

目 录 / Table of Contents

编者

Editor

全文

Full Text

编者

Editor

岩头一生所留言语较少，散见于各灯录中。	The recorded sayings Yantou left during his lifetime are relatively few and are scattered throughout various lamp records.
为方便后人学习，后学收集了《五灯会元》、《景德传灯录》、《祖堂集》和《联灯会要》中关于岩头全豁禅师的记载，将禅师的语录和行状按照德山下、岩头沙汰、卧龙弘法的时间顺序进行了汇集和排序整理，其中卧龙弘法部分又按照开示、勘验行录、问答的顺序罗列。	For the convenience of later students, this junior student has collected the accounts of Chan Master Yantou Quanhuo found in the Compendium of the Five Lamps, the Jingde Record of the Transmission of the Lamp, the Anthology of the Patriarchal Hall, and the Essentials of the United Lamp Assembly. The master's recorded sayings and biographical accounts have been compiled and arranged chronologically according to his time under Deshan, Yantou's sifting and guidance, and his propagation of the Dharma at Wolong. The section on his propagation of the Dharma at Wolong is further arranged in the order of teachings, records of testing and verification, and questions and answers.
本辑录主要以五灯会元为底本，旁参其他三本书籍合录而成。整理匆忙，多有不当及错漏，望阅者明鉴。	This compilation takes the Compendium of the Five Lamps as its primary text and incorporates relevant material from the other three works. Prepared in haste, it doubtless contains many improprieties, errors, and omissions. May readers examine it discerningly.
后学莲明谨叩二 一一年七月十七日	Respectfully submitted by the junior student Lianming, July 17, 2011

全文

Full Text

鄂州岩头全 禅师，泉州柯氏子。少礼青原谊公，落发往长安宝寿寺，禀戒习经律诸部，优游禅苑，与雪峰、钦山为友。自杭州大慈山迢迢造于临济，属济归寂，乃谒仰山。才入门，提起坐具曰：“和尚！”仰山取拂子拟举，师曰：“不妨好手。”	Chan Master Yantou Quanhuo of Ezhou was a son of the Ke family of Quanzhou. In his youth, he paid homage to Master Yi of Qingyuan, left home, and went to Baoshou Monastery in Chang'an, where he received the precepts and studied the various divisions of the sūtras and vinaya. He moved freely among Chan communities and was a friend of
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	Xuefeng and Qinshan. Later, he made his way from Mount Daci in Hangzhou to Linji, but Linji had just passed into extinction, so he went instead to Yangshan. As soon as he entered the gate, he lifted his sitting cloth and said, "Venerable!" Yangshan picked up his whisk as if to raise it. The master said, "No small skill!"
后参德山，执坐具上法堂瞻视。	Later, he visited Deshan. Holding his sitting cloth, he went up to the Dharma hall and looked about.
山曰：“作么？”	Deshan said, "What are you doing?"
师便喝。	The master immediately gave a shout.
山曰：“老僧过在甚么处？”	Deshan said, "Where has this old monk gone wrong?"
师曰：“两重公案！”乃下参堂。	The master said, "A double koan!" Then he went down to the monks' hall.
山曰：“这个阿师稍似个行脚人。”	Deshan said, "This monk bears some resemblance to a traveling practitioner."
（《祖堂集》此段为：后参德山。初到参，始拟展坐具设礼。德山以杖挑之，远掷阶下。师因便下阶收坐具，相看主事参堂。德山谛视，久而自曰：“者阿师稍似一个行脚人。”）	(The Patriarchs' Hall Collection records this passage as follows: "Later he visited Deshan. On first arriving to pay his respects, he was just about to spread out his sitting cloth and make prostrations when Deshan hooked it with his staff and flung it far down the steps. The master then went down the steps, retrieved the sitting cloth, and, looking at the monastery steward, entered the monks' hall. Deshan gazed intently at him for a long while and then said to himself, 'This monk bears some resemblance to a traveling practitioner.'")
至来日上问讯，山曰：“闍黎是昨日新到否？”	The next day, when he went up to offer greetings, Deshan said, "Ācārya, are you the newcomer who arrived yesterday?"
曰：“是。”	He replied, "Yes."
山曰：“甚么处学得这虚头来！”	Deshan said, "Where did you learn this empty manner?"
师曰：“全 终不自谩。”	The master said, "Quanhua will never deceive himself."
山曰：“他后不得孤负老僧。”	Deshan said, "In the future, do not disappoint this old monk."

一日，参德山，方跨门便问：“是凡是圣？”	One day, when he visited Deshan, he had barely crossed the threshold when he asked, "Is this ordinary or sacred?"
山便喝。	Deshan immediately gave a shout.
师礼拜。	The master made prostrations.
有人举似洞山，山曰：“若不是 公，大难承当。”	Someone brought this up to Dongshan. Dongshan said, "Had it not been for Master Huo, it would have been very difficult to bear."
师曰：“洞山老人不识好恶，错下名言。我当时一手抬，一手搦。”	The master said, "Old man Dongshan does not know good from bad and has wrongly applied words of praise. At that time, I raised with one hand and pressed down with the other."
雪窦云：“然则德山门下，草偃风行。要且不能塞断天下人口。当时才礼拜，劈脊便棒，非唯剿绝洞山，亦乃把断豁老！还会么？将军自有嘉声在，不得封侯也是闲。”	Xuedou said: "Thus, under Deshan, the grass bends and follows the wind. Yet he could not stop the mouths of everyone under heaven. At that time, just as he made prostrations, Deshan should have struck him across the back with his staff. This would not only have cut off Dongshan; it would also have completely checked Master Huo! Do you understand? A general has his own fine reputation; if he is not made a marquis, it is of no consequence."
教忠光云：“还知三大老落处么？德山和身放倒，洞山带水拖泥。若非岩头具通方眼，争显功高汗马！且作么生是一手抬一手搦处？杀人刀活人剑！”	Jiaozhong Guang said: "Do you know where these three great elders came to rest? Deshan fell flat in his entirety, while Dongshan dragged through water and mud. Had Yantou not possessed an all-directional eye, how could his great merit in battle have been revealed? But what is the place of raising with one hand and pressing down with the other? The sword that kills; the sword that gives life!"
雪峰问德山：“从上宗乘，和尚此间，如何禀授与人？”	Xuefeng asked Deshan, "As for the transmission of the school from ancient times, how does Your Reverence here impart it to people?"
德山云：“我宗无语句，实无一法与人。”	Deshan said, "In my school there are no verbal formulations; truly, there is not a single dharma to give to anyone."
师闻举云：“德山老汉一条脊梁骨拗不折。虽然如此，于唱教中犹较些子。”	When the master heard this reported, he said, "Old fellow Deshan has a spine that cannot be bent or broken. Even so, in proclaiming the teaching he still falls a little short."

