

## 壁上詩二首 Two Poems on the Wall

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比丘近巖、柯果民英譯 · 楊麗娟英文註釋 · 薛衛 中譯

Poem by Chan Master Fenggan of the Tang Dynasty

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余自來天台，凡經幾萬回。  
一身如雲水，悠悠任去來。  
逍遙絕無鬧，忘機隆佛道。  
世途岐路心，衆生多煩惱。  
兀兀沈浪海，漂漂輪三界。  
可惜一靈物，無始被境埋。  
電光瞥然起，生死紛塵埃。  
寒山特相訪，拾得常往來。  
論心話明月，太虛廓無礙。  
法界即無邊，一法普遍該。  
本來無一物，亦無塵可拂。  
若能了達此，不用坐兀兀。

I come to the Tiantai Mountains, / Tens of thousands of times,

Like the clouds and water, / I come and go at leisure.

Carefree, as I stay away from hustle and bustle; / I cease my scheming mind, and the Buddha's Path flourishes.

Worldly concerns crisscross in beings' minds, / And myriad worries distress their hearts. Alone, they strive as they drown in the stormy seas, / Revolving adrift on the wheel of the Three Realms.

Although everyone has this Mani Pearl, / It is a pity it has been covered by eons of sensory states;

All because of a sudden flash of ignorance, / Beings undergo rebirths as many as dust motes.

Hanshan pays me a special visit, / While Shide frequently calls upon me.

We discuss the mind, discourse about the moon, / Unbounded and unhindered is the Great Void.

## 【註釋】

余自來天台，凡經幾萬回。  
一身如雲水，悠悠任去來。

很早以前，在國清寺還未建起來，甚至那個地區還未開發以前，禪宗的豐干大師就到了天台山。在過去多劫中，豐干禪師曾幾萬次以各種面貌回到娑婆世界。當他寫這首詩時，是以比丘身出現的。他的生活如同雲水，任風來去。既不在此處，也不在它方，固定形式亦無。下雨時，便化雲為水，依重力作用流動形成涓涓細流；形態雖然變化，水的本質依舊。

知道煩惱起來了，我們認識它、瞭解它，讓它如霧自然消散，而不延續思維。當因緣會遇時，果報還自受。這是一個考驗，看我們是否能調伏心意而通過考試。有正知正見，心就能常處平靜。既不與自己爭，亦不與他人爭，甚至不會在生活中製造半點噪音，更不會讓煩惱在純淨的心中留下痕跡，一切都在平靜之中。百千萬劫以來，豐干禪師來回娑婆為眾生開示佛法，引導眾生遠離愚癡，脫離苦海。佛陀教導我們行持中道，方能了生脫死；豐干禪師帶眾生走在最安全的路上，使眾生能夠去除我執與分別，到達無我相、無人相、無眾生相、無壽者相的究竟涅槃。

逍遙絕無鬧，忘機隆佛道。  
世途岐路心，衆生多煩惱。

在這個五濁的世間，欲望與痛苦是無止盡的。如果獨自行走在這蜿蜒的路上，一定會迷失方向，受無量苦，而無法出離輪迴。世俗之事令眾生費盡腦汁，今天還未過完，就計劃著明日之事，又不斷地憶念往昔的苦樂，使得他們整日憂心忡忡。

**The Dharma Realm is boundless, / Yet a single Dharma pervades it all.**

**Fundamentally there is not a single thing, / So where is the dust to whisk off?**

**If you can attain this state, / What need is there to sternly sit?**

*Commentary:*

**I come to the Tiantai Mountainns, / Tens of thousands of times,**

**Like the clouds and water, / I come and go at leisure.**

A long time ago, Chan Master Fenggan visited Tiantai in China, even before the building of Guoqing Monastery or when the area had been developed.

For tens of thousand times and for many kalpas, Chan Master Fenggan has returned to this Saha world in various appearances. He was a bhikshu when this poem was written. His life was like clouds, floating according to the wind's direction; neither here or there with no fixed form. When it rains, the water from clouds become water that flows according to gravity, forming gentle streams. Yet it still maintains its original substance as water. When we know of the rise of our afflictions, we should acknowledge, understand, and let them pass like mist without subsequent thoughts. Our karmic conditions are inevitable when causes and conditions are ripe; but they are always tests to see whether we're able to pass through and subdue our mind.

