达摩祖师西来意

上宣下化老和尚讲述 by the Venerable Master Hsuan Hua

达摩祖师西来意

我本来兹土 传法度迷情
一华开五叶 结果自然成

我常对你们讲，达摩祖师到中国时，那真是啊！很不容易教化中国人。

Originally I came to this land
To transmit Dharma and save deluded beings. One flower, blooming with five petals,
Will bear fruit naturally.

I have often told you that when Patriarch Bodhidharma first went to China, he found it truly difficult to convert the Chinese people.

达摩祖师 西来震旦

菩提达摩，菩提是觉，达摩是法。他是印度第二十八代祖师，可是他为什么不在那儿做祖师，而跑到中国来？因为以前佛陀曾经说过，到第二十八代的时候，大乘佛法应该传到震旦，震旦就是中国。

所以达摩祖师就由印度坐船到中国来了。

Patriarch Bodhidharma Comes from the West to China

Bodhidharma--"Bodhi" meaning enlightened and "Dharma" meaning the teachings--was the Twenty-Eighth Patriarch in India.

Why didn't he stay in India and be a Patriarch there? Why did he goto China? Well, previously Shakyamuni Buddha made a predictionthat from the Twenty-eighth Patriarch on, the Great Vehicle teachingshould go to China. Thus it happened that Patriarch Bodhidharmasailed from India to China.

中国佛法 似有似无

当时中国的佛法似有似无，好像有佛法，又好像没有佛法。为什么这么说？因为当时虽有佛法，但只是在那儿做表面工作，诵经呀、研究经典呀、讲经呀，甚至于连拜忏都没有；当时一般的学者就这么拿着佛法当学问来讨论研究。

但是经典所说的道理是应该修行的，可是没什么人修行。为什么没有人修行？就因为都怕苦；没有什么人真正打坐。除了当时有一位志公祖师是参禅打坐的，也是得

五眼的外；一般人都怕苦，不修行，没有认真去参禅打坐。也就好像现在你们一样，坐在那儿，等一等腿痛了，就想把腿伸开摇摇晃晃地磨擦一下。因为人都是人嘛！都怕吃苦，当时就有这种情形，和现在差不多。这叫似有佛法而没有佛法，似有似无。

Buddhism Seems to Be in China, Yet It Really Is Not

At that time, the Buddhadharma seemed to exist in China, but it really did not. It was as if it were and yet weren't there. That is because the work being done was superficial. There were few who recited Sutras, investigated the Sutra texts, or explained the Sutras, and virtually no one bowed repentance ceremonies. Ordinary scholars regarded Buddhism as a field of study and engaged in

debates and discussions about it. But the principles in the Sutrasshould be cultivated! However, nobody was cultivating. Why not?

People were afraid of suffering. No one truly meditated. Well, there was Venerable Patriarch Zhi, who practiced meditation and attained the Five Eyes. But most people feared suffering and didn't cultivate. No one seriously investigated Chan and sat in meditation, just like you people now who sit in meditation for a while until your legs begin to hurt. When their legs began to ache, they would wince and fidget and then gently unbend and rub them. People are just people and everyone avoids suffering as much as possible. That's the way it was then; that's the way it is now. That's called Buddhadharma seeming to be there but not really being there.

徒弟先来 处处碰壁

在达摩祖师没有到中国以前，他派过两个徒弟到中国来；孰不知到中国，受了很大的气，被人欺负。他这两个徒弟都是印度人，一个叫佛驮，一个叫耶舍，他们到中国传顿教法门，也就是不立文字，见性成佛的禅宗法门。

那时中国也有一个印度和尚叫菩提流支，这个和尚一看，又来了两个和尚是讲禅宗的。禅宗是大乘佛法，而他是讲三藏的，是小乘法。这时候菩提流支就联合所有的

和尚默摈他们。默摈——就是不和他们讲话，你讲什么，也没有人听。所以无论到什么地方讲，人家都不睬他们，这么一来，他们自己也觉得没意思，就走了。达摩祖师这两个徒弟就这样由西京长安那个地方硬给赶走了。

When the Disciples First Came, They Met with Difficulty

Before Patriarch Bodhidharma himself went to China, he sent two of his disciples there first. Who would have thought that when they got to China they would be totally ostracized and bullied?

Those two disciples, named Fo Tuo and Ye She, were Indians who went to China to transmit the Sudden Teaching Dharma Door of the Chan School that advocates seeing the nature and becoming a Buddha, and which does not abide in language.

At that time in China another Indian monk

named Bodhiruchi was aware that these two monks had also come from India to explain the Chan School. Chan belongs to the Great Vehicle Teaching, but Bodhiruchi explained the Tripitaka Teaching, which belongs to the Small Vehicle.

For that reason, Bodhiruchi got all other monks to join together to ostricize these two Indian monks. No matter what they said, no one would listen. No matter where they went, everyone ignored them. Deciding that the situation was meaningless, they left. That is how these two disciples of Patriarch Bodhidharma came to leave the western capital of Changan.

手做拳头 拳头做手

这一走，就走到庐山，庐山那时有位慧远法师，是讲念佛的，专门念佛。他们去见远公大师，大师说：“你们两位是印度的和尚，传的是什么法？怎么这些人都不理你们？”佛驮、耶舍这两位法师就把手伸出来——因为大概只会很少的中国话，话也讲不太通，所以就把手伸出来，说：“手做拳，拳做手，这快不快？” 远公大师说：“很快！” 他说：“菩提、烦恼也是这么快！”

远公大师当时就开悟了：“哦！菩提、烦恼原来没有分别！菩提就是烦恼，烦恼即菩提。”远公大师明白了，就尽心供养他们两位。没多久，两人在同一天都死了，他们的坟墓，现在还在庐山那儿。 达摩祖师在印度，一听说两个徒弟被人欺负得这个样子，以后也都死了。自己就想：“我去看一看！”于是就到中国来。 达摩祖师也是看中国的大乘根性成熟了，应该把大乘佛教带到中国，所以就不怕路程遥远及旅途的辛苦，来到中国。你说到了中国怎么了呢?

The Hand Makes a Fist;
The Fist Makes a Hand

On their way out they passed by Lu Mountain where they met the Great Master Zhiyuan (Huiyuan), who promoted the practice of reciting the Buddha's name. He himself recited the Buddha's name all the time. Well, they went to pay their respects to Great Master Yuan. Venerable Yuan said to them, "What Dharma do you two monks from India transmit that causes people to pay you so little respect?"

Fo Tuo and Ye She both extended their hands. They probably knew very little Chinese. Extending their hands, they said,

"The hand makes a fist, and the fist makes a hand. Isn't that fast?"

Master Yuan replied, "Very fast!"

"Bodhi and affliction," they said, "are just that fast!"

At that moment, Great Master Yuan became enlightened and said, "Ah! Bodhi and affliction basically are not different! Bodhi is affliction and affliction is Bodhi." Having gained such an understanding, Great Master Yuan made abundant offerings to Fo

Tuo and Ye She. Shortly thereafter, the two died on the same day, inthe same place. Their graves may still be seen at Lu Mountain.

Back in India, when Patriarch Bodhidharma learned that his two disciples had been scorned and had both died, he thought, "I will go there myself to have a look." Thereupon he went to China.

Patriarch Bodhidharma saw that the roots of the Great Vehicle Buddhadharma were ripe in China and knew that he should take the Great Vehicle Dharma there. Fearing neither the distance nor the hardship of travel, he took the Dharma there. What do you suppose it was like when he arrived in China?

初到广州 人见畏之

达摩祖师先到广州。广州这些个小孩子，见到胡子这么邋遢的一个印度人，大家就好像看热闹似地围着他。当时的中国人看不起外国人，叫印度人“摩罗刹”，说这是摩罗刹来了，摩罗刹和尚。喊着：“摩罗刹！摩罗刹！我把你皮扒。”要扒他的皮，你看！就这么骂达摩祖师。 达摩祖师也不知他们说什么，因为不会中国话；话也听不懂，语言也不通，来到这儿想要和这些小孩子亲近亲近，嗐！这些小孩子，一见达摩祖师，就发狂似地各处 跑，不敢接近这个摩罗刹。为什么？看他那么长的胡子，就很害怕。

Arriving First at Guangzhou, He Is Feared by All Who See Him

Patriarch Bodhidharma went to Guangzhou first. When children there saw such a dark and bearded Indian, they surrounded him as if he were performing a street show. At that time the Chinese people were rather snobbish toward foreigners. They called Indians "Mo Luo Cha" (meaning devil, or devilish ghost). The Patriarch became Monk

Mo Luo Cha. They even composed a rhyme that they chanted, " Devil! Devil! Skin you, I will." They wanted to skin him alive! See howPatriarch Bodhidharma was ridiculed and insulted?

However, Patriarch Bodhidharma could not understand what they were saying because he did not know Chinese. He didn't speak their language and couldn't communicate verbally with them. He wanted to befriend the children in that place, but as soon as they saw Patriarch Bodhidharma, they went crazy and scattered in all directions. They dared not to be near this Mo Luo Cha. Why? They were afraid of his long beard.

受尽毁辱 难度老少

大人呢？一看小孩子跑了，就以为这个印度人是来抓小孩子的，所以就更不让小孩子接近他了。你看！不要说是度大人，他连小孩子都度不到，没有人敢接近他。到广州是这样，没有什么人认识这是一位祖师，所以在广州也没怎么停留，就到了南京。这一路走到南京，沿途也有小孩子说：“喔！是个印度人！”就拿土块打他。

Being Insulted Left and Right, He Finds Both Adults and Children Difficult to Convert

When the adults saw that children ran away from him, they suspected this Indian was a kidnapper. So they bid their children to stay away from the Patriarch. He could not even convert children; how could he convert the grown-ups? No one dared to get close to him. That was the situation in Guangzhou; no one recognized that he was a patriarch. Consequently, he did not stay long in Guangzhou and moved on to Nanjing. While traveling on foot, he was also

greeted by many children who yelled, "Ah! An Indian!" and threwclods of dirt at him.