保福拈问长庆：“岩头平生出世，有什摩言教过于德山，便道‘犹较些子’？”长庆举师示众云：“若是得意底人，自解作活计。举措悉皆索索底，时长恬恬底。触物则传，意在传处。住则铲住，去则铲去。”	Baofu raised this and asked Changqing, “What teaching did Yantou give during his life that surpassed Deshan’s, such that he said, ‘he still falls a little short?’” Changqing cited the master’s instruction to the assembly: “A person who has attained the essential meaning naturally knows how to make a living. Every movement and action is effortless and uncontrived; at all times, one is serene and at ease. On encountering things, one responds and communicates; the intent lies in that communication. When staying, one cuts off staying; when going, one cuts off going.”
须于欲去不去、欲住不住处体会。不执物，不据物。不同窒塞人紧把著事不解传得，恰似死人把玉 玉相似。纵然传得，直到驴年有什摩用处？且愧伊向这里凑泊，不别运为。讶将去，钻将去，研将去，直教透过，直教透彻。不见道：‘如人学射，久久方中’？”有人问：“中时如何？”师云：“莫不识痛痒摩？”	He continued: “You must realize this at the point of wanting to go yet not going, and wanting to stay yet not staying. Do not cling to things or rely upon things. It is not like obstructed people who tightly grasp matters and cannot let them flow, like dead people clutching jade and rubbing jade. Even if they could let it flow, what use would it be by the year of the donkey? One should be ashamed to crowd in here without any separate functioning. Investigate it, bore into it, grind into it, until it is thoroughly penetrated and completely understood. Have you not heard it said, ‘When one learns archery, only after a long time does one hit the mark?’” Someone asked, “What is it like when one hits the mark?” The master said, “Do you not recognize pain and itch?”
雪峰在德山作饭头，一日饭迟，德山擎钵下法堂。	While Xuefeng was serving as the rice steward under Deshan, one day the meal was late, and Deshan carried his bowl down from the Dharma hall.
峰晒饭巾次，见德山乃曰：“钟未鸣，鼓未响，拓钵向甚么处去？”	Xuefeng, who was drying the meal cloth, saw Deshan and said, “The bell has not rung and the drum has not sounded. Where are you going with your bowl?”
德山便归方丈。	Deshan then returned to his quarters.
峰举似师。	Xuefeng reported this to the master.
师曰：“大小德山未会末后句在。”	The master said, “Great Deshan has not yet understood the final word.”
山闻，令侍者唤师去。问：“汝不肯老僧那？”	When Deshan heard of this, he ordered an attendant to summon the master and asked, “You

	do not approve of this old monk, do you?"
师密启其意。	The master quietly disclosed its meaning to him.
山乃休。明日上堂，果与寻常不同。	Deshan then let the matter rest. The next day, when he ascended the hall, he was indeed unlike his usual self.
师至僧堂前，拊掌大笑曰：“且喜堂头老汉会末后句，他后天下人不奈伊何！虽然，也只得三年活。”〔山果三年后示灭。〕	When the master came before the monks' hall, he clapped his hands and laughed aloud, saying, "How fortunate! The old fellow in the abbot's quarters understands the final word. In the future, no one under heaven will be able to do anything with him! Even so, he can live for only three more years." [Deshan indeed passed into extinction three years later.]
一日，与雪峰、钦山聚话。	One day, he was conversing with Xuefeng and Qinshan.
峰蓦指一碗水。	Xuefeng suddenly pointed to a bowl of water.
钦曰：“水清月现。”	Qinshan said, "When the water is clear, the moon appears."
峰曰：“水清月不现。”	Xuefeng said, "When the water is clear, the moon does not appear."
师踢却水碗而去。	The master kicked over the bowl of water and left.
德山一日谓师曰：“我这里有两僧入山，住庵多时，汝去看他怎生。”	One day Deshan said to the master, "Two monks have entered the mountains here and have lived in a hermitage for some time. Go and see how they are."
师遂将一斧去，见两人在庵内坐。	The master therefore took an axe and went. He found the two men sitting inside the hermitage.
师乃拈起斧曰：“道得也一下斧，道不得也一下斧。”	The master raised the axe and said, "Whether you can speak or cannot speak, you will get one stroke of the axe."
二人殊不顾。	The two paid him no attention at all.
师掷下斧曰：“作家！作家！”归，举似德山。	The master threw down the axe and said, "True masters! True masters!" He returned and reported this to Deshan.
山曰：“汝道他如何？”	Deshan said, "What do you say of them?"
师曰：“洞山门下不道全无，若是德山门下，未梦见在。”	The master said, "Under Dongshan there is not said to be none at all; but among those under Deshan,

