating one’s whole body and mind upon the work of the Way. Whatever Dharma one practices, one must attend to it in the morning and at night, in exile and adversity, practicing without forgetting it thought after thought; only then can one attain accomplishment.
念佛的人不是说二六时中都要执持名号，不可稍懈吗？所谓二六时中，即二六一十二个时辰，也就是二十四小时，须将这佛号时时安在妄心中，念念不忘地执持不舍，这样死心踏地地用功，才能将妄心变成佛心。	Is it not said that those who practice Buddha-recitation must uphold the Buddha’s name throughout the twelve two-hour periods, without the slightest slackening? The so-called twelve two-hour periods are twenty-four hours. One must constantly place the Buddha’s name in the deluded mind, upholding it without forgetting, thought after thought and never letting go. Only through such wholehearted practice can one transform the deluded mind into the Buddha-mind.
念佛是在心地上用功夫，是在生死最切近处下手，所以最易成就。任何事业，乃至十法界都是唯心所造，造贪、嗔、痴恶业，就落六道轮回。反之，念佛、念法、念僧就能成佛。所以修法要念念不忘地修，才能有所成就。	Buddha-recitation is work undertaken on the mind-ground, begun at the point most directly connected with birth and death; therefore, it is most easily accomplished. Every undertaking, even the ten dharma realms, is created by mind alone. If one creates the evil karma of greed, anger, and ignorance, one falls into the cycle of rebirth in the six realms. Conversely, mindfulness of Buddha, mindfulness of Dharma, and mindfulness of Saṅgha enable one to become a Buddha. Therefore, one must practice the Dharma without forgetting it thought after thought in order to attain accomplishment.
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《楞严要解》	Essential Explanation of the Śūraṅgama Sūtra
《楞严经》云：“汝与众生，亦复如是，宝觉真心，各各圆满。如我按指，海印发光；汝暂举心，尘劳先起。”	The Śūraṅgama Sūtra says: “You and all sentient beings are likewise so: the precious awakened true mind is each fully complete. When I press my finger, the ocean-seal emits light; when you briefly stir the mind, the toil of dust arises first.”
有一次，潭州东明迁禅师和真如庵忠道者在一起阅读《楞严经》，至“如我按指，海印发光”处，忠问：“如我按指，海印发光，佛意如何？”迁禅师说：“释迦老子好与三十棒！”忠问：“为什么如此？”师喝道：“用按指作	Once, Chan Master Dongming Qian of Tanzhou and the lay practitioner Zhong of the Zhenru Hermitage were reading the Śūraṅgama Sūtra together. When they came to the passage, “When I press my finger, the ocean-seal emits light,” Zhong asked, “When I press my finger, the ocean-seal emits light—what is the Buddha’s meaning?” Chan Master Qian said, “That old Śākyamuni deserves thirty blows!” Zhong asked, “Why is that?” The master shouted, “What use is it to press a finger?”
么？”“争奈暂时举心， 尘劳先起！”……迁禅师对忠道者说：“也是海印发光！”就是告诉我们，应缘接物之时，正是真心妙用之处，即海印发光。不要当作起心动念，即落入尘劳。	“Yet when the mind is briefly stirred, the toil of dust arises first!” ..... Chan Master Qian said to the lay practitioner Zhong, “That too is the ocean-seal emitting light!” He was telling us that when we respond to conditions and engage with things, this is precisely where the wondrous functioning of the true mind lies—this is the ocean-seal emitting light. Do not take it as the stirring of thoughts, for then one falls into the toil of dust.
只要随起随灭，不住、不停留，正起之时，也不见有心可起，那就是真如的妙用。若以为不起心动念就是大道，那就错了。住在黑山背后，就不能成道了。我们要能随缘起用、应缘接物，一切事情都可以做，这正是我们的大机大用，这就叫做“无为而无不为”。	As long as [thoughts] arise and cease in accordance with their arising, without abiding or lingering, and, at the very moment they arise, one does not see any mind that can arise, that is the wondrous functioning of suchness. If one thinks that not stirring the mind or giving rise to thoughts is the great Way, one is mistaken. If one sits behind a dark mountain, one cannot realize the Way. We must be able to function in accordance with conditions and engage with things in response to conditions; we may do every kind of thing. This is precisely our great capacity and great functioning. This is called “non-contrivance, yet nothing is left undone.”
【hehe】：！！	[hehe]: !!
【圣军】：谢谢扫帚让我等重温上师法语！	[Shengjun]: Thank you, Broom, for enabling us to revisit the master’s Dharma teachings!

【八一】药山看箭射麈

[Instruction 81] Yaoshan Watches an Arrow Shoot a Deer

【八一】药山看箭射麈	[Case 81] Yaoshan Watches an Arrow Shot at a Deer
佛果圆悟禅师《碧岩录》卷第九	Fascicle Nine of The Blue Cliff Record by Chan Master Foguo Yuanwu
垂示云：搀旗夺鼓，千圣莫穷；坐断　讹，万机不到。不是神通妙用，亦非本体如然。且道。凭个什么，得恁么奇特！	Pointer: Raising the banner and seizing the drum—of this, a thousand sages cannot fathom the end. Cutting off disputation and confusion—ten thousand circumstances cannot reach it. It is neither spiritual powers and wondrous functioning nor the suchness of the fundamental essence. Tell me: relying on what can one attain such marvels?
【八一】举：	[Case 81] The Case:
僧问药山：平田浅草，麈鹿成群，如何射得麈中麈？【把髻投衙，擎头带角出来。脑后拔箭。】	A monk asked Yaoshan, “On a level plain covered with shallow grass, deer gather in herds. How does one shoot the deer among deer?” [He casts his topknot before the court and comes forth bearing his head and horns. He draws an arrow from behind his head.]
山云：看箭！【就身打劫。下坡不走，快便难逢。着！】	Yaoshan said, “Watch the arrow!” [He robs him on the spot. Do not take the downhill path; such an opportunity is hard to meet. Hit!]
僧放身便倒。【灼然不同。一死更不再活。弄精魂汉。】	The monk threw himself down. [Clearly, he was different. Once dead, he would not come alive again. What a fellow playing with his vital spirit!]
山云：侍者，拖出这死汉。【据令而行。不劳再勘。前箭犹轻后箭深。】	Yaoshan said, “Attendant, drag this dead fellow out.” [He acts in accordance with the command. There is no need for further examination. The first arrow was still light; the latter arrow struck deep.]
僧便走【棺木里瞠眼。死中得活。犹有气息在。】	The monk then ran away. [Staring wide-eyed from inside the coffin. Coming alive amid death. He still has some breath left.]
山云：弄泥团汉，有什么限！【可惜许放过。据令而行。雪上加霜。】	Yaoshan said, “You fellow playing with a lump of mud—what limits are there to you!” [What a pity that he let him off so easily. He acts in accordance with the command. Frost added to snow.]
雪窦拈云：三步虽活，五步须死。【一手抬一手搦。直饶走百步，也须丧身失命。复云：看箭！且道雪窦意落在什么处？若是同死同生，药山直得目瞪口　。一向似无孔锤，堪作何用！】	Xuedou commented, “Though he lives after three steps, after five steps he must die.” [One hand raises him up; one hand presses him down. Even if he ran a hundred steps, he would still lose his life. He further said: “Watch the arrow!” Tell me, where does Xuedou’s intent lie? If they were to die together and live together, Yaoshan would be left staring open-mouthed. Such a one would be like a hammer without a hole; what use could he be?]
这公案，洞下谓之借事问，亦谓之辨主问，用明当机。鹿与麈寻常易射，唯有麈中麈，是鹿中之王，最是难射。此麈鹿常于崖石上利其角，如锋　颖利，以身护惜群鹿，虎亦不能近傍。这僧亦似惺惺，引来问药山，用明第一机。	In the Dongshan lineage, this case is called “asking by borrowing an affair”; it is also called “asking to distinguish the host,” used to illuminate the appropriate occasion. Deer are ordinarily easy to shoot, but the deer among deer is the king of deer and is especially difficult to shoot. This deer habitually sharpens its horns against cliff rocks until they are as keen as spear points. It uses its body to protect the herd, and even tigers cannot approach it. This monk, too, seemed alert and brought forth this question to Yaoshan in order to reveal the primary potential.
山云：“看箭！”作家宗师，不妨奇特，如击石火，似闪电光。岂不见，三平初参石巩，巩才见来，便作弯弓势云：“看箭！”三平拨开胸云：“此是杀人箭、活人箭？”巩弹弓弦三下。三平便礼拜。	When Yaoshan said, “Watch the arrow!” he showed himself to be a master of the school, remarkably extraordinary—like a spark struck from stone or a flash of lightning. Have you not seen how Sanping first visited Shigong? As soon as Shigong saw him arrive, he assumed the posture of drawing a bow and said, “Watch the arrow!” Sanping opened his robe at the chest and said, “Is this an arrow that kills, or an arrow that gives life?” Shigong plucked the bowstring three times. Sanping then bowed.
巩云：“三十年，一张弓两只箭，今日只射得半个圣人。”便拗折弓箭。三平后举似大颠。颠云：“既是活人箭，为什么向弓弦上辨？”三平无语。颠云：“三十年后要人举此话，也难得。	Shigong said, “For thirty years, with one bow and two arrows, today I have shot only half a sage.” Then he broke his bow and arrows. Later, Sanping brought this up to Dadian. Dadian said, “Since it was an arrow that gives life, why did you distinguish it by the bowstring?” Sanping had no reply. Dadian said, “Even thirty years from now, it will be hard to find someone who can bring up this saying.”
”法灯有颂云：“古有石巩师，架弓矢而坐。如是三十年，知音无一个。三平中的来，父子相投和。子细返思量，元伊是射垛。”石巩作略，与药山一般。三平顶门具眼，向一句下便中的。	Fadeng composed a verse: “In ancient times there was Master Shigong, / Who sat with bow and arrows at the ready. / For thirty years thus, / Not one person knew his sound. / When Sanping struck the mark, / Father and son responded in harmony. / Reflect upon it carefully: / Originally, he himself was the target.”

	Shigong's manner was the same as Yaoshan's. Sanping had an eye at the crown of his head and hit the mark at a single word.
一似药山道“看箭”，其僧便作麈放身倒。这僧也似作家，只是有头无尾。既做圈缋要陷药山，争奈药山是作家，一向逼将去。山云：“侍者，拖出这死汉。”如展阵向前相似。其僧便走也好，是则是，争奈不脱洒，粘脚粘手。所以药山云：“弄泥团汉，有什么限！”	It was just like Yaoshan's saying, “Watch the arrow!” The monk then acted like a deer and threw himself down. This monk, too, seemed to be a master of the school, but he had a head and no tail. Having drawn a circle to trap Yaoshan, he found that Yaoshan was a true master, who pressed him on without letup. When Yaoshan said, “Attendant, drag this dead fellow out,” it was like advancing in battle formation. It was good that the monk ran away, but he was not free and easy; his feet and hands still stuck fast. Therefore Yaoshan said, “You fellow playing with a lump of mud—what limits are there to you!”
药山当时若无后语，千古之下遭人检点。山云“看箭”，这僧便倒。	If Yaoshan had not added those final words at the time, he would have been criticized throughout the ages. Yaoshan said, “Watch the arrow!” and the monk fell down.
且道，是会是不会？若道是会，药山因什么却恁么道“弄泥团汉”？这个最恶，正似僧问德山：“学人仗镆　剑，拟取师头时如何？”山引颈近前云：“[囫-勿+力]！”僧云：“师头落也。”德山低头归方丈。	Tell me: was he capable, or was he not? If you say he was capable, why then did Yaoshan call him “a fellow playing with a lump of mud”? This is the most dangerous point. It is just like when a monk asked Deshan, “If a student, relying on a Moye sword, were about to take the master's head, what then?” Deshan stretched out his neck and moved it closer, saying, “Huo!” The monk said, “The master's head has fallen.” Deshan lowered his head and returned to his abbot's quarters.
又，岩头问僧：“什么处来？”僧云：“西京来。”岩头云：“黄巢过后，曾收得剑么？”僧云：“收得。”岩头引颈近前云：“[囫-勿+力]！”僧云：“师头落也。”岩头呵呵大笑。这般公案，都是陷虎之机。正类此。恰是药山不管他。只为识得破，只管逼将去。	Again, Yantou asked a monk, “Where have you come from?” The monk said, “I have come from the Western Capital.” Yantou said, “After Huang Chao passed through, did you recover a sword?” The monk said, “I did.” Yantou stretched out his neck and moved it closer, saying, “Huo!” The monk said, “The master's head has fallen.” Yantou gave a hearty laugh. Gong'ans such as these are all devices for trapping tigers. This case is precisely of the same kind. Yaoshan simply did not accommodate him. Because he had seen through him, he kept pressing him on.
雪窦云：“这僧三步虽活，五步须死。”这僧虽甚解看箭，便放身倒。山云：“侍者拖出这死汉。”僧便走。雪窦道，只恐三步外不活，当时若跳出五步外，天下人便不奈他何。作家相见，须是宾主始终互换，无有间断，方有自由自在分。这僧当时既不能始终，所以遭雪窦检点。后面亦自用他语，颂云：	Xuedou said, “Though this monk lives after three steps, after five steps he must die.” Although this monk was quite adept at watching the arrow, he immediately threw himself down. Yaoshan said, “Attendant, drag this dead fellow out,” and the monk ran away. Xuedou says that he feared the monk would not survive beyond three steps. If at that time he had leapt beyond five steps, no one under heaven could have done anything to him. When masters of the school meet, host and guest must continually exchange places from beginning to end, without interruption; only then is there a measure of freedom and ease. Since this monk could not sustain it from beginning to end, Xuedou criticized him. Later, Xuedou used these very words in his verse:
麈中麈，【高着眼看。擎头戴角去也。】	The deer among deer—[Look with a lofty eye. Off he goes, bearing his head and horns.]
君看取。【何似生第二头走。要射便射，看作什么！】	You must look closely. [How could this compare with growing a second head and running away? If you want to shoot, then shoot—what are you looking at?]
下一箭，【中也！须知药山好手。】	Release one arrow—[A hit! You must know that Yaoshan had a fine hand.]
走三步。【活　　地，只得三步。死了多时，】	And run three steps. [Lively and vigorous, yet he can manage only three steps. He has been dead for a long time.]
五步若活，【作什么？跳百步。忽有个死中得活时如何？】	If after five steps he lives, [What then? Leap a hundred steps. But what if someone comes alive amid death?]
成群趁虎。【二俱并照。须与他倒退始得。天下衲僧放他出头。也只在草窠里。】	He leads the herd in pursuing the tiger. [Both illuminate one another. He must be made to retreat. The patch-robed monks of the world let him stick out his head, yet he remains only in a clump of grass.]
正眼从来付猎人，【争奈药山未肯承当这话。药山则故是，雪窦又作么生？也不干药山事，也不干雪窦事，也不干山僧事，也不干上座事。】	The true eye has always been entrusted to hunters. [Yet Yaoshan would not acknowledge these words. Yaoshan is one thing, but what about Xuedou? It is none of Yaoshan's business, none of Xuedou's business, none of this mountain monk's business, and none of your business.]
……。	...
雪窦高声云：看箭！【一状领过。也须与他倒退始得。打云：已塞却尔咽喉了也。】	Xuedou shouted loudly, “Watch the arrow!” [He accepts the whole case at once. He must be made to retreat. Striking him, he said: “I have already blocked your throat!”]
麈中麈，君看取。衲僧家须是具麈中麈底眼，有麈中麈底头角，有机关，有作略。任是插翼猛虎戴角大虫，也只得全身远害。这僧当时放身便倒，自道：“我是	“The deer among deer—you must look closely.” A patch-robed monk must possess the eyes of the deer among deer, the head and horns of the deer

麈。”	among deer, skillful devices, and ways of action. Even a fierce tiger with wings or a horned beast can only preserve itself and flee from danger. At that time, when the monk threw himself down, he was saying of himself, “I am the deer.”
下一箭，走三步。山云“看箭”，僧便倒。山云“侍者拖出这死汉”，这僧便走。也甚好，争奈只走得三步！	“Release one arrow, and run three steps.” Yaoshan said, “Watch the arrow!” and the monk fell down. Yaoshan said, “Attendant, drag this dead fellow out,” and the monk ran away. This was indeed quite good, but he could manage only three steps!
五步若活，成群趁虎。雪窦道，只恐五步须死。当时若跳得出五步外活时，便能成群去趁虎。其麈中麈，角利如枪，虎见亦畏之而走。麈为鹿中王，常引群鹿，趁虎入别山。	“If after five steps he lives, he leads the herd in pursuing the tiger.” Xuedou says that he feared the monk would have to die after five steps. If at that time he could have leapt beyond five steps and survived, he could then have led the herd in pursuing the tiger. The deer among deer has horns as sharp as spears; even a tiger fears it and flees. As king of the deer, it habitually leads the herd in driving tigers into other mountains.
雪窦后面颂药山亦有当机出身处：“正眼从来付猎人”，药山如能射猎人，其僧如麈。雪窦是时因上堂，举此语束为一团话，高声道一句云：“看箭！”坐者立者，一时起不得。	In the latter part of his verse, Xuedou also shows Yaoshan’s fitting response: “The true eye has always been entrusted to hunters.” Yaoshan was like a hunter, and the monk like a deer. At that time, when Xuedou ascended the hall, he cited these words, bound them into a single utterance, and loudly said, “Watch the arrow!” Those seated and those standing were all unable to move at once.
【莲清】：脑后拔箭？是什么意境啊？	[Lianqing]: Drawing an arrow from behind the head? What sort of image is that?
【lvm】：古代武士的箭袋是斜背在背后的，向脑后一伸手就能拔出一支来。	[lvm]: In ancient times, warriors wore their quivers slung diagonally across their backs; by reaching behind the head, they could draw an arrow.
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箭不在弦上，还须向脑后去拔。早已失去先机！	The arrow is not on the bowstring; one still has to draw it from behind one’s head. The initiative has already been lost!
【雪山童子】：看圆悟禅师的评却很似电影的旁白	[Snow Mountain Youth]: Yuanwu Chan Master’s comments really resemble a film voice-over.
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另：雪窦高声云：看箭！【一状领过。也须与他倒退始得。打云：已塞却尔咽喉了也。】	Also: Xuedou shouted loudly, “Watch the arrow!” [He accepts the whole case at once. He must be made to retreat. Striking him, he said: “I have already blocked your throat!”]
这里的“打”，是做拨打箭的“来势”吗？	Does “striking him” here mean making the motion of knocking aside an incoming arrow?
【lvm】：著语正是旁白。	[lvm]: The inserted comments are precisely like voice-over narration.
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另：雪窦高声云：看箭！【一状领过。也须与他倒退始得。打云：已塞却尔咽喉了也。】	Also: Xuedou shouted loudly, “Watch the arrow!” [He accepts the whole case at once. He must be made to retreat. Striking him, he said: “I have already blocked your throat!”]
这里的“打”，是做拨打箭的“来势”吗？	Does “striking him” here mean making the motion of knocking aside an incoming arrow?
*这里的“打云”，是一边打他，一边向他说话。	* Here, “striking him, he said” means that he spoke to him while striking him.
【雪山童子】：哦！僧便走。雪窦道，只恐三步外不活……	[Snow Mountain Youth]: Oh! The monk then ran away. Xuedou said that he feared the monk would not survive beyond three steps ...
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僧便走——所以雪窦道，只恐三步外不活。	The monk then ran away—hence Xuedou said that he feared the monk would not survive beyond three steps.
如果那僧能于山云：“看箭！”便打云：“已塞却尔咽喉了也。”——便跳出了五步以外了吗？	If, when Yaoshan said, “Watch the arrow!” that monk had immediately struck and said, “I have already blocked your throat!”—would he then have leapt beyond the five steps?
【lvm】：他比不上德山跑得快。	[lvm]: He could not run as fast as Deshan.
【雪山童子】：恩！那僧不过是学了几招“套路”罢了。	[Snow Mountain Youth]:Yes! That monk had merely learned a few set moves.
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恩！那僧不过是学了几招“套路”罢了。心有趣向，胸有取舍，所以直饶走百步，也须丧身失命。而德山胸中无物，好比青天澈露，只不过德山这个“外家”高手，	Indeed! That monk had merely learned a few “forms.” His mind had inclinations and his breast held preferences; thus, even if he had gone a

遇到了沩山禅师这个“太极”高手，即使跑的快，赢也赢得有些“仓促”……	hundred paces, he would still have lost his life. Deshan, however, had nothing in his breast, as clear and open as the blue sky. It was only that this master of an “external school,” Deshan, encountered Chan Master Weishan, a master of “taiji.” Even if he ran quickly, his victory was somewhat hasty...
哎！明明知道学“套路”没有用，却偏偏又心痒难搔，这不是“心有趣向，胸有取舍”，又是什么?	Alas! One clearly knows that learning “forms” is useless, yet one's heart still itches unbearably. If this is not “the mind has inclinations and the breast has preferences,” then what is it?
大喝一声“呸！！！”	With a great shout: “Pah!!!”
【莲清】（接【lvm】：他比不上德山跑得快。）：那德山是走五步喽?	[Lianqing] (replying to [lvm]: “He could not run as fast as Deshan.”): Then did Deshan take five steps?
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纵这么，也是七步就趴下了。。。^0^	Even so, he would collapse after seven steps... ^0^
【善财】（接【lvm】：他比不上德山跑得快。）：蛤蟆跳得三跳	[Shancai] (replying to [lvm]: “He could not run as fast as Deshan.”): A toad can make three hops.
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还是蛤蟆。	Still a toad.
【小蚂蚁】：药山何不道，向来谁欲麈中麈?	[Little Ant]: Why did Yaoshan not say, “Who has ever wished to be a deer among deer?”
【善财】：药山却不弄此精魂。	[Shancai]: Yaoshan does not toy with such spirits and souls.
【小蚂蚁】：古道冷馍	[Little Ant]: The ancient road, cold steamed buns.
【善财】：江淮热肠	[Shancai]: The Yangtze and Huai, warm-hearted.
【小蚂蚁】：菩提正命	[Little Ant]: Bodhi, true life.
【莲清】（接【lvm】：古代武士的箭袋是斜背在背后的，向脑后一伸手就能拔出一支来。）：看箭!	[Lianqing] (replying to [lvm]: “Ancient warriors wore their quivers diagonally across their backs, so that by reaching behind their heads they could draw an arrow.”): Watch the arrow!
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药山看箭射麈，雪窦拈香颂古，大好一箭，射中阿谁?	Yaoshan watched the arrow shoot the deer; Xuedou held up incense and praised the ancient case. A splendid arrow indeed—but whom did it strike?
【lvm】：输却一半。	[lvm]: You have already lost half.
【莲清】：今日被LVM带累。	[Lianqing]: Today I have been dragged down by LVM.
【我偏不用这个名】：如何才跳出五步外?	[I Refuse to Use This Name]: How does one leap beyond five paces?
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这僧虽甚解看箭，便放身倒。山云：“侍者拖出这死汉。”僧便走。雪窦道，只恐三步外不活，当时若跳出五步外，天下人便不奈他何。	Although this monk was quite adept at watching arrows, he simply threw himself down. Yaoshan said, “Attendant, drag this dead fellow out.” The monk then walked away. Xuedou said, “I only fear that he would not survive beyond three paces. Had he then leapt beyond five paces, no one under heaven could have done anything to him.”
【lvm】：你偏不用哪个名啊?	[lvm]: Which name is it that you refuse to use?
【我偏不用这个名】：哈哈，我偏不用【我偏不用这个名】这个名。	[I Refuse to Use This Name]: Ha ha, I refuse to use the name [I Refuse to Use This Name].
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悟空即如来，手心在手外。	Wukong is precisely the Tathāgata; the palm is outside the hand.
跳出也跳外，见面说拜拜。	Leap out, and leap outside; meet face-to-face and say bye-bye.
【lvm】：^o^	[lvm]: ^o^
【永光居士】：齐老师：我看不懂“把髻投衙”是什么意思?	[Lay Practitioner Yongguang]: Teacher Qi: I do not understand what “bringing one’s topknot to the magistrate’s office” means.
【lvm】：就象到“打假办”去推销假货一样。	[lvm]: It is like going to the consumer-fraud office to market counterfeit goods.
【永光居士】：哈哈哈—！“打假办”	[Lay Practitioner Yongguang]: Hahaha—“the consumer-fraud office.”
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笑死我了，哈哈哈。。。。。。	That is killing me with laughter, hahaha...

齐老师这样一说，以后我可失业了，哈哈哈。。。。。。	If Teacher Qi puts it that way, I will be out of a job from now on, hahaha…
【我偏不用这个名】（接【永光居士】：齐老师：我看不懂“把髻投衙”是什么意思？）：帮忙：佛学大词典——【把髻投衙】	[I Refuse to Use This Name] (replying to [Lay Practitioner Yongguang]: “Teacher Qi: I do not understand what ‘bringing one’s topknot to the magistrate’s office’ means.”): For reference: Buddhist Dictionary—“Bringing One’s Topknot to the Magistrate’s Office.”
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【把髻投衙】	[Bringing One’s Topknot to the Magistrate’s Office]
禅林用语。把髻，即战败时脱掉护头盔，走入敌阵；又指斩首时，抓住犯人之发髻并将之盘牢固定。衙，即官衙、官府。把髻投衙，原意谓自首请罪；在禅林中，转指禅僧愚蠢之程度，至完全不自觉自己之所作所为。	A Chan expression. “Grasping the topknot” originally meant removing one’s helmet after defeat and entering the enemy camp; it could also refer to seizing a criminal by the topknot and binding it securely before execution. “Office” refers to a government office or official authority. The original meaning of “bringing one’s topknot to the magistrate’s office” was to surrender oneself and plead guilty. In Chan circles, it came to refer to a Chan monk’s stupidity being so extreme that he is utterly unaware of what he is doing.
碧岩录第八十一则（大四八·二〇七中）：‘僧问药山：“平田浅草，麈鹿成群，如何射得麈中麈？”（把髻投衙，擎头带角出来，脑后拔箭）山云：“看箭！”僧放身便倒。’	Blue Cliff Record, Case 81 (Taishō 48, p. 207b): “A monk asked Yaoshan, ‘On a level plain of shallow grass, deer roam in herds. How does one shoot the deer among deer?’ (Bringing one’s topknot to the magistrate’s office; presenting one’s head and horns; drawing an arrow from behind one’s head.) Yaoshan said, ‘Watch the arrow!’ The monk threw himself down.”
【闻无鼎】：此须以“公案”即于公堂结案解之	[Wen Wuding]: This must be understood by taking “koan” in the sense of a case concluded in a court of law.
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只属伸头、举头一作用来理解而已，余于此随而作解仅供先生参考；此亦不离元音上师的《略论明心见性》中“作用有八”之义理，明须当下明得。此亦属禅门锻炼说之例，若于此初明心地很难，可以说属于越级跳。	It can only be understood in terms of the function of extending or raising one’s head. What follows is merely my interpretation, offered for your reference. It also accords with the principle of the “eight functions” in Master Yuanyin’s A Brief Discussion of Realizing the Mind and Seeing One’s True Nature: one must realize it immediately, in the very moment. This too is an example of Chan training through words; for one who has only just realized the mind-ground, it is very difficult—one might say it is like skipping levels.
仅供参考。	For reference only.
【永光居士】：谢谢！	[Lay Practitioner Yongguang]: Thank you!
【永光居士】：我也已是“把髻投衙”了	[Lay Practitioner Yongguang]: I too have already brought my topknot to the magistrate’s office.
【闻无鼎】：可惜！	[Wen Wuding]: What a pity!
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汝尚不知出处！	You still do not know its source!
【永光居士】：呵呵！你这不是“把髻投衙”了吗？	[Lay Practitioner Yongguang]: Hehe! Then have you not brought your topknot to the magistrate’s office?
【闻无鼎】：呵呵！是又怎么样？	[Wen Wuding]: Hehe! So what if I have?
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就你这种态度，挨到穷劫也难懂！	With an attitude like yours, you would not understand even after endless kalpas!
【永光居士】：哈哈哈	[Lay Practitioner Yongguang]: Hahaha.
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BYBY	BYBY
【闻无鼎】：如此，对汝有何益？恕不再应对，希先生能如法地用功。	[Wen Wuding]: What benefit is there for you in this? Forgive me, but I shall not continue this exchange. I hope you can apply yourself to practice in accordance with the Dharma.
【真智】：原文后面还有，lvm先来举一个	[True Wisdom]: There is more in the original text after this; let lvm present one first.
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垂示云。竿　　具眼方知。格外之　作家方辨。且道作　生是竿　　格外之　　。　　看	The introductory instruction says: Only one with the eye can know the thread at the tip of the pole; only a master can discern the activity beyond all

	conventions. Tell me, what are the thread at the tip of the pole and the activity beyond all conventions? Try presenting one and see.
谁来举一个?	Who will present one?
lvm先来!	Let lvm go first!
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垂示是谁的垂示呢?	Whose introductory instruction is this?
[]里的是谁的评论?	Whose comments are those in the brackets?
【莲清】：且待下回分解。	[Lianqing]: Let us wait for the next installment.
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您那是第82的前言。	That is the preface to No. 82.
【lvm】：这全是《碧岩录》的原文。	[lvm]: This is all original text from The Blue Cliff Record.

【八二】大龙坚固法身

[82] Dalong's Indestructible Dharma Body

【八二】大龙坚固法身	[82] Dalong: The Indestructible Dharma Body
垂示云：竿头丝线具眼方知，格外之机作家方辨。且道作么生是竿头丝线格外之机？试举看。	A pointer says: Only one with the eye can know the thread at the tip of the pole; only a master can discern the opportunity beyond the ordinary. But tell me: what are the thread at the tip of the pole and the opportunity beyond the ordinary? Try raising it and see.
【八二】举：	[82] Case:
僧问大龙：色身败坏。如何是坚固法身？【话作两橛。分开也好。】	A monk asked Dalong, "The physical body decays. What is the indestructible Dharma body?" [The saying is split into two halves. It is good to separate them.]
龙云：山花开似锦，涧水湛如蓝。【无孔笛子撞着毡拍板，浑仑擘不破。人从陈州来，却往许州去。】	Dalong said, "Mountain flowers bloom like brocade; stream water is deep-blue like indigo." [The holeless flute strikes the felt clapper; it is a seamless whole that cannot be split apart. A person comes from Chenzhou, yet goes on to Xuzhou.]
此事若向言语上觅，一如掉棒打月，且得没交涉！	If you seek this matter in words, it is like waving a stick to strike the moon—you will get nowhere near it.
古人分明道：欲得亲切，莫将问来问。何故问在答处、答在问处？	The ancients clearly said: "If you wish to attain intimacy, do not bring a question to ask." Why? The question lies within the answer, and the answer lies within the question.
这僧担一檐莽卤，换一檐鹘突，致个问端，败缺不少。若不是大龙，争得盖天盖地！他恁么问，大龙恁么答，一合相，更不移易一丝毫头。一似见兔放鹰，看孔著楔。三乘十二分教，还有这个时节么？也不妨奇特，只是言语无味，杜塞人口。是故道："一片白云横谷口，几多归鸟夜迷巢。"	This monk carried in a load of crude confusion and exchanged it for a load of muddled confusion. The very formulation of his question contained no small defect. Had it not been Dalong, how could it have encompassed heaven and earth? He asked in that way, and Dalong answered in that way: they are a single mark, without the slightest shift. It is like releasing a hawk at the sight of a rabbit, or driving a wedge into a hole. Do the teachings of the three vehicles and twelve divisions contain such a moment? It is indeed extraordinary, yet words have no flavor and block people's mouths. Thus it is said: "A single white cloud spans the mouth of the valley; how many returning birds lose their nests at night?"
有者道："只是信口答将去。"若恁么会，尽是灭胡种族汉！殊不知，古人一机一境，敲枷打锁；一句一言，浑金璞玉。若是衲僧眼脑，有时把住，有时放行，照用同时，人境俱夺，双放双收，临时通变。若无大用大机，争解恁么笼天罩地！大似明镜当台，胡来胡现，汉来汉现。	Some say, "He merely answered off the top of his head." If you understand it that way, you are all fellows who extinguish the lineage of the Hu! You do not realize that each opportunity and circumstance of the ancients was like hammering shackles and smashing locks; every phrase and word was like pure gold and uncut jade. Those with the eye and discernment of a patch-robed monk sometimes hold fast and sometimes let go; illumination and function operate together; person and circumstance are both taken away; both are released and both gathered in; they adapt freely to circumstances. Without great function and great capacity, how could one so envelop heaven and cover earth? It is like a bright mirror set upon its stand: when a Hu comes, a Hu appears; when a Han comes, a Han appears.
此公案与"花药栏话"一般，然意却不同。这僧问处不明，大龙答处恰好。不见僧问云门："树凋叶落时如何？"门云："体露金风。"此谓之箭锋相拄。	This koan resembles the dialogue about the flowered railing, but its meaning differs. The monk's question was unclear, while Dalong's answer was precisely

	apt. Have you not seen the monk who asked Yunmen, “What is it like when the tree withers and the leaves fall?” Yunmen said, “The golden wind reveals the body.” This is called arrowpoints meeting head-on.
这僧问大龙：“色身败坏，如何是坚固法身？”大龙云：“山花开似锦，涧水湛如蓝。”一如“君向西秦，我之东鲁”。他既恁么行，我却不恁么行，与他云门一倍相返。那个恁么行却易见，这个却不恁么行却难见。大龙不妨三寸甚密。	This monk asked Dalong, “The physical body decays. What is the indestructible Dharma body?” Dalong said, “Mountain flowers bloom like brocade; stream water is deep-blue like indigo.” It is like saying, “You go toward western Qin; I go toward eastern Lu.” Since he proceeds in that way, I do not proceed in that way; this is twice as contrary as Yunmen’s. The one who proceeds in that way is easy to see; the one who does not proceed in that way is difficult to see. Dalong’s three inches are indeed exceedingly close-knit.
雪窦颂云。	Xuedou’s verse says:
问曾不知，【东西不辨。弄物不知名。买帽相头。】	The questioner never knew, [unable to distinguish east from west; playing with a thing without knowing its name; buying a cap to match his head.]
答还不会。【南北不分。换却髑髅。江南江北。】	And the answerer still did not understand. [Unable to distinguish south from north; replacing the skull; south of the Yangzi and north of the Yangzi.]
月冷风高，【何似生，今日正当这时节。天下人有眼不曾见，有耳不曾闻。】	The moon is cold, the wind high; [What could compare? Today is precisely this very season. People everywhere have eyes yet have never seen, ears yet have never heard.]
古岩寒桧。【不雨时更好。无孔笛子撞着毡拍板。】	Ancient crags, cold cypresses. [Better still when there is no rain. The holeless flute strikes the felt clapper.]
堪笑路逢达道人，【也须是亲到这里始得。还我拄杖子来！成群作队恁么来。】	How laughable, meeting a person of the Way on the road, [One must personally arrive here before it will do. Give me back my staff! They come in crowds like this.]
不将语默对。【向什么处见大龙？将个什么对他好？】	Not responding with words or silence. [Where do you see Dalong? What could you use to respond to him?]
手把白玉鞭，【一至七拗折了也。】	With a white-jade whip in hand, [From one to seven, all have been bent and broken.]
骊珠尽击碎。【留与后人看。可惜许！】	He smashes every dragon pearl. [Leave them for later people to see. What a pity!]
不击碎，【放过一着。又恁么去。】	If he does not smash them, [Letting one move pass. And then going on like this.]
增瑕　。【弄泥团作什么！转见郎当。过犯弥天。】	He adds blemishes and flaws. [Why fashion a mud ball? It only becomes more disordered. The offenses reach to heaven.]
国有宪章，【识法者惧。朝打三千，暮打八百。】	The state has its laws; [Those who know the law are afraid. Three thousand blows in the morning, eight hundred in the evening.]
三千条罪。【只道得一半在。八万四千无量劫来堕无间业，也未还得一半在。】。	Three thousand offenses. [That is only half of it. Even the karma of falling into the Avīci hell for eighty-four thousand immeasurable kalpas would not yet amount to half of it.]
雪窦颂得最有工夫。前来颂云门话，却云“问既有宗，答亦攸同”，这个却不恁么，却云“问曾不知，答还不会”。大龙答处，傍瞥直是奇特。分明是谁恁么问，未问已前，早纳败缺了也，他答处俯能恰好。	Xuedou’s verse is most skillfully wrought. Earlier, in praising Yunmen’s saying, he said, “Since the question has its principle, the answer likewise accords with it.” Here, however, he does not speak that way, but says, “The questioner never knew, and the answerer still did not understand.” Dalong’s answer, cast obliquely, is truly extraordinary. It is plain enough: whoever asked in that way had already incurred failure before asking; yet Dalong’s answer was perfectly apt.
应机宜道：“山花开似锦，涧水湛如蓝。”尔诸人如今作么生会大龙意？答处傍瞥直是奇特，所以雪窦颂出，教人知道“月冷风高”更撞着“古岩寒桧”。且道他意作么生会？所以适来道，无孔笛子撞着毡拍板。	In response to the occasion, he appropriately said, “Mountain flowers bloom like brocade; stream water is deep-blue like indigo.” All of you, how do you now understand Dalong’s meaning? The answer, cast obliquely, is truly extraordinary. Therefore Xuedou’s verse makes people realize that “the moon is cold, the wind high” encounters “ancient crags, cold cypresses.” But tell me, how do you understand his meaning? That is why I just said: the holeless flute strikes the felt clapper.
只这四句颂了也，雪窦又怕人作道理，却云“堪笑路逢达道人，不将语默对。”此事且不是见闻觉知，亦非思量分别。所以云“的的无兼带，独运何依赖。路逢达道人，不将语默对。”此是香岩颂，雪窦引用也。	These four lines alone complete the verse. Yet Xuedou feared that people would turn them into an intellectual interpretation, so he added, “How laughable, meeting a person of the Way on the road, not responding with words or silence.” This matter is not merely seeing, hearing, awareness, and knowing; neither is it thought or discrimination. Therefore it is said, “Utterly and precisely without anything accompanying it, moving alone—on what can it

	rely? Meeting a person of the Way on the road, do not respond with words or silence." This is Xiangyan's verse, which Xuedou quotes.
不见僧问赵州："不将语默对，未审将什么对？"州云："呈漆器。"这个便同适来话，不落尔情尘意想。一似什么？"手把白玉鞭，骊珠尽击碎。"是故祖令当行，十方坐断。此是剑刃上事，须是有恁么作略。若不恁么，总辜负从上诸圣。到这里要无些子事，自有好处，便是向上人行履处也。	Have you not seen the monk who asked Zhaozhou, "Not responding with words or silence—what, then, should one use to respond?" Zhaozhou said, "Present a lacquer vessel." This is just like the preceding saying: it does not fall into your emotional dust and conceptual thought. What is it like? "With a white-jade whip in hand, he smashes every dragon pearl." Thus, when the patriarchal command is enacted, the ten directions are cut off. This is an affair on the blade of a sword; one must have such methods. If not, one wholly betrays all the sages of old. Here one must have not the slightest affair; therein lies the good point—this is the place where one of higher attainment walks.
既不击碎，必增瑕 ，便见漏逗。毕竟是作么生得是？"国有宪章，三千条罪。"五刑之属，三千莫大于不孝。宪是法，章是条。三千条罪，一时犯了也。何故如此？只为不以本分事接人。若是大龙，必不恁么也。	If they are not smashed, blemishes and flaws are inevitably added, and the leakage is revealed. Ultimately, how is it right? "The state has its laws; three thousand offenses." Among the five punishments, none of the three thousand offenses is greater than lack of filial piety. Xian means law; zhang means statute. The three thousand offenses are all committed at once. Why is this so? Only because one does not receive people with the fundamental matter. If it were Dalong, he certainly would not do so.
【Bamboozle】：大龙坚固法身，哈哈坚固法身。法身还坚固？	[Bamboozle]: Dalong's indestructible Dharma body—ha ha, an indestructible Dharma body. Is the Dharma body still something indestructible?
【永寿童子】：法身坚固，犹如金刚，无形无相故。	[Yongshou Tongzi]: The Dharma body is indestructible, like vajra, because it is formless and without characteristics.
【Bamboozle】：哈哈，不知用颗原子弹打不打得坏这法身？	[Bamboozle]: Ha ha—who knows whether an atomic bomb could destroy this Dharma body?
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要找得到这法身，一定打得坏！	If you could find this Dharma body, it could certainly be destroyed!
只是它超出三界。如何打得到它呀？	It simply transcends the three realms. How could you strike it?
金刚是个什么破烂物件，怎可拿来比法身？	What worthless thing is vajra that it could be used to compare with the Dharma body?
若说法身还要坚固，那真是大贬法身了啊。	To say that the Dharma body must still be indestructible is truly to demean the Dharma body.
【我偏不用这个名】："噗！"	[I Refuse to Use This Name]: "Pfft!"
【善财】：适来答话，何故致令上座失笑，望不惜慈悲说破一二。	[Sudhana]: Why did the preceding response make the venerable one laugh? Please, out of compassion, explain a little.
【我偏不用这个名】：夜深人静，见童子家的蜡烛尚在燃烧，所以越墙而入。	[I Refuse to Use This Name]: It is late at night and all is quiet. Seeing that the boy's candle was still burning, I climbed over the wall and entered.
【我也不用这个名】：夜深人静，正好读书！	[I Also Refuse to Use This Name]: Late at night, when all is quiet, is just the right time to read!
【我偏不用这个名】："噗！"	[I Refuse to Use This Name]: "Pfft!"
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天亮了，去闹市中读书。	At daybreak, go read in the bustling marketplace.
【我也不用这个名】：莫颟顸！	[I Also Refuse to Use This Name]: Do not be muddleheaded!
【欲学】：颟顸者两个字怎么念的？能否请您用拼音注明？	[Yu Xue]: How are the two characters pronounced? Could you please indicate them in pinyin?
【永寿童子】：满罕。	[Yongshou Tongzi]: Mǎnhān.
【善财】（接【我偏不用这个名】："噗！"）：各打三十手心板，	[Sudhana] (responding to [I Refuse to Use This Name]: "Pfft!"): Thirty strikes on the palm for each of you,
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赶出书院去～	then expel them from the academy~
【我也不用这个名】：唉！这三十板还是您慢慢留着受用吧。	[I Also Refuse to Use This Name]: Alas! You should save those thirty strikes and enjoy them yourself, slowly.
【蒙山城】：山花开似锦，涧水湛如蓝	[Mengshan City]: Mountain flowers bloom like brocade; stream water is deep-blue like indigo.

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山花开似锦，涧水湛如蓝======真实自然。	Mountain flowers bloom like brocade; stream water is deep-blue like indigo ====== true and natural.
“人从陈州来，却往许州去”====简单真实	“A person comes from Chenzhou, yet goes on to Xuzhou” ==== simple and true.
【shoe】：师兄落入“真实”。。。概念，非真见性。	[shoe]: Brother, you have fallen into the concept of “truth” . . . This is not true seeing of one’s nature.
【蒙山城】：心中的疑惑	[Mengshan City]: Doubts in my mind
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在我看来，公案中禅师说的最经典的话。都是大实话而已。我们为什么还这么用力的参呢/	In my view, the most classic words spoken by Chan masters in koans are simply plain truths. Why, then, do we still exert ourselves so intensely in investigation?
我从这些大实话中，看到的只是平凡而又真实。别的没有什么？这是为什么呢?	What I see in these plain truths is only the ordinary and the real—nothing else. Why is that?
【嘻嘻】：参透不易	[Hehe]: To penetrate through is not easy.
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八十老翁和三岁小孩，并不见外	An eighty-year-old man and a three-year-old child are not strangers to each other.
【古韵】（接【蒙山城】：心中的疑惑）：您老既不平凡而又不真实。	Gu Yun （in reply to Mengshancheng ：“Doubts in the Mind”): You are neither ordinary nor real.
【蒙山城】：我就是简单些吧?	Mengshancheng ：Am I simply being too simple?
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哈哈，师兄你好	Ha-ha, hello, Dharma brother.
【古韵】：莫污口	Gu Yun ：Do not foul your mouth.
【蒙山城】：心未思	Mengshancheng ：The mind has not thought.
【古韵】：呵呵，人脏具在，还抵赖，该打。	Gu Yun ：Heh-heh, the person and the evidence are all here, yet you still deny it. You deserve a beating.
【蒙山城】：哈哈，打，从何起手。	Mengshancheng ：Ha-ha, then strike me—where would you begin?
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那来的证据。只是文字而已。	What evidence is there? They are only words.
文字如然是死的，但因人心而和。	Words may indeed be dead, but through the human mind they become harmonious.
人心如动，但因止于文字而死。	The human mind may move, but when it stops at words, it dies.
【古韵】：不可别有也。	Gu Yun ：There must not be anything separate.
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呵呵，结案还喊冤，死。	Heh-heh, the case is closed and you still cry injustice. Dead.
【蒙山城】：心未思	Mengshancheng ：The mind has not thought.
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心未动，怎么知道自己冤。	If the mind has not moved, how do you know that you have been wronged?
哈哈	Ha-ha.
一环扣一环，结案只结眼前。	One link locks into another; closing a case only settles what is immediately before one's eyes.
真冤死了	Truly wronged to death.
【阿拉伯数字】（接【蒙山城】：心中的疑惑）：佛法无多子---平凡而真实即是大道，你的疑惑只在于不敢承担这句话	Arabic Numerals （in reply to Mengshancheng ：“Doubts in the Mind”): There is not much to the Buddhadharma—being ordinary and real is the great Way. Your only doubt is that you do not dare to take responsibility for these words.
【蒙山城】：1生10000，万归一	Mengshancheng ：One gives rise to ten thousand; the ten thousand return to one.

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哈哈	Ha-ha.
承担什么？不承担什么？	What is there to take responsibility for? What is there not to take responsibility for?
一切还是简单好！	Everything is better kept simple!
真的化在心，为空。	What is real dissolves in the mind and becomes emptiness.
假的生在心，为有。	What is false arises in the mind and becomes existence.
哈哈，	Ha-ha,
空非空，有非有。	Emptiness is not emptiness; existence is not existence.
不可说，没法说。	It cannot be spoken of; there is no way to say it.
【阿拉伯数字】：禅师必经之路--百尺杆头更进一步----归于平凡	Arabic Numerals : The road every Chan master must travel—advance one step beyond the hundred-foot pole—return to the ordinary.
【看热闹】（接【阿拉伯数字】：佛法无多子---平凡而真实即是大道，你的疑惑只在于不敢承担这句话）：他的疑惑只在于不敢承担这句话？	Onlooker (in reply to Arabic Numerals : “There is not much to the Buddhadharma—being ordinary and real is the great Way. Your only doubt is that you do not dare to take responsibility for these words.”): His only doubt is that he does not dare to take responsibility for these words?
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不敢如何？敢了又如何？	What if one does not dare? And what if one does?
【阿拉伯数字】：您承担之后在来问。	Arabic Numerals : Take responsibility first, then come back and ask.
【看热闹】：这与敢不敢有什么关系？嘻嘻	Onlooker : What does this have to do with daring or not daring? Hee-hee.
【真实】（接【蒙山城】：心中的疑惑）：可能比较适合念佛。	Reality (in reply to Mengshancheng : “Doubts in the Mind”): Perhaps Buddha-recitation would suit you better.
【铁扫帚】：“人从陈州来，却往许州去”？	Iron Broom : “A man comes from Chenzhou, yet goes to Xuzhou”?
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龙云：山花开似锦，涧水湛如蓝。【无孔笛子撞着毡拍板，浑仑擘不破。人从陈州来，却往许州去。】	Long Yun: “The mountain flowers bloom like brocade; the stream waters are deep blue. [A holeless flute strikes a felt clapper; the whole is indivisible and cannot be split apart. A man comes from Chenzhou, yet goes to Xuzhou.]”
这里圆悟禅师旁注“人从陈州来，却往许州去”，是什么意味？	What is the meaning of Chan Master Yuanwu’s marginal note here: “A man comes from Chenzhou, yet goes to Xuzhou”?
【闻无鼎】：对此，明摆着一句话	Wen Wuding : As for this, there is one perfectly plain sentence.
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若不明语下之意，那就表明汝不会！再于此忉忉有何用？待打开本来之后，漫漫自然就明此语的义理。	If you do not understand the meaning beneath these words, that shows you do not know. What use is there in chattering on about it here? Once you open up your Original Face, you will naturally and gradually understand the principle of these words.
【Bamboozle】（接【铁扫帚】：“人从陈州来，却往许州去”？）：驴从磨头来，还往磨尾去。	Bamboozle (in reply to Iron Broom : “A man comes from Chenzhou, yet goes to Xuzhou”?): A donkey comes from the head of the millstone, then goes on to its tail.
【整合】：1。2。3句	Integration : Statements 1, 2, and 3.
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1。2。3句	Statements 1, 2, and 3.
龙云：山花开似锦，涧水湛如蓝。【无孔笛子撞着毡拍板，浑仑擘不破。人从陈州来，却往许州去。】	Long Yun: “The mountain flowers bloom like brocade; the stream waters are deep blue. [A holeless flute strikes a felt clapper; the whole is indivisible and cannot be split apart. A man comes from Chenzhou, yet goes to Xuzhou.]”
这里圆悟禅师旁注“人从陈州来，却往许州去”，是什么意味？	What is the meaning of Chan Master Yuanwu’s marginal note here: “A man comes from Chenzhou, yet goes to Xuzhou”?
1。无所从来，亦无所去。	1. There is nowhere from which one comes, and nowhere to which one goes.
2。张三来，李四去。	2. Zhang San comes; Li Si goes.
3。山花开似锦，涧水湛如蓝。	3. The mountain flowers bloom like brocade; the stream waters are deep blue.
识得第一句，自救不得。	If you recognize the first statement, you still cannot save yourself.

识得第二句，刚能自救。	If you recognize the second statement, you can just barely save yourself.
识得第三句，就这样了。	If you recognize the third statement, that is simply how it is.
【闻无鼎】：趣谈不了咧！只落个目瞪口呆！呵哈哈这么一堆呀！	Wen Wuding ：This can no longer be discussed amusingly! One can only stand dumbfounded! Heh-heh-ha-ha, what a heap of it!
【闻无鼎】：就汝这句“张三来，李四去”看出自谁口说的了	Wen Wuding ：From your very phrase, “Zhang San comes; Li Si goes,” one can tell from whose mouth it was spoken.
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若出自开悟人口，那即谓妙语，不见道“明眼人口中无妄语”烦恼即菩提亦不离此意旨，如赵州和尚说的：东门，西门，南门，北门之话语，有何奇特！可那即妙语啊！可当前于此乱解、瞎说，即谓入海算沙，陷泥中久矣，还自以为高明，悲夫！	If it comes from the mouth of an awakened person, it is a marvelous saying. Have you not heard, “There are no false words from the mouth of one with clear eyes”? “Afflictions are bodhi” does not depart from this principle either. Take the words of Chan Master Zhaozhou—“east gate, west gate, south gate, north gate”: what is extraordinary about them? Yet they are marvelous sayings! But if, at present, you interpret them wildly and speak nonsense here, you are like one counting grains of sand in the sea, long sunk in the mud, yet still thinking yourself brilliant. How lamentable!
【整合】：张商英不是祖师，其见地可以做参考，不足以做标准	Integration ：Zhang Shangying was not a patriarch. His understanding may serve as a reference, but it is not sufficient as a standard.
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禅宗史上评论，张商英为人，可以看破当时天下人，唯独看不破云门。他与祖师并不能把手共欢的。我们可以用另外两个例子来对比就知道了。黄檗对其师父百丈，能令百丈说出“见过于师方勘传授，见与师齐损师半德”的话；临济则论其师父道“原来黄檗佛法无多子”。	Chan historical accounts say that Zhang Shangying could see through everyone under heaven in his time, yet he alone could not see through Yunmen. He and the patriarch could not join hands in shared delight. We can understand this by comparing two other examples. In relation to his teacher Baizhang, Huangbo could make Baizhang say, “Only when one’s understanding surpasses one’s teacher may one be examined for transmission; if one’s understanding merely equals the teacher’s, one diminishes half the teacher’s virtue.” Linji, speaking of his teacher, said, “It turns out that Huangbo’s Buddhadharma is not much after all.”
张商英已到可以自救的程度，死时潇洒一点是正常的，但不能说其见地没有疵瑕。	Zhang Shangying had reached the point where he could save himself. It was natural that he faced death with some ease, but one cannot say that his understanding was without flaws.
【闻无鼎】：其见地当然“没有疵瑕！”若说其见地有疵瑕，那只谓先生的知见	Wen Wuding ：Of course his understanding was “without flaws”! To say that his understanding had flaws is merely to say that the gentleman’s views—
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于此可谓失之毫厘，差之千里！	Here, one may indeed miss by a hair and err by a thousand miles!
【闻无鼎】：若说其见地有“疵瑕”，那只属【整合】先生的专利	Wen Wuding ：If one says that his view has “flaws,” that is the exclusive patent of Mr. Integration .
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此“专利”是札手的！能为之自满意足心安理得么？	This “patent” is a thorny one! Can one really be complacent and perfectly at ease about it?
【善财】（接【铁扫帚】：“人从陈州来，却往许州去”？）：～	Sudhana （replying to Iron Broom ：“A person comes from Chenzhou, yet goes on to Xuzhou”?): ~
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人从陈州来，	A person comes from Chenzhou,
＝＝＝无踪迹处莫藏身。	=== Where there are no traces, do not hide yourself.
却往许州去	yet goes on to Xuzhou
＝＝＝藏身处无踪迹。	=== Where one hides oneself, there are no traces.
【信大乘】（接【铁扫帚】：“人从陈州来，却往许州去”？）：本来无一物，趣向色中求。	Faith in the Mahāyāna （replying to Iron Broom ：“A person comes from Chenzhou, yet goes on to Xuzhou”?): Originally there is not a single thing, yet one seeks a direction amid forms.
【lvm】（接【铁扫帚】：“人从陈州来，却往许州去”？）：要说意味嘛：	lvm （replying to Iron Broom ：“A person comes from Chenzhou, yet goes on to Xuzhou”?): If you want to discuss its meaning:
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龙云：山花开似锦，涧水湛如蓝。【无孔笛子撞着毡拍板，浑仑擘不破。人从陈州来，却往许州去。】	Longyun: Mountain flowers bloom like brocade; the stream water is deep blue. A holeless flute strikes a felt clapper; it is an undivided whole that cannot be

	split apart. A person comes from Chenzhou, yet goes on to Xuzhou.
这里圆悟禅师旁注“人从陈州来，却往许州去”，是什么意味?	What is the meaning of Chan Master Yuanwu’s marginal note here: “A person comes from Chenzhou, yet goes on to Xuzhou”?
＊意味在这里：“色身败坏。如何是坚固法身？”	* The meaning lies here: “The physical body decays. What is the indestructible dharmakāya?”
＊再给你找一个意味相同的：	* Here is another passage with the same meaning:
《指月录》卷二十九隆兴府兜率从悦禅师章，在“师室中设三语以验学者。一曰：拨草瞻风，祇图见性，即今上人性在甚么处？二曰：识得自性，方脱生死，眼光落地时作么生脱？三曰：脱得生死，便知去处，四大分离，向甚么处去？”的章文下附载：	In the chapter on Chan Master Congyue of Tuṣita Monastery in Longxing Prefecture, fascicle 29 of Records Pointing to the Moon, following the passage, “In his room, the master set forth three sayings to test students. First: ‘Part the grass and observe the wind, solely seeking to see one’s nature. Where, right now, is the nature of this venerable one?’ Second: ‘Only by recognizing one’s own nature can one be freed from birth and death. When the light of the eyes falls to the ground, how does one become free?’ Third: ‘Once free from birth and death, one knows where one is going. When the four elements separate, where does one go?’” it further records:
“张无尽（张商英）以颂答三问。其一曰：阴森夏木杜鹃鸣，日破浮云宇宙清。莫对曾参问曾晳；从来孝子讳爷名。二曰：人间鬼使符来取，天上花冠色正萎。好个转身时节子，莫教阎老等闲知。三曰：鼓合东村李大妻，西风旷野泪沾衣。碧芦红蓼江南岸，却作张三坐钓矶”。（第608页上）	“Zhang Wujin (Zhang Shangying) answered the three questions with verses. The first says: ‘Dense summer trees resound with cuckoos; the sun breaks through drifting clouds, and the universe is clear. Do not ask Zeng Can about Zeng Xi; filial sons have always avoided speaking their fathers’ names.’ The second says: ‘In the human world, the ghostly messenger arrives with his summons; in heaven, the flowers on the crown are already fading. What an excellent moment to turn oneself around—do not let old Yama know of it casually.’ The third says: ‘Drums and music attend the wife of Li Da from the eastern village; in the western wind over the open fields, tears soak her clothes. On the southern bank, with green reeds and red smartweed, she has become Zhang San sitting at his fishing rock.’” (p. 608a)
＊“色身败坏。如何是坚固法身？”	* “The physical body decays. What is the indestructible dharmakāya?”
＊“脱得生死，便知去处，四大分离，向甚么处去？”	* “Once free from birth and death, one knows where one is going. When the four elements separate, where does one go?”
＊“人从陈州来，却往许州去”	* “A person comes from Chenzhou, yet goes on to Xuzhou.”
＊李大死后，“碧芦红蓼江南岸，却作张三坐钓矶”	* After Li Da dies, “On the southern bank, with green reeds and red smartweed, she has become Zhang San sitting at his fishing rock.”
【gentleLion】：若有来去，则在生死之中	gentleLion ：If there is coming and going, then one is still within birth and death.
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其实初学佛人应该老实打基础	In fact, beginning Buddhist practitioners should honestly build a solid foundation.
没有基础，就无法体会没有觉受的正见就是空慧	Without a foundation, one cannot realize that right view without meditative experiences is empty wisdom.
没有正见的觉受非正受。	Meditative experiences without right view are not right realization.
【lvm】：也许张商英说的不是这个意思。	lvm ：Perhaps Zhang Shangying did not mean this.
【铁扫帚】：赞同，这里的来去不是指“还在生死之中”。	Iron Broom ：Agreed. The coming and going here do not mean “still being within birth and death.”
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因为张丞相第三句所颂的是禅师三关的第三句：	This is because the third verse composed by Chancellor Zhang concerns the third of the Chan master’s three barriers:
兜率从悦禅师：“三曰：脱得生死，便知去处，四大分离，向甚么处去？”	Chan Master Congyue of Tuṣita: “Third: ‘Once free from birth and death, one knows where one is going. When the four elements separate, where does one go?’”
张商英：“三曰：鼓合东村李大妻，西风旷野泪沾衣。碧芦红蓼江南岸，却作张三坐钓矶。”	Zhang Shangying: “Third: ‘Drums and music attend the wife of Li Da from the eastern village; in the western wind over the open fields, tears soak her clothes. On the southern bank, with green reeds and red smartweed, she has become Zhang San sitting at his fishing rock.’”
所以说，这里指的是“脱的生死”后“向甚么处去？”，已经不在生死之中。	Thus, this refers to, after one has “freed oneself from birth and death,” “where does one go?” One is already no longer within birth and death.
【gentleLion】：在不在生死靠什么说了算?	gentleLion ：What determines whether one is within birth and death or not?

【闻无鼎】（接【gentleLion】：在不在生死靠什么说了算？）：见谅，多嘴插一句，决不可能靠嘴尖面皮厚腹中空啊	Wen Wuding (replying to gentleLion : What determines whether one is within birth and death or not?): Forgive me for butting in, but it certainly cannot be determined by a sharp tongue, a thick skin, and an empty belly.
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靠修行到位！靠见地透彻！靠修心密打开本来！	It depends on practice having reached the mark! It depends on one's understanding being thorough! It depends on practicing heart esotericism and opening up one's original nature!
【莲清】（【gentleLion】：在不在生死靠什么说了算？）：在不在生死靠什么说了算且置，	Lianqing (replying to gentleLion : What determines whether one is within birth and death or not?): Let us set aside what determines whether one is within birth and death or not;
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有个“靠什么说了算”，肯定还在生死里。	If there is something that "determines it," one is certainly still within birth and death.
【gentleLion】：我盯了你这个问题很久了	gentleLion : I have been watching this question of yours for a long time.
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恕弟直言不讳，你自认为的潇洒大自在，实际上是“我相”。	Forgive me for speaking frankly, but the carefree ease and great freedom that you take yourself to possess is actually a notion of self.
任何任何都出不了因缘法，此中若有所见皆是颠倒。	Nothing whatsoever lies outside the dharmas of causes and conditions; whatever view arises within this is inverted.
【莲清】：谢谢兄台关心，以后多指教。	Lianqing : Thank you for your concern, brother. Please continue to instruct me.
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我好象没说过类似的话呀哈哈。不过若给人一种“自认为的潇洒大自在”的印象，让人徒增厌恶和不高兴，的确不好哈。小弟调皮，还望多包涵。	I do not think I have ever said anything like that, haha. But if I have given people the impression that I regard myself as carefree, at ease, and greatly free, thereby only increasing their dislike and displeasure, that is indeed not good. Your younger brother is mischievous; I hope you will be tolerant.
所谓四风易守四风难防啊，我当常反省之。呵呵。	As the saying goes, the four winds are easy to guard against, yet the four winds are hard to guard against. I should always reflect on this. Hehe.
【gentleLion】：兄台多虑。	gentleLion : Brother, you are overthinking it.
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小弟要指出的不是您的“自认为的潇洒大自在”的风格，实际上这个小弟绝没在意。	What I wish to point out is not your style of "regarding yourself as carefree, at ease, and greatly free." In fact, I have never paid any attention to that.
小弟所要指出的是本来面目容易被人执着为我，这是我们凡夫的根深蒂固的习惯。	What I wish to point out is that one's Original Face is easily grasped as a self; this is a deeply rooted habit of us ordinary beings.
【永寿童子】（【gentleLion】：在不在生死靠什么说了算？）：张商英临死时候的表现，说了算。	Yongshou Tongzi (replying to gentleLion : What determines whether one is within birth and death or not?): Zhang Shangying's conduct at the time of his death determines it.
【gentleLion】：那都等大限到来时的看具体表现	gentleLion : Then we will wait until the final hour arrives and see the actual evidence.
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怎么有点赌博的味道。。。	Why does that sound a little like gambling...?
【闻无鼎】：“赌博”	Wen Wuding : "Gambling."
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属没有把握的行径，而修心中心是在搞有把握的心行，和其岂可同日而语乎？	It is an uncertain course of action, whereas cultivating the Heart-of-Heart Dharma entails assured practice of the mind. How can the two possibly be mentioned in the same breath?
【永寿童子】：佛说：“能除一切苦，真实不虚”。	Yongshou Tongzi : The Buddha said: "It can eliminate all suffering; it is true and not false."
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怎说是赌博。祖师心行都证实了这一点。	How can it be called gambling? The patriarchs' practice of mind has all verified this point.

