The Sutra of the 6th Patriarch Hui Neng

六祖法寶壇經 中英對照 (全)

Chinese Original Text with English Translation

六祖法寶壇經英譯版

Sutra wasTranslated into English by A. F. Price and Wong Mou-Lam

http://wenku.baidu.com/view/36e4f73283c4bb4cf7ecd149.html

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**前言:**

今天，因有師姐提問，對剛接觸佛經者，看佛經有如看天書，也不知從何經下手。為此之故，信堅花了點時間，將信堅所看的第一本啟蒙佛經，香港佛經流通處所印行的 “六祖大師法寶壇經”，中英合釋本裡的第一品及地第二品，重新整理，改為中英對照，以便利讀者觀看、學習。

 

看了這中英對照後，你就會發現，對精通英文的留學生及受過大學教育的知識份子來說，原來佛經真容易懂，真容易看，字字都是智慧之言。(只因中文，受文字障，沉吟至今。) 看了之後，自然會智慧提高，靈性增長，法樂無窮。

**六祖大師緣記外記 門人法海等集 法海彙集**

Introduction to the Platform Sutra, by Fa Hai, disciple of Hui-neng, the 6th Patriarch.

大師名惠能。父盧氏。諱行瑫，母李氏。唐武德三年九月。左官新州。母李氏先夢。庭前白華競發。白鶴雙飛。異香滿室。覺而有娠。遂潔誠齋戒。懷妊六年師乃生焉。唐貞觀十二年戊戌歲二月八日子時也。

The Great Master was named Hui Neng. His father was of the Lu family and had the personal name Hsing T'ao. His mother was of the Li family. The Master was born on the eighth day of the second month of the year Wu Hsu, in the twelfth year of the Chen Kuan Reign of the T'ang Dynasty (A.D. 638).

時毫光騰空。香氣芬馥。黎明有二僧造謁。謂師之父曰。夜來生兒。專為安名。可上惠下能也。

At the time, a beam of light ascended into space and a strange fragrance filled the room. At dawn, two strange Bhikshus came to visit. They addressed the master's father saying, "Last night a son was born to you and we have come to name him. It can be Hui above and below, Neng."

父曰。何名惠能。僧曰。惠者以法惠濟眾生。能者能作佛事。言畢而出。不知所之。

The father said, "Why shall he be called Hui Neng?" The Monk said, "Hui" means he will bestow the Dharma upon living beings. 'Neng' means he will be able to do the Buddha's work." Having said this, they left. No one knows where they went.

師不飲母乳。遇夜神人灌以甘露。

The Master did not drink milk. At night, spirits appeared and poured sweet dew over him.

三歲父喪。葬於宅畔。母守志鞠養。既長鬻薪供母。年二十有四。聞經有省。往黃梅參禮。

He grew up, and at the age of twenty-four he heard the Sutra and awoke to the Way. He went to Huang Mei to seek the seal of approval.

五祖器之。付衣法令嗣祖位。時龍朔元年辛酉歲也。

The Fifth Patriarch measured his capacity and transmitted the robe and Dharma so that he inherited the Patriarchate. The time was the first year of the reign period Lung Shuo, cyclical year hsin Yu (A.D. 661)

南歸隱遯。至儀鳳元年丙子正月八日。會印宗法師。詰論玄奧。印宗悟契師旨。

He returned south and hid for sixteen years. On the eighth day of the first month in the first year of reign period I Feng (A.D. 676), the cyclical year Ping Tsu, he met Dharma Master Yin Tsung. Together they discussed the profound and mysterious, and Yin Tsung became awakened to and united with the master's doctrine.

是月十五日。普會四眾為師薙髮。二月八日。集諸名德授具足戒。西京智光律師為授戒師。蘇州慧靜律師為羯磨。荊州通應律師為教授。中天耆多羅律師為說戒。西國蜜多三藏為證戒。On the fifteenth day of that month, at a meeting of all the four assemblies, the Master's head was shaved. On the eighth day of the second month, all those of well-known virtue gathered together to administer the complete precepts. Vinaya Master Chih kuang of Hsi Chi was the Precept transmitter. Vinaya Master Hui Ching of Su Chou was the Karmadana. Vinyana Master T'ung Ying of Ching Chou was the Teaching Transmitter. Vinyana master Ch'i To Lo of Central India recited the precepts. Tripitaka Master Mi To of India was the Precept Certifier.

其戒壇乃宋朝求那跋陀羅三藏創建立碑曰。後當有肉身菩薩於此授戒。

Construction of the precept platform had begun in the former Sung Dynasty by Tripitaka Master Gunabhadra. He erected a stone table which said, "In the future, a Bodhisattva in the flesh will receive the precepts in this very place."

又梁天監元年。智藥三藏自西竺國航海而來。將彼土菩提樹一株植此壇畔。亦預誌曰。後一百七十年。有肉身菩薩。於此樹下開演上乘度無量眾。真傳佛心印之法主也。師至是祝髮受戒。及與四眾開示單傳之旨。一如昔讖（梁天監元年壬午歲。至唐儀鳳元年丙子得一百七十五年）。Further, in the first year of the T'ien Chien reign of the Liang Dynasty (A.D. 502) Tripitaka Master Jnanabhaishajya came by sea from west India carrying a Bodhi-tree branch, which he planted beside the platform. He, too, made a prophecy, saying, "After one hundred and seventy years, a Bodhisattva in the flesh will proclaim the Supreme Vehicle beneath this tree. Taking measureless multitudes across, he will be a true transmitter of the Buddha's mind-seal, a Dharma Host."

次年春。師辭眾歸寶林。印宗與緇白送者千餘人。直至曹溪。

In the spring of the following year, the Master took leave of the assembly and returned to Pao Lin. Yin Tsung, together with more than a thousand black-robed monks and white-robed layfolk, accompanied him directly to Ts'ao Hsi.

時荊州通應律師。與學者數百人依師而住。師至曹溪寶林。睹堂宇湫隘不足容眾。欲廣之。遂謁里人陳亞仙曰。老僧欲就檀越求坐具地。得不。

At that time Vinaya Master T'ung Ying of Ching Chou and several hundred students followed the Master and came to dwell there. When the Master arrived at Pao Lin, in Ts'ao Hsi, he saw the hall buildings were bleak and small, insufficient to contain the multitude. Wishing to enlarge them, he paid a visit to the villager, Ch'en Ya Hsien and said, "This Old Monk comes to the Almsgiver seeking a sitting cloths worth of ground. Is that possible?"

仙曰。和尚坐具幾許闊。祖出坐具示之。亞仙唯然。祖以坐具一展盡罩曹溪四境。四天王現身坐鎮四方。今寺境有天王嶺。因茲而名。Hsien asked, "How big is the High Master's sitting cloth?" The master took out his sitting cloth and showed it to ya-Hsien, who thereupon agreed. But when the Patriarch unfolded and spread out his sitting cloth, it completely covered the four borders of Ts'ao Hsi. The Four Heavenly Kings appeared and sat as protectors in each of the four directions. It is true to this occurrence that the mountain range bordering the monastery is called "The Range of the Heavenly Kings."

仙曰。知和尚法力廣大。但吾高祖墳墓並在此地。他日造塔。辛望存留。餘願盡捨永為寶坊。然此地乃生龍白象來脈。只可平天。不可平地。寺後營建。一依其言。

Hsien said, "I know that the High master's Dharma power is vast and great. However, the burial ground of my great-grandfather lies on this land. In the future, if you build a stupa, I hope this area will remain undisturbed. As for the rest, I wish to give it all to be a forever treasure place. This ground has the flowing current of a living dragon and a white elephant. Level only heaven; do not level earth." Later, the monastery was constructed according to his words.

師遊境內山水勝處。輒憩止。遂成蘭若一十三所。今曰華果院。隸籍寺門。其寶林道場。亦先是西國智藥三藏自南海經曹溪口。

The Master roamed within these boundaries, and at places where the scenes of nature were fine he stopped to rest. Accordingly, thirteen Aranyas were erected, among them the present Hua Kuo Hall. The site of the Pao Lin Bidhimanda was decided upon long ago by Indian Tripitaka Master Jnanabhaishajya, who, during his journey from Nan Hai, passed Ts'ao Hsi, where he cupped up the water with his hands and found it to be delicious.

掬水而飲香美。異之。謂其徒曰。此水與西天之水無別。溪源上必有勝地堪為蘭若。隨流至源上。四顧山水回環。峰巒奇秀。歎曰。宛如西天寶林山也。

Surprised, he told his disciples. "This water is not different from that in India. It source would surely be an excellent site on which to build a monastery. He followed the water and looked in the four directions. The mountains and waters encircled one another and the peaks were impressive, He signed and said, "This is just like Jewelled Wood Mountain in India."

乃謂曹侯村居民曰。可於此山建一梵剎。一百七十年後。當有無上法寶於此演化。得道者如林。宜號寶林。

He said to the villagers of Ts'ao Hou, "A pure dwelling may be built here. After one hundred and seventy years, the Unsurpassed Dharma Jewel will teach here. Those who attain the way in this place will be as numerous as the trees of this forest. it should, therefore be called 'Pao Lin.'"

時韶州牧侯敬中。以其言具表聞奏。上可其請。賜寶林為額。遂成梵宮。落成於梁天監三年。At that time Magistrate Hou Ching Chung of Shao Chou reported these words to the Emperor who assented the conferred upon it the name 'Pao Lin Bodhimanda.' The construction of the pure halls began in the third year of the T'ien Chien reign if the Liang Dynasty (A.D. 504).

寺殿前有潭一所。龍常出沒其間。觸橈林木。一日現形甚巨。波浪洶湧。雲霧陰翳。徒眾皆懼。師叱之曰。爾只能現大身不能現小身。若為神龍。當能變化以小現大以大現小也。

In front of the hall was a pond in which a dragon often swam, bumping and scraping the trees of the forest. One day he appeared, larger than ever, covering the area with a thick mist. The disciples were afraid, but the Patriarch scolded him, saying, "Hah! You can only make yourself appear in a large body, not in a small one. If you were a divine dragon, you could transform the great to the small and the small into the great.

其龍忽沒。俄頃復現小身躍出潭面。師展缽試之曰。爾且不敢入老僧缽盂裏。龍乃游揚至前。師以缽舀之。龍不能動。師持缽堂上。與龍說法。

The dragon suddenly disappeared, but he returned an instant later in a small body, skipping about on the surface of the pond. The Master held out his bowl and teased him, saying, "You don't dare climb into the old Bhikshu's bowl." At that moment the dragon swam in front of the Master, who scooped him out of the water with his bowl. The dragon couldn't move. Holding the bowl, the Master returned to the hall and explained the Dharma to the dragon.

龍遂蛻骨而去。其骨長可七寸。首尾角足皆具。留傳寺門。師後以土石堙其潭。今殿前左側有鐵塔鎮處是也。(龍骨於至正己卯，寺罹兵火，因失，未知所之。)

The dragon then shed his skin and left. His bones, only seven inches long and complete with head, tail, horns, and claws were preserved in the temple. Later the master filled in the pond with earth and stones. Now, in that place, in front of the hall on the right side is an iron stupa.

師墜腰石鐫龍朔元年盧居士誌八字。此石今存黃梅東禪。，粵中宦者於彼請歸曹溪，今尚存。又唐王維右丞。為神會大師作祖師記云。師混勞侶積十六載。會印宗講經。因為削髮。又柳宗元刺史。作祖師諡號碑云。師受信具。遯隱南海上十六年。度其可行。乃居曹溪為人師。又張商英丞相。作五祖記云。五祖演化於黃梅縣之東禪院。蓋其便於將母。龍朔元年。以衣法付六祖已。散眾入東山結庵。有居人憑茂。以山施師為道場焉。以此考之。則師至黃梅傳受五祖衣法。實龍朔元年辛酉歲。至儀鳳丙子。得一十六年。師方至法性祝髮。他本或作師咸亨中至黃梅。恐非。

**自序品第一 Chapter I. Autobiography**

**時，大師至寶林，韶州韋刺史與官僚，入山請師出於城中大梵寺講堂，為眾開緣說法。**Once, when the Patriarch had arrived at Bao Lin Monastery, Prefect Wei of Shao Zhou and other officials went there to ask him to deliver public lectures on Buddhism in the hall of Ta Fan Temple in Guangzhou.

**師升座次，刺史官僚三十餘人、儒宗學士三十餘人、僧尼道俗一千餘人，同時作禮，願聞法要。**
In due course, there were assembled in the lecture hall. Prefect Wei, government officials and Confucian scholars, about thirty each, and bhikkhus, bhikkhunis, Taoists and laymen, to the number of about one thousand. After the Patriarch had taken his seat, the congregation in a body paid him homage,  and asked him to preach on the fundamental laws of Buddhism.

**大師告眾曰：善知識！菩提自性，本來清淨，但用此心，直了成佛。**
Whereupon, His Holiness delivered the following lecture:

 Learned Audience, our Essence of Mind (literally, self-nature, true self) , which is the seed or kernel of enlightenment (Bodhi), is pure by nature. and by making use of this mind alone, we can reach Buddhahood directly.

**善知識！且聽惠能行由得法事意。**

Learned Audience, now let me tell you something about my own life and how I came into possession of the esoteric teaching of the Dhyana (or the Zen) School.

**惠能嚴父，本貫范陽，左降流於嶺南，作新州百姓；此身不幸，父又早亡，老母孤遺，移來南海；艱辛貧乏。**
My father, a native of Fan Yang, was dismissed from his official post and banished to be a commoner in Xin Zhou in Guangdong. I was unlucky in that my father died when I was very young, leaving my mother poor and miserable. We moved to Guangzhou (Canton) and were then in very bad circumstances.

**於市賣柴。時，有一客買柴，使令送至客店；客收去，惠能得錢，卻出門外，見一客誦經。惠能一聞經語，心即開悟，遂問： 『客誦何經？』 客曰： 『金剛經。』**
I was selling firewood in the market one day, when one of my customers ordered some to be brought to his shop. Upon delivery being made and payment received, I left the shop, outside of which I found a man reciting a sutra. As soon as I heard the text of this sutra my mind at once became enlightened. Thereupon I asked the man the name of the book he was reciting and was told that it was the Diamond Sutra.

**復問： 『從何所來，持此經典？』 客云： 『我從蘄州黃梅縣東禪寺來。其寺是五祖忍大師在彼主化，門人一千有餘；我到彼中禮拜，聽受此經。大師常勸僧俗，但持金剛經，即自見性，直了成佛。』**
I further enquired whence he came and why he recited this particular sutra. He replied that he came from Dong Shan Monastery in the Huang Mei District of Qi Zhou; that the Abbot in charge of this temple was Hong Ren, the Fifth Patriarch; that there were about one thousand disciples under him; and that when he went there to pay homage to the Patriarch, he attended lectures on this sutra. He further told me that His Holiness used to encourage the laity as well as the monks to recite this scripture, as by doing so they might realize their own Essence of Mind, and thereby reach Buddhahood directly.

**惠能聞說，宿昔有緣，乃蒙一客，取銀十兩與惠能，令充老母衣糧，教便往黃梅參禮五祖。 惠能安置母畢，即便辭違，不經三十餘日，便至黃梅，禮拜五祖。祖問曰：汝何方人。欲求何物？惠能對曰： 弟子是嶺南新州百姓，遠來禮師，惟求作佛，不求餘物。**It must be due to my good karma in past lives that I heard about this (宿昔有緣) , and that I was given ten taels for the maintenance of my mother by a man who advised me to go to Huang Mei to interview the Fifth Patriarch. After arrangements had been made for her, I left for Huang Mei, which took me less than thirty days to reach. I then went to pay homage to the Patriarch, and was asked where I came from and what I expected to get from him. I replied, “I am a commoner from Xin Zhou of Guangdong. I have travelled far to pay you respect and I ask for nothing but Buddhahood.”

**祖言：『汝是嶺南人，又是獦獠，若為堪作佛？』
惠能曰： 『人雖有南北，佛性本無南北；獦獠身與和尚不同，佛性有何差利？』**
“You are a native of Guangdong, a barbarian? How can you expect to be a Buddha?” asked the Patriarch. I replied, “Although there are northern men and southern men, north and south make no difference to their Buddha-nature. A barbarian is different from Your Holiness physically, but there is no difference in our Buddha-nature.”

**五祖更欲與語，且見徒眾總在左右，乃令隨眾作務。**
He was going to speak further to me, but the presence of other disciples made him stop short. He then ordered me to join the crowd to work.

**惠能曰： 惠能啟和尚，弟子自心，常生智慧，不離自性，即是福田。未審和尚教作何務？** “May I tell Your Holiness,” said I, “that Prajna (transcendental Wisdom) often rises in my mind. When one does not go astray from one’s own Essence of Mind, one may be called the ‘field of merits’. I do not know what work Your Holiness would ask me to do.”

**祖云： 『這獦獠根性大利! 汝更勿言，看槽廠去。』 惠能退至後院，有一行者，差惠能破柴踏碓。**”This barbarian is too bright,” he remarked. “Go to the stable and speak no more.” I then withdrew myself to the back yard and was told by a lay brother to split firewood and to pound rice.

**經八月餘，祖一日忽見惠能曰： 『吾思汝之見可用，恐有惡人害汝，遂不與汝言，汝知之否？』 惠能曰 ：『弟子亦知師意，不敢行至堂前，令人不覺。』**
More than eight months after, the Patriarch saw me one day and said, “I know your knowledge of Buddhism is very sound; but I have to refrain from speaking to you lest evil doers should do you harm. Do you understand?”

“Yes, Sir, I do,” I replied. “To avoid people taking notice of me, I dare not go near your hall.”

**祖一日喚諸門人總來： 吾向汝說，世人生死事大，汝等終日只求福田，不求出離生死苦海，自性若迷，福何可救？汝等各去，自看智慧，取自本心般若之性，各作一偈，來呈吾看。若悟大意，付汝衣法，為第六代祖。火急速去，不得遲滯。**The Patriarch one day assembled all his disciples and said to them, “The question of incessant rebirth is a momentous one. Day after day, instead of trying to free yourselves from this bitter sea of life and death, you seem to go after tainted merits only (i.e. merits which will cause rebirth). Yet merits will be of no help, if your Essence of Mind is obscured. Go and seek for Prajna (wisdom) in your own mind and then write me a stanza (gatha) about it. He who understands what the Essence of Mind is will be given the robe (the insignia of the Patriarchate) and the Dharma (i.e. the esoteric teaching of the Dhyana school 禪宗), and I shall make him the Sixth Patriarch. Go away quickly. Delay not in writing the stanza, as deliberation is quite unnecessary and of no use.

**思量即不中用，見性之人，言下須見，若如此者，輪刀上陣，亦得見之。**
The man who has realized the Essence of Mind can speak of it at once, as soon as he is spoken to about it; and he cannot lose sight of it, even when engaged in battle.”

**眾得處分，退而遞相謂曰： 『我等眾人，不須澄心用意作偈，將呈和尚，有何所益？神秀上座，現為教授師，必是他得。我輩設作偈頌，枉用心力。』**
Having received this instruction, the disciples withdrew and said to one another, “It is of no use for us to concentrate our mind to write the stanza and submit it to His Holiness, since the Patriarchate is bound to be won by Shen Xiu, our instructor. And if we write perfunctorily, it will only be a waste of energy.”

**諸人聞語，總皆息心，咸言：『我等已後，依止秀師，何煩作偈？』**Upon hearing this all of them made up their minds not to write and said, “Why should we take the trouble? Hereafter, we will simply follow our instructor, Shen Xiu, wherever he goes, and look to him for guidance.”

**神秀思惟：『諸人不呈偈者，為我與他為教授師，我須作偈，將呈和尚，若不呈偈，和尚如何知我心中見解深淺？我呈偈意，求法即善，覓祖即惡，卻同凡心，奪其聖位奚別？若不呈偈，終不待法。大難! 大難！』**
Meanwhile, Shen Xiu reasoned thus with himself. “Considering that I am their teacher, none of them will take part in the competition. I wonder whether I should write a stanza and submit it to His Holiness. If I do not, how can the Patriarch know how deep or superficial my knowledge is? If my object is to get the Dharma, my motive is a pure one. If I were after the Patriarchate, then it would be bad. In that case, my mind would be that of a worldling and my action would amount to robbing the Patriarch’s holy seat. But if I do not submit the stanza, I shall never have a chance of getting the Dharma. A very difficult point to decide, indeed! “

**五祖堂前，有步廊三間，擬請供奉盧珍，畫楞伽變相，及五祖血圖，流傳供養。**
In front of the Patriarch’s hall there were three corridors, the walls of which were to be painted by a court artist, named Lu Zhen, with pictures from the Lankavatara (Sutra) depicting the transfiguration of the assembly, and with scenes showing the genealogy of the five Patriarchs for the information and veneration of the public.

**神秀作偈成已，數度欲呈，行至堂前，心中恍惚，遍身汗流，擬呈不得；前後經四日，一十三度呈偈不得。**
When Shen Xiu had composed his stanza he made several attempts to submit it to the Patriarch; but as soon as he went near the hall his mind was so perturbed that he sweated all over. He could not screw up courage to submit it, although in the course of four days he made altogether thirteen attempts to do so.

**秀乃思惟： 不如向廊下書著，從他和尚看見。忽若道好，即出禮拜，云是秀作；若道不堪，枉向山中數年，受人禮拜，更修何道？**
Then he suggested to himself, “It would be better for me to write it on the wall of the corridor and let the Patriarch see it for himself. If he approves it, I shall come out to pay homage, and tell him that it is done by me; but if he disapproves it, then I shall have wasted several years in this mountain in receiving homage from others which I by no means deserve! In that case, what progress have I made in learning Buddhism?”

**是夜三更，不使人知，自執燈，書偈於南廊壁間，呈心所見。偈曰：**
At 12 o’clock that night he went secretly with a lamp to write the stanza on the wall of the south corridor, so that the Patriarch might know what spiritual insight he had attained. The stanza read:

**『身是菩提樹，心如明鏡臺，時時勤拂拭，勿使惹塵埃。』**
Our body is the Bodhi-tree, And our mind a mirror bright.
Carefully we wipe them hour by hour, And let no dust alight.

**秀書偈了，便卻歸房，人總不知。秀復思惟： 五祖明日見偈歡喜，即我與法有緣；若言不堪，自是我迷，宿業障重，不合得法。聖意難測!**
As soon as he had written it he left at once for his room; so nobody knew what he had done. In his room he again pondered: “When the Patriarch sees my stanza tomorrow and is pleased with it, I shall be ready for the Dharma; but if he says that it is badly done, it will mean that I am unfit for the Dharma, owing to the misdeeds in previous lives which thickly becloud my mind. It is difficult to know what the Patriarch will say about it!”

**房中思想，坐臥不安，直至五更。**

 In this vein he kept on thinking until dawn, as he could neither sleep nor sit at ease.

**祖已知神秀入門未得，不見自性。天明，祖喚盧供奉來，向南廊壁間，繪畫圖相，忽見其偈，報言： 供奉卻不用畫，勞爾遠來。經云：『凡所有相，皆是虛妄。』**

But the Patriarch knew already that Shen Xiu had not entered the door of enlightenment, and that he had not known the Essence of Mind. In the morning, he sent for Mr. Lu, the court artist, and went with him to the south corridor to have the walls there painted with pictures. By chance, he saw the stanza. “I am sorry to have troubled you to come so far,” he said to the artist. “The walls need not be painted now, as the Sutra says, ‘All forms or phenomena are transient and illusive.’

**但留此偈，與人誦持，依此偈修。免墮惡道，依此偈修，有大利益。**It will be better to leave the stanza here, so that people may study it and recite it. If they put its teaching into actual practice, they will be saved from the misery of being born in these evil realms of existence (gatis). The merit gained by one who practices it will be great indeed!”

**令門人炷香禮敬，盡誦此偈，即得見性，門人誦偈，皆歎善哉!**
He then ordered incense to be burnt, and all his disciples to pay homage to it and to recite it, so that they might realize the Essence of Mind. After they had recited it, all of them exclaimed, “Well done!”

**祖，三更喚秀入堂，問曰： 『偈是汝作否？』 秀言： 『實是秀作，不敢妄求祖位，望和尚慈悲，看弟子有少智慧否？』**
At midnight, the Patriarch sent for Shen Xiu to come to the hall, and asked him whether the stanza was written by him or not. “It was, Sir,” replied Shen Xiu. “I dare not be so vain as to expect to get the Patriarchate, but I wish Your Holiness would kindly tell me whether my stanza shows the least grain of wisdom.”

**祖曰： 汝作此偈，未見本性，只到門外，未入門內。如此見解，覓無上菩提，了不可得。**
“Your stanza,” replied the Patriarch, “shows that you have not yet realized the Essence of Mind. So far you have reached the ‘door of enlightenment’, but you have not yet entered it. To seek for supreme enlightenment with such an understanding as yours can hardly be successful.

**無上菩提，須得言下識自本心，凡自本性，不生不滅。於一切時中，念念自見，萬法無滯，一真一切真，萬境自如如。如如之心，即是其實，若如是見，即是無上菩提之自性也。** To attain supreme enlightenment, one must be able to know spontaneously one’s own nature or Essence of Mind, which is neither created nor can it be annihilated. From ksana to ksana (thought-moment to thought-moment), one should be able to realize the Essence of Mind all the time. All things will then be free from restraint (i.e., emancipated). Once the Tathata (Suchness, another name for the Essence of Mind) is known, one will be free from delusion forever; and in all circumstances one’s mind will be in a state of ‘Thusness’. Such a state of mind is absolute Truth. If you can see things in such a frame of mind you will have known the Essence of Mind, which is supreme enlightenment.

**汝且去，一兩日思惟，更作一偈，將來吾看； 汝偈若入得 門，付汝衣法。**
You had better go back to think it over again for couple of days, and then submit me another stanza. If your stanza shows that you have entered the ‘door of enlightenment’, I will transmit you the robe and the Dharma.

**神秀作禮而出。又經數日，作偈不成，心中恍惚，神思不安，猶如夢中，行坐不樂。**
Shen Xiu made obeisance to the Patriarch and left. For several days, he tried in vain to write another stanza. This upset his mind so much that he was as ill at ease as if he were in a nightmare, and he could find comfort neither in sitting nor in walking.

**復兩日，有一童子於碓坊過，唱誦其偈； 惠能一聞，便知此偈未見本性，雖未蒙教授，早識大意。**Two days after, it happened that a young boy who was passing by the room where I was pounding rice recited loudly the stanza written by Shen Xiu. As soon as I heard it, I knew at once that the composer of it has not yet realized the Essence of Mind. For, although, I had not been taught about it at that time, I already had a general idea of it.

**遂問童子曰： 『誦者何偈？』 童子曰： 『爾這獦獦不知，大師 言，世人生死事大，欲得傳付衣法，令門人作偈來看。若悟大意，即付衣法為第六祖。神秀上座，於南廊壁上，書無相偈，大師令人皆誦，依此偈修，免墮惡道；依此偈修，有大利益。』**
“What stanza is this?” I asked the boy. “You barbarian,” he replied, “don’t you know about it? The Patriarch told his disciples that the question of incessant rebirth was a momentous one, that those who wished to inherit his robe and Dharma should write him a stanza, and that the one who had an understanding of the Essence of Mind would get them and be made the sixth Patriarch. Elder Shen Xiu wrote this ‘Formless’ Stanza on the wall of the south corridor and the Patriarch told us to recite it. He also said that those who put its teaching into actual practice would attain great merit, and be saved from the misery of being born in the evil realms of existence.”

**惠能曰： 上人！我此踏碓，八箇餘月，未曾行到堂前，望上人引至偈前禮拜。**
I told the boy that I wished to recite the stanza too, so that I might have an affinity with its teaching in future life. I also told him that although I had been pounding rice there for eight months I had never been to the hall, and that he would have to show me where the stanza was to enable me to make obeisance to it.

**童子引至偈前禮拜，惠能曰： 『惠能不識字，請上人為讀。』 時，有江州別駕，姓張，名日用，便高聲讀。惠能聞己，遂言： 『亦有一偈，望別駕為書。』 別駕言：『汝亦作偈，其事希有！』**
The boy took me there and I asked him to read it to me, as I am illiterate. A petty officer of the Jiang Zhou District named Zhang Ri Yong, who happened to be there, read it out to me. When he had finished reading I told him that I also had composed a stanza and asked him to write it for me. “Extraordinary indeed,” he exclaimed, “that you also can compose a stanza!”

**惠能向別駕言： 欲學無上菩提，不得輕於初學。下下人有上上智，上上人有沒意智。』 別駕言： 『汝但誦偈，吾為汝書。汝若得法，先須度吾，勿忘此言。』**
“Don’t despise a beginner,” said I, “if you are a seeker of supreme enlightenment. You should know that the lowest class may have the sharpest wit, while the highest may be in want of intelligence. If you slight others, you commit a very great sin.” “Dictate your stanza,” said he. “I will take it down for you. But do not forget to deliver me, should you succeed in getting the Dharma!”

**惠能偈曰：**My stanza read:

**『菩提本無樹，明鏡亦非臺，本來無一物，何處惹塵埃。』**
There is no Bodhi-tree, Nor stand of a mirror bright.
Since all is void, Where can the dust alight?

**書此偈已，徒眾總驚，無不嗟訝，各相謂言：『奇哉！不得以貌取人，何得多時，使他肉身菩薩。』**
When he had written this, all disciples and others who were present were greatly surprised. Filled with admiration, they said to one another, “How wonderful! No doubt we should not judge people by appearance. How can it be that for so long we have made a Bodhisattva incarnate work for us?”

**祖見眾人驚怪，恐人損害，遂將鞋擦了偈，曰： 『亦未見性。』 眾以為然。**
Seeing that the crowd was overwhelmed with amazement, the Patriarch rubbed off the stanza with his shoe, lest jealous ones should do me injury. He expressed the opinion, which they took for granted, that the author of this stanza had also not yet realized the Essence of Mind.

**次日，祖潛至碓坊，見能腰石舂米，語曰： 『求道之人，當如是乎？』 乃問曰： 『米熟也未？』 惠能曰： 『米熟久矣，猶欠篩在。』**
Next day the Patriarch came secretly to the room where the rice was pounded. Seeing that I was working there with a stone pestle, he said to me, “A seeker of the Path risks his life for the Dharma. Should he not do so?” Then he asked, “Is the rice ready?” “Ready long ago,” I replied, “only waiting for the sieve.” He knocked the mortar thrice with his stick and left.

**祖以杖擊碓三下而去。惠能即會祖意，三鼓入室；祖以袈裟遮圍，不令人見，為說金剛經。至 應無所住而生其心』，惠能言下大悟，『一切萬法，不離自性』。**
Knowing what his message meant, in the third watch of the night I went to his room. Using the robe as a screen so that none could see us, he expounded the Diamond Sutra to me. When he came to the sentence, “One should use one’s mind in such a way that it will be free from any attachment” , I at once became thoroughly enlightened, and realized that all things in the universe are the Essence of Mind itself.