梁王武帝 炫示功德

达摩祖师最初从广州到南京，便去度化梁武帝。梁武帝就问：“我这一辈子造了很多庙，度了很多和尚出家；又拿国家的钱，布施给所有的穷人，也供僧，打斋供众。我这样有什么功德？”那时谁若出家，皇帝特别欢迎，什么都供养你，吃的他也供着，住的他也供着；只要你出家，皇帝就供养你，恭敬你，向你叩头。

梁武帝这个人，什么都要第一的，所以一见达摩祖师，也不求法，尽想要达摩祖师

来赞叹他一下，来给他戴几顶高帽子。他怕达摩祖师不知道他造寺、度僧、布施、设斋的功德，不知道他这些好处，于是就自我介绍：“你看我，造了几百处庙，又有这个庙，又有那个庙，所有的庙里都住了很多和尚，这些和尚都是我一手成就他们出家的。我又做了多少布施，供养多少僧，你说我这功德怎么样啊？”这个意思就是自我介绍，自己说：“噢！你看我，我这个皇帝和其他皇帝是不一样的；我这个皇帝是专门做好事的，做功德的。你说我有什么功德呢？”他这不是想要求法了生死，是先要炫示炫示自己的功德。

Emperor Wu of Liang Boasts of His Own Merit and Virtue

When Patriarch Bodhidharma first arrived in Nanjing from Guangzhou, he went to convert Emperor Wu. Emperor Wu asked him, "In my whole life, I have built many temples, helped many people to leave the home-life, provided the needy with money from the national treasury, and also made vegetarian meal offerings to

the Sangha. What merit and virtue have I created?" At that time,whoever left the home-life would be treated well by the Emperor,with everything including food, dwelling, and clothing provided for.

As long as you were a left home person, the emperor would make offerings to you, pay reverence to you, and bow to you. Emperor Wu was the kind of person who wanted to be number one in everything. That was why when he met Patriarch Bodhidharma, he didn't seek Dharma from him. Instead he was totally engrossed in how to win praise from the Patriarch. He wanted to inflate his ego. Concerned that the Patriarch might not know of the good deeds that he had done, such as building temples, converting monks, practicing giving, and making vegetarian meal offerings, he went ahead and pointed them out as he introduced himself to the Patriarch.

He said, "You see, I have built hundreds of temples. This one and that one all house many monks whom I helped to leave the home-life. The amount of giving I have done is not small and the number of monks I have provided for is not small. How much merit and virtue would you say I've amassed?" Basically, he was providing his own promotion campaign. He was saying, "Look at me! I am different from other emperors. I specialize in doing good deeds, creating merit and virtue. How much merit and virtue would you say I have?" He did not want to seek the Dharma for ending birth and death; instead, he wanted to boast of his own merit and virtue first.

说有功德 实无功德

达摩祖师听梁武帝这样自我陶醉，自我介绍，自我炫示功德，自我卖广告，自说自己有什么什么好处，自己赞叹自己。一般人听皇帝这么讲，就会说：“啊！你有功德，你的功德真大！你的功德是世界上没有的。”一般人会这么讲；可是，一个圣人怎么会说这种拍马屁的话？达摩是个祖师，怎么会有这种阿谀奉承的行为？所以他一听，就说：“实无功德！”实实在在没有功德。

当时达摩祖师本来是预备救度梁武帝的，但是梁武帝也就因为自视太高——看自己是个皇帝，造了很多庙，度了很多僧，又布施了很多钱，又供养三宝，自认为已经有无量的功德了，而达摩祖师想破他这种执着，就说他没有功德。

Actually He Had No Merit and Virtue At All

Patriarch Bodhidharma listened to Emperor Wu of Liang praising himself as if drunk on his own ego, introducing himself, boasting of his merit and virtue, advertising for himself, calling attention to his own good points, and generally lauding himself. Most people, upon hearing the Emperor's comments, would have said, "Ah! Of course you have merit and virtue! You have tremendous merit and virtue! Your merit and virtue is out of this world!" That would be most people's response. Now I ask you, would a sage ever say things just to flatter someone? But Bodhidharma was

a patriarch. How could he possibly flatter and fawn? And so he replied, "Actually you have no merit and virtue. In truth, no merit and virtue at all."

Patriarch Bodhidharma originally had gone there with the idea of saving Emperor Wu of Liang. However, Emperor Wu was too conceited; he had too high an opinion of himself. Being an emperor

was already something, he thought. He had built many temples,enabled many people to leave home, given away a lot of money, andmade a lot of offerings to the Triple Jewel. So, he thought he hadcreated a tremendous amount of merit and virtue. PatriarchBodhidharma, wanting to shatter the Emperor's attachment, saidthat he had no merit and virtue at all.

当面错过 不识祖师

那么说他没有功德不要紧，但梁武帝当时一听这话，就不欢喜了，所以就不睬这个达摩，达摩祖师再讲什么法，他也不听了：“我何必要听你讲呢！”梁武帝因为业障太重了，所以达摩祖师虽然是印度来的第一代祖师，可是他就当面错过。中国人有句话说：“对面不识观世音！”这梁武帝呢，他对面不识西来意，不认识西来的祖师。

达摩祖师为什么要救他？因为达摩祖师知

道梁武帝将有一种灾难，就想令他觉悟——或者出家修行，或者把皇帝让给旁人做，那么他就可以免去饿死的灾难。

Meeting Face-to-Face, He Misses His Chance, Failing to Recognize the Patriarch

For the Patriarch to say he had no merit and virtue was one thing, but for Emperor Wu of Liang to hear that was another, for it made him quite unhappy. From then on, the Emperor ignored Patriarch Bodhidharma. No matter what Dharma the Patriarch spoke, the Emperor refused to listen. "Why should I listen to you?" Emperor Wu's karmic obstacles were too heavy. Although Patriarch Bodhidharma came from India to become the First Patriarch of China, Emperor Wu of Liang failed to recognize him. He was face-to-

face and missed his chance.

The Chinese people have a saying, "Coming face-to-face, one fails to recognize the Bodhisattva Who Contemplates the Sounds of the World." Emperor Wu of Liang was face-to-face and failed to recognize the One Who Intentionally Came from the West. He did not recognize the Patriarch who came from the West. Why did Patriarch Bodhidharma want to save him? He knew that the Emperor was going to encounter some difficulty, so he wanted to help the Emperor awaken. Had Emperor Wu been able to leave home and cultivate, or to yield his throne to someone else, he could have avoided the fate of starving to death.

前生因缘 饿死猕猴

梁武帝本来非常相信佛法，在他那个时代，中国的佛教是很兴盛的，他到处造庙，以他皇帝的力量来提倡佛法，所以当时的人民都信佛。

可是，他在过去生中造的业也很重。在过去世，梁武帝是一个出家的比丘。这个比丘在山上修行，有一只猴子就天天偷他所种的东西吃，像桃子、苹果之类，树上所有的水果，它都来偷吃。他种的东西被这猴子给吃得没剩多少，于是就把猴子圈到

一个山洞里，用石头把洞门挡上了。本来他预备挡几天，就把它放出来，不准它再偷东西吃，孰不知他把猴子堵到洞里，却忘了，结果把它饿死在洞里头。

Causes and Conditions from a Previous Life: He Starved a Monkey

Emperor Wu originally had deep faith in the Buddhadharma. During his time, Buddhism flourished in China. Using his power as an

emperor, he built temples everywhere and promoted Buddhism.Consequently, many people came to believe in the Buddhadharma.

However, he had also created very heavy karma in a past life. What kind of a person had Emperor Wu been in the past? He had been a Bhikshu, a Buddhist monk. While that monk cultivated up in the mountains,

a monkey would come every day to steal the things he planted for food and to steal the fruit from the nearby trees, such as peaches, apples, and the like. The monkey stole and ate all the fruit and most of the vegetables the monk planted.

Finally one day the monk managed to trap the monkey in a cave and blocked the entrance of the cave with rocks. Basically he planned to keep the monkey in there for a couple of days and then let it out, in order to teach the monkey a lesson so that it wouldn't steal his food anymore. Who would have guessed that after blocking up the cave he would forget about it, thus causing that monkey to die of hunger!

今世果报 饿死台城

所以他今生做了皇帝，这猴子就托生做侯景，这侯景带着兵，把南京攻下来，将梁武帝 关到台城里，又把所有吃的东西都拿走，不给他东西吃，因此梁武帝就饿死在那个地方。他饿死猴子，今生这猴子也同样把他饿死，就受这种果报。

因为达摩祖师本来看他造这么多的功德，可以将功折罪，但是这也要有一种因缘，所以达摩祖师对他讲话也就不客气。可是梁武帝一想： “我是个

大皇帝，啊！你一

个穷和尚来到我的国家，对我讲话，还这么不客气！”所以就对达摩祖师疏远了。达摩祖师虽然想要救度他，要对他有一种慈悲心，但是他不接受，不向达摩祖师求，那也没法子了；于是达摩祖师就走了，不管他了。

结果，过了一个时期，梁武帝果然被侯景带着一些个人马，把他饿死在台城里，这是有这么一个原因。你们大家想一想，如果他有功德，怎么会饿死？因为没有功德，所以就饿死了。达摩祖师当时本想挽救，不教他饿死，希望他能生一种觉悟心，可惜梁武帝这个吾我太大了，所以就是达摩祖师也救不了他。

Receiving Retribution in This Life, He Starves to Death in the Palace

In this life, he was an emperor, and the monkey was reborn to be Hou Jing. Hou Jing led soldiers to attack Nanjing. After Nanjing was taken, he kept Emperor Wu in captivity in the palace and did not provide him with any food. He took all food away, and left the Emperor there to starve to death. In a previous life, the Emperor starved the monkey to death, and in this life the monkey starved him to death. He had to undergo that retribution.

Now before that happened, Patriarch

Bodhidharma saw that the Emperor had done so many good deeds that he could have redeemed his offense with the merit and virtue created. However, to do so there must be some conditions. That's why the Patriarch was not polite to him. But the Emperor thought to himself, "I am an emperor, a great emperor, and you are only a poor monk. You come to my country and are utterly rude to me." So he alienated himself from the Patriarch. Though Patriarch Bodhidharma wanted to save him and brought forth a

compassionate mind toward him, the Emperor could not accept him.Because the Emperor made no move to seek help from the Patriarch,there was nothing the Patriarch could do to help him. Thus, thePatriarch left and paid no more attention to the Emperor.

