

01 釋語錄名

20140207pm_04-中英禪十 - 第一天_晚上_師父開示_釋語錄名

潭州滄山靈祐禪師語錄

Recorded Sayings of Chan Master Gui-shan of Tan-Zhou

徑山沙門語風圓信無地地主人郭凝之 編集

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02 師諱靈祐

20140208am_02-中英禪十 - 第二天_早上_師父開示_師諱靈祐

師諱靈祐。Ling-you was the master's respected-name.

03 出家剃髮

20140208pm_04-中英禪十 - 第二天_晚上_師父開示_智慧觀照、出家剃髮、發心

福州長谿趙氏子。年十五出家。依本郡建善寺法常律師剃髮。

He was born into the Zhao family at Chang-xi in Fu-zhou. When he was fifteen he left home to become a monk. He was tonsured by the Vinaya master Fa-Chang at the Chien-shan Monastery in his native town and studied with the master.2014/02/08/PM21:30

04 究大小乘教

20140209am_02-中英禪十 - 第三天_上午_師父開示_體驗生命實相、究大小乘教、本自清淨

於杭州龍興寺。究大小乘教。

Later he went to the Lung-Xing Monastery in Hang-zhou, where he devoted himself to study both the Mahayana and the Hinayana teachings.2014/02/09/AM10:00

05 參百丈

20140209pm_04-中英禪十 - 第三天_晚上_師父開示_願力、參百丈、見佛不離佛、智慧承當、生命母火

二十三。遊江西參百丈。百丈一見。許之入室。遂居參學之首。

At the age of twenty-three he traveled to Jiangsi, where he visited Master Bai-zhang Huai-hai. As soon as the master saw his visitor he gave him permission to enter his quarter, and thereafter Gui-shan became Bai-zhang's leading disciple.

侍立次。百丈問。誰。師(靈祐)云。某甲。百丈云。汝撥爐中有火否。師撥之云。無火。

One day Gui-shan was attending to Master Bai-zhang, who asked him: "Who are you?" "I am Ling-you." "Will you poke the fire pot to see if there is some burning charcoal in it?" said Bai-zhang. Gui-shan did so, and then said, "There is no burning charcoal." 2014/02/09 PM21:00

06 暫時岐路

20140210am_02-中英禪十 - 第四天_上午_師父開示_禪宗的疑、暫時岐路、無得無證

百丈躬(ㄍㄨㄥ ㄨㄥˊ)起(親自)。深撥得少火。舉以示之云。汝道無。這箇𪔐(ㄋㄟ ㄣˋ, 相当于「呢」)。

Master Bai-zhang rose from his seat. Poking deep into the fire pot, he extracted a small glowing piece of charcoal which he showed to Gui-shan, saying, "You told me there was none. But is this not a burning piece?"

師由是發悟禮謝。陳其所解。百丈云。此乃暫時岐路耳。

At this, Gui-shan was awakened. Thereupon he made a profound bow and told Bai-zhang his realization. However, Bai-zhang explained: "You have merely stumbled upon a fork in the path." 2014/2/10 AM10:14

07 時節因緣識佛性

20140210pm_02-中英禪十 - 第四天_下午_師父開示_識佛性當觀時節因緣

經云。欲識佛性義。當觀時節因緣。時節既至。如迷忽悟。如忘忽憶。方省已物不從他得。

The Sutra says, 'To behold the Buddha-nature one must wait for the right moment and the right conditions. When the time comes, it is as if one is awakened from confusion. It is as if one's memory recalls something long forgotten. One realizes that it is one's own and not gained from others.'
2014/2/10 PM15:30

08 凡聖等心

20140211am_02-中英禪十 - 第五天_上午_師父開示_凡聖等心

故祖師云。悟了同未悟。無心亦無法。祇是無虛妄。凡聖等心。本來心法元自備足。汝今既爾。善自護持。

Thus an ancestral master said, 'Having awakened is the same as before one was awakened. There is no mind and there is no Dharma. One is simply free from illusion and delusion. The mind of the ordinary person is the same as that of the sage. The Mind is originally perfect and complete in itself.' Now that you have attained this recognition, protect and uphold what you have achieved.
2014/2/11 AM10:30

09 將得火來麼

20140211pm_07-中英禪十 - 第五天_下午_師父開示_將得火來麼

次日。同百丈入山作務。百丈云。將得火來麼。師云。將得來。百丈云。在甚處。師乃拈一枝柴。吹兩吹。度與百丈。百丈云。如蟲禦木時(徑山杲云。百丈若無後語。洎被典座瞞)。

The next day, Gui-shan went to work in the hill with Bai-zhang. Bai-zhang asked him, "Did you bring fire?" Gui-shan said, "Yes I did." Bai-zhang said,

"Where is it?" Gui-shan picked up a piece of wood, blew on it twice, and handed it to Bai-zhang. Bai-zhang said, "Just like insects nipping on wood." (Jing-shan Gao commented, "If Bai-zhang didn't have anything to say, he would have been deceived by the chef."