**遂啟祖言：『何期自性，本自清淨； 何期自性，本不生滅； 何期自性，本自具足； 何期自性，本無動搖； 何期自性，能生萬法。』**
“Who would have thought,” I said to the Patriarch, “that the Essence of Mind is intrinsically pure! Who would have thought that the Essence of Mind is intrinsically free from becoming or annihilation! Who would have thought that the Essence of Mind is intrinsically self-sufficient! Who would have thought that the Essence of Mind is intrinsically free from change! Who would have thought that all things are the manifestation of the Essence of Mind!”

**祖知悟本性，謂惠能曰： 『不識本心，學法無益；若識自本心，見自本性，即名丈夫、天人師、佛。』**
Knowing that I had realized the Essence of Mind, the Patriarch said, “For him who does not know his own mind there is no use learning Buddhism. On the other hand, if he knows his own mind and sees intuitively his own nature, he is a Hero, a ‘Teacher of gods and men’, ‘Buddha’.”

**三更受法，人盡不知，便傳頓教及衣缽。**
Thus, to the knowledge of no one, the Dharma was transmitted to me at midnight, and consequently I became the inheritor of the teaching of the ‘Sudden’ School as well as of the robe and the begging bowl.

**云： 汝為第六代祖，善自護念，廣度有情，流布將來，無令斷絕。**
You are now the Sixth Patriarch,” said he. “Take good care of yourself, and deliver as many sentient beings as possible. Spread and preserve the teaching, and don’t let it come to an end.

**聽吾偈曰：**Take note of my stanza:

**「有情來下種，因地果還生，無情亦無種，無性亦無生。」**
Sentient beings who sow the seeds of enlightenment
In the field of Causation will reap the fruit of Buddhahood.
Inanimate objects void of Buddha-nature
Sow not and reap not.

**祖復曰：『昔達摩大師，初來此土，人未之信，故傳此衣，以為信體，代代相承。法則以心傳心，皆令自悟自解。自古，佛佛惟傳本體，師師密付本心；衣為爭端，止汝勿傳。若傳此衣，命如懸絲，汝須速去，恐人害汝。』**
He further said, “When the Patriarch Bodhidharma first came to China, most Chinese had no confidence in him, and so this robe was handed down as a testimony from one Patriarch to another. As to the Dharma, this is transmitted from heart to heart, and the recipient must realize it by his own efforts (法則以心傳心，皆令自悟自解). From time immemorial it has been the practice for one Buddha to pass to his successor the quintessence of the Dharma, and for one Patriarch to transmit to another the esoteric teaching from heart to heart. As the robe may give cause for dispute, you are the last one to inherit it. Should you hand it down to your successor, your life would be in imminent danger. Now leave this place as quickly as you can, lest someone should do you harm.”

**惠能啟曰：『向甚處去？』 祖云： 『逢懷則止，遇會則藏。』**
“Whither should I go?” I asked. “At Huai you stop and at Hui you seclude yourself,” he replied.

**惠能三更，領得衣缽，云: 能本是南中人，素不知此山路，如何出江口? 五祖言: 汝不須憂，吾自送汝。 五祖送至九江驛，祖令上船，惠能隨即把艣。**
Upon receiving the robe and the begging bowl in the middle of the night, I told the Patriarch that, being a Southerner, I did not know the mountain tracks, and that it was impossible for me to get to the mouth of the river (to catch a boat). “You need not worry,” said he. “I will go with you.” He then accompanied me to Jiu Jiang, and there ordered me into a boat. As he did the rowing himself, I asked him to sit down and let me handle the oar.

**祖云： 『合是吾渡汝。』 惠能云： 『迷時師度，悟了自度；度名雖一，用處不同。惠能生在邊方，語音不正，蒙師傳法，今已得悟，只合自性自度。』”**
It is only right for me to carry you across,” he said (an allusion to the sea of birth and death which one has to go across before the shore of Nirvana can be reached). To this I replied, “While I am under illusion, it is for you to get me across; but after enlightenment, I should cross it by myself. (Although the term ‘to go across’ is the same, it is used differently in each case). As I happen to be born on the frontier, even my speaking is incorrect in pronunciation, (but in spite of this) I have had the honor to inherit the Dharma from you. Since I am now enlightened, it is only right for me to cross the sea of birth and death myself by realizing my own Essence of Mind.”

**祖云： 『如是，如是。以後佛法，由汝大行矣。汝去三年，吾方逝世。汝今好去，努力向南，不宜速說，佛法難起。』**
“Quite so, quite so,” he agreed. “Beginning from you, Buddhism (meaning the Dhyana School) will become very popular. Three years after your departure from me I shall leave this world. You may start on your journey now. Go as fast as you can towards the South. Do not preach too soon, as Buddhism (of the Dhyana School) is not so easily spread.”

**惠能辭違祖已，發足南行，兩月中間，至大庾嶺。(五祖歸，數日不上堂，眾疑，詣問曰: 和尚少病少惱否? 曰: 病即無，衣法已南矣。問: 誰人傳授。曰: 能者得之。眾乃知焉 。) 逐後數百人來，欲奪衣缽。**
After saying good-bye, I left him and walked towards the South. In about two months’ time, I reached the Ta Yu Mountain. There I noticed that several hundred men were in pursuit of me with the intention of robbing me of my robe and begging bowl.

**一僧俗姓陳，名惠明，先是四品將軍，性行粗燥，極意參尋，為眾人先，趁及惠能。惠能擲下衣缽，隱草莽中。惠明至，提掇不動，乃喚云： 行者！行者！我為法來，不為衣來。**Among them there was a monk named Hui Ming, whose lay surname was Chen. He was a general of the fourth rank in lay life. His manner was rough and his temper hot. Of all the pursuers, he was the most vigilant in search of me. When he was about to overtake me, I threw the robe and begging bowl on a rock, saying, “This robe is nothing but a symbol. What is the use of taking it away by force?” (I then hid myself). When he got to the rock, he tried to pick them up, but found he could not. Then he shouted out, “Lay Brother, Lay Brother, (for the Patriarch had not yet formally joined the Order) I come for the Dharma, not for the robe.”

**惠能遂出，坐盤石上。惠明作禮云： 『望行者為我說法。』 惠能曰： 『汝既為法而來，可屏息諸緣，勿生一念，吾為汝說。』 明良久，惠能曰： 『不思善，不思惡，正與麼時，那個是明上座本來面目？』**
Whereupon I came out from my hiding place and squatted on the rock. He made obeisance and said, “Lay Brother, preach to me, please.” “Since the object of your coming is the Dharma,” said I, “refrain from thinking of anything and keep your mind blank. I will then teach you.” When he had done this for a considerable time, I said, “When you are thinking of neither good nor evil, what is at that particular moment, Venerable Sir, your real nature (literally, original face)?”

**惠明言下大悟。復問云： 『上來密語密意外，還更有密意否？』 惠能云： 『與汝說者，即非密也。汝若返照，密在汝邊。』**
As soon as he heard this he at once became enlightened. But he further asked, “Apart from those esoteric sayings and esoteric ideas handed down by the Patriarch from generation to generation, are there any other esoteric teachings?” “What I can tell you is not esoteric,” I replied. “If you turn your light inwardly, you will find what is esoteric within you.”

**明曰：『惠明雖在黃梅，實未省自己面目，今蒙指示，如人飲水，冷暖自知。今行者，即惠明師也。』 惠能曰： 『汝若如是，吾與汝同師黃梅，善自護持。』**
“In spite of my staying in Huang Mei,” said he, “I did not realize my self-nature. Now thanks to your guidance, I know it as a water-drinker knows how hot or how cold the water is. Lay Brother, you are now my teacher.” I replied, “If that is so, then you and I are fellow disciples of the Fifth Patriarch. Take good care of yourself.”

**明又問： 『惠明今後向甚處去？』 惠能曰 ：『逢袁則止，遇蒙則居。』 明禮辭。**
In answering his question whither he should go thereafter, I told him to stop at Yuan and to take up his abode in Meng. He paid homage and departed.

**惠能後至曹溪，又被惡人尋逐，乃於四會，避難獵人隊中，凡經一十五載，時與獵人隨宜說法。獵人常令守網，每見生命，盡放之。每至飯時，以菜寄煮肉鍋。或問，則對曰： 『但喫肉邊菜。』**
Sometime later, I reached Cao Xi. There the evil-doers again persecuted me and I had to take refuge in Si Hui, where I stayed with a party of hunters for a period as long as fifteen years. Occasionally I preached to them in a way that befitted their understanding. They used to put me to watch their nets, but whenever I found living creatures therein I set them free. At meal times I put vegetables in the pan in which they cooked their meat. Some of them questioned me, and I explained to them that I would eat the vegetables only, after they had been cooked with the meat.

**一日思惟： 時當弘法，不可終遯。遂出至廣州法性寺。**
One day I bethought myself that I ought not to pass a secluded life all the time, and that it was high time for me to propagate the Law. Accordingly I left there and went to the Fa Xing Temple in Canton.

**值印宗法師講涅槃經。因二僧論風旛義，一曰風動，一曰旛動，議論不已。惠能進曰： 不是風動，不是幡動，仁者心動。**
At that time Bhikkhu Yin Zung (印宗法師), Master of the Dharma, was lecturing on the Maha Parinirvana Sutra (涅槃經) in the Temple. It happened that one day, when a pennant was blown about by the wind, two Bhikkhus entered into a dispute as to what it was that was in motion, the wind or the pennant. As they could not settle their difference I submitted to them that it was neither, and that what actually moved was their own mind.

**一眾駭然，印宗延至上席，徵詰奧義，見惠能言簡理當，不由文字。宗云： 『行者定非常人，久聞黃梅衣法南來，莫是行者否？』**
The whole assembly was startled by what I said, and Bhikkhu Yin Zung invited me to take a seat of honor and questioned me about various knotty points in the Sutras. Seeing that my answers were precise and accurate, and that they showed something more than book-knowledge, he said to me, “Lay Brother, you must be an extraordinary man, I was told long ago that the inheritor of the Fifth Patriarch’s robe and Dharma had come to the South. Very likely you are the man.”

**惠能曰： 『不敢！』 宗於是作禮，告請傳來衣缽，出示大眾。**
To this I politely assented. He immediately made obeisance and asked me to show the assembly the robe and the begging bowl which I had inherited.

**宗復問曰： 黃梅付囑？如何指授？ 惠能曰： 『指授即無，惟論見性，不論禪定解脫。』**
He further asked what instructions I had when the Fifth Patriarch transmitted me the Dharma. “Apart from a discussion on the realization of the Essence of Mind,” I replied, “he gave me no other instruction, nor did he refer to Dhyana and Emancipation.”

**宗曰： 『何不論禪定解脫？』 謂曰： 『為是二法，不是佛法，佛法是不二之法。』**
“Why not?”, he asked. “Because that would mean two ways,” I replied. “And there cannot be two ways in Buddhism. There is one way only.”

**宗又問：『如何是佛法不二之法？』 惠能曰： 『法師講涅槃經，明佛性是佛法不二之法。如高貴德王菩薩白佛言： 『犯四重禁，作五逆罪，及一闡提等，當斷善根佛性否？』 佛言： 「善根有二：一者常，二者無常；佛性非常非無常，是故不斷，名為不二。」一者善，二者不善； 佛性非善非不善，是名不二。蘊之與界，凡夫見二，智者了達其性無二；無二之性， 即是佛性。』**
He asked, what was the non-duality way? I replied, “The Maha Parinirvana Sutra which you expound explains that Buddha-nature is the only way. For example, in the Sutra Gao Gui De Wang, a Bodhisattva, asked Buddha whether or not those who commit the four paragika (acts of gross misconduct), or the five deadly sins, and those who are icchantika (heretics) etc., would eradicate their ‘element of goodness’ and their Buddha-nature. Buddha replied, ‘There are two kinds of ‘element of goodness’, the eternal and the non-eternal. Since Buddha-nature is neither eternal nor non-eternal, therefore their ‘element of goodness’ is not eradicated. Now Buddhism is known as having no two ways. There are good ways and evil ways, but since Buddha-nature is neither, therefore Buddhism is known as having no two ways. From the point of view of ordinary folks, the component parts of a personality (skandhas) and factors of consciousness (Dhatus) are two separate things; but enlightened men understand that they are not dual in nature. Buddha-nature is non-duality.”

**印宗聞說，歡喜合掌，言： 『某甲講經，猶如瓦礫；仁者論義，猶如其金。』 於是為惠能剃髮，願事為師。**
Bhikkhu Yin Zung was highly pleased with my answer. Putting his two palms together as a sign of respect, he said, “My interpretation of the Sutra is as worthless as a heap of debris, while your discourse is as valuable as genuine gold.” Subsequently he conducted the ceremony of hair-cutting for me (i.e., the ceremony of Initiation into the Order) and asked me to accept him as my pupil.

**『惠能遂於菩提樹下，開東山法門。惠能於東山得法，辛苦受盡，命似懸絲，今日得與史君官僚，僧尼道俗，同此一會，莫非累劫之緣？亦是過去生中，供養諸佛，同種善根，方始得聞如上頓教得法之因。**
Thenceforth, under the Bodhi-tree I preached the teaching of the Dong Shan School (the School of the Fourth and the Fifth Patriarchs, who lived in Tung Shan). Since the time when the Dharma was transmitted to me in Dong Shan, I have gone through many hardships and my life often seemed to be hanging by a thread. Today, I have had the honor of meeting you in this assembly, and I must ascribe this to our good connection in previous kalpas (cyclic periods), as well as to our common accumulated merits in making offerings to various Buddhas in our past incarnations; otherwise, we should have had no chance of hearing the above teaching of the ‘Sudden’ School, and thereby laying the foundation of our future success in understanding the Dharma.

**教是先聖所傳，不是惠能自智。願聞先聖教者，各令淨心。聞了，各自除疑，如先代聖人無別。一眾聞法，歡喜作禮而退。**
This teaching was handed down from the past Patriarchs, and it is not a system of my own invention. Those who wish to hear the teaching should first purify their own mind, and after hearing it they should each clear up their own doubts in the same way as the Sages did in the past.” At the end of the address, the assembly felt rejoiced, made obeisance and departed.

**般若品第二Chapter II. On Prajna**

**次日，韋使君請益。師陞坐，告大眾曰：「總淨心念摩訶般若波羅蜜多。」 復云：**

Next day Prefect Wei asked the Patriarch to give another address. Thereupon, having taken his seat and asked the assembly to purify their mind collectively, and to recite the ‘Maha Prajnaparamita’ Sutra, he then gave the following address:

**「善知識，菩提般若之智，世人本自有之，只緣心迷，不能自悟，須假大善知識， 示導見性。當知愚人智人，佛性本無差別，只緣迷悟不同，所以有愚有智。吾今為說 「摩訶般若波羅蜜法」，使汝等各得智慧。志心諦聽，吾為汝說。**Learned Audience, the Wisdom of Enlightenment is inherent in every one of us. It is because of the delusion under which our mind works that we fail to realize it ourselves, and that we have to seek the advice and the guidance of enlightened ones before we can know our own Essence of Mind. You should know that so far as Buddha-nature is concerned, there is no difference between an enlightened man and an ignorant one. What makes the difference is that one realizes it, while the other is ignorant of it. Now, let me talk to you about Maha Prajnaparamita, so that each of you can attain wisdom.

**善知識，世人終日口念般若，不識自性般若； 猶如說食不飽，口但說空，萬劫不得見性，終無有益。**Learned Audience, those who recite the word ‘Prajna’ the whole day long do not seem to know that Prajna is inherent in their own nature. But mere talking on food will not appease hunger, and this is exactly the case with these people. We might talk on Sunyata (the Void) for myriads of kalpas, but talking alone will not enable us to realize the Essence of Mind, and it serves no purpose in the end.

**善知識，「摩訶般若波羅蜜」是梵語，此言大智慧到彼岸。此須心行，不在口念。口念心不行，如幻如化，如露如電。口念心行，則心口相應，本性是佛，離性無別佛。**
Learned Audience, the word ‘Mahaprajnaparamita’ is Sanskrit, and means ‘great wisdom to reach the opposite shore’ (of the sea of existence). What we have to do is to put it into practice with our mind; whether we recite it or not does not matter. Mere reciting it without mental practice may be likened to a phantasm, a magical delusion, a flash of lightning or a dewdrop. On the other hand, if we do both, then our mind will be in accord with what we repeat orally. Our very nature is Buddha, and apart from this nature there is no other Buddha.

**何名「摩訶」？「摩訶」是大。心量廣大，猶如虛空，無有邊畔，亦無方圓大小，亦非青黃赤白，亦無上下長短，亦無瞋無喜，無是無非，無善無惡，無有頭尾。諸佛剎土，盡同虛空。世人妙性本空，無有一法可得； 自性真空，亦復如是。**What is Maha? It means ‘Great’. The capacity of the mind is as great as that of space. It is infinite, neither round nor square, neither great nor small, neither green nor yellow, neither red nor white, neither above nor below, neither long nor short, neither angry nor happy, neither right nor wrong, neither good nor evil, neither first nor last. All Buddha Ksetras (lands) are as void as space. Intrinsically our transcendental nature is void and not a single Dharma can be attained. It is the same with the Essence of Mind, which is a state of ‘Absolute Void’ (i.e., the voidness of non-void).

**善知識，莫聞吾說空，便即著空。第一莫著空，若空心靜坐，即著無記空。善知識，世界虛空，能含萬物色像。日月星宿，山河大地、泉源溪澗、草木叢林、惡人善人、惡法善法、天堂地獄、一切大海、須瀰諸山、總在空中； 世人性空，亦復如是。**Learned Audience, when you hear me talk about the Void, do not at once fall into the idea of vacuity, (because this involves the heresy of the doctrine of annihilation). It is of the utmost importance that we should not fall into this idea, because when a man sits quietly and keeps his mind blank he will abide in a state of ‘Voidness of Indifference’.

**善知識，自性能含萬法是大，萬法在諸人性中。若見一切人惡之與善，盡皆不取不捨，亦不染著，心如虛空，名之為大，故約「摩訶」。善知識，迷人口說，智者心行，又有迷人，空心靜坐，百無所思，自稱為大； 此一輩人，不可與語，為邪見故。**Learned Audience, the illimitable Void of the universe is capable of holding myriads of things of various shape and form, such as the sun, the moon, stars, mountains, rivers, men, Dharmas pertaining to goodness or badness, deva planes, hells, great oceans, and all the mountains of the Mahameru. Space takes in all of these, and so does the voidness of our nature. We say that the Essence of Mind is great because it embraces all things, since all things are within our nature. When we see the goodness or the badness of other people we are not attracted by it, nor repelled by it, nor attached to it; so that our attitude of mind is as void as space. In this way, we say our mind is great. Therefore we call it ‘Maha’.

**善知識，迷人口說，智者心行，又有迷人，空心靜坐，百無所思，自稱為大；此一輩人，不可與語，為邪見故。**Learned audience, what the ignorant merely talk about, wise men put into actual practice with their mind. There is also a class of foolish people who sit quietly and try to keep their mind blank. They refrain from thinking of anything and call themselves ‘great’. On account of their heretical view we can hardly talk to them.

**善知識，心量廣大，遍周法界；用即了了分明，應用便知一切。一切即一，一即一切；來去自由，心體無滯，即是般若。**
Learned Audience, you should know that the mind is very great in capacity, since it pervades the whole Dharmadhatu (the sphere of the Law, i.e.,the Universe). When we use it, we can know something of everything, and when we use it to its full capacity we shall know all. All in one and one in all. When our mind works without hindrance, and is at liberty to ‘come’ or to ‘go’, then it is in a state of ‘Prajna’.

**善知識，一切般若智，皆從自性而生，不從外入，莫錯用意，名為真行性自用。一真一切真。心量大事，不行小道。口莫終日說空，心中不修此行； 恰似凡人，自稱國王，終不可得，非吾弟子。**Learned Audience, all Prajna comes from the Essence of Mind and not from an exterior source. Have no mistaken notion about that. This is called ‘Self-use of the True Nature’. Once the Tathata (Suchness, the Essence of Mind) is known, one will be free from delusion forever.
Since the scope of the mind is for great objects, we should not practice such trivial acts (as sitting quietly with a blank mind). Do not talk about the ‘Void’ all day without practicing it in the mind. One who does this may be likened to a self-styled king who is really a commoner. Prajna can never be attained in this way, and those who behave like this are not my disciples.

**善知識，何名「般若」？「般若者，唐言智慧也。」 一切處所，一切時中，念念不愚，常行智慧，即是般若行。一念愚，即般若絕；一念智，即般若生。世人愚迷， 不見般若； 口說般若，心中常愚。常自言我修般若，念念說空，不識真空。般若無形相，智慧心即是。若作如是解，即名般若智。**
Learned Audience, what is Prajna? It means ‘Wisdom’. If at all times and at all places we steadily keep our thought free from foolish desire, and act wisely on all occasions, then we are practicing Prajna. One foolish notion is enough to shut off Prajna, while one wise thought will bring it forth again. People in ignorance or under delusion do not see it; they talk about it with their tongues, but in their mind they remain ignorant. They are always saying that they practice Prajna, and they talk incessantly on ‘Vacuity'; but they do not know the ‘Absolute Void’. ‘The Heart of Wisdom’ is Prajna, which has neither form nor characteristic. If we interpret it in this way, then indeed it is the wisdom of Prajna.

**何名「波羅蜜」？此是西國語，唐言到彼岸，解義離生滅。著境生滅起，如水有波浪，即名於此岸，離境無生滅，如水常通流，即名為彼岸，故號 「波羅蜜」。**
What is Paramita? It is a Sanskrit word, meaning ‘to the opposite shore’. Figuratively, it means ‘above existence and non-existence’. By clinging to sense objects, existence or non-existence arises like the up and down of the billowy sea, and such a state is called metaphorically ‘this shore'; while by non-attachment a state above existence and non-existence, like smoothly running water is attained, and this is called ‘the opposite shore’. This is why it is called ‘Paramita’.

**善知識，迷人口念，當念之時，有妄有非。念念若行，是名真性。悟此法者，是般若法； 修此行者，是般若行； 不修即凡。一念修行，自身等佛。**
Learned Audience, people under illusion recite the ‘Mahaprajnaparamita’ with their tongues, and while they are reciting it, erroneous and evil thoughts arise. But if they put it into practice unremittingly, they realize its ‘true nature’. To know this Dharma is to know the Dharma of Prajna, and to practice this is to practice Prajna. He who does not practice it is an
ordinary man. He who directs his mind to practice it even for one moment is the equal of Buddha.

**善知識，凡夫即佛，煩惱即菩提。前念迷，即凡夫；後念悟，即佛。前念著境，即煩惱；後念離境，即菩提。**
Learned Audience, ordinary man is Buddha, and Klesa (defilement) is Bodhi (enlightenment). A foolish passing thought makes one an ordinary man, while an enlightened second thought makes one a Buddha. A passing thought that clings to sense-objects is Klesa, while a second thought that frees one from attachment is Bodhi.

**善知識，「摩訶般若波羅蜜」，最尊最上最第一，無住無往亦無來，三世諸佛從中出。當用大智慧，打破五蘊煩惱塵勞。如此修行，定成佛道，變三毒為戒定慧。**

Learned Audience, the Mahaprajnaparamita is the most exalted, the supreme, and the foremost. It neither stays, nor goes, nor comes. By means of it Buddhas of the present, the past, and the future generations attain Buddhahood. We should use this great wisdom to break up the five Skandhas [1] for to follow such practice ensures the attainment of Buddhahood. The three poisonous elements (greed, hatred and illusion) will then be turned into Sila (good conduct), Samadhi and Prajna.

**善知識，我此法門，從一般若，生八萬四千智慧。何以故？為世人有八萬四千塵勞。若無塵勞，智慧常現，不離自性。悟此法者，即是無念、無憶、無著。不起誑妄，用自真如性，以智慧觀照；於一切法，不取不捨。即是見性成佛道。**
Learned Audience, in this system of mine one Prajna produces eight-four thousand ways of wisdom, since there are that number of ‘defilements’ for us to cope with; but when one is free from defilements, wisdom reveals itself, and will not be separated from the Essence of Mind. Those who understand this Dharma will be free from idle thoughts. To be free from being infatuated by one particular thought, from clinging to desire, and from falsehood; to put one’s own essence of Tathata into operation; to use Prajna for contemplation, and to take an attitude of neither indifference nor attachment towards all things – this is what is meant by realizing one’s own Essence of Mind for the attainment of Buddhahood.

**善知識，若欲入甚深法界，及般若三昧者，須修般若行。持誦 《金剛般若經》，即得見性，當知此經功德，無量無邊，經中分明讚歎，莫能具說。此法門是最上乘，為大 智人說，為上根人說； 小智小根人聞，心生不信。**
Learned Audience, if you wish to penetrate the deepest mystery of the Dharmadhatu and the Samadhi of Prajna, you should practice Prajna by reciting and studying the Vajracchedika (The Diamond) Sutra, which will enable you to realize the Essence of Mind. You should know that the merit for studying this Sutra, as distinctly set forth in the text, is immeasurable and illimitable, and cannot be enumerated in details. This Sutra belongs to the highest School of Buddhism, and the Lord Buddha delivered it specially for the very wise and quick-witted. If the less wise and the slow-witted should hear about it they would doubt its credibility.

**何以故？譬如天龍下雨於閻浮提，城邑聚落，悉皆漂流，如漂草葉； 若雨大海，不增不減。**Why? For example, if it rained in Jambudvipa (the Southern Continent), through the miracle of the celestial Naga, cities, towns, and villages would drift about in the flood as if they were only leaves of the date tree. But should it rain in the great ocean the level of the sea as a whole would not be affected by it.

**若大乘人，若最上乘 人，聞說 《金剛經》，心開悟解。故知本性自有般若之智，自用智慧，常觀照故，不假文字。**
When Mahayanists hear about the Vajracchedika their minds become enlightened; they know that Prajna is immanent in their Essence of Mind and that they need not rely on scriptural authority, since they can make use of their own wisdom by constant practice of contemplation.

**譬如雨水，不從天有，元是龍能興致，令一切眾生，一切草木，有情無情，悉皆蒙潤，百川眾流，卻入大海，合為一體。眾生本性般若之智，亦復如是。**
The Prajna immanent in the Essence of Mind of every one may be likened to the rain, the moisture of which refreshes every living thing, trees and plants as well as sentient beings. When rivers and streams reach the sea, the water carried by them merges into one body; this is another analogy.

**善知識，小根之人，聞此頓教，猶如草木，根性小者，若被大雨，悉皆自倒，不能增長。小根之人，亦復如是。元有般若之智，與大智人更無差別。因何聞法不自開 悟？緣邪見障重，煩惱根生。猶如大雲覆蓋於日，不得風吹，日光不現。** Learned Audience, when rain comes in a deluge, plants which are not deep-rooted are washed away, and eventually they succumb. This is the case with the slow-witted, when they hear about the teaching of the ‘Sudden’ School. The Prajna immanent in them is exactly the same as that in the very wise man, but they fail to enlighten themselves when the Dharma is made known to them. Why? Because they are thickly veiled by erroneous views and deep-rooted defilements, in the same way as the sun may be thickly veiled by a cloud and unable to show his light until the wind blows the cloud away.

**般若之智亦無大小，為一切眾生自心迷悟不同。迷心外見，修行覓佛，未悟自性，即是小 根；若開悟頓教，不執外修，但於自心常起正見，煩惱塵勞，常不能染，即是見性。**Prajna does not vary with different persons; what makes the difference is whether one’s mind is enlightened or deluded. He who does not know his own Essence of Mind, and is under the delusion that Buddhahood can be attained by outward religious rites is called the slow-witted. He who knows the teaching of the ‘Sudden’ School and attaches no importance to rituals, and whose mind functions always under right views, so that he is absolutely free from defilements or contaminations, is said to have known his Essence of Mind.

**善知識，內外不住，去來自由，能除執心，通達無礙，能修此行，與《般若經》 本無差別。**Learned Audience, the mind should be framed in such a way that it will be independent of external or internal objects, at liberty to come or go, free from attachment and thoroughly enlightened without the least beclouding. He who is able to do this is of the same standard required by the Sutras of the Prajna School.

**善知識，一切修多羅及諸文字、大小二乘、十二部經，皆因人置。因智慧性，方能建立。若無世人，一切萬法本自不有，故知萬法本自人興；一切經書，因人說有。**
Learned Audience, all Sutras and Scriptures of the Mahayana and Hinayana Schools, as well as the twelve sections of the canonical writings, were provided to suit the different needs and temperaments of various people. It is upon the principle that Prajna is latent in every man that the doctrines expounded in these books are established. If there were no human beings, there would be no Dharmas; hence we know that all Dharmas are made for men, and that all Sutras owe their existence to the preachers.

**緣其人中，有愚有智； 愚為小人，智為大人； 愚者問於智人，智者為愚人說法；愚人忽然悟解心開，即與智人無別。**
Since some men are wise, the so-called superior men, and some are ignorant, the so-called inferior men, the wise preach to the ignorant when the latter ask them to do so. Through this the ignorant may attain sudden enlightenment, and their mind thereby becomes illuminated. Then they are no longer different from the wise men.

**善知識，不悟，即佛是眾生；一念悟時，眾生是佛。故知萬法盡在自心，何不從心中，頓見真如本性？ 《菩薩戒經》云： 「我本元自性清淨，若識自心見性，皆成佛道」 《淨名經》云： 「即時豁然，還得本心」。**
Learned Audience, without enlightenment there would be no difference between a Buddha and other living beings; while a gleam of enlightenment is enough to make any living being the equal of a Buddha. Since all Dharmas are immanent in our mind there is no reason why we should not realize intuitively the real nature of Tathata (Suchness). The Bodhisattva Sila Sutra says, “Our Essence of Mind is intrinsically pure, and if we knew our mind and realized what our nature is, all of us would attain Buddhahood.” As the Vimalakirti Nirdesa Sutra says, “At once they become enlightened and regain their own mind.”

**善知識，我於忍和尚處，一聞言下便開悟，頓見真如本性。是以將此教法流行，令學道者頓悟菩提，各自觀心，自見本性。**
Learned Audience, when the Fifth Patriarch preached to me I became enlightened immediately after he had spoken, and spontaneously realized the real nature of Tathata. For this reason it is my particular object to propagate the teaching of this ‘Sudden’ School, so that learners may find Bodhi at once and realize their true nature by introspection of mind.