What happened as a result was that after a period of time, Emperor Wu was captured and starved to death in the palace by Hou Jing and his people. Such was the cause and effect. You all think about it. If the Emperor actually had merit and virtue, how could he have starved to death? It was because he did not have merit and virtue that he died of hunger. Patriarch Bodhidharma wanted to save him from his fate by helping him reach an awakening. What a pity that Emperor Wu of Liang's ego was so big that even Patriarch Bodhidharma could not save him.

天花乱坠 地涌金莲

在南京，离开皇宫后，达摩祖师遇到神光法师在那儿讲经。神光法师讲经讲得天花乱坠，地涌金莲──天女散花，地下涌出金莲花来。啊！这种境界是很殊胜的。

达摩祖师一听说，就去看一看这个法会，到那个地方听经。这时候他大约学会说几句中国话了，因为从广州到南京，这一路上，一天学一句，那么十天就学十句，一百天就学一百句。这位祖师也很聪明的，他学中文不用学，一听就会了。

在南京，听神光法师在那儿讲经。这个神光法师也很神气的：“噢！你看我讲经讲得多好，印度人也来听！哈！这么远跑来听我讲经，这真是不可思议！”就觉得自己很不错的。

The Heavens Rain Down Flowers; Golden Lotuses Well Forth from the Earth

While still in Nanjing, after he left the imperial court, Patriarch Bodhidharma met the Venerable Shen Guang (Spiritual Light), who was lecturing on the Sutras. When Dharma Master Shen Guang explained the Sutras, the heavens rained down flowers, and golden lotuses welled forth from the earth. Heavenly maidens scattered blossoms, and from beneath the earth golden lotuses burst forth. Ah! What a supreme state!

The Patriarch heard about that, and so he also went to observe the Dharma assembly

and listen to the Sutra lecture. By then he probably had learned some Chinese and could speak a few sentences. If on the road from Guangzhou to Nanjing, he learned one sentence a day, he would have learned ten sentences in ten days, and a hundred in a hundred days. That Patriarch was very intelligent; he did not have to study to learn Chinese, he just listened.

In Nanjing, he listened to Dharma Master Shen Guang explain a Sutra. Dharma Master Shen Guang was quite pleased by that. "Hah! See how well I lecture the Sutras? Even an Indian has come to listen! Ah! He came from so far away to listen to my lecture. How truly inconceivable!" He felt quite good about it.

祖师问难 讲经为何

神光法师讲完了经，想不到这印度人就来问他问题了，说：“法师！你在这儿干什么？”

神光法师说：“咦！我在这儿讲经，你还不懂吗？我以为你是来听我讲经的，原来你连讲经都不懂啊！”

达摩祖师说：“你讲经干什么？为什么要讲经？”

The Patriarch Asks Him, "Why Are You Explaining Sutras?"

After he finished his Sutra lecture, he was surprised when the Indian began to question him. The Patriarch asked, "Dharma Master, what are you doing?"

Dharma Master Shen Guang replied, "I am lecturing on the Sutras. You don't even know that? I thought you came to listen to the explanation of the Sutra, but it turns out you don't even know what a Sutra lecture is all about!"

Patriarch Bodhidharma asked, "Hmm. What are you doing when you lecture on the Sutras? Why explain Sutras?"

神光法师 反唇相讥

神光法师说：“喔！那你来干什么？你连为什么讲经都不知道？你到底是从什么地方来的？”

“我从印度来的。”

“你从印度来的，我讲佛经，你印度没有讲佛经的吗？你都不懂？”

达摩祖师说：“我们印度讲经啊，是讲无字真经，没有字的经。你讲经，是讲有字的经。”

神光法师说：“什么叫无字真经？”

达摩祖师说：“我讲的经，是没有字的，就那么一张白纸讲经。你讲这个经，黑的是字，白的是纸，那么你讲它干什么？”

神光法师说：“我讲经教人了生死嘛！”

Dharma Master Shen Guang Retorts Sarcastically

Dharma Master Shen Guang said, "Hey! What did you come here for? Don't you even know what Sutra lectures are all about? Where did you come from?"

"I came here from India."

"You come from India, and I am here explaining the Buddhist scriptures. Don't people explain Buddhist scriptures in India? You don't even seem to know."

Patriarch Bodhidharma replied, "The Sutra lectures in India explain the wordless true

Sutra. The Sutras you lecture on here have words."

Dharma Master Shen Guang asked, "What is the wordless true Sutra?"

Patriarch Bodhidharma answered, "The Sutra I lecture is wordless. It is just a piece of blank paper. As to the Sutras you lecture, the inked areas are words, and the blank areas are paper. Why are you explaining them?"

Dharma Master Shen Guang replied, "I lecture on the Sutras to teach people how to end birth and death!"

生死未了 恼羞成怒

达摩祖师说：“你教人了生死，生死怎么了法？你所讲的经，黑的是字，白的是纸，凭什么教人了生死？你自己的生死了了没有？”神光法师一听

，问得他也没话说了，心想：“咦！这个印度人讲话很特别的，大约是魔王所现吧？要不然，怎么这样毁谤三宝？”于是就恼羞成怒，发了脾气：“我要试试你这个魔王！”

Having Not Yet Ended Birth and Death, His Annoyance Turns to Rage

Patriarch Bodhidharma said, "Since you teach people how to end birth and death, tell me, how does one end birth and death? In the Sutra you are lecturing, the inked areas are words, and the blank areas are paper. What do you use to teach people how to end birth and death? Have you ended your own birth and death?"

Hearing that, Dharma Master Shen Guang was speechless and thought to himself, "The things this Indian says are outlandish. Is he a manifestation of a demon king? Otherwise, how could he be slandering the Triple Jewel like that?" Thereupon, his annoyance turned to rage, and he lost his temper, "I'm going to try you out, you demon king!"

脾气暴发 怒打祖师

哦！你看他讲经讲得天花乱坠，地涌金莲，也一样发脾气！所以我就说似有似无嘛！发了脾气怎么样呀？他就拿起他的武器；他的武器是什么？就是一串念珠。他这念珠，不是我这个星月菩提；我这个不太重，很轻。他那个念珠是用钢铁造的，又硬又坚固，是拿着当武器的，遇到什么妖魔鬼怪、狼虫虎豹，就拿这念珠打。

那么这回遇到达摩祖师这样和他讲话，这时脾气一发，那不得了，简直像洪水，山

崩地裂似地，他说：“你谤法！”就拿起念珠，往达摩祖师面上打去。

Once His Temper Flares, in His Rage, He Strikes the Patriarch

Wah! You see, his lectures caused flowers to rain down from the heavens and golden lotuses to well up from the earth, and still he lost his temper! That's why I said Buddhism seemed to exist in China, and yet it did not. What happened when he lost his temper? What happened when he got angry? He grabbed his weapon. What was it? His string of recitation beads. His beads weren't lightweight like these "stars and moon Bodhi" beads of mine. His recitation beads were made of iron! They were hard and durable. His recitation beads were

designed to be a weapon to be used in case he encountered weird entities, demons, ghosts, wolves, reptiles, tigers, or panthers. He could conveniently grab his recitation beads and attack.

This time, encountering Patriarch Bodhidharma, who had dared to challenge him so, his wrath was extreme, like a combination of tidal wave, avalanche, and earthquake. As he whipped out his beads, he snapped, "You are slandering the Dharma!" and cracked Patriarch Bodhidharma across the mouth.

打落牙齿 和血而吞

达摩祖师当时没留心，也想不到神光法师会打他，虽然证果的圣人有他心通，但没有预先说是我算一算看看他会怎样对我。达摩祖师大约会武术，可是因为未加防避，想不到他会这么厉害，说不过就动粗了；所以这一串念珠，就把达摩祖师的牙给打掉了两颗。

打掉了两颗牙，达摩祖师怎么处理这牙？因为他是圣人，据一般传说，祖师、证果圣人的牙被人打掉了，这牙若吐出去，落

到地上，那个地方就要天旱三年，不下雨。 达摩祖师一想：“噢！若三年不下雨，你说这要饿死多少人！我来度众生、救众生，这不是杀众生吗？”可是如果不吐到地上，这牙怎么办？于是，两颗牙也舍不得吐到地上，就把这两颗牙像吃油饼似的，吞到肚里去了；油饼没有那么硬，他就像吃骨头似的，吃到肚里头去；然后就走了。

所以在中国有这么一句话：“罗汉打落牙和血吞。”就从这里来的。

The Blow Breaks Teeth; He Swallows Them with the Blood

Patriarch Bodhidharma was caught unprepared because he never expected that Dharma Master Shen Guang would hit him. Although certified sages can penetrate others' thoughts, the Patriarch did not reflect in advance on what the Dharma Master might do. Although Patriarch Bodhidharma had some skill in the martial arts, he was caught off guard. It never occurred to him that the monk would make such a vicious attack, that being unable to reply, he would resort to brute force. As a result, the blow broke off two of Patriarch Bodhidharma's teeth.

What did Patriarch Bodhidharma do about the two broken teeth? Well, he was a sage, and there's a legend about the teeth of a patriarch--a certified sage--and what happens if they get broken and he spits them out onto the ground. It's said that if a sage's teeth are knocked loose and he spits them out on the ground, it won't rain for three years.

Patriarch Bodhidharma thought, "Ai! If it doesn't rain for three years, just imagine how many people will starve! I have come to

China to save beings, not to kill them!" And so PatriarchBodhidharma did not let his teeth fall to the ground. Instead, heswallowed them, just as if he were eating a pancake. Well, pancakesaren't that hard--it was more like eating a bone! He swallowed themand made his exit.

Therefore, in China, there is a saying that came from that incident, "If someone knocks out the teeth of an arhat, the arhat swallows them."

祖师忍辱 默然而去

神光法师把达摩祖师的牙打掉两颗，觉得他这回真胜利了！这达摩祖师转过身，也没说什么，就走了，也没回打他两下，没有！外来的人被人欺负也就算了，虽然人把他的牙打掉两颗，也不能到政府那儿去告这个神光；出家人要忍辱嘛！况且他是个祖师，更应该忍辱！于是就向河南走去了。

Enduring the Insult, The Patriarch Leaves Silently

Having broken off two of the Patriarch's teeth, Dharma Master Shen Guang felt that he had won a real victory. Without saying a word, Patriarch Bodhidharma turned around and left. He did not fight back. Not at all! Foreigners are bound to be bullied. After all, he couldn't go to the government and file suit against Dharma Master Shen Guang for knocking out two of his teeth. Those who have left home have to be patient; how much more must a Patriarch forbear! After that happened, he just left and headed toward Henan.

