

REFLECTION IN THE WATER-MIRROR:TURNING
THE TIDE OF DESTINY水
鏡
回
天
錄
白
話
解A Brief Introduction to the
Chan School (Continued)

禪宗略說 (續)

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「歧路徘徊」：在兩條路分岔的這個地方站著，又要往這條路走，又要往那條路走；那麼在那個地方站著等著。哪一條路也不走了，這叫歧路徘徊。走這條對？不行；那條對？也靠不住！在這裏等著，靠不住，靠不住！等一天、二天、三天、五天、一年、二年、三年、五年、十年、二十年，在這歧路那兒等著，在那兒走來走去：「我是走那條路，還是走這條路？」這叫徘徊。

「望洋興歎」：看到一個大海洋：「喔！這怎麼辦呢？這個海怎麼能過得去呢？你看，這怎麼辦呢？」這叫望洋興歎。「故我初祖」：所以我這個初祖菩提達摩大師啊！「救偏補漏」：救這個偏一邊的，補那個有漏洞的，不圓滿的。「慈示離言」：你們都盡多多講話，盡說這個、說那個，總胡說八道，盡亂講亂講的！我沒有話講。

「不立文字」：不要文字。不要讀書的scholar (學者)到外面去。「即心是佛」：你那個心就是佛。「衣裏寶珠」：好像衣服裏邊有個寶珠。這是《法華經》裏的典故。「非從外得」：不是從外面得來的啊！

集中精神，專心致志；迨一旦豁然貫通，則衆物之表裏精粗無不到，而吾心之全體大用無不明。大徹大悟，返本還原；始信世尊拈花，金色頭陀破顏微笑，原來如是。以心印心，教外別傳；自性自度，如筏喻者，豈有他哉？

They stopped and waited at the fork and did not know which path to take. They waited at the fork and hesitated to advance because they didn't know which path to take. They waited for one day, two, three, or five days, one year, two, three, five, ten, or twenty years at the junction and pondered, should I take this path or the other one?

Looking at the sea, they could only sigh. While standing at the seashore, they sighed. "Look how big the ocean is! How can I cross it?" **Therefore our First Patriarch, Great Master Bodhidharma, saved the biased and patched the leaks.** He corrected the biases and patched the leaks, the imperfections. **He kindly taught without talking.** While people kept talking nonsense, he did not say a single word. **And he used no words. Just the mind is the Buddha.** Just your own mind is the Buddha. **The precious pearl has always been inside the clothes.** This is an analogy from the Dharma Flower Sutra. **It cannot be found outside.** It cannot be attained from outside.

Focus your attention, be single-minded, and never forget your resolve. Then, all of a sudden, when a breakthrough occurs, you will penetrate the inside and outside, as well as the details of all things, and will completely understand all functions of the mind. Once greatly enlightened, you will return to your original source and will then understand the state of the Golden Ascetic who broke into a smile when the World Honored One held up a flower. Aha, so it is! It can only be transmitted from mind to mind: it is a special teaching, totally different from others outside Buddhism. You should take your own nature across. It is just like the analogy of a raft. How could there be anything more?

所以你要「集中精神」：你把你的精神集中到一起，就是專心致志，把你那個心專到一處。致志，就是有這麼一個志願，把你這個志願不要忘了。「迨一旦豁然貫通」：一旦，就是有一天。等到有一天，你所參的這話頭一定就會明白了。豁然，就是頓然；這是一樣的。貫通，就是明白了。「則眾物之表裏精粗無不到」：眾物，就是萬物。表，就是皮毛；裏，就是內裏邊。精，就是它最微細的；粗，是很容易見到的地方。所有的萬物，沒有不把它那個理明白了。「而吾心之全體大用無不明」：咱們心的全體大用，沒有不懂的，沒有不知道的。

「大徹大悟」：這時候，你一點疑惑都沒有了。「返本還原」：你返回到你本來那個源流的地方了。「始信世尊捻花」：在這個時候，你才真正明白了，當初釋迦牟尼佛手拿著一朵金蓮花，也沒有說什麼，就這麼拿著一朵花。捻花，就這麼手裏捏著。「金色頭陀破顏微笑」：金色頭陀就是摩訶迦葉。迦葉看見釋迦牟尼佛這麼樣子捻著一朵金蓮花，他就笑了。破顏，就是本來這個人很莊嚴的，這不叫破顏；那麼一笑，這叫破顏微笑。這麼一笑，喔！「原來如是」：原來是這麼一回事！如是，就是這麼樣子。什麼樣子？就是你開悟那個境界，你開悟那個時候的樣子。

「以心印心」：這種的法，是只可以以心印心，不能講得出來的。這是「教外別傳」：在這個佛教的外面，不立文字的一個特別的傳授。

「自性自度」：你自己的性自己要度。《金剛經》上不說：「法尚應捨，何況非法？」那個法也要捨了。「如筏喻者」：就好像坐船似的，你坐過船之後，就不要再撐船走路。好像你那 sleeping bag(睡袋)，你走了，你可以背著；你若拿個那個船，你就不能撐了。所以你若過河，就把它放下了。「豈有他哉」：豈是有旁的意思嗎？豈是有旁的意思嗎？說了二遍，這就是表示悟得最大徹大悟了。

You should **focus all your attention** and **be single-minded**. Put your mind at one place, **and never forget your resolve**. You have made this resolve, and you should not forget it. **Then, all of a sudden, when a breakthrough occurs**. Some day, you'll suddenly fully understand the topic that you have been investigating. **You will penetrate the inside and outside, as well as the details of all things**. You will understand all the details of the myriad things **and will completely understand all the functions of the mind**. There won't be any functions of the mind that you won't understand.

Once greatly enlightened. At this point, you won't have any doubts. **You will return to your original source and will then understand the state of the Golden Ascetic who broke into smile when the World Honored One held up a flower**. The Golden Ascetic is the Venerable Kasyapa. He looked very serious to begin with; however, upon seeing Shakyamuni Buddha holding a golden lotus flower in his hand, not saying a single word, the Venerable Kasyapa broke into a smile. You will then understand what was going on. **Aha, so it is!** What is it? It is the state of being enlightened.

It can only be transmitted from mind to mind. This Dharma can only be transmitted from mind to mind and can't be expressed in words. **It is a special teaching, totally different from others**. It is a special teaching outside Buddhism, and it uses no words.

You should take your own nature across. You yourself should cross over your self-nature. The *Vajra Sutra* says: **Even Dharmas should be renounced, let alone non-dharmas**.

It is just like the analogy of a raft. After taking a boat, you don't need to carry it any longer. You can carry your sleeping bag, but you should put down your boat once you have crossed over the river. **How could there be anything more?** Is there any more to it? Is there any moer to it? Saying it twice implies thorough understanding and enlightenment.