10 野狐話-1

20140212pm_06-中英禪十 - 第六天_晚上_2 師父開示_四禪八定、話頭、野狐話 1

11 野狐話-2

20140213pm_06-中英禪十 - 第七天_晚上_師父開示_野狐話 2

師作典座。司馬頭陀。舉野狐話問師。作麼生。

One time, Gui-shan was serving as the monastery chef. Si-ma, the wandering ascetic monk came forth with the case of the wild-fox and asked the Gui-shan what he thought.

師以手撼門扇三下。司馬云。太麤生。師云。佛法說甚麼麤細。

Gui-shan shook the door panel three times. Si-ma said, "That's too coarse." Gui-shan said, "What does being coarse or fine have anything to do with Buddhadharma?"

12 司馬來謂百丈

20140215am_01-中英禪十 - 第九天_早上_師父開示_司馬來謂百丈

一日。司馬自湖南來。謂百丈云。頃在湖南。尋得一山名大湫。是一千五百人善知識所居之處。百丈云。老僧住得否。司馬云。非和尚所居。百丈云。何也。司馬云。和尚是骨人。彼は肉山。設居徒不盈千。

One day, Si-ma came from Hunan and told Bai-zhang that he had found this mountain called Great Gui which could accommodate one thousand five hundred monks. Bai-zhang asked, "Can I live there?" Si-ma answered that it would not be a good preaching place for Bai-zhang. Bai-zhang asked why he said that. Si-ma pointed out that Master Bai-zhang was a

ascetic, while Gui was a mountain of flesh, and that if he go there, he could expect fewer than a thousand disciples.

百丈云。吾眾中。莫有人住得否。司馬云。待歷觀之。時。華林覺為第一座(首座)。百丈令侍者請至。問云。此人如何。司馬請訾(くーㄥ)歎(ㄅㄛ)『咳嗽』一聲行數步。司馬云。不可。

Bai-zhang asked Si-ma whether he thought that among his students there might be one suitable to act as abbot on the mountain. Si-ma answered him that he would like to see all his disciples one by one. Bai-zhang thereupon sent for the head monk. Si-ma ordered him to cough deeply once and pace several steps, and afterward announced that this monk was not qualified for the post.

13 瀉山主人

20140215pm_04-中英禪十 - 第九天_晚上_師父開示_瀉山主人

百丈又令喚師(靈祐)。師時為典座。司馬一見。乃云。此正是瀉山主人也。百丈。是夜召師入室。囑云。吾化緣在此。瀉山勝境。汝當居之。嗣續吾宗。廣度後學。Bai-zhang sent for Ling-you, who was the kitchen supervisor of the temple. As soon as he saw him Si-ma announced, "Here we have the right man to be the

Master of Mount Gui!" The same night Bai-zhang called Ling-you to his chamber and told him, "Mount Gui will be a splendid place to carry forth the teaching of our school and to extend enlightenment to the generation to come."

華林聞之云。某甲。忝居上首。典座何得住持。百丈云。若能對眾下得一語出格。當與住持。即指淨瓶問云。不得喚作淨瓶。汝喚作甚麼。華林云。不可喚作木[木*突](ㄅㄨˊ)也。

When the head monk, Hua-lin, heard of this decision he complained to Bai-zhang, pointing out that he was the head monk and deserved the appointment. How could Ling-you rightfully be appointed abbot of Mount Gui? Bai-zhang told him: "If you can make an outstanding response in front of the assembly, you shall receive the appointment." Bai-zhang then

pointed to a pitcher and asked him, "Do not call this a pitcher. What would you call it instead?" Hua-lin answered, "It cannot be called a wooden wedge."

百丈乃問師。師踢倒淨瓶。便出去。百丈笑云。第一座。輸却山子也。師遂往焉。Master Bai-zhang did not accept this, and turned to Ling-you, demanding his answer. Ling-you kicked the pitcher and left it behind. Master Bai-zhang then laughed and said, "Our head monk has lost his bid for Mount Gui." Ling-you subsequently was sent to be abbot of Mount Gui.

THE END

是山峭絕。曩無人煙。猿獠為伍。橡栗充食。經于五七載。絕無來者。

Mount Gui had formerly been an inaccessible region. The rocks were steep and high, and no one lived there. Only monkeys could be found for companions and only chestnuts were available as food. After 5 to 7 years, there' s barely no people came and learned from Master Ling-you.

