

The Poetry of Hanshan (Cold Mountain), Shide, and Fenggan

寒山子詩集序

朝議大夫使持節台州諸軍事守剌史上柱國賜緋魚袋閻丘胤撰

詳夫寒山子者。不知何許人也。自古老見之。皆謂貧人風狂之士。隱居天台唐興縣西七十里。號為寒巖。每於茲地。時還國清寺。

寺有拾得。知食堂。尋常收貯餘殘菜滓於竹筒內。寒山若來。即負而去。或長廊徐行。叫喚快活。獨言獨笑。時僧遂捉罵打趯。乃駐立撫掌。呵呵大笑。良久而去。

且狀如貧子。形貌枯悴。一言一氣理合其意。沉而思之。隱況道情。凡所啟言。洞該玄默。乃樺皮為冠。布裘破弊。木屐履地。是故至人遯跡。同類化物。或長廊唱詠。唯言。咄哉咄哉。三界輪迴。或於村墅與牧牛子而歌笑。或逆或順。自樂其性。非哲者安可識之矣。

Preface to the Poetry Collection of the Cold Mountain Master (Hanshanzi)¹

Composed by Supreme Pillar of State Lüqiu Yin, Recipient of the Crimson Fish Sack, Gentleman for Court Discussion and Acting Prefect Extraordinary of Taizhou in Charge of Military Affairs

When I investigated this Master Hanshan, I could not determine his place of origin. The local elders all held him to be a poor man and an eccentric scholar. He lived as a recluse on Tiantai, seventy *li* west of the county seat of Tangxing, at a place called Cold Cliff. It was from here that he would often visit the Guoqing Temple.

There was a certain Shide there, who managed the temple refectory. Shide would often store leftover scraps of vegetable refuse in a bamboo tube. If Hanshan happened to stop by, he would carry the tube off with him. Sometimes Hanshan would saunter along the long galleries of the temple, shouting with delight and talking and laughing to himself. Then a monk would come out scold him and try to drive him out with a beating. Hanshan would halt and clap his hands and emit a loud laugh, departing only after some time had passed.

He had the look of a pauper, and he was emaciated in appearance. All at once he would make some brief statement expressing his thinking; and when you pondered on it afterwards, it compared favorably with the Dharma in an obscure fashion. Everything that he uttered manifested a sense of quiescent mystery. He wore a hat fashioned of birch bark; a hempen robe, worn and tattered; and a pair of wooden clogs. For this reason, a perfected man will conceal his traces, appearing like any sort of illusory being. Sometimes as he sang as he paced the galleries. He would only say, "Ho! Ho! The wheel of transmigration in the Three Realms!"² Sometimes he would sing and laugh with herd-boys in the villages. Whether he acted perversely or conventionally, he did so only to please his own nature. And who could recognize him save the wise?

1 The prose narratives in the collection (this Preface, and the notes on Fenggan and Shide) are written in a rather awkward style and occasionally contain obscure phrases. In places my translation is tentative.

2 The Three Realms (the sense realm, the form realm, and the formless realm) constitute the whole of samsara. Beings within them are still subject to rebirth.

胤頃受丹丘薄宦。臨途之日。乃縈頭痛。遂召日者。醫治轉重。乃遇一禪師。名豐干。言從天台山國清寺來。特此相訪。乃命救疾。師乃舒容而笑曰。身居四大。病從幻生。若欲除之。應須淨水。時乃持淨水上師。師乃嚙之。須臾祛殄。乃謂胤曰。台州海島嵐毒。到日必須保護。

胤乃問曰。未審彼地當有何賢。堪為師仰。師曰。見之。不識。識之。不見。若欲見之。不得取相。迺可見之。寒山文殊。遯跡國清。拾得普賢。狀如貧子。又似風狂。或去或來。在國清寺庫院走使。廚中著火。言訖辭去。胤乃