【gentleLion】：不说祖师，但说普通行人	gentleLion ：Leaving aside the patriarchs, let us speak only of ordinary practitioners.
【闻无鼎】：普通人与祖师相差者何？岂不谓觉与不觉？	Wen Wuding ：What is the difference between ordinary people and patriarchs? Is it not simply awakening and non-awakening?
【stone】：若见诸相非相，即见如来。	stone ：If one sees all appearances as non-appearances, one sees the Tathāgata.
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要谁说了算？要对什么说了算？为什么要说了算？	Whose say-so is needed? What must one have the final say over? Why must one have the final say?
若有说了算之心，必难“说了算”。	If one has the thought of having the final say, it will surely be difficult to do so.
师兄吉祥：）	Auspiciousness to you, Dharma brother :)
【闻无鼎】：恕余问先生一句	Wen Wuding ：Forgive me for asking you a question, sir.
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您这引自金刚经语“若见诸相非相，即见如来。”属亲自证到的境界，还是属念叨着玩？	This quotation from the Diamond Sūtra—“If one sees all appearances as non-appearances, one sees the Tathāgata”—is it a realm you have personally realized, or are you merely reciting it for amusement?
【stone】：您看是什么？	stone ：What do you think it is?
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凡所有相，皆是虚妄，若见诸相非相，即见如来。	All that has form is illusory. If one sees all appearances as non-appearances, one sees the Tathāgata.
阿弥陀佛。	Amitābha Buddha.
【闻无鼎】：说两句您不爱听的话吧	Wen Wuding ：Let me say a couple of things you may not like to hear.
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汝如此这般叫：	You are like this:
1/被经论转！	1/ Being turned around by sūtras and treatises!
1/趣谈名相劳！	1/ Toiling over idle talk of names and terms!
1/入海算沙徒自困！	1/ Entering the sea to count sand, vainly trapping yourself!
1/杂毒入心！如油入面，挥之难去啊！奉劝参阅《禅宗杂毒海》一书为要。	1/ Mixed poisons enter the mind! Like oil mixed into flour, they are hard to shake off. I urge you to consult the book Sea of Miscellaneous Poisons in the Chan School.
【stone】：蒙先生关心。	stone ：Thank you for your concern, sir.
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凡所有相，皆是虚妄。。。。	All that has form is illusory...
恕不再答。	Forgive me; I will not reply further.
阿弥陀佛。珍重。	Amitābha Buddha. Take care.
【闻无鼎】：预祝先生明此大事，指日以待！	Wen Wuding ：I wish you an early realization of this great matter; I await it with anticipation!
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恭候商量。	I respectfully await further discussion.
【善财】（接【铁扫帚】：赞同，这里的来去不是指“还在生死之中”。）：看禅诗不光要识义，更要识句。	Sudhana （responding to Iron Broom ：“I agree; the coming and going here does not mean ‘still within birth and death.’”): To read Chan poetry, one must not only understand its meaning, but also understand its lines.
【lvm】：其实，这里牵涉到一个最基本的问题：	lvm ：Actually, this involves a most fundamental question:
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生死是本有呢？还是本无呢？	Is birth and death inherently existent, or inherently nonexistent?
【rj】：赫赫，赫赫。。。	rj ：Heh heh, heh heh...
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lvm老师怎的也不正经了。	How has Teacher lvm also become so unserious?

有趣。	Interesting.
【gentleLion】：是啊	gentleLion ：Yes.
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如此说来，LVM是本有还是本无?	In that case, is LVM inherently existent or inherently nonexistent?
一切法平等。	All dharmas are equal.
【lvm】：哈哈！你本有我就本有，你本无我就本无。不抬杠了。	lvm ：Ha ha! If you inherently exist, then I inherently exist; if you are inherently nonexistent, then I am inherently nonexistent. Let us stop arguing.
【善财】：呵呵，别吓着绒绒狮。	Sudhana ：Heh heh, do not frighten the fluffy little lion.
【lvm】：^o^	lvm ：^o^
【gentleLion】：我以为你吓跑了	gentleLion ：I thought you had scared him away.
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正准备办庆功宴，你又回来拉，呵。：）	We were just preparing a victory banquet, and now you have come back, heh. :)
【善财】：你本有他就本有，你本无他就本无呗。	Sudhana ：If you inherently exist, then he inherently exists; if you are inherently nonexistent, then he is inherently nonexistent.
【永寿童子】：你吓跑了他就吓跑了，你没吓跑他就没吓跑。呵呵	Yongshou Tongzi ：If you scared him away, then you scared him away; if you did not scare him away, then you did not scare him away. Heh heh.
【善财】：^o^	Sudhana ：^o^
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呵呵	Heh heh.
你是永寿同志么?	Are you Comrade Yongshou?
【丁零】（接【lvm】：其实，这里牵涉到一个最基本的问题：）：山花开似锦，涧水湛如蓝。	Dingling （responding to lvm ：“Actually, this involves a most fundamental question:”): Mountain flowers bloom like brocade; stream water is limpid as indigo.
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不过，为啥书上老说生死本无呢?	But why do books always say that birth and death are inherently nonexistent?
【真实】：生死者，当体皆空，了不可得。	Truth ：Birth and death, in their very essence, are all empty and utterly unobtainable.
【gentleLion】：“者”尚且无有，体尚向何处觅？何复更有当体皆空之说	gentleLion ：Even the “one who” is absent; where, then, can one seek an essence? How could there further be any talk of inherent emptiness?
【丁零】（接【lvm】：其实，这里牵涉到一个最基本的问题：）：小子举手	Dingling （responding to lvm ：“Actually, this involves a most fundamental question:”): This youngster raises his hand.
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说有道无俱不对。不过，为啥书上老说生死本无呢?	To call it existent or nonexistent is both incorrect. But why do books always say that birth and death are inherently nonexistent?
【lvm】：为啥书上老说生死本无？是因为你总执生死本有。	lvm ：Why do books always say that birth and death are inherently nonexistent? Because you are always clinging to birth and death as inherently existent.
【gentleLion】：我总执生死本有	gentleLion ：The reason I always cling to birth and death as inherently existent
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的原因是一种惯性，也就是习气，由不得我啊。	is a kind of inertia—habitual tendencies. I cannot help it.
【lvm】：修行不正是去惯性、除习气、恢复本来面目么。	lvm ：Is not practice precisely about removing inertia, eliminating habitual tendencies, and recovering one’s Original Face?
【gentleLion】：本来面目中无惯性么?	gentleLion ：Is there no inertia in the Original Face?
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若无惯性了，是不是说就爱去哪就去哪，或爱成就什么就成就什么的绝对自由?	If there is no inertia, does that mean one has the absolute freedom to go wherever one wishes, or to accomplish whatever one wishes?
：）	:)

【lvm】：哦！同是“惯性”一词，你我理解竟有颇大的差距！	lvm ：Oh! Although we use the same word, “inertia,” our understandings differ considerably!
【stone】（接【gentleLion】：本来面目中无惯性么？）：本来面目中没有“有”“无”之实	stone （in reply to gentleLion ：Is there no inertia in the Original Face?): In the Original Face, there is no substantial reality of either “existence” or “nonexistence.”
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却也不乏“有”“无”“惯性”之名。	Yet the names “existence,” “nonexistence,” and “inertia” are not lacking.
“我”不自在，不碍本来自在：）	This “I” is not at ease, but that does not obstruct the original ease. :)
此“我”已属虚名，若与此虚名中，再推求有无，正不异空中钉钉。	This “I” is already an empty name. To search further within this empty name for existence or nonexistence is no different from driving nails into empty space.
一点私见，师兄见笑：）	Just a personal view, elder brother—please do not laugh at it. :)
【gentleLion】：果然是stone	gentleLion ：As expected of stone.
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从头到尾都在耍“无相功”，呵。	From beginning to end, you have been practicing “the art of formlessness,” heh.
见笑。	Please do not laugh.
【stone】：师兄客气。	stone ：You are too kind, elder brother.
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本来以为“stone” 进不了师兄法眼。没想到。。，呵呵。	I had originally thought that “stone” would not enter your Dharma eye. I never expected this... heh heh.
阿弥陀佛，珍重：）	Amitābha Buddha. Take care. :)
【善财】（接【lvm】：其实，这里牵涉到一个最基本的问题：）：试着以两种理解意译一下，还请指正：	[Sudhana] (in response to [lvm]: “In fact, a most fundamental question is involved here:”): I have tried to render it freely according to two interpretations. I would appreciate your corrections:
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兜率从悦禅师：	Chan Master Doushuai Congyue:
脱得生死，便知去处，四大分离，向甚么处去?	“When one is free of birth and death, one knows where one is going. When the four elements separate, where does one go?”
张无尽颂答：	Zhang Wujin replied in verse:
鼓合东村李大妻,	The drum procession gathers for Li Da’s wife in the eastern village;
西风旷野泪沾衣。	In the western wind over the open fields, tears soak her clothes.
碧芦红蓼江南岸,	On the southern bank of the river, amid green reeds and red smartweed,
却作张三坐钓矶。	He has become Zhang San, seated at a fishing rock.
译一：	First rendering:
荒郊的乱岗凄风阵阵,	Among the scattered graves in the desolate countryside, the bleak wind blows in gusts;
可怜的未亡人在那里哀伤不已,	There, the poor widow grieves without end.
坟上的草儿还没出青,	The grass upon the grave has not yet turned green,
可她是否知道,	But does she know
这荒冢的主人,	That the master of this lonely tomb
早转作了张三,	Has long since become Zhang San,
在碧芦红蓼的江岸,	And, on a riverbank of green reeds and red smartweed,
又在垂钓。	Is once again fishing?
译二：	Second rendering:
世事无常犹若水月镜花,	The affairs of the world are impermanent, like the moon in water and flowers in a mirror;

四大聚散还同乾达婆城，	The gathering and dispersal of the four elements are likewise like a city of gandharvas.
迷惑于万象幻相的人们啊，	People deluded by the illusory appearances of the myriad things,
就如村妇们一般，	Are like village women,
永远在为无谓的失落悲苦。	Forever grieving over pointless loss.
可谁能道破，	But who can reveal
这生死悲欢的迷剧之外啊，	Who, beyond this deluded drama of birth and death, sorrow and joy,
又是谁，	Is it
在碧芦红蓼的江岸，	Who, on a riverbank of green reeds and red smartweed,
独。	Alone.
坐。	Sits.
钓。	Fishes.
台。	On the rock?
【lvm】：打破这个迷剧，便知本无生死。	lvm ：Break through this deluded drama, and one knows that there is originally no birth and death.
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世尊初成道时，便叹奇哉！	When the World-Honored One first attained the Way, he exclaimed, “How wondrous!”
“奇哉，奇哉，大地众生皆有如来智慧德相，只因妄想执着，不能证得。若离妄想，则清净智、自然智、无师智、自然现前。”	“How wondrous, how wondrous! All sentient beings throughout the earth possess the Tathāgata’s wisdom and virtuous characteristics. Yet, because of deluded thoughts and attachment, they cannot realize them. If they are free of deluded thoughts, pure wisdom, natural wisdom, wisdom requiring no teacher, will naturally appear before them.”
“大地众生皆有如来智慧德相”——本无生死。	“All sentient beings throughout the earth possess the Tathāgata’s wisdom and virtuous characteristics”—there is originally no birth and death.
“只因妄想执着，而不能证得”——就是你说的迷剧。	“Yet, because of deluded thoughts and attachment, they cannot realize them”—that is the deluded drama of which you speak.
张商英是打破生死迷剧的人，见禅师问“脱得生死，便知去处，四大分离，向甚么处去”，便知禅师问的是涅　。几乎人人会说“涅是不生，　是不灭，涅　就是不生不灭”，说归说，却还是潜在地死执实有生死。张商英已打破生死迷剧，见禅师这么问，便活脱脱地呈上涅　的境界。	Zhang Shangying had broken through the deluded drama of birth and death. When he saw the Chan master ask, “When one is free of birth and death, one knows where one is going. When the four elements separate, where does one go?” he knew that the master was asking about nirvāṇa. Almost everyone can say, “Ni means no birth, pan means no death; nirvāṇa is neither arising nor ceasing.” They may say it, yet still stubbornly cling, deep down, to birth and death as truly existent. Zhang Shangying had already broken through the deluded drama of birth and death. Seeing the master ask in this way, he vividly presented the realm of nirvāṇa.
楼上说到意味。潜在地死执实有生死者也会说出一句“生死即涅　”，张商英的“鼓合东村李大妻，西风旷野泪沾衣。碧芦红蓼江南岸，却作张三坐钓矶”，总比那脚跟不点地的学语（生死即涅　）更有意味吧。	Someone upstairs mentioned resonance of meaning. Those who secretly cling to birth and death as truly existent can also say, “Birth and death are nirvāṇa.” But Zhang Shangying’s lines—“The drum procession gathers for Li Da’s wife in the eastern village; / In the western wind over the open fields, tears soak her clothes. / On the southern bank of the river, amid green reeds and red smartweed, / He has become Zhang San, seated at a fishing rock”—surely carry more resonance than such ungrounded parroting as “birth and death are nirvāṇa.”
【gentleLion】（接【lvm】：打破这个迷剧，便知本无生死。）：一点看法	gentleLion （in reply to lvm ：Break through this deluded drama, and one knows that there is originally no birth and death.）: A few thoughts
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“大地众生皆有如来智慧德相”——本无生死。	“All sentient beings throughout the earth possess the Tathāgata’s wisdom and virtuous characteristics”—there is originally no birth and death.
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>>> 是说皆有佛性，皆可成为佛种，能成正果。（虽然尚未成佛，未显三十二相，未成就如来功德）。	>>> This means that all possess Buddha-nature, all can become seeds of Buddhahood, and all can attain true fruition. (Although they have not yet become Buddhas, manifested the thirty-two marks, or accomplished the Tathāgata’s virtues.)

如人知奶有酥性，虽未成酥，终可成酥 （炼好的话）	It is like knowing that milk has the potential to become butter: though it has not yet become butter, it can ultimately become butter—if properly refined.
如人知矿有金性，虽未成金，终可炼成。（炼好的话）	It is like knowing that ore has the nature of gold: though it has not yet become gold, it can ultimately be refined into gold—if properly refined.
如人见东方微白，虽未见日，知光明不远。（不需费劲）	It is like seeing the eastern sky begin to whiten: though one has not yet seen the sun, one knows that light is near. (No great effort is needed.)
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“只因妄想执着，而不能证得”——就是你说的迷剧。	“Yet, because of deluded thoughts and attachment, they cannot realize them”—that is the deluded drama of which you speak.
>>> 只因妄想执着。最根本是执我。	>>> It is solely because of deluded thoughts and attachment. At the most fundamental level, it is attachment to self.
>>> 若能不执我，渐渐放舍我执，法身则能成就。	>>> If one can refrain from clinging to self and gradually let go of attachment to self, one can accomplish the dharmakāya.
【莲清】（接【lvm】：打破这个迷剧，便知本无生死。）：最后两段挺好的。	[Lianqing] (in response to [lvm]: “Break through this delusive drama, and you will know that there is fundamentally no birth and death.”): The final two paragraphs are quite good.
【stone】（接【lvm】：打破这个迷剧，便知本无生死。）：老师，是不是也可以这么说：	stone (in reply to lvm : Break through this deluded drama, and one knows that there is originally no birth and death.): Teacher, could it also be put this way:
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于生死中，不生不死。	Within birth and death, there is neither birth nor death.
一切颠倒妄想生死执著，都如电影拷贝上的小图。本来各自独立，不成其相。但人一摇动之，各种情节就“动”（生）起来了。	All inverted deluded thoughts and attachments to birth and death are like the small images on a strip of film. Originally, each is separate and does not form an image. But once someone moves it, all kinds of scenes begin to “move” (arise).
所谓了者，不必等情节停下（死），当时即了。此时说有说无，都是闲话了。	What is meant by realization is that one need not wait for the scenes to stop (die); one realizes it right then. At that point, to speak of existence or nonexistence is mere idle talk.
【lvm】：“一切有为法，如梦幻泡影，如露亦如电，应做如是观。”	lvm : “All conditioned dharmas are like dreams, illusions, bubbles, shadows, dew, and lightning; one should contemplate them thus.”
【gentleLion】（接【lvm】：打破这个迷剧，便知本无生死。）：知本无生死后，谁是最大收益者?	gentleLion (in reply to lvm : Break through this deluded drama, and one knows that there is originally no birth and death.): After knowing that there is originally no birth and death, who benefits the most?
【lvm】：哦? 连生死都本无，那损益本有么?	lvm : Oh? If even birth and death are fundamentally nonexistent, are gain and loss fundamentally existent?
【善财】（接【lvm】：打破这个迷剧，便知本无生死。）：诚如老师所言，	Sudhana (in reply to lvm : “Break through this delusive drama, and you will know that birth and death are fundamentally nonexistent.”): Just as you say, Teacher,
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兜率从悦禅师：	Chan Master Congyue of Doushuai:
脱得生死，便知去处，四大分离，向甚么处去?	Once free of birth and death, one knows where one is going. When the four elements separate, where does one go?
张无尽颂答：	Zhang Wujin replied in verse:
鼓合东村李大妻，	As the drums sound, Li Da’s wife of East Village is borne away;
西风旷野泪沾衣。	In the western wind on the open plain, tears soak her robe.
碧芦红蓼江南岸，	By the southern bank of the river, amid blue reeds and red smartweed,
却作张三坐钓矶。	She becomes Zhang San, seated on a fishing rock.
禅师设问生死去处，	The Chan master asks where one goes in birth and death;
居士答以生灭流转，即随语脉转而落入巢窠，囿于禅师关隘矣。	the layman answers in terms of the cyclical flow of arising and ceasing. Following the thread of the words, he falls into a fixed pattern and is confined by the Chan master’s barrier.
【整合】（接【善财】：你本有他就本有，你本无他就本无呗。）：善财义堕了。	Integration (in reply to Sudhana : “If you are fundamentally existent, then it is fundamentally existent; if you are fundamentally nonexistent, then it is

	fundamentally nonexistent."): Sudhana has fallen into conceptual interpretation.
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不能够前说本无，接着说随你，前后不符。这是语渗漏。	You cannot first say that it is fundamentally nonexistent and then say that it depends on you; the two statements do not accord. This is a leakage in wording.
另，解空第一的僧肇法师在〔不真空论〕里是批评本无论的。一般人很容易将空错解成本无。	Moreover, Sengzhao, the master foremost in understanding emptiness, criticized the theory of fundamental nonexistence in his Treatise on the Non-True Empty. Ordinary people easily mistake emptiness for fundamental nonexistence.
这是见渗漏。	This is a leakage in view.
有此两渗漏，就不能还傻笑了，要警醒了。	With these two leakages, one can no longer smile foolishly; one must become alert.
【善财】：用义理的方法研究宗门基本上是刻舟求剑。	Sudhana ：To investigate the Chan school by means of doctrinal analysis is basically like carving a mark on a boat to find a lost sword.
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另外提醒一下，	One further reminder:
前面说本有本无，恰恰不是本有本无，更谈不上落空的问题。	What was said earlier about fundamental existence and fundamental nonexistence is precisely not fundamental existence or fundamental nonexistence, much less a matter of falling into emptiness.
【整合】：介绍：三渗漏是曹洞宗门方法，“生死本无”绕到“随你”才是义理方法	Integration ：Note: the three leakages are a method of the Caodong Chan school; circling from "birth and death are fundamentally nonexistent" to "it depends on you" is precisely a doctrinal method.
【整合】：宗门答话，更不能自相矛盾的。“生死本无”是“不用义理”研究宗门吗?	Integration ：In Chan-school replies, one must all the more avoid contradicting oneself. Is "birth and death are fundamentally nonexistent" an investigation of the Chan school "without relying on doctrinal analysis"?
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有时两句话在不同场合说是可以的，但在同一时间成上下句就义堕了。	Sometimes two statements may be made in different situations, but when they become consecutive lines at the same time, one falls into conceptual interpretation.
【善财】：呵呵，或许还是因为老弟读贴不仔细的原因，	Sudhana ：Hehe, perhaps it is still because you did not read the posts carefully enough,
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没有人立过“生死本无”，也没有这里绕到那里。	No one has ever posited that "birth and death are fundamentally nonexistent," nor has anyone circled from here to there.
【整合】：没有人立过“生死本无”吗？张的三颂白讨论了，呵呵	Integration ：No one has posited that "birth and death are fundamentally nonexistent"? Zhang's three verses discuss it outright—hehe.
【善财】：如果你学过中观应成，	Sudhana ：If you have studied the Prāsaṅgika Madhyamaka,
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建议您不妨就从中观应成的角度，	I suggest that you might consider looking from the standpoint of Prāsaṅgika Madhyamaka,
重新仔细看看这里那些关于本有本无的帖子吧。	and carefully reread the posts here concerning fundamental existence and fundamental nonexistence.
【看热闹】（接【善财】：用义理的方法研究宗门基本上是刻舟求剑。）：本无本有，本有本无。哈哈呵呵，呵呵哈哈…	Onlooker （in reply to Sudhana ："To investigate the Chan school by means of doctrinal analysis is basically like carving a mark on a boat to find a lost sword."): Fundamentally nonexistent, fundamentally existent; fundamentally existent, fundamentally nonexistent. Ha ha, heh heh; heh heh, ha ha…
【善财】：江国春风吹不起，鹧鸪啼在深花里。	Sudhana ：The spring wind over the river country cannot stir them; partridges cry amid the deep flowers.
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江国春风吹不起，鹧鸪啼在深花里。	The spring wind over the river country cannot stir them; partridges cry amid the deep flowers.

三级浪高鱼化龙，痴人犹戽夜塘水。	When the waves rise three tiers high, fish become dragons; fools still bail water from the pond at night.
【看热闹】：哈哈呵呵嘿嘿哼哼	Onlooker：Ha ha, heh heh, hey hey, hmm hmm.
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南国春风吹又起，仙鹤鸣在深山里。	The spring wind rises again in the southern land; cranes cry amid the deep mountains.
风急浪高鳖作龙，尸人呆望夜塘水。	With wind fierce and waves high, turtles become dragons; corpses stare blankly at the pond at night.
【gentleLion】（接【整合】：善财义堕了。）：同样是本无，实际差别可以很大	gentleLion（in reply to Integration：“Sudhana has fallen into conceptual interpretation.”): Though both are called fundamental nonexistence, their actual difference can be great.
【整合】：关键同一时间上下句之间，不能那么说。	Integration：The crucial point is that, between consecutive lines at the same time, one cannot speak that way.
【永寿童子】：唉，我也吃个烧饼。	Yongshou Tongzi：Sigh, I'll have a sesame flatbread too.
【整合】（接【善财】：诚如老师所言，）：善财从义理和语脉处去看公案，方向不大对。	Integration（in reply to Sudhana：“Just as you say, Teacher,”): Sudhana is approaching the koan through doctrinal analysis and the thread of the words; the direction is not quite right.
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“世事无常犹若水月镜花，	“The affairs of the world are impermanent, like water, the moon, flowers in a mirror;
四大聚散还同乾达婆城，	the gathering and dispersal of the four elements are likewise like a city of gandharvas.
迷惑于万象幻相的人们啊，	People deluded by the illusory appearances of the myriad phenomena
就如村妇们一般，	are like village women,
永远在为无谓的失落悲苦。	forever grieving over meaningless losses.
可谁能道破，	But who can reveal
这生死悲欢的迷剧之外啊，	that beyond this delusive drama of birth and death, sorrow and joy,
又是谁，	who it is
在碧芦红蓼的江岸，”	on the riverbank amid blue reeds and red smartweed?”
“禅师设问生死去处，	“The Chan master asks where one goes in birth and death;
居士答以生灭流转，即随语脉转而落入巢窠，囿于禅师关隘矣。”	the layman answers in terms of the cyclical flow of arising and ceasing. Following the thread of the words, he falls into a fixed pattern and is confined by the Chan master's barrier.”
这样去看，枷锁太多，眼遮蔽了。	To view it this way is to have too many shackles; one's eyes are obscured.
【善财】：请老弟注意一下前后文。	Sudhana：Please pay attention to the preceding and following context.
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这里翻译这首诗歌基于两个预置的依据：	This translation of the poem is based on two prior premises:
一、对这文字的理解各帖子至少出现了不止一种理解，这里用现代的语言各自表述一下，主要是表明确实存在不同理解的可能性，至于个人倾向于哪一种倒不是最重要的。	First, the posts contain at least more than one interpretation of this text. They are each expressed here in modern language mainly to show that different interpretations are indeed possible; which one an individual favors is not the most important matter.
二、是意译。	Second, it is a free translation.
既然是意译况且是诗歌，必然会遗失甚至是改变很多原文的东西，所以，意译肯定不能当原作来读，有一定古文学底子，并且对禅师的用语、用意多少能多领会些的，建议还是直接看原文。	Since it is a free translation, and of poetry at that, much in the original will inevitably be lost or even altered. Therefore, a free translation certainly cannot be read as the original work. Those with some grounding in classical literature, and with a fuller understanding of Chan masters' language and intent, are advised to read the original directly.
另外：看公案里的语脉和跟着公案里的语脉转不是一回事吧。	Moreover, discerning the thread of words in a koan and following that thread are not the same thing, are they?
这方面的思维至少要缜密些。	One's thinking on this matter should at least be more meticulous.

【整合】：善财情渗漏了，且没明白：着眼于意译和语脉，就是鬼窟活计。	Integration ：Sudhana has a leakage in emotion and also fails to understand that focusing on free translation and the thread of words is work in a ghost cave.
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不管你意译成什么，不管你顺还是不顺语脉。	No matter how you freely translate it, and no matter whether you follow the thread of the words or not.
另，“老弟”这个偏宜不占白不占哈？呵呵。那当然让你，我可是东家做牛西家做马的。	Also, why not take the advantage of calling me “little brother”? Hehe. Of course I yield it to you—I am the ox in the east household and the horse in the west household.
善财三渗漏全了	Sudhana now has all three leakages.
【善财】：呵呵，这回真随你了。	Sudhana ：Hehe, this time it really is up to you.
【整合】：善财回避也是个办法，不过并不是长久办法。总结一下	[Integration]: Shancai's avoidance is also a way, but it is not a lasting way. To sum up:
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善财回避也是个办法，不过并不是长久办法。总结一下。	Shancai's avoidance is also a way, but it is not a lasting way. To sum up.
善财建议重看有关帖子，应善财之请，我就总结一下吧。	Shancai suggested rereading the relevant posts. At Shancai's request, I shall summarize them.
开始是两位网友A和B在谈有关生死有无的问题。	At first, two online participants, A and B, were discussing whether birth and death inherently exist or inherently do not exist.
A：其实，这里牵涉到一个最基本的问题：生死是本有呢？还是本无呢？	A: Actually, this involves a most fundamental question: Do birth and death inherently exist, or inherently not exist?
A：打破这个迷剧（即善财的意译），便知本无生死。	A: Break through this delusive drama (that is, Shancai's free rendering), and one will know that birth and death inherently do not exist.
B： 如此说来，LVM是本有还是本无?	B: If that is so, does LVM inherently exist or inherently not exist?
善财代A下转语：你本有他就本有，你本无他就本无呗。	Shancai, offering a reply on A's behalf: If you inherently exist, then he inherently exists; if you inherently do not exist, then he inherently does not exist.
据此对话，整合称善财的转语为“把本无生死又绕成了随你”。善财称没有人立过“生死本无”，也没有这里绕到那里，是不符合事实的。	On the basis of this exchange, Integration calls Shancai's reply “turning ‘birth and death inherently do not exist’ back into ‘it depends on you.’” Shancai says that no one has ever posited that “birth and death inherently do not exist,” and that there was no circling from here to there. This does not accord with the facts.
善财既然代下转语，那么虽然自己没有说过“本无生死”，就也要承担说“本无生死”的相关责任。即使辩解说“前面说本有本无，恰恰不是本有本无，更谈不上落空的问题。”也只是文字游戏而已。就好比有人说“善财很虚伪”，然后又辩解说“前面说虚伪，恰恰不是虚伪，更谈不上是骂善财”。善财会从内心接受这种辩解吗?	Since Shancai offered a reply on another's behalf, then, although he himself never said “birth and death inherently do not exist,” he must also bear the corresponding responsibility for saying it. Even if he argues, “Earlier I spoke of inherent existence and inherent nonexistence, which are precisely not inherent existence and inherent nonexistence; still less does this amount to falling into emptiness,” this is merely wordplay. It is like someone saying, “Shancai is very hypocritical,” and then arguing, “Earlier I said ‘hypocritical,’ which is precisely not hypocrisy; still less does it amount to insulting Shancai.” Would Shancai inwardly accept such an argument?
善财有代人下转语的勇气，却没有承当责任的气魄；“本有本无”地绕了那么多，“意译”中也带上浓厚的佛教哲学意味，却偏偏要暗示自己不从“义理”来研究宗门；目光盯在“语脉”上，把“不落语脉”当成定则（即巢窠），却偏偏认为自己远离“巢窠”。这些都是缺乏自省精神的有浓厚自相矛盾意味的语渗漏。	Shancai has the courage to offer replies on others' behalf, yet lacks the breadth of spirit to assume responsibility. He has gone around and around with “inherent existence and inherent nonexistence,” and his “free rendering” is also steeped in Buddhist philosophical implications; yet he insists on implying that he does not study the Chan school from the standpoint of “doctrinal principle.” His gaze is fixed on the “thread of discourse”; he takes “not falling into the thread of discourse” as a fixed rule (that is, a nest), yet insists that he is far removed from “nests.” All this is verbal leakage marked by a strong spirit of self-contradiction and a lack of self-reflection.
其实语渗漏本身，偶尔犯之还问题不大，无非是觉醒的保持工夫还不到家。但若根本就缺乏这种警醒，问题就比较大了。善财经过提醒还是不明白，说明这种警醒的缺乏比较严重。警醒严重缺乏，也就必然同时具有见渗漏和情渗漏。	Verbal leakage itself is not much of a problem if it occurs only occasionally; it merely means that one's practice of sustaining awakening is not yet mature. But if one fundamentally lacks such vigilance, the problem is more serious. That Shancai still does not understand after being reminded shows that this lack of vigilance is rather serious. A serious lack of vigilance necessarily also entails leakage in views and emotional leakage.

善财的应对办法是回避，当然这也是一个办法。若回避是为了培养警醒，那是可以的；若回避就是为了得个清净，那实际上就相当于落空了。	Shancai's response is avoidance; of course, that too is one way. If avoidance is for the sake of cultivating vigilance, it is acceptable. But if avoidance is simply for the sake of obtaining tranquility, then in fact it amounts to falling into emptiness.
【看热闹】（接【整合】：善财回避也是个办法，不过并不是长久办法。总结一下）：善财的屁屁被粘上块口香糖，十足笑坏众位看热闹的。	[Onlookers] (following [Integration]: Shancai's avoidance is also a way, but it is not a lasting way. To sum up): A piece of chewing gum stuck to Shancai's backside, thoroughly amusing all the onlookers.
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嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻嘻……	Hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee hee.....
【没办法】（【整合】：善财回避也是个办法，不过并不是长久办法。总结一下）：哈哈哈哈，善财比狮子狡猾多了，不容易盯	[No Way] ([Integration]: Shancai's avoidance is also a way, but it is not a lasting way. To sum up): Hahaha, Shancai is far craftier than a lion; he is not easy to keep an eye on.
【好奇】：他二人一个喜欢找事，一个不喜欢找事，不一样的。	[Curious]: One likes to stir things up, while the other does not. They are not the same.
【心珠】：一个心地不清净，一个心地清净	[Heart Pearl]: One has an impure mind-ground; the other has a pure mind-ground.
【好奇】：错了，是你一只眼清净，一只眼污浊。	[Curious]: Wrong. One of your eyes is pure, and the other is defiled.
【心珠】：没错！一只眼被他污了	[Heart Pearl]: That's right! One eye was defiled by him.
【好奇】：和和，洗完了下次又被污了怎么办?	[Curious]: Hehe, after you wash it, what if it gets defiled again next time?
【心珠】：那就再洗啊，和和	[Heart Pearl]: Then wash it again, hehe.
【好奇】：活活，原来你的眼和我的脚洗得一样勤。	[Curious]: Hah! So your eyes need washing just as often as my feet do.
【心珠】：看来你是眼长在了脚下	[Heart Pearl]: It seems your eyes have grown on the soles of your feet.
【好奇】：看来你是脚长在了眼上	[Curious]: It seems your feet have grown over your eyes.
【整合】（接【没办法】：哈哈哈哈，善财比狮子狡猾多了，不容易盯）：善财的小聪明遮闭了其“眼”，比狮子更难开“眼”。	[Integration] (following [No Way]: Hahaha, Shancai is far craftier than a lion; he is not easy to keep an eye on): Shancai's petty cleverness obscures his “eyes,” making them even harder to open than a lion's.
【真实】（接【善财】：试着以两种理解意译一下，还请指正：）：介绍一篇文章可以帮助大家了解一下。	[Truth] (following [Shancai]: I have tried freely rendering it in two ways; please correct me): Let me introduce an article that may help everyone understand.
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http：//www。dharma。com。tw/M2GbFar。htm	http //www dharma com tw/M2GbFar htm
【真实】：找经典选读/楞严经/（5-8）这篇文章	[Truth]: Find the article under “Selected Readings from the Classics / Śūraṅgama Sūtra / (5–8).”
【二麻子】（接【lvm】：要说意味嘛：）：张商英那前两颂都好，只是第三颂不甚妥，	[Ermazi] (following [lvm]: Speaking of implications:): Zhang Shangying's first two verses are both good; only the third verse is somewhat inappropriate.
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命根不尽。LVM兄怎么放过他了。	The life faculty has not yet been exhausted. Brother LVM, how could you let him off?
【rj】：赫赫，赫赫。。。	[rj]: Heh heh, heh heh...
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何必非要尽呢，麻老今天也太幽默了。	Why must it be exhausted? Old Ma is especially humorous today.
赫赫，赫赫。	Heh heh, heh heh.
【二麻子】：嘿嘿。。。。rj呀。。。。	[Ermazi]: Heh heh.... rj....
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嘻嘻。知其不尽与非要尽是两回事。	Hee hee. Knowing that it is not exhausted and insisting that it be exhausted are two different matters.
你又搅和来了，一惯如此呀。	You have come to muddle things up again—just as always.
【rj】：呵呵~	[rj]: Hehe~
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鼓合东村李大妻，	Drums unite the wife of Li Da in the eastern village,

西风旷野泪沾衣。	In the western wind over the open wilderness, tears soak her robe.
碧芦红蓼江南岸，	Green reeds and red smartweed along the southern bank of the river,
却作张三坐钓矶	Yet Zhang San sits fishing on the rocky shore.
{嘻嘻。知其不尽与非要尽是两回事。	{Hee hee. Knowing that it is not exhausted and insisting that it be exhausted are two different matters.
你又搅和来了，一惯如此呀。}	You have come to muddle things up again—just as always.}
【整合】（接【二麻子】：张商英那前两颂都好，只是第三颂不甚妥，）：第三颂太“实”了。前两颂也了了。	[Integration] (following [Ermazi]: Zhang Shangying's first two verses are both good; only the third verse is somewhat inappropriate): The third verse is too “literal.” The first two verses are clear enough as well.
【lvm】（接【二麻子】：张商英那前两颂都好，只是第三颂不甚妥，）：可也有人说第三颂最好呢。	[lvm] (following [Ermazi]: Zhang Shangying's first two verses are both good; only the third verse is somewhat inappropriate): But some say the third verse is the best.
【莲清】：哈哈，涂一涂，改一改就好些了：	[Lianqing]: Haha, it will be better after a little touching up and revision:
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一曰：拨草瞻风，祇图见性，即今上人性在甚么处?	First: You push aside the grass and observe the wind, seeking only to see your true nature. Where, at this very moment, is your true nature?
#鼓合东村李大妻，	#Drums unite the wife of Li Da in the eastern village,
二曰：识得自性，方脱生死，眼光落地时作么生脱?	Second: Only upon recognizing one's own nature can one escape birth and death. When the light in your eyes falls to the ground, how will you escape?
#西风旷野泪沾衣。	#In the western wind over the open wilderness, tears soak her robe.
三曰：脱得生死，便知去处，四大分离，向甚么处去？”	Third: Once you have escaped birth and death, you will know where you are going. When the four elements separate, where will you go?”
#碧芦红蓼江南岸，	#Green reeds and red smartweed along the southern bank of the river,
四曰：莫这便是从悦无尽向上行履处么?	Fourth: Is this not precisely the place where Congyue Wujin practiced above and beyond?
#却作张三坐钓矶。	#Yet Zhang San sits fishing on the rocky shore.
【莲清】：哈哈，谢谢几位老师指点。这回碎嘴婆子动手又给改成了短剧。	[Lianqing]: Haha, thank you, teachers, for your guidance. This time, this chatterbox old woman has put her hand to it and turned it into a short play.
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一曰：拨草瞻风，祇图见性，即今上人性在甚么处?	First: “Brushing aside the grass to observe the wind, one seeks only to see one’s nature. Where, at this very moment, is Your Reverence’s nature?”
#鼓合东村李大妻，（说什么东和西？）	#The drum joins with Li Da’s wife in the eastern village. (What talk is this of east and west?)
二曰：识得自性，方脱生死，眼光落地时作么生脱?	Second: “Only upon recognizing one’s own nature can one be freed from birth and death. When the light of the eyes falls to the ground, how is one to be freed?”
#西风旷野泪沾衣。（555，老和尚头也掉却了呢）	#In the western wind, tears stain one’s garments in the open wilderness. (555, even the old monk’s head has fallen off!)
三曰：脱得生死，便知去处，四大分离，向甚么处去？”	Third: “Once freed from birth and death, one knows where one is going. When the four elements separate, where does one go?”
#碧芦红蓼江南岸，【天下人有眼不曾见，有耳不曾闻。】	#Green reeds and red smartweed on the southern bank of the river. [Though people under heaven have eyes, they have never seen; though they have ears, they have never heard.]
LVM老师抚掌笑曰：莫这便是问者向上行履处么?	Teacher LVM clapped his hands and laughed: “Could this be the questioner’s conduct on the higher path?”
善财老师拨琴和曰：#却作张三坐钓矶。	Teacher Sudhana accompanied him on the qin: “#Yet it becomes Zhang San sitting on a fishing rock.”
玄却争地一下断了，惊得鸟儿四飞。二人不由大笑，起身回屋去了。	Then the string suddenly snapped with a twang, startling the birds into flight in all directions. The two could not help laughing loudly; they rose and returned to the house.
【永光居士】：我也改编一下	[Lay Practitioner Yongguang]: I’ll adapt it too.

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一曰：拨草瞻风，祇图见性，即今上人性在甚么处?	First: “Brushing aside the grass to observe the wind, one seeks only to see one’s nature. Where, at this very moment, is Your Reverence’s nature?”
A：在甚么处且置，且问即今将什么唤作性?	A: Set aside where it is for the moment. Tell me instead: what, at this very moment, do you call nature?
B：哈哈哈！鼓合东村李大妻	B: Hahaha! The drum joins with Li Da’s wife in the eastern village.
C：说什么东和西?	C: What talk is this of east and west?
二曰：识得自性，方脱生死，眼光落地时作么生脱?	Second: “Only upon recognizing one’s own nature can one be freed from birth and death. When the light of the eyes falls to the ground, how is one to be freed?”
A：咄！大好善知识作这等话语，再犯不容。	A: Bah! For such an excellent spiritual teacher to say something like that—another offense will not be tolerated.
B：嘿嘿！西风旷野泪沾衣。	B: Heh heh! In the western wind, tears stain one’s garments in the open wilderness.
C：555，老和尚头被埋却了也。	C: 555, the old monk’s head has been buried as well.
三曰：脱得生死，便知去处，四大分离，向甚么处去？”	Third: “Once freed from birth and death, one knows where one is going. When the four elements separate, where does one go?”
A：看掌。	A: Look at my palm.
B：哈哈哈！碧芦红蓼江南岸，却作张三坐钓矶。	B: Hahaha! Green reeds and red smartweed on the southern bank of the river—yet it becomes Zhang San sitting on a fishing rock.
C：天知、地知、你知、我知，喝——！	C: Heaven knows, earth knows, you know, I know—KATZ!
莲清小丫头看了半天，也没看出个什么来，	Little girl Lianqing watched for a long while but still could not make anything of it.
心里总疑着：莫这便是向上人行履处?	She kept wondering to herself: “Could this be the conduct of one walking the higher path?”
突她大声“喝！”，惊得鸟儿四飞，四人哈哈大笑，却各自起身回屋去了。	Suddenly she shouted, “KATZ!” startling the birds into flight in all directions. The four burst into laughter, then each got up and returned to the house.
【莲清】：哈哈	[Lianqing]: Haha.
【永光居士】：果然！果然！	[Lay Practitioner Yongguang]: Indeed! Indeed!
【莲清】：小子：	[Lianqing]: You rascal:
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赚我来！！	You tricked me into coming here!!
【永光居士】：嘻嘻！	[Lay Practitioner Yongguang]: Hee hee!
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本来如此嘛。	That is simply how it is.
【二麻子】（接【lvm】：可也有人说第三颂最好呢。）：那是当然的事。。。。	[Er Mazi] (replying to [lvm]: “But some people say the third verse is the best.”): That is only natural....
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人人看法不同。麻子觉得齐兄不会放过。	Everyone sees it differently. Mazi thinks Brother Qi will not let this pass.
这颂比“东家做牛西家做马”要差不少。	This verse falls far short of “In the eastern household, become an ox; in the western household, become a horse.”
【lvm】：这不正好是“东家做牛，西家做马”么：	[lvm]: Isn’t this precisely “In the eastern household, become an ox; in the western household, become a horse”?
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鼓合东村李大妻，西风旷野泪沾衣——东家做牛；	The drum joins with Li Da’s wife in the eastern village; in the western wind, tears stain one’s garments in the open wilderness—becoming an ox in the eastern household;
碧芦红蓼江南岸，却作张三坐钓矶——西家做马。	Green reeds and red smartweed on the southern bank of the river; yet it becomes Zhang San sitting on a fishing rock—becoming a horse in the western household.

【二麻子】：或许是麻子多嘴了。。。。。	[Er Mazi]: Perhaps Mazi has been too talkative....
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那原文里的西家马，不见得需要先做完东家牛才能来做吧?	But the horse in the western household in the original text does not necessarily have to wait until the ox in the eastern household has finished before it can become a horse, does it?
【xifana】：赞叹！丈夫自有冲天志，盖天盖地去也	[xifana]: Praise! A true man has aspirations soaring to the heavens; he goes forth, covering heaven and earth.
【lvm】：哦！没事，没事。随便聊聊，随便聊聊。	[lvm]: Oh! It's nothing, it's nothing. Just chatting, just chatting.
【gentleLion】：看二位背着包袱对拳，实在不过瘾	[gentleLion]: Watching you two trade blows while carrying your baggage on your backs is really not satisfying.
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不如发发菩提心，放下包袱，痛快来他一场。	Better to arouse bodhicitta, put down the baggage, and have a good, unrestrained bout.
也让诸位看得过瘾从中得益。	Then everyone can enjoy the spectacle and benefit from it.
【xkyq】：说者无心，听者有意。	[xkyq]: The speaker has no intention, but the listener takes it to heart.
【莲清】（接【lvm】：要说意味嘛：）：谢老师。另请教花药栏话是什么。	[Lianqing] (replying to [lvm]: "As for the meaning..."): Thank you, Teacher. May I also ask what the saying "flower-and-medicine railing" means?
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看了扫帚和老师的问答，我也凑热闹拉几刀。	Having read Broom's exchange with the teacher, I too will join the fun and add a few strokes.
僧问大龙：色身败坏。如何是坚固法身？-----人从陈州来，	A monk asked Dalong: "The physical body decays. What is the indestructible dharmakāya?" —A man comes from Chenzhou,
龙云：山花开似锦，涧水湛如蓝。-----却往许州去。	Dalong said: "The mountain flowers bloom like brocade; the stream water is deep blue." —Yet he goes on to Xuzhou.
＊意味在这里："色身败坏。如何是坚固法身？"	*The meaning lies here: "The physical body decays. What is the indestructible dharmakāya?"
#问在答处，答在问处。	#The question is in the answer, and the answer is in the question.
请老师指正。	Please correct me, Teacher.
另雪窦颂上面的那段评唱，有点算不清楚帐：	Also, regarding the commentary preceding Xuedou's verse, there are a few accounts I cannot quite settle:
1。花药栏话是什么?	1. What is the saying "flower-and-medicine railing"?
2。僧问云门："树凋叶落时如何？"门云："体露金风。"此谓之箭锋相拄。	2. A monk asked Yunmen, "What is it like when the tree withers and the leaves fall?" Yunmen said, "The golden wind reveals the body in its entirety." This is called arrowpoints meeting.
#此类似于老人以前说的：忠道者接着问："汝暂举心，尘劳先起，又作么生？"（虽然佛性时时都在发光，但一举心动念，就把本性光明遮蔽不见了，这又怎么解释？）迁禅师厉声猛喝："也是海印发光！"	#This resembles what the old master once said: Zhongdao then asked, "The moment you stir your mind, the dusts and toils arise first. What then?" (Although buddha-nature is always radiating light, the moment one stirs a thought, the luminosity of one's intrinsic nature is obscured and cannot be seen. How is this to be explained?) Chan Master Qian gave a fierce shout: "That too is the ocean-seal radiating light!"
这僧问大龙："色身败坏，如何是坚固法身？"大龙云："山花开似锦，涧水湛如蓝。"一如"君向西秦，我之东鲁"。	This monk asked Dalong, "The physical body decays; what is the indestructible dharmakāya?" Dalong said, "The mountain flowers bloom like brocade; the stream water is deep blue." This is like, "You go toward Western Qin, while I go toward Eastern Lu."
#此如和尚百年后哪里去？答：东家做牛，西家做马。	#This is like asking, "Where will the monk go after a hundred years?" Answer: "In the eastern household, become an ox; in the western household, become a horse."
但：与他云门一倍相返？这帐是怎么算出来的？呵呵。	But why is it said to be the exact opposite of Yunmen's by a factor of two? How is that account calculated? Hehe.
【lvm】：花药栏话，请参阅《碧岩录》第39则。	[lvm]: For the saying "flower-and-medicine railing," please consult Case 39 of the Blue Cliff Record.
【莲清】：僧问云门：如何是清净法身？门云：花药栏。	[Lianqing]: A monk asked Yunmen, "What is the pure dharmakāya?" Yunmen said, "A flower-and-medicine railing."

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【三九】举:	[Thirty-Nine] The case:
僧问云门：如何是清净法身？【　圾堆头见丈六金身。斑斑驳驳是什么？】	A monk asked Yunmen, “What is the pure dharmakāya?” [Upon a heap of rubbish one sees a sixteen-foot golden body. What is all this mottling and patchiness?]
门云：花药栏。【问处不真，答来卤莽。[祝／土]着磕着。曲不藏直。】	Yunmen said, “A flower-and-medicine railing.” [The question was not genuine, and the answer came crudely. If he hits it, he hits it; the crooked does not conceal the straight.]
僧云：便恁么去时如何？【浑仑吞个枣。放憨作么！】	The monk said, “What if one simply goes on in this way?” [Swallowing a whole date in one gulp. Why play the fool?]
门云：金毛狮子。【也褒也贬。两　一赛。将错就错。是什么心行！】	Yunmen said: “A golden-haired lion.” [Both praise and blame; taking both together and making the mistake work—what kind of mental activity is this!]
【永寿童子】：花药栏就是洗手间。	[Yongshou Tongzi]: The flower-and-herb railing is the lavatory.
【永寿童子】（接【lvm】：花药栏话，请参阅《碧岩录》第39则。）：意思是说法身遍一切处吧?	[Yongshou Tongzi] (responding to [lvm]’s remark about the flower-and-herb railing; see case 39 of the Blue Cliff Record): Does this mean that the dharmakāya pervades all places?
【lvm】：花药栏却未必是清净处呢。	[lvm]: Yet the flower-and-herb railing is not necessarily a pure place.
【莲清】：我拈一条柳枝儿，	[Lianqing]: I pick up a willow twig,

【八三】云门南云北雨

[83] Yunmen: South, Clouds; North, Rain

【八三】云门南云北雨	[Eighty-Three] Yunmen: Clouds in the South, Rain in the North
【八三】举:	[Eighty-Three] The Case:
云门示众云：古佛与露柱相交，是第几机？【三千里外没交涉。七花八裂。】	Yunmen addressed the assembly, saying: “An ancient Buddha communes with a dew pillar—what level of activity is this?” [No connection from three thousand miles away. Shattered into seven or eight pieces.]
自代云：【东家人死，西家人助哀。一合相不可得。】	He answered for himself: [When someone in the east house dies, those in the west house help mourn. The mark of oneness cannot be apprehended.]
南山起云，【乾坤莫睹。刀斫不入。】	Clouds arise over the southern mountain, [Heaven and earth cannot behold it. A knife cannot cut into it.]
北山下雨。【点滴不施。半河南，半河北。】	and rain falls over the northern mountain. [Not a single drop is bestowed. Half in Henan, half in Hebei.]
云门大师出八十余员善知识，迁化后七十余年，开塔观之，俨然如故。他见地明白，机境迅速，大凡垂语别语代语，直下孤峻。只这公案，如击石火、似闪电光，直是神出鬼没。	Great Master Yunmen produced more than eighty accomplished teachers. More than seventy years after his passing, his stupa was opened and he appeared exactly as before. His insight was clear and his responses to circumstances swift. In general, his teaching words, alternative sayings, and self-answers were immediately solitary and lofty. This very case is like sparks struck from stone or flashes of lightning—truly appearing and vanishing unpredictably.
庆藏主云：“一大藏教还有这般说话么！”如今人多向情解上作活计，道佛是三界导师四生慈父。既是古佛，为什么却与露柱相交？若恁么会，卒摸索不着。有者唤作“无中唱出”，殊不知宗师家说话，绝意识、绝情量、绝生死、绝法尘，入正位更不存一法。尔才作道理计较，便缠脚缠手。	Head Monk Qingzang said, “Does the entire Tripiṭaka contain speech like this?” Nowadays, many people labor in conceptual interpretations, saying that the Buddha is the guide of the three realms and the compassionate father of the four modes of birth. If he is an ancient Buddha, why does he commune with a dew pillar? If you understand it in this way, you will never be able to lay hold of it. Some call it “singing forth from within nothingness,” yet they do not realize that the speech of Chan masters cuts off consciousness, cuts off conceptual measure, cuts off birth and death, and cuts off dharma-objects. Entering the proper position, not a single dharma remains. The moment you begin to reason and discriminate, your hands and feet are bound.

且道他古人意作么生？但只使心境一如，好恶是非，撼动他不得。便说有也得、无也得、有机也得、无机也得，到这里拍拍是令。五祖先师道：“大小云门元来胆小。若是山僧，只向他道‘第八机’。”	Tell me, then: what did those people of old mean? Simply make mind and circumstances one suchness, so that likes and dislikes, right and wrong, cannot shake you. Then one may say that there is—and that is acceptable; that there is not—and that is acceptable; that there is an activity—and that is acceptable; that there is no activity—and that is acceptable. Here, every slap is an order. The First Patriarch of Wuzu said: “That great Yunmen was originally timid. If I were this mountain monk, I would simply tell him, ‘The eighth activity.’”
他道：“古佛与露柱相交，是第几机？”一时间且向目前包裹。僧问：“未审意旨如何？”门云：“一条绦三十文买。”他有定乾坤底眼，既无人会，后来自代云：“南山起云，北山下雨。”且与后学通个入路。所以雪窦只拈他定乾坤处教人见。若才犯计较露个锋 ，则当面蹉过。只要原他云门宗旨，明他峻机，所以颂出云：	He said, “An ancient Buddha communes with a dew pillar—what level of activity is this?” For the moment, he wrapped it all up before your very eyes. A monk asked, “What is the meaning of this?” Yunmen said, “A cord can be bought for thirty coins.” He had an eye that could settle heaven and earth. Since no one understood, he later answered for himself: “Clouds arise over the southern mountain; rain falls over the northern mountain.” He thereby opened an entryway for later students. Thus Xuedou merely singled out the point at which he settled heaven and earth, so that people might see it. If you lapse into calculation and expose even the slightest sharpness, you miss it right before your face. One need only discern Yunmen’s guiding principle and understand his lofty activity. Therefore the verse says:
南山云【乾坤莫睹。刀斫不入。】	Clouds over the southern mountain [Heaven and earth cannot behold them. A knife cannot cut into them.]
北山雨，【点滴不施。半河南，半河北。】	Rain over the northern mountain, [Not a single drop is bestowed. Half in Henan, half in Hebei.]
四七二三面相睹。【几处觅不见。带累傍人。露柱挂灯笼。】	Four, seven, two, and three face one another. [Sought in several places, they cannot be found. They burden bystanders. A dew pillar hangs a lantern.]
新罗国里曾上堂，【东涌西没。东行不见西行利。那里得这消息来！】	In the land of Silla, he once ascended the Dharma seat, [The east surges forth and the west disappears. Going east, one does not see the advantage of going west. Where could this news have come from?]
大唐国里未打鼓。【迟一刻。还我话头来！先行不到，末后太过。】	while in the land of Great Tang, the drum had not yet been struck. [One moment too late. Give me back my huatou! The first does not arrive; the last goes too far.]
苦中乐，【教阿谁知？】	Joy amid suffering, [Who is there to make it known?]
乐中苦，【两重公案。使谁举？苦便苦，乐便乐，那里有两头三面来？】	suffering amid joy. [A double koan. Who can bring it up? Suffering is simply suffering, and joy simply joy—where could there be two ends and three faces?]
谁道黄金如粪土。【具眼者辨。试拂拭看。阿剌剌。可惜许。且道是古佛是露柱？】	Who says gold is like dirt? [Those with eyes can distinguish it. Try wiping it clean and see. Ah, sharp and piercing! What a pity. Tell me: is it the ancient Buddha or the dew pillar?]
“南山云，北山雨”，雪窦买帽相头、看风使帆，向剑刃上与尔下个注脚，直得“四七二三面相睹”。也莫错会，此只颂古佛与露柱相交是第几机了也。后面劈开路打葛藤，要见他意，“新罗国里曾上堂，大唐国里未打鼓”。	“Clouds over the southern mountain, rain over the northern mountain”: Xuedou fits the cap to the head and sets the sail according to the wind. Upon the blade of the sword, he gives you an annotation, bringing it directly to “four, seven, two, and three face one another.” Do not misunderstand: this only praises the question, “An ancient Buddha communes with a dew pillar—what level of activity is this?” Afterward, he cleaves open the road and untangles the vines. To see his meaning: “In the land of Silla, he once ascended the Dharma seat; in the land of Great Tang, the drum had not yet been struck.”
雪窦向电转星飞处便道：“苦中乐，乐中苦”，雪窦似堆一堆七珍八宝在这里了，所以末后有这一句子云：“谁道黄金如粪土”。此一句是禅月《行路难》诗，雪窦引来用。禅月云：山高海深人不测，古往今来转青碧。	At the point where lightning turns and stars fly, Xuedou then says, “Joy amid suffering, suffering amid joy.” It is as though Xuedou had piled seven treasures and eight precious things here. Thus, at the end, there is this line: “Who says gold is like dirt?” This line comes from Chan Yue’s poem “The Difficulty of the Journey”; Xuedou cites it for use. Chan Yue says: Mountains are high and seas deep, beyond human fathoming; from ancient times to the present, they turn green and blue.
浅近轻浮莫与交，地卑只解生荆棘。谁道黄金如粪土，张耳陈余断消息。行路难，行路难，君自看。且莫土旷人稀，云居罗汉。	Do not associate with the shallow and frivolous; low ground can only produce thorns. Who says gold is like dirt? Zhang Er and Chen Yu have broken off all news. The journey is difficult, the journey is difficult—see for yourself. And do not let the land lie broad and empty, with only arhats dwelling among the clouds.
【大手老人】：云门示众云：古佛与露柱相交，是第几机？曰：第几且置，汝唤甚么作古佛露柱？	[Elder Big Hand]: Yunmen addressed the assembly, saying: “An ancient Buddha communes with a dew pillar—what level of activity is this?” He said: “Set aside what level it is; what do you call an ancient Buddha, and what do you call a dew pillar?”

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云门示众云：古佛与露柱相交，是第几机（大手：第几且置，汝唤甚么作古佛露柱）？自代云：南山起云，北山下雨（大手：原来云门一气通南北）。	Yunmen addressed the assembly, saying: “An ancient Buddha communes with a dew pillar—what level of activity is this?” (Elder Big Hand: Set aside what level it is; what do you call an ancient Buddha, and what do you call a dew pillar?) He answered for himself: “Clouds arise over the southern mountain; rain falls over the northern mountain.” (Elder Big Hand: It turns out that Yunmen’s single breath permeates north and south.)
【y】：什么古佛、露柱、什么第几机，到我这里全是无。	[y]: What ancient Buddha, what dew pillar, what level of activity? Here, for me, all is nothing.
【大手老人】：宁起恒沙　有见，不可一时作　解。慎慎慎!!!	[Elder Big Hand]: Better to give rise to views of existence as numerous as Ganges sands than, all at once, to make an empty understanding. Take care, take care, take care!!!
【也说一句】：过关了吗?	[Let Me Say a Word]: Have you passed the checkpoint?
【y】：怎么叫过关?	[y]: What does it mean to pass the checkpoint?
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我这里却分毫也无	Here, for me, there is not the slightest thing.
【也说一句】：拿护照来	[Let Me Say a Word]: Show me your passport.
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也要检查一下	It still needs to be checked.
【y】：嘘！嘘!	[y]: Hush! Hush!
【也说一句】：那边坐	[Let Me Say a Word]: Sit over there.
【y】：仁者在哪边坐?	[y]: On which side does the benevolent one sit?
【也说一句】：找打	[Let Me Say a Word]: Looking for a beating?
【y】：哈哈	[y]: Ha ha.
【也说一句】：呵呵	[Let Me Say a Word]: Heh heh.
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不早说，免得老子动手动脚，还以为今日抓到个偷渡者。	You should have said so earlier, saving this old man from having to use his hands and feet. I thought I had caught a stowaway today.
【铁扫帚】：为什么五祖演禅师说大小云门原来胆小?	[Iron Broom]: Why did Chan Master Wuzu Yan say that the great Yunmen was originally timid?
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五祖先师道：“大小云门元来胆小。若是山僧，只向他道‘第八机’。”	The First Patriarch of Wuzu said: “That great Yunmen was originally timid. If I were this mountain monk, I would simply tell him, ‘The eighth activity.’”
【善财】：五十步笑百步。	[Sudhana]: The fifty paces laugh at the hundred paces.
【大手老人】（接【铁扫帚】：为什么五祖演禅师说大小云门原来胆小？）：本无前后，更无第几，将口默然。虽无前后，能现法则，不妨道八。小大胆皆然	[Elder Big Hand] (replying to [Iron Broom]: Why did Chan Master Wuzu Yan say that the great Yunmen was originally timid?): Originally there is neither before nor after, much less any numbered level; keep silent. Although there is neither before nor after, the Dharma’s principles can manifest, so there is no harm in saying eight. The timid and the bold are both like this.
【永光居士】（接【铁扫帚】：为什么五祖演禅师说大小云门原来胆小？）：只因胆太大	[Layman Yongguang] (replying to [Iron Broom]: Why did Chan Master Wuzu Yan say that the great Yunmen was originally timid?): Precisely because his courage was too great.
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宗师以本份事接人，没有那么多废话。	A Chan master receives people with the fundamental matter; there is not so much idle talk.
若是明眼学人直向他道：”第八机”，	If a clear-eyed student simply told him directly, “The eighth activity,”
虽如此，五祖演不怀好心，也不怕云老汉揭他老底。	even so, Wuzu Yan harbors no good intentions and is not afraid that old Yunmen will expose his true colors.
【guest】：是么	[guest]: Is that so?
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疑问中…	In doubt...
【永光居士】：废话	[Layman Yongguang]: Idle talk.
【lvm】（接【铁扫帚】：为什么五祖演禅师说大小云门原来胆小？）：我更胆小。	[lvm] (replying to [Iron Broom]: Why did Chan Master Wuzu Yan say that the great Yunmen was originally timid?): I am even more timid.
【铁扫帚】：我不怕伤锋犯手。	[Iron Broom]: I am not afraid of wounding my hand on the blade.
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临济将军，抡刀上阵，千军万马冲向敌首，手起刀落，快哉快哉！————“第八机！”	General Linji, brandishing his sword on the battlefield, leads a thousand troops and ten thousand horses charging at the enemy commander. His hand rises, the blade falls—splendid, splendid! ————“The eighth activity!”
云门天子，十面埋伏，四门八卦红旗闪烁，铁围合困，投降投降！————“南云北雨”	Emperor Yunmen, with ambushes on all sides: red banners flash at the four gates and eight trigrams; an iron encirclement traps the foe. Surrender, surrender! ————“Clouds in the south, rain in the north.”
（我后来蒙的）	(What I later guessed)
【大手老人】（接【铁扫帚】：我不怕伤锋犯手。）：云门道第八即得，汝这般道第八，瞎卻人眼知多少啊?	[Elder Big Hand] (replying to [Iron Broom]: I am not afraid of wounding my hand on the blade.): It would be fine if Yunmen said “the eighth”; but when you say “the eighth” in this manner, how many people’s eyes do you blind?
【lvm】（接【铁扫帚】：我不怕伤锋犯手。）：哈哈！函盖不投。	[lvm] (replying to [Iron Broom]: “I am not afraid of being cut by the blade or injuring my hand.”): Ha ha! The case and lid do not fit.
【大手老人】：请　仁者，甚么才是函盖相投？你这里不可再无语了。	[Elder Big Hand]: May I ask, benevolent one, what is it for case and lid to fit? You must not fall silent again here.
【善财】：仁者何不礼拜了再问。	[Sudhana]: Why not bow before asking, benevolent one?
【大手老人】：吾之“请问仁者”一句，这不是行礼之问吗，还要怎样才是理?	[Elder Big Hand]: In my words, “May I ask, benevolent one,” is that not a question asked with courtesy? What more is required for it to accord with principle?
【善财】：礼为折慢幢，头奚不至地，有我罪即生，忘功福无比。	[Sudhana]: Bowing breaks the banner of arrogance. Why does your head not touch the ground? Where there is self, wrongdoing arises; when merit is forgotten, blessings are immeasurable.
【雪山童子】（接【善财】：仁者何不礼拜了再问。）：嘻嘻!您凭么要求他，也是函盖不投。	[Snow Mountain Youth] (replying to [Sudhana]: “Why not bow before asking, benevolent one?”): Hee hee! By what right do you require this of him? That too is a case and lid that do not fit.
【善财】：奈他一定要问函盖相投何!	[Sudhana]: But he insists on asking what it is for case and lid to fit!
【雪山童子】：哈哈!	[Snow Mountain Youth]: Ha ha!
【小蚂蚁】（接【lvm】：哈哈！函盖不投。）：不敢第八机　不会红旗闪　只学做本份事	[Little Ant] (replying to [lvm]: “Ha ha! The case and lid do not fit.”): I dare not be the eighth mechanism; I cannot make the red flag flash; I only learn to do my proper work.
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苦中乐	Joy amid suffering
乐中苦	Suffering amid joy
四七二三自相睹	Four, seven, two, and three behold one another
大唐国里梦未觉	In the land of Great Tang, the dream is not yet awakened from
南山云雨北山风,	Cloud and rain on the southern mountain, wind on the northern mountain,
金入	Gold enters the chest
粪滋土	Dung nourishes the soil
古佛露柱供老母	An ancient Buddha and a pillar make offerings to an old mother
【铁扫帚】：我做捣蛋事。	[Iron Broom]: I do mischievous things.
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苦中乐————————有乐	Joy amid suffering — there is joy
乐中苦————————有苦	Suffering amid joy — there is suffering
四七二三自相睹————有睹	Four, seven, two, and three behold one another — there is beholding

大唐国里梦未觉--------有觉	In the land of Great Tang, the dream is not yet awakened from — there is awakening
南山云雨北山风--------有风	Cloud and rain on the southern mountain, wind on the northern mountain — there is wind
金入 ----------有金	Gold enters the chest — there is gold
粪滋土----------有土	Dung nourishes the soil — there is soil
古佛露柱供老母--------有供	An ancient Buddha and a pillar make offerings to an old mother — there is offering
【小蚂蚁】：得亏有个铁扫帚	[Little Ant]: Fortunately, there is an Iron Broom.
【行脚】：今天大和尚多吃了一个糊饼	[Walking Monk]: Today the great monk ate one extra flatbread.
【莲明】：请教老师和各位师兄	[Lianming]: I ask the teacher and all my fellow practitioners for instruction.
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最后的禅月的诗读不通，意思和意境都是一头雾水。	I cannot make sense of Chanyue's final poem; both its meaning and its artistic conception are utterly baffling.
【lvm】：先看看这个典故，看能不能对理解全诗有帮助：	[lvm]: First, look at this historical allusion and see whether it can help you understand the poem as a whole:
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“张耳陈余断消息”。	“Zhang Er and Chen Yu have vanished without a trace.”
秦时陈胜起义，张耳和陈余两个人都是陈胜的部将，曾劝阻陈胜缓称王。虽然陈胜没有采纳，但这样的建议无疑是正确的。	During the Qin dynasty, Chen Sheng rose in rebellion. Zhang Er and Chen Yu were both commanders under Chen Sheng, and they urged him to delay declaring himself king. Although Chen Sheng did not accept their advice, it was undoubtedly sound.
后来，陈胜令部下武臣为将、张耳和陈余为副将，令他们三人率兵攻打赵国。武臣所战皆胜，迅速拿下了赵国。张耳和陈余劝武臣脱离陈胜、自立为王，武臣纳谏。	Later, Chen Sheng appointed his subordinate Wu Chen as general, with Zhang Er and Chen Yu as his deputies, and ordered the three of them to lead troops against Zhao. Wu Chen won every battle and quickly took Zhao. Zhang Er and Chen Yu urged Wu Chen to break away from Chen Sheng and establish himself as king, and Wu Chen accepted their advice.
象张耳陈余这样的人，一开始还象是贤者，劝阻陈胜缓称王，实为贤者之举。哪知后来却劝武臣反叛，而速称王，这就暴露了他二人假贤者真小人的本质。他二人还有理由呢，他们说：“为陈胜计，不宜称王；为武臣计，正应称王。”其实这是诡辩，惑人视听，实际上无非是为一己私利而已。	People such as Zhang Er and Chen Yu initially appeared to be worthy men: urging Chen Sheng to delay declaring himself king was indeed the act of worthy men. Who could have known that they would later urge Wu Chen to rebel and hastily declare himself king? This exposed their true nature as false worthies and genuine petty men. They even had their rationale, saying: “For Chen Sheng's sake, he should not declare himself king; for Wu Chen's sake, he should indeed declare himself king.” In truth, this was sophistry intended to deceive people; it was nothing more than a matter of their own private interests.
“谁道黄金如粪土，张耳陈余断消息。”	“Who says that gold is like dung? Zhang Er and Chen Yu have vanished without a trace.”
谁道黄金如粪土——哪知道他俩是假货呀！	“Who says that gold is like dung?”—Who would have known that the two of them were counterfeits?
张耳陈余断消息——可是现在连象他俩那样的人也找不到了。（也就是说，假贤者也不容易找到，何况真贤者了。）	“Zhang Er and Chen Yu have vanished without a trace”—yet now one cannot even find people like them. (That is to say, even false worthies are not easy to find, much less true worthies.)
说到这里，对照前句“浅近轻浮莫与交，地卑只解生荆棘。”和后句“行路难，行路难，君自看。”，这么一对照，是否对全诗能有个理解呀？	At this point, compare it with the preceding lines, “Do not associate with the shallow and frivolous; low ground can only grow thorns,” and the following lines, “The road is difficult, the road is difficult—see for yourself.” With this comparison, can you gain some understanding of the poem as a whole?
【莲明】：那，且莫..云居罗汉呢？	[Lianming]: Then what about “Cloud-Dwelling Arhat”?
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本色行人，只就闭嘴，睁眼，看路行着便是了。若遇着一个半个知己，也只相逢一笑，更无剩语。	A genuine traveler simply keeps silent, opens his eyes, and walks on his way. If he happens to meet one or two kindred spirits, they merely exchange a smile upon meeting, with no superfluous words.
【lvm】：“云居罗汉”是不是典故，你靠搜索引擎这样有力的工具查一下吧。	[lvm]: Is “Cloud-Dwelling Arhat” a historical allusion? Use a search engine—such a powerful tool—and look it up.

