



# 參同契

## The Meshing of Sameness and Difference

石頭希遷禪師 作 BY DHYANA MASTER STONE XIQIAN

宣公上人講解於病中一九九四年八月初

EXPLAINED BY THE VENERABLE MASTER HUA IN THE BEGINNING OF AUGUST 1994

佛子英譯 ENGLISH TRANSLATION BY FWO ZI

記得1994年夏天，上人一度病危，後來病況稍有起色，但仍是痛楚萬分。弟子們前去探訪上人，在這樣的情形下，上人依然勉強起身，以非常微弱的聲音，背誦並講解《禪海十珍》內的參同契。說完之後，還要弟子們一一逐句重複解釋內容，上人就傾耳凝神諦聽，一遇到弟子說不順的地方，他老人家就立刻再次為大家解釋。隨後上人還背誦了幾段《禪海十珍》內的文章，並鼓勵弟子們用功修行。這是上人忠於自己所發之弘願：「只要我有一口氣在，一定要講經說法。」這也是上人不辭辛勞，為法忘軀的真實寫照。—等智記

In the summer of 1994, the Venerable Master had been ill for a while and then got slightly better, but his pain was still intense. When several of his disciples went to visit him, he forced himself to sit up despite his weak condition. In a very feeble voice, he recited from memory and explained "The Meshing of Sameness and Difference" from *Ten Jewels from the Sea of Dhyana*. Then he asked the disciples to explain each line again as he listened with total concentration. If there was some part that they couldn't explain very well, the Master would immediately explain it for them again. After that he recited by heart several more passages from *Ten Jewels from the Sea of Dhyana* and urged them to cultivate diligently. The Master was true to the vast vow he had made, "As long as I have a breath left, I will certainly lecture on the Sutras and speak the Dharma." That was also a genuine demonstration of the Master's tireless spirit of forgetting himself for the sake of the Dharma.—by Deng Zhi (Equal Wisdom)

竺土大仙心，東西密相付，  
人根有利鈍，道無南北祖。  
靈源明皎潔，支派暗流注。  
執事元是迷，契理亦非悟。  
門門一切境，迴互不迴互。  
迴而更相涉，不爾依位住。  
色本殊質象，聲元異樂苦。  
暗合上中言，明明清濁句。  
四大性自復，如子得其母，  
火熱風動搖，水溼地堅固。  
眼色耳音聲，鼻香舌鹹醋，  
然依一一法，依根葉分布。  
本末須歸宗，尊卑用其語。  
當明中有暗，勿以暗相遇。  
當暗中有明，勿以明相睹。  
明暗各相對，比如前後步。  
萬物自有功，當言用及處。  
事存函蓋合，理應箭鋒拄。  
承言須會宗，勿自立規矩。  
觸目不會道，運足焉知路。

*The mind of ancient India's great immortal  
Was secretly transmitted by patriarchs of the East and West:  
People's faculties may be keen or dull.  
The Way does not distinguish between northern and southern patriarchs.  
The spiritual source is bright and pure.  
Branch sects evolved like quietly flowing streams.  
To be attached to specifics is basically confusion,  
But to tally with principle is not enlightenment either.  
All doors are states.  
Whether they affect each other or not,  
Going around, they mutually interact.  
Otherwise, one must stay where one belongs.  
Forms differ fundamentally in their character and appearance.  
Sounds include sounds of joy and sounds of suffering.  
The words of those of superior and average faculties are united.  
Both coherent and incoherent statements are clearly understood.  
The four elements are self-renewing,  
Just like children reuniting with their mother.  
Fire is hot, while wind moves.  
Water is wet, while earth is solid.  
The eyes see forms, while the ears hear sounds.*



