

【水鏡回天錄白話解】

龐蘊居士

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

LAYMAN PANG YUN

宣公上人講於一九八六年十二月十三日

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龐居士（785年後不久）名蘊，字道元，唐衡陽人。參馬祖，問：「不與萬法為侶者是甚麼人？」祖曰：「待汝一口吸盡西江月，即向汝道。」言下大悟，將所有珠寶拋於洞庭湖；捨宅為寺，編竹器為生，一家四口悟道。居士云：「有男不娶，有女不嫁，大家團圓，說無生話。」偶談禪境，居士曰：「難！難！難！十擔芝麻樹上攤。」妻曰：「易！易！易！百草頭上西來意。」女曰：「也不難，也不易，飢來喫飯困時眠。」臨終時，對女言：「靈照！午時來報！」女回室曰：「日正當中，惜有日蝕。」出室自觀，並無其事。返室，見女端坐而化；笑曰：「我言之在先，行之在後。」過七日後臥化，子立化。妻曰：「坐化立化不為奇，不及龐婆撒手歸；雙手撥開無縫石，不留痕跡與人知。」世人不知所終。

Layman Pang (born soon after the year 785 C.E.) was named Yun, alias Dao Yuan. He was a person from Heng Yang in the Tang Dynasty. One day he visited Ma Zu and asked, "Who does not get along with the myriad dharmas as a companion?" Ma Zu answered, "If you could finish drinking all waters of the Western River that shows the moon's reflection, I will tell you the answer." Upon hearing these words, Pang became enlightened. After this incident, he threw all of his precious jewels into the Lake Dongting, turned his own home into a monastery and wove bamboo vessels to make a living. Soon all four of his family members became enlightened. Layman Pang said, "I have a son but I will not take a daughter-in-law; I have a daughter yet I will not marry her off. We together as a whole family speak of Non-Arising." Occasionally they discussed the *dhyana* states. Layman Pang said, "Oh! Difficult indeed! Difficult indeed! It is like trying to place ten loads of sesame, one seed next to another, on a tree." His wife said, "Easy indeed! Easy indeed! It is as if the subtleties of *dhyana* are on the tip of each blade of grass." Their daughter said, "It's neither difficult nor easy. One eats when one is hungry and sleeps when one feels drowsy." Before he passed away, he told his daughter, "Ling Zhao! Inform me when it is noontime!" His daughter later returned to the house, saying, "The sun is right in the middle of the sky, but there is a solar eclipse." Layman Pang went out to take a look—there was no solar eclipse. When he returned to the house, he saw that his daughter had left the world in the sitting position. He smiled, saying, "I said it first but it turned out that I have to do it after you." Seven days later, he passed away as he lay in repose. His son departed in a standing position. His wife said, "There is nothing extraordinary about dying in the sitting or standing position. Neither is as good as Old Woman Pang's letting go and vanishing. Using my hands to cleave a rock that has no crevice, I will not leave a trace behind me to let anyone know." After that, no one knew where she went.

今天我們的居士來這麼多，大約一聽說我講居士，這居士就都跑來。最妙的那個王知恩，家裡一家三口也跑來了；這個黃果君現在一家五口，他們兩個王黃要是合成一個大家庭，正是八口——八口之家。那麼這龐居士在我們中國佛教裡頭，是開悟的居士；他真正是來去自由，說來就來，說去就去，這是很稀有的。所以你們各位居士，無論如何不要學這麼樣的居士，有男也不娶，有女也不嫁。我們這些個居士，有男一定掛著要娶，有女一定掛著要嫁。若不嫁，就怕人說話；若不娶，怕自己就沒有後了！