【莲明】：哈哈，还真查到了!谢谢老师.以后我得这么学着点.	[Lianming]: Ha ha, I really found it! Thank you, Teacher. I should learn to study this way in the future.
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【云居罗汉】禅林用语。形容傲慢自负之状。以云居山上安置有五百罗汉，其下数百公尺之道路上行人惟觉仰之弥高，罗汉则以傲慢自负之状睥睨其下之往来行人。故有以云居罗汉称自负之人。	[Cloud-Dwelling Arhat]: A Chan term describing an arrogant and self-important manner. Five hundred arhats are installed on Cloud-Dwelling Mountain; travelers on the road several hundred meters below can only feel that the arhats tower ever higher above them, while the arhats look down arrogantly and self-importantly upon the passersby below. Thus, self-important people are called “Cloud-Dwelling Arhats.”
碧岩录第十一则（大四八·一五一中）：‘还知大唐国里无禅师么？（老僧不会，一口吞尽，也是云居罗汉）’此外，或依其字义，解为居于云上之罗汉，形容超脱世俗者。	Blue Cliff Record, Case 11 (Taishō 48, 151c): “Do you know that in the land of Great Tang there are no Chan masters? (This old monk does not understand; swallowing it all in one gulp is also being a Cloud-Dwelling Arhat.)” Alternatively, according to the literal sense of the characters, it may refer to an arhat dwelling among the clouds, describing one who has transcended the secular world.
【lvm】：信息时代，资料丰富，查找工具高效，只是……	[lvm]: In the information age, resources are abundant and search tools are efficient. It is only that...
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只是今人的刻苦学习精神远不如过去了。	People today are far less diligent and hardworking in their studies than people in the past.
【莲明】：任何事物都是双刃剑，只是...	[Lianming]: Everything is a double-edged sword; it is only that...
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如何是“刻苦”，学人还不会。 ^0^	What is “hardworking”? This student still does not know. ^0^
【lvm】：哈哈！竟然不知道什么叫刻苦。	[lvm]: Ha ha! You actually do not know what being hardworking means.
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“苦不苦，想想长征两万五。”	“If you wonder whether hardship is hard, think of the Long March’s twenty-five thousand li.”
【莲明】：哈哈，致敬！	[Lianming]: Ha ha—my respects!

【八四】维摩不二法门

[84] Vimalakīrti’s Dharma Gate of Nonduality

【八四】维摩不二法门	[Case 84] Vimalakīrti’s Dharma Gate of Nonduality
垂示云：道是，是无可是；言非，非无可非。是非已去，得失两忘，净裸裸，赤洒洒，且道，面前背后是个什么？或有个衲僧出来道，面前是佛殿三门，背后是寝堂方丈。且道，此人还具眼也无？若辨得此人，许尔亲见古人来！	Pointer: The Way is affirmed, yet there is nothing that can be affirmed; it is denied, yet there is nothing that can be denied. Once affirmation and denial have passed away, gain and loss are both forgotten—pure and naked, utterly bare. Tell me, what is it before your face and behind your back? Suppose a patched-robed monk came forth and said, “Before me are the Buddha Hall and the Three Gates; behind me are the monks’ quarters and the abbot’s room.” Tell me, does this person have the eye or not? If you can discern this person, I will allow that you have personally seen the ancients.
【八四】举：	[Case 84] Citation:
维摩诘问文殊师利：【这汉太杀合闹一场。合取口！】	Vimalakīrti asked Mañjuśrī: [This fellow is raising altogether too much commotion. Shut his mouth!]
“何等是菩萨入不二法门？”【知而故犯！】	“What is a bodhisattva’s entry into the Dharma gate of nonduality?” [Knowing full well, he deliberately offends!]
文殊曰：“如我意者，【道什么，直得分疏不下。担枷过状，把髻投衙。】	Mañjuśrī said, “As I understand it, [What can one say? He is utterly unable to offer an explanation. Wearing the cangue, he goes to make his confession; clutching his topknot, he surrenders himself at the magistrate’s office.]
于一切法，【唤什么作一切法？】	with regard to all dharmas, [What do you call all dharmas?]
无言无说，【道什么！】	there is no speech and no explanation, [What are you saying?]
无示无识，【瞒别人即得。】	no indication and no cognition, [You can deceive others, perhaps.]
离诸问答，【道什么！】	free from all questions and answers. [What are you saying?]

是为入不二法门。”【用入作什么！用许多葛藤作什么！】	This is entry into the Dharma gate of nonduality.” [What use is there in entering? What use is there in all these tangled vines?]
于是文殊师利问维摩诘：“我等各自说已，仁者当说，何等是菩萨入不二法门？”【这一掠莫道金粟如来，设使三世诸佛，也开口不得。倒转枪头来也。刺杀一人。中箭还似射人时。】	Then Mañjuśrī asked Vimalakīrti, “We have each finished speaking. Worthy sir, please speak: What is a bodhisattva’s entry into the Dharma gate of nonduality?” [Under this thrust, do not speak merely of the Tathāgata Ratnākūṭa; even all Buddhas of the three times could not open their mouths. Now he turns the spearhead around—stabbing one man, yet being struck by the arrow just as he shot another.]
雪窦云：维摩道什么？【咄！万箭攒心！替他说道理。】	Xuetou said: What did Vimalakīrti say? [Bah! Ten thousand arrows pierce the heart! He explains it for him.]
复云：勘破了也！【非但当时，即今也恁么。雪窦也是贼过后张弓。虽然为众竭力，争奈祸出私门。且道雪窦还见得落处么？梦也未梦见，说什么勘破。 ！金毛狮子也摸索不着。】	He further said: It has been seen through! [Not only at that time, but even now it is just so. Xuetou is also drawing his bow after the thief has fled. Though he exhausts himself for the assembly, the trouble arises from his own household. Tell me, has Xuetou seen where it lands? He has not even dreamed of it—what talk is there of seeing through it? Dangerous! Even a golden-haired lion cannot get hold of it.]
维摩诘令诸大菩萨各说不二法门。时三十二菩萨，皆以二见有为无为真俗二谛，合为一见，为不二法门。后问文殊，文殊云：“如我意者，于一切法，无言无说，无示无识，离诸问答，是为入不二法门。	Vimalakīrti had all the great bodhisattvas explain the Dharma gate of nonduality. At that time, thirty-two bodhisattvas each took the dualistic views of conditioned and unconditioned, and the two truths of conventional and ultimate, and united them into a single view, calling this the Dharma gate of nonduality. Then he asked Mañjuśrī, who said, “As I understand it, with regard to all dharmas, there is no speech and no explanation, no indication and no cognition, free from all questions and answers. This is entry into the Dharma gate of nonduality.”
”盖为三十二人以言遣言，文殊以无言遣言，一时扫荡，总不要，是为入不二法门。殊不知灵龟曳尾，拂迹成痕。又如扫帚扫尘相似，尘虽去，帚迹犹存，末后依前除踪迹。于是文殊却问维摩诘云：“我等各自说已，仁者当自说，何等是菩萨入不二法门？”维摩诘默然。	The thirty-two had used words to dispel words, while Mañjuśrī used wordlessness to dispel words. Sweeping everything away at once, they wanted none of it; this was entry into the Dharma gate of nonduality. Yet they did not realize that when a divine tortoise drags its tail, it leaves a trace as it brushes the ground. It is like using a broom to sweep away dust: though the dust is gone, the broom’s traces remain. In the end, the traces must still be removed. Then Mañjuśrī asked Vimalakīrti, “We have each finished speaking. Worthy sir, please speak: What is a bodhisattva’s entry into the Dharma gate of nonduality?” Vimalakīrti remained silent.
若是活汉，终不去死水里浸却。若作恁么见解，似狂狗逐块。	A living fellow would never soak himself in dead water. To hold such an interpretation is like a mad dog chasing a clod of earth.
雪窦亦不说“良久”，亦不说“默然据坐”，只去急急处云：“维摩道什？”只如雪窦恁么道，还见维摩么？梦也未梦见在！维摩乃过去古佛，亦有眷属，助佛宣化，具不可思议辩才，有不可思议境界，有不可思议神通妙用。于方丈室中，容三万二千狮子宝座，与八万大众，亦不宽狭，且道是什么道理？唤作神通妙用得么？且莫错会！	Xuetou did not say “after a long pause,” nor did he say “he sat silently in his seat.” He simply went straight to the crucial point and said, “What did Vimalakīrti say?” But when Xuetou spoke this way, did he see Vimalakīrti? He had not even dreamed of seeing him! Vimalakīrti was an ancient Buddha of a former age. He also had attendants, assisted the Buddha in proclaiming the teaching, possessed inconceivable eloquence, inconceivable realms, and inconceivable spiritual powers and wondrous functions. In his ten-foot-square room, he accommodated thirty-two thousand jeweled lion thrones and an assembly of eighty thousand, yet it was neither cramped nor spacious. Tell me, what principle is this? Can it be called spiritual powers and wondrous functions? Do not misunderstand it!
若是不二法门，虽同得同证，方乃相共证知。独有文殊，可与酬对。虽然恁么，还免得雪窦检责也无？雪窦恁么道，也要与这二人相见。	If it is the Dharma gate of nonduality, then only those who have realized and verified it together can mutually confirm and know it. Mañjuśrī alone could exchange words with him. Even so, could he escape Xuetou’s examination? Xuetou spoke in this way because he wanted to meet these two men.
云：“维摩道什么？”又云：“勘破了也！”尔且道是什么处，是勘破处？只这些子，不拘得失，不落是非，如万仞悬崖，向上舍得性命，跳得过去，许尔亲见维摩。如舍不得，大似群羊触藩。雪窦故然是舍得性命底人，所以颂出云：	He said, “What did Vimalakīrti say?” Then he said, “It has been seen through!” Tell me, at what point was it seen through? Just this: do not be constrained by gain and loss, do not fall into affirmation and denial. Like a cliff ten thousand fathoms high, relinquish your life and leap across it; then I will allow that you have personally seen Vimalakīrti. If you cannot relinquish it, you are much like a flock of sheep butting against a fence. Xuetou was indeed one who could relinquish his life, and so he composed this verse:
咄这维摩老，【咄他作什么？朝打三千，暮打八百。咄得不济事，好与三十棒。】	Bah, this old Vimalakīrti! [Why rebuke him? Three thousand blows in the morning, eight hundred in the evening. Such a rebuke is useless; he deserves thirty blows.]
悲生空懊恼。【悲他作什么？自有金刚王宝剑。为他闲事长无明，劳而无功。】	Compassion gives rise only to futile vexation. [Why pity him? He already has the vajra king’s precious sword. To busy oneself with his affairs only prolongs

	ignorance—labor without accomplishment.]
卧疾毗耶离，【因谁致得？带累一切人。】	He feigns illness in Vaiśālī, [Who brought this about? He has burdened everyone.]
全身太枯槁。【病则且置，为什么口似匾担？饭也吃不得，喘也喘不得。】	His whole body utterly withered. [Put the illness aside for now—why is his mouth like a carrying pole? He can neither eat nor breathe.]
七佛祖师来，【客来须看，贼来须打。成群作队，也须是作家始得。】	The patriarchs of the seven Buddhas come, [When guests come, one must receive them; when thieves come, one must strike them. They come in a group, yet one must still be a master.]
一室且频扫。【犹有这个在。元来在鬼窟里作活计。】	And one room must be swept again and again. [This still remains. It turns out that he is making a living in a ghost cave.]
请问不二门，【若有可说，被他说了也。打云：和阇黎，也寻不见！】	They ask about the gate of nonduality, [If there were something to say, he would already have said it. Strikingly he says: Even the venerable master cannot find it!]
当时便靠倒。【苍天苍天！道什么？】	And at once he falls over. [Heaven! Heaven! What are you saying?]
不靠倒，【死中得活。犹有气息在。】	Not falling over—[He comes to life amid death. There is still breath in him.]
金毛狮子无处讨。【咄！还见么？苍天苍天！】	Nowhere can the golden-haired lion be found. [Bah! Do you see? Heaven! Heaven!]
雪窦道“咄这维摩老”，头上先下一咄作什么？以金刚王宝剑，当头直截。须朝打三千，暮打八百始得。梵语云“维摩诘”，此云“无垢称”，亦云“净名”，乃过去金粟如来也。	When Xuetou says, “Bah, this old Vimalakīrti!” why does he first utter a “Bah!” right over his head? With the vajra king’s precious sword, he cuts straight down upon him. Only three thousand blows in the morning and eight hundred in the evening will do. In Sanskrit, Vimalakīrti is rendered in Chinese as “Stainless Fame,” also as “Pure Name.” He was the Tathāgata Ratnākūṭa in a former age.
不见僧问云居简和尚：“既是金粟如来，为什么却于释迦如来会中听法？”简云：“他不争人我。”大解脱人不拘成佛不成佛，若道他修行务成佛道，转没交涉。	A monk once asked Chan Master Jian of Yunju, “Since he was the Tathāgata Ratnākūṭa, why did he listen to the Dharma in the assembly of Śākyamuni Tathāgata?” Jian said, “He does not contend over self and others.” A person of great liberation is not bound by whether or not he becomes a Buddha. If you say that he cultivates solely in pursuit of Buddhahood, you miss the point altogether.
譬如《圆觉经》云：“以轮回心，生轮回见，入于如来大寂灭海，终不能至。”永嘉云：“或是或非人不识，逆行顺行天莫测。”若顺行则趣佛果位中，若逆行则入众生境界。寿禅师道：“直饶尔磨炼得到这田地，亦未可顺汝意在，直待证无漏圣身，始可逆行顺行。”	For example, the Sūtra of Perfect Enlightenment says, “With a mind of saṃsāra, one gives rise to saṃsāric views; entering the Tathāgata’s great ocean of quiescent extinction, one can never arrive.” Yongjia said, “Whether right or wrong, people do not know; whether moving against or with the current, even heaven cannot fathom it.” To move with the current is to proceed toward the stage of Buddhahood; to move against it is to enter the realm of sentient beings. Chan Master Shou said, “Even if you have tempered yourself until you reach this state, you still may not follow your own inclinations. Only after you realize the undefiled sacred body may you move against or with the current.”
所以雪窦道“悲生空懊恼”。维摩经云：“为众生有病，故我亦有病。”懊恼则悲绝也。	Therefore Xuetou said, “Compassion gives rise only to futile vexation.” The Vimalakīrti Sūtra says, “Because sentient beings are ill, I too am ill.” Vexation is compassion carried to its utmost.
“卧疾毗耶离”，维摩示疾于毗耶离城也。唐时王玄策使西域，过其居，遂以手板纵横量其室得十笏，因名“方丈”。	“He feigns illness in Vaiśālī” means that Vimalakīrti manifested illness in the city of Vaiśālī. During the Tang dynasty, Wang Xuance was sent as an envoy to India. Passing by Vimalakīrti’s residence, he measured its room lengthwise and crosswise with his tablet and found it to be ten Chinese feet square; hence it came to be called a “ten-foot-square room.”
“全身太枯槁”，因以身疾，广为说法，云：“是身无常、无强、无力、无坚，速朽之法，不可信也。为苦为恼，众病所集，乃至‘阴、界、入’所共合成。”	“His whole body utterly withered”: because of his bodily illness, he extensively taught the Dharma, saying, “This body is impermanent, without strength, without power, and without firmness; it quickly decays and cannot be trusted. It is suffering and vexation, a convergence of all illnesses, even a composite formed by the aggregates, realms, and sense-bases.”
“七佛祖师来”，文殊是七佛祖师，承世尊旨往彼问疾。	“The patriarchs of the seven Buddhas come”: Mañjuśrī was the teacher of the seven Buddhas. In accordance with the World-Honored One’s command, he went there to inquire after Vimalakīrti’s illness.
“一室且频扫”，方丈内皆除去所有，唯留一榻，等文殊至请问不二法门也。	“And one room must be swept again and again”: all things within the ten-foot-square room were removed, leaving only one couch, to await Mañjuśrī’s arrival and his inquiry into the Dharma gate of nonduality.
所以雪窦道“请问不二门，当时便靠倒”。维摩口似匾檐，如今禅和子便道“无语是靠倒”，且莫错认定盘星！	Therefore Xuetou said, “They ask about the gate of nonduality, and at once he falls over.” Vimalakīrti’s mouth was like a flat eave, yet Chan students today say, “Being speechless is falling over.” Do not mistake the fixed pole star for it!

雪窦拶到万仞悬崖上，却云“不靠倒”，一手抬一手搦。他有这般手脚，直是用得玲珑，此颂前面拈云“维摩道什么？”	Xuetou presses him onto a cliff ten thousand fathoms high, then says, “Not falling over.” With one hand he lifts up, with the other he presses down. He has such dexterous hands and feet, using them with complete agility. This verse comments on the earlier remark, “What did Vimalakīrti say?”
“金毛狮子无处讨”，非但当时，即今也恁么。还见维摩老么？尽山河大地草木丛林皆变作金毛狮子，也摸索不着！	“Nowhere can the golden-haired lion be found”: not only then, but even now it is just so. Do you see old Vimalakīrti? Even if all mountains, rivers, the great earth, grasses, trees, and forests were transformed into golden-haired lions, you still could not lay hold of him!
【y】：云：“维摩道什么？”又云：“勘破了也！”尔且道是什么处，是勘破处？	[y]: He said, “What did Vimalakīrti say?” Then he said, “It has been seen through!” Tell me, at what point was it seen through?
【大手】：道句勘破了也，却成暗物深藏之患，故圆悟谓之还见得落处么？	[Great Hand]: To say that it has been seen through merely creates the danger of hiding a dark thing deeply away; thus Yuanwu asks, “Has he seen where it lands?”
【焦芽败种】：【大手】俗汉请进：	[Scorched Sprouts and Rotten Seeds]: [Great Hand], let this worldly fellow come forward:
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病从口入，法从心生；泥深三尺，自验脚下！！	Illness enters through the mouth; the Dharma arises from the mind. With mud three feet deep, examine your own feet! !
【y】：勘破什么？勘破这个	[y]: Seen through what? Seen through this:
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以“维摩诘默然无言”为无说而说。	Taking “Vimalakīrti remained silent and speechless” as speaking through non-speaking.
【铁扫帚】：维摩诘所说经 入不二法门品第九	[Iron Broom]: The Vimalakīrti Nirdeśa Sūtra, Chapter Nine: Entry into the Dharma Gate of Nonduality
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维摩诘所说经 入不二法门品第九	The Vimalakīrti Nirdeśa Sūtra, Chapter Nine: Entry into the Dharma Gate of Nonduality
尔时维摩诘。谓众菩萨言。诸仁者。云何菩萨入不二法门。各随所乐说之。会中有菩萨名法自在。说言。诸仁者。生灭为二。法本不生今则无灭。得此无生法忍。是为入不二法门。	At that time Vimalakīrti addressed the bodhisattvas: “Virtuous ones, how does a bodhisattva enter the Dharma gate of nonduality? Let each speak according to his preference.” In the assembly was a bodhisattva named Dharma Sovereignty, who said: “Virtuous ones, arising and ceasing are two. Dharmas are fundamentally unborn and now do not cease. To attain this forbearance of the non-arising of dharmas is entry into the Dharma gate of nonduality.”
德守菩萨曰。我我所为二。因有我故便有我所。若无有我则无我所。是为入不二法门。	Bodhisattva Virtue Guard said: “Self and what belongs to self are two. Because there is a self, there is what belongs to self. If there is no self, then there is nothing that belongs to self. This is entry into the Dharma gate of nonduality.”
不　菩萨曰。受不受为二。若法不受则不可得。以不可得故无取无舍无作无行。是为入不二法门。	The Bodhisattva Unblinking said, “Acceptance and nonacceptance are two. If dharmas are not accepted, they cannot be obtained. Because they cannot be obtained, there is neither grasping nor relinquishing, neither action nor conduct. This is entering the Dharma gate of nonduality.”
德顶菩萨曰。垢净为二。见垢实性则无净相顺于灭相。是为入不二法门。	The Bodhisattva Virtue-Crested said, “Defilement and purity are two. When one sees the true nature of defilement, there is no appearance of purity; one accords with the characteristic of cessation. This is entering the Dharma gate of nonduality.”
善宿菩萨曰。是动是念为二。不动则无念。无念则无分别。通达此者。是为入不二法门。	The Bodhisattva Good Abode said, “Movement and thought are two. When there is no movement, there is no thought. When there is no thought, there is no discrimination. To penetrate this is to enter the Dharma gate of nonduality.”
善眼菩萨曰。一相无相为二。若知一相即是无相。亦不取无相入于平等。是为入不二法门。	The Bodhisattva Good-Eye said, “One characteristic and no characteristic are two. If one knows that the one characteristic is itself no characteristic, and does not grasp even no characteristic, one enters equality. This is entering the Dharma gate of nonduality.”
妙臂菩萨曰。菩萨心声闻心为二。观心相空如幻化者。无菩萨心无声闻心。是为入不二法门。	The Bodhisattva Wondrous Arm said, “The mind of a bodhisattva and the mind of a śrāvaka are two. When one contemplates the marks of mind as empty and like an illusion, there is no bodhisattva mind and no śrāvaka mind. This is entering the Dharma gate of nonduality.”
弗沙菩萨曰。善不善为二。若不起善不善。入无相际而通达者。是为入不二法门。	The Bodhisattva Fusha said, “Good and evil are two. If one does not give rise to good or evil, enters the realm of no characteristics, and penetrates it, this is

	entering the Dharma gate of nonduality.”
师子菩萨曰。罪福为二。若达罪性则与福无异。以金刚慧决了此相无缚无解者。是为入不二法门。	The Bodhisattva Lion said, “Offense and merit are two. If one realizes the nature of offenses, it is no different from merit. One who decisively understands this characteristic through vajra wisdom has neither bondage nor liberation. This is entering the Dharma gate of nonduality.”
师子意菩萨曰。有漏无漏为二。若得诸法等则不起漏不漏想。不着于相亦不住无相。是为入不二法门。	The Bodhisattva Lion’s Intent said, “Defiled and undefiled are two. If one realizes the equality of all dharmas, one gives rise to no notion of defiled or undefiled. One neither clings to characteristics nor abides in no characteristics. This is entering the Dharma gate of nonduality.”
净解菩萨曰。有为无为为二。若离一切数则心如虚空。以清净慧无所碍者。是为入不二法门。	The Bodhisattva Pure Understanding said, “Conditioned and unconditioned are two. If one is free from all numbers, the mind is like empty space. With pure wisdom and no obstruction, this is entering the Dharma gate of nonduality.”
那罗延菩萨曰。世间出世间为二。世间性空即是出世间。于其中不入不出不溢不散。是为入不二法门。	The Bodhisattva Nārāyaṇa said, “The worldly and the supramundane are two. The empty nature of the worldly is itself the supramundane. Within this, there is neither entering nor leaving, neither overflowing nor dispersing. This is entering the Dharma gate of nonduality.”
善意菩萨曰。生死涅　为二。若见生死性则无生死。无缚无解不生不灭。如是解者。是为入不二法门。	The Bodhisattva Good Intent said, “Birth and death and nirvāṇa are two. If one sees the nature of birth and death, there is no birth and death, no bondage and no liberation, neither arising nor ceasing. Such understanding is entering the Dharma gate of nonduality.”
现见菩萨曰。尽不尽为二。法若究竟尽若不尽皆是无尽相。无尽相即是空。空则无有尽不尽相。如是入者。是为入不二法门。	The Bodhisattva Manifest Vision said, “Exhaustion and nonexhaustion are two. Whether dharmas are ultimately exhausted or not exhausted, they are all characterized by inexhaustibility. The characteristic of inexhaustibility is emptiness. Where there is emptiness, there is no characteristic of exhaustion or nonexhaustion. Such entry is entering the Dharma gate of nonduality.”
普守菩萨曰。我无我为二。我尚不可得非我何可得。见我实性者不复起二。是为入不二法门。	The Bodhisattva Universally Upholding said, “Self and no-self are two. Even the self cannot be obtained; how then could no-self be obtained? One who sees the true nature of self no longer gives rise to duality. This is entering the Dharma gate of nonduality.”
电天菩萨曰。明无明为二。无明实性即是明。明亦不可取离一切数。于其中平等无二者。是为入不二法门。	The Bodhisattva Lightning Deva said, “Light and ignorance are two. The true nature of ignorance is itself light. Light too cannot be grasped and is free from all numbers. To be equal and nondual within this is to enter the Dharma gate of nonduality.”
喜见菩萨曰。色色空为二。色即是空非色灭空色性自空。如是受想行识识空为二识即是空非识灭空识性自空。于其中而通达者。是为入不二法门。	The Bodhisattva Joyful Vision said, “Form and emptiness are two. Form is itself emptiness; emptiness is not produced by the destruction of form, for the nature of form is itself empty. So too, feeling, perception, formations, and consciousness and emptiness are two. Consciousness is itself emptiness; emptiness is not produced by the destruction of consciousness, for the nature of consciousness is itself empty. To penetrate this is to enter the Dharma gate of nonduality.”
明相菩萨曰。四种异空种异为二。四种性即是空种性。如前际后际空故中际亦空。若能如是知诸种性者。是为入不二法门。	The Bodhisattva Bright Characteristics said, “The four elements and the space element are distinct—this is duality. The nature of the four elements is itself the nature of the space element. Since the past limit and future limit are empty, the present limit is also empty. To know the nature of all elements in this way is to enter the Dharma gate of nonduality.”
妙意菩萨曰。眼色为二。若知眼性于色不贪不恚不痴。是名寂灭。如是耳声鼻香舌味身触意法为二。若知意性于法不贪不恚不痴。是名寂灭。安住其中。是为入不二法门。	The Bodhisattva Wondrous Intent said, “The eye and forms are two. If one knows the nature of the eye, one is neither greedy, angry, nor deluded regarding forms. This is called quiescence. So too, the ear and sounds, the nose and scents, the tongue and tastes, the body and tactile objects, and the mind and dharmas are two. If one knows the nature of the mind, one is neither greedy, angry, nor deluded regarding dharmas. This is called quiescence. To abide therein is to enter the Dharma gate of nonduality.”
尽意菩萨曰。布施回向一切智为二。布施性即是回向一切智性。如是持戒忍辱精进禅定智慧。回向一切智为二。智慧性即是回向一切智性。于其中入一相者。是为入不二法门。	The Bodhisattva Exhausted Intent said, “Giving and dedicating it to all-knowing wisdom are two. The nature of giving is itself the nature of dedicating it to all-knowing wisdom. So too, upholding the precepts, patience, diligence, meditative concentration, and wisdom, and dedicating them to all-knowing wisdom are two. The nature of wisdom is itself the nature of dedicating it to all-knowing wisdom. To enter the single characteristic therein is to enter the Dharma gate of nonduality.”
深慧菩萨曰。是空是无相是无作为二。空即无相无相即无作。若空无相无作则无心意识。于一解脱门即是三解脱门者。是为入不二法门。	The Bodhisattva Deep Wisdom said, “Emptiness, no characteristics, and non-action are three. Emptiness is itself no characteristics, and no characteristics

	are themselves non-action. Where there are emptiness, no characteristics, and non-action, there is no mind, intellect, or consciousness. To realize that one gate of liberation is itself the three gates of liberation is to enter the Dharma gate of nonduality.”
寂根菩萨曰。佛法众为二。佛即是法法即是众。是三宝皆无为相与虚空等。一切法亦尔。能随此行者。是为入不二法门。	The Bodhisattva Quiescent Faculties said, “Buddha, Dharma, and Saṅgha are three. Buddha is Dharma, and Dharma is Saṅgha. These Three Treasures all bear the characteristic of the unconditioned and are equal to empty space. All dharmas are likewise. One who can act accordingly enters the Dharma gate of nonduality.”
心无碍菩萨曰。身身灭为二。身即是身灭。所以者何。见身实相者不起见身及见灭身。身与灭身无二无分别。于其中不惊不惧者。是为入不二法门。	The Bodhisattva Unobstructed Mind said, “The body and the cessation of the body are two. The body is itself the cessation of the body. Why is this so? One who sees the true characteristic of the body does not give rise to the view of a body or the view of the cessation of the body. The body and its cessation are neither two nor differentiated. To be neither startled nor afraid therein is to enter the Dharma gate of nonduality.”
上善菩萨曰。身口意善为二。是三业皆无作相。身无作相即口无作相。口无作相即意无作相。是三业无作相即一切法无作相。能如是随无作慧者。是为入不二法门。	The Bodhisattva Supreme Good said, “The wholesome actions of body, speech, and mind are two. These three karmas all bear the characteristic of non-action. The body’s characteristic of non-action is itself the speech’s characteristic of non-action; the speech’s characteristic of non-action is itself the mind’s characteristic of non-action. The characteristic of non-action of these three karmas is itself the characteristic of non-action of all dharmas. One who accords with such wisdom of non-action enters the Dharma gate of nonduality.”
福田菩萨曰。福行罪行不动行为二。三行实性即是空。空则无福行无罪行无不动行。于此三行而不起者。是为入不二法门。	The Bodhisattva Field of Merit said, “Meritorious action, evil action, and immovable action are two. The true nature of the three actions is emptiness. In emptiness, there is no meritorious action, no evil action, and no immovable action. Not giving rise to these three actions is entering the Dharma gate of nonduality.”
华严菩萨曰。从我起二为二。见我实相者不起二法。若不住二法则无有识。无所识者。是为入不二法门。	The Bodhisattva Avataṃsaka said, “Duality arising from self is two. One who sees the true characteristic of self does not give rise to dual dharmas. If one does not abide in dual dharmas, there is no consciousness. Where there is nothing to be conscious of, this is entering the Dharma gate of nonduality.”
德藏菩萨曰。有所得相为二。若无所得则无取舍。无取舍者。是为入不二法门。	The Bodhisattva Treasury of Virtue said, “The characteristic of attainment is two. If there is no attainment, there is neither grasping nor relinquishing. Neither grasping nor relinquishing is entering the Dharma gate of nonduality.”
月上菩萨曰。　与明为二。无　无明则无有二。所以者何。如入灭受想定无　无明一切法相亦复如是。于其中平等入者。是为入不二法门。	The Bodhisattva Moon Above said, “Darkness and light are two. Where there is no darkness and no light, there is no duality. Why is this so? As when one enters the samādhi of cessation of feeling and perception, there is neither darkness nor light; the characteristics of all dharmas are likewise. To enter them with equality is to enter the Dharma gate of nonduality.”
宝印手菩萨曰。乐涅　不乐世间为二。若不乐涅　不厌世间则无有二。所以者何。若有缚则有解。若本无缚其谁求解。无缚无解则无乐厌。是为入不二法门。	The Bodhisattva Jewel-Seal Hand said, “Delighting in nirvāṇa and not delighting in the world are two. If one does not delight in nirvāṇa and does not reject the world, there is no duality. Why is this so? If there is bondage, there is liberation. But if there was originally no bondage, who would seek liberation? Where there is neither bondage nor liberation, there is neither delight nor aversion. This is entering the Dharma gate of nonduality.”
珠顶王菩萨曰。正道邪道为二。住正道者则不分别是邪是正。离此二者。是为入不二法门。	The Bodhisattva Jewel-Crested King said, “The right path and the wrong path are two. One who abides in the right path does not discriminate between wrong and right. To be free from these two is to enter the Dharma gate of nonduality.”
乐实菩萨曰。实不实为二。实见者尚不见实何况非实。所以者何。非肉眼所见慧眼乃能见。而此慧眼无见无不见。是为入不二法门。	The Bodhisattva Delighting in Reality said, “Real and unreal are two. One who sees reality does not even see reality, much less unreality. Why is this so? It is not seen by the fleshly eye; only the eye of wisdom can see it. Yet this eye of wisdom neither sees nor does not see. This is entering the Dharma gate of nonduality.”
如是诸菩萨各各说已。问文殊师利。何等是菩萨入不二法门	After all these bodhisattvas had each spoken, they asked Mañjuśrī, “What is a bodhisattva’s entry into the Dharma gate of nonduality?”

文殊师利曰。如我意者。于一切法无言无说。无示无识离诸问答是为入不二法门。于是文殊师利。问维摩诘。我等各自说已。仁者当说。何等是菩萨入不二法门	Mañjuśrī said, “In my view, with regard to all dharmas there are no words and no speech, no indication and no cognition; one is free from all questions and answers. This is entering the Dharma gate of nonduality.” Then Mañjuśrī asked Vimalakīrti, “We have each spoken. Now, benevolent one, please speak: What is a bodhisattva’s entry into the Dharma gate of nonduality?”
时维摩诘默然无言	At that time, Vimalakīrti remained silent, saying nothing.
文殊师利叹曰。善哉善哉。乃至无有文字语言。是真入不二法门	Mañjuśrī praised him, saying, “Excellent, excellent! To have not even words or language—this is truly entering the Dharma gate of nonduality.”
说是入不二法门品时。于此众中五千菩萨。皆入不二法门得无生法忍	When this chapter on entering the Dharma gate of nonduality was spoken, five thousand bodhisattvas in the assembly all entered the Dharma gate of nonduality and attained the forbearance of the non-arising of dharmas.
【Bamboozle】：文殊师利叹曰.善哉善哉.乃至无有文字语言.是真入不二法门	Bamboozle ：Mañjuśrī praised him, saying, “Excellent, excellent! To have not even words or language—this is truly entering the Dharma gate of nonduality.”
【惭愧心】：请教老师和师兄：	Ashamed Heart ：A question for the teacher and Dharma brothers:
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1雪窦道“悲生空懊恼”。维摩经云：“为众生有病，故我亦有病。”懊恼则悲绝也。做何解?	1. Xuedou said, “Compassion gives rise to empty vexation.” The Vimalakīrti Sūtra says, “Because sentient beings are ill, I too am ill.” If there is vexation, then compassion is cut off. How should this be understood?
2雪窦复云：勘破了也！又做何解?	2. Xuedou further said, “It has been thoroughly seen through!” How should this be understood?
顶礼十方三世一切诸佛	Homage to all Buddhas of the ten directions and the three periods of time.
【lvm】（接【惭愧心】：请教老师和师兄：）：无解。或者说八万四千解。	lvm (in reply to Ashamed Heart ：A question for the teacher and Dharma brothers): No explanation. Or one could say there are eighty-four thousand explanations.
【惭愧心】：谢谢老师和师兄	Ashamed Heart ：Thank you, teacher and Dharma brothers.
【大手老人】：一副棺材　个死汉子。	Elder Big Hand ：One coffin, two dead men.
【孤藤杏】：瞎人只会胡言乱语。	Lone Vine Apricot ：Blind people only know how to babble nonsense.

【八五】桐峰便作虎声

[85] Tongfeng Then Roared Like a Tiger

【八五】桐峰便作虎声	[85] Tongfeng Makes the Sound of a Tiger
垂示云：把定世界不漏纤毫，尽大地人亡锋结舌，是衲僧正令。顶门放光，照破四天下，是衲僧金刚眼睛。点铁成金，点金成铁，忽擒忽纵，是衲僧拄杖子。坐断天下人舌头，直得无出气处，倒退三千里，是衲僧气宇。且道总不恁么时，毕竟是个什么人？试举看。	Pointer: To hold the world fast so that not a hair’s breadth leaks out, leaving all the people of the great earth speechless and tongue-tied—this is the proper command of a patch-robed monk. To emit light from the crown of one’s head, illuminating and shattering the four continents—this is the vajra eye of a patch-robed monk. To turn iron into gold and gold into iron, now seizing, now releasing—this is the staff of a patch-robed monk. To sit cutting off the tongues of everyone under heaven, leaving them with no way to breathe, retreating three thousand miles—this is the bearing of a patch-robed monk. But tell me: when it is not like this at all, what sort of person is it, after all? Test it—let us see.
【八五】举：	[85] Case:
僧到桐峰庵主处，便问：这里忽逢大虫时，又作么生？【作家弄影汉。草窠里一个半个。】	A monk came to Hermitage Master Tongfeng and asked, “If one suddenly encountered a tiger here, what then?” [A fellow who knows how to cast a shadow; one or two such men in a nest of grass.]
庵主便作虎声。【将错就错。却有牙爪。同生同死。承言须会宗。】	The hermitage master immediately made the sound of a tiger. [Following an error with another error. Yet he has teeth and claws. They live and die together. One must understand the school upon hearing the words.]
僧便作怕势。【两个弄泥团汉。见机而作。似则也似，是则未是。】	The monk immediately assumed a frightened posture. [Two fellows playing with clods of mud. Acting in response to the occasion. It resembles it, but it is not yet so.]
庵主呵呵大笑。【犹较些子。笑中有刀。亦能放，亦能收。】	The hermitage master gave a hearty laugh. [Still somewhat better. There is a blade within the laughter. He can release, and he can also gather in.]

僧云：这老贼！【也须识破。败也！两个都放行。】	The monk said, “You old thief!” [He must also see through it. Defeated! Both have let each other pass.]
庵主云：争奈老僧何！【劈耳便掌。可惜放过。雪上加霜又一重。】	The hermitage master said, “What can you do to this old monk?” [A slap across the ear at once. What a pity he let him go. Frost upon snow, one layer more.]
僧休去。【恁么休去，二俱不了。苍天苍天！】	The monk then withdrew. [If he withdraws like this, neither has reached the end. Heavens, heavens!]
雪窦云：是则是，两个恶贼只解掩耳偷铃。【言犹在耳。遭他雪窦点检。且道当时合作么生，免得点检。天下衲僧不到。】	Xuedou said, “Granted, granted—but these two evil thieves only know how to steal a bell while covering their ears.” [The words still ring in one’s ears, yet Xuedou examines them. Tell me, what should they have done then to avoid such examination? The patch-robed monks of the whole world cannot reach it.]
大雄宗派下，出四庵主：大梅、白云、虎溪、桐峰。	From the lineage of Dahsiung emerged four hermitage masters: Damei, Baiyun, Huxi, and Tongfeng.
看他两人恁么眼亲手辨，且道　　在什么处？古人一机一境、一言一句，虽然出在临时，若是眼目周正，自然活　　地。	Look at how these two met eye to eye and tested one another hand to hand. Tell me, where was the confusion and error? In the ancients’ every device and circumstance, every word and phrase, although it arose in the moment, if one’s eye is complete and true, it naturally comes alive and leaps about.
雪窦拈。教人识邪正、辨得失。虽然如此，在他达人分上，虽处得失，却无得失。若以得失见他古人，则没交涉。	Xuedou took this up in order to teach people to recognize right and wrong and distinguish gain from loss. Yet, from the standpoint of those who have attained the Way, though they may be amid gain and loss, there is no gain or loss. If one views the ancients in terms of gain and loss, it has nothing to do with them.
如今人须是各各穷到无得失处，然后以得失辨人。若一向去拣择言句处用心，又到几时得了去。不见云门大师道：“行脚汉莫只空游州猎县，只欲得提搦闲言语。	People nowadays must each reach the place beyond gain and loss before distinguishing others by gain and loss. If they keep applying their minds merely to selecting and judging words and phrases, when will they ever be done? Have you not seen how Chan Master Yunmen said: “You itinerant monks, do not merely wander idly through prefectures and hunt through counties, seeking only to pick up idle words.
待老和尚口动，便问禅问道，向上向下，如何若何，大卷抄将去，[祝/土]向肚皮里卜度。到处火炉边，三个五个，聚头举口，喃喃地便道‘这个是公才语，这个是就身打出语，这个是事上道底语，这个是体里语……’体尔屋里老爷老娘！　却饭了，只管说梦，便道我会佛法了也。将知恁么行脚，驴年得休歇去！”	“When the old master opens his mouth, you immediately question him about Chan and question him about the Way—what is above, what is below, how this is and how that is—then copy it all down in great volumes and [unclear character] it into your bellies, mulling it over. Everywhere, beside the stove, three or five of you gather together, opening your mouths and muttering: ‘This is a public-case saying; this is a saying delivered directly from one’s own person; this is a saying about phenomena; this is a saying from within the essence. ...’ You fathers and mothers in your rooms! Having stuffed yourselves with food, you go on talking dreams, saying that you understand the Buddhadharma. If you travel about like this, in what donkey-year will you ever find rest?”
古人暂时间拈弄，岂有胜负得失是非等见！桐峰见临济，其时在深山卓庵。这僧到彼中遂问：“这里忽逢大虫时，又作么生？”峰便作虎声，也好就事便行。这僧也会将错就错，便作怕势。庵主呵呵大笑。	When the ancients took something up and played with it for a moment, how could they have held views of victory and defeat, gain and loss, right and wrong? Tongfeng had seen Linji. At that time he had established a hermitage deep in the mountains. When this monk came there, he asked, “If one suddenly encountered a tiger here, what then?” Tongfeng immediately made a tiger’s roar—well, he proceeded directly according to the circumstances. This monk also knew how to follow an error with another error, and assumed a frightened posture. The hermitage master gave a hearty laugh.
僧云：“这老贼！”峰云：“争奈老僧何！”是则是，二俱不了。千古之下，遭人点检。所以雪窦道：“是则是，两个恶贼只解掩耳偷铃。”他二人虽皆是贼，当机却不用，所以掩耳偷铃。此二老如排百万军阵，却只斗扫帚。	The monk said, “You old thief!” Tongfeng said, “What can you do to this old monk?” Granted, granted—but neither reached the end. Through the ages, they have been subjected to examination. Thus Xuedou said, “Granted, granted—but these two evil thieves only know how to steal a bell while covering their ears.” Though both were thieves, they did not employ the appropriate device at the crucial moment; hence, they stole a bell while covering their ears. These two old men were like commanders arraying an army of a million, yet they merely fought with brooms.
若论此事，须是杀人不眨眼底手脚。若一向纵而不擒，一向杀而不活，不免遭人怪笑。虽然如是，他古人亦无许多事。看他两个恁么，总是见机而作。五祖道：“神通游戏三昧，慧炬三昧，庄严王三昧。”自是后人脚跟不点地，只去点检古人，便道有得有失。有底道：“分明是庵主落节。”且得没交涉！	As for this matter, one must have the skill of someone who kills without blinking an eye. If one only releases and never seizes, or only kills and never gives life, one cannot avoid being mocked by others. Though this is so, the ancients had no such abundance of business. Look at these two: they were both acting in response to the occasion. Wuzu said, “The samādhi of supernormal powers and play, the samādhi of the torch of wisdom, the samādhi of the king of adornment.” It is only that later people cannot get their heels to touch the ground; they merely examine the ancients, saying there was

	gain or loss. Some say, “Clearly, it was the hermitage master who lost his composure.” That has nothing to do with it!
雪窦道“他二人相见，皆有放过处”。其僧道“这里忽逢大虫时，又作么生”，峰便作虎声，此便是放过处。乃至道“争奈老僧何”，此亦是放过处。着着落在第二机。	Xuedou said, “When the two met, both had places where they let the other pass.” The monk said, “If one suddenly encountered a tiger here, what then?” and Tongfeng immediately made a tiger’s roar—this was a place where he let him pass. Even when he said, “What can you do to this old monk?” this too was a place where he let him pass. Every move fell into the second device.
雪窦道“要用便用”，如今人闻恁么道，便道当时好与行令，且莫盲枷瞎棒！只如德山入门便棒，临济入门便喝，且道古人意如何？雪窦后面，便只如此颂出。且道毕竟作么生，免得掩耳偷铃去?	Xuedou said, “Use it when it is to be used.” Nowadays, when people hear this, they say that at the time it would have been best to enforce the command. But do not wield a blind man’s cangue or a blind man’s staff! When Deshan entered the gate, he immediately struck; when Linji entered the gate, he immediately shouted. Tell me, what was the ancients’ intent? Xuedou later expressed it only in this verse. Tell me, after all, how can one avoid stealing a bell while covering one’s ears?
颂云：	The verse says:
见之不取，【蹉过了也。已是千里万里。】	Seeing it, do not grasp it; [You have already missed it. It is already a thousand miles, ten thousand miles away.]
思之千里。【悔不慎当初。苍天苍天！】	Think of it, and it is a thousand miles away. [You will regret not having been careful at the outset. Heavens, heavens!]
好个斑斑，【阇黎自领出去。争奈未解用在。】	What fine stripes! [Reverend, take it up yourself. Yet you do not know how to use it.]
爪牙未备。【只恐用处不明。待爪牙备，向尔道。】	Its claws and fangs are not yet ready. [I only fear that its use is unclear. When its claws and fangs are ready, I will tell you.]
君不见，大雄山下忽相逢，【有条攀条，无条攀例。】	Have you not seen how they suddenly met below Mount Dahsiung? [Where there is a branch, cling to the branch; where there is no branch, cling to an example.]
落落声光皆振地。【这大虫，却恁么去！犹较些子。几个男儿是丈夫？】	Their resounding roar and radiance shook the earth. [This tiger—why does it go on like this? Still somewhat better. How many men are true men?]
大丈夫见也无？【老婆心切。若解开眼，同生同死。雪窦打葛藤，】	Does the great man see it? [With urgent old-womanly concern. If you know how to open your eyes, live and die together. Xuedou is entangling vines.]
收虎尾兮捋虎须。【忽然突出如何收？收，天下衲僧在这里，忽有个出来，便与一拶。若无收，放尔三十棒，教尔转身吐气。喝打云：何不道“这老贼”！】。	Seize the tiger’s tail and stroke its whiskers. [If it suddenly springs forth, how will you seize it? Seize it: all the patch-robed monks in the world are here; if one suddenly comes forth, give him a pressing shove. If you do not seize it, I shall give you thirty blows, so that you may turn around and breathe freely. Shouting and striking, he says: Why not say, “You old thief!”]
“见之不取，思之千里”，正当　处都不能使，等他道“争奈老僧何”，好与本分草料。当时若下得这手脚，他必须有后语。二人只解放、不解收，见之不取，早是白云万里，更说什么思之千里！	“Seeing it, do not grasp it; think of it, and it is a thousand miles away.” At the very point of peril, neither could exercise his ability. When Tongfeng said, “What can you do to this old monk?” it would have been fitting to give him the proper fodder. Had he then employed such skill, Tongfeng would certainly have had a further word. The two knew only how to release, not how to seize. Not grasping it was already white clouds ten thousand miles away; why speak further of thinking of it being a thousand miles away?
“好个斑斑，爪牙未备”，是则是，个大虫也解藏牙伏爪，争奈不解咬人。	“What fine stripes! Its claws and fangs are not yet ready.” Granted, granted—the great tiger also knew how to conceal its fangs and hide its claws, but it did not know how to bite people.
“君不见，大雄山下忽相逢，落落声光皆振地。”百丈一日问黄檗云：“什么处来？”檗云：“山下采菌子来。”丈云：“还见大虫？”檗便作虎声。丈于腰下取斧作斫势。檗约住便掌。	“Have you not seen how they suddenly met below Mount Dahsiung? Their resounding roar and radiance shook the earth.” One day Baizhang asked Huangbo, “Where have you come from?” Huangbo said, “I have come from gathering mushrooms below the mountain.” Baizhang said, “Did you see a tiger?” Huangbo immediately made a tiger’s roar. Baizhang drew an axe from his waist and made as if to chop him. Huangbo seized him and immediately slapped him.
丈至晚上堂云：“大雄山下有一虎，汝等诸人出入，切须好看！老僧今日亲遭一口。	That evening, when Baizhang ascended the hall, he said, “There is a tiger below Mount Dahsiung. All of you, when coming and going, must take great care! This old monk encountered one face-to-face today.”
”后来，沩山问仰山：“黄檗虎话，作么生？”仰云：“和尚尊意如何？”沩山云：“百丈当时，合一斧斫杀！因什么到如此？”仰山云：“不然。”沩山云：“子又作么生？”仰山云：“不唯骑虎头，亦解收虎尾。”沩山云：“寂子甚有	Later, Guishan asked Yangshan, “What do you make of Huangbo’s tiger story?” Yangshan said, “What is the Master’s meaning?” Guishan said, “At that time Baizhang should have chopped him to death with one stroke of the axe! Why did it come to this?” Yangshan said, “Not so.” Guishan said, “What would you

崖之句。”雪窦引用，明前面公案，声光落落振于大地也。这个些子转变自在，要句中有出身之路。	do, then?” Yangshan said, “Not only would I ride on the tiger’s head; I would also know how to seize its tail.” Guishan said, “Disciple Ji has a truly perilous cliff-edge phrase.” Xuedou cites this to illuminate the preceding koan: their resounding roar and radiance shook the great earth. In this small matter of freely turning and transforming, there must be a way out within the phrase.
“大丈夫见也无？”还见么?	“Does the great man see it?” Do you see?
“收虎尾兮捋虎须。”也须是本分，任尔收虎尾、捋虎须，未免一时穿却鼻孔。	“Seize the tiger’s tail and stroke its whiskers.” One must also be up to the task. However much you seize the tiger’s tail and stroke its whiskers, you cannot avoid having your nose pierced in that very moment.
【永寿童子】：老师闭关了么?	[Yongshou Tongzi]: Has Teacher emerged from retreat?
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我暑假到了，想去西南行脚。	Summer vacation has arrived, and I want to go on pilgrimage in the southwest.
想问问老师，如何行脚方是正行。	I would like to ask Teacher: how should one undertake pilgrimage for it to be right practice?
【lvm】：未踩着一寸路，未乘过车船机，便是行脚的正行。	[lvm]: Before your feet have trodden even an inch of road, before you have ridden in a car, boat, or plane—this is the right practice of pilgrimage.
【永寿童子】：知道了。	[Yongshou Tongzi]: I understand.
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希望回来后老师已在北京。	I hope Teacher will be in Beijing by the time I return.
【大手老人】（接【lvm】：未踩着一寸路，未乘过车船机，便是行脚的正行。）：未踩着一寸路，那你脚放在甚么处?	[Elder Dashou] (responding to [lvm]: “Before your feet have trodden even an inch of road, before you have ridden in a car, boat, or plane—this is the right practice of pilgrimage.”): If your feet have not trodden even an inch of road, where have you put your feet?
【大手】：自答：一步过五蕴，足迹无人知。	[Dashou]: My own answer: In one step, I pass beyond the five aggregates; no one knows my footprints.
【好笑】：莫瞒人好吗！	[Haoxiao]: Don’t try to fool people, all right!
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明显！明显！一刀砍了算。	Obvious! Obvious! One slash of the blade and be done with it.
【大手】：你不懂禅，应问：“何为一步过五蕴”？这样才能套出我来.	[Dashou]: You do not understand Chan. You should ask, “What does it mean to pass beyond the five aggregates in one step?” Only then could you draw me out.
【好笑】：哈哈！历历在目。	[Haoxiao]: Ha ha! It is vividly before my eyes.
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还用套吗?	Is there any need to draw you out?
【朗朗乾坤】（接【大手老人】：未踩着一寸路，那你脚放在甚么处？）：未着一寸路，放脚就踩了。Xixi	Langlang Qiankun (replying to Dashou Laoren: “If you have not trodden even an inch of road, where do you place your feet?”): Without touching an inch of road, the moment you set down your foot, you tread on it. Xixi
【朗朗乾坤】：不放，不放。	Langlang Qiankun: Do not set it down, do not set it down.
【评论家】（接【大手老人】：未踩着一寸路，那你脚放在甚么处？）：经云：无眼耳鼻舌身意。你大手什么处长脚?	Commentator (replying to Dashou Laoren: “If you have not trodden even an inch of road, where do you place your feet?”): The sūtra says, “No eye, ear, nose, tongue, body, or mind.” Where does your Dashou grow feet?
【大手】：你要唤什么为无眼耳鼻舌身呢？？	Dashou: What do you call “no eye, ear, nose, tongue, or body”?
【评论家】：你如果明白，那就别问；你如果不明白，问也是白问。会么?	[Critic]: If you understand, then do not ask; if you do not understand, asking is futile. Do you get it?
【清一色】（接【大手老人】：未踩着一寸路，那你脚放在甚么处？）：要想知到我的脚放在何处，请仁者先告诉我在何路。	[Pure White] (in reply to [Elder Big Hand]: “If you have not trodden even an inch of road, where have you placed your feet?”): If you wish to know where I have placed my feet, please first tell me on which road you are.
【三小】（接【大手老人】：未踩着一寸路，那你脚放在甚么处？）：分明你心里长脚。	[Three Little Ones] (in reply to [Elder Big Hand]: “If you have not trodden even an inch of road, where have you placed your feet?”): Clearly, feet have grown in your mind.
【wshiyao】（接【大手老人】：未踩着一寸路，那你脚放在甚么处？）：不许也行，投明须到	[wshiyao] (in reply to [Elder Big Hand]: “If you have not trodden even an inch of road, where have you placed your feet?”): Even if you do not permit it, that will do; one must reach illumination.

【金明】（接【永寿童子】：知道了。）：师兄啊：	[Golden Brightness] (in reply to [Youth Yongshou]: “I understand.”): Elder brother:
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回来时顺便路过保定稍停留数日，再回北京吧。	On your return, why not stop over in Baoding for a few days before going back to Beijing?
【永寿童子】：我知道去保定行脚乃是正脚。	[Youth Yongshou]: I know that going on pilgrimage to Baoding is the proper footing.
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只是时间不许。只好以后再去参学。	It is only that time does not permit it. I will have to go later to pay respects and study.
【助念】：嘿嘿，行脚吗—学学赵州不唧留，拜拜善财坐莲台。	[Zhunian]: Hehe, going on pilgrimage? Learn from Zhaozhou not to linger; pay respects to Sudhana and sit upon a lotus dais.
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龙宫大川小溪水，都是洗脚处。	The Dragon Palace, great rivers, and small streams are all places to wash one’s feet.
尊岳名山小土丘，皆可脚下踩！	Sacred peaks, famous mountains, and little earthen hills can all be trodden beneath one’s feet!
【莲清】（接【永寿童子】：老师闭关了么？）：老师暂回家乡了	[Lianqing] (replying to [Yongshou Tongzi]: “Has the teacher entered retreat?”): The teacher has temporarily returned to his hometown.
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来我这里是正行，包吃包住呦。云门寺值得去行脚参访。开车是4小时的路途。	Coming here to see me is the proper course; food and lodging are included. Yunmen Temple is worth visiting on pilgrimage. It is a four-hour drive.
【永寿童子】：你不是在深圳么？	[Yongshou Tongzi]: Aren’t you in Shenzhen?
【莲清】：算是东南了吧。	[Lianqing]: You could say it’s in the southeast.
【永寿童子】：不错，明年去。	[Yongshou Tongzi]: Good. I’ll go next year.
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离鸡足山近吧？	Is it near Chicken Foot Mountain?
【莲清】：一言既出，四马难追。	[Lianqing]: A word once spoken cannot be taken back, even by four horses.
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离丹霞山最近。	Danxia Mountain is the nearest.
【永寿童子】：有时候我打妄想：	[Yongshou Tongzi]: Sometimes I have idle thoughts:
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南宗禅不可能产生于北方，天寒地冻或黄沙漫漫的地方，一定会强调艰苦卓绝的渐修。	Southern Chan could not possibly have arisen in the north. In places of freezing cold or endless yellow sands, gradual cultivation marked by extraordinary hardship would surely be emphasized.
【莲清】：这里天儿热，师兄来时可减些衣裳。	[Lianqing]: It is hot here; when you come, senior brother, you can wear fewer clothes.
【lvm】（【莲清】：老师暂回家乡了）：办完事就回北京。	[lvm] ([Lianqing]: The teacher has temporarily returned to his hometown): He will return to Beijing after taking care of his affairs.
【莲清】：祝一切安！	[Lianqing]: Wishing you well in every way!
【lvm】：谢谢！	lvm : Thank you!
【铁扫帚】：也被牵着鼻子走？	[Tie Saozhou]: Are you also being led around by the nose?
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“收虎尾兮捋虎须。”也须是本分，任尔收虎尾、捋虎须，未免一时穿却鼻孔。	“Grasp the tiger’s tail and stroke the tiger’s whiskers.” This, too, must be one’s proper function. No matter how you grasp the tiger’s tail or stroke its whiskers, you cannot avoid having your nose pierced for a time.
问：“收虎尾兮捋虎须”，也属于被牵着鼻子走？与本分有差别吗？如果是本分，这公案如何回答才是本分？	Question: “Grasp the tiger’s tail and stroke the tiger’s whiskers”—does this also mean being led around by the nose? Is there a difference from one’s proper function? If it is one’s proper function, how should this koan be answered in a way that is one’s proper function?

【wshiyao】：跟着走	wshiyao ：Follow along.
【lvm】：其实未必。	lvm ：Not necessarily.
【雪山童子】：这句是不是可以这么理解?	[Snow Mountain Youth]: Can this sentence be understood this way?
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“收虎尾兮捋虎须。”也须是本分，任尔收虎尾、捋虎须，未免一时穿却鼻孔。	“Grasp the tiger’s tail and stroke the tiger’s whiskers.” This, too, must be one’s proper function. No matter how you grasp the tiger’s tail or stroke its whiskers, you cannot avoid having your nose pierced for a time.
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“收虎尾兮捋虎须。”也须是本分。若不是本分相见，任尔收虎尾、捋虎须，未免一时穿却鼻孔。	“Grasp the tiger’s tail and stroke the tiger’s whiskers.” This, too, must be one’s proper function. Unless you meet on the ground of one’s proper function, no matter how you grasp the tiger’s tail or stroke its whiskers, you cannot avoid having your nose pierced for a time.
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还有【有条攀条，无条攀例。】这里的条是不是指藤条？这里的例，是什么？是指裂缝吗?	Also, in “Where there is a vine, climb the vine; where there is no vine, climb the crevice,” does here refer to a vine? What does mean here? Does it refer to a crack?
【lvm】：条——律条；例——案例。都是比喻。	lvm ：tia o—legal provisions; li—cases. Both are metaphors.
【雪山童子】：哦！知道了，谢老师！	[Snow Mountain Youth]: Oh! I understand. Thank you, Teacher!
【铁扫帚】（接【雪山童子】：这句是不是可以这么理解？）：【有条攀条，无条攀例】，在前面的碧岩录帖子解释过。	Iron Broom (replying to Snow Mountain Youth ：Can this sentence be understood this way?): “If there is a provision, rely on the provision; if there is no provision, rely on precedent.” This was explained in an earlier post on the Blue Cliff Record.
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但我没有找到。	But I could not find it.
【古韵】（接【雪山童子】：这句是不是可以这么理解？）：七月飞雪窦娥怨，腊月老小化纸钱。屈！	Ancient Rhyme (replying to Snow Mountain Youth ：Can this sentence be understood this way?): Snow falls in the seventh month—Dou E’s grievance; in the twelfth month, young and old burn paper money. Injustice!
【铁扫帚】（接【lvm】：其实未必。）：洗耳恭听，愿闻其详。	Iron Broom (replying to lvm ：Not necessarily.): I listen respectfully and would like to hear the details.
【lvm】：不可住“本分”，且莫思“其详”。	lvm ：Do not abide in “one’s proper function,” and do not dwell on “the details.”
【铁扫帚】：这样就本分了。	Iron Broom ：Now that is proper.
【lvm】：不但本分了，而且最详尽。	lvm ：Not only is it one’s proper function; it is also the most detailed of all.
【莲明】：忽遇大虫时又作么生?	Lotus Bright ：But what if one suddenly encounters a tiger?
【莲明】：嘿嘿呵呵。	Lotus Bright ：Heh heh, ha ha.
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这老汉被俺一问，总是哑哑的。	Whenever I question this old fellow, he always falls mute.
【回复】：不杀生啦。	[Reply]: No killing.
【铁扫帚】：“是则是，二俱不了”是指什么?	[Iron Broom]: What does “It is so, but neither understands” mean?
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僧到桐峰庵主处，便问：这里忽逢大虫时，又作么生?	A monk came to the hermitage master of Tongfeng and asked, “When one suddenly encounters a tiger here, what then?”
庵主便作虎声。	The hermitage master immediately made the sound of a tiger.
僧便作怕势。	The monk immediately assumed a frightened posture.
庵主呵呵大笑。	The hermitage master burst into laughter.
僧云：“这老贼！”	The monk said, “You old thief!”
峰云：“争奈老僧何！”	Feng said, “What can you do to this old monk?”
百丈一日问黄檗云：“什么处来？”	One day Baizhang asked Huangbo, “Where have you come from?”

