

## 【水鏡回天錄白話解】

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

LAYMAN PANG YUN (CONTINUED)

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這要是一般的人，看女兒和自己要爭時辰，會怎麼呢？他大約對他女兒也愛得很利害，所以一看她有這個功夫了，就笑了，說：「好了！我言之在先，我先說的；可是行之在後，我就等一等了！」於是等把他女兒荼毗之後，他也就躺著吉祥而臥，拿著襄州於州牧的膝蓋做他的枕頭，枕到這個於州牧的腿上，他就圓寂了。

他兒子還在耕田，聽說他父親圓寂了——大約是他媽媽去告訴他：「你爸爸也圓寂了！」他兒子聽說這話，也鋤頭往那一鋤，這麼一站著就圓寂了。你看這個多自在，說走就走了，一點病也沒有。那麼龐婆看他們都走了，就剩她一個孤單單的了，她大約也不憤氣，看他們這三個人，真是神經病啊！都這麼快，也不理我就跑了！就說氣話了：妻曰：「坐亡立亡不出奇，不如龐婆撒手歸。」你們趕不上我龐婆，你們就坐著亡、躺那兒亡、站著那兒亡，都不出奇的；我一撒手就沒有了！「雙手撥開無縫石」——無縫石怎麼撥開呢？無縫石它沒有縫，你怎麼樣撥呢？根本不用撥，你撥它幹什麼啊？不須要撥，就是這表示什麼也不要了，「不留痕跡與人知。」無縫石根本無縫，就是說她走得不留痕跡。這無縫石就是不留痕跡，所以不留什麼形象，或者坐著在那兒圓寂了，或者站著圓寂了，或者躺著圓寂了；她什麼也不用，就什麼也不要了。世人都不知道她到什麼地方去了。

How could an ordinary person bear to see his own daughter die before he did? Layman Pang probably loved his daughter very much as well. Yet when he saw that she had such capability, he smiled and said, "Well, I spoke of it first but it turned out that I have to go after you. I have to wait a little bit!" After the cremation of his daughter, he lay down in the auspicious position, with his head on Magistrate Wuyi's knees, and entered the stillness.

His son was still tilling the fields at that time. He learned that his father had entered stillness—his mother probably went to tell him, saying, "Your dad has also entered the stillness!" As soon as he heard that, he stuck the hoe into the ground, and passed away standing. See how carefree he was! He left as he pleased without any illness. Seeing that her family had left her alone, Laywoman Pang probably was not indignant. She thought that the three of them were truly psychotic! They had abandoned her and left so quickly. She said indignantly, "Fine. 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. You all are not as good as me. What is so special about dying in the sitting, standing or lying position? I am not the same; as soon as I let go, I do not leave a trace behind!" She used her hands to cleave a rock that had no crevice. How can one possibly do that? How can you cleave a rock that has no crevice at all? You don't have to cleave it; why do you want to do that anyway? That means she renounced everything; she left no trace behind and did not let anyone know. She did not leave her physical body behind. Some entered stillness while sitting, standing or lying down. She did not even need to do that; she simply renounced everything. No one knew where she went.

贊曰：

看破放下 得大自在  
死時遊戲 彼此鬥快

坐臥立終 妻不比賽  
未知所蹤 圓融無礙

「看破放下，得大自在」：你誰能把珠寶都看破了，把它放到湖裡去了，也不用拿來修廟，那就得到大自在了！我不說過？「捨了假，就成了真；捨了死，才能換了生」啊！那麼得大自在。

「死時遊戲，彼此鬥快」：他們拿這個生死根本不當一回事，不是像我們一般人，死的時候又哭又嚎，生的時候就高興不得了，被這個生死來支配得顛顛倒倒。他們不是這樣子；他們是死時也覺得很好玩的，所以就互相女兒和爸爸來鬥快。那麼哥哥落後一步，大約叫他爸爸、妹妹說：「你們等等我！你們等等我！」

「坐臥立終，妻不比賽」：有坐著圓寂——坐著化的，有的臥那兒化的，有的站的化的，都完了；可是他太太一看：「你們都現這個怪樣子！好，我不要這樣子！」所以不留痕跡與人知。

「未知所蹤，圓融無礙」：未知她到什麼地方去了，她很圓融無礙的。

又說偈曰：

哪個不為萬法侶 吸盡西江還汝債  
言下大悟見本源 頓捨財寶真自在  
打破無明黑氣筒 參透覺道虛空蓋  
不留痕跡超群品 豈管賓主與對待

「哪個不為萬法侶」：誰能不和萬法來做為侶伴？「吸盡西江還汝債」：所以馬祖就說：等你把這西江水一口喝完了，再來問我，我答覆你！他辦不到的。辦不到你不要來問我了，我還你這個問答的債，也就是你以前的債也都還完了！你把

*Praise:*

Seeing through and renouncing the vanity of wealth,  
he attained to great ease;  
When it was time to die, they had a frolic and  
competed with one another.  
They died sitting, reclining, or standing; the wife alone  
did not compete with them.  
Leaving no trace behind, she perfected everything  
with no obstacles.