	they have not even dreamed of such a thing."
师与雪峰同辞德山，山问：“甚么处去？”	The master and Xuefeng took leave of Deshan together. Deshan asked, "Where are you going?"
师曰：“暂辞和尚下山去。”	The master said, "For the time being, I take leave of Your Reverence and go down the mountain."
曰：“子他后作么生？”	Deshan said, "What will you be like in the future?"
师曰：“不忘。”	The master said, "I shall not forget."
曰：“子凭何有此说？”	Deshan said, "On what basis do you say this?"
师曰：“岂不闻：智过于师，方堪传受；智与师齐，减师半德。”	The master said, "Have you not heard: only when one's wisdom surpasses one's teacher is one fit to receive the transmission; when one's wisdom equals one's teacher's, one diminishes half the teacher's virtue?"
曰：“如是如是，当善护持。”	Deshan said, "So it is, so it is. Guard and uphold this well."
二士礼拜而退。	The two men made prostrations and withdrew.
师共雪峰到山下鹅山院。压雪数日，师每日只管睡，雪峰只管坐禅。	The master and Xuefeng arrived at Eshan Monastery below the mountain. Heavy snow kept them there for several days. Each day, the master simply slept, while Xuefeng simply sat in meditation.
得七日后，雪峰便唤：“师兄且起。”	After seven days, Xuefeng called out, "Elder brother, please get up."
师云：“作摩？”	The master said, "What is it?"
峰云：“今生不著便，共文遂个汉行数处，被他带累。今日共师兄到此，又只管打睡。”	Xuefeng said, "In this lifetime I have failed to realize it. Together with Wen Sui, I have traveled to several places, only to be burdened by him. Now I have come here with you, elder brother, and you do nothing but sleep."
师便喝云：“你也口+童眠去摩？每日在长连床上，恰似漆村里土地相似！他时后日，魔魅人家男女去在！”	The master shouted, "Are you dozing too? Every day you sit on the long communal bed, just like an earth spirit in a lacquer village! Someday you will go and mislead the men and women of other households!"
峰以手点胸云：“某甲这里未稳在，不敢自漫。”	Xuefeng pointed to his chest and said, "This place in me is not yet settled. I do not dare deceive myself."

师云：“我将谓汝他时后日向孤峰顶上盘结草庵，播扬大教，犹作这个语话？”	The master said, “I had thought that someday you would build a grass hut atop a solitary peak and spread the great teaching. Yet you still speak like this?”
峰云：“我实未稳在。”	Xuefeng said, “Truly, I am not yet settled.”
师云：“汝若实如此，据汝见处一一道来。是处与你证明，不是处与你铲却。”	The master said, “If this is truly so, then set forth each and every point of your understanding. Where it is right, I will verify it for you; where it is not right, I will cut it away for you.”
峰曰：“我初到盐官，见上堂举色空义，得个入处。”	Xuefeng said, “When I first arrived at Yanguan, I heard a Dharma-hall discourse on the meaning of form and emptiness, and gained an entry.”
头曰：“此去三十年，切忌举著。”	Yantou said, “For the next thirty years, take great care not to bring this up.”
峰曰：“又见洞山过水偈曰：‘切忌从他觅，迢迢与我疏。渠今正是我，我今不是渠。’”	Xuefeng said, “I also saw Dongshan’s verse on crossing a stream: ‘Take care not to seek it from another; far and wide, it is estranged from oneself. It is now precisely I, yet I am not it.’”
头曰：“若与么，自救也未彻在。”	Yantou said, “If that is so, even self-deliverance has not yet been complete.”
峰又曰：“后问德山：‘从上宗乘中事，学人还有分也无？’德山打一棒曰：‘道甚么！’我当时如桶底脱相似。”	Xuefeng continued, “Later I asked Deshan, ‘In the matter of the school transmitted from ancient times, does this student have any share?’ Deshan struck me once with his staff and said, ‘What are you saying!’ At that moment, it was as though the bottom had fallen out of a bucket.”
头喝曰：“你不闻道，从门入者不是家珍。”	Yantou shouted, “Have you not heard it said, ‘What enters through the gate is not a family treasure?’”
师曰：“他后如何即是？”	The master said, “What, then, will it be in the future?”
头曰：“他后若欲播扬大教，一一从自己胸襟流出，将来与我盖天盖地去。”	Yantou said, “If in the future you wish to spread the great teaching, let every word flow forth from your own breast, and then cover heaven and earth for me.”
师于言下大悟，便作礼起。连声叫曰：“师兄，今日始是鳌山成道。”	At these words, Xuefeng had a great awakening. He immediately made prostrations, rose, and repeatedly cried out, “Elder brother, today is truly the day of attaining the Way at Aoshan.”

二人分襟后，师住鄂州岩头，值沙汰，于湖边作渡子，两岸各有一板，有人过渡，打板一下。师曰：“阿谁？”或曰：“要过那边去！”师乃舞棹迎之。	After the two parted, the master lived at Yantou in Ezhou. During the persecution, he became a ferryman by a lakeside. There was a plank on each bank, and anyone wishing to cross struck a plank once. The master would call, "Who is it?" If someone said, "I want to cross to the other side," he would dance the oar and row out to meet them.
雪峰往福州卓庵，过沙汰后，忽有两个纳僧来礼拜和尚。	Xuefeng went to Fuzhou and established a hermitage. After the persecution had ended, two visiting monks suddenly came to pay homage to him.
和尚才见上来，以手托木庵门，放身出外，云：“是什摩？”	As soon as the master saw them approach, he braced the wooden door of the hermitage with his hand, thrust his body outside, and said, "What is this?"
其僧对云：“是什摩？”	The monks replied, "What is this?"
峰便低头入庵里。	Xuefeng lowered his head and entered the hermitage.
其僧三五日后便辞。	Three or five days later, the monks took leave.
峰云：“什摩处去？”	Xuefeng said, "Where are you going?"
对云：“湖南去。”	They replied, "To Hunan."
峰云：“我有同行在彼，付汝信子得摩？”	Xuefeng said, "I have a fellow practitioner there. Can I entrust a letter to you?"
僧云：“得。”	The monks said, "Yes."
雪峰遂作信，信云：“一自鹅山成道后，迄至于今。同参某信付上师兄。”	Xuefeng then wrote a letter, which said: "Since attaining the Way at Eshan, up to the present, this letter from your fellow practitioner is sent to my elder brother."
其僧到岩头，师问：“什摩处来？”	When the monks arrived at Yantou, the master asked, "Where have you come from?"
云：“南方来。”	They said, "From the south."
师云：“到雪峰摩？”	The master said, "Did you go to Xuefeng?"
对云：“到。来时信上和尚。”	They replied, "We did. When we left, there was a letter for Your Reverence."
便抽书过与师。	They then drew out the letter and handed it to the master.