檗云：“山下采菌子来。”	Huangbo said, “I have come from gathering mushrooms at the foot of the mountain.”
丈云：“还见大虫？”	Baizhang said, “Did you see a tiger?”
檗便作虎声。	Huangbo immediately made the sound of a tiger.
丈于腰下取斧作斫势。	Baizhang took an axe from his waist and made a chopping gesture.
檗约住便掌。	Huangbo seized him and immediately slapped him.
僧云：“这老贼！”峰云：“争奈老僧何！”是则是，二俱不了。千古之下，遭人点检。所以雪窦道：“是则是，两个恶贼只解掩耳偷铃。”他二人虽皆是贼，当机却不用，所以掩耳偷铃。此二老如排百万军阵，却只斗扫帚。	The monk said, “You old thief!” Feng said, “What can you do to this old monk?” So far, so good—but neither of them fully grasped it. Through the ages, people have scrutinized them for this reason. Thus Xuedou said, “So far, so good—but these two evil thieves only know how to steal a bell while covering their ears.” Though both of them were thieves, they did not employ it at the critical moment; hence, they were like thieves covering their ears while stealing a bell. These two old men were like commanders arraying an army of a million, yet they fought only with brooms.
？这里的“是则是，二俱不了”是指“当机却不用”，和百丈公案相比，还是指不如“百丈”干脆？	? Does “So far, so good—but neither of them fully grasped it” here refer to “they did not employ it at the critical moment”? Compared with the Baizhang koan, does it mean that they were still not as decisive as “Baizhang”?
？为什么可以说该公案百丈大用呢？	? Why can it be said that Baizhang displayed great function in this koan?
【莲明】：楼主切须看好，摘抄时您漏了一句。	[Lianming]: Original poster, please look carefully: when excerpting it, you omitted one sentence.
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丈至晚上堂云：“大雄山下有一虎，汝等诸人出入，切须好看！老僧今日亲遭一口。”	That evening, Baizhang ascended the hall and said, “There is a tiger beneath Mount Daxiong. All of you must watch carefully whenever you go in or out! This old monk personally suffered a bite from it today.”
【lvm】：下面有极其形象的比喻：	[lvm]: What follows is an extremely vivid analogy:
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“此二老如排百万军阵，却只斗扫帚。”	“These two old men were like commanders arraying an army of a million, yet they fought only with brooms.”
【铁扫帚】：哦。	[Iron Broom]: Oh.
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两个草扫帚比划，是看头不足。	Two straw brooms gesturing at each other are hardly much of a spectacle.

【八六】云门厨库三门

[86] Yunmen’s Kitchen, Storehouse, and Three Gates

【八六】云门厨库三门	[Eighty-Six] Yunmen: Kitchen, Storehouse, and Three Gates
垂示云：把定世界不漏丝毫，截断众流不存涓滴。开口便错，拟议即差。且道作么生是透关底眼？试道看。	Introductory Instruction: Holding fast, the whole world leaves not the slightest trace; cutting off the streams, not a drop remains. Open your mouth and you are wrong; frame a thought and you go astray. Tell me: what is the eye that passes through the barrier? Try to say it.
【八六】举：	[Eighty-Six] The Case:
云门垂语云：人人尽有光明在，【黑漆桶！】	Yunmen offered this saying: “Everyone possesses a light.” [A black-lacquer bucket!]
看时不见暗昏昏。【看时瞎！】	“Yet when you look for it, you cannot see it; all is dark and murky.” [Looking is blindness!]
作么生是诸人光明？【山是山水是水。漆桶里洗黑汁。】	“What is the light of all of you?” [Mountains are mountains; waters are waters. Washing black dye in a lacquer bucket.]
自代云：厨库三门。【老婆心切。打葛藤作什么？】	He answered in their stead: “Kitchen, storehouse, and three gates.” [What earnest grandmotherly concern! Why weave entangling vines?]
又云：好事不如无。【自知较一半。犹较些子。】	He further said: “Having something good is not as good as having nothing.” [He knows half of it himself. Yet he still falls a little short.]
云门室中垂语接人：“尔等诸人脚跟下，各各有一段光明，辉腾今古，迥绝见知。虽然光明，恰到问着又不会。岂不是暗昏昏地！”二十年垂示，都无人会他意。香	When receiving people in his room, Yunmen would offer this saying: “Beneath each of your heels there is a light that shines brilliantly throughout past and

林后来请代语，门云：“厨库三门。”又云：“好事不如无。	present, utterly beyond views and knowledge. Yet although it is light, when one asks about it, you do not understand. Is this not utter darkness and murk?” For twenty years he gave this instruction, yet no one understood his meaning. Later, Xianglin asked for a substitute reply. Yunmen said, “Kitchen, storehouse, and three gates.” He further said, “Having something good is not as good as having nothing.”
”寻常代语只一句，为什么这里却两句？前头一句为尔略开一线路，教尔见。若是个汉，聊闻举着剔起便行。他怕人滞在此，又云：“好事不如无。”依前与尔扫却。	Ordinarily, a substitute reply consists of only one sentence. Why are there two sentences here? The first opens up a small passage for you, enabling you to see. If you are a real person, then upon merely hearing it raised, you immediately take it up and proceed. But fearing that people would stagnate here, he further said, “Having something good is not as good as having nothing.” As before, he swept it away for you.
如今人才闻举着光明，便去瞠眼云：“那里是厨库，那里是三门。”且得没交涉！所以道：“识取钩头意，莫认定盘星！”此事不在眼上，亦不在境上。须是绝知见、忘得失、净裸裸、赤洒洒，各各当人分上究取始得。	Nowadays, as soon as people hear this light mentioned, they stare wide-eyed and say, “Where is the kitchen? Where are the three gates?” That has nothing to do with it! Therefore it is said, “Recognize the meaning at the hook’s tip; do not mistake the fixed steelyard mark for it.” This matter is not in the eyes, nor is it in objects. You must cut off views and knowledge, forget gain and loss, and be cleanly naked and wholly bare. Each of you must investigate it directly in your own portion.
云门云：日里来，往日里辨人。忽然半夜无日月灯光，曾到处则故是，未曾到处取一件物，还取得么？参同契云：“当明中有暗，勿以暗相瞎。当暗中有明，勿以明相遇。”若坐断明暗，且道是个什么？所以道，心花发明，照十方刹。	Yunmen said: “When daylight comes, distinguish people by daylight. Suppose that in the middle of the night there are no sun, moon, or lamps. Places you have been to are one thing, but take some object from a place you have never been—can you obtain it?” The Cantongqi says: “Within brightness there is darkness; do not regard it as darkness. Within darkness there is brightness; do not encounter it as brightness.” If brightness and darkness are both cut off, then tell me, what is it? Therefore it is said, “When the flower of mind blooms in illumination, it shines upon the lands of the ten directions.”
盘山云：“光非照境，境亦非存。光境俱忘，复是何物？”又云：“即此见闻非见闻，无余声色可呈君。个中若了全无事，体用何妨分不分。”但会取末后一句了，却去前头游戏，毕竟不在里头作活计。	Panshan said: “Light does not illuminate objects, nor do objects exist. When both light and objects are forgotten, what is it then?” He also said: “This very seeing and hearing are not seeing and hearing; no further sounds or forms can be presented to you. If within this you understand that there is wholly nothing to be done, what harm is there in distinguishing essence and function, or not distinguishing them?” Once you understand the final sentence, then go and play amid what came before; ultimately, do not make your livelihood within it.
古人道：“以无住本，立一切法。”不得去这里弄光影、弄精魂，又不得作无事会。	The ancients said: “Establish all dharmas on the basis of non-abiding.” Do not toy here with lights and shadows or with subtle spirits, nor should you take it as a matter of doing nothing.
古人道：“宁可起有见如须弥山，不可起无见如芥子许。”二乘人多偏坠此见。	The ancients said: “Better to give rise to a view of existence as vast as Mount Sumeru than to give rise to a view of nonexistence even as small as a mustard seed.” People of the two vehicles often fall one-sidedly into this view.
雪窦颂云：	Xuedou’s verse says:
自照列孤明，【森罗万象。宾主交参。列转鼻孔。瞎汉！作什么？】	Illuminating itself, it arrays a solitary brightness. [The myriad phenomena. Host and guest mutually interpenetrate. It turns the nostrils around. Blind fellow! What are you doing?]
为君通一线。【何止一线！十日并照。放一线道即得。】	For your sake, it opens a single thread. [Far more than a single thread! Ten suns shine together. Let out a single thread, and that will do.]
花谢树无影，【打葛藤！有什么了期！向什么处摸索！黑漆桶里盛黑汁。】	Flowers fade, and the trees cast no shadows. [Weaving entangling vines! When will it ever end? Where are you groping? Black dye is held in a black-lacquer bucket.]
看时谁不见！【瞎！不可总扶篱摸壁。两瞎三瞎！】	When one looks, who does not see? [Blind! Do not always grope along fences and walls. Blind twice over, blind three times over!]
见不见，【两头俱坐断。瞎！】	Seeing or not seeing—[Both ends are cut off. Blind!]
倒骑牛兮入佛殿。【中！三门合掌。还我话头来！打云：向什么处去也！雪窦也只向鬼窟里作活计，还会么？半夜日头出，日午打三更。】	Riding the ox backward, one enters the Buddha Hall. [Right! The three gates join their palms. Give me back my huatou! He struck and said: “Where are you going?” Xuedou, too, merely makes his livelihood in a ghost cave. Do you understand? The sun rises at midnight; at noon, the third watch is struck.]
“自照列孤明”。自家脚跟下，本有此一段光明，只是寻常用得暗。所以云门大师与尔罗列此光明在尔面前。“且作么生是诸人光明？”“厨库三门。”此是云门列孤明处也。盘山道，心月孤圆，光吞万像。这个便是真常独露。	“Illuminating itself, it arrays a solitary brightness.” Beneath one’s own heels, one inherently possesses this light, but ordinarily one uses it in darkness. Therefore Chan Master Yunmen arrays this light before you. “What is the light of all of you?” “Kitchen, storehouse, and three gates.” This is where Yunmen arrays the solitary brightness. Panshan said, “The mind-moon is solitary and

	full; its light swallows the myriad images.” This is true constancy revealed alone.
然后“与君通一线”。亦怕人着在厨库三门处。	Then comes, “For your sake, it opens a single thread.” He also feared that people would become attached to the kitchen, storehouse, and three gates.
厨库三门则且从却。朝花亦谢，树亦无影，日又落，月又暗，尽乾坤大地黑漫漫地，诸人还见么？	Set aside the kitchen, storehouse, and three gates for now. Morning flowers, too, fade; trees, too, cast no shadows; the sun sets, and the moon grows dark. The whole universe and great earth are pitch-black. Can you all still see?
“看时谁不见！”且道是谁不见？到这里，当明中有暗、暗中有明，皆如前后步自可见。	“When one looks, who does not see?” Tell me: who does not see? Here, within brightness there is darkness and within darkness there is brightness; as in the preceding and following steps, you may see this for yourselves.
雪窦道“见不见”，颂好事不如无。合见又不见，合明又不明。	When Xuedou says, “Seeing or not seeing,” he is versifying “Having something good is not as good as having nothing.” What should be seen is not seen; what should be bright is not bright.
“倒骑牛兮入佛殿。”入黑漆桶里去也。须是尔自骑牛入佛殿。看道是个什么道理？	“Riding the ox backward, one enters the Buddha Hall.” One enters the black-lacquer bucket. You yourselves must ride the ox into the Buddha Hall. Look into what principle this is.
【憨村傻大姐】：好事不如无	[Silly Village Foolish Big Sister]: Having something good is not as good as having nothing.
【欲学】：请教老师，“厨库三门”字面上是何意思？	[Aspiring Student]: May I ask, teacher, what does “kitchen, storehouse, and three gates” mean literally?
【lvm】：就是寺院的厨房、库房和山门。	[lvm]: They are the monastery’s kitchen, storehouse, and mountain gate.
【铁扫帚】：且得没交涉！	[Iron Broom]: That has nothing to do with it!
【lvm】：^o^	[lvm]: ^o^
【铁扫帚】：好事不如无。	[Iron Broom]: Having something good is not as good as having nothing.
【行脚】：大和尚真逗人，勾人起个妄念，又给人一棒。	[Wandering Practitioner]: The great monk is truly amusing: he lures people into giving rise to a deluded thought, then gives them a blow with the stick.

【八七】云门药病相治

[87] Yunmen: Medicine and Illness Counteract Each Other

【八七】云门药病相治	[Case 87] Yunmen: Medicine and Illness Counteract Each Other
垂示云：明眼汉没窠臼。有时孤峰顶上草漫漫，有时闹市里头赤洒洒。忽若忿怒那吒现三头六臂，忽若日面月面放普摄慈光。于一尘现一切身，为随类人和泥合水。忽若拨着向上窍，佛眼也觑不着。设使千圣出头来，也须倒退三千里。还有同得同证者么？试举看。	Pointer: A person of clear vision has no fixed molds. At times, grasses spread luxuriantly atop a solitary peak; at times, one is utterly bare in the midst of a bustling market. Suddenly, like wrathful Nezha, one manifests three heads and six arms; suddenly, like the Sun-Faced and Moon-Faced Ones, one emits all-embracing rays of compassion. Within a single mote of dust, one manifests all bodies; for people of every kind, one mixes with mud and water. Suddenly, if one touches the upward-opening pivot, even the Buddha eye cannot catch sight of it. Even if a thousand sages were to emerge, they would still have to retreat three thousand leagues. Is there anyone who has attained and realized this together? Let us raise the case and see.
【八七】举：	[Case 87] The Case:
云门示众云：药病相治，【一合相不可得。】	Yunmen instructed the assembly: “Medicine and illness counteract each other. [The characteristic of oneness cannot be obtained.]”
尽大地是药，【苦瓠连根苦。摆向一边。】	“The whole earth is medicine. [A bitter gourd is bitter to its root. Set it aside.]”
哪个是自己？【甜瓜彻　甜。哪里得这消息来？】	“Which one is oneself? [A sweet melon is sweet to its stem. Where could one get such news?]”
云门道：“药病相治，尽大地是药，哪个是自己？”诸人还有出身处么？二六时中，管取壁立千仞。德山棒如雨点，临济喝似雷奔，则且致。释迦自释迦，弥勒自弥勒。未知落处者，往往唤作“药病相投”会去。	Yunmen said, “Medicine and illness counteract each other. The whole earth is medicine. Which one is oneself?” Do you all have a place from which to emerge? Throughout the twenty-four hours of the day, see that you stand like a cliff ten thousand fathoms high. Deshan’s blows fall like raindrops, and Linji’s shouts race like thunder—let us set that aside for now. Śākyamuni is Śākyamuni; Maitreya is Maitreya. Those who do not know where it lands often take it to mean that “medicine and illness correspond to each other.”
世尊四十九年、三百余会，应机设教，皆是应病与药，如将蜜果换苦葫芦相似。既淘汝诸人业根，令洒洒落落。尽大地是药，尔向什么处插嘴。若插得嘴，许尔有转	For forty-nine years, in more than three hundred assemblies, the World-Honored One taught according to the capacities of his listeners. All this was

身吐气处。便亲见云门。	medicine given in response to illness, like exchanging honeyed fruit for bitter gourds. Having cleansed the karmic roots of you all, he leaves you open and free. The whole earth is medicine—where will you insert your mouth? If you can insert your mouth, I allow that you have a place to turn around and breathe out. Then you will personally meet Yunmen.
尔若回顾踌躇，管取插嘴不得，云门在尔脚跟底。药病相治，也只是寻常语论。尔若著有，与尔说无。尔若着无，与尔说有。尔若着不有不无，与尔去粪扫堆上现丈六金身，头出头没。	If you turn back and hesitate, be assured that you will be unable to insert your mouth; Yunmen will be right beneath your heels. “Medicine and illness counteract each other” is only an ordinary manner of speaking. If you cling to being, I speak to you of nonbeing. If you cling to nonbeing, I speak to you of being. If you cling to neither being nor nonbeing, I will go with you to a heap of dung and sweepings and manifest a sixteen-foot golden body, appearing and disappearing.
只如今尽大地森罗万象乃至自己，一时是药。当恁么时，却唤那个是自己？尔一向唤作药，弥勒佛下生，也未梦见云门在！毕竟如何？识取钩头意，莫认定盘星。	Right now, the whole earth, its myriad forms and appearances, and even oneself are all medicine at once. At such a time, what would you call oneself? If you persist in calling it medicine, then even when Maitreya Buddha descends into the world, you will not have dreamed of where Yunmen is! Ultimately, how is it? Recognize the meaning at the hook’s tip; do not take the fixed star for certain.
文殊一日令善财去采药，云：“不是药者采将来。”善财遍采，无不是药，却来白云：“无不是药者。”文殊云：“是药者采将来。”善财乃拈一枝草度与文殊。文殊提起，示众云：“此药亦能杀人，亦能活人。”此药病相治话，最难看，云门室中寻常用接人。	One day, Mañjuśrī instructed Sudhana to gather medicine, saying, “Bring back what is not medicine.” Sudhana gathered everywhere, and there was nothing that was not medicine. He returned and reported, “There is nothing that is not medicine.” Mañjuśrī said, “Bring back what is medicine.” Sudhana then picked up a blade of grass and handed it to Mañjuśrī. Mañjuśrī raised it and showed it to the assembly, saying, “This medicine can also kill people, and it can also bring people to life.” This saying about medicine and illness counteracting each other is most difficult to see. Yunmen commonly used it in his room to receive people.
金鹅长老，一日访雪窦。他是个作家，乃临济下尊宿。与雪窦论此药病相治话，一夜至天光，方能尽善。到这里，学解思量计较，总使不着。雪窦后有颂送他道：“药病相治见最难，万重关锁太无端。金鹅道者来相访，学海波澜一夜干。”	Elder Jine once visited Xuedou. He was a master of the craft and a venerable descendant of Linji. He and Xuedou discussed this saying about medicine and illness counteracting each other throughout the night until dawn; only then was it brought to complete perfection. Here, learning, intellectual understanding, reflection, and calculation are altogether useless. Later, Xuedou composed a verse to send him off: “The insight into medicine and illness counteracting each other is most difficult; / The myriad locked gates are utterly without reason. / The Wayfarer Jine comes to pay a visit; / In one night, the billows of the sea of learning are dried up.”
雪窦后面颂得最有工夫。他意亦在宾、亦在主，自可见也。颂云：	Xuedou’s later verse is especially skillful. Its intent lies both with the guest and with the host, as you can see for yourselves. The verse says:
尽大地是药，【教谁辨的。撒沙撒土。架高处着。】	The whole earth is medicine, [Whom does this teach to distinguish it? Scattering sand and earth. Set it up high.]
古今何太错！【言中有响。一笔句下。咄！】	Why have past and present been so mistaken! [There is an echo within the words. One stroke beneath the sentence. Bah!]
闭门不造车，【大小雪窦为众竭力。祸出私门。坦荡不挂一丝毫。阿谁有闲工夫。向鬼窟里作活计。】	With the gate shut, one does not make a cart, [Whether great or small, Xuedou exhausts himself for the assembly. Disaster comes from one’s private gate. Vast and open, without a trace of attachment. Who has the leisure to carry on business in a ghost cave?]
通途自寥廓。【脚下便入草。上马见路。信手拈来，不妨奇特。】	And the open road is naturally spacious. [At one’s feet, one enters the grass. Mount the horse and see the road. Picked up at hand, it is indeed remarkable.]
错！错！【双剑倚空飞。一箭落双雕。】	Wrong! Wrong! [Twin swords lean against the sky and fly. One arrow brings down two eagles.]
鼻孔辽天亦穿却。【头落也。打云：穿却了也！】	Even nostrils reaching the sky are pierced through. [The head has fallen off. A blow says: They have been pierced through!]
“尽大地是药，古今何太错！”尔若唤作药会，自古自今，一时错了也！雪窦云：“有般汉不解截断太梅脚跟，只管道贪程太速！”他解截云门脚跟，为云门这一句惑乱天下人！云门云：“拄杖子是浪，许尔七纵八横。尽大地是浪，看尔头出头没。”	“The whole earth is medicine—why have past and present been so mistaken!” If you understand it by calling it medicine, then from ancient times until now, you are mistaken all at once! Xuedou said, “There are fellows who do not know how to cut off Damei’s heels, yet keep saying that he is too eager to press on!” He knows how to cut off Yunmen’s heels, for this one phrase of Yunmen’s has thrown the whole world into confusion! Yunmen said, “The staff is a wave; I permit you seven verticals and eight horizontals. The whole earth is a wave—watch yourself appear and disappear.”

“闭门不造车，通途自寥廓。”雪窦道，为尔通一线路。尔若闭门造车，出门合辙，济个甚事！我这里闭门也不造车，出门自然寥廓。他这里略露些子缝罅，教人见。	“With the gate shut, one does not make a cart, and the open road is naturally spacious.” Xuedou says this in order to open a route for you. If, with the gate shut, you make a cart that fits the ruts when you go out, what good does that do? Here, even with the gate shut, I do not make a cart; when I go out, it is naturally spacious. There, he reveals a slight crack, allowing people to see.
又连忙却道“错！错！”前头也错，后头也错。谁知雪窦开一线路，也是错。既然鼻孔辽天，为什么也穿却？要会么？且参三十年！尔有拄杖子，我与尔拄杖子。尔若无拄杖子，不免被人穿却鼻孔！	Then he immediately adds, “Wrong! Wrong!” What came before is wrong, and what comes after is wrong. Who knows that even Xuedou’s opening of a route is wrong? Since the nostrils reach the sky, why are they nevertheless pierced through? Do you wish to understand? Just investigate for thirty years! If you have a staff, I will give you a staff. If you have no staff, you cannot avoid having your nostrils pierced through by someone!
【行脚】：大和尚真逗！	[Traveling monk]: The great monk is truly amusing!
【lotus】：我愿对原文和颂古做一下解释。	[lotus]: I would like to offer an explanation of the original text and the ancient verse.
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棒头具眼，打着不曲。	The staff-tip possesses an eye; when it strikes, it does not bend.
垂示云：明眼汉没窠臼。有时孤峰顶上草漫漫，有时闹市里头赤洒洒。忽若忿怒那吒现三头六臂，忽若日面月面放普摄慈光。于一尘现一切身，为随类人和泥合水。忽若拨着向上窍，佛眼也觑不着。设使千圣出头来，也须倒退三千里。还有同得同证者么？试举看。	Pointer: A person of clear vision has no fixed molds. At times, grasses spread luxuriantly atop a solitary peak; at times, one is utterly bare in the midst of a bustling market. Suddenly, like wrathful Nezha, one manifests three heads and six arms; suddenly, like the Sun-Faced and Moon-Faced Ones, one emits all-embracing rays of compassion. Within a single mote of dust, one manifests all bodies; for people of every kind, one mixes with mud and water. Suddenly, if one touches the upward-opening pivot, even the Buddha eye cannot catch sight of it. Even if a thousand sages were to emerge, they would still have to retreat three thousand leagues. Is there anyone who has attained and realized this together? Let us raise the case and see.
【八七】举：	[Case 87] The Case:
云门示众云：药病相治，【一合相不可得。】	Yunmen instructed the assembly: “Medicine and illness counteract each other. [The characteristic of oneness cannot be obtained.]”
****金刚经云世界即是一合相，一合相不得。药到病除，明明冶真实冶愈了，但冶愈相却了无所有，并不可得，所以曰：一合相不可得****	****The Diamond Sūtra says that the world is precisely the characteristic of oneness, yet the characteristic of oneness cannot be obtained. When medicine arrives, the illness is removed; it is clearly and truly cured. Yet the characteristic of being cured is wholly nonexistent and cannot be obtained. Therefore it says: the characteristic of oneness cannot be obtained.****
尽大地是药，【苦瓠连根苦。摆向一边。】	“The whole earth is medicine. [A bitter gourd is bitter to its root. Set it aside.]”
******尽大地俱是药，这却不问，所以云：摆向一边。若向外处寻去，恐条条皆殊，所以曰：苦瓠连根苦。	******The whole earth is entirely medicine; this, however, is not questioned, and so it says: set it aside. If one seeks outwardly, I fear that every branch and every path will differ; therefore it says: a bitter gourd is bitter to its root.
哪个是自己？【甜瓜彻　甜。哪里得这消息来？】	“Which one is oneself? [A sweet melon is sweet to its stem. Where could one get such news?]”
*****识得生来死去，父母未生时，方落根本，所以曰：甜瓜彻　甜。若得者哪里得这消息来？若未得者哪里得这消息来？*******	*****Only when one recognizes birth and death, and the time before one’s parents were born, does one reach the root; therefore it says: a sweet melon is sweet to its stem. If one has attained it, where does one obtain such news? If one has not attained it, where does one obtain such news?*******
……	……
雪窦后面颂得最有工夫。他意亦在宾、亦在主，自可见也。颂云：	Xuedou’s later verse is especially skillful. Its intent lies both with the guest and with the host, as you can see for yourselves. The verse says:
尽大地是药，【教谁辨的。撒沙撒土。架高处着。】	The whole earth is medicine, [Whom does this teach to distinguish it? Scattering sand and earth. Set it up high.]
古今何太错！【言中有响。一笔句下。咄！】	Why have past and present been so mistaken! [There is an echo within the words. One stroke beneath the sentence. Bah!]
****若只是在药上着眼，于事相、法相上着是着非，恐错了也。*****	****If one only fixes one’s eyes on medicine, judging things and dharma appearances as right or wrong, one fears that one has gone astray.*****
闭门不造车，【大小雪窦为众竭力。祸出私门。坦荡不挂一丝毫。阿谁有闲工夫。向鬼窟里作活计。】	With the gate shut, one does not make a cart, [Whether great or small, Xuedou exhausts himself for the assembly. Disaster comes from one’s private gate. Vast and open, without a trace of attachment. Who has the leisure to carry on business in a ghost cave?]

*****道德经云：塞其兑，解其纷，同其光，和其尘。终身不殆也。门比喻为六根，六根用不勤也。不造车，比喻内心不妄计著，所谓不于鬼窟里作活计是也。*******	*****The Dao De Jing says: “Block its openings, untangle its complications, soften its light, and merge with its dust. Thus one remains free from danger throughout one’s life.” The gate is a metaphor for the six sense faculties: the six faculties are not busily employed. Not making a cart is a metaphor for the mind’s not engaging in deluded calculation and attachment; this is what is meant by not carrying on business in a ghost cave.*******
通途自寥廓。【脚下便入草。上马见路。信手拈来，不妨奇特。】	And the open road is naturally spacious. [At one’s feet, one enters the grass. Mount the horse and see the road. Picked up at hand, it is indeed remarkable.]
****饥食困眠，虽无计著，事事信手拈来，也无甚奇特，所以曰：通途自寥廓****	****When hungry, one eats; when tired, one sleeps. Though there is no calculation or attachment, everything is taken up at hand, and there is nothing especially remarkable about it. Therefore it says: the open road is naturally spacious.****
错！错！【双剑倚空飞。一箭落双雕。】	Wrong! Wrong! [Twin swords lean against the sky and fly. One arrow brings down two eagles.]
鼻孔辽天亦穿却。【头落也。打云：穿却了也！】	Even nostrils reaching the sky are pierced through. [The head has fallen off. A blow says: They have been pierced through!]
*****虽如此，若如西村闲汉相似，也不于生来死去明白，不免头出头没，轮于六道。鼻孔穿却——如牛之鼻被人穿上后，牵东牵西，何处是出期？*****	*****Even so, if one is like an idle fellow from the western village and is not clear about birth and death, one cannot avoid appearing and disappearing, revolving through the six realms. To have one’s nostrils pierced through is like an ox whose nose has been pierced and which is led east and west by others—when will there be a time of escape?*****
“尽大地是药，古今何太错！”尔若唤作药会，自古自今，一时错了也！雪窦云：“有般汉不解截断太梅脚跟，只管道贪程太速！”他解截云门脚跟，为云门这一句惑乱天下人！云门云：“拄杖子是浪，许尔七纵八横。尽大地是浪，看尔头出头没。”	“The whole earth is medicine—why have past and present been so mistaken!” If you understand it by calling it medicine, then from ancient times until now, you are mistaken all at once! Xuedou said, “There are fellows who do not know how to cut off Damei’s heels, yet keep saying that he is too eager to press on!” He knows how to cut off Yunmen’s heels, for this one phrase of Yunmen’s has thrown the whole world into confusion! Yunmen said, “The staff is a wave; I permit you seven verticals and eight horizontals. The whole earth is a wave—watch yourself appear and disappear.”
“闭门不造车，通途自寥廓。”雪窦道，为尔通一线路。尔若闭门造车，出门合辙，济个甚事！我这里闭门也不造车，出门自然寥廓。他这里略露些子缝罅，教人见。	“With the gate shut, one does not make a cart, and the open road is naturally spacious.” Xuedou says this in order to open a route for you. If, with the gate shut, you make a cart that fits the ruts when you go out, what good does that do? Here, even with the gate shut, I do not make a cart; when I go out, it is naturally spacious. There, he reveals a slight crack, allowing people to see.
又连忙却道“错！错！”前头也错，后头也错。谁知雪窦开一线路，也是错。既然鼻孔辽天，为什么也穿却？要会么？且参三十年！尔有拄杖子，我与尔拄杖子。尔若无拄杖子，不免被人穿却鼻孔！	Then he immediately adds, “Wrong! Wrong!” What came before is wrong, and what comes after is wrong. Who knows that even Xuedou’s opening of a route is wrong? Since the nostrils reach the sky, why are they nevertheless pierced through? Do you wish to understand? Just investigate for thirty years! If you have a staff, I will give you a staff. If you have no staff, you cannot avoid having your nostrils pierced through by someone!
*****未学胡邹几句，也许只为将其解得略明白些，只这明白，正如文殊菩萨所说，此治人也杀人也******	*****Having not studied much and merely babbling a few phrases, perhaps I have only tried to make this somewhat clearer. Yet this very clarity is, as Mañjuśrī Bodhisattva said, something that can both cure people and kill people.******
～～～心、佛、众生三无差别～～	~~~Mind, Buddha, and sentient beings are without distinction~~~
【ant】：直截会去，岂不快哉！！！云门示众，也是唠叨！！！	[ant]: If one understands it directly, would that not be delightful!!! Yunmen’s instruction to the assembly is also rather verbose!!!
【lotus】：^_^	lotus ：^_^
【边城浪子】（接【lotus】：我愿对原文和颂古做一下解释。）：顶一顶。	[The Lone Wanderer of Border Town] (In response to [lotus]: “I would like to offer some explanation of the original text and the verses on ancient cases.”): Bumping this up.
【tvbs】：“lvm”：lvm --如何是“药病相治”？ lvm	tvbs ：“lvm”: lvm — What does it mean for medicine and illness to counteract each other? lvm
【lvm】：苦瓠连根苦，甜瓜彻蒂甜。	lvm ：Bitter gourds are bitter to their roots; sweet melons are sweet to their stems.
【tvbs】：一合相不可得。色不异空。皆不可得。齐师也问:“哪个是自己？”否?	tvbs ：A unified appearance cannot be apprehended. Form is not other than emptiness. None of these can be apprehended. Master Qi also asked, “Which one is oneself?” No?

【lvm】：哪个不是自己?	lvm ：Which one is not oneself?
【tvbs】：齐师菩萨心肠，不忘众生。後学舍命顶礼。学佛者，当如是！！	tvbs ：Master Qi has the heart of a bodhisattva and does not forget sentient beings. This junior student bows in reverence with all his life. Buddhist practitioners should be like this!!
【西山樵】：菩萨心行好似晴空万里，	[Xishan Woodcutter]: A bodhisattva's mind and conduct are like a clear sky stretching for ten thousand miles,
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霎时狂风大作，乌云密布，电闪雷鸣，尔后碧空如洗.	In an instant, fierce winds arise, dark clouds gather, lightning flashes and thunder roars; afterward, the blue sky is washed clean.
【1】（接【tvbs】：齐师菩萨心肠，不忘众生。後学舍命顶礼。学佛者，当如是！！）：既然啥都是自己，那你很喜欢自己给自己顶礼么?	1 (in response to tvbs ：“Master Qi has the heart of a bodhisattva and does not forget sentient beings. This junior student bows in reverence with all his life. Buddhist practitioners should be like this!!”): Since everything is oneself, do you enjoy bowing to yourself?
【西山樵】：O	[Xishan Woodcutter]: O
【tvbs】：皆是戏论，生佛一体。古佛多事，乘愿显现。	tvbs ：All this is mere idle talk; Buddhas and sentient beings are one body. The ancient Buddha is quite busy, manifesting through the power of vows.
【真实】：愿是无为法。	[Truth]: A vow is an unconditioned dharma.

【八八】玄沙三种病人

[88] Xuansha's Three Types of Sick People

【八八】玄沙三种病人	[Eighty-Eight] Xuansha's Three Kinds of Patients
垂示云：门庭施设且恁么。破二作三、入理深谈，也须是七穿八穴，当机敲点，击碎金锁玄关，据令而行，直得扫踪灭迹。且道 讹在什么处？具顶门眼者，请试举看。	Introduction: The arrangements at the gate are just thus. To break two into three and enter into profound discussions of principle, one must also penetrate through and through; responding to the occasion with a knock or a point, shattering the golden lock at the mysterious pass, acting in accordance with the command, until all traces are swept away. But tell me: where is the error? Those endowed with the eye at the crown of the head, please try raising it and see.
【八八】举:	[Eighty-Eight] The Case:
玄沙示众云：“诸方老宿尽道接物利生，【随分开个铺席。随家丰俭。】	Xuansha addressed the assembly: “The venerable elders in all quarters all speak of receiving beings and benefiting living beings. [According to one's means, one sets out a place; each household provides according to its abundance or poverty.]”
忽遇三种病人来，作么生接？【打草只要蛇惊。山僧直得目瞪口 。管取倒退三千里。】	“But if three kinds of patients suddenly come, how are they to be received? [Beating the grass is solely to startle the snake. This mountain monk's eyes are wide and his mouth agape. I guarantee they will retreat three thousand miles.]”
患盲者，拈 竖拂，他又不见；【端的瞎！是则接物利生。未必不见在。】	“When one afflicted with blindness comes, you raise the hammer or hold up the whisk, but he cannot see it. [Truly blind! This is indeed receiving beings and benefiting living beings, yet perhaps he is not really unable to see.]”
患聋者，语言三昧，他又不闻；【端的聋！是则接物利生。未必聋在。是那个未闻在？】	“When one afflicted with deafness comes, you employ the samādhi of speech, but he cannot hear it. [Truly deaf! This is indeed receiving beings and benefiting living beings, yet perhaps he is not really deaf. Who is it that has not heard?]”
患哑者，教伊说，又说不得。【端的哑！是则接物利生。未必哑在。是那个未说在？】	“When one afflicted with muteness comes, you tell him to speak, but he cannot speak. [Truly mute! This is indeed receiving beings and benefiting living beings, yet perhaps he is not really mute. Who is it that has not spoken?]”
且作么生接？若接此人不得，佛法无灵验！”【诚哉是言。山僧拱手归降。已接了也。便打。】	“Now, how are they to be received? If one cannot receive such people, the Buddha Dharma has no efficacy!” [Indeed, how true these words are. This mountain monk folds his hands and surrenders. They have already been received! Then strike.]
僧请益云门。【也要诸方共知。着！】	A monk sought instruction from Yunmen. [He also wanted everyone in all quarters to know. Hit!]
云门云：“汝礼拜着。”【风行草偃。咄！】	Yunmen said, “Make a prostration.” [When the wind moves, the grass bends. Bah!]

僧礼拜，起。【这僧拗折拄杖子也。】	The monk made a prostration and rose. [This monk has snapped the staff.]
云门以拄杖　。僧退后。门云：“汝不是患盲。”【端的瞎！莫道这僧患盲好。】	Yunmen jabbed him with his staff. The monk stepped back. Yunmen said, “You are not afflicted with blindness.” [Truly blind! Do not say that this monk’s blindness is good.]
复唤近前来。僧近前。【第二杓恶水浇。观音来也！当时好与一喝。】	He again called him to come forward. The monk came forward. [A second ladle of foul water is poured over him. Avalokiteśvara has come! At that moment, it would have been good to give a shout.]
门云：“汝不是患聋。”【端的聋！莫道这僧患聋好。】	Yunmen said, “You are not afflicted with deafness.” [Truly deaf! Do not say that this monk’s deafness is good.]
门乃云：“还会么？”【何不与本分草料。当时好莫作声。】	Then Yunmen said, “Do you understand?” [Why not give him the proper fodder? At that moment, it would have been good not to make a sound.]
僧云：“不会。”【两重公案。苍天苍天！】	The monk said, “I do not understand.” [A double koan. O heavens, O heavens!]
门云：“汝不是患哑。”【端的哑！口吧吧地。莫道这僧哑好。】	Yunmen said, “You are not afflicted with muteness.” [Truly mute! His mouth is flapping away. Do not say that this monk’s muteness is good.]
僧于此有省。【贼过后张弓。讨什么碗！】	At this, the monk had an awakening. [Drawing the bow after the thief has passed—what bowl are you looking for?]
玄沙参到绝情尘意想，净裸裸赤洒洒地处，方解恁么道。是时诸方列刹相望。	Xuansha had penetrated to the place where emotional defilements and conceptual thoughts are utterly cut off, pure and naked, bare and open; only then could he speak in this way. At that time, monasteries in all quarters stood facing one another.
寻常示众道：“诸方老宿尽道接物利生，忽遇三种病人来，时作么生接？患盲者，拈　竖拂，他又不见；患聋者，语言三昧，他又不闻；患哑者，教他说，又说不得。且作么生接？若接此人不得，佛法无灵验！”如今人若作盲聋喑哑会，卒摸索不着！所以道，莫向句中死却，须是会他玄沙意始得。玄沙常以此语接人。	In addressing the assembly, he would ordinarily say: “The venerable elders in all quarters all speak of receiving beings and benefiting living beings. But if three kinds of patients suddenly come, how are they to be received? When one afflicted with blindness comes, you raise the hammer or hold up the whisk, but he cannot see it. When one afflicted with deafness comes, you employ the samādhi of speech, but he cannot hear it. When one afflicted with muteness comes, you tell him to speak, but he cannot speak. Now, how are they to be received? If one cannot receive such people, the Buddha Dharma has no efficacy!” If people today understand this in terms of blindness, deafness, and muteness, they will ultimately grope without finding it. Therefore it is said: do not die within the words and phrases; you must understand Xuansha’s intent. Xuansha often used these words to receive people.
有僧久在玄沙处，一日上堂，僧问和尚云：“三种病人话，还许学人说道理也无？”玄沙云：“许。”僧便珍重下去。沙云：“不是，不是。”这僧会得他玄沙意。后来法眼云：“我闻地藏和尚举这僧语，方会三种病人话。”若道这僧不会，法眼为什么却恁么道？若道他会，玄沙为什么却道不是不是？	A monk who had long been with Xuansha once asked during a Dharma hall: “Regarding the saying about the three kinds of patients, do you permit this student to state its principle?” Xuansha said, “I permit it.” The monk then offered his respects and went out. Xuansha said, “No, no.” This monk understood Xuansha’s intent. Later Fayan said, “When I heard Chan Master Dizang recount this monk’s words, only then did I understand the saying about the three kinds of patients.” If you say that this monk did not understand, why did Fayan speak thus? If you say that he did understand, why did Xuansha say, “No, no”?
一日地藏道：“某甲闻，和尚有三种病人话，是否？”沙云：“是。”藏云：“琛现有眼耳鼻舌，和尚作么生接？”玄沙便休去。若会得玄沙意，岂在言句上，他会底自然殊别。	One day Dizang said, “I have heard that Your Reverence has a saying about three kinds of patients. Is this so?” Xuansha said, “Yes.” Dizang said, “Guichen now has eyes, ears, nose, and tongue. How would Your Reverence receive him?” Xuansha then stopped. If one understands Xuansha’s intent, how could it lie in words and phrases? What he understood was naturally quite exceptional.
后有僧举似云门，门便会他意，云：“汝礼拜着。”僧礼拜，起。门以拄杖　。这僧退后。门云：“汝不是患盲。”复唤近前来。僧近前。门云：“汝不是患聋。”乃云：“会么？”僧云：“不会。”门云：“汝不是患哑。”其僧于此有省。当时若是个汉，等他道“礼拜着”，便与掀倒禅床，岂见有许多葛藤！	Later, a monk presented this to Yunmen. Yunmen immediately understood its intent and said, “Make a prostration.” The monk made a prostration and rose. Yunmen jabbed him with his staff. The monk stepped back. Yunmen said, “You are not afflicted with blindness.” He again called him to come forward, and the monk came forward. Yunmen said, “You are not afflicted with deafness.” Then he said, “Do you understand?” The monk said, “I do not understand.” Yunmen said, “You are not afflicted with muteness.” At this, the monk had an awakening. If he had been a real man at that moment, when Yunmen said, “Make a prostration,” he would have overturned the Chan seat. How could there have been so much tangled vine?
且道云门与玄沙会处是同是别？他两人会处都只一般。看他古人出来，作千万种方便，意在钩头上。多少苦口，只令诸人各各明此一段事。五祖老师云：“一人说得却不会，一人却会说不得。	Now tell me: were Yunmen’s and Xuansha’s points of understanding the same or different? The points at which these two understood were entirely the same. Observe how the ancient masters came forth and devised ten thousand skillful means, their intent being at the hook’s point. With so many painstaking words,

	they wished only that each of you would clearly understand this one matter. Master Wuzu said: “One person can speak of it but does not understand; another understands but cannot speak of it.”
二人若来参，如何辨得他？若辨这两人不得，管取为人解粘去缚不得在！若辨得，才见入门，我便着草鞋向尔肚里走几遭了也！犹自不省，讨什么碗！出去，且莫作盲聋喑哑会好。	If these two came to seek instruction, how would you distinguish them? If you cannot distinguish these two, I guarantee that you will be unable to free people from attachment and release them from bondage. If you can distinguish them, then as soon as I see you enter the gate, I shall put on straw sandals and walk through your belly several times! Yet you still do not awaken—what bowl are you looking for? Go out, and do not understand this as blindness, deafness, and muteness.”
若恁么计较！所以道，眼见色如盲等，耳闻声如聋等。”又道：“满眼不视色，满耳不闻声，文殊常触目，观音塞耳根。”到这里，眼见如盲相似，耳闻如聋相似，方能与玄沙意不争多。诸人还识盲聋喑哑底汉子落处么？看取雪窦颂云：	If you calculate in this way! Therefore it is said: “When the eyes see forms, be as if blind; when the ears hear sounds, be as if deaf.” It is also said: “With eyes full, do not see forms; with ears full, do not hear sounds. Mañjuśrī is always before the eyes; Avalokiteśvara blocks the ear faculty.” At this point, when seeing is like not seeing and hearing is like not hearing, only then are you not far from Xuansha’s intent. Do you all recognize where the person of blindness, deafness, and muteness rests? Look to Xuedou’s verse:
盲聋喑哑，【已在言前。三穷俱明。已做一段了也。】	Blind, deaf, and mute—[Already before words: all three apertures are fully clear. It has already become a complete matter.]
杳绝机宜。【向什么处摸索。还做计较得么？有什么交涉！】	All responsive capacities are utterly cut off. [Where will you grope? Can you still make calculations? What connection is there?]
天上天下，【正理自由。我也恁么。】	Above heaven and below heaven, [The true principle is free in itself. I too am thus.]
堪笑堪悲。【笑个什么？悲个什么？半明半暗。】	Worthy of laughter, worthy of sorrow. [What is there to laugh at? What is there to grieve over? Half bright, half dark.]
离娄不辨正色，【瞎汉！巧匠不留踪。端的瞎！】	Loulou cannot distinguish the true colors; [Blind fellow! A master craftsman leaves no trace. Truly blind!]
师旷岂识玄丝。【聋汉！大功不立赏。端的聋！】	How could Shikuang recognize the mysterious strings? [Deaf fellow! Great merit receives no reward. Truly deaf!]
争如独坐虚窗下，【须是恁么始得。莫向鬼窟里作活计。一时打破漆桶。】	Better to sit alone beneath an empty window, [Only this will do. Do not make a livelihood in a ghost cave. Smash the lacquer bucket all at once.]
叶落花开自有时。【即今什么时节？切不得作无事会。今日也从朝至暮，明日也从朝至暮。】	For leaves to fall and flowers to bloom each has its season. [What season is it now? Never take this as a matter of doing nothing. Today passes from dawn to dusk; tomorrow also passes from dawn to dusk.]
复云：“还会也无？【重说偈言。】	He further said, “Do you understand?” [He repeats the verse.]
无孔铁锤！”【自领出去。可惜放过。便打。】	“A holeless iron hammer!” [Take it away yourself. What a pity he let it pass. Then strike.]
盲聋喑哑，杳绝机宜。尽尔见与不见、闻与不闻、说与不说，雪窦一时与尔扫却了也。直得盲聋喑哑见解、机宜计较，一时杳绝，总用不着。这个向上事，可谓真盲真聋真哑，无机无宜。	Blind, deaf, and mute; all responsive capacities are utterly cut off. Whether you see or do not see, hear or do not hear, speak or do not speak, Xuedou has swept them all away for you at once. The views and calculations of blindness, deafness, muteness, and responsive capacities are utterly cut off; none of them is of any use. This matter that goes beyond is truly blind, truly deaf, and truly mute—without capacity or contrivance.
天上天下，堪笑堪悲。雪窦一手抬一手搦。且道笑个什么？悲个什么？堪笑是哑却不哑、是聋却不聋；堪悲明明不盲却盲，明明不聋却聋。	Above heaven and below heaven, worthy of laughter and worthy of sorrow. Xuedou raises with one hand and presses down with the other. But tell me: what is there to laugh at? What is there to grieve over? Worthy of laughter: mute, yet not mute; deaf, yet not deaf. Worthy of sorrow: plainly not blind, yet blind; plainly not deaf, yet deaf.
离娄不辨正色。不能辨青黄赤白，正是瞎！离娄，黄帝时人，百步外能见秋毫之末，其目甚明。黄帝游于赤水，沉珠，令离朱寻之不见，令吃诟寻之亦不得。后令象罔寻之方获之。故云，象罔到时光灿烂，离娄行处浪滔天。这个高处一着，直是离娄之目亦辨他正色不得。	Loulou cannot distinguish the true colors. Unable to distinguish blue, yellow, red, and white, he is precisely blind! Loulou was a man in the time of the Yellow Emperor. From a hundred paces away, he could see the tip of an autumn hair; his eyesight was extremely keen. When the Yellow Emperor traveled to the Red Water and lost a pearl, he ordered Lizhu to seek it, but he could not find it; he ordered Chigou to seek it, but he too could not find it. Only after he ordered Xiangwang to seek it was it obtained. Hence it is said, “When Xiangwang arrives, light shines brilliantly; where Loulou walks, waves surge to heaven.” At this lofty point, even Loulou’s eyes cannot distinguish its true colors.

师旷岂识玄丝。周时绛州晋景公之子，师旷，字子野【一云，晋平公之乐太师也】，善别五音六律，隔山闻蚁斗。时晋与楚争霸，师旷唯鼓琴，拨动风弦，知战楚必无功。虽然如是，雪窦道，他尚未识玄丝在。不聋却是聋底人，这个高处玄音，直是师旷亦识不得。	How could Shikuang recognize the mysterious strings? Shikuang, courtesy name Ziye, was the son of Duke Jing of Jin in Jiangzhou during the Zhou dynasty. [Another account says that he was the grand music master of Duke Ping of Jin.] He was skilled at distinguishing the five notes and six pitch-pipes, and could hear ants fighting across a mountain. At the time when Jin and Chu contended for supremacy, Shikuang merely played the qin; by plucking the wind strings, he knew that Chu could not succeed in battle. Yet Xuedou says that he still did not recognize the mysterious strings. A person who is not deaf yet is deaf: at this lofty point, even Shikuang cannot recognize the mysterious sound.
雪窦道，我亦不作离娄，亦不作师旷。争如独坐虚窗下，叶落花开自有时。若到此境界，虽然见似不见、闻似不闻、说似不说，饥即吃饭，困即打眠，任他叶落花开。叶落时是秋，花开时是春，各各自有时节。雪窦与尔一时扫荡了也。	Xuedou says: I too do not become Loulou, nor do I become Shikuang. Better to sit alone beneath an empty window; for leaves to fall and flowers to bloom each has its season. If one reaches this state, then although seeing is like not seeing, hearing like not hearing, and speaking like not speaking, when hungry one eats and when tired one sleeps, letting leaves fall and flowers bloom as they will. When leaves fall, it is autumn; when flowers bloom, it is spring. Each has its own season. Xuedou has swept them all away for you at once.
又放一线道，云：还会也无？雪窦力尽神疲，只道得个无孔铁锤。这一句急着眼看方见，若拟议又蹉过。	Then he lets out one more line and says: “Do you understand?” Xuedou, exhausted in strength and spirit, can only say, “A holeless iron hammer.” This sentence must be looked at urgently with the eye to be seen; if you deliberate, you again miss it.
师举拂子云：还见么？	The master held up the whisk and said, “Do you see?”
遂敲禅床一下云：还闻么？	Then he struck the Chan seat once and said, “Do you hear?”
下禅床云：还说得么？	Descending from the Chan seat, he said, “Can you speak?”
【铁扫帚】：老师有何教导？	[Iron Broom]: What instruction does the teacher have?
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师举拂子云：还见么？	The master held up the whisk and said, “Do you see?”
答：见！	Answer: “I see!”
遂敲禅床一下云：还闻么？	Then he struck the Chan seat once and said, “Do you hear?”
答：闻！	Answer: “I hear!”
下禅床云：还说得么？	Descending from the Chan seat, he said, “Can you speak?”
答：嘴巴两片皮。	Answer: “A mouth is but two pieces of skin.”
【lvm】：也不盲聋喑哑。	[lvm]: Neither blind, deaf, nor mute.
【雪山童子】：既不盲聋喑哑，为何总是听而不闻，视而不见，说而不得？	[Snow Mountain Youth]: Since one is neither blind, deaf, nor mute, why does one always hear without hearing, see without seeing, and speak without being able to speak?

【八九】道吾通身手眼

[89] Daowu’s Whole Body Is Hands and Eyes

【八九】道吾通身手眼	[Eighty-Nine] Daowu’s Whole-Body Hands and Eyes
垂示云：通身是眼见不到，通身是耳闻不及，通身是口说不着，通身是心鉴不出。通身即且止，忽若无眼作么生见、无耳作么生闻、无口作么生说、无心作么生鉴？若向个里拨转得一线道，便与古佛同参。参则且止，且道参个什么人？	Pointer: “With the whole body being eyes, one cannot see; with the whole body being ears, one cannot hear; with the whole body being a mouth, one cannot speak; with the whole body being mind, one cannot discern. Set aside the whole body for now. Suppose there were no eyes—how would one see? No ears—how would one hear? No mouth—how would one speak? No mind—how would one discern? If, within this, you can turn about and gain even a thread of insight, you will join the ancient Buddhas in study. Set study aside for now: tell me, with whom would you study?”
【八九】举：	[Eighty-Nine] The Case:
云岩问道吾：大悲菩萨用许多手眼作什么？【当时好与本分草料。尔寻常走上走下作什么？阇黎问，作什么？】	Yunyan asked Daowu, “Why does the Bodhisattva of Great Compassion use so many hands and eyes?” [At that moment, he should have been given the appropriate fodder. What do you ordinarily run about doing? Venerable, you ask, “Why?”]
吾云：如人夜半背手摸枕子。【何不用本分草料？一盲引众盲！】	Daowu said, “It is like someone reaching behind with a hand in the middle of the night to feel for the pillow.” [Why not use the appropriate fodder? One

	blind man leading a crowd of blind men!]
岩云：我会也。【将错就错。赚杀一船人。同坑无异土。未免伤锋犯手。】	Yunyan said, “I understand.” [Following one mistake with another. He has deceived a whole boatload of people. The same pit, no different earth. He cannot avoid blunting the edge and injuring his hand.]
吾云：汝作么生会？【何劳更问。也要问过。好与一拶。】	Daowu said, “How do you understand it?” [Why trouble to ask further? Yet it must be asked. He deserves a sharp squeeze.]
岩云：遍身是手眼。【有什么交涉！鬼窟里作活计。泥里洗土块。】	Yunyan said, “The whole body is hands and eyes.” [What connection does that have? Making a living in a ghost cave. Washing clods of earth in mud.]
吾云：道即太杀道，只道得八成。【同坑无异土。奴见婢殷勤。癞儿牵伴。】	Daowu said, “You have put it very well, but you have said only eighty percent.” [The same pit, no different earth. A servant sees the maid being diligent. A leprous child seeks a companion.]
岩云：师兄作么生？【取人处分，争得！也好与一拶。】	Yunyan said, “How would you put it, elder brother?” [How could you contend for another’s place? Yet he too deserves a sharp squeeze.]
吾云：通身是手眼。【虾跳不出斗。换却尔眼睛。移却舌头。还得十成也未？唤爹作爷。】	Daowu said, “The whole body is hands and eyes.” [A shrimp cannot jump out of the bucket. Change your eyes; move your tongue. Have you attained the full hundred percent yet? Calling one’s father “uncle.”]
云岩与道吾同参药山，四十年胁不着席。药山出曹洞一宗，有三人法道盛行：云岩下洞山，道吾下石霜，船子下夹山。	Yunyan and Daowu studied together under Yaoshan and, for forty years, never lay down to sleep. From Yaoshan emerged the Caodong school. Three of his descendants had flourishing Dharma lineages: Dongshan under Yunyan, Shishuang under Daowu, and Jia-shan under Chuanzhi.
大悲菩萨有八万四千母陀罗臂。大悲有许多手眼，诸人还有也无？百丈云：一切语言文字，俱皆宛转归于自己。	The Bodhisattva of Great Compassion has eighty-four thousand mudrā arms. Great Compassion has so many hands and eyes—do you all have them as well, or not? Baizhang said, “All language and written words ultimately turn back to oneself.”
云岩常随道吾咨参决择，一日问他道：“大悲菩萨用许多手眼作什么？”当初好与他劈脊便棒，免见后有许多葛藤。	Yunyan regularly accompanied Daowu in seeking instruction and discerning the matter. One day he asked, “Why does the Bodhisattva of Great Compassion use so many hands and eyes?” At the outset, Daowu should have struck him across the back with a staff, sparing us all the later entanglements.
道吾慈悲不能如此，却与他说道理，意要教他便会，却道：“如人夜半背手摸枕子。”当深夜无灯光时，将手摸枕子，且道眼在什么处！	Daowu was too compassionate to do this. Instead, he explained the matter to him, intending to make him understand at once. He said, “It is like someone reaching behind with a hand in the middle of the night to feel for the pillow.” In the deep night, when there is no lamplight, one feels for the pillow with one’s hand. Tell me, where are the eyes then?
他便道：“我会也。”	Yunyan immediately said, “I understand.”
吾云：“汝作么生会？”	Daowu said, “How do you understand it?”
岩云：“遍身是手眼。”	Yunyan said, “The whole body is hands and eyes.”
吾云：“道即太杀道，只道得八成。”	Daowu said, “You have put it very well, but you have said only eighty percent.”
岩云：“师兄又作么生？”	Yunyan said, “How would you put it, elder brother?”
吾云：“通身是手眼。”	Daowu said, “The whole body is hands and eyes.”
且道遍身是底是、通身是底是？虽似烂泥却脱洒。如今人多去作情解道：“遍身底不是，通身底是。”只管咬他古人言句，于古人言下死了。殊不知，古人意不在言句上，此皆是事不获已而用之。	Tell me: what is meant by “the whole body is” in the first statement, and what is meant by “the whole body is” in the second? Though it seems like rotten mud, it is free and unconfined. Nowadays, many people explain it conceptually: “The first ‘whole body’ is not it; the second ‘whole body’ is it.” They merely gnaw at the words of the ancients and die beneath the ancients’ words. They do not realize that the ancients’ intent does not lie in their words; these words were employed only because there was no alternative.
如今下注脚、立格则道，若透得此公案，便作罢参会。以手摸浑身。摸灯笼露柱，尽作通身话会。若恁么会，坏他古人不少！所以道，他参活句、不参死句。须是绝情尘意想，净裸裸、赤洒洒地，方可见得大悲话。	Nowadays, people add footnotes and establish fixed rules, saying that if one penetrates this koan, one has completed one’s investigation and understanding. They touch their whole body with their hands, touch lanterns and dew-posts, and take it all as talk of the whole body. If you understand it this way, you do considerable harm to the ancients! Therefore it is said: they investigate living words, not dead words. One must cut off emotional defilements and conceptual thought, becoming utterly pure and bare, wholly free and open; only then can one perceive the words concerning Great Compassion.

不见曹山问僧：“应物现形，如水中月时如何？”僧云：“如驴觑井。”山云：“道即太杀道，只道得八成。”僧云：“和尚又作么生？”山云：“如井觑驴。”便同此意也。尔若去语上见，总出道吾云岩圈缋不得。	Did you not see how Caoshan asked a monk, “When one manifests a form in response to things, like the moon in water, how is it?” The monk said, “Like a donkey looking into a well.” Caoshan said, “You have put it very well, but you have said only eighty percent.” The monk said, “How would you put it, Master?” Caoshan said, “Like a well looking at a donkey.” This is precisely the same intent. If you seek to understand it through words, you will never escape the bounds drawn by Daowu and Yunyan.
雪窦作家，更不向句下死，直向头上行。颂云：	Xuedou was a true master. He did not die beneath the words, but went straight to the source. His verse says:
遍身是，【四肢八节。未是衲僧极则处。】	The whole body is—[The four limbs and eight joints. This is not yet the ultimate ground of a patch-robed monk.]
通身是，【顶门上有半边。犹在窠窟里。瞎！】	The whole body is—[There is still half a side above the crown of the head. You remain in the nest and cave. Blind!]
拈来犹较十万里。【放过则不可。何止十万里！】	To bring it forth is still a hundred thousand miles away. [It cannot simply be let pass. More than a hundred thousand miles away!]
展翅鹏胜六合云，【些子境界。将谓奇特。点！】	The roc spreads its wings, surpassing the clouds of the six directions; [A petty realm of experience, taken to be extraordinary. A dot!]
搏风鼓荡四溟水。【些子尘埃。将谓天下人不奈尔何。过！】	Beating the wind, it stirs the waters of the four seas. [A petty speck of dust, taken as though no one in the world could withstand you. Excessive!]
是何埃　兮忽生，【重为禅人下注脚。斩拈却著那里。】	What mote of dust is this that suddenly arises? [Once again he adds footnotes for Chan practitioners. Once cut off, where has it been placed?]
那个毫厘兮未止。【别别！吹散了也。截！】	What tiny fraction remains unstill? [Separate, separate! It has all been blown away. Cut!]
君不见，【又恁么去。】	Have you not seen—[Off he goes again like this.]
网珠垂范影重重，【大小大雪窦作这个去就。可惜许！依旧打葛藤。】	The jewels of Indra’s net hang as a model, reflections upon reflections; [What a great Xuedou, making such a move! What a pity—he is still spinning entanglements.]
棒头手眼从何起。【咄！贼过后张弓。放尔不得。尽大地人无出气处。放得又须吃棒。又打咄云：且道山僧底是、雪窦底是？】	From where do hands and eyes arise at the tip of the staff? [Ho! Drawing the bow after the thief has gone. I cannot let you off. Throughout the great earth, no one can catch a breath. Even if you are let off, you must still receive the staff. Again he strikes and cries: Tell me, which is the monk’s and which is Xuedou’s?]
咄！【三喝四喝后作么生？】	Ho! [After three shouts and four shouts, what then?]
“遍身是，通身是”，若道“背手摸枕子”底便是，以手摸身底便是，若作恁么见解，尽向鬼窟里作活计。毕竟遍身通身都不是。若要以情识去见他大悲话，直是犹较十万里！雪窦弄得一句活，道：“拈来犹较十万里。”	“The whole body is; the whole body is”—if you say that “reaching behind to feel for the pillow” is it, or that feeling one’s body with the hand is it, then such an understanding is entirely a livelihood in a ghost cave. In the end, neither “the whole body” nor “the whole body” is it. If you wish to understand these words about Great Compassion through emotional consciousness, you are truly still a hundred thousand miles away! Xuedou brought forth a living phrase: “To bring it forth is still a hundred thousand miles away.”
后句颂云岩道吾奇特处，云：“展翅鹏腾六合云，搏风鼓荡四溟水。”大鹏吞龙，以翼搏风鼓浪，其水开三千里，遂取龙吞之。雪窦道，尔若大鹏，能搏风鼓浪，也太杀雄壮。	The latter lines praise the extraordinary point in Yunyan and Daowu’s exchange: “The roc spreads its wings, surpassing the clouds of the six directions; / Beating the wind, it stirs the waters of the four seas.” The great roc swallows dragons. It beats the wind and churns the waves with its wings; the waters part for three thousand miles, and it seizes and swallows the dragon. Xuedou says that if you were such a great roc, able to beat the wind and stir the waves, you would indeed be exceedingly majestic.
若以大悲千手眼观之，只是些子尘埃忽生相似，又似一毫厘风吹未止相似。雪窦道，尔若以手摸身，用作手眼，堪作何用！于是大悲话上，直是未在。所以道：“是何埃　兮忽生，那个毫厘兮未止。”雪窦自谓作家。一时拂迹了也。	Yet viewed through the thousand hands and eyes of Great Compassion, this is merely like a tiny mote of dust suddenly arising, or like a breath of wind not yet stilled within a hair’s breadth. Xuedou says that if you use feeling the body with your hands as hands and eyes, what use could that be? In relation to the words about Great Compassion, it is simply not there yet. Therefore he says: “What mote of dust is this that suddenly arises? / What tiny fraction remains unstill?” Xuedou considered himself a true master; at one stroke, he had swept away all traces.
争奈后面依旧漏逗，说个谕子，依前只在圈缋里：“君不见，网珠垂范影重重”，雪窦引帝网明珠，以用垂范，手眼且道落在什么处！	Yet, unavoidably, he again revealed an opening afterward. Offering an analogy, he remained as before within the drawn bounds: “Have you not seen—the jewels of Indra’s net hang as a model, reflections upon reflections.” Xuedou

	cites the jeweled net of Indra as an illustration. Tell me, where do the hands and eyes fall?
华严宗中，立四法界：一、理法界，明一味平等故；二、事法界，明全理成事故；三、理事无碍法界，明理事相融大小无碍故；四、事事无碍法界，明一事遍入一切事、一事遍摄一切事，同时交参无碍故。所以道，一尘才举，大地全收。一一尘含无边法界。一尘既尔，诸尘亦然。	The Huayan school establishes four dharma realms: first, the dharma realm of principle, which clarifies that all is equally of one flavor; second, the dharma realm of phenomena, which clarifies that all phenomena are constituted entirely by principle; third, the dharma realm of the nonobstruction of principle and phenomena, which clarifies that principle and phenomena interpenetrate without obstruction, whether great or small; and fourth, the dharma realm of the nonobstruction among phenomena, which clarifies that one phenomenon enters all phenomena and encompasses all phenomena, mutually interfusing simultaneously without obstruction. Thus it is said: as soon as a single mote of dust is raised, the entire great earth is encompassed. Each mote contains boundless dharma realms. Since one mote is thus, all motes are likewise.
网珠者，乃天帝释善法堂前，以摩尼珠为网，凡一珠中映现百千珠，而百千珠俱现一珠中，交映重重，主伴无尽，此用明事事无碍法界也。昔贤首国师，立为镜灯喻，圆列十镜，中设一灯。若看东镜，则九镜镜灯历然齐现。	Indra’s net is the net of maṇi jewels before the Hall of Good Dharma of Śakra, lord of the devas. In each jewel appear hundreds of thousands of jewels, and within each of those hundreds of thousands of jewels, the one jewel also appears. They reflect one another layer upon layer; principal and attendant are inexhaustible. This illustrates the dharma realm of the nonobstruction among phenomena. Formerly, National Master Fazang established the analogy of mirrors and a lamp: ten mirrors arranged in a circle with a single lamp placed in their center. If one looks into the eastern mirror, the lamp is distinctly reflected in all nine mirrors at once.
若看南镜，则镜镜如然。所以世尊初成正觉，不离菩提道场，而遍升忉利诸天，乃至于一切处，七处九会，说华严经。雪窦以帝网珠，垂示事事无碍法界。然六相义甚明白，即总即别，即同即异，即成即坏，举一相则六相俱该。	If one looks into the southern mirror, every mirror is the same. Thus, when the World-Honored One first attained perfect awakening, without leaving the bodhimaṇḍa, he nevertheless ascended throughout the Trāyastriṃśa heavens and all places, teaching the Avataṃsaka Sūtra in seven places and nine assemblies. Xuedou uses the jewels of Indra’s net to illustrate the dharma realm of the nonobstruction among phenomena. The teaching of the six characteristics is likewise very clear: totality and particularity, sameness and difference, formation and disintegration. Raise one characteristic, and all six are included.
但为众生日用而不知，雪窦拈帝网明珠垂范，况此大悲话。直是如此，尔若善能向此珠网中，明得拄杖子，神通妙用，出入无碍，方可见得手眼。所以雪窦云：“棒头手眼从何起。”教尔棒头取证、喝下承当。	But sentient beings use this every day without knowing it. Xuedou brings forth the jeweled net of Indra as an illustration—how much more so in this case concerning Great Compassion. It is exactly so. If you can skillfully comprehend the staff within this jeweled net, with spiritual powers and wondrous functioning, entering and leaving without obstruction, only then can you perceive the hands and eyes. Therefore Xuedou says, “From where do hands and eyes arise at the tip of the staff?” He teaches you to realize it at the tip of the staff and assume it upon hearing the shout.
只如德山入门便棒，且道手眼在什么处？临济入门便喝，且道手眼在什么处？	When Deshan entered the hall, he immediately struck with his staff. Tell me, where were the hands and eyes? When Linji entered the hall, he immediately gave a shout. Tell me, where were the hands and eyes?
且道雪窦末后为什么更着个“咄”字？	Tell me, why did Xuedou add the word “Ho!” at the very end?
参！	Investigate!

