

宏智正覺 Hongzhi Zhengjue (1091–1157) &  
萬松行秀 Wansong Xingxiu (1166-1246)

## Book of Serenity One Hundred Zen Dialogues

Translated by Thomas Cleary  
Chinese-English bilingual edition

Case 91:

第九十一則 南泉牡丹

Nanquan's "Peony"

示眾云。仰山以夢中為實。南泉指覺處為虛。若知覺夢元無。始信虛實絕待。且道。斯人具甚麼眼。

Introduction: Yangshan takes a dream for reality, Nanquan points to wakefulness as unreal. If one knows that wakefulness and dreaming are fundamentally nonexistent, for the first time one will believe unreality and reality are absolute. But tell me, what eye does this person have?

舉。南泉因。陸互大夫云。肇法師也甚奇特。(也是遼東白豕)。  
解道。天地同根萬物一體(豎起兩指)。泉指庭前牡丹云。大夫時人見此一株花。如夢相似(隔壁過狀)。

Case: Officer Lu Geng said to Nanquan, "Teaching Master Zhao was quite extraordinary:(It's another white boar from Korea.) he was able to say, 'Heaven and earth have the same root, myriad things are one body.'"(I hold up two fingers.) Nanquan pointed to a peony in the garden and said, "People today see this flower as in a dream."(He conveys the statement from the other side of the wall.)

師云。唐陸互。字景山。吳郡人。官至宣歙觀察使。加御史大夫。初問南泉。弟子瓶中養鵝。漸大出瓶不得。如今不得損瓶。不得毀鵝。和尚如何出得。南泉召曰。大夫。互應諾。泉云。出也。互從此解悟。留心理性。游泳肇論。至涅槃無名論第七妙存篇。玄道在于妙悟。妙悟在于即真。即真則有無齊觀。齊觀則彼已莫二。所以天地與我同根。萬物與我一體。同我則非復有無。異我則乖于會通。所以不出不在。而道存乎其間矣。互舉此兩句以為奇特。殊不知。正是說夢。雖然大石頭和尚因。看肇論。至通古第十七篇。夫至人空洞。無象而萬物無非我造。會萬物為己者。其唯聖人乎。豁然悟道。乃云。聖人無己。靡所不己。便作參同契。佛果道。陸互恁麼問。奇則甚奇。只是不出教意。若道教意是極則。世尊何故更拈花。祖師何故更西來。南泉答處。用衲僧巴鼻。與他拈病。破他窠窟。遂指庭前花。召大夫云。時人見此一株花。如夢相似。如引向萬丈懸崖上。打一推令他命根斷。若只在平地上推到。彌勒佛下生。也未會。在圓通善國師。豎起拂子云。一切有為法如夢幻泡影。天童只就夢中。變起華胥國土。

Commentary: Lu Geng of the Tang dynasty was styled Jingshan; he was a man of Wu prefecture. In his official career he reached the post of inspector of Shexuan, and also was a member of the supreme court. He first asked Nanquan, "I've raised a goose in a bottle, and it gradually grew too big to get out; now, without damaging the bottle or injuring the goose, how would you get it out?" Nanquan called to him, "Sir!" Lu Geng responded, "Yes?" Nanquan said, "It's out." Lu Geng was awakened at this. Lu Geng concentrated on the nature of inner reality; perusing the treatises of Sengzhao, when he came to the seventh section of the treatise Nirvana Has No Name, on wondrous existence, (where it says,) "The mysterious Way is in ineffable enlightenment, enlightenment is in merging with reality, merging with reality involves seeing existence and nonexistence as equal, and when you see them equally, then others and self are not wo. Therefore, heaven, earth,