师接得便问：“他近日有什摩言教？”	When the monk had received this, the Master asked, “What teaching has he given recently?”
僧云：“某甲初到时，有一则因缘。”具举前话。	The monk said, “When I first arrived, there was a certain encounter.” He then recounted the preceding exchange in full.
师云：“他道什摩？”	The Master said, “What did he say?”
对云：“他无语，便低头入庵。”	The monk replied, “He said nothing, but lowered his head and went into his hermitage.”
师便拍掌云：“噫！我当初悔不向伊道末后一句。我若向他道末后一句，天下人不奈何雪峰。”	The Master clapped his hands and said, “Alas! At the time, I regretted not telling him the final word. Had I told him the final word, no one in the world could have done anything to Xuefeng.”
其僧到夏末具陈前因缘，问师云：“师道：‘我悔不向伊道末后一句。’如何是末后一句？”	At the end of the summer retreat, that monk fully related the previous encounter and asked the Master, “You said, ‘I regret not telling him the final word.’ What is the final word?”
师云：“汝何不早问？”	The Master said, “Why did you not ask sooner?”
僧云：“某甲不敢容易。”	The monk said, “I did not dare ask lightly.”
师云：“虽则德山同根生，不与雪峰同枝死。汝欲识末后一句，只这个便是。”	The Master said, “Although Deshan and I sprang from the same root, he and Xuefeng do not die on the same branch. If you wish to recognize the final word, this very thing is it.”
一日，因一婆抱一孩儿来，乃曰：“呈桡舞棹即不问，且道婆手中儿甚处得来？”	One day, an old woman came carrying a child and said, “I will not ask about presenting an oar and dancing with an oar; just say, where did the child in this old woman’s hands come from?”
师便打。	The Master immediately struck her.
婆曰：“婆生七子，六个不遇知音，只这一个，也不消得。”便抛向水中。	The old woman said, “I bore seven sons. Six did not meet one who knew their tune; this one is no use either.” She then threw him into the water.
师沙汰时，著蝙蝠衫，戴席帽，去师姑院里。遇师姑吃饭次，便堂堂入厨下，便自讨饭吃。	During a period of purgation, the Master wore a bat-sleeved shirt and a straw hat and went to a nun’s convent. As the nun was eating, he strode boldly into the kitchen and asked for food for himself.
小师来见，报师姑，师姑把拄杖来。	A novice saw him and reported it to the nun, who came out carrying a staff.

才跨门，师便以手拔席帽带起。	Just as she crossed the threshold, the Master lifted the brim of his straw hat with his hand.
师姑云：“元来是 上座。”	The nun said, “So it is Venerable Huo.”
被师喝出去。	The Master drove her out with a shout.
师后庵于洞庭卧龙山，徒侣臻萃。	Later, the Master established a hermitage on Wolong Mountain at Dongting, and disciples gathered there in great numbers.
示众云：“夫大统宗纲中事，须识句。若不识句，难作个话会。甚么是句？百不思时，唤作正句，亦云居顶，亦云得住。亦云历历，亦云惺惺，亦云的的，亦云佛未生时，亦云得地。亦云与么时。	He addressed the assembly: “In the matter of the great ancestral framework, you must recognize the phrase. If you do not recognize the phrase, it is difficult to make any meaningful response. What is the phrase? When not a hundred thoughts arise, this is called the correct phrase; it is also called abiding at the summit, gaining a foothold, clear and distinct, wakeful and alert, precise and unmistakable, before the Buddha was born, gaining the ground, or at such a time.”
将与么时，等破一切是非，才与么，便不与么，便转辘轳地。若也看不过，才被人刺着，眼 瞪地，恰似杀不死底羊相似。不见古人道：‘沉昏不好，须转得始得’。触着便转，才与么，便不与么。	“Take this ‘such a time’ and smash through all right and wrong. The moment it is thus, it is not thus, and one turns freely and fluently. If you cannot see through it, then as soon as someone pricks you, your eyes stare wide, like a sheep that cannot be killed. Have you not seen the ancient’s saying: ‘Sinking into dullness is no good; you must be able to turn’? When touched, turn at once. The moment it is thus, it is not thus.”
是句亦 ，非句亦 ，自然转辘轳地。自然目前露裸裸地，饱麤麤地，不解却，不解咬。不见道：‘却物为上，逐物为下。’瞥起微情，早落地上，若是咬猪狗眼赫赤。	“A phrase of affirmation is swept away; a phrase of negation is swept away. Naturally, one turns freely and fluently. Before one, everything is utterly exposed and at ease, incapable of rejecting or biting. Have you not heard it said: ‘Turning away from things is higher; pursuing things is lower’? The slightest stirring of feeling, and you have already fallen to the ground. If you are like a dog or pig snapping with glaring eyes, what is there close at hand?”
若有人问如何是禅？向伊道：‘合取屎孔着！’却有些子气息，便知深浅，硬纠纠地，汝识取这个狸奴面孔。与么时，不要故垛伊，不要称量伊。	“If someone asks, ‘What is Chan?’ tell him, ‘Shut up your shit-hole!’ If he still has a little breath in him, you will know his depth or shallowness. Stiff and unyielding—recognize this cat’s face. At such a

