

目 录 / Table of Contents

圆证直指真际赵州谿禅师语录御制序 *Imperially Composed Preface to the Recorded Sayings of
Chan Master Zhenji Zhaozhou Congshen*

重刻赵州祖师语录序 *Preface to the Reprint of the Recorded Sayings of Patriarch Zhaozhou*

赵州禅师语录 *The Recorded Sayings of Chan Master Zhaozhou*

赵州真际禅师行状 *Chronicle of Chan Master Zhaozhou Zhenji*

圆证直指真际赵州谿禅师语录御制序

*Imperially Composed Preface to the Recorded Sayings of Chan Master Zhenji Zhaozhou
Congshen*

夫达摩西来，九年面壁，无多言句，而能直指人心，见性成佛，首开震旦之宗风。后人演唱提持，照用权实，鸣涂毒鼓，挥太阿锋于言象不該之表，形名未兆之先，机如电掣雷奔，谈似河流海注。

When Bodhidharma came from the West, he faced the wall for nine years. Though he spoke few words, he was able to point directly to the human mind, so that one sees one's nature and attains Buddhahood. He was the first to establish the Chan tradition in China. Later generations expounded and upheld it, illuminating its provisional and ultimate applications. They sounded the poison drum and wielded the edge of the great sword beyond the reach of words and images, before forms and names had yet arisen. Their responsiveness was like lightning flashing and thunder racing; their discourse like rivers flowing into the sea.

青莲花纷飘舌本，大狮子吼断十方，穿透百千诸佛耳根，跳三十三天空外。究其所归，不过铺荆列棘，遍地生枝，甘草黄连，自心甘苦耳。然则自利利他，固不在于多言欤。

Blue lotuses scattered profusely from their tongues; the great lion's roar resounded throughout the ten directions, piercing the ears of hundreds of thousands of Buddhas and leaping beyond the thirty-three heavens. Yet, when one investigates where it all leads, it is no more than spreading thorns and brambles, with branches growing everywhere: licorice and coptis, the sweetness and bitterness of one's own mind. Thus, benefiting oneself and benefiting others surely do not depend on many words.

赵州谿禅师，圆证无生法忍，以本分事接人。龙门之桐，高百尺而无枝，朕阅其言句，真所谓皮肤剥落尽，独见一真实者，诚达摩之所护念。

Chan Master Zhaozhou Congshen fully realized the forbearance of the unborn dharmas and received people through the fundamental matter. The paulownia at Dragon Gate stands a hundred feet high without branches. I have read his sayings: truly, as it is said, when skin and flesh have been entirely stripped away, the one reality alone is revealed. He was indeed one of whom Bodhidharma was mindful and protective.

狮乳一滴，足迸散千斛驴乳，但禅师垂示，如五色珠，若小知浅见，会于言表，则辜负古佛之慈悲，落草之婆心也。观师信手拈来，信口说出，皆令十方智者一时直入如来地，可谓壁立万仞，月印千江。如赵州之接人，

A single drop of lion's milk is enough to scatter a thousand measures of donkey's milk. Yet the Chan master's teachings are like five-colored pearls. If those of shallow knowledge and limited

诚为直指人心，见性成佛之古佛云。爰录其精粹者著于篇，以示后学，俾知真宗轨范，如是如是尔。

understanding seek comprehension in the words themselves, they betray the compassion of the ancient Buddhas and their grandmotherly concern in descending into the weeds. Whatever the master casually picked up or freely uttered enabled wise people throughout the ten directions to enter directly, all at once, the ground of the Tathāgata. It may be said that he stood like a cliff ten thousand fathoms high, while the moon's reflection appeared in a thousand rivers. Zhaozhou's way of receiving people was truly that of the ancient Buddhas: direct pointing to the human mind, seeing one's nature and attaining Buddhahood. I have therefore recorded its essential passages in this volume to show later students the model and standard of the true tradition. Thus it is, thus it is.

雍正十一年癸丑五月望日

Full-moon day of the fifth month, guichou year, the eleventh year of the Yongzheng reign

重刻赵州祖师语录序

Preface to the Reprint of the Recorded Sayings of Patriarch Zhaozhou

闻夫破家散宅于十八上，而善舞太阿；纵宾夺主于贤圣前，而逢场作戏。

I have heard that, at the age of eighteen, he left home and dispersed the household, skillfully wielding the sword of Tai'a; before sages and worthies, he let the guest usurp the host and improvised according to the occasion.

一物不将来，便教放下著。不起一念时，向道须弥山。每拈一茎草，而唤作丈六金身；口惟一个齿，而尽知世间滋味。镇州萝卜，诸方漫云即是师承；青州布衫，学者休向言中取的。

"Bringing not a single thing, one is then told to put it down." When not a single thought arises, he points to Mount Sumeru. Each time he picks up a blade of grass, he calls it a sixteen-foot golden body; with but one tooth in his mouth, he fully knows the flavors of the world. As for Zhaozhou's radish, teachers everywhere vainly claim that it was the Master's transmission; as for Qingzhou's cloth shirt, students should not seek the point in his words.

一个老实头，杀活临机，顿超他动棒用喝；三寸绵软舌，纵横自在，何尝用怪语奇言。其犹水上按葫芦，垂手东捺西捺；室中悬宝镜，任教凡来圣来。拈提向上宗乘，念佛则漱口三日。善解拖泥带水，随问而随答有无。

An honest old fellow, at the critical moment of killing or giving life, at once surpassed the use of sticks and shouts. With his three-inch soft tongue, he moved freely in every direction—when did he ever resort to strange sayings or eccentric words? It

	was like pressing down a gourd on water: with lowered hands, he pressed here and there. It was like a precious mirror hanging in the room: ordinary beings might come, or sages might come, just as they pleased. When the supreme vehicle was brought up, he would rinse his mouth for three days at the mention of Buddha-recitation. He was skilled at dragging through mud and water, answering each question with being or nonbeing.
南泉真子，马祖的孙，其惟此老一人而已矣。其垂迹也，蛇入口，而糠食自安；转现报也，明珠出海，而二王供养。如此则宁非先佛示现利生者哉。	The true son of Nanquan and the grandson of Mazu—there was only this one old man. When he manifested his traces, a soaring serpent entered his mouth, and he was content to eat chaff. When his present retribution was transformed, a bright pearl emerged from the sea, and two kings made offerings to him. Could he not, then, have been a former Buddha manifesting in order to benefit living beings?
惜其语录不能尽传，学者仅获一帙，真如尝鼎一脔，饮海一滴者矣。奈旧刻岁久，字迹模糊，吾徒明声发心重刻，诏示后来，真报祖师之恩，深惬老朽之意。因佳其志，聊缀数言。其全机大用，非予劣智能解。造渊洞微，自有通方作者。	It is regrettable that his Recorded Sayings could not be transmitted in full. Students have obtained only one fascicle, truly like tasting one morsel from a cauldron or drinking a single drop from the sea. Yet the old woodblock edition has endured many years, and its characters have become blurred. Our fellow disciple Mingsheng has resolved to recarve and reprint it, making it known to later generations. This truly repays the Patriarch's kindness and deeply accords with the wishes of this old man. Appreciating his aspiration, I have casually appended a few words. His complete functioning and great activity are not things that my meager intellect can comprehend. Those who plumb the depths and penetrate the subtleties will surely have masters of broad understanding to write of them.
传曹洞正宗第二十七代云门显圣寺住持 散木圆澄 撰	Written by Sanmu Yuancheng, abbot of Yunmen Xiansheng Monastery and twenty-seventh-generation transmitter of the authentic Caodong lineage

赵州禅师语录

The Recorded Sayings of Chan Master Zhaozhou

(一) 平常心是道	(I) Ordinary Mind Is the Way
师问南泉：“如何是道？”	The master asked Nanquan, “What is the Way?”
泉云：“平常心是。”	Nanquan said, “Ordinary mind is.”
师云：“还可趣向否？”	The master said, “Can one still direct oneself toward it?”
泉云：“拟向即乖。”	Nanquan said, “The moment you intend to move toward it, you go astray.”
师云：“不拟争知是道？”	The master said, “If one does not intend to move toward it, how can one know that it is the Way?”
泉云：“道不属知不知。知是妄觉，不知是无记。若真达不疑之道，犹如太虚，廓然荡豁，岂可强是非也！”	Nanquan said, “The Way does not belong to knowing or not knowing. Knowing is deluded awareness; not knowing is blank indeterminacy. If one truly reaches the Way beyond doubt, it is like vast empty space—open and unobstructed. How could one forcibly impose right and wrong upon it?”
师于言下，顿悟玄旨，心如朗月。(二) 合是堂头老汉吃棒	At these words, the master suddenly awakened to the profound meaning, and his mind became like a bright moon. (II) The Old Man in the Abbot's Quarters Ought to Receive This Blow
南泉上堂。	Nanquan ascended the hall to teach.
师问：“明头合，暗头合？”泉便归方丈。	The master asked, “Does it fit on the bright side, or does it fit on the dark side?” Nanquan immediately returned to the abbot's quarters.
师便下堂，云：“这老和尚被我一问，直得无言可对。”	The master then left the hall, saying, “When I asked that old monk a question, he was utterly unable to answer.”
首座云：“莫道和尚无语，自是上座不会。”	The head seat said, “Do not say that the master had nothing to say; it is simply that you, Senior Monk, do not understand.”
师便打。又云：“这棒合是堂头老汉吃。”(三) 作一头水牯牛去	The master struck him. He also said, “This blow properly belongs to the old man in the abbot's quarters.” (III) Go Become a Water Buffalo

师问南泉：“知有的人，向什么处去？”	The master asked Nanquan, “Where does one who knows that there is [such a thing] go?”
泉云：“山前檀越家，作一头水牯牛去。”	Nanquan said, “To the lay donor’s house in front of the mountain, to become a water buffalo.”
师云：“谢和尚指示。”	The master said, “Thank you, Reverend, for your instruction.”
泉云：“昨夜三更月到窗。”(四) 救火！救火！	Nanquan said, “At midnight last night, the moon came to the window.” (IV) Fire! Fire!
师在南泉作炉头，大众普请择菜。师在堂内叫：“救火！救火！”	While serving as the stove attendant at Nanquan’s, the master joined the community in gathering vegetables. From inside the hall, he cried out, “Fire! Fire!”
大众一时到僧堂前，师乃关却僧堂门。大众无对。	The entire community rushed at once to the front of the monks’ hall, whereupon the master shut its door. The community had no response.
泉乃抛锁匙，从窗内入堂中，师便开门。(五) 谢师相救	Nanquan threw away the key, entered the hall through a window, and the master then opened the door. (V) Thank You, Master, for Saving Me
师在南泉井楼上打水次，见南泉过，便抱柱悬却脚，云：“相救！相救！”	While drawing water from the well tower at Nanquan’s, the master saw Nanquan passing by. He embraced a pillar, suspended his feet, and cried, “Save me! Save me!”
南泉上 梯，云：“一二三四五。”	Nanquan climbed the ladder and said, “One, two, three, four, five.”
师少时间却去礼谢，云：“适来谢和尚相救。”(六) 南泉斩猫	A little later, the master went to bow in thanks, saying, “Just now, I thank you, Reverend, for saving me.” (VI) Nanquan Cuts the Cat
南泉东西两堂争猫儿。	The eastern and western halls at Nanquan’s were disputing over a cat.
泉来堂内，提起猫儿云：“道得即不斩，道不得即斩却。”	Nanquan came into the hall, lifted up the cat, and said, “If you can speak a word, I will not cut it. If you cannot speak a word, I will cut it.”
大众下语，皆不契泉意。当时即斩却猫儿子。	The community offered responses, but none accorded with Nanquan’s intent. He immediately cut the cat in two.
至晚间，师从外归来，问讯次，泉乃举前话了，云：“你作么生救得猫儿？”	That evening, when the master returned from outside and was greeting Nanquan, Nanquan

	brought up the earlier incident and said, "How would you have saved the cat?"
师遂将一只鞋戴在头上出去。	The master then put a sandal on his head and walked out.
泉云：“子若在，救得猫儿。”(七) 悔不更与两踏	Nanquan said, "Had you been there, you could have saved the cat." (VII) I Regret Not Giving Him Two More Stomps
师问南泉：“异即不问，如何是类？”	The master asked Nanquan, "I will not ask about difference. What is sameness?"
泉以两手托地。师便踏倒，却归涅槃堂内，叫：“悔！悔！”	Nanquan supported himself on the ground with both hands. The master knocked him over with his foot, then returned to the nirvāṇa hall and cried, "Regret! Regret!"
泉闻，乃令人去问：“悔个什么？”	When Nanquan heard this, he sent someone to ask, "What do you regret?"
师云：“悔不更与两踏。”(八) 唤水牯牛浴	The master said, "I regret not giving him two more stomps." (VIII) Calling the Water Buffalo to Bathe
南泉从浴室里过，见浴头烧火，问云：“作什么？”	As Nanquan passed by the bathhouse, he saw the bath attendant tending the fire and asked, "What are you doing?"
云：“烧浴。”	He replied, "Heating water for the bath."
泉云：“记取来，唤水牯牛浴。”浴头应诺。	Nanquan said, "Remember this: call the water buffalo to bathe." The bath attendant assented.
至晚间，浴头入方丈，泉问：“作什么？”	That evening, the bath attendant entered the abbot's quarters. Nanquan asked, "What are you doing?"
云：“请水牯牛去浴。”	He replied, "I have come to invite the water buffalo to bathe."
泉云：“将得绳索来否？”	Nanquan said, "Have you brought a rope?"
浴头无对。	The bath attendant had no reply.
师来问讯泉，泉举似师。师云：“某甲有语。”	The master came to greet Nanquan, who related the matter to him. The master said, "I have something to say."
泉便云：“还将得绳索来么？”	Nanquan immediately said, "Have you brought a rope?"

师便近前募鼻便拽。	The master stepped forward and abruptly seized and pulled his nose.
泉云：“是即是，太粗生。”(九) 离四句绝百非	Nanquan said, “That is it, but it is rather rough.” (IX) Beyond the Four Propositions and the Hundred Negations
师问南泉：“离四句，绝百非外，请师道。”	The master asked Nanquan, “Beyond the four propositions and the hundred negations, please speak, Master.”
泉便归方丈。	Nanquan immediately returned to the abbot's quarters.
师云：“这老和尚每常口吧吧地，及其问著，一言不措。”	The master said, “That old monk is usually so talkative, yet when questioned, he cannot utter a single word.”
侍者云：“莫道和尚无语好。”	The attendant said, “Do not say that the master had nothing to say.”
师便打一掌。(十) 道得即开门	The master gave him a slap. (X) Speak, and the Door Will Be Opened
南泉一日掩却方丈门，便把灰围却门外，问僧云：“道得即开门。”	One day Nanquan shut the door to the abbot's quarters, drew a circle in ashes outside it, and asked the monks, “Speak, and I will open the door.”
多有人下语，并不契泉意。	Many offered responses, but none accorded with Nanquan's intent.
师云：“苍天！苍天！”	The master said, “Heavens! Heavens!”
泉便开门。(十一) 过在什么处	Nanquan then opened the door. (XI) Where Is the Fault?
师问南泉云：“心不是佛，智不是道。还有过也无。”	The master asked Nanquan, “Mind is not Buddha, and wisdom is not the Way. Is there still any fault?”
泉云：“有。”	Nanquan said, “There is.”
师云：“过在什么处？请师道。”	The master said, “Where is the fault? Please speak, Master.”
泉遂举，师便出去。(十二) 庭前柏树子	Nanquan then raised [something], and the master immediately walked out. (XII) The Cypress Tree in the Courtyard

师上堂谓众曰：“此事的的，没量大人，出这里不得。老僧到汾山，僧问‘如何是祖师西来意？’汾山云：‘与我将床子来。’若是宗师，须以本分事接人始得。”	The master ascended the hall and told the assembly, “This matter is utterly clear. Even a person of immeasurable stature cannot get out of here. When this old monk went to Guishan, a monk asked, ‘What is the meaning of the Patriarch’s coming from the West?’ Guishan said, ‘Bring me the bed.’ If one is a true master of the school, one must receive people with one’s own proper affair.”
时有僧问，“如何是祖师西来意？”	At that time, a monk asked, “What is the meaning of the Patriarch’s coming from the West?”
师云：“庭前柏树子！”	The master said, “The cypress tree in the courtyard!”
学云：“和尚莫将境示人。”	The student said, “Reverend, do not point to an object to show people.”
师云：“我不将境示人。”	The master said, “I do not point to an object to show people.”
云：“如何是祖师西来意。”	He said, “What is the meaning of the Patriarch’s coming from the West?”
师云：“庭前柏树子。”(十三) 须向异类中行（开示）	The master said, “The cypress tree in the courtyard.” (XIII) One Must Proceed Among Those of a Different Kind (Instruction)
师又云：“老僧九十年前，见马祖大师下八十余员善知识，个个俱是作家，不似如今知识，枝蔓上生枝蔓，大都是去圣遥远，一代不如一代。只如南泉寻常道：‘须向异类中行。’且作么生会？如今黄口小儿，向十字街头说葛藤，博饭、觅礼拜，聚三五百众，云：‘我是善知识，你是学人。’” (十四) 清净伽蓝	The master also said, “Ninety years ago, this old monk saw more than eighty accomplished teachers under Great Master Mazu. Every one of them was a true master. They were unlike the teachers of today, who grow branches upon branches of entanglements. For the most part, they are far removed from the sages, and each generation is inferior to the last. Nanquan often said, ‘One must proceed among those of a different kind.’ How are you to understand this? Nowadays, mere youngsters stand at crossroads spinning tangled words, begging for food and seeking prostrations. They gather three or five hundred followers and say, ‘I am a good spiritual friend; you are students.’” (XIV) The Pure Monastic Enclosure
僧问：“如何是清净伽蓝？”	A monk asked, “What is a pure monastic enclosure?”
师云：“丫角女子。”	The master said, “A young girl with her hair in two knots.”

云：“如何是伽蓝中人？”	The monk said, “What is a person within the monastic enclosure?”
师云：“丫角女子有孕。”(十五) 镇州萝卜	The master said, “A young girl with her hair in two knots who is pregnant.” (XV) Zhenzhou Radishes
问：“承闻和尚亲见南泉，是否？”	A monk asked, “I have heard that you personally met Nanquan. Is that so?”
师云：“镇州出大萝卜头。”(十六) 和尚生缘	The master said, “Zhenzhou produces great big radishes.” (XVI) The Master’s Native Place
问：“和尚生缘什么处？”	A monk asked, “Where is the master’s native place?”
师以手指云：“西边更向西。”(十七) 如何是法	The master pointed with his hand and said, “Farther west of the west.” (XVII) What Is Dharma?
问：“法无别法，如何是法？”	A monk asked, “Dharma has no separate dharma. What is Dharma?”
师云：“外空，内空，内外空。”(十八) 更嫌什么	The master said, “Outer emptiness, inner emptiness, inner and outer emptiness.” (XVIII) What More Is There to Dislike?
问：“如何是佛真法身？”	A monk asked, “What is the Buddha’s true dharmakāya?”
师云：“更嫌什么！”(十九) 古今榜样	The master said, “What more is there to dislike?” (XIX) A Model for Past and Present
问：“如何是心地法门？”	A monk asked, “What is the Mind-Ground Dharma Gate?”
师云：“古今榜样！”(二十) 老僧无丈人	The master said, “A model for past and present!” (XX) This Old Monk Has No Father-in-Law
问：“如何是宾中主？”	A monk asked, “What is the host within the guest?”
师云：“山僧不问妇。”	The master said, “This mountain monk does not ask about women.”
问：“如何是主中宾？”	The monk asked, “What is the guest within the host?”
师云：“老僧无丈人。”(二十一) 老僧不讳祖	The master said, “This old monk has no father-in-law.” (XXI) This Old Monk Does Not Avoid the Patriarch
问：“如何是一切法常住？”	A monk asked, “What is the abiding permanence of all dharmas?”

师云：“老僧不讳祖！”	The master said, “This old monk does not avoid the Patriarch!”
其僧再问。	The monk asked again.
师云：“今日不答话。”(二十二) 无别用心处（开示）	The master said, “Today I will not answer questions.” (XXII) No Other Place to Apply the Mind (Instruction)
师上堂云：“兄弟！莫久立。有事商量，无事向衣钵下坐，穷理好。老僧行脚时，除二时斋粥，是杂用心力处，余外更无别用心处也。若不如此，出家大远在！”(二十三) 万物中何物最坚	The master ascended the hall and said, “Brothers, do not stand about for long. If you have something to discuss, discuss it; if not, sit beneath your robes and bowls and investigate principle. When this old monk was traveling from place to place, apart from the two daily meals, those were the only times when I had to occupy my mind with miscellaneous matters. Beyond that, there was no other place to apply the mind. If you do not do this, you are far from truly leaving home.” (XXIII) What Is the Hardest Thing Among All Things?
问：“万物中何物最坚？”	A monk asked, “What is the hardest thing among all things?”
师云：“相骂饶汝接嘴，相唾饶汝泼水。”(二十四) 晓夜不停时如何	The master said, “If someone curses you, allow them to move their lips; if someone spits on you, allow them to splash water.” (XXIV) What Is It When There Is No Cessation from Dawn to Night?
问：“晓夜不停时如何？”	A monk asked, “What is it when there is no cessation from dawn to night?”
师云：“僧中无与么两税百姓！”(二十五) 如何是一句	The master said, “Among monastics there are no such taxpayers subject to two taxes!” (XXV) What Is the One Phrase?
问：“如何是一句？”	A monk asked, “What is the one phrase?”
师云：“若守著一句，老却你。”(二十六) 不离不语（开示）	The master said, “If you cling to one phrase, it will make you old.” (XXVI) Do Not Leave, Do Not Speak (Instruction)
师谓众云：“若一生不离丛林，不语十年五载，无人唤你作哑汉。已后佛也不奈你何！你若不信，截取老僧头去。”(二十七) 莫改旧时人（开示）	The master told the assembly, “If throughout your life you do not leave the monastic community and do not speak for ten years or five years, no one will call you a mute. Thereafter, even the Buddha will be unable to do anything with you. If you do not believe it, cut off this old monk’s head.” (XXVII) Do Not Alter the Person You Once Were (Instruction)

师上堂云：“兄弟！你正在第三冤里。所以道：‘但改旧时行履处，莫改旧时人。’共你各自家出家，比来无事。更问禅问道，三十二人聚头来问，恰似欠伊禅道相似。你唤作善知识，我是同受拷。老僧不是戏好，恐带累他古人，所以东道西说。”(二十八) 十二时中如何用心	The Master ascended the hall and said: “Brothers! You are caught up in the third grievance. Hence it is said: ‘Only change the places where you practiced in the past; do not change the person you were in the past.’ Each of you left home; until now there has been nothing to do. Yet you ask about Chan and ask about the Way. Thirty or twenty of you gather together to ask, as though you owed them Chan and the Way. You call yourselves good spiritual friends, and I share the punishment with you. This old monk does not delight in jesting; I fear burdening the ancients, and so I speak of this and that.” (28) How to Apply the Mind Throughout the Twelve Periods of the Day
问：“十二时中，如何用心？”	A monk asked, “Throughout the twelve periods of the day, how should one apply the mind?”
师云：“你被十二时使，老僧使得十二时，你问哪个时？”(二十九) 这箍桶汉	The Master said, “You are being used by the twelve periods of the day; this old monk uses the twelve periods of the day. Which period are you asking about?” (29) This Barrel-Hooping Fellow
问：“如何是赵州主人公？”	A monk asked, “Who is the true person of Zhaozhou?”
师咄云：“这箍桶汉。”	The Master rebuked him, saying, “This barrel-hooping fellow.”
学人应诺。	The student responded affirmatively.
师云：“如法箍桶著。”(三十) 鸟散水浑	The Master said, “Hoop the barrel properly.” (30) The Birds Scatter and the Water Grows Turbid
问：“如何是学人本分事？”	A monk asked, “What is a student’s proper task?”
师云：“树摇鸟散，鱼惊水浑。”(三十一) 少神底人	The Master said, “When the tree shakes, the birds scatter; when the fish are startled, the water grows turbid.” (31) A Person of Little Spirit
问：“如何是少神底人？”	A monk asked, “What is a person of little spirit?”
师云：“老僧不如你！”	The Master said, “This old monk is not your equal!”
学云：“不占胜。”	The student said, “I do not claim victory.”
师云：“你因什么少神？”(三十二) 分疏不得	The Master said, “Why are you lacking in spirit?” (32) Unable to Explain It
问：“至道无难，唯嫌拣择，是时人窠窟？”	A monk asked, “The supreme Way is not difficult; it only dislikes choosing and rejecting.’ Is this the den

	of people nowadays?"
师云：“曾有问我，直得五年分疏不得。”(三十三)却是好手	The Master said, "Someone once asked me this, and for a full five years I was unable to explain it." (33) He Is Indeed Skillful
有官人问：“丹霞烧木佛，院主为什么眉须堕落？”	An official asked, "When Danxia burned a wooden Buddha, why did the superintendent's eyebrows and beard fall out?"
师云：“官人宅中，变生作熟，是什么人？”	The Master said, "In an official's household, who turns raw food into cooked food?"
云：“所使。”	He said, "The servant."
师云：“却是他好手。”(三十四) 见个什么	The Master said, "He is indeed skillful." (34) What Do You See?
问：“毗目仙人执善财手，见微尘佛时如何？”	A monk asked, "When the sage Vimāla took Sudhana by the hand and he saw Buddhas in dust motes, what was that like?"
师遂执僧手，云：“你见个什么？”(三十五) 如何是沙门行	The Master then took the monk by the hand and said, "What do you see?" (35) What Is the Conduct of a Śramaṇa?
有尼问：“如何是沙门行？”	A nun asked, "What is the conduct of a śramaṇa?"
师云：“莫生儿！”	The Master said, "Do not bear children!"
尼云：“和尚勿交涉。”	The nun said, "Venerable Master, do not involve yourself with me."
师云：“我若共你打交涉，堪作什么。”(三十六) 田库奴	The Master said, "If I involved myself with you, what use would I be?" (36) Servant of the Fields and Granary
问：“如何是赵州主人公？”	A monk asked, "Who is the true person of Zhaozhou?"
师云：“田库奴。”(三十七) 道老僧要个什么	The Master said, "A servant of the fields and granary." (37) Tell Me What This Old Monk Wants
问：“如何是王索仙陀婆？”	A monk asked, "What is saindhava when the king asks for it?"
师云：“你道老僧要个什么？”(三十八) 玄中玄	The Master said, "Tell me, what does this old monk want?" (38) Mystery Within Mystery
问：“如何是玄中玄？”	A monk asked, "What is mystery within mystery?"
师云：“说什么玄中玄。七中七，八中八。”(三十九) 静处萨婆诃	The Master said, "What do you mean by 'mystery within mystery'? Seven within seven, eight within

	eight.” (39) Svāhā in a Quiet Place
问：“如何是仙陀婆？”	A monk asked, “What is saindhava?”
师云：“静处萨婆诃。” (四十) 东西南北	The Master said, “Svāhā in a quiet place.” (40) East, West, South, and North
问：“如何是法非法？”	A monk asked, “What are Dharma and non-Dharma?”
师云：“东西南北。”	The Master said, “East, west, south, and north.”
学云：“如何会去？”	The student said, “How should this be understood?”
师云：“上下四维。” (四十一) 今年七十四五	The Master said, “Above, below, and the four intermediate directions.” (41) This Year He Would Be Seventy-Four or Seventy-Five
问：“如何是玄中玄？”	A monk asked, “What is mystery within mystery?”
师云：“这僧若在，合年七十四五。” (四十二) 索仙陀婆	The Master said, “If this monk were still alive, he would be seventy-four or seventy-five this year.” (42) Asking for Saindhava
问：“王索仙陀婆时如何？”	A monk asked, “What is it like when the king asks for saindhava?”
师蓦起，打躬叉手。(四十三) 不敢不敢	The Master suddenly rose, bowed, and joined his palms. (43) I Would Not Dare, I Would Not Dare
问：“如何是道？”	A monk asked, “What is the Way?”
师云：“不敢，不敢。” (四十四) 敕敕摄摄	The Master said, “I would not dare, I would not dare.” (44) Chichi, She She
问：“如何是法？”	A monk asked, “What is Dharma?”
师云：“敕敕，摄摄！” (四十五) 去来不隔	The Master said, “Chichi, she she!” (45) Coming and Going Are Not Separated
问：“赵州去镇府多少？”	A monk asked, “How far is Zhaozhou from Zhenzhou?”
师云：“三百。”	The Master said, “Three hundred.”
学云：“镇府来赵州多少？”	The student said, “How far is Zhenzhou from Zhaozhou?”
师云：“不隔。” (四十六) 玄来多少时也	The Master said, “They are not separated.” (46) How Long Has Mystery Been Here?
僧问：“如何玄中玄？”	A monk asked, “What is mystery within mystery?”

师云：“玄来多少时也？”	The Master said, “How long has mystery been here?”
学云：“玄来久矣！”	The student said, “Mystery has been here for a long time!”
师云：“赖遇老僧，泊合玄杀这屡生。”	The Master said, “Fortunately, you encountered this old monk; otherwise, you would nearly have mystified this fool to death.”
【泊合，几乎；屡，借作“驴”，屡生，指愚蠢的人】(四十七) 学人自己	[Jihe means “almost”; lü is used in place of “donkey,” and lüsheng refers to a foolish person.] (47) The Student Himself
问：“如何是学人自己？”	A monk asked, “Who is the student himself?”
师云：“还见庭前柏树子么！”(四十八) 莫辜负老僧（开示）	The Master said, “Do you see the cypress tree in the courtyard?” (48) Do Not Disappoint This Old Monk (Instruction)
师上堂云：“若是久参底人，莫非真实，莫非亘古亘今。若是新入众底人，也须究理始得。莫趁者边三百、五百、一千，傍边二众丛林，称道好个住持，泊乎问著佛法，恰似炒砂作饭相似，无可施为，无可下口，却言他非我是，面赫赤地，良由世间出非法语，真实欲明者意，莫辜负老僧。”(四十九) 和尚如何示人	The Master ascended the hall and said: “For those who have long engaged in practice, nothing is not real, nothing is not timeless. Those newly admitted to the community must also investigate principle before they can proceed. Do not chase after those with three hundred, five hundred, or a thousand followers, while the two assemblies in the surrounding monasteries praise them as fine abbots. Yet when they are questioned about the Buddhadharma, it is like frying sand to make rice: there is nothing they can do and nothing they can say. Then they say that others are wrong and they themselves are right, their faces flushed red. This is because worldly people utter words contrary to the Dharma. Those who truly wish to understand this meaning must not disappoint this old monk.” (49) How Does the Venerable Master Instruct People?
问：“在尘为诸圣说法，总属披搭。未审和尚如何示人？”	A monk asked, “To teach the Dharma to all the sages while remaining amid the dust is all mere dressing up. How, then, does the Venerable Master instruct people?”
师云：“什么处见老僧？”	The Master said, “Where do you see this old monk?”
学云：“请和尚说。”	The student said, “Please, Venerable Master, speak.”