**若自不悟，須覓大善知識，解最上乘法 者，直示正路，是善知識有大因緣。所謂化導令得見性，一切善法，因善知識能發起故。三世諸佛、十二部經，在人性中本自具有，不能自悟，須求善知識指示方見。**
Should they fail to enlighten themselves, they should ask the pious and learned Buddhists who understand the teaching of the Highest School to show them the right way. It is an exalted position, the office of a pious and learned Buddhist who guides others to realize the Essence of Mind. Through his assistance one may be initiated into all meritorious Dharmas. The wisdom of the past, the present and the future Buddhas as well as the teachings of the twelve sections of the Canon are immanent in our mind; but in case we fail to enlighten ourselves, we have to seek the guidance of the pious and learned ones.

**若自悟者，不假外求。若一向執謂須他善知識，望得解脫者，無有是處。何以故？自心內有知識自悟，若起邪迷，妄念顛倒，外善知識雖有教授，救不可得；若起 真正般若觀照，一剎那間，妄念俱滅。若識自性，一悟即至佛地。**
On the other hand, those who enlighten themselves need no extraneous help. It is wrong to insist upon the idea that without the advice of the pious and learned we cannot obtain liberation. Why? Because it is by our innate wisdom that we enlighten ourselves, and even the extraneous help and instructions of a pious and learned friend would be of no use if we were deluded by false doctrines and erroneous views. Should we introspect our mind with real Prajna, all erroneous views would be vanquished in a moment, and as soon as we know the Essence of Mind we arrive immediately at the Buddha stage.

**善知識，智慧觀照，內外明徹，識自本心。若識本心，即本解脫；若得解脫，即是般若三昧；般若三昧即是無念。**
Learned Audience, when we use Prajna for introspection we are illumined within and without, and in a position to know our own mind. To know our mind is to obtain liberation. To obtain liberation is to attain Samadhi of Prajna, which is ‘thoughtlessness’.

**何名無念？若見一切法，心不染著，是為無念。用即遍一切處，亦不著一切處；但淨本心，使六識出六門，於六塵中，無染無雜，來去自由，通用無滯，即是般若三昧。自在解脫，名無念行。若百物不思，當令念絕，即是法縛，即名邊見。**

What is ‘thoughtlessness’? ‘Thoughtlessness’ is to see and to know all Dharmas (things) with a mind free from attachment. When in use it pervades everywhere, and yet it sticks nowhere. What we have to do is to purify our mind so that the six Vijnanas (aspects of consciousness), in passing through the six gates (sense organs) will neither be defiled by nor attached to the six sense-objects. When our mind works freely without any hindrance, and is at liberty to ‘come’ or to ‘go’, we attain Samadhi of Prajna, or liberation. Such a state is called the function of ‘thoughtlessness’. But to refrain from thinking of anything, so that all thoughts are suppressed, is to be Dharma-ridden, and this is an erroneous view.

**善知識，悟無念法者，萬法盡通； 悟無念法者，見諸佛境界； 悟無念法者，至佛地位。善知識，後代得吾法者，將此頓教法們，於同見同行，發願受持，如事佛故， 終身而不退者，定入聖位。**
Learned Audience, those who understand the way of ‘thoughtlessness’ will know everything, will have the experience all Buddhas have had, and attain Buddhahood. In the future, if an initiate of my School should make a vow in company with his fellow-disciples to devote his whole life without retrogression to the practice of the teachings of this ‘Sudden’ School, in the same spirit as that for serving Buddha, he would reach without failure the Path of Holiness.

**然須傳授，從上以來默傳分付，不得匿其正法；若不同見同行，在別法中，不得傳付。損彼前人，究竟無益。恐愚人不解，謗此法門，百劫 千生，斷佛種性。善知識，吾有一無向頌，各須頌取，在家出家，但依此修；若不自修，惟記吾言，亦無有益。**
(To the right men) he should transmit from heart to heart the instructions handed down from one Patriarch to another; and no attempt should be made to conceal the orthodox teaching. To those who belong to other schools, and whose views and objects are different from ours, the Dharma should not be transmitted, since it will be anything but good for them. This step is taken lest ignorant persons who cannot understand our system should make slanderous remarks about it and thereby annihilate their seed of Buddha-nature for hundreds of Kalpas and thousands of incarnations. Learned Audience, I have a ‘formless’ stanza for you all to recite. Both laity and monks should put its teaching into practice, without which it would be useless to remember my words alone.

**聽吾頌曰：**Listen to this stanza

**說通及心通 如日處虛空 唯傳見法性 出世破邪宗**
A master of the Buddhist Canon as well as of the teaching of the Dhyana School
May be likened unto the blazing sun sitting high in his meridian tower
Such a man would teach nothing but the Dharma for realizing the Essence of Mind,
And his object in coming to this world would be to vanquish the heretical sects.

**法即無頓漸 迷悟有遲疾 只此見性門 愚人不可悉**
We can hardly classify the Dharmas into ‘Sudden’ and ‘Gradual’,
But some men will attain enlightenment much quicker than others.
For example, this system for realizing the Essence of Mind
Is above the comprehension of the ignorant

**說即雖萬般 合理還歸一 煩惱暗宅中 常須生慧日**
We may explain it in ten thousand ways,
But all those explanations may be traced back to one principle.
To illumine our gloomy tabernacle, which is stained by defilement,
We should constantly set up the Light of Wisdom.

**邪來煩惱至 正來煩惱除 邪正俱不用 清淨至無餘**
Erroneous views keep us in defilement
While right views remove us from it,
But when we are in a position to discard both of them
We are then absolutely pure.

**菩提本自性 起心即是妄 淨心在妄中 但正無三障**Bodhi is immanent in our Essence of Mind,
An attempt to look for it elsewhere is erroneous.
Within our impure mind the pure one is to be found,
And once our mind is set right, we are free from the three kinds of beclouding
(defilement, evil karma, and expiation in evil realms of existence).

**世人若修道 一切盡不妨 常自見己過 與道即相當**If we are treading the Path of Enlightenment
We need not be worried by stumbling-blocks.
Provided we keep a constant eye on our own faults
We cannot go astray from the right path.

**色類自有道 各不相妨惱 離道別覓道 終生不見道**
Since every species of life has its own way of salvation
They will not interfere with or be antagonistic to one another.
But if we leave our own path and seek some other way of salvation
We shall not find it,

**波波度一生 到頭還自懊 欲得見真道 行正即是道**
And though we plod on till death overtakes us
We shall find only penitence in the end.
If you wish to find the true way
Right action will lead you to it directly;

**自若無道心 闇行不見道 若真修道人 不見世間過**But if you do not strive for Buddhahood
You will grope in the dark and never find it.
He who treads the Path in earnest
Sees not the mistakes of the world;

**若見他人非 自非卻是左 他非我不非 我非自有過**If we find fault with others
We ourselves are also in the wrong.
When other people are in the wrong, we should ignore it,
For it is wrong for us to find fault.

**但自卻非心 打除煩惱破 憎愛不關心 長伸兩腳臥**By getting rid of the habit of fault-finding
We cut off a source of defilement.
When neither hatred nor love disturb our mind
Serenely we sleep.

**欲擬化他人 自須有方便 勿令彼有疑 即是自性現**
Those who intend to be the teachers of others
Should themselves be skilled in the various expedients which lead others to enlightenment.
When the disciple is free from all doubts
It indicates that his Essence of Mind has been found.

**佛法在世間 不離世間覺 離世覓菩提 恰如求兔角**The Kingdom of Buddha is in this world,
Within which enlightenment is to be sought.
To seek enlightenment by separating from this world
Is as absurd as to search for a rabbit’s horn

**正見名出世 邪見名世間 邪正盡打卻 菩提性宛然**Right views are called ‘transcendental';
Erroneous views are called ‘worldly’.
When all views, right or erroneous, are discarded
Then the essence of Bodhi appears.

**此頌是頓教 亦名大法船 迷聞經累劫 悟則剎那間**This stanza is for the ‘Sudden’ School.
It is also called the ‘Big Ship of Dharma’ (for sailing across the ocean of existence).
Kalpa after Kalpa a man may be under delusion,
But once enlightened it takes him only a moment to attain Buddhahood.

**師復曰：「今於大梵寺說此頓教，普願法界眾生，言下見性成佛」**Before conclusion, the Patriarch added, “Now, in this Ta Fan Temple, I have addressed you on the teaching of the ‘Sudden’ School. May all sentient beings of the Dharmadhatu instantly understand the Law and attain Buddhahood.”

**時韋使君與官僚道俗，聞師所說，無不省悟。一時作禮，皆嘆善哉！何期嶺南有佛出世。**
After hearing what the Patriarch said, the Prefect Wei, government officials, Taoists and laymen were all enlightened. They made obeisance in a body and exclaimed unanimously, “Well done! Well done! Who would have expected that a Buddha was born in Guangdong?”

**六祖法寶壇經之二 第三至第七品 中英對照**

**前言:**

信堅昨日整理、張貼 “六祖法寶壇經” 第一品及第二品中英對照後，繼續整理所餘八品。發現經文字句，其實不難懂，主要是讀者，不習慣佛經文句的結構、標點 (但為文句，沉吟至今)。同時發現，如果中、英分開，對初學佛經者，也會花很多時間在尋找相對的翻譯。為此之故，信堅繼續張貼剩餘八品的中英對照，以助有緣，園滿解讀，六祖壇經，大開智慧之門。

因全文相當長，因此分為三篇張貼。第一篇是前文第一品及第二品，是壇經的基本觀念。此篇包括第三至第七品，是繼續解說一些禪宗的重要觀念。第三篇包括第八至第十品，是六祖的一些重要開示。希望這三篇，能引起你對佛經的正確認識，也可以此為基礎，能慢慢看懂其他佛經。

**決疑品第三 Chapter III. Questions and Answers**

**一日，韋刺史為師設大會齋。齋訖，剌史請師升座，同官僚士庶，肅容再拜，問曰： 「弟子聞和尚說法，實不可思議，今有少疑，願大慈悲，特為解說。」**
One day Prefect Wei entertained the Patriarch and asked him to preach to a big gathering. At the end of the feast, Prefect Wei asked him to mount the pulpit (to which the Patriarch consented). After bowing twice reverently, in company with other officials, scholars, and commoners, Prefect Wei said, “I have heard what Your Holiness preached. It is really so deep that it is beyond our mind and speech, and I have certain doubts which I hope you will clear up for me.”

**師曰：「有疑即問，吾當為說。」 韋公曰： 「和尚所說，可不是達摩大師宗旨乎？」師曰：「是。」**”If you have any doubts,” replied the Patriarch, “please ask, and I will explain.”  “What you preach are the fundamental principles taught by Bodhidharma, are they not?”  “Yes,” replied the Patriarch.

**公曰：「弟子聞達摩初化梁武帝，帝問云： 『朕一生造寺度僧，布施設齋，有何功德？』 達摩言： 『實無功德。』 弟子未達此理，願和尚為說。」**
“I was told,” said Prefect Wei, “that at Bodhidharma’s first interview with Emperor Wu of Liang he was asked what merits the Emperor would get for the work of his life in building temples, allowing new monks to be ordained (royal consent was necessary at that time), giving alms and entertaining the Order; and his reply was that these would bring no merits at all. Now, I cannot understand why he gave such an answer. Will you please explain.”

**師曰：「實無功德，勿疑先聖之言。武帝心邪，不知正法，造寺度僧，布施設齋，名為求福，不可將福便為功德。功德在法身中，不在修福。」**
“These would bring no merits,” replied the Patriarch. “Don’t doubt the words of the Sage. Emperor Wu’s mind was under an erroneous impression, and he did not know the orthodox teaching. Such deeds as building temples, allowing new monks to be ordained, giving alms and entertaining the Order will bring you only felicities, which should not be taken for merits. Merits are to be found within the Dharmakaya, and they have nothing to do with practices for attaining felicities.”

**師又曰： 見性是功，平等是德；念念無滯，常見本性，真實妙用，名為功德。內心謙下是功，外行於禮是德；自性建立萬法是功，心體離念是德；不離自性是功，應用無染是德。**The Patriarch went on, “Realization of the Essence of Mind is Gong (good deserts), and equality is De (good quality). When our mental activity works without any impediment, so that we are in a position to know constantly the true state and the mysterious functioning of our own mind, we are said to have acquired Gong De (merits). Within, to keep the mind in a humble mood is Gong; and without, to behave oneself according to propriety is De. That all things are the manifestation of the Essence of Mind is Gong, and that the quintessence of mind is free from idle thoughts is De. Not to go astray from the Essence of Mind is , and not to pollute the mind in using it is De.

**若覓功德法身，但依此作，是真功德。若修功德之人，心即不輕，常行普敬，心常輕人，吾我不斷，即自無功；自性虛妄不實，即自無德；為吾我自大，常輕一切故。**
If you seek for merits within the Dharmakaya, and do what I have just said, what you acquire will be real merits. He who works for merits does not slight others; and on all occasions he treats everybody with respect. He who is in the habit of looking down upon others has not got rid of the erroneous idea of a self, which indicates his lack of Gong. Because of his egotism and his habitual contempt for all others, he knows not the real Essence of Mind; and this shows his lack of De.

**善知識！念念無間是功，心行平直是德；自修性是功，自修身是德。善知識！功德須自性內見，不是布施供養之所求也。是以福德與功德別，武帝不識真理，非我祖師有過。」**
Learned Audience, when our mental activity works without interruption, then it is Gong; and when our mind functions in a straightforward manner, then it is De. To train our own mind is Gong, and to train our own body is De. Learned Audience, merits should be sought within the Essence of Mind and they cannot be acquired by almsgiving, entertaining the monks, etc. We should therefore distinguish between felicities and merits. There is nothing wrong in what our Patriarch said. It is Emperor Wu himself who did not know the true way.”

**刺史又問曰：弟子常見僧俗念阿彌陀佛，願生西方； 請和尚說，得生彼否？願為破疑。** Prefect Wei then asked the next question, “I notice that it is a common practice for monks and laymen to recite the name of Amitabha with the hope of being born in the Pure Land of the West. To clear up my doubts, will you please tell me whether it is possible for them to be born there or not.”

**師言：「史君善聽，惠能與說。世尊在舍衛城中，說西方引化，經文分明去此不遠。若論相說，里數有十萬八千，即身中十惡八邪，便是說遠。說遠，為其下根；說近，為其上智。**“Listen to me carefully, Sir,” replied the Patriarch, “and I will explain. According to the Sutra spoken by the Bhagavat in Shravasti City for leading people to the Pure Land of the West, it is quite clear that the Pure Land is not far from here, for the distance in mileage is 108,000, which really represents the ‘ten evils’ and ‘eight errors’ within us. To those of inferior mentality certainly it is far away, but to superior men we may say that it is quite near.

**人有兩種，法無兩般；迷悟有殊，見有遲疾。迷人念佛，求生於彼；悟人自淨其心。所以佛言： 『隨其心淨，即佛土淨。』**
Although the Dharma is uniform, men vary in their mentality. Because they differ from one another in their degree of enlightenment or ignorance, therefore some understand the Law quicker than others. While ignorant men recite the name of Amitabha and pray to be born in the Pure Land, the enlightened purify their mind, for, as the Buddha said, ‘When the mind is pure, the Buddha Land is simultaneously pure.’

**史君! 東方人，但心淨即無罪；雖西方人，心不淨亦有愆。東方人造罪，念佛求生西方；西方人造罪，念佛求生何國？凡愚不了自性，不識身中淨土，願東願西，悟人在處一般。所以佛言： 『隨所住處，恆安樂。』**
“Although you are a native of the East, if your mind is pure you are sinless. One the other hand, even if you were a native of the West an impure mind could not free you from sin, When the people of the East commit a sin, they recite the name of Amitabha and pray to be born in the West; but in the case of sinners who are natives of the West, where should they pray to be born? Ordinary men and ignorant people understand neither the Essence of Mind nor the Pure Land within themselves, so they wish to be born in the East or the West. But to the enlightened everywhere is the same. As the Buddha said, ‘No matter where they happen to be, they are always happy and comfortable.’

**史君! 心地但無不善，西方去此不遙；若懷不善之心，念佛往生難到。**
“Sir, if your mind is free from evil the West is not far from here; but difficult indeed it would be for one whose heart is impure to be born there by invoking Amitabha!

**今勸善知識，先除十惡，即行十萬；後除八邪，乃過八千。念念見性，常行十直，到如彈指，便覩彌陀。**
“Now, I advise you, Learned Audience, first to do away with the ‘ten evils'; then we shall have traveled one hundred thousand miles. For the next step, do away with the ‘eight errors’, and this will mean another eight thousand miles traversed. If we can realize the Essence of Mind at all times and behave in a straightforward manner on all occasions, in the twinkling of an eye we may reach the Pure Land and there see Amitabha.

**史君! 但行十善，何須更願往生？不斷十惡之心，何佛即來迎請？若悟無生頓法，見西才只在剎那；不悟，念佛求生，路遙如何得達？惠能與諸人移西方如剎那間，目前便見，各願見否？」**
“If you only put into practice the ten good deeds, there would be no necessity for you to be born there. On the other hand, if you do not do away with the ‘ten evils’ in your mind, which Buddha will take you there? If you understand the Birthless Doctrine (which puts an end to the cycle of birth and death) of the ‘Sudden’ School, it takes you only a moment to see the West. If you do not understand, how can you reach there by reciting the name of Amitabha, as the distance is so far?
“Now, how would you like it if I were to shift the Pure Land to your presence this very moment, so that all of you might see it?”

**眾皆頂禮云：若此處見，何須更願往生？願和尚慈悲，便現西方，普令得見。**
The congregation made obeisance and replied, “If we might see the Pure Land here there would be no necessity for us to desire to be born there. Will Your Holiness kindly let us see it by having it removed here.”

**師言：大眾！世人自色身是城，眼耳鼻舌是門；外有五門，內有意門；心是地，性是王；王居心地上。性在王在；性去王無。性在身心存；性去身心壞。 佛向性中作，莫向身外求。**The Patriarch said, “Sirs, this physical body of ours is a city. Our eyes, ears, nose and tongue are the gates. There are five external gates, while the internal one is ideation. The mind is the ground. The Essence of Mind is the King who lives in the domain of the mind. While the Essence of Mind is in, the King is in, and our body and mind exist. When the Essence of Mind is out, there is no King and our body and mind decay. We should work for Buddhahood within the Essence of Mind, and we should not look for it apart from ourselves.

**自性迷，即是眾生；自性覺，即是佛。慈悲，即是觀音；喜捨，名為勢至。能淨，即釋迦；平直，即彌陀。人我是須彌，邪心是海水，煩惱是波浪，毒害是惡龍，虛妄是鬼神，塵勞是魚鱉，貪瞋是地獄，愚癡是畜生。**
He who is kept in ignorance of his Essence of Mind is an ordinary being. He who is enlightened in his Essence of Mind is a Buddha. To be merciful is Avalokitesvara (one of the two principal Bodhisattvas of the Pure Land). To take pleasure in almsgiving is Mahasthama (the other Bodhisattva). Competence for a pure life is Sakyamuni (one of the titles of Gautama Buddha). Equality and straightforwardness is Amitabha. The idea of a self or that of a being is Mount Meru. A depraved mind is the ocean. Klesa (defilement) is the billow. Wickedness is the evil dragon. Falsehood is the devil. The wearisome sense objects are the aquatic animals. Greed and hatred are the hells. Ignorance and infatuation are the brutes.

**善知識！常行十善，天堂便至，除人我，須彌倒；去邪心，海水竭； 煩惱無，波浪滅； 毒害忘，魚龍絕。**
“Learned Audience, if you constantly perform the ten good deeds, paradise will appear to you at once. When you get rid of the idea of a self and that of a being, Mount Meru will topple. When the mind is no longer depraved, the ocean (of existence) will be dried up. When you are free from klesa, billows and waves (of the ocean of existence) will calm down. When wickedness is alien to you, fish and evil dragons will die out.

**自心地上，覺性如來，放大光明，外照六門清淨，能破六欲諸天。自性內照，三毒即除，地獄等罪，一時消滅，內外明徹，不異西方。不作此修，如何到彼？**
“Within the domain of our mind, there is a Tathagata of Enlightenment who sends forth a powerful light which illumines externally the six gates (of sensation) and purifies them. This light is strong enough to pierce through the six Kama Heavens (heavens of desire); and when it is turned inwardly it eliminates at once the three poisonous elements, purges away our sins which might lead us to the hells or other evil realms, and enlightens us thoroughly within and without, so that we are no different from those born in the Pure Land of the West. Now, if we do not train ourselves up to this standard, how can we reach the Pure Land?”

**大眾聞說，了然見性，悉皆禮拜，俱歎善哉！唱言： 「普願法界眾生，聞者一時悟解。」**
Having heard what the Patriarch said, the congregation knew their Essence of Mind very clearly. They made obeisance and exclaimed in one voice, “Well done!” They also chanted, “May all the sentient beings of this Universe who have heard this sermon at once understand it intuitively.”

**師言：「善知識！若欲修行，在家亦得，不由在寺。在家能行，如東才人心善；在寺不修，如西才人心惡，但心清淨，即是自性西方。」**
The Patriarch added, “Learned Audience, those who wish to train themselves (spiritually) may do so at home. It is quite unnecessary for them to stay in monasteries. Those who train themselves at home may be likened unto a native of the East who is kind-hearted, while those who stay in monasteries but neglect their work differ not from a native of the West who is evil in heart. So far as the mind is pure, it is the ‘Western Pure Land of one’s own Essence of Mind’.”

**韋公又問：「在家如何修行，願為教授。」 師言： 「吾與大眾，作無相頌，但依此修，常與吾同處無別。若不作此修，剃髮出家，於道何益？頌曰：**
Prefect Wei asked, “How should we train ourselves at home? Will you please teach us?”
The Patriarch replied, “I will give you a ‘formless’ stanza. If you put its teaching into practice you will be in the same position as those who live with me permanently. On the other hand, if you do not practice it, what progress can you make in the spiritual path, even though you cut your hair and leave home for good (i.e., join the Order)? The stanza reads:

**心平何勞持戒？行直何用修禪？恩則親養父母，義則上下相憐。**
For a fair mind, observation of precepts (Sila) is unnecessary.
For straightforward behavior, practice in Dhyana (contemplation) may be dispensed with.
On the principle of gratefulness, we support our parents and serve them filially.
On the principle of righteousness, the superior and the inferior stand for each other
(in time of need).

**讓則尊卑和睦，忍則眾惡無喧。若能鑽木出火，淤泥定生紅蓮。**
On the principle of mutual desire to please, the senior and junior are on affectionate terms.
On the principle of forbearance, we do not quarrel even in the midst of a hostile crowd.
If we can persevere till fire can be obtained through rubbing a piece of wood,
Then the red lotus (the Buddha-nature) will shoot out from the black mire (the unenlightened state).

**苦口的是良藥，逆耳必是忠言。改過必生智慧，護短心內非賢。**
That which is of bitter taste is bound to be good medicine.
That which sounds unpleasant to the ear is certainly frank advice.
By amending our mistakes, we get wisdom.
By defending our faults, we betray an unsound mind.

**日用常行饒益，成道非由施錢。菩提只向心覓，何勞向什求玄？**
In our daily life we should always practice altruism,
But Buddhahood is not to be attained by giving away money as charity.

Bodhi is to be found within our own mind,
And there is no necessity to look for mysticism from without.

**聽說依此修行，天堂只在目前。**
Hearers of this stanza who put its teaching into actual practice
Will find paradise in their very presence

**師復曰：「善知識！總須依偈修行，見取自性，直成佛道。法不相待，眾人且散，吾歸曹溪，眾若有疑，卻來相問。」**
The Patriarch added, “Learned Audience, all of you should put into practice what is taught in this stanza, so that you can realize the Essence of Mind and attain Buddhahood directly. The Dharma waits for no one. I am going back to Cai Xi, so the assembly may now break up. If you have any questions, you may come there to put them.”

**時，刺史官僚，在會善男信女，各得開悟，信受奉行。**
At this juncture Prefect Wei, the government officials, pious men, and devout ladies who were present were all enlightened. Faithfully they accepted the teaching and put it into practice.

**定慧品第四Chapter IV. Samadhi and Prajna**

**師示眾云：善知識！我此法門，以定慧為本，大眾勿迷。言定慧別，定慧一體，不是二；**

The Patriarch on another occasion preached to the assembly as follows: Learned Audience, in my system Samadhi and Prajna are fundamental. But do not be under the wrong impression that these two are independent of each other, for they are inseparably united and are not two entities.

**定是慧體，慧是定用，即慧之時定在慧，即定之時慧在定。若識此義，即 是定慧等學。諸學道人，莫言先定發慧，先慧發定各別。作此見者，法有二相，**
Samadhi is the quintessence of Prajna, while Prajna is the activity of Samadhi. At the very moment that we attain Prajna, Samadhi is therewith; and vice versa. If you understand this principle, you understand the equilibrium of Samadhi and Prajna. A disciple should not think that there is a distinction between ‘Samadhi begets Prajna’ and ‘Prajna begets Samadhi’. To hold such an opinion would imply that there are two characteristics in the Dharma.

**口說善語，心中不善，空有定慧，定慧不等；若心口俱善，內外一如，定慧即等。**For one whose tongue is ready with good words but whose heart is impure, Samadhi and Prajna are useless, because they do not balance each other. On the other hand, when we are good in mind as well as in words, and when our outward appearance and our inner feelings harmonize with each other, then it is a case of equilibrium of Samadhi and Prajna.

**「自悟修行，不在於諍；若諍先後，即同迷人。不斷勝負，卻增我法，不離四相。**
Argument is unnecessary for an enlightened disciple. To argue whether Prajna or Samadhi comes first would put one in the same position as those who are under delusion. Argument implies a desire to win, strengthens egotism, and ties us to the belief in the idea of ‘a self, a being, a living being, and a person’.

**善知識！定慧猶如何等？猶如燈光。有燈即光，無燈即暗；燈是光之體，光是燈之用。名雖有二，體本同一。此定慧法，亦復如是。」**
Learned Audience, to what are Samadhi and Prajna analogous? They are analogous to a lamp and its light. With the lamp, there is light. Without it, it would be darkness. The lamp is the quintessence of the light and the light is the expression of the lamp. In name they are two things, but in substance they are one and the same. It is the same case with Samadhi and Prajna.

**師示眾云：「善知識！一行三昧者，於一切處，行、住、坐、臥，常行一直心是也。如淨名經云：『直心是道場，直心是淨土。』**
On another occasion the Patriarch preached to the assembly as follows: Learned Audience, to practice the ‘Samadhi of Specific Mode’ is to make it a rule to be straightforward on all occasions — no matter whether we are walking, standing, sitting or reclining. The Vimalakirti Nirdesa Sutra says, “Straightforwardness is the holy place, the Pure Land.

**莫心行諂曲，口但說直，口說一行三昧，不行直心；但行直心，於一切法，勿有執著。** Don’t let your mind be crooked and practice straightforwardness with your lips only. We should practice straightforwardness and should not attach ourselves to anything.

**迷人著法相，執一行三昧。直言坐不動，妄不起心，即是一行三昧。作此解者。即同無情，卻是障道因緣。**

People under delusion believe obstinately in Dharmalaksana (things and form) and so they are stubborn in having their own way of interpreting the ‘Samadhi of Specific Mode’, which they define as ‘sitting quietly and continuously without letting any idea arise in the mind’. Such an interpretation would rank us with inanimate objects, and is a stumbling block to the right Path which must be kept open. Should we free our mind from attachment to all ‘things’, the Path becomes clear; otherwise, we put ourselves under restraint. If that interpretation ‘sitting quietly and continuously, etc.’ be correct, why on one occasion was Sariputra reprimanded by Vimalakirti for sitting quietly in the wood?

**師示眾云：「善知識！道須通流，何以卻滯？心不住法，道即通流；心若住法，名為自縛。若言坐不動是，只如舍利弗宴坐林中，卻被維摩誥訶。善知識！又有人教坐，看心觀靜，不動不起，從此置功，迷人不會，便執成顛。如此者眾，如是相教，故知大錯。」**Learned Audience, some teachers of meditation instruct their disciples to keep a watch on their mind for tranquility, so that it will cease from activity. Henceforth the disciples give up all exertion of mind. Ignorant persons become insane from having too much confidence in such instruction. Such cases are not rare, and it is a great mistake to teach others to do this.

**師示眾云：「善知識！本來正教，無有頓漸，人性自有利鈍。迷人漸修，悟人頓契，自識本心，自見本性，即無差利，所以立頓漸之假名。**
(On another occasion) the Patriarch addressed the assembly as follows:–
In orthodox Buddhism the distinction between the ‘Sudden’ School and the ‘Gradual’ School does not really exist; the only difference is that by nature some men are quick-witted, while others are dull in understanding. Those who are enlightened realize the truth in a sudden, while those who are under delusion have to train themselves gradually. But such a difference will disappear when we know our own mind and realize our own nature. Therefore these terms, gradual and sudden, are more apparent than real.

**「善知識！我此法門，從上以來，先立無念為宗，無相為體，無住為本。無相者：於相而離相；無念者：於念而無念；無住者：人之本性，**
Learned Audience, it has been the tradition of our school to take ‘Idea-lessness’ as our object, ‘Non-objectivity’ as our basis, and ‘Non-attachment’ as our fundamental principle. ‘Idea-lessness’ means not to be carried away by any particular idea in the exercise of the mental faculty. ‘Non-objectivity’ means not to be absorbed by objects when in contact with objects. ‘Non-attachment’ is the characteristic of our Essence of Mind.

**於世間善惡好醜，乃至冤 之與親，言語觸刺欺爭之時，並將為空，不思酬害，念念之中，不思前境。若前念、今念、後念，念念相續不斷，名為繫縛。於諸法上，念念不住，即無縛也。此是 以無住為本。」**
All things — good or bad, beautiful or ugly — should be treated as void. Even in time of disputes and quarrels we should treat our intimates and our enemies alike and never think of retaliation. In the exercise of our thinking faculty, let the past be dead. If we allow our thoughts, past, present, and future, to link up in a series, we put ourselves under restraint. On the other hand, if we never let our mind attach to anything, we shall gain emancipation. For this reason, we take ‘Non-attachment’ as our fundamental principle. To free ourselves from absorption in external objects is called ‘Non-objectivity’. When we are in a position to do so, the nature of Dharma will be pure. For this reason, we take ‘Non-objectivity’ as our basis.

**「善知識！外離一切相，名為無相；能離於相，即法體清淨；此是以無相為體。」「善知識！於諸境上，心不染，曰無念；於自念上，常離諸境，不於境上生心。若只百物不思，念盡除卻，一念絕即死，別處受生，是為大錯。**
Learned Audience, to keep our mind free from defilement under all circumstances is called ‘Idea-lessness’. Our mind should stand aloof from circumstances, and on no account should we allow them to influence the function of our mind. But it is a great mistake to suppress our mind from all thinking; for even if we succeed in getting rid of all thoughts, and die immediately thereafter, still we shall be reincarnated elsewhere.