這個龐居士，他的名字叫蘊；蘊，就是蘊藏不露的意思，所以字就叫做元。這個居士是唐朝時代衡陽人，衡陽是在現在湖南；湖南的人，和毛澤東大約講話差不多，都是那麼樣子聽得不太清楚。那麼這位居士，他一生來本性沒有迷昧，所以雖然是居士——他啊，我以前說過，大約是他以前或者出過家，或者前生出過家，或者今生出過家。出過家之後，大約吃不了苦頭了，又貪著要發財；所以就攢的很多珠寶，因為有珠寶的關係，於是乎又還俗了。這還俗，他的太太大約也是信佛的；那麼兩個拜拜佛，就談情說愛，所以就結了婚了。結了婚，也生了一個男孩子，也生了一個女孩子；之後又覺得這個沒有什麼大意思，人生每一個家庭都是這個樣子，生男育女，然後又死。死又怎麼樣子？也是莫名其妙；所以他就各處訪道，各處參訪善知識。當時南京有石頭希遷和尚，他也見過；當時一些個大德他都參訪過，到處去問。問什麼？就是他所不懂的；也是到處訪友求明，訪同參道友，求個明白。

那麼這樣子，以後又聽說馬祖道一禪師在江西那兒弘揚佛法，講禪宗；就到那兒，問馬祖這一個問題——這也就叫話頭。他說：「不與萬法為侶者是什麼人呢？」

Commentary:

Many laypeople come today—probably because they heard that I would speak about a layperson. The most wonderful one is Wang Zhi En whose entire family of three came. Another Wong, Wong Guo Jun, whose family consists of five also came. If these two families were combined, they would form a big family of eight.

Layman Pang was an enlightened layman in Chinese Buddhism. He was truly at ease—he came and left the world as he pleased. This kind of person is very rare to encounter. Therefore, each of you the laypeople must not follow such a layperson who neither married off his daughter nor wanted a daughter-in-law! You laypeople, usually, by all means try to find a daughter-in-law if you have a son, or marry off your daughter if you have one. If you don't marry off your daughter, you fear that others will gossip about you. If your son doesn't take a wife, you worry that you would not have offspring.

Layman Pang was named Yun, which means being latent and hidden, alias Dao Yuan. This layperson was a native of Hengyang who lived in the Tang Dynasty. Hengyang is in Hunan Province. Being from Hunan, he spoke indistinctly just like Mao Zedong did. Even as a layperson, he did not have any ignorance or confusion since birth. I mentioned earlier that he probably had renounced the home life previously, either in his past life or in his present life. He probably could not bear the hardship after he did that. He probably wanted to make a fortune and so he accumulated many precious jewels. Since he owned so much jewelry, he decided to resume the secular life. His wife believed in Buddhism as well. So they practiced Buddhism and fell in love with each other at the same time. They got married and gave birth to a baby boy and then a baby girl. After that, he felt that there was not much meaning to all this. Most people live most of their life by giving birth to and bringing up children, and before they realize it they have already come to the end of their life. What is death all about after all? It is abstruse and bewildering. Accordingly, the Layman Pang went to many places to seek the Spiritual Path and visit good and wise advisors. He met the stone-like Monk Xi Qian in Nanjing, and many other greatly virtuous ones of that time. What did he ask when he met these virtuous ones? He asked about anything he did not understand. He went everywhere to visit friends walking on the same Path and to also seek understanding.

In this manner of traveling from place to place, he heard that Dhyana Master Ma Zu was propagating the Buddha Dharma and expounding on the *dhyana* principles in the province of Jiangxi. So he went there to ask Master Ma Zu a question—which could also be summed up to be his meditation topic. He said, “Who does not get along with the myriad dharmas as a companion?” Upon hearing his question, Master Ma Zu said, “I will wait till you finish drinking all the waters of the Western River in one mouthful before I will tell

馬祖看他這麼一問，就說：「我等到你一口把西江水都喝盡了，然後我對你說！」那麼本來不與萬法為侶，沒有這麼一個事情，沒有哪一個能不以萬法為侶；你就是佛，也都是不離萬法，也不能把萬法都離開了。所以他這麼一問，就是故意設一個難題，來各處發口頭禪。那麼馬祖是過來人，也是一個大作家、大手眼，說：「好啊！你問這個問題，等你什麼時候你一口西江水都喝完了，我再告訴你！」大約也就大喝他一聲。這一喝，就把他喝得那些個心意識的妄想都給嚇跑了，於是乎就開了悟。

開了悟，看什麼都是假的，把自己的住宅也捐給僧人做廟，把他所積蓄的珠寶——最放不下的東西、最捨不得的東西，一般人所爭的東西——他說這個東西是壞東西，這個東西是假東西，不要它在世界上來作怪了！於是就把自己所有的財寶裝上船，就丟到洞庭湖的中間去了。方才我們這位王居士說：「真是很愚癡的！他把這個財寶送給廟上去造廟，不是更好嗎？」