师云：“一堂师僧，总不会这僧语话。”	The Master said, "The entire hall of masters and monks does not understand this monk's words."
别有一僧问：“请和尚说。”	Another monk asked, "Please, Venerable Master, speak."
师云：“你说，我听。”(五十) 更不是别人	The Master said, "You speak; I will listen." (50) It Is No One Else
问：“真化无迹无师，弟子时如何？”	A monk asked, "When true transformation leaves no trace and has no teacher, what then of the disciple?"
师云：“谁教你来问？”	The Master said, "Who taught you to come and ask?"
学云：“更不是别人。”	The student said, "It is no one else."
师便打之。(五十一) 自看	The Master immediately struck him. (51) See for Yourself
问：“此事如何辨？”	A monk asked, "How is this matter to be discerned?"
师云：“我怪你。”	The Master said, "I find you strange."
学云：“如何辨得？”	The student said, "How can it be discerned?"
师云：“我怪你不辨。”	The Master said, "I find it strange that you cannot discern it."
学云：“还保任否？”	The student said, "Should one safeguard realization?"
师云：“保任、不保任自看。”(五十二) 无知解人	The Master said, "Whether to safeguard realization or not, see for yourself." (52) A Person Without Conceptual Understanding
问：“如何是无知解的人？”	A monk asked, "What is a person without conceptual understanding?"
师云：“说什么事！”(五十三) 老僧未有语在	The Master said, "What are you talking about!" (53) This Old Monk Has Not Yet Said Anything
问：“如何是西来意？”	A monk asked, "What was the meaning of the Patriarch's coming from the West?"
师下禅床。	The Master stepped down from the Chan seat.
学云：“莫便是否。”	The student said, "Is that not it?"
师云：“老僧未有语在。”(五十四) 半钱也无分	The Master said, "This old monk has not yet said anything." (54) Not Even Half a Coin to One's Share

问：“佛法久远，如何用心？”	A monk asked, “The Buddhadharma is long enduring; how should one apply the mind?”
师云：“你见前汉、后汉把揽天下，临终时半钱也无分。”(五十五) 急合取口	The Master said, “You see how the Former Han and Later Han held sway over the realm; at the time of death, they did not have even half a coin to their share.” (55) Quickly Shut Your Mouth
问：“时人以珍宝为贵，沙门以何为贵？”	A monk asked, “People nowadays regard jewels as precious. What do śramaṇas regard as precious?”
师云：“急合取口。”	The Master said, “Quickly shut your mouth.”
学云：“合口还得也无？”	The student said, “Can one still attain it with one’s mouth shut?”
师云：“口若不合，争能辨得。”(五十六) 赵州一句	The Master said, “If your mouth is not shut, how can you discern it?” (56) A Single Saying of Zhaozhou
问：“如何是赵州一句？”	A monk asked, “What is a single saying of Zhaozhou?”
师云：“老僧半句也无。”	The Master said, “This old monk has not even half a saying.”
学云：“岂无和尚在？”	The student said, “Is the Venerable Master not here?”
师云：“老僧不是一句！”(五十七) 不被诸境惑	The Master said, “This old monk is not a single saying!” (57) Not Deluded by Any Circumstance
问：“如何得不被诸境惑？”师垂一足，僧便出鞋。师收起足，僧无语。(五十八) 更觅什么佛	A monk asked, “How can one avoid being deluded by any circumstance?” The Master extended one foot, and the monk removed his shoe. The Master drew back his foot, and the monk had nothing to say. (58) What Buddha Are You Still Seeking?
有俗官问：“佛在日，一切众生归依佛。佛灭度后，一切众生归依什么处？”	A lay official asked, “When the Buddha was in the world, all sentient beings took refuge in the Buddha. After the Buddha entered parinirvāṇa, in what do all sentient beings take refuge?”
师云：“未有众生。”	The Master said, “There are not yet any sentient beings.”
学云：“现问次。”	The student said, “I am asking about the present.”
师云：“更觅什么佛！”(五十九) 这杀父汉	The Master said, “What Buddha are you still seeking!” (59) This Father-Killing Fellow

问：“还有不报四恩、三有者也无？”	A monk asked, “Is there anyone who does not repay the four debts and the three realms of existence?”
师云：“有。”	The Master said, “There is.”
学云：“如何是？”	The student said, “Who is that?”
师云：“这杀父汉，算你只少此一问。”(六十) 无施设处	The Master said, “You father-killing fellow, you lacked only this one question.” (60) There Is Nothing to Set Forth
问：“如何是和尚意？”	A monk asked, “What is the Venerable Master’s intention?”
师云：“无施设处。”(六十一) 千钧之弩不为鼯鼠发机	The Master said, “There is nothing to set forth.” (61) A Thousand-Weight Crossbow Is Not Triggered for a Shrew
师上堂云：“兄弟！但改往修来。若不改，大有著你处在！老僧在此间三十余年，未曾有一个禅师到此间。设有来，一宿一食急走过，且趁软暖处去也。”	The Master addressed the assembly: “Brothers! Simply reform what is past and cultivate what is to come. If you do not reform, there will be much that will hold you fast! This old monk has been here for more than thirty years, yet not a single Chan master has come here. Even if one does come, he hastily passes through after one night and one meal, going off to seek a place that is soft and warm.”
问：“忽遇禅师到来，向伊道什么？”	A monk asked, “If a Chan master should suddenly arrive, what would you say to him?”
师云：“千钧之弩，不为鼯鼠而发机。”(六十二) 问道有别（开示）	The Master said, “A crossbow capable of drawing a thousand catties is not triggered for a field mouse.” (62) Asking About the Way Has Its Distinctions (Instruction)
师云：“兄弟！若从南方来者，即与下载。若从北方来，即与装载。所以道‘近上人问道，即失道；近下人问道者，即得道’。	The Master said, “Brothers! If someone comes from the south, I unload him. If someone comes from the north, I load him. Therefore it is said: ‘If a person of higher capacity asks about the Way, he loses the Way; if a person of lower capacity asks about the Way, he gains the Way.’”
兄弟！正人说邪法，邪法亦随正，邪人说正法，正法亦随邪。诸方难见易识，我者里易见难识。”(六十三) 正在善恶里	“Brothers! When an upright person speaks a deviant dharma, that deviant dharma also becomes upright; when a deviant person speaks the true Dharma, that true Dharma also becomes deviant. In other places, it is hard to see but easy to

	recognize; here with me, it is easy to see but hard to recognize.” (63) Precisely Within Good and Evil
问：“善恶惑不得底人，还独脱也无？”	A monk asked, “Does one who is not deluded by good and evil attain liberation alone or not?”
师云：“不独脱。”	The Master said, “Not alone.”
学云：“为什么不独脱？”	The student said, “Why not alone?”
师云：“正在善恶里。”(六十四) 煨破铁瓶	The Master said, “Precisely within good and evil.” (64) Heating Until an Iron Bottle Breaks
尼问：“离却上来说处，请和尚指示。”	A nun asked, “Apart from what has been spoken, please instruct me, Reverend.”
师咄云：“煨破铁瓶！”	The Master sharply rebuked her: “Heat an iron bottle until it breaks!”
尼将铁瓶添水来，云：“请和尚答话。”	The nun brought an iron bottle filled with water and said, “Please answer me, Reverend.”
师笑之。(六十五) 落在何路	The Master laughed at her. (65) Which Path Does It Fall Into?
问：“世界变为黑穴，未审此个落在何路？”	A monk asked, “If the world turns into a black pit, on which path does this fall?”
师云：“不占。”	The Master said, “It does not occupy [a path].”
学云：“不占是什么人？”	The student said, “What sort of person is it that does not occupy [a path]?”
师云：“田库奴。”(六十六) 是满是溢	The Master said, “A slave of the fields and storehouses.” (66) Is It Full or Does It Overflow?
问：“无言无意，始称得句，既是无言，唤什么作句？”	A monk asked, “Only when there are no words and no thoughts does one accord with the phrase. Since there are no words, what is called a phrase?”
师云：“高而不危，满而不溢。”	The Master said, “High, yet not perilous; full, yet not overflowing.”
学云：“即今和尚是满，是溢？”	The student said, “At present, Reverend, are you full, or do you overflow?”

师云：“争奈你问我。” (六十七) 净地上屎尿	The Master said, “What can I do, since you have asked me?” (67) Defecating on Clean Ground
问：“如何是灵者？”	A monk asked, “What is the numinous one?”
师云：“净地上屎一堆屎！”	The Master said, “A pile of shit on clean ground!”
学云：“请和尚的旨。”	The student said, “Please give me the import of your words, Reverend.”
师云：“莫恼乱老僧！” (六十八) 还许道么	The Master said, “Do not vex this old monk!” (68) Is It Still Permissible to Speak?
问：“法身无为，不堕诸数，还许道也无。”	A monk asked, “The dharmakāya is unconditioned and does not fall into any categories. Is it still permissible to speak of it?”
师云：“作么生道！”	The Master said, “How would you speak of it?”
学云：“与么即不道也。”	The student said, “Then one does not speak of it.”
师笑之。(六十九) 那个是众生	The Master laughed at him. (69) Which One Is a Sentient Being?
问：“如何是佛，如何是众生？”	A monk asked, “What is Buddha, and what is a sentient being?”
师云：“众生即是佛，佛即是众生。”	The Master said, “Sentient beings are Buddha; Buddha is sentient beings.”
学云：“未审两个那个是众生？”	The student said, “Of these two, which one is the sentient being?”
师云：“问！问！” (七十) 大道无根	The Master said, “Ask! Ask!” (70) The Great Way Has No Root
问：“大道无根，如何接唱？”	A monk asked, “The great Way has no root. How is it taken up and carried on?”
师云：“你便接唱。”	The Master said, “You take it up and carry it on.”
云：“无根又作么生？”	He said, “Then what about its having no root?”
师云：“既是无根，什么处系缚你！” (七十一) 更须修行	The Master said, “Since it has no root, what place can bind you?” (71) One Must Still Cultivate

问：“正修行的人莫被鬼神测得也无？”	A monk asked, “Can one who is genuinely cultivating practice avoid being detected by ghosts and spirits?”
师云：“测得！”	The Master said, “They can detect him.”
云：“过在什么处？”	He said, “Wherein lies the fault?”
师云：“过在觅处。”	The Master said, “The fault lies in seeking.”
云：“与么即不修行也？”	He said, “Then does one not cultivate?”
师云：“修行。”(七十二) 月从何生	The Master said, “Cultivate.” (72) Whence Does the Moon Arise?
问：“孤月当空，光从何生？”	A monk asked, “A solitary moon hangs in the sky. Whence does its light arise?”
师云：“月从何生？”(七十三) 检校	The Master said, “Whence does the moon arise?” (73) Examination
问：“承和尚有言，道不属修，但莫染污。如何是不染污？”	A monk asked, “I have heard the Reverend say, ‘The Way does not belong to cultivation; simply do not defile it.’ What is not defiling it?”
师云：“检校内外。”	The Master said, “Examine within and without.”
云：“还自检校也无？”	He said, “Do you also examine yourself?”
师云：“检校。”	The Master said, “Examine.”
云：“自己有什么过，自检校？”	He said, “What fault does one oneself have, that one should examine oneself?”
师云：“你有什么事。”(七十四) 佛即烦恼，烦恼即佛	The Master said, “What business is it of yours?” (74) Buddha Is Affliction; Affliction Is Buddha
师上堂云：“此事如明珠在掌，胡来胡现，汉来汉现。老僧把一枝草作丈六金身用，把丈六金身作一枝草用。佛即是烦恼，烦恼即是佛。”	The Master addressed the assembly: “This matter is like a bright pearl in the palm of one’s hand: when a barbarian comes, a barbarian appears; when a Han Chinese comes, a Han Chinese appears. This old monk uses a blade of grass as a sixteen-foot golden body, and uses a sixteen-foot golden body as a blade of grass. Buddha is affliction, and affliction is Buddha.”
问：“佛与谁人为烦恼？”	A monk asked, “For whom is Buddha an affliction?”

师云：“与一切人为烦恼！”	The Master said, “For all people, Buddha is an affliction!”
云：“如何免得？”	He said, “How may one be free of it?”
师云：“用免作么。”(七十五) 本分事接人（开示）	The Master said, “Why use freedom?” (75) Receiving People Through the Fundamental Matter (Instruction)
师示众云：“老僧此间，即以本分事接人。若教老僧随伊根机接人，自有三乘十二分教，接他了也。若是不会，是谁过坎！已后遇着作家汉，也道老僧不辜他。但有人问，以本分事接人。”(七十六) 商量个什么	The Master instructed the assembly: “Here, this old monk receives people through the fundamental matter. If you want this old monk to receive people according to their capacities, there are already the teachings of the three vehicles and twelve divisions to receive them. If they do not understand, whose fault is that? In the future, should you meet a capable man, you may also say that this old monk has not let him down. Whenever anyone asks, receive them through the fundamental matter.” (76) What Is There to Discuss?
问：“从上至今，即心是佛。不即心，还许学人商量也无？”	A monk asked, “From ancient times until now, it has been said that mind itself is Buddha. If it is not mind itself, may this student still discuss the matter?”
师云：“即心且置，商量个什么！”(七十七) 古镜不磨	The Master said, “Set aside ‘mind itself’ for the moment—what is there to discuss?” (77) The Ancient Mirror Is Not Polished
问：“古镜不磨，还照也无？”	A monk asked, “If the ancient mirror is not polished, does it still reflect?”
师云：“前生是因，今生是果！”(七十八) 森森迥迥	The Master said, “The former life is the cause; this life is the result!” (78) Dense and Vast
问：“三刀未落时如何？”	A monk asked, “What is it like before the three cuts fall?”
师云：“森森地。”	The Master said, “Dense and dense.”
云：“落后如何？”	He said, “What is it like after they fall?”
师云：“迥迥地。”(七十九) 笼罩不得	The Master said, “Vast and vast.”

	(79) It Cannot Be Enclosed
问：“如何是出三界的人？”	A monk asked, “What is a person who has left the three realms?”
师云：“笼罩不得。”(八十) 应世不应世	The Master said, “He cannot be enclosed.” (80) Responding to the World, Not Responding to the World
问：“牛头未见四祖，百鸟衔花供养。见后，为什么百鸟不衔花供养？”	A monk asked, “Before Niutou Farong met the Fourth Patriarch, a hundred birds brought flowers as offerings. After he met him, why did the birds no longer bring flowers as offerings?”
师云：“应世，不应世。”(八十一) 争似春风处处闲	The Master said, “Responding to the world; not responding to the world.” (81) How Much Better That the Spring Breeze Is Idle Everywhere
问：“白云自在时如何？”	A monk asked, “What is it like when white clouds are at ease?”
师云：“争似春风处处闲！”(八十二) 古今嚼不著	The Master said, “How much better that the spring breeze is idle everywhere!” (82) Neither Ancient nor Modern Can Chew It
问：“如何是露地白牛？”	A monk asked, “What is the white ox in the open?”
师云：“月下不用色。”	The Master said, “Under the moon, no color is needed.”
云：“食 何物？”	He said, “What does it eat?”
师云：“古今嚼不著。”	The Master said, “Neither ancient nor modern can chew it.”
云：“请师答话。”	He said, “Please answer me, Master.”
师云：“老僧答与么！”(八十三) 拟心即差	The Master said, “This old monk has answered you thus!” (83) To Conceive It in Mind Is Already to Go Astray
师示众云：“拟心即差。”	The Master instructed the assembly: “To conceive it in mind is already to go astray.”
僧便问：“不拟心时如何？”	A monk then asked, “What about when one does not conceive it in mind?”

师打三下，云：“莫是老僧辜负闍黎么？”(八十四) 莫向者里是非	The Master struck him three times and said, “Has this old monk failed you, Venerable?” (84) Do Not Dispute Right and Wrong Here
问：“凡有问答，落在意根。不落意根，师如何对？”	A monk asked, “Whenever there is a question and answer, it falls within the mind faculty. If it does not fall within the mind faculty, how does the Master respond?”
师云：“问。”	The Master said, “Ask.”
学云：“便请师道。”	The student said, “Then please speak, Master.”
师云：“莫向者里是非！”(八十五) 将什么献	The Master said, “Do not dispute right and wrong here!” (85) What Will You Offer?
问：“龙女亲献佛，未审将什么献？”	A monk asked, “When the dragon girl personally made an offering to the Buddha, what did she offer?”
师以两手作献势。(八十六) 早谤了也	The Master made an offering gesture with both hands. (86) You Have Already Slandered It
师示众云：“此间佛法，道难即易，道易即难。别处难见易识，老僧者里，即易见难识。若能会得，天下横行。忽有人问：什么处来。若向伊道从赵州来，又谤赵州。若道不从赵州来，又埋没自己。诸人且作么生对他？”	The Master instructed the assembly: “Here, in the Buddhadharma, to call it difficult is easy, and to call it easy is difficult. Elsewhere, it is hard to see but easy to recognize; here with this old monk, it is easy to see but hard to recognize. If you can understand this, you may stride across the world. Suppose someone suddenly asks, ‘Where do you come from?’ If you tell him, ‘I come from Zhaozhou,’ you have already slandered Zhaozhou. If you say, ‘I do not come from Zhaozhou,’ you have buried yourself. All of you, how would you answer him?”
僧问：“触目是谤，和尚如何得不谤去？”	A monk asked, “If whatever meets the eye is slander, how does the Reverend avoid slander?”
师云：“若道不谤，早是谤了也！”(八十七) 正修行路	The Master said, “If you say it is not slander, you have already slandered it!” (87) The Path of Genuine Cultivation

问：“如何是正修行路？”	A monk asked, “What is the path of genuine cultivation?”
师云：“解修行即得。若不解修行，即参差落他因果里。” (八十八) 我教你道赵州说什么法	The Master said, “Understand cultivation, and that is enough. If you do not understand cultivation, you will fall unevenly into the karma of others.” (88) I Will Teach You What Dharma Zhaozhou Teaches
师云：“我教你道，若有问时，但向伊道：‘赵州来。’忽问：‘赵州说什么法？’但向伊道：‘寒即言寒，热即言热。’若更问道：‘不问者个事。’但云：‘问什么事？’，若再问：‘赵州说什么法？’便向伊道：‘和尚来时不交传语，上座若要知赵州事，但自去问取。’”	The Master said, “I will teach you: whenever someone asks, simply tell him, ‘I come from Zhaozhou.’ If he suddenly asks, ‘What Dharma does Zhaozhou teach?’ simply tell him, ‘When it is cold, I say it is cold; when it is hot, I say it is hot.’ If he further asks, ‘I am not asking about that,’ simply say, ‘What are you asking about?’ If he asks again, ‘What Dharma does Zhaozhou teach?’ then tell him, ‘When the Reverend came, he did not entrust me with any message. If you want to know about Zhaozhou, go ask him yourself.’”
【伊：表示第三人称，相当于“她”、“他”、“彼”】 (八十九) 不顾前后	[Yi: a third-person pronoun, equivalent to “she,” “he,” or “that person.”] (89) Without Regard for Before or After
问：“不顾前后时如何？”	A monk asked, “What is it like when there is no regard for before or after?”
师云：“不顾前后且置，你问阿谁？” (九十) 髓也不立莫谤二祖	The Master said, “Set aside concern for before and after for the moment: whom are you asking?” (90) Even marrow is not established—do not slander the Second Patriarch
师示众云：“迦叶传与阿难，且道达磨传与什么人？”	The Master addressed the assembly: “Kāśyapa transmitted it to Ānanda. Tell me, to whom did Bodhidharma transmit it?”
问：“且如二祖得髓，又作么生？”	A monk asked, “The Second Patriarch obtained the marrow—what then?”
师云：“莫谤二祖！”	The Master said, “Do not slander the Second Patriarch!”
师又云：“达磨也有语：‘在外者得皮，在里者得骨。’且道更在里者得什么？”	The Master further said, “Bodhidharma also said: ‘Those on the outside obtained the skin; those on the inside obtained the bone.’ Tell me, what did those still further inside obtain?”

问：“如何是得髓的道理？”	A monk asked, “What is the principle of obtaining the marrow?”
师云：“但识取皮。老僧者里，髓也不立！”	The Master said, “Just recognize the skin. Here, this old monk does not even establish marrow!”
云：“如何是髓？”	The monk said, “What is marrow?”
师云：“与么皮也摸未著！”(九十一) 谁是别者	The Master said, “In that case, you have not even touched the skin!” (91) Who is the other one?
问：“与么堂堂，岂不是和尚正位？”	A monk asked, “Standing so majestically—is this not the Master’s proper position?”
师云：“还知有不肯者么？”	The Master said, “Do you know that there is one who refuses?”
学云：“与么即别有位？”	The monk said, “Then there is another position?”
师云：“谁是别者？”	The Master said, “Who is the other one?”
学云：“谁是不别者？”	The monk said, “Who is not the other one?”
师云：“一任叫。”(九十二) 心行莫不得么	The Master said, “Call out as you please.” (92) Is mental activity unavoidable?
问：“上上人一拨便转，下下人来时如何？”	A monk asked, “A person of the highest capacity turns at a single prompting. What about when one of the lowest capacity comes?”
师云：“汝是上上？下下？”	The Master said, “Are you of the highest capacity or the lowest?”
云：“请和尚答话。”	The monk said, “I ask the Master to answer.”
师云：“话未有主在。”	The Master said, “The words have not yet found their master.”
云：“某甲七千里来，莫作心行。”	The monk said, “I have come seven thousand li; do not make this a matter of mental activity.”
师云：“据你者一问，心行莫不得么？”	The Master said, “Judging by your very question, is mental activity not unavoidable?”
此僧一宿便去。(九十三) 不绍傍来者	That monk left after staying one night. (93) One who does not continue the collateral line
问：“不绍傍来者如何？”	A monk asked, “What about one who does not continue the collateral line?”
师云：“谁？”	The Master said, “Who?”
学云：“惠延。”	The monk said, “Huiyan.”

师云：“问什么？”	The Master said, “What do you ask?”
学云：“不绍傍来者。”	The monk said, “One who does not continue the collateral line.”
师以手抚之。	The Master stroked him with his hand.
【绍：接续；继承】(九十四) 莫自瞞	[Shao: to continue; to inherit] (94) Do Not Deceive Yourself
问：“如何是衲衣下事？”	A monk asked, “What is the matter beneath the patched robe?”
师云：“莫自瞞。”(九十五) 如何是真言	The Master said, “Do not deceive yourself.” (95) What is true speech?
问：“真如、凡圣，皆是梦言，如何是真言？”	A monk asked, “Suchness, ordinary beings, and sages are all dream-words. What is true speech?”
师云：“更不道者两个。”	The Master said, “I do not speak of those two either.”
学云：“两个且置，如何是真言？”	The monk said, “Set those two aside for the moment. What is true speech?”
师云：“部啍发。”(九十六) 如何是赵州	The Master said, “Om̐ bu-lin fa.” (96) What is Zhaozhou?
问：“如何是赵州？”	A monk asked, “What is Zhaozhou?”
师云：“东门、西门、南门、北门。”(九十七) 如何是定	The Master said, “East Gate, West Gate, South Gate, North Gate.” (97) What is samādhi?
问：“如何是定？”	A monk asked, “What is samādhi?”
师云：“不定。”	The Master said, “Not fixed.”
学云：“为什么不定？”	The monk said, “Why is it not fixed?”
师云：“活物，活物。”(九十八) 不随诸有	The Master said, “A living thing, a living thing.” (98) Not following any existence
问：“不随诸有时如何？”	A monk asked, “What is it like when one does not follow any existence?”
师云：“合与么。”	The Master said, “It should be just so.”
学云：“莫便是学人本分事？”	The monk said, “Is this not the student’s fundamental task?”
师云：“随也，随也。”(九十九) 请师全射	The Master said, “Following, following.” (99) I ask the Master to shoot the whole arrow

问：“古人三十年，一张弓，两下箭，只射得半个圣人。今日请师全射！”	A monk asked, “An ancient spent thirty years with one bow and two arrows, and only shot half a sage. Today I ask the Master to shoot the whole arrow!”
师便起去。(一百) 不在明白里	The Master immediately rose and left. (100) Not within clarity
师示众云：“至道无难，唯嫌拣择。才有言语，是拣择。老僧却不在明白里。是你向什么处见祖师？”	The Master addressed the assembly: “The supreme Way is not difficult; it only rejects picking and choosing. As soon as there are words, there is picking and choosing. This old monk, however, is not within clarity. From what place do you see the Patriarch?”
问：“和尚既不在明白里，护惜个什么处？”	A monk asked, “Since the Master is not within clarity, what place does he safeguard?”
师云：“我亦不知。”	The Master said, “I too do not know.”
学云：“和尚既自不知，为什么道不在明白里？”	The monk said, “Since the Master himself does not know, why do you say that you are not within clarity?”
师云：“问事即得。礼拜退。”(一百 一) 法本不生，今则无灭	The Master said, “It is all right to ask about the matter. Make your bows and withdraw.” (101) Dharmas originally do not arise; now they do not cease
师示众云：“法本不生，今则无灭。更不要道，才语是生，不语是灭。诸人且作么生是不生不灭底道理？”	The Master addressed the assembly: “Dharmas originally do not arise; now they do not cease. Do not say further that words are arising and silence is ceasing. All of you, what is the principle of neither arising nor ceasing?”
问：“早是不生不灭么？”	A monk asked, “Is this already neither arising nor ceasing?”
师云：“者汉只认得个死语。”	The Master said, “This fellow recognizes only dead words.”
【早，《古尊宿语要》作“草”】(一百 二) 至道无难，唯嫌拣择	[Zao: The Gǔ Zūnsù Yǔyào has "cao" instead.] (102) The Supreme Way Is Not Difficult; It Only Rejects Picking and Choosing
问：“至道无难，唯嫌拣择。才有言语是拣择，和尚如何示人？”	A monk asked, “The supreme Way is not difficult; it only rejects picking and choosing. As soon as there are words, there is picking and choosing. How does the Master instruct people?”

师云：“何不尽引古人语？”	The Master said, “Why not quote the ancient’s words in full?”
学云：“某甲只道得到这里。”	The monk said, “I only said as much as I had reached.”
师云：“只这‘至道无难，唯嫌拣择’。”(一百 三) 若不实，争能出得生死	The Master said, “Just this: ‘The supreme Way is not difficult; it only rejects picking and choosing.’” (103) If it is not genuine, how can one escape birth and death?
上堂，示众云：“看经也在生死里，不看经也在生死里。诸人且作么生出得去？”	The Master ascended the hall and addressed the assembly: “Reading sūtras is also within birth and death; not reading sūtras is also within birth and death. All of you, how can you get out?”
僧便问：“只如俱不留时，如何？”	A monk then asked, “When neither is retained, what then?”
师云：“实即得。若不实，争能出得生死！”(一百 四) 利剑锋头快时如何	The Master said, “If it is genuine, that will do. If it is not genuine, how can you escape birth and death?” (104) What is it like when the edge of a sharp sword is swift?
问：“利剑锋头快时如何？”	A monk asked, “What is it like when the edge of a sharp sword is swift?”
师云：“老僧是利剑，快在什么处？”(一百 五) 大难到来，如何回避	The Master said, “This old monk is a sharp sword. Wherein lies its swiftness?” (105) When great calamity arrives, how can it be avoided?
问：“大难到来，如何回避？”	A monk asked, “When great calamity arrives, how can it be avoided?”
师云：“恰好。”(一百 六) 大难得人	The Master said, “Just right.” (106) It is very hard to find a person
上堂，良久云：“大众总来也未？”	The Master ascended the hall and, after a long pause, said, “Has the whole assembly arrived?”
对云：“总来也。”	Someone replied, “The whole assembly has arrived.”
师云：“更待一人来，即说话。”	The Master said, “Wait for one more person to come, and then I will speak.”
僧云：“候无人来，即说似和尚。”	A monk said, “When no one comes, then tell it to the Master.”
师云：“大难得人。”(一百 七) 不生不灭时如何	The Master said, “It is very hard to find a person.” (107) What is it like at the time of neither arising

	nor ceasing?
师示众云：“心生即种种法生，心灭即种种法灭。你诸人作么生？”	The Master addressed the assembly: “When mind arises, the various dharmas arise; when mind ceases, the various dharmas cease. What do you all say?”
僧乃问：“只如不生不灭时如何？”	A monk then asked, “What is it like at the time of neither arising nor ceasing?”
师云：“我许你者一问。”(一百 八) 某甲使得三句	The Master said, “I allow you that question.” (108) I can use the three phrases
师因参次，云：“明又未明，道昏欲晓，你在阿哪头？”	While receiving a visitor, the Master said, “It is neither fully dark nor yet dawn; at which end are you?”
僧云：“不在两头。”	The monk said, “I am not at either end.”
师云：“与么，即在中间也？”	The Master said, “Then are you in the middle?”
云：“若在中间，即在两头。”	The monk said, “If I were in the middle, I would be at the two ends.”
师云：“这僧多少时，在老僧者里，作与么语话，不出得三句里。然直饶出得，也在三句里。你作么生？”	The Master said, “For how long has this monk been here with this old monk, speaking such words? He cannot get beyond the three phrases. Yet even if he could get beyond them, he would still be within the three phrases. What do you say?”
僧云：“某甲使得三句。”	The monk said, “I can use the three phrases.”
师云：“何不早与么道。”(一百 九) 如何是通方	The Master said, “Why did you not say so earlier?” (109) What is mastery in all directions?
问：“如何是通方？”	A monk asked, “What is mastery in all directions?”
师云：“离却金刚禅。”(一百一十) 非你境界	The Master said, “Leave behind Vajra Chan.” (110) Not your realm
师示众云：“衲僧家，直须坐断报、化佛头始得。”	The Master addressed the assembly: “A Chan monk must directly sit above and cut off the heads of the sambhogakāya and nirmāṇakāya Buddhas before it will do.”
问：“坐断报化佛头是什么人？”	A monk asked, “Who is the one who sits above and cuts off the heads of the sambhogakāya and nirmāṇakāya Buddhas?”
师云：“非你境界。”(一百一十一) 岂无方便	The Master said, “It is not your realm.” (111) Is there no expedient means?

师示众云：“大道只在目前，要且难睹。”	The Master addressed the assembly: “The great Way is right before one’s eyes, yet it is difficult to behold.”
僧乃问：“目前有何形段，令学人睹？”	A monk then asked, “What form is there before one’s eyes that enables a student to behold it?”
师云：“任你江南江北。”	The Master said, “You may be south of the Yangtze or north of the Yangtze.”
学云：“和尚岂无方便为人？”	The monk said, “Does the Master have no expedient means for people?”
师云：“适来问什么？”(一百一十二) 谁入法界	The Master said, “What did you just ask?” (112) Who enters the dharma realm?
问：“入法界来，还知有也无？”	A monk asked, “Upon entering the dharma realm, is there knowing or not?”
师云：“谁入法界？”	The Master said, “Who enters the dharma realm?”
学云：“与么即入法界不知去也？”	The monk said, “Then, upon entering the dharma realm, does one go without knowing?”
师云：“不是寒灰死木，花锦成现百种有。”	The Master said, “It is not cold ashes or a dead tree; flowers and brocade appear, manifesting a hundred kinds of existence.”
学云：“莫是入法界处用也无？”	The monk said, “Is this the functioning at the point of entering the dharma realm?”
师云：“有什么交涉。”(一百一十三) 更请宣一遍	The Master said, “What has that to do with it?” (113) Please expound it once more
问：“若是实际理地，什么处得来？”	A monk asked, “If it is the ground of ultimate reality, from what place can it be attained?”
师云：“更请 梨宣一遍。”(一百一十四) 如何是惑不得者	The Master said, “I ask the venerable one to expound it once more.” (114) What is one who cannot be deluded?
问：“万境俱起，还有惑不得者也无？”	A monk asked, “When all the myriad realms arise, is there one who cannot be deluded?”
师云：“有。”	The Master said, “There is.”
学云：“如何是惑不得者？”	The monk said, “What is one who cannot be deluded?”
师云：“你还信有佛法否？”	The Master said, “Do you still believe that there is Buddha-Dharma?”

学云：“信有佛法，古人道了。如何是惑不得者？”	The monk said, “I believe there is Buddha-Dharma; the ancients have already said that. What is one who cannot be deluded?”
师云：“为什么不问老僧？”	The Master said, “Why do you not ask this old monk?”
学云：“问了也。”	The student said, “I have asked.”
师云：“惑也。” (一百一十五) 法身不说法	The Master said, “You are deluded.” (115) The Dharmakāya Does Not Teach the Dharma
问：“未审古人与今人还相近也无？”	A monk asked, “Are the people of old and the people of today still close to one another or not?”
师云：“相近即相近，不同一体。”	The Master said, “They are close, yet they are not of one body.”
学云：“为什么不同？”	The student said, “Why are they not the same?”
师云：“法身不说法。”	The Master said, “The dharmakāya does not teach the Dharma.”
学云：“法身不说法，和尚为人也无？”	The student said, “If the dharmakāya does not teach the Dharma, does the Master guide people or not?”
师云：“我向惠里答话！”	The Master said, “I am answering you right here!”
学云：“争道法身不说法？”	The student said, “Then why say that the dharmakāya does not teach the Dharma?”
师云：“我向惠里教你阿爷，他终不出头。” (一百一十六) 还受测也无	The Master said, “I saved your father right here, yet he never showed himself.” (116) Do You Still Submit to Being Assessed?
问：“学人道不相见时，还回互也无？”	A monk asked, “When the student does not meet [the Master], is there still mutual correspondence or not?”
师云：“测得回互。”	The Master said, “Mutual correspondence can be assessed.”
学云：“测他不得，回互个什么？”	The student said, “If it cannot be assessed, what mutual correspondence is there?”
师云：“不与么是你自己。”	The Master said, “If it is not so, then it is you yourself.”
学云：“和尚还受测也无？”	The student said, “Does the Master still submit to being assessed or not?”

师云：“人转近，道即转远也。”	The Master said, “The closer a person turns, the farther the Way turns.”
学云：“和尚为什么自隐去？”	The student said, “Why does the Master hide himself away?”
师云：“我今现共你语话。”	The Master said, “I am now speaking with you in plain sight.”
学云：“争道不转？”	The student said, “Then why say that it does not turn?”
师云：“合与么著。”(一百一十七) 自知罪过即得	The Master said, “It must be so.” (117) To Know One’s Own Faults Is Enough
师示众云：“教化得的人，是今生事。教化不得的人，是第三生冤。若不教化，恐堕却一切众生。教化亦是冤。是你还教化也无？”	The Master addressed the assembly: “Those who can be taught are a matter of this lifetime. Those who cannot be taught become a grievance in the third lifetime. If one does not teach them, one fears abandoning all sentient beings; yet teaching them, too, is a grievance. Would you still teach them or not?”
僧云：“教化。”	A monk said, “I would teach them.”
师云：“一切众生还见你也无？”	The Master said, “Do all sentient beings still see you or not?”
学云：“不见。”	The student said, “They do not see me.”
师云：“为什么不见？”	The Master said, “Why do they not see you?”
学云：“无相。”	The student said, “Because there are no appearances.”
师云：“即今还见老僧否？”	The Master said, “Do you now see this old monk or not?”
学云：“和尚不是众生。”	The student said, “The Master is not a sentient being.”
师云：“自知罪过即得。”(一百一十八) 尽是自然事	The Master said, “To know one’s own faults is enough.” (118) All Are Matters of Spontaneity
师示众云：“龙女心亲献，尽是自然事。”	The Master addressed the assembly: “The Dragon Girl offers it from the heart; all are matters of spontaneity.”
问：“既是自然，献时为什么？”	A monk asked, “If it is spontaneous, why make an offering?”