**學道者思之。若不識法意，自錯猶可，更勸他人，自迷不見，又謗佛經； 所以立無念為宗。」**Mark this, treaders of the Path. It is bad enough for a man to commit blunders from not knowing the meaning of the Law, but how much worse would it be to encourage others to follow suit? Being deluded, he sees not and in addition he blasphemes the Buddhist Canon. Therefore we take ‘Idea-lessness’ as our object.

**「善知識！云何立無念為宗？只緣口說見性，迷人於境上有念，念上便起邪見，一切塵勞妄想，從此而生。自性本無一法可得；若有所得，妄說禍福，即是塵勞邪見。故此法門，立無念為宗。」**Learned Audience, let me explain more fully why we take ‘Idea-lessness’ as our object. It is because there is a type of man under delusion who boasts of the realization of the Essence of Mind; but being carried away by circumstances, ideas rise in his mind, followed by erroneous views which are the source of all sorts of false notions and defilements. In the Essence of Mind (which is the embodiment of void), there is intrinsically nothing to be attained. To say that there is attainment, and to talk thoughtlessly on merits or demerits are erroneous views and defilements. For this reason we take ‘Idea-lessness’ as the object of our School.

**「善知識！無者無何事？念者念何物？無者：無二相，無諸塵勞之心；念者，念其如本性。真如即是念之體，念即是真如之用。**Learned Audience, (in ‘Idea-lessness’) what should we get rid of and what should we fix our mind on? We should get rid of the ‘pairs of opposites’ and all defiling conceptions. We should fix our mind on the true nature of Tathata (Suchness), for Tathata is the quintessence of idea, and idea is the result of the activity of Tathata.

**真如自性起念，非眼耳鼻舌能念，其如有性，所以起念；真如若無，眼耳色聲，當時即壞。」**It is the positive essence of Tathata — not the sense organs — which gives rise to ‘idea’. Tathata bears its own attribute, and therefore it can give rise to ‘idea’. Without Tathata the sense organs and the sense objects would perish immediately.

**「善知識！真如自性起念，六根雖有見聞覺知，不染萬境，而真性常自在。故經云：「能善分別諸法相，於第一義而不動。」」**
Learned Audience, because it is the attribute of Tathata which gives rise to ‘idea’, our sense organs — in spite of their functioning in seeing, hearing, touching, knowing, etc. — need not be tainted or defiled in all circumstances, and our true nature may be ‘Self-manifested’ all the time. Therefore the Sutra says, “He who is an adept in the discrimination of various Dharmalakshana (things and phenomena) will be immovably installed in the ‘First Principle’ (i.e., the blissful abiding place of the Holy, or Nirvana).”

**坐禪品第五Chapter V. Dhyana**

**師示眾云：「此門坐禪，元不著心，亦不著淨，亦不是不動。若言著心，心元是妄，知心如幻，故無所著也。**The Patriarch (one day) preached to the assembly as follows: In our system of meditation, we neither dwell upon the mind (in contradistinction to the Essence of Mind) nor upon purity. Nor do we approve of non-activity. As to dwelling upon the mind, the mind is primarily delusive; and when we realize that it is only a phantasm there is no need to dwell on it.

**若言著淨，人性本淨，由妄念故，蓋覆真如，但無妄想，性自清淨。起心著淨，卻生淨妄，妄無處所，著者是妄。淨無形相，卻立淨相，言是工夫；作此見者，障自本性，卻被淨縛。」**As to dwelling upon purity, our nature is intrinsically pure; and so far as we get rid of all delusive ‘idea’ there will be nothing but purity in our nature, for it is the delusive idea that obscures Tathata (Suchness). If we direct our mind to dwell upon purity we are only creating another delusion, the delusion of purity. Since delusion has no abiding place, it is delusive to dwell upon it. Purity has neither shape nor form; but some people go so far as to invent the ‘Form of Purity’, and treat it as a problem for solution. Holding such an opinion, these people are purity-ridden, and their Essence of Mind is thereby obscured.

**「善知識！若修不動者，但見一切人時，不見人之是非善惡過患，即是自性不動。善知識！迷人身雖不動，開口便說他人是非長短好惡，與道違背；若著心著淨，即障道也。」**Learned Audience, those who train themselves for ‘imperturbability’ should, in their contact with all types of men, ignore the faults of others. They should be indifferent to others’ merit or demerit, good or evil, for such an attitude accords with the ‘imperturbability of the Essence of Mind’. Learned Audience, a man unenlightened may be unperturbed physically, but as soon as he opens his mouth he criticizes others and talks about their merits or demerits, ability or weakness, good or evil; thus he deviates from the right course. On the other hand, to dwell upon our own mind or upon purity is also a stumbling-block in the Path.

**師示眾云：「善知識！何名坐禪？此法門中，無障無礙，外於一切善惡境界，心念不起，名為坐；內見自性不動，名為禪。」**
The Patriarch on another occasion preached to the assembly as follows: Learned Audience, what is sitting for meditation? In our School, to sit means to gain absolute freedom and to be mentally unperturbed in all outward circumstances, be they good or otherwise. To meditate means to realize inwardly the imperturbability of the Essence of Mind.

**「善知識！何名禪定？外離相為禪； 內 不亂為定。外若著相，內心即亂；外若離相，心即不亂。本性自淨自定，只為見境思境即亂。若見諸境心不亂者，是真定也。」**

 Learned Audience, what are Dhyana and Samadhi? Dhyana means to be free from attachment to all outer objects, and Samadhi means to attain inner peace. If we are attached to outer objects, our inner mind will be perturbed. When we are free from attachment to all outer objects, the mind will be in peace. Our Essence of Mind is intrinsically pure, and the reason why we are perturbed is because we allow ourselves to be carried away by the circumstances we are in. He who is able to keep his mind unperturbed, irrespective of circumstances, has attained Samadhi.

**「善知識！外離相即禪，內不亂即 定；外禪內定，是為禪定。菩薩戒經云：『我本性元自清淨。』 善知識！於念念中，自見本性清淨，自修自行，自成佛道。」**
Learned Audience, to be free from attachment to all outer objects is Dhyana, and to attain inner peace is Samadhi. When we are in a position to deal with Dhyana and to keep our inner mind in Samadhi, then we are said to have attained Dhyana and Samadhi. The Bodhisattva Sila Sutra says, “Our Essence of Mind is intrinsically pure.” Learned Audience, let us realize this for ourselves at all times. Let us train ourselves, practice it by ourselves, and attain Buddhahood by our own effort.

**懺悔品第六 Chapter VI. On Repentance**

**時，大師見廣韶洎四方士庶，駢集山中聽法，於是升座告眾曰：**
Once there was a big gathering of scholars and commoners from Guangzhou, Shao Zhou, and other places to wait upon the Patriarch to preach to them. Seeing this, the Patriarch mounted the pulpit and delivered the following address:

**來！諸善知識！此事須從自性中起。於一切時，念念自淨其心，自修自行，見自己法身，見自心 佛，自度、自戒，始得不假到此。既從遠來，一會於此，皆共有緣，今可各各胡跪，先為傳自性五分法身香，次授無相懺悔。**
In Buddhism, we should start from our Essence of Mind. At all times let us purify our own mind from one Ksana to another, tread the Path by our own efforts, realize our own Dharmakaya, realize the Buddha in our own mind, and deliver ourselves by a personal observance of Silas; then your visit will not have been in vain. Since all of you have come from afar, the fact of our meeting here shows that there is a good affinity between us. Now let us sit down in the Indian fashion, and I will give you the ‘Formless’ Repentence.

**眾胡跪。師曰： 一、戒香：即自心中，無非、無惡、無嫉妒、無貪瞋、無劫害，名戒香。二、定香：即覩諸善惡境相，自心不亂，名定香。**
When they had sat down, the Patriarch continued:– The first is the Sila Incense, which means that our mind is free from taints of misdeeds, evil jealousy, avarice, anger, spoliation, and hatred. The second is the Samadhi Incense, which means that our mind is unperturbed in all circumstances, favorable or unfavorable.

**三、慧香：自心無礙，常以智慧，觀照自性，不造諸惡，雖修眾善，心不執著，敬上念下，矜恤孤貧，名慧香。**
The third is the Prajna Incense, which means that our mind is free from all impediments, that we constantly introspect our Essence of Mind with wisdom, that we refrain from doing all kinds of evil deeds, that although we do all kinds of good acts, yet we do not let our mind become attached to (the fruits) of such actions, and that we are respectful towards our superiors, considerate to our inferiors, and sympathetic to the destitute and the poor.

**四、解脫香：即自心無所攀緣，不思善，不思惡，自在無礙，名解脫香。**The fourth is the Incense of Liberation, this means that our mind is in such an absolutely free state that it clings to nothing and concerns itself neither with good nor evil.

**五、解脫知見香：自心既無所攀緣、善惡，不可沉空守寂，即須廣學多聞，識自本心，達諸佛理，和光接物，無我、無人，直至菩提，真性不易，名解脫知見香。」**
The fifth is the Incense of “Knowledge obtained on the Attainment of Liberation”. When our mind clings to neither good nor evil we should take care not to let it dwell upon vacuity, or remain in a state of inertia. Rather should we enlarge our study and broaden our knowledge, so that we can know our own mind, understand thoroughly the principles of Buddhism, be congenial to others in our dealings with them, get rid of the idea of ‘self’ and that of ‘being’, and realize that up to the time when we attain Bodhi the ‘true nature’ (or Essence of Mind) is always immutable. Such, then, is the Incense of ‘Knowledge obtained on the Attainment of Liberation.’

**「善知識！此香各自內薰，莫向外覓。**
Learned Audience, this five-fold Incense fumigates us from within, and we should not look for it from without.

**令與汝等授無相懺悔，滅三世罪，令得三業清淨。**Now I will give you the ‘Formless’ Repentance which will expiate our sins committed in our present, past, and future lives, and purify our Karmas of thought, word and deed.

**善知識！各隨語，一時道：『弟子等從前念、今念及後念，念念不被愚迷染；從前所有惡業愚迷等罪，悉皆懺悔，願一時消滅，永不復起。**
Learned Audience, please follow me and repeat together what I say. “May we, disciples so and so, be always free from the taints of ignorance and delusion. We repent of all our sins and evil deeds committed under delusion or in ignorance. May they be expiated at once and may they never arise again.

**弟子等從前念、今念及後念，念念不被憍誑染；從前所有惡業憍誑等罪，悉皆懺悔，願一時消滅， 永不復起。**
May we be always free from the taints of arrogance and dishonesty (Sathya). We repent of all our arrogant behavior and dishonest dealings in the past. May they be expiated at once and may they never arise again.

**弟子等從前念、今念及後念，念念不被嫉妒染；從前所有惡業嫉妒等罪，悉皆懺悔，願一時消滅，永不復起。』」**
May we be always free from the taints of envy and jealousy. We repent of all our sins and evil deeds committed in an envious or jealous spirit. May they be expiated at once and may they never arise again.

**「善知識！已上是為無相懺悔。云何名懺？云何名悔？懺者：懺其前衍；從前所有惡業、愚迷、憍誑、嫉妒等罪，悉皆盡懺，永不復起，是名為懺。悔者：悔其後過；從今已後，所有惡業、愚迷、憍誑、嫉妒等罪，今已覺悟，悉皆永斷，更不復作，是名為悔，故稱懺悔。**

Learned Audience, this is what we call ‘Formless Chan Hui’ (repentance). Now what is the meaning of Chan and Hui (Ksamayati)? Chan refers to the repentance of past sins. To repent of all our past sins and evil deeds committed under delusion, ignorance, arrogance, dishonesty, jealousy, or envy, etc., so as to put an end to all of them is called Chan. Hui refers to that part of repentance concerning our future conduct. Having realized the nature of our transgression (we make a vow) that hereafter we will put an end to all kinds of evil committed under delusion, ignorance, arrogance, dishonesty, jealousy, or envy, and that we shall never sin again. This is Hui.

**凡夫愚迷，只知懺其前衍，不知悔其後過。以不悔故， 前衍不滅，後過又生。前衍既不滅，後過復又生，何名懺悔？」**

On account of ignorance and delusion, common people do not realize that in repentance they have not only to feel sorry for their past sins but also to refrain from sinning in the future. Since they take no heed of their future conduct they commit new sins before the past are expiated. How can we call this ‘repentance’?

**「善知識！既懺悔已，與善知識發四弘誓願，各須用心正聽：** Learned Audience, having repented of our sins we will take the following four All-embracing Vows:

**自心眾生無邊誓願度，自心煩惱無邊誓願斷，
自性法門無盡誓願學，自性無上佛道誓願成。**
We vow to deliver an infinite number of sentient beings of our mind.
We vow to get rid of the innumerable defilements in our own mind.
We vow to learn the countless systems in Dharma of our Essence of Mind.
We vow to attain the Supreme Buddhahood of our Essence of Mind.

**「善知識！大家豈不道，眾生無邊誓願度？怎麼道，且不是惠能度。善知識！心中眾生，所謂邪迷心、誑妄心、不善心、嫉妒心、惡毒心，如是等心，盡是眾生，各須自性自度，是名真度。」**
Learned Audience, all of us have now declared that we vow to deliver an infinite number of sentient beings; but what does that mean? It does not mean that I, Hui Neng, am going to deliver them. And who are these sentient beings within our mind? They are the delusive mind, the deceitful mind, the evil mind, and such like minds — all these are sentient beings. Each of them has to deliver himself by means of his own Essence of Mind. Then the deliverance is genuine.

**「何名自性自度？即自心中邪見、煩惱、愚癡、眾生，將正見度。既有正見，使般若智打破愚癡迷妄眾生，各各自度。邪來正度，迷來悟度，愚來智度，惡來善度；如是度者，名為真度。」**
Now, what does it mean to deliver oneself by one’s own Essence of Mind? It means the deliverance of the ignorant, the delusive, and the vexatious beings within our own mind by means of Right Views. With the aid of Right Views and Prajna-Wisdom the barriers raised by these ignorant and delusive beings may be broken down; so that each of them is in a position to deliver himself by his own efforts. Let the fallacious be delivered by rightness; the deluded by enlightenment; the ignorant by wisdom; and the malevolent by benevolence. Such is genuine deliverance.

**「又，煩惱無邊誓願斷，將自性般若智，除卻虛妄思想心是也。**
As to the vow, ‘We vow to get rid of the innumerable evil passions in the mind,’ it refers to the substitution of our unreliable and illusive thinking faculty by the Prajna-Wisdom of our Essence of Mind.

**又，法門無盡誓願學，須自見性，常行正法，是名真學。**

As to the vow, ‘We vow to learn countless systems of Dharmas,’ it may be remarked that there will be no true learning until we have seen face to face our Essence of Mind, and until we conform to the orthodox Dharma on all occasions.

**又，無上佛道誓願成，既常能下心，行於真 正，離迷、離覺，常生般若，除真、除妄，即見佛性，即言下佛道成。常念修行是願力法。**

As to the vow, ‘We vow to attain Supreme Buddhahood,’ when we are able to bend our mind to follow the true and orthodox Dharma on all occasions, and when Prajna always rises in our mind, so that we can hold aloof from enlightenment as well as from ignorance, and do away with truth as well as falsehood, then we may consider ourselves as having realized the Buddha-nature, or in other words, as having attained Buddhahood.

**善知識！今發四弘願了，更與善知識授無相三歸依戒。」**
Learned Audience, we should always bear in mind that we are treading the Path; for thereby strength will be added to our vows. Now, since all of us have taken these four All-embracing Vows, let me teach you the ‘Formless Three-fold Guidance':

**「善知識！皈依覺，兩足尊；皈依正，離欲尊；皈依淨，眾中尊。**
We take ‘Enlightenment’ as our Guide, because it is the culmination of both Punya (merit) and Prajna (wisdom). We take ‘Orthodoxy’ (Dharma) as our Guide, because it is the best way to get rid of desire. We take ‘Purity’ as our Guide, because it is the noblest quality of mankind.

**從今日起，稱覺為師，更不皈依邪魔外道。以自性三寶，常自證明，勸善知識，皈依自性三寶。**Here after, let the Enlightened One be our teacher; on no account should we accept Mara (the personification of evil) or any heretic as our guide. This, we should testify to ourselves by constantly appealing to the ‘Three Gems’ of our Essence of Mind, in which, Learned Audience, I advise you to take refuge.

**佛者覺也，法者正也，僧者淨也。**
They are: Buddha, which stands for Enlightenment; Dharma, which stands for Orthodoxy; Sangha, (the Order) which stands for Purity.

**自心皈依覺，邪迷不生，少欲知足，能離財色，名兩足尊。**To let our mind take refuge in ‘Enlightenment’, so that evil and delusive notions do not arise, desire decreases, discontent is unknown, and lust and greed no longer bind, this is the culmination of Punya and Prajna.

**自心皈依正，念念無邪見，以無邪見故，即無人我貢高貪愛執著，名離欲尊。**To let our mind take refuge in ‘Orthodoxy’ so that we are always free from wrong views (for without wrong views there would be no egotism, arrogance, or craving), this is the best way to get rid of desire.

**自心皈依淨，一切塵勞愛欲境界，自性皆不染著，名眾中尊。**To let our mind take refuge in ‘Purity’ so that no matter in what circumstances it may be it will not be contaminated by wearisome sense-objects, craving and desire, this is the noblest quality of mankind.

**若修此行，是自皈依，凡夫不會，從日至夜，受三皈戒，若言皈依佛，佛在何處？若不見佛，憑何 所皈？言卻成妄。」**
To practice the Threefold Guidance in the way above mentioned means to take refuge in oneself (i.e., in one’s own Essence of Mind). Ignorant persons take the Threefold Guidance day and night but do not understand it. If they say they take refuge in Buddha, do they know where He is? Yet if they cannot see Buddha, how can they take refuge in Him? Does not such an assertion amount to a lie?

**「善知識！各自觀察，莫錯用心。經文分明言、自皈依佛，不言皈依他佛。自佛不皈，無所依處。今既自悟，各須皈依自心三寶，內調心性，外敬他人，是自皈依也。」**
Learned Audience, each of you should consider and examine this point for yourself, and let not your energy be misapplied. The Sutra distinctly says that we should take refuge in the Buddha within ourselves; it does not suggest that we should take refuge in other Buddhas. (Moreover), if we do not take refuge in the Buddha within ourselves, there is no other place for us to retreat.
Having cleared up this point, let each of us take refuge in the ‘Three Gems’ within our mind. Within, we should control our mind; without, we should be respectful towards others — this is the way to take refuge within ourselves.

**「善知識！既皈依自三寶竟，各各志心，吾與說一體三身自性佛，令汝等見三身，了然自悟自性，總隨我道：**
Learned Audience, since all of you have taken the ‘Three-fold Guidance’ I am going to speak to you on the Trikaya (three ‘bodies’) of the Buddha of our Essence of Mind, so that you can see these three bodies and realize clearly the Essence of Mind. Please listen carefully and repeat this after me:

**『於自色身，皈依清淨法身佛；於自色身，皈依千百億化身佛；於自色身，皈依圓滿報身佛。』」**With our physical body, we take refuge in the Pure Dharmakaya (Essence-body) of Buddha. With our physical body, we take refuge in the Perfect Sambhogakaya (Manifestation body) of Buddha. With our physical body, we take refuge in the Myriad Nirmanakaya (Incarnation-bodies) of Buddha.

**「善知識！色身是舍宅，不可言皈向者。三身佛，在自性中，世人總有。為自心迷，不見內性，外覓三身如來，不見自身中有三身佛。汝等聽說，令汝等於自身中，見自性有三身佛。此三身佛，從自性生，不從外得。**
Learned Audience, our physical body may be likened unto an inn (i.e., a temporary abode), so we cannot take refuge there. Within our Essence of Mind these Trikaya of Buddha are to be found, and they are common to everybody. Because the mind (of an ordinary man) labors under delusions, he knows not his own inner nature; and the result is that he ignores the Trikaya within himself, (erroneously believing) that they are to be sought from without. Please listen, and I will show you that within yourself you will find the Trikaya which, being the manifestation of the Essence of Mind, are not to be sought from without.

**何名清淨法身佛？世人性本清淨，萬法從自性生；思量一切惡事，即生惡行；思量一切善事，即生善行。如是諸法，在自 性中，如天常清，日月常明，為浮雲蓋覆，上明下暗，忽遇風吹雲散，上下俱明，萬象皆現；世人性常浮游，如彼天雲。**
Now, what is the Pure Dharmakaya? Our Essence of Mind is intrinsically pure; all things are only its manifestations, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively. Thus, within the Essence of Mind all things (are intrinsically pure), like the azure of the sky and the radiance of the sun and the moon which, when obscured by passing clouds, may appear as if their brightness has been dimmed; but as soon as the clouds are blown way, brightness reappears and all objects are fully illuminated.

**善知識！智如日，慧如月；智慧常明，於外著境，被妄念浮雲蓋覆，自性不得明朗。若遇善知識，聞真正法，自除迷妄，內外明徹，於自性中，萬法皆現，見性之人，亦復如是。此名清淨法身佛。」**
Learned Audience, our evil habits may be likened unto the clouds; while sagacity and wisdom (Prajna), are the sun and moon respectively. When we attach ourselves to outer objects, our Essence of Mind is clouded by wanton thoughts which prevent our Sagacity and Wisdom from sending forth their light. But should we be fortunate enough to find learned and pious teachers to make known to us the Orthodox Dharma, then we may with our own efforts do away with ignorance and delusion, so that we are enlightened both within and without, and the (true nature) of all things manifests itself within our Essence of Mind. This is what happens to those who have seen face to face the Essence of Mind, and this is what is called the Pure Dharmakaya of Buddha.

**「善知識！自心皈依自性，是皈依真佛。自皈依者，除卻自性中不善心、嫉妒心、諂曲心、吾我心、誑妄心、輕人心、慢他心、邪見心、貢高心，及一切時中不善之行，常自見己過，不說他人好惡，是自皈依。常須下心，普行恭敬，即是見性通達，更無滯礙，是自皈依。」**
Learned Audience, to take refuge in a true Buddha is to take refuge in our own Essence of Mind. He who does so should remove from his Essence of Mind the evil mind, the jealous mind, the flattering and crooked mind, egotism, deceit and falsehood, contemptuousness, snobbishness, fallacious views, arrogance, and all other evils that may arise at any time. To take refuge in ourselves is to be constantly on the alert for our own mistakes, and to refrain from criticism of others’ merits or faults. He who is humble and meek on all occasions and is polite to everybody has thoroughly realized his Essence of Mind, so thoroughly that his Path is free from further obstacles. This is the way to take refuge in ourselves.

**「何名千百億化身？若不思萬法，性本如空，一念思量，名為變化。思量惡事，化為地獄；思量善事，化為天堂；毒害化為龍蛇；慈悲化為菩薩，智慧化為上界，愚癡化為下方。自性變化甚多，迷人不能省覺，念念起惡，常行惡道，回一念善，智慧即生，此名自性化身佛。」**
Now, what is the Myriad Nirmanakaya? When we subject ourselves to the least discrimination of particularization, transformation takes place; otherwise, all things remain as void as space, as they inherently are. By dwelling our mind on evil things, hell arises. By dwelling our mind on good acts, paradise appears. Dragons and snakes are the transformation of venomous hatred, while Bodhisattvas are mercy personified. The upper regions are Prajna crystallized, while the underworld is only another form assumed by ignorance and infatuation. Numerous indeed are the transformations of the Essence of Mind! People under delusion awake not and understand not; always they bend their minds on evil, and as a rule practice evil. But should they turn their minds from evil to righteousness, even for a moment, Prajna would instantly arise. This is what is called the Nirmanakaya of the Buddha of the Essence of Mind.

**「何名圓滿報身？譬如一燈，能除千年暗，一智，能滅萬年愚。莫思向前，已過不可得；常思於後，念念圓明。自見本性，善惡雖殊，本性無二。無二之性，名為實性，於實性中，不染善惡，此名圓滿報身佛。**
What is the Perfect Sambhogakaya? Let us take the illustration of a lamp. Even as the light of a lamp can break up darkness which has been there for a thousand years, so a spark of Wisdom can do away with ignorance which has lasted for ages. We need not bother about the past, for the past is gone and irrecoverable. What demands our attention is the future; so let our thoughts from Ksana to Ksana be clear and round, and let use see face to face our Essence of Mind. Good and evil are opposite to each other, but their quintessence cannot be dualistic. This non-dualistic nature is called the true nature (i.e., the absolute reality) which can neither be contaminated by evil nor affected by good. This is what is called the Sambhogakaya of Buddha.

**自性起一念惡，滅萬劫善因；自性起一念善，得恆沙惡盡，直至無上菩提。念念自見，不失本念，名為報身。」**
One single evil thought from our Essence of Mind will spoil the good merits accumulated in aeons of time, while a good thought from that same source can expiate all our sins, though they are as many as the grains of sand in the Ganges. To realize our own Essence of Mind from Ksana to Ksana without intermission until we attain Supreme Enlightenment, so that we are perpetually in a state of Right Mindfulness, is the Sambhogakaya.

**「善知識！從法身思量，即是化身佛；念念自性自見，即是報身佛。自悟自修自性功德，是其皈依；皮肉是色身，色身是宅舍，不言皈依也。但悟自性三身，即識自性佛。」**
Learned Audience, the Dharmakaya is intrinsically self-sufficient. To see face to face from Ksana to Ksana our own Essence of Mind is the Sambhogakaya of Buddha. To dwell our mind on the Sambhogakaya (so that Wisdom or Prajna arises) is the Nirmanakaya. To attain enlightenment by our own efforts and to practice by ourself the goodness inherent in our Essence of Mind is a genuine case of ‘Taking Refuge’. Our physical body, consisting of flesh and skin, etc., is nothing more than a tenement, (for temporary use only), so we do not take refuge therein. But let us realize the Trikaya of our Essence of Mind, and we shall know the Buddha of our Essence of Mind.

**吾有一無相頌，若能誦持，言下令汝積劫迷罪，一時消滅。頌曰：**
I have a ‘Formless’ stanza, the reciting and practicing of which will at once dispel the delusions and expiate the sins accumulated in numerous Kalpas. This is the stanza:

**迷人修福不修道，只言修福便是道。布施供養福無邊，心中三惡元來造；**
People under delusion accumulate tainted merits but do not tread the Path.
They are under the impression that to accumulate merits

and to tread the Path are one and the same thing.
Though their merits for alms-giving and offerings are infinite,
(They do not realize that) the ultimate source of sin lies in the three poisonous elements (i.e., greed, anger and illusion) within their own mind.

**擬將修福欲滅罪，後世得福罪還在。但向心中除罪緣，各自性中真懺悔；**
They expect to expiate their sins by accumulating merit
Without knowing that felicities obtained in future lives have nothing to do with the expiation of sins. Why not get rid of the sin within our own mind,
For this is true repentance (within our Essence of Mind)?

**忽悟大乘真懺悔，除邪行正即無罪。學道常於自性觀，即與諸佛同一類。**
(A sinner) who realizes suddenly what constitutes true repentance according to the Mahayana School, And who ceases from doing evil and practices righteousness is free from sin.
A treader of the Path who keeps a constant watch on his Essence of Mind
May be classified in the same group as the various Buddhas

**吾祖唯傳此頓法，普願見性同一體；若欲當來覓法身，離諸法相心中洗。**
Our Patriarchs transmitted no other system of Law but this ‘Sudden’ one.
May all followers of it see face to face their Essence of Mind and be at once with the Buddhas.
If you are going to look for Dharmakaya
See it above Dharmalaksana (phenomena), and then your Mind will be pure.

**努力自見莫悠悠，後念忽絕一世休；若悟大乘得見性。虔恭合掌至心求。**
Exert yourself in order to see face to face the Essence of Mind and relax not,
For death may come suddenly and put an abrupt end to your earthly existence.
Those who understand the Mahayana teaching and are thus able to realize the Essence of Mind
Should reverently put their palms together (as a sign of respect) and fervently seek for the Dharmakaya.

**師言：「善知識！總須誦取，依此修行，言下見性，雖去吾千里，如常在吾邊；於此言下不悟，即對面千里，何勤遠來？珍重，好去！」**
The Patriarch then added: Learned Audience, should you realize your Essence of Mind after reciting it, you may consider yourself to be always in my presence, though actually you are a thousand miles away, but should you be unable to do so, then, though we are face to face, we are really a thousand miles apart. In that case, what is the use of taking the trouble to come here from so far away? Take good care of yourselves. Good-bye.

**一眾聞法，靡不開悟，歡喜奉行。**
The whole assembly, after hearing what the Patriarch had said, became enlightened. In a very happy mood, they accepted his teaching and put it into practice.

**機緣品第七  Chapter VII. Temperament and Circumstances**

**師自黃梅得法，回至韶州曹侯村，人無知者。時有儒士劉志略，禮遇甚厚。志略有姑為尼，名無盡藏，常誦大涅槃經。師暫聽，即知妙義，遂為解說；尼乃執卷問字。**
Upon the Patriarch’s return to the village of Cao Hou in Shao Zhou from Huang Mei, where the Dharma had been transmitted to him, he was still an unknown figure, and it was a Confucian scholar named Liu Zhi Lue who gave him a warm welcome. Zhi Lue happened to have an aunt named Wu Jin Chang who was a Bhikkhuni (a female member of the Order), and used to recite the Maha-Parinirvana Sutra. After hearing the recitation for only a short while the Patriarch grasped its profound meaning and began to explain it to her. Whereupon, she picked up the book and asked him the meaning of certain words.

**師曰：「字即不識，義即請問。」尼曰：「字尚不識，曷能會義？」 師曰：「諸佛妙理，非關文字。」**
“I am illiterate,” he replied, “but if you wish to know the purport of this work, please ask.” “How can you grasp the meaning of the text,” she rejoined, “when you do not even know the words?” To this he replied, “The profundity of the teachings of the various Buddhas has nothing to do with the written language.”

**尼驚異之，遍告里中耆德云：「此是有道之士，宜請供養。」**

This answer surprised her very much, and realizing that he was no ordinary Bhikkhu, she made it widely known to the pious elders of the village. “This is a holy man,” she said, “we should ask him to stay, and get his permission to supply him food and lodging.”

**有魏武侯玄孫曹叔良及居民，競來瞻禮。時，寶林古寺，自隋末兵火已廢，遂於故基，重建梵宇，延師居之。俄成寶坊，**
Whereupon, a descendant of Marquis Wu of the Wei Dynasty, named Cao Shu Liang, came one afternoon with other villagers to tender homage to the Patriarch. The historical Bao Lin monastery, devastated by war at the end of the Sui Dynasty, was then reduced to a heap of ruins, but on the old site they rebuilt it and asked the Patriarch to stay there. Before long, it became a very famous monastery.