進步非近遠，迷隔山河固。  
謹白參玄人，光陰莫虛度。

『竺土大仙心』竺土：印度，大仙：釋迦牟尼佛大覺金仙。將不立文字、教外別傳、以心印心的法門，由印度傳至中國，一代傳一代。

『東西密相付』每個東方的祖師和西方的祖師都有祕密的傳語，每個祖師都是祕密傳給每個祖師。

『人根有利鈍』眾生的根器有利有鈍。「利」：聰明有智慧，「鈍」：是愚癡，根機淺薄之人。

『道無南北祖』道指佛教。在佛教裡無論南方的祖師或北方的祖師都沒有分別。

『靈源明皎潔』每一宗每一派都是靈源，都是很妙的淵源，「明皎潔」：都是很明白的。

『支派暗流注』有分支分派如禪、教、密、律、淨等。

『執事原是迷』如果執著事，則本是迷惑。

『契理亦非悟』明白道理也不是真正開悟，這也就是說理雖頓悟，事還須漸修。

『門門一切境』分門別戶，你有你的宗派，我有我的宗派。

『迴互不迴互』都互相有關係。

『迴而更相涉』互相有關係之外，還要互相幫助。

『不爾依位住』如果不是這樣就要「依位」：要慢慢的修行了。

『色本殊質象』色是有形有質的表法，都有很多不同。

『聲元異樂苦』聲音裡有樂之聲和苦之聲。

『暗合上中言』上根和中根都相合，「暗」：契合，契合上根和中根的話。

*The nose smells fragrance, while the tongue tastes salt and vinegar.*

*Nonetheless, we rely on every one of these dharmas.*

*They develop in accordance with the arrangement of the roots and leaves.*

*Both the root and the branches must return to the source.*

*Noble and lowly, all apply the principle.*

*Within brightness, darkness is present,*

*Yet do not meet with the darkness.*

*Within darkness, there is brightness,*

*Yet do not see the appearance of brightness.*

*Brightness and darkness are opposites,*

*Just like steps that follow one another.*

*The myriad things have their own functions,*

*Which differ according to how and when they are applied.*

*Specifics exist where a box fits together with its cover.*

*Principles should rest at the tip of an arrow.*

*One must understand the principle when receiving and carrying out instructions*

*And not set up any rules on one's own.*

*One cannot understand the principle by what is seen.*

*If one does not lift one's feet, how can one know the distance?*

*The progress one makes is not related to distance.*

*When confused, one is separated by solid mountains and rivers.*

*Caution and exhort all learners of principles:*

*Do not let the time pass in vain.*

Commentary:

**The mind of ancient India's great immortal:** The great immortal refers to Shakyamuni Buddha, the Greatly Enlightened Golden Immortal. Shakyamuni Buddha transmitted from India to China the Dharma door of sealing the mind with the mind, in which no words are established, and its transmission was separate from and outside of the teaching. This Dharma door has been passed down from generation to generation ever since. It **was secretly transmitted by patriarchs of the East and West:** Each patriarch of the East and West had his own secret language of transmission. Each patriarch gave a secret transmission to the next patriarch.

**People's faculties may be keen or dull.** Living beings may have keen faculties, or they may have dull faculties. Keen means intelligent and wise, while dull means stupid and foolish—having a superficial and shallow disposition. **The Way does not distinguish between northern and southern patriarchs.** The Way here means Buddhism. In Buddhism, there is no discrimination between northern and southern patriarchs.

**The spiritual source is bright and pure.** Every sect and every school is a spiritual source. They are all wonderful sources; all are bright and clear.

**Branch sects evolved like quietly flowing streams.** Different sects evolved, such as Chan, Teaching, Esoteric, Vinaya, Pure Land, and so on. Each sect has its own lineage, which has been passed down through the generations.



『明明清濁句』說的很明白也很清楚。

『四大性自復』「四大」地水火風都有其本來的性。

『如子得其母』就好像子女得到其母親一樣的高興，兒子跑到外邊不認識母親，現在回來了，很高興，四大也是如此。

『火熱風動搖』這是指本來的本性，火是熱性，風是動性。

『水濕地堅固』水是濕性，地是堅固性。

『眼色耳音聲』『鼻香舌鹹醋』眼睛觀色，耳朵聽聲音，鼻子聞香，舌頭嘗味，身覺觸。

『然依一一法』然而依著這種色法（色聲香味觸法）。

『依根葉分布』依著每個人的根性分布開來。

『本末須歸宗』無論你如何分，都要歸回這方法上。

『尊卑用其語』無論你是高貴的或卑下的，都要懂得這個道理。

『當明中有暗』明裡就有暗了，好像白天裡就存著晚間快來了，故子時陽生，午時陰生，陰陽交會。

『勿以暗相遇』不要以暗來找明。

『當暗中有明』暗裡頭也有明。

『勿以明相睹』不要以為暗就是明了。

『明暗各相對，比如前後步』是指明暗兩種都不是對的，要我們不要起執著。

『萬物自有功』萬物都有自己的功能。

『當言用及處』用在什麼上就有什麼功能，也就是說，我們對什麼事情，道理都不要執著，佛法是活動的，不要執著。

『事存函蓋合』「事存」事情的

**To be attached to specifics is basically confusion.** If one gets attached to specifics, then one is fundamentally confused. **But to tally with principle is not enlightenment either.** When one understands the principle, that is not true enlightenment either. That is to say, although one may suddenly enlighten to the principle, one still needs to gradually cultivate the specifics.

**All doors are states.** There are different sects. You have your sect, and I have mine. **Whether they affect each other or not,** they are mutually related. **Going around, they mutually interact.** Aside from being related, they should mutually help each other. **Otherwise, one must stay where one belongs.** If that is not the case, then one must “stay where one belongs”—one has to cultivate slowly, step by step.

**Forms differ fundamentally in their character and appearance.** Forms are all different; they represent objects that have substance and appearance. **Sounds include sounds of joy and sounds of suffering.** Sound can be sounds of happiness or sounds of misery.

**The words of those of superior and average faculties are united.** What the people of superior faculties say tallies with what those of average faculties say. **Both coherent and incoherent statements are clearly understood.** All statements are very clear.