师云：“若不献，争知自然！”(一百一十九) 觅一个道人难得	The Master said, “If she did not make an offering, how would one know it was spontaneous?” (119) It Is Hard to Find Even One Person of the Way
师示众云：“八百个作佛汉，觅一个道人难得。”(一百二十) 与么即不修行也	The Master addressed the assembly: “Among eight hundred fellows making Buddhas, it is hard to find even one person of the Way.” (120) Then You Do Not Practice
问：“只如无佛无人处，还有修行也无？”	A monk asked, “In a place where there is neither Buddha nor human being, is there still practice or not?”
师云：“除却者两个，有百千万亿。”	The Master said, “Apart from those two, there are hundreds of thousands of millions.”
学云：“道人来时在什么处？”	The student said, “When a person of the Way comes, where is he?”
师云：“你与么即不修行也。”	The Master said, “Then you do not practice.”
其僧礼拜。	The monk bowed.
师云：“大有处著你在。”(一百二十一) 白云在什么处	The Master said, “There are many places for you to settle into.” (121) Where Are the White Clouds?
问：“白云不落时如何？”	A monk asked, “What about when the white clouds do not descend?”
师云：“老僧不会上象。”	The Master said, “This old monk does not know how to mount an elephant.”
学云：“岂无宾主？”	The student said, “Is there no host and guest?”
师云：“老僧是主，阇梨是宾，白云在什么处？”(一百二十二) 丧却栋梁材	The Master said, “This old monk is the host, and you, Ācārya, are the guest. Where are the white clouds?” (122) Losing the Timber for a Ridgepole
问：“大巧若拙时如何？”	A monk asked, “What about when great skill seems clumsy?”
师云：“丧却栋梁材。”(一百二十三) 答你是旨	The Master said, “You have lost the timber for a ridgepole.” (123) Answering You Is the Purport
师示众云：“佛之一字，吾不喜闻。”	The Master addressed the assembly: “I do not like even to hear the word ‘Buddha.’”
问：“和尚还为人也无？”	A monk asked, “Does the Master still guide people or not?”
师云：“为人。”	The Master said, “I guide people.”

学云：“如何为人？”	The student said, “How do you guide people?”
师云：“不识玄旨，徒劳念静。”	The Master said, “Without knowing the profound purport, one vainly labors at quiet contemplation.”
学云：“既是玄，作么生是旨？”	The student said, “Since it is profound, what is its purport?”
师云：“我不把本。”	The Master said, “I do not hold to the root.”
学云：“者个是玄，如何是旨？”	The student said, “This is what is profound; what is the purport?”
师云：“答你是旨。”(一百二十四) 为你游魂	The Master said, “Answering you is the purport.” (124) For Your Wandering Soul
师示众云：“各自有禅，各自有道。忽有人问你，作么生是禅是道？作么生 对他？”	The Master addressed the assembly: “Each has his own Chan; each has his own Way. If someone suddenly asks you, ‘What is Chan? What is the Way?’ how would you answer him?”
僧乃问：“既各有禅道，从上至今语话为什么？”	A monk then asked, “Since each has his own Chan and Way, why have there been teachings and dialogues from ancient times until now?”
师云：“为你游魂。”	The Master said, “For your wandering soul.”
学云：“未审如何为人？”	The student said, “I have not yet understood how you guide people.”
师乃退身不语。(一百二十五) 念者是谁	The Master withdrew and said nothing. (125) Who Is It That Recites?
师示众云：“不得闲过，念佛、念法。”	The Master addressed the assembly: “Do not let your time pass idly. Recite the Buddha; recite the Dharma.”
僧乃问：“如何是学人自己念？”	A monk then asked, “What is it for this student himself to recite?”
师云：“念者是谁？”	The Master said, “Who is it that recites?”
学云：“无伴。”	The student said, “There is no companion.”
师叱：“者驴。”(一百二十六) 与祖佛为师	The Master rebuked him: “You donkey!” (126) Take the Patriarchs and Buddhas as Your Teachers
上堂，示众云：“若是第一句，与祖佛为师。第二句，与人天为师。第三句，自救无疗。”	Ascending the hall, the Master addressed the assembly: “If it is the first phrase, take the patriarchs and Buddhas as your teachers. If it is the second phrase, take humans and devas as your

	teachers. If it is the third phrase, you save yourself, with no remedy available.”
有僧问：“如何是第一句？”	A monk asked, “What is the first phrase?”
师云：“与祖佛为师。”	The Master said, “Take the patriarchs and Buddhas as your teachers.”
师又云：“大好从头起。”	The Master added, “Very good—begin again from the start.”
学人再问。	The student asked again.
师云：“又却人天去也。”(一百二十七) 将什么 对	The Master said, “You have gone back again to humans and devas.” (127) What Will You Use to Answer?
师示众云：“是他不是不将来，老僧不是不 对。”	The Master addressed the assembly: “It is not that he does not bring it forth, nor is it that this old monk does not answer.”
僧云：“和尚将什么 对？”	A monk said, “What does the Master use to answer?”
师长吁一声。	The Master gave a long sigh.
云：“和尚将这个 对，莫辜负学人也无！”	The monk said, “If the Master answers with this, would that not disappoint the student?”
师云：“你适来肯我，我即辜负你。若不肯我，我即不辜负你。”(一百二十八) 只得个墼子	The Master said, “If you had just approved of me, I would have disappointed you. If you do not approve of me, I do not disappoint you.” (128) Only an Unbaked Brick
师示众云：“老僧今夜答话去也，解问者出来！”	The Master addressed the assembly: “This old monk will answer questions tonight. Let those who can ask come forth!”
有僧才出礼拜，	As soon as a monk came forward and bowed,
师云：“比来抛砖引玉，只得个墼子。”	the Master said, “Until now I have cast out a brick to attract jade, but have received only an unbaked brick.”
【墼(jī)：未烧的砖坯】(一百二十九) 狗子佛性	[jī (jī): an unbaked brick] (129) Does a Dog Have Buddha-Nature?
问：“狗子还有佛性也无？”	A monk asked, “Does a dog have Buddha-nature or not?”
师云：“无。”	The Master said, “No.”

学云：“上至诸佛，下至蚊子，皆有佛性，狗子为什么无？”	The student said, “From all Buddhas above down to ants below, all have Buddha-nature. Why does a dog not have it?”
师云：“为伊有业识性在。”(一百三十) 但管应身	The Master said, “Because it has the nature of karmic consciousness.” (130) Attend Only to the Manifestation Body
问：“如何是法身？”	A monk asked, “What is the dharmakāya?”
师云：“应身。”	The Master said, “The manifestation body.”
云：“学人不问应身。”	The monk said, “This student is not asking about the manifestation body.”
师云：“你但管应身。”(一百三十一) 朗月当空时如何	The Master said, “You need only attend to the manifestation body.” (131) What About When the Bright Moon Hangs in the Sky?
问：“朗月当空时如何？”	A monk asked, “What about when the bright moon hangs in the sky?”
师云：“阇梨名什么？”	The Master said, “What is your name, Ācārya?”
学云：“某甲。”	The student said, “This one is so-and-so.”
师云：“朗月当空在什么处？”(一百三十二) 觅不着	The Master said, “Where is the bright moon hanging in the sky?” (132) It Cannot Be Found
问：“正当二八时如何？”	A monk asked, “What about precisely at the time of two eights?”
师云：“东东，西西。”	The Master said, “East, east; west, west.”
学云：“如何是东东西西？”	The student said, “What are ‘east, east; west, west?’”
师云：“觅不著。”(一百三十三) 我更不会	The Master said, “They cannot be found.” (133) I Understand Even Less
问：“学人全不会时如何？”	A monk asked, “What about when this student understands nothing at all?”
师云：“我更不会。”	The Master said, “I understand even less.”
云：“和尚还知有也无？”	The monk said, “Does the Master know that there is [such a thing] or not?”
师云：“我不是木头，作么不知。”	The Master said, “I am not a piece of wood. How could I not know?”
云：“大好不会。”	The monk said, “Excellent—not understanding.”

师拍掌笑之。(一百三十四) 如何是道人	The Master clapped his hands and laughed. (134) What Is a Person of the Way?
问：“如何是道人？”	A monk asked, “What is a person of the Way?”
师云：“我向道是佛人。”(一百三十五) 斋了未吃茶	The Master said, “I call him a Buddha-person.” (135) After Eating, Have You Had Tea Yet?
问：“凡有言句，举手动足，尽落在学人网中。离此外，请师道！”	A monk asked, “Whenever there are words and phrases, raising a hand or moving a foot, they all fall into this student’s net. Apart from these, please speak, Master!”
师云：“老僧斋了未吃茶。”(一百三十六) 还修行也无	The Master said, “This old monk has eaten but has not yet had tea.” (136) Do You Still Practice?
马大夫问：“和尚还修行也无？”	Magistrate Ma asked, “Does the Master still practice or not?”
师云：“老僧若修行，即祸事。”	The Master said, “If this old monk were to practice, it would be a calamity.”
云：“和尚既不修行，教什么人修行？”	The magistrate said, “Since the Master does not practice, whom do you teach to practice?”
师云：“大夫是修行的人！”	The Master said, “The magistrate is one who practices!”
云：“某甲何名修行？”	The magistrate said, “How can this one be called a practitioner?”
师云：“若不修行，争得扑在人王位中！得来赤冻红地，无有解出期。”	The Master said, “If you do not cultivate, how could you end up fallen into the position of a human king? You would be fed until you were red, frozen, and bare, with no time of release.”
大夫乃下泪拜谢。(一百三十七) 不是不对	The official then shed tears, bowed, and gave thanks. (137) It Is Not That I Do Not Respond
师示众云：“闍梨不是不将来，老僧不是不对。”	The Master instructed the assembly: “It is not that the ācārya does not bring it forth; it is not that this old monk does not respond.”
又云：“闍梨莫擎拳合掌，老僧不将禅床、拂子对。”(一百三十八) 思忆不及处	He also said, “Ācārya, do not raise your fist or join your palms. This old monk will not answer with a meditation bench or whisk.” (138) Where Thought Cannot Reach
问：“思忆不及处如何？”	A monk asked, “What is the place that thought cannot reach?”

师云：“过者边来。”	The Master said, “Come over here.”
云：“过者边来，即是及处，如何是思不及处？”	The monk said, “Coming over here is a place thought can reach. What is the place thought cannot reach?”
师竖起手云：“你唤作什么？”	The Master raised his hand and said, “What do you call this?”
云：“唤作手，和尚唤作什么？”	The monk said, “I call it a hand. What does the Reverend call it?”
师云：“百种名字，我亦道。”	The Master said, “I too can give it a hundred names.”
云：“不及和尚百种名字，且唤什么？”	The monk said, “Setting aside the Reverend’s hundred names, what do you call it?”
师云：“与么即你思忆不及处。”	The Master said, “That is precisely the place your thought cannot reach.”
僧礼拜。	The monk bowed.
师云：“教你思忆得及者。”	The Master said, “I shall teach you what your thought can reach.”
云：“如何是？”	The monk said, “What is that?”
师云：“释迦教、祖师教，是你师！”	The Master said, “Śākyamuni’s teaching and the patriarchs’ teaching—these are your teachers!”
云：“祖与佛古人道了也，如何是思忆不及处？”	The monk said, “The patriarchs and Buddhas of old have already spoken of that. What is the place thought cannot reach?”
师再举指云：“唤作什么？”	The Master again raised his finger and said, “What do you call this?”
僧良久。	The monk was silent for a long while.
师云：“何不当头道著，更疑什么！”(一百三十九)和尚家风	The Master said, “Why not say it directly? What further doubt is there?” (139) The Master’s Family Style
问：“如何是和尚家风？”	A monk asked, “What is the Master’s family style?”
师云：“老僧耳背，高声问！”	The Master said, “This old monk is hard of hearing. Ask loudly!”
僧再问，师云：“你问我家风，我却识你家风。”(一百四十)万境俱起	The monk asked again. The Master said, “You ask about my family style, but I recognize yours.” (140) The Myriad Objects All Arise

问：“万境俱起时如何？”	A monk asked, “What is it like when the myriad objects all arise?”
师云：“万境俱起。”	The Master said, “The myriad objects all arise.”
云：“一问一答是起，如何是不起？”	The monk said, “One question and one answer are arising. What is non-arising?”
师云：“禅床是不起的。”	The Master said, “The meditation bench does not arise.”
僧才礼拜次，师云：“记得问答？”	Just as the monk was about to bow, the Master said, “Do you remember the question and answer?”
云：“记得。”	The monk said, “I remember.”
师云：“试举看。”	The Master said, “Try repeating them.”
僧拟举。(一百四十一) 有心无心总被你拣了也	The monk was about to repeat them. (141) Both Mind and No-Mind Have Been Chosen by You
问：“如何是目前佛？”	A monk asked, “What is the Buddha before me?”
师云：“殿里的。”	The Master said, “The one in the hall.”
云：“者个是相貌佛，如何是佛？”	The monk said, “That is a Buddha in physical form. What is Buddha?”
师云：“即心是！”	The Master said, “Mind itself is.”
云：“即心犹是限量，如何是佛？”	The monk said, “Mind itself is still limited. What is Buddha?”
师云：“无心是。”	The Master said, “No-mind is.”
学云：“有心、无心，还许学人拣也无？”	The monk said, “May this student choose between mind and no-mind?”
师云：“有心、无心，总被你拣了也，更教老僧道什么即得。”(一百四十二) 老僧钓得一个	The Master said, “Both mind and no-mind have been chosen by you already. What more can you have this old monk say?” (142) This Old Monk Has Hooked One
问：“远远投师，未审家风如何？”	A monk asked, “Having come from afar to seek a teacher, I ask: what is your family style?”
师云：“不说似人。”	The Master said, “I do not tell it to people.”
学云：“为什么不说似人？”	The monk said, “Why do you not tell it to people?”
师云：“是我家风。”	The Master said, “That is my family style.”
学云：“和尚既不说似人，争奈四海来投？”	The monk said, “Since the Reverend does not tell it to people, why do people from the four seas come

	to you?"
师云：“你是海，我不是海。”	The Master said, "You are the sea; I am not the sea."
学云：“未审海内事如何？”	The monk said, "What are the affairs within the sea?"
师云：“老僧钓得一个。”(一百四十三) 未与你在去	The Master said, "This old monk has hooked one." (143) I Have Not Yet Gone Along with You
问：“祖佛近不得的是什么人？”	A monk asked, "What kind of person can neither patriarchs nor Buddhas approach?"
师云：“不是祖佛。”	The Master said, "Not a patriarch or a Buddha."
学云：“争奈近不得何？”	The monk said, "Yet why can they not approach?"
师云：“向你道，不是祖佛，不是众生，不是物，得么？”	The Master said, "I tell you: it is not a patriarch, not a Buddha, not a sentient being, and not a thing. Do you understand?"
学云：“是什么？”	The monk said, "What is it?"
师云：“若有名字，即是祖佛、众生也。”	The Master said, "If it has a name, then it is a patriarch, a Buddha, or a sentient being."
学云：“不可只与么去也！”	The monk said, "It cannot simply be left at that!"
师云：“卒未与你去在。”(一百四十四) 狐狼野干是	The Master said, "I have not yet gone along with you." (144) Foxes, Wolves, and Jackals
问：“如何是平常心？”	A monk asked, "What is ordinary mind?"
师云：“狐狼野干是。”(一百四十五) 闻个什么	The Master said, "Foxes, wolves, and jackals." (145) What Have You Heard?
问：“作何方便，即得闻于未闻？”	A monk asked, "What expedient means will enable one to hear what has not been heard?"
师云：“未闻且置，你曾闻个什么来？”(一百四十六) 且 色走	The Master said, "Set aside what has not been heard for now. What have you ever heard?" (146) Just Follow the Colors
问：“承教有言：随色摩尼珠。如何是本色？”	A monk asked, "I have received the teaching that the maṇi jewel follows the colors. What is its original color?"
师召僧名，僧应诺。	The Master called the monk by name, and the monk answered.
师云：“过者边来！”	The Master said, "Come over here!"

僧便过，又问：“如何是本色？”	The monk came over and again asked, “What is its original color?”
师云：“且随色走。”(一百四十七) 大好平常心	The Master said, “Just follow the colors.” (147) A Fine Ordinary Mind
问：“平常心的人，还受教化也无？”	A monk asked, “Does a person of ordinary mind still receive instruction?”
师云：“我不历他门户。”	The Master said, “I do not pass through his doorway.”
学云：“与么则莫沉却那边人么？”	The monk said, “Then would you not leave those people on that side to sink?”
师云：“大好平常心。”(一百四十八) 拣不出	The Master said, “A fine ordinary mind.” (148) Impossible to Pick Out
问：“如何是学人保任的物？”	A monk asked, “What is the thing that this student should safeguard?”
师云：“尽未来际拣不出。”(一百四十九) 寺里纲维是	The Master said, “Even to the end of future time, you will not be able to pick it out.” (149) The Temple Administrator
问：“如何是大修行的人？”	A monk asked, “What is a person of great cultivation?”
师云：“寺里纲维是。”(一百五十) 大好不知	The Master said, “The temple administrator.” (150) Fine Not-Knowing
问：“学人才到，总不知门户头事如何？”	A monk asked, “This student has only just arrived and knows nothing at all of the affairs at the entrance. What should he do?”
师云：“上座名什么？”	The Master said, “What is your name, Reverend?”
学云：“惠南。”	The monk said, “Huinan.”
师云：“大好不知。”(一百五十一) 如何得不谤去	The Master said, “Fine not-knowing.” (151) How Can One Avoid Slandering?
问：“学人欲学，又谤于和尚。如何得不谤去？”	A monk asked, “This student wishes to learn, yet slanders the Reverend. How can he avoid slandering?”
师云：“你名什么？”	The Master said, “What is your name?”
学云：“道皎。”	The monk said, “Daojiao.”

师云：“静处去，者米囤子！”（一百五十二）若有纤毫，万劫不如	The Master said, “Go stay in a quiet place, you rice-bin!” (152) If There Is the Slightest Trace, Ten Thousand Kalpas Are Not Enough
问：“如何是和尚大意？”	A monk asked, “What is the Master’s great intent?”
师云：“无大无小。”	The Master said, “Neither great nor small.”
学云：“莫便是和尚大意么？”	The monk said, “Could this be the Master’s great intent?”
师云：“若有纤毫，万劫不如。”（一百五十三）出来便死	The Master said, “If there is the slightest trace, ten thousand kalpas are not enough.” (153) To Come Forth Is to Die
问：“万法本闲，而人自闹，是什么人语？”	A monk asked, “The myriad dharmas are fundamentally at rest, but people themselves create disturbance.’ Whose words are these?”
师云：“出来便死。”（一百五十四）唯我独尊	The Master said, “To come forth is to die.” (154) I Alone Am Honored
问：“不是佛，不是物，不是众生。这个是断语。如何是不断语？”	A monk asked, “Not Buddha, not a thing, not a sentient being’—this is a statement of negation. What is a statement that does not negate?”
师云：“天上天下，唯我独尊。”（一百五十五）愿你长见毗卢圆相	The Master said, “Above heaven and below heaven, I alone am honored.” (155) May You Long Behold Vairocana’s Perfect Form
问：“如何是毗卢圆相？”	A monk asked, “What is Vairocana’s perfect form?”
师云：“老僧自小出家，不曾眼花。”	The Master said, “This old monk left home in his youth and has never suffered from blurred vision.”
学云：“和尚还为人也无？”	The monk said, “Does the Reverend still teach people?”
师云：“愿你长见毗卢圆相。”（一百五十六）传个什么	The Master said, “May you long behold Vairocana’s perfect form.” (156) What Is Transmitted?
问：“佛祖在日，佛祖相传。佛祖灭后，什么人传？”	A monk asked, “When Buddhas and patriarchs were alive, Buddhas and patriarchs transmitted it. After Buddhas and patriarchs have passed away, who transmits it?”
师云：“古今总是老僧分上！”	The Master said, “Past and present alike all fall within this old monk’s domain!”
学云：“未审传个什么？”	The monk said, “What is transmitted?”

师云：“个个总属生死！”	The Master said, “Every one of them belongs to birth and death!”
云：“不可埋没却祖师也！”	The monk said, “You must not bury the patriarchs in obscurity!”
师云：“传个什么？”(一百五十七) 愿你作大德	The Master said, “What is transmitted?” (157) May You Become a Great Worthy
问：“凡圣俱尽时如何？”	A monk asked, “What is it like when both ordinary beings and sages are exhausted?”
师云：“愿你作大德，老僧是障佛祖汉。”(一百五十八) 老僧罪过	The Master said, “May you become a great worthy. This old monk is one who obstructs Buddhas and patriarchs.” (158) This Old Monk's Fault
问：“远闻赵州，到来为什么不见？”	A monk asked, “Having heard from afar of Zhaozhou, why is it that, upon arriving, I do not see him?”
师云：“老僧罪过。”(一百五十九) 不依即一任东西	The Master said, “This old monk's fault.” (159) If You Do Not Rely, You May Go East or West as You Please
问：“朗月当空，未审室中事如何？”	A monk asked, “The bright moon hangs in the sky. What are the affairs within the room?”
师云：“老僧自出家，不曾作活计。”	The Master said, “Since leaving home, this old monk has never made a living.”
学云：“与么，即和尚不为今时也。”	The monk said, “Then the Reverend does not act for the present age.”
师云：“自疾不能救，焉能救诸疾。”	The Master said, “One cannot cure one's own illness; how could one cure the illnesses of others?”
学云：“争奈学人无依何？”	The monk said, “But what if this student has nothing on which to rely?”
师云：“依即踏著地，不依即一任东西。”(一百六十) 无两个	The Master said, “If you rely, your feet tread the ground; if you do not rely, you may go east or west as you please.” (160) There Are Not Two
问：“在心心不测时如何？”	A monk asked, “What is it like when mind is within mind and cannot be fathomed?”
师云：“测阿谁？”	The Master said, “Whom are you trying to fathom?”
学云：“测自己。”	The student said, “Examine yourself.”
师云：“无两个。”(一百六十一) 大好不见边表	The Master said, “There are not two.” (161) It is excellent not to see any outer boundary.

问：“不见边表时如何？”	Someone asked, “What is it like when no outer boundary is seen?”
师指净瓶，云：“是什么？”	The Master pointed to a clean-water vase and said, “What is this?”
学云：“净瓶。”	The student said, “A clean-water vase.”
师云：“大好不见边表。”(一百六十二) 拟即差	The Master said, “It is excellent not to see any outer boundary.” (162) The slightest conception is already off.
问：“如何是归根？”	Someone asked, “What is returning to the root?”
师云：“拟即差。”(一百六十三) 离言句是独脱	The Master said, “The slightest conception is already off.” (163) Beyond words and phrases is solitary liberation.
问：“不离言句，如何得独脱？”	Someone asked, “Without leaving words and phrases, how can one attain solitary liberation?”
师云：“离言句是独脱。”	The Master said, “Beyond words and phrases is solitary liberation.”
学云：“适来无人教某甲来。”	The student said, “Just now, no one told this person to come.”
师云：“因什么到此？”	The Master said, “What brought you here?”
学云：“和尚何不拣出？”	The student said, “Why does the Reverend not sort it out?”
师云：“我早个拣了也。”(一百六十四) 老僧落你后	The Master said, “I sorted it out long ago.” (164) This old monk follows behind you.
问：“非心不即智，请和尚一句。”	Someone asked, “Neither mind nor wisdom—please give me one phrase.”
师云：“老僧落你后。”(一百六十五) 如何是毕竟	The Master said, “This old monk follows behind you.” (165) What is ultimate?
问：“如何是毕竟？”	Someone asked, “What is ultimate?”
师云：“毕竟。”	The Master said, “Ultimate.”
学云：“那个毕竟是？”	The student said, “Which one is ultimate?”
师云：“老僧是毕竟，你不解问者话。”	The Master said, “This old monk is ultimate. You do not understand the questioner’s words.”
学云：“不是不问。”	The student said, “It is not that I did not ask.”

师云：“毕竟在什么处！”(一百六十六) 不挂寸丝	The Master said, “Where is the ultimate?” (166) Not a thread hangs.
问：“不挂寸丝时如何？”	Someone asked, “What is it like when not a thread hangs?”
师云：“不挂什么？”	The Master said, “What does not hang?”
学云：“不挂寸丝。”	The student said, “Not a thread hangs.”
师云：“大好不挂寸丝。”(一百六十七) 莫占他位次	The Master said, “Excellent—not a thread hangs.” (167) Do not occupy another’s rank.
问：“如救头燃的人如何？”	Someone asked, “What about one who is like a person rescuing his head from fire?”
师云：“便学。”	The Master said, “Then study.”
学云：“什么处？”	The student said, “Where?”
师云：“莫占他位次。”(一百六十八) 老僧在里许坐	The Master said, “Do not occupy another’s rank.” (168) This old monk sits right here.
问：“空劫中阿谁为主？”	Someone asked, “In the empty kalpa, who is the master?”
师云：“老僧在里许坐。”	The Master said, “This old monk sits right here.”
学云：“说什么法？”	The student said, “What Dharma does he teach?”
师云：“说你问的！”(一百六十九) 虚明自照	The Master said, “He teaches what you have asked!” (169) Empty luminosity illumines itself.
问：“承古有言‘虚明自照’。如何是自照？”	Someone asked, “I have heard the ancients say, ‘Empty luminosity illumines itself.’ What is self-illumination?”
师云：“不称他照。”	The Master said, “Do not call it illuminating another.”
学云：“照不著处如何？”	The student said, “What about where illumination does not reach?”
师云：“你话堕也。”(一百七十) 一念未起时	The Master said, “You have fallen into words.” (170) When not a single thought has yet arisen.
问：“如何是的？”	Someone asked, “What is it?”
师云：“一念未起时。”(一百七十一) 如何是法王	The Master said, “When not a single thought has yet arisen.” (171) What is the Dharma King?
问：“如何是法王？”	Someone asked, “What is the Dharma King?”

师云：“州里大王是。”	The Master said, “The great king in the prefecture is.”
云：“和尚不是？”	He said, “Is the Reverend not one?”
师云：“你拟造反去，都来一个王不认。”(一百七十二) 你教化我看	The Master said, “Are you planning a rebellion? You refuse to acknowledge even one king.” (172) You teach and transform me, and let me see.
问：“如何是佛心？”	Someone asked, “What is the Buddha-mind?”
师云：“你是心，我是佛，奉不奉，自看！”	The Master said, “You are mind; I am Buddha. Whether you honor me or not, see for yourself!”
学云：“师即不无，还奉得也无？”	The student said, “The Master is certainly not absent; can one still honor him?”
师云：“你教化我看。”(一百七十三) 阙一不可	The Master said, “You teach and transform me, and let me see.” (173) Not one may be lacking.
问：“三身中，哪个是本来身？”	Someone asked, “Among the three bodies, which is the original body?”
师云：“阙一不可。”(一百七十四) 在你耳里	The Master said, “Not one may be lacking.” (174) It is in your ear.
问：“未审此土谁为祖师？”	Someone asked, “May I ask who is the patriarch in this land?”
师云：“达磨来，这边总是。”	The Master said, “Since Bodhidharma came, all on this side are.”
学云：“和尚是第几祖？”	The student said, “Which patriarch are you?”
师云：“我不落位次。”	The Master said, “I do not fall into ranks.”
学云：“在什么处？”	The student said, “Where is it?”
师云：“在你耳里。”(一百七十五) 且向家里坐	The Master said, “It is in your ear.” (175) For now, sit at home.
问：“不弃本，不逐末，如何是正道？”	Someone asked, “Without abandoning the root or pursuing the branches, what is the true path?”
师云：“大好出家儿。”	The Master said, “A fine monastic indeed.”
学云：“学人从来不曾出家。”	The student said, “This student has never left home.”
师云：“归依佛，归依法。”	The Master said, “Take refuge in the Buddha; take refuge in the Dharma.”

学云：“未审有家可出也无？”	The student said, “May I ask whether there is a home to leave?”
师云：“直须出家。”	The Master said, “You must simply leave home.”
学云：“向什么处安排他？”	The student said, “Where should I place it?”
师云：“且向家里坐。” (一百七十六) 若用力即乖	The Master said, “For now, sit at home.” (176) If you exert effort, you go astray.
问：“明眼人见一切，还见色也无？”	Someone asked, “When a person of clear vision sees everything, do they also see forms?”
师云：“打却著。”	The Master said, “Strike it away.”
学云：“如何打得？”	The student said, “How can it be struck away?”
师云：“莫用力。”	The Master said, “Do not exert effort.”
学云：“不用力如何打得？”	The student said, “Without exerting effort, how can it be struck away?”
师云：“若用力即乖。” (一百七十七) 又不可无却老僧	The Master said, “If you exert effort, you go astray.” (177) Yet this old monk cannot be done without.
问：“祖佛大意，合为什么人？”	Someone asked, “For whom is the fundamental intent of the patriarchs and Buddhas?”
师云：“只为今时。”	The Master said, “Only for the present time.”
学云：“争奈不得何？”	The student said, “But what if one cannot attain it?”
师云：“谁之过？”	The Master said, “Whose fault is that?”
学云：“如何承当？”	The student said, “How should one undertake it?”
师云：“如今无人承当得！”	The Master said, “Nowadays, no one can undertake it!”
学云：“与么即无依倚也？”	The student said, “Then there is nothing to rely on?”
师云：“又不可无却老僧。” (一百七十八) 正大修行	The Master said, “Yet this old monk cannot be done without.” (178) Practice uprightly and greatly.
问：“了事的人如何？”	Someone asked, “What about one who has settled the matter?”
师云：“正大修行。”	The Master said, “Practice uprightly and greatly.”
学云：“未审和尚还修行也无？”	The student said, “May I ask whether the Reverend still practices?”
师云：“著衣吃饭。”	The Master said, “Putting on clothes and eating meals.”

学云：“著衣吃饭寻常事，未审修行也无？”	The student said, "Putting on clothes and eating meals are ordinary matters. May I ask whether that is practice?"
师云：“你且道我每日作什么！”(一百七十九) 阿谁教化妆	The Master said, "Just tell me: what do I do every day?" (179) Who teaches and transforms you?
崔郎中间：“大善知识还入地狱也无？”	Director Cui asked, "Does a great spiritual friend also enter hell?"
师云：“老僧未上入！”	The Master said, "This old monk is the last to enter!"
崔云：“既是大善知识，为什么入地狱？”	Cui said, "Since you are a great spiritual friend, why do you enter hell?"
师云：“老僧若不入，争得见郎中！”(一百八十) 天悬地隔	The Master said, "If this old monk did not enter, how could I meet you, Director?" (180) Heaven and earth are far apart.
问：“毫厘有差时如何？”	Someone asked, "What if there is the slightest discrepancy?"
师云：“天地悬隔。”	The Master said, "Heaven and earth are far apart."
云：“毫厘无差时如何？”	He said, "What if there is not the slightest discrepancy?"
师云：“天地悬隔。”(一百八十一) 睡的眼、不睡的眼	The Master said, "Heaven and earth are far apart." (181) The sleeping eye and the unsleeping eye.
问：“如何是不睡的眼？”	Someone asked, "What is the unsleeping eye?"
师云：“凡眼、肉眼。”	The Master said, "The ordinary eye, the fleshly eye."
又云：“虽未得天眼，肉眼力如是。”	He further said, "Though one has not attained the heavenly eye, the power of the fleshly eye is thus."
学云：“如何是睡的眼？”	The student said, "What is the sleeping eye?"
师云：“佛眼、法眼是睡的眼。”(一百八十二) 即提不起	The Master said, "The Buddha-eye and the Dharma-eye are the sleeping eyes." (182) Then it cannot be lifted.
问：“大庾岭头趁得及，为什么提不起？”	Someone asked, "At the summit of Dayu Ridge, one caught up with it; why then could it not be lifted?"
师拈起衲衣，云：“你甚处得者个来？”	The Master lifted his patched robe and said, "Where did you get this?"
学云：“不问者个。”	The student said, "I am not asking about this."
师云：“与么，即提不起。”(一百八十三) 不合不散	The Master said, "Then it cannot be lifted." (183) Neither joined nor dispersed.

问：“不合不散如何辨？”	Someone asked, “How does one distinguish neither joining nor dispersing?”
师云：“你有一个，我有一个。”	The Master said, “You have one; I have one.”
云：“者个是合，如何是散？”	He said, “This is joining. What is dispersing?”
师云：“你便合。”(一百八十四) 不错路	The Master said, “You are precisely joined.” (184) Do not take the wrong road.
问：“如何是不错路？”	Someone asked, “What is not taking the wrong road?”
师云：“识心见性是不错路。”(一百八十五) 换什么作珠	The Master said, “Knowing the mind and seeing one’s true nature is not taking the wrong road.” (185) What do you call a pearl?
问：“明珠在掌，还照也无？”	Someone asked, “When a bright pearl is in the palm, does it still shine?”
师云：“照即不无，唤什么作珠？”(一百八十六) 大好无根	The Master said, “Its shining is not absent, but what do you call a pearl?” (186) Excellent—without roots.
问：“灵苗无根时如何？”	Someone asked, “What is it like when the numinous seedling has no roots?”
师云：“你从何处来？”	The Master said, “Where have you come from?”
云：“太原来。”	He said, “I have come from Taiyuan.”
师云：“大好无根。”(一百八十七) 作佛去	The Master said, “Excellent—without roots.” (187) Go and become a Buddha.
问：“学人拟作佛时如何？”	Someone asked, “What about when this student intends to become a Buddha?”
师云：“大煞费力生。”	The Master said, “That is exceedingly laborious.”
云：“不费力时如何？”	He said, “What if no effort is expended?”
师云：“与么即作佛去也。”(一百八十八) 甚处作一浮一沉	The Master said, “Then go and become a Buddha.” (188) Where does one make one rise and one fall?
问：“学人昏钝在一浮沉，如何得出？”	A monk asked, “The student is dull and confused, adrift in the rise and fall of floating and sinking. How can he get out?”
师只据坐。	The Master merely sat there.
云：“某甲实问和尚。”	The monk said, “I am sincerely asking you, Reverend.”