鹦鹉知音 问计出笼

走到半路上，遇到一只鹦鹉；这只鹦鹉被圈在笼子里，可是这只鸟比神光法师聪明得多，它认识达摩祖师是一位祖师，就说：

西来意，西来意，请您教我出笼计。

你看达摩祖师对人没有知音，对小鸟，却遇到一个知音。什么叫知音？就是认识他。

达摩祖师一听，这只小鸟这样请教他，他

也很高兴，就教它一个方便法——这不是实法，是权法。他说：

出笼计，出笼计，两腿伸直两眼闭，这便是你出笼计。

这好像秘密的妙诀，这是秘密法，所以他说话没有那么大声，我现在讲得恐怕比达摩祖师说的声音要大，他一定告诉那只小鸟说：“出笼计，……这便是你出笼计。”他一定是这样讲的，为什么？他的声音若是大了，会被旁人听见，那这个方法就行不通了。所以你看这个小地方，这位祖师真是用心良苦呀！

A Parrot, Understanding Who He Is, Asks How to Escape the Cage

On the road, he met a parrot imprisoned in a wicker cage. However, this bird was much more intelligent than the Dharma Master Shen Guang. Recognizing that Bodhidharma was a patriarch, the bird chirped,

He Who Intentionally came from the West
Intentionally came from the West,
What method is best, if you please,
To escape this cage and leave?

Although Patriarch Bodhidharma hadn't been able to find any people who really understood who he was, this parrot definitely recognized him. He knew who he was. Hearing the bird's plea for help, Bodhidharma was pleased and taught the bird an expedient method--a provisional, not a real, Dharma. He said,

To escape the cage, to escape the cage;
Stick out both legs. Shut both eyes.
That is the way to escape from the cage!

It was a secret, wonderful formula--a secret Dharma. It's for sure the Patriarch whispered it. He didn't say it so loudly as I am speaking now! He certainly must have used a very small voice: "To escape the cage...that is the way to escape from the cage!" He spoke softly like that. Why? If he had said it out loud so that others could hear him, then the method would not have worked. From this we can see how much trouble the Patriarch took to be kind.

灵鸟装死 巧出樊笼

方法教会了，这小鸟就说：“好了！我现在明白什么是出笼计了！”于是，当它看见主人远远地走来了，登时就把这方便法用出来，腿也伸直，眼睛也闭上了，就等着主人来亲近它。

这主人天天回来都要来看一看、玩一玩它，这是他最心爱的一只小鸟，可以和他谈话，又可以给他消愁解闷，所以回来总要先看看这只鸟。这主人一看，哇！简直就要哭起来了！怎么这小鸟躺在笼子里

头，不动弹了？啊！他比死了儿子都焦急，若儿子死了，他恐怕都没有看得那么重要。

The Smart Bird, Pretending to Be Dead, Cleverly Escapes the Cage

Mastering the method taught, the little bird chirped, "All right! Good method! Now I understand how to get out of the cage!" When the bird saw his owner approaching in the distance, he applied the expedient method. Sticking his legs out straight and closing his eyes, he waited for his owner to come close.

Every day when the owner came home, he always played with this bird that he was so fond of. Talking to it would cheer him up. And so, as usual, upon his return, he first

went to check on his bird. But this time when he looked in the cage he was shocked. He practically burst into tears. Why? His little bird lay on the floor of the cage, unmoving. He couldn't have been more upset if his own son had died. In fact, it's likely that this bird meant even more to him than his son!

生死自由 真出笼计

于是就把笼门打开，将小鸟拿出来放到手上，还是热呼呼地没有凉，因为它是装死，所以身上的暖气不会没有的。这主人把小鸟放在手里转着看，嗯！不动了，翻过来看，掉过来看，看来看去，看它真像死了似地，但身体还是热的，只是不喘气了。于是就把手打开看看。噢！把手一开，你说这只鹦鹉怎么样？它精神就来了，噗！噗！飞了！这只小鸟的出笼计灵了！ 可是我们现在都在笼子里呢！我们这个出笼计怎么办？我们人哪，你不要自以

为是自由的，不要误解自由，说我愿意吃就吃，我愿意喝酒就喝酒，愿意做什么就做什么，我不守规矩也可以，这就是自由。这叫误解自由，真正的自由，要能生死自由，我愿意飞到天空就飞到天空，我愿意钻到地里就钻

到地里；你若有这个本事，才是自由，就像那只小鸟。

Freedom over Birth and Death Comes When We Truly Escape Our Cage

The owner pulled open the cage door and gently placed the little bird in his hand. It was still warm, not yet cold. In fact, because the bird was only pretending to be dead, of course it retained its body warmth. The owner peeked at the little thing, turning his hand this way and that. The bird didn't even quiver. Whatever angle he viewed it from, the bird appeared to be really dead. Its body was still warm; only its breath seemed to have stopped. Slowly he open his hand... PHLLRTTPHLRTTPHLRTT! The bird broke loose from his hand and flew away! It had escaped from the cage!

But we are still in a cage right now! How do we escape? As to human beings, you shouldn't think you are free. Don't misinterpret freedom, saying, "I am really free. If I want to eat, I eat; if I want to drink alcohol, I drink alcohol. I can do anything I please. I can ignore the rules if I want to! That's what I call freedom!" That's a misinterpretation of freedom. To be truly free, you must be free of birth and death, and then if you wish to fly into space, you can fly into space, and if you wish to burrow into the earth, you can burrow into the earth. If you can do that, you will gain the kind of freedom that the little bird gained.

十殿阎君 请师喝茶

那么神光法师把印度来的和尚打掉了两颗牙，这和尚也没反击他，以为这回是得到好处，胜利了，连外国和尚都打着了。可是打了外国和尚，这时

，十殿阎君就来找神光法师说：“法师，你的寿命今天该尽了，我们是十殿阎君，现在要请你去开会，喝喝茶，到那儿研究研究你的问题。”

神光法师一听，喔！看见这十个都是黑脸的人，说他们是十殿阎君，要请他到阎罗王那儿喝茶──请他到阴司去──就说：“噢！

怎么？我还要死吗？我也要死吗？”

十殿阎君说：“你不死？你有什么本事，想不死啊？”

神光法师说：“我讲经讲得天花乱坠，地涌金莲；讲得这样好，还不能了生死吗？我还要死吗？”

十殿阎君说：“你当然要死啰！”

The Yamas of the Ten Courts Invite the Master to Tea

Dharma Master Shen Guang knocked out two of that Indian monk's teeth, and since the monk didn't retaliate, the Dharma Master figured he had the advantage--that he'd won the victory. He'd put a barbarian monk in his place. But not long after he struck the barbarian, the Yamas of the Ten Courts paid a call: "Dharma Master, your life is supposed to end today. We Yamas from the Ten Courts now wish to invite you to a meeting. We will go there to investigate your case."

Hearing that, Dharma Master Shen Guang exclaimed, "What?" as he watched those ten black-faced people who claimed to be the Yamas of the Ten Courts approach him and request his presence in the dark yin realm where he was to take tea with King Yama. Dharma Master Shen Guang said, "Oh! What? I still have to die? I also have to die?"

The Yamas of the Ten Courts challenged him, "Why would you not have to die? What talents do you have that make you think you

don't have to die?"

Dharma Master Shen Guang replied, "I speak Sutras so well that flowers rain down from the heavens and golden lotuses well forth from the earth; doesn't that qualify me as having ended birth and death? I still have to die?"

The Yamas of the Ten Courts said, "Of course you have to die!"

谁能不死 阎君亦拜

神光法师说：“那么在这世界上谁能不死？世界上到底有没有人生死了了？” 十殿阎君说：“有！世界上有了生死的。”

神光法师说：“是哪一个？你可以告诉我吗？我想跟他学一学这个了生死的法。”

十殿阎君说：“哪一个呀？就是刚才被你打掉两颗牙的黑脸和尚，他就可以不死。他呀！阎罗王不单管不了他，还要天天拜他，向他叩头顶礼，恭敬他。”

神光法师说：“噢！他就是了生死的和尚！这样好了，我先不跟你们去，我去找这黑脸和尚，先跟他学了生死的法门。你们可不可以等一等呢？我现在是真心想了生死的，你们同阎罗王讲一讲，给我一点时间，让我去学这个法门。”

十殿阎君说：“可以啦，你真有诚意，这也未尝不可，我们可以方便你，可以通融通融。”

于是就没有抓他到阎罗王那儿去喝茶。因为阎罗王也好喝茶，你们知道吗？所以你们好喝茶的人哪，小心一点，哈哈！

Even the Venerable Yamas Will Bow to Whoever Is Free from Death

Dharma Master Shen Guang asked, "Who in this world is free from death? Is there anyone in this world who has really ended birth and death?"

"There is," the Yamas of the Ten Courts replied. "There's someone in this world who has ended birth and death."

"Who?" asked Dharma Master Shen Guang. "Please tell me so that I can follow him to learn the way to end birth and death."

The Yamas of the Ten Courts replied, "Which one? He is the black-faced monk;

whose teeth you knocked out. He is free from death. King Yama has no control over him. Not only that, King Yama bows in respect to him every day!"

Dharma Master Shen Guang replied, "Oh! He is a monk who has ended birth and death? Fine. I don't want to go with you yet. I want to go find that black-faced monk and follow him to learn the Dharma-door of ending birth and death. Could you wait a bit to take me away? Is that all right? I am determined to end birth and death! Could you speak to King Yama on my behalf to see if he can give me a little more time so I can go learn this Dharma-door?"

The Yamas of the Ten Courts replied, "All right. Since you are so sincere, what you ask is not beyond the realm of possibility. We can be expedient and agree to a compromise."

Well, they didn't drag him off to have tea with King Yama. You know, of course, that King Yama also enjoys a good cup of tea. You who like to drink tea should exercise some caution! Ha! Ha!