師自念言。我本住持。為利益於人。既絕往還。自善何濟。即捨菴而欲他往。行至山口。見蛇虎狼豹。交橫在路。師云。汝等諸獸。不用攔吾行路。吾若於此山有緣。汝等各自散去。吾若無緣。汝等不用動。吾從路過。一任汝喫。言訖。蟲虎四散而去。師乃回菴。

At that time, Ling-you thought that his stay at this mountain was for benefiting people, since there' s no people here to learn the true nature from me, then it' s not necessary for staying here only benefiting myself. So he decided to leave and go some other place. Just when arriving the entrance of Mount Gui, he saw tigers, snakes, wolves and leopards blocked his way out. Master Ling-you said " If it' s the destiny of me to stay in this mountain, then all of you just dismissed and I would stay. If not, then I should be your meal when I passed by you as you wished." All animals left right after hearing his saying, so Master Ling-you went back to Mount Gui.

未及一載。安上座(即懶安也)同數僧。從百丈來。輔佐於師。安云。某甲。與和尚作典座。待僧至五百眾。乃解務。自後山下居民。稍稍知之。率眾共營梵宇。

連帥李景讓。奏號同慶寺。相國裴公休。嘗咨玄奧。繇是。天下禪學輻輳焉。有得法上首仰山寂禪師。故世稱為仰宗。

When people at the foot of the mountain heard that Master Ling-you was living there they assembled to build a monastery for him. Through General Li Ching-jiang's recommendation the Royal Court granted the title Tung-ching to the monastery. Often the Prime Minister, Pei Hsiu, came to the Master to ask questions about the meaning of Chan, and from this period onward devotees from all over the country journeyed to Mount Gui.

1. 上堂。夫道人心。質直無偽。無背無面。無詐妄心。一切時中。視聽尋常。更無委曲。亦不閉眼塞耳。但情不附物。即得。從上諸聖。祇說濁邊過患。若無如許多惡覺情見想習之事。譬如秋水澄渟。清淨無為。澹泞無礙。喚他作道人。亦名無事人。時有僧問。頓悟之人。更有修否。師云。若真悟得本。他自知時。修與不修。是兩頭語。如今初心。雖從緣得。一念頓悟。自理猶有。無始曠劫習氣。未能頓淨。須教渠淨除現業流識。即是修也。不可別有法教渠修行趣向。從聞入理。聞理深妙。心自圓明。不居惑地。縱有百千妙義。抑揚當時。此乃得坐披衣。自解作活計始得。以要言之。則實際理地。不受一塵。萬行門中。不捨一法。若也單刀直入。則凡聖情盡。體露真常。理事不二。即如如佛。

2. 鄧隱峯。到為山。便入堂。於上板頭。解放衣鉢。師聞師叔到。先具威儀。下堂內相看。隱峯見來。便作臥勢。師便歸方丈。隱峯乃去。少間。師問侍者。師叔在否。云已去。師云。去時有甚麼語。云無語。師云。莫道無語。其聲如雷。

3. 雲巖到為山。師問。承聞長老在藥山弄師子。是否。雲巖云。是。師云。長弄有置時。雲巖云。要弄即弄。要置即置。師云。置時。師子在甚麼處。雲巖云。置也。置也(法昌遇云。好一場師子。只是有頭無尾。我當時若見為山道置時師子在甚麼處。便與放出踞地金毛。直教為山藏身無路)。

4. 師問雲巖。菩提以何為座。雲巖云。以無為為座。雲巖却問師。師云。以諸法空為座。又問道吾。作麼生。道吾云。坐也聽伊坐。臥也聽伊臥。有一人不坐不臥。速道速道。師休去。

5. 師問雲巖。聞汝久在藥山。是否。雲巖云。是。師云。如何是藥山大人相。雲巖云。涅槃後有。師云。如何是涅槃後有。雲巖云。水灑不著。雲巖却問師。百丈大人相。如何。師云。巍巍堂堂。煒煒煌煌。聲前非聲。色後非色。蚊子上鐵牛。無汝下嘴處。

6. 師問道吾。甚麼處去來。道吾云。看病來。師云。有幾人病。道吾云。有病底。有不病底。師云。不病底。莫是智頭陀麼。道吾云。病與不病。總不干他事。速道速道。師云。道得也與他沒交涉。