师云：“你甚处作一浮一沉？”(一百八十九) 何不道‘今日好风’	The Master said, “Where do you make a floating and a sinking?” (189) Why not say, “Today the wind is fine”
问：“不在凡，不在圣，如何免得两头路？”	A monk asked, “Neither among ordinary beings nor among sages—how can one avoid the two-sided path?”
师云：“去却两头来答你。”	The Master said, “Get rid of the two sides, then come answer me.”
僧不审。	The monk did not understand.
师云：“不审从什么处起？在者里，从老僧起；在市里时，从什么处起？”	The Master said, “Where does not understanding begin? Here, it begins with this old monk; when you are in the marketplace, where does it begin?”
云：“和尚为什么不定？”	The monk said, “Why are you, Reverend, not settled?”
师云：“我教你，何不道‘今日好风’。”(一百九十) 觅个阐提人难得	The Master said, “I am teaching you. Why not say, ‘Today the wind is fine?’” (190) It is hard to find an icchantika
问：“如何是大阐提底人？”	A monk asked, “What kind of person is a great icchantika?”
师云：“老僧答你还信否？”	The Master said, “Will you believe me if this old monk answers you?”
云：“和尚重言，那敢不信！”	The monk said, “Your words carry weight, Reverend. How could I dare not believe them?”
师云：“觅个阐提人难得。”	The Master said, “It is hard to find an icchantika.”
【阐提：指永远不得成佛的根机】(一百九十一) 此间著不得	[Icchantika: a person of such capacity that he can never attain Buddhahood.] (191) There is no place for it here
问：“大无惭愧的人，什么处著得？”	A monk asked, “Where can a person utterly without shame abide?”
师云：“此间著不得。”	The Master said, “There is no place for it here.”
云：“忽然出头，争向？”	The monk said, “If he suddenly pokes his head out, where should he go?”
师云：“将取去。”(一百九十二) 用即不无，现是谁	The Master said, “Take him away.” (192) Functioning is not absent—but who is manifest?
问：“用处不现时如何？”	A monk asked, “What is it like when functioning does not manifest?”

师云：“用即不无，现是谁？”(一百九十三) 唤什么作空劫	The Master said, “Functioning is not absent—but who is manifest?” (193) What do you call the empty kalpa?
问：“空劫中还有人修行也无？”	A monk asked, “In the empty kalpa, is there anyone who practices or not?”
师云：“唤什么作空劫？”	The Master said, “What do you call the empty kalpa?”
云：“无一物是。”	The monk said, “Not a single thing exists.”
师云：“者个始称修行，唤什么作空劫！”(一百九十四) 不履高名，不求垢得	The Master said, “Only this can be called practice. What do you call the empty kalpa?” (194) Do not tread on lofty fame; do not seek defiled gain
问：“如何是出家？”	A monk asked, “What is leaving home?”
师云：“不履高名，不求垢坏。”	The Master said, “Do not tread on lofty fame; do not seek defiled gain.”
【坏，《景德传灯录》为“得”】	[Huai: The Jingde Record of the Transmission of the Lamp has "de" instead.]
(一百九十五) 不说茆山法	(195) This old monk does not speak the Maoshan Dharma
问：“不指一法，如何是和尚法？”	A monk asked, “Without pointing to any one dharma, what is the Reverend’s Dharma?”
师云：“老僧不说茆山法。”	The Master said, “This old monk does not speak the Maoshan Dharma.”
云：“既不说茆山法，如何是和尚法？”	The monk said, “Since you do not speak the Maoshan Dharma, what is the Reverend’s Dharma?”
师云：“向你道不说茆山法。”	The Master said, “I have told you that I do not speak the Maoshan Dharma.”
云：“莫者个便是也无？”	The monk said, “Could this perhaps be it?”
师云：“老僧未曾将者个示人。”	The Master said, “This old monk has never shown this to anyone.”
【茆山，即茅山】(一百九十六) 与么即千里万里	[Maoshan: that is, Mount Mao.] (196) Thus, it is a thousand miles, ten thousand miles away
问：“如何是目前独脱一路？”	A monk asked, “What is the one road of solitary liberation before one’s very eyes?”
师云：“无二亦无三。”	The Master said, “Neither two nor three.”

云：“目前有路，还许学人进前也无？”	The monk said, “There is a road before my eyes. May this student proceed forward upon it?”
师云：“与么即千里万里。”(一百九十七) 毗卢向上事	The Master said, “Thus, it is a thousand miles, ten thousand miles away.” (197) What lies beyond Vairocana
问：“如何是毗卢向上事？”	A monk asked, “What lies beyond Vairocana?”
师云：“老僧在你脚底。”	The Master said, “This old monk is beneath your feet.”
云：“和尚为什么在学人脚底？”	The monk said, “Why are you, Reverend, beneath this student’s feet?”
师云：“你元来不知有向上事。”(一百九十八) 如何是合头	The Master said, “You never knew that there was something beyond.” (198) What is fitting?
问：“如何是合头？”	A monk asked, “What is fitting?”
师云：“是你不合头。”	The Master said, “It is you who are not fitting.”
云：“如何是不合头？”	The monk said, “What is not fitting?”
师云：“前句辨取。”(一百九十九) 我法妙难思	The Master said, “Discern it in the preceding statement.” (199) My Dharma is wondrous and difficult to conceive
问：“如何是和尚的的意？”	A monk asked, “What is the Reverend’s true intent?”
师云：“止！止！不须说，我法妙难思。”(二百) 堕坑落堑	The Master said, “Stop! Stop! There is no need to speak. My Dharma is wondrous and difficult to conceive.” (200) Falling into pits and ravines
问：“澄澄绝点时如何？”	A monk asked, “What is it like when all is limpid and not a speck remains?”
师云：“堕坑落堑。”	The Master said, “Falling into pits and ravines.”
云：“有什么过？”	The monk said, “What fault is there in that?”
师云：“你屈著与么人。”(二百 一) 誓求无上菩提	The Master said, “You wrong such a person.” (201) Vow to seek unsurpassed bodhi
问：“未审出家誓求无上菩提时如何？”	A monk asked, “What is it like when one leaves home and vows to seek unsurpassed bodhi?”
师云：“未出家，被菩提使；既出家，使得菩提。”(二百 二) 老僧不是佛	The Master said, “Before leaving home, one is employed by bodhi; after leaving home, one can employ bodhi.” (202) This old monk is not a Buddha
有秀才见师手中拄杖，乃云：“佛不夺众生愿，是否？”	A scholar saw the Master’s staff in his hand and said, “The Buddha does not deprive sentient beings

	of their wishes—is that so?"
师云：“是。”	The Master said, "Yes."
秀才云：“某甲就和尚乞取手中拄杖，得否？”	The scholar said, "May I ask the Reverend for the staff in your hand?"
师云：“君子不夺人所好。”	The Master said, "A gentleman does not take what another cherishes."
秀才云：“某甲不是君子。”	The scholar said, "I am not a gentleman."
师云：“老僧亦不是佛。”(二百 三) 犹有者个在	The Master said, "This old monk is not a Buddha either." (203) There is still this remaining
师因出外，见婆子插田，云：“忽遇猛虎作么生？”	When the Master went out, he saw an old woman planting rice seedlings. He said, "What would you do if you suddenly encountered a fierce tiger?"
婆云：“无一法可当情。”	The old woman said, "There is not a single dharma to accord with the mind."
师云：“ 。”	The Master said, "Hah!"
婆子云：“ 。”	The old woman said, "Hah!"
师云：“犹有者个在。”	The Master said, "There is still this remaining."
【 ，此当读“吁”，表示语气的声音】(二百 四) 教老僧争得鞍	[Tu: Here it should be read as "xu," an exclamatory sound.] (204) How Could This Old Monk Obtain a Saddle?
有秀才辞去，云：“某甲在此括挠和尚多时，无可报答和尚，待他日作一头驴来报答和尚。”师云：“教老僧争得鞍。”(二百 五) 南泉一只箭来	As a scholar was taking leave, he said, "I have troubled you, Reverend, for a long time while staying here. Having nothing with which to repay you, I shall repay you someday by becoming a donkey." The Master said, "How could this old monk obtain a saddle?" (205) Nanquan comes with a single arrow
师到道吾处，才入僧堂，吾云：“南泉一只箭来。”	The Master went to Daowu's place. As soon as he entered the monks' hall, Daowu said, "Nanquan comes with a single arrow."
师云：“看箭。”	The Master said, "Watch the arrow."
吾云：“过也。”	Daowu said, "It has passed."
师云：“中也。”(二百 六) 者个更向外觅作么(开示)	The Master said, "It has struck." (206) Why seek this elsewhere? (Instruction)
师上堂，示众云：“金佛不度炉，木佛不度火，泥佛不度水，真佛内里坐。菩提涅槃，真如佛性，尽是贴体衣	The Master ascended the hall and instructed the assembly: "A gold Buddha cannot pass through a

服，亦名烦恼。不问即无烦恼，实际理地，什么处著？一心不生，万法无咎。但究理而坐，二三十年若不会，截取老僧头去。	furnace; a wooden Buddha cannot pass through fire; a clay Buddha cannot pass through water. The true Buddha sits within. Bodhi, nirvāṇa, suchness, and Buddha-nature are all garments clinging to the body; they are also called afflictions. If one does not inquire, there are no afflictions. On the ground of ultimate reality, where can anything adhere? When not a single thought arises, the myriad dharmas are without fault. Just investigate the principle while sitting; if, after twenty or thirty years, you still do not understand, cut off this old monk's head."
梦幻空花，徒劳把捉；心若不异，万法亦然。既不从外得，更拘什么？如羊相似，更乱拾物安口中作么？老僧见药山和尚道：‘有人问著，但教合取狗口。’老僧亦道：‘合取狗口。’取我是垢，不取我是净。一似猎狗相似，专欲得物吃。佛法向什么处著？一千人万人尽是觅佛汉子，觅一个道人无。若与空王为弟子，莫教心病最难医。	"Dreams, illusions, flowers in empty space—how futile to grasp at them. If the mind does not differ, the myriad dharmas are likewise. Since nothing is obtained from outside, what further binds you? Why, like a sheep, keep picking up things at random and putting them in your mouth? This old monk once heard Master Yaoshan say, 'Whenever anyone asks, just tell them to shut the dog's mouth.' This old monk also says, 'Shut the dog's mouth.' To take me up is defilement; not to take me up is purity. You are like hunting dogs, intent only on getting something to eat. Where can the Buddhadharma adhere? Among a thousand or ten thousand people, all are fellows seeking Buddha; not one seeks to be a person of the Way. If you would be disciples of the King of Emptiness, do not let the disease of mind arise—it is most difficult to cure."
未有世界，早有此性；世界坏时，此性不坏。从一见老僧后，更不是别人，只是个主人公。者个更向外觅作么？与么时，莫转头换面即失却也。”(二百 七) 今朝又风起	"Before the world existed, this nature was already present; when the world is destroyed, this nature is not destroyed. After you have once seen this old monk, you are no longer someone else; you are simply the master of the house. Why seek this elsewhere? At such a time, do not turn your head or change your face, or you will lose it." (207) The wind rises again this morning
问：“百骸俱溃散，一物镇长灵时如何？”	A monk asked, "When the hundred bones have all crumbled and scattered, and one thing alone remains ever numinous, what then?"
师云：“今朝又风起。”(二百 八) 水牯牛生儿	The Master said, "The wind rises again this morning." (208) The water buffalo gives birth

问：“三乘十二分教即不问，如何是祖师西来意？”	A monk asked, “I do not ask about the three vehicles and the twelve divisions of the teachings. What is the Patriarch’s meaning in coming from the West?”
师云：“水牯牛生儿也，好看取！”	The Master said, “The water buffalo has given birth—look after it well!”
云：“未审此意如何？”	The monk said, “I do not understand the meaning of this.”
师云：“我亦不知。”(二百 九) 逢人不得唤	The Master said, “I do not know either.” (209) When you meet someone, do not call out
问：“万国来朝时如何？”	A monk asked, “What is it like when all the kingdoms come to pay court?”
师云：“逢人不得唤。”(二百一十) 东河水浊，西水流急	The Master said, “When you meet someone, do not call out.” (210) The waters of the eastern river are turbid; the western stream runs swift
问：“十二时中，如何淘汰？”	A monk asked, “Throughout the twelve periods of the day, how should one sift and refine?”
师云：“奈河水浊，西水流急。”	The Master said, “The waters of the Nai River are turbid; the western stream runs swift.”
云：“还得见文殊也无？”	The monk said, “Can one still see Mañjuśrī or not?”
师云：“者朦瞳汉，什么处去来？”(二百一十一) 如何是道场	The Master said, “You muddleheaded fellow, where have you been going and coming?” (211) What is the bodhimaṇḍa?
问：“如何是道场？”	A monk asked, “What is the bodhimaṇḍa?”
师云：“你从道场来，你从道场去。脱体是道场，何处更不是。”(二百一十二) 萌芽未发时如何	The Master said, “You come from the bodhimaṇḍa, and you go from the bodhimaṇḍa. Your whole body is the bodhimaṇḍa—what place is not?” (212) What is it like before the sprout emerges?
问：“萌芽未发时如何？”	A monk asked, “What is it like before the sprout emerges?”
师云：“嗅著即脑裂。”	The Master said, “Smell it, and your brain will split.”
云：“不嗅时如何？”	The monk said, “What if one does not smell it?”
师云：“无者闲工夫。”(二百一十三) 如何数量	The Master said, “There is no leisure for such idle business.” (213) What is number?
问：“如何数量？”	A monk asked, “What is number?”

师云：“一二三四五。”	The Master said, “One, two, three, four, five.”
云：“数量不拘的事如何？”	The monk said, “What about that which is not constrained by number?”
师云：“一二三四五。”(二百一十四) 即今是昼是夜	The Master said, “One, two, three, four, five.” (214) At present, is it day or night?
问：“什么世界即无昼夜？”	A monk asked, “What world has neither day nor night?”
师云：“即今是昼是夜？”	The Master said, “At this very moment, is it day or night?”
云：“不问即今。”	The monk said, “I am not asking about this very moment.”
师云：“争奈老僧何。”(二百一十五) 道人都不知	The Master said, “What can you do with this old monk?” (215) No person of the Way knows
问：“迦叶上行衣，不踏曹溪路，什么人得披？”	A monk asked, “Kāśyapa’s upper robe does not tread the road of Caoxi. Who is able to wear it?”
师云：“虚空不出世，道人都不知。”(二百一十六) 如何是混而不杂	The Master said, “Empty space does not appear in the world; no person of the Way knows.” (216) How can things be mingled yet not confused?
问：“如何是混而不杂？”	A monk asked, “How can things be mingled yet not confused?”
师云：“老僧菜食长斋。”	The Master said, “This old monk eats vegetables and keeps a perpetual fast.”
云：“还得超然也无？”	The monk said, “Can one still transcend this?”
师云：“破斋也。”(二百一十七) 古人之言	The Master said, “That would break the fast.” (217) The words of the ancients
问：“如何是古人之言？”	A monk asked, “What are the words of the ancients?”
师云：“谛听谛听。”(二百一十八) 学人本分事	The Master said, “Listen closely, listen closely.” (218) A student’s fundamental task
问：“如何是学人本分事？”	A monk asked, “What is a student’s fundamental task?”
师云：“与么嫌什么？”(二百一十九) 一归何所	The Master said, “Why object to being like this?” (219) Where does the One return?
问：“万法归一，一归何所？”	A monk asked, “The myriad dharmas return to the One; where does the One return?”

师云：“我在青州作一领布衫，重七斤。”(二百二十) 如何是出家儿	The Master said, “When I was in Qingzhou, I made a linen robe that weighed seven pounds.” (220) What is a monastic?
问：“如何是出家儿？”	A monk asked, “What is a monastic?”
师云：“不朝天子，父母返拜！”(二百二十一) 覷面汉	The Master said, “He does not bow to the emperor; his parents bow to him instead!” (221) The one face-to-face
问：“覷面事如何？”	A monk asked, “What is the matter directly before one’s face?”
师云：“你是覷面汉。”(二百二十二) 佛向上人	The Master said, “You are the one face-to-face.” (222) A person beyond Buddha
问：“如何是佛向上人？”	A monk asked, “What is a person beyond Buddha?”
师云：“只者牵耕牛的是。”(二百二十三) 如何是急	The Master said, “It is simply the one leading the plowing ox.” (223) What is urgency?
问：“如何是急？”	A monk asked, “What is urgency?”
师云：“老僧与么道，你作么生？”	The Master said, “This old monk speaks thus; how do you respond?”
云：“不会。”	The monk said, “I do not understand.”
师云：“向你道，急急著靴水上立，走马到长安，靴头犹未湿。”(二百二十四) 无路是赵州	The Master said, “I tell you: hurriedly put on your boots and stand upon the water; ride at a gallop to Chang’an, and the tips of your boots will still not be wet.” (224) No road—this is Zhaozhou
问：“四山相逼时如何？”	A monk asked, “What is it like when the four mountains press in from all sides?”
师云：“无路是赵州。”(二百二十五) 贼身已露	The Master said, “No road—this is Zhaozhou.” (225) The thief’s body is already exposed
问：“古殿无王时如何？”	A monk asked, “What is it like when the ancient hall has no king?”
师咳嗽一声。	The Master coughed once.
云：“与么，即臣启陛下。”	The monk said, “Thus, your subject pays homage to Your Majesty.”
师云：“贼身已露。”(二百二十六) 和尚年多少	The Master said, “The thief’s body is already exposed.” (226) How old is the monk?
问：“和尚年多少？”	A monk asked, “How old are you, Master?”

师云：“一串数珠数不尽。”(二百二十七) 和尚承嗣何人	The Master said, “A string of prayer beads cannot count it.” (227) Whose Dharma heir is the Master?
问：“和尚承嗣什么人？”	A monk asked, “Whose Dharma heir are you, Master?”
师云：“从谕。”(二百二十八) 盐贵米贱	The Master said, “Congshen.” (228) Salt is expensive; rice is cheap
问：“外方忽有人问：‘赵州说什么法？’ 如何对？”	A monk asked, “If someone from another region suddenly asks, ‘What Dharma does Zhaozhou teach?’ how should I answer?”
师云：“盐贵米贱。”(二百二十九) 你是佛么	The Master said, “Salt is expensive; rice is cheap.” (229) Are you a Buddha?
问：“如何是佛？”	A monk asked, “What is Buddha?”
师云：“你是佛么？”(二百三十) 如何是出家	The Master said, “Are you a Buddha?” (230) What is leaving home?
问：“如何是出家？”	A monk asked, “What is leaving home?”
师云：“争得见老僧。”(二百三十一) 佛祖不断处如何	The Master said, “How could you get to see this old monk?” (231) What is the place where Buddhas and patriarchs do not cease?
问：“佛祖不断处如何？”	A monk asked, “What is the place where Buddhas and patriarchs do not cease?”
师云：“无遗漏。”(二百三十二) 本源无病	The Master said, “Nothing is omitted.” (232) The original source is without illness
问：“本源请师指示。”	A monk asked, “I ask the Master to point out the original source.”
师云：“本源无病。”	The Master said, “The original source is without illness.”
云：“了处如何？”	The monk said, “What is it like at the point of understanding?”
师云：“了人知。”	The Master said, “One who understands knows.”
云：“与么时如何？”	The monk said, “What is it like then?”
师云：“与我安名字著。”(二百三十三) 大煞好一问	The Master said, “Give it a name for me.” (233) A very good question
问：“纯一无杂时如何？”	A monk asked, “What is it like when there is pure unity, without admixture?”

师云：“大煞好一问。”(二百三十四) 落在沉空	The Master said, “A very good question.” (234) Falling into stagnant emptiness
问：“无为寂静的人，莫落在沉空也无？”	A monk asked, “Does one who is unconditioned and quiescent fall into stagnant emptiness?”
师云：“落在沉空。”	The Master said, “They fall into stagnant emptiness.”
云：“究竟如何？”	The monk said, “What is ultimate?”
师云：“作驴作马。”(二百三十五) 是即脱取去	The Master said, “Become a donkey, become a horse.” (235) If it is so, take it away
问：“如何是祖师西来意？”	A monk asked, “What was the Patriarch’s intention in coming from the West?”
师云：“床脚是。”	The Master said, “The bed leg.”
云：“莫便是也无？”	The monk said, “Could that be it?”
师云：“是即脱取去。”(二百三十六) 著客作汉	The Master said, “If it is, take it away.” (236) No hired laborers here
问：“澄澄绝点时如何？”	A monk asked, “What is it like when everything is clear and not a speck remains?”
师云：“老僧者里不著客作汉。”(二百三十七) 起自何来	The Master said, “This old monk does not keep hired laborers here.” (237) From where does it arise?
问：“凤飞不到时如何？”	A monk asked, “What is it like where a phoenix cannot fly?”
师云：“起自何来？”(二百三十八) 一切总在里许	The Master said, “From where does it arise?” (238) Everything is within here
问：“实际理地，不受一尘时如何？”	A monk asked, “What is it like on the ground of the principle of ultimate reality, where not a single mote of dust is accepted?”
师云：“一切总在里许。”(二百三十九) 如何是一句	The Master said, “Everything is within here.” (239) What is the one phrase?
问：“如何是一句？”	A monk asked, “What is the one phrase?”
师应诺。僧再问。	The Master responded. The monk asked again.
师云：“我不患聋。”(二百四十) 急流水上打球子	The Master said, “I do not suffer from deafness.” (240) Hitting a ball atop rushing water
问：“初生孩子，还具六识也无？”	A monk asked, “Does a newborn child still possess the six consciousnesses?”

师云：“急流水上打球子。”(二百四十一) 头头到来时如何	The Master said, “Hitting a ball atop rushing water.” (241) What is it like when everything arrives?
问：“头头到来时如何？”	A monk asked, “What is it like when everything arrives?”
师云：“犹较老僧百步。”(二百四十二) 抖擞破活计	The Master said, “You are still a hundred paces behind this old monk.” (242) Shaking out this worn-out livelihood
问：“如何是和尚家风？”	A monk asked, “What is the Master’s family style?”
师云：“老僧自小出家，抖擞破活计。”(二百四十三) 常在里许	The Master said, “This old monk left home in childhood and has shaken out this worn-out livelihood.” (243) Always within here
问：“请离四句道。”	A monk asked, “Please speak apart from the four propositions.”
师云：“老僧常在里许。”(二百四十四) 一滴甘露，普润大千	The Master said, “This old monk is always within here.” (244) One drop of sweet dew moistens the entire great thousandfold world
问：“扁鹊医王为什么有病？”	A monk asked, “Why is Bian Que, the king of physicians, ill?”
师云：“扁鹊医王不离床枕。”	The Master said, “Bian Que, the king of physicians, never leaves his bed and pillow.”
又云：“一滴甘露，普润大千。”(二百四十五) 露地白牛	He further said, “One drop of sweet dew moistens the entire great thousandfold world.” (245) The white ox in the open
问：“如何是露地白牛？”	A monk asked, “What is the white ox in the open?”
师云：“者畜生。”(二百四十六) 无工夫趋得者闲汉	The Master said, “That beast.” (246) This old monk has no time for idle fellows who curry favor
问：“如何是大人相？”	A monk asked, “What are the marks of a great person?”
师侧目视之。	The Master cast a sidelong glance at him.
云：“犹是隔阶趋附在。”	The monk said, “You are still currying favor from across the steps.”
师云：“老僧无工夫趋得者闲汉。”(二百四十七) 答你不得	The Master said, “This old monk has no time for idle fellows who curry favor.” (247) I cannot answer you
问：“才有心念，落在人天？直无心念，落在眷属时如何？”	A monk asked, “As soon as a thought arises, one falls into the human and heavenly realms. If no

	thought at all arises, what is it like to fall among one's dependents?"
师云：“非但老僧，作家亦答你不得。”（二百四十八）凡有施为，尽落糟粕	The Master said, "Not only this old monk—even a true master could not answer you." (248) Whatever is done all falls into dregs
问：“凡有施为，尽落糟粕。请师不施为答。”	A monk asked, "Whatever is done all falls into dregs. I ask the Master to answer without doing anything."
师叱尼云：“将水来，添鼎子沸。”（二百四十九）如何是般若波罗蜜	The Master shouted, "Bring water and add it to the cauldron to make it boil!" (249) What is Prajñāpāramitā?
问：“如何是般若波罗蜜？”	A monk asked, "What is Prajñāpāramitā?"
师云：“摩诃般若波罗蜜。”（二百五十）莫咬老僧	The Master said, "Mahāprajñāpāramitā." (250) Do not bite this old monk
问：“如何是咬人狮子？”	A monk asked, "What is a man-biting lion?"
师云：“归依佛，归依法，归依僧，莫咬老僧。”（二百五十一）离却言句请师道	The Master said, "I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Saṅgha. Do not bite this old monk." (251) Please speak apart from words and phrases
问：“离却言句请师道？”	A monk asked, "Please speak apart from words and phrases."
师咳嗽。（二百五十二）阇梨作么生	The Master coughed. (252) What do you say, Ācārya?
问：“如何得不谤古人，不负恩去？”	A monk asked, "How can I avoid slandering the ancients and failing to repay kindness?"
师云：“阇梨作么生？”（二百五十三）道什么	The Master said, "What do you say, Ācārya?" (253) Say what?
问：“如何是一句？”	A monk asked, "What is the one phrase?"
师云：“道什么？！”（二百五十四）两句	The Master said, "Say what?!" (254) Two phrases
问：“如何是一句？”	A monk asked, "What is the one phrase?"
师云：“两句。”（二百五十五）魔语	The Master said, "Two phrases." (255) Demonic speech
问：“唯佛一人是善知识如何？”	A monk asked, "What about saying that only the Buddha is a good spiritual friend?"
师云：“魔语。”（二百五十六）如何是菩提	The Master said, "Demonic speech." (256) What is bodhi?

问：“如何是菩提？”	A monk asked, “What is bodhi?”
师云：“者个是阐提。”(二百五十七) 好个儿孙	The Master said, “This is an icchantika.” (257) A fine descendant
问：“如何是大人相？”	A monk asked, “What are the marks of a great person?”
师云：“好个儿孙。”(二百五十八) 老僧在你背后	The Master said, “What a fine descendant.” (258) The old monk is behind you
问：“如寂寂无依时如何？”	A monk asked, “What about when one is solitary and without support?”
师云：“老僧在你背后。”(二百五十九) 伽蓝中人	The Master said, “The old monk is behind you.” (259) A person in the monastery
问：“如何是伽蓝？”	A monk asked, “What is the monastery?”
师云：“别更有什么？”	The Master said, “What more is there?”
云：“如何是伽蓝中人？”	He asked, “What is a person in the monastery?”
师云：“老僧与阇梨。”(二百六十) 二龙争珠	The Master said, “The old monk and the venerable one.” (260) Two dragons contend for a pearl
问：“二龙争珠，谁是得者？”	A monk asked, “When two dragons contend for a pearl, who obtains it?”
师云：“老僧只管看。”(二百六十一) 如何是离因果的人	The Master said, “The old monk merely watches.” (261) What is a person free of cause and effect?
问：“如何是离因果的人？”	A monk asked, “What is a person free of cause and effect?”
师云：“不因阇梨问，老僧实不知。”(二百六十二) 自是不知	The Master said, “Had you not asked, venerable one, the old monk truly would not know.” (262) Naturally not knowing
问：“众盲摸象，各说异端。	A monk asked, “A group of blind men feel an elephant, each offering a different account.
如何是真象？”	What is the true elephant?”
师云：“无假，自是不知。”(二百六十三) 老僧咳嗽也不得	The Master said, “Without falsehood, naturally I do not know.” (263) The old monk may not even cough
问：“如何是第一句？”	A monk asked, “What is the first statement?”
师咳嗽。	The Master coughed.
云：“莫便是否？”	He said, “Could that be it?”

师云：“老僧咳嗽也不得。”(二百六十四) 终不道我纳众流	The Master said, “The old monk may not even cough.” (264) I shall never say that I receive all streams
问：“大海还纳众流也无？”	A monk asked, “Does the great ocean receive all streams or not?”
师云：“大海道不知。”	The Master said, “The great ocean says that it does not know.”
云：“因什么不知？”	He asked, “Why does it not know?”
师云：“终不道我纳众流。”(二百六十五) 如何是毗卢师	The Master said, “I shall never say, ‘I receive all streams.’” (265) What is Vairocana’s master?
问：“如何是毗卢师？”	A monk asked, “What is Vairocana’s master?”
师云：“毗卢，毗卢。”(二百六十六) 如何是诸佛师	The Master said, “Vairocana, Vairocana.” (266) What is the master of all Buddhas?
问：“诸佛还有师也无？”	A monk asked, “Do all Buddhas also have a master?”
师云：“有。”	The Master said, “They do.”
云：“如何是诸佛师？”	He asked, “What is the master of all Buddhas?”
师云：“阿弥陀佛，阿弥陀佛。”(二百六十七) 是你师不认	The Master said, “Amitābha Buddha, Amitābha Buddha.” (267) It is your master, but you do not recognize it
问：“如何是学人师？”	A monk asked, “What is the master of this student?”
师云：“云有出山势，水无投涧声。”	The Master said, “Clouds have the force to leave the mountain; water makes no sound as it enters the ravine.”
云：“不问者个。”	He said, “I was not asking about that.”
师云：“是你师不认。”(二百六十八) 恰认得老僧脚跟	The Master said, “It is your master, but you do not recognize it.” (268) You have just recognized the old monk’s heel
问：“诸方尽向口里道，和尚如何示人？”	A monk asked, “Everywhere they speak from the mouth. How does Your Reverence instruct people?”
师脚跟打火炉示之。	The Master struck the brazier with his heel to show him.
云：“莫便是也无？”	He said, “Could that be it?”
师云：“恰认得老僧脚跟。”(二百六十九) 不行大道时如何	The Master said, “You have just recognized the old monk’s heel.” (269) What about when one does not

	travel the great Way?
问：“不行大道时如何？”	A monk asked, “What about when one does not travel the great Way?”
师云：“者贩私盐汉。”	The Master said, “This fellow is trafficking in illicit salt.”
云：“却行大道时如何？”	He asked, “What about when one does travel the great Way?”
师云：“还我公验来。”(二百七十) 千生万生亦不识老僧	The Master said, “Bring me your official travel permit.” (270) Even through a thousand lives and ten thousand lives, you will not know the old monk
问：“如何是本来身？”	A monk asked, “What is the original body?”
师云：“自从识得老僧后，只这汉更不别。”	The Master said, “Ever since you came to know the old monk, this fellow has been no different.”
云：“与么，即与和尚隔生去也。”	He said, “If so, then I shall be separated from Your Reverence in another life.”
师云：“非但今生，千生万生亦不识老僧。”(二百七十一) 东壁上挂葫芦	The Master said, “Not only in this life—in a thousand lives and ten thousand lives, you will not know the old monk.” (271) A gourd hangs on the eastern wall
问：“如何是祖师西来意？”	A monk asked, “What is the meaning of the Patriarch’s coming from the West?”
师云：“东壁上挂葫芦，多少时也？”(二百七十二) 方圆不就时如何	The Master said, “How long has a gourd hung on the eastern wall?” (272) What about when neither square nor round is accomplished?
问：“方圆不就时如何？”	A monk asked, “What about when neither square nor round is accomplished?”
师云：“不方不圆。”	The Master said, “Neither square nor round.”
云：“与么时如何？”	He asked, “What about at such a time?”
师云：“是方是圆。”(二百七十三) 道人相见时如何	The Master said, “Square and round.” (273) What about when persons of the Way meet?
问：“道人相见时如何？”	A monk asked, “What about when persons of the Way meet?”
师云：“呈漆器。”(二百七十四) 谛为什么观不得	The Master said, “Present a lacquer vessel.” (274) Why can truth not be contemplated?
问：“谛为什么观不得？”	A monk asked, “Why can truth not be contemplated?”

师云：“谛即不无，观即不得。”	The Master said, "Truth is not absent, but contemplation cannot attain it."
云：“毕竟如何？”	He asked, "Ultimately, how is it?"
师云：“失谛。”(二百七十五) 道人看如涕唾	The Master said, "Truth is lost." (275) Persons of the Way regard it as snot and spit
问：“行又不到，问又不到时如何？”	A monk asked, "What about when neither practice nor questioning reaches it?"
师云：“到以不到，道人看如涕唾。”	The Master said, "Whether reached or not reached, persons of the Way regard it as snot and spit."
云：“其中事如何？”	He asked, "What is the matter within this?"
师唾地。(二百七十六) 更无第二主宰	The Master spat on the ground. (276) There is no second master
问：“如何是祖师西来意？”	A monk asked, "What is the meaning of the Patriarch's coming from the West?"
师云：“如你不唤作祖师意犹未在。”	The Master said, "So long as you call it the Patriarch's meaning, it is still not there."
云：“本来的如何？”	He asked, "What about the original?"
师云：“四目相睹，更无第二主宰。”(二百七十七) 不具形仪，还会也无	The Master said, "Four eyes face one another; there is no second master." (277) Without possessing outward form, is there still understanding?
问：“不具形仪，还会也无？”	A monk asked, "Without possessing outward form, is there still understanding?"
师云：“即今还会么？”(二百七十八) 皆具不可思议	The Master said, "Do you understand right now?" (278) All possess the inconceivable
问：“如何是大无惭愧的人？”	A monk asked, "What is a person utterly without shame?"
师云：“皆具不可思议。”(二百七十九) 有佛处急走过，无佛处不得住	The Master said, "All possess the inconceivable." (279) Where there is a Buddha, pass swiftly by; where there is no Buddha, do not remain
问：“学人拟向南方学些子佛法去，如何？”	A monk asked, "This student intends to go south to learn a little Buddhadharma. How is that?"
师云：“你去南方，见有佛处急走过，无佛处不得住。”	The Master said, "When you go south, wherever there is a Buddha, pass swiftly by; wherever there is no Buddha, do not remain."