【九〇】智门蚌月兔胎

[90] Zhimen: Moon in the Clam, Fetus in the Rabbit

【九〇】智门蚌月兔胎	[90] Zhimen: Clam-Moon and Rabbit Conception
垂示云：声前一句千圣不傳，面前一丝长时无间。净裸裸、赤洒洒，头　松、耳卓朔。且道作么生？试举看。	Pointer: Before sound, there is a single phrase that a thousand sages cannot transmit; before one’s face, a single thread continues without interruption through all time. Pure and bare, utterly naked; hair loose, ears upright. Tell me, how is it? Try raising it and see.
【九〇】举：	[90] The Case:
僧问智门：如何是般若体？【通身无影象。坐断天下人舌头。用体作什么？】	A monk asked Zhimen, “What is the essence of prajñā?” [The whole body is without shadow or form. It silences the tongues of everyone under heaven. What use is there in making distinctions between function and essence?]
门云：蚌含明月。【光吞万象即且止，棒头正眼事如何？曲不藏直。雪上加霜又一重！】	Zhimen said, “A clam contains the bright moon.” [Leave aside light swallowing the myriad forms; what of the true eye at the end of the staff? The crooked

	does not conceal the straight. Frost upon snow—another layer!]
僧云：如何是般若用？【倒退三千里！要用作什么？】	The monk said, “What is the function of prajñā?” [Retreat three thousand li! What use do you want to make of function?]
门云：兔子怀胎。【 ！苦瓠连根苦，甜瓜彻带甜。向光影中作活计。不出智门窠窟。若有个出来，且道是般若体？是般若用？且要土上加泥！】	Zhimen said, “A rabbit conceives.” [Dangerous! A bitter gourd is bitter to its root; a sweet melon is sweet through its stem. Making a livelihood amid light and shadows, one does not leave Zhimen’s den. If someone could emerge from it, then tell me: would that be the essence of prajñā, or its function? This is only adding mud to earth!]
智门道“蚌含明月，兔子怀胎”，都用中秋意。虽然如此，古人意却不在蚌兔上。他是云门会下尊宿，一句语须具三句。所谓函盖乾坤句、截断众流句、随波逐浪句。亦不消安排，自然恰好。便去　处，答这僧话，略露些子锋　，不妨奇特。虽然恁么，他古人终不去弄光影，只与尔指些路头教人见。	Zhimen’s words, “A clam contains the bright moon; a rabbit conceives,” both draw upon the imagery of the Mid-Autumn Festival. Yet, although this is so, the ancients’ intent was not in the clam and rabbit. Zhimen was a venerable elder in Yunmen’s assembly; a single utterance had to embody three statements: the statement that encompasses heaven and earth, the statement that cuts off the myriad streams, and the statement that follows the waves and pursues the billows. There was no need to arrange anything; it was naturally just right. He went straight to the dangerous point in answering this monk, slightly revealing the edge of his sharpness—indeed, it was extraordinary. Yet, even so, the ancients never toyed with light and shadows; they merely pointed out a path for you, so that people might see.
这僧问：“如何是般若体？”智门云：“蚌含明月。”汉江出蚌，蚌中有明珠。到中秋月出，蚌于水面浮，开口含月光，感而产珠，合浦珠是也。若中秋有月则珠多，无月则珠少。“如何是般若用？”门云：“兔子怀胎。	The monk asked, “What is the essence of prajñā?” Zhimen said, “A clam contains the bright moon.” Clams are found in the Han River, and within them are bright pearls. When the Mid-Autumn moon rises, clams float to the water’s surface, open their shells to receive the moonlight, and, moved by it, produce pearls—the pearls of Hepu are such. If there is a moon at Mid-Autumn, the pearls are many; if there is no moon, they are few. “What is the function of prajñā?” Zhimen said, “A rabbit conceives.”
”此意亦无异。兔属阴，中秋月生，开口吞其光，便乃怀胎，口中产儿。亦是有月则多，无月则少。他古人答处，无许多事。他只借其意，而答般若光也。虽然恁么，他意不在言句上。自是后人，去言句上作活计。	The meaning is no different. Rabbits belong to yin. When the Mid-Autumn moon arises, they open their mouths and swallow its light, and thereby conceive, giving birth from their mouths. Here too, if there is a moon, they are many; if there is no moon, they are few. When the ancients answered, there were not so many complications. They merely borrowed this imagery to answer concerning the light of prajñā. Yet even so, their intent was not in words and phrases. It is later people who make a livelihood in words and phrases.
不见盘山道：“心月孤圆，光吞万象。”光非照境，境亦非存。光境俱亡，复是何物？如今人但瞠眼唤作光，只去情上生解，空里钉橛。古人道：“汝等诸人，六根门头昼夜放大光明，照破山河大地。”不只止眼根放光，鼻舌身意亦皆放光也。到这里直须打叠六根下无一星事，净裸裸、赤洒洒地，方见此话落处。雪窦正恁么颂出：	Have you not seen what Pan Shan said: “The moon of mind stands solitary and full; its light swallows the myriad forms.” The light does not illuminate an object, nor does the object itself remain. When both light and object have vanished, what is there again? People today merely stare wide-eyed and call this light. They form interpretations based only on feelings, driving pegs into empty space. The ancients said, “At the gates of your six sense faculties, great radiance shines forth day and night, illuminating and breaking through mountains, rivers, and the great earth.” It is not only the eye faculty that emits light; the nose, tongue, body, and mind also all emit light. At this point, you must directly set aside the six sense faculties, leaving not a single thing beneath them, pure and bare, utterly naked. Only then will you see where these words come to rest. Xuedou expressed this precisely in his verse:
一片虚凝绝谓情，【拟心即差，动念即隔。佛眼也觑不见。】	A single expanse, empty and still, cuts off conceptual feelings. [To intend it with the mind is already to miss it; to stir a thought is already to be separated from it. Even the Buddha-eye cannot glimpse it.]
人天从此见空生。【须菩提好与三十棒，用这老汉作什么！设使须菩提，也倒退三千里！】	From this, humans and devas see Empty-Born. [Subhūti deserves thirty blows—what use is this old fellow? Even if it were Subhūti, he too would retreat three thousand li!]
蚌含玄兔深深意，【也须是当人始得。有什么意，何须更用深深意！】	The clam contains the mysterious rabbit: a meaning profound upon profound. [It must be the person himself who attains it. What meaning is there? Why speak further of a meaning profound upon profound?]
曾与禅家作战争。【千戈已息，天下太平。还会么？打云：阇黎吃得多少？】	It has once made war among Chan practitioners. [A thousand spears are now at rest; all under heaven is at peace. Do you understand? Striking with the staff, he says: “Reverend, how many have you eaten?”]
“一片虚凝绝谓情”，雪窦一句便颂得好，自然见得古人意。六根湛然，是个什么？只这一片虚明凝寂，不消去天上讨，也不必向别人求，自然常光现前。是处壁立千仞，绝谓情即是绝言谓情尘也。	“A single expanse, empty and still, cuts off conceptual feelings.” With this one line, Xuedou expresses it well, naturally revealing the ancients’ intent. When the six sense faculties are utterly clear and still, what is this? It is simply this single expanse of empty luminosity and stillness. There is no need to seek it in

	the heavens or ask it from others; the ever-present light naturally appears before you. Here is a sheer wall rising a thousand fathoms: to cut off conceptual feelings is precisely to cut off verbal and conceptual defilements.
法眼《圆成实性颂》云：“理极忘情谓，如何得谕齐。到头霜夜月，任运落前溪。果熟兼猿重，山遥似路迷。举头残照在，元是住居西。”所以道：“心是根、法是尘，两种犹如镜上痕。尘垢尽时光始现，心法双忘性即真。”又道：“三间茅屋从来住，一道神光万境闲。莫把是非来辨我，浮生穿凿不相关。”只此颂亦见一片虚凝绝谓情也。	Fayan says in his “Verse on the Nature of Absolute Reality and Perfection”: “When principle reaches its utmost, conceptual discourse is forgotten; how can it be made equal through analogy? In the end, the moon of a frosty night naturally falls into the stream before one’s door. The fruit ripens, heavy even for the gibbons; the mountain is distant, and the road seems lost. Raise your head: the lingering sunlight is there—it has always been west of one’s dwelling.” Thus it is said: “Mind is the faculty, dharmas are objects; the two are like marks upon a mirror. When the dust and grime are exhausted, the light first appears; when mind and dharmas are both forgotten, nature itself is true.” Again it is said: “I have always dwelt in a three-bay thatched hut; one ray of spiritual radiance leaves the myriad realms at ease. Do not use right and wrong to judge me; the contrivances of this fleeting life are unrelated to me.” This verse too reveals a single expanse, empty and still, cutting off conceptual feelings.
“人天从此见空生”。不见须菩提岩中宴坐，诸天雨花赞叹。尊者云：“空中雨花赞叹，复是何人？”天云：“我是梵天。”尊者云：“汝云何赞叹？”天云：“我重尊者善说般若波罗蜜多。	“From this, humans and devas see Empty-Born.” Have you not seen Subhūti seated in meditation within a cliff cave, while the devas rained down flowers in praise? The Venerable One said, “Who is it that rains flowers from the sky in praise?” The deity said, “I am Brahmā.” The Venerable One said, “Why do you offer praise?” The deity said, “I revere the Venerable One for skillfully expounding prajñāpāramitā.”
”尊者云：“我于般若未尝说一字，汝云何赞叹？”天云：“尊者无说，我乃无闻。无说无闻，是真般若。”又复动地雨花。看他须菩提善说般若，且不说体用。若于此见得，便可见智门道蚌含明月兔子怀胎。	The Venerable One said, “I have never uttered a single word about prajñā; why do you offer praise?” The deity said, “The Venerable One does not speak, and I do not hear. No speaking and no hearing—this is true prajñā.” Then the earth moved again, and flowers rained down. See how skillfully Subhūti expounded prajñā, yet did not speak of essence or function. If you see it here, you may then see what Zhimen meant by “a clam contains the bright moon; a rabbit conceives.”
古人意虽不在言句上，争奈答处有深深之旨，惹得雪窦道“蚌含玄兔深深意”，到这里“曾与禅家作战争”。天下禅和子。闹浩浩地商量，未尝有一人梦见在。若要与智门雪窦同参，也须是自着眼始得。	Although the ancients’ intent was not in words and phrases, their responses nonetheless contain a profound meaning. This drew from Xuedou the line, “The clam contains the mysterious rabbit: a meaning profound upon profound.” At this point, it “has once made war among Chan practitioners.” Chan followers throughout the world engage in noisy, bustling discussions, yet not one of them has ever dreamed of reaching it. If you wish to study together with Zhimen and Xuedou, you must begin by applying your own eye.
佛果圜悟禅师碧岩录卷第九（终）	The Blue Cliff Record of Chan Master Foguo Yuanwu, Volume Nine (End)
【康康】：标题没法改，擅将老师文中第6行3字“兔”字改为“兔”字。	Kangkang ：The title cannot be changed. The third character on line 6 of the teacher’s text was altered without authorization from “ ” to “ .”
【lvm】：谢谢！应该是“兔”。	lvm ：Thank you! It should be “ .”
【铁扫帚】：声前一句千圣不传？拈花微笑不算传吗？	[Iron Broom]: A phrase before sound that a thousand sages cannot transmit? Does the Flower Sermon and Mahākāśyapa’s smile not count as transmission?
【真实】：拈花微笑这两条都已经传了。	[Truth]: The Flower Sermon and the smile have both already been transmitted.
【真实】：为众生请法。别忘了“好人好自己”。	[Truth]: Request the Dharma for the sake of sentient beings. Do not forget: be good to others and to yourself.
【wind】：也须是自着眼始得。	[wind]: You must begin by applying your own eye.
【铁扫帚】：如何是般若之相?	[Iron Broom]: What is the appearance of prajñā?
【wind】（接【铁扫帚】：如何是般若之相？）：即此见闻非见闻，无余声色可呈君！	[wind] (in reply to [Iron Broom]: “What is the appearance of prajñā?”): This very seeing and hearing are not seeing and hearing; no other sounds or forms can be presented to you!
【lvm】：【铁扫帚】吃月饼。	[lvm]: [Iron Broom] is eating mooncakes.
【wshiyao】：无般若之相时，月饼何吃	[wshiyao]: When there is no appearance of prajñā, how can mooncakes be eaten?
【lvm】：月饼吃【wshiyao】	[lvm]: The mooncakes are eating [wshiyao].
【wshiyao】：哈哈哈哈，果然是无手指月	[wshiyao]: Hahahaha—indeed, there is no finger pointing to the moon.

【九一】盐官扇子犀牛

[91] Yanguan's Rhinoceros Fan

【九一】盐官扇子犀牛	[Case 91] Yanguan's Rhino Fan
佛果圜悟禅师碧岩录卷第十	The Blue Cliff Record, Volume Ten, by Chan Master Foguo Yuanwu
垂示云：超情离见，去缚解粘。提起向上宗乘，扶竖正法眼藏。也须十方齐应，八面玲珑。直到恁么田地，且道还有同得同证同死同生底么？试举看。	Pointer: Transcend feelings and detach from views; cast off bonds and release attachments. Raise up the supreme vehicle of the tradition and uphold the Treasury of the True Dharma Eye. One must also respond in unison throughout the ten directions and be exquisitely adaptable on all eight sides. Having reached such a state, tell me: is there still anyone who attains together, realizes together, dies together, and is born together? Let us examine it.
【九一】举：	[Case 91] The Case:
盐官一日唤侍者：与我将犀牛扇子来。【打葛藤不少。何似这个。好个消息！】	One day, Yanguan called to his attendant, "Bring me the rhino fan." [There is no small amount of entangling talk here. How about this? What good news!]
侍者云：扇子破也。【可惜许。好个消息。道什么！】	The attendant said, "The fan is broken." [What a pity. What good news! What are you saying?]
官云：扇子既破，还我犀牛儿来。【漏逗不少。幽州犹自可，最苦是新罗。和尚用犀牛儿作什么？】	Yanguan said, "Since the fan is broken, bring me back the rhinoceros." [There is no small amount of leakage here. Youzhou would still be tolerable; Silla is the worst. What does the monk want the rhinoceros for?]
侍者无对。【果然是个无孔铁锤。可惜许！】	The attendant had no reply. [Indeed, he is an iron hammer without a hole. What a pity!]
投子云：不辞将出，恐头角不全。【似则似，争奈两头三面。也是说道理。】	Touzi said, "I do not begrudge bringing it out, but I fear that its horns are incomplete." [It resembles it, but it has two ends and three faces. He is merely giving an explanation.]
雪窦拈云：我要不全底头角。【堪作何用。将错就错。】	Xuedou commented, "I want incomplete horns." [What use are they? Making the best of a mistake.]
石霜云：若还和尚即无也。【道什么！撞著鼻孔。】	Shishuang said, "If it were the venerable monk, there would be none." [What are you saying? You have bumped into your nostrils.]
雪窦拈云：犀牛儿犹在。【 ！洎乎错认。收头去。】	Xuedou commented, "The rhinoceros is still here." [Dangerous! You almost mistook it. Draw in your head!]
资福画一圆相，于中书一"牛"字。【草蒿不劳拈出。弄影汉！】	Zifu drew a circle and wrote the character "ox" inside it. [There is no need to pick out the weeds. A fellow playing with shadows!]
雪窦拈云：适来为什么不将出【金[金+俞]不辨。也是草里汉！】	Xuedou commented, "Why did you not bring it out just now?" [Unable to distinguish gold from brass. He too is a fellow in the weeds!]
保福云：和尚年尊，别请人好。【僻地里骂官人。辞辛道苦作什么！】	Baofu said, "Venerable sir, you are advanced in years; it would be better to ask someone else." [Scolding an official in a remote place. Why speak so bitterly and laboriously?]
雪窦拈云：可惜劳而无功。【兼身在内。也好与三十棒。灼然！】	Xuedou commented, "What a pity—labor without result." [He himself is included in this. He deserves thirty blows as well. Certainly!]
盐官一日唤侍者："与我将犀牛扇子来。"此事虽不在言句上，且要验人平生意气作略，又须得如此藉言而显，于腊月三十日着得力、作得主，万境　然，睹之不动，可谓无功之功、无力之力。盐官乃齐安禅师。	One day, Yanguan called to his attendant, "Bring me the rhino fan." Although this matter does not lie in words and phrases, it is necessary to test a person's lifelong spirit and capacity for action; yet it must be made manifest through such borrowed words. On the thirtieth day of the twelfth lunar month, one must exert one's full strength and be master of oneself. When the myriad circumstances come crashing in, one sees them without being moved. This may be called achievement without effort and strength without exertion. Yanguan was Chan Master Qi'an.
古时以犀牛角为扇。时盐官岂不知犀牛扇子破，故问侍者。侍者云："扇子破也。"看他古人，十二时中常在里许撞着磕着。盐官云："扇子既破，还我犀牛儿来。"且道他要犀牛儿作什么？也只要验人知得落处也无。	In ancient times, rhinoceros horn was used to make fans. Surely Yanguan knew that the rhino fan was broken; that was why he questioned the attendant. The attendant said, "The fan is broken." Look at these people of old: throughout the twelve periods of the day, they were constantly encountering and grappling with this. Yanguan said, "Since the fan is broken, bring me back the rhinoceros." Tell me, what did he want the rhinoceros for? He only wanted to test whether the person knew where to settle.

投子云：“不辞将出，恐头角不全。”雪窦云：“我要不全底头角。”亦向句下便投机。	Touzi said, “I do not begrudge bringing it out, but I fear that its horns are incomplete.” Xuedou said, “I want incomplete horns.” Both immediately struck the mark upon hearing the words.
石霜云：“若还和尚即无也。”雪窦云：“犀牛儿犹在。”	Shishuang said, “If it were the venerable monk, there would be none.” Xuedou said, “The rhinoceros is still here.”
资福画一圆相，于中书一“牛”字。为他承嗣仰山，平生爱以境致接人，明此事。雪窦云：“适来为什么不将出？”又穿他鼻孔了也。	Zifu drew a circle and wrote the character “ox” inside it. As he was a Dharma heir of Yangshan, he habitually liked to receive people through concrete situations, thereby clarifying this matter. Xuedou said, “Why did you not bring it out just now?” Once again, he pierced his nostrils.
保福云：“和尚年尊，别请人好。”此语道得稳当。前三则语却易见，此一句语有远意。雪窦亦打破了也。山僧旧日在庆藏主处理会，道：“和尚年尊老耄，得头忘尾。	Baofu said, “Venerable sir, you are advanced in years; it would be better to ask someone else.” These words are sound and fitting. The preceding three responses are easier to see through, but this one has a far-reaching implication. Xuedou shattered it as well. In former days, while studying under the Scripture Repository Master Qing, this mountain monk said that the venerable monk was old and senile, remembering the head but forgetting the tail.
”适来索扇子，如今索犀牛儿，难为执侍，故云“别请人好”。雪窦云：“可惜劳而无功。”此皆是下语格式。古人见彻此事，各各虽不同，道得出来，百发百中，须有出身之路，句句不失血脉。如今人问着，只管作道理计较。所以十二时中，要人咬嚼，教滴水滴冻，求个证悟处。	Just now he asked for the fan, and now he asks for the rhinoceros. It is hard on the attendant; hence Baofu said, “It would be better to ask someone else.” Xuedou said, “What a pity—labor without result.” These are all established forms of commenting. The ancients thoroughly saw through this matter. Though each spoke differently, whenever they spoke, every shot struck the mark. There must be a path by which one can emerge; not one phrase may lose the lifeblood. Nowadays, when people are questioned, they only engage in conceptual analysis. Therefore, throughout the twelve periods of the day, one must chew on it until droplets of water freeze, seeking a place of realization.
看他雪窦颂一串云：	See how Xuedou composed a string of verses:
犀牛扇子用多时，【遇夏则凉、遇冬则暖。人人具足，为甚不知。阿谁不曾用！】	The rhino fan has been used for many years; [In summer it brings coolness; in winter it brings warmth. Everyone fully possesses it—why do they not know? Who has not used it?]
问着元来总不知。【知则知，会则不会。莫瞒人好！也怪别人不得。】	Yet when asked, one turns out not to know at all. [Knowing is knowing; understanding is not understanding. Do not deceive people so readily! Nor can you blame others.]
无限清风与头角，【在什么处？不向自己上会，向什么处会。天上天下，头角重生。是什么？无风起浪。】	Its boundless cool breeze and horns [Where are they? If you do not realize it in yourself, where will you realize it? Above heaven and below heaven, the horns are reborn. What is it? Raising waves where there is no wind.]
尽同云雨去难追。【苍天苍天！也是失钱遭罪。】	All vanish like clouds and rain, impossible to pursue. [Vast heaven, vast heaven! This too is losing money and suffering punishment.]
雪窦复云：“若要清风再复，头角重生，【人人有个犀牛扇子，十二时中全得他力，因什么问着总不知？还道得么？】	Xuedou further said, “If you want the cool breeze to return and the horns to be reborn, [Everyone has a rhino fan and, throughout the twelve periods of the day, entirely relies on its power. Why, then, when asked, do they not know at all? Can you say it?]
请禅客各下一转语。”【盐官犹在。三转了也。】	I ask each Chan practitioner to offer a turning word.” [Yanguan is still present. There have already been three turns.]
问云：“‘扇子既破，还我犀牛儿来’，【也有一个半个。咄！也好推倒禅床。】	He asked, “Since the fan is broken, bring me back the rhinoceros.” [There may be one or two such people. Bah! It would be fine to overturn the Chan seat as well.]
时有僧出云‘大众参堂去！’”【贼过后张弓。被夺却枪。前不构村，后不迭店。】	At that time, a monk came forward and said, “The assembly, go to the hall for practice!” [Drawing the bow after the thief has gone; the spear has already been taken away. No village ahead, no inn behind.]
雪窦喝云：“抛钩钓鲲鲸。钓得个虾[虫+麻]。”便下座。【招得他恁么地。贼过后张弓。佛果自征此语云：“又直问尔诸人，这僧道‘大众参堂去’是会不会？若是不会，争解恁么道？若道会时，雪窦又道‘抛钩钓鲲鲸，只钓得个虾[虫+麻]’便下座，且道　讹在什么处？试请参详看。”】	Xuedou shouted, “I cast the hook to fish for a kun-whale, but caught only a frog,” and then stepped down from his seat. [He provoked him into being like this. Drawing the bow after the thief has gone. Foguo himself comments on these words: “I ask you all directly: when this monk said, ‘The assembly, go to the hall for practice,’ did he understand or not? If he did not understand, how could he speak in this way? But if you say he understood, then Xuedou said, ‘I cast the hook to fish for a kun-whale, but caught only a frog,’ and stepped down from his seat. Tell me, where precisely is the error? Please investigate this carefully.”]

“犀牛扇子用多时，问着元来总不知。”人人有个犀牛扇子，十二时中，全得他力，为什么问着总不知去着。	“The rhino fan has been used for many years; yet when asked, one turns out not to know at all.” Everyone has a rhino fan and, throughout the twelve periods of the day, entirely relies on its power. Why is it that, when questioned, they turn away without knowing?
侍者、投子、乃至保福，亦总不知，且道雪窦还知么？不见无著访文殊，吃茶次，文殊举起玻璃盏子云：“南方还有这个么？”著云：“无。”殊云：“寻常用什么吃茶？”著无语。若知得这个公案落处，便知得犀牛扇子有无限清风，亦见犀牛头角峥嵘。	The attendant, Touzi, and even Baofu all did not know. But tell me, did Xuedou know? Have you not heard of Wuzhu’s visit to Mañjuśrī? While they were drinking tea, Mañjuśrī raised a glass cup and said, “Do they have this in the South?” Wuzhu said, “No.” Mañjuśrī said, “What do they ordinarily use to drink tea?” Wuzhu had no reply. If you know where this koan comes down, then you will know that the rhino fan possesses boundless cool breezes, and you will also see the rhinoceros’s majestic horns.
四个老汉恁么道，如朝云暮雨一去难追。雪窦复云：“若要清风再复，头角重生，请禅客各下一转语。”问云：“‘扇子既破，还我犀牛儿来’，时有一禅客出云：‘大众参堂去。	These four old fellows spoke in this way, yet like morning clouds and evening rain, they are gone and cannot be pursued. Xuedou further said, “If you want the cool breeze to return and the horns to be reborn, I ask each Chan practitioner to offer a turning word.” He asked, “Since the fan is broken, bring me back the rhinoceros.” At that time, a Chan practitioner came forward and said, “The assembly, go to the hall for practice.”
’”这僧夺得主家权柄，道得也杀道，只道得八成。若要十成，便与掀倒禅床。尔且道，这僧会犀牛儿不会？若不会，却解恁么道。若会，雪窦因何不肯伊？为什么道‘抛钩钓鲲鲸，只钓得个虾[虫+麻]’，且道毕竟作么生？诸人无事，试拈掇看。	This monk seized the authority of the host. What he said was exceedingly well put, yet it reached only eighty percent. To make it a full hundred percent, one would have to overturn the Chan seat. Tell me, did this monk understand the rhinoceros or not? If he did not understand, how could he speak in this way? If he did understand, why did Xuedou not approve of him? Why did he say, “I cast the hook to fish for a kun-whale, but caught only a frog”? Tell me, ultimately, what is this? You all have nothing to do—try taking it up and examining it.

【九二】文殊白槌如是

[92] Mañjuśrī Strikes the Gavel: “Thus”

【九二】文殊白槌如是	[92] Mañjuśrī Strikes the Gavel: Thus It Is
垂示云：动弦别曲，千载难逢。见兔放鹰，一时取俊。总一切语言为一句，摄大千沙界为一尘。同死同生，七穿八穴。还有证据者么？试举看。	Pointer: Pluck a string and distinguish its tune—an encounter rare in a thousand years. Seeing a rabbit, release the hawk; in an instant, seize the prize. Gather all speech into one phrase; contain the great chiliocosm within a single mote of dust. Living together and dying together, penetrating seven times and opening eight apertures. Is there anyone who can offer proof? Try raising it and see.
【九二】举：	[92] The Case:
世尊一日升座。【宾主俱失。不是一回漏逗。】	One day, the World-Honored One ascended the seat. [Host and guest were both lost. This was not the first time something slipped out.]
文殊白槌云：谛观法王法，法王法如是。【一子亲得。】	Mañjuśrī struck the gavel and said, “Clearly observe the Dharma of the Dharma King: the Dharma of the Dharma King is thus.” [The only son has received it personally.]
世尊便下座。【愁人莫向愁人说，说向愁人愁杀人。打鼓弄琵琶，相逢两会家。】	The World-Honored One then descended from the seat. [Do not speak of sorrow to a sorrowful person; speak it to one, and it will grieve them to death. Beating drums and playing the lute, they meet as two masters.]
世尊未拈花已前，早有这个消息。始从鹿野苑，终至拔提河，几曾用着金刚王宝剑。当时众中，若有衲僧气息底汉绰得去，免得他末后拈花，一场狼藉。世尊良久间，被文殊一搅，便下座。那时也有这个消息，释迦掩室，净名杜口。皆似此这个，则已说了也。	Even before the World-Honored One held up the flower, this news was already present. From Deer Park to the Bati River, when had he ever needed to use the precious vajra king sword? If, among those assembled at the time, there had been a patch-robed monk with real spirit who could have grasped it, he would have spared him the later flower-holding and all that ensuing mess. During the World-Honored One’s long silence, Mañjuśrī gave him a jab, and he descended from the seat. At that time too, this news was present: Śākyamuni closed his room, and Vimalakīrti sealed his mouth. All were like this. It had already been spoken.
如肃宗问忠国师造无缝塔话，又如外道问佛“不问有言，不问无言”之语，看他向上人行履，几曾入鬼窟里作活计。有者道“意在默然处”，有者道“在良久处”。有言明无言底事，无言明有言底事。	It is like the exchange in which Emperor Suzong asked National Teacher Zhong about building a seamless stūpa, or the outsider’s question to the Buddha: “I do not ask about speech; I do not ask about silence.” Look at the conduct of those who have gone beyond: when did they ever enter a ghost cave to make a living? Some say, “The meaning lies in silence”; others say, “It lies in the long pause.” Speech makes clear the matter of silence; silence makes clear the matter of speech.

永嘉道“默时说，说时默”。总恁么会，三生六十劫，也未梦见在！尔若便直下承当得去，更不见有凡有圣，是法平等无有高下，日日与三世诸佛把手共行。后面看雪窦自然见得，颂出：	Yongjia said, “When silent, he speaks; when speaking, he is silent.” If you understand it all in this way, even through three lives and sixty kalpas you will not have dreamed of it! But if you can directly take it up here and now, you will no longer see either ordinary beings or sages: dharmas are equal, without high or low. Every day, you walk hand in hand with the Buddhas of the three times. Look on, and you will naturally see what Xuedou expressed in this verse:
列圣丛中作者知，【莫谤释迦老子好。还他临济德山。千个万个中，难得一个半个。】	Among the host of sages, only adepts know. [Do not slander old man Śākyamuni. Give credit to Linji and Deshan. Among a thousand or ten thousand, it is hard to find even one or half of one.]
法王法令不如斯。【随他走底，如麻似粟。三头两面。灼然能有几人到这里？】	The Dharma King’s decree is not like this. [Those who follow others are as numerous as hemp and millet. Three heads and two faces. Plainly, how many can reach this point?]
会中若有仙陀客，【就中难得伶俐人。文殊不是作家。阇黎定不是。】	If among the assembly there had been a Sindhava adept, [Even among them, clever people are hard to find. Mañjuśrī was no adept. The ācārya certainly was not.]
何必文殊下一槌。【更下一槌又何妨，第二第三槌总不要。当机一句作么生道？！】	Why would Mañjuśrī have needed to strike the gavel? [What harm in striking it once more? There is no need at all for a second or third blow. What would a single timely phrase say? Perilous!]
“列圣丛中作者知”，灵山八万大众，皆是列圣。文殊、普贤、乃至弥勒，主伴同会。须是巧中之巧、奇中之奇，方知他落处。雪窦意谓，列圣丛中，无一个人知有。若有个作家者，方知不恁么。何故文殊白槌云“谛观法王法，法王法如是”？	“Among the host of sages, only adepts know.” The eighty thousand great beings at Vulture Peak were all sages. Mañjuśrī, Samantabhadra, and even Maitreya were assembled, principals and attendants together. One must possess skill beyond skill and marvel beyond marvel before one can know where he lands. Xuedou means that, among the host of sages, not a single person knew it was there. Only an adept would know that it was not so. Why, then, did Mañjuśrī strike the gavel and say, “Clearly observe the Dharma of the Dharma King: the Dharma of the Dharma King is thus”?
雪窦道“法王法令不如斯”。何故如此？当时会中，若有个汉顶门具眼、肘后有符，向世尊未升座已前觑得破，更何必文殊白槌！	Xuedou said, “The Dharma King’s decree is not like this.” Why is this so? If, among the assembly at that time, there had been someone with an eye atop his head and a talisman behind his elbow, who had seen through it before the World-Honored One even ascended the seat, why would Mañjuśrī have needed to strike the gavel?
涅　经云：“仙陀婆，一名四实：一者盐、二者水、三者器、四者马。有一智臣善会四义，王若欲洒洗，要仙陀婆，臣即奉水；食索奉盐；食讫奉器饮浆；欲出奉马。随意应用无差。”灼然须是个伶俐汉始得。	The Nirvāṇa Sūtra says: “Sindhava is one name for four things: first, salt; second, water; third, a vessel; fourth, a horse. There was a wise minister who was skilled in understanding these four meanings. When the king wished to bathe, he asked for Sindhava, and the minister immediately presented water. When the king asked for food, he presented salt. When the king had finished eating, he presented a vessel for drinking broth. When the king wished to go out, he presented a horse. He responded to the king’s intention and applied it without error.” Clearly, one must be a quick-witted fellow to manage this.
只如僧问香严：“如何是王索仙陀婆？”严云：“过这边来。”僧过。严云：“钝置杀人！”又问赵州：“如何是王索仙陀婆？”州下禅床，曲躬叉手。	Consider the monk who asked Xiangyan, “What is meant by the king’s asking for Sindhava?” Yan said, “Come over here.” The monk came over. Yan said, “What a complete dullard!” He also asked Zhaozhou, “What is meant by the king’s asking for Sindhava?” Zhaozhou stepped down from his Chan couch, bent forward, and joined his palms.
当时若有个仙陀婆，向世尊未升座已前透去，犹较些子。世尊更升座，便下去，已是不着便了也，那堪文殊更白槌，不妨钝置他世尊一上。提唱：且作么生是钝置处？	If there had been a Sindhava adept at the time, who had penetrated it before the World-Honored One ascended the seat, that would still have been somewhat better. Once the World-Honored One ascended the seat and then descended, it was already inopportune; how much more so when Mañjuśrī further struck the gavel, thereby encumbering the World-Honored One once again. Commentary: So where, after all, is this encumbering?
【铁扫帚】：如是我闻。	[Iron Broom]: Thus have I heard.
【火龙】：钝置 钝置	[Fire Dragon]: Encumbering, encumbering.
【丁零】：啥叫有言明无言底事，无言明有言底事?	[Ding Ling]: What does it mean that speech makes clear the matter of silence, and silence makes clear the matter of speech?
【lvm】：哈哈！这里没“啥叫”。 ^o^	[lvm]: Haha! There is no “what does it mean” here. ^o^
【小蚂蚁】：吃下秤砣铁了心 牛马相望不相逢	[Little Ant]: Having swallowed a scale weight, one’s resolve is iron; ox and horse may gaze at each other, yet never meet.
【丁零】：曲躬叉手是礼节吧?	[Ding Ling]: Bending forward and joining the palms is a gesture of respect, right?

【lvm】：是的。	[lvm]: Yes.
【铁扫帚】：法王“如是”？法“如是”？	[Iron Broom]: Is the Dharma King “thus”? Is the Dharma “thus”?
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升座“如是”，升座前不“如是”？	Ascending the seat is “thus,” but before ascending the seat it is not “thus”?
【小蚂蚁】：而今总不如是	[Little Ant]: Now it is altogether not thus.
【铁扫帚】：你好，隔壁阿二。	[Iron Broom]: Hello, A’er next door.
【小蚂蚁】：^_^	[Little Ant]: ^_^
【grand】：【lvm】请道“个”同死同生句。	[grand]: [lvm], please say the phrase about “this one” living and dying together.
【lvm】：【铁扫帚】的“如是”。	[lvm]: [Iron Broom]’s “thus.”
【grand】：对机，则平。不对机，罪过！！！哈哈…lvm有末后句，请道..	[grand]: In accord with the occasion, then it is level. Not in accord with the occasion—what a transgression!!! Haha... lvm has the final phrase; please say it...
【lvm】：罪过！罪过！	[lvm]: Transgression! Transgression!
【小蚂蚁】：对机 对机	[Little Ant]: In accord with the occasion, in accord with the occasion.
【铁扫帚】：一石二鸟，您倒省劲。	[Iron Broom]: Killing two birds with one stone—you certainly save yourself trouble.
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借用岩头禅师名言：我与他同条生，不与他同条死。	To borrow a famous saying of Chan Master Yantou: “I am born on the same branch as him, but I do not die on the same branch as him.”

【九三】大光与僧作舞

[93] The Great Light Dances with the Saṅgha

【九三】大光与僧作舞	[93] Daguang Dances with a Monk
举：	Case:
僧问大光：长庆道“因斋庆赞”，意旨如何？【重光这漆桶。不妨疑着。不问不知。】	A monk asked Daguang, “Changqing said, ‘On the occasion of a vegetarian feast and celebration’—what is its meaning?” [Again, this lacquer bucket! It is all right to have doubts. If you do not ask, you will not know.]
大光作舞。【莫赚杀人！依旧从前恁么来。】	Daguang danced. [Do not deceive people to death! It is still just as before.]
僧礼拜。【又恁么去也。是则是，恐错会。】	The monk bowed. [Off he goes in just that way again. It is so, but I fear he has misunderstood.]
光云：见个什么，便礼拜？【也好一拶。须辨过始得。】	Daguang said, “What did you see that you bow?” [That is a fine pressing question. You must distinguish it clearly before it will do.]
僧作舞。【依样画猫儿。果然错会。弄光影汉。】	The monk danced. [Painting a cat by following the model. He has indeed misunderstood. A fellow playing with light and shadow.]
光云：这野狐精！【此恩难报。三十二祖只传这个。】	Daguang said, “You wild fox spirit!” [This kindness is hard to repay. The thirty-two patriarchs transmitted only this.]
西天四七，唐土二三，只传这个些子，诸人还知落处么？若知，免得此过；若不知，依旧只是野狐精。有者道“是裂转他鼻孔来瞒人。”若真个恁么，成何道理！	The twenty-eight patriarchs in India and the six patriarchs in China transmitted only this little bit. Do you all know where it lands? If you know, you are spared this error; if you do not know, you are still only wild fox spirits. Someone says, “He twists their nostrils to deceive people.” If it really were so, what sense would that make?
大光善能为人，他句中有出身之路。大凡宗师，须与人抽钉拔楔、去粘解缚，方谓之善知识。大光作舞，这僧礼拜，末后僧却作舞。大光云“这野狐精！”不是转这僧，毕竟不知的当，尔只管作舞，递相恁么，到几时得休歇去！大光道“野狐精！”此语截断金牛，不妨奇特。所以道，他参活句，不参死句。	Daguang was skilled at working for others; within his words there was a path by which one could emerge. In general, a lineage master must pull out nails and remove wedges for people, strip away adhesions and untie bonds—only then may he be called a good spiritual friend. Daguang danced, and the monk bowed; at last the monk in turn danced. Daguang said, “You wild fox spirit!” Had he not turned this monk around, the monk would ultimately not have known what was right; you simply keep dancing, each responding in this way—when would you ever come to rest? Daguang’s words, “Wild fox spirit!” cut off Jinniu; they are indeed extraordinary. Therefore it is said: he investigates living phrases, not dead phrases.

雪窦只爱他道“这野狐精！”所以颂出。且道“这野狐精”与“藏头白，海头黑”是同是别？“这漆桶！”，又道“好师僧”，且道是同是别？还知么？触处逢渠！	Xuedou simply admired his saying, “You wild fox spirit!” and therefore composed this verse. Tell me: are “You wild fox spirit!” and “The head of the storehouse is white; the head of the sea is black” the same or different? And “This lacquer bucket!” and “Fine monk!”—are they the same or different? Do you know? At every encounter, one meets him!
雪窦颂云：	Xuedou’s verse says:
前箭犹轻后箭深，【百发百中。向什么处回避？】	The first arrow is still light; the latter arrow strikes deep. [Every shot hits the mark. Where can one evade it?]
谁云黄叶是黄金。【且作止啼。瞒得小儿，也无用处。】	Who says that yellow leaves are gold? [It may stop a child’s crying for the moment. It can deceive a child, but is of no use.]
曹溪波浪如相似，【弄泥团汉，有什么限！依样画猫儿，放行一路。】	If the waves of Caoxi are imitated, [These fellows playing with mud balls—what limit is there? Painting cats by following the model, letting them go down one path.]
无限平人被陆沈。【遇着活底人，带累天下衲僧摸索不着，带累阇黎出头不得。】	Countless ordinary people are submerged. [When they meet a living person, they drag all the patch-robed monks into fruitless groping and leave venerable teachers unable to come forth.]
“前箭犹轻后箭深”。大光作舞，是前箭；复云“这野狐精”，是后箭。此是从上来爪牙。	“The first arrow is still light; the latter arrow strikes deep.” Daguang’s dancing was the first arrow; his further saying, “You wild fox spirit!” was the latter arrow. These are the fangs and claws handed down from above.
“谁云黄叶是黄金”。仰山示众云“汝等诸人，各自回光返照。莫记吾言。汝等无始劫来，背明投暗，妄想根深，卒难顿拔。所以假设方便，夺汝粗识，如将黄叶止小儿啼、如将蜜果换苦葫芦相似。	“Who says that yellow leaves are gold?” Yangshan instructed the assembly: “All of you, each turn the light inward and reflect upon yourselves. Do not retain my words. Since beginningless kalpas, you have turned your backs on brightness and cast yourselves toward darkness; the roots of deluded thought are deep and difficult to pull out suddenly. Therefore, expedient means are provisionally established to take away your coarse consciousness, just as yellow leaves are used to stop a child from crying, or sweet fruit is used to exchange for a bitter gourd.”
”古人权设方便为人，及其啼止，黄叶非金。世尊说一代时教，也只是止啼之说。“这野狐精”只要换他业识，于中也有权实、也有照用，方见有衲僧巴鼻。若会得如虎插翼。	The ancient worthies provisionally established expedient means for people; once the crying stopped, the yellow leaves were not gold. The World-Honored One’s whole body of teachings delivered during his lifetime was likewise only teaching for stopping cries. “You wild fox spirit!” serves only to exchange their karmic consciousness. Within this there are also provisional and real teachings, illumination and function; only then is it seen that patch-robed monks have something to grasp. If one understands this, it is like a tiger with wings.
“曹溪波浪如相似”。傥忽四方八面学者，只管大家如此作舞，一向恁么。	“If the waves of Caoxi are imitated.” Suppose that students from all quarters simply all go on dancing in this way, persistently doing just that.
“无限平人被陆沈”。有什么救处！	“Countless ordinary people are submerged.” What remedy is there?
【净相妙涟】：请问：僧作舞与大光作舞有何不同？	[Jingxiang Miaolian]: May I ask: what is the difference between the monk’s dance and Daguang’s dance?
【一】：阳春白雪，曲高和寡。	[One]: “Spring Snow on a Bright Day”—the tune is too lofty for most to join.
【贱误】：春意换颜新生曲	[Jianwu]: Spring’s intent changes the face; a new song is born.
【善财】：象王行处狐踪绝。	[Shancai]: Where the elephant king walks, fox tracks vanish.
【lvm】：前箭犹轻后箭深，谁云黄叶是黄金。曹溪波浪如相似，无限平人被陆沈。	[lvm]: The first arrow is still light; the latter arrow strikes deep. Who says that yellow leaves are gold? If the waves of Caoxi are imitated, countless ordinary people are submerged.
【善财】：鹭影过溪秋意深 何堪金风又添痕	[Shancai]: An egret’s shadow crosses the stream; autumn’s feeling is deep. How can one bear the golden wind adding yet another trace?
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鹭影过溪秋意深	An egret’s shadow crosses the stream; autumn’s feeling is deep.
何堪金风又添痕	How can one bear the golden wind adding yet another trace?
殷勤落叶空逐浪	Fallen leaves diligently drift after the waves in vain.
一波才起一波沉	As one wave rises, another sinks.
【hbds】：莫道秋风劲，落叶最知秋	[hbds]: Do not say the autumn wind is fierce; fallen leaves know autumn best.
【贱误】（接【善财】：鹭影过溪秋意深 何堪金风又添痕）：深浅不识累师耶	[Jianwu] (in reply to [Shancai]: An egret’s shadow crosses the stream; autumn’s feeling is deep. How can one bear the golden wind adding yet another trace?):

	Not knowing deep from shallow, do you weary the teacher?
【莲明】（接【lvm】：前箭犹轻后箭深，谁云黄叶是黄金。曹溪波浪如相似，无限平人被陆沈。）：老师又见个什么，便恁么作歌?	[Lianming] (in reply to [lvm]: The first arrow is still light; the latter arrow strikes deep. Who says that yellow leaves are gold? If the waves of Caoxi are imitated, countless ordinary people are submerged.): Teacher, what have you seen that you compose songs in this way?
【lvm】：那不是雪窦颂么。	[lvm]: Wasn't that Xuedou's verse?
【莲明】：识字小童也这么说!	[Lianming]: Even a child who can read would say that!
【lvm】：黄金。	[lvm]: Gold.
【贱误】（接【莲明】：识字小童也这么说!）：哈哈与识不识字没关系吧	[Jianwu] (in reply to [Lianming]: Even a child who can read would say that!): Ha ha, it has nothing to do with whether one can read, does it?
【vvvv】：老师！今天天热，给您把扇子。(递扇子一把)	[vvvv]: Teacher! It is hot today; here is a fan for you. (Hands over a fan.)
【lvm】：别担心，不向你讨犀牛。	[lvm]: Do not worry, I will not ask you for a rhinoceros.
【莲明】：却拽老师鼻子出堂。	[Lianming]: Yet you pull the teacher's nose out of the hall.
【vvvv】（接【lvm】：别担心，不向你讨犀牛。）：^o^	[vvvv] (in reply to [lvm]: Do not worry, I will not ask you for a rhinoceros.): ^o^
【安心】（接【lvm】：别担心，不向你讨犀牛。）：-	[Anxin] (in reply to [lvm]: Do not worry, I will not ask you for a rhinoceros.): -
【：）】（接【lvm】：别担心，不向你讨犀牛。）：却要向您讨	[:)] (in reply to [lvm]: Do not worry, I will not ask you for a rhinoceros.): But I do want to ask you for one.
【安心】：我不懂犀牛和扇子 12:49:19 6/08/07 (无内容)	[Anxin]: I do not understand the rhinoceros and the fan. 12:49:19 6/08/07 (no content)
【：）】：是典故，见【九一】盐官扇子犀牛	[:)]: It is an allusion; see [91], "Yanguan's Fan and Rhinoceros."
【安心】：我不懂。我现在是要安心我也不想看。有什么话就直说多好啊	[Anxin]: I do not understand. Right now I want peace of mind, and I do not want to read either. Why not just say plainly whatever you have to say?
【莲明】（接【lvm】：黄金。）：【弄泥团汉，有什么限！】	[Lianming] (in reply to [lvm]: Gold.): [These fellows playing with mud balls—what limit is there?]
【lvm】：果然!	[lvm]: Indeed!
【莲明】：老师果然是俺师!	[Lianming]: The teacher truly is my teacher!
【lvm】：莫！我怕拽鼻子。	[lvm]: Don't! I am afraid of having my nose pulled.
【莲明】：小僧礼拜了退。	[Lianming]: This little monk bows and withdraws.
【莲明】（接【lvm】：果然!）：哈哈，老师什么心行!	[Lianming] (in reply to [lvm]: Indeed!): Ha ha, what a mind and conduct the teacher has!
【贱误】：哈哈真乃神人也	[Jianwu]: Ha ha, truly a divine person!
【vvvv】（接【莲明】：哈哈，老师什么心行！）：一口饮进西江水，成吨鱼虾奉水人?	[vvvv] (in reply to [Lianming]: Ha ha, what a mind and conduct the teacher has!): Drink the waters of the Western River in one gulp, and offer tons of fish and shrimp to the water bearer?
【无我空】：真是佛陀在世!	[Wuwokong]: It truly is as if the Buddha were still in the world!
【贱误】：哈哈哈真乃神人也	[Jianwu]: Ha ha ha, truly a divine person!
【victory】：哈哈哈	[victory]: Ha ha ha
【善财】（接【lvm】：黄金。）：买帽相头	[Shancai] (in reply to [lvm]: Gold.): Buying a hat by looking at someone's face.
【莲明】：依样画猫儿	[Lianming]: Painting a cat by following the model.
【善财】：他日不得错举。	[Shancai]: On another day, do not cite it wrongly.
【贱误】（接【善财】：他日不得错举。）：举即不用错无须改他日不用	[Jianwu] (in reply to [Shancai]: On another day, do not cite it wrongly.): Once it is cited, there is no need to be wrong; no need to revise it—nor any need for another day.
【贱误】：举即不用错无须改他日也不用了	[Jianwu]: Once it is cited, there is no need to be wrong; no need to revise it—there is no need for another day either.
【贱误】：举即不用错无须改他无它日了	[Jianwu]: Once it is cited, there is no need to be wrong; no need to revise it—there is no other day.
【莲明】：殷勤落叶空逐浪，	[Lianming]: Fallen leaves diligently drift after the waves in vain,
【善财】：。。	[Shancai]: ...

【贱误】（接【莲明】：殷勤落叶空逐浪，）：浪起叶落殷勤空	[Jianwu] (in reply to [Lianming]: Fallen leaves diligently drift after the waves in vain,): As waves rise and leaves fall, diligence is empty.
【初学佛者】：哈哈是啊	[Beginning Buddhist Student]: Ha ha, yes.
【贱误】：浪起叶落空殷勤	[Jianwu]: As waves rise and leaves fall, empty diligence.
【lvm】（接【莲明】：识字小童也这么说！）：黄叶。	[lvm] (in reply to [Lianming]: Even a child who can read would say that!): Yellow leaves.
【莲明】：【瞒得小儿，也无用处。】	[Lianming]: [It can deceive a child, but is of no use.]
【善财】：官马相踏	[Shancai]: Official horses tread upon one another.
【莲明】：放行一路！	[Lianming]: Let them go down one path!
【善财】：马焉相似，乌鸟则非。	[Shancai]: Horses are alike; crows are not.
【莲明】：一波才起一波沉	[Lianming]: As one wave rises, another sinks.
【善财】：。。	[Shancai]: ...
【安心】（接【善财】：马焉相似，乌鸟则非。）：安心	[Anxin] (in reply to [Shancai]: Horses are alike; crows are not.): Peace of mind.
【xin】（接【善财】：马焉相似，乌鸟则非。）：-	[xin] (in reply to [Shancai]: Horses are alike; crows are not.): -
【贱误】（接【莲明】：一波才起一波沉）：波浪渐息已无痕	[Jianwu] (in reply to [Lianming]: As one wave rises, another sinks.): The waves gradually subside, leaving no trace.
【一】（接【善财】：官马相踏）：明眼。	[One] (in reply to [Shancai]: Official horses tread upon one another.): Clear-eyed.
【心僧】（接【lvm】：那不是雪窦颂么。）：这野狐精！	[Mind Monk] (in reply to [lvm]: Wasn't that Xuedou's verse?): You wild fox spirit!
【lvm】：野狐精在这里：	[lvm]: The wild fox spirit is here:
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《五灯会元》	The Compendium of the Five Lamps
南岳下二世　马祖一禅师法嗣　百丈怀海禅师：	Second generation under Nanyue; Dharma heir of Chan Master Mazu Daoyi: Chan Master Baizhang Huaihai:
师每上堂，有一老人随众听法。一日众退，唯老人不去。	Whenever the Master ascended the hall, an old man would follow the assembly to hear the Dharma. One day, after the assembly had withdrawn, only the old man remained.
师问：‘汝是何人？’	The Master asked, “Who are you?”
老人曰：‘某非人也。于过去迦叶佛时，曾住此山，因学人问：“大修行人还落因果也无？”某对云：“不落因果。”遂五百生堕野狐身，今请和尚代一转语，贵脱野狐身。’	The old man said, “I am not a human being. In the time of Kāśyapa Buddha in the past, I once lived on this mountain. A student asked me, ‘Does a person of great cultivation still fall under cause and effect?’ I replied, ‘He does not fall under cause and effect.’ As a result, I have fallen into the body of a wild fox for five hundred lives. I now beg the Reverend to give me one turning word, so that I may be freed from this wild fox’s body.”
师曰：‘汝问。’	The Master said, “Ask your question.”
老人曰：‘大修行人还落因果也无？’	The old man said, “Does a person of great cultivation still fall under cause and effect?”
师曰：‘不昧因果。’	The Master said, “He does not obscure cause and effect.”
老人于言下大悟，作礼曰：‘某已脱野狐身，住在山后。敢乞依亡僧津送。’	At these words, the old man had a great awakening. He bowed and said, “I have now shed my wild fox’s body. It lies behind the mountain. I dare ask that you perform the funeral rites for me as for a deceased monastic.”
师令维那白椎告众，食后送亡僧。	The Master instructed the monastic steward to strike the board and announce to the assembly that, after the meal, they would conduct the funeral for a deceased monastic.
大众聚议，一众皆安，涅　堂又无病人，何故如是？’	The assembly gathered and discussed it: everyone was well, and there was no sick person in the nirvāṇa hall. Why was this being done?
食后师领众至山后岩下，以杖挑出一死野狐，乃依法火葬。	After the meal, the Master led the assembly to the foot of a cliff behind the mountain. With his staff, he brought out the body of a dead wild fox, and they cremated it according to the rites.
师至晚上堂，举前因缘。	That evening, when the Master ascended the hall, he brought up this earlier encounter.

黄檗便问：‘古人错祇对一转语，堕五百生野狐身。转转不错，合作个甚么？’	Huangbo then asked, “The old man answered wrongly with a single turning word and fell into a wild fox’s body for five hundred lives. If every turning word were answered without error, what would he become?”
师曰：‘近前来！向汝道。’	The Master said, “Come closer, and I will tell you.”
檗近前，打师一掌。	Huangbo came forward and struck the Master with a slap.
师拍手笑曰：‘将谓胡须赤，更有赤须胡。’	The Master clapped his hands and laughed, saying, “I thought there was only a red-bearded barbarian; now there is another red-bearded barbarian.”
沩山举问仰山。	Guishan related this case and asked Yangshan about it.
仰曰：‘黄檗常用此机。’	Yangshan said, “Huangbo habitually employed this device.”
沩曰：‘汝道天生得，从人得？’	Guishan said, “Do you say that he acquired it naturally, or received it from another?”
仰曰：‘亦是禀受师承，亦是自性宗通。’	Yangshan said, “It was both received through transmission from a master and penetrated through the school of his own nature.”
沩曰：‘如是，如是。’	Guishan said, “So it is, so it is.”
时沩山在会下作典座。	At that time, Guishan was serving in the assembly as chief cook.
司马头陀举野狐话问典座：‘作么生？’	The ascetic Sima brought up the wild fox case and asked the chief cook, “How would you respond?”
座撼门扇三下。	The chief cook shook the door panel three times.
司马曰：‘太粗生。’	Sima said, “Too crude.”
座曰：‘佛法不是这个道理。’	The chief cook said, “The Buddha Dharma is not understood in that way.”
今人颂曰：	A later person composed this verse:
不落不昧，本无忌讳。	Neither falling into nor obscuring causality: originally, there is no taboo.
忆往昔，	Recalling former times,
说别的气宇如王，谈这个藏囊盖被。	when speaking of other matters, his bearing was kingly; when speaking of this, he hid his sack and covered himself with a quilt.
疑来疑去五百生，当机一语全崩溃。	Doubting and doubting through five hundred lives—at the crucial moment, one word brought total collapse.
从今后，	From now on,
一条　栗任纵横，野狐跳入金毛队。	one jili staff may range freely in every direction; the wild fox leaps into the ranks of golden-haired lions.
【心僧】：前箭犹轻后箭深，谁云黄叶是黄金。曹溪波浪如相似，无限平人被陆沈。	Xinseng : The first arrow is still light; the later arrow strikes deep. Who says yellow leaves are gold? If the waves of Caoxi are alike, countless ordinary people will be drowned.
【vvvv】（接【lvm】：那不是雪窦颂么。）：既然是雪窦颂，为何老师唱着？	vvvv in reply to lvm : Wasn’t that Xuedou’s verse? Since it is Xuedou’s verse, why is the teacher chanting it?
【lvm】：你也不得无份。	lvm You, too, cannot be without a share in it.
【南华生】：倒是开不得口的！	Nanhua Sheng Indeed, one cannot open one’s mouth!
【vvvv】：无份什么？	vvvv A share in what?
【lvm】：“为何”什么？	lvm “Why” what?
【vvvv】：哈哈。老贼！老贼！	vvvv Ha ha. Old thief! Old thief!
【vvvv】（接【lvm】：前箭犹轻后箭深，谁云黄叶是黄金。曹溪波浪如相似，无限平人被陆沈。）：此深也？轻也？	vvvv in reply to lvm : The first arrow is still light; the later arrow strikes deep. Who says yellow leaves are gold? If the waves of Caoxi are alike, countless ordinary people will be drowned. Is this deep, or light?
【lvm】：“此”是什么？	lvm “This” is what?
【vvvv】：正要老师疑着。	vvvv That is precisely what I want the teacher to become doubtful about.
【lvm】：^o^	lvm : ^o^
【善财】：贼是小人，智过君子。	Shancai A thief is a petty man, yet his wisdom surpasses that of a gentleman.

【九四】楞严见与不见

[94] Śūraṅgama: Seeing and Not Seeing

【九四】楞严见与不见	[Ninety-Four] Śūraṅgama: Seeing and Not Seeing
垂示云：声前一句，千圣不传；面前一丝，长时无间。净裸裸、赤洒洒，露地白牛；眼卓朔、耳卓朔，金毛狮子。则且置，且道：作么生是露地白牛？	Introductory Instruction: Before sound arises, there is one phrase that a thousand sages cannot transmit; before one's face, a single thread continues without interruption through all time. Pure and naked, wholly exposed: the white ox in the open field. Eyes keen, ears keen: the golden-maned lion. Set that aside for now. Tell me: what is the white ox in the open field?
【九四】举：	[Ninety-Four] The Case:
楞严经云：吾不见时，何不见吾不见之处！【好个消息。用见作什么！释迦老子漏逗不少。】	The Śūraṅgama Sūtra says: "When I do not see, why do you not see the place of my not seeing?" [What fine news! What use is seeing? Old Śākyamuni gave away quite a bit.]
若见不见，自然非彼不见之相。【咄！有甚闲工夫！不可教山僧作两头三面去也。】	"If you see the not-seeing, then it is naturally not the appearance of that not-seeing." [Bah! Why all this idle labor? Do not make this mountain monk turn it into two ends and three sides.]
若不见吾不见之地，【向什么处去也。钉铁橛相似。咄！】	"If you do not see the ground of my not-seeing," [Where are you going? It is like an iron stake. Bah!]
自然非物。【按牛头吃草。更说什么口头声色！】	"Then it is naturally not a thing." [Press the ox's head down to make it eat grass. Why speak further of verbal appearances and sounds?]
云何非汝！【说尔说我总没交涉。打云：还见释迦老子么？争奈古人不肯承当。打云：脚跟下自家看取。还会么？】	"How, then, can it not be you?" [To speak of you or of me is altogether irrelevant. Striking the staff, he said: "Do you see old Śākyamuni?" Yet the ancient did not assent. Striking the staff, he said: "Look for yourself beneath your own heels." Do you understand?]
楞严经云："吾不见时，何不见吾不见之处。若见不见，自然非彼不见之相。若不见吾不见之地，自然非物。云何非汝！"雪窦到此，引经文不尽，全引则可见。经云："若见是物，则汝亦可见吾之见。若同见者，名为见吾。	The Śūraṅgama Sūtra says: "When I do not see, why do you not see the place of my not seeing? If you see the not-seeing, then it is naturally not the appearance of that not-seeing. If you do not see the ground of my not-seeing, then it is naturally not a thing. How, then, can it not be you?" Here Xuedou cites the sūtra passage incompletely; if he cited it in full, it could be seen. The sūtra says: "If seeing were a thing, then you too could see my seeing. If you saw together with it, this would be called seeing me."
吾不见时，何不见吾不见之处！若见不见，自然非彼不见之相。若不见吾不见之地，自然非物。云何非汝！"辞多不录。	"When I do not see, why do you not see the place of my not seeing? If you see the not-seeing, then it is naturally not the appearance of that not-seeing. If you do not see the ground of my not-seeing, then it is naturally not a thing. How, then, can it not be you?" The wording is lengthy, so it is not all recorded.
阿难意道：世界灯笼露柱，皆可有名。亦要世尊指出此妙精元明，唤作什么物，教我见佛意。世尊云："我见香台。"阿难云："我亦见香台，即是佛见。"世尊云："我见香台则可知，我若不见香台时，尔作么生见。	Ānanda's thought was this: the world, lanterns, and pillars can all be named. He also wanted the World-Honored One to point out this wondrous, essential, original luminosity—what thing should it be called?—so that he might see the Buddha's intent. The World-Honored One said, "I see the incense stand." Ānanda said, "I too see the incense stand; thus I see as the Buddha sees." The World-Honored One said, "That I see the incense stand can be known. But if I do not see the incense stand, how do you see?"
"阿难云："我不见香台时，即是见佛。"佛云："我云不见，自是我知。汝云不见，自是汝知。他人不见处，尔如何得知？"古人云：到这里只可自知，与人说不得。	Ānanda said, "When I do not see the incense stand, that is seeing the Buddha." The Buddha said, "When I say that I do not see, I myself know it. When you say that you do not see, you yourself know it. How can you know the place where another does not see?" An ancient said: At this point, one can only know for oneself; one cannot explain it to another.
只如世尊道"吾不见时，何不见吾不见之处！若见不见，自然非彼不见之相。若不见吾不见之地，自然非物。云何非汝！"若道认见为有物，未能拂迹。吾不见时，如羚羊挂角，声响、踪迹、气息都绝，尔向什么处摸索！经意，初纵破、后夺破。	Now, when the World-Honored One says, "When I do not see, why do you not see the place of my not seeing? If you see the not-seeing, then it is naturally not the appearance of that not-seeing. If you do not see the ground of my not-seeing, then it is naturally not a thing. How, then, can it not be you?"—if one takes seeing to be a thing, one has not yet wiped away the traces. When I do not see, it is like an antelope hanging by its horns: sound, tracks, and scent are all cut off. Where will you seek for it? The intent of the sūtra is first to refute by concession, then to refute by deprivation.
雪窦出教眼颂，亦不颂物，亦不颂见与不见，直只颂见佛也：	Xuedou composed a verse with the eye of the teachings. It does not praise things, nor does it praise seeing and not seeing; it directly praises seeing the Buddha:

全象全牛翳不殊，【半边瞎汉。半开半合。扶篱摸壁作什么！一刀两段！】	The whole elephant and the whole ox are no different from an eye cataract. [A one-sided blind fellow. Half open, half closed. Why grope along fences and feel your way over walls? Cut it in two with one stroke!]
从来作者共名模。【西天四七，唐土二三，天下老和尚如麻似粟，犹自少在。】	Since ancient times, all accomplished masters have been mere names and models. [The forty-seven Indian patriarchs, the two or three Chinese patriarchs, and old monks throughout the land, as numerous as hemp and millet—yet there are still too few.]
如今要见黄头老，【咄！这老胡！瞎汉！在尔脚跟下。】	If you wish to see the old yellow-headed one now, [Bah! This old barbarian! Blind fellow! He is right beneath your heels.]
刹刹尘尘在半途。【脚跟下蹉过了也，更教山僧说什么！驴年还曾梦见么？】	In every land and every mote of dust, he is only halfway there. [You have already missed it beneath your heels—what more can this mountain monk say? Have you ever dreamed of it, even in a donkey's year?]
“全象全牛翳不殊”，众盲模象，各说异端，出《涅　经》。	“The whole elephant and the whole ox are no different from an eye cataract.” The many blind men feeling the elephant, each speaking a different view, comes from the Nirvāṇa Sūtra.
僧问仰山：和尚见人问禅问道，便作一圆相，于中书“牛”字，意在于何？	A monk asked Yangshan, “Whenever people ask you about Chan or the Way, you make a circle and write the character ‘ox’ within it. What is your meaning?”
仰山云：这个也是闲事。忽若会得，不从外来；忽若不会，决定不识。我且问尔，诸方老宿于尔身上指出那个是尔佛性。为复语底是、默底是，莫是不语不默底是，为复总是，为复总不是。	Yangshan said, “This too is an idle matter. If you suddenly understand, it does not come from outside; if you suddenly do not understand, you definitely do not recognize it. Let me ask you: which one have the old masters everywhere pointed out in your own person as your Buddha-nature? Is it that which speaks? Is it that which is silent? Or is it that which neither speaks nor is silent? Or are they all it? Or are they all not it?”
尔若认语底是，如盲人摸着象尾；若认默底是，如盲人摸着象耳；若认不语不默底是，如盲人摸着象鼻；若道物物都是，如盲人摸着象四足；若道总不是，抛本象落在空见。如是众盲所见，只于象上名邈差别。	“If you take that which speaks to be it, you are like a blind man feeling an elephant’s tail. If you take that which is silent to be it, you are like a blind man feeling an elephant’s ear. If you take that which neither speaks nor is silent to be it, you are like a blind man feeling an elephant’s trunk. If you say that every thing is it, you are like a blind man feeling the elephant’s four legs. If you say that none is it, you abandon the elephant itself and fall into an empty view. What all these blind men see differs only in the names they give to the elephant.”
尔要好，切莫摸象。莫道见觉是，亦莫道不是。祖师云：菩提本无树，明镜亦无台。本来无一物，争得染尘埃。又云：道本无形相，智慧即是道。作此见解者，是名真般若。明眼人见象得其全体，如佛见性亦然。	If you want what is good, never feel for the elephant. Do not say that seeing and awareness are it; nor say that they are not. A patriarch said: “Bodhi originally has no tree; the bright mirror also has no stand. Originally there is not a single thing—where could dust alight?” He also said: “The Way fundamentally has no form or appearance; wisdom itself is the Way. Those who hold this view are called true prajñā.” A person with clear eyes sees the elephant in its entirety; seeing one’s nature as the Buddha does is the same.
“全牛”者，出《庄子》。“庖丁解牛，未尝见其全牛，顺理而解，游刃自在，更不须下手，才举目时，头角蹄肉一时自解了。如是十九年，其刀利如新发于硎。”谓之“全牛”。虽然如此奇特，雪窦道：纵使得如此，全象全牛与眼中翳更不殊！	“The whole ox” comes from the Zhuangzi. “When Butcher Ding cut up an ox, he had never seen the whole ox. He followed its natural principle as he cut, and his blade moved freely. He no longer needed to exert his hand; the moment he raised his eyes, horns, hooves, and flesh all came apart at once. After nineteen years, his knife was still as sharp as if newly whetted.” This is called “the whole ox.” Yet, extraordinary as this may be, Xuedou says: even if one attained this, the whole elephant and the whole ox would still be no different from an eye cataract!
“从来作者共名模”。直是作家，也去里头摸索不着。自从迦叶乃至西天此土祖师、天下老和尚，皆只是名模。	“Since ancient times, all accomplished masters have been mere names and models.” Even genuine masters cannot find anything by searching within it. From Kāśyapa onward, the patriarchs of India and China, and old monks throughout the land, are all merely names and models.
雪窦直截道“如今要见黄头老”，所以道，要见即便见，更要寻觅方见，则千里万里也。黄头老，乃黄面老子也，尔如今要见。	Xuedou states directly: “If you now wish to see the old fellow with the yellow head…” Thus it is said: if you want to see, then see at once; if you must search before you can see, then it is a thousand miles, ten thousand miles away. “The old fellow with the yellow head” means the old fellow with the yellow face; you now wish to see him.
“刹刹尘尘在半途”。寻常道，一尘一尘刹，一叶一释迦。尽三千大千世界所有微尘，只向一尘中见。当恁么时，犹在半途，那边更有半途在。且道在什么处？释迦老子尚自不知，教山僧作么生说得！	“In every land and every mote of dust, he is only halfway there.” It is commonly said: in every mote of dust there is a land; in every leaf, a Śākyamuni. All the motes of dust throughout the three-thousand great-thousand world-system are to be seen within a single mote of dust. At just such a time, one is still only halfway there; beyond that is yet another halfway point. Tell me, where is it?