**師住九月餘日，又為惡黨尋逐。師乃遁于前山，被其縱火焚草木，師隱身挨入石中得免。石今有師趺坐膝痕及衣布之紋，因名避難石。**

After being there for nine months his wicked enemies traced him and persecuted him again. Thereupon he took refuge in a nearby hill. The villains then set fire to the wood (where he was hiding), but he escaped by making his way to a rock. This rock, which has since been known as the ‘Rock of Refuge’, has thereon the knee-prints of the Patriarch in the squatting position and also the impressions of the texture of his gown.

**師憶五祖懷會止藏之囑，遂行隱于二邑焉。**
Recollecting the instruction of his master, the Fifth Patriarch, that he should stop at Huai and seclude himself at Hui, he made these two districts his places of retreat.

**僧法海，韶州曲江人也。初參祖師，問曰：「即心即佛，願垂指諭。」師曰：「前念不生即心，後念不滅即佛；成一切相即心離一切相即佛。**
Bhikkhu Fa Hai, a native of Qu Jiang of Shao Zhou, in his first interview with the Patriarch asked the meaning of the well-known saying, ‘What mind is, Buddha is.’ The Patriarch replied, “To let not a passing thought rise up is ‘mind’. To let not the coming thought be annihilated is Buddha. To manifest all kinds of phenomena is ‘mind’. To be free from all forms (i.e., to realize the unreality of phenomena) is Buddha.

**吾若具說，窮劫不盡，聽吾偈曰：**
If I were to give you a full explanation, the topic could not be exhausted
even if I took up the whole of one Kalpa. So listen to my stanza:–

**『即心名慧，即佛乃定；定慧等持，意中清淨。**

**悟此法門，由汝習性；用本無生，雙脩是正。』」**
Prajna is ‘What mind is’, Samadhi is ‘What Buddha is’. In practicing Prajna and Samadhi, let each keep pace with the other; Then our thoughts will be pure. This teaching can be understood Only through the ‘habit of practice’. Samadhi functions, but inherently it does not become. The orthodox teaching is to practice Prajna as well as Samadhi.

**法海言下大悟，以偈讚曰：**After hearing what the Patriarch had said, Fa Hai was at once enlightened. He praised the Patriarch with the following stanza:

**「即心元是佛，不悟而自屈，我知定慧因，雙脩離諸物。」**‘What mind is, Buddha is’ is true indeed!
But I humiliate myself by not understanding it.
Now I know the principal cause of Prajna and Samadhi,
Both of which I shall practice to set me free from all forms.

**僧法達，洪洲人，七歲出家，常誦法華經，來禮祖師；頭不至地。祖訶曰：「禮不投地，何如不禮。汝心中必有一物，蘊習何事耶？」**
Bhikkhu Fa Da, a native of Hung Zhou, who joined the Order at the early age of seven, used to recite the Saddharma Pundarika Sutra (Lotus of the Good Law Sutra.) When he came to pay homage to the Patriarch, he failed to lower his head to the ground. For his abbreviated courtesy the Patriarch reproved him, saying, “If you object to lower your head to the ground, would it not be better do away with salutation entirely? There must be something in your mind that makes you so puffed up. Tell me what you do in your daily exercise.”

**曰：「念法華經，己及三千部。」祖曰：汝若念至萬部，得其經意，不以為勝，則與吾偕行。汝今負此事業，都不知過。聽吾偈曰：**

“Recite the Saddharma Pundarika Sutra,” replied Fa Da. “I have read the whole text three thousand times.” “Had you grasped the meaning of the Sutra,” remarked the Patriarch, “you would not have assumed such a lofty bearing, even if you had read it ten thousand times. Had you grasped it, you would be treading the same Path as mine. What you have accomplished has already made you conceited, and moreover, you do not seem to realize that this is wrong. Listen to my stanza:–

**『禮本折慢幢，頭奚不至地；有我罪即生，忘功福無比。』」**
Since the object of ceremony is to curb arrogance
Why did you fail to lower your head to the ground?
‘To believe in a self’ is the source of sin,
But ‘to treat all attainment as void’ attains merit incomparable!

**師又曰：「汝名什麼？」 曰：「名法達。」師曰：「汝名法達，何曾達法？」復說偈曰：**
The Patriarch then asked for his name, and upon being told that his name was Fa Da (meaning Understanding the Law), he remarked, “Your name is Fa Da, but you have not yet understood the Law.” He concluded by uttering another stanza:–

**「汝今名法達，勤誦未休歇，空誦但循聲，明心號菩薩； 汝今有緣故，吾今為汝說，但信佛無言，蓮花從口發。」**
Your name is Fa Da. Diligently and steadily you recite the Sutra. Lip-repetition of the text goes by the pronunciation only, But he whose mind is enlightened by grasping the meaning is a Bodhisattva indeed! On account of Pratyaya (conditions producing phenomena) which may be traced to our past lives ,I will explain this to you. If you only believe that Buddha speaks no words, then the Lotus will blossom in your mouth.

**達聞偈悔謝曰：「而今而後，當謙恭一切。弟子誦法華經，未解經義，心常有疑，和尚智慧廣大，願略說經中義理。」**
Having heard this stanza, Fa Da became remorseful and apologized to the Patriarch. He added, “Hereafter, I will be humble and polite on all occasions. As I do not quite understand the meaning of the Sutra I recite, I am doubtful as to its proper interpretation. With your profound knowledge and high wisdom, will you kindly give me a short explanation?”

**師曰：「法達，法即甚達，汝心不達；經本無疑，汝心自疑。汝念此經，以何為宗？」達曰：「學人根性暗鈍，從來但依文誦念，豈知宗趣？」師曰：「吾不識文字，汝試取經誦之一遍，吾當為汝解說。」**
The Patriarch replied, “Fa Da, the Law is quite clear; it is only your mind that is not clear. The Sutra is free from doubtful passages; it is only your mind that makes them doubtful. In reciting the Sutra, do you know its principal object?” “How can I know, Sir,” replied Fa Da, “since I am so dull and stupid? All I know is how to recite it word by word.” The Patriarch then said, “Will you please recite the Sutra, as I cannot read it myself. I will then explain its meaning to you.”

**法達即高聲念經，至譬喻品，師曰：「止！此經元來以因緣出世為宗，縱說多種譬喻，亦無越於此。何者因緣？經云：『諸佛世尊，唯以一大事因緣故，出現於世。』一大事者，佛之知見也。**
Fa Da recited the Sutra, but when he came to the chapter entitled ‘Parables’ , the Patriarch stopped him, saying, “The key-note of this Sutra is to set forth the aim and object of a Buddha’s incarnation in this world. Though parables and illustrations are numerous in this book, none of them goes beyond this pivotal point. Now, what is that object? What is that aim? The Sutra says, ‘It is for a sole object, a sole aim, verily a lofty object and a lofty aim that the Buddha appears in this world.’ Now that sole object, that sole aim, that lofty object, that lofty aim referred to is the ‘sight’ of Buddha-Knowledge.

**世人外迷著相，內迷著空；若能於相離相，於空離空，即是內外不迷。若悟此法，一念心開，是為開佛知見。**
“Common people attach themselves to objects without; and within, they fall into the wrong idea of ‘Vacuity’. When they are able to free themselves from attachment to objects when in contact with objects, and to free themselves from the fallacious view of annihilation on the doctrine of ‘Void’ they will be free from delusions within and from illusions without. He who understands this and whose mind is thus enlightened in an instant is said to have opened his eyes for the sight of Buddha-Knowledge.

**佛，猶覺也；分為四門：開覺知見、示覺知見、悟覺知見、入覺知見。**
“The word ‘Buddha’ is equivalent to ‘Enlightenment’, which may be dealt with (as in the Sutra) under four heads: To open the eyes for the sight of Enlightenment-knowledge
To show the sight of Enlightenment-knowledge
To awake to the sight of Enlightenment-knowledge
To be firmly established in the Enlightenment-knowledge

**若聞開示便能悟入，即覺知見，本來真性，而得出現。**
“Should we be able, upon being taught, to grasp and understand thoroughly the teaching of Enlightenment-knowledge, then our inherent quality or true nature, i.e., the Enlightenment-knowledge, would have an opportunity to manifest itself.

**汝慎勿錯解經意，見他道開示悟入，自是佛之知見，我輩無分。若作此解，乃是謗經毀佛也。彼既是佛，已具知見，何用更開？**
You should not misinterpret the text, and come to the conclusion that Buddha-knowledge is something special to Buddha and not common to us all because you happen to find in the Sutra this passage, ‘To open the eyes for the sight of Buddha-knowledge, to show the sight of Buddha-knowledge, etc.’ Such a misinterpretation would amount to slandering Buddha and blaspheming the Sutra. Since he is a Buddha, he is already in possession of this Enlightenment-knowledge and there is no occasion for himself to open his eyes for it.

**汝今當信佛知見者，只汝自心，更無別佛。蓋為一切眾生，自蔽光明，貪愛塵境，外緣內擾，甘受驅馳，便勞他世尊從三昧起，種種苦口，勸令寢息，莫向外求，與佛無二；故云開佛知見。**
You should therefore accept the interpretation that Buddha-knowledge is the Buddha-knowledge of your own mind and not that of any other Buddha. “Being infatuated by sense-objects, and thereby shutting themselves from their own light, all sentient beings, tormented by outer circumstances and inner vexations, act voluntarily as slaves to their own desires. Seeing this, our Lord Buddha had to rise from his Samadhi in order to exhort them with earnest preaching of various kinds to suppress their desires and to refrain from seeking happiness from without, so that they might become the equals of Buddha. For this reason the Sutra says, ‘To open the eyes for the sight of Buddha-knowledge, etc.’

**吾亦勸一切人，於自心中，常開佛之知見；世人心邪，愚迷造罪，口善心惡，貪瞋嫉妒諂佞我慢，侵入害物，自開眾生知見。若能正心常生，智慧觀照，自心止惡行 善，是自開佛之知見。**
“I advise people constantly to open their eyes for the Buddha-knowledge within their mind. But in their perversity they commit sins under delusion and ignorance; they are kind in words, but wicked in mind; they are greedy, malignant, jealous, crooked, flattering, egotistic, offensive to men and destructive to inanimate objects. Thus, they open their eyes for the ‘Common-people-knowledge’. Should they rectify their heart, so that wisdom arises perpetually, the mind would be under introspection, and evil doing replaced by the practice of good; then they would initiate themselves into the Buddha-knowledge.

**汝須念念開佛知見，勿開眾生知見。開佛知見，即是出世；開眾生知見，即是世間，汝若但勞勞執念，以為功課者，何異犛牛愛尾？」**
“You should therefore from Ksana to Ksana open your eyes, not for ‘Common-people-knowledge’ but for Buddha-knowledge, which is super-mundane, while the former is worldly. On the other hand, if you stick to the arbitrary concept that mere recitation (of the Sutra) as a daily exercise is good enough, then you are infatuated like the yak by its own tail.” (Yaks are known to have a very high opinion of their own tails.)

**達曰：「若然者，但得解義，不勞誦經耶？」師曰：「經有何過，豈障汝念？只為迷悟在人，損益由己。口誦心行，即是轉經；口誦心不行，即是被經轉。聽吾偈曰：**
Fa Da then said, “If that is so, we have only to know the meaning of the Sutra and there would be no necessity for us to recite it. Is that right, Sir?” “There is nothing wrong in the Sutra,” replied the Patriarch, “so that you should refrain from reciting it. Whether sutra-reciting will enlighten you or not, or benefit you or not, all depends on yourself. He who recites the Sutra with the tongue and puts its teaching into actual practice with his mind ‘turns round’ the Sutra. He who recites it without putting it into practice is ‘turned round’ by the Sutra. Listen to my stanza:–

**『心迷法華轉，心悟轉法華，誦經久不明，與義作讎家；**

**無念念即正，有念念成邪，有無俱不計，長御白牛車。』」**
When our mind is under delusion, the Saddharma Pundarika Sutra ‘turns us round’.
With an enlightened mind we ‘turn round’ the Sutra instead.
To recite the Sutra for a considerable time without knowing its principal object
Indicates that you are a stranger to its meaning
The correct way to recite the Sutra is without holding any arbitrary belief; Otherwise, it is wrong.
He who is above ‘Affirmative’ and ‘Negative’
Rides permanently in the White Bullock Cart (the Vehicle of Buddha)”

**達聞偈，不覺悲泣，言下大悟，而告師曰：法達從昔已來，實未曾轉法華，乃被法華轉。**

Having heard this stanza, Fa Da was enlightened and moved to tears. “It is quite true,” he exclaimed, “that heretofore I was unable to ‘turn round’ the Sutra. It was rather the Sutra that ‘turned’ me round.”

**再啟曰：「經云：『諸大聲聞乃至菩薩，皆盡思共度量，不能測佛 智。』今令凡夫但悟自心，便名佛之知見，自非上根，未免疑謗。又經說三車，羊鹿之車與白牛之車，如何區利？願和尚再垂開示。」**
He then raised another point. “The Sutra says, ‘From Sravakas (disciples) up to Bodhisattvas, even if they were to speculate with combined efforts they would be unable to comprehend the Buddha-knowledge.’ But you, Sir, give me to understand that if an ordinary man realizes his own mind, he is said to have attained the Buddha-knowledge. I am afraid, Sir, that with the exception of those gifted with superior mental dispositions, others may doubt your remark. Furthermore, three kinds of Carts are mentioned in the Sutra, namely, Carts yoked with goats (i.e., the vehicle of Sravakas), Carts yoked with deers (the vehicle of Pratyeka Buddhas), and Carts yoked with bullocks (the vehicle of Bodhisattvas). How are these to be distinguished from the White Bullock Carts?”

**師曰：「經意分明，汝自迷背。諸三乘人，不能測佛智者，患在度量也，鐃伊盡思共推，轉加懸遠。佛本為凡夫說，不為佛說，此理若不肯者，從他退席，殊不知坐 卻白牛車，更於門外覓三車。況經文明向汝道，唯一佛乘，無有餘乘。若二若二乃至無數，方便種種因緣譬喻言詞，是法皆為一佛乘故。汝何不省？三車是假，為昔時故；一乘是實，為今時故。只教汝去假歸真，歸真之後，真亦無名。應知所有珍財，盡屬於汝，由汝受用，更不作父想，亦不作子想，亦無用想；是名持法華經。 從劫至劫，手不釋卷，從晝至夜，無不念時也。」**
The Patriarch replied, “The Sutra is quite plain on this point; it is you who misunderstand it. The reason why Sravakas, Pratyeka Buddhas and Bodhisattvas cannot comprehend the Buddha-knowledge is because they speculate on it. They may combine their efforts to speculate, but the more they speculate, the farther they are from the truth. It was to ordinary men, not to other Buddhas, that Buddha Gautama preached this Sutra. As for those who cannot accept the doctrine he expounded, he let them leave the assembly. You do not seem to know that since we are already riding in the White Bullock Cart (the vehicle of Buddhas), there is no necessity for us to go out to look for the other three vehicles. Moreover, the Sutra tells you plainly that there is only the Buddha Vehicle, and that there are no other vehicles, such as the second or the third. It is for the sake of this sole vehicle that Buddha had to preach to us with innumerable skilful devices, using various reasons and arguments, parables and illustrations, etc. Why can you not understand that the other three vehicles are makeshifts, for the past only; while the sole vehicle, the Buddha Vehicle, is the ultimate, meant for the present?

“The Sutra teaches you to dispense with the makeshifts and to resort to the ultimate. Having resorted to the ultimate, you will find that even the name ‘ultimate’ disappears. You should appreciate that you are the sole owner of these valuables and they are entirely subject to your disposal. When you are free from the arbitrary conception that they are the father’s, or the son’s, or that they are at so and so’s disposal, you may be said to have learned the right way to recite the Sutra. In that case from Kalpa to Kalpa the Sutra will

**達蒙啟發，踴躍歡喜，以偈讚曰：** Being thus awakened, Fa Da praised the Patriarch, in a transport of great joy, with the following stanza:

**「經誦三千部，曹溪一句亡，未明出世旨，寧歇累生狂；**

**羊鹿牛權設，初中後善揚，誰知火宅內，元是法中王。」**
The delusion that I have attained great merits by reciting the Sutra three thousand times over
Is all dispelled by an utterance of the Master of Cao Xi (i.e., the Patriarch).
He who has not understood the object of a Buddha’s incarnation in this world
Is unable to suppress the wild passions accumulated in many lives
The three vehicles yoked by goat, deer and bullock respectively, are makeshifts only,
While the three stages, Preliminary, Intermediate, and Final, in which the orthodox Dharma is expounded, are well set out, indeed!
How few appreciate that within the burning house itself (i.e.,mundane existence)
The King of Dharma is to be found!

**師曰：「汝今後才可名念經僧也。」達從此領玄旨，亦不輟誦經。**The Patriarch then told him that henceforth he might call himself a ‘Sutra-reciting Bhikkhu’. After that interview, Fa Da was able to grasp the profound meaning of Buddhism, yet he continued to recite the Sutra as before.

**僧智通，壽州安豐人，初看楞伽經約千餘遍，而不會三身四智，禮師求解其義。**
Bhikkhu Zhi Tong, a native of Shou Zhou of An Feng had read the Lankavatara Sutra a thousand times, but he could not understand the meaning of Trikaya and the four Prajnas. Thereupon, he called on the Patriarch for an interpretation.

**師曰：「三身者：清淨法身：汝之性也；圓滿報身，汝之智也；千百億化身，汝之行也。若離本性，別說三身，即名有身無智；若悟三身無有自性，即名四智菩提。聽吾偈曰： 『自性具三身，發明成四智，不離凡聞緣，超然登佛地；吾今為汝說，謗信永無迷，莫學駛求者，終日說菩提。』」**
“As to the Three Bodies,” explained the Patriarch, “the pure Dharmakaya is your (essential) nature; the perfect Sambhogakaya is your wisdom; and myriad Nirmanakayas are your actions. If you deal with these Three Bodies apart from the Essence of Mind, there would be ‘bodies without wisdom’. If you realize that these Three Bodies have no positive essence of their own (because they are only the properties of the Essence of Mind) you attain the Bodhi of the four Prajnas. Listen to my stanza:–

**『自性具三身，發明成四智，不離凡聞緣，超然登佛地；吾今為汝說，謗信永無迷，莫學駛求者，終日說菩提。』」**
The Three Bodies are inherent in our Essence of Mind,
By development of which the four Prajnas are manifested
Thus, without shutting your eyes and your ears to keep away from the external world
You may reach Buddhahood directly.
Now that I have made this plain to you
Believe it firmly, and you will be free from delusions forever.
Follow not those who seek Enlightenment from without;
These people talk about Bodhi all the time (but they never find it).

**通再啟曰：「四智之義，可得聞乎？」 師曰：「既會三身，便明四智，何更問耶？若離三身，別談四智，此名有智無身。即此有智，還成無智。」**
“May I know something about the four Prajnas?” asked Zhi Tong. “If you understand the Three Bodies,” replied the Patriarch, “you should understand the four Prajnas as well; so your question is unnecessary. If you deal with the four Prajnas apart from the Three Bodies, there will be Prajnas without bodies, in which case they would not be Prajnas.”

**復偈曰： 「大圓鏡智性清淨，千等性智心無病，妙觀察智見非功，成所作智同圓鏡；**
The Patriarch then uttered another stanza:–
The Mirror-like Wisdom is pure by nature.
The Equality Wisdom frees the mind from all impediments.
The All-Discerning Wisdom sees things intuitively without going through the process of reasoning. The All-Performing Wisdom has the same characteristics as the Mirror-like Wisdom.

**五八六七果因轉，但用名言無實性，若於轉處不留情，繁興永處那伽定。**
The first five vijnanas (consciousness dependent respectively upon the five sense organs) and the Alaya vijnana (Storage or Universal consciousness) are ‘transmuted’ to Prajna in the Buddha stage; while the Klista-Mano vijnana (soiled-mind consciousness or self-consciousness) and the Mano vijnana (thinking consciousness), are transmuted in the Bodhisattva stage.

**「如上轉識為智也。教中云：『轉前五識為成所作智，轉第六識為妙觀察智，轉第七識為平等性智，轉第八識為大圓鏡智。』雖六七因中轉，五八果上轉；但轉其名，而不轉其體也。」**These so called ‘transmutations of vijnana’ are only changes of appellations and not a change of substance. When you are able to free yourself entirely from attachment to sense-objects at the time these so-called ‘transmutations’ take place, you will forever abide in the repeatedly-arising Naga (dragon) Samadhi.

**通頓悟性智，遂呈偈曰：**
(Upon hearing this), Zhi Tong realized suddenly the Prajna of his Essence of Mind and submitted the following stanza to the Patriarch:–

**「三身元我體，四智本心明，身智融無礙，應物任隨形；**

**起脩皆妄動，守住匪真精，妙旨因師曉，終亡染污名。」**
Intrinsically, the three Bodies are within our Essence of Mind.
When our mind is enlightened the four Prajnas will appear therein.
When Bodies and Prajnas absolutely identify with each other
We shall be able to respond (in accordance with their temperaments and dispositions) to the appeals of all beings, no matter what forms they may assume.
To start by seeking for Trikaya and the four Prajnas is to take an entirely wrong course (for being inherent in us they are to be realized and not to be sought).
To try to ‘grasp’ or ‘confine’ them is to go against their intrinsic nature.
Through you, Sir, I am now able to grasp the profundity of their meaning,
And henceforth I may discard forever their false and arbitrary names. (Note: Having grasped the spirit of a doctrine, one may dispense with the names used therein, since all names are makeshifts only).

**僧智常，信州貴谿人，髫年出家，志求凡性；一日參禮。師問曰：「汝從何來？欲求何事？」曰：「學人近往洪州白峰山禮大通和尚，蒙示見性成佛之義，未決狐疑，遠來投禮，伏望和尚指示。」**
Bhikkhu Zhi Chang, a native of Gui Xi of Xin Zhou, joined the Order in his childhood, and was very zealous in his efforts to realize the Essence of Mind. One day, he came to pay homage to the Patriarch, and was asked by the latter whence and why he came.

“I have recently been to the White Cliff Mountain in Hong Zhou,” replied he, “to interview the Master Da Tong, who was good enough to teach me how to realize the Essence of Mind and thereby attain Buddhahood. But as I still have some doubts, I have travelled far to pay you respect. Will you kindly clear them up for me, Sir.”

**師曰：「彼有何言句，汝試舉看。」曰：「智常到彼，凡經三月，未蒙示誨。為法切故，一夕，獨入丈室，請問如何是某甲本心本性？大通乃曰：『汝見虛空否？』 對日：『見』。 彼曰：『汝見虛空有相貌否？』 對曰：『虛空無形，有何相貌？』彼曰：『汝之本性，猶如虛空，了無一物可見，是名正見；無一物可知，是名真知。無有青黃長短，但見本源清淨，覺體圓明，即名見性成佛，亦名如來知見。』學人雖聞此說，猶未決了，乞和尚開示。」**“What instruction did he give you?” asked the Patriarch. “After staying there for three months without being given any instruction, and being zealous for the Dharma, I went alone to his chamber one night and asked him what was my Essence of Mind. ‘Do you see the illimitable void?’ he asked. ‘Yes, I do,’ I replied. Then he asked me whether the void had any particular form, and when I said that the void is formless and therefore cannot have any particular form, he said, ‘Your Essence of Mind is exactly like the void. To realize that nothing can be seen is ‘Right View.’ To realize that nothing is knowable is ‘True Knowledge.’ To realize that it is neither green nor yellow, neither long nor short, that it is pure by nature, that its quintessence is perfect and clear, ‘is to realize the Essence of Mind and thereby attain Buddhahood,’ which is also called the Buddha-knowledge.’ As I do not quite understand his teaching, will you please enlighten me, Sir.”

**師曰：「彼師所說，猶存見知，故今汝未了。吾今示汝一偈：**
“His teaching indicates,” said the Patriarch, “that he still retains the arbitrary concepts of ‘Views’ and ‘Knowledge,’ and this explains why he fails to make it clear to you. Listen to my stanza:–

**『不見一法存無見，大似浮雲遮日面，不知一法守空知，還如太虛生閃電；**

**此之知見瞥然興，錯認何曾解方便，汝當一念自知非，自己靈光常顯現。』」**

To realize that nothing can be seen but to retain the concept of ‘Invisibility’
Is like the surface of the sun obscured by passing clouds.
To realize that nothing is knowable but to retain the concept of ‘Unknowability’
May be likened to a clear sky disfigured by a lightning flash.
To let these arbitrary concepts rise spontaneously in your mind
Indicates that you have misidentified the Essence of Mind,

and that you have not yet found the skilful means to realize it.
If you realize for one moment that these arbitrary concepts are wrong,
Your own spiritual light will shine forth permanently.

**常聞偈己，心意豁然，乃述偈曰：**
Having heard this Zhi Chang at once felt that his mind was enlightened. Thereupon, he submitted the following stanza to the Patriarch:–

**「無端起知見，著相求菩提，情存一念悟，寧越昔時迷；
自性覺源體，隨服枉遷流，不入祖師室，茫然趣兩頭。」**
To allow the concepts of ‘Invisibility’ and ‘Unknowability’ to rise in the mind
Is to seek Bodhi without freeing oneself from the concepts of phenomena.
He who is puffed up by the slightest impression, ‘I am now enlightened,’
Is no better than he was when under delusion.
Had I not put myself at the feet of the Patriarch
I should have been bewildered without knowing the right way to go.

**智常一日問師曰：「佛說三乘法，又言最上乘，弟子未解，願為教授。」 師曰：「汝觀自未心，莫著外法相，法無四乘，人心自有等差。凡聞轉誦，是小乘；悟法解義，是中乘；依法修行，是大乘。萬法盡通，萬法俱備，一切不染，離諸法相，一無所得，名最上乘。乘是行義，不在口爭，汝須自修，莫問吾也，一切時中，自性自如。」常禮謝執侍，終師之世。**One day, Zhi Chang asked the Patriarch, “Buddha preached the doctrine of ‘Three Vehicles’ and also that of a ‘Supreme Vehicle’. As I do not understand this, will you please explain?” The Patriarch replied, “(In trying to understand these), you should introspect your own mind and act independently of outward Dharmalaksana (things and phenomena). The distinction of these four vehicles does not exist in the Dharma itself but in the differentiation of people’s minds. To see, to hear, and to recite the Sutra is the Small vehicle. To know the Dharma and to understand its meaning is the Middle vehicle. To put the Dharma into actual practice is the Great Vehicle. To understand thoroughly all Dharmas, to have absorbed them completely, to be free from all attachments, to be above Dharmalaksana, and to be in possession of nothing, is the Supreme Vehicle. “Since the word ‘Yana’ (vehicle) implies ‘motion’ (i.e., putting into practice), argument on this point is quite unnecessary. All depends on self-practice, so you need not ask me any more. (But I may remind you that) at all times the Essence of Mind is in a state of ‘Thusness’.” Zhi Chang made obeisance and thanked the Patriarch. Henceforth, he acted as his attendant until the death of the Master.

**僧志道，廣州南海人也，請益曰：「學人自出家，覽涅槃經，十載有餘，未明大意，願和尚垂誨。」 師曰：「汝何處未明？」 曰：「諸行無常，是生滅法，生滅滅已，寂滅為樂；於此疑惑。」 師曰：「汝作麼生疑？」**
Bhikkhu Zhi Dao, a native of Nan Hai of Guang Dong, came to the Patriarch for instruction, saying, “Since I joined the Order I have read the Maha Parinirvana Sutra for more than ten years, but I have not yet grasped its main idea. Will you please teach me?”
“Which part of it do you not understand?” asked the Patriarch.
“It is about this part, Sir, that I am doubtful: ‘All things are impermanent, and so they belong to the Dharma of becoming and cessation (i.e., Samskrita Dharma). When both becoming and cessation cease to operate, the bliss of Perfect Rest and Cessation of Changes (i.e., Nirvana) arises.'” “What makes you doubt?” asked the Patriarch.

**曰：「一切眾生，當有二身；謂色身、法身也。色身無常，有生有滅；法身有常，無知無覺。經云：『生滅滅已，寂滅為樂』者，不審何身寂滅？何身受樂？若色身者，色身滅時，四大分散，全然是苦，苦不可言樂。若法身寂滅，印同草木瓦石，誰當受樂？**
“All beings have two bodies — the physical body and the Dharmakaya,” replied Zhi Dao. “The former is impermanent; it exists and dies. The latter is permanent; it knows not and feels not. Now the Sutra says, ‘When both Becoming and Cessation cease to operate, the bliss of perfect rest and cessation of changes arises.’ I do not know which body ceases to exist and which body enjoys the bliss. It cannot be the physical body that enjoys, because when it dies the four Mahabhutas (material elements i.e., earth, water, fire and air) will disintegrate, and disintegration is pure suffering, the very opposite of bliss. If it is the Dharmakaya that ceases to exist, it would be in the same state as ‘inanimate’ objects, such as grass, trees, stones etc.; who will then be the enjoyer?

**又，法性是生滅之體，五蘊是生滅之用；一體五用，生滅是常；生則從體起用，滅則攝用歸體。若聽更生，即有情之類，不斷不滅；若不聽更生，則永歸寂滅，同於無情之物。如是則一切諸法被涅槃之所禁伏，尚不得生，何樂之有？」**
“Moreover, Dharma-nature is the quintessence of ‘Becoming and Cessation’, which manifests as the five Skandhas (Rupa, Vedana, Samjna, Samskara and Vijnana). That is to say, with one quintessence there are five functions. The process of ‘Becoming and Cessation’ is everlasting. When function or operation arises from the quintessence, it becomes; when the operation or function is absorbed back into the quintessence, it ceases to exist. If reincarnation is admitted,
there would be no ‘Cessation of Changes’, as in the case of sentient beings. If reincarnation is out of the question, then things will remain forever in a state of lifeless quintessence, like inanimate objects. If this is so, then under the limitations and restrictions of Nirvana even existence will be impossible to all beings; what enjoyment could there be?”

**師曰：「汝是釋子，何習外道斷常邪見，而議最上乘法？據汝所說，即色身外別有法身，離生滅求於寂滅；又推涅槃常樂，言有身受用，斯乃執吝生死，耽著世樂。**
“You are a son of Gina (i.e., a son of Buddha, or a bhikkhu),” said the Patriarch, “so why do you adopt the fallacious views of Eternalism and Annihilationism held by the heretics, and criticize the teaching of the Supreme Vehicle? “Your argument implies that apart from the physical body there is a Law body (Dharmakaya); and that ‘Perfect Rest’ and ‘Cessation of Changes’ may be sought apart from ‘Becoming and Cessation’. Further, from the statement, ‘Nirvana is everlasting joy,’ you infer that there must be somebody to play the part of the enjoyer.