**The four elements are self-renewing.** Earth, water, fire, and wind each have their own nature. **Just like children reuniting with their mother.** It is as happy as children feel when they see their mother again. It is as joyous as when a son who had run away from home and forgotten his mother returns home. The four elements are the same way.

**Fire is hot, while wind moves.** This refers to the original nature. The nature of fire is heat, while that of wind is movement. **Water is wet, while earth is solid.** The nature of water is wetness, while that of earth is solidity.

**The eyes see forms, while the ears hear sounds. The nose smells fragrance, while the tongue tastes salt and vinegar.** The eyes see forms, the ears hear sounds, the nose smells scents, the tongue tastes flavors, and the body senses contact.

**Nonetheless, we rely on every one of these dharmas.** However, we depend on each of these dharmas (forms, sounds, smells, tastes, contact and dharmas).

**They develop in accordance with the arrangement of the roots and leaves.** They spread out in accordance with each individual's basic nature. **Both the root and the branches must return to the source.** No matter how you split them up, eventually they all return to this method.

**Noble and lowly, all apply the principle.** Whether you are noble or lowly, you should understand this principle.

**Within the brightness, darkness is present.** There is darkness inside the brightness. Even when it is still daytime, the night is approaching. Therefore, yang begins to arise at midnight while yin begins to arise at high noon. This is the interchange of yin and yang.

**Yet do not meet with the darkness.** Do not look for brightness within darkness.



存在，有如一種盒，盒子可以打開，就好像飛機裡的黑盒子，飛機失事時把黑盒子打開才能知道真相。

『理應箭鋒柱』道理如射箭，把箭射在柱上。

『承言須會宗』上承祖師之語，必須要明白宗旨。

『勿自立規矩』不要自己立規矩。

『觸目不會道』看所見的東西不會知道宗旨。

『運足焉知路』要自己運足，才知道路有多遠，如果只邁步不往前走，到達不了。

『進步非近遠』如果知道道理，就很相近，明白了就不遠了。

『迷隔山河固』如果迷了，好像隔山那麼遠。

『謹白參方人』謹慎的告訴參道理的人。

『光陰莫虛度』不要把光陰空過。

看佛經不要看得太深、太高，要由淺處入手，理論是人人容易懂，但究竟處還是要慢慢修行。

佛法不要用高深的道理，人如果能把執著破了，就圓滿，「夢裡明明有六趣」，覺後什麼都沒有，連大千世界都沒了，所以你們得快點覺悟。

論曰：...此參同契所由作，句句皆法，蓋欲人承言會宗，觸目會道耳，此外別無一法與人也。

**Within darkness, there is brightness.** Brightness is present in the darkness. **Yet do not see the appearance of brightness.** Don't think that darkness is brightness.

**Brightness and darkness are opposites, just like steps that follow one another.** This means that neither brightness nor darkness reflects the true, and that we should not be attached to either.

**The myriad things have their own functions.** All things have their own functions, **which differ according to how and when they are applied.** The functions differ according to situations. That is to say, we should be attached neither to specifics nor to principle. The Buddhadharma is flexible. Don't be attached.

**Specifics exist where a box fits together with its cover.** The existence of facts is like a box or case that can be opened. It is just like the black box installed in an airplane. If there is an accident, we must open the black box to find out what happened.

**Principles should rest at the tip of an arrow.** Principles can be compared to archery; they are like arrows shot at a pillar.

**Receiving the teaching, one must understand the principle.** When one receives and carries out the patriarchs' instructions, one must be sure to understand the principles **and not set up any rules on one's own.** Do not make any rules by yourself.

**One cannot understand the principle by what is seen.** What is seen with the eyes cannot be used to interpret the principle. **If one does not lift one's feet, how can one know the distance?** One has to walk the path to know the distance. If one only walks in place, one will never reach the destination.

**The progress one makes is not related to distance.** If one understands the principle, then one will be very near. When one understands, one is not far off.

**When confused, one is separated by solid mountains and rivers.** If one is confused, one is as far away as if there were mountains blocking one's path.

**Caution and exhort all traveling students:** I advise those who investigate the principle: **Do not let the time pass in vain.** Do not waste the time. When we read Buddhist Sutras, we should not go too deep or too high. We should start from where it is easy to understand. Everyone finds the principles easy to understand. However, to reach the ultimate point, one still has to cultivate step by step.

Do not rely on deep or lofty principles in studying Buddhism. If we can break through our attachments, just that is perfection. "In a dream, very clearly, there are six destinies; after enlightenment, completely empty, there is no universe." When we are dreaming, the six paths are real to us. But when we wake up, there is nothing; the entire universe ceases to exist. Therefore, you should all hurry up and become enlightened.

*A commentary says: ...Every sentence in The Meshing of Sameness and Difference expresses the Dharma. The intention is for people to receive the teaching and understand the principles, to read it and realize the Way. Beyond this, there is not a single Dharma that can be bestowed upon people.*