	Even old Śākyamuni himself does not know—how could this mountain monk possibly speak of it?
【莲明】：请教老师：“经意，初纵破、后夺破。”怎么讲?	[Lianming]: May I ask the teacher: what does “the intent of the sūtra is first to refute by concession, then to refute by deprivation” mean?
【lvm】：如今要见黄头老，刹刹尘尘在半途。	[lvm]: If you wish to see the old yellow-headed one now, in every land and every mote of dust, he is only halfway there.
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纵破：	Refutation by concession:
“若见是物，则汝亦可见吾之见。若同见者，名为见吾。”	“If seeing were a thing, then you too could see my seeing. If you saw together with it, this would be called seeing me.”
夺破：	Refutation by deprivation:
“吾不见时，何不见吾不见之处！若见不见，自然非彼不见之相。若不见吾不见之地，自然非物。云何非汝！”	“When I do not see, why do you not see the place of my not seeing? If you see the not-seeing, then it is naturally not the appearance of that not-seeing. If you do not see the ground of my not-seeing, then it is naturally not a thing. How, then, can it not be you?”
【莲明】：老师，要不就慈悲在这里扯扯算了，这个好象比较难体会。	[Lianming]: Teacher, why not kindly elaborate on it here? This seems rather difficult to grasp.
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直说不太可能了。俺举个比喻，是否类似这样:	It is probably not possible to explain it directly. Let me give an analogy—would it be something like this:
纵破就比如给你劈开，让你伸头看看竹子里面是空的。	Refutation by concession is like splitting open a piece of bamboo, so that you can put your head in and see that the inside is empty.
夺破就比如把竹子等夺走，让你无一物依附，切实体会到底是咋回事。	Refutation by deprivation is like taking away the bamboo and everything else, leaving you with nothing to rely on, so that you can genuinely experience what it is all about.
另，能否请老师慈悲解释一下这见不见的经文。	Also, could I ask the teacher kindly to explain this sūtra passage about seeing and not seeing?
【lvm】：纵有“放纵”的意思，先同意你，再破。夺就不用说了吧。	[lvm]: Zong has the sense of “allowing” or “indulging”: first agree with you, and then refute you. As for duo, there is no need to explain it, is there?
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“若见是物，则汝亦可见吾之见。若同见者，名为见吾。吾不见时，何不见吾不见之处！若见不见，自然非彼不见之相。若不见吾不见之地，自然非物。云何非汝！”	“If seeing were a thing, then you too could see my seeing. If you saw together with it, this would be called seeing me. When I do not see, why do you not see the place of my not seeing? If you see the not-seeing, then it is naturally not the appearance of that not-seeing. If you do not see the ground of my not-seeing, then it is naturally not a thing. How, then, can it not be you?”
大意是：我看见一件东西，你也看见了这件东西，你就认为你也看见了我的“见”。也就是说，咱俩都看见了，你认为那就是见我。	The general meaning is this: I see an object, and you also see that object; then you think that you too have seen my “seeing.” That is, we both see it, and you take that to be seeing me.
【以上纵破，以下夺破】那么，我不看时，你怎么看不到我的“不见”呢！若你看见了我的“不见”，那我的“不见”就不是“不见”了（因为能被你看见嘛）。若你看不见我的“不见”，那只能说，我的“不见”不是一件东西（我的“见”自然也就不是一件东西咯），怎么能说“那不是你”呢！	[The foregoing is refutation by concession; what follows is refutation by deprivation.] Then, when I am not seeing, why can you not see my “not seeing”? If you saw my “not seeing,” then my “not seeing” would not be “not seeing” (because you could see it). If you cannot see my “not seeing,” then it can only be said that my “not seeing” is not an object—and naturally my “seeing” is not an object either. How, then, can you say, “That is not you”?
【莲明】：谢谢!	[Lianming]: Thank you!

【九五】长庆说如来语

[95] Changqing Speaks the Words of the Tathāgata

【九五】长庆说如来语	[Case 95] Changqing Expounds the Tathāgata’s Speech
垂示云：有佛处不得住，住着头角生。无佛处急走过，不走过草深一丈。直饶净裸裸赤洒洒，事外无机、机外无事，未免守株待兔。且道，总不恁么，作么生行履？试举看。	The pointer says: Where there is a Buddha, do not remain; if you remain, horns will grow on your head. Where there is no Buddha, hurry past; if you do not pass by, the grass will grow a yard deep. Even if you are utterly bare and wholly unencumbered, with no contrivance beyond affairs and no affairs beyond

	contrivance, you still cannot avoid waiting by a stump for a hare. But tell me: if it is not like this at all, how should one proceed? Put it forth and see.
【九五】举：	[Case 95] The Case:
长庆有时云：“宁说阿罗汉有三毒，【焦谷不生芽。】	Changqing sometimes said, “Better to say that an arhat has the three poisons—[Scorched grain produces no sprouts.]”
不说如来有二种语。【已是谤释迦老子了。】	“—than to say that the Tathāgata has two kinds of speech.” [That is already slandering old Śākyamuni.]
不道如来无语，【犹自颟顸。早是七穿八穴。】	“It is not that the Tathāgata has no speech—[Still muddled. It is already riddled with holes.]”
只是无二种语。”【周由者也。说什么！第三第四种。】	“—it is simply that there are not two kinds of speech.” [That is just how it goes. What are you talking about—third and fourth kinds?]
保福云：“作么生是如来语？”【好一掠。道什么！】	Baofu said, “What is the Tathāgata’s speech?” [A fine pressing question. What do you say?]
庆云：“聋人争得闻！”【望空启告。七花八裂。】	Changqing said, “How could a deaf person hear it?” [Making an appeal to empty space. Shattered into seven pieces and eight fragments.]
保福云：“情知尔向第二头道。”【争瞒得明眼人。裂转鼻孔。何止第二头。】	Baofu said, “I knew you would speak from the second level.” [How could you deceive one with clear eyes? Your nostrils have been split wide open. Why stop at the second level?]
庆云：“作么生是如来语？”【错！却较些子。】	Changqing said, “What is the Tathāgata’s speech?” [Wrong! Yet somewhat closer.]
保福云：“吃茶去。”【领。复云：“还会么？”蹉过了也。】	Baofu said, “Go drink tea.” [He received it. He further said, “Do you understand?” You have already missed it.]
长庆、保福，在雪峰会下，常互相举觉商量。	Changqing and Baofu were both in Xuefeng’s assembly and often brought up such matters for mutual awakening and discussion.
一日，平常如此说话云：“宁说阿罗汉有三毒，不说如来有二种语。”梵语阿罗汉，此云杀贼，以功能彰名，能断九九八十一品烦恼，诸漏已尽，梵行已立，此是无学阿罗汉位。三毒即是贪嗔痴根本烦恼，八十一品，尚自断尽，何况三毒！长庆道：“宁说阿罗汉有三毒，不说如来有二种语。”大意要显如来无不实语。	One day, in the course of their usual conversation, he said, “Better to say that an arhat has the three poisons than to say that the Tathāgata has two kinds of speech.” Arhat is a Sanskrit word; here it is translated as “slayer of thieves.” The name is distinguished by its function: an arhat can cut off the eighty-one grades of afflictions; all outflows have been exhausted, and pure conduct has been established. This is the stage of the arhat who has nothing further to learn. The three poisons are the fundamental afflictions of greed, anger, and ignorance. Even the eighty-one grades have all been cut off; how much more so the three poisons! When Changqing said, “Better to say that an arhat has the three poisons than to say that the Tathāgata has two kinds of speech,” his main intent was to show that the Tathāgata’s speech is never untrue.
法华经云：“唯此一事实，余二则非真。”又云：“唯有一乘法，无二亦无三。”世尊三百余会，观机逗教，应病与药，万种千般说法，毕竟无二种语。他意到这里，诸人作么生见得？佛以一音演说法，则不无。长庆要且未梦见如来语在，何故大似人说食终不能饱。	The Lotus Sūtra says, “Only this One Vehicle is the true reality; the other two are not true.” It also says, “There is only the One Vehicle Dharma; there is neither a second nor a third.” In more than three hundred assemblies, the World-Honored One observed capacities and offered teachings, prescribing medicine according to the illness. Though he expounded the Dharma in a thousand myriad ways, ultimately there were not two kinds of speech. His meaning reaches this point. How do you all see it? That the Buddha expounds the Dharma with a single voice is not denied. Yet Changqing has not even dreamed of the Tathāgata’s speech. Why? It is like someone speaking of food who can never thereby satisfy hunger.
保福见他平地上说教，遂问：“作么生是如来语？”庆云：“聋人争得闻！”这汉知他几时在鬼窟里作活计来也。	Seeing him expounding doctrine on level ground, Baofu therefore asked, “What is the Tathāgata’s speech?” Changqing said, “How could a deaf person hear it?” Who knows how long this fellow had been making his living in a ghost cave?
保福云：“情知尔向第二头道。”果中其言。	Baofu said, “I knew you would speak from the second level.” His words indeed hit the mark.
却问师兄：“作么生是如来语？”福云：“吃茶去。”枪头倒被别人夺却了也！大小长庆。失钱遭罪。	Changqing then asked his Dharma brother, “What is the Tathāgata’s speech?” Baofu said, “Go drink tea.” The spearpoint was instead seized by the other man! What a Changqing—losing money and suffering punishment.
且问诸人，如来语还有“几个”？！须知恁么见得，方见这两个汉败缺，子细检点将来，尽合吃棒。	Let me ask you all: how many Tathāgata speeches are there? You must know that only by seeing in this way can you see the shortcomings of these two fellows. Examine the matter carefully, and both deserve a beating.

放一线道与他理会。有底云：“保福道得是，长庆道得不是。”只管随语生解，便道有得有失。殊不知，古人如击石火、似闪电光，如今人不去他古人转处看。只管去句下走。便道长庆当时不便用。所以落第二头。保福云。	Give them a little leeway to make sense of it. Some say, “Baofu’s statement was right; Changqing’s statement was wrong.” They merely interpret according to the words, saying that one gained and the other lost. Little do they know that the ancients were like a spark struck from flint, like a flash of lightning. People today do not look to where the ancients turned; they only chase after the words. Then they say that Changqing did not know how to use it at the time, and so fell into the second level. Baofu said.
吃茶去。便是第一头。若只恁□看。到弥勒下生。也不见古人意。若是作家，终不作这般见解。跳出这窠窟，向上自有一条路。尔若道“聋人争得闻”有什么不是处，保福云“吃茶去”有什么是处？转没交涉。	“Go drink tea.” This, they say, is the first level. If you look only in this way, then even when Maitreya descends into the world, you will not see the meaning of the ancients. A genuine master would never form such a view. Leap out of this den, and above there is naturally a road. If you say that “How could a deaf person hear it?” has some fault, then what is right about Baofu’s “Go drink tea”? You are still completely unrelated to it.
是故道，他参活句，不参死句。这因缘与“遍身是、通身是”因缘一般，无尔计较是非处。须是尔脚跟下净裸裸地，方见古人相见处。	Therefore it is said: they investigate living phrases, not dead phrases. This case is the same as the case of “the whole body is it; the entire body is it.” There is no place here for your calculations of right and wrong. Only when, beneath your very heels, you are utterly bare can you see the place where the ancients met.
五祖老师云，如马前相扑相似，须是眼辨手亲。这个公案若以正眼观之，俱无得失处。辨个得失，无亲疏处。分个亲疏，长庆也须礼拜保福始得。何故这个些子巧处，用得好如电转星飞相似，保福不妨牙上生牙、爪上生爪。	Master Wuzu said that it is like wrestling before a horse: your eye must discern and your hand must be intimate with it. If this koan is viewed with the true eye, neither has gain or loss. Once you distinguish gain and loss, there is no intimacy or distance; once you distinguish intimacy and distance, Changqing must bow to Baofu. Why? In this small point of skill, one must use it as deftly as lightning turning and stars flying. Baofu, indeed, grows teeth upon teeth and claws upon claws.
颂云：	The verse says:
头兮第一第二，【我王库中无如是事。古今榜样。随邪逐恶作什么！】	First level, second level—[There is no such thing in my sovereign’s treasury. An example for all ages. Why follow perversity and pursue evil?]
卧龙不鉴止水。【同道方知。】	A crouching dragon does not mirror itself in still water. [Only those on the same path understand.]
无处有月波澄，【四海孤舟独自行。徒劳卜度。讨什么碗！】	Where there is no dragon, moonlit waves are clear; [A solitary boat travels alone across the four seas. Vainly calculating—what bowl are you looking for?]
有处无风浪起。【吓杀人。还觉寒毛卓竖么。打云：来也！】	Where there is one, waves rise though there is no wind. [Frightening people to death. Do you feel your hairs stand on end? He strikes and says: “Here it comes!”]
棱禅客，棱禅客，【勾贼破家。闹市里莫出头。失钱遭罪。】	Chan practitioner Ling, Chan practitioner Ling—[Inviting a thief to ruin the household. Do not stick your head out in the busy marketplace. Losing money and suffering punishment.]
三月禹门遭点额。【退己让人。万中无一。只得饮气吞声。】	In the third month, at Yu’s Dragon Gate, he struck his forehead. [Retreating oneself and yielding to another. Not one in ten thousand. He can only swallow his breath and endure in silence.]
“头兮第一第二”，人只管理会第一第二，正是死水里作活计。这个机巧，尔只作第一第二会，且摸索不着在。雪窦云：“卧龙不鉴止水。”死水里岂有龙藏！若是第一第二，正是止水里作活计。	“First level, second level”—people only concern themselves with understanding first and second, and that is precisely making a living in dead water. If you understand this skill only as first and second, you cannot even grope your way to it. Xuedou said, “A crouching dragon does not mirror itself in still water.” How could a dragon be concealed in dead water? First and second are precisely making a living in still water.
须是洪波浩渺、白浪滔天处，方有龙藏，正似前头云“澄潭不许苍龙蟠”。不见道：“死水不藏龙。”又道：“卧龙长怖碧潭清。”所以道，无龙处有月波澄，风恬浪静。有龙处无风起浪，大似保福道“吃茶去”，正是无风起浪。	Only amid vast surging waves and white breakers reaching the sky can a dragon be concealed. It is just like the earlier saying, “A clear pool does not permit an azure dragon to coil within it.” Have you not heard, “Dead water does not harbor dragons”? And again, “A crouching dragon always fears the clarity of an emerald pool.” Thus it is said: where there is no dragon, moonlit waves are clear, and the wind is calm and the waves still; where there is a dragon, waves rise without wind. Baofu’s “Go drink tea” is precisely waves rising without wind.
雪窦到这里。一时与尔打叠情解颂了也。他有余韵，教成文理，依前就里头，着一只眼，也不妨奇特。却道：“棱禅客，棱禅客，三月禹门遭点额。”长庆虽是透龙门底龙，却被保福蓦头一点。	At this point, Xuedou has at once gathered up and put away your emotional interpretations in his verse. Yet he has lingering resonance: he makes it into literary form and, within it, sets one eye—truly extraordinary. Then he says, “Chan practitioner Ling, Chan practitioner Ling, in the third month, at Yu’s Dragon Gate, he struck his forehead.” Though Changqing was a dragon that

	had passed through the Dragon Gate, Baofu suddenly tapped him on the head.
【小斑】：可否这样说?	[Xiaoban]: Could it be put this way?
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“作么生是如来语？”	“What is the Tathāgata’s speech?”
1、云：“聋人争得闻！”【如来禅】	1. He said, “How could a deaf person hear it?” [Tathāgata Chan]
2、云：“吃茶去。”【祖师禅】	2. He said, “Go drink tea.” [Patriarchal Chan]
【lvm】：哈哈！虽有道理，恐不是仰山的本怀。	[lvm]: Ha ha! Though that makes sense, I fear it was not Yangshan’s original intent.
【小水滴】：如何是仰山的本怀?	[Little Water Drop]: What was Yangshan’s original intent?
【lvm】：哦！是说“祖师禅”一词的出处。	[lvm]: Oh! I mean the source of the expression “Patriarchal Chan.”
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在仰山以前，“如来禅”一词就已经有了。	Before Yangshan, the expression “Tathāgata Chan” already existed.
“顿觉了，如来禅，六度万行体中圆。”——永嘉禅师《证道歌》	“Awaken suddenly to Tathāgata Chan; within its essence, the six perfections and myriad practices are complete.” — Chan Master Yongjia, Song of Realizing the Way
永嘉时，还没有“祖师禅”一词，所以“如来禅”一开始并不是与“祖师禅”相对而说。“如来禅”一开始的含义其实就是后来“祖师禅”的含义。	In Yongjia’s time, the expression “Patriarchal Chan” did not yet exist. Thus “Tathāgata Chan” was not originally used in contrast to “Patriarchal Chan.” Its original meaning was in fact the meaning later conveyed by “Patriarchal Chan.”
“如来禅”一词沿用久了，逐渐有了“教”的味道。到了仰山，他就突然冒出“祖师禅”一词来——“如来禅，许师弟会；祖师禅，未梦见在！”	After the term “Tathāgata Chan” had been used for a long time, it gradually acquired the flavor of doctrinal teaching. By Yangshan’s time, he suddenly introduced the expression “Patriarchal Chan”: “Tathāgata Chan—I grant that you, younger brother, understand it; Patriarchal Chan—you have not even dreamed of it!”
仰山时的“祖师禅”与永嘉时的“如来禅”，在各自的当时，其实并无二致。都是后人把理论思维加进去，逐渐就成了“教义”。	The “Patriarchal Chan” of Yangshan’s time and the “Tathāgata Chan” of Yongjia’s time did not differ in their respective contexts. It was later generations who added theoretical thought, and these terms gradually became “doctrine.”
降及近代，“如来禅、祖师禅”几乎成了系统理论，已经很难找到永嘉时、仰山时的语境与含义了。所以我说“恐不是仰山的本怀。”	By modern times, “Tathāgata Chan” and “Patriarchal Chan” had almost become a systematic theory. It has become very difficult to find the contexts and meanings they had in Yongjia’s and Yangshan’s times. That is why I say, “I fear it was not Yangshan’s original intent.”
【小斑】：如果用宗门武库，怎么答复他?	[Xiaoban]: If one were to use the arsenal of the Chan school, how should one answer him?
【lvm】：果然“聋人争得闻”。	[lvm]: Indeed—“How could a deaf person hear it?”
【小水滴】：我王库中无二等剑	[Little Water Drop]: In my sovereign’s treasury there are no second-rate swords.
【小斑】：吃茶去！	[Xiaoban]: Go drink tea!

【九六】赵州真佛不渡

[96] Zhaozhou: The True Buddha Does Not Liberate

【九六】赵州真佛不渡	[96] Zhaozhou: The True Buddha Does Not Cross Over
【九六】举:	[96] Case:
赵州示众三转语。【道什么！三段不同。】	Zhaozhou instructed the assembly with three turning words. [What does he say? The three sections differ.]
赵州示此三转语了，末后却云“真佛屋里坐”，这一句忒杀郎当。他古人出一只眼垂手接人，略借此语通个消息。要为人，尔若一向正令全提，法堂前草深一丈。雪窦嫌他末后一句漏逗，所以削去，只颂三句。	After Zhaozhou had given these three turning words, he finally said, “The true Buddha sits within the house.” This last sentence is altogether too rambling. The ancient master opened one eye and extended a hand to receive people, borrowing this saying slightly to convey a message. If one were to teach people by presenting the true imperative in its entirety, the grass before the Dharma hall would grow a yard deep. Xuedou disliked the leakage in his final sentence, so he cut it away and versified only the three statements.

泥佛若渡水，则烂却了也；金佛若渡炉中，则　却了也；木佛若渡火，便烧却了也。有什么难会！雪窦一百则颂古，计较葛藤，唯此三颂直下有衲僧气息。只是这颂也不妨难会，尔若透得此三颂，便许尔罢参。	If a clay Buddha crosses water, it will dissolve; if a golden Buddha crosses a furnace, it will melt; if a wooden Buddha crosses fire, it will burn. What is difficult to understand about that? Of Xuedou's one hundred ancient cases in verse, despite all their tangled elaborations, only these three verses directly possess the breath of a patch-robed monk. Yet these verses are by no means easy to understand. If you penetrate these three verses, you may be permitted to end your study.
泥佛不渡水，【浸烂鼻孔。无风起浪。】	A clay Buddha does not cross water. [Its nostrils are soaked to ruin. Raising waves when there is no wind.]
神光照天地。【干他什么事！见兔放鹰。】	Spiritual light illumines heaven and earth. [What does this have to do with it? Seeing a rabbit, he releases the hawk.]
立雪如未休，【一人传虚，万人传实。将错就错。阿谁曾见尔来！】	If standing in the snow has not ceased, [One person spreads a falsehood, and ten thousand pass it on as truth. Mistake piled upon mistake. Who has ever seen you come?]
何人不雕伪。【入寺看额。二六时中走上走下是什么？阖黎便是。】	Who would not become artificial and false? [On entering a temple, look at its inscription board. What is it that goes up and down throughout the day and night? It is precisely you, Reverends.]
“泥佛不渡水，神光照天地。”这一句颂分明了，且道为什么却引神光？	“A clay Buddha does not cross water; spiritual light illumines heaven and earth.” This line of verse is perfectly clear. But tell me, why does he invoke spiritual light?
二祖初生时，神光烛室亘于霄汉。又一夕神人现，谓二祖曰：“何久于此，汝当得道时至，宜即南之。”二祖以神遇遂名神光，久居伊洛，博极群书，每叹曰，孔老之教祖述风规。	When the Second Patriarch was first born, spiritual light filled the room and extended throughout the sky. One night a divine being appeared and said to him: “Why remain here so long? The time when you are to attain the Way has arrived; you should immediately go south.” Because of this spiritual encounter, the Second Patriarch was named Shengguang. He long lived in the regions of Yi and Luo, thoroughly studying the scriptures, and often sighed: “The teachings of Confucius and Laozi merely transmit ancestral conventions.”
近闻达磨大师住少林，乃往彼晨夕参扣，达磨端坐面壁。莫闻诲励。光自忖曰：“昔人求道，敲骨出髓，刺血济饥，布发掩泥，投崖饲虎。古尚若此，我又何如！”其年十二月九日夜，大雪。二祖立于砌下，迟明积雪过膝。	He then heard that Master Bodhidharma was staying at Shaolin, so he went there and questioned him morning and evening. Bodhidharma sat upright facing the wall and gave no instruction or encouragement. Shengguang reflected: “In former times, those seeking the Way broke their bones to extract marrow, pricked themselves for blood to relieve hunger, spread out their hair to cover mud, and cast themselves from cliffs to feed tigers. The ancients were thus—what am I by comparison?” On the ninth night of the twelfth month that year, heavy snow fell. The Second Patriarch stood beneath the steps, and by dawn the snow had risen above his knees.
达磨悯之曰：“汝立雪于此，当求何事？”二祖悲泪曰：“惟愿慈悲，开甘露门，广度群品。”达磨曰：“诸佛妙道，旷劫精勤，难行能行，非忍而忍。岂以小德小智轻心慢心，欲冀真乘，无有是处。	Bodhidharma took pity on him and said, “You stand in the snow here—what do you seek?” The Second Patriarch, weeping sadly, said, “I only pray for your compassion: open the gate of sweet dew and liberate the many kinds of beings.” Bodhidharma said, “The wondrous Way of the Buddhas requires diligent effort through vast kalpas, doing what is difficult to do and enduring what cannot be endured. How could one, with slight virtue and slight wisdom, with a frivolous and arrogant mind, hope to attain the true vehicle? There is no such possibility.”
”二祖闻诲励，向道益切，潜取利刀，自断左臂，致于达磨前。磨知是法器，遂问曰：“汝立雪断臂，当为何事？”二祖曰：“某甲心未安，乞师安心。”磨曰：“将心来，与汝安。”祖曰：“觅心了不可得。”达磨云：“与汝安心竟。”	Hearing this exhortation, the Second Patriarch became all the more earnest in seeking the Way. Secretly taking a sharp knife, he cut off his left arm and placed it before Bodhidharma. Bodhidharma knew that he was a vessel for the Dharma and asked, “You have stood in the snow and cut off your arm—for what purpose?” The Second Patriarch said, “This disciple's mind is not at peace. I beg the Master to pacify it.” Bodhidharma said, “Bring me your mind, and I will pacify it for you.” The Patriarch said, “Having searched for the mind, I cannot find it.” Bodhidharma said, “I have already pacified your mind for you.”
后达磨为易其名曰慧可。后接得三祖灿大师。既传法，隐于舒州皖公山。属后周武帝破灭佛法、沙汰僧。师往来太湖县司空山，居无常处，积十余载无人知者。宣律师《高僧传》，载二祖事不详。	Later, Bodhidharma changed his name to Huike. Huike later received Chan Master Can, the Third Patriarch. After transmitting the Dharma, he concealed himself on Mount Wangong in Shuzhou. When Emperor Wu of the Later Zhou destroyed Buddhism and purged the saṅgha, the Master traveled to and fro around Mount Sikong in Taihu County, dwelling in no fixed place. More than ten years passed with no one knowing him. Vinaya Master Xuan's Biographies of Eminent Monks records the Second Patriarch's story only incompletely.
《三祖传》云，二祖妙法不传于世，赖值末后依前悟他当时立雪。所以雪窦道：“立雪如未休，何人不雕伪。”立雪若未休，足恭谄诈之人皆效之，一时只成雕伪，则是谄诈之徒也。	The Biography of the Third Patriarch says that the Second Patriarch's wondrous Dharma was not transmitted in the world, but that he was fortunate at the end to encounter one who, as before, awakened through his standing in

	the snow. Thus Xuedou said: “If standing in the snow has not ceased, who would not become artificial and false?” If standing in the snow does not cease, those who are excessively deferential and deceitful will all imitate it. It then becomes nothing but artificial falsity, and they are merely a band of flatterers and frauds.
雪颂“泥佛不渡水”，为什么却引这因缘来用？他参得意根下无一星事，净裸裸地方颂得如此。	Why does Xuedou, in versifying “A clay Buddha does not cross water,” employ this causal circumstance? He had realized that beneath the mind faculty there is not a single thing, and from that utterly naked ground he composed the verse in this way.
五祖寻常教人看此三颂，岂不见洞山初和尚有颂示众云：“五台山上云蒸饭，古佛堂前狗尿天，刹竿头上煎[-反+追]子，三个胡孙夜簸钱。”又杜顺和尚道：“怀州牛吃禾，益州马腹胀。天下觅医人，灸猪左膊上。	The Fifth Patriarch regularly taught people to investigate these three verses. Have you not seen how Chan Master Dongshan Chu composed this verse for the assembly: “On Mount Wutai, clouds steam rice; before the hall of the ancient Buddha, dogs urinate at the sky. On the tip of a temple banner pole, pancakes are fried; three barbarian monkeys sift coins at night.” Chan Master Dushun also said: “Oxen in Huaizhou eat grain; horses in Yizhou have swollen bellies. Throughout the land people seek physicians, while moxibustion is applied to a pig’s left shoulder.”
”又傅大士颂云：“空手把锄头，步行骑水牛。人从桥上过，桥流水不流。”又云：“石人机似汝，也解唱巴歌。汝若似石人，雪曲应须和。”若会得此语，便会他雪窦颂。	Layman Fu also wrote: “Empty-handed, I grasp a hoe; walking on foot, I ride a water buffalo. A person crosses over the bridge; the bridge flows, but the water does not flow.” He also said: “The stone person’s capacity is like yours: it too can sing the songs of Ba. If you are like the stone person, you must respond in harmony with the melodies of Xue.” If you understand these sayings, then you will understand Xuedou’s verses.
金佛不渡 ，【燎却眉毛。天上天下唯我独尊。】	A golden Buddha does not cross a furnace. [Its eyebrows are singed away. Above heaven and below heaven, I alone am honored.]
人来访紫胡。【又恁么去也！只恐丧身失命。】	Someone comes to visit Zihu. [So you go on like this again! I fear only that you will lose your body and your life.]
牌中数个字，【不识字底猫儿也无话会处。天下衲僧插嘴不得。只恐丧身失命。】	There are several words on the signboard. [Even a wordless cat would have nowhere to speak. Patch-robed monks throughout the land cannot insert a word. I fear only that you will lose your body and your life.]
清风何处无。【又恁么去也！头上漫漫，脚下漫漫。又云：来也！】	Where is there no pure breeze? [So you go on like this again! Vast above the head, vast beneath the feet. Another says: Here it comes!]
“金佛不渡 ，人来访紫胡。”此一句亦颂了也，为什么却引人来访紫胡？须是作家 鞴始得。紫胡和尚，山门立一牌，牌中有字云：“紫胡有一狗，上取人头，中取人腰，下取人脚。	“A golden Buddha does not cross a furnace; someone comes to visit Zihu.” This line too is complete as a verse. But why does he invoke someone visiting Zihu? One must have the bellows and furnace of a true master. Chan Master Zihu set up a signboard at his mountain gate. On it were written: “Zihu has a dog: above, it takes people by the head; in the middle, it takes them by the waist; below, it takes them by the feet.”
拟议则丧身失命！”凡见新到便喝云：“看狗！”僧才回首，紫胡便归方丈。	“The slightest deliberation and you lose your body and life!” Whenever he saw a newcomer, he would shout, “Watch the dog!” As soon as the monk turned his head, Zihu would return to his quarters.
且道为什么却咬赵州不得？紫胡又一夕夜深，于后架叫云：“捉贼！捉贼！”黑地逢着一僧，拦胸捉住云：“捉得也！捉得也！”僧云：“和尚！不是！某甲。”胡云：“是则是，只是不肯承当。”尔若会得这话，便许尔咬杀一切人，处处清风凛凛。若也未然，牌中数个字，决定不奈何！若要见他，但透得尽方见。颂云：	Tell me, why could it not bite Zhaozhou? One late night, Zihu called out from the rear quarters, “Catch the thief! Catch the thief!” In the darkness he encountered a monk, seized him by the chest, and said, “Caught him! Caught him!” The monk said, “Master, it is not so—it is this disciple.” Zihu said, “It is so, but you refuse to accept responsibility.” If you understand these words, you may be permitted to bite everyone to death, while everywhere the pure breeze is chill and bracing. If not, then the few words on the signboard will certainly leave you helpless. If you wish to see him, you must penetrate completely before you can see. The verse says:
木佛不渡火，【烧却了也。唯我能知。】	A wooden Buddha does not cross fire. [It is burned away. I alone can know.]
常思破灶堕。【东行西行，有何不可。癞儿牵伴。】	Always reflect on Poxingduo. [Going east or west—what is impossible? A leper leads a companion.]
杖子忽击着，【在山僧手里。山僧不用人。阿谁手里无？】	When the staff suddenly strikes it, [It is in this mountain monk’s hand. This mountain monk does not need anyone else. In whose hand is there none?]

方知辜负我。【似尔相似，摸索不着。有什么用处。苍天！苍天！三十年后始得。宁可永劫沉沦，不求诸圣解脱。若向个里荐得，未免辜负。作么生得不辜负去？拄杖子未免在别人手里。】	Only then do you know that you have let me down. [You are just like this—groping about, unable to grasp it. What use is that? Heaven! Heaven! Only after thirty years will you attain it. Better to sink forever through kalpas than seek liberation from the sages. If you gain entry here, you still cannot avoid letting it down. How can you avoid letting it down? The staff is still in someone else's hand.]
“木佛不渡火，常思破灶堕。”此一句亦颂了，雪窦因此木佛不渡火，常思破灶堕。嵩山破灶堕和尚不称姓字，言行叵测，隐居嵩山。一日领徒入山坞间，有庙甚灵，殿中唯安一灶，远近祭祀不辍，烹杀物命甚多。	“A wooden Buddha does not cross fire; always reflect on Poxingduo.” This line too is complete as a verse. Because a wooden Buddha does not cross fire, Xuedou constantly reflected on Poxingduo. The monk Poxingduo of Mount Song did not reveal his surname; his words and conduct were unfathomable. He lived in seclusion on Mount Song. One day, leading his followers into a mountain hollow, he found a temple of great efficacy. In its hall there was only a stove. Offerings from near and far never ceased, and many living creatures were cooked and killed there.
师入庙中，以拄杖敲灶三下云：“咄！汝本　土合成，灵从何来？圣从何起？恁么烹杀物命！”又乃击三下，灶乃自倾破堕落。须臾有一人，青衣峨冠，忽然立师前设拜曰：“我乃灶神，久受业报。	The Master entered the temple and struck the stove three times with his staff, saying: “Hey! You are originally made of bricks and earth. From where does your numinous power come? From where does your holiness arise? And yet living creatures are thus cooked and killed!” He struck it another three times, and the stove toppled over and broke apart. Soon a man in green robes and a high cap suddenly appeared before the Master, bowed, and said: “I am the stove deity. I have long undergone karmic retribution.”
今日蒙师说无生法，已脱此处，生在天中。特来致谢！”师曰：“汝本有之性。非吾强言。”神再拜而没。侍者曰：“某甲等久参侍和尚，未蒙指示，灶神得何径旨，便乃生天？”师曰。	“Today, through receiving the Master's teaching of the unborn Dharma, I have escaped this place and been reborn in heaven. I have come especially to express my thanks!” The Master said, “Your nature is inherently present; it is not something I have forcibly stated.” The deity bowed again and disappeared. The attendant said, “We, too, have long attended the Venerable Monk, yet have received no instruction. What direct essential teaching did the Kitchen God receive that he was then reborn in heaven?” The Master replied.
我只向伊道：“汝本　土合成，灵从何来？圣从何起？”侍僧俱无对。师云：“会么？”僧云：“不会。”师云：“礼拜着。”僧礼拜。师云：“破也！破也！堕也！堕也！”侍者忽然大悟。	“I only said to him: ‘You are originally made of bricks and earth. From where does your numinous power come? From where does your holiness arise?’” The attendant monks had no reply. The Master said, “Do you understand?” The monks said, “We do not understand.” The Master said, “Bow.” The monks bowed. The Master said, “Broken! Broken! Fallen! Fallen!” The attendants suddenly attained great awakening.
后有僧举似安国师，师叹云：“此子会尽物我一如。”灶神悟此，则故是，其僧乃五蕴成身，亦云破也堕也，二俱开悟。且四大五蕴与　瓦泥土，是同是别？既是如此，雪窦为什么道：“杖子忽击着，方知辜负我”，因甚却成个辜负去？只是未得拄杖子在。	Later, a monk related this to National Master Anguo, who sighed, “This fellow fully understood the nonduality of things and self.” That the stove deity awakened to this is one matter; the monks, whose bodies are composed of the five aggregates, also heard “Broken! Fallen!” and both attained awakening. Now tell me: are the four elements and five aggregates the same as, or different from, bricks, tiles, and mud? Since this is so, why did Xuedou say, “When the staff suddenly strikes it, only then do you know that you have let me down”? Why does it become a matter of letting one down? It is simply that they had not yet obtained the staff.
且道雪窦颂“木佛不渡火”，为什么却引破灶堕公案？老僧直截与尔说，他意只是绝得失情尘意想，净裸裸地，自然见他亲切处也。	Tell me, why does Xuedou invoke the Poxingduo koan in versifying “A wooden Buddha does not cross fire”? This old monk will tell you directly: his meaning is only to cut off the emotional dust of gain and loss and conceptual thought. From an utterly naked ground, one naturally sees where it is intimate and immediate.
【小水滴】：请老师和师兄开示：三段有何不同?	[Little Waterdrop]: Please, Teacher and senior Dharma brothers, offer instruction: How do the three sections differ?
【钱昭】：参看临济四料简	[Qian Zhao]: Consult Linji's Four Discernments.
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夺人，夺境，俱夺，俱不夺，赵州三不渡一真佛即脱胎于此……	Taking away the person, taking away the circumstances, taking away both, taking away neither: Zhaozhou's three “does not cross over” and the one true Buddha derive from this…
【lvm】：修改标题：赵州真佛不渡	[lvm]: Revised title: Zhaozhou: The True Buddha Does Not Cross Over
【善财】：真佛三不渡^^！	[Sudhana]: The true Buddha's three “does not cross overs” ^^!
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真佛三不渡	The True Buddha's Three “Does Not Cross Overs”

壁观赤须胡	Wall-contemplating Red-Bearded Barbarian
只履相携去	One Sandal Carried Away
何干来时路	What Has It to Do with the Road by Which He Came?
【善财】：《赵州三转语》--历代高僧所作弹唱	[Sudhana]: “Zhaozhou’s Three Turning Words”—Verse Responses by Eminent Monks Throughout the Ages
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《赵州三转语》	Zhaozhou’s Three Turning Words
赵州禅师示众三转语：“金佛不渡炉，木佛不渡火，泥佛不渡水。”赵州示此三转语后曰：“真佛内里坐。”（《碧岩录》96则）	Chan Master Zhaozhou addressed the assembly with three turning words: “A golden Buddha cannot pass through a furnace; a wooden Buddha cannot pass through fire; a clay Buddha cannot pass through water.” After presenting these three turning words, Zhaozhou said, “The true Buddha sits within.” (Case 96 of The Blue Cliff Record)
附：历代高僧所作弹唱云——	Appendix: Verses and chants composed by eminent monks throughout the ages:
《颂古》卷１８无著总颂：	Volume 18 of Verses on Ancient Cases: Wuzhu’s general verse:
真佛内里坐，赵州休话堕。	The true Buddha sits within; Zhaozhou, speak no more of falling into words.
觑面便承当，抬眸即蹉过。	Meet it face-to-face and accept it at once; lift your eyes and you have already missed it.
月林观颂：	Yuelin Guan’s verse:
真佛内里坐，开口成话堕。	The true Buddha sits within; open your mouth and you fall into words.
幸自可怜生，教我说甚么！	It is already pitiable enough as it is—why make me say anything?
雪窦只吟颂前三句：	Xuedou chanted verses only on the first three lines:
泥佛不渡水，神光照天地。	A clay Buddha cannot pass through water; spiritual radiance illuminates heaven and earth.
立雪如未休，何人不雕伪？	If standing in the snow had not ceased, who would not be carving falsehood?
金佛不渡炉，人来访紫胡。	A golden Buddha cannot pass through a furnace; someone comes to seek out Zihu.
牌中数个字，清风何处无。	A few characters on the plaque—where is there no clear breeze?
木佛不渡火，常思破灶堕。	A wooden Buddha cannot pass through fire; I often think of the Stove-Breaker.
杖子忽击着，方知辜负我。	When the staff suddenly strikes it, only then do I know that I have let you down.
冶父川颂：	Yefu Chuan’s verse:
三佛形容总不真，眼中瞳子面前人。	The forms of the three Buddhas are all unreal; the pupil in the eye is the person before one’s face.
若能信得家中宝，啼鸟山花一样春。	If you can trust the treasure in your own home, songbirds and mountain flowers are alike spring.
无著总颂：	Wuzhu’s general verse:
金佛不渡炉，圆光烁太虚。	A golden Buddha cannot pass through a furnace; its circular radiance shines upon the great void.
直下便荐得，不用更踌躇；	Recognize it directly, without further hesitation;
木佛不渡火，院主眉毛堕。	A wooden Buddha cannot pass through fire; the abbot’s eyebrows fall off.
烈焰亘天红，舍利无一颗；	The blazing flames redden the sky; not a single relic remains;
泥佛不渡水，衲僧难下嘴。	A clay Buddha cannot pass through water; a patched-robed monk can scarcely open his mouth.
拟议隔千山，迢迢十万里。	The moment one deliberates, a thousand mountains stand between—ten thousand leagues away.
【闻无鼎】：难道老打工仔于此复出？！哈哈！	[Wen Wuding]: Has that old working stiff resurfaced here again?! Ha ha!
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真是土上更加泥！！何不将祖师话语尽搬出？？	This is truly piling mud upon dirt!! Why not bring out every last word of the patriarchs?
【善财】：哈哈，难得能看到老先生能如此开怀一笑。	[Sudhana]: Ha ha, it is rare indeed to see the old gentleman laugh so heartily.
【闻无鼎】：请勿以逗哏遮羞，有人说你老搬运工，你认可吗?	[Wen Wuding]: Please do not use joking banter to cover your embarrassment. Some people say you are always reposting others' work—do you admit it?
【打狗棒】：狂犬讨打！！！	[Dog-Beating Staff]: A mad dog begging for a beating!!!
【善财】：嘻嘻，那些是“无心道人”操心的事，俺就不凑热闹了。	[Sudhana]: Hee hee, those are matters for the “No-Mind Daoist” to worry about. I will not join in the commotion.
【生意人】：生意既然开场，还没有结果，怎容您就这样抽身！？	[Businessman]: Since this business has begun and has not yet reached a conclusion, how can you simply withdraw like this!?
【善财】：不有你生意人在么!	[Sudhana]: Isn't there you, Businessman?
【生意人】：好歹得留下件宝贝什么的，方始不辜负自己也不辜负大家。	[Businessman]: At the very least, you should leave behind some treasure, so as not to disappoint either yourself or everyone else.
【生意人】：请留下您的网址，有生意好联系。另，常来论坛，别老猫在家里。	[Businessman]: Please leave your website address, so we can contact you if there is business to do. Also, come to the forum often; do not always hide away at home.
【善财】：呵呵，点我名字有e买。。	[Sudhana]: Heh heh, click on my name—there is e-buy...
【生意人】：哦，我是想有生意时去您那个网站售货。	[Businessman]: Oh, I meant that I would go to your website to sell goods whenever there is business.
【善财】：夷，，听仁兄口气倒像是个贩私货的。。	[Sudhana]: Hey, from the sound of it, brother, you seem more like a peddler of contraband...
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哈哈，	Ha ha,
开个玩笑，别介意。	Just joking—please do not take offense.
【生意人】：即使您不想说，兄弟我那敢生沈老板的气。	[Businessman]: Even if you do not wish to say so, how would I dare get angry at Boss Shen?
【生意人】（接【善财】：哈哈，难得能看到老先生能如此开怀一笑。）：彼此一笑，算是扯平，大家各不亏欠。	[Businessman] (responding to [Sudhana]: “Ha ha, it is rare indeed to see the old gentleman laugh so heartily.”): We have each had a laugh, so we are even; no one owes anyone anything.

【九七】雪窦明珠在掌

[97] Xuedou's Bright Pearl in the Palm

【九七】雪窦明珠在掌	[Case 97] Xuedou: The Bright Pearl Is in the Palm
垂示云：拈一放一，未是作家；举一明三，犹乖宗旨。直得天地徙变、四方绝唱、雷奔电驰、云行雨骤、倾湫倒　、瓮泻盆倾。也未提得一半在。还有解转天关、能移地轴底么？试举看。	Pointer: To pick up one and let go of one is not yet the work of an adept; to raise one and clarify three still falls short of the essential point. Even if heaven and earth shift and change, the songs of the four quarters fall silent, thunder races and lightning flashes, clouds move and rain suddenly pours, deep pools are overturned and mountains topple, jars spill and basins overturn—you have not yet brought up even half of it. Is there anyone who can turn the hinge of heaven and shift the axis of earth? Try bringing it forth and see.
【九七】举:	[Case 97] The Case:
《金刚经》云：若为人轻贱，【放一线道，又且何妨。】	The Diamond Sūtra says: “If a person is despised by others, [Let out a line—what harm is there in that?]”
是人先世罪业，【驴驼马载。】	“the karmic offenses of that person's former lives [carried by donkeys and borne by horses]”
应堕恶道。【陷堕了也！】	“would have caused them to fall into the evil realms. [They have already fallen in!]”
以今世人轻贱故，【酬本及末。只得忍受。】	“But because they are despised by others in this life, [requiting both root and branch; they can only endure it]”
先世罪业，【向什么处摸索！种谷不生豆苗。】	“the karmic offenses of their former lives [where will you feel about for them? Plant grain, and bean sprouts will not grow]”

则为消灭。【雪上加霜又一重。如汤消冰。】	“will thereby be extinguished. [Frost upon snow, yet another layer. Like hot water melting ice.]”
《金刚经》云：“若为人轻贱，是人先世罪业，应堕恶道。以今世人轻贱故，先世罪业，则为消灭。”只据平常讲究，乃经中常论。雪窦拈来颂这意，欲打破教家鬼窟里活计。昭明太子科此一分，为“能净业障”。	The Diamond Sūtra says: “If a person is despised by others, the karmic offenses of that person’s former lives would have caused them to fall into the evil realms. But because they are despised by others in this life, the karmic offenses of their former lives will thereby be extinguished.” According to ordinary doctrinal exposition, this is a common discussion in the sūtra. Xuedou takes it up in verse to praise this meaning, intending to smash the living activity within the ghost cave of scriptural scholars. Crown Prince Zhaoming classified this section as “Able to Purify Karmic Obstacles.”
教中大意说此经灵验，如此之人先世造地狱业，为善力强，未受。以今世人轻贱故，先世罪业，则为消灭。此经故能消无量劫来罪业，转重成轻，转轻不受，复得佛果菩提。据教家，转此二十余张经，便唤作持经。有什么交涉！有底道：“经自有灵验。”若恁么，尔试将一卷放在闲处，看他有感应也无！	The general meaning of the teachings is that this sūtra has spiritual efficacy: such a person created karma leading to hell in former lives, but, because the force of wholesome karma is strong, has not yet undergone its result. Because they are despised by others in this life, the karmic offenses of their former lives are thereby extinguished. Thus this sūtra can eliminate the karmic offenses accumulated over countless kalpas, transforming what is heavy into light and what is light so that it need not be undergone, and one further attains the fruit of Buddhahood and bodhi. According to the scriptural scholars, merely turning these twenty-odd folios of the sūtra is called upholding the sūtra. What does that have to do with it? Some say, “The sūtra itself has spiritual efficacy.” If that is so, try putting one scroll aside in an idle place and see whether it has any responsive efficacy or not!
法眼云。证佛地者，名“持此经”。经中云：“一切诸佛，及诸佛阿耨多罗三藐三菩提法，皆从此经出。”且道唤什么作此经？莫是黄卷赤轴底是么？且莫错认定盘星！“金刚”谕于法体坚固，故物不能坏。	Fayan said, “One who realizes the Buddha-ground is called one who ‘upholds this sūtra.’” The sūtra says, “All Buddhas and the Dharma of anuttarā-samyak-saṃbodhi of all Buddhas arise from this sūtra.” So tell me, what is called this sūtra? Could it be the yellow pages and red rollers? Do not mistake the fixed star on the compass! “Diamond” is a metaphor for the firmness of the Dharma-essence, which things cannot destroy.
利用，故能摧一切物。拟山则山摧，拟海则海竭。就谕彰名，其法亦然。此般若有三种：一、实相般若；二、观照般若；三、文字般若。	Because it is useful, it can smash all things. If set against a mountain, the mountain is destroyed; if set against the sea, the sea is exhausted. Its name is revealed through this metaphor, and the Dharma is likewise. This prajñā has three kinds: first, prajñā of true reality; second, prajñā of contemplation; third, prajñā of words.
实相般若者，即是真智，乃诸人脚跟下一段大事，辉腾今古，迥绝知见，净裸裸、赤洒洒者是。观照般若者，即是真境，二六时中放光动地、闻声见色者是。文字般若者，即能诠文字，即如今说者听者。	Prajñā of true reality is true wisdom: the great matter beneath everyone’s heels, radiant throughout past and present, utterly beyond knowledge and views—pure and naked, bare and unencumbered. Prajñā of contemplation is the true realm: amid the twenty-four hours, emitting light and shaking the earth, hearing sounds and seeing forms. Prajñā of words is the words that can express it—namely, the one now speaking and the ones listening.
且道是般若不是般若！古人道“人人有一卷经”，又道“手不执经卷，常转如是经”。若据此经灵验，何止转重令轻、转轻不受，设使敌圣功能，未为奇特。	Tell me, is this prajñā or not prajñā? The ancients said, “Everyone has one scroll of scripture,” and also, “Though one’s hands do not hold a scripture scroll, one constantly turns this very sūtra.” If one bases it on this sūtra’s spiritual efficacy, it not only transforms the heavy into light and the light so that it need not be undergone; even if it equaled the abilities of sages, that would still not be extraordinary.
不见庞居士听讲《金刚经》，问座主曰：“俗人敢有小问，不知如何？”主云：“有疑请问。”士云：“无我相、无人相，既无我人相，教阿谁讲、阿谁听？”座主无对，却云：“某甲依文解义，不知此意。	Have you not seen Layman Pang, while listening to a lecture on the Diamond Sūtra, ask the lecture master: “This layman ventures a small question; I wonder if it may be asked?” The master said, “If you have a doubt, please ask.” The layman said, “There is no mark of self and no mark of person. Since there are no marks of self or person, whom do you teach, and who listens?” The lecture master had no reply, and said, “I explain the meaning according to the text and do not understand this point.”
”居士乃有颂云：“无我亦无人，作么有疏亲。劝君休历座，争似直求真。金刚般若性，外绝一纤尘。我闻并信受，总是假称名。”此颂最好，分明一时说了也。	The layman then composed this verse: “No self and no person—how can there be intimacy or estrangement? I urge you not to go through the lecture seats; how can that compare with directly seeking the truth? The nature of Diamond Prajñā excludes even a mote of dust outside. What I hear and accept in faith are all merely provisional names.” This verse is excellent; it clearly says it all at once.
圭峰科“四句偈”云：“凡所有相，皆是虚妄，若见诸相非相，即见如来。”此四句偈义，全同证佛地者，名持此经。又道：“若以色见我，以音声求我，是人行邪道，不能见如来。”此亦是四句偈，但中间取其义全者。	Guifeng classified the “four-line verse” as: “All appearances are false; if one sees all appearances as non-appearances, one sees the Tathāgata.” The meaning of this four-line verse is entirely the same as: one who realizes the Buddha-ground is called one who upholds this sūtra. It also says: “If one sees me through form or seeks me by sound, that person walks a deviant path and

	cannot see the Tathāgata.” This too is a four-line verse, but only those whose meaning is complete in the middle are selected.
僧问晦堂：“如何是四句偈？”晦堂云：“话堕也不知！”	A monk asked Huaitang, “What is the four-line verse?” Huaitang said, “You have fallen into words without even knowing it!”
雪窦于此经上指出，若有人持此经者，即是诸人本地风光、本来面目。若据祖令当行，本地风光、本来面目，亦斩为三段。三世诸佛、十二分教，不消一捏。到这里设使有万种功能，亦不能管得。如今人只管转经，都不知是个什么道理，只管道我一日转得多少，只认黄卷赤轴，巡行数墨。殊不知全从自己本心上起，这个唯是转处些子。	Xuedou points out, on the basis of this sūtra, that whoever upholds this sūtra is precisely everyone’s original radiance and Original Face. Yet according to the ancestral command in full operation, original radiance and Original Face, too, are cut into three sections. The Buddhas of the three times and the twelve divisions of the teachings are not worth a pinch. Here, even if one possessed ten thousand kinds of ability, none could manage it. People today only keep turning sūtras, never knowing what this means. They merely say, “How many sūtras have I turned today?” recognizing only yellow pages and red rollers, moving their eyes across the lines of ink. They do not realize that it all arises from their own original mind; this is the small point at which turning occurs.
大珠和尚云：向空屋里堆数函经看，他放光么！只以自家一念发底心是功德。何故？万法皆出于自心。一念是灵，既灵即通，既通即变。古人道，青青翠竹尽是真如，郁郁黄花无非般若。若见得彻去，即是真如。忽未见得，且道作么生唤作真如！	Chan Master Dazhu said, “Pile several cases of sūtras in an empty room and see whether they emit light!” Only the mind that one gives rise to in a single thought is merit and virtue. Why? The myriad dharmas all arise from one’s own mind. A single thought is numinous; being numinous, it penetrates; penetrating, it transforms. The ancients said, “The verdant bamboo is entirely suchness; the luxuriant yellow flowers are nothing but prajñā.” If you see through it thoroughly, that is suchness. If you have not yet seen through it, tell me, what do you call suchness?
《华严经》云：“若人欲了知，三世一切佛，应观法界性，一切唯心造。”尔若识得去，逢境遇缘，为主为宗。若未能明得，且伏听处分。雪窦出眼颂大，概要明经灵验也。颂云：	The Avataṃsaka Sūtra says: “If a person wishes to understand all Buddhas of the three times, they should contemplate the nature of the dharma realm: all is made by mind alone.” If you recognize it, then upon encountering circumstances and conditions, you are master and principle. If you have not yet clearly understood, then listen obediently to the instruction. Xuedou casts his gaze abroad in composing this grand verse, chiefly intending to clarify the sūtra’s spiritual efficacy. The verse says:
明珠在掌，【上通霄汉，下彻黄泉。道什么！四边　　，八面玲珑。】	The bright pearl is in the palm, [Above, it reaches the vault of heaven; below, it penetrates to the Yellow Springs. What do you say? Its four sides are unobstructed; it is perfectly faceted in all eight directions.]
有功者赏。【多少分明。随他去也。忽若无功时作么生赏？】	Those with merit are rewarded. [How utterly clear! Let it go with them. But if there is no merit, how are they to be rewarded?]
胡汉不来，【内外绝消息。犹较些子。】	When Hu and Han do not come, [Inside and outside, all news is cut off. Still, it is somewhat better.]
全无技俩。【展转没交涉。向什么处摸索。打破漆桶来相见。】	there is no skill at all. [Turning and turning, there is no connection. Where will you feel about? Break open the lacquer bucket and come meet me.]
伎俩既无，【休去！歇去！阿谁恁么道？】	Since there is no skill, [Stop! Rest! Who says it like this?]
波旬失途。【勘破了也。这外道魔王！寻踪迹不见。】	Pāpīyas loses his way. [It has been exposed! This demon king of the non-Buddhist paths! Search for his traces, and none can be found.]
瞿昙瞿昙，【佛眼觑不见。咄！】	Gautama, Gautama, [Even the Buddha-eye cannot see it. Bah!]
识我也无。【咄！勘破了也。】	do you recognize me or not? [Bah! It has been exposed.]
复云：勘破了也！【一棒一条痕。已在言前。】	He further said: “It has been exposed!” [One strike, one mark. It is already before words.]
明珠在掌，有功者赏。若有人持得此经，有功验者，则以珠赏之。他得此珠，自然会用，胡来胡现，汉来汉现，万象森罗，纵横显现。此是有功勋。法眼云：证佛地者，名持此经。此两句颂公案毕。	“The bright pearl is in the palm; those with merit are rewarded.” If someone upholds this sūtra and has the proof of merit, then they are rewarded with the pearl. Having obtained this pearl, they naturally know how to use it: when Hu come, Hu appear; when Han come, Han appear; the myriad forms in all their profusion appear freely in every direction. This is to possess meritorious accomplishment. Fayan said, “One who realizes the Buddha-ground is called one who upholds this sūtra.” These two lines complete the verse on the case.
胡汉不来，全无伎俩。雪窦裂转鼻孔，也有胡汉来，则教尔现，若忽胡汉俱不来时，又且如何！到这里，佛眼也觑不见。	“When Hu and Han do not come, there is no skill at all.” Xuedou splits and twists the nostrils: if Hu and Han come, he lets you manifest them; but when neither Hu nor Han comes, then what? Here, even the Buddha-eye cannot see.
且道是功勋、是罪业？是胡、是汉？直似羚羊挂角，莫道声响，踪迹气息也无，向什么处摸索！至使诸天捧花无路，魔外潜觑无门。是故洞山和尚，一生住院，土地神觅他踪迹不见。一日厨前抛撒米面，洞山起心曰：“常住物色，何得作践如此。”土地神遂得一见，便礼拜。	Tell me, is it meritorious accomplishment or karmic offense? Is it Hu or Han? It is exactly like an antelope hanging by its horns: do not speak of sound—there is not even a trace or breath to be found. Where will you feel about? Thus the devas, carrying flowers, have no road by which to approach, and Māras and

	non-Buddhists have no door through which to peep. For this reason, throughout Chan Master Dongshan's life as abbot, the local earth deity could not find a trace of him. One day, when rice and flour had been scattered in front of the kitchen, Dongshan gave rise to the thought, "These provisions of the monastery—how can they be treated so wastefully?" The earth deity then managed to see him and immediately bowed in homage.
雪窦道，伎俩既无，若到此无伎俩处，波旬也教失途。世尊以一切众生为赤子，若有一人发心修行，波旬宫殿为之振裂，他便来恼乱修行者。雪窦道，直饶波旬恁么来，也须教失却途路，无近傍处。	Xuedou says, "Since there is no skill, even Pāpīyas loses his way." The World-Honored One regards all sentient beings as infants. If even one person arouses the resolve to cultivate, Pāpīyas's palace shakes and splits; then he comes to disturb that practitioner. Xuedou says that even if Pāpīyas comes in this way, he must be made to lose the road, with no nearby place to approach.
雪窦更自点胸云，瞿昙瞿昙，识我也无。莫道是波旬，任是佛来，还识我也无？释迦老子尚自不见，诸人向什么处摸索！	Xuedou further points to his own chest and says, "Gautama, Gautama, do you recognize me or not?" Do not speak only of Pāpīyas; even if the Buddha himself comes, does he recognize me or not? Even old Śākyamuni cannot see it—where will you all feel about?
复云，勘破了也！且道是雪窦勘破瞿昙？瞿昙勘破雪窦？具眼者，试定当看。	He further says, "It has been exposed!" Tell me, did Xuedou expose Gautama, or did Gautama expose Xuedou? Those with the eye, try to decide it clearly and see.
【笊篱王】：删除前两句，是不是更爽？	[King of the Bamboo Strainer]: Wouldn't it be crisper if the first two lines were deleted?
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雪窦禅师：	Chan Master Xuedou:
胡汉不来，	When Hu and Han do not come,
全无技俩。	there is no skill at all.
伎俩既无，	Since there is no skill,
波旬失途。	Pāpīyas loses his way.
瞿昙瞿昙，	Gautama, Gautama,
识我也无。	do you recognize me or not?
（删：明珠在掌，有功者赏。）	(Deleted: "The bright pearl is in the palm; those with merit are rewarded.")
【菩提树】：与笊篱兄探讨，请LVM老师指正.	[Bodhi Tree]: A discussion with Brother Bamboo Strainer; I ask Teacher LVM for correction.
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1、胡汉不来汝（删除前两句，是不是更爽）何来？---正是有功者赏！	1. If Hu and Han do not come, where do you come from?—Precisely: those with merit are rewarded!
2、有功者赏！---无功者胡汉不来！	2. Those with merit are rewarded!—Those without merit: Hu and Han do not come!
3、喝！说什么有无来去！---尽管来！	3. Bah! Why speak of coming and going, being and nonbeing?—Come as you please!
【lvm】：全无技俩。	[lvm]: There is no skill at all.
【笊篱王】（接【菩提树】：与笊篱兄探讨，请LVM老师指正.）：明珠在掌——体，有功者赏——用。	[King of the Bamboo Strainer] (responding to [Bodhi Tree]: "A discussion with Brother Bamboo Strainer; I ask Teacher LVM for correction."): "The bright pearl is in the palm"—essence; "those with merit are rewarded"—function.
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嘿嘿，真的是压根儿删除不掉的。	Heh heh, it really cannot be deleted at all.
【钱昭】：这个可以结合五位功勋参详	Qian Zhao ：This may be investigated in conjunction with the Five Ranks and Merit.
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向，奉，功，共功，功功，功功就是明珠在掌；以下各位为善境界非为圣证，有功而功未毕。	Turning toward, serving, merit, shared merit, merit within merit—"merit within merit" is the bright pearl in the palm. The ranks below are wholesome states, not realizations of sagehood; there is merit, but the work of merit is not yet complete.