**汝今當知，佛為一切迷人，認五蘊和合為自體相；分別一切法為外塵相。好生惡死，念念遷流，不知夢幻虛假，枉受輪迴，以常樂涅槃，翻為苦相，終日馳求；佛愍此故，乃示涅槃真樂。**
“Now it is exactly these fallacious views that make people crave for sensate existence and indulge in worldly pleasure. It is for these people, the victims of ignorance, who identify the union of five skandhas as the ‘self’, and regard all other things as ‘not-self’ (literally, outer sense objects); who crave for individual existence and have an aversion to death; who drift about in the whirlpool of life and death without realizing the hollowness of mundane existence, which is only a dream or an illusion; who commit themselves to unnecessary suffering by binding themselves to the wheel of re-birth; who mistake the state of everlasting joy of Nirvana for a mode of suffering, and who are always after sensual pleasure; it is for these people that the compassionate Buddha preached the real bliss of Nirvana.

**「剎那無有生相，剎那無有滅相，更無生滅可滅，是則寂滅現前，當現前時，亦無現前之量，乃謂常樂。此樂無有受者，亦無不受者，豈有一體五用之名？何況更言 涅槃禁伏諸法，令永不生，斯乃謗佛毀法。聽吾偈曰：**
“At any one moment, Nirvana has neither the phenomenon of becoming, nor that of Cessation, nor even the ceasing of operation of Becoming and Cessation. It is the manifestation of ‘Perfect Rest and Cessation of Changes’, but at the time of manifestation there is not even a concept of manifestation; so it is called the ‘Everlasting Joy’ which has neither enjoyer nor non-enjoyer. “There is no such thing as ‘one quintessence and five functions’ (as you allege), and you are slandering Buddha and blaspheming the Law when you state that under such limitation and restriction of Nirvana existence is impossible to all beings. Listen to my stanza:–

**『 無上大涅槃，圓明常寂照，凡愚謂之死，外道執為斷。**
The Supreme Maha Parinirvana
Is perfect, permanent, calm, and illuminating
Common people and ignorant ones miscall it death,
While heretics hold arbitrarily that it is annihilation.

**諸求二乘人，目以為無作，盡屬情所計，六十二見本。**
Those who belong to the Sravaka Vehicle or the Pratyeka Buddha Vehicle
Regard it as ‘Non-action’.
All these are mere intellectual speculations,
And form the basis of the sixty-two fallacious views.

**妄立虛假名，何為真實義？惟有過量人，通達無取捨。**

Since they are mere fictitious names invented for the occasion
They have nothing to do with the Absolute Truth.
Only those of super-eminent mind
Can understand thoroughly what Nirvana is, and take up the attitude of neither attachment nor indifference towards it.

**以知五蘊法，及以蘊中我，外現眾色像，一一音聲相。**
They know that five Skandhas
And the so-called ‘ego’ arising from the union of these Skandhas, Together with all external objects and forms
And the various phenomena of sound and voice

**平等如夢幻，不起凡聖見，不作涅槃解，二邊三際斷。**
Are equally unreal, like a dream or an illusion
They make no discrimination between a sage and an ordinary man.
Nor do they have any arbitrary concept on Nirvana.
They are above ‘Affirmation’ and

‘Negation’ and they break the barrier of the past, the present, and the future.

**常應諸根用，而不起用想，分別一切法，不起分別想。**
They use their sense organs, when occasion requires,
But the concept of ‘Using’ does not arise. They may particularize on all sorts of things, But the concept of ‘Particularization’ does not arise.
Even during the cataclysmic fire at the end of a Kalpa, when ocean-beds are burnt dry,

**劫火燒海底，風鼓山相擊，真常寂滅樂，涅槃相如是。**
Or during the blowing of the catastrophic wind
when one mountain topples on another,
The real and everlasting bliss of ‘Perfect Rest’ and ‘Cessation of Changes’
Of Nirvana remains in the same state and changes not.

**吾今強言說，令汝捨邪見，汝勿隨言解，許汝知少分。』」**
Here I am trying to describe to you something which is ineffable
So that you may get rid of your fallacious views
But if you do not interpret my words literally
You may perhaps learn a wee bit of the meaning of Nirvana!

**志道聞偈大悟，踴躍作禮而退。**
Having heard this stanza, Zhi Dao was highly enlightened. In a rapturous
mood, he made obeisance and departed.

**行思禪師，生吉州安城劉氏，聞曹溪法席盛化，徑來參禮，遂問曰：「當何所務，即不落階級？」師曰：「汝曾作什麼來？」 曰：「聖諦亦不為。」師曰：「落何階級？」 曰：「聖諦尚不為，何階級之有？」**
Bhikkhu Xing Si, a Dhyana Master, was born at An Cheng of Zhi Zhou of a Liu family. Upon hearing that the preaching of the Patriarch had enlightened a great number of people, he at once came to Cao Xi to tender him homage, and ask him this question: “What should a learner direct his mind to, so that his attainment cannot be rated by the (usual) ‘Stages of Progress’?”
“What work have you been doing?” asked the Patriarch. “Even the Noble Truths taught by various Buddhas I have not anything to do with,” replied Xing Si.
“What Stage of Progress are you in?” asked the Patriarch.
“What Stage of Progress can there be, when I refuse to have anything to do with even the Noble Truths?” he retorted.

**師深器之，令師首眾。一日，師謂曰：「汝當分化一方，無令斷絕。」 思既得法，遂回吉州青原山，弘法紹化，諡號弘濟禪師。**
His repartee commanded the great respect of the Patriarch who made him leader of the assembly.
One day the Patriarch told him that he should propagate the Law in his own district, so that the teaching might not come to an end. Thereupon he returned to Qing Yuan Mountain in his native district. The Dharma having been transmitted to him, he spread it widely and thus perpetuated the teaching of his Master. Upon his death, the posthumous title ‘Dhyana Master Hung Ji’ was conferred on him.

**懷讓禪師，金州杜氏子也。初謁嵩山安國師，安發之曹溪參扣。讓至，禮拜，師曰：「甚處來？」曰：「嵩山。」**
Bhikkhu Huai Rang, a Dhyana Master, was born of a Du family in Jin Zhou. Upon his first visit to ‘National Teacher’ Hui An of Sung Shan Mountain, he was directed by the latter to go to Cao Xi to interview the Patriarch. Upon his arrival, and after the usual salutation, he was asked by the Patriarch whence he came. “From Sung Shan,” replied he.

**師曰：「什麼物，怎麼來？」曰：「說似一物即不中。」師曰：「還可修證否？」 曰：「修證即不無，污染即不得。」**
“What thing is it (that comes)? How did it come?” asked the Patriarch.
“To say that it is similar to a certain thing is wrong,” he retorted.
“Is it attainable by training?” asked the Patriarch.
“It is not impossible to attain it by training; but it is quite impossible to pollute it,” he replied.

**師曰：「只此不污染，諸佛之所護念；汝既如是，吾亦如是。」
讓豁然契會，遂執侍左右一十五載，日臻玄奧；後往南嶽，大闡禪宗，敕諡大慧禪師。**
Thereupon, the Patriarch exclaimed, “It is exactly this unpolluted thing that all Buddhas take good care of. It is so for you, and it is so for me as well.

Patriarch Prajnatara of India foretold that under your feet a colt (馬祖道一)would rush forth and trample on the people of the whole world. I need not interpret this oracle too soon, as the answer should be found within your mind.”

**讓豁然契會，遂執侍左右一十五載，日臻玄奧；後往南嶽，大闡禪宗，敕諡大慧禪師。**
Being thereby enlightened, Huai Rang realized intuitively what the Patriarch had said. Henceforth, he became his attendant for a period of fifteen years; and day by day his knowledge of Buddhism got deeper and deeper. Afterwards, he made his home in Heng Shan where he spread widely the teaching of the Patriarch. Upon his death, the posthumous title, “Dhyana Master Da Hui (Great Wisdom) was conferred on him by imperial edict.

**永嘉玄覺禪師，溫州戴氏子。少習經論，精天臺止觀法門，因看維摩經，發明心地。偶師弟子玄策相訪，與其劇談，出言暗合諸祖。 策云：「仁者得法師誰？」**
Dhyana Master Xuan Jue of Yong Jia was born of a Dai family in Wen Zhou. As a youth, he studied Sutras and Shastras and was well-versed in the teaching of Samatha (inhibition or quietude) and Vipasyana (contemplation or discernment) of the Tian Tai School. Through the reading of the Vimalakirti Nirdesa Sutra he realized intuitively the mystery of his own mind.
A disciple of the Patriarch by the name of Xuan Ce happened to pay him a visit. During the course of a long discussion, Xuan Ce noticed that the utterance of his friend agreed virtually with the sayings of the various Patriarchs. Thereupon he asked, “May I know the name of your teacher who transmitted the Dharma to you?”

**曰：「我聽方等經論，各有師承；後於維摩經，悟佛心宗，未有證明者。」**“I had teachers to instruct me,” replied Xuan Jue, “when I studied the Sutras and the Shastras of the Vaipulya section. But afterwards it was through the reading of the Vimalakirti Nirdesa Sutra that I realized the significance of the Buddhacitta (the Dhyana) School; and in this respect I have not yet had any teacher to verify and confirm my knowledge.”

**策云：「威音王已前即得，威音王已後，無師自悟，盡是天然外道。」**

”Before the time of Bhismagarjitasvara Raja Buddha,” Xuan Ce remarked, “it was possible (to dispense with the service of a teacher); but since that time, he who attains enlightenment without the aid and the confirmation of a teacher is a natural heretic.”

**云：「願仁者為我證據。」 策云：「我言輕，曹溪有六祖大師，四方雲集，並是受法者，若去，則與偕行。」覺遂同策來參，遶師三匝，振鍚而立。**“Will you, Sir, kindly act as my testifier,” asked Xuan Jue. “My words carry no weight,” replied his friend, “but in Cao Xi there is the Sixth Patriarch, to whom visitors in great numbers come from all directions with the common object of having the Dharma transmitted to them. Should you wish to go there, I shall be pleased to accompany you.”

**覺遂同策來參，遶師三匝，振鍚而立。**
In due course they arrived at Cao Xi and interviewed the Patriarch. Having circumambulated the Patriarch thrice, Xuan Jue stood still (i.e.,without making obeisance to the Master) with the Khakkharam (the Buddhist staff) in his hand.

**師曰：「夫沙門者，具二千成儀，八萬細行；大德自何方而來，生大我慢？」**
(For his discourtesy), the Patriarch made the following remark: “As a Sramana (Buddhist monk) is the embodiment of three thousand moral precepts and eighty thousand minor disciplinary rules, I wonder where you come from and what makes you so conceited.”

**覺曰：「生死事大，無常迅速。」**
“The question of incessant rebirths is a momentous one,” replied he, “and as death may come at any moment (I have no time to waste on ceremony).”

**師曰：「何不體取無生，了無速乎？」曰：「體即無生，了本無速。」 師曰：「如是，如是！」**

”Why do you not realize the principle of ‘Birthlessness’, and thus solve the problem of transiency in life?” the Patriarch retorted. Thereupon Xuan Jue remarked, “To realize the Essence of Mind is to be free from rebirths; and once this problem is solved, the question of transiency no longer exists.” “That is so, that is so,” the Patriarch agreed.

**玄覺方具威儀禮拜。 須臾告辭，師曰：「返大速乎？」**
At this stage, Xuan Jue gave in and made obeisance in full ceremony. After a short while he bid the Patriarch adieu. “You are going away too quickly, aren’t you?” asked the Patriarch.

**曰：「本自非動，豈有速耶？」師曰：「誰知非動？」 曰：「仁者自生分別。」**“How can there be ‘quickness’ when motion intrinsically exists not?” he retorted.
“Who knows that motion exists not?” asked the Patriarch.
“I hope you, Sir, will not particularize,” he observed.

**師曰：「汝甚得無生之意。」 曰：「無生豈有意耶？」師曰：「無意誰當分別？」 曰：「分別亦非意。」**
The Patriarch commended him for his thorough grasp of the notion of ‘Birthlessness'; but Xuan Jue remarked, “Is there a ‘notion’ in ‘Birthlessness’?”
“Without a notion, who can particularize?” asked the Patriarch in turn.
“That which particularizes is not a notion,” replied Xuan Jue.

**師曰：「善哉！少留一宿。」時謂一宿覺，**
“Well said!” exclaimed the Patriarch. He then asked Xuan Jue to delay his departure and spend a night there. Henceforth Xuan Jue was known to his contemporaries as the ‘enlightened one who had spent a night with the Patriarch’.

**後著證道歌，盛行于世；謚曰無相大師，時稱為其覺焉。**
Afterwards, he wrote the famous work, ‘A Song on Spiritual Attainment’, which circulates widely. His posthumous title is ‘Grand Master Wu Xiang’ (He who is above form or phenomena), and he was also called by his contemporaries ‘Dhyana Master Zhen Jue’ (He who is really enlightened).

**禪者智隍，初參五祖，自謂已得正受，庵居長坐，積二十年。師弟子玄策游方至河朔，聞隍之名，造庵問云：「汝在此作什麼？」 隍曰：「入定。」**
Bhikkhu Zhi Huang, a follower of the Dhyana School, after his consultation with the Fifth Patriarch (as to the progress of his work) considered himself as having attained Samadhi. For twenty years he confined himself in a small temple and kept up the position all the time.
Xuan Ce, a disciple of the Sixth Patriarch on a meditation journey to the northern bank of Huang He, heard about him and called at his temple.
“What are you doing here?” asked Xuan Ce.
“I am abiding in Samadhi,” replied his friend, Zhi Huang.

**策云：「汝云入定，為有心人耶？無心人耶？若無心人者，一切無情草木瓦石，應合得定；若有心人者，一切有情含識之流，亦應得定。」**

“Abiding in Samadhi, did you say?” observed Xuan Ce. “I wish to know whether you are doing it consciously or unconsciously. For if you are doing it unconsciously, it would mean that it is possible for all inanimate objects such as earthenware, stones, trees, and weeds, to attain Samadhi. On the other hand, if you are doing it consciously, than all animate objects or sentient beings would be in Samadhi also.”

**隍曰：「我正入定時，不見有有無之心。」策云：「不見有有無之心，即是常定，何有出入？若有出入，即非大定。」**

“When I am in Samadhi,” observed Zhi Huang, “I know neither consciousness nor unconsciousness.” “If that is the case,” said Xuan Ce, “it is perpetual Samadhi; in which state there is neither abiding nor leaving. That state which you can abide in or leave off is not the great Samadhi.”

**隍無對，良久，問曰：「師嗣誰耶？」 策云：「我師曹溪六祖。」 隍云：「六祖以何為禪定？」**

Zhi Huang was dumbfounded. After a long while, he asked, “May I know who is your teacher?”
“My teacher is the Sixth Patriarch of Cao Xi,” replied Xuan Ce. “How does he define Dhyana and Samadhi?” Zhi Huang asked.

**策云：「我師所說，妙湛圓寂，體用如如；五陰本空，六塵非有；不出不入，不定不亂；禪性無住，離住禪寂；禪性無生，離生禪想；心如虛空，亦無虛空之量。」**
“According to his teaching,” replied Xuan Ce, “the Dharmakaya is perfect and serene; its quintessence and its function are in a state of Thusness. The five Skandhas (aggregates) are intrinsically void and the six sense-objects are non-existent. There is neither abiding nor leaving in Samadhi. There is neither quietude nor perturbation. The nature of dhyana is non-abiding, so
we should get above the state of ‘abiding in the calmness of dhyana’. The nature of Dhyana is uncreative, so we should get above the notion of ‘creating a state of Dhyana’. The state of the mind may be likened unto space, but (it is infinite) and so it is without the limitations of the latter.”

**隍聞是說，徑來謁師。師問云：「仁者何來？」 隍具述前緣。 師云：「誠如所言。」師憫其遠來，遂垂開決。**
Having heard this, Zhi Huang went immediately to Cao Xi to interview the Patriarch. Upon being asked whence he came, he told the Patriarch in detail the conversation he had had with Xuan Ce. “What Xuan Ce said is quite right,” said the Patriarch. Let your mind be in a state such as that of the illimitable void, but do not attach it to the idea of ‘vacuity’. Let it function freely. Whether you are in activity or at rest, let your mind abide nowhere. Forget the discrimination between a sage and an ordinary man. Ignore the distinction of subject and object. Let the Essence of Mind and all phenomenal objects be in a state of Thusness. Then you will be in Samadhi all the time.”

**隍於是大悟，二十年所得心都無影響。其夜、河北士庶，聞空中有聲云：「隍禪師今日得道。」**Zhi Huang was thereby fully enlightened. What he had considered for the past twenty years as an attainment now vanished. On that night inhabitants of He Bei (the northern bank of the Yellow River) heard a voice in the air to the effect that Dhyana Master Zhi Huang had on that day gained enlightenment.

**隍後禮辭，復歸河北，開化四眾。**
Sometime after Zhi Huang bid the Patriarch adieu and returned to He Bei, he taught a great number of men and women, monks as well as the laity.

**一僧問師曰：「黃梅意旨，甚麼人得？」師云：「會佛法人得。」僧云：「和尚還得否？」師云：「我不會佛法。」**
A Bhikkhu once asked the Patriarch what sort of man could obtain the keynote of the teaching of Huang Mei (the Fifth Patriarch). “He who understands the Buddha Dharma can get it,” replied the Patriarch. “Have you, Sir, got it then?” asked the Bhikkhu. “I do not understand the Buddha Dharma,” was his reply.

**師一日欲濯所授之衣，而無美泉；因至寺後五里許，見山林鬱茂，瑞氣盤旋；師振鍚卓地，泉應手而出，積以為池，乃跪膝浣衣石上。忽有一僧來禮拜，云方辯，是西蜀人。**
One day the Patriarch wanted to wash the robe which he had inherited, but could find no good stream for the purpose. Thereupon he walked to a place about five miles from the rear of the monastery, where he noticed that plants and trees grew profusely and the environment gave an air of good omen. He shook his staff (which makes a tinkling noise, as rings are attached to the top of it) and stuck it in the ground. Immediately water spurted out and before long a pool was formed. While he was kneeling down on a rock to wash the robe, a Bhikkhu suddenly appeared before him and tendered him homage. “My name is Fang Bian,” said he, “and I am a native of Sichuan.

**昨於南天竺國見達摩大師。囑方辯速往唐土。吾傳大迦葉正法眼藏及僧伽梨。見傳六代，於韶州曹溪，汝去瞻禮。方辯遠來，願見我師傳來衣缽。**When I was in South India I met Patriarch Bodhidharma, who instructed me to return to China. ‘The Womb of the Orthodox Dharma,’ said he, ‘together with the robe which I inherited from Mahakasyapa have now been transmitted to the Sixth Patriarch, who is now in Cao Xi of Shao Zhou. Go there to have a look at them and to pay your respect to the Patriarch.’ After a long voyage, I have arrived. May I see the robe and begging bowl you inherited?”

**師乃出示。次問上人攻何事業。 曰：「善塑。」 師正色曰：「汝試塑看。」 辯罔措。過數日，塑就真相，可高七寸，曲盡其妙。 師笑曰：「汝善塑性，不解佛性。」即為摩頂授記，永與人天為福田，**
Having shown him the two relics, the Patriarch asked him what line of work he was taking up. “I am pretty good at sculptural work,” replied he. “Let me see some of your work then,” demanded the Patriarch. Fang Bian was confounded at the time, but after a few days he was able to complete a life-like statue of the Patriarch, about seven inches high, a masterpiece of sculpture.
(Upon seeing the statue), the Patriarch laughed and said to Fang Bian, “You know something about the nature of sculptural work, but you do not seem to know the nature of Buddha.” He then stretched forth his hand to rub the crown of Fang Bian (the Buddhist way of blessing) and declared, “You shall forever be a ‘field of merit’ for human and celestial beings.”

**仍以衣酬之。 辯取衣分為三：「一披塑像，一自留，一用繌裹痊地中。誓曰：「後得此衣，乃吾出世，住持於此，重建殿宇。」
(宋嘉祐八年，有僧惟先，修殿掘地，得衣如新。像在高泉寺，祈禱輒應。 )**
In addition, the Patriarch rewarded his service with a robe, which Fang Bian divided into three parts, one for dressing the statue, one for himself, and one for burying in the ground after covering it up with palm leaves. (When the burial took place) he took a vow to the effect that by the time the robe was exhumed he would be reincarnated as the abbot of the monastery, and also that he would undertake to renovate the shrine and the building.

**有僧舉臥輪禪師偈云： 「臥輪有伎倆，能斷百思想，對境心不起，菩提日日長。」**
A Bhikkhu quoted the following Gatha (stanza) composed by Dhyana Master Wo Lun:–
Wo Lun has ways and means
To insulate the mind from all thoughts
When circumstances do not react on the mind
The Bodhi tree (symbol of wisdom) will grow steadily.

**師聞之曰：「此偈未明心地，若依而行之，是加繫縛。」 因示一偈曰：**
Hearing this, the Patriarch said, “This stanza indicates that the composer of it has not yet fully realized the Essence of Mind. To put its teaching into practice (would gain no liberation), but bind oneself more tightly.” Thereupon, he showed the Bhikkhu the following stanza of his own:-

**「惠能沒伎倆，不斷百思想，對境心數起，菩提作麼長。」**
Hui Neng has no ways and means
To insulate the mind from all thoughts
Circumstances often react on my mind;
And I wonder how can the Bodhi tree grow?
(Note: In the last line, the Patriarch challenged the statement that “the Bodhi tree will grow,” as Bodhi neither increases nor decreases.)

**六祖法寶壇經 之三** **第八至第十品** 中英對照

**頓漸品第八 Chapter VIII. Sudden School vs Gradual School**

**時，祖師居曹溪寶林；神秀大師在荊南玉泉寺。于時兩宗盛化，人皆稱南能北秀；故有南北二宗頓漸之分，而學者莫知宗趣。**
While the Patriarch was living in Bao Lin Monastery, the Grand Master Shen Xiu was preaching in Yu Quan Monastery of Jing Nan. At that time the two Schools, that of Hui Neng of the South and Shen Xiu of the North, flourished side by side. As the two Schools were distinguished from each other by the names “Sudden” (the South) and “Gradual” (the North), the question which sect they should follow baffled certain Buddhist scholars (of that time).

**師謂眾曰：「法本一宗，人有南北，法即一種，見有遲疾；何名頓漸？法無頓漸，人有利鈍，故名頓漸。」** (Seeing this), the Patriarch addressed the assembly as follows: “So far as the Dharma is concerned, there can be only one School. (If a distinction exists) it exists in the fact that the founder of one school is a northern man, while the other is a Southerner. While there is only one Dharma, some disciples realize it more quickly than others. The reason why the names ‘Sudden’ and ‘Gradual’ are given is that some disciples are superior to others in mental dispositions. So far as the Dharma is concerned, the distinction of ‘Sudden’ and ‘Gradual’ does not exist.”

**然秀之徒眾，往往譏南宗祖師不識一字，有何所長？秀曰：「他得無師之智，深悟上乘，吾不如也。且吾師五祖，親傅衣法，豈徒然哉！吾恨不能遠去親近，虛受國恩。汝等諸人，毋滯於此，可往曹溪參決。」**
(In spite of what the Patriarch had said,) the followers of Shen Xiu used to criticize the Patriarch. They discredited him by saying that as he was illiterate he could not distinguish himself in any respect. Shen Xiu himself, on the other hand, admitted that he was inferior to the Patriarch, that the Patriarch attained wisdom without the aid of a teacher, and that he understood thoroughly the teaching of the Mahayana School. “Moreover,” he added, “my teacher, the Fifth Patriarch, would not have transmitted to him the robe and the bowl without good cause. I regret that, owing to the patronage of the state, which I by no means deserve, I am unable to travel far to receive instructions from him personally. (But) you men should go to Cao Xi to consult him.”

**一日，命門人志誠曰：「汝聰明多智，可為吾到曹溪聽法；若有所聞，盡心記取，還為吾說。」志誠稟命至曹溪，隨眾參請，不言來處。**
One day he said to his disciple, Zhi Cheng, “You are intelligent and bright. On my behalf, you may go to Cao Xi to attend the lectures there. Try your best to remember what you learn, so that upon your return you may repeat it to me.” Acting on his teacher’s instruction, Zhi Cheng went to Cao Xi. Without telling whence he came he joined the crowd there to call on the Patriarch.

**時，祖師告眾曰：「今有盜法之人，潛在此會。」志誠即出禮拜，具陳其事。師曰：「汝從玉泉水，應是細作。」對曰：「不是！」師曰：「何得不是？」對曰：「未說即走，說了不是。」**

“Someone has hidden himself here to plagiarize my lecture,” said the Patriarch to the assembly. Thereupon, Zhi Cheng came out, made obeisance, and told the Patriarch what his mission was. “You come from Yu Quan Monastery, do you?” asked the Patriarch. “You must be a spy.” “No, I am not,” replied Zhi Cheng. “Why not?” asked the Patriarch. “If I had not told you,” said Zhi Cheng, “I would be a spy. Since I have told you all about it, I am not.”

**師曰：「汝師若為示眾？」對曰：「常指誨大眾，住心觀淨，長坐不臥。」**
“How does your teacher instruct his disciples?” asked the Patriarch.
“He tells us to meditate on purity, to keep up the sitting position all the time and not to lie down,” replied Zhi Cheng.

**師曰：「住心觀淨，是病非禪；長坐拘身，於理何益？聽吾偈曰：**
“To meditate on purity,” said the Patriarch, “is an infirmity and not Dhyana. To restrict oneself to the sitting position all the time is unprofitable. Listen to my stanza:

**『生來坐不臥，死去臥不坐，元是臭骨頭，何為立功過。』」**
A living man sits and does not lie down (all the time),
While a dead man lies down and does not sit.
On this physical body of ours
Why should we impose the task of squatting?”

**志誠再拜曰：「弟子在秀大師處學道九年，不得契悟；今聞和尚一說，便契本心。弟子生死事大，和尚大慈，更為教示！」**
Making obeisance a second time, Zhi Cheng remarked, “Though I have studied Buddhism for nine years under the Grand Master Shen Xiu, my mind has not yet been awakened for enlightenment. But as soon as you speak to me my mind is enlightened. As the question of incessant rebirths is a momentous one, please take pity on me and give me further instruction.”

**師曰：「吾聞汝師教示學人戒定慧法，未審汝師說戒定慧行相如何？與吾說看。」**
“I understand,” said the Patriarch, “that your teacher gives his disciples instructions on Sila (disciplinary rules), Dhyana (meditation), and Prajna (Wisdom). Please tell me how he defines these terms.”

**誠曰：「秀大師說，諸惡莫作名為戒，諸善奉行名為慧，自淨其意名為定，彼說如此，未審和尚以何法誨人？」**
“According to his teaching,” replied Zhi Cheng, “to refrain from all evil actions is Sila, to practice whatever is good is Prajna, and to purify one’s own mind is Dhyana. This is the way he teaches us. May I know your system?”

**師曰：「吾若言有法與人，即為誑汝。但且隨才解縛，假名三昧。如汝師所說戒定慧，實不可思議，吾所見戒定慧又別。」**
“If I tell you,” said the Patriarch, “that I have a system of Law to transmit to others, I am cheating you. What I do to my disciples is to liberate them from their own bondage with such devices as the case may need. To use a name which is nothing but a makeshift, this (state of liberation) may be called Samadhi. The way your master teaches Sila, Dhyana, and Prajna is wonderful; but my exposition is different.”

**志誠曰：「戒定慧只合一種，如何更別？」師曰：「汝師戒定慧，接大乘人；吾戒定慧，接最上乘人。悟解不同，見有遲疾；汝聽吾說，與彼同否？**
“How can it be different, Sir,” asked Zhi Cheng, “when there is only one form of Sila, Dhyana and Prajna?” “The teaching of your master,” replied the Patriarch, “is for the followers of the Mahayana School, while mine is for those of the Supreme School. The fact that some realize the Dharma more quickly and deeply than others accounts for the difference in the interpretation. You may listen, and see if my instruction is the same as his.

**吾所說法，不離自性；離體說法，名為相說；自性常迷，須知一切萬法，皆從自性起用，是真戒定慧法，聽吾偈曰：**
In expounding the Law, I do not deviate from the authority of the Essence of Mind (i.e., I speak what I realize intuitively). To speak otherwise would indicate that the expositor’s Essence of Mind is under obscuration and that he can touch the phenomenal side of the Law only. The true teaching of Sila, Dhyana and Prajna should be based on the principle that the function of all things derives from the Essence of Mind. Listen to my stanza:

**心地無非自性戒，心地無癡自性慧，心地無亂自性定，**

**不增不減自金剛，身去身來本三昧。**
To free the mind from all impurity is the Sila of the Essence of Mind.
To free the mind from all disturbance is the Dhyana of the Essence of Mind.
That which neither increases nor decreases is the Vajra
(Diamond, used as a symbol for the Essence of Mind);
‘Coming’ and ‘going’ are different phases of Samadhi.”

**誠聞偈悔謝，乃呈一偈：**
Having heard this, Zhi Cheng apologized (for having asked a foolish question) and thanked the Patriarch for his instruction. He then submitted the following stanza:

**「五蘊幻身，幻何究竟？迴趣真如，法還不淨。」**
The ‘Self’ is nothing but a phantasm created by the union of five Skandhas,
And a phantasm can have nothing to do with absolute reality.
To hold that there is a Tathata (Suchness) for us to aim at or to return to
Is another example of ‘Impure Dharma’.
(Note: For Pure Law is above concept and speech)

**師然之。復語誠曰：「汝師戒定慧，勸小根智人；吾戒定慧，勸大智根人；若悟自性，亦不立菩提涅槃，亦不立解脫知見。無一法可得，才能建立萬法；若解此意， 亦名菩提涅槃，亦名解脫知見。**
Approving what he said in his stanza, the Patriarch said to him again, “The teaching of your master on Sila, Dhyana and Prajna applies to wise men of the inferior type, while mine to those of the superior type. He who realizes the Essence of Mind may dispense with such doctrines as Bodhi, Nirvana, and ‘Knowledge of Emancipation’. Only those who do not possess a single system of Law can formulate all systems of Law, and only those who can understand the meaning (of this paradox) may use such terms.

**見性之人，立亦得，不立亦得，去來自由，無滯無礙；應用隨作，應語隨答；普見化身，不離自性，即得自在神通，游戲二昧；是名 見性。」**It makes no difference to those who have realized the Essence of Mind whether they formulate all systems of Law or dispense with all of them. They are at liberty to ‘come’ or to ‘go’ (i.e., they may remain in or leave this world at their own free will). They are free from obstacles or impediments. They take appropriate actions as circumstances require. They give suitable answers according to the temperament of the enquirer. They see that all Nirmanakayas are one with the Essence of Mind. They attain liberation, psychic powers (Siddhi) and Samadhi, which enable them to perform the arduous task of universal salvation as easily as if they were only playing. Such are the men who have realized the Essence of Mind!”

**志誠再啟師曰：「如何是不立義？」**“By what principle are we guided in dispensing with all systems of Law?” was Zhi Cheng’s next question.