因為他自己看是假的，他也不願意以假亂真了，也不願意用這個東西再去迷人，再給人添麻煩了。你要給人、給廟上，廟上的和尚若不要呢？你說他又怎麼辦？廟上的和尚說：「你這麼多財寶我不要的！」那他不好意思。若和尚也很貪錢，就要了；可是沒有那麼快收，沒有地方藏，被土匪看見了，到了那個廟上，一把火把廟也給燒了，把財寶都給搶去了。結果這個土匪把這珠寶袋給搶走了，廟也燒了；然後和尚去報案，把土匪抓住了，又給槍斃了。這都弄出很多文章來！

所以他不要這個東西在世間上作怪了，就丟到湖裡；這個樣子，就見得他真捨得，真放得下了。所以說：「看破放下，得大自在。」他因為無累了，沒有珠寶在心裡頭了，也沒有珠寶在身上了，也沒有珠寶在家裡了；沒有了，空了！所以編竹器為生，就自己用竹皮子編一點筐筐籬籬，編一點竹

you the answer!” The meaning is that there is actually no such thing as “not being a companion of the myriad dharmas”; no one can stay away from being a companion of the myriad dharmas. Even if you are a Buddha, you are not apart from the myriad dharmas. Layman Pang actually asked the question to make things difficult for others; the question he went around to ask was just a cliché. Master Ma Zu was a witty old hand with much experience. And so he said, “Well, since you asked me this question, I will tell you the answer when you finish drinking all waters of the Western River in a mouthful!” He probably shouted loudly at Layman Pang, such that his bellow scared away all the wandering thoughts arising from the conscious mind of Layman Pang, who consequently also became enlightened.

After Layman Pang became enlightened, he saw that everything was false and empty. Accordingly he donated his own dwelling to the monks to turn it into a monastery. He loaded all his accumulated jewelry—that ordinary people would be head over heels for and were most attached to—onto a boat, and dumped it into the middle of the Lake Dongting. He said that such things were virulent and false; he did not want them to remain in the world to confuse people. Just now Layman Wang said, “He was quite foolish! He should have put his wealth to good use and offered his jewelry to build a temple—wouldn’t that be much more meaningful?” Since Layman Pang perceived the vanity of his wealth, he did not want to take the false as genuine, or use it to further confuse and bring trouble to people. Even if you want to give your jewelry away to the temple, the monks of the temple might not even want it. What do you think the monks should do then? They probably want to turn down your offer but feel shy to do so. If the monks are greedy, then they would accept your offering. But then if they do not have a place to store the jewelry or hide it from the bandits, the bandits might loot the temple and set fire to it. In the end, the bandits might seize the sack of jewelry and burn the temple down. Then the monks make a report to the police, who then arrest and shoot the bandits. You can see that many troubles might arise from the act of offering valuables to the temple.

Layman Pang did not want such things to remain in the world to create trouble, so he dumped everything into the lake. From his act you can see that he could truly give it up and did not have the slightest attachment to it. Therefore it is said, “Seeing through the vanity of and putting down worldly things, he attained to great ease.” Since he was not burdened by his jewelries, he neither put on any jewelry nor left any at home. He simply emptied everything! Subsequently he wove bamboo vessels to eke out a living. He used strips of bamboo to weave baskets, chairs and the like. In short, he

子的座椅之類的。總而言之，是用竹子能做的，這看著也不俗氣的；所以也就可以賣，賣一點錢來維持生活，這也叫自給自足。這樣子，所以一家四口就都悟道了。

悟道之後，那麼他們也就想要出出風頭，就說了幾句話。說什麼呢？「有男不娶，有女不嫁，大家團圓，說無生話。」人家生男要娶媳婦，生女要嫁到外面去；他反覆這一般人的人情，所以他男的也不娶，女的也不嫁了，都在家裡這麼團圓。團圓幹什麼呢？說無生話。什麼叫無生話呢？這個無生話，就是大家研究怎麼樣修行，怎麼樣共同去往前去修行；要學了生脫死的法門，再不受生死了。