【lvm】（接【笊篱王】：删除前两句，是不是更爽？）：如果你要删掉，就会发现，那根本不是能删的，如影随形。	lvm (in reply to Basket King : "Wouldn't it feel better to delete the first two sentences?"): If you try to delete it, you will discover that it simply cannot be deleted; it follows you like a shadow.
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如果你要抓住它不放，就会发现，那根本不是能抓住的，了不可得。	If you try to hold on to it, you will discover that it simply cannot be grasped; it is utterly unobtainable.
【笊篱王】：这颗明珠呢?	Basket King : What about this bright pearl?
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"我有明珠一颗，久被尘劳封锁，一朝尘尽光生，照破山河万朵"	"I have a single bright pearl, long sealed away by the dusts of worldly toil. One day, when the dust is gone, its light is born, illuminating and breaking through the myriad mountains and rivers."
这颗明珠是不是还有"尘劳"的痕迹?	Does this bright pearl still bear traces of "worldly toil"?
【lvm】："胡汉不来，全无技俩。"	lvm : "When neither Hu nor Han comes, there are no tricks at all."
【笊篱王】：两战失利。	Basket King : Defeated in both bouts.
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倒是让我漏出了poding	Instead, it made me let slip "poding."
【心僧】（接【lvm】：如果你要删掉，就会发现，那根本不是能删的，如影随形。）：哈哈！老师，我给乱拼凑一下：	Mind Saṅgha (in reply to lvm : "If you try to delete it, you will discover that it simply cannot be deleted; it follows you like a shadow."): Ha ha! Teacher, let me put together a random patchwork:
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《金刚经》云：若为人轻贱，是人先世罪业，应堕恶道。	The Diamond Sūtra says: "If a person is despised by others, the karmic offenses from that person's former lives, which should have caused them to fall into the lower realms, will..."
*如果你要删掉，就会发现，那根本不是能删的，如影随形。	*If you try to delete it, you will discover that it simply cannot be deleted; it follows you like a shadow.
以今世人轻贱故，先世罪业，则为消灭。	Because they are despised by others in this present life, their karmic offenses from former lives will thereby be extinguished.
*如果你要抓住它不放，就会发现，那根本不是能抓住的，了不可得。	*If you try to hold on to it, you will discover that it simply cannot be grasped; it is utterly unobtainable.
【菩提树】（接【心僧】：哈哈！老师，我给乱拼凑一下：）：病人还没见，就下药！	Bodhi Tree (in reply to Mind Saṅgha : "Ha ha! Teacher, let me put together a random patchwork:"): Prescribing medicine before even seeing the patient!
【善财】：哈哈，莫非这就是师兄见处么?	Sudhana : Ha ha, could this be the elder brother's realization?
【心僧】：复云：勘破了也！	Mind Saṅgha : It further says: "Seen through already!"
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明珠在掌，	The bright pearl is in the palm;
有功者赏。	those with merit are rewarded.
胡汉不来，	When neither Hu nor Han comes,
全无技俩。	there are no tricks at all.
伎俩既无，	Once all tricks are gone,
波旬失途。	Māra loses his way.
瞿昙瞿昙，	Gautama, Gautama,
识我也无。	do you even recognize me?
【善财】：明珠在手，老僧解颐。	Sudhana : The bright pearl in hand—the old monk smiles broadly.
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胡来汉往，思之何及！	Hu comes and Han goes—how could thought ever catch up?
【小水滴】（接【心僧】：复云：勘破了也！）：且道是雪窦勘破瞿昙？瞿昙勘破雪窦?	Little Water Drop (in reply to Mind Saṅgha : "It further says: 'Seen through already!'"): So tell me: did Xuedou see through Gautama, or did Gautama see through Xuedou?
【心僧】：是你堪破了我。	Mind Saṅgha : You are the one who saw through me.

【lkj】（接【小水滴】：且道是雪窦勘破瞿昙？瞿昙勘破雪窦？）：没汝商量处。	lkj (in reply to Little Water Drop : “So tell me: did Xuedou see through Gautama, or did Gautama see through Xuedou?”): There is no room here for discussion with you.
【lvm】（接【心僧】：哈哈！老师，我给乱拼凑一下：）：哈哈！果然乱拼凑。	lvm (in reply to Mind Saṅgha : “Ha ha! Teacher, let me put together a random patchwork:”): Ha ha! It truly is a random patchwork.
【小水滴】：果然“以今世人轻贱故，先世罪业，则为消灭。”	Little Water Drop : Indeed: “Because they are despised by others in this present life, their karmic offenses from former lives will thereby be extinguished.”
【心僧】：哈哈！莫被老贼瞒！	Mind Saṅgha : Ha ha! Do not let that old thief fool you!
【小水滴】：呵呵！也不被你瞒。	Little Water Drop : Heh heh! Nor will I let you fool me.
【大乘行者】（接【lvm】：“胡汉不来，全无技俩。”）：俺有大珠一颗.	Mahāyāna Practitioner (in reply to lvm : “When neither Hu nor Han comes, there are no tricks at all.”): I have one great pearl.
【大乘行者】：俺有所有权，收回使用权.	Mahāyāna Practitioner : I own it, and I withdraw the right to use it.
【大乘行者】：莫起所得心，谁是主人很早就明显了.	Mahāyāna Practitioner : Do not give rise to a mind of acquisition; who the owner is has long been obvious.
【钱昭】：法界缘起，帝网珠光，一即一切，一切即一。	Qian Zhao : The dharma realm arises through conditions; the jewel light of Indra's net: one is all, and all are one.
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但法界缘起。惑者难阶。若先不濯垢心。无以登其正觉。故大智论云。如人鼻下有粪臭。沉麝等香亦为臭也。故维摩经云。无以生灭心行说实相法故。须先打计执。然后方入圆明。若有直见色等诸法从缘。即是法界缘起也。	Yet the dependent arising of the dharma realm is difficult for the deluded to enter. Unless one first washes the defilement from the mind, there is no way to ascend to right awakening. Therefore, the Treatise on Great Wisdom says: “If someone has the stench of excrement beneath the nose, even the fragrance of agarwood and musk will smell foul.” Thus the Vimalakīrti Sūtra says that one must not expound the Dharma of the true aspect with the mental activity of arising and ceasing. Therefore, one must first break through conceptual attachments, and only then enter perfect luminosity. If one directly sees that such dharmas as form arise from conditions, this is precisely the dependent arising of the dharma realm.
不必更须前方便也。如其不得直入此者。宜可从始至终一一征问。致令断惑尽迷。除法绝言。见性生解。方为得意耳。问曰。云何见色等诸法。即得入大缘起法界耶。答曰。以色等诸事本真实亡诠。即妄心不及也。故经云。	There is no need for further preliminary expedients. If one cannot enter directly in this way, one should inquire into each point from beginning to end, until deluded views and confusion are exhausted, dharmas are removed and words cease, one sees one’s nature and gives rise to understanding. Only then has one grasped the meaning. Question: How, upon seeing such dharmas as form, does one thereby enter the Dharma realm of great dependent arising? Answer: The various things, such as form, are in their original reality beyond verbal designation; thus the deluded mind cannot reach them. Therefore, the sūtra says:
言说别施行。真实离文字。是故见眼耳等事。即入法界缘起中也。何者。皆是无实体性也。即由无体幻相方成。以从缘生非自性有故。即由无性得成幻有。是故性相相浑融全收一际。所以见法即入大缘起法界中也。	“Words are separately applied in practice; reality is apart from letters.” Therefore, seeing such things as the eye and ear is itself entering the dharma realm of dependent arising. Why? Because all lack a substantial nature. Precisely because they lack substance, illusory appearances can arise; because they arise from conditions, they do not exist through an inherent nature. Precisely because they lack inherent nature, illusory existence can be established. Thus nature and appearance thoroughly interpenetrate, wholly gathered into a single unity. Therefore, seeing dharmas is itself entering the great dharma realm of dependent arising.
问既言空有无二即入融通者。如何复云见眼耳等即入法界中耶。答若能见空有如是者。即妄见心尽。方得顺理入法界也。何以故。以缘起法界离见亡情。繁兴万像故。问既知如是。以何方便。令得入耶。答方便不同。略有三种。	Question: Since it has been said that emptiness and existence are nondual, and that one thereby enters interpenetration, why is it also said that seeing such things as the eye and ear is entering the dharma realm? Answer: If one can see emptiness and existence in this way, one's deluded seeing-mind is exhausted, and one can then accord with principle and enter the dharma realm. Why? Because the dharma realm of dependent arising is free from views and devoid of emotional attachment, yet gives rise in profusion to the myriad appearances. Question: Knowing this, by what expedient can one enter it? Answer: Expedients differ, but there are briefly three kinds.
一者。征令见尽。如指事问云何者是眼。如已前小乘中六种简之。若入一切诸法但名门中收。无有一法非名者。复须责其所以知眼等是名。如是展转责其所以。令其亡言绝解。二者。示法令思。此复有二门。一剥颠倒心。	First, question until seeing is exhausted. For example, pointing to an object, ask: “What is the eye?” As in the six modes of analysis in the earlier discussion of the Lesser Vehicle. If all dharmas are subsumed under the gate in which they are merely names, and no dharma is not a name, one must further ask how one knows that such things as the eye are names. In this way, question

	the grounds for it again and again, until words and conceptual understanding are exhausted. Second, reveal dharmas in order to induce reflection. This in turn has two approaches. The first is stripping away the inverted mind.
既尽如指事。以色香味触等。夺其妄计。令知倒惑。所有执取不顺于法。即是意识无始妄见熏习所成。无始急曳续生三界。轮环不绝。若能觉知此执即是缘起。当处无生。二者。示法断执。若先不识妄心示法。反成倒惑。	Once this has been exhausted, then, by pointing to such things as form, smell, taste, and touch, one deprives it of its deluded calculations and causes it to recognize its inverted delusions. Whatever it grasps does not accord with dharma; it is produced by the beginningless habituation of the consciousness of deluded seeing. From beginningless time, this forcefully drags one on, continually giving rise to the three realms, revolving without cease. If one can awaken to the fact that this attachment is dependent arising, then at that very place there is no arising. Second, reveal dharmas to sever attachment. If one does not first recognize the deluded mind and then reveal dharmas, this instead becomes inverted delusion.
若不示法令见。迷心还着于空。所以先剥妄心。后乃示法令见。三者。显法离言绝解。就此门中亦为二。一遮情。二表德。言遮情者。问缘起是有耶。答不也。即（空故。缘起之法无性即空。问是无耶。答不也。即有故。	If the Dharma were not shown for one to see, the deluded mind would again become attached to emptiness. Therefore, deluded mind is first stripped away, and then the Dharma is shown for one to see. Third, it reveals that the Dharma is beyond words and cuts off conceptual understanding. This gate also has two aspects: first, negating emotional attachment; second, expressing its virtues. As for negating emotional attachment: Question: Is dependent arising existent? Answer: No, for it is empty; the dharmas of dependent arising are without self-nature and thus empty. Question: Is it nonexistent? Answer: No, for it exists.
以缘起之法即由无始得有故问也）亦有亦无耶。答不也。空有圆融一无二故。缘起之法空有一际无二相故也。如金与庄严具思之。问非有非无耶。答不也。不碍两存故。以缘起之法空有互夺同时成也。问定是无耶。答不也。	dharmas of dependent arising exist precisely through having no inherent nature. Question: Is it both existent and nonexistent? Answer: No. Because emptiness and existence are perfectly interpenetrating and not two; dharmas of dependent arising are, in emptiness and existence, of one limit and without dual characteristics. Consider gold and ornaments. Question: Is it neither existent nor nonexistent? Answer: No. For the two coexist without obstruction: in dharmas of dependent arising, emptiness and existence mutually negate one another and are simultaneously established. Question: Is it definitely nonexistent? Answer: No.
空有互融两不存故。缘起之法空夺有尽唯空而非有。有夺空尽唯有而非空。相夺同时两相双泯。二表德者。问缘起是有耶。答是也。幻有不无故。问是无耶。答是也。无性即空故也。问亦有亦无耶。答是也。不碍两存故。	Because emptiness and existence interpenetrate, neither remains. In the Dharma of dependent arising, emptiness takes away existence completely, leaving only emptiness and not existence. Existence takes away emptiness completely, leaving only existence and not emptiness. When they take each other away simultaneously, both aspects vanish together. Second, in terms of affirmation of virtue: Question: Is dependent arising existent? Answer: It is. For illusory existence is not nonexistent. Question: Is it nonexistent? Answer: It is. For being without self-nature is precisely emptiness. Question: Is it both existent and nonexistent? Answer: It is. For the two may both remain without obstruction.
问非有非无耶。答是也。互夺双泯故。又以缘起故是有。以缘起故是无。以缘起故是亦有亦无。以缘起故是非有非无。乃至一不一。亦一亦不一。非一非不一。多不多。亦多亦不多。非多非不多。如是是多。是一。	Question: Is it neither existent nor nonexistent? Answer: It is. For they mutually take each other away and both vanish. Again, because of dependent arising, it is existent; because of dependent arising, it is nonexistent; because of dependent arising, it is both existent and nonexistent; and because of dependent arising, it is neither existent nor nonexistent. Likewise, it is one and not one, both one and not one, neither one nor not one; many and not many, both many and not many, neither many nor not many. Thus, it is many and it is one.
亦是多亦是一。非是一非是多。即不即四句准之如是。遮表圆融无碍皆由缘起自在故也。若能如是者。方得见缘起法也。何以故。圆融一际称法见故。若不同前后见者。是颠倒见非正见也。何以故。前后别见不称法故。	It is both many and one; it is neither one nor many. The four propositions of identity and nonidentity may be understood accordingly. Such negation and affirmation are perfectly interfused and unobstructed, all because dependent arising functions freely. Only one who can see in this way truly sees the Dharma of dependent arising. Why? Because one sees in accord with the Dharma through the single reality of perfect interpenetration. If one instead sees distinctions of before and after, that is inverted view, not right view. Why? Because seeing them separately as before and after does not accord with the Dharma.
问如是见已。云何方便入法界耶。答言入方便者。即于缘起法上。消息取之。何者。即此缘起之法即空无性。由无性故幻有方成。然此法者即全以无性性为其法也。是故此法即无性而不碍相存也。若不无性。缘起不成。	Question: Having seen in this way, how does one expediently enter the dharma realm? Answer: To enter by expedient means is to discern this on the basis of the Dharma of dependent arising. What does this mean? This Dharma of dependent arising is empty and without self-nature. It is precisely because it lacks self-nature that illusory existence can arise. This Dharma is wholly constituted by the nature of having no self-nature. Therefore, this Dharma is

	without self-nature, yet this does not obstruct the presence of appearances. If it were not without self-nature, dependent arising could not be established.
以自性不生皆从缘故。既全收性尽。性即无为不可分别。随其大小性无不圆。一切亦即全性为身。是故全彼为此。即性不碍幻相。所以一具众多。既彼此全体相收。不碍彼此差别也。是故彼中有此。此中有彼。故经云。	Because their own nature does not arise and all arise from conditions. Once they are wholly encompassed by nature, nature is unconditioned and cannot be discriminated. Whatever their size, their nature is completely perfect; all things are wholly constituted by nature. Therefore, the whole of that is this. Nature does not obstruct illusory appearances; thus one contains the many. Since each wholly encompasses the other in its entirety, this does not obstruct their respective distinctions. Therefore, that is present within this, and this is present within that. Thus the sūtra says:
法同法性。入诸法故。解云。法者即举缘起幻有法也。同性者。缘起即空而不碍此相故。全收彼为此。以彼即空而不碍彼相故。既此彼全收相皆不坏。是故此中有彼。彼中有此。非但彼此相收。一切亦复如是。故经云。	Dharmas accord with dharma-nature and enter into all dharmas. Explanation: “Dharmas” refers to the illusory yet existent dharmas of dependent arising. “Accord with the same nature” means that dependent arising is emptiness, yet this does not obstruct appearances. This wholly encompasses that as this, because that is emptiness and yet does not obstruct its appearances. Since this and that wholly encompass each other while their appearances remain unbroken, this is present within that, and that is present within this. This is not true only of this and that; all things are likewise so. Thus the sūtra says:
一中解无量。无量中解一。展转生非实。智者无所畏。又云。于一法中解众多法。众多法中解了一法。如是相收彼此即入。同时顿现无前无后。随一圆融即全收彼此也。问法既如是。智复如何。答智顺于法。一际缘成。	“In one, one understands the immeasurable; in the immeasurable, one understands one. They arise in mutual succession, yet are not real; the wise have no fear.” It also says, “In one dharma, one understands many dharmas; in many dharmas, one fully understands one dharma.” In this way, as they mutually encompass one another, they enter one another. They appear simultaneously and at once, without before or after. Whichever one is taken, in its perfect interpenetration it wholly encompasses this and that. Question: If dharmas are thus, what of wisdom? Answer: Wisdom accords with dharmas; they arise through conditions in a single reality.
冥契无简。顿现不无先后。故经云。普眼境界清净身。我今演说人谛听。解云。普眼者。即是法智相应顿现多法也。即明法唯普眼智所知简非余智境界也。境界者。即法。明多法互入犹如帝网天珠重重无尽之境界也。清净身者。	Their hidden correspondence admits no distinction, and their simultaneous manifestation is not sequential. Hence the sūtra says: “The pure body of the realm of universal vision—I now expound it; people, listen attentively.” Explanation: “Universal vision” is the simultaneous manifestation of many dharmas in correspondence with dharma-wisdom. This clarifies that dharmas are known only by the wisdom of universal vision and are not the objects of any other wisdom. “Realm” means dharmas, clarifying that the mutual interpenetration of many dharmas is like the endlessly layered and infinite realm of Indra’s net of heavenly jewels. “Pure body”...
即明前诸法同时即入终始难原缘起集成见心无寄也。然帝释天珠网者。即号因陀罗网也。然此帝网皆以宝成。以宝明彻递相影现涉入重重。于一珠中同时顿现。随一即尔。竟无去来也。今且向西南边。取一颗珠验之。	the foregoing dharmas simultaneously enter one another; their beginning and end are difficult to trace, dependent arising is collectively formed, and the seeing mind finds no place to abide. The net of the god Indra is called Indra’s net. This net is entirely made of jewels. Because the jewels are bright and transparent, they reflect one another and mutually penetrate, layer upon layer. Within a single jewel, all appear simultaneously and at once; each jewel is likewise so, with no coming or going at all. Now, let us take one jewel on the southwestern side as a test.
即此一珠能顿现一切珠影。此珠既尔。余一一亦然。既一一珠一时顿现一切珠既尔。余一一亦然。如是重重无有边际。有边即此重重无边际珠影皆在一珠中。炳然高现。余皆不妨此。若于一珠中坐时。即坐着十方重重一切珠也。	This one jewel can immediately display the reflections of all the jewels. Since this jewel is so, every other one is likewise so. Since every single jewel simultaneously displays all the jewels, every other one is likewise so. Thus, layer upon layer, there is no boundary. If there were a boundary, then the boundless, layered reflections of jewels would all be clearly manifest within a single jewel. None of the others obstructs this. If one sits within a single jewel, one is sitting in all the layered jewels of the ten directions.
何以故。一珠中有一切珠故。一切珠中有一珠时。亦即着一切珠也。一切反此。准以思之。既于一珠中入一切珠。而竟不出此一珠。于一切珠入一珠。而竟不起此一珠。问既言于一珠中入一切珠而竟不出此一珠者。	Why is this so? Because one jewel contains all jewels. When all jewels enter one jewel, they are also joined to all jewels. All of this is the converse of the foregoing; consider it accordingly. Since, within one jewel, one enters all jewels yet never leaves this one jewel, and within all jewels one enters one jewel yet never arises apart from this one jewel—Question: You have said that within one jewel one enters all jewels yet never leaves this one jewel.
云何得入一切珠耶。答只由不出此珠。是故得入一切珠。若出此一珠入一切珠者（即不得入一切珠也。何以故。离此珠内无别珠故。问若离此珠内无一切珠者。此网即但）。一珠所成。如何言结多珠成耶。	how can one enter all jewels? Answer: Precisely because one does not leave this jewel, one can enter all jewels. If one were to leave this one jewel in order to enter all jewels, then one could not enter all jewels. Why? Apart from within this jewel, there are no other jewels. Question: If apart from within this jewel there are no other jewels, then this net is merely ... formed of one jewel. How can it be said to be a net formed by joining many jewels?

答只由唯独一珠方始始结多为网。何以故。由此一珠独成网故。若去此珠。全无网故。问若唯独一珠者。云何言结成网耶。答结多珠成网者。即唯独一珠也。何以故。一是总相具多成故。若无一。一切无故。是故此网一珠成也。	Answer: It is precisely because there is only one jewel that many are first joined to form a net. Why? Because this one jewel alone constitutes the net. If this jewel were removed, there would be no net at all. Question: If there is only one jewel, how can it be said that a net is formed? Answer: To say that many jewels are joined to form a net is precisely to say that there is only one jewel. Why? The one is the general aspect, complete through the many. Without the one, there are no all. Therefore, this net is constituted by one jewel.
一切入一。准思可知。问虽西南边一珠总收十方一切珠尽无余。方各各有珠。云何言网唯一珠成耶。答十方一切珠者。总是西南方一颗珠也。何以故。西南边一珠即十方一切珠故。若不信西南边一珠即是十方一切珠者。	That all enter one may be understood by analogy. Question: Although one jewel on the southwestern side wholly encompasses all the jewels in the ten directions, without remainder, each direction still has its own jewel. How, then, can it be said that the net is made of only one jewel? Answer: All the jewels in the ten directions are collectively this one jewel in the southwest. Why is this so? Because the one jewel on the southwestern side is precisely all the jewels in the ten directions. If you do not believe that the one jewel on the southwestern side is all the jewels in the ten directions,
但以墨点。点西南边一珠者。一珠着时即十方中皆有墨点。既十方一切珠上皆有墨点。故知十方一切珠即是一珠也。言十方一切珠不是西南边一珠者。岂可是人一时遍点十方一切珠耶。纵令遍点十方一切珠者。即是一珠也。	simply mark the jewel on the southwestern side with a dot of ink. When that one jewel bears the mark, there will immediately be dots of ink throughout the ten directions. Since all the jewels in the ten directions bear dots of ink, one knows that all the jewels of the ten directions are precisely one jewel. If all the jewels of the ten directions were not the one jewel on the southwestern side, could a person mark all the jewels of the ten directions at one time? Even if one could mark all the jewels of the ten directions, they would still be one jewel.
此一为始既尔。余为初亦然。重重无际点点皆同。杳杳难原。一成咸毕。如斯妙喻类法思之。法不如然。喻同非喻。一分相似故以为言。何者。此珠但得影相摄入。其质各殊。法不如然。全体交彻故。华严经性起品云。	If this one, taken as the beginning, is thus, then all the others, taken as the beginning, are likewise. Layer upon layer, without bounds; every point is the same. Vast and obscure, it is difficult to trace to its source. When one is accomplished, all are complete. Such a subtle metaphor may be used to contemplate the Dharma. Yet the Dharma is not like this: though the metaphor is the same, it is not truly a metaphor. It is spoken of because there is one point of similarity. Why? This jewel merely allows reflections to mutually contain one another, while their substances are each distinct. The Dharma is not like this: its totality completely interpenetrates. Therefore, the “Chapter on the Arising of Nature” in the Avataṃsaka Sūtra says:
为饶益众生。令悉开解故。以非喻为显现真实义。如是微密法。无量劫难闻。精进智慧者。乃闻如来藏（云云）。经云以非喻为喻等也。诸有行者。准喻思之。	“For the benefit of sentient beings, so that they may all awaken to understanding, what is not an analogy is used to reveal the true meaning. Such a subtle and profound Dharma is difficult to hear even in immeasurable kalpas; only those diligent and wise hear of the tathāgatagarbha” (and so forth). The sūtra says that what is not an analogy is used as an analogy, and so forth. All practitioners should contemplate it in accordance with this analogy.
卢遮那佛过去行　　令佛刹海皆清净	In his past practices, Vairocana Buddha
无量无数无边际　　彼一切处自在遍	Made the oceans of Buddha-lands all pure.
如来法身不思议　　无色无相无伦匹	Immeasurable, countless, and boundless,
示现色相为众生　　十方受化靡不现	He freely pervades every one of those places.
一切佛刹微尘中　　卢遮那现自在力	Within motes of dust in every Buddha-land,
弘誓佛海震音声　　调伏一切众生类	Vairocana manifests his sovereign power; with the resounding voice of the ocean of the Buddha’s vast vows, he tames all classes of sentient beings.
【大乘行者】：俺看一切都是诸佛菩萨的示现.	[Mahāyāna Practitioner]: I see everything as manifestations of all Buddhas and bodhisattvas.
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所谓三人者，善人，恶人，皆是俺师.	The so-called three kinds of people—the good and the bad alike—are all my teachers.
善人正面度俺.	Good people liberate me directly.
恶人反面度俺.	Bad people liberate me indirectly.
学佛当持如是态度.	Those who study Buddhism should maintain such an attitude.
【大乘行者】：还是见和同解吧.	[Mahāyāna Practitioner]: It is still a matter of having the same view and understanding.
【大乘行者】：主人已经做主.不再容仆胡闹.	[Mahāyāna Practitioner]: The master has already taken charge; the servant is no longer allowed to make trouble.

【九八】天平早知两错

[98] Tianping Had Long Known of the Two Errors

【九八】天平早知两错	[Case 98] Tianping Knew Early On That He Was Wrong Twice
垂示云：一夏唠唠打葛藤，几乎绊倒五湖僧。金刚宝剑当头截，始觉从来百不能。且道作么生是金刚宝剑？贬上眉毛，试请露锋　看。	Pointer: All summer long he chattered on, entangling himself in vines; he nearly tripped up the monks of the five lakes. Only when the vajra sword cuts straight down upon one's head does one realize that one has never been capable of anything. But tell me, what is the vajra sword? Raise it above your eyebrows; please reveal its edge and point for us to see.
【九八】举：	[Case 98] The Case:
天平和尚行脚时，参西院，常云：莫道会佛法，觅个举话人也无。【漏逗不少！这汉是则是，争奈灵龟曳尾。】	While Tianping was traveling as a pilgrim, he visited Xiyuan. He would often say, "Do not say that I understand the Buddhadharma; I cannot even find anyone with whom to raise a saying." [There is no small amount of leakage here! This fellow is something, to be sure, but unfortunately he is like a numinous turtle dragging its tail.]
一日，西院遥见，召云：从漪。【铙钩搭索了也！】	One day, Xiyuan saw him from afar and called out, "Congyi!" [The grappling hook and rope have already been cast!]
平举头。【着！两重公案。】	Tianping raised his head. [Hit! A double koan.]
西院云：错！【也须是炉里锻过始得。劈腹剜心。三要印开朱点窄，未容拟议主宾分。】	Xiyuan said, "Wrong!" [One must first have been forged in the furnace to attain this. Splitting open the belly and gouging out the heart. When the seal of the three essentials opens, the vermilion mark is narrow; before deliberation is allowed, host and guest are distinguished.]
平行三两步。【已是半前落后！这汉泥里洗土块。】	Tianping took two or three steps forward. [He is already half a step ahead and behind! This fellow washes clods of earth in mud.]
西院又云：错！【劈腹剜心。人皆唤作两重公案，殊不知似水入水、如金博金。】	Xiyuan again said, "Wrong!" [Splitting open the belly and gouging out the heart. Everyone calls this a double koan, not knowing that it is like water entering water, like gold refining gold.]
平近前。【依前不知落处。展转摸索不着。】	Tianping came closer. [As before, he did not know where he had fallen. He groped about and found nothing.]
西院云：适来这两错，是西院错？是上座错？【前箭犹轻后箭深。】	Xiyuan said, "Were those two 'wrongs' just now Xiyuan's mistake, or the senior monk's mistake?" [The first arrow is still light; the second arrow goes deep.]
平云：从漪错。【错认马鞍桥唤作爷下颔。以恁么衲僧，打杀千个万个，有什么罪！】	Tianping said, "Congyi was wrong." [Mistaking a saddle bridge for his father's chin. As for monks like this, even if one killed a thousand or ten thousand, what crime would there be?]
西院云：错！【雪上加霜】	Xiyuan said, "Wrong!" [Adding frost to snow.]
平休去。【错认定盘星。果然不知落处。轩知尔鼻孔在别人手里。】	Tianping gave up and left. [Mistaking the fixed star on the scale. Indeed, he did not know where he had fallen. How could he know that his nostrils were in another's hands?]
西院云：且在这里过夏，待共上座商量这两错。【西院寻常脊梁硬似铁，当时何不赶将出去。】	Xiyuan said, "Stay here for the summer, and I will discuss these two 'wrongs' with you, senior monk." [Xiyuan's backbone was ordinarily as hard as iron; why did he not drive him out at once?]
平当时便行。【也似衲僧。似则似，是则未是。】	Tianping left immediately. [He somewhat resembled a patch-robed monk. Though he resembled one, he was not truly one.]
后住院谓众云：【贫儿思旧债。也须是点过。】	Later, after becoming abbot, he told the assembly: [A poor man thinks of old debts. They still must be examined.]
我当初行脚时，被业风吹，到思明长老处，连下两错，更留我过夏，待共我商量。我不道恁么时错，我发足向南方去时，早知道错了也。【争奈这两错何！千错万错，争奈没交涉。转见郎当愁杀人。】	"When I was traveling as a pilgrim, karmic winds blew me to Elder Siming. He gave me two successive 'wrongs' and even asked me to stay for the summer so that he could discuss them with me. I did not say that I was wrong at that time; when I set out for the south, I already knew that I had been wrong." [But what of these two 'wrongs'? A thousand errors, ten thousand errors—yet they have no connection with it. The more one turns it over, the more muddled and distressing it becomes.]
思明先参大觉，后承嗣前宝寿。一日问："踏破化城来时如何？"寿云："利剑不斩死汉。"明云："斩！"寿便打。思明十回道"斩"，寿十回打云："这汉着甚死急！将个死尸，抵他痛棒。"遂喝出。	Siming first studied under Dajue and later succeeded the former Baoshou. One day he asked, "What is it like when one comes after treading through the phantom city?" Baoshou said, "A sharp sword does not cut a dead man." Siming said, "Cut!" Baoshou immediately struck him. Ten times Siming said, "Cut!" and ten times Baoshou struck him, saying, "Why is this fellow in such a

	feverish hurry to die? He brings a corpse to withstand my painful blows." Then he shouted him out.
其时有一僧问宝寿云："适来问话底僧甚有道理，和尚方便接他。"宝寿亦打赶出这僧。且道宝寿亦赶这僧，唯当道他说是说非？且别有道理？意作么生？后来俱承嗣宝寿。	At that time a monk asked Baoshou, "The monk who was just questioning you had a good point. Reverend, please skillfully receive him." Baoshou also struck and drove this monk out. Tell me: when Baoshou drove out this monk as well, was it merely because the monk was judging right and wrong, or was there another reason? What do you make of it? Later, both men became Dharma successors of Baoshou.
思明一日出见南院，院问云："甚处来？"明云："许州来。"院云："将得什么来？"明云："将得个江西剃刀，献与和尚。"院云："既从许州来，因甚却有江西剃刀？"明把院手掏一掏。院云："侍者收取。"思明以衣袖拂一拂，便行。院云："阿剌剌！阿剌剌！"	One day Siming went out to see Nanyuan. Nanyuan asked, "Where have you come from?" Siming said, "From Xuzhou." Nanyuan said, "What have you brought?" Siming said, "I have brought a Jiangxi razor as an offering to the Reverend." Nanyuan said, "Since you came from Xuzhou, why do you have a Jiangxi razor?" Siming seized Nanyuan's hand and gave it a tug. Nanyuan said, "Attendant, put it away." Siming brushed his sleeve and left. Nanyuan said, "Ah, ah!"
天平曾参进山主来，为他到诸方，参得些萝卜头禅在肚皮里，到处便轻开大口道："我会禅会道。"常云："莫道会佛法，觅个举话人也无。"屎臭气薰人，只管放轻薄。	Tianping had once studied with Master Jinshan. Because he had traveled about to the various monasteries, he had acquired a little radish-root Chan in his belly. Everywhere he went, he carelessly opened his great mouth and said, "I understand Chan; I understand the Way." He often said, "Do not say that I understand the Buddhadharma; I cannot even find anyone with whom to raise a saying." His foul stench choked people, yet he went on spouting frivolities.
且如诸佛未出世、祖师未西来］未有问答、未有公案已前，还有禅道么！古人事不获已，对机垂示，后人唤作公案。因世尊拈花，迦叶微笑，后来阿难问迦叶："世尊传金　外，别传何法？"迦叶云："阿难。"阿难应诺。	Before the Buddhas appeared in the world and before the patriarchs came from the West—before there were questions and answers, before there were koans—was there Chan or the Way? The ancient masters had no alternative but to give teachings in response to capacities; later people called these koans. Because the World-Honored One held up a flower and Kāśyapa smiled, Ānanda later asked Kāśyapa, "Apart from the golden robe transmitted by the World-Honored One, what Dharma was separately transmitted?" Kāśyapa said, "Ānanda." Ānanda answered.
迦叶云："倒却门前刹竿着。"只如未拈花、阿难未问已前，甚处得公案来！只管被诸方冬瓜印子印定了，便道："我会佛法，奇特，莫教人知。	Kāśyapa said, "Knock down the flagpole before the gate." Before the flower was held up and before Ānanda asked, where could a koan be found? Yet people are continually stamped and fixed by the winter-melon seals of the various monasteries, and then say, "I understand the Buddhadharma—how extraordinary! Do not let others know."
"天平正如此，被西院叫来连下两错，直得周　惶怖分疏不下，前不构村后不迭店。有者道："说个西来意，早错了也。"殊不知，西院这两错落处，诸人且道落在什么处？所以道，他参活句不参死句。	Tianping was exactly like this. When Xiyuan called to him and gave him two successive 'wrongs,' he became utterly flustered and terrified, unable to explain himself; ahead there was no village, behind no inn. Some say, "The moment one speaks of the meaning of the patriarch's coming from the West, one is already wrong." They do not realize where Xiyuan's two 'wrongs' fall. Thus it is said: he studies living words, not dead words.
天平举头，已是落二落三了也。西院云"错"，他却不荐得当阳用处，只道我肚皮里有禅，莫管他。	When Tianping raised his head, he had already fallen into a second and third level. When Xiyuan said, "Wrong," he did not recognize the function that works directly before him; he merely thought, "I have Chan in my belly—never mind him."
又行三两步，西院又云"错"，却依旧黑漫漫地。	Then he took another two or three steps, and Xiyuan again said, "Wrong." Yet he remained as dark and murky as before.
天平近前，西院云："适来两错，是西院错？是上座错？"	Tianping came closer, and Xiyuan said, "Were those two 'wrongs' just now Xiyuan's mistake, or the senior monk's mistake?"
天平云："从漪错。"且喜没交涉！已是第七第八头了也！	Tianping said, "Congyi was wrong." Fortunately, it has no connection with it! He had already fallen into a seventh or eighth level!
西院云："且在这里度夏，待共上座商量这两错。"	Xiyuan said, "Stay here for the summer, and I will discuss these two 'wrongs' with you, senior monk."
天平当时便行。似则也似，是则未是。也不道他不是，只是赶不上。虽然如是，却有些子衲僧气息。	Tianping left immediately. He somewhat resembled one, but he was not truly one. This is not to say that he was entirely wrong; he simply did not measure up. Even so, he had a slight air of a patch-robed monk.
天平后住院谓众云："我当初行脚时，被业风吹到思明和尚处，连下两错，更留我度夏，待共我商量。	Later, after becoming abbot, Tianping told the assembly, "When I was traveling as a pilgrim, karmic winds blew me to Chan Master Siming. He gave me two successive 'wrongs' and even asked me to stay for the summer so that he could discuss them with me."
我不道恁么时错，我发足向南方去时，早知道错了也！"这汉也杀道，只是落第七第八头，料掉没交涉！如今人闻他道"发足向南方去时，早知道错了也"，便去卜	"I did not say that I was wrong at that time; when I set out for the south, I already knew that I had been wrong!" This fellow said it quite forcefully, but he

度道：“未行脚时，自无许多佛法禅道。	had merely fallen into a seventh or eighth level; no matter how one assesses it, it has no connection with it. Nowadays, when people hear him say, “When I set out for the south, I already knew that I had been wrong,” they begin to speculate: “Before traveling as a pilgrim, naturally he did not have so much Buddhadharma or Chan and the Way.”
及至行脚，被诸方热瞒。不可未行脚时唤地作天、唤山作水，幸无一星事。”若总恁么作流俗见解，何不买一片帽戴大家过时！有什么用处！佛法不是这个道理。	“By the time he traveled about, he had been deceived by the various monasteries. It cannot be that, before traveling as a pilgrim, he called the earth heaven and called mountains water; fortunately, there was not a single thing.” If you make such entirely worldly interpretations, why not buy a hat, put it on, and all pass the time together? What use is that? The Buddhadharma is not like this.
若论此事，岂有许多般葛藤！尔若道我会他不会，担一橹禅，绕天下走。被明眼人勘破，一点也使不着。雪窦正如此颂出：	If we speak of this matter, how could there be so many tangled complications? If you say, “I understand, while he does not,” you may carry a whole shoulder-pole-load of Chan and roam the world. But once someone with clear eyes examines you thoroughly, not a bit of it will be of use. Xuedou expressed it precisely in this verse:
禅家流，【漆桶！一状领过。】	Followers of Chan, [A lacquer bucket! The whole indictment is accepted.]
爱轻薄，【也有些子。呵佛骂祖，如麻似粟。】	Love frivolity, [There is some of that indeed. Reviling Buddha and abusing the patriarchs, as numerous as hemp and millet.]
满肚参来用不着。【只宜有用处。方木不逗圆孔。阇黎与他同参。】	Yet all their learning is useless when the time comes. [It ought only to be useful. A square peg does not fit a round hole. Venerable, you have studied alongside him.]
堪悲堪笑天平老，【天下衲僧跳不出。不怕旁人攒眉，也得人钝闷。】	Pitiful and laughable, old Tianping: [Patch-robed monks throughout the world cannot leap out of this. Never mind that others furrow their brows; it still leaves people dull and bewildered.]
却谓当初悔行脚。【未行脚已前错了也，踏破草鞋堪作何用。一笔句下。】	He said he regretted having traveled as a pilgrim. [He was already wrong before traveling as a pilgrim; what use was there in wearing out his straw sandals? One stroke settles it.]
错！错！【是什么？雪窦已错下名言了也。】	Wrong! Wrong! [What is this? Xuedou has already gone wrong by applying names and words.]
西院清风顿销铄。【西院在什么处！何似生！莫道西院，三世诸佛，天下老和尚，亦须倒退三千始得。于斯会得，许尔天下横行。】	Xiyuan’s pure breeze suddenly dissipates. [Where is Xiyuan? What a life! Do not speak merely of Xiyuan: the Buddhas of the three times and the old masters throughout the world would also have to retreat three thousand miles. If you understand here, I permit you to stride freely through the world.]
复云：忽有个衲僧出云“错！”【一状领过。犹较些子】	He added: Suppose a patch-robed monk suddenly came forth and said, “Wrong!” [He accepts the entire indictment, yet he is still somewhat better.]
雪窦错，何似天平错？【西院又出世。据款结案。总没交涉。且道毕竟如何？打云：错！】	Xuedou’s error—how does it compare with Tianping’s error? [Xiyuan appears in the world again. He closes the case on the evidence. Altogether, it has no connection with it. Tell me, ultimately how is it? Striking the stand, he said: “Wrong!”]
“禅家流，爱轻薄，满肚参来用不着。”这汉会则会，只是用不得。寻常目视云霄道，他会得多少禅。及至向烘炉里才烹，元来一点使不着。	“Followers of Chan love frivolity; all their learning is useless when the time comes.” This fellow understands, to be sure, but he cannot use it. Ordinarily he gazes at the clouds and says that he understands so much Chan. But as soon as he is cooked in the blazing furnace, it turns out that not a bit is of use.
五祖先师道，有一般人参禅，如琉璃瓶里捣糍糕相似，更动转不得，抖擞不出，触着便破。若要活泼泼地，但参皮壳漏子禅，直向高山上，扑将下来，亦不破亦不坏。古人道，设使言前荐得，犹是滞壳迷封。直饶句下精通，未免触途狂见。	The former master Wuzu said that some people study Chan like pounding rice cakes inside a glass bottle: they cannot move or turn, cannot shake themselves out, and break as soon as they touch anything. If you want to be lively and free, study only Chan that leaks through its shell. Hurl it straight down from a high mountain; it will neither break nor be damaged. An ancient said, “Even if you realize it before words are spoken, you are still stuck to the shell and deluded by the enclosure. Even if you thoroughly understand beneath the phrase, you cannot avoid mad views upon encountering circumstances.”
“堪悲堪笑天平老，却谓当初悔行脚。”雪窦道，堪悲他对人说不出，堪笑他会一肚皮禅，更使些子不着。	“Pitiful and laughable, old Tianping: he said he regretted having traveled as a pilgrim.” Xuedou says he is pitiable because he could not express it to others, and laughable because he understood a bellyful of Chan but could not put even a little of it to use.
“错！错！”这两错，有者道“天平不会是错”，又有底道“无语底是错”。有什么交涉！殊不知，这两错，如击石火，似闪电光，是他向上人行履处，如仗剑斩人，直取人咽喉，命根方断。若向此剑刃上行得，便七纵八横。	“Wrong! Wrong!” Of these two ‘wrongs,’ some say that Tianping’s failure to understand was the error; others say that his wordlessness was the error. What connection does that have with it? They do not realize that these two ‘wrongs’ are like sparks struck from flint, like flashes of lightning. They are the

	place where one who has gone beyond treads: like cutting a person with a sword, taking straight for the throat, until the life-root is severed. If you can proceed upon this sword-edge, then you may move freely in all directions.
若会得两错，便可以见“西院清风顿销铄。”	If you understand the two ‘wrongs,’ then you can see why “Xiyuan’s pure breeze suddenly dissipates.”
雪窦上堂，举此话了，意道“错！”。我且问尔，雪窦这两错，何似天平错？且参三十年！	When Xuedou ascended the hall and presented this case, he intended to say, “Wrong!” Let me ask you: how do Xuedou’s two ‘wrongs’ compare with Tianping’s error? Investigate this for thirty years!
【疯行者】：一日，西院遥见，召云：从漪。何不回岂有名耶?	[Mad Practitioner]: One day, Xiyuan saw him from afar and called, “Congyi.” Why did he not turn back? How could there be a name?
【莲明】：西院唠唠两错.	[Lianming]: Xiyuan chattered on about two ‘wrongs.’
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西院云：且在这里过夏，待共上座商量这两错。	Xiyuan said, “Stay here for the summer, and I will discuss these two ‘wrongs’ with you, senior monk.”
天平何不当即掉头回来，摊开双手云：好啊，看看和尚怎么商量这两错!	Why did Tianping not immediately turn back, spread open his hands, and say, “Good! Let us see how the Reverend will discuss these two ‘wrongs.’”
【lvm】：错!	lvm ：Wrong!
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适来这一错，是你错？还是我错?	Was that error just now yours, or mine?
【莲明】：哈哈!	Lianming ：Haha!
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所以云：莫道会佛法，觅个举话人也无!	Thus it is said: Do not claim to understand the Buddha-Dharma; you cannot even find someone to raise a word.
【lvm】：^o^ 你是天平的知音。	lvm ：^o^ You are Tianping’s kindred spirit.
【莲明】：兜头恶水!	Lianming ：A bucket of foul water dumped right over your head!
【雪山童子】（接【lvm】：错！）：再犯不容!	Snow-Mountain Youth （replying to lvm ：“Wrong!”): One more offense will not be tolerated!
【疑着】：请教：若是喊佛祖一声，佛祖会不会应?	Yizhuo ：May I ask: if one calls out to the Buddha Patriarch, will the Buddha Patriarch respond?
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一日，西院遥见，召云：从漪。【铙钩搭索了也！】	One day, Xiyuan saw him from afar and called out, “Congyi.” The hook and line have been cast!
平举头。【着！两重公案。】	Ping raised his head. Got him! A twofold koan.
【lvm】：疑着。	lvm ：Yizhuo.
【疑着】：这老汉已应了也。	Yizhuo ：This old fellow has already responded.
【JQK】：果然疑着!	JQK ：Sure enough, you are caught in doubt!
【笊篱王】：这西院和岩头禅师是什么关系?	Basket-King ：What is the relationship between Xiyuan and Chan Master Yantou?
【lvm】：哦！这个公案牵涉到的人，还有岩头，内见谱系:	lvm ：Oh! The people involved in this koan also include Yantou. See the lineage chart below:
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六祖	Sixth Patriarch
┌──┴──┐	
↓ ↓	
青原行思 南岳怀让	Qingyuan Xingsi Nanyue Huairang
↓ ↓	
石头希迁 马祖道一	Shitou Xiqian Mazu Daoyi
↓ ↓	
天皇道悟 百丈怀海	Tianhuang Daowu Baizhang Huaihai

↓ ↓	
龙潭崇信 黄檗希运	Longtan Chongxin Huangbo Xiyun
↓ ↓	
德山宣鉴 临济义玄	Deshan Xuanjian Linji Yixuan
┌──┤ ├──┬──┐	
↓ ↓ ↓ ↓ ↓	
岩头全 雪峰义存 宝寿沼(前宝寿) 兴化存奖 魏府大觉和尚	Yantou Quanhuo Xuefeng Yicun Baoshou Zhao (Earlier Baoshou) Xinghua Cunjiang Monk Dajue of Weifu
↓ ↓ ↓	
玄沙师备 西院思明 南院慧	Xuansha Shibei Xiyuan Siming Nanyuan Huiyong
↓	
罗汉桂琛	Luohan Guichen
┌──┤	
↓ ↓	
清凉文益 清溪洪进	Qingliang Wenyi Qingxi Hongjin
↓ ↓	
崇寿契稠 天平从漪	Chongshou Qichou Tianping Congyi
↓	
资国圆进	Ziguo Yuanjin
山主	Mountain Master
【笊篱王】：为什么题目说天平“早知两错”？	Basket-King : Why does the title say that Tianping “knew early on of the two errors”?
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错在哪里?	Where is the error?
【善财】：哈哈，恰似老鼠突入风箱里。	Shancai : Haha, just like a mouse suddenly plunging into a bellows.
【莲明】：好一只硕鼠!	Lianming : What a huge rat!
【小蚂蚁】：好在饭已开过。	Little Ant : Fortunately, the meal has already been served.
【莲明】：哈哈.蚂蚁请客.	Lianming : Haha. The ant is treating us.
【善财】：艾～	Shancai : Ah—
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蹭饭的更多。	There are even more freeloaders.
【莲明】：善财老师买单.^0^	Lianming : Teacher Shancai is picking up the bill. ^0^
【善财】：这粗使丫头，让你洗盘子洗碗还真不放心，	Shancai : You coarse servant girl—I really cannot trust you to wash the plates and bowls,
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米去吧。	so go pound rice.
【莲明】：西西.俺也觉得是粗了点.~	Lianming : Hehe. I also think I’m rather coarse. ~
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你家桌子都被锹翻了!	Your table has been overturned by a shovel!
【善财】：嗯	Shancai : Mm.
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看着很像是风力所转啊。	It looks very much as though it was turned by the wind.
【莲明】：西西.	Lianming : Hehe.
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风在哪里?	Where is the wind?
【善财】：正是救摄之处啊。	Shancai ：That is precisely where rescue and guidance lie.
【莲明】：错!错!	Lianming ：Wrong! Wrong!
【善财】：喏！喏!	Shancai ：There! There!
【小蚂蚁】（接【善财】：艾～）：去!	Little Ant （replying to Shancai ："Ah—"): Go!
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许汝自出 莫复顾盼	I allow you to leave on your own; do not look back again.
【善财】：好吧,	Shancai ：All right,
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——请蚁兄让道。	—please let me pass, Brother Ant.
【小蚂蚁】：喵呜~	Little Ant ：Meow~
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不许动步 马上出去!	You are not allowed to take a step. Get out at once!
【善财】：哈哈，可以	Shancai ：Haha, all right.
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脱一只鞋子，连着蚂蚁一起一脚蹿出去。	Take off one shoe and kick it out in a single leap, ant and all.
【小蚂蚁】：哈哈，义鼠!	Little Ant ：Haha, righteous mouse!
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这是哪儿啊?	Where is this?
【善财】：嘻嘻,	Shancai ：Hehe,
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不可一错再错、	Do not make one mistake after another,
【小蚂蚁】：谢师远送~	Little Ant ：Thank you, Teacher, for seeing me off from afar~
【JQK】（接【小蚂蚁】：谢师远送~）：怎奈不进鞋呼?	JQK （replying to Little Ant ：Thank you, Teacher, for seeing me off from afar~): But why won't it go into the shoe?
【善财】：，，，	Sudhana ：...
【麦子】（接【善财】：哈哈，恰似老鼠突入风箱里。）：还请施援手	Wheat （replying to Sudhana ：Haha, just like a mouse suddenly entering a bellows.): Please lend a helping hand.
【善财】：请进:	Sudhana ：Please come in:
----------	----------
错！！	Wrong!!
【麦子】：老师笔头有眼,	Wheat ：The teacher's pen has eyes,
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且莫匆匆写错	So do not write it incorrectly in haste.
【善财】：苦哉!	Sudhana ：How bitter!
【麦子】：哈----------	Wheat ：Ha----------
没错	Not wrong.
才不学那些惯用套路^_^	I just will not follow those customary routines ^_^
【lvm】（接【笊篱王】：为什么题目说天平“早知两错”？）：题目是我弄的，如果不合适，咱们就修改。	lvm （replying to Basket King ：Why does the title say that Tianping "knew early on of two errors"?): I came up with the title. If it is unsuitable, we can revise it.
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错在哪里?	Where is the error?
＊贫儿思旧债。	* A poor man thinks of old debts.
禅家流，爱轻薄,	The Chan school is frivolous by nature,

满肚参来用不着。	Yet a bellyful of investigation proves useless.
堪悲堪笑天平老,	Pitiful and laughable is old Tianping,
却谓当初悔行脚。	Who says he regrets having once traveled on pilgrimage.
错！错！	Wrong! Wrong!
西院清风顿销铄。	The cool breeze of the Western Courtyard suddenly melts away.
【井中月】：西院两错天平老！	Moon in the Well ：Tianping of the Western Courtyard—old man of two errors!
【笊篱王】：“贫儿思旧债”，看口型象是说我呢.	Basket King ：“A poor man thinks of old debts”—from the shape of the mouth, it seems to be talking about me.
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“贫儿思旧债”，是啥意思?	What does “a poor man thinks of old debts” mean?
【lvm】：不是说你的。	lvm ：It is not about you.
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……	...
后住院谓众云：【贫儿思旧债。也须是点过。】	A later abbot addressed the assembly, saying: “A poor man thinks of old debts. He, too, must have been tested.”
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【笊篱王】：愣是挤不出这老汉的水分来。	Basket King ：No matter what, I simply cannot squeeze any juice out of this old fellow.
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不像我，整天在论坛上湿漉漉的。	Unlike me, all soggy on the forum every day.
【lvm】：倾湫倒岳了也！	lvm ：Torrents pour down and mountains topple!
【gszy】：莫教湿却袈裟角.阿弥陀佛!	gszy ：Do not let the corner of your kāṣāya get wet. Amitābha Buddha!
【lvm】：^o^	lvm ：^o^
【SEAN】：「从漪」是什么意思？人名吗?	SEAN ：What does “Congyi” mean? Is it a person's name?
【小斑】：我查了一下，是天平禅师的名字.	Little Spot ：I looked it up; it is the name of Chan Master Tianping.
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词语来源：中华佛教	Source of the expression: Chinese Buddhism
【天平从漪禅师】	Chan Master Tianping Congyi
相州天平山从漪禅师，僧问：“如何得出三界？”	Chan Master Congyi of Tianping Mountain in Xiangzhou: A monastic asked, “How does one get out of the three realms?”
师曰：“将三界来与汝出。”	The master said, “Bring me the three realms, and I will get you out of them.”
问：“如何是和尚家风？”	[The monastic] asked, “What is the family style of the master?”
师曰：“显露地。”	The master said, “Openly revealed.”
问：“如何是佛？”	[The monastic] asked, “What is Buddha?”
师曰：“不指天地。”	The master said, “Not pointing to heaven and earth.”
曰：“为甚么不指天地？”	[The monastic] said, “Why not point to heaven and earth?”
师曰：“唯我独尊。”	The master said, “I alone am honored in the world.”
问：“如何是天平？”	[The monastic] asked, “What is Tianping?”
师曰：“八凹九凸。”	The master said, “Eight hollows and nine bulges.”
问：“洞深杳杳清溪水，饮者如何不升坠？”	[The monastic] asked, “Deep and dim is the stream water in the cave; how can one who drinks it avoid rising and falling?”
师曰：“更梦见甚么？”	The master said, “What more are you dreaming of seeing?”
问：“大众云集，合谭何事？”	[The monastic] asked, “When the assembly gathers, what matter should they discuss?”
师曰：“香烟起处森罗见。”	The master said, “Where incense smoke rises, the myriad forms are seen.”

【九九】国师十身调御

[99] The National Teacher's Ten Bodies of Taming and Guiding

【九九】国师十身调御	[Case 99] The National Teacher's Tenfold Body of the Tamer
垂示云：龙吟雾起，虎啸风生。出世宗猷金玉相振，通方作略箭锋相拄。遍界不藏，远近齐彰，古今明辨。且道是什么人境界？试举看。	Pointer: When the dragon roars, mists arise; when the tiger howls, winds are born. The guiding principles for appearing in the world resound like gold and jade striking each other; the stratagems of one who penetrates all directions meet like arrow points. Nothing in the entire realm is concealed; far and near alike are revealed; past and present are clearly discerned. Tell me, whose realm is this? Let us examine it.
【九九】举：	[Case 99] The Case:
肃宗帝问忠问师：如何是十身调御？【作家君王，大唐天子，也合知恁么。头上卷轮冠，脚下无忧履。】	Emperor Suzong asked National Teacher Zhong, "What is the tenfold body of the Tamer?" [A sovereign of genuine caliber, the Son of Heaven of the great Tang—surely he should know such a thing. A coiled-wheel crown upon his head, carefree shoes beneath his feet.]
国师云：檀越踏毗卢顶上行。【须弥那畔把手共行。犹有这个在。】	The National Teacher said, "Your Majesty walks atop Vairocana's head." [Hand in hand, they walk beyond Mount Sumeru. Yet this still remains.]
帝云：寡人不会。【何不领话？可惜许！好彩不分付。帝当时便喝，更用会，作什么？】	The Emperor said, "I do not understand." [Why not grasp the words? What a pity! Fortunately, it was not entrusted to him. At that moment the Emperor should simply have shouted; why trouble himself with understanding?]
国师云：莫认自己清净法身。【虽然葛藤，却有出身处。醉后郎当愁杀人。】	The National Teacher said, "Do not mistake your own pure dharmakāya for it." [Though this is entangling vines, there is a way out. After getting drunk, he staggers about, worrying people to death.]
肃宗皇帝在东宫时已参忠国师，后来即位，敬之愈笃，出入迎送躬自捧车辇。一日致个问端来，问国师云："如何是十身调御？"师云："檀越踏毗卢顶上行。"国师平生，一条脊梁骨硬如生铁。及至帝王面前，如烂泥相似。	While Emperor Suzong was still Crown Prince, he had already studied with National Teacher Zhong. After he ascended the throne, his reverence became ever more profound; whenever the National Teacher came or departed, the Emperor personally welcomed and saw him off, even holding the carriage shaft himself. One day he raised a question and asked the National Teacher, "What is the tenfold body of the Tamer?" The Master said, "Your Majesty walks atop Vairocana's head." Throughout his life, the National Teacher's backbone was as hard as living iron. Yet before an emperor, he was like soft mud.
虽然答得廉纤，却有个好处。他道，尔要会得，檀越须是向毗卢顶额上行始得。他却不荐，更道："寡人不会。"国师后面，忒杀郎当落草，更注头上底一句云："莫错认自己清净法身。	Although his answer was delicate and subtle, it had a fine point. He meant: if you wish to understand, Your Majesty must walk upon Vairocana's crown. But the Emperor did not realize this and again said, "I do not understand." The National Teacher then became excessively entangled and added a further remark: "Do not mistake your own pure dharmakāya for it."
"所谓人人具足，个个圆成，看他一放一收，八面受敌。不见道，善为师者，应机设教，看风使帆。若只僻守一隅，岂能回互。看他黄檗老善能接人，遇着临济，三回便痛施六十棒，临济当下便会去。及至为裴相国，葛藤忒杀，此岂不是善为人师。	As it is said, everyone fully possesses it; each person is complete. Observe how he releases and gathers it, meeting challenges from all eight directions. Have you not seen it said that a good teacher sets forth teachings in response to the student's capacity and trims the sail to the wind? If one merely clings stubbornly to one corner, how could one respond freely? Look at old Huangbo: he was skilled at receiving people. When he encountered Linji, he gave him sixty painful blows on three occasions, and Linji immediately awakened. Yet when dealing with Minister Pei, he was exceedingly entangling. Is this not being a good teacher of others?
忠国师善巧方便，接肃宗帝，盖为他有八面受敌底手段。十身调御者，即是十种他受用身，法报化三身，即法身也。何故"报化非真佛，亦非说法者"？据法身，则一片虚凝，灵明寂照。	National Teacher Zhong skillfully employed expedient means in receiving Emperor Suzong because he had the ability to meet challenges from all eight directions. The tenfold body of the Tamer is precisely the ten kinds of other-enjoyment bodies. The three bodies—dharmakāya, sambhogakāya, and nirmāṇakāya—are all dharmakāya. Why is it said, "The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma"? From the standpoint of the dharmakāya, there is only pure, still emptiness: numinously lucid and quietly illuminating.

太原孚上座，在扬州光孝寺讲涅　经。有游方僧，即夹山典座，在寺阻雪，因往听讲。讲至三因佛性三德法身，广谈法身妙理，典座忽然失笑，孚乃目顾。讲罢令请禅者，问云：“某素智狭劣，依文解义。	Senior Monk Fu of Taiyuan was lecturing on the Nirvāṇa Sūtra at Guangxiao Monastery in Yangzhou. A wandering monk—the tenzo of Jia Mountain—was snowbound at the monastery and went to hear the lecture. When Fu came to the three causes of Buddha-nature and the three virtues of the dharmakāya, and discoursed at length on the wondrous principle of the dharmakāya, the tenzo suddenly laughed. Fu glanced at him. After the lecture, Fu had the Chan practitioner invited and asked, “My wisdom is naturally narrow and inferior, and I explain the meaning according to the text.”
适来讲次，见上人失笑，某必有所短乏处，请上人说。”典座云：“座主不问，即不敢说。座主既问，则不可不言。某实是笑座主不识法身。”孚云：“如此解说，何处不是？”典座云：“请座主更说一遍。	“Just now, during the lecture, I saw that you laughed. I must surely have some deficiency. Please tell me.” The tenzo said, “Had the Lecturer not asked, I would not have dared to speak. But since you have asked, I cannot remain silent. I was indeed laughing because the Lecturer does not recognize the dharmakāya.” Fu said, “What is wrong with this explanation?” The tenzo said, “Please explain it once more.”
”孚曰：“法身之理，犹若太虚，竖穷三际，横亘十方，弥纶八极，包括二仪，随缘赴感，靡不周遍。”典座曰：“不道座主说不是，只识得法身量边事，实未识法身在。”孚曰：“既然如是，禅者当为我说。	Fu said, “The principle of the dharmakāya is like vast empty space: vertically it exhausts the three divisions of time; horizontally it extends throughout the ten directions; it encompasses the eight extremities and contains heaven and earth. In accord with conditions, it responds to beings’ needs; there is nowhere it does not pervade.” The tenzo said, “I do not say that the Lecturer’s words are wrong. You merely understand matters at the boundary of the dharmakāya’s measure; in truth, you do not yet recognize where the dharmakāya is.” Fu said, “If that is so, Chan practitioner, please explain it to me.”
”典座曰：“若如是，座主暂辍讲旬日，于静室中端然静虑，收心摄念，善恶诸缘一时放却，自穷究看。”孚一依所言，从初夜至五更，闻鼓角鸣，忽然契悟，便去叩禅者门。典座曰：“阿谁？”孚曰：“某甲。	The tenzo said, “If this is so, Lecturer, suspend your lectures for ten days. In a quiet room, sit upright in meditative contemplation; gather in the mind and collect your thoughts. Put aside all conditions of good and evil at once, and investigate to the very end for yourself.” Fu followed his words exactly. From the first watch of the night until the fifth watch, he heard drums and horns sounding and suddenly attained realization. He then went and knocked at the Chan practitioner’s door. The tenzo said, “Who is it?” Fu said, “It is I.”
”典座咄曰：“教汝传持大教，代佛说法，夜半为什么醉酒卧街？”孚曰：“自来讲经，将生身父母鼻孔扭捏。从今日已后，更不敢如是。”看他奇特汉，岂只去认个昭昭灵灵，落在驴前马后。	The tenzo rebuked him, saying, “You have been taught to uphold and transmit the great teaching, to speak the Dharma in the Buddha’s stead. Why are you lying drunk in the street at midnight?” Fu said, “In lecturing on the scriptures until now, I have been twisting the nostrils of my own living parents. From this day onward, I dare not do so again.” See what an extraordinary man he was! How could he merely recognize some bright, numinous awareness and fall behind asses and horses?
须是打破业识，无一丝毫头可得，犹只得一半在。古人道，不起纤毫修学心，无相光中常自在。但识常寂灭底，莫认声色，但识灵知，莫认妄想。所以道：“假使铁轮顶上旋。定慧圆明终不失。”	One must shatter karmic consciousness, until not the slightest trace can be found; even then, one has attained only half of it. The ancients said, “Without giving rise to the slightest thought of cultivation or learning, one is always at ease in the light of the signless.” But recognize that which is ever quiescent and extinct; do not mistake sounds and forms for it. Recognize only numinous knowing; do not mistake deluded thoughts for it. Therefore it is said, “Even if an iron wheel spins above one’s head, the perfect clarity of samādhi and wisdom is never lost.”
达磨问二祖：“汝立雪断臂，当为何事？”祖曰：“某甲心未安，乞师安心。”磨云：“将心来，与汝安。”祖曰：“觅心了不可得。”磨曰：“与汝安心竟。”二祖忽然领悟。且道，正当恁么时，法身在什么处？	Bodhidharma asked the Second Patriarch, “You stood in the snow and cut off your arm—for what purpose?” The Patriarch said, “My mind has not yet found peace. I beg the Master to pacify my mind.” Bodhidharma said, “Bring me your mind, and I will pacify it for you.” The Patriarch said, “When I seek for the mind, I cannot find it.” Bodhidharma said, “I have already pacified your mind for you.” The Second Patriarch suddenly awakened. Tell me, precisely at such a moment, where is the dharmakāya?
长沙云：“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。”如今人只认得个昭昭灵灵，便瞠眼努目弄精魂，有什么交涉！	Changsha said, “Students of the Way do not recognize the true; they merely recognize the spirit that has been theirs from the beginning. This is the root of birth and death through measureless kalpas; fools call it the original person.” People today merely recognize some bright, numinous awareness; they stare wide-eyed, strain their gaze, and play with their vital spirit. What connection does that have with the matter?