	time, do not deliberately prop him up; do not measure him."
于中有一般汉，撞着物，不解转，刺着厠辘辘地，这般底槌杀百千万个，亦无罪过。	"There are fellows who, upon encountering something, do not know how to turn; when pricked, they babble on and on. Even if you beat a hundred thousand such fellows to death, it would be no offense."
若是本色底，拨着便上，咬人火急，却似刺猬子相似，未触着时，自弄毛羽，可怜生！才有人拨着，便嗔斗诟地，有甚么近处！	"Those of genuine capacity rise as soon as they are stirred; in biting people they are urgent as fire. They are like hedgehogs: before being touched, they groom their own fur—how pitiful! But as soon as someone touches them, they bristle, fight, and curse. What intimacy is there in that?"
若也未得，与么荡荡地，唤作依句修行，有则便须等破。与么时，一物不存，信知从来学得一切言句，隘在胸中，有甚么用处，不是道。辟观辟句，外不放入，内不放出，截断两头，自然光熠熠地，不与一物作对，便是无诤三昧。	"If you have not yet attained this, drifting along in this way is called practicing in reliance on phrases; once there is something, you must smash through it. At such a time, not a single thing remains. Then you know that all the words and phrases you have learned since long ago merely congest your chest—what use are they? This is not the Way. Screen off views and phrases: let nothing enter from without, let nothing emerge from within, and cut off both ends. Then naturally there is a bright radiance, and you do not set yourself against any thing. This is the samādhi of non-contention."
兄弟，若欲得易会，但向根本明取，欲出不出，便须转，一口咬断后，不用寻伊去住底远近，但放却，自然露裸裸地，不用思搭着，昏昏地。才有所重，便成窠臼，古人唤作贴体衣病，最难治。	"Brothers, if you want to understand easily, simply clarify it at the root. When you are about to come out but do not come out, you must turn. Once you bite through in a single bite, do not seek where it goes or stays, whether near or far. Simply let it go, and naturally everything stands bare and exposed. Do not keep attaching thoughts to it and lapse into dullness. As soon as you place weight upon something, it becomes a fixed rut. The ancients called this the sickness of clothing stuck to the body; it is most difficult to cure."
是我向前行脚时，参着一两处尊宿，只教日夜管带，坐得骨臀生胝，口里水漉漉地，初向然灯佛肚里，黑漆漆地，道我坐禅守取。与么时，犹有欲在。不见道：无依无欲，便是能仁。	"When I traveled in search of the Way in earlier days, I visited one or two venerable masters. They only taught us to maintain continuous awareness day and night. We sat until calluses formed on our buttocks and saliva ran from our mouths. At first it was like being inside Dīpaṃkara Buddha's belly—pitch-black—and I said that I was guarding

	meditation by sitting. At such a time, desire was still present. Have you not heard: 'Without reliance and without desire, one is the Capable One?'"
古人道：置毒药安乳中，乃至醍醐，亦能杀人。这个不是汝习学得底，这个不是汝去住底，不是汝色里底，莫错认门头户口，赚汝腊月三十日，赤哄哄地，无益。当莫造作捏怪，但知着衣吃饭，屙屎送尿，随分遣时，莫乱统。	"The ancients said, 'Place poison in milk, and even when it becomes ghee, it can still kill.' This is not something acquired through your learning; it is not found in your comings and goings, nor within your form. Do not mistake the doorway and household entrance, only to be deceived on the thirtieth day of the twelfth month, left utterly naked and with no benefit. At present, do not fabricate strange things. Simply know how to put on clothes, eat food, defecate and urinate, and pass your time according to your means. Do not become confused."
诈称道者，有一片衣，不敢将出晒，恐人见，失却道者名。图人赞叹，作与么不重心行？	"Some falsely call themselves people of the Way. They have a garment but dare not take it out to dry, fearing that others will see it and they will lose their reputation as people of the Way. Seeking others' praise, how can they practice with such a mind that does not take this seriously?"
兄弟，亦不要信他绳床上老 ，屙鞭地地，将谓好诳呼人，别作地狱着汝在，信知古风大好。不见道：有即是无，无即是有。与么送出来，便知深浅。这个是古格，于中有一般汉，信彩吐出来，有甚么碑记！但知唤作禅道，但知唤作一句子，软嫩嫩地，真是无孔铁锤，聚得一万个，有甚么用处！	"Brothers, do not believe those old wooden clappers sitting on rope beds, babbling away and thinking it fine to deceive people, while setting up a separate hell for you to enter. Truly, the ancient style is excellent. Have you not heard: 'What is, is nothing; what is nothing, is.' Once this is brought forth in such a way, you know depth and shallowness. This is the ancient standard. Yet there are fellows who simply blurt things out at random—what inscription attests to it? They only know to call it Chan or call it a phrase, soft and tender. It is truly a holeless iron hammer: even if you gather ten thousand of them, what use are they?"
若是有筋骨底，不用多诸处行脚，也须带眼始得，莫被人谩。不见道：‘依法生解，犹落魔界。’夫唱教须一一从自己胸襟间吐得出来，与人为榜样。今时还有与么汉么？第一切须识取左右句，这个是出头处。识取去底，识取住底，这个是两头句，亦是左右句，亦唤作是非句。才生便咬，自然无事。	"If you have sinew and bone, you need not wander extensively from one place to another, but you must have eyes; do not be deceived. Have you not heard: 'To give rise to understanding in dependence on the Dharma is still to fall into the realm of Māra'? When teaching, one must bring forth every word from one's own breast, thereby serving as a model for others. Are there any such people today? First of all, you must recognize the right and left phrases; this is where one emerges.

	Recognize what goes and recognize what stays; these are the phrases of the two ends, also called the right and left phrases, also called phrases of affirmation and negation. As soon as they arise, bite through them, and naturally there is nothing to do."
兄弟，见与么说，还会么？莫终日哄哄地，亦无了期。欲得易会，但知于声色前，不被万境惑乱，自然露裸地，自然无事。送向声色前，荡荡地，舍似一团火相似，触着便烧。更有甚么事！不见道：‘非是尘不侵，自是我无心。’时热，珍重！”	"Brothers, having heard me speak in this way, do you understand? Do not spend all day in muddled bustle, with no end in sight. If you want to understand easily, simply do not let the myriad circumstances confuse you in the presence of sights and sounds. Then everything will naturally stand bare and exposed; naturally there will be nothing to do. Set forth amid sights and sounds, open and unconfined, like a ball of fire: touch it and you burn. What further matter is there? Have you not heard: 'It is not that dust does not intrude; it is that I have no mind'? The weather is hot. Take care!"
上堂：“吾尝究《涅槃经》七八年，睹三两段义似衲僧说话。”	The Master ascended the hall and said, "For seven or eight years I have studied the Nirvāṇa Sūtra. I found two or three passages whose meaning resembles the speech of Chan monks."
又曰：“休！休！”	He also said, "Enough! Enough!"
时有一僧出礼拜，请师举。	At that time a monk came forward, bowed, and asked the Master to expound them.
师曰：“吾教意如∴字三点。第一向东方下一点，点开诸菩萨眼。第二向西方下一点，点诸菩萨命根。第三向上方下一点，点诸菩萨顶。此是第一段义。”又曰：“吾教意如摩醯首罗，擘开面门，竖亚一只眼。此是第二段义。”又曰：“吾教意犹如涂毒鼓，击一声远近闻者皆丧。此是第三段义。”	The Master said, "The meaning of my teaching is like the three dots in the character ∴. First, place one dot toward the east: it opens the eyes of all bodhisattvas. Second, place one dot toward the west: it touches the life-root of all bodhisattvas. Third, place one dot upward: it touches the crowns of all bodhisattvas. This is the first passage. Again, the meaning of my teaching is like Maheśvara splitting open his face and erecting a single vertical eye. This is the second passage. Again, the meaning of my teaching is like a poison-smeared drum: strike it once, and all who hear it, near or far, perish. This is the third passage."
时小严上座问：“如何是涂毒鼓？”	At that time Venerable Xiaoyan asked, "What is the poison-smeared drum?"