7. 德山來參。挾褖子(鋪以展拜，亦以墊坐)上法堂。從西過東。從東過西。顧視方丈云。有麼有麼。師坐次。殊不顧眄(口 | ㄣ ˇ)。德山云。無無。便出(雲寶著語勘破了也)至門首乃云。雖然如此。也不得草草。遂具威儀。再入相見。纔跨門。提起坐具云。和尚。師擬取拂子。德山便喝。拂袖而出(雲寶著語勘破了也)師至晚問首座。今日新到。在否。首座云。當時背却法堂。著草鞋出去也。師云。此子。已後向孤峯頂上。盤結草菴。呵佛罵祖去在(雲寶顯云。雪上加霜五祖戒云。德山。大似作賊人心虛。滄山。也是賊過後張弓)。

8. 石霜抵滄山為米頭。一日篩米次。師云。施主物莫拋散。石霜云。不拋散。師于地上拾得一粒云。汝道不拋散。這箇是甚麼。石霜無對。師又云。莫輕這一粒。百千粒。盡從這一粒生。石霜云。百千粒。從這一粒生。未審這一粒。從甚麼處生。師呵呵大笑。歸方丈。

9. 夾山在滄山作典座。師問。今日喫甚麼菜。夾山云。二年同一春。師云。好好修事著。夾山云。龍宿鳳巢。

10. 仰山問。如何是祖師西來意。師指燈籠云。大好燈籠。仰山云。莫祇這便是麼。師云。這箇是甚麼。仰山云。大好燈籠。師云。果然不見。

11. 一日。師謂眾云。如許多人。祇得大機。不得大用。仰山舉此語。問山下菴主云。和尚恁麼道。意旨如何。菴主云。更舉看。仰山擬再舉。被菴主踏倒。仰山歸舉似師。師呵呵大笑。

12. 師摘茶次。謂仰山云。終日摘茶。祇聞子聲。不見子形。仰山撼茶樹。師云。子祇得其用。不得其體。仰山云。未審。和尚如何。師良久。仰山云。和尚祇得其體。不得其用。師云。放子三十棒。仰山云。和尚棒。某甲喫。某甲棒。阿誰喫。師云。放子三十棒(首山云。夫為宗師。須具擇法眼始得。當時不是為山。便見扶籬摸壁瑯琊覺云。五更侵蚤起。更有夜行人又云。若不是為山。泊合打破蔡州。白雲。端云。父子相投。意氣相合。機鋒互換。啐啄同時。雖然如是。畢竟如何道得體用雙全去。為山放子三十棒。也足養子之緣 蔣山懃云。張公乍與李公友。待罰李公一盞酒。倒被李公罰一盃。好手手中呈好手玉泉璉云。直饒體用兩全。爭奈當頭蹉過。過則且止。放子三十棒。又作麼生。三盞酒粧公子而。一枝花插美人頭)。

13. 師坐次。仰山入來。師云。寂子速道。莫入陰異。仰山云。慧寂信亦不立。師云。子信了不立。不信不立。仰山云。祇是慧寂。更信阿誰。師云。若恁麼。即是定性聲聞。仰山云。慧寂佛亦不立。

14. 師問仰山。涅槃經四十卷。多少是佛說。多少是魔說。仰山云。總是魔說。師云。已後無人奈子何。仰山云。慧寂即一期之事。行履在甚處麼。師云。祇貴子眼正。不說子行履。

15. 仰山蹋衣次。提起問師云。正恁麼時。和尚作麼生。師云。正恁麼時。我這裏無作麼生。仰山云。和尚有身而無用。師良久。却拈起問云汝正恁麼時作麼生。仰山云。正恁麼時。和尚還見伊否。師云。汝有用而無身。師後忽問仰山。汝春間有話未圓。今試道看。仰山云。正恁麼時。切忌勃訴。師云。停囚長智。

16. 師過淨瓶與仰山。仰山擬接。師却縮手云。是甚麼。仰山云。和尚還見箇甚麼。師云。若恁麼。何用更就吾覓。仰山云。雖然如此。仁義道中。與和尚提瓶挈水。亦是本分事。師乃過淨瓶與仰山。

17. 師與仰山行次。指柏樹子問云。前面是甚麼。仰山云。柏樹子。師却問耘田翁。翁亦云。柏樹子師云。這耘田翁。向後亦有五百眾(滄山喆云。山僧則不然。耘田公子吾不如汝。且道。大圓是。山僧是。若人辨得。許汝具擇法眼。若也不辨。佛法熾然生滅 神鼎譚云。為復意在耘田處。為復意在仰山分上。為復總不恁麼。諸上座。一切諸法縱然。更不用生事。他是父子說法。同道方知)。

18. 師問仰山。何處來。仰山云。田中來。師云。禾好刈也未。仰山作刈禾勢。師云。汝適來。作青見作黃見。作不青不黃見。仰山云。和尚背後是甚麼。師云。子還見麼。仰山拈禾穗云。和尚何曾問這箇。師云。此是鵝王擇乳。