*Commentary:*

Seeing through and renouncing the vanity of wealth, he attained to great ease. Whoever can see through the vanity of jewelry and dump it into a lake and does not even bother to build a temple with it will attain to great ease. Haven't I mentioned before, "If you renounce the false, you can accomplish the true; if you renounce death, you can attain to birth." He was at great ease in this manner.

When it was time to die, they had a frolic and competed with one another. They did not treat birth and death as a big deal at all. They were not like the ordinary people who are controlled and confused by birth and death, who cry and wail over someone's death and rejoice at someone's birth. The Pang family was not ordinary at all. Even when they were about to die, they wanted to have some fun. Therefore the daughter and the father competed to see who could leave earlier. The brother was left behind by his father and his sister, so he said, "Oh, wait for me! You two, please wait for me!"

They died sitting, reclining, or standing; the wife alone did not compete with them. Some passed away sitting, some lying down, some standing; they all left in such manners. But when Layman Pang's wife saw them, she said, "You all left in such strange ways! Well, I don't want to do the same!" So she departed without leaving a trace behind.

Leaving no trace behind, she perfected everything with no obstacles. No one knew where she went; she perfected everything without impediment.

*Another Praise:*

Who isn't a companion of the myriad dharmas?  
Should he empty the waters of the Western River,  
Ma Zu's debt to him would be paid off.  
Upon hearing the words, he attained great enlightenment  
and saw his fundamental nature.  
Renouncing his money and valuables at once,  
he became truly at ease.  
He smashed through ignorance's black paint bucket

西江水一口都喝完了，你什麼債都了了！所以這是把一切一切都看空了，一切一切都不要了；這樣子，就是能大徹大悟了。

「言下大悟見本源」：他在這個言下赫然就開悟了，見到自己本來的源頭、本來那個佛性、本來那個自性了。「頓捨財寶真自在」：他把這個財寶都捨了，多輕鬆！多自在！一點累贅也沒有了。

「打破無明黑氣筒」：我們人為什麼這麼顛倒？就因為有無明在那兒障著；你若把這個無明打破了，你明白了，黑氣筒也沒有。你因為不明白，就好像在黑氣筒似的；你明白了，那個黑氣筒就打破了。「參透覺道虛空蓋」：你把覺道若參透了，虛空也沒有蓋；你若沒有參透，虛空還有個蓋子，那裡頭是虛空，外邊就不是虛空了。

「不留痕跡超群品」：這是說的這個龐婆。她一點痕跡也不留，超出一切的品類；就出乎其類，拔乎其粹的。「豈管賓主與對待」：她也不管什麼叫賓，什麼叫主？什麼叫對待？這是絕對，離言說相，離心言相，離文字相；掃一切法，離一切相。



**And penetrated the path to Awakening--the covering of space.**

**Leaving no trace behind, she transcended the multitude.**

**Who cares about the phenomena of relativity; who minds the guest or the host?**

*Commentary:*

**Who isn't a companion of the myriad dharmas?** Who can stay away from being a companion of the myriad dharmas? **Should he empty the waters of the Western River, Ma Zu's debt to him would be paid off.** Ma Zu said, "If you could drink all waters of the Western River in a mouthful, you could ask me again—I would definitely answer you! Since you are not able to do that, you should not come and ask me. Then I do not owe you an answer to your question, and your previous debt will be paid off! If you can drink all waters of the Western River in one mouthful, then all your debts will be settled!" He meant that if Pang could see through the vanity of and renounce everything worldly, he would be thoroughly awakened.

**Upon hearing the words he attained great enlightenment and saw his fundamental nature.** Upon hearing those words, he was suddenly awakened, and saw his fundamental source, or one would say, his fundamental Buddha nature or his fundamental self nature. **Renouncing his money and valuables at once, he became truly relaxed and at ease.** He was totally free of burden.

**He smashed ignorance's black paint bucket.** Why are we so confused and addled? It is because ignorance covers up our nature. If you break through the ignorance, you will understand everything—the bucket of black paint no longer exists. Since you do not understand, you are as if in a bucket of black paint; if you understand, the bucket will be broken. **And penetrated the path to Awakening -- the covering of space.** If you could investigate and penetrate the path to Awakening, empty space would no longer be covered; if you do not penetrate it, space will still be covered. Inside the cover there is space; outside it there is no space.

**Leaving no trace behind, she transcended the multitude.** This refers to Laywoman Pang. Leaving no trace behind her, she transcended myriads of beings and surpassed the common lot. **Who cares about the phenomena of relativity, who minds the guest or the host.** She did not care who was the guest and who was the host; she was not bothered about the phenomena of relativity. This is a state of absoluteness, free of the mark of speech, the mark of thoughts and the mark of languages. It sweeps away all dharmas and is separate from all phenomena.