神光法师 赤足追祖

这时神光法师一听，十殿阎君答应他了，高兴得不得了，连鞋也不记得穿了，急着要躲阎罗王，就打了赤足，在后面追达摩祖师。

Barefoot, Dharma Master Shen Guang Races after the Patriarch

As soon as Dharma Master Shen Guang heard that the Yamas of the Ten Courts agreed to his request, he was so delighted that he even forgot to put on his shoes. So anxious was he to avoid King Yama that he raced barefoot after Patriarch Bodhidharma.

见鸟出笼 悟装死人

追达摩祖师，祖师在前面走，他就在后面追，一追，追到这儿，看见达摩祖师帮助这只小鸟得到了自由。他就想：噢！原来就是这么回事，要装死，要装一个活死人。

Meeting the Parrot Who Escaped from the Cage, He Realizes He Must Pretend to Be Dead

Patriarch Bodhidharma walked on ahead; the Dharma Master pursued him from behind. In his pursuit, he passed the parrot who had gained his freedom through the help of Patriarch Bodhidharma. Suddenly he understood, "Oh! That's what it's all about! I have to play dead. I have to be a living dead person!"

追随祖师 直至嵩山

神光法师追达摩祖师，达摩祖师也不理他，就前头走；神光法师就后头追，一追就追到洛阳的熊耳山去，——中岳嵩山也叫熊耳山。五岳就是东岳泰山、南岳衡山、西岳华山、北岳恒山、中岳嵩山。

Pursuing the Patriarch, He Follows Him Straight to Mount Song

Dharma Master Shen Guang raced after Patriarch Bodhidharma. The Patriarch paid no attention to him but just kept on walking. Dharma Master Shen Guang followed him all the way to Bear's Ear Mountain, close to Mount Song, the Central Yo [sacred mountain], near Luoyang. The Five Yo [sacred mountains] are Mount Tai (Peace) in the east, Mount Heng (Authority) in the south, Mount Hua (Elegance) in the west, Mount Heng (Constancy) in the north, and Mount Song (Eminence) in the center.

祖师面壁 法师求忏

到那儿追上达摩祖师了，达摩祖师就在那儿打坐、面壁——面壁就不和人讲话。他一看达摩祖师在打坐，就跪在那儿不起来，说：“我起先见到您，不知道您是个祖师，是个圣人，还用念珠打您，这真是很对不起，我现在很后悔。我知道您是真有道德的，是一个怀道之士，现在特来向您求道、求法。”

达摩祖师看看他，也没说什么，还是在那儿打坐；神光法师在那儿跪着求法，一

跪，就跪了九年。因为达摩祖师面壁坐了九年，他也就跪了九年。

我们现在修行，坐了一阵子，觉得腰也痛，腿也酸，很不舒服的。你们各位想一想，达摩祖师在那儿面壁，坐了九年；而他在那儿跪了九年，这会不会很舒服？会不会很好玩？

各位再想一想，古人为法，跪了九年都还要求法，我们现在甚至连九个钟头，九天也没跪，就觉得很辛苦，很不舒服了，又想：“我早上没有东西吃啦，晚间没有蜜糖喝啦！”就打这些个妄想；这和古人比起来，自己应该做什么感想呢？

你们有没有替神光法师着急？他在那儿跪了九年呢！大概有人会说：“哎呀！神光法师在那儿跪得腿很痛，比我打坐还痛呢！九年那么长的时间。”又有人说：“他一定跑了。”那么我告诉你，他不会跑的！他若跪了九年，一跑，就是前功尽弃，一分钱的价值也没有了；所以他宁可跪死在那个地方，也不走了：“您这个祖师不传给我躲阎罗的法，无论如何我也不起身！”

While the Patriarch Sits Facing the Rock Wall, The Dharma Master Seeks to Repent

He caught up with Patriarch Bodhidharma, only to find him sitting in meditation facing a rock wall. He was turned toward the wall and not speaking to anyone. Seeing the Patriarch there in meditation, the Dharma Master knelt down and did not get up, saying, "When I first saw you, I did not know that you were a patriarch, a sage. I hit you with my recitation beads, and I'm really sorry. I am truly remorseful. I know you are a person with true virtue. You are a noble one who cherishes the Way. I am now seeking the Way, the Dharma, from you."

Patriarch Bodhidharma took one look at him and said nothing; he remained sitting in meditation. Dharma Master knelt there seeking the Dharma for nine years. Patriarch Bodhidharma meditated facing the wall for nine years, and Dharma Master Shen Guang knelt there for nine years.

We cultivators of the present time sit for a while and then begin to feel aches in our waist and pains in our legs, getting very uncomfortable. All of us should reflect on what it would be like to kneel for nine years. How comfortable would that be? How much fun?

All of us should reflect on how those of old could kneel for nine years seeking the Dharma. We of today can't endure nine days or even nine hours without feeling it's impossibly bitter and terribly uncomfortable. Some of us also think: "In the morning I don't get breakfast, and at night there's nothing sweet to drink." All sorts of such false thoughts arise. Comparing ourselves to those of old, how do we feel?

Do you feel concerned about Dharma Master Shen Guang? He knelt there for nine long years. Probably some of you are thinking, " Incredible! Kneeling for nine years like that, Dharma Master Shen Guang's legs must have really hurt. It must have been much worse than the leg pain we experience sitting in meditation. Nine years is a long time." Someone else may say, "He must have run away." Let me tell you, he did not run away! If he had run away after he had knelt for nine years, all the effort he made would have been wasted. It would not have been worth a penny. Therefore, he would rather have knelt there until he died than to have run away. "Patriarch, if you don't transmit to me the Dharma for avoiding King Yama, I will not get up under any circumstances."

九载跪求 了生法门

神光法师在那儿跪了九年，这九年他的功夫也差不多了，可是还没有成就。有一年，天下大雪，在熊耳山上，外边的雪下得很厚，达摩祖师在那儿打坐，他依然在那儿跪着，这雪就没了他的腰，把他的腰都给埋了。你看这有多厚！这雪最少有两尺半到三尺深了，可是他还是在那儿跪着求法。

达摩祖师在那儿面壁坐着，大约到吃饭的时候，站起身要去吃饭，一看神光法师还

在那儿跪着，就说：“你干什么在这儿这个样子，下这么大雪，你还在这儿跪着干什么？”

神光法师说：“我要求法，我要求道！请祖师您慈悲传给我这个躲阎罗王的法！以前我讲经不能了生死，现在我要了生死了，请祖师传给我了生死的法门！”

达摩祖师一想：“你现在跪在我面前要求法躲阎罗，你不记得我问你话时，你用念珠打掉我两颗牙，你不记得那时吗？”然后就说：“你看现在天是不是下雪？” 神光法师说：“是下雪！这雪现在都没我的腰了。”

达摩祖师就问：“雪是什么颜色的？”

神光法师说：“雪当然是白色的！人人都知道雪是白色的，不是我一个人这么说！”

达摩祖师就出一个题目，来考他一下，说：“好了！你看雪是白的，从天上下来的。你等着什么时候天下红雪，那时我就传法给你，教你怎么了生死、躲阎罗王。如果不下红雪的话，你就不要希望了。你这么一个恶和尚，一念珠就打掉我两颗牙，我不向你报仇，就已经最慈悲了，怎么又会传给你法呢！”

你们各位想一想，这岂不是在和尚头上找头发──没有！没有这个道理。和尚都是光头的，哪有头发？对不对？但是他要在和尚头上找头发。达摩祖师说：“你什么时候看见雪是红的，我再传法给你。”就出了这么一个题目，来考神光法师一下。

Kneeling for Nine Years, He Seeks the Dharma for Ending Birth and Death

During the nine years he knelt there, Dharma Master Shen Guang's skill was almost perfected, but not quite. One year, it snowed very heavily on Bear's Ear Mountain. Outside, the snow was deep. Patriarch Bodhidharma sat meditating and as Dharma Master Shen Guang knelt there, he became buried in snow up to his waist. Imagine that! The snow must have been at least two to three feet deep, yet Dharma Master Shen Guang continued to kneel there seeking the Dharma.

At about lunch time, Patriarch

Bodhidharma got up from where he had been facing the wall meditating and saw that the Dharma Master was still kneeling. He said, "What are you doing here, acting like that? It's snowing so hard. Why are you still kneeling there?"

Dharma Master Shen Guang replied, "I am seeking the Dharma! I am seeking the Way! Please, Patriarch, be compassionate and transmit to me the method for avoiding King Yama. Before, I lectured on the Sutras, but could not end my own birth and death. Now I want to end birth and death. Please, Patriarch, transmit the Dharma for ending birth and death to me."

Patriarch Bodhidharma thought for a while and said, "Now you are kneeling here pleading with me to teach you the Dharma for escaping King Yama. But do you remember the time when I asked you a question and you responded by breaking off two of my teeth with your recitation beads? Do you remember that time?" Then, he asked, "Is it snowing?"

Dharma Master Shen Guang said, "Yes, it is snowing. I am buried in snow up to my waist."

Patriarch Bodhidharma asked, "What color is the snow?"

Dharma Master Shen Guang said, "Snow is white, of course. Everyone knows that snow is white. I am not the only one who says so."

Then Patriarch Bodhidharma gave him a problem to solve. He assigned him his test question. He said, "Fine. You see that the snow falling from the sky is white. When red snow falls from the sky, I will transmit the Dharma to you. I will teach you how to end birth and death and escape from King Yama. If no red snow falls, you are out of luck. What a vicious monk you are to have knocked out two of my teeth with your recitation beads! I have already been most compassionate by not seeking revenge; how could I possibly transmit the Dharma to you!"

You all think about it: wouldn't solving that problem have been like trying to find a hair on a monk's head? In other words, wasn't it impossible? Monks are bald; there would be no hair to be found, right? But Patriarch Bodhidharma was searching for a hair on a monk's head. He said, "Whenever you see red snow falling, then I will transmit the Dharma to you." That was the test question he gave to Dharma Master Shen Guang to answer.

