



三十五世江西道一禪師 (續)

The Thirty-fifth Patriarch, Dhyana Master Daoyi of Jiangxi Province (continued)

宣化上人講於1983年12月7日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on December 7, 1983

English Translation Revised by Bhikshuni Heng Chih

又說偈曰：

磨磚作鏡枉費功
習禪圖佛豈能成
打牛打車孰即是
用假用真斯為龍
心地含種須灌溉
性天無染萬里晴
三昧寶華離諸相
應變造化妙難窮

「磨磚作鏡枉費功」：你磨磚想作鏡子，磨到什麼時候也不會成功的，就是把這個功都浪費了，「枉費功」。所以他就問他，「習禪圖佛豈能成」：你磨磚不能作鏡，那你在那兒坐禪怎會就成佛呢？這也是不能成的、也是白搭工的。

為什麼呢？下邊這一句就是解釋「打牛打車孰即是」：那麼他就問他，打坐不能作佛，那要怎麼樣子呢？他說。

所以他就說「打牛打車」：那個車要不走了，你是打牛啊還是打車？因為車是死的，就表

Another verse says:

Polishing a brick to make a mirror is a waste of effort.
So how can practicing Chan meditation to become a Buddha ever succeed?
Beat the ox or beat the cart—which should one do?
Using the false or using the true—which one will bring the dragon?
The mind-ground holds the seeds, but they need irrigation.
Our nature is like an untainted sky—clear for ten thousand miles.
The precious flower of samadhi is apart from all marks:
The wonder of its response, creation, and transformation is unfathomable.

Commentary:

Polishing a brick to make a mirror is a waste of effort. You are rubbing a brick with the hope of making a mirror; but no matter how long you rub, it won't happen. Your work will be to no avail. It is a waste of effort.

That's why he asked: "So how can practicing Chan meditation to become a Buddha ever succeed?" Rubbing a brick won't make a mirror. So now you are just sitting there. How will sitting in meditation make you a Buddha? It won't happen; it's a waste of time.

Why not? The next line of verse makes it clear: **Beat the ox or beat the cart—which should one do?** Master Rang asked him, "What are you doing? Meditation doesn't make Buddhas."

"What should one do?" he asked.

So Master Rang answered: "Beat the ox or beat the cart." The cart has to move; do you beat the ox or the cart to make it go? The cart, a dead instrument, represents our false body.

You might beat that false thing. You can whip it endlessly, but it will be

示這個身體是假的。

你打那個假的、給它鞭策，到什麼時候它也不會有什麼作用的，就是死水不成龍。你在那兒不會用功，乾在那兒地方變成頑空、靜坐頑空，那是沒有用的。所以「打牛打車孰即是」：是打牛對啊？是打車對呢？

當然打牛對。那麼他本來知道，怎麼不答覆他「無對」呢？「無對」就因為他這不能說了，一說自己就沒有理由了，你不在活的上用功夫，為什麼在死的上用功夫？坐那地方死板板的、一點也不活動，這是不行的。

當時這個道一在那兒坐著像個木頭似的，本來打坐是可以的，但是他像木頭那就又沒有用了，他沒有活動起來。所以在禪堂裡打坐要跑香、坐香，要活動起來，不是就那麼死板板、一天在那兒死坐著，說我貪、坐時間越多越好，不是那麼樣子。

「用假用真斯爲龍」：你是用假的才能成龍啊？還是用真的才能成龍呢？假的就是在這個臭皮囊上用功，真的那就是在自性上用功。

「心地含種」不說「心地含諸種，遇澤悉皆萌」嗎？要有溼性，那個溼性就是你要會用功。你不會用功，你就那麼死死板板的，死水不成龍，所以說「心地含種須灌溉」，你要用點功夫給它澆一點水，這澆一點水也就是要活動起來。

「性天無染萬里晴」：你要是自性不染污了，萬里都像晴空似的，什麼也都沒有了。

「三昧寶華離諸相」：你不要在有相上來執著用功，這也就是破他盡用這個身體以為可以成佛，本來沒有壞的這個三昧寶花。

「應變造化」：它是應變造化，「妙難窮」：這個妙處是沒有法子可以說得完的。❀

useless. Dragons can't survive in dead water. You sit, but you have no skill. You sit and become part of dull emptiness. Sitting still in dull emptiness is of no use. And so he was asked: **Beat the ox or beat the cart—which should one do?**

Of course, one should beat the ox. And he knew that! He knew so he kept quiet. The Master had no reply. There was nothing Master Daoyi could say. If he spoke then he would have to admit that what he was doing was unprincipled. He was not using effort on what was alive; he was trying to work with something that was dead. Why say that he was dealing with something dead? Because he sat there stiffly, without the least bit of flexibility, and he knew it wasn't working.

In fact, he had been sitting there like an idiot. Originally, sitting in meditation is fine, but what Master Daoyi was doing while sitting there was useless. It was useless because he kept sitting there and didn't move. Basically, when sitting Chan meditation, we should walk during the walking periods in order to keep things lively. We should not sit so stiffly—sitting the whole day as if dead—being greedy to sit the longer the better. That's not how it should be done!

Applying the false or applying the true—which one will bring the dragon? Do you become a dragon by applying the false or by applying the true? Applying the false would be using effort with our physical bodies—our stinking skin bags. Applying the true would be using effort with our own natures. So the question remains, which do you use in trying to become a dragon?

The mind-ground contains the seeds: Didn't Master Rang say: "The mind-ground contains all seeds. When watered, the seeds will sprout." So we must nurture the nature by working at developing skill. If we don't develop skill, then we tend to become rigid. Dragons can't live in dead water. The mind-ground holds the seeds, but they need irrigation. You apply a little skill to nurturing them; give them a little water, and they remain vitally alive.

Our nature is like an untainted sky—clear for ten thousand miles. We should not taint our skylike nature. Our nature itself is untainted. Like the sky, there are no images in it; it is empty of everything.

The precious flower of samadhi is apart from all marks. Samadhi's flowering has no attributes; we should not attach to the possibility of there being attributes when we apply our skill. To do that would be like using the physical body in the hope of becoming a Buddha. There's no destruction, so there isn't any becoming. The absence of destruction and construction is the flower of samadhi.

The wonder of its response, creation, and transformation is unfathomable. It is impossible to describe these wonderful aspects. ❀