云：“与么，即学人无依也。”	He said, “Then this student has nothing on which to rely.”
师云：“柳絮，柳絮。” (二百八十) 如何是急切处	The Master said, “Willow catkins, willow catkins.” (280) What is the urgent point?
问：“如何是急切处？”	A monk asked, “What is the urgent point?”
师云：“一问一答。” (二百八十一) 我随你道	The Master said, “One question, one answer.” (281) I follow your words
问：“不藉三寸，还假今时也无？”	A monk asked, “Without relying on the three-inch tongue, is there still any need for the present moment?”
师云：“我随你道，你作么生会？” (二百八十二) 如何是和尚家风	The Master said, “I follow your words. How do you understand this?” (282) What is Your Reverence’s family style?
问：“如何是和尚家风？”	A monk asked, “What is Your Reverence’s family style?”
师云：“茫茫宇宙人无数。”	The Master said, “In the vast universe, people are countless.”
云：“请和尚不答话。”	He said, “I ask that Your Reverence not answer with words.”
师云：“老僧合与么？” (二百八十三) 失者无亏，得者无用	The Master said, “Should the old monk be thus?” (283) The loser suffers no loss; the winner has no use for it
问：“二龙争珠，谁是得者？”	A monk asked, “When two dragons contend for a pearl, who obtains it?”
师云：“失者无亏，得者无用。” (二百八十四) 如何是大人相	The Master said, “The loser suffers no loss; the winner has no use for it.” (284) What are the marks of a great person?
问：“如何是大人相？”	A monk asked, “What are the marks of a great person?”
师云：“是什么。” (二百八十五) 是古是今	The Master said, “What is it?” (285) Is it ancient or is it present?
有俗士献袈裟，问：“披与么衣服，莫辜负古人也无？”	A layman offered a kāṣāya and asked, “In wearing such a robe, would one not fail the ancients?”
师抛下拂子云：“是古是今。” (二百八十六) 展手不展脚	The Master threw down his whisk and said, “Is it ancient or is it present?” (286) Extending the hands but not the feet

问：“如何是沙门行？”	A monk asked, “What is the conduct of a śramaṇa?”
师云：“展手不展脚。”(二百八十七) 牛头未见四祖时	The Master said, “Extending the hands but not the feet.” (287) Before Niutou met the Fourth Patriarch
问：“牛头未见四祖时如何？”	A monk asked, “What was it like before Niutou met the Fourth Patriarch?”
师云：“饱柴饱水。”	The Master said, “Ample firewood, ample water.”
云：“见后如何？”	He asked, “What about after he met him?”
师云：“饱柴饱水。”(二百八十八) 吃粥了也未	The Master said, “Ample firewood, ample water.” (288) Have you finished eating your gruel?
问：“如何是学人自己？”	A monk asked, “What is this student himself?”
师云：“吃粥了也未？”	The Master said, “Have you finished eating your gruel?”
云：“吃粥也。”	He said, “I have eaten my gruel.”
师云：“洗钵盂去。”(二百八十九) 如何是毗卢师	The Master said, “Go wash your bowl.” (289) What is Vairocana’s master?
问：“如何是毗卢师？”	A monk asked, “What is Vairocana’s master?”
师云：“白驼来也无？”	The Master said, “Has the white camel come?”
云：“来也。”	He said, “It has come.”
师云：“牵去喂草。”(二百九十) 老僧不曾教闍梨	The Master said, “Lead it away and feed it grass.” (290) The old monk has never taught you
问：“如何是无师智？”	A monk asked, “What is wisdom without a teacher?”
师云：“老僧不曾教闍梨。”(二百九十一) 亲切一句	The Master said, “The old monk has never taught you.” (291) An intimate word
问：“如何是亲切一句？”	A monk asked, “What is an intimate word?”
师云：“话堕也。”(二百九十二) 老僧不曾出	The Master said, “Your words have fallen into it.” (292) The old monk has never come out
问：“不借口，还许商量也无？”	A monk asked, “Without relying on speech, is discussion still permitted?”
师云：“正是时。”	The Master said, “Precisely at this time.”
云：“便请师商量。”	He said, “Then I ask the Master to discuss it.”
师云：“老僧不曾出。”(二百九十三) 二祖断臂，当为何事	The Master said, “The old monk has never come out.” (293) Why did the Second Patriarch cut off his arm?

问：“二祖断臂，当为何事？”	A monk asked, “Why did the Second Patriarch cut off his arm?”
师云：“粉骨碎身。”	The Master said, “Crushed to powder, body shattered to pieces.”
云：“供养什么人？”	He asked, “Whom do you make offerings to?”
师云：“来者供养。”(二百九十四) 你是阇梨	The Master said, “I make offerings to whoever comes.” (294) You are an ācārya
问：“无边身菩萨，为什么不见如来顶相？”	A monk asked, “Why can the Bodhisattva of Boundless Body not see the Tathāgata’s crown-mark?”
师云：“你是阇梨。”(二百九十五) 日光火光	The Master said, “You are an ācārya.” (295) Sunlight and firelight
问：“昼是日光，夜是火光，如何是神光？”	A monk asked, “By day there is sunlight, and by night there is firelight. What is the numinous light?”
师云：“日光火光。”(二百九十六) 如何是恰问处	The Master said, “Sunlight and firelight.” (296) What is the fitting place to ask?
问：“如何是恰问处？”	A monk asked, “What is the fitting place to ask?”
师云：“错。”	The Master said, “Wrong.”
云：“如何是不问处？”	He asked, “What is the place not to ask?”
师云：“向前一句里辨取。”(二百九十七) 叉手敛容	The Master said, “Discern it within the preceding sentence.” (297) Folding the hands and composing one’s countenance
问：“如何是大人相？”	A monk asked, “What are the marks of a great person?”
师以手摸面，叉手敛容。(二百九十八) 如何是无为	The Master touched his face with his hand, folded his hands, and composed his countenance. (298) What is non-contrivance?
问：“如何是无为？”	A monk asked, “What is non-contrivance?”
师云：“者个是有为。”(二百九十九) 栏中失却牛	The Master said, “This is contrived.” (299) Losing the ox inside the fence
问：“如何是祖师西来意？”	A monk asked, “What was the meaning of the Patriarch’s coming from the West?”
师云：“栏中失却牛。”(三百) 才入门便好蓦面唾	The Master said, “Losing the ox inside the fence.” (300) As soon as one enters the gate, one deserves a faceful of spit

问：“学人远来，请和尚指示。”	A monk asked, “I have come from afar. Please, Reverend, instruct me.”
师云：“才入门，便好募面唾。”(三百 一) 淮南船子到也未	The Master said, “As soon as you enter the gate, you deserve a faceful of spit.” (301) Has the boatman from Huainan arrived yet?
问：“如何是直截一路？”	A monk asked, “What is the direct path?”
师云：“淮南船子到也未？”	The Master said, “Has the boatman from Huainan arrived yet?”
云：“学人不会。”	The monk said, “I do not understand.”
师云：“且喜到来。”(三百 二) 柏子树有无佛性	The Master said, “I am glad you have arrived.” (302) Does the cypress tree have Buddha-nature?
问：“柏树子还有佛性也无？”	A monk asked, “Does the cypress tree have Buddha-nature or not?”
师云：“有。”	The Master said, “It does.”
云：“几时成佛？”	The monk asked, “When will it become a Buddha?”
师云：“待虚空落地。”	The Master said, “When empty space falls to the ground.”
云：“虚空几时落地？”	The monk asked, “When will empty space fall to the ground?”
师云：“待柏树子成佛。”(三百 三) 因什么向院里骂老僧	The Master said, “When the cypress tree becomes a Buddha.” (303) Why do you scold this old monk in the monastery?
问：“如何是西来意？”	A monk asked, “What was the meaning of coming from the West?”
师云：“因什么向院里骂老僧？”	The Master said, “Why do you scold this old monk in the monastery?”
云：“学人有何过？”	The monk said, “What fault have I committed?”
师云：“老僧不能就院里骂得阇梨。”(三百 四) 板齿生毛	The Master said, “This old monk cannot scold you, ācārya, in the monastery.” (304) Hair growing from the teeth of a plank
问：“如何是西来意？”	A monk asked, “What was the meaning of coming from the West?”
师云：“板齿生毛。”(三百 五) 只是守贫	The Master said, “Hair growing from the teeth of a plank.” (305) Merely keeping to poverty

问：“贫子来，将什么过与？”	A monk asked, “A poor fellow has come. What will you give him?”
师云：“不贫。”	The Master said, “He is not poor.”
云：“争奈觅和尚何？”	The monk said, “But what can I do when I am seeking you, Reverend?”
师云：“只是守贫。”(三百 六) 如隔罗	The Master said, “Merely keep to poverty.” (306) As though separated by silk gauze
问：“无边身菩萨，为什么不见如来顶相？”	A monk asked, “Why can the Bodhisattva of Boundless Body not see the Tathāgata’s crown-mark?”
师云：“如隔罗 。”	The Master said, “As though separated by silk gauze.”
【 ， 谷】(三百 七) 谢你将来	[Gu: gu] (307) Thank You for Bringing It Here
问：“诸天甘露，什么人得吃？”	A monk asked, “Who may drink the sweet dew of the devas?”
师云：“谢你将来。”(三百 八) 超过乾坤的人如何	The Master said, “Thank you for bringing it.” (308) What of one who transcends heaven and earth?
问：“超过乾坤底人如何？”	A monk asked, “What of one who transcends heaven and earth?”
师云：“待有与么人，即报来。”(三百 九) 三门佛殿	The Master said, “When there is such a person, report it to me.” (309) The mountain gate and Buddha hall
问：“如何是伽蓝？”	A monk asked, “What is a monastery?”
师云：“三门、佛殿。”(三百一十) 不生不灭	The Master said, “The mountain gate and the Buddha hall.” (310) Neither arising nor ceasing
问：“如何是不生不灭？”	A monk asked, “What is neither arising nor ceasing?”
师云：“本自不生，今亦无灭。”(三百一十一) 赵州主	The Master said, “It has never arisen from the beginning, and now it does not cease.” (311) The Lord of Zhaozhou
问：“如何是赵州主？”	A monk asked, “Who is the Lord of Zhaozhou?”
师云：“大王是。”(三百一十二) 急切处请师道	The Master said, “His Majesty is.” (312) At the urgent point, please speak, Master
问：“急切处，请师道。”	A monk asked, “At the urgent point, please speak, Master.”

师云：“尿是小事，须是老僧自去始得。”(三百一十三) 腋下打领	The Master said, “Urinating is a small matter; this old monk must go himself for it to do.” (313) Cutting a collar under the armpit
问：“如何是丈六金身？”	A monk asked, “What is the sixteen-foot golden body?”
师云：“腋下打领。”	The Master said, “Cutting a collar under the armpit.”
云：“学人不会。”	The monk said, “I do not understand.”
师云：“不会，请人裁。”(三百一十四) 有疑时如何	The Master said, “If you do not understand, ask someone to cut it.” (314) What if one has doubts?
问：“学人有疑时如何？”	A monk asked, “What should I do when I have doubts?”
师云：“大宜小宜？”	The Master said, “A large convenience or a small convenience?”
学云：“大疑。”	The monk said, “A large doubt.”
师云：“大宜东北角，小宜僧堂后。”(三百一十五) 问什么向上向下	The Master said, “For a large convenience, go to the northeast corner; for a small convenience, behind the monks’ hall.” (315) Why ask about above and below?
问：“如何是佛向上人？”	A monk asked, “What is one above the Buddha?”
师下禅床，上下观瞻相，云：“者汉如许长大，截作三橛也得，问什么向上向下。”(三百一十六) 尤有这个在	The Master got down from the meditation seat, looked the monk up and down, and said, “This fellow is so tall that he could be cut into three pieces. Why ask about above and below?” (316) You still have this
尼问：“如何是密密意？”	A nun asked, “What is the most intimate meaning?”
师以手掐之。	The Master pinched her with his hand.
云：“和尚犹有者个在！”	She said, “Reverend, you still have this!”
师云：“是你有者个。”(三百一十七) 无宾主话	The Master said, “It is you who have this.” (317) The discourse without host and guest
师示众云：“老僧三十年前在南方，火炉头有个无宾主话，直至如今，无人举著。”	The Master instructed the assembly: “Thirty years ago, when this old monk was in the south, there was a discourse without host and guest by the brazier. Down to the present, no one has raised it.”
【《祖堂集》卷第十八<赵州和尚>：师示众云：“我三十年前在南方火炉头，举无宾主话，直至如今无	[Collection of the Patriarchs’ Hall, fascicle 18, “Chan Master Zhaozhou”: The Master instructed the assembly: “Thirty years ago, when I was in the

人举著。” 有人举问雪峰：“赵州无宾主话作摩生道？” 雪峰便踏倒】(三百一十八) 将一钱与伊	south by the brazier, I raised the discourse without host and guest. Down to the present, no one has raised it.” Someone asked Xuefeng, “How did Zhaozhou speak of the discourse without host and guest?” Xuefeng immediately knocked him down.] (318) Give him one coin
问：“和尚受大王如是供养，将什么报答？”	A monk asked, “Since the Reverend receives such offerings from the king, how will you repay him?”
师云：“念佛。”	The Master said, “Buddha-recitation.”
云：“贫子也解念佛。”	The monk said, “This poor fellow too knows how to recite the Buddha’s name.”
师云：“唤侍者将一钱与伊。”(三百一十九) 骨格犹存	The Master said, “Call the attendant and have him give this man one coin.” (319) The framework still remains
问：“如何是和尚家风？”	A monk asked, “What is the style of your household, Reverend?”
师云：“屏风虽破，骨格犹存。”(三百二十) 野鸭子	The Master said, “Though the screen is broken, its framework still remains.” (320) Wild ducks
问：“如何是不迁之义？”	A monk asked, “What is the meaning of non-movement?”
师云：“你道这野鸭子，飞从东去西去。”(三百二十一) 什么处得者消息来	The Master said, “Tell me: do these wild ducks fly from east to west?” (321) Where did you get this news?
问：“如何是西来意？”	A monk asked, “What was the meaning of coming from the West?”
师云：“什么处得者消息来？”(三百二十二) 布施茶盐钱来	The Master said, “Where did you get this news?” (322) Donate money for tea and salt
问：“如何是尘中人？”	A monk asked, “What is a person amid the dust?”
师云：“布施茶盐钱来。”(三百二十三) 在三藏鼻孔里	The Master said, “Donate money for tea and salt.” (323) In Tripiṭaka’s nostrils
问：“大耳三藏第三度觅国师不见，未审国师在什么处？”	A monk asked, “When the Great-Eared Tripiṭaka sought the National Teacher for the third time, he could not see him. Where was the National Teacher?”
师云：“在三藏鼻孔里。”(三百二十四) 不是偶然事	The Master said, “In Tripiṭaka’s nostrils.” (324) It is no accidental matter

问：“盲龟值浮木孔时如何？”	A monk asked, “What of a blind turtle encountering a hole in a floating log?”
师云：“不是偶然事。”(三百二十五)何不隐去	The Master said, “It is no accidental matter.” (325) Why not hide away?
问：“久居岩谷时如何？”	A monk asked, “What of living long amid cliffs and valleys?”
师云：“何不隐去。”(三百二十六)礼拜著	The Master said, “Why not hide away?” (326) Make prostrations
问：“如何是佛法大意？”	A monk asked, “What is the great meaning of the Buddhadharma?”
师云：“礼拜著。”	The Master said, “Make prostrations.”
僧拟进话次，师唤沙弥文远。	As the monk was about to continue speaking, the Master called the novice Wenyan.
文远到，师叱云：“适来去什么处来？”(三百二十七)老僧不用牛刀	When Wenyan came, the Master scolded him, saying, “Where have you just been?” (327) This old monk has no need for an ox-cleaver
问：“如何是自家本意？”	A monk asked, “What is one’s own original intent?”
师云：“老僧不用牛刀。”(三百二十八)久向赵州石桥	The Master said, “This old monk has no need for an ox-cleaver.” (328) Long have I heard of Zhaozhou’s stone bridge
问：“久向赵州石桥，到来只见掠子。”	A monk asked, “Long have I heard of Zhaozhou’s stone bridge, but upon arriving I see only a little footbridge.”
师云：“阇梨只见掠子，不见赵州石桥？”	The Master said, “You see only the little footbridge, ācārya; do you not see Zhaozhou’s stone bridge?”
云：“如何是赵州石桥？”	The monk said, “What is Zhaozhou’s stone bridge?”
师云：“过来过来。”(三百二十九)如何是石桥	The Master said, “Come over, come over.” (329) What is the stone bridge?
又僧问：“久向赵州石桥，到来只见掠子。”	Another monk asked, “Long have I heard of Zhaozhou’s stone bridge, but upon arriving I see only a little footbridge.”
师云：“你只见掠子，不见赵州石桥？”	The Master said, “You see only the little footbridge; do you not see Zhaozhou’s stone bridge?”
云：“如何是石桥？”	The monk said, “What is the stone bridge?”

师云：“度驴度马。”(三百三十) 常州苏州	The Master said, “It carries donkeys and horses across.” (330) Changzhou and Suzhou
问：“和尚姓什么？”	A monk asked, “What is your surname, Reverend?”
师云：“常州有。”	The Master said, “Changzhou has it.”
云：“甲子多少？”	The monk said, “How old are you?”
师云：“苏州有。”(三百三十一) 才有是非，纷然失心	The Master said, “Suzhou has it.” (331) As soon as there is right and wrong, the mind is thrown into confusion
师上堂云：“才有是非，纷然失心，还有答话分也无？”	The Master addressed the assembly: “The moment there is right and wrong, the mind is thrown into confusion. Is there still any room for an answer?”
有僧出，抚侍者一下，云：“何不 对和尚？”	A monk stepped forward, patted the attendant once, and said, “Why do you not answer the Master directly?”
师便归方丈。	The Master then returned to his quarters.
后侍者请益：“适来僧是会不会？”	Later, the attendant requested instruction: “Did that monk just now understand or not?”
师云：“坐底见立底，立底见坐底。”(三百三十二) 大道通长安	The Master said, “Those sitting see those standing; those standing see those sitting.” (332) The Great Way Leads to Chang’an
问：“如何是道？”	A monk asked, “What is the Way?”
师云：“墙外的。”	The Master said, “Outside the wall.”
云：“不问者个。”	The monk said, “I am not asking about that.”
师云：“问什么道？”	The Master said, “What Way are you asking about?”
云：“大道。”	The monk said, “The Great Way.”
师云：“大道通长安。”(三百三十三) 见佛即不得	The Master said, “The Great Way leads to Chang’an.” (333) Seeing the Buddha Is Not Attainable
问：“拨尘见佛时如何？”	A monk asked, “When one brushes away the dust and sees the Buddha, how is it?”
师云：“拨尘即不无，见佛即不得。”(三百三十四) 无疾之身	The Master said, “Brushing away the dust is not absent, but seeing the Buddha is not attainable.” (334) A Body Free of Illness
问：“如何是无疾之身？”	A monk asked, “What is a body free of illness?”

师云：“四大五阴。”(三百三十五) 如何是阐提	The Master said, “The four elements and five aggregates.” (335) What Is an Icchantika?
问：“如何是阐提？”	A monk asked, “What is an icchantika?”
师云：“何不问菩提？”	The Master said, “Why not ask about bodhi?”
云：“如何是菩提？”	The monk said, “What is bodhi?”
师云：“只者便是阐提。”(三百三十六) 不将境示人	The Master said, “This very thing is an icchantika.” (336) Not Presenting Objects to Others
师有时屈指，云：“老僧唤作拳，你诸人唤作什么？”	At one time, the Master curled his fingers into a fist and said, “This old monk calls it a fist. What do all of you call it?”
僧云：“和尚何得将境示人？”	A monk said, “How can the Reverend present an object to others?”
师云：“我不将境示人。若将境示阇梨，即埋没阇梨去也。”	The Master said, “I do not present an object to others. If I were to present an object to you, Venerable, I would bury you.”
云：“争奈者个何？”	The monk said, “But what about this?”
师便珍重。(三百三十七) 合吃二十棒	The Master simply said, “Take care.” (337) Deserves Twenty Blows
问：“一问一答，总落天魔外道。设使无言，又犯他匡网。如何是赵州家风？”	A monk asked, “With every question and answer, one falls into the heavenly demons and non-Buddhist paths. Even if one says nothing, one still violates their net. What is the family style of Zhaozhou?”
师云：“你不解问。”	The Master said, “You do not know how to ask.”
云：“请和尚答话。”	The monk said, “Please, Master, give an answer.”
师云：“若据你，合吃二十棒。”(三百三十八) 三十年弄马骑却被驴子扑	The Master said, “By your lights, you deserve twenty blows.” (338) Thirty Years Playing with Horses, Yet Knocked Down by a Donkey
师示众云：“才有是非，纷然失心，还有答话分也无？”	The Master addressed the assembly: “The moment there is right and wrong, the mind is thrown into confusion. Is there still any room for an answer?”
有僧出，将沙弥打一掌，便出去。师便归方丈。	A monk stepped forward, slapped a novice once, and then went out. The Master returned to his quarters.
至来日，问侍者：“昨日者师僧在什么处？”	The next day, the Master asked the attendant, “Where was that monk yesterday?”

侍者云：“当时便去也。”	The attendant said, “He left at once.”
师云：“三十年弄马骑，却被驴子扑。”（三百三十九）不与么来师如何接	The Master said, “For thirty years I have played with horses, yet I was knocked down by a donkey.” (339) How Does the Master Receive One Who Does Not Come Thus?
问：“与么来的人，师还接也无？”	A monk asked, “Does the Master receive one who comes thus?”
师云：“接。”	The Master said, “I receive him.”
云：“不与么来的人，师还接也无？”	The monk said, “Does the Master receive one who does not come thus?”
师云：“接。”	The Master said, “I receive him.”
云：“与么来，从师接。不与么来，师如何接？”	The monk said, “One who comes thus is received by the Master. How does the Master receive one who does not come thus?”
师云：“止！止！不须说，我法妙难思。”（三百四十）虽然一个，下下咬著	The Master said, “Stop! Stop! No need to speak. My Dharma is wondrous and inconceivable.” (340) Though There Is Only One, It Bites Every Time
镇府大王问：“师尊年，有几个齿在？”	The Prince of Zhen Prefecture asked, “Venerable Master, at your age, how many teeth remain?”
师云：“只有一个牙。”	The Master said, “Only one tooth.”
大王云：“争吃得物。”	The prince said, “How can you eat anything?”
师云：“虽然一个，下下咬著。”（三百四十一）如何是学人珠	The Master said, “Though there is only one, it bites every time.” (341) What Is the Student’s Jewel?
问：“如何是学人珠？”	A monk asked, “What is the student’s jewel?”
师云：“高声问。”	The Master said, “Ask in a loud voice.”
僧礼拜。	The monk made a bow.
师云：“不解问，何不道：‘高下即不问，如何是学人珠？’何不与么问？”	The Master said, “You do not know how to ask. Why did you not say, ‘I do not ask about high or low; what is the student’s jewel?’ Why did you not ask in that way?”
僧便再问，师云：“洎合放过者汉。”（三百四十二）今年无风波	The monk asked again, and the Master said, “I was just about to let this fellow off.” (342) This Year There Are No Winds and Waves
问：“二边寂寂，师如何阐扬？”	A monk asked, “When the two sides are utterly still, how does the Master expound the Dharma?”

师云：“今年无风波。”(三百四十三) 拽木头，竖僧堂	The Master said, “This year there are no winds and waves.” (343) Hauling Timber, Raising the Monks’ Hall
问：“大众云集，合谈何事？”	A monk asked, “When the great assembly gathers, what should be discussed?”
师云：“今日拽木头，竖僧堂。”	The Master said, “Today we are hauling timber and raising the monks’ hall.”
云：“莫只者个便是接学人也无？”	The monk said, “Could this alone be receiving students?”
师云：“老僧不解双陆，不解长行。”	The Master said, “This old monk does not know how to play double-six, nor does he know changxing.”
【双陆，古代博戏用具同时也是一种棋盘游戏。长行，古代的一种博戏，盛行于唐，变于双陆。】(三百四十四) 如何是真实人体	[Double-six was an ancient gaming implement and also a board game. Changxing was an ancient gambling game, popular in the Tang dynasty, which later developed into double-six.] (344) What Is the True Human Body?
问：“如何是真实人体？”	A monk asked, “What is the true human body?”
师云：“春夏秋冬。”	The Master said, “Spring, summer, autumn, and winter.”
云：“与么，即学人难会？”	The monk said, “Then this is difficult for this student to understand.”
师云：“你问我真实人体。”(三百四十五) 含元殿里，金谷园中	The Master said, “You asked me about the true human body.” (345) Within Hanyuan Hall, Amid the Golden Valley Garden
问：“如何是佛法大意？”	A monk asked, “What is the great meaning of the Buddha-Dharma?”
师云：“你名什么？”	The Master said, “What is your name?”
云：“某甲。”	The monk said, “So-and-so.”
师云：“含元殿里，金谷园中。”(三百四十六) 如何是七佛师	The Master said, “Within Hanyuan Hall, amid the Golden Valley Garden.” (346) What Is the Teacher of the Seven Buddhas?
问：“如何是七佛师？”	A monk asked, “What is the teacher of the seven Buddhas?”
师云：“要眠即眠，要起即起。”(三百四十七) 龙蛇易辨，衲子难瞒	The Master said, “When it is time to sleep, sleep; when it is time to rise, rise.” (347) Dragons and

	Snakes Are Easy to Distinguish; a Robed Monk Is Hard to Deceive
问：“道非物外，物外非道，如何是物外道？”	A monk asked, “The Way is not outside things, and outside things is not the Way. What is the Way outside things?”
师便打。	The Master struck him.
云：“和尚莫打某甲，已后错打人去在。”	The monk said, “Master, do not strike this monk, or later you may strike the wrong person.”
师云：“龙蛇易辨，衲子难瞒。”(三百四十八) 无力下禅床	The Master said, “Dragons and snakes are easy to distinguish; a robed monk is hard to deceive.” (348) Too Weak to Get Down from the Meditation Seat
师见大王入院，不起，以手自拍膝，云：“会么？”	When the Master saw the prince enter the monastery, he did not rise. Instead, he patted his knee with his hand and said, “Do you understand?”
大王云：“不会。”	The prince said, “I do not understand.”
师云：“自小出家今已老，见人无力下禅床。”(三百四十九) 你娘丑陋	The Master said, “I left home in childhood and am old now; when I see people, I lack the strength to get down from the meditation seat.” (349) Your Mother Is Ugly
问：“如何是忠言？”	A monk asked, “What is honest counsel?”
师云：“你娘丑陋。”(三百五十) 不忘的人如何	The Master said, “Your mother is ugly.” (350) What About One Who Does Not Forget?
问：“从上至今，不忘的人如何？”	A monk asked, “What about one who, from ancient times until now, has not forgotten?”
师云：“不可得系心，常思念十方一切佛。”(三百五十一) 吃铁棒	The Master said, “The mind cannot be bound; constantly recollect all Buddhas of the ten directions.” (351) Eat an Iron Rod
问：“如何是忠言？”	A monk asked, “What is honest counsel?”
师云：“吃铁棒。”(三百五十二) 抚掌大笑	The Master said, “Eat an iron rod.” (352) Clapping His Hands and Laughing Loudly
问：“如何是佛向上事？”	A monk asked, “What is the matter beyond the Buddha?”
师便抚掌大笑。(三百五十三) 一灯未审从什么处发	The Master clapped his hands and laughed loudly. (353) From Where Does the One Lamp Arise?
问：“一灯燃百千灯，一灯未审从什么处发？”	A monk asked, “One lamp lights hundreds and thousands of lamps. From where does the one

	lamp arise?"
师便 出一只履。又云：“作家即不与么问。”	The Master kicked out one shoe. He then said, "A true adept would not ask in that way."
【：tì, 踢】(三百五十四) 随照失宗时如何	[Ti (tì): to kick] (354) What If Illumination Follows and Loses Its Source?
问：“归根得旨，随照失宗时如何？”	A monk asked, "When one returns to the root and attains the essential point, but in following the illumination loses the source, how is it?"
师云：“老僧不答者话。”	The Master said, "This old monk will not answer that question."
云：“请和尚答话。”	The monk said, "Please, Master, give an answer."
师云：“合与么？”	The Master said, "Must I answer in that way?"
【合：答】(三百五十五) 快道快道	[He: to answer] (355) Speak Quickly, Speak Quickly
问：“如何是不思处？”	A monk asked, "What is the place beyond thought?"
师云：“快道快道。”(三百五十六) 直至如今不得妙	The Master said, "Speak quickly, speak quickly." (356) Even Until Now, He Has Not Attained the Wondrous
问：“夜升兜率，昼降阎浮，其中为什么摩尼不现？”	A monk asked, "At night he ascends to Tuṣita; by day he descends to Jambudvīpa. Why does the mani jewel not appear therein?"
师云：“道什么？”	The Master said, "What did you say?"
僧再问。	The monk asked again.
师云：“毗婆尸佛早留心，直至如今不得妙。”(三百五十七) 速道速道	The Master said, "Vipaśyin Buddha set his mind on it too early; even until now, he has not attained the wondrous." (357) Speak Quickly, Speak Quickly
问：“非思量处如何？”	A monk asked, "What is the place beyond conceptualization?"
师云：“速道速道。”(三百五十八) 者一问嫌什么	The Master said, "Speak quickly, speak quickly." (358) What Does This One Question Dislike?
问：“如何是衣中宝？”	A monk asked, "What is the jewel in the garment?"
师云：“者一问嫌什么？”	The Master said, "What does this one question dislike?"
云：“者个是问，如何是宝？”	The monk said, "This is the question; what is the jewel?"

师云：“与么即衣也失却。” (三百五十九) 禅院里宿	The Master said, “Then even the garment has been lost.” (359) Lodge in the Chan Monastery
问：“万里无店时如何？”	A monk asked, “What is it like when there are no inns for ten thousand miles?”
师云：“禅院里宿。” (三百六十) 家家门前通长安	The Master said, “Lodge in the Chan monastery.” (360) Every Household’s Door Leads to Chang’an
问：“狗子还有佛性也无？”	A monk asked, “Does a dog have Buddha-nature or not?”
师云：“家家门前通长安。” (三百六十一) 向你道低口	The Master said, “Every household’s door leads to Chang’an.” (361) I Tell You: Lower Your Voice
问：“覩面相呈，还尽大意也无？”	A monk asked, “When face-to-face presentation is made, does it completely convey the great meaning or not?”
师云：“低口。”	The Master said, “Lower your voice.”
云：“收不得处如何？”	He said, “What about where it cannot be gathered in?”
师云：“向你道低口。” (三百六十二) 老僧不如你	The Master said, “I tell you: keep your voice low.” (362) The old monk is not as good as you
问：“如何是目前一句？”	A monk asked, “What is the phrase before one’s very eyes?”
师云：“老僧不如你。” (三百六十三) 出来的是什么人	The Master said, “The old monk is not as good as you.” (363) What sort of person has emerged?
问：“出来的是什么人？”	A monk asked, “What sort of person has emerged?”
师云：“佛菩萨。” (三百六十四) 人来莫向伊道	The Master said, “Buddhas and bodhisattvas.” (364) When someone comes, do not tell him
问：“灵草未生时如何？”	A monk asked, “What is it like before the numinous grass has sprouted?”
师云：“嗅著即脑裂。”	The Master said, “If you smell it, your brain will split.”
云：“不嗅时如何？”	He said, “What if one does not smell it?”
师云：“如同立死汉。”	The Master said, “Like a man who has died standing.”
云：“还许学人和合否？”	He said, “Will you permit this student to join with it?”

师云：“人来莫向伊道。”(三百六十五) 祖意与教意同别	The Master said, “When someone comes, do not tell him.” (365) Are the patriarchal intent and the doctrinal intent the same or different?
问：“祖意与教意同别？”	A monk asked, “Are the patriarchal intent and the doctrinal intent the same or different?”
师云：“才出家未受戒，到处问人。”(三百六十六) 好个禅僧	The Master said, “Only recently left home and not yet received the precepts, yet already asking people everywhere.” (366) What a fine Chan monk
问：“如何是圣？”	A monk asked, “What is a sage?”
师云：“不凡。”	The Master said, “Not ordinary.”
云：“如何是凡？”	He said, “What is ordinary?”
师云：“不圣。”	The Master said, “Not a sage.”
云：“不凡不圣时如何？”	He said, “What about when one is neither ordinary nor a sage?”
师云：“好个禅僧。”(三百六十七) 阖梨眼皮，盖须弥山	The Master said, “What a fine Chan monk.” (367) The Ācārya’s eyelids cover Mount Sumeru
问：“两镜相向，哪个最明？”	A monk asked, “When two mirrors face each other, which is brightest?”
师云：“阖梨眼皮，盖须弥山。”(三百六十八) 学人近入丛林乞师指示	The Master said, “The Ācārya’s eyelids cover Mount Sumeru.” (368) This student has recently entered the monastic community and begs the Master for instruction
问：“学人近入丛林，乞师指示。”	A monk asked, “This student has recently entered the monastic community and begs the Master for instruction.”
师云：“苍天苍天。”(三百六十九) 唤作即不可	The Master said, “Heavens above, heavens above!” (369) To name it is already impossible
问：“前句已往，后句难明时如何？”	A monk asked, “When the preceding phrase has passed and the following phrase is hard to understand, what then?”
师云：“唤作即不可。”	The Master said, “To name it is already impossible.”
云：“请师分。”	He said, “Please distinguish it for me, Master.”
师云：“问问。”(三百七十) 老僧不向高峰顶	The Master said, “Ask, ask.” (370) The old monk does not go to the summit of a high peak

问：“高峻难上时如何？”	A monk asked, “When a lofty peak is difficult to climb, what then?”
师云：“老僧不向高峰顶。”(三百七十一) 不与万法为侣者	The Master said, “The old monk does not go to the summit of a high peak.” (371) One who is not companion to the myriad dharmas
问：“不与万法为侣者是什么人？”	A monk asked, “Who is one who is not companion to the myriad dharmas?”
师云：“非人。”(三百七十二) 今日无钱与长官	The Master said, “Not a person.” (372) Today I have no money to give the official
问：“请师宗乘中道一句子。”	A monk asked, “Please give a phrase from within the vehicle of your school, Master.”
师云：“今日无钱与长官。”(三百七十三) 奇怪	The Master said, “Today I have no money to give the official.” (373) Strange indeed
问：“学人不别问，请师不别答。”	A monk asked, “This student does not ask differently; please do not answer differently.”
师云：“奇怪。”(三百七十四) 日月不曾换	The Master said, “Strange indeed.” (374) The sun and moon have never changed
问：“三乘教外，如何接人？”	A monk asked, “Apart from the teachings of the three vehicles, how do you receive people?”
师云：“有此世界来，日月不曾换。”(三百七十五) 识是分外	The Master said, “Since this world came to be, the sun and moon have never changed.” (375) Consciousness is extraneous
问：“三处不通，如何离识？”	A monk asked, “When the three places do not connect, how does one leave consciousness behind?”
师云：“识是分外。”(三百七十六) 不说其中事	The Master said, “Consciousness is extraneous.” (376) Do not speak of the matter within
问：“众机来凑，未审其中事如何？”	A monk asked, “When all kinds of people gather here, what is the matter within?”
师云：“我眼本正，不说其中事。”(三百七十七) 净地不止是什么人	The Master said, “My eyes are originally straight; I do not speak of the matter within.” (377) Who is one who does not stop at the pure ground?
问：“净地不止是什么人？”	A monk asked, “Who is one who does not stop at the pure ground?”
师云：“你未是其中人在。”	The Master said, “You are not yet one of those within.”