师以两手按膝，亚身曰：“韩信临朝底。”	The Master pressed both hands on his knees, bent forward, and said, "Like Han Xin appearing before the court."
严无语。	Yan said nothing.
有僧辞，师问：“甚么处去？”	A monk took leave, and the Master asked, "Where are you going?"
云：“入岭礼拜雪峰去。”	He said, "I am going into the mountains to pay respects to Xuefeng."
师云：“雪峰若问岩头如何？但向他道，近日在湖边住，只将三文，买个捞波子，捞虾捷蚬。且恁么过时。”	The Master said, "If Xuefeng asks, 'How is Yantou?' just tell him, 'Recently he has been living by the lakeside. With only three coins, he bought a small scoop-net and catches shrimp and clams. That is how he passes his time.'"
僧到雪峰，峰问：“甚处来？”	When the monk arrived at Xuefeng's, Xuefeng asked, "Where have you come from?"
云：“岩头来。”	He said, "From Yantou."
峰云：“有何言句？”	Xuefeng said, "What words did he give?"
僧举前话。	The monk recounted the preceding words.
峰云：“穷鬼子，得与么快活。”	Xuefeng said, "Though a poor wretch, he still manages to enjoy himself like that."
夹山下一僧到石霜，才跨门便道：“不审。”	A monk from below Jia Mountain went to Shishuang. As soon as he crossed the threshold, he said, "I have not yet paid my respects."
霜曰：“不必，闍黎。”	Shishuang said, "No need, Venerable."
僧曰：“恁么则珍重。”	The monk said, "Then take care."
又到师处，如前道“不审”。	He then went to the Master and, as before, said, "I have not yet paid my respects."
师嘘一嘘。	The Master gave a single huff.
僧曰：“恁么则珍重。”	The monk said, "Then take care."
方回步，师曰：“虽是后生，亦能管带。”	Just as he turned to leave, the Master said, "Though a junior, he is capable of maintaining himself."
其僧归，举似夹山。	When the monk returned, he recounted this to Jia Mountain.
山上堂曰：“前日到岩头、石霜底阿师出来，如法举似前话。”	Jia Mountain ascended the hall and said, "Let the monk who recently went to Yantou and Shishuang

	come forth and recount the preceding exchange exactly as it occurred."
其僧举了。	The monk recounted it.
山曰：“大众还会么？”众无对。	Jia Mountain said, "Does the assembly understand?" No one replied.
山曰：“若无人道得，山僧不惜两迭眉毛道去也！”乃曰：“石霜虽有杀人刀，且无活人剑。岩头亦有杀人刀，亦有活人剑。”	Jia Mountain said, "If no one can speak of it, this mountain monk will not begrudge losing two layers of eyebrows in speaking!" He then said, "Although Shishuang has a sword for killing people, he lacks a sword for giving people life. Yantou has both a sword for killing people and a sword for giving people life."
师与罗山卜塔基，罗山中路忽曰：“和尚。”	The Master and Luoshan were selecting a site for a stūpa. On the way, Luoshan suddenly said, "Reverend!"
师回顾曰：“作么？”	The Master turned and looked back, saying, "What is it?"
山举手指曰：“这里好片地。”	Luoshan raised his hand and pointed, saying, "This is a fine piece of ground."
师咄曰：“瓜州卖瓜汉！”	The Master scolded, "A melon seller in Guazhou!"
又行数里歇次，山礼拜问曰：“和尚岂不是三十年前在洞山而不肯洞山？”	After they had gone several more li and stopped to rest, Luoshan bowed and asked, "Reverend, were you not at Dongshan thirty years ago and yet did not approve of Dongshan?"
师曰：“是。”	The Master said, "Yes."
又曰：“和尚岂不是嗣德山又不肯德山？”	Luoshan again said, "Did you not succeed Deshan and yet not approve of Deshan?"
师曰：“是。”	The Master said, "Yes."
山曰：“不肯德山即不问，只如洞山有何亏阙？”	Luoshan said, "I will not ask about your not approving of Deshan. But what deficiency did Dongshan have?"
师良久曰：“洞山好佛，只是无光。”	After a long silence, the Master said, "Dongshan was a fine Buddha, but he lacked radiance."
山礼拜。	Luoshan bowed.
大彦上座初参见师，师在门前耘草次，彦上座戴笠子堂堂来，直到师面前，以手拍笠子，提起手，云：“还相记在摩？”	When Seat-holder Dayan first came to see the Master, the Master was weeding the grass before the gate. Seat-holder Yan arrived grandly wearing a