19. 師問仰山。天寒人寒。仰山云。大家在這裏。師云。何不直說。仰山云。適來也不曲。和尚如何。師云。直須隨流師上堂云。仲冬嚴寒年年事。晷運推移事若何。仰山進前。叉手而立。師云。我情知汝答這話不得。香嚴云。某甲。偏答得這話。師躡前問。香嚴亦進前。叉手而立。師云。賴遇寂子不會。

20. 師坐次。仰山從方丈前過。師云。若是百丈先師見。子須喫痛棒始得。仰山云。即今事作麼生。師云。合取兩片皮。仰山云。此恩難報。師云。非子不才。迺(ㄋㄞˇ)老僧年邁。仰山云。今日親見百丈師翁來。師云。子向甚麼處見。仰山云。不道見。祇是無別。師云。始終作家。

21. 師問仰山。即今事且置。古來事作麼生。仰山叉手近前。師云。猶是即今事。古來事作麼生。仰山退後立。師云。汝屈我。我屈汝。仰山便禮拜(蔣山懃云。仰山雖善進前退後。發明古今。其奈滄山向胡餅裏呷汁。壓沙覓油。雖然如是。且道。仰山叉手意作麼生。若也知得。行脚事辦。其或未然。老僧不曾孤負諸人。自是諸人孤負老僧)。

22. 仰山香嚴侍立次。師舉手云。如今恁麼者少。不恁麼者多。香嚴從東過西立。仰山從西過東立。師云。這個因緣。三十年後。如金擲地相似。仰山云。亦須是和尚提唱始得。香嚴云。即今亦不少。師云。合取口(南堂靜云。象王頻呻。師子哮吼。踞地盤空。移星換斗。坐斷舌頭。合取狗口。一回擲地作金聲。九曲黃河徹底清)。

23. 師坐次。仰山入來。師以兩手相交示之。仰山作女人拜。師云。如是如是。

24. 師方丈內坐次。仰山入來。師云。寂子近日宗門令嗣作麼生。仰山云。大有人疑著此事。師云。寂子作麼生。仰山云。慧寂祇管困來合眼。健即座禪。所以未曾說著在。師云。到這田地也難得。仰山云。據慧寂所見。祇如此。一句也著不得。師云。汝為一人也不得。仰山云。自古聖人。盡皆如此。師云。大有人。笑汝恁麼祇對。仰山云。解笑者。是慧寂同參。師云。出頭事作麼生。仰山繞禪床一匝。師云。裂破古今(蔣山勸云。動絃別曲。葉落知秋。自古自今。築著磕著。鳥道玄路。許他父子親遊。若是荊棘林中。猶欠悟在。以何為驗。只如仰山。繞禪床一匝。瀉山云。裂破古今若是明眼衲僧。瞞他一點不得)。

25. 仰山香嚴侍立次。師云。過去未來現在。佛佛道同。人人得箇解脫路。仰山云。如何是人人解脫路。師回顧香嚴云。寂子借問。何不答伊。香嚴云。若道過去未來現在。某甲却有箇祇對處。師云。子作麼生祇對。香嚴珍重便出。師却問仰山云。智閑恁麼祇對。還契寂子也無。仰山云。不契。師云。子又作麼生。仰山亦珍重出去。師呵呵大笑云。如水乳合。

26. 一日。師翹起一足。謂仰山云。我每日得他負載。感伊不徹。仰山云。當時給孤園中。與此無別。師云。更須道始得。仰山云。寒時與他襪著。也不為分外。師云。不負當初。子今已徹。仰山云。恁麼更要答話在。師云。道看。仰山云。誠如是言。師云。如是如是。

27. 師問仰山。生住異滅。汝作麼生會。仰山云。一念起時。不見有生住異滅。師云。子何得遣法。仰山云。和尚適來問甚麼。師云。生住異滅。仰山云。却喚作遣法。

28. 師問仰山。妙淨明心。汝作麼生會。仰山云。山河大地。日月星辰。師云。汝祇得其事。仰山云。和尚適來問甚麼。師云。妙淨明心。仰山云。喚作事得麼。師云。如是如是。

29. 石霜會下。有二禪客。到云。此間無一人會禪。後普請搬柴。仰山見二禪客

歇。將一橛柴。問云。還道得麼。俱無對。仰山云。莫道無人會禪好。仰山歸舉似師云。今日二禪客。被慧寂勘破。師云。甚麼處被子勘破。仰山舉前話。師云。寂子又被吾勘破(雲居錫云。甚處是滄山勘破仰山處)。