云：“如何是其中人？”	He said, “Who is one of those within?”
师云：“止也。”(三百七十八) 万法之源	The Master said, “One who stops.” (378) The source of the myriad dharmas
问：“如何是万法之源？”	A monk asked, “What is the source of the myriad dharmas?”
师云：“栋梁椽柱。”	The Master said, “Beams, rafters, and pillars.”
云：“学人不会。”	He said, “This student does not understand.”
师云：“拱斗叉手不会？”(三百七十九) 一物不将来时	The Master said, “Do you not understand the bracket sets and joined hands?” (379) When one brings not a single thing
问：“一物不将来时如何？”	A monk asked, “What about when one brings not a single thing?”
师云：“放下著。”(三百八十) 人从陈州来，不得许州信	The Master said, “Put it down.” (380) A man comes from Chenzhou but receives no news from Xuzhou
问：“路逢达道人，不将语默对。未审将什么对？”	A monk asked, “When you meet a person of the Way on the road, do not respond with speech or silence. With what, then, do you respond?”
师云：“人从陈州来，不得许州信。”(三百八十一) 有为无为	The Master said, “A man comes from Chenzhou but receives no news from Xuzhou.” (381) Conditioned and unconditioned
问：“开口是有为，如何是无为？”	A monk asked, “Opening one’s mouth is conditioned activity; what is the unconditioned?”
师以手示之，云：“者个是无为。”	The Master gestured with his hand and said, “This is the unconditioned.”
云：“者个是有为，如何是无为？”	He said, “This is conditioned activity; what is the unconditioned?”
师云：“无为。”	The Master said, “The unconditioned.”
云：“者个是有为。”	He said, “This is conditioned activity.”
师云：“是有为。”(三百八十二) 佛之一字吾不喜闻 (开示)	The Master said, “It is conditioned activity.” (382) I do not like hearing the word ‘Buddha’ (Instruction)
师示众云：“佛之一字，吾不喜闻。”(三百八十三) 和尚还为人也无	The Master instructed the assembly, saying, “I do not like hearing the word ‘Buddha.’” (383) Does the Reverend still act for others?
问：“和尚还为人也无？”	A monk asked, “Does the Reverend still act for others?”

师云：“佛，佛。”(三百八十四) 大无外，小无内	The Master said, “Buddha, Buddha.” (384) The great has no outside; the small has no inside
问：“尽却今时，如何是的的处？”	A monk asked, “When the present moment has been completely exhausted, what is the precise place?”
师云：“尽却今时，莫问那个。”	The Master said, “When the present moment has been completely exhausted, do not ask about that.”
云：“如何是的？”	He said, “What is the precise thing?”
师云：“向你道莫问。”	The Master said, “I tell you: do not ask.”
云：“如何得见？”	He said, “How may one see it?”
师云：“大无外，小无内。”(三百八十五) 把什么指示	The Master said, “The great has no outside; the small has no inside.” (385) What could you point out?
问：“离四句绝百非时如何？”	A monk asked, “What about when one is apart from the four propositions and cuts off the hundred negations?”
师云：“老僧不认得死。”	The Master said, “This old monk does not recognize death.”
云：“者个是和尚分上事。”	He said, “This is a matter belonging to the Reverend.”
师云：“恰是。”	The Master said, “Exactly so.”
云：“请和尚指示。”	He said, “Please point it out, Reverend.”
师云：“离四句，绝百非，把什么指示！”(三百八十六) 内无一物，外无所求	The Master said, “Apart from the four propositions and cutting off the hundred negations—what could I point out?” (386) Within, not a single thing; without, nothing sought
问：“如何是和尚家风？”	A monk asked, “What is the Master’s family style?”
师云：“内无一物，外无所求。”(三百八十七) 答你即乖	The Master said, “Within, not a single thing; without, nothing sought.” (387) To answer you would already be wrong
问：“如何是归根得旨？”	A monk asked, “What is returning to the root and attaining the essential point?”
师云：“答你即乖。”(三百八十八) 如何是疑心	The Master said, “To answer you would already be wrong.” (388) What is the doubting mind?
问：“如何是疑心？”	A monk asked, “What is the doubting mind?”

师云：“答你即乖也。”(三百八十九) 与么即出家也	The Master said, “To answer you would already be wrong.” (389) In that case, it is leaving home
问：“出家的人，还作俗否？”	A monk asked, “Does one who has left home still act as a layperson?”
师云：“出家即是，座主出与不出，老僧不管。”	The Master said, “Leaving home is just this. Whether the Lecturer has left home or not is none of this old monk’s concern.”
云：“为什么不管？”	He said, “Why is it none of your concern?”
师云：“与么，即出家也。”(三百九十) 无漏智性，本自具足	The Master said, “In that case, it is leaving home.” (390) Undefined wisdom-nature is originally complete
问：“无师弟子时如何？”	A monk asked, “What about a disciple without a teacher?”
师云：“无漏智性，本自具足。”	The Master said, “Undefined wisdom-nature is originally complete.”
又云：“此是无师弟子。”(三百九十一) 不见边表时如何	He further said, “This is a disciple without a teacher.” (391) What about when no boundary or sign can be seen?
问：“不见边表时如何？”	A monk asked, “What about when no boundary or sign can be seen?”
师云：“因什么与么！”(三百九十二) 也可怜生	The Master said, “Why is it like this?” (392) Truly pitiable
问：“澄而不清，浑而不浊时如何？”	A monk asked, “What about when it is clear yet not limpid, turbid yet not muddy?”
师云：“不清不浊。”	The Master said, “Neither limpid nor muddy.”
云：“是什么？”	He said, “What is that?”
师云：“也可怜生。”	The Master said, “Truly pitiable.”
云：“如何是通方？”	He said, “What is the all-purpose way?”
师云：“离却金刚禅。”(三百九十三) 用者即重	The Master said, “Leave behind Vajra Chan.” (393) What is used is weighty
问：“如何是囊中宝？”	A monk asked, “What is the treasure in the bag?”
师云：“嫌什么。”	The Master said, “What do you dislike?”
云：“用不穷时如何？”	He said, “What about when its use is inexhaustible?”

师云：“自家的还重否？”	The Master said, “Is your own [treasure] still weighty?”
又云：“用者即重，不用即轻。” (三百九十四) 师又唾地	He further said, “What is used is weighty; what is not used is light.” (394) The Master spat on the ground again
问：“如何是祖师的的意？”	A monk asked, “What is the patriarch’s precise intent?”
师涕唾。	The Master spat.
云：“其中事如何？”	He said, “What is the matter within this?”
师又唾地。(三百九十五) 离行	The Master spat on the ground again. (395) Conduct apart from conduct
问：“如何是沙门行？”	A monk asked, “What is the conduct of a śramaṇa?”
师云：“离行。” (三百九十六) 指即不休	The Master said, “Conduct apart from conduct.” (396) To point is not rest
问：“真休之处，请师指。”	A monk asked, “At the place of true rest, please point it out, Master.”
师云：“指即不休。” (三百九十七) 乖常语	The Master said, “To point is not rest.” (397) Contrary to ordinary speech
问：“无问时如何？”	A monk asked, “What about when there is no question?”
师云：“乖常语。” (三百九十八) 无出迹	The Master said, “Contrary to ordinary speech.” (398) No trace of emergence
问：“四山相逼时如何？”	A monk asked, “When the four mountains close in from all sides, what then?”
师云：“无出迹。” (三百九十九) 道不得处	The Master said, “There is no trace of escape.” (399) The Place Where Nothing Can Be Said
问：“到者里道不得时如何？”	A monk asked, “When one reaches this place where nothing can be said, what then?”
师云：“不得道。”	The Master said, “Nothing can be said.”
云：“如何道？”	The monk said, “How is it spoken?”
师云：“道不得处。” (四百) 如何是顶外事	The Master said, “The place where nothing can be said.” (400) What Is Beyond the Summit?
问：“但有言句，尽不出顶。如何是顶外事？”	A monk asked, “So long as there are words and phrases, none goes beyond the summit. What is beyond the summit?”

师唤沙弥文远。	The Master called to the novice Wenyuan.
文远应诺。	Wenyuan answered.
师云：“今日早晚也？”(四百 一) 莫恶口	The Master said, “What time is it today?” (401) Do Not Speak Harshly
问：“如何是毗卢师？”师云：“莫恶口。”(四百 二) 什么处是拣择	A monk asked, “Who is the teacher of Vairocana?” The Master said, “Do not speak harshly.” (402) Where Is Discrimination?
问：“至道无难，唯嫌拣择。如何得不拣择？”	A monk asked, “The supreme Way is not difficult; it only rejects discrimination. How can one be free of discrimination?”
师云：“天上天下，唯我独尊。”	The Master said, “Above heaven and below heaven, I alone am honored.”
云：“此犹是拣择。”	The monk said, “This is still discrimination.”
师云：“田库奴，什么处是拣择！”(四百 三) 争奈老僧在三界内	The Master said, “You slave of the field storehouse, where is there discrimination?” (403) Yet This Old Monk Is Within the Three Realms
问：“如何是三界外人？”	A monk asked, “Who is a person beyond the three realms?”
师云：“争奈老僧在三界内。”(四百 四) 故问老僧	The Master said, “Yet this old monk is within the three realms.” (404) Then You Are Deliberately Questioning This Old Monk
问：“知有不有的人如何？”	A monk asked, “How is one who knows that there is no ‘there is?’”
师云：“你若更问，即故问老僧。”(四百 五) 我者里是柴林	The Master said, “If you ask again, you are deliberately questioning this old monk.” (405) Here I Am in a Grove of Firewood
师示众云：“向南方趋丛林去。莫在者里。”	The Master instructed the assembly, saying, “Go south and seek out the monasteries. Do not remain here.”
僧便问：“和尚者里是甚处？”	A monk then asked, “What sort of place is this, Master?”
师云：“我者里是柴林。”(四百 六) 性是弟子	The Master said, “Here I am in a grove of firewood.” (406) By Nature, a Disciple
问：“如何是毗卢师？”师云：“性是弟子。”(四百 七) 不审从甚处起	A monk asked, “Who is the teacher of Vairocana?” The Master said, “By nature, a disciple.” (407) I Do Not Know Where It Arises From

问：“归根得旨时如何？”	A monk asked, “When one returns to the root and attains the essential meaning, what then?”
师云：“太慌忙生。”	The Master said, “You are in far too much of a hurry.”
云：“不审。”	The monk said, “I do not understand.”
师云：“不审从甚处起。”(四百 八) 大善知识为什么却扫尘	The Master said, “I do not know where it arises from.” (408) Why Does a Great Spiritual Friend Sweep Away Dust?
刘相公入院，见师扫地，问：“大善知识为什么却扫尘？”	When Minister Liu entered the monastery, he saw the Master sweeping the ground and asked, “Why does a great spiritual friend sweep away dust?”
师云：“从外来。”(四百 九) 利剑出匣时如何	The Master said, “It comes from outside.” (409) When a Sharp Sword Leaves Its Scabbard
问：“利剑出匣时如何？”	A monk asked, “When a sharp sword leaves its scabbard, what then?”
师云：“黑。”	The Master said, “Black.”
云：“正问之时，如何辨白？”	The monk said, “As I am asking, how can one distinguish white?”
师云：“无者闲工夫。”	The Master said, “There is no leisure for that.”
云：“叉手向人前争奈何？”	The monk said, “When one folds one’s hands before another, what then?”
师云：“早晚见你叉手。”	The Master said, “Sooner or later, I will see you fold your hands.”
云：“不叉手时如何？”	The monk said, “What about when one does not fold one’s hands?”
师云：“谁是不叉手者？”(四百一十) 如何是沙门得力处	The Master said, “Who is it that does not fold his hands?” (410) Where Does a Śramaṇa Gain Strength?
问：“如何是沙门得力处？”	A monk asked, “Where does a śramaṇa gain strength?”
师云：“你什么处不得力？”(四百一十一) 目前无学人	The Master said, “Where do you lack strength?” (411) There Is No Student Before Me
问：“如何是和尚示学人处？”	A monk asked, “How does the Master instruct students?”
师云：“目前无学人。”	The Master said, “There is no student before me.”

云：“与么即不出世也。”	The monk said, “Then you do not appear in the world.”
师便珍重。(四百一十二) 师作拳安头上	The Master thereupon took his leave. (412) The Master Made a Fist and Placed It on His Head
问：“祖意与教意同别？”	A monk asked, “Are the ancestral intent and the intent of the teachings the same or different?”
师作拳安头上。	The Master made a fist and placed it on his head.
云：“和尚犹有者在？”	The monk said, “Master, do you still have this?”
师卸下帽子，云：“你道老僧有个什么？”(四百一十三) 如何得不被心识使	The Master took off his cap and said, “Tell me, what does this old monk have?” (413) How Can One Avoid Being Driven by Consciousness?
问：“心不停不住时如何？”	A monk asked, “When the mind neither stops nor abides, what then?”
师云：“是活物。是者个正被心识使在。”	The Master said, “It is a living thing. This is precisely being driven by consciousness.”
云：“如何得不被心识使？”	The monk said, “How can one avoid being driven by consciousness?”
师便低头。(四百一十四) 道从何生	The Master lowered his head. (414) From Where Does the Way Arise?
问：“道从何生？”	A monk asked, “From where does the Way arise?”
师云：“者个即生也，道不属生灭。”	The Master said, “This arises, but the Way does not belong to arising and ceasing.”
云：“莫是天然也无？”	The monk said, “Is it not natural?”
师云：“者个是天然，道即不与么。”(四百一十五) 会得祖意，便会教意	The Master said, “This is natural, but the Way is not like that.” (415) To Understand the Ancestral Intent Is to Understand the Intent of the Teachings
问：“祖意与教意同别？”	A monk asked, “Are the ancestral intent and the intent of the teachings the same or different?”
师云：“会得祖意，便会教意。”(四百一十六) 部𩚑	The Master said, “To understand the ancestral intent is to understand the intent of the teachings.” (416) Om Bùlín
问：“如何是异类中行？”	A monk asked, “What is it to move among those of other kinds?”
师云：“部𩚑、部𩚑。”(四百一十七) 是渠高峻	The Master said, “Om bùlín, om bùlín.” (417) It Is Too Lofty

问：“高峻难上时如何？”	A monk asked, “When it is lofty and difficult to climb, what then?”
师云：“老僧自住峰顶。”	The Master said, “This old monk himself dwells on the summit.”
云：“争奈曹溪路侧何？”	The monk said, “But what of the road beside Caoxi?”
师云：“曹溪是恶。”	The Master said, “Caoxi is bad.”
云：“今时为什么不到？”	The monk said, “Why do people not go there nowadays?”
师云：“是渠高峻。”(四百一十八) 塞却老僧耳	The Master said, “It is too lofty.” (418) It Stops Up This Old Monk’s Ears
问：“如何是宝月当空？”	A monk asked, “What is it when the precious moon hangs in the sky?”
师云：“塞却老僧耳。”(四百一十九) 应机时如何	The Master said, “It stops up this old monk’s ears.” (419) When Responding to the Occasion
问：“毫厘有差时如何？”	A monk asked, “When there is an error of a hair’s breadth, what then?”
师云：“粗。”	The Master said, “Crude.”
云：“应机时如何？”	The monk said, “What about when responding to the occasion?”
师云：“屈。”(四百二十) 师展手拂衣	The Master said, “Bend.” (420) The Master Extended His Hand and Brushed Off His Robe
问：“如何是沙门行？”	A monk asked, “What is the conduct of a śramaṇa?”
师展手拂衣。(四百二十一) 无人知	The Master extended his hand and brushed off his robe. (421) No One Knows
问：“祖佛命不断处如何？”	A monk asked, “What is the place where the life of the patriarchs and Buddhas does not cease?”
师云：“无人知。”(四百二十二) 唤作权机	The Master said, “No one knows.” (422) It Is Called an Expedient Device
问：“未审权机唤作什么？”	A monk asked, “What, pray, is called an expedient device?”
师云：“唤作权机。”(四百二十三) 未入丛林，更是不会	The Master said, “It is called an expedient device.” (423) Before Entering a Monastery, You Understood Even Less

问：“学人近入丛林，不会，乞师指示。”	A monk asked, “This student has recently entered a monastery and does not understand. I beg the Master for instruction.”
师云：“未入丛林，更是不会。”(四百二十四) 老僧不是古德	The Master said, “Before entering a monastery, you understood even less.” (424) This Old Monk Is Not an Ancient Worthy
问：“从上古德，将何示人？”	A monk asked, “What did the ancient worthies of old use to show people?”
师云：“不因你问，老僧也不知有古德。”	The Master said, “Had you not asked, this old monk would not even have known that there were ancient worthies.”
云：“请师指示。”	The monk said, “I beg the Master for instruction.”
师云：“老僧不是古德。”(四百二十五) 如何是贞实	The Master said, “This old monk is not an ancient worthy.” (425) What Is Genuine and Real?
问：“佛花未发，如何辨得贞实？”	A monk asked, “Before the Buddha-flower has blossomed, how can one discern what is genuine and real?”
师云：“是贞是实。”	The Master said, “It is genuine; it is real.”
云：“是什么人分上事？”	The monk said, “Whose affair is this?”
师云：“老僧有分，阇梨有分。”(四百二十六) 你是什么人	The Master said, “This old monk has a share in it; you, Ācārya, have a share in it.” (426) Who Are You?
问：“如何是佛？”	A monk asked, “What is Buddha?”
师云：“你是什么人。”(四百二十七) 募直路	The Master said, “Who are you?” (427) The Straight Road
问：“募直路时如何？”	A monk asked, “What about the straight road?”
师云：“募直路。”(四百二十八) 玄中不断玄	The Master said, “The straight road.” (428) Mystery Unceasing Within Mystery
问：“如何是玄中不断玄？”	A monk asked, “What is mystery unceasing within mystery?”
师云：“你问我是不断玄。”(四百二十九) 真即实，实即真	The Master said, “Your asking me is unceasing mystery.” (429) The True Is the Real; the Real Is the True
问：“觉花未发时，如何辨得真实？”	A monk asked, “Before the flower of awakening has blossomed, how can one discern the true and the real?”

师云：“已发也。”	The Master said, "It has already blossomed."
云：“未审是真是实？”	The monk said, "I do not know whether it is true or real."
师云：“真即实，实即真。”(四百三十) 者辜恩负德汉	The Master said, "The true is the real; the real is the true." (430) This Fellow Who Betrays Grace and Spurns Virtue
问：“还有不报四恩三德者也无？”	A monk asked, "Is there anyone who does not repay the four benefactions and the three virtues?"
师云：“有。”	The Master said, "There is."
云：“如何是？”	The monk said, "Who is that?"
师云：“者辜恩负德汉。”(四百三十一) 不欠少	The Master said, "This fellow who betrays grace and spurns virtue." (431) Nothing Is Lacking
问：“贫子来，将什么物与他？”	A monk asked, "When a poor son comes, what should be given to him?"
师云：“不欠少。”(四百三十二) 老僧是从谿	The Master said, "Nothing is lacking." (432) This Old Monk Is Congshen
问：“如何是赵州正主？”	A monk asked, "Who is the true master of Zhaozhou?"
师云：“老僧是从谿。”(四百三十三) 愿婆婆永沉苦海	The Master said, "This old monk is Congshen." (433) May the Old Woman Remain Forever Immersed in the Sea of Suffering
有婆子问：“婆是五障之身，如何免得？”	An old woman asked, "I possess the body of the five obstacles. How may I be freed from them?"
师云：“愿一切人生天，愿婆婆永沉苦海。”(四百三十四) 月落了来相见	The Master said, "May all people be born in heaven; may the old woman remain forever immersed in the sea of suffering." (434) Come and Meet Me When the Moon Has Set
问：“朗月当空时如何？”	A monk asked, "What is it when the bright moon hangs in the sky?"
师云：“犹是阶下汉。”	The Master said, "You are still a man below the steps."
云：“请师接上阶。”	The monk said, "I beg the Master to receive me up the steps."
师云：“月落了来相见。”(四百三十五) 如今齁齁地饱	The Master said, "When the moon has set, come see me." (435) Even now, I am thoroughly full.

师有时示众云：“老僧初到药山时，得一句子，直至如今齁齁地饱。”(四百三十六) 上等人来，禅床上接	At times the Master addressed the assembly, saying, “When this old monk first arrived at Yaoshan, he obtained a single phrase, and even now he is thoroughly full.” (436) When people of the highest rank come, receive them while remaining on the Chan seat.
师因在室坐禅次，主事报和尚云：“大王来礼拜。”	While the Master was sitting in meditation in his room, the monastic administrator reported to him, “Your Reverence, the king has come to pay his respects.”
大王礼拜了，左右问：“列土王来，为什么不起？”	After the king had paid his respects, his attendants asked, “Why did you not rise when the lord of a feudal domain came?”
师云：“你不会。老僧者里，下等人来，出三门接。中等人来，下禅床接。上等人来，禅床上接。不可唤大王作中等、下等人也，恐屈大王。”	The Master said, “You do not understand. Here, when people of the lowest rank come, I go out through the three gates to receive them. When people of middling rank come, I step down from the Chan seat to receive them. When people of the highest rank come, I receive them while remaining on the Chan seat. One must not call the king a person of middling or low rank, lest that slight the king.”
大王欢喜，再三请入内供养。(四百三十七) 你还梦见临济也无	The king was delighted and repeatedly invited him inside to make offerings. (437) Have you ever dreamed of Linji?
师因问周员外：“你还梦见临济也无？”	The Master asked Layman Zhou, “Have you ever dreamed of Linji?”
员外竖起拳。	The layman raised his fist.
师云：“那边见。”	The Master said, “You saw him over there.”
外云：“者边见。”	The layman said, “I saw him over here.”
师云：“什么处见临济？”	The Master said, “Where did you see Linji?”
员外无对。	The layman had no reply.
师问：“周员外什么处来？”	The Master asked, “Where has Layman Zhou come from?”
云：“非来非去。”	He said, “Neither coming nor going.”
师云：“不是老鸦，飞来飞去？”(四百三十八) 南方大有人丧身失命	The Master said, “Are you not a crow, flying here and there?” (438) In the south, many people lose their very lives.

师示众云：“才有是非，纷然失心，还有答话分也无？”	The Master addressed the assembly, saying, “As soon as there is right and wrong, the mind is thrown into confusion. Is there still any room for an answer?”
后有僧举似洛浦，洛浦扣齿。	Later, a monk related this to Luopu. Luopu clicked his teeth.
又举似云居，云居云：“何必。”	He also related it to Yunju. Yunju said, “Why must it be so?”
僧举似师，师云：“南方大有人丧身失命。”	The monk related it to the Master, who said, “In the south, many people lose their very lives.”
僧云：“请和尚举。”	The monk said, “Please, Reverend, give an example.”
师才举，僧便指傍僧云：“者个师僧，吃却饭了，作什么语话。”	As soon as the Master began to give one, the monk pointed to a monk beside him and said, “This monk has finished eating; why is he talking like that?”
师休去。(四百三十九) 我自理经也不得	The Master let it drop. (439) I cannot even attend to the sūtra myself.
师因看《金刚经》次，僧便问：“一切诸佛及诸佛阿耨菩提皆从此经出。如何是此经？”	While the Master was reading the Diamond Sūtra, a monk asked, “All Buddhas and the unsurpassed enlightenment of all Buddhas issue from this sūtra. What is this sūtra?”
师云：“《金刚般若波罗蜜经》，如是我闻，一时佛在舍卫国……”	The Master said, “The Diamond Prajñāpāramitā Sūtra: Thus have I heard. At one time, the Buddha was staying in Śrāvastī...”
僧云：“不是。”	The monk said, “That is not it.”
师云：“我自理经也不得？！”(四百四十) 你作么生见	The Master said, “Can I not even attend to the sūtra myself?!” (440) How would you see it?
因僧辞去，师云：“阇梨出外，忽有人问：‘还见赵州否？’你作么生对？”	When a monk was taking leave, the Master said, “Venerable, when you go out, someone may suddenly ask, ‘Have you seen Zhaozhou?’ How would you answer?”
云：“只可道见。”	The monk said, “I could only say that I have.”
师云：“老僧是一头驴，你作么生见？”	The Master said, “This old monk is a donkey. How would you see him?”
僧无语。(四百四十一) 还知有赵州关么	The monk had nothing to say. (441) Do you know of the Zhaozhou barrier?

师问新到：“从什么处来？”	The Master asked a newcomer, “Where have you come from?”
云：“南方来。”	He said, “I have come from the south.”
师云：“还知有赵州关么？”	The Master said, “Do you know of the Zhaozhou barrier?”
云：“须知有不涉关者。”	He said, “One must know that there are those who do not pass through the barrier.”
师叱云：“者贩私盐汉。”	The Master rebuked him, saying, “You fellow who traffics in illicit salt!”
又云：“兄弟！赵州关也难过。”	He also said, “Brothers, the Zhaozhou barrier is hard to pass.”
云：“如何是赵州关？”	Someone asked, “What is the Zhaozhou barrier?”
师云：“石桥是。”(四百四十二) 佛法尽在南方	The Master said, “It is the stone bridge.” (442) The Buddhadharma is all in the south.
有僧从雪峰来，师云：“上座莫住此间，老僧者里只是避难所在，佛法尽在南方。”	A monk came from Xuefeng. The Master said, “Venerable, do not stay here. This old monk’s place is merely a refuge from calamity; the Buddhadharma is all in the south.”
云：“佛法岂有南北？”	The monk said, “Can the Buddhadharma have north and south?”
师云：“直饶你从云居、雪峰来，也只是个担板汉！”	The Master said, “Even if you have come from Yunju or Xuefeng, you are still only a fellow carrying a plank!”
云：“未审那边事如何？”	The monk said, “I have not yet understood: what are things like over there?”
师云：“你因甚夜来尿床？”	The Master said, “Why did you wet the bed last night?”
云：“达后如何？”	The monk said, “What about after realization?”
师云：“又是屙屎。”	The Master said, “Then you are shitting again.”
【担板汉：指呆笨、不灵活的汉子。】(四百四十三) 难得师子儿	[A fellow carrying a plank: a dull, inflexible person.] (443) A lion cub is hard to find.
示众云：“我此间有出窟师子，亦有在窟师子，只是难得师子儿。”	The Master addressed the assembly, saying, “Here I have lions that have come out of their dens, and lions that remain in their dens; but lion cubs are hard to find.”

时有僧弹指对之。师云：“是什么？”	At that time, a monk snapped his fingers in reply. The Master said, "What is that?"
云：“师子儿。”	The monk said, "A lion cub."
师云：“我唤作师子儿，早是罪过，你更行踏。” (四百四十四) 寄个锹子去	The Master said, "When I call it a lion cub, that is already a fault; yet you go further and prance about." (444) Send him a shovel.
师问新到：“离什么处？”	The Master asked a newcomer, "Where have you left from?"
云：“离雪峰。”	He said, "I left Xuefeng."
师云：“雪峰有什么言句示人。”	The Master said, "What sayings does Xuefeng have to show people?"
云：“和尚寻常道：‘尽十方世界，是沙门一只眼。你等诸人向什么处屙？’”	He said, "The Reverend usually says, 'The entire world in the ten directions is a single eye of a śramaṇa. Where then do all of you shit?'"
师云：“阇梨若回，寄个锹子去。”(四百四十五) 用个什么	The Master said, "When you return, send him a shovel." (445) What will you use?
师因舍衣俵大众次，僧便问：“和尚总舍却了，用个什么去？”	As the Master was distributing clothing to the assembly, a monk asked, "Reverend, having given everything away, what will you use?"
师召云：“湖州子。”	The Master called out, "Son of Huzhou!"
僧应诺。	The monk responded.
师云：“用个什么！”(四百四十六) 四大五蕴	The Master said, "What will you use!" (446) The four great elements and five aggregates.
师示众云：“未有世界，早有此性；世界坏时，此性不坏。”	The Master addressed the assembly, saying, "Before the world existed, this nature already existed; when the world is destroyed, this nature is not destroyed."
僧问：“如何是此性？”	A monk asked, "What is this nature?"
师云：“五蕴四大。”	The Master said, "The five aggregates and four great elements."
云：“此犹是坏，如何是此性？”	The monk said, "These still perish. What, then, is this nature?"
师云：“四大五蕴。”(四百四十七) 总属经论，佛法未在	The Master said, "The four great elements and five aggregates." (447) All this belongs to the sūtras and treatises; the Buddhadharma is not there yet.

定州有一座主到，师问：“习何业。”	A lecturer from Dingzhou arrived. The Master asked, “What discipline do you study?”
云：“经律论不听便讲。”	He said, “I expound the sūtras, Vinaya, and treatises without first listening to lectures on them.”
师举手示之：“还讲得者个么？”	The Master raised his hand to show him and said, “Can you expound this?”
座主茫然不知。	The lecturer was utterly at a loss.
师云：“只饶你不听便讲得，也只是个讲经论汉，若是佛法，未在。”	The Master said, “Even if you can expound them without first listening to lectures, you are still only a lecturer on sūtras and treatises. As for the Buddhadharma, it is not there yet.”
云：“和尚即今语话，莫便是佛法否？”	He said, “Are the Reverend’s words right now not the Buddhadharma?”
师云：“直饶你问得答得，总属经论，佛法未在。”	The Master said, “Even if you can ask and answer, it all belongs to the sūtras and treatises; the Buddhadharma is not there yet.”
主无语。(四百四十八) 那院何似者院	The lecturer had nothing to say. (448) How does that monastery compare with this one?
师问一行者：“从什么处来？”	The Master asked an attendant, “Where have you come from?”
云：“北院来。”	He said, “I have come from the northern monastery.”
师云：“那院何似者院？”	The Master said, “How does that monastery compare with this one?”
行者无对。	The attendant had no reply.
有僧在边立，师令代行者语。	A monk was standing nearby, and the Master told him to answer on the attendant’s behalf.
僧代云：“从那院来。”	The monk answered for him, “I came from that monastery.”
师笑之。	The Master laughed at this.
师又令文远代之，文远云：“行者还是不取师语话。”(四百四十九) 吃我涕唾	The Master then told Wenyuan to answer on his behalf. Wenyuan said, “The attendant simply does not accept the Master’s words.” (449) Eat my spit and snot.
师问座主：“所习何业？”	The Master asked a lecturer, “What discipline do you study?”

云：“讲《维摩经》。”	He said, “I lecture on the Vimalakīrti Sūtra.”
师云：“《维摩经》道：‘步步是道场。’座主在什么处？”	The Master said, “The Vimalakīrti Sūtra says, ‘Every step is a place of practice.’ Where are you?”
主无对。	The lecturer had no reply.
师令全益代座主语，全益云：“只者一问，可识道场么？”	The Master told Quanyi to answer for the lecturer. Quanyi said, “With this one question alone, can you recognize the place of practice?”
师云：“你身在道场里，心在什么处？速道取！”	The Master said, “Your body is within the place of practice; where is your mind? Speak quickly!”
云：“和尚不是觅学人心。”	He said, “Reverend, you are not seeking the student’s mind.”
师云：“是。”	The Master said, “That is so.”
云：“只者一问一答，是什么？”	He said, “What is this one question and one answer?”
师云：“老僧不在心所里，法过眼、耳、鼻、舌、身、意而知解。”	The Master said, “This old monk does not abide among the mental factors; dharmas pass through the eye, ear, nose, tongue, body, and mind, and are then understood.”
云：“既不在心所里，和尚为什么觅？”	He said, “If you do not abide among the mental factors, why do you seek?”
师云：“为你道不得。”	The Master said, “Because you cannot express it.”
云：“法过眼、耳、鼻、舌、身意而不解，作么生道不得？”	He said, “If dharmas pass through the eye, ear, nose, tongue, body, and mind without being understood, why can you not express it?”
师云：“吃我涕唾。”(四百五十) 莫取老僧语	The Master said, “Eat my spit and snot.” (450) Do not take this old monk’s words.
师问僧：“你曾看《法华经》么？”	The Master asked a monk, “Have you ever read the Lotus Sūtra?”
云：“曾看。”	He said, “I have.”
师云：“经中道：‘衲衣在空闲，假名阿练若，诳惑世间人。’你作么生会？”	The Master said, “The sūtra says, ‘Wearing a patched robe and dwelling in a secluded place, they falsely call themselves āraṇyakas and deceive the people of the world.’ How do you understand this?”
僧拟礼拜。	The monk made as if to bow.