大約在家裡也當禪堂，那麼用功。天天白天去耕田，晚上回來就參禪打坐，就這麼修行；修行修行，就都開了悟。開了悟，他又要顯示顯示他的境界；所以龐公——就是龐蘊——就嘆了一聲：「噯呀！難！難！難！十擔芝麻樹上攤。」說修道真是不容易，真是不容易，真是太難了！難到什麼樣程度啦？難到就好像十擔芝麻放到那個樹上那麼難。你看芝麻很小的一粒，往樹上放，什麼時候能把十擔芝麻都放完了？這個「攤」就是攤開了，一粒一粒的挨著，一個挨一個；不是一個落一個，不是一把一把的放到一起。這是說的什麼？我告訴你們！這就是說的一個「去欲」；這個去欲，就像十擔芝麻樹上懸一樣。那麼你們各位想一想！

那麼他太太又說了：「易！易！易！百草頭上西來意。」那麼這是說的什麼？這就說一個「愛」字。你要是能斷愛了，那就像在每一棵草木上梢都有禪機的。龐公說的是「去欲」；龐婆就說的是「斷愛」。跟著龐女看他爸爸媽媽都露一手，她不干寂寞，也要露一手。她說什麼呢？她說：「也不難，也不易，飢來喫飯困時眠。」她把爸爸媽媽這兩句禪機的話都給駁倒了！這也不難，也不易。就因為她沒有結婚，她就是講一個「情」字；飢來喫飯困時眠，她這就是一個天

made whatever he could from bamboo that did not look too vulgar, and sold them for little money to make a living. This is called self-sustaining. In this way, his family of four was enlightened to the Path.

After they were enlightened, they probably wanted to seek some publicity. Hence Layman Pang said, "I have a son but I will not take a daughter-in-law; I have a daughter yet I will not marry her off. We together as a whole family speak of Non-Arising." Usually if people have a son, they would want to take a daughter-in-law; likewise if they have a daughter, they would want to marry her off. Layman Pang did not follow the normal human feelings. He married off neither his son nor his daughter. Both of his children stayed at home and the family remained intact. What did the family do when they got together? They spoke of Non-Arising. What does speaking of Non-Arising mean? That means they investigated how to practice and go forward together on the Path. They learned ways to put an end to birth and death so that they would no longer undergo birth and death.

They probably turned their house into a Chan hall and practiced vigorously. In the day, they tilled the fields. At night, they sat in meditation and investigate Chan. In this way they cultivated persistently until all of them were enlightened. After Layman Pang was enlightened, he wanted to show off his state. He sighed, saying, "Oh! Difficult indeed! Difficult indeed! It is like trying to place ten loads of sesame, one seed next to another, on a tree." He meant to say that to cultivate is not easy; it is in fact extremely difficult! How difficult is it? It is as difficult as placing ten loads of sesame on a tree. You see that a sesame seed is very tiny. If you were to place each sesame seed on the tree, one next to another, when can you ever finish? You do not simply place handfuls of sesame seeds on the tree; you have to place one seed on the tree at a time. What does that mean? Let me tell you all! It means getting rid of desires. To get rid of desires is like placing ten loads of sesame, one seed after another, on the tree. Ponder that!

His wife then said, "Easy indeed! Easy indeed! It is as if the subtleties of *dhyana* are on the tip of each blade of grass." What did she mean? She was referring to "love". If one could cut off love, it is as if the subtleties of Chan are revealed on the tip of each blade of grass. Layman Pang alluded to "getting rid of desires" whereas Laywoman Pang referred to "cutting off love". When the daughter saw that her parents were showing off, she did not want to be left out. She also wanted to show off. What did she say? She said, "It's neither difficult nor easy. One eats when one is hungry and sleeps when one feels drowsy." She