30. 師睡次。仰山問訊。師便回面向壁。仰山云。和尚何得如此。師起云。我適來得一夢。爾試為我原看。仰山取一盆水。與師洗面。少頃。香巖亦來問訊。師云。我適來得一夢。寂子為我原了。汝更與我原看。香巖乃點一碗茶來。師云。二子見解。過於鶩子(蔣山勸云。夢中說夢。深許滄山。妙用神通。須還二子。傳茶度水。耀古騰今。年老心孤。憐兒惜子。向衲僧門下。一人在門外。一人在門裏。更有一人。遍界不曾藏。佛眼覷不見 南堂靜云。撥草瞻風。孤峰獨宿。鼓無絃琴。唱無生曲。滄仰香巖。鼎之三足。臨機不費纖毫力。任運分身千百億)。

31. 師。因僧問。如何是祖師西來意。師豎起拂子。後僧遇王常侍。侍問。滄山近日有何言句。僧舉前話。常侍云。彼中兄弟。如何商量。僧云。借色明心。附物顯理。常侍云。不是這箇道理。上座快回去好。某甲敢寄一書到和尚。僧得書遂回持上。師拆開見。畫一圓相。內寫箇日字。師云。誰知千里外有箇知音仰山侍次。乃云。雖然如是。也祇是箇俗漢。師云。子又作麼生。仰山却畫一圓相。於中書日字。以脚抹却。師乃大笑。

32. 師坐次。仰山問。和尚百年後。有人問先師法道。如何祇對。師云。一粥一飯。仰山云。面前有人不肯。又作麼生。師云。作家師僧。仰山便禮拜。師云。逢人不得錯舉。

33. 師問仰山。終日與子商量。成得箇甚麼邊事。仰山於空中畫一畫。師云。若不是吾。終被子惑。

34. 仰山問。百千萬境一時來作麼生。師云。青不是黃。長不是短。諸法各住自位。非干我事。仰山乃作禮。

35. 合齋次。師問仰山。這箇用多少鹽水。仰山云。某甲不會。不欲祇對。師云。却是老僧會。仰山云。不知用多少鹽水。師云。汝既不會。我亦不答。晚間。師却問仰山。今日因緣。子作麼生主持。仰山云。待問即答。師云。現問次。仰山

云。耳背眼昏。見聞不曉。師云。凡有問答。出子此語不得。仰山禮謝。師云。寂子今日忘前失後。不是小小。

36. 師謂仰山云。汝須獨自回光返照。別人不知汝解處。汝試將實解。獻老僧看。仰山云。若教某甲自看。到這裏無圓位。亦無一物一解得獻和尚。師云。無圓位處。原是汝作解處。未離心境在。仰山云。既無圓位。何處有法。把何物作境師云。適來是汝作與麼解。是否。仰山云。是。師云。若恁麼。是具足心境法。未脫我所心在。元來有解。爭道無解獻我。許汝信位顯。人位隱在。

37. 師因見仰山來。遂以五指搭地畫一畫。仰山以手於項下畫一畫。復拈自己耳。抖擻三五下。師休去。

38. 師。一日見香嚴仰山作餅次。師云。當時百丈先師。親得這箇道理。仰山與香嚴。相顧視云。甚麼人答得此話。師云。有一人答得。仰山云。是阿誰。師指水牯牛云。道道。仰山取一束草來。香嚴取一桶水來。放牛前。牛纔喫。師云。與麼與麼。不與麼不與麼。二人俱作禮。師云。或時明。或時暗。

39. 師。一日索門人呈語。乃云。聲色外與吾相見。時有幽州鑒弘上座。呈語云。不辭出來耶箇人無眼。師不肯。仰山。凡三度呈語。第一云。見取不見取底。師云。細如毫末。冷似雪霜。第二度云。聲色外誰求相見。師云。祇滯聲聞方外榻。第三度云。如兩鏡相照。於中無像。師云。此語正也。仰山却問。和尚於百丈師翁處。作麼生呈語。師云。我於百丈先師處。呈語云。如百千明鏡鑒像。光影相照。塵塵剎剎。各不相借。仰山於是禮拜。

40. 師。一日問香嚴。我聞。汝在百丈先師處。問一答十。問十答百。此是汝聰明靈利。意解識想。生死根本。父母未生時。試道一句看。香嚴被問。直得茫然。歸寮將平日看過底文字。從頭要尋一句酬對。竟不能得。乃自嘆云。畫餅不可充饑。屢乞師說破。師云。我若說似汝。汝已後罵我去。我說底是我底。終不干汝事。香嚴。遂將平昔所看文字燒却云。此生不學佛法也。且作箇長行粥飯僧。免役心神。乃辭師。直過南陽。覩忠國師遺跡。遂憩止焉。一日芟除草木。偶拋瓦礫。擊竹作聲。忽然省悟。遽歸。沐浴焚香。遙禮師云。和尚大慈。恩逾父母。當時若為我說破。何有今日之事。乃有頌云。一擊忘所知。更不假修時。動容揚