只如他道“莫认自己清净法身”，且如自己法身，尔也未梦见在，更说什么“莫认”！教家以清净法身为极则，为什么却不教人认？不见道“认着依前还不是”，咄！好便与棒。会得此意者，始会他道“莫认自己清净法身”。	As for his saying, “Do not mistake your own pure dharmakāya for it”: you have not even dreamed of your own dharmakāya, so what is there to say about “do not mistake”? The doctrinal schools take the pure dharmakāya as the ultimate standard; why, then, does he not teach people to recognize it? Have you not seen it said, “If you recognize it, it is still not it”? Bah! A good blow is in order. Only one who understands this meaning can begin to understand his saying, “Do not mistake your own pure dharmakāya for it.”
雪窦嫌他老婆心切，争奈烂泥里有刺。岂不见洞山和尚接人有三路，所谓玄路、鸟道、展手。初机学道，且向此三路行履。僧问师：“寻常教学人行鸟道，未审如何是鸟道？”洞山云：“不逢一人。	Xuedou found him too grandmotherly in his concern, but what can be done? There are thorns in the mud. Have you not seen that Chan Master Dongshan had three paths for receiving people: the mysterious path, the bird path, and the path of extending the hand? Beginners in the Way should first practice along these three paths. A monk asked the Master, “You ordinarily teach people to walk the bird path. What is the bird path?” Dongshan said, “It does not encounter a single person.”
”僧云：“如何行？”山云：“直须足下无私去。”僧云：“只如行鸟道，莫便是本来面目否？”山云：“阇黎因什么颠倒？”僧云：“什么处是学人颠倒处？”山云：“若不颠倒，为什么认奴作郎。	The monk said, “How does one walk it?” Dongshan said, “You must go with no selfishness beneath your feet.” The monk said, “When one walks the bird path, is this not the Original Face?” Dongshan said, “Reverend, why are you upside down?” The monk said, “Where is this student’s upside-downness?” Dongshan said, “If you were not upside down, why would you take a servant for the master?”
”僧云：“如何是本来面目？”山云：“不行鸟道。”须是见倒这般田地，方有少分相应。直下打叠，教削迹吞声，犹是衲僧门下沙弥童行见解在。更须回首尘劳，繁兴大用始得。	The monk said, “What is the Original Face?” Dongshan said, “Not walking the bird path.” One must reach such a state of seeing reversal before there can be even a small measure of accord. Even if you immediately compose yourself, erase your tracks, and swallow your voice, this is still only the understanding of novice monks and postulants within the gate of the patch-robed monks. You must further turn back toward the dusts and labors and bring forth great functioning amid their profuse arising.
雪窦颂云。	Xuedou's verse says:
一国之师亦强名，【何必空花水月！风过树头摇。】	A teacher of a whole nation is but a forced name; [Why bother with flowers in empty space and the moon in water? The wind passes, and the treetops sway.]
南阳独许振嘉声。【果然坐断要津。千个万个中难得一个半个。】	Nanyang alone is granted resounding fame. [Indeed, he sits firmly at the crucial crossing. Among a thousand or ten thousand, it is hard to find even one or half of one.]
大唐扶得真天子，【可怜生！接得堪作何用。接得瞎衲僧济什么事。】	The great Tang supported a true Son of Heaven, [How pitiable! What use is there in receiving such a one? What benefit is there in receiving a blind patch-robed monk?]
曾踏毗卢顶上行。【一切人何不恁么去。直得天上天下。上座作么生踏？】	Who once walked atop Vairocana’s head. [Why do not all people proceed in this way? Reaching heaven above and earth below—how does this monk walk?]
铁锤击碎黄金骨，【畅快平生。已在言前。】	An iron hammer shatters the golden bones; [A lifetime’s exhilaration. It is already before words.]
天地之间更何物。【茫茫四海少知音。全身担荷。撒沙撒土。】	What else is there between heaven and earth? [Throughout the vast four seas, few know the tune. He bears the whole burden himself. Scattering sand, scattering earth.]
三千刹海夜沉沉，【高着眼。把定封疆。尔待入鬼窟里去那。】	The ocean of three thousand worlds sinks deep into the night; [Keep your eyes high. Hold fast to the boundaries. Are you waiting to enter a demon’s cave?]
不知谁入苍龙窟。【三十棒，一棒也少不得。拈了也。还会么？咄！诸人鼻孔被雪窦穿了也。莫错认自己清净法身。】	Who knows who enters the blue dragon’s den? [Thirty blows—not one can be spared. Having raised it, do you understand? Bah! Xuedou has pierced all your nostrils. Do not mistake your own pure dharmakāya for it.]
“一国之师亦强名，南阳独许振嘉声”。此颂一似个真赞相似。不见道，至人无名，唤作国师，亦是强安名了。国师之道，不可比伦。善能恁么接人，独许南阳是个作家。	“A teacher of a whole nation is but a forced name; Nanyang alone is granted resounding fame.” This verse resembles a genuine eulogy. Have you not seen it said, “The ultimate person has no name”? To call him National Teacher is also to impose a name by force. The National Teacher’s Way admits of no comparison. He was adept at receiving people in this manner; Nanyang alone is acknowledged as a master of the art.
“大唐扶得真天子，曾踏毗卢顶上行”。若是具眼衲僧眼脑，须是向毗卢顶上行，方见此十身调御。佛，谓之调御，便是十号之一数也。一身化十身，十身化百身，乃至千百亿身，大纲只是一身。	“The great Tang supported a true Son of Heaven, who once walked atop Vairocana’s head.” If one is a patch-robed monk with discerning eyes and brains, one must walk atop Vairocana’s head before seeing this tenfold body of the Tamer. The Buddha is called the Tamer, which is one of the ten epithets. One body transforms into ten bodies; ten bodies transform into a hundred

	bodies; then into countless hundreds of millions of bodies. In broad outline, they are only one body.
这一颂却易说。后颂他道“莫认自己清净法身”，颂得水洒不着，直是难下口说。	This verse is comparatively easy to explain. But the latter verse, in which he says, “Do not mistake your own pure dharmakāya for it,” is so completely beyond the reach of explanation that it is truly difficult to open one’s mouth about it.
“铁锤击碎黄金骨”，此颂“莫认自己清净法身”，雪窦忒杀赞叹他。黄金骨一锤击碎了也，“天地之间更何物”，直须净裸裸、赤洒洒，更无一物可得，乃是本地风光。	“An iron hammer shatters the golden bones”: this praises the words, “Do not mistake your own pure dharmakāya for it.” Xuedou praises him exceedingly. Once the golden bones are shattered by a single hammer, “what else is there between heaven and earth?” One must be utterly naked and bare, with not a single thing obtainable; this is the original landscape.
一似“三千刹海夜沉沉”，三千大千世界香水海中有无边刹，一刹有一海。正当夜静更深时，天地一时澄澄地，且道是什么？切忌作闭目合眼会。若恁么会，正堕在毒海。“不知谁入苍龙窟”，展脚缩脚，且道是谁？诸人鼻孔，一时被雪窦穿却了也。	It is like “the ocean of three thousand worlds sinks deep into the night.” Within the fragrant-water seas of the three-thousand great-thousand worlds are boundless lands, and each land has a sea. Precisely when the night is still and deep, heaven and earth are clear and tranquil all at once—tell me, what is this? Do not, under any circumstances, understand it as closing the eyes and shutting them tight. If you understand it that way, you fall directly into the poisonous sea. “Who knows who enters the blue dragon’s den?” Extending the foot or withdrawing the foot—tell me, who is it? Xuedou has pierced all your nostrils at once.
【大乘行者】：老师的开示，后学受教。	[Mahāyāna Practitioner]: I have received the teacher’s instruction with gratitude.
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确实什么都没有，如果有什么的话，就是自己修行的还不够。	Indeed, there is nothing at all. If there is anything, it is only that one’s cultivation is still insufficient.
后学以黄念祖老居士的一首偈自勉：	I encourage myself with a verse by the elder lay practitioner Huang Nianzu:
正信坚固　走向正路	Firm in right faith, proceed upon the right path;
求生净土　自他普度	Seek rebirth in the Pure Land, liberating oneself and others universally.
不慕虚荣　莫贪世福	Do not admire empty glory; do not crave worldly blessings.
幻梦空花　任其出没	Dreamlike illusions and flowers in empty space—let them come and go.
欲起正行　须正知见	To arouse right practice, one must have right view.
为宝所伤　只因无眼	One is harmed by treasure only because one has no eyes.
轻心慢心　划地自封	A light mind and an arrogant mind mark out a prison for themselves;
如驴窥井　只见驴容	Like a donkey peering into a well, seeing only its own likeness.
当发大心　洗心革面	One should arouse the great resolve, cleanse the mind, and renew oneself.
行解相资　福慧双圆	Practice and understanding support each other; blessings and wisdom are both perfected.
死尽偷心　老实持念	Put an end to the stealing mind; honestly maintain the recitation.
绵密相继　直透玄关	Continue seamlessly and unceasingly; penetrate directly through the mysterious gate.
一生成办　位齐诸圣	Accomplish it in one lifetime; attain a rank equal to all the sages.
不务虚言　但当实证	Do not pursue empty words; simply seek direct realization.
（注）教云：大富盲儿，	(Note) The teaching says: “A blind child of great wealth,”
日座宝中，为宝所伤。	“sits daily amid treasures, yet is harmed by the treasures.”
【井中月】：帝又问：「如何是十身调御？」	[Moon in a Well]: The emperor further asked, “What is the Tamer in the Ten Bodies?”
【井中月】：师乃 起立 曰：「会么？」	[Moon in a Well]: The master then stood up and said, “Do you understand?”
【井中月】：帝曰：「不会。」	[Moon in a Well]: The emperor said, “I do not.”
【井中月】：师曰：「与老僧过净瓶来。」	[Moon in a Well]: The master said, “Bring this old monk the purification bottle.”
【井中月】：帝又曰：「如何是无诤三昧？」	[Moon in a Well]: The emperor further asked, “What is the samādhi of non-contention?”
【井中月】：师曰：「檀越蹋毗卢顶上行。」	[Moon in a Well]: The master said, “The donor walks atop Vairocana’s head.”

【笊篱王】：没有这个在，如何道?	[King of the Colander]: Without this present, how would you put it?
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肃宗帝问忠问师：如何是十身调御?	Emperor Suzong asked National Teacher Huizhong, “What is the Tamer in the Ten Bodies?”
国师云：檀越踏毗卢顶上行。【须弥那畔把手共行。犹有这个在。】	The National Teacher said, “The donor walks atop Vairocana’s head.” [Beyond Mount Sumeru, they walk hand in hand. Yet this still remains.]
【小水滴】：请无口人向兄道。	[Little Water Drop]: Please have a person without a mouth explain it to you, brother.
【godfather】：Hello Kitty!	[godfather]: Hello Kitty!
【麦子】（接【笊篱王】：没有这个在，如何道？）：“没有这个在”已然落草	[Wheat] (in reply to [King of the Colander]: “Without this present, how would you put it?”): “Without this present” has already fallen into the weeds.
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道即不得	It cannot be spoken of.
【钱昭】（接【笊篱王】：没有这个在，如何道？）：有这个没这个差别何在?	[Qian Zhao] (in reply to [King of the Colander]: “Without this present, how would you put it?”): What difference is there between having this and not having this?
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就是六祖偈与四何期之间的差别	It is precisely the difference between the Sixth Patriarch’s verse and the Four “What a Surprise” statements.
【大乘行者】：这个大乘法，仁者无敌，仁慈的人没有敌人。	[Mahāyāna Practitioner]: In this Mahāyāna Dharma, the benevolent have no enemies; compassionate people have no enemies.
【钱昭】（接【笊篱王】：没有这个在，如何道？）：没有这个，一般是说一相三昧	[Qian Zhao] (in reply to [King of the Colander]: “Without this present, how would you put it?”): “Without this” generally refers to the samādhi of one mark.
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不滞于一相三昧，参禅必先达一相三昧，不滞于一相三昧证一行三昧方可。	Do not become attached to the samādhi of one mark. In investigating Chan, one must first attain the samādhi of one mark; only by not becoming attached to it can one realize the samādhi of one practice.
【笊篱王】：不是说理，是请您答肃宗帝问.	[King of the Colander]: I am not asking for an explanation of principle; I am asking you to answer Emperor Suzong’s question.
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肃宗帝问忠问师：如何是十身调御?	Emperor Suzong asked National Teacher Huizhong, “What is the Tamer in the Ten Bodies?”
国师云：檀越踏毗卢顶上行。【须弥那畔把手共行。犹有这个在。】	The National Teacher said, “The donor walks atop Vairocana’s head.” [Beyond Mount Sumeru, they walk hand in hand. Yet this still remains.]
请代国师答一句没这个在的?	Please answer on the National Teacher’s behalf with a single phrase in which this is absent.
【钱昭】（接【笊篱王】：不是说理，是请您答肃宗帝问.）：四返空	[Qian Zhao] (in reply to [King of the Colander]: “I am not asking for an explanation of principle; I am asking you to answer Emperor Suzong’s question.”): The fourfold return to emptiness.
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无执著之念	No thought of attachment.
无执空之念	No thought of attachment to emptiness.
无无执之念	No thought of non-attachment.
无无念之念	No thought of no-thought.
无无念之念便是踏毗卢顶上行，无无执之念就是须弥那畔把手共行，犹有这个在。	No thought of no-thought is walking atop Vairocana’s head. No thought of non-attachment is walking hand in hand beyond Mount Sumeru. Yet this still remains.
【钱昭】（接【笊篱王】：不是说理，是请您答肃宗帝问.）：活别有眼还同死，药忌何须鉴作家。	[Qian Zhao] (in reply to [King of the Colander]: “I am not asking for an explanation of principle; I am asking you to answer Emperor Suzong’s question.”): Though alive, one may have separate eyes and yet be like the dead; why test a master over what medicine is contraindicated?

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髑髅里眼睛，枯木中龙吟。	Eyes in a skull; a dragon’s roar in dead wood.
都是注脚，你自参吧。	They are all footnotes. Investigate them for yourself.
【钱昭】（接【笊篱王】：不是说理，是请您答肃宗帝问.）：那就看这个公案	[Qian Zhao] (in reply to [King of the Colander]: “I am not asking for an explanation of principle; I am asking you to answer Emperor Suzong’s question.”): Then look at this koan.
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师远上堂举三脚驴子公案云：	Master Yuan ascended the Dharma seat and cited the koan of the three-legged donkey:
这因缘，如今丛林中提唱者甚多，商量者不少。有般底，只道宗师家无固必，凡有所问，随口便答。似则也似，是即未是。若恁么，只作个干无事会，不见杨岐用处。……又有般底，却去脚多少处会。若恁么会，此病最难医也。	This encounter is now raised by many in Chan communities, and not a few discuss it. Some merely say that masters of the school have no fixed answers, and that whatever they are asked, they answer off the cuff. It may resemble the truth, but it is not the truth. If understood in this way, it becomes nothing more than an idle matter, and one does not see Yangqi’s function. ... Others try to understand it from the number of the donkey’s legs. To understand it in this way is the most difficult illness to cure.
……这公案直须还他透顶彻底汉，方能了得。此非止禅和子会不得，而今天下丛林中，出世为人底，亦少有会得者。若要会去，直须向威音那畔，空劫已前，轻轻觑着，提起便行，捺着便转。……如今还有恁么者么？有则出来道看。如无，更听一颂：	... This koan must be left to one who has penetrated it utterly, from top to bottom; only such a person can resolve it. Not only Chan practitioners fail to understand it; even among those in Chan communities throughout the land who have come forth to teach others, few understand it. If you wish to understand it, you must look lightly beyond the time of King Awesome Sound, before the empty kalpa: lift it, and it moves; press it down, and it turns. ... Is there anyone like this now? If so, come forth and speak. If not, listen further to this verse:
“三脚驴子弄蹄行，直透威音万丈坑。云在岭头闲不彻，水流涧下太忙生。湖南长老谁解会，行人更在青山外”	“The three-legged donkey trots, kicking up its hooves, / Directly penetrating the ten-thousand-fathom pit of King Awesome Sound. / Clouds at the mountain crest are leisurely, never quite at rest; / Water flowing below in the ravine is far too busy. / Which elder in Hunan can understand this? / The traveler is yet beyond the green hills.”
【钱昭】（接【笊篱王】：没有这个在，如何道？）：没有这个在，随便你……	[Qian Zhao] (in reply to [King of the Colander]: “Without this present, how would you put it?”): Without this present, it is up to you ...
【笊篱王】：有请【钱昭】道.	[King of the Colander]: We invite [Qian Zhao] to speak.
【井中月】：笊篱王兄，钱昭他根本就不会回！	[Moon in a Well]: Brother King of the Colander, Qian Zhao simply will not reply!
【笊篱王】：我看不像.	[King of the Colander]: I do not think so.
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这老兄长袖善舞，只不会杀人.	This old fellow is an adroit operator; only killing is beyond him.
【井中月】：不过笊兄，请看原文，慧忠师答的其实不差阿！	[Moon in a Well]: But Brother Colander, please look at the original text. Master Huizhong’s answer was actually not wrong at all!
【井中月】：帝又问：“如何是十身调御？”师乃 起立 曰：“会幺？”	[Moon in a Well]: The emperor further asked, “What is the Tamer in the Ten Bodies?” The master then stood up and said, “Do you understand?”
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不过笊兄，请看原文，慧忠师答的其实不差阿！	But Brother Colander, please look at the original text. Master Huizhong’s answer was actually not wrong at all!
【笊篱王】：等你踏破踏。	[King of the Colander]: Wait until you have trodden through it.
【井中月】（接【笊篱王】：我看不像.）：毗卢顶上行公案！	[Moon in a Well] (in reply to [King of the Colander]: “I do not think so.”): The koan of walking atop Vairocana’s head!
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毗卢顶上行	Walking Atop Vairocana’s Head
肃宗问：「师在曹　得何法？」	Emperor Suzong asked, “What Dharma did you obtain at Caoqi?”
师曰：「陛下还见空中一片云么？」	The master said, “Does Your Majesty see that patch of cloud in the sky?”
帝曰：「见。」	The emperor said, “I do.”
师曰：「钉钉着，悬挂着？」	The master said, “Is it nailed down or hung up?”
帝又问：「如何是十身调御？」	The emperor further asked, “What is the Tamer in the Ten Bodies?”

师乃起立曰：「会么？」	The master then stood up and said, “Do you understand?”
帝曰：「不会。」	The emperor said, “I do not.”
师曰：「与老僧过净瓶来。」	The master said, “Bring this old monk the purification bottle.”
帝又曰：「如何是无诤三昧？」	The emperor further asked, “What is the samādhi of non-contention?”
师曰：「檀越蹋毗卢顶上行。」	The master said, “The donor walks atop Vairocana’s head.”
帝曰：「此意如何？」	The emperor said, “What does this mean?”
师曰：「莫认自己清净法身。」	The Master said, “Do not take yourself to be the pure dharmakāya.”
帝又问，师都不视之。曰：「朕是大唐天子，师何以殊不顾视？」	The emperor asked again, but the Master would not even look at him. He said, “I am the Son of Heaven of the Great Tang. Why do you utterly ignore me, Master?”
师曰：「还见虚空么？」	The Master said, “Do you see empty space?”
帝曰：「见。」	The emperor said, “I do.”
师曰：「他还眨目视陛下否？」	The Master said, “Does it blink and look at Your Majesty?”
【笊篱王】：请教洞山接人三路有何不同?	[Zhaoli Wang]: May I ask how Dongshan’s three ways of receiving people differ?
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【九九】国师十身调御	[Ninety-Nine] The National Master’s Ten Bodies of the Charioteer
“岂不见洞山和尚接人有三路，所谓玄路、鸟道、展手。”	“Have you not seen that Chan Master Dongshan had three ways of receiving people: the mysterious path, the bird path, and extending the hand?”
【lvm】：你这一句话正好三路：	[lvm]: Your very question contains all three paths:
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“有何不同”——玄路；	“How do they differ?”—the mysterious path;
“三路”——鸟道；	“Three paths”—the bird path;
“接人”——展手。	“Receiving people”—extending the hand.
【笊篱王】：三路是鸟道，可否说一路即是三路?	[Zhaoli Wang]: If the three paths are the bird path, can one say that one path is precisely the three paths?
【lvm】：哈哈！如木御虫。	[lvm]: Ha ha! Like a worm boring through wood.
【笊篱王】：憋死他人还赔命否?	[Zhaoli Wang]: If you suffocate someone to death, must you pay with your life?
【小水滴】：做茧自缚还赖别人。	[Little Waterdrop]: You bind yourself in a cocoon, yet blame someone else.
【笊篱王】：瞧，出来个顶命的。	[Zhaoli Wang]: Look—someone has come out to take the blame for a life.
【小水滴】：白搭了一条命.	[Little Waterdrop]: A life has been wasted for nothing.
【钱昭】（接【笊篱王】：三路是鸟道，可否说一路即是三路？）：如果走上玄路，天下的路任你走	[Qian Zhao] (replying to [Zhaoli Wang]: “If the three paths are the bird path, can one say that one path is precisely the three paths?”): If you set out on the mysterious path, every road under heaven is yours to travel.
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展手，鸟道，一切的一切尽成玄路	Extending the hand and the bird path—everything without exception becomes the mysterious path.
【麦子】（接【lvm】：你这一句话正好三路：）：没有看懂	[Wheat] (replying to [lvm]: “Your very question contains all three paths:”): I do not understand.
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鸟道之说倒是见过，另外两个词第一次听说	I have encountered talk of the bird path, but this is the first time I have heard the other two terms.
【麦子】：“玄”在字面上有黑的意思，也有不着边际的意思	[Wheat]: Literally, xuan can mean “dark,” and it can also mean something boundless and unfathomable.
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至于展手，估计是落草接人的意思?	As for extending the hand, I suppose it means descending into the grass to receive people?
【麦子】：哦，玄路无路，无不路：）	[Wheat]: Oh—the mysterious path is pathless, yet no path is not a path. :)

【钱昭】（接【笊篱王】：请教洞山接人三路有何不同？）：三路可配五位功勋	[Qian Zhao] (replying to [Zhaoli Wang]: “May I ask how Dongshan’s three ways of receiving people differ?”): The three paths may be correlated with the five ranks of merit.
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展手，向奉	Extending the hand: xiangfeng.
鸟道，功共功	The bird path: gong-gong-gong.
玄路，功功	The mysterious path: gong-gong.
这五位其实就是大乘五道：资粮，加行，见，修，无学。	These five ranks are in fact the five Mahāyāna paths: accumulation, preparation, seeing, cultivation, and no more learning.
【展手】：煞布	[Extending the Hand]: Shabu.
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垃圾	Garbage.
【钱昭】：煞布	[Qian Zhao]: Shabu.
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金屑贵，垃圾贱	Gold dust is precious; garbage is cheap.
【展手】：沙子，不会不要在此现眼。	[Extending the Hand]: Sand! If you do not understand, do not make a fool of yourself here.
【钱昭】：你还不具眼，	[Qian Zhao]: You still lack the eye,
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自以为有眼，其实是只鸡眼，现眼亦不自知……	yet you think you have an eye. In fact, it is only a chicken eye, and you do not even know that you are making a fool of yourself . . .
【zoom】（接【笊篱王】：请教洞山接人三路有何不同？）：哈哈.....	[zoom] (replying to [Zhaoli Wang]: “May I ask how Dongshan’s three ways of receiving people differ?”): Ha ha . . .
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释佛捻花本多事! 空生微笑做麽生？？	Śākyamuni Buddha’s holding up a flower was already making too much fuss! How did Subhūti smile??
咄玄路鸟道展手! 诸位请道是什麽？？	Bah! Mysterious path, bird path, extending the hand! Everyone, say: what are they??
【钱昭】（接【笊篱王】：请教洞山接人三路有何不同？）：有	[Qian Zhao] (replying to [Zhaoli Wang]: “May I ask how Dongshan’s three ways of receiving people differ?”): There are
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返空执著之念	the thought of returning to emptiness while clinging;
返空执空之念	the thought of returning to emptiness while clinging to emptiness.
这是展手，要在无执无欲。	This is extending the hand; one must be without attachment and without desire.
返空无执之念	the thought of returning to emptiness without attachment.
这是鸟道，要在无心无迹。	This is the bird path; one must be without mind and without traces.
返空无念之念	the thought of returning to emptiness without thought.
这是玄路，无家可归，处处自在。	This is the mysterious path: with no home to return to, one is at ease everywhere.
【莲明】（接【lvm】：哈哈！如木御虫。）：老师这儿也是一道----横碑断古道	[Lianming] (replying to [lvm]: “Ha ha! Like a worm boring through wood.”): Here, too, the teacher has a path—a horizontal stele blocks the ancient road.
【lvm】：玄路耶？鸟道耶?	[lvm]: The mysterious path? The bird path?
【莲明】：玄路，鸟路，如虫御木。	[Lianming]: The mysterious path, the bird path—like a worm boring through wood.
【井中月】：犹未出百丈透三句！	[Moon in the Well]: You still have not gone beyond Baizhang’s penetrating three phrases!
【莲明】：未审百丈何咎？三句何过?	[Lianming]: I wonder what fault Baizhang has committed, and what offense the three phrases have committed?

【井中月】：且道如虫御木---是褒？是贬？	[Moon in the Well]: Tell me, then: is “like a worm boring through wood” praise or criticism?
【莲明】：如井中之月---是圆？是缺？	[Lianming]: Like the moon in a well—is it full or waning?
【井中月】：鹦鹉学舌，人语畜语，何不反闻，本来如是！	[Moon in the Well]: A parrot imitates human speech—human speech, animal speech. Why not turn the hearing back upon itself? It has always been thus!
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【莲明】 玄路，鸟路，如虫御木。	[Lianming] The mysterious path, the bird path—like a worm boring through wood.
【井中月】犹未出百丈透三句！	[Moon in the Well] You still have not gone beyond Baizhang’s penetrating three phrases!
【莲明】 未审百丈何咎？三句何过？	[Lianming] I wonder what fault Baizhang has committed, and what offense the three phrases have committed?
【井中月】且道如虫御木---是褒？是贬？	[Moon in the Well] Tell me, then: is “like a worm boring through wood” praise or criticism?
【莲明】 如井中之月---是圆？是缺？	[Lianming] Like the moon in a well—is it full or waning?
【莲明】：嘿嘿.	[Lianming]: Heh heh.
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不是不是.	No, no.
【井中月】：且去！来日方长，莫虚度！	[Moon in the Well]: Off you go! There is plenty of time ahead; do not waste it!
【小水滴】：正虚度.	[Little Waterdrop]: It is precisely being wasted.
【笊篱王】（接【lvm】：玄路耶？鸟道耶？）：天高水阔任我行，不入这保社。	[Zhaoli Wang] (replying to [lvm]: “The mysterious path? The bird path?”): With sky high and waters vast, I may roam as I please; I will not enter this Preservation Society.
【小水滴】：瓮里何曾走却鳖	[Little Waterdrop]: When has a turtle ever escaped from a jar?
【笊篱王】：让你脑筋急转弯。	[Zhaoli Wang]: I am making you rack your brains.
【钱昭】：兄还是还看见	[Qian Zhao]: Brother, you still see it.
【小水滴】：而今四海清如镜，行人莫与路为仇。	[Little Water Drop]: Now the four seas are clear as a mirror; travelers, do not make enemies of the road.
【钱昭】：是这个话	[Qian Zhao]: That is the very saying.
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黄龙参破赵州台山婆子公案，就说了这一偈。	After Huanglong thoroughly resolved Zhaozhou’s koan of the old woman of Mount Wutai, he spoke this verse.
再有婆子勘处没来由，老师指那个字，黄龙改为有来由，从此黄龙三关就风靡天下…	There was also the line concerning the old woman’s testing: “without cause.” The teacher pointed out that character, and Huanglong changed it to “with cause.” From then on, Huanglong’s Three Barriers became famous throughout the land…
【小水滴】：又添闲家具。	[Little Water Drop]: Another piece of superfluous furniture has been added.
【钱昭】：添来闲去，添不添一个样。	[Qian Zhao]: Whether it is added or not, it is all the same.
【小水滴】：师兄还是那小样.	[Little Water Drop]: Elder brother is still the same old self.
【钱昭】：小兄弟是还是猴子捞月亮	[Qian Zhao]: Little brother is still like a monkey scooping up the moon.
【小水滴】：呵呵！小心把你这月亮连影一起扔水里去。	[Little Water Drop]: Ha ha! Be careful, or I’ll throw your moon, shadow and all, into the water.
【钱昭】：小兄弟优点是灵俐飘逸	[Qian Zhao]: Little brother’s strength is that he is clever and untrammeled.
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缺点也是灵俐飘逸，因为你的灵俐飘逸中也有飘浮轻佻，从实从稳，方获实益。	His weakness is also that he is clever and untrammeled, for within that cleverness and freedom there is also flightiness and frivolity. Only by being grounded and steady can one gain real benefit.
【小水滴】：莫把是非来辨我，	[Little Water Drop]: Do not use right and wrong to judge me;
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浮生穿凿不相关。	The pedantic probing of this fleeting life is irrelevant.
【钱昭】：呵呵，不是……	[Qian Zhao]: Ha ha, no…
【钱昭】（接【小水滴】：呵呵！小心把你这月亮连影一起扔水里去。）：但愿如此……	[Qian Zhao] (replying to [Little Water Drop]: “Ha ha! Be careful, or I’ll throw your moon, shadow and all, into the water.”): May it be so…
【小水滴】：谢兄慈悲。	[Little Water Drop]: Thank you for your compassion, brother.
【笊篱王】（接【小水滴】：而今四海清如镜，行人莫与路为仇。）：你看见了?	[King of the Basket] (replying to [Little Water Drop]: “Now the four seas are clear as a mirror; travelers, do not make enemies of the road.”): Have you seen it?
【小水滴】：莫来遮眼，遮也遮不住。	[Little Water Drop]: Do not come and block my sight; even if you do, you cannot block it.
【雪山童子】（接【lvm】：玄路耶？鸟道耶？）：哈哈!摸索不着.	[Snow Mountain Youth] (replying to [lvm]: “The mysterious path? The bird path?”): Ha ha! It cannot be felt out.
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老师!新年快乐!!!	Teacher! Happy New Year!!!
【小水滴】（接【lvm】：玄路耶？鸟道耶？）：天高任鸟飞	[Little Water Drop] (replying to [lvm]: “The mysterious path? The bird path?”): The sky is high; let the birds fly freely.
【蓝雨】：咦?	[Blue Rain]: Eh?
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本想看看天高任鸟飞，是怎么个飞法，没想到内容为空，失望，这是我注册以来看得第二个帖，回复的第一个呢.	I had wanted to see how birds fly freely in a high sky, but the content was empty. What a disappointment. This is the second post I have read since registering, and the first one I have replied to.
【小水滴】：您也正飞着呢:	[Little Water Drop]: You too are flying right now:
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天高：内容为空	The sky is high: content is empty
任鸟飞：失望	Let the birds fly freely: disappointment
【笊篱王】（接【lvm】：玄路耶？鸟道耶？）：黑手也。	[King of the Basket] (replying to [lvm]: “The mysterious path? The bird path?”): A black hand indeed.
【琼州道人】：齐老师好，茶会不失约.	[Daoist of Qiongzhou]: Greetings, Teacher Qi. I will not miss the tea gathering.
【小水滴】：请师兄慈悲，录像并放网上.	[Little Water Drop]: Please, elder brother, have compassion: make a video recording and post it online.
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或发邮件:amtfgh@yahoo.com.cn	Or send it by email: amtfgh@yahoo.com.cn
【lvm】：等你电话。预祝春节好!	[lvm]: I am waiting for your call. Wishing you a happy Spring Festival in advance!

【一〇〇】巴陵珊瑚撑月

[100] Baling’s Coral Supports the Moon

【一〇〇】巴陵珊瑚撑月	[Case 100] Baling’s “Coral Branches Prop Up the Moon”
垂示云：收因结果，尽始尽终。对面无私，元不曾说。忽有个出来道，一夏请益为什么不曾说。待尔悟来向尔道。且道为复是当面讳却？为复别有长处？试举看。	An introductory instruction says: Gathering the cause and bringing forth the result, completing the beginning and completing the end—there is no partiality before one’s very face, yet nothing has ever been said. Suppose someone were to come forth and say, “Throughout the summer I sought instruction; why was nothing ever said?” Wait until you awaken, and then I will tell you. Now tell me: was it withheld before his very face, or is there some other special strength? Try to bring it up and see.
【一〇〇】举:	[Case 100] The Case:
僧问巴陵：如何是吹毛剑？【斩！ ！】	A monk asked Baling, “What is the hair-blowing sword?” [Cut! Perilous!]
陵云：珊瑚枝枝撑著月。【光吞万象。四海九州。】	Baling said, “Coral branches, branch after branch, prop up the moon.” [Its radiance swallows the myriad forms—the four seas and the nine provinces.]

巴陵不动干戈，四海五湖多少人舌头落地。云门接人正如此，他是云门的子，亦各具个作略。是故道：我爱韶阳新定机。一生与人抽钉拔楔。这个话正恁么地也。于一句中，自然具三句：函盖乾坤句、截断众流句、随波逐浪句。	Without moving sword or spear, Baling caused the tongues of countless people throughout the four seas and five lakes to fall to the ground. This is precisely how Yunmen received people. He was Yunmen's heir, and each had his own distinctive manner. Thus it is said, "I cherish Shaoyang's newly established methods." All his life, he pulled out nails and removed wedges for others. This saying is exactly like that. Within a single phrase, the three phrases are naturally complete: the phrase that encompasses heaven and earth, the phrase that cuts off the multitude of streams, and the phrase that follows the waves and pursues the billows.
答得也不妨奇特。浮山远录公云：未透底人，参句不如参意；透得底人，参意不如参句。云门下有三尊宿，答"吹毛剑"俱云"了"，唯是巴陵，答得过于"了"字，此乃得句也。且道"了"字与"珊瑚枝枝撑著月"是同是别?	This answer is indeed remarkably extraordinary. Master Fushan Yuanlu said: "For one who has not penetrated, investigating the phrase is not as good as investigating the meaning; for one who has penetrated, investigating the meaning is not as good as investigating the phrase." Among Yunmen's heirs were three venerable masters who, when asked about the "hair-blowing sword," all answered, "Done!" Only Baling's answer went beyond the word "done." This is attaining the phrase. Now tell me: are "done" and "Coral branches, branch after branch, prop up the moon" the same or different?
前来道：三句可辨，一镞辽空。要会这话，须是绝情尘意想，净尽，方见他道"珊瑚枝枝撑著月"。若更作道理，转见摸索不着。此语是贯休《还举人歌行卷》曰：	It was said earlier: "The three phrases may be distinguished; a single arrow pierces the vast sky." To understand these words, you must utterly cut off emotional dust and conceptual thought, until they are wholly purified; only then will you see what he meant by, "Coral branches, branch after branch, prop up the moon." If you try to reason about it further, you will only find yourself groping without reaching it. This line is from Guanxiu's "Ballad Presented to a Provincial Graduate":
厚于铁围山上铁，薄似双成仙体缯。	Thicker than the iron atop Iron-Enclosure Mountain; thinner than the patterned silk on the immortal body of Shuangcheng.
蜀机凤雏动蹩　，珊瑚枝枝撑著月。	Phoenix fledglings of Shu brocade looms flutter and stir; coral branches, branch after branch, prop up the moon.
王凯家中藏难掘，颜回饥　愁天雪。	The treasures hidden in Wang Kai's house are hard to unearth; Yan Hui, starving and emaciated, grieves beneath snowy skies.
古松直笔雷不折，雪衣女啄蟠桃缺。	An ancient pine stands straight as a brush, unbroken by thunder; a snow-robed maiden pecks at a chipped flat peach.
入龙宫步迟迟，绣帘银殿何参差。	Her pendant enters the dragon palace, her steps slow and slow; embroidered curtains and silver halls rise in uneven ranks.
即不知，骊龙失珠知不知。	Who can know whether the black dragon knows that it has lost its pearl?
巴陵于句中，取一句答吹毛剑，则是快，剑刃上吹毛试之，其毛自断，乃利剑谓之吹毛也。巴陵只就他问处，便答这僧话。头落也不知。	Baling took a line from within the verse to answer the question about the hair-blowing sword, and it was swift indeed. A sword whose blade can be tested by blowing a hair against it, so that the hair breaks of itself, is called a hair-blowing sword because it is sharp. Baling simply answered the monk right at the point of his question. Even if his head fell off, he would not know it.
颂云：	The verse says:
要平不平，【细若蚍蜉。大丈夫汉须是恁么。】	Where injustice must be leveled, it is leveled. [Fine as an ant; a great man must be just so.]
大巧若拙。【不动声色。藏身露影。】	Great skill seems clumsy. [Without stirring sound or color; concealing the body while revealing its trace.]
或指或掌，【看！果然！这个不是。】	Now pointing, now using the palm, [Look! Indeed! This is not it.]
倚天照雪。【斩！觑着则瞎。】	It leans against heaven and illuminates the snow. [Cut! Look at it and you will be blinded.]
大冶兮磨砻不下，【更用　炼作什么！干将莫能来。】	The great forge cannot grind it down; [Why subject it to further tempering? Even Ganjiang could not approach it.]
良工兮拂拭未歇。【人莫能行。直饶干将出来，也倒退三千。】	The skilled craftsman has not ceased polishing it. [No one can wield it. Even if Ganjiang came forth, he would retreat three thousand miles.]
别！别！【咄！有什么别处！赞叹有分。】	Different! Different! [Bah! What other place is there? Praise is fitting.]
珊瑚枝枝撑著月。【三更月落影照寒潭。且道向什么处去？直得天下太平。醉后郎当愁杀人。】	Coral branches, branch after branch, prop up the moon. [At midnight the moon sets, its reflection shining in the cold pool. Tell me, where does it go? It brings the whole world to peace. After drunkenness, one stumbles about, grieving one to death.]

“要平不平，大巧若拙。”古有侠客，路见不平，以强凌弱，即飞剑取强者头。所以宗师家，眉藏宝剑，袖挂金锤，以断不平之事。大巧若拙，巴陵答处，要平不平之事。为他语忒杀伤巧，返成拙相似。何故？为他不当面挥来，却去僻地里一截，暗取人头，而人不觉。	“Where injustice must be leveled, it is leveled; great skill seems clumsy.” In ancient times, there were chivalrous swordsmen who, upon seeing injustice—where the strong oppressed the weak—would send forth a flying sword to take the strong man’s head. Thus, masters of the school conceal a precious sword in their brows and hang a golden hammer from their sleeves, to cut off unjust affairs. “Great skill seems clumsy”: in Baling’s reply lies the leveling of injustice. Because his words were exceedingly sharp and skillful, they instead seem clumsy. Why? He did not swing it directly before one’s face, but went off to a remote place and, in a single stroke, secretly took one’s head, without the person even noticing.
“或指或掌，倚天照雪。”会得，则如倚天长剑，凛凛神威。古人道：心月孤圆，光吞万象。光非照境，境亦非存。光境俱忘，复是何物？此宝剑或现在指上，忽现掌中。昔日庆藏主说到这里，竖手云：还见么？也不必在手指上也。雪窦借路经过，教尔见古人意。且道一切处不可不是吹毛剑也。所以道：三级浪高鱼化龙，痴人犹戽夜塘水。	“Now pointing, now using the palm, it leans against heaven and illuminates the snow.” If you understand it, it is like a long sword leaning against heaven, stern and awe-inspiring in its spiritual power. An ancient said: “The mind-moon stands solitary and full; its radiance swallows the myriad forms. The radiance does not illuminate objects, nor do objects themselves remain. When radiance and objects are both forgotten, what is this?” This precious sword may appear on a finger, or suddenly appear in the palm. Long ago, when Canon Qing was speaking to this point, he raised his hand and said, “Do you see?” Nor need it be on the fingers. Xuedou passed by on a borrowed road, teaching you to see the intent of the ancients. Now tell me: is there any place that is not the hair-blowing sword? Thus it is said: “When the waves of the third rapid rise high, fish become dragons; yet foolish people still bail water from the pond at night.”
《祖庭事苑》载〈孝子传〉云：楚王夫人，尝夏乘凉抱铁柱感孕，后产一铁块，楚王令干将铸为剑，三年乃成双剑，一雌一雄。干将密留雄，以雌进于楚王。王秘于匣中，常闻悲鸣。王问群臣，臣曰：剑有雌雄，鸣者忆雄耳。	The Garden of the Patriarchs’ Affairs records in its “Biography of a Filial Son”: The wife of the King of Chu was once cooling herself in summer. Embracing an iron pillar, she conceived; later she gave birth to a lump of iron. The King of Chu ordered Ganjiang to forge it into swords. After three years, he completed a pair, one female and one male. Ganjiang secretly kept the male sword and presented the female sword to the King of Chu. The king stored it in a casket, from which he often heard mournful cries. The king asked his ministers, and they said: “Swords have male and female. The one that cries longs for the male.”
王大怒，即收干将杀之。干将知其应，乃以剑藏屋柱中，因嘱妻莫耶曰：日出北户，南山其松，松生于石，剑在其中。妻后生男，名眉间赤，年十五，问母曰：父何在？母乃述前事。久思惟剖柱得剑，日夜欲为父报仇。	The king flew into a great rage and immediately had Ganjiang seized and killed. Knowing what would happen, Ganjiang hid the sword inside a house pillar and instructed his wife Moye: “When the sun rises from the northern window, on the southern mountain there is a pine; the pine grows from stone, and the sword is within it.” Later his wife bore a son named Chimei, Red Between the Brows. At the age of fifteen, he asked his mother, “Where is my father?” His mother then told him the earlier events. After long reflection, he split open the pillar and obtained the sword, desiring day and night to avenge his father.
楚王亦募觅其人，宣言：有得眉间赤者，厚赏之。眉间赤遂逃。俄有客曰：子得非眉间赤邪？曰：然。客曰：吾，甑山人也，能为子报父仇。赤曰：父昔无辜，枉被荼毒，君今惠念，何所须邪？客曰：当得子头并剑。	The King of Chu also posted a reward for the man, proclaiming: “Whoever captures Chimei shall be richly rewarded.” Chimei therefore fled. Before long, a visitor said, “Are you not Chimei?” He replied, “I am.” The visitor said, “I am a man of Zeng Mountain, and I can avenge your father.” Chimei said, “My father was innocent and suffered cruelly and unjustly. You now kindly remember him; what do you require?” The visitor said, “I must have your head and the sword.”
赤乃与剑并头，客得之，进于楚王。王大喜，客曰：愿煎油烹之。王遂投于鼎中，客诒于王曰：其首不烂。王方临视，客于后以剑拟王头堕鼎中，于是二首相啮。客恐眉间赤不胜，乃自刎以助之，三头相啮，寻亦俱烂。（《川本》无此楚王一段。）	Chimei then gave him both the sword and his head. The visitor received them and presented them to the King of Chu. The king was greatly delighted. The visitor said, “I wish to boil it in oil.” The king then cast it into a cauldron. The visitor deceived the king, saying, “The head has not yet decayed.” As the king bent over to look, the visitor, from behind, used the sword to strike the king’s head into the cauldron. The two heads then bit each other. Fearing that Chimei would not prevail, the visitor cut his own throat to aid him. The three heads bit one another, and soon all decayed together. (The Sichuan edition lacks this episode concerning the King of Chu.)
雪窦道：此剑能倚天照雪。寻常道：倚天长剑光能照雪。	Xuedou said: “This sword can lean against heaven and illuminate the snow.” Ordinarily it is said: “The radiance of a long sword leaning against heaven can illuminate the snow.”
这些子用处直得“大冶兮磨砻不下”，任是良工拂拭也未歇。良工，即干将是也。故事自显。	Its function is such that “the great forge cannot grind it down,” and even if a skilled craftsman never ceased polishing it, he could not improve it. The skilled craftsman is Ganjiang. The story makes this clear of itself.
雪窦颂了，末后显出道：“别！别！”也不妨奇特，别有好处，与寻常剑不同。且道如何是别处？“珊瑚枝枝撑著月。”可谓光前绝后，独据寰中，更无等匹。毕竟如何？诸人头落也！	Having finished the verse, Xuedou finally revealed it, saying, “Different! Different!” This too is remarkably extraordinary: it has a special excellence and differs from ordinary swords. Now tell me, what is this different place? “Coral branches, branch after branch, prop up the moon.” It may be called

	unsurpassed before and after, standing alone within the universe, with nothing its equal. But what is it, after all? Your heads have fallen off, everyone!
老僧更有一小偈：	This old monk has a further little verse:
万斛盈舟信手 ，却因一粒瓮吞蛇。	Though a boat holds ten thousand hu, one may seize it at will; yet because of a single grain, a jar swallows a snake.
拈提百转旧公案，撒却时人几眼沙。	Turning over old koans a hundred times, he scatters away the sand from how many people's eyes.
佛果圜悟禅师《碧岩录》卷第十（终）	The Blue Cliff Record, Fascicle Ten (End), by Chan Master Foguo Yuanwu

《碧岩录》后序

Postscript to The Blue Cliff Record

《碧岩录》后序	Postscript to The Blue Cliff Record
后序	Postscript
雪窦颂古百则，丛林学道诠要也。其间取譬经论或儒家文史，以发明此事。非具眼宗匠，时为后学击扬剖析，则无以知之。	Xuedou's One Hundred Verses on Old Cases are an essential guide for practitioners in the Chan monasteries. Among them, he draws analogies from the sūtras and treatises, or from Confucian literature and history, to illuminate this matter. Unless a lineage master endowed with discerning eyes periodically raises and analyzes them for later students, there is no way to understand them.
圜悟老师在成都时，予与诸人请益其说。师后住夹山道林，复为学徒扣之。凡三提宗纲，语虽不同，其旨一也。门人掇而录之，既二十年矣，师未尝过而问焉。流传四方，或致 驳。诸方且因其言，以其道不能寻绎之，而妄有改作，则此书遂废矣。学者幸谛其传焉。	When my teacher Yuanwu was in Chengdu, several others and I sought instruction in his explanations. Later, when the master resided at Jia Mountain and Daolin, students again questioned him about them. On three occasions he set forth the essential principles; though his words differed, their purport was one. His disciples gathered and recorded them. Twenty years have now passed, yet the master has never looked them over or inquired about them. As they circulated in all directions, discrepancies may have arisen. Moreover, people in various places, unable to trace the import of his words, may presumptuously alter them. Then this book would be ruined. May students carefully preserve its transmission.
宣和乙巳春暮上休[刀/牛]人关友无党记	Recorded at the end of spring in the Yisi year of the Xuanhe era by Guan You Wudang of Shangxiu [illegible].
重刊圜悟禅师《碧岩集》疏	Preface to the Reprinting of Chan Master Yuanwu's Blue Cliff Collection
雪窦《颂古百则》，圜悟重下注脚。单示丛林，永垂宗旨，经也。学人机锋捷出，大慧密室勘辨，知无实诣，毁梓不传，权也。此书诸佛正眼，列祖大机，两经钳锤，一无瑕 。兹欲与大慧长书并驾，同圜悟心要兼行。揭杲日于迷途，指南针于慧海。快然一睹，开彼群愚。相与圆成，不无利益。幸甚！	To Xuedou's One Hundred Verses on Old Cases, Yuanwu added extensive annotations. It was solely to instruct the Chan monasteries and to transmit the school's essential purport forever; in this respect, it is a constant principle. When students' sharp responses came readily, Dahui examined them privately and found that they had attained no genuine realization. He therefore had the printing blocks destroyed and forbade its circulation; this was an expedient measure. This book contains the true eye of all Buddhas and the great function of the successive patriarchs. Its two scriptures are like tongs and hammer; neither has any flaw. Now we wish to set it alongside Dahui's extensive writings, so that both may circulate together with Yuanwu's essential teaching. It raises the blazing sun over the bewildered road and sets a compass in the ocean of wisdom. With one joyful reading, the multitude of the ignorant may be awakened. If all together bring this to completion, the benefit will not be slight. How fortunate!
右伏以：十七岁便悟云门睦州，可道是口头三昧；二百年不见碧岩雪窦，忽遭渠手下一交。怎忘得弓冶裘箕，莫断却儿孙种草。随人去脚跟后转，谁下得钓龙钩；有个具眼目底来，不看作系驴橛。此事当如筏喻，他时自会笙忘。	The foregoing respectfully submits: At seventeen, one awakened to Yunmen and Muzhou; this may be called a verbal samādhi. For two hundred years, no one saw the Blue Cliff or Xuedou; then suddenly one received a blow from the hand of their successor. How could one forget the bowyer's craft and the inheritance of robes and baskets? Do not cut off the seed of the descendants. Those who merely follow behind others, turning at their heels—who among them can cast the hook that catches dragons? Should one with discerning eyes come, he would not regard it as a hitching post for donkeys. This matter should be like the parable of the raft: in time, one will naturally forget the fish trap.
家家门户透长安，前者呼、后者应；种种因缘归大数，昔之废、今之兴，莫怪山僧口多，终是老婆心切。不读东土书，安知西来意。重兴一代宗风，虽无南去雁，看取北来鱼，便有十分消息。持同文印，读无尽灯。谨疏。	Every household's gate opens onto Chang'an: those in front call, and those behind respond. The many conditions return to the great reckoning: what was formerly abolished is now revived. Do not blame this mountain monk for being

	too talkative; after all, it is the earnest concern of an old grandmother. Without reading the books of the Eastern Land, how can one know the meaning of the coming from the West? To revive the school's tradition for an age—even without geese flying south, look at the fish coming north, and there will be abundant news. Holding the seal of the common script, read the inexhaustible lamp. Respectfully submitted.
今某月某日疏	Respectfully written on this day of this month
圆悟老祖居夹山时，集成此书。欲天下后世知有佛祖玄奥，岂小补哉。老妙喜深患学者不根于道，溺于知解，由是毁之。谓其父子之间矛盾，可乎？今　中张居士重为板行，果何谓哉？览者宜自择焉。	When the old patriarch Yuanwu resided at Jia Mountain, he compiled this book. Was his wish that people throughout the world and in later ages should know the profound mystery of the Buddhas and patriarchs merely a small benefit? Old Miaoxi deeply feared that students, not rooted in the Way and drowned in conceptual understanding, would therefore destroy it. Could there be any contradiction between father and son? Now Layman Zhang of Yuanzhong has again had it printed from woodblocks. What, indeed, does this mean? Readers should choose for themselves.
大德壬寅中秋　住天童第七世法孙比丘　净日　拜手谨书。	Respectfully written with joined hands by Jingri, bhikshu and seventh-generation Dharma descendant residing at Tiantong, at Mid-Autumn in the renyin year of the Dade era.
圜悟禅师，评唱雪窦和尚颂古一百则。剖决玄微，抉剔幽邃。显列祖之机用，开后学之心源。况妙智虚凝，神机默运，晶旭辉而玄扃洞照，圆蟾升而幽室朗明，岂浅识而能致极哉。	Chan Master Yuanwu commented upon and expounded Xuedou's one hundred verses on old cases. He discerned and resolved their profound subtleties, probing and exposing their hidden depths. He revealed the dynamic functioning of the successive patriarchs and opened the mind-source for later students. Moreover, subtle wisdom is empty and still, while spiritual activity works silently: as the crystalline dawn shines, the mysterious gateway is fully illuminated; as the round moon rises, the dark chamber becomes bright. How could shallow understanding attain such an ultimate point?
后大慧禅师，因学人入室，下语颇异，疑之，才勘而邪锋自挫，再鞫而纳款自降，曰“我《碧岩集》中记来，实非有悟”。因虑其后不明根本，专尚语言，以图口捷，由是火之，以救斯弊也。	Later, when Chan Master Dahui received students for private interviews, their replies were often unusual. Suspecting them, he examined them; at the first investigation their deviant edge was blunted, and upon further questioning they surrendered and said, “I learned it from The Blue Cliff Collection; in truth, I have had no awakening.” Fearing that later students would fail to understand the root and would prize language alone in pursuit of verbal cleverness, he burned it in order to remedy this fault.
然成此书、火此书，其用心则一，岂有二哉。　中张明远偶获写本后册，又获雪堂刊本及蜀本，校订讹舛，刊成此书，流通万古。使上根大智之士，一览而顿开本心，直造无疑之地，岂小补云乎哉。	Yet the intention in compiling this book and in burning this book was one—how could it have been two? Layman Zhang Mingyuan of Yuanzhong happened to obtain a manuscript of the latter volume, as well as a Xuetang printed edition and a Shu edition. He collated and corrected their errors, had this book printed, and circulated it for ten thousand ages. If persons of the highest capacities and great wisdom, upon reading it once, suddenly open their original minds and directly reach the ground beyond doubt, how could this be called a small benefit?
延　丁巳迎佛会日　径山住持比丘。[文/巾]陵　拜书以为后序	On the day of the Buddha-Welcoming Assembly in the Dingsi year of the Yanyou era, the bhikṣu [illegible]ling, abbot of Mount Jing, respectfully wrote this as a postface.
儒门子贡，极有功于东家圣人。藉令良马见鞭影而奔，皆如瞠若乎后之颜子。吾圣师游乎何言之天久矣。灵山会上，四众海集，世尊拈花宗旨，诸人罔措，独迦叶尊者，微为之破颜，与吾教中一唯之外口耳俱丧，同一顿彻悬悟。当时曾参，不直下剖击忠恕之秘钥，岂惟门人之惑滋甚。千载之下，何以祛一贯之迷云乎。	In the Confucian school, Zigong rendered great service to the sage of the Eastern school. Even if fine horses run at the sight of a whip's shadow, they are all as far behind Yanzi as those who stare blankly from afar. Our sage and teacher has long roamed the heaven beyond words. At the assembly on Vulture Peak, the fourfold community gathered like a sea. When the World-Honored One held up a flower to reveal the school's essential purport, none knew what to do; only the Venerable Kāśyapa faintly smiled. This was, like the single “yes” in our own teaching—whereupon speech and hearing both vanished—a sudden, thorough, suspended awakening. Had Zengzi not directly laid bare the secret key of loyalty and reciprocity, would not the disciples' confusion have grown ever greater? A thousand years later, how could the clouds of delusion about the single thread be dispelled?
异时成都佛果圜悟老禅，笏夹山丈室，拈提雪窦《颂古百则》。其大弟子杲上座，惧学人泥于言句，辜负从上诸祖，取老和尚舌头，一截并付烈焰，烟而扬之拉[木*（天/韭）]堆。	In another age, the old Chan master Foguo Yuanwu of Chengdu, seated in the abbot's room at Jia Mountain, raised and expounded Xuedou's One Hundred Verses on Old Cases. His great disciple, Seat-holder Gao, feared that students would cling to words and phrases and betray the successive patriarchs. So he took the old master's tongue and consigned it all at once to fierce flames, scattering its smoke and ashes over heaps of firewood.

自以巨壑太虚投置毫滴，如古德德山卖弄油糍婆前，此疏钞已埃冷而无余矣。野火烧不尽，春风吹又生。花落碧岩，阳坡如绣。历过去劫，死灰复然。	He thought that casting it into vast ravines and the great void was like dropping a tiny drop, or like the old master Deshan displaying fried cakes before an old woman: these commentaries and notes had already grown cold as dust and left no trace. Yet wildfires cannot burn it all away; when the spring wind blows, it grows again. Flowers fall upon the Blue Cliff, and the sunny slope is embroidered like brocade. Through kalpas past, dead ashes blaze again.
不知何许，许多葛藤，一一从　中张居士手栽无影树子上，全体败露，直得般若无说，诸天雨花。百七八十年，衲僧鼻地，横穿鼻孔，从前不曾嗅底宝熏，一旦水涌云蒸，于八万四千毛孔，悉普悉遍，可谓甚深希有、难值难遇之事。	No one knows from where so many tangled vines have emerged, each one wholly revealed from the shadowless tree planted by Layman Zhang of Yuanzhong. This brings prajñā beyond speech and causes the devas to rain flowers. After one hundred and seventy or eighty years, patched-robed monks suddenly have their nostrils pierced crosswise. A precious fragrance never previously smelled surges like water and billows like clouds, pervading each and every one of the eighty-four thousand pores. This may truly be called a most profound, rare, and difficult-to-encounter event.
已而居士二子得心疾，或谓：勤宝经杲上座毁板，居士不当拾遗烬，而日月光景之故，受如是报。居士者疑其说，以质于予。予谓：圜悟门人，人人而杲上座。碧岩自碧，何得有说。	Afterward, the layman's two sons developed mental illness. Some said, "Master Baoqin's disciple, Seat-holder Gao, destroyed the printing blocks. The layman ought not to have gathered up the remaining ashes; thus, through the workings of time, he has received this retribution." The layman doubted these words and questioned me about them. I said: "Every disciple of Yuanwu is Seat-holder Gao. The Blue Cliff is itself blue; how could there be anything to say?"
杲上座见月亡指，遂乃追尤古佛，毒燎亘天，倒却刹竿，不放一线。彼未尝识月者，谁将乘一指而示之？或者又谓：杲上座火此书，盟之社鬼者深重，居士二子之患正坐此。	Seat-holder Gao saw the moon and forgot the pointing finger; he then blamed the ancient Buddha, letting poisonous flames spread across the sky, toppling the temple flagpole and not allowing a single ray through. But for those who have never recognized the moon, who will use a finger to point it out to them? Others further said, "Seat-holder Gao burned this book, having made a grave oath to the local spirits; the illness of the layman's two sons is precisely due to this."
予谓：当杲上座灼然秉炬时，炼得故纸通红，何缘密室通风，老勤巴命门舌根，别自有不坏处，一星迸散，明月空山，张居士那里得这消息来。把天然一段西蜀锦机，依旧织作旧日花样。	I said: "When Seat-holder Gao plainly held the torch and burned the old paper red, how could there have been a draft through the private room? Old Master Qin's vital gate and tongue-root had another place that could not be destroyed. When a single spark scattered, the bright moon shone over empty mountains. How could Layman Zhang have received this news? Take up that naturally wrought brocade loom of western Shu, and once again weave the patterns of former days."
意者主林神阴为之地，诃护至今，料亦是此书合出世因缘时节。清凉池上，针芥相逢，则书写读诵，为人演说之功，应获殊胜福德，何况金石刻镂，展转流布。居士二子之心疾根本，本不在此。	Perhaps the guardian spirits of the monastery secretly provided the ground for this and have protected it until now. Surely this is the time when the conditions are ripe for this book to appear in the world. At the Pool of Coolness, when needle and mustard seed meet, the merit of copying, reading, reciting, and explaining it to others should bring extraordinary merit and virtue—how much more so when it is engraved in metal or stone and passed on in continual circulation. The root cause of the layman's two sons' mental illness does not lie here.
客作汉妄以情识卜度，居士缘其目前不足计拔之祸福，亦以情识卜度之，是相随赴火坑也，岂不冤哉。《冥验记》：沛国周氏，三子并喑。一日有客造门曰："君可内省宿愆。	Laborers foolishly speculate with discriminating consciousness; the layman, because of the calamities and blessings immediately before his eyes that he cannot calculate or avert, also speculates with discriminating consciousness. They follow one another into a pit of fire. Is this not grievous? The Record of Numinous Retributions relates that the three sons of a Zhou family in Pei were all mute. One day a visitor came to the door and said, "You should examine within and reflect upon past transgressions."
"忽猛忆儿时，见燕窠三子，伺其母出，各以一蒺藜吞之，斯须共毙，母还悲鸣而去。常自悔责。客曰："君既知悔责，罪今免矣。"三子即皆能言。	He suddenly recalled vividly that, when he was a child, he had seen three young swallows in a nest. Waiting until their mother flew away, he and others each forced a tribulus burr down one of their throats. Shortly afterward, they all died, and the mother returned, cried mournfully, and departed. He had always reproached himself in remorse. The visitor said, "Since you know remorse, your offense is now forgiven." The three sons immediately became able to speak.
然则居士二子之病风丧心，得无亦有可悔恨之事乎？谈般若者，若为人轻贱，是人先世罪业应堕恶道，以今世人轻贱故，先世罪业即为消灭。	Then might not the layman's two sons' wind disorder and loss of mind likewise have some matter that calls for remorse? As it is said of one who expounds prajñā: if such a person is despised by others, the karmic offenses of former lives that should have led to rebirth in an evil realm are thereby extinguished through being despised in this life.

居士能于此有省，纵无始劫来所造诸业，当应时消灭，即君二子之心疾，当如周氏三子之应时能言，可以不疑。世尊住世，四十九年，六百函文字，覆藏遍界。	If the layman can awaken to this, then even the karmas created since beginningless kalpas should be extinguished at once. The mental illness of his two sons should likewise be like the Zhou family's three sons becoming able to speak at once; there need be no doubt. During the World-Honored One's lifetime of forty-nine years, the writings in six hundred cases spread everywhere, concealing and containing the whole realm.
若从杲上座之说，万年一念，更留踪迹作么？向上禅林无限尊宿，有两句最端的，曰“任尔即心即佛，我但非心非佛。”今而后有谤如来正*者，君但应之曰“任汝说杲上座底是，我只说勤老师底是。	If we followed Seat-holder Gao's view, after ten thousand years a single thought would still leave traces—how could that be? Among the venerable masters of the higher Chan groves, there are two most pointed sayings: "Though you say mind itself is Buddha, I say neither mind nor Buddha." Henceforth, should anyone slander the true teaching of the Tathāgata, you need only answer: "You may say that Seat-holder Gao is right; I only say that my teacher Qin is right."
”若不如是，即恐燎却面门，四百四病一时发矣，将如居士二子心疾何！不见古人道“养子方知父母恩。”居士学佛知恩，临老忏悔，他日作家炉韛，跳出丈六金身。不知还见勤老师真个扬眉竖拂否？若还一句荐得，向道佛祖有誓，罪不重科，莫殃及他家儿孙好。虽然如是，且得没交涉。	If you do not do so, I fear the flames will burn your face and all four hundred and four illnesses will arise at once. What then of the mental illness of the layman's two sons? Have you not seen the ancient saying, "Only when raising children does one know a parent's kindness"? The layman studies Buddhism and knows gratitude. In old age, repent; one day, when you become a master of the furnace and bellows, leap beyond the sixteen-foot golden body. I wonder whether you will then see Master Qin truly raise his brows and hold up his whisk. If you can realize it in a single phrase, tell them: Buddhas and patriarchs have vowed that offenses are not punished twice; do not bring calamity upon another family's children and grandchildren. Though this is so, it is best to have no entanglement at all.
是年延　丁巳中元日　海粟老人　冯子振　题	Inscribed by Feng Zizhen, the Old Man of Haisu, on the Ghost Festival of the dingsi year of the Yanyou era.
《碧岩集》行于世者数版，卷套多多，到上学徒盛笈非便也。故予欲成小字缩行省纸册，有年所矣。安政丁巳秋，笃信檀士戮力舍财，喜资上木，即命剞劂氏。事既竣焉，喜舍刊梓制本贱价，固予初志也。若夫碧岩曲节，先哲序跋善美尽尽，予何言乎？简省刻成，故书詹言于　端。	Several editions of The Blue Cliff Collection circulate in the world, with many volumes and covers; they are inconvenient for students traveling with full bookcases. Therefore, for many years I have wished to make a paper-saving edition in small type with compressed lines. In the autumn of the dingsi year of the Ansei era, devout donors joined their efforts and gave funds, gladly supporting the preparation of the woodblocks, and I immediately commissioned the engravers. Now that the work is complete, I am pleased to donate the printing blocks, produce copies, and set a low price—this was indeed my original intention. As for the subtle details of the Blue Cliff, the prefaces and postscripts of earlier worthies have already said everything well; what need is there for me to speak? Since this abridged edition has been engraved, I have briefly recorded these words at the beginning of the volume.
尔安政六年岁在己未秋七月初吉敕住华园玉桃庵主万宁玄汇敬识	Respectfully recorded by Gen'e, abbot of Gyokutō Hermitage in Hanazono, by imperial appointment, on an auspicious day in the seventh month of autumn in the sixth year of Ansei, the year jìwèi.