and I have the same root; the myriad things and I are one body. Being the same as me, they're no longer existent or nonexistent; if they were different from me, that would oppose communication. Therefore, neither going out nor being within, the Way subsists in between." Lu Geng quoted these two lines as being wonderful; he hardly realized that this indeed is talking about a dream. Even so, even someone as great as Master Shitou was vastly awakened to the Way while reading the treatises of Sengzhao, when he reached the seventeenth section, on penetrating the ages: "The ultimate man is empty and hollow; he has no form, yet of the myriad things there is none that is not his own making. Who can understand myriad things as oneself? Only a sage." Then Shitou said, "A sage has no self, yet there is nothing that is not himself." Then he wrote the Merging of Difference and Sameness. If you say the meaning of the Teachings is the ultimate principle, why did Buddha still hold up the flower? Why did the patriarch Bodhidharma still come from the West? Nanquan's answer used the grip of a patchrobe monk; he brought out the sickness for him and broke up his nest; pointing to a flower in the garden, he called the attention of the officer to it and said, "People these days see this flower like in a dream." It was like leading him to a hundred-thousand-foot-high cliff and giving him a push, causing his root of life to break off. If he just pushed him over on level ground, he wouldn't even understand by the time the future Buddha Maitreya is born on earth. National Teacher Shan of Yuantong held up his whisk and said, "All compounded things are like dreams, illusions, bubbles, reflections." Tiantong just goes into the dream and produces a dreamland;

頌云。照徹離微造化根（行到水窮處）。紛紛出沒見其門。（坐看雲起時）。游神劫外問何有（心外無法）。著眼身前知妙存（滿目青山）。虎嘯蕭蕭巖吹作（乞火和煙得）。龍吟冉冉洞雲昏（挑泉

帶月歸 )。南泉點破時人夢 ( 纔好睡語 )。要識堂堂補處尊 ( 是處是慈氏 )。

Verse: Shining through detachment and subtlety, the root of creation:('Walking, I come to where the stream ends.) Appearing and disappearing in profusion, you see the gate.(Sitting, I watch when the clouds rise.' ) Letting the spirit roam outside of time, what question could there be?('Outside of mind there are no things;) Setting eyes before the body, you know ineffable being.(Blue mountains fill the eyes.) When the tiger roars, blowing on the cliff starts, moaning;(Seeking fire, you find it with smoke.) When the dragon howls, moving clouds o'er the caves are dark.(Drawing from the spring, you return with the moon.) Nanquan breaks up the dream of people of the time,(Just when it would be good to sleeptalk.) Wanting knowledge of the magnificent Honored-One-to-Be.(This place, this the Compassionate One.)

師云。肇公寶藏論離微體妙品。其出微其入離。知入離。外塵無所依。知出微。內心無所為。內心無所為。諸見不能移。外塵無所依。萬有不能羈。天童頌南泉照徹離微造化根。紛紛出入見其門。見出微入離二門。只一門分其內外。其實十方無壁落。四面亦無門。游神劫外問何有。天地同根也。著眼身前。知妙存。萬物一體也。根之與體。能生天地萬物。如龍吟霧起。虎嘯風生。有感必應。所以庭前一株花。遍見普天春花。萬松說箇夢。先有不睡底人。次有睡。因睡不覺有夢。因夢見境。因境見別有一身境中分別受用。若識得常不睡底。人許多葛藤一筆勾下。要知補處慈尊麼。此時若不究根源。直待當來問彌勒。

Commentary: In Master Zhao's Jewel Treasury Treatise, in the section on the wonder of the body of subject and object, it says, "Its emergence is subtle, its entry unattached. Knowing the nonattachment of entry, outside objects have nothing to rely on; knowing the subtlety of emergence, the inner mind doesn't do anything. When there are no doings in the mind, views cannot

move it; as outside objects have no basis, myriad existences cannot bind." Tiantong eulogizes Nanquan penetratingly illuminating subject and object, the root of creation; appearing and disappearing in profusion, the gate is seen. The double gate, of the subtlety of emerging and the nonattachment of entry, is seen; just one gate divides inside and outside. In reality, there are no walls in the ten directions, no gates in the four quarters. "Letting the spirit roam outside of time, what question could there be?" Heaven and earth have the same root. "Setting eyes before the body, you know ineffable being." The myriad things are one body. The root and the body produce the myriad things in heaven and earth, like mist arising when the dragon howls, like wind stirring when the tiger roars. When there is some effect there must be response. Therefore the bunch of flowers in the garden shows the flowers of the spring in the sky everywhere. I have talked of a dream: first there is someone who doesn't sleep; then there is sleep. Because of not awakening from sleep there are dreams: by dreams scenes are seen; based on these scenes you see the existence of another body applying discernment within the scenes. If you know the one who never sleeps, so many complications would be erased at a stroke. Do you want to know the compassionate Honored-One-to-Be? If you don't search out the root source this time, wait till the future and ask Maitreya.