With a clear understanding and proper view, our mind will always be at ease; we will not fight with others or with ourselves. We can lead peaceful lives if we can be without even a single movement and let go of the afflictions that leave traces in our pure minds. Since eons ago and for innumerable times, Chan Master Fenggan returned to propagate the Buddhadharma to all living beings. He guided us from being muddled to avoid drifting in the sea of suffering. The Buddhadharma teaches us to practice the Middle Path in order to end the birth and death cycle. Chan Master Fenggan walks us through the safest path so we can leave our judgmental mind, so we can be without the marks of self, others, and living beings, and so we can reach a mark-less state of ultimate Nirvana.

**Carefree, as I stay away from hustle and bustle, / I cease my scheming mind, and the Buddha's Path flourishes.**

**Worldly concerns crisscross in beings' minds, / And myriad worries distress their hearts.**



兀兀沈浪海，漂漂輪三界。  
可惜一靈物，無始被境埋。

眾生獨自在苦海中沉淪，在三界—欲界、色界、無色界中死此生彼，無法以自力來中止受苦。

遺憾的是，百千萬劫中，眾生的種種境界把他們珍貴的摩尼寶珠，即佛性，給深埋了。而忘失了它的存在。所以不能用佛性的智慧來看清楚境界從而作出明智的舉動。

電光瞥然起，生死紛塵埃。

每種境界來往迅速，就如雷電光乍現。眨眼間，我們的思想起伏不斷，積如空中浮塵；生死輪迴亦如是。

寒山特相訪，拾得常往來。  
論心話明月，太虛廓無礙。  
法界即無邊，一法普遍該。

寒山和拾得經常到國清寺拜訪豐干禪師。他們在一起討論佛法。不管太虛如何寬廣，法界依然無有邊際，含容一切的。

本來無一物，亦無塵可拂。  
若能了達此，不用坐兀兀。

就本質而言，無有一物存在。世間一切的存在都源於心念，因而哪來的塵拂拭？如果能迴光反照，自性儼然現前，而不為貪瞋癡三毒所遮蔽，獲得真正的自由。真如自性中，我們的存在，既不在此處，亦不在他方，恆住於法界，無有得出離。

待續

In this mundane world, worldly affairs and desire are endless; hence, our suffering is endless too. If we travel alone by ourselves on this winding road, we will surely be lost, suffer alone, and be unable to get out of the cycle of birth and death. Dealing in worldly affairs exhaust living beings as they plan for tomorrow or future days, even before today has ended. At the same time, they constantly recall past moments of happiness and sorrow, which makes them worried all day long.

**Alone, they strive as they drown in the stormy seas, / Revolving adrift on the wheel of the Three Realms.**

**Although everyone has this Mani Pearl, / It is a pity it has been covered by eons of sensory states;**

Alone, living beings drown in the sea of suffering and are unable to end suffering by themselves. They gain rebirth in the Three Realms: the Desire Realm, Form Realm, and Formless Realm.

It's a pity that living beings' precious Mani Pearl, their Buddha Nature, has been buried for eons until forgotten. This is because, living beings' minds are easily turned by arising conditions, instead of shining the pure light of their Buddha Nature so they can see clearly and act wisely.

**All because of a sudden flash of ignorance, / Beings undergo rebirths as many as dust motes.**

Each state comes and goes very quickly, just like a flash of lightning. In the blink of an eye, our thoughts rise and fall continuously like dust motes in the air, so is our cycle of birth and death.

**Hanshan pays me a special visit, / While Shide frequently calls upon me.  
We discuss the mind, discourse about the moon, / Unbounded and unhindered is the Great Void.**

**The Dharma Realm is boundless, / Yet a single Dharma pervades it all.**

Hanshan and Shide always visited Chan Master Fenggan at Guoqing Monastery where they would discuss the Buddhadharma. No matter how far the universe expands, the Dharma Realm is just as boundless and encompasses all.

**Fundamentally there is not a single thing, / So where is the dust to whisk off?  
If you can attain this state, / What need is there to sternly sit?**

Basically there isn't any "thing" that exists beyond our perception. All existence in this mundane world comes mainly from our mind's projection. Therefore, if we can return our light and shine within, our pure minds will resurface. In that state, there will no longer be "dust" to be swept—we will no longer be imprisoned by the Three Poisons of greed, anger and delusion. Then, we will be able to achieve real freedom and our existence will neither be here nor there, because the pure mind is always present; it never leaves the Dharma Realm.

To be continued