	bamboo hat, went straight up before the Master, slapped his hat with his hand, raised his hand, and said, "Do you still recognize me?"
师站得把草，拦面与一掷，云：“勿处！勿处！”	The Master stood holding a clump of grass, flung it across his face, and said, "No place! No place!"
他无语，便被师与三掴。	He had no reply, and the Master gave him three slaps.
后具威仪，始欲上法堂，师云：“已相见了，不要上来！”	Later, having properly arranged his deportment, he was about to ascend the Dharma hall. The Master said, "We have already met; do not come up!"
彦便转。到来朝，吃粥了，又上。	Yan then turned away. The next morning, after eating gruel, he went up again.
始跨方丈门，师便透下床，拦胸一擒，云：“速道！速道！”	As soon as he crossed the abbot's quarters' threshold, the Master sprang down from the bed, seized him by the chest, and said, "Speak quickly! Speak quickly!"
无对，被师推出。大彦叹曰：“我将谓天下无人，元来有老大虫在。”	Unable to reply, he was pushed out by the Master. Dayan sighed and said, "I had thought there was no one in the world; it turns out there is an old tiger here."
师见疏山来，遂洋洋而睡。	When the Master saw Shushan arrive, he stretched out comfortably and went to sleep.
山近前而立，师不顾。	Shan stood before him, but the Master took no notice.
山拍绳床一下，师回顾云：“作甚么？”	Shan struck the rope-bed once. The Master looked back and said, "What are you doing?"
山云：“和尚且瞌睡。”便出去。	Shan said, "Reverend, please go on sleeping," and then went out.
师呵呵大笑云：“三十年弄马骑，今日被驴扑。”	The Master laughed heartily and said, "For thirty years I have handled horses and ridden them; today I have been thrown by a donkey."
因汾山和尚于廊下泥壁次，李军容具公裳，直来请汾山访道，到汾山背后，端笏而立。	Once, while Reverend Guishan was plastering a wall in the corridor, Military Commissioner Li, dressed in full official robes, came directly to ask Guishan about the Way. He stood behind Guishan, holding his tablet upright.
汾山回首便侧泥盘作接泥势，侍郎便转笏作进泥势。	Guishan turned his head and tilted the mud tray as though receiving mud. The minister then turned his

	tablet as though offering mud.
汾山当下抛泥盘，与侍郎把臂归方丈。	Guishan immediately threw down the mud tray, took the minister arm in arm, and returned to the abbot's quarters.
师后闻此语，云：“噫！佛法已后淡薄去也！多少天下，汾山泥壁也未了在。”	When the Master later heard of this, he said, "Alas! The Buddhadharma has become ever more feeble in later times. Throughout the whole land, they have not even finished Guishan's mud wall."
百丈垂语云：“与摩，不与摩。”	Baizhang presented this saying: "Thus, not thus."
有人举似师，师云：“我不与摩道。”便云：“与摩，与摩，不与摩，不与摩。与摩会千人万人之中，难得一个半个。”	Someone repeated this to the Master. The Master said, "I would not speak of it as 'thus, not thus.'" Then he said, "Thus, thus; not thus, not thus. Among a thousand or ten thousand people, it is hard to find even one or half of one who understands this."
长庆与罗山在临水宅，举此因缘，便问罗山：“与摩，不与摩，则不问。与摩，与摩，不与摩，不与摩，意作摩生？”	When Changqing and Luoshan were at Linshui's residence, they raised this case. Changqing asked Luoshan, "I will not ask about 'thus, not thus.' What is the meaning of 'thus, thus; not thus, not thus?'"
罗山云：“双明亦双暗。”	Luoshan said, "Both bright and both dark."
庆云：“作摩生是双明亦双暗？”	Changqing said, "How are they both bright and both dark?"
罗山云：“同生不同死。”	Luoshan said, "They are born together but do not die together."
此后有人问长庆：“如何是同生不同死？”	Later someone asked Changqing, "What does it mean that they are born together but do not die together?"
庆云：“彼此合取口。”	Changqing said, "Both of you, close your mouths."
其僧却举似罗山，罗山便不肯。	That monk then repeated this to Luoshan, but Luoshan did not approve of it.
其僧便问：“如何是同生不同死？”	The monk then asked, "What does it mean that they are born together but do not die together?"
罗山云：“如大虫著角。”	Luoshan said, "Like a great tiger with horns."
“如何是同生同死？”	"What does it mean that they are born together and die together?"
罗山云：“如牛无角。”	Luoshan said, "Like an ox without horns."

临济有僧，放大言云：“我若见，与他拔却髭。”	At Linji there was a monk who boasted loudly, saying, "If I saw him, I would pull out his whiskers."
一日到来，作礼，欲起未起。	One day he arrived, made prostrations, and was just about to rise.
师将衲衣角蓦面一拂。	The Master suddenly brushed his face with the corner of his robe.
僧无语，泣泪而去。	The monk had no reply and departed in tears.
师问僧：“甚处来？”	The Master asked a monk, "Where have you come from?"
云：“西京来。”	He said, "From the Western Capital."
师云：“黄巢过后，还收得剑么？”	The Master said, "After Huang Chao passed through, did you recover your sword?"
云：“收得。”	He said, "I recovered it."
师引颈近前云：“！”	The Master stretched out his neck close before him and shouted, "Ha!"
僧云：“师头落也！”	The monk said, "The Master's head has fallen!"
师呵呵大笑。	The Master laughed heartily.
僧后到雪峰，峰问：“甚处来？”	Later the monk went to Xuefeng. Xuefeng asked, "Where have you come from?"
云：“岩头来。”	He said, "From Yantou."
峰云：“有何言句？”	Xuefeng said, "What words were spoken?"
僧举前话，峰打三十棒，趁出。	The monk recounted the preceding exchange. Xuefeng gave him thirty blows with the staff and drove him out.
大沲喆云：“这僧黄巢过后曾收剑，却向岩头处施設，乃至雪峰面前，锋 不露。何故？为他岩头大笑一声，直得天地陡暗，四方绝唱。若不得雪峰，几乎陆沉。不见道：杀人刀，活人剑。”	Dahui Zhe said, "After Huang Chao passed through, this monk had indeed recovered his sword, yet he displayed it at Yantou's place; even before Xuefeng, its edge did not show. Why? Because Yantou's single great laugh made heaven and earth suddenly grow dark and silenced the four quarters. Had it not been for Xuefeng, he would almost have sunk without trace. Have you not heard: the sword that kills people, the sword that gives people life?"
僧参，于左边作一圆相，又于右边作一圆相，又于中心作一圆相。	A monk came to consult the Master. He made a circle-sign on the left, another on the right, and then another in the center.