神光断臂 考题交卷

出了这样一个题目，可是神光法师就把这文章给作成了！文章怎么作的呢？他一看：“这回糟糕了，雪都是白的，怎么会有红的？”一抬头，哦！

看见石壁上挂着一把刀，这把刀是修道人的戒刀，就是预备在逼不得已，一定要犯戒时，宁可把自己的头割下来也不犯戒，保持戒体，预备这样用的。

神光法师一看，啊！福至心灵了：“好！既然您要红雪，我就给您红雪看看！”就

将这把戒刀拿下来，你说他干什么？是不是想要杀达摩祖师？不是的。他拿了戒刀，就一刀砍断了一只臂；这是他对这样的考试题目，所作成的文章。

Slicing Off His Arm, Dharma Master Shen Guang Solves the Problem

The problem was stated and Dharma Master Shen Guang solved it. He wrote the essay. How did he solve the problem? He thought, " What a mess I'm in now! The falling snow is white. How could it turn red?" Aha! He raised his head and saw a knife hanging from a rock. That knife was a cultivator's precept blade. It hung there in readiness in case the time ever came when the cultivator faced a situation in which he would be forced to break the precepts.

In that case, he would rather use the knife to cut off his own head in order to preserve

the integrity of his precept substance than to violate the precepts. When Dharma Master Shen Guang saw the knife, he had an idea. "Great! Since you want red snow, I will show you red snow." He took down the knife. Now, what do you suppose he was about to do? Was he going to kill Patriarch Bodhidharma? No. He grabbed the knife and with one swing cut off his own arm. That was how he solved the problem. He completed his essay.

天降红血 呈示祖师

砍断了，你说怎么样？那个血就如涌泉般地出来，一窜，把雪都染红了，啊！淌了很多血。他把血和到雪里，雪虽然是白的，经过血一染，就变成红的；于是神光法师就拿个东西——中国人扫地装尘土的畚箕——把这雪撮了一畚箕，红血、白雪这么一搅和，都变成红雪，说：“请祖师爷您看一看，现在这是红色的雪。

The Snow that Falls from the Sky Turns Red; He Presents It to the Patriarch

He cut off his arm. What happened then? Well, blood gushed out of the wound, dyeing the snow red. A lot of blood flowed and he mixed the blood with the snow, dyeing the originally white snow red. Dharma Master Shen Guang took something, perhaps a bamboo basket, scooped up a basketful of red snow, and said, " Patriarch, please take a look: now the snow is red."

真心求法 祖师传法

达摩祖师一看，“真的吗？啊！这真是红雪！”这本来早就在意料之中，就是要考验他的真心。

一见这个，达摩祖师就很感动了：“噢！我这趟到中国还真是没有白来，还遇着你这么一个真心求法修道的人，能为法断臂，连自己的臂膀都不要了，这是真有一点诚心。好啦！就传法给你。”

于是就为他说以心印心的法门——教他直指人心、见性成佛这种的法门，教他怎么

样修行，怎么样用功，说：“在中国，你是第二代祖师。”就把正法眼藏、涅槃妙心传给他。

He Seeks the Dharma with a True Mind; the Patriarch Transmits It to Him

Patriarch Bodhidharma took a look, "Really? Ah! It really is red snow." Actually, the Patriarch had the intention of helping him, he just wanted to test his true mind.

Well, the Patriarch was moved and said, "I did not come to China for nothing, after all! I have met someone who seeks the Dharma with a true mind, to the point he could cut off his own arm for the sake of Dharma. He truly has a bit of sincerity! All right! I will transmit the Dharma to you."

Thus, the Patriarch taught him with the Dharma door of a mind-to-mind seal and certification. He taught him with a direct pointing to the human mind that would allow him to see the nature and realize Buddhahood. He taught him how to cultivate it and how to apply effort. He said, "In China, you are the second patriarch," and transmitted to Dharma Master Shen Guang the Proper Dharma Eye Treasury, the Wonderful Mind of Nirvana.

觅心不得 安心已竟

神光法师听了法后，这时觉得臂痛了；以前他没有想到臂，只是想方法教雪变成红的，把臂痛也忘了。在达摩祖师为他讲完法后，这时他生了分别心：“啊！我剁下来这只胳臂好痛！”于是对达摩祖师说：“哎呀！我现在心很痛，受不了了！请祖师替我安心。”

达摩祖师就说：“你心痛？把你的心拿来给我，我才可以帮你把心安好，这才不会痛。”

神光法师就找自己的心，心在什么地方？东西南北四维上下，所有的地方都找遍了，觅心了不可得！于是对达摩祖师说：“我找不着心，没有。”

达摩祖师说：“我与汝安心竟！”你找不着心，我已经给你安完了！

二祖一听这话，豁然开悟了！就这么一句话，豁然就开了大悟。开了大悟，心也不痛，肝也不痛，汗毛梢也不痛了。从此之后，就依照达摩祖师传给他的法门来修行。这叫“直指人心，见性成佛，教外别传，不立文字”的法门。

二祖得到这个法门，就传给三祖，三祖传给四祖，四祖传给五祖，五祖传给六祖，于是这法就在中国一代一代地传。现在这法到美国来了；可是到这儿来，没有人跪九年，也不需要跪九年，现在只要你们能真心修行，就可以得到这个法。

Searching for His Mind, He Cannot Find It; His Mind Is Already Calmed

After Dharma Master Shen Guang listened to the Dharma, his arm began to hurt. A while ago, he hadn't thought about his arm; he only thought about how he could get the snow to turn red. He forgot all about the pain in his arm. But after Patriarch Bodhidharma had finished explaining the Dharma to him, his discursive mind became active again. "Oow! The stump of the arm I just cut off really hurts!" Then he said to Patriarch Bodhidharma, "Ouch! My mind is in pain. I can't stand it! Please, Patriarch, quiet my mind."

"Your mind is in pain?" said Patriarch Bodhidharma. "Bring out your mind and show it to me. Then I will help quiet it for you and you won't feel any more pain."

Dharma Master Shen Guang searched for his mind. Where was his mind? He looked in the north, east, south, west, in the

intermediate points, and up and down. It was simply not to be foundanywhere! At last he said to Patriarch Bodhidharma, "I can't find mymind! It is nowhere to be found."

"I have already finished quieting your mind!" said the Patriarch. " You can't find your mind; I have already calmed it for you."

Upon hearing that, the Second Patriarch suddenly became enlightened. Those few words brought him to a great awakening. Having achieved a profound awakening, his mind no longer hurt, his liver did not hurt, nor did the tips of the hairs in his pores. From that time on, he cultivated the Dharma door taught by Patriarch Bodhidharma, known as "a direct pointing to the human mind that leads to seeing the nature and realizing Buddhahood; a special transmission beyond the teaching that is not set forth in words or language."

The Second Patriarch transmitted this Dharma door to the Third Patriarch, who in turn passed it to the Fourth Patriarch. The Fourth Patriarch transmitted it to the Fifth Patriarch. The Fifth Patriarch then transmitted that Dharma to the Sixth Patriarch. That Dharma has been passed down from generation to generation in China. Now it has come to America. But here in America, no one has knelt for nine years, and no one needs to. All you have to do is to bring forth a true mind to cultivate; then you will be able to attain this Dharma.

万法归一 死生自由

认真讲起来，法是无量无边的，达摩祖师对神光法师所说的法，也是妙不可言的，所以才有这么几句话：

万法归一一归合 神光不明赶达摩
熊耳山前跪九载 只求一点躲阎罗

“万法归一一归合”，万法都归于一，所谓“一本散为万殊，万殊仍归一本”。万法归一，一又归到什么地方？一，又要合起来。“合”本来是人一口，“人”字

底下加个“一”字，再加“口”，那就合起来了。这合起来了，就是修道要修的一个法门一一万法归一一归合。这个“合”字，又可以说是那个○字。

“神光不明赶达摩”，神光法师当初不懂这个“合”字的意思，所以就去追赶达摩祖师。

“熊耳山前跪九载”，他在熊耳山跪了九年。我们不要说跪九年，我曾说过连跪九个钟头都没有。

“只求一点躲阎罗”，只求达摩祖师指点他这一点点，告诉他怎样修行，怎样了生死、脱轮回，怎样能阎罗王管不着，求这个。

以前我讲这个公案时，有一个小孩子听得很高兴，就问我：“那么神光法师在那儿跪着，他九年有没有吃饭？”这小孩子就想起问有没有吃饭，他大约就欢喜吃饭，就怕饿着；他若不怕饿着，他也可以跪九年。那么他先问问这九年有没有吃饭，当时我答覆他：“当然有吃饭啦！在这九年如果不吃饭，怎么可以活着？他到吃饭时可以起来去吃饭嘛！到大小便时又可以起身去大小便嘛！就是达摩祖师吃饭时，他也吃饭；达摩祖师打坐时，他就跪着。”他是九年都跪在那儿求法，可是在书上没有记载详情，我也没有讲明这个问题。

The Myriad Dharmas Returning to the One, Attaining the Liberation from Birth and Death

At this point, if I wanted to discuss this Dharma, the meanings would be infinite and boundless. Those few words of Dharma that Patriarch Bodhidharma spoke to Dharma Master Shen Guang were

ineffably wonderful. Let these few sentences suffice to describe theevent:

The myriad dharmas return to the one;
the one returns to unity.
Shen Guang, having not yet understood,
ran after Bodhidharma.
At Bear's Ear Mountain he knelt before him for nine years,
Seeking a little something to escape King Yama.

The myriad dharmas return to the one; the one returns to unity. Ten thousand dharmas return to one. It's said that:

A single source disperses into myriad differences.
Myriad differences return to a single source.

Well, if the myriad dharmas return to one, where does the one return? And how does one become unity? The character for unity (合) is composed of a person (人), the number one (一), and a mouth (口). Beneath the person is a one, and beneath the one is a mouth. Put together, they make unity. In cultivation, we should cultivate one Dharma door. The myriad dharmas return to the one; the one returns to unity. Unity can also be equated to zero (○).

Shen Guang, having not yet understood, ran after Bodhidharma. At first, Dharma Master Shen Guang did not understand the meaning of unity, and so he pursued Patriarch Bodhidharma.

At Bear's Ear Mountain he knelt before him for nine years. He knelt for nine years at Bear's Ear Mountain. Not to speak of nine years, we can't even manage to kneel for nine hours.

Seeking a little something to escape King Yama. All he wanted was for Patriarch Bodhidharma to point out something to him; he

wanted to know how to cultivate, how to be able to end birth anddeath and get out of the cycle of rebirth. He wanted to know how toget beyond King Yama's jurisdiction. That's what he wanted.

This has been a description of some of the events that transpired when Dharma Master Shen Guang encountered Patriarch Bodhidharma.Once before when I spoke this public record, a child who heard it was delighted and asked me, "During the nine years Dharma Master Shen Guang knelt, did he eat or not?"