**師曰：「自性無非、無癡、無亂；念念般若觀照，常離法相，自由自在，縱橫盡得，有何可立？** “When our Essence of Mind is free from impurity, infatuations and disturbances,” replied the Patriarch, “when we introspect our mind from moment to moment with Prajna, and when we do not cling to things and phenomenal objects we are free and liberated. Why should we formulate any system of Law when our goal can be reached no matter whether we turn to the right or to the left?

**自性自悟，頓悟頓脩，亦無漸次，所以不立一切法。諸法寂滅，有何次第？」**
Since it is with our own efforts that we realize the Essence of Mind, and since the realization and the practice of the Law are both done instantaneously, and not gradually or stage by stage, the formulation of any system of Law is unnecessary. As all Dharmas are intrinsically Nirvanic, how can there be gradation in them?”

**志誠禮拜，願為執侍，朝夕不懈。**
Zhi Cheng made obeisance and volunteered to be an attendant of the Patriarch. In that capacity, he served both day and night.

**一僧志徹，江西人，本姓張，名行昌，少任仗；自南北分化，二宗主雖亡彼我，而徒侶競起愛憎。**
Bhikkhu Zhi Che, whose secular name was Zhang Xing Chang, was a native of Kiangxi. As a young man, he was fond of chivalric exploits. Since the two Dhyana Schools, Hui Neng of the South and Shen Xiu of the North, flourished side by side, a strong sectarian feeling ran high on the part of the disciples, in spite of the tolerant spirit shown by the two masters, who hardly knew what egotism was.

**時，北宗門人，自立秀師為第六祖，而忌祖師傳衣為天下聞，乃囑行昌來剌師。**
Calling their own teacher, Shen Xiu, the Sixth Patriarch on no better authority than their own, the followers of the Northern School were jealous of the rightful owner of that title whose claim, supported by the inherited robe, was too well known to be ignored. (So in order to get rid of the rival teacher) they sent Zhang Xing Chang (who was then a layman) to murder the Patriarch.

**師心通，預知其事，即置金十兩於座間。**
With his psychic power of mind-reading the Patriarch was able to know of the plot beforehand. (Making ready for the coming of the murderer), he put ten taels by the side of his own seat.

**時，夜暮，行昌入祖室，將欲加害，師舒頸就之。行昌揮刃者三，悉無所損。**
Zhang duly arrived, and one evening entered the Patriarch’s room to carry out the murder. With outstretched neck the Patriarch waited for the fatal blow. Thrice did Zhang cut, (but) not a single wound was thereby inflicted!

**師曰：「正劍不邪，邪劍不正；只負汝金，不負汝命。」**
The Patriarch then addressed him as follows: “A straight sword is not crooked, While a crooked one is not straight.I owe you money only; But life I do not owe.”

**行昌驚仆，久而方蘇，求哀悔過，即願出家。師遂與金，言：「汝且去，恐徒眾翻害於汝，汝可他日易形而來，吾當攝受。」行昌稟旨宵遁，後投僧出家。**
The surprise was too great for Zhang; he fell into a swoon and did not revive for a considerable time. Remorseful and penitent, he asked for mercy and volunteered to join the Order at once. Handing him the money, the Patriarch said, “You had better not remain here, lest my followers should do you harm. Come to see me in disguise some other time, and I will take good care of you.” As directed, Zhang ran away the same night. Subsequently, he joined the Order ubder a certain Bhikkhu. Upon being fully ordained, proved himself to be a very diligent monk.

**一日，憶師之言，遠來禮覲。師曰：「吾久念汝，汝來水何晚？」**
One day, recollecting what the Patriarch had said, he took the long journey to see him and to tender him homage. “Why do you come so late?” asked the Patriarch.  “I have been thinking of you all the time.”

**曰：「昨蒙和尚捨罪，今雖出家苦行，終難報德，其惟傳法度生乎？弟子常覽涅槃經，未曉常無常義，乞和尚慈悲，略為解說。」**
“Since that day you so graciously pardoned my crime,” said Zhang, “I have become a Bhikkhu and have studied Buddhism diligently. Yet I find it difficult to requite you adequately unless I can show my gratitude by spreading the Law for the deliverance of sentient beings. In studying the Maha Parinirvana Sutra, which I read very often, I cannot understand the meaning of ‘Eternal’ and ‘Not Eternal’. Will you, Sir, kindly give me a short explanation.”

**師曰：「無常者，即佛性也；有常者，即一切善惡諸法分別心也。」**
“What is not eternal is the Buddha-nature,” replied the Patriarch, “and what is eternal is the discriminating mind together with all meritorious and demeritorious Dharmas.”

**曰：「和尚所說，大違經文。」師曰：「吾傳佛心印，安敢違於佛經？」**
“Your explanation, Sir, contradicts the Sutra,” said Zhang.
“I dare not, since I inherit the ‘Heart-Seal’ of Lord Buddha,” replied the Patriarch.

**曰：「經說佛性是常，和尚卻言無常；善惡諸法，乃至菩提心，皆是無常，和尚卻言是常；此即相違，令學人轉加疑惑。」**
“According to the Sutra,” said Zhang, “the Buddha-nature is eternal, while all meritorious and demeritorious Dharmas, including the Bodhi-citta (the Wisdom-heart) are not eternal. As you hold otherwise, is this not a contradiction? Your explanation has now intensified my doubts and perplexities.”

**師曰：「涅槃經，吾昔聽尼無盡藏讀誦一遍，便為講說，無一宇一義不合經文，乃至為汝，終無二說。」**
“On one occasion,” replied the Patriarch, “I had Bhikkhuni Wu jin-Zang recite to me the whole book of the Maha Parinirvana Sutra, so that I could explain it to her. Every word and every meaning I explained on that occasion agreed with the text. As to the explanation I give you now, it likewise differs not from the text.”

**曰：「學人識量淺昧，願和尚委曲開示。」**“As my capacity for understanding is a poor one,” observed Zhang, “will you kindly explain to me more fully and more clearly.”

**師曰：「汝知否？佛性若常，更說什麼善惡諸法，乃至窮劫，無有一人發菩提心者；故吾說無常，正是佛說真常之道也。又一切諸法若無常者，即物物皆有自性，客受生死，而真常性有不遍之處；故吾說常者，正是佛說真無常義。**
“Don’t you understand?” said the Patriarch. “If Buddha-nature is eternal, it would be of no use to talk about meritorious and demeritorious Dharmas; and until the end of a Kalpa no one would arouse the Bodhi-citta. Therefore, when I say ‘Not-Eternal’ it is exactly what Lord Buddha meant for ‘Truly Eternal’. Again, if all Dharmas are not eternal, then every thing or object would have a nature of its own (i.e., positive essence) to suffer death and birth. In that case, it would mean that the Essence of Mind which is truly eternal does not pervade everywhere. Therefore when I say ‘Eternal’ it is exactly what Lord Buddha meant by ‘Truly Not-Eternal’.

**佛比為凡夫外道，執於邪常；諸二乘人，於常計無常，共成八倒故，於涅槃了義教中，破彼偏見， 而顯說真常、真樂、真我、真淨。**
“Because ordinary men and heretics believe in ‘heretical eternalism’ (i.e., they believe in the eternity of soul and of the world), and because Sravakas (aspirants to arhatship) mistake the eternity of Nirvana as something not eternal, eight upside-down notions arise.[14] In order to refute these one-sided views, Lord Buddha preached exoterically in the Maha Parinirvana Sutra the ‘Ultimate Doctrine’ of Buddhist teaching, i.e., true eternity, true happiness, true self and true purity.

**汝今依言背義，以斷滅無常，及確定死常，而錯解佛之圓妙最後微言，縱覽千遍，有何所益？」**“In following slavishly the wording of the Sutra, you have ignored the spirit of the text. In assuming that what perishes is non-eternal and that what is fixed and immutable is eternal, you have misinterpreted Lord Buddha’s dying instruction (contained in the Maha Parinirvana Sutra) which is perfect, profound, and complete. You may read the Sutra a thousand times but you will get no benefit out of it.”

**行昌忽然大悟，說偈云：**All of a sudden Zhang awoke to full enlightenment, and submitted the following stanza to the Patriarch:

**「因守無常心，佛說有常性，不知方便者，猶春池拾礫；**In order to refute the bigoted belief of ‘Non-eternity’
Lord Buddha preached the ‘Eternal Nature’.
He who does not know that such preaching is only a skilful device
May be likened to the child who picks up pebbles and calls them gems.

**我今不施功，佛性而現前，非師相授與，我亦無所得。」**Without effort on my part
The Buddha-nature manifests itself.
This is due neither to the instruction of my teacher
Nor to any attainment of my own.

**師曰：「汝今徹也，宜名志徹。」徹禮謝而退。**
“You have now thoroughly realized (the Essence of Mind),” commended the Patriarch, “and hereafter you should name yourself Zhi Che (to realize thoroughly).” Zhi Che thanked the Patriarch, made obeisance, and departed.
(Note. – The Buddha’s object is to get rid of bigoted belief in any form. He would preach ‘Non-eternity’ to believers of Eternalism; and preach ‘neither Eternity nor Non-eternity’ to those who believe in both.)

**有一童子，名神會，襄陽高氏子，年十三，白玉泉來參禮。師曰：「知識遠來艱辛，還將得本來否？若有本則合識主，試說看。」**

A thirteen-year-old boy named Shen Hui, who was born of a Gao family of Xiang Yang, came from Yu Quan Monastery to tender homage to the Patriarch. “My learned friend,” said the Patriarch, “it must be hard for you to undertake such a long journey. But can you tell me what is the ‘fundamental principle’ ? If you can, you know the owner (i.e., the Essence of Mind). Try to say something, please.”

**會曰：「以無住為本，見即是主。」**
“Non-attachment is the fundamental principle, and to know the owner is to realize (the Essence of Mind),” replied Shen Hui.

**師曰：「這沙彌爭合取次語。」會乃問曰：「和尚坐禪，還見不見？」**
“This Samanera (novice) is fit for nothing but to talk loosely,” reproved the Patriarch.
Thereupon Shen Hui asked the Patriarch, “In your meditation, Sir, do you see (your Essence of Mind) or not?”

**師以柱打三下云：「吾打汝是痛不痛？」對曰：「亦痛，亦不痛。」 師曰：「吾亦見，亦不見。」**
Striking him three blows with his staff, the Patriarch asked him whether he felt pain or not. “Painful and not painful,” replied Shen Hui. “I see and I see not,” retorted the Patriarch.

**神會問：「如何是亦見，亦不見？」**

“How is it that you see and see not?” asked Shen Hui.

**師云：「吾之所見，常見自心過愆，不見他人是非好惡；是以亦見亦不見。汝言亦痛亦不痛，如何？汝若不痛，同其木石；若痛，則同凡夫，即起恚恨。**
“What I see is my own faults,” replied the Patriarch. “What I do not see is the good, the evil, the merit and the demerit of others. That is why I see and I see not. Now tell me what you mean by ‘painful and not painful’. If you feel no pain, you would be as a piece of wood or stone. On the other hand, should you feel pain, and anger of hatred is thereby aroused, you would be in the same position as an ordinary man.

**汝向前見不見，是二邊；痛不痛，是生滅。汝自性且不見，敢爾弄人？」**
“The ‘Seeing’ and ‘not Seeing’ you referred to are a pair of opposites; while ‘painful’ and ‘not painful’ belong to that category of Dharma which becomes and ceases (i.e., Samskrita Dharma, conditioned or caused elements). Without having realized your own Essence of Mind, you dare to hoodwink others.”

**神會禮拜悔謝。**
Shen Hui apologized, made obeisance, and thanked the Patriarch for his instruction.

**師又曰：「汝若心迷不見，問善知識覓路；汝若心悟，即自見性，依法修行。汝自迷不見自心，卻來問吾見與不見。吾見自知，豈待汝迷？汝若自見，亦不待吾迷，何不自知自見，乃問吾見與不見？」**
Addressing him again the Patriarch said, “If you are under delusion and cannot realize your Essence of Mind, you should seek the advice of a pious and learned friend. When your mind is enlightened, you will know the Essence of Mind, and then you may tread the Path the right way. Now you are under delusion, and do not know your Essence of Mind. Yet you dare to ask whether I know my Essence of Mind or not. If I do, I realize it myself, but the fact that I know it cannot help you from being under delusion. Similarly, if you know your Essence of Mind your knowing would be of no use to me. Instead of asking others, why not see it for yourself and know it for yourself?”

**神會再禮百餘拜，求謝過愆，服勤給侍，不離左右。**
Making obeisance more than a hundred times, Shen Hui again expressed regret and asked the Patriarch to forgive him. (Henceforth) he worked diligently as the Patriarch’s attendant.

**一日，師告眾曰：「吾有一物，無頭無尾，無名無字，無背無面，諸人還識否？」 神會出曰：「是諸佛之本源，神會之佛性。」**
Addressing the assembly one day, the Patriarch said, “I have an article which has no head, no name nor appellation, no front and no back. Do any of you know it?” Stepping out from the crowd, Shen Hui replied, “It is the source of all Buddhas, and the Buddha-nature of Shen Hui.”

**師曰：「向汝道無名無字，汝便喚作本源佛性。汝向去有把茆蓋頭，也只成箇知解宗徒。」**“I have told you already that it is without name and appellation, and yet you call it ‘Source of Buddhas’ and ‘Buddha-nature’,” reproved the Patriarch. “Even if you confine yourself in a mat shed for further study (as is the wont of the Bhikkhus), you will be a Dhyana scholar of secondhand knowledge only (i.e., knowledge from books and verbal authority instead of Knowledge obtained intuitively).

**祖師滅後，會入京洛，大弘曹溪頓教，著顯宗記，盛行于世；是謂荷澤禪師。**
After the death of the Patriarch, Shen Hui left for Loyang, where he spread widely the teaching of the Sudden School. The popular work entitled ‘An Explicit Treatise on Dhyana Teaching’ was written by him. He is generally known by the name Dhyana Master He Ze (the name of his monastery).

**師見諸宗難問，咸起惡心，多集座下，愍而謂曰：**
Seeing that many questions were put to him in bad faith by followers of various Schools, and that a great number of such questioners had gathered around him, the Patriarch addressed them out of compassion as follows:

**「學道之人，一切善念惡念，應當盡除；無名可名，名於自性；無二之性，是名實性，於實性上，建立一切教門，言下便須自見。」**“A treader of the Path should do away with all thoughts, good as well as evil ones. It is merely as an expedient that the Essence of Mind is so called; it cannot really be named by any name. This ‘non-dual nature’ is called the ‘true nature’, upon which all Dharma systems of teaching are based. One should realize the Essence of Mind as soon as one is spoken to about it.”

諸人聞說，總皆作禮，請事為師。Upon hearing this, every one made obeisance and asked the Patriarch to allow them to be his disciples.

**護法品第九Chapter IX. Royal Patronage**

**神龍元年上元日，則天中宗詔云：**
An edict dated the 15th day of the first Moon of the first year of Shen Long, issued by the Empress Dowager Ze Tian and the Emperor Zhong Zung ran as follows:

**「朕請安秀二師，宮中供養，萬幾之暇，每究一乘。**
“Since we invited Grand Masters Hui An and Shen Xiu to stay in the palace to receive our offerings, we have studied the ‘Buddha Vehicle’ under them whenever we could find time after attending to our imperial duties.

**二師推讓云：『南方有能禪師，密授忍大師衣法，傳佛心印，可請彼問。』**
Out of sheer modesty, these two Masters recommended that we should seek the advice of Dhyana Master Hui Neng of the South, who has esoterically inherited the Dharma and the robe of the Fifth Patriarch as well as the ‘Heart Seal’ of Lord Buddha.

**今遣內侍薛簡，馳詔迎請。願師慈念，速赴上京。」**
“We hereby send Eunuch Xue Jian as the courier of this Edict to invite His Holiness to come, and trust His Holiness will graciously favor us with an early visit to the capital, etc., etc.”

**師上表辭疾，願終林麓。**
On the ground of illness, the Patriarch sent a reply to decline the royal invitation and asked to be allowed to spend his remaining years in the “forest’.

**薛簡曰：「京城禪德皆云：『欲得會道，必須坐禪習定；若不因禪定而得解脫者，未之有也。』未審師所說法如何？」**
“Dhyana experts in the capital,” said Xue Jian (when interviewing the Patriarch), “unanimously advise people to meditate in the sitting position to attain Samadhi. They say that this is the only way to realize the Norm, and that it is impossible for anyone to obtain liberation without going through meditation exercises. May I know your way of teaching, Sir?”

**師曰：「道由心悟，豈在坐也？ 經云：『若言如來若坐若臥，是行邪道。』何故？無所從來，亦無所去；無生、無滅，是如來清淨禪；諸法空寂，是如來清淨坐，究竟無證，豈況坐耶？」**
“The Norm is to be realized by the mind,” replied the Patriarch, “and does not depend on the sitting position. The Vajracchedika (Diamond) Sutra says that it is wrong ‘for anyone to assert that the Tathagata comes or goes, sits or reclines.’ Why? Because the Tathagata’s ‘Dhyana of Purity’ implies neither coming from anywhere nor going to anywhere, neither becoming nor causing to be. All Dharmas are calm and void, and such is the Tathagata’s ‘Seat of Purity’. Strictly speaking, there is even no such thing as ‘attainment'; why then should we bother ourselves about the sitting position?”

**簡曰：「弟子回京，主上必問，願師慈悲指示心要，傳奏兩宮，及京城學道者；譬如一燈，然百千燈，冥者皆明，明明無盡。」**
“Upon my return,” said Xue Jian, “Their Majesties will certainly ask me to make a report. Will you, Sir, kindly give me some essential hints on your teaching, so that I can make them known not only to Their Majesties, but also to all Buddhist scholars in the capital? As the flame of one lamp may kindle hundreds or thousands of others, so the ignorant will be enlightened (by your teaching), and light will produce light without end.”

**師云：「道無明暗，明暗是代謝之義；明明無盡，亦是有盡，相待立名。故淨名經云：『法無有比，無相待故。』」**
“The Norm implies neither light nor darkness,” replied the Patriarch. “Light and darkness signify the idea of alternation. (It is not correct to say) that light will produce light without end, because there is an end, since light and darkness are a pair of opposites. The Vimalakirti Nirdesa Sutra says, ‘The Norm has no comparison, since it is not a relative term’.”

**簡曰：「明喻智慧，暗喻煩惱，脩道之人，倘不以智慧照破煩惱，無始生死，憑何出離？」**“Light signifies wisdom,” argued Xue Jian, “and darkness signifies Klesa (defilement). If a treader of the Path does not break up Klesa with the force of wisdom, how is he going to free himself from the ‘wheel of birth and death’, which is beginningless?”

**師曰：「煩惱即是菩提，無二無別。若以智慧照破煩惱者，此是二乘見解，羊鹿等機，上智大根，悉不如是。」**“Klesa is Bodhi,” rejoined the Patriarch. “The two are the same and not different. To break up Klesa with wisdom is the teaching of the Sravaka (aspirant to Arhatship) School and the Pratyeka Buddha School, the followers of which are of the ‘Goat Vehicle’ and ‘Deer Vehicle’ standard respectively. To those of superior mental dispositions such teaching would be of no use at all.”

**簡曰：「如何是大乘見解？」**
“What then, is the teaching of the Mahayana School?” asked Xue Jian.

**師曰：「明與無明，凡夫見二；智者了達，共性無二，無二之性，即是實性。實性者：處凡愚而不減，在賢聖而不增，住煩惱而不亂，居禪定而不寂。不斷、不常、不來、不去，不在中間及其內外；不生、不滅，性相如如，常住不遷，名之曰道。」**
“From the point of view of ordinary men,” replied the Patriarch, “enlightenment and ignorance are two separate things. Wise men who realize thoroughly the Essence of Mind know that they are of the same nature. This same nature or non-dual nature is what is called the ‘real nature’, which neither decreases in the case of ordinary men and ignorant persons, nor increases in the case of the enlightened sage; which is not disturbed in a state of annoyance, nor calm in a state of Samadhi. It is neither eternal nor non-eternal; it neither goes nor comes; it is not to be found in the exterior, nor in the interior, nor in the space between the two. It is above existence and non-existence; its nature and its phenomena are always in a state of ‘Thusness'; it is permanent and immutable. Such is the Norm.”

**簡曰：「師曰不生不滅，何異外道？」**
Xue Jian asked, “You say that it is above existence and non-existence. How then do you differentiate it from the teaching of the heretics who teach the same thing?”

**師曰：「外道所說不生不滅者，將滅止生，以生顯滅，滅猶不滅，生說不生。我說不生不滅者，本自無生，今亦不滅，所以不 同外道。汝若欲知心要，但一切善惡，都莫思量，自然得入清淨心體，湛然常寂，妙用恒沙。」**
“In the teaching of the heretics,” replied the Patriarch, “‘non-existence’ means the end of ‘existence’, while ‘existence’ is used in contrast with ‘non-existence’. What they mean by ‘non-existence’ is not actually annihilation and what they call ‘existence’ does not really exist. What I mean by ‘above existence and non-existence’ is this; intrinsically it exists not, and at the present moment it is not annihilated. Such is the difference between my teaching and that of the heretics.
“If you wish to know the essential points of my teaching, you should free yourself from all thoughts, good ones as well as bad; then your mind will be in a state of purity, calm and serene all the time, and its usefulness as manifold as the grains of sand in the Ganges.”

**簡蒙指教，豁然大悟，禮辭歸闕，表奏師語。**
The preaching of the Patriarch suddenly awoke Xue Jian to full enlightenment. He made obeisance and bid the Patriarch adieu. Upon his return to the palace, he reported what the Patriarch had said to Their Majesties.

**其年九月三日，有詔獎諭師曰：**
In that same year, on the third day of the ninth Moon, an edict was issued commending the Patriarch in the following terms:–

**「師辭老疾，為朕修道，國之福田，師若淨名，托疾毗耶，闡揚大乘，傳諸佛心，談不二法，** “On the ground of old age and poor health, the Patriarch declined our invitation to come to the capital. Devoting his life to the practice of Buddhism for our benefit, he is indeed the ‘field of merit’ of the nation. Like Vimalakirti, who recuperated in Vaisali, he widely spreads the Mahayana teaching, transmits the doctrine of the Dhyana School, and expounds the system of ‘Non-dual’ Law.

**薛簡傳師指授如來知見，朕積善餘慶，宿種善根，值師出世，頓悟上乘。感荷師恩，頂戴無已，**“Through the medium of Xue Jian, to whom the Patriarch has imparted the ‘Buddha-knowledge’, we are fortunate enough to have a chance to understand for ourselves the teaching of the Supreme Vehicle. This must be due to our accumulated merits and our ‘root of goodness’ planted in past lives; otherwise, we should not be the contemporaries of His Holiness. “

**並奉摩納袈裟，及水晶缽，敕韶州刺史脩寺宇，賜師舊居，為國恩寺焉。」**
In appreciation of the graciousness of the Patriarch, we present to him herewith a Mo Na robe and a crystal bowl. The Prefect of Shao Chou is hereby ordered to renovate his monastery and to convert his old residence into a temple which is to be named ‘Guo En’ (State Munificence), by royal favor, etc., etc.”

**付囑品第十 Chapter X. Final Instructions**

**師，一日喚門人法海、志誠、法達、神會、智常、智通、志徹、志道、法珍、法如等曰：**One day the Patriarch sent for his disciples, Fa Hai, Zhi Cheng, Fa Da, Shen Hui, Zhi Chang, Zhi Tong, Zhi Che, Zhi Dao, Fa Zhen, Fa Ru, etc., and addressed them as follows:–

**「汝等不同餘人，吾滅度後，各為一方師。吾今教汝說法，不失本宗，**
“You men are different from the common lot. After my entering into Parinirvana, each of you will be the Dhyana Master of a certain district. I am, therefore, going to give you some hints on preaching, so that when doing so, you may keep up the tradition of our School.

**先須舉三科法門，動用三十六對，出沒即離兩邊，說一切法莫離自性。**
“First mention the three categories of Dharmas, and then the thirty-six ‘pairs of opposites’ in the activities (of the Essence of Mind). Then teach how to avoid the two extremes of ‘coming in’ or ‘going out’. In all preaching, stray not from the Essence of Mind.

**忽有人問汝法，出語盡雙，皆取對法，來去相因，究竟三法盡除，更無去處。」**
Whenever a man puts a question to you, answer him in antonyms, so that a ‘pair of opposites’ will be formed. (For example), ‘coming’ and ‘going’ are the reciprocal cause of each other; when the interdependence of the two is entirely done away with there would be, in the absolute sense, neither ‘coming’ nor ‘going’.

**「三科法門者，陰界入也。**“The three categories of Dharmas are: Skandhas (aggregates), Ayatanas (places or spheres of meeting), Dhatus (factors of consciousness).

**陰是五陰：色受想行識是也。**
The five Skandhas are:– Rupa (matter), Vedana (sensation), Samjna (perception), Samskara (tendencies of mind), and Vijnana (consciousness).

**入是十二入，外六塵：色、聲、香、味、觸、法；內六門：眼、耳、鼻、舌、身、意是也。**The twelve Ayatanas are:
Six Sense Objects (external) Six Sense Organs (internal)
Object of sight Organ of sight
Object of hearing Organ of hearing
Object of smell Organ of smell
Object of taste Organ of taste
Object of touch Organ of touch
Object of thought Organ of thought

**界是十八界：六 塵、六門、六識是也。**
The eighteen Dhatus are: The six sense objects, six sense organs and six recipient vijnanas.

**自性能含萬法，名含藏識；若起思量，即是轉識。**
“Since the Essence of Mind is the embodiment of all Dharmas, it is called the Repository Consciousness (Alaya). But as soon as the process of thinking or reasoning is started, the Essence of Mind is transmuted into (various) vijnanas.

**生六識，出六門，見六塵，如是一十八界，皆從自性起用。**
When the six recipient vijnanas come into being, they perceive the six sense objects through the six ‘doors’ (of sense). Thus, the functioning of the eighteen dhatus derive their impetus from the Essence of Mind.

**自性若邪，起十八邪；自性若正，走十八正。含惡用即眾生用，善用即佛用。用由何等，由自性有。」**Whether they function with an evil tendency or a good one depends upon what mood — good or evil — the Essence of Mind is in. Evil functioning is that of a common man, while good functioning is that of a Buddha. It is because there are ‘pairs of opposites’ inherent in the Essence of Mind that the functioning of the eighteen dhatus derive their impetus.

**「對法外境，無情五對：天與地對，日與月對，明與暗對，陰與陽對，水與火對，此是五對也。**“The thirty-six ‘Pairs of opposites’ are: Five external inanimate ones: Heaven and earth, sun and moon, light and darkness, positive element and negative element, fire and water.

**法相語言十二對：語與法對，有與無對，有色與無色對，有相與無相 對，有漏與無漏對，色與空對，動與靜對，清與濁對，凡與聖對，僧與俗對，老與少對，大與小對，此是十二對也。**Twelve Dharmalaksana (phenomenal objects): Speech and Dharma, affirmation and negation, matter and non-matter, form and without form, taints (asravas) and absence of taint, matter and void, motion and quiescence, purity and impurity, ordinary people and sages, the Sangha and the laity, the aged and the young, the big and the small.

**自性起用十九對：長與短對，邪與正對，癡與慧 對，愚與智對，亂與定對，慈與毒對，戒與非對，直與曲對，實與虛對，險與平對，煩惱與菩提對，常與無常對，悲與害對，喜與嗔對，捨與慳對，進與退對，生與 滅對，法身與色身對，化身與報身對，此是十九對也。」**Nineteen pairs denoting the functioning of the Essence of Mind: Long and short, good and evil, infatuated and enlightened, ignorant and wise, perturbed and calm, merciful and wicked, abstinent (Sila) and indulgent, straight and crooked, full and empty, steep and level, Klesa and Bodhi, permanent and transient, compassionate and cruel, happy and angry, generous and mean, forward and backward, existent and non-existent, Dharmakaya and physical body, Sambhogakaya and Nirmanakaya.

**師言：「此三十六對法若解用，即通貫一切經法，出入即離兩邊，** “He who knows how to use these thirty-six pairs realizes the all-pervading principle which goes through the teaching of all Sutras. Whether he is ‘coming in’ or ‘going out’, he is able to avoid the two extremes.

**自性動用，共人言語，外於相離相，內於空離空，**
“In the functioning of the Essence of Mind and in conversation with others, outwardly we should free ourselves from attachment to objects, whence come contact with objects; and inwardly, with regard to the teaching of the ‘Void,’ we should free ourselves from the idea of Nihilism.

**若全著相。即長邪見，若全執空，即長無明。**To believe in the reality of objects or in Nihilism would result in deep-rooted fallacious views or intensified ignorance respectively.

**執 空之人，有謗經直言不用文字，即云不用文字，人亦不合語言，只此語言，便是文字之相。又云直道不立文字，即此不立兩字，亦是文字，**“A bigoted believer in Nihilism blasphemes against the Sutras on the ground that literature (i.e., the Buddhist Scriptures) is unnecessary (for the study of Buddhism). If that were so, then neither would it be right for us to speak, since speech forms the substance of literature. He would also argue that in the direct method (literally, the straight Path) literature is discarded. But does he appreciate that the two words ‘is discarded’ are also literature?

**見人所說，便即謗他言著文字。汝等須知，自迷猶可，又謗佛經，不要謗經，罪障無數。**
Upon hearing others speak of Sutras, such a man would criticize the speakers as ‘addicted to scriptural authority’. It is bad enough for him to confine this mistaken notion to himself, but in addition, he blasphemes against the Buddhist scriptures. You men should know that it is a serious offence to speak ill of the Sutras, for the consequence is grave indeed!

**若著相於外，而作法求真，或廣立道場，說有無之過患，如是之人，累劫不可見性，** “He who believes in the reality of outward objects tries to seek the form (from without) by practicing a certain system of doctrine. He may furnish spacious lecture-halls for the discussion of Realism or Nihilism, but such a man will not for numerous Kalpas realize the Essence of Mind.

**但聽依法修行，又莫百物不思，而於道性窒礙。若聽說不修，令人反生邪念，**
“We should tread the Path according to the teaching of the Law, and not keep our mind in a state of indolence, thereby creating obstacles to the understanding of the Norm. To preach or to hear the Law without practicing it would give occasion for the arising of heretical views.

**但依法修行，無住相法施。汝等若悟，依此說，依此用，依此行，依此作，即不失本宗。**
Hence, we should tread the Path according to the teaching of the Law, and in the dissemination of the Dharma we should not be influenced by the concept of the reality of objects.
“If you understand what I say, and make use of it in preaching, in practice, and in your daily life, you will grasp the distinguishing feature of our School.