古路。不墮悄然機。處處無蹤跡。聲色外威儀。諸方達道者。咸言上上機。師聞得。謂仰山云。此子徹也。仰山云。此是心機意識。著述得成。待某甲親自勘過。仰山後見香巖云。和尚讚歎師弟發明大事。爾試說看。香巖舉前頌。仰山云。此是夙習記持而成。若有正悟。則更說看。香巖又成頌云。去年貧未是貧。今年貧始是貧。去年貧猶有卓錫之地。今年貧錫也無。仰山云。如來禪。許師弟會。祖師禪。未夢見在。香巖復有頌云。我有一機。瞬目視伊。若人不會。別喚沙彌。仰山乃報師云。且喜。閑師弟。會祖師禪也(玄覺云。且道。如來禪與祖師禪。是分不分 長慶稜云。一時坐却 雲居錫徵云。眾中商量。如來禪淺。祖師禪深。只如香巖。當時何不問如何是祖師禪。若置此一問。何處有也 瑯琊覺云。武帝求仙不得仙。王喬端坐却昇天 滄山喆云。香巖可謂上無片瓦。下無卓錫。露髀赤灑灑。沒可把。若不是仰山。幾乎放過這漢。何故。不得雪霜力。焉知松柏操 徑山杲云。滄山晚年好則極教得一棚肉傀儡。直是可愛。且作麼生是可愛處。面面相看手脚動。爭知語話是他人)。

41. 師上堂云。汝等諸人。祇得大機。不得大用。時九峯在眾。便抽身出去。師召之。九峯更不回顧。師云。此子。堪為法器。一日辭師云。某甲。辭違和尚。千里之外。不離左右。師動容云。善為。

42. 靈雲。初在滄山。因見桃花悟道。有偈云。三十年來尋劍客。幾回落葉又抽枝。自從一見桃華後。直至如今更不疑。師覽偈。詰其所悟。與之符契。師云。從緣悟達。永無退失。善自護持。

43. 上林參師。師云。大德作甚麼來。上林云。介冑全具。師云。盡卸了來。與大德相見。上林云。卸了也。師咄云。賊尚未打。卸作甚麼。上林無對。仰山代云。請和尚屏却左右。師以手揖云。喏喏。上林。後參永泰。方諭其旨。

44. 疎山到參。值師示眾云。行脚高士。直須向聲色裏睡眠。聲色裏坐臥始得。疎山問。如何是不落聲色句。師豎起拂子。疎山云。此是落聲色句。師放下拂子歸方丈。疎山不契。便辭香巖。香巖云。何不且住。疎山云。某甲與和尚無緣。香巖云。有何因緣。試舉看。疎山遂舉前話香巖云。某甲有箇語。疎山云。道甚麼。香巖云。言發非聲。色前不物。疎山云。元來此中有人。遂囑香巖云。向後有住處。某甲却來相見。乃去。師問香巖云。問聲色話底矮闍黎在麼。香巖云。

已去也。師云。試舉看。香嚴舉前話。師云。他道甚麼。香嚴云。深肯某甲。師失笑云。我將謂這矮子有長處。元來祇在這裏。此子向去。若有箇住處。近山無柴燒。近水無水喫。

45. 師因資國來參。乃指月示之。資國以手撥三下。師云。不道汝不見。祇是見處太麤。

46. 師在法堂坐。庫頭擊木魚。火頭擲却火杪。拊掌大笑。師云。眾中也有恁麼人。遂喚來問。爾作麼生。火頭云。某甲不喫粥肚饑。所以歡喜。師乃點頭(後鏡清怱云。將知瀉山眾裏無人。臥龍球云。將知瀉山眾裏有人)。

47. 師因泥壁次。李軍容來。具公裳。直至師背後。端笏而立。師回首見。便側泥盤。作接泥勢。李便轉笏。作進泥勢。師便拋下泥盤。同歸方丈(巖頭歲聞云。噫。佛法澹泊也。大小瀉山。泥壁也不了。明招謙云。當時合作麼生。免被巖頭點檢。代云。却轉泥盤。作泥壁勢。便拋下歸去。黃龍新云。巖頭錯下名言。殊不知。瀉山軍容。弄巧成拙)。