师云：“你披衲衣来否。”	The Master said, “Did you come wearing a patched robe?”
云：“披来。”	He said, “I did.”
师云：“莫惑我。”	The Master said, “Do not deceive me.”
云：“如何得不惑去。”	The monk said, “How can I cease to be deceived?”
师云：“自作活计，莫取老僧语。”(四百五十一) 为什么却为儿孙传语	The Master said, “Make your own living; do not take this old monk’s words.” (451) Why then do you pass on words for your descendants?
师问座主：“所习何业？”	The Master asked a lecturer, “What discipline do you study?”
云：“讲《维摩经》。”	He said, “I lecture on the Vimalakīrti Sūtra.”
师云：“那个是维摩祖父。”	The Master said, “Who is Vimalakīrti’s grandfather?”
云：“某甲是。”	He said, “I am.”
师云：“为什么却为儿孙传语？”	The Master said, “Why, then, convey words for your descendants?”
主无对。(四百五十二) 今日天阴，不答话	The host had no reply. (452) Today Is Overcast; No Answering Questions
师一日上堂。僧才出礼拜，师乃合掌珍重。	One day, the Master ascended the Dharma hall. As soon as a monk came forward and bowed, the Master joined his palms and said farewell.
又一日，僧礼拜。	On another day, a monk bowed.
师云：“好好问。”	The Master said, “Ask well.”
云：“如何是禅。”	The monk said, “What is Chan?”
师云：“今日天阴，不答话。”(四百五十三) 大好无方面	The Master said, “Today is overcast; I will not answer questions.” (453) Great Indeed, From No Direction
问新到：“从何方来？”	The Master asked a newly arrived monk, “From what direction have you come?”
云：“无方面来。”	The monk said, “I have come from no direction.”
师乃转背。	The Master turned his back.
僧将坐具随师转。	The monk followed the Master’s turn with his sitting cloth.
师云：“大好无方面。”(四百五十四) 摘杨花摘杨花	The Master said, “Great indeed, from no direction.” (454) Picking Willow Catkins, Picking Willow Catkins

问新到：“从何处来？”	The Master asked a newly arrived monk, “Where have you come from?”
云：“南方来。”	The monk said, “I have come from the south.”
师云：“三千里外逢莫戏！”	The Master said, “When you meet someone three thousand li away, do not trifle!”
云：“不曾。”	The monk said, “I have not.”
师云：“摘杨花，摘杨花。”	The Master said, “Picking willow catkins, picking willow catkins.”
【《祖堂集》卷第十八<赵州和尚>：“有僧辞，师问：‘什么处去？’对云：‘南方去。’师云：‘三千里外逢人，莫喜。’僧云：‘学人不会。’师云：‘柳絮！柳絮！’”】(四百五十五) 文殊，文殊	[In fascicle 18 of The Anthology of the Patriarchal Hall, under “Chan Master Zhaozhou”: “When a monk took leave, the Master asked, ‘Where are you going?’ The monk replied, ‘I am going south.’ The Master said, ‘When you meet someone three thousand li away, do not rejoice.’ The monk said, ‘This student does not understand.’ The Master said, ‘Willow floss! Willow floss!’”] (455) Mañjuśrī, Mañjuśrī
丰干到五台，山下见一老人。	Fenggan arrived at Mount Wutai and saw an old man at the foot of the mountain.
干云：“莫是文殊也无？”	Fenggan said, “Could you be Mañjuśrī?”
老人云：“不可有二文殊也！”	The old man said, “There cannot be two Mañjuśrīs!”
干便礼拜，老人不见。	Fenggan thereupon bowed, and the old man disappeared.
有僧举似师，师云：“丰干只具一只眼。”	A monk recounted this to the Master, who said, “Fenggan had only one eye.”
师乃令文远作老人，我作丰干。	The Master then had Wen Yuan play the old man, while he himself played Fenggan.
师云：“莫是文殊也无？”	The Master said, “Could you be Mañjuśrī?”
远云：“岂有二文殊也！”	Wen Yuan said, “How could there be two Mañjuśrīs?”
师云：“文殊，文殊。”(四百五十六) 吃茶去	The Master said, “Mañjuśrī, Mañjuśrī.” (456) Go Have Some Tea
师问二新到：“上座曾到此间否？”	The Master asked two newly arrived monks, “Venerable, have you ever been here before?”
云：“不曾到。”	One said, “I have not been here before.”

师云：“吃茶去。”	The Master said, “Go have some tea.”
又问那一人：“曾到此间否？”	He then asked the other one, “Have you ever been here before?”
云：“曾到。”	The monk said, “I have been here before.”
师云：“吃茶去。”	The Master said, “Go have some tea.”
院主问：“和尚！不曾到，教伊吃茶去，即且置；曾到，为什么教伊吃茶去？”	The monastery steward asked, “Master, let us leave aside your telling one who had not been here before to go have tea. Why did you tell one who had been here before to go have tea as well?”
师云：“院主。”	The Master said, “Steward.”
院主应诺。	The steward responded.
师云：“吃茶去！”(四百五十七) 和尚自住取	The Master said, “Go have some tea!” (457) You May Dwell There Yourself
师到云居，云居云：“老老大大，何不觅个住处？”	The Master went to Yunju. Yunju said, “You are quite advanced in years; why do you not find a place to dwell?”
师云：“什么处住得？”	The Master said, “Where could I dwell?”
云居云：“前面有古寺基。”	Yunju said, “There is the foundation of an old monastery up ahead.”
师云：“与么，即和尚自住取。”(四百五十八) 今日却被驴扑	The Master said, “In that case, Reverend, you may dwell there yourself.” (458) Today I Was Kicked by a Donkey
师又到茱萸，茱萸云：“老老大大，何不觅个住处去？”	The Master also went to Zhuyu. Zhuyu said, “You are quite advanced in years; why do you not go and find a place to dwell?”
师云：“什么处住得？”	The Master said, “Where could I dwell?”
茱萸云：“老老大大，住处也不识！”	Zhuyu said, “You are quite advanced in years, yet you do not even recognize a place to dwell!”
师云：“三十年弄马骑，今日却被驴扑。”(四百五十九) 只为心粗	The Master said, “For thirty years I have handled horses, but today I was kicked by a donkey.” (459) Only Because the Mind Is Coarse
师又到茱萸方丈，上下观瞻。	The Master again went to Zhuyu’s abbot’s quarters and looked about above and below.
茱萸云：“平地吃交作什么？”	Zhuyu said, “Why stumble on level ground?”
师云：“只为心粗。”	The Master said, “Only because the mind is coarse.”

【交：趺】(四百六十) 赵州探水	[Jiao: a fall] (460) Zhaozhou Probes the Water
师一日将拄杖，上茱萸法堂上，东西来去。	One day, carrying his staff, the Master went up to Zhuyu's Dharma hall and paced back and forth.
萸云：“作什么？”	Zhuyu said, "What are you doing?"
师云：“探水！”	The Master said, "Sounding the water!"
萸云：“我者里一滴也无，探个什么？”	Zhuyu said, "There is not even a drop here. What water are you sounding?"
师将杖子倚壁，便下去。(四百六十一) 赵州勘婆	The Master leaned his staff against the wall and went down. (461) Zhaozhou Tests the Old Woman
台山路上有一婆子，要问僧。	On the road to Mount Wutai there was an old woman who would question monks.
僧问：“台山路，向什么处去？”	A monk asked, "Which way is the road to Mount Wutai?"
云：“蓦直去！”	She said, "Go straight ahead!"
僧才行，婆云：“又与么去也！”	As soon as the monk set out, the old woman said, "There goes another one like that!"
师闻后便去，问：“台山路，向什么处去？”	After hearing of this, the Master went and asked, "Which way is the road to Mount Wutai?"
云：“蓦直去！”	She said, "Go straight ahead!"
师才行，婆云：“又与么去也！”	As soon as the Master set out, the old woman said, "There goes another one like that!"
师归，举似大众云：“婆子今日被老僧勘破了也。”(四百六十二) 也不较多	When the Master returned, he told the assembly, "Today this old monk has seen through the old woman." (462) It Is Not Much Different
师见僧来，挟火示之，云：“会么？”	When the Master saw a monk arrive, he held up a burning coal in tongs and showed it to him, saying, "Do you understand?"
僧云：“不会。”	The monk said, "I do not understand."
师云：“你不得唤作火，老僧道了也。”	The Master said, "You must not call it fire; this old monk has already said it."
师挟起火云：“会么？”	The Master picked up the burning coal with the tongs and said, "Do you understand?"
云：“不会。”	The monk said, "I do not understand."

师却云：“此去舒州有投子山和尚，你去礼拜问取。因缘相契，不用更来。不相契，却来。”其僧便去。	The Master then said, “At Touzi Mountain in Shuzhou there is a master. Go bow to him and ask. If your conditions accord, there will be no need to return; if they do not accord, then return.” The monk then went.
才到投子和尚处，投子乃问：“近离什么处？”	As soon as he arrived at Master Touzi’s place, Touzi asked, “Where have you recently come from?”
云：“离赵州，特来礼拜和尚！”	The monk said, “I have come from Zhaozhou especially to bow to you, Master.”
投子云：“赵州老人有何言句？”	Touzi said, “What words did the elder Zhaozhou have?”
僧乃具举前话。	The monk fully recounted the preceding exchange.
投子乃下禅床，行三五步，却坐云：“会么？”	Touzi then got down from the Chan couch, walked three or five paces, and sat down again, saying, “Do you understand?”
僧云：“不会！”	The monk said, “I do not understand!”
投子云：“你归，举似赵州。”	Touzi said, “Return and recount this to Zhaozhou.”
其僧却归，举似师，师云：“还会么？”	The monk returned and recounted it to the Master, who said, “Do you understand?”
云：“未会。”	The monk said, “I still do not understand.”
师云：“也不较多也。”	The Master said, “It is not much different either.”
【也不较多也，《五灯会元》为“投子与么，不较多也。”】(四百六十三) 若允即不违	[“It is not much different either”; The Compendium of the Five Lamps reads: “Touzi’s way is not much different either.”] (463) If He Assents, He Does Not Violate
洞山问僧：“什么处来？”	Dongshan asked a monk, “Where have you come from?”
云：“掌鞋来。”	The monk said, “I have come from having my shoes mended.”
山云：“自解？依他？”	Dongshan said, “Did you mend them yourself, or did you rely on another?”
云：“依他。”	The monk said, “I relied on another.”
山云“他还指闍梨也无？”	Dongshan said, “Did that other person point to you, Venerable?”
僧无对。	The monk had no reply.

师代云：“若允，即不违。”(四百六十四) 但与本分草料	The Master spoke on his behalf: “If he assents, he does not violate.” (464) Simply Give Him Proper Fodder
普化吃生菜，临济见云：“普化大似一头驴。”	Puhua was eating raw vegetables when Linji saw him and said, “Puhua is very much like a donkey.”
普化便作驴鸣，临济便休去。	Puhua immediately brayed like a donkey, and Linji simply left.
普化云：“临济小厮儿，只具一只眼。”	Puhua said, “That little fellow Linji has only one eye.”
师代云：“但与本分草料。”(四百六十五) 且钉者一缝	The Master spoke on his behalf: “Simply give him proper fodder.” (465) For Now, Stitch This One Seam
保寿问胡钉铰：“莫便是胡钉铰否？”	Baoshou asked Hu Dingjiao, “Are you Hu Dingjiao?”
云：“不敢。”	He said, “I would not dare claim that.”
保云：“还钉得虚空么？”	Baoshou said, “Can you stitch up empty space?”
云：“请打破虚空来！”	He said, “Please break empty space open and bring it here!”
保寿便打，却云：“他后有多口阿师，与你点破在。”	Baoshou struck him and then said, “Later there will be many-mouthed masters who will point this out for you.”
胡钉铰后举似师，师云：“你因什么被他打？”	Later, Hu Dingjiao recounted this to the Master, who said, “Why did he strike you?”
云：“不知过在什么处？”	He said, “I do not know where my fault lay.”
师云：“只者一缝，尚不奈何，更教他打破！”	The Master said, “You still cannot manage even this one seam, yet you would have him break it open!”
钉铰便会。	Dingjiao then understood.
师又云：“且钉者一缝。”(四百六十六) 赵州东院西	The Master also said, “For now, stitch this one seam.” (466) Zhaozhou’s East Courtyard West
师因行路次，见一婆子问：“和尚住在什么处？”	While traveling, the Master encountered an old woman who asked, “Where does the Reverend live?”
师云：“赵州东院西。”	The Master said, “West of Zhaozhou’s East Courtyard.”
师举问僧云：“你道使哪个西字？”	The Master raised this with the monks, saying, “Tell me, which character xi did he use?”

一僧云：“东西字。”	One monk said, “The xi in east and west.”
一僧云：“依栖字。”	Another monk said, “The xi in yīqī, ‘to rely and roost.’”
师云：“你两人总作得盐铁判官。”(四百六十七) 老僧好杀	The Master said, “The two of you could both serve as Commissioners of Salt and Iron.” (467) This Old Monk Likes Killing
师与侍郎游园，见兔走过，侍郎问：“和尚是大善知识，兔子见为什么走？”	The Master was strolling in a garden with a vice minister when they saw a rabbit run past. The vice minister asked, “Reverend, you are a great spiritual friend. Why does the rabbit run away when it sees you?”
师云：“老僧好杀。”(四百六十八) 如何是拨尘者	The Master said, “This old monk likes killing.” (468) Who Is the One Who Removes Dust?
师因见僧扫地次，遂问：“与么扫还得净洁也无？”	Seeing a monk sweeping the ground, the Master asked, “Can sweeping like this make it clean?”
云：“转扫转多。”	The monk said, “The more I sweep, the more there is.”
师云：“岂无拨尘者也？”	The Master said, “Is there not one who removes dust?”
云：“谁是拨尘者？”	The monk said, “Who is the one who removes dust?”
师云：“会么？”	The Master said, “Do you understand?”
云：“不会。”	The monk said, “I do not understand.”
师云：“问取云居去。”	The Master said, “Go ask Yunju.”
其僧乃去问云居：“如何是拨尘者？”	The monk then went and asked Yunju, “What is one who brushes away the dust?”
云居云：“者瞎汉。”(四百六十九) 向草料里见	Yunju said, “You blind fellow.” (469) Seeing [me] among the fodder
师问僧：“你在此间多少时也？”	The Master asked a monk, “How long have you been here?”
僧云：“七八年。”	The monk said, “Seven or eight years.”
师云：“还见老僧么？”	The Master said, “Have you seen this old monk?”
云：“见。”	The monk said, “I have.”
师云：“我作一头驴，你作么生见？”	The Master said, “If I became a donkey, how would you see me?”

云：“入法界见。”	The monk said, “I would see you within the dharma realm.”
师云：“我将为你有此一著，枉吃了如许多饭！”	The Master said, “I thought you had this move, but you have eaten so much food for nothing!”
僧云：“请和尚道。”	The monk said, “Please speak, Master.”
师云：“因什么不道‘向草料里见！’” (四百七十) 知恩者少	The Master said, “Why did you not say, ‘I see you among the fodder?’” (470) Few know gratitude
师问菜头：“今日吃生菜熟菜？”	The Master asked the vegetable steward, “Today, are you eating raw vegetables or cooked vegetables?”
菜头提起一茎菜，师云：“知恩者少，负恩者多。”	The vegetable steward lifted up a stalk of vegetables. The Master said, “Few know gratitude; many repay kindness with ingratitude.”
【《五灯会元》为：菜头拈起菜呈之】(四百七十一) 已是先也	[The Compendium of the Five Lamps has: “The vegetable steward picked up some vegetables and presented them.”] (471) Already beforehand
有俗行者到院烧香。	A lay practitioner came to the monastery to burn incense.
师问僧：“伊在那里烧香礼拜，我又共你在者里语话，正与么时，生在那头？”	The Master asked a monk, “He is there burning incense and making prostrations, while you and I are here speaking together. At just this moment, on which side does life arise?”
僧云：“和尚是什么？”	The monk said, “What is the Master?”
师云：“与么，即在那头也。”	The Master said, “Just so—it is on that side.”
云：“与么，已是先也。”	The monk said, “Just so, it is already beforehand.”
师笑之。(四百七十二) 把将胡饼来	The Master laughed at him. (472) Bring the flatbread
师与小师文远论义，不得占胜，占胜者输胡饼。	The Master and his junior disciple Wen yuan debated the meaning of teachings. Neither could claim victory; whoever won was to lose a flatbread.
师云：“我是一头驴！”	The Master said, “I am a donkey.”
远云：“我是驴胃。”	Wen yuan said, “I am a donkey’s stomach.”
师云：“我是驴粪。”	The Master said, “I am donkey dung.”
远云：“我是粪中虫。”	Wen yuan said, “I am a worm in the dung.”
师云：“你在彼中作么？”	The Master said, “What are you doing in there?”

远云：“我在彼中过夏。”	Wenyuan said, "I am spending the summer in there."
师云：“把将胡饼来。”	The Master said, "Bring the flatbread."
【《祖堂集》卷十八<赵州和尚>：师有一日向七岁儿子云：“老僧尽日来心造，与你相共论义。你若输，则买 饼与老僧；老僧若输，则老僧买 饼与你。”儿子云：“请师立义。	[Chapter 18, "Master Zhaozhou," of the Anthology of the Patriarchal Hall states: One day, the Master said to a seven-year-old boy: "This old monk has been contriving in his mind all day and would like to debate the meaning of teachings with you. If you lose, buy a flatbread for this old monk; if this old monk loses, this old monk will buy a flatbread for you." The boy said, "Please, Master, set forth the proposition."
”师云：“以劣为宗，不得净胜。老僧是一头驴。”儿子云：“某甲是驴粪。”师云：“是你与我买 饼。”儿子云：“不得和尚，和尚须与某甲买 饼始得。”师与弟子相争，断不得。	The Master said, "Take inferiority as the principle; do not contend for superiority. This old monk is a donkey." The boy said, "I am donkey dung." The Master said, "Then you must buy a flatbread for me." The boy said, "No, Master; the Master must buy a flatbread for me." The Master and the disciple argued, but could not settle the matter.
师云：“者个事军国事一般，官家若判不得，须唤村公断。这里三百来众，于中不可无人。大众与老僧断：宾主二家，阿那个是有路？”大众断不得。师云：“须是具眼禅师始得。”三日以后，沙弥觉察，买 饼供养和尚矣。】(四百七十三) 也不上天，也不入地	The Master said, "This matter is like an affair of state and army: if the magistrate cannot decide it, he must call the village elder to judge. There are some three hundred people here; surely there is someone among them. Everyone, decide for this old monk: between host and guest, which side has the way through?" The assembly could not decide. The Master said, "It takes a Chan master with discerning eyes." Three days later, the novice Juecha bought flatbread and offered it to the Master.] (473) Neither ascends to heaven nor enters the earth
师因入内回，路上见一幢子无一截，僧问云：“幢子一截上天去也，入地去也？”	As the Master was returning from the inner quarters, he saw on the road a banner with one section missing. A monk asked, "Did that section of the banner go up to heaven, or down into the earth?"
师云：“也不上天，也不入地。”	The Master said, "It neither ascends to heaven nor enters the earth."
云：“向什么处去？”	The monk said, "Where did it go?"
师云：“扑落也。”(四百七十四) 珍重	The Master said, "It fell down." (474) Take care

师坐次，一僧才出礼拜，师云：“珍重。”	As the Master was sitting, a monk had barely come forward to bow when the Master said, "Take care."
僧伸问次，师云：“又是也。”(四百七十五) 风吹别调中	As the monk was about to ask a question, the Master said, "There it is again." (475) The wind blows it into another melody
师因在檐前立，见燕子语，师云：“者燕子喃喃地，招人言语。”	As the Master was standing beneath the eaves, he saw swallows chirping. The Master said, "These swallows chatter away, inviting people to speak."
僧问：“未审他还甘也无？”	A monk asked, "May I ask whether they appreciate it?"
师云：“依稀似曲才堪听，又被风吹别调中。”(四百七十六) 向甚处回避	The Master said, "It vaguely resembles a tune just fit to hear, but the wind has blown it into another melody." (476) Where will you take refuge?
有僧辞去，师云：“什么处去？”	A monk was taking leave. The Master said, "Where are you going?"
云：“闽中去。”	The monk said, "To Fujian."
师云：“闽中大有兵马，你须回避。”	The Master said, "There are many troops in Fujian. You should avoid them."
云：“向甚处回避？”	The monk said, "Where should I avoid them?"
师云：“恰好。”(四百七十七) 莫道老僧不祇对	The Master said, "Just right." (477) Do not say that this old monk did not receive you
有僧上参次，见师衲衣盖头坐次，僧便退。	When a monk came to pay respects, he saw the Master seated with his patched robe covering his head, and so he withdrew.
师云：“阇梨莫道老僧不祇对。”(四百七十八) 还我伴来	The Master said, "Venerable, do not say that this old monk did not receive you." (478) Return my companion to me
师问僧：“从什么处来？”	The Master asked a monk, "Where have you come from?"
云：“南方来。”	The monk said, "From the south."
师云：“共什么人为伴？”	The Master said, "Whom did you have as a companion?"
云：“水牯牛。”	The monk said, "A water buffalo."
师云：“好个师僧，因什么与畜生为伴？”	The Master said, "You are a fine monastic. Why keep company with an animal?"

云：“不异故。”	The monk said, “Because there is no difference.”
师云：“好个畜生。”	The Master said, “What a fine animal!”
云：“争肯。”	The monk said, “How could I consent to that?”
师云：“不肯且从，还我伴来。”(四百七十九) 堂中还有祖师也无	The Master said, “Whether you consent or not, return my companion to me.” (479) Is there still a patriarch in the hall?
师问僧：“堂中还有祖师也无？”	The Master asked a monk, “Is there still a patriarch in the hall?”
云：“有。”	The monk said, “There is.”
师云：“唤来与老僧洗脚。”(四百八十) 戒香？定香？	The Master said, “Call him to wash this old monk’s feet.” (480) Incense of precepts? Incense of samādhi?
堂中有二僧，相推不肯作第一座，主事白和尚，师云：“总教他作第二座。”	There were two monks in the hall, each yielding to the other and refusing to be head seat. The monastery steward reported this to the Master, who said, “Have them both be second seat.”
云：“教谁作第一座。”	The steward said, “Whom shall we make first seat?”
师云：“装香著。”	The Master said, “Set up incense.”
云：“装香了也。”	The steward said, “The incense has been set up.”
师云：“戒香？定香？”(四百八十一) 从潼关过么	The Master said, “Incense of precepts, or incense of samādhi?” (481) Did you pass through Tong Pass?
师问僧：“离什么处？”	The Master asked a monk, “Where have you departed from?”
云：“离京中。”	The monk said, “I departed from the capital.”
师云：“你还从潼关过么？”	The Master said, “Did you pass through Tong Pass?”
云：“不历。”	The monk said, “I did not.”
师云：“今日捉得者贩私盐汉。”(四百八十二) 这死汉	The Master said, “Today I have caught a fellow smuggling salt.” (482) This dead fellow
因送亡僧，师云：“只是一个死人，得无量人送。”	While seeing off a deceased monk, the Master said, “It is only one dead man, yet countless people see him off.”
又云：“许多死汉，送一个生汉。”	He also said, “So many dead fellows are seeing off one living man.”

时有僧问：“是心生？是身生？”	At that time a monk asked, “Is it the mind that is born, or the body that is born?”
师云：“身心俱不生。”	The Master said, “Neither body nor mind is born.”
云：“者个作么生？”	The monk said, “What is this?”
师云：“死汉。”(四百八十三) 是你唤作猫儿	The Master said, “Dead fellow.” (483) It is you who call it a cat
有僧见猫儿，问云：“某甲唤作猫儿，未审和尚唤作什么？”	Seeing a cat, a monk asked, “I call it a cat. What does the Master call it?”
师云：“是你唤作猫儿。”(四百八十四) 又道大王来也	The Master said, “It is you who call it a cat.” (484) And you say that the prince has arrived
因镇州大王来访师，侍者来报师，云：“大王来。”	When the prince of Zhenzhou came to visit the Master, an attendant reported, “The prince has come.”
师云：“大王万福。”	The Master said, “May the prince enjoy every blessing.”
侍者云：“未在，方到三门下。”	The attendant said, “He is not here yet; he has only arrived at the gate.”
师云：“又道大王来也。”(四百八十五) 东司上，不可与你说佛法	The Master said, “And you say that the prince has arrived.” (485) In the privy, one cannot speak Dharma with you
因上东司召文远，文远应诺。	While in the privy, the Master called Wen Yuan, who answered.
师云：“东司上，不可与你说佛法也。”(四百八十六) 好一殿功德	The Master said, “In the privy, one cannot speak Dharma with you.” (486) What fine merit in this hall
因在殿上过，乃唤侍者，侍者应诺。	As the Master was passing through the hall, he called the attendant, who answered.
师云：“好一殿功德。”	The Master said, “What fine merit in this hall.”
侍者无对。(四百八十七) 今日为人错下注脚	The attendant had no reply. (487) Today I wrongly added a footnote for someone
师因到临济，方始洗脚，临济便问：“如何是祖师西来意？”	When the Master arrived at Linji’s place, Linji was just washing his feet. Linji immediately asked, “What was the meaning of the Patriarch’s coming from the west?”
师云：“正值洗脚。”	The Master said, “Just when I am washing my feet.”

临济乃近前侧聆，师云：“若会便会，若不会更莫啄，作么？”	Linji drew near and listened attentively. The Master said, "If you understand, then understand; if you do not understand, do not keep pecking at it. What then?"
临济拂袖去，师云：“三十年行脚，今日为人错下注脚。”(四百八十八) 见寒山、拾得	Linji shook his sleeves and departed. The Master said, "After thirty years of traveling on foot, today I wrongly added a footnote for someone." (488) Meeting Hanshan and Shide
师因到天台国清寺，见寒山、拾得，师云：“久向寒山、拾得，到来只见两头水牯牛。”	When the Master arrived at Guoqing Monastery on Mount Tiantai, he met Hanshan and Shide. The Master said, "Long have I heard of Hanshan and Shide, but on arriving I see only two water buffaloes."
寒山、拾得便作牛斗，师云：“叱叱。”	Hanshan and Shide then acted out two buffaloes butting one another. The Master said, "Shoo! Shoo!"
寒山、拾得咬齿相看，师便归堂。	Hanshan and Shide bared their teeth and looked at one another. The Master then returned to the hall.
二人来堂内，问师：“适来因缘作么生？”	The two entered the hall and asked the Master, "What was the point of that exchange just now?"
师乃呵呵大笑。(四百八十九) 为什么作五百头水牯牛去	The Master burst into hearty laughter. (489) Why did they become five hundred water buffaloes?
一日，二人问师：“什么处去来？”	One day, the two asked the Master, "Where have you been?"
师云：“礼拜五百尊者来。”	The Master said, "I have been paying respects to the five hundred venerable ones."
二人云：“五百头水牯牛，尊者？”	The two said, "The five hundred venerable ones—are they five hundred water buffaloes?"
师云：“为什么作五百头水牯牛去？”	The Master said, "Why did they become five hundred water buffaloes?"
山云：“苍天苍天！”	Hanshan said, "Heaven! Heaven!"
师呵呵大笑。	The Master burst into hearty laughter.
【，读音为nǐ，相当于“呢”，“哩”】(四百九十) 他是人家男女	[Nie, pronounced nǐ: equivalent to "ne" or "li," a sentence-final particle] (490) He Is Someone Else's Man or Woman
师行脚时，见二庵主。一人作丫角童。师问讯，二人殊不顾。来日早晨，丫角童将一铛饭来，放地上，分作三	While the Master was traveling on pilgrimage, he saw two hermitage masters. One had made himself up as a child with hair in two buns. The Master

分。庵主将席子近前坐。丫角童亦将席近前，相对坐，亦不唤师。师乃亦将席子近前坐。	greeted them, but neither paid him any attention. The next morning, the child with two buns brought a pot of rice, set it on the ground, and divided it into three portions. The hermitage master moved his mat forward and sat down. The child likewise moved his mat forward and sat facing him, without inviting the Master. The Master then moved his mat forward and sat down as well.
丫童目顾于师，庵主云：“莫言侵早起，更有夜行人。”	The child glanced at the Master. The hermitage master said, “Do not say that you rose too early; there are still those who travel by night.”
师云：“何不教诏这行者。”	The Master said, “Why not instruct this practitioner?”
庵主云：“他是人家男女。”	The hermitage master said, “He is someone else’s man or woman.”
师云：“泊合放过。”	The Master said, “I should have let it pass.”
丫童便起，顾视庵主，云：“多口作么？”	The child immediately rose, looked at the hermitage master, and said, “Why are you so talkative?”
丫童从此入山不见。(四百九十一) 阿弥陀佛！	From then on, the child entered the mountains and was not seen again. (491) Amitābha Buddha!
师因看经次，沙弥文远入来，师乃将经侧示之。沙弥乃出去。师随后把住，云：“速道！速道！”	While the Master was reading a sūtra, the novice Wen yuan came in. The Master turned the sūtra sideways and showed it to him. The novice then went out. The Master followed, seized him, and said, “Speak quickly! Speak quickly!”
文远云：“阿弥陀佛！阿弥陀佛！”	Wen yuan said, “Amitābha Buddha! Amitābha Buddha!”
师便归方丈。(四百九十二) 侍者在门外	The Master then returned to the abbot’s quarters. (492) The Attendant Is Outside the Gate
因沙弥童行参，师向侍者道：“教伊去。”	When a novice postulant came to pay his respects, the Master said to the attendant, “Tell him to leave.”
侍者向行者道：“和尚教去。”	The attendant said to the postulant, “The Venerable instructs you to leave.”
行者便珍重。	The postulant then took his leave.
师云：“沙弥童行得入门，侍者在门外。”(四百九十三) 州勘尊宿	The Master said, “A novice postulant may enter the gate, while the attendant remains outside it.” (493)

	The Master Tests Venerable Elders
师行脚时，到一尊宿院，才入门相见，便云：“有么？有么？”	While the Master was traveling on pilgrimage, he came to the monastery of a venerable elder. As soon as they met at the gate, he asked, “Is there? Is there?”
尊宿竖起拳头，师云：“水浅船难泊。”便出去。	The venerable elder raised his fist. The Master said, “The water is too shallow for a boat to moor,” and left.
又到一院，见尊宿，便云：“有么？有么？”	He then came to another monastery and, upon seeing its venerable elder, asked, “Is there? Is there?”
尊宿竖起拳头，师云：“能纵能夺，能取能撮。”礼拜便出去。	The venerable elder raised his fist. The Master said, “He can release and seize, take and gather.” He bowed and departed.
【尊宿：指年老而有名望的高僧】(四百九十四) 不见道新罗、大唐	[Venerable elder: an aged and renowned eminent monk.] (494) Do You Not See Silla and Great Tang?
师一日拈数珠，问新罗长老：“彼中还有者个也无？”	One day, holding up a rosary, the Master asked an elder from Silla, “Is there one like this over there?”
云：“有。”	The elder said, “There is.”
师云：“何似者个？”	The Master said, “How does it compare with this one?”
云：“不似者个。”	The elder said, “It is not like this one.”
师云：“既有，为什么不似？”	The Master said, “Since there is one, why is it not like this one?”
长老无语。	The elder had no reply.
师自代云：“不见道新罗、大唐。”(四百九十五) 动止万福	The Master answered on his behalf, “Do you not see Silla and Great Tang?” (495) May You Be Well in All Your Movements and Repose
问新到：“什么处来？”	The Master asked a newly arrived monk, “Where have you come from?”
云：“南方来。”	The monk said, “I have come from the south.”
师竖起指云：“会么？”	The Master raised a finger and said, “Do you understand?”
云：“不会。”	The monk said, “I do not understand.”
师云：“动止万福，不会？”(四百九十六) 般若以何为体	The Master said, “May you be well in all your movements and repose—don’t you understand?”