真活潑的境界，一切都沒有這種人欲的思想。她說你要是沒有「情」字，也沒有什麼難，也沒有什麼易；又何必斷欲去愛呢？你若無情了，根本這些都是不成問題了。所以餓了的時候我就知道吃飯，困的時候我就睡覺；很簡易，不須要那麼造作。因為她是童貞入道，所以她覺得也不難、也不易，她沒有那個經驗。她父親就說了「去欲」是很難的，她母親說「斷愛」是很容易的；這兩個人都是在那兒他來一招，她來一招。方才有人問這個「百草頭上祖師意」，祖師意就是禪機，就是那個「什麼也沒有」；你根本就沒有什麼愛念了，有什麼問題？沒有什麼問題，所以她說：「易！易！易！」什麼問題都沒有了。「去欲、斷愛、無情」，那麼是不是這樣子呢？你們也不要跟著我學；你們講對了，我跟著你們學啊！

龐蘊臨終的時候，對他家裡大約也說過：「我在某天某日午時我要走了！我要回到我自己的故有家鄉去了啊！」那麼到了這一天，他就對他這個女說了：「到了午時，妳要來告訴我一聲啊！」那時候沒有鐘也沒有錶，沒有什麼銅壺滴漏——這也是在政府才有，老百姓像他一個窮修道人，一定沒有這種東西——所以要看太陽。看太陽正了，那才是午時了。跟著這個龐女——所以這芝貞居士頭先指責她說：「臨死了，還要撒謊騙騙爸爸媽媽，這個女真是個調皮鬼！」那麼因為她也要露一手，所以她要喧賓奪主，不願意看著他爸爸去。你也要同情她，大約她定力還不夠；她若看著她爸爸先死了，恐怕她會哭。所以她說：「好了！我先走了，我不管你們了！」因為這個，所以她要騙騙爸爸媽媽說她出去看看；看完了回來，告訴他爸爸說：「現在大約是午時了，可是我沒有看見太陽，因為有日蝕。」他爸爸說：「喔？我看看！日蝕我也會知道的！」就這麼出去。一看，根本沒有日蝕；那麼看完回來，一看他女端坐結跏趺坐，坐在那個地方就圓寂了，就先跑了！

☞ 待續

refuted the two sentences by her parents! To her it was neither difficult nor easy. She was not married and was referring to "love". When she felt hungry she ate, and when she felt drowsy she simply slept. This was a puerile and vivacious state, without any thought of desire. She meant that if one gets rid of love and desire, all these are not a problem at all. When one is hungry one knows to get some food; when one feels drowsy one simply goes to bed. Everything is very simple; there is no need for affectation. Since she practiced the spiritual Path as a virgin, she did not give a thought to whether it was easy or difficult. She did not have that experience. Her father said that to get rid of desires was extremely difficult; whereas her mother said to cut off love was rather easy. Both the parents were going back and forth in this way. Just now someone asked about "On the tip of each blade of grass there is meaning of the patriarchs." The meaning of the patriarchs is simply the subtlety of Chan, which is that everything is empty. You do not have any thought of love. What is the problem anyways? There is no problem at all. Therefore she said, "Easy indeed! Easy indeed!" There is no difficulty at all. Is this all about getting rid of desires and severing love, or even being heartless? Is this what it is all about? You all should not learn from me. If you can explain it correctly, I have to learn from you!

Before Pang Yun died, he probably told his family, "On such a day at such time I am going to leave the world! I am going to return to my native hometown!" When the day came, he told his daughter, "Please let me know when it is noontime." At that time there was no clock or watch, neither was there any copper hourglass—only the government office had such things. A common person like him, a poor cultivator, definitely would not have such things. Therefore he had to observe the position of the sun. When the sun is in the middle, then it is noon. The daughter of Layman Pang wanted to show off and attract attention; she was unwilling to see her father leave before she did. Just now Laywoman Zhi Zhen accused Layman Pang's daughter of being mischievous; indeed, she even lied to her parents before she died! You all should empathize with her. She probably did not have enough *samadhi*. If she saw her father die first, she would probably have cried. Therefore she said, "Well, I will go ahead and leave you all behind!" Therefore she needed to lie to her parents. When she came in from the outside she told her father, "Now it's probably noontime. Yet I don't see the sun because there is a solar eclipse." Her father said, "Oh really? Let me see. I know about solar eclipses." But when he went out to take a look, there was no solar eclipse at all. When he returned to the house, he saw that his daughter, seated in full lotus position, had entered the stillness. She was already gone!

☞ To be continued