The child thought up a question about eating probably because he liked to eat and was afraid of getting hungry. If he didn't fear getting hungry, he could also try kneeling for nine years. Anyway, he first had to ask if the Dharma Master got to eat while he knelt for nine years.

I replied, "Of course he ate! How could anyone go nine years without eating and still live? When it was time to eat he could get up and eat. When he needed to relieve himself, he could get up and relieve himself. When the Patriarch ate, he ate, too. When the Patriarch meditated, he knelt. It's true he knelt for nine years seeking the Dharma. It's just that the records don't give all the details of his lifestyle."

圣人之体 毒不可侵

达摩祖师到中国，曾经被人下了六次毒。谁来毒他呢？就还是赶跑他两位徒弟的那位小乘法师菩提流支，又叫光统律师，他最妒忌达摩祖师，所以就做一些斋菜来供养达摩祖师；但是在菜饭里，下了最毒的毒药，无论谁吃了，都会死的。达摩祖师知不知道饭菜里有毒呢？知道！可是还是照吃不误，把这个毒饭吃了。吃了后，就叫人拿一个盘子给他，他就吐了；吐出什么

来呢？这个毒药完全都变成蛇了；这是第一次。

以后，菩提流支法师看毒不死达摩祖师，也不知道是怎么回事，第二次又来加倍下毒；以前没有毒死你，这回下多一点毒药！就用另一种更毒的药来毒达摩祖师，达摩祖师也是又把它吃了。吃了后，怎样呢？坐到一块大石头上，把毒药屙出去，屙出毒药的这种力量，把石头都毒爆了，毒破坏了，一块大磐石也破坏了，这是第二次。

Poison Cannot Invade the Body of a Sage

While Patriarch Bodhidharma was in China, people attempted to poison him six times. Who poisoned him? It was Bodhiruchi, also called Vinaya Master Guang Tong, the same Small Vehicle Dharma Master who forced the Patriarch's two disciples out of China. He was extremely jealous of Patriarch Bodhidharma. He prepared a vegetarian meal and offered it to the Patriarch. The problem was, he laced the food with a lethal poison. Anyone would have died from the dose.

Well, did the Patriarch Bodhidharma know

that the food was poisoned? He knew! Although he knew it was poisoned, he ate it anyway. After he ate it, he asked someone to bring him a tray, and then he vomited the food onto the tray. The poison he vomited was transformed into a pile of writhing snakes. That was the first time.

After that unsuccessful attempt, Dharma Master Bodhiruchi couldn't figure out why the Patriarch had not been poisoned to death. The second time he doubled the dose of poison. It hadn't worked the previous time; this time he used more poison. He even used a more lethal variety to try to poison the Patriarch. Again, Patriarch Bodhidharma ate the food. Then he sat atop a huge

boulder and relieved nature. The force of the poison that waseliminated exploded on the boulder, breaking not only the potencyof the poison but also splitting the boulder as well. That was thesecond time.

传法有人 示入涅槃

以后又有三次、四次、五次、六次，吃了六次毒药，达摩祖师就对慧可说：“我到中国来，是因为中国有大乘根性的众生，所以我把大乘佛教带到这儿来。现在已经传法有人——有人接续我这个法了，我就不留在这儿，现在就要死了。”

慧可大师就问达摩祖师，说：“你在印度有没有传法的徒弟？是不是也要给袈裟，用衣钵袈裟来做凭据？”

达摩祖师说：“没有！在印度，我们传法是传法，但是不用衣钵袈裟来表信。因为印度的人心都很直率，他修道，得道就说得道，有人证明他是开悟得道，就是得道了；如果没有人证明，自己不会说我得了道，我证了果，我又是阿罗汉，我又是菩萨了。没有人会这么讲的，所以那里的人都很正直。中国人不同，中国大乘根性的众生是多，可是打妄语的人也多。修道道业还没成，他说成道了；没有证果，他说证果了，所以要用衣钵袈裟来表信。那么现在传给你这个衣钵袈裟，你好好保持着。”

达摩祖师传法给神光法师后，就为他改名字叫慧可，说他的智慧真可以了，够了。神光法师——就是慧可大师，听达摩祖师这样地吩咐他，也就明白传法的意义。

Having Transmitted the Dharma to Someone, He Appears to Enter Nirvana

After that there was a third, fourth, fifth, and sixth time. Each of those six times, he ingested the poison. One day, Patriarch

Bodhidharma said to Dharma Master Shen Guang, "I came to Chinabecause I saw people and other beings with a propensity for theGreat Vehicle. That is why I brought the Great VehicleBuddhadharma to China. Now I have already transmitted theDharma to someone who will continue the line. I am not going tostay here any longer. I am ready to die now."

Great Master Hui Ke (Dharma Master Shen Guang) asked Patriarch Bodhidharma, "In India, did you transmit the Dharma to your disciples? Did you also give the robe and the bowl as certification?"

"I transmitted the Dharma in India," replied Bodhidharma, "but I did not use the robe and the bowl as a token of faith. That is because the people of India are straightforward. When they cultivate and attain the fruition, they know they must be certified. If no one certifies them, they do not say, 'I have attained the Way! I have certified to the fruition! I have given proof to Arhatship! I am a Bodhisattva!' They do not speak like that. People there are upright and straight.

"Chinese people, however, are different. In China there are many beings with a propensity for the Great Vehicle, but there are also many people who lie. Having not yet cultivated to successful completion, such people claim to have the Way. Having not yet certified to the fruition, such people claim to be certified sages. That is why the robe and bowl must be used here as a token of certification. Therefore I will transmit the robe and bowl to prove that you have received the transmission. Guard them well and take care."

With the transmission of the Dharma from Patriarch Bodhidharma, Dharma Master Shen Guang received the name Hui Ke, which means "Able Wisdom," evidence that his wisdom was truly up to the task; it was sufficient. Dharma Master Shen Guang, that is, Great Master Hui Ke, listened to Patriarch Bodhidharma's instructions and thereupon understood the Dharma transmission he had received.

只履西归 遇见宋云

于是达摩祖师就假装入灭，人们将他装在棺材埋到坟里，以为没有事了。可是就在同时，北魏有一个使臣叫宋云，在秦岭附近，也就是中国终南山那一带，碰见达摩祖师，一只手拎着一只鞋，对宋云说：“你的国家有事，国王今天死了，国内现在很乱，赶快回去呀！”

宋云想：“我的国家没有什么事啊？”然后就问达摩祖师说：“那么大师您到什么地方去？”

他说：“我回印度去。”

“大师，您的法传给谁了？”

达摩祖师说：“在中国四十年以后，可是也。”可，就是说慧可大师；我的法在中国四十年以后，有位慧可大师，就是我的传法人。

As He Returns West Carrying One Shoe, He Encounters Song Yun

Patriarch Bodhidharma then pretended to enter Nirvana. People buried his coffin and thought the matter was finished. However, right at that time, a diplomatic representative from Northern Wei called Song Yun met Patriarch Bodhidharma in the vicinity of the Qin Range on the road to Zhongnan Mountain. When they met,

Patriarch Bodhidharma was carrying one shoe in his hand. He said toSong Yun, "The king of your country died today. Your country is inturmoil. Return quickly! There is work to be done."

Song Yun thought, "Nothing is happening in my country." Then he asked Patriarch Bodhidharma, "Great Master, where are you going then?"

"Back to India," he replied.

"Great Master, to whom did you transmit your Dharma?"

Patriarch Bodhidharma replied, "In China after forty years, there will be someone able ('Ke')." "Able" was a reference to Great Master Hui Ke.

预言应验 国王驾崩

宋云回到自己的国家北魏，就说起这件事：“我前两天走到秦岭，就是终南山那一带，遇见达摩祖师，他手里拿着一只鞋。问他到什么地方去？他说回印度去。他还告诉我，就在我遇到他那一天，我们的国王死了；我现在回来，果然正是那一天。他怎么会知道？达摩祖师说的话真灵验啊！”

His Prediction Was True: The Emperor Had Died

Song Yun returned to his country, Northern Wei, and relayed this matter, "A couple of days ago when I was traveling along the Qin Range near Mount Zhongnan, I met Patriarch Bodhidharma. He was carrying a shoe in his hand. I asked where he was heading, and he said he was going back to India. He told me the day I met him that our Emperor had died. Now I have come back and found that it did happen on that very day. How did he know? Patriarch Bodhidharma's words are really efficacious."

空棺只鞋 祖师何在

这些人说：“达摩祖师？哟！你真见鬼了，他早就死了嘛！坟就在某个地方呢！你怎么会碰见他？”大家都不相信宋云讲的话。“他已经死了，你怎么会遇着他？我们去把他的坟打开看看。”到了那儿，说：“他死了很久，你又看见他，莫非他没有死？”于是就打开达摩祖师的坟，打开一看，棺材里什么也没有，空空如也，只剩一只鞋。因为达摩祖师拿走了一只，所以棺材里只剩一只鞋。

那么究竟达摩祖师到什么地方去了？以后就没有人知道，说不定现在到美国来，也不一定。不过没人认识他，他可以改头换面，随便千变万化的。他到中国时，就说是一百五十岁，走了还是一百五十岁；到什么地方去？没有人知道。说是去考察历史，历史上也没有这些个问题，没有地方可以考据。这是达摩祖师一生到中国的大概经过。

Only One Shoe in an Empty Coffin: Where Is the Patriarch?

Those who heard his tale retorted, "Patriarch Bodhidharma? You must have seen a ghost! Patriarch Bodhidharma is already dead. He was buried in such and such a place. How could you have met him?" No one believed Song Yun's story. "He is already dead, how could you have met him? Let's go together and dig up his grave." When they arrived at the grave, they said, "He had already been dead a long time when you say you saw him. Is it possible that he did not die after all?"

So they dug up Patriarch Bodhidharma's

grave and opened the coffin. It was empty. There was nothing inside but one shoe. Since Patriarch Bodhidharma had taken one

shoe with him, only one shoe remained in the coffin.