**若有人問汝 義，問有，將無對；問無，將有對；問凡，以聖對；問聖，以凡對。二道相因，生中道義，汝一問一對，餘問一依此作，即不失理也。**“Whenever a question is put to you, answer it in the negative if it is an affirmative one; and vice versa. If you are asked about an ordinary man, tell the enquirer something about a sage; and vice versa. From the correlation or interdependence of the two opposites the doctrine of the ‘Mean’ may be grasped. If all other questions are answered in this manner, you will not be far away from the truth.

**設有人問：『何名為暗？』答 云：『明是因，暗是緣，明沒則暗，以明顯晦，以暗顯明，來去相因，成中道義。餘問，悉皆如此。』**“(Let me explain more fully). Suppose someone asks you what is darkness, answer him thus: Light is the Hetu (root condition) and darkness is the pratyaya (Conditions which bring about any given phenomenon). When light disappears, darkness is the consequence. The two are in
contrast to each other. From the correlation or interdependence of the two the doctrine of the ‘Mean’ arises.

**汝等於後傳法，依此轉相教授，勿失宗旨。」**
“In this way all other questions are to be answered. To ensure the perpetuation of the aim and object of our School in the transmission of the Dharma to your successors, this instruction should be handed down from one generation to another.”

**師於大極元年壬子延和七月命門人往新州國恩寺建塔，仍令促工。次年夏末落成。**

In the 7th Moon of the year of Ren Zi, the first year of Tai Ji or Yan He Era, the Patriarch sent some of his disciples to Xin Zhou to have a shrine (stupa) built within the Guo En monastery, with instructions that the work should be completed as soon as possible. Next year, when summer was well-nigh spent, the stupa was duly completed.

**七月一日，集徒眾曰：「吾至八月，欲離世間，汝等有疑，早須相問，為汝破疑，令汝迷盡。吾若去後，無人教汝。」**
On the 1st day of the 7th Moon, the Patriarch assembled his disciples and addressed them as follows: “I am going to leave this world by the 8th Moon. Should you have any doubts (on the doctrine) please ask me in time, so that I can clear them up for you. You may find no one to teach you after my departure.”

**法海等聞，悉皆涕泣，惟有神會，神情不動，亦無涕泣。師云：「神會小師，卻得善不善等，毀譽不動，哀樂不生，餘者不得。數年山中，竟脩何道？汝今悲泣，為憂阿誰？若憂吾不知去處，吾自知去及；吾若不知去處， 終不預報於汝。汝等悲泣，蓋為不知吾去處；若知吾去處，即不合悲泣。法性本無生滅去來，汝等盡坐，吾與汝說一偈，名曰『真假動靜偈。』汝等誦取此偈，與吾 意同，依此脩行，不失宗旨。」**
The sad news moved Fa Hai and other disciples to tears. Shen Hui, on the other hand, remained unperturbed. Commending him, the Patriarch said, “Young Master Shen Hui is the only one here who has attained that state of mind which sees no difference in good or evil, knows neither sorrow nor happiness, and is unmoved by praise or blame. After so many years’ training in this mountain, what progress have you made? What are you crying for now? Are you worrying for me because I do not know whither I shall go? But I do know; otherwise I could not tell you beforehand what will happen. What makes you cry is that you don’t know whither I am going. If you did, there would be no occasion for you to cry. In Suchness (Tathata) there is neither coming nor going, neither becoming nor cessation. Sit down, all of you, and let me read you a stanza on reality and illusion, and on Motion and Quietude. Read it, and your opinion will accord with mine. Practice it, and you will grasp the aim and object of our School.”

**眾僧作禮，請師作偈，偈曰：**
The assembly made obeisance and asked the Patriarch to let them hear the stanza, which read as follows:

**一切無有真，不以見於真，若見於真者，是見盡非真。**
In all things there is nothing real, And so we should free ourselves from the concept of the reality of objects. He who believes in the reality of objects Is bound by this very concept, which is entirely illusive.

**若能自有真，離假即心真，自心不離假，無真何處真？**
He who realizes the ‘Reality’ (i.e.,Essence of Mind) within himself
Knows that the ‘True Mind’ is to be sought apart from false phenomena.
If one’s mind is bound by illusive phenomena
Where is Reality to be found, when all phenomena are unreal?

**有情即解動，無情即不動，若脩不動行，同無情不 動。**

Sentient beings are mobile;
Inanimate objects are stationary.
He who trains himself by exercise to be motionless
(Gets no benefit) other than making himself as still as an inanimate object.

**若覓真不動，動上有不動，不動是不動，無情無佛種。**
Should you the find true type Immobility
There is Immobility within Activity.
Immobility alone (like that of inanimate objects) is immobility (and not Dhyana),
And in inanimate objects the seed of Buddhahood is not to be found.

**能善分別相，第一義不動，但作如此見，即是真如用。**
He who is adept in the discrimination of various Dharmalaksana
Abides immovably in the ‘First Principle’ (Nirvana).
Thus are all things to be perceived,
And this is the functioning of Tathata (Suchness).

**報諸學道人，努力須用意，莫於大乘門，卻執生死 智。**Treaders of the Path, Exert yourself and take heed
That as followers of the Mahayana School
You do not embrace that sort of knowledge
Which binds you to the wheel of birth and death.

**若言下相應，即共論佛義，若實不相應，合掌令歡喜。**

With those who are sympathetic
Let us have discussion on Buddhism.
As for those whose point of view differs from ours
Let us treat them politely and thus make them happy.

**此宗本無諍，諍即失道意，執逆諍法門，自性入生死。」**(But) disputes are alien to our School,
For they are incompatible with its doctrine
To be bigoted and to argue with others in disregard of this rule
Is to subjects one’s Essence of Mind to the bitterness of mundane existence.

**時，徒眾聞說偈已，普皆作禮，並體師意，各各攝心，依法脩行，更不敢諍，**Having heard this stanza, the assembly made obeisance in a body. In accordance with the wishes of the Patriarch, they concentrated their minds to put the stanza into actual practice, and refrained from religious controversy.

**乃知大師不久住世。法海上座再拜問曰：「和尚入滅之後，衣法當付何人？」**Seeing that the Patriarch would pass away in the near future, the head Monk, Fa Hai, after prostrating himself twice asked, “Sir, upon your entering Nirvana, who will be the inheritor of the robe and the Dharma?”

**師曰：「吾於大梵寺說法以至于今，抄錄流行，目曰：『法寶壇經』，汝等守護，遞相傳授，度諸群生，但依此說，是名正法。**“All my sermons,” replied the Patriarch, “from the time I preached in Da Fan monastery, may be copied out for circulation in a volume to be entitled ‘Sutra Spoken on the High Seat of the Treasure of the Law’. (Dharmaratha) Take good care of it and hand it down from one generation to another for the salvation of all sentient beings. He who preaches in accordance with its teachings preaches the Orthodox Dharma.

**今為汝等說法，不付其衣，蓋為汝等信根淳熟，決定無疑堪任大事。然據先祖達摩大師付授偈意，衣不合傳。侷曰：**
So much for the Dharma, as to transmission of the robe, this practice is to be discontinued. Why? Because you all have implicit faith in my teaching, and being free from all doubts you are able to carry out the lofty object of our School. Furthermore, according to the implied meaning of the stanza by Bodhidharma, the first Patriarch, on Dharma transmission, the robe need not be handed down to posterity. The stanza reads:–

**『吾本來茲土，傳法救迷情，一花開五葉，結果自然成。』」**The object of my coming to this land (i.e., China)
Is to transmit the Dharma for the deliverance of those under delusion
In five petals the flowers will be complete.
Thereafter, the fruit will come to bearing naturally.

**師復曰：「汝等若欲成就種智，須達一相三昧，一行三昧。**

The Patriarch added, “Learned Audience, purify your minds and listen to me. He who wishes to attain the All-knowing Knowledge of a Buddha should know the ‘Samadhi of Specific Object’ and the ‘Samadhi of Specific Mode’.

**若於一切處而不住相，於彼相中不生憎愛，亦無取捨，不念利益成壞等事，安閑恬靜，虛融澹泊，此名一 相三昧。若於一切處行住坐臥，純一直心不動道場，其成淨土，此名一行三昧。**

In all circumstances we should free ourselves from attachment to objects, and our attitude towards them should be neutral and indifferent. Let neither success nor failure, neither profit nor loss, worry us. Let us be calm and serene, modest and accommodating, simple and dispassionate. Such is the ‘Samadhi of Specific Object’. On all occasions, whether we are standing, walking, sitting or reclining, let us be absolutely straightforward. Then, remaining in our sanctuary, and without the least movement, we shall virtually be in the Kingdom of Pure Land. Such is the ‘Samadhi of Specific Mode’.

**若人具二三昧，如地有種，今藏長養，成熟其實，一相一行，亦復如是。**
“He who is complete with these two forms of Samadhi may be likened to the ground with seeds sown therein. Covered up in the mud, the seeds receive nourishment therefrom and grow until the fruit comes into bearing.

**我今說法， 猶如時雨，普潤大地，汝等佛性，譬諸種子，遇茲霑洽，悉皆發生。承吾旨者，決獲菩提；依吾行者，定證妙果。聽吾偈曰：**
“My preaching to you now may be likened to the seasonable rain which brings moisture to a vast area of land. The Buddha-nature within you may be likened to the seed which, being moistened by the rain, will grow rapidly. He who carries out my instructions will certainly attain Bodhi. He who follows my teaching will certainly attain the superb fruit (of Buddhahood). Listen to my stanza:

**『心地含諸種，普雨悉皆萌，頓悟花情已，菩提果自成。』**Buddha-seeds latent in our mind
Will sprout upon the coming of the all-pervading rain.
The ‘flower’ of the doctrine having been intuitively grasped,
One is bound to reap the fruit of Enlightenment.

**師說偈已，曰：「其法無二，其心亦然，其道清淨，亦無諸相。汝等慎勿觀靜，及空其心；此心本淨，無可取捨，各自努力，隨緣好去。」**
Then he added, “The Dharma is non-dual and so is the mind. The Path is pure and above all forms. I warn you not to use those exercises for meditation on quietude or for keeping the mind a blank. The mind is by nature pure, so there is nothing for us to crave for or give up. Do your best, each of you, and go wherever circumstances lead.”

**爾時，徒眾作禮而退。Thereupon the disciples made obeisance and withdrew.**

**大師，七月八日，忽謂門人曰：「吾欲歸新州，汝等速理舟楫。」大眾哀留甚堅，**On the 8th day of the 7th Moon, the Patriarch gave a sudden order to his disciples to get ready a boat for his going back to Xin Zhou (his native place). In a body they entreated him earnestly and pitifully to stay.

**師曰：「諸佛出現，猶示涅槃；有來必去，理亦常然。吾此形骸，歸必有所。」。」**
“It is only natural that I should go,” said the Patriarch, “for death is the inevitable outcome of birth, and even the various Buddhas who appear in this world have to go through an earthly death before entering Parinirvana. There can be no exception for my physical body, which must be laid down somewhere.”

**眾曰：「師從此去，早晚可回。」師曰：「葉落歸根，來時無口。」**
“After your visit to Xin Zhou,” entreated the assembly, “please return here sooner or later.”
“Fallen leaves go back to where the root is, and when I first came, mouth I had not,” replied the Patriarch.

**又問曰：「正法眼藏，傳付何人？」**
Then they asked, “To whom, Sir, do you transmit the Womb of the Dharma Eye?”

**師曰：「有道者得，無心者通。」**
“Men of principle will get it, and those who are mind-less will understand it.”

**又問後莫有難否? 師曰: 吾滅後五、六年，當有一人來取吾首。聽吾記曰:**

They further asked, “Will any calamity befall you hereafter?”
“Five or six years after my death,” replied the Patriarch, “a man will come to cut off my head. I have made the following prophecy of which please take note:–

**頭上養親，口裡須餐。遇滿之難，楊柳為官。**To the top of the parent’s head, offerings are made, For the mouth must be fed.
When the calamity of ‘Man’ befalls, Yang and Liu will be the officials.

**又云吾去七十年，有二菩薩從東方來，一出家，一在家。同時興化，建立吾宗。締緝伽藍，昌隆法嗣。**
He added, “Seventy years after my departure two Bodhisattvas from the East, one a layman and the other a monk, will preach contemporaneously, disseminate the Law widely, establish our School on a firm basis, renovate our monasteries and transmit the doctrine to numerous promising successors.”

**問曰：「未知從上佛祖應現已來，傳授幾代，願垂開示。」**
“Can you let us know for how many generations the Dharma has been transmitted, from the appearance of the earliest Buddha up to now?” asked the disciples.

**師云：「古佛應世，已無數量，不可計也。今以七佛為始。過去莊嚴劫毘婆尸佛、尸棄佛、毗舍浮佛；今賢劫拘留孫佛、拘那含牟尼佛、迦葉佛、釋迦文佛是為七佛**“The Buddhas who have appeared in this world are too many to be counted,” replied the Patriarch. “But let us start from the last seven Buddhas. They are: Of the last Kalpa, the Alamkarakalpa: Buddha Vipassin, Buddha Sikhin, Buddha Vessabhu.
Of the present Kalpa (the Bhadrakalpa): Buddha Kakusundha, Buddha Konagamana, Buddha Kassapa, Buddha Gautama (Sakyamuni).
“From the Buddha Sakyamuni, the Law was transmitted to the:

「釋迦文佛首傳 (It was then in turn transmitted to)
第一、摩訶迦葉尊者1st Patriarch Arya Mahakasyapa
第二、阿難尊者 2nd Patriarch Arya Ananda
第三、商那和修尊者 3rd Patriarch Arya Sanavasa
第四、優波(毛匊)多尊者 4th Patriarch Arya Upagupta
第五、提多迦尊者 5th Patriarch Arya Dhritaka
第六、彌遮迦尊者 6th Patriarch Arya Michaka
第七、婆須蜜多尊者 7th Patriarch Arya Vasumitra
第八、佛馱難提尊者 8th Patriarch Arya Buddhanandi
第九、伏馱蜜多尊者 9th Patriarch Arya Buddhamitra
第十、脇尊者 10th Patriarch Arya Parsva
第十一、富那夜奢尊者 11th Patriarch Arya Punyayasas
第十二、馬嗚大士 12th Patriarch Bodhisattva Asvaghosa
第十三、迦毗摩羅尊者 13th Patriarch Arya Kapimala
第十四、龍樹大士 14th Patriarch Bodhisattva Nagarjuna
第十五、迦那提婆尊者 15th Patriarch Kanadeva
第十六、羅睺羅多尊者 16th Patriarch Arya Rahulata
第十七、僧伽難提尊者 17th Patriarch Arya Sanghanandi
第十八、伽耶舍多尊者 18th Patriarch Arya Sangayasas
第十九、鳩摩羅多尊者 19th Patriarch Arya Kumarata
第二十、闍耶多尊者 20th Patriarch Arya Jayata
第二十一、婆脩盤頭尊者 21st Patriarch Arya Vasubandhu
第二十二、摩拏羅尊者 22nd Patriarch Arya Manura
第二十三、鶴勒那尊者 23rd Patriarch Arya Haklenayasas
第二十四、師子尊者 24th Patriarch Arya Sinha
第二十五、婆舍斯多尊者 25th Patriarch Arya Vasiastia
第二十六、不如蜜多尊者 26th Patriarch Arya Punyamitra
第二十七、般若多羅尊者 27th Patriarch Arya Prajnatara

第二十八、菩提達摩尊者 28th Patriarch Arya Bodhidharma (the first Patriarch in China)
第二十九、慧可大師 29th Patriarch Grand Master Hui Ke
第三十、僧璨大師 30th Patriarch Grand Master Seng Can
第三十一、道信大師 31st Patriarch Grand Master Dao Xin
第三十二、弘忍大師 32nd Patriarch Grand Master Hung Ren

**惠能是為三十三祖。從上諸祖，各有稟承，汝等向後遞代流傳，毋令乖誤。」**And I am the 33rd Patriarch (i.e.,the 6th Patriarch in China). Thus, by pupillary, the Dharma was handed down from one Patriarch to another. Hereafter, you men should in turn transmit it to posterity by passing it on from one generation to another, so that the tradition may be maintained.

**大師，先天二年癸丑歲八月初三日－是年十二月，改 元開元－於國恩寺齋罷，謂諸徒眾曰：「汝等各依位坐，吾與汝別。」**
On the 3rd day of the 8th Moon of the year of Kui Chou, the second Year of Xian Tian Era (A.D. 713), after taking food at the Guo En Monastery, the Patriarch addressed his disciples as follows: “Please sit down, for I am going to say good-bye.”

**法海自言：「和尚留何教法，令後代迷人，得見佛性？」**
Thereupon Fa Hai spoke to the Patriarch, “Sir, will you please leave to posterity definite instructions whereby people under delusion may realize the Buddha nature.”

**師言：「汝等諦聽，後代迷人，若識眾生，即是佛性；若不識眾生，萬劫覓佛難逢。**
“It is not impossible,” replied the Patriarch, “for these men to realize the Buddha-nature, provided they acquaint themselves with the nature of ordinary sentient beings. But to seek Buddhahood without such knowledge would be in vain even if one shall spend aeons of time in the search.

**吾今教汝識自心眾生，見自心佛性。欲求見佛，但識眾生；只為眾生迷佛，非是佛迷眾生。**“Now, let me show you how to get acquainted with the nature of the sentient beings within your mind, and thereby realize the Buddha-nature latent in you. Knowing Buddha means nothing else than knowing sentient beings, for the latter ignore that they are potential Buddhas, whereas a Buddha sees no difference between himself and other beings.

**自性若悟，眾生是佛；自 性若迷，佛是眾生。自性平等，眾生是佛；自性邪險，佛是眾生。汝等心若險曲，即佛在眾生中，一念平直，即是眾生成佛。**
When sentient beings realize the Essence of Mind, they are Buddhas. If a Buddha is under delusion in his Essence of Mind, he is then an ordinary being. Purity in the Essence of Mind makes ordinary beings Buddhas. Impurity in the Essence of Mind reverts even a Buddha to an ordinari being. When your mind is crooked or depraved, you are ordinary beings with Buddha-nature latent in you. On the other hand, when you direct your mind to purity and straightforwardness even for one moment, you are a Buddha.

**我心自有佛，自佛是真佛，自若無佛 心，何處求真佛？汝等自心是佛，更莫狐疑，外無一物而能建立，皆是本心生萬種法。**
“Within our mind there is a Buddha, and that Buddha within is the real Buddha. If Buddha is not to be sought within our mind, where shall we find the real Buddha? Doubt not that Buddha is within your mind, apart from which nothing can exist. Since all things or phenomena are the production of our mind,

**故經云：『心生，種種法生；心滅，種種法滅。』吾今留一偈，與汝等別，名 『自性真佛偈』。後代之人，識此偈意，自見本心，自成佛道。偈曰：**
The Sutra says, ‘When mental activity begins, various things come into being; when mental activity ceases, they too cease to exist.’ In parting from you, let me leave you a stanza entitled ‘The Real Buddha of the Essence of Mind’. People of future generations who understand its meaning will realize the Essence of Mind and attain Buddhahood. It reads:

**真如自性是真佛，邪見三毒是魔王，邪迷之時魔在舍，正見之時佛在堂。**
The Essence of Mind or Tathata (Suchness) is the real Buddha,
While heretical views and the three poisonous elements are Mara.
Enlightened by Right Views, we call forth the Buddha within us.
When our nature is dominated by the three poisonous elements,
We are said to be possessed by Mara;

**性中邪見三毒生，即是魔王來住舍，正見自除三毒心，魔變成佛真無假。**
But when Right Views eliminate from our mind these poisonous elements,
Mara will be transformed into a real Buddha.

**法身報身及化身，三身本來是一身，若向性中能自見，即是成佛菩提因。**
The Dharmakaya, the Sambhogakaya and the Nirmanakaya —
These three Bodies emanate from one (i.e., the Essence of Mind).
He who is able to realize this fact intuitively
Has sown the seed, and will reap the fruit of Enlightenment.

**本從化身生淨性，淨性常在化身中，性使化身行正道，當來圓滿真無窮。**

It is from the Nirmanakaya that our ‘Pure Nature’ emanates;
Within the former the latter is to be found.
Guided by ‘Pure Nature,’ the Nirmanakaya treads the Right Path,
And will some day attain to the Sambhogakaya, perfect and infinite.

**婬性本是淨性因，除妊即是淨性身，性中各自離五欲，見性剎那即是真。**
‘Pure Nature’ is an outgrowth of our sensual instincts;
By getting rid of sensuality, we attain the Pure Dharmakaya.
When our temperament is such that we are no longer the slaves of the five sense-objects,
And when we have realized the Essence of Mind even for one moment only,

then Truth is known to us.

**今生若遇頓教門，忽悟自性見世尊，若欲修行覓作佛，不知何處擬求真。**Should we be so fortunate as to be the followers of the Sudden School in this life,
In a sudden we shall see the Bhagavat of our Essence of Mind.
He who seeks the Buddha (from without) by practicing certain doctrines
Knows not where the real Buddha is to be found.

**若能心中自見真，有真即是成佛因，不見自性外覓佛，起心總是大癡人。**
He who is able to realize the Truth within his own mind
Has sown the seed of Buddhahood
He who has not realized the Essence of Mind and seeks the Buddha from without
Is a fool motivated by wrong desires

**頓教法門今已留，救度世人須自修，報汝當來學道者，不作此見大悠悠。**
I have hereby left to posterity the teaching of the Sudden School
For the salvation of all sentient beings who care to practice it.
Hear me, ye future disciples!
Your time will have been badly wasted if you neglect to put this teaching into practice.

**師說偈已，告曰：「汝等好住，吾滅度後，莫作世情悲泣雨淚，受人弔問。身著孝服，非吾弟子，亦非正法。**
Having recited the stanza, he added, “Take good care of yourselves. After my passing away, do not follow the worldly tradition, and cry or lament. Neither should messages of condolence be accepted, nor mourning be worn. These things are contrary to the Orthodox Teaching, and he who does them is not my disciple.

**但識自本心，見自本性，無動無靜，無生無滅，無去無 來，無是無非，無住無往。恐汝等心迷，不會吾意，今再囑汝，令汝見性。吾滅度後，依此修行，如吾在日；若違吾教，縱吾在世，亦無有益。」**
What you should do is to know your own mind and realize your own Buddha-nature, which neither rests nor moves, neither becomes nor ceases to be, neither comes nor goes, neither affirms nor denies, neither stays nor departs. Lest your mind should be under delusion and thus fail to catch my meaning, I repeat this to you to enable you to realize your Essence of Mind. After my death, if you carry out my instructions and practice them accordingly, my being away from you will make no difference. On the other hand, if you go against my teaching, no benefit would be obtained, even if I continued to stay here.”

**復說偈曰： 「兀兀不修善，騰騰不造惡，寂寂斷見聞，蕩蕩心無著。」**
Then he uttered another stanza:
Imperturbable and serene, the ideal man practices no virtue.
Self-possessed and dispassionate, he commits no sin.
Calm and silent, he gives up seeing and hearing.
Even and upright, his mind abides nowhere.

**師說偈已，端坐至三更，忽謂門人曰：「吾行矣！」奄然遷化，于時異香滿室，白虹屬地，林木變自，禽獸哀嗚。**
Having uttered the stanza, he sat reverently until the third watch of the night. Then he said abruptly to his disciples, “I am going now,” and in a sudden passed away. A peculiar fragrance pervaded his room, and a lunar rainbow appeared which seemed to join up earth and sky. The trees in the wood turned white, and birds and beasts cried mournfully.

**十一月，廣韶新三郡官僚，洎門人緇白，爭迎真身，莫決所之。乃焚香禱曰：「香煙指處，師所歸焉。」時，香煙直貫曹溪。十一月十三日，遷神龕併所傳衣缽而回。**
In the 11th Moon of that year the question of the Patriarch’s resting place gave rise to a dispute among the government officials of Guang Zhou, Shao Zhou and Xin Zhou, each party being anxious to have the remains of the Patriarch removed to its own district. The Patriarch’s disciples, together with other Bhikkhus and laymen, took part in the controversy. Being unable to come to any settlement among themselves, they burnt incense and prayed to the Patriarch to indicate by the direction of the drift of the smoke the place which he himself would choose. As the smoke turned directly to Cao Xi, the shrine (in which the body was kept) together with the inherited robe and bowl was accordingly taken back there on the 13th day of the 11th Moon.

**次年七月二十五日出龕，弟子才辯，以香泥上之。門人憶念取首之記，遂先以鐵葉漆布，固護師頸入塔。忽於塔內，白光出現，直上衝天，三日始散。**
Next year, on the 25th day of the 7th Moon, the body was taken out of the shrine, and Fang Bian, a disciple of the Patriarch, plastered it with incense-clay. Recollecting the Patriarch’s prediction that someone would take away his head, the disciples, as a matter of precaution, strengthened his neck by wrapping it with iron sheets and lacquered cloth before the body was placed in the stupa. Suddenly, a flash of white light rushed out from the stupa, went straight towards the sky, and did not disperse until three days after.

**韶州奏聞，奉敕立碑紀師道行。**
The incident was duly reported to the Throne by the officials of Shao Zhou District. By imperial order, tablets were erected to record the life of the Patriarch.

**師，春秋七十有六，年二十四傳衣，三十九祝髮，說法利生三十七載。得旨嗣法者，四十三人，悟道超凡者，莫知其數。**
The Patriarch inherited the robe when he was 24, had his hair shaved (i.e., was ordained) at 39, and died at the age of 76. For thirty-seven years he preached for the benefit of all sentient beings. Forty-three of his disciples inherited the Dharma, and by his express consent became his successors, while those who attained enlightenment and thereby got out of the rut of the ordinary man were too numerous to be counted.

**達摩所傳信衣，中宗賜摩納寶缽，及才辯塑師真相，並道具等，主塔侍者尸之，永鎮寶林道場。流傳壇經，以顯宗旨，興隆三寶，普利群生者。**
The robe transmitted by Bodhidharma as the insignia of Patriarchship, the Mo Na robe and the crystal bowl presented by Emperor Zhong Zong, the Patriarch’s statue made by Fang Bian, and other sacred articles, were put in charge of the keeper of the stupa. They were to be kept permanently in Bao Lin Monastery to guard the welfare of the temple. The Sutra spoken by the Patriarch was published and circulated to make known the principles and objects of the Dharma School. All these steps were taken for the prosperity of the ‘Three Gems’ (i.e., Buddha, Law, and Order) as well as for the general welfare of all sentient beings.

**附錄: 守塔沙門令韜**  Appendix by Ling Tao, the Stupa Keeper

**師入塔後，至開元十年壬 戌八月三日，夜半，忽聞塔中如拽鐵索聲。眾僧驚起，見一孝子從塔中走出。尋見師頸有傷，具以賊事聞於州縣。縣令楊侃、刺史柳無忝，得牒切加擒捉。五日，于石角村，捕得賊人，送韶州鞠問。**
At midnight of the 3rd day of the 8th Moon of the Year of Ren Xu, in the 10th year of the Kai Yuan Era, noises similar to those made by the dragging of an iron chain were heard within the stupa in which the Patriarch’s remains were enshrined. Awakened by the alarm, the Bhikkhus saw a man in mourning run out from the pagoda. Subsequently, they found that injuries had been inflicted on the Patriarch’s neck. Reports were duly made to Prefect Liu Wu Tian and Magistrate Yang Kan. Upon receiving the complaint they made a vigilant search for the culprit, who five days after was arrested in Shi Jiao Village and sent to Shao Zhou for trial.

**云：「姓張，名淨滿，汝州梁縣人。于洪州開元寺，受新羅僧金大悲錢二十千，令取六祖大師首，歸海東供養。」**
He stated that his name was Zhang Jing Man, a native of Liang of Ru Zhou, and that in Kai Yuan Monastery of Hong Zhou he had received two thousand cash from a Xin Lo (a state in Korea) Bhikkhu named Jin Da Bei, who ordered him to steal the Patriarch’s head to be sent back to Korea for veneration.

**柳守聞狀，未即 加刑。乃躬至曹溪，問師上足令韜曰：「如何處斷？」韜曰：「若以國法論，理須誅夷。但以佛教慈悲，冤親平等；況彼求欲供養，罪可恕矣。」柳守加歎曰：「始 知佛門廣大。」遂赦之。**
Having taken this statement Prefect Liu reserved judgement and went personnaly to Cao Xi to consult the Patriarch’s senior disciple, Ling Tao, as to the adequate sentence to be passed. Ling Tao said, “According to the law of the state, the death sentence should be passed. But as mercy is the keynote of Buddhism, which teaches that kindred and enemies should be treated alike, coupled with the fact that religious veneration is the motive of the crime, the offender may be pardoned.” Much impressed, Prefect Liu exclaimed, “Now I begin to realize how liberal and broad-minded the Buddhists are!” The prisoner was accordingly set free.

**上元元年，肅宗遣使就請師衣缽歸內供養。至永泰元年五月五日，代宗夢六祖大師請衣缽。七日，敕刺史楊緘云：**
Emperor Su Zong, who wished to do veneration to the Patriarch’s robe and bowl, sent an ambassador to Cao Xi to escort them with due respect to the royal palace. They were kept there until the 1st year of Yong Tai, when emperor Dai Zong had a dream in the night of the 5th day of the 5th Moon that the Patriarch asked him to return the relics. On the 7th day of the same moon, the following edict addressed to Yang Jian was issued:

**「朕夢感能禪師請傳衣袈裟，卻歸曹溪。今遣鎮國大將軍劉崇景頂戴而送。朕謂之國寶，卿可於本寺如法安置。專令僧眾親承宗旨者，嚴加守護，勿令遺墜。」**“Whereas His Majesty dreamt that Dhyana Master Hui Neng asked for the restitution of the inherited robe and bowl, Marshal Zhen Guo (‘Pillar of State’, a title of honor) Liu Chong Jing is hereby detailed to convey them with due reverence to Cao Xi. These relics are regarded by His Majesty as state valuables, and you are directed to store them properly in Bao Lin Monastery and give express orders to the Bhikkhus, who had received personal instructions from the Patriarch, to exercise special care for their protection, so that no loss or breakage may be suffered.”

**後或為人偷竊，皆不遠而獲，如是者數四。**

Thereafter, the relics were stolen several times, but on each occasion they were recovered before the thief could run away far.

**憲宗諡大鑒禪師。塔曰「元和靈照」。**

Emperor Xian Zong conferred on the Patriarch the Posthumous title ‘Da Jian’ (the great mirror, ot the great seer) and wrote the epigraph ‘Yuan He Ling Zhao’ (Harmonious spirit shines forth divinely) for the stupa.

**其餘事蹟，系載唐尚書王維、刺史柳宗元、刺史劉禹錫等碑。守塔沙門令韜錄。**

Other biographical materials are to be found in the tablets recording the life of the Patriarch written by Chancellor Wang Wei, Prefect Liu Zong Yuan, Prefect Liu Yu Xi, and others, all of the Tang Dynasty.