48. 師因陸侍御入僧堂。乃問。如許多師僧。為復是喫粥飯僧。為復是參禪僧。師云。亦不是喫粥飯僧。亦不是參禪僧。侍御云。在此作甚麼。師云。侍御自問他看。

49. 師。一日見劉鐵磨來。師云。老牯牛汝來也。劉云。來日臺山大會齋。和尚還去麼。師乃放身作臥勢。劉便出去(淨慈一云。眾中道。放身便臥是不去。劉鐵磨慊[怡-台+羅]而行。有甚交涉。殊不知。瀉山老漢。平生一條脊梁拗不曲。被劉鐵磨一推推倒直至如今起不得若要扶起瀉山。請大眾下一轉語。眾無語。師以拄杖一時趕散)。

50. 師一日喚院主。院主便來。師云。我喚院主。汝來作甚麼。院主無對(曹山代云。也知和尚不喚某甲)又令侍者喚首座。首座便至。師云。我喚首座。汝來作甚麼。首座亦無對(曹山代云。若令侍者喚。恐不來。法眼云。適來侍者喚)。

51. 上堂。僧出云。請和尚為眾說法。師云。我為汝得徹困也。僧禮拜(後人舉似雪峰。雪峰云。古人得恁麼老婆心切。玄沙云。山頭和尚。蹉過古人事也。雪峰聞之。乃問玄沙云。甚麼處。是老僧蹉過古人事處。玄沙云。大小湊山。被那僧一問。直得百雜碎。雪峰乃駭然)。

52. 有僧來禮拜。師作起勢。僧云。請和尚不用起。師云。老僧未曾坐。僧云。某甲未曾禮。師云。何故無禮。僧無對(同安代云和尚不怪)。

53. 僧問。不作湊山一頂笠。無繇得到莫徭村。如何是湊山一頂笠。師喚云。近前來。僧近前。師與一踏。

54. 師問僧。甚麼處來。僧云。西京來。師云。還得西京主人公書來麼僧云。不敢妄通消息。師云。作家師僧。天然猶在。僧云。殘羹餽飯。誰人喫之。師云。獨有闍黎不喫。僧作嘔吐勢。師云。扶出這病僧著。僧便出去。

55. 僧問。如何是道。師云。無心是道。僧云。某甲不會。師云。會取不會底好。僧云。如何是不會底。師云。祇汝是。不是別人。復云。今時人。但直下體取不會底。正是汝心。正是汝佛。若向外得一知一解。將為禪道。且沒交涉。名運糞入。不名運糞出。污汝心田。所以道不是道。

56. 有僧參衛國。問。何方來。僧云。河南來。衛國云。黃河清也未。僧無對。師代云。小小狐兒。要過但過。用疑作甚麼。

57. 師示眾云。汝等諸人。各呈所悟看。時有志和上座。出作禮。師云。不思善不思惡。正與麼時。還我志和上座本來面目。志和云。正與麼時。是某甲放身命處。師云。子莫落空不。志和云。某甲若見有空可落。何曾是放身命處。師云。到這裏。何不問去。志和云。某甲到這裏。亦不見有和尚可問。師云。汝福薄。扶吾宗不起。

58. 師。因見仰山與北菴主。上問訊。時有官客喫茶次。師乃指示官人云。同參古佛來。菴主云。百年後。覓箇人舉這話也難得。師云。即今作麼生。菴主云。

結舌有分。答即不得。師云。官人見在。自己也道不得。菴主云。仰山不甘此對。師云。作箇菴主也難得。

59. 師。一日呈起如意。復畫此  相云。有人道得。便得此如意。道道。時有僧云。此如意。本不是和尚底。師云。得而無用。又有僧云。設與某甲。亦無著處。

60. 師因僧問。從上諸聖。直至如今。和尚意旨如何。師云。目前是甚麼物。僧云。莫祇這便是麼。師云。阿那箇。僧云。適來祇對底。師云。爾擬那箇去莫生事(蔣山勲云。問頭太嶮答處太賒。二俱不了)。

61. 僧問。如何是百丈真。師下禪床叉手立。云如何是和尚真。師却坐。

62. 師上堂云。老僧百年後。向山下作一頭水牯牛。左脇下書五字云。瀉山僧某甲。當恁麼時。喚作瀉山僧。又是水牯牛。喚作水牯牛。又是瀉山僧。畢竟喚作甚麼即得。仰山出禮拜而退(雲居膺云。師無異號 資福寶。代作一圓相拓起芭蕉清。代作此[○@牛]相呈之。又云。同道者方知南塔涌云。一千五百人善知識。

只得一半 芭蕉徹代。當時作  此相呈之。又云。說也說了。註也註了。悟取好保寧勇云。和尚一等是入泥入水)。

師。敷揚宗教。凡四十餘年。達者不可勝數。大中七年正月九日。盥漱敷坐。怡然而寂。壽八十三。臘六十四。塔於本山。諡大圓禪師。塔曰清淨。