	(496) What Is Prajñā's Essence?
师行脚时，问大慈：“般若以何为体？”	While the Master was traveling on pilgrimage, he asked Daci, "What is prajñā's essence?"
慈云：“般若以何为体？”	Daci said, "What is prajñā's essence?"
师便呵呵大笑而出。	The Master burst into hearty laughter and left.
大慈来日见师扫地次，问：“般若以何为体？”	The next day, Daci saw the Master sweeping the ground and asked, "What is prajñā's essence?"
师放下扫帚，呵呵大笑而去。	The Master put down his broom, burst into hearty laughter, and departed.
大慈便归方丈。(四百九十七) 峭然而出	Daci then returned to the abbot's quarters. (497) He Quietly Departs
师到百丈，百丈问：“从何处来？”	The Master came to Baizhang. Baizhang asked, "Where have you come from?"
云：“南泉来。”	He said, "I have come from Nanquan."
百丈云：“南泉有何言句示人？”	Baizhang said, "What sayings does Nanquan use to instruct people?"
师云：“有时道：‘未得之人亦须峭然去。’”	The Master said, "At times he says, 'Even one who has not attained it must quietly depart.'"
百丈叱之。	Baizhang shouted at him.
师容愕然。	The Master looked startled.
百丈云：“大好峭然。”	Baizhang said, "How well you have quietly departed!"
师便作舞而出。	The Master danced and left.
【峭然：悄然，不声不响的样子】(四百九十八) 师到投子	[Qiaoran: quietly; without making a sound] (498) The Master Arrives at Touzi
师到投子处，对坐斋。	The Master came to Touzi, and they sat facing one another for a meal.
投子将蒸饼与师吃。	Touzi gave the Master a steamed bun to eat.
师云：“不吃。”	The Master said, "I will not eat it."
不久下糊饼。投子教沙弥度与师。师接得饼，却礼沙弥三拜。投子默然。(四百九十九) 僧写师真	Before long, flatbreads were served. Touzi told a novice to pass one to the Master. After receiving it, the Master bowed three times to the novice. Touzi remained silent. (499) A Monk Paints the Master's Portrait

因僧写师真呈师，师云：“若似老僧，即打杀我。若不似，即烧却。”(五百) 公验分明	When a monk painted a portrait of the Master and presented it to him, the Master said, “If it resembles this old monk, then kill me. If it does not resemble me, then burn it.” (500) The Travel Permit Is in Order
师因与文远行次，乃以手指一片地，云：“这里好造一个巡铺子。”	As the Master was walking with Wen Yuan, he pointed to a patch of ground and said, “This would be a fine place to build a patrol post.”
文远便去彼中立，云：“把将公验来。”	Wen Yuan went over there, stood there, and said, “Bring out your travel permit.”
师便打一掴。	The Master slapped him.
远云：“公验分明。过！”	Wen Yuan said, “The travel permit is in order. Pass!”
【公验：官府开具的证件】(五百 一) 不睹云中雁，焉知沙塞寒	[Travel permit: a document issued by the government.] (501) If One Has Not Seen Geese Amid the Clouds, How Can One Know the Cold of the Desert?
师问新到：“近离甚处？”	The Master asked a newly arrived monk, “Where have you recently come from?”
云：“台山。”	The monk said, “Mount Wutai.”
师云：“还见文殊也无？”	The Master said, “Did you see Mañjuśrī?”
僧展手。	The monk spread out his hands.
师云：“展手颇多，文殊难睹？”	The Master said, “You spread out your hands so freely, yet Mañjuśrī is difficult to see?”
云：“只守气急杀人。”	The monk said, “Merely guarding the breath makes one desperately anxious.”
师云：“不睹云中雁，焉知沙塞寒。”(五百 二) 孙宾门下，因什么钻龟	The Master said, “If one has not seen geese amid the clouds, how can one know the cold of the desert?” (502) Why Did One in Sun Bin’s School Drill a Tortoise Shell?
问：“远远投师，请师一接。”	A monk asked, “I have come from afar to seek instruction from you. Please receive me.”
师云：“孙宾门下，因什么钻龟？”	The Master said, “Why did one in Sun Bin’s school drill a tortoise shell?”
僧拂袖出去。	The monk flicked his sleeves and left.
师云：“将为当荣，折他双足。”	The Master said, “I thought he would attain glory, but instead both his legs were broken.”

【钻龟：古代一种占卜术】(五百 三) 问著下手处也不知	[Drilling a tortoise shell: an ancient method of divination.] (503) When Asked Where to Begin, He Does Not Know
师与首座看石桥，乃问首座：“是什么人造？”	The Master and the head monk were looking at a stone bridge. The Master asked him, “Who built it?”
云：“李膺造。”	The head monk said, “Li Ying built it.”
师云：“造时向什么处下手？”	The Master said, “Where did he begin when he built it?”
座无对。	The head monk had no reply.
师云：“寻常说石桥，问著下手处也不知。”(五百四) 与你隔海	The Master said, “You ordinarily speak of the stone bridge, but when asked where construction began, you do not know.” (504) I Am Separated from You by the Sea
有新罗院主请师斋，师到门首，问：“此是什么院？”	A monastery superintendent from Silla invited the Master for a meal. When the Master arrived at the gate, he asked, “What monastery is this?”
云：“新罗院。”	The superintendent said, “Silla Monastery.”
师云：“我与你隔海。”(五百 五) 九九八十一	The Master said, “I am separated from you by the sea.” (505) Nine Times Nine Is Eighty-One
问僧：“什么处来？”	The Master asked a monk, “Where have you come from?”
云：“云居来。”	The monk said, “I have come from Yunjü.”
师云：“云居有什么言句？”	The Master said, “What sayings does Yunjü have?”
云：“有僧问：‘羚羊挂角时如何？’云居云：‘六六三十六。’”	The monk said, “A monk asked, ‘What is it like when the antelope hangs its horns?’ Yunjü said, ‘Six times six is thirty-six.’”
师云：“云居师兄犹在。”	The Master said, “Senior Brother Yunjü is still there.”
僧却问：“未审和尚尊意如何？”	The monk then asked, “What is the Venerable’s meaning?”
师云：“九九八十一。”(五百 六) 者里是什么所在	The Master said, “Nine times nine is eighty-one.” (506) What Place Is This?
有一婆子日晚入院来，师云：“作什么？”	One evening, an old woman entered the monastery. The Master asked, “What are you doing?”

婆云：“寄宿。”	The old woman said, "I am seeking lodging."
师云：“者里是什么所在？”	The Master said, "What place is this?"
婆呵呵大笑而去。(五百 七) 婆子偷赵州笋	The old woman burst into hearty laughter and left. (507) The Old Woman Steals Zhaozhou's Bamboo Shoots
师出外，逢见一个婆子提一个篮子，师便问：“什么处去？”	When the Master was out walking, he encountered an old woman carrying a basket. He asked, "Where are you going?"
云：“偷赵州笋去。”	She said, "I am going to steal Zhaozhou's bamboo shoots."
师云：“忽见赵州，又作么生？”	The Master said, "What will you do if you suddenly see Zhaozhou?"
婆子近前，打一掌。(五百 八) 为某甲有杀心在	The old woman came close and slapped him. (508) Because I Have a Killing Mind
师因见院主送生饭，鸦子见便总飞去。	The Master saw the monastery superintendent bringing out food for living beings. When the crows saw him, they all flew away.
师云：“鸦子儿见你为什么却飞去？”	The Master said, "Why do the little crows fly away when they see you?"
院主云：“怕某甲。”	The superintendent said, "They are afraid of me."
师云：“是什么语话？”	The Master said, "What sort of words are those?"
师代云：“为某甲有杀心在。”(五百 九) 赵州著在什么处	The Master answered on his behalf, "Because I have a killing mind." (509) Where Is Zhaozhou Located?
师问僧：“什么处来？”	The Master asked a monk, "Where have you come from?"
云：“江西来。”	The monk said, "I have come from Jiangxi."
师云：“赵州著在什么处？”	The Master said, "Where is Zhaozhou located?"
僧无对。(五百一十) 好事不如无	The monk had no reply. (510) Better No Good Deed Than One
师从殿上过，见一僧礼拜，师打一棒，云：“礼拜也是好事。”	As the Master passed through the hall, he saw a monk bowing. The Master struck him with his staff and said, "Bowing is also a good deed."
师云：“好事不如无。”(五百一十一) 你要造反	The Master said, "Better no good deed than one." (511) You Want to Rebel

师因参潼关，潼关问师云：“你还知有潼关么？”	When the Master visited Tongguan, Tongguan asked him, “Do you know that there is a Tongguan?”
师云：“知有潼关。”	The Master said, “I know that there is a Tongguan.”
云：“有公验者即得过，无公验者不得过。”	Tongguan said, “Those with travel permits may pass; those without travel permits may not pass.”
师云：“忽遇銮驾来时如何？”	The Master said, “What if the imperial carriage should arrive?”
关云：“也须检点过。”	Guan said, “You must examine yourself as well.”
云：“你要造反！”(五百一十二) 师到宝寿	[He] said, “You want to rebel!” (512) The Master Arrives at Baoshou
师到宝寿，宝寿见师来，遂乃背面而坐。师便展坐具。宝寿起立，师便出去。(五百一十三) 牵牛巡堂	When the Master arrived at Baoshou, Baoshou saw him coming and turned his back to sit facing away. The Master then spread out his sitting cloth. Baoshou rose to his feet, and the Master left. (513) Leading an Ox Through the Monks’ Hall
师在南泉时，泉牵一头水牯牛，入僧堂内，巡堂而转。	When the Master was at Nanquan, Nanquan led a water buffalo into the monks’ hall and made a circuit through it.
首座乃向牛背上三拍，泉便休去。	The head monk gave the ox three pats on its back, whereupon Nanquan stopped and left.
师后将一束草安首座面前，首座无对。(五百一十四) 和尚是古佛	Later, the Master placed a bundle of grass before the head monk, who had no reply. (514) “The Venerable Is an Ancient Buddha”
有秀才见师，乃赞叹师云：“和尚是古佛。”	A scholar, upon seeing the Master, praised him, saying, “The Venerable is an ancient Buddha.”
师云：“秀才是新如来。”(五百一十五) 腾腾大道者，对面涅槃	The Master said, “The scholar is a new Tathāgata.” (515) Teng Teng, Person of the Great Way: Before Him Is the Gate of Nirvāṇa
有僧问：“如何是涅槃？”	A monk asked, “What is nirvāṇa?”
师云：“我耳重。”	The Master said, “My hearing is weak.”
僧再问，师云：“我不害耳聋。”	When the monk asked again, the Master said, “It is not that I suffer from deafness.”
乃有颂：	He then composed a verse:
腾腾大道者，对面涅槃。	Teng Teng, person of the Great Way—before him is the gate of nirvāṇa.

但坐念无际，来年春又春。(五百一十六) 生死同别	Simply sit, with thoughts boundless; next year spring will come again. (516) Birth and Death: Same or Different
有僧问：“生死二路是同是别？”	A monk asked, “Are the two paths of birth and death the same or different?”
师乃有颂：	The Master then composed a verse:
道人问生死，生死若为论？	A person of the Way asks about birth and death—how can birth and death be discussed?
双林一池水，朗月耀乾坤。	A pool at Shuanglin; the bright moon illumines heaven and earth.
唤他句上识，此是弄精魂。	To recognize it merely in the words is to toy with the vital spirit.
欲会个生死，颠人说梦春。(五百一十七) 何处藏身	If you wish to understand birth and death, a madman speaks of spring in a dream. (517) Where to Hide Oneself
有僧问：“诸佛有难，火焰里藏身。和尚有难，向何处藏身？”	A monk asked, “When the Buddhas are in difficulty, they hide themselves in the flames. When the Venerable is in difficulty, where do you hide yourself?”
师乃有颂：	The Master then composed a verse:
渠说佛有难，我说渠有灾。	He says that the Buddha is in difficulty; I say that he has met disaster.
但看我避难，何处有相随。	Just see where I flee from danger—where is there anything that follows me?
有无不是说，去来非去来。	Being and nonbeing are not to be spoken of; coming and going are not truly coming and going.
为你说难法，对面识得来。(五百一十八) 见起塔颂	For your sake I speak the Dharma of difficulty; recognize it directly before you. (518) A Verse on Seeing a Stūpa Being Built
见起塔，乃有颂：	On seeing a stūpa being built, he composed a verse:
本自圆成，何劳叠石。	Originally complete and perfect—why trouble to pile up stones?
名邈雕镌，与吾悬隔。	Names and carved inscriptions are far removed from me.

若人借问，终不指画。(五百一十九) 因见异有颂	If someone should ask, I shall never point it out or depict it. (519) A Verse on Seeing Divergent Views
因见诸方见解异途，乃有颂：	Seeing that views in various places followed divergent paths, he composed a verse:
赵州南，石桥北，观音院里有弥勒。	South of Zhaozhou, north of the stone bridge, Maitreya is in the Guanyin Monastery.
祖师遗下一只履，直至如今觅不得。(五百二十) 因鱼鼓有颂	The Patriarch left behind a single sandal; even to this day it cannot be found. (520) A Verse on the Wooden Fish
因鱼鼓有颂：	On account of a wooden fish, he composed a verse:
四大犹来造化功，有声全贵里头空。	The four great elements still owe their formation to the work of transformation; for there to be sound, the inside must be empty.
莫怪不与凡夫说，只为宫商调不同。(五百二十一) 因莲花有颂	Do not fault me for not speaking of this to ordinary people; it is only because our musical modes differ. (521) A Verse on the Lotus
因莲花有颂：	On account of a lotus, he composed a verse:
奇异根苗带雪鲜，不知何代别西天。	Its strange and wondrous roots and shoots are fresh with snow; who knows in what age they parted from the Western Heaven?
淤泥深浅人不识，出水方知是白莲。(五百二十二) 十二时歌	No one knows the depth of the mud; only when it emerges from the water does one know it is a white lotus. (522) Song of the Twelve Hours
鸡鸣丑，愁见起来还漏逗。裙子褊衫个也无，袈裟形相些些有。无腰，无口，头上青灰三五斗。比望修行利济人，谁知变作不唧溜。	At cockcrow, the hour of Chou: sorrowful to rise, with troubles still abounding. There is not even a skirt or a short robe; only the faint semblance of a kāṣāya remains. My trousers have no waistband, my pants no opening, and on my head are three or five pecks of bluish ash. I had hoped that cultivation would benefit people, but who knew I would become such a wretched fellow?
平旦寅，荒村破院实难论。解斋粥米全无粒，空对闲窗与隙尘。唯雀噪，勿人亲，独坐时闻落叶频。谁道出家憎爱断，思量不觉泪沾巾。	At dawn, the hour of Yin: this desolate village and ruined monastery are truly beyond description. Not a grain of rice remains for the morning gruel; I face an idle window and motes in the cracks. Only sparrows clamour, with no one near; sitting alone, I often hear falling leaves. Who says that, upon leaving home, love and hatred are cut off? As I reflect, tears unconsciously soak my scarf.

日出卯，清淨却翻为烦恼。有为功德被尘幔，无限田地未曾扫。攒眉多，称心少，叵耐东村黑黄老。供利不曾将得来，放驴吃我堂前草。	At sunrise, the hour of Mao: purity has instead turned into affliction. Merits from conditioned deeds are covered by dust, and vast fields have never been swept. There is much furrowing of the brow and little that pleases the heart. That intolerable old Black-Yellow from the eastern village brings no offerings, yet lets his donkey eat the grass before my hall.
食时辰，烟火徒劳望四邻。馒头 子前年别，今日思量空咽津。持念少，嗟叹频，一百家中无善人。来者只道觅茶吃，不得茶 去又 。	At mealtime, the hour of Chen: in vain I watch the smoke of cooking fires from the four neighboring villages. Steamed buns and dumplings parted from me years ago; today, thinking of them, I can only swallow my saliva. Recitation is scant, sighing frequent; among a hundred households, not one is kind. Those who come say only that they seek tea; if they get none, they gulp and leave in anger.
禺中巳，削发谁知到如此。无端被请作村僧，屈辱饥凄受欲死。胡张三，黑李四，恭敬不曾生些子。适来忽尔到门头，唯道借茶兼借纸。	At midmorning, the hour of Si: who would have known that shaving my head would come to this? For no reason I am invited to serve as a village monk, humiliated and starving, suffering almost to death. Old Hu Zhangsan and Black Li Si have never shown the least respect. They have just suddenly arrived at the door, saying only that they wish to borrow tea and paper.
日南午，茶饭轮还无定度。行却南家到北家，果至北家不推注。苦沙盐，大麦醋，蜀黍米饭薤茼苣。唯称供养不等闲，和尚道心须坚固。	At noon, the hour of Wu: there is no regular order to tea and meals. I leave the southern household for the northern one, yet when I reach the north, no meal is served. Bitter coarse salt, vinegar of barley malt, millet rice, scallions, and lettuce—they call it an offering beyond compare, saying, “Venerable, your resolve for the Way must be firm.”
日 未，者回不践光阴地。曾闻一饱忘百饥，今日老僧身便是。不习禅，不论义，铺个破席日里睡。想料上方兜率天，也无如此日炙背。	In the afternoon, the hour of Wei: this time I have not wasted the ground of time. I once heard that one full meal makes one forget a hundred hungers; today this old monk's body proves it. I do not practice Chan or discuss doctrine, but spread a tattered mat and sleep through the day. I suppose that even in the Tuṣṭita Heaven above, there is no such sun warming one's back.
晡时申，也有烧香礼拜人。五个老婆三个瘦，一双面子黑皴皴。油麻茶，实是珍，金刚不用苦张筋。愿我来年蚕麦熟，罗 罗儿与一文。	At dusk, the hour of Shen: there are also people who burn incense and make prostrations. Five old women and three with goiters, with one pair of

	faces black and wrinkled. Sesame-oil tea is truly a treasure; no need for strenuous exertion like Vajra. "May silkworms and wheat ripen next year; give little Rāhula a coin."
日入酉，除却荒凉更何守。云水高流定委无，历寺沙弥镇长有。出格言，不到口，枉续牟尼子孙后。一条拄杖粗棘藜，不但登山兼打狗。	At sunset, the hour of You: apart from desolation, what is there to keep? Lofty wandering monks are surely nowhere to be found, while novice monks who roam from monastery to monastery are always plentiful. Extraordinary words do not pass their lips; in vain they continue the descendants of Śākyamuni. A single staff of rough thornwood serves not only for climbing mountains but also for beating dogs.
黄昏戌，独坐一间空暗室。阳焰灯光永不逢，眼前纯是金州漆。钟不闻，虚度日，唯闻老鼠闹啾唧。凭何更得有心情，思量念个波罗蜜。	At twilight, the hour of Xu: alone I sit in an empty, dark room. I never encounter the lamp-light that shines like a mirage; before my eyes is nothing but pitch-black lacquer. No bell is heard, and the days are wasted; I hear only mice squeaking and scurrying. How could I still have the heart to think of reciting a pāramitā?
人定亥，门前明月谁人爱。向里唯愁卧去时，勿个衣裳著甚盖。刘维那，赵五戒，口头说善甚奇怪。任你山僧囊罄空，问著都缘总不会。	At nightfall, the hour of Hai: who loves the bright moon before the gate? Within, I only worry about the time to lie down: without even clothing, what can I wear for a covering? Liu the disciplinarian and Zhao of the Five Precepts speak most strangely of goodness. Though you mountain monks' bags are utterly empty, whenever asked, you say that you know nothing at all.
半夜子，心境何曾得暂止。思量天下出家人，似我住持能有几。土榻床，破芦席，老榆木枕全无被。尊像不烧安息香，灰里唯闻牛粪气。	At midnight, the hour of Zi: when have mind and circumstances ever paused even briefly? Thinking of monastics throughout the world, how many abbots can be like me? An earthen couch, a broken reed mat, an old elm-wood pillow, and no bedding at all. Before the sacred image no benzoin incense is burned; from the ashes comes only the smell of cow dung.

赵州真际禅师行状

Chronicle of Chan Master Zhaozhou Zhenji

师即南泉门人也，俗姓郝氏，本曹州郝乡人也，讳从谏。	The Master was a disciple of Nanquan. His lay surname was Hao; he was originally from Hao Village in Caozhou, and his personal name was Congshen.
镇府有塔记云：“师得七百甲子欤！值武王微沐，避地岷，木食草，衣僧仪不易。”	An inscription on a stūpa in Zhen Prefecture says: “Did the Master attain seven hundred jiazi? When King Wu was ‘Wei-mu,’ he fled to Julai, eating wood and grass and wearing monastic attire without change.”
师初随本师行脚到南泉。本师先人事了，师方乃人事。南泉在方丈内卧次，见师来参，便问：“近离什么处？”师云：“瑞像院。”南泉云：“还见瑞像么？”师云：“瑞像即不见，即见卧如来。”	At first, the Master accompanied his own teacher on pilgrimage to Nanquan. His teacher first completed the formal courtesies, and only then did the Master make his own. Nanquan was lying in his abbot’s quarters when he saw the Master come to pay his respects and asked, “Where have you come from recently?” The Master said, “Ruixiang Monastery.” Nanquan said, “Did you see the auspicious image?” The Master said, “I did not see an auspicious image; I saw only a reclining Tathāgata.”
”南泉乃起问：“你是有主沙弥，无主沙弥？”师对云：“有主沙弥。”泉云：“那 是你主？”师云：“孟春犹寒，伏惟和尚尊体起居万福。”泉乃唤维那云：“此沙弥别处安排。”	Nanquan then rose and asked, “Are you a novice with a master, or a novice without a master?” The Master replied, “A novice with a master.” Nanquan said, “Who is your master?” The Master said, “Though early spring is still cold, I respectfully wish the Reverend good health in all your daily activities.” Nanquan then called the monastic steward and said, “Make separate arrangements for this novice.”
师受戒后，闻受业师在曹州西住护国院，乃归院省觐。到后，本师令郝氏云：“君家之子，游方已回。”其家属，忻恅不已。只候来日，咸往观焉。师闻之，乃云：“俗尘爱网，无有了期，已辞出家，不愿再见。”乃于是夜结束前迈。	After receiving the precepts, the Master heard that his ordination teacher was residing at Huguo Monastery west of Caozhou, so he returned to the monastery to pay his respects. On his arrival, his teacher told the Hao family, “Your son, who has been wandering about, has returned.” His relatives were overjoyed and waited for the next day, when they would all go to see him. When the Master heard this, he said, “The dusty world’s net of attachment has no end. Having already left home, I

	do not wish to see them again." That very night, he packed up and departed.
其后自携瓶锡，遍历诸方，常自谓曰：“七岁童儿胜我者，我即问伊，百岁老翁不及我者，我即教他。”	Thereafter, carrying his water bottle and staff, he traveled throughout the regions. He would often say of himself: "If a child of seven surpasses me, I will ask that child for instruction; if an old man of a hundred does not equal me, I will teach him."
年至八十，方住赵州城东观音院，去石桥十里已来。住持枯槁，志效古人。僧堂无前后架，旋营斋食；绳床一脚折，以烧断薪用绳系之。每有别制新者，师不许也。住持四十年来，未尝赍一封书告其檀越。	At the age of eighty, he finally took up residence at Guanyin Monastery east of the city of Zhaozhou, more than ten li from the Stone Bridge. His maintenance of the monastery was austere, and he aspired to emulate the ancients. The monks' hall had neither front nor rear racks, and meals were prepared only as they were needed. One leg of his rope bed was broken, so he tied it up with rope and a burnt piece of firewood. Whenever anyone wished to make a new one, the Master would not permit it. During forty years as abbot, he never sent a single letter to inform his patrons.
因有南方僧来举：问雪峰“古涧寒泉时如何？”雪峰云：“瞪目不见底。”学云：“饮者如何？”峰云：“不从口入。”师闻之曰：“不从口入，从鼻孔里入？”其僧却问师：“古涧寒泉时如何？”师云：“苦！”学云：“饮者如何？”师云：“死！”雪峰闻师此语，赞云：“古佛！古佛！”雪峰因此后不答话矣。	A monk from the south once reported a dialogue: Someone asked Xuefeng, "What is it like when there is a cold spring in an ancient ravine?" Xuefeng said, "Stare with your eyes, and you cannot see its bottom." The student said, "What about one who drinks from it?" Xuefeng said, "It does not enter through the mouth." On hearing this, the Master said, "If it does not enter through the mouth, does it enter through the nostrils?" The monk then asked the Master, "What is it like when there is a cold spring in an ancient ravine?" The Master said, "Bitter!" The student said, "What about one who drinks from it?" The Master said, "Dead!" When Xuefeng heard these words of the Master, he praised him, saying, "An ancient Buddha! An ancient Buddha!" From then on, Xuefeng no longer answered questions.
厥后因河北燕王领兵收镇府，既到界上，有观气象者奏曰：“赵州有圣人所居，战必不胜。”燕赵二王因展筵会，俱息交锋。乃问：“赵之金地，上士何人？”或曰：“有讲《华严经》大师，节行孤邈。	Later, when the Prince of Yan in Hebei led troops to seize Zhen Prefecture, and had reached its borders, an observer of auspicious signs reported, "A sage resides in Zhaozhou. If we go to war, we will certainly not prevail." The two princes of Yan and Zhao therefore spread a banquet together and both ceased hostilities. They then asked, "Who is

	the eminent person in Zhao's golden land?" Someone said, "There is a master who lectures on the Avataṃsaka Sūtra, whose conduct and observance are lofty and solitary."
若岁大旱，咸命往台山祈祷。大师未回，甘泽如泻。” 乃曰：“恐未尽善。”或云：“此去一百二十里，有赵州观音院，有禅师年腊高邈，道眼明白。”金曰：“此可应兆乎！”	"Whenever there is a severe drought, everyone asks him to go to Mount Wutai to pray. Before the master has returned, sweet rain pours down." They said, "This may still not be the best." Someone else said, "One hundred and twenty li from here is Guanyin Monastery in Zhaozhou. There is a Chan master there, advanced in age and attainment, whose Dharma eye is clear." All said, "Could he fulfill the omen?"
二王税驾观焉。既届院内，师乃端坐不起。燕王遂问曰：“人王尊耶？法王尊耶？”师云：“若在人王，人王中尊；若在法王，法王中尊。”燕王唯然矣。师良久中间问：“阿那个是镇府大王？”赵王应诺：“弟子！”（缘赵州属镇府，以表知重之礼。）师云：“老僧滥在山河，不及趋面。”	The two princes halted their carriages and went to see him. When they arrived at the monastery, the Master remained seated and did not rise. The Prince of Yan then asked, "Which is more honored: a human king or a Dharma King?" The Master said, "Among human kings, the human king is honored; among Dharma Kings, the Dharma King is honored." The Prince of Yan assented. After a while, the Master asked, "Which one is the king of Zhen Prefecture?" The Prince of Zhao answered, "Your disciple." Because Zhaozhou belonged to Zhen Prefecture, this showed his respectful regard. The Master said, "This old monk unworthily dwells among these hills and rivers and has not been able to hasten to pay his respects."
须臾，左右请师为大王说法。师云：“大王左右多，争教老僧说法。”乃约令左右退。	After a short while, those attending them invited the Master to teach the Dharma for the prince. The Master said, "The prince has so many attendants about him—how can this old monk teach the Dharma?" They therefore arranged for the attendants to withdraw.
师身畔时有沙弥文远，高声云：“启大王：不是者个左右！”大王乃问：“是什么左右？”对曰：“大王尊讳多，和尚所以不敢说法！”燕王乃云：“请禅师去讳说法！”师云：“故知大王曩劫眷属，俱是冤家；我佛世尊，一称名号，罪灭福生。”大王先祖，才有人触著名字，便生嗔怒。师慈悲非倦，说法多时。二王稽首赞叹，珍敬无尽。	At that time, the novice Wen Yuan, who was beside the Master, said loudly, "I inform Your Highness: these are not the attendants he means!" The prince then asked, "What attendants does he mean?" Wen Yuan replied, "Your Highness has too many honorific names, and that is why the Reverend does not dare teach the Dharma!" The Prince of Yan then said, "I ask the Chan master to set aside the taboo names and teach the Dharma!" The

	Master said, "Thus we know that the retainers of Your Highness in former kalpas were all enemies. When the name of our World-Honored Buddha is invoked even once, sins are extinguished and blessings arise." Whenever anyone so much as touched upon the names of the prince's ancestors, they would become angry. The Master tirelessly expounded the Dharma for a long time. The two princes bowed their heads in reverence and praised him, cherishing and respecting him without end.
来日将回，燕王下先锋使，闻师不起，凌晨入院，责师傲兀君侯。师闻之，乃出迎接。先锋乃问曰：“昨日见二王来不起，今日见某甲来，因何起接？”师云：“待都衙得似大王，老僧亦不起接！”先锋聆师此语，再三拜而去。	The next day, as they were preparing to depart, the Prince of Yan sent an advance envoy. Hearing that the Master had not risen, the envoy entered the monastery at dawn and reproached him for behaving arrogantly toward the princes. On hearing this, the Master came out to greet him. The envoy asked, "Yesterday, when the two princes came, you did not rise. Today, when I have come, why have you risen to receive me?" The Master said, "When the commander is the equal of a prince, this old monk will likewise not rise to receive him!" On hearing these words, the envoy bowed repeatedly and departed.
寻后，赵王发使，取师供养。既届城门，阖城威仪，迎之入内。师才下宝辇，王乃设拜，请师上殿，正位而坐。师良久以手斫额，云：“阶下立者是何官长？”左右云：“是诸院尊宿并大师、大德。”师云：“他各是一方化主，若在阶下，老僧亦起。”王乃命上殿。	Soon afterward, the Prince of Zhao sent an envoy to invite the Master to receive offerings. When he reached the city gate, the whole city, in full ceremonial array, welcomed him inside. As soon as the Master stepped down from the jeweled carriage, the prince made bows before him and invited him to ascend the hall and sit in the seat of honor. After a while, the Master struck his forehead with his hand and said, "What officials are those standing below the steps?" Those beside him said, "They are the venerable elders, masters, and great virtuous ones from the various monasteries." The Master said, "Each of them is a Dharma guide in one region. If they remain below the steps, this old monk will also rise." The prince then ordered them to ascend the hall.
是日斋筵将罢，僧官排定，从上至下，一人一问。一人问佛法，师既望见，乃问：“作什么？”云：“问佛法。”师云：“这里已坐却老僧，那里问什么法？二尊不并化。”（此乃语之词也）王乃令止。	That day, as the vegetarian banquet was about to end, the monastic officials lined up in order, from highest to lowest, each asking one question. When one person asked about the Buddhadharma, the

	Master looked at him and asked, "What are you doing?" He said, "I am asking about the Buddhadharma." The Master said, "This old monk is already seated here. Over there, what Dharma are you asking about? Two honored ones do not teach at the same time." The prince then ordered him to stop.
其时国后与王俱在左右侍立，国后云：“请禅师为大王摩顶受记。”师以手摩大王顶云：“愿大王与老僧齐年。”	At that time, the queen was standing beside the prince in attendance. She said, "Please, Chan master, place your hand upon the prince's crown and confer a prediction upon him." The Master placed his hand on the prince's crown and said, "May Your Highness and this old monk be of the same age."
是时迎师权在近院驻泊，获时选地，建造禅宫，师闻之，令人谓王曰：“若动著一茎草，老僧却归赵州。”其时窦行军愿舍果园一所，直一万五千贯，号为真际禅院，亦云窦家园也。师入院后，海众云臻。	At that time, the Master was temporarily lodged at a nearby monastery. Taking the opportunity, they selected a site and began building a Chan monastery. When the Master heard of it, he had someone tell the prince, "If even one blade of grass is disturbed, this old monk will return to Zhaozhou." At that time, the military commissioner Dou offered an orchard worth fifteen thousand strings of cash. It was named Zhenji Chan Monastery, and was also called the Dou Family Orchard. After the Master entered the monastery, the assembly gathered there like the clouds and sea.
是时赵王礼奉燕王从幽州奏到命服，镇府具威仪迎接，师坚让不受。左右舁箱，至师面前，云：“大王为禅师佛法故，坚请师著此衣。”师云：“老僧为佛法故，所以不著此衣。”左右云：“且看大王面。”师云：“又干俗官什么事！”王乃躬自取衣挂身上，礼贺再三，师惟知应诺而已。	At that time, the Prince of Zhao respectfully presented robes bestowed by imperial decree from Youzhou in honor of the Prince of Yan. The ceremonial reception in Zhen Prefecture was fully prepared, but the Master firmly declined to accept them. Those attending carried the chest before the Master and said, "For the sake of the Chan master's Buddhadharma, the prince earnestly asks you to wear these robes." The Master said, "For the sake of the Buddhadharma, this old monk therefore will not wear these robes." Those attending said, "At least consider the prince's face." The Master said, "What has this to do with a secular official?" The prince then personally took the robes and placed them on the Master's body, bowing in congratulations repeatedly. The Master merely acknowledged him.

师住赵州二年，将谢世时，谓弟子曰：“吾去世之后，焚烧了，不用净淘舍利。宗师弟子，不同浮俗；且身是幻，舍利何生，斯不可也。”	The Master resided in Zhaozhou for two years. When he was about to pass away, he told his disciples, “After I have died, cremate me. Do not painstakingly sift out relics. A lineage master and his disciples should not be like the vulgar world. The body is illusory; how could relics arise from it? This must not be done.”
令小师送拂子一枝与赵王，传语云：“此是老僧一生用不尽的。”	He instructed a young attendant to send a whisk to the Prince of Zhao, with the message: “This is what the old monk has never exhausted in a lifetime of use.”
师于戊子岁十一月十日，端坐而终。于时窆家园，道俗车马数万余人，哀声振动原野。	On the tenth day of the eleventh month in the wuzi year, the Master sat upright and passed away. At that time, at the Dou Family Orchard, there were tens of thousands of monastics and laypeople, with carts and horses; their cries of grief shook the plains.
赵王于时尽送终之礼，感叹之泣，无异金棺匿彩于俱尸矣，莫不高营雁塔，特竖丰碑。谥号曰真际禅师，光祖之塔。	At that time, the Prince of Zhao performed all the rites for the dead. His tears of grief and lamentation were no different from those shed when the golden coffin concealed its radiance at Kuśinagara. Everyone raised a lofty pagoda and specially erected a great stele. The posthumous title bestowed was Chan Master Zhenji, and the stūpa was called Guangzu.
后唐保大十一年孟夏月旬有三日，有学者咨问东都东院惠通禅师，赵州先人行化厥由作礼而退，乃授笔录之具实矣。	On the thirteenth day of the first summer month in the eleventh year of Baoda of the Later Tang, a student consulted Chan Master Huitong of the Eastern Monastery in the Eastern Capital about the circumstances of the teaching activity of Zhaozhou’s predecessor. Having made reverence, he withdrew, and was then given brush and writing materials to record the facts in full.