欲成未成，被师以手一拨。	Before he had completed it, the Master brushed it aside with his hand.
僧无语，师便喝：“出！”	The monk had no reply. The Master shouted, “Out!”
僧欲跨门，师却唤回，问：“汝是洪州观音来否？”	As the monk was about to cross the threshold, the Master called him back and asked, “Are you Guanyin from Hongzhou?”
曰：“是。”	He said, “Yes.”
师曰：“只如适来左边一圆相作么生？”	The Master said, “What did the circle-sign on the left just now mean?”
曰：“是有句。”	He said, “It was the statement of being.”
师曰：“右边圆相？”	The Master said, “And the circle-sign on the right?”
曰：“是无句。”	He said, “It was the statement of nonbeing.”
师曰：“中心圆相作么生？”	The Master said, “What did the circle-sign in the center mean?”
曰：“是不有不无句。”	He said, “It was the statement of neither being nor nonbeing.”
师曰：“只如吾与么又作么生？”	The Master said, “Then what about my doing this?”
曰：“如刀画水。”	He said, “Like drawing a knife across water.”
师便打。	The Master struck him.
僧问雪峰：“声闻人见性，如夜见月。菩萨人见性，如昼见日。未审和尚见性如何？”	A monk asked Xuefeng, “Śrāvakas see their nature as one sees the moon at night; bodhisattvas see their nature as one sees the sun by day. How does the Reverend see his nature?”
峰打拄杖三下。	Xuefeng struck his staff on the ground three times.
僧后举前语问师，师与三掴。	Later the monk repeated the preceding words and asked the Master, who gave him three slaps.
瑞岩问：“如何是毗卢师？”	Ruiyan asked, “Who is Vairocana’s teacher?”
师曰：“道甚么！”	The Master said, “What did you say?”
岩再问，师曰：“汝年七八。”	Ruiyan asked again. The Master said, “You are seventeen or eighteen years old.”
末问：“弓折箭尽时如何？”师曰：“去！”	At the end, someone asked, “What about when the bow is broken and the arrows exhausted?” The Master said, “Go!”

僧问：“无师还有出身处也无？”	A monk asked, “Does one without a teacher still have a place from which to emerge?”
师曰：“声前古毳烂。”	The Master said, “Before sound, the ancient fur is rotten.”
问：“堂堂来时如何？”	Someone asked, “What about when one comes in full dignity?”
师曰：“刺破眼。”	The Master said, “It pierces the eyes.”
僧问：“利剑斩天下，谁是当头者？”	A monk asked, “When a sharp sword cuts through the whole world, who can meet it head-on?”
师曰：“暗。”	The Master said, “Dark.”
僧拟再问，师咄曰：“这钝汉出去！”	As the monk was about to ask again, the Master rebuked him, “You dull fellow, get out!”
问：“不历古今时如何？”	Someone asked, “What about that which does not pass through past or present?”
师曰：“卓朔地。”	The Master said, “Thrusting into the ground.”
曰：“古今事如何？”	He said, “What about the affairs of past and present?”
师曰：“任烂。”	The Master said, “Let them rot.”
问：“如何是岩中的的意？”	Someone asked, “What is the true intent within the cliff?”
师曰：“谢指示。”	The Master said, “Thank you for pointing it out.”
曰：“请和尚答话。”	He said, “Please, Reverend, answer the question.”
师曰：“珍重！”	The Master said, “Take care!”
问：“二龙争珠，谁是得者？”	Someone asked, “Two dragons contend for a pearl. Which one obtains it?”
师曰：“俱错。”	The Master said, “Both are mistaken.”
问：“如何是三界主？”	Someone asked, “Who is the ruler of the three realms?”
师曰：“汝还解吃铁棒么？”	The Master said, “Can you swallow an iron rod?”
问：“三界竞起时如何？”	Someone asked, “What about when the three realms rise up in contention?”
师曰：“坐却著！”	The Master said, “Sit down!”
曰：“未审师意如何？”	He said, “What is the Master’s meaning?”

师曰：“移取庐山来，即向汝道。”	The Master said, “Bring Mount Lu here, and then I will tell you.”
问：“起灭不停时如何？”师喝曰：“是谁起灭？”	Someone asked, “What about when arising and ceasing never stop?” The Master shouted, “Who is it that arises and ceases?”
问：“轮中不得转时如何？”师曰：“涩。”	Someone asked, “What about when one cannot turn within the wheel?” The Master said, “Stuck.”
问：“路逢猛虎时如何？”师曰：“撝。”	Someone asked, “What about when one encounters a fierce tiger on the road?” The Master said, “Press on!”
问：“如何是道？”师曰：“破草鞋，与抛向湖里著。”	Someone asked, “What is the Way?” The Master said, “Take a worn-out straw sandal and throw it into the lake.”
问：“万丈井中如何得到底？”师曰：“底。”僧再问，师曰：“脚下过也！”	Someone asked, “How does one reach the bottom of a ten-thousand-fathom well?” The Master said, “Bottom.” When the monk asked again, the Master said, “It has passed beneath your feet!”
问：“古帆未豹时如何？”师曰：“小鱼吞大鱼。”又僧如前问，师曰：“后园驴吃草。”	Someone asked, “What about when the ancient sail has not yet unfurled?” The Master said, “A small fish swallows a large fish.” When another monk asked as before, the Master said, “The donkey in the back garden eats grass.”
迹后人或问佛、问法、问道、问禅者，师皆作嘘声。	Thereafter, whenever people asked about Buddha, Dharma, the Way, or Chan, the Master would make a hushing sound.
师尝谓众曰：“老汉去时，大吼一声了去！”	The Master once told the assembly, “When this old fellow goes, he will give one great roar and then depart!”
唐光启之后，中原盗起，众皆避地，师端居晏如也。一日贼大至，责以无供馈，遂刃焉。师神色自若，大叫一声而终，声闻数十里。即光启三年丁未四月八日也。门人后焚之，获舍利四十九粒，众为起塔，谥清严禅师。	After the Tang reign-period Guangqi, bandits arose in the Central Plains, and everyone fled elsewhere. The Master remained composed and at ease. One day a large band of bandits arrived and reproached him for having no provisions to offer them; they then stabbed him with a blade. The Master’s expression remained unchanged. He gave one great shout and died; the sound was heard for dozens of miles. This was the eighth day of the fourth month in the dingwei year, the third year of Guangqi. Later, his disciples cremated him and obtained forty-nine relics. The assembly erected a

stūpa for him and bestowed on him the
posthumous title Chan Master Qingyan.