Well, where did Patriarch Bodhidharma go? No one knows. Perhaps he came to America. It's not for sure. But no one would recognize him, because he can change his appearance at will. He goes through thousands of transformations and myriad changes according to his convenience. When he reached China he said he was one hundred and fifty years old, and when he left he said he was still one hundred and fifty years old. Where did he go? No one knows. You may suggest that we look it up in the historical records, but no historical references can be found. This has been a general discussion of Patriarch Bodhidharma's life in China.

六祖浣衣 方辩述奇

在《六祖坛经》上有一段文提到，有一天六祖大师在山林里，洗五祖传给他的衣钵时，来了一个和尚，向六祖大师叩头顶礼说：“我名叫方辩，是四川西蜀的人，前几天在南天竺——就是南印度，看见达摩祖师了。他教我回到唐朝这个地方来。他说：‘我由大迦叶那儿一代一代传下来的正法眼藏，和祖衣——就是二十五条衣僧伽梨——现在在中国传到第六代，在韶关曹溪那个地方，你赶快到那里去瞻仰礼拜第六代祖师！’”

各位想一想，初祖达摩在中国已经死了，但是这个方辩和尚在六祖这个时代，又在印度看见达摩祖师，你们说这件事情是不是很奇怪？其实这不足为奇，因为达摩祖师到什么地方去了？到现在一般人也不知道！

As the Sixth Patriarch Washes His Sash, Fang Bian Relates a Strange Tale

In the Sixth Patriarch's Platform Sutra is a passage that mentions how one day when the Sixth Patriarch was in the mountain forest

washing the sash which he received from the Fifth Patriarch, a monkcame and bowed to him. After paying his respects, the monk said, "My name is Fang Bian. I am a native of Sichuan. A few days ago, Isaw Patriarch Bodhidharma in South India. He told me to come backhere to the Land of Tang [China]. The Patriarch said, 'From GreatKashyapa onward to me and down through the generations, theProper

Dharma Eye Treasury has been transmitted along with the Patriarch's robe, the twenty-five piece sash--the sanghati. It is now in China, having been transmitted to the sixth generation who is at Cao Creek of Shaoguan. Go quickly to that place and pay obedience to that Sixth Patriarch!'"

Think about it. The First Patriarch Bodhidharma already died in China, but this monk Fang Bian met him in India during the Sixth Patriarch's time. Is it not strange? Actually, it's not that surprising because up to now, no one knows where Patriarch Bodhidharma has gone.

王氏孝子 守孝六年

讲到这儿，我想起一件事实，这不是公案，这是实实在在的一件事，讲给各位听一听。

我在中国的东北——那时候叫满洲里，最初我发心修道，是有种种因缘的。当时我最崇拜的人，就是东北一个叫王孝子的。这个王孝子，二十八岁开始守孝，东北那个地方很冷，他就用木头板钉那么一个小茅棚住着，很冷的。先住了三年，三年过后，他又继续在那儿守孝三年，这样前后

共守了六年。在最后第六年，他就不讲话了；任何人去，都不和人谈话，天天在小茅棚里参禅打坐、诵《金刚经》。

Filial Son Wang Practiced Filiality Beside the Grave for Six Years

Speaking of that, I recall another true incident I would like to relate to you. This is no story, it's a true tale.

When I was in Manchuria there were several causes and conditions which inspired me to cultivate the Way. The person whom I admired the most in Manchuria was Filial Son Wong. He started his filial period of mourning when he was twenty-eight. It gets very cold in Manchuria. He used wooden boards and nails to build a small hut, but it didn't keep out the bitter cold.

He lived there for three years and then continued the filial mourning period for another three years. He spent six years there altogether. During the last year, he did not talk to anyone, no matter who came to visit him. Every day he sat in that small hut either meditating or reciting sutras. He recited the Vajra Sutra.

守孝圆满 护法显圣

在他后来这三年将要圆满时，就打了一个妄想：“千山和广宁山，这是东北两座名山，在这两座名山里，都有几千年的老比丘在修道。等我守孝圆满了，也到广宁山修道去。”

打了这么个妄想，等第二天早起打坐时，就听见有护法对他讲：“今天有贵人到你这儿来。”他听说有贵人来，以为是个做大官的，或者是个做什么的，就等着。

At the End of His Filial Mourning, a Dharma Protector Presented a Sage

When his last three years of mourning were almost over, he had a false thought,

"Mount Qian (Thousand) and Mount Guangning (Expansive Tranquility) are two famous mountains in Manchuria. In those two mountains, many thousand-year-old Bhikshus are cultivating. After I complete this mourning period, I also will go there to cultivate the Way."

Two days after he had that false thought, while he was sitting in meditation he heard a Dharma Protector say to him, "Today a nobleman will come to visit you." When he heard that a nobleman was coming, he assumed it would be a high official of some kind. He just waited.

明朝和尚 民国来访

等着，大约到十点多，就看见一个穿破衣服的和尚，挑着一个挑子；这个挑子就是担子，担着他用的衣服和棉被之类的。挑到这儿来，这个人就把挑子放下，和他谈话。王孝子是不讲话的，所以就在心里问这人说：“你从什么地方来？”心里讲，口没讲出来。

这个人就说：“喔！我从广宁山来的。”

王孝子说：“那么你姓什么？叫什么？”

他说：“我的名字呀，你知道明朝吗？我是明朝的一个将军，以后出家修道了，直到现在。我觉得和你很有缘，今天特来见一见。”

他又说：“我知道你要到广宁山去修道。广宁山那个地方，是独善其身的人修道的地方；你呢，应该兼善天下。你在这一方，与这一方的人非常有

缘，所以你不要到广宁山去修道了；等守完孝后，就在这地方造一座庙，在这儿弘扬佛法好了。”和王孝子说完这几句话，这个人就走了。

这个人自己说是明朝的人，由什么证明他是真的？因为王孝子在心里问他话，他就可以知道王孝子问他什么，足见这个人是已经得到他心通──五眼六通这种境界了。王孝子这个时候是民国时代，由明朝到民国，已经有三百多年了；三百多年，这个人还没有死，来见王孝子。由这一点证明，达摩祖师入灭后，过了几百年，有人在印度见到他，和方辩所说传授衣钵的情形，这是很平常，不足为奇的。所以达摩祖师这种不可思议的境界，是令人永远都不能忘的，中国人对达摩祖师也是永远地怀念。

A Monk from the Ming Dynasty Came to Visit during the Republic

He waited till a little past ten and saw a monk wearing a tattered robe and carrying a stick with a bundle attached that held his clothing and bedding. The monk put down his bundle and spoke to him. Now, Filial Son Wong wasn't talking, but he mentally asked the monk, "Where did you come from?" He spoke with his mind, not his mouth.

The monk answered, saying, "I come from Mount Guangning."

Filial Son Wong asked, "What is your

name? What are you called?"

The monk replied, "My name? Well, are you familiar with the Ming Dynasty? I was a general during the Ming Dynasty. Later, I left home and started cultivating the Way. Recently, I have felt that I have some affinities with you, so I have come here today to see you." He also said, "I know you are thinking of going to Mount Guangning to cultivate. That is a place for people who only take care

of their own virtue in solitude. As for you, you should take care ofthe whole world. Your affinity with people in this place is very strong.Don't go to Mount Guangning. After you finish your period of filialmourning, stay here and build a monastery. It would be best topropagate the Buddhadharma here." After saying those fewsentences to Filial Son Wong, the monk left.

That monk claimed that he was from the Ming Dynasty. How can we prove what he said was true? The fact that he knew the question asked in Filial Son Wong's mind proved that he was a person who had already attained the penetration of knowing others' thoughts--a state associated with the Five Eyes and Six Spiritual Powers. However, Filial Son Wong lived during the Republic, about three hundred years after the Ming Dynasty. Over three hundred years had passed, and yet this monk was still alive and came to visit Filial Son Wong. This incident proves that the claim that someone saw Patriarch Bodhidharma in India a few hundred years after he entered the stillness, and that the situation described by Fang Bian regarding the transmission of the sash, are not that unusual. Those incidences were, in fact, rather ordinary occurrences; not all that strange. The inconceivable states of Patriarch Bodhidharma will never be forgotten. The Chinese people will forever remember Patriarch Bodhidharma.

传法三人 全身空无

除了慧可法师，达摩祖师到中国后，收了很多中国徒弟。当时他在熊耳山那儿面壁九年，不知多少人去皈依、顶礼，拜他做师父。其中得法的有三人，他临圆寂时说： “我到中国来，法传了三个人。一个得到我的髓，一个

得到我的骨头，一个得到我的肉。”所以他自己也没有身体了，把身体都分给人了。

那么谁得到他的髓？就是慧可大师，得到达摩祖师的髓。道育禅师，得到达摩祖师

的骨。道济比丘尼，就是总持比丘尼，我讲《法华经》时，不是说有一位比丘尼死后，口里生出一朵青莲花来吗？就是这位比丘尼。她得到达摩祖师的肉，把达摩祖师的肉都给吃了；而道育禅师把达摩祖师的骨头都给啃了；还有慧可祖师把达摩祖师的髓都给喝了；所以达摩祖师连身体都没有了。因此各位不要在美国找，找不着了！

He Transmitted the Dharma to Three People; His Body Is Empty and Gone

After the Patriarch transmitted the Dharma to Great Master Hui Ke, he also accepted many other Chinese disciples. While he sat facing the wall for nine years at Bear's Ear Mountain, it's not known how many people came to take refuge, pay their respects, and bow to him as their teacher. Among them were three individuals whom Patriarch Bodhidharma mentioned when he was about to pass into stillness. He said, "I came to China and transmitted my Dharma to three people. One received my marrow, one received my bones, and one received

my flesh." That is why he himself had no physical body. He divided his body up and gave it away to others.

Great Master Hui Ke received Patriarch Bodhidharma's marrow. Chan Master Dao Yu received Patriarch Bodhidharma's bones. The third was Bhikshuni Zong Chi (Dao Ji). Do you remember her? When I lectured on the Dharma Flower Sutra didn't I tell you about how a blue lotus flower grew from her mouth after she died? That

Bhikshuni received Patriarch Bodhidharma's flesh. She consumedPatriarch Bodhidharma's flesh; Dhyana Master Dao Yu chewed upPatriarch Bodhidharma's bones, and Patriarch Hui Ke drank PatriarchBodhidharma's marrow. In the end, Patriarch Bodhidharma had nobody at all. And so don't look for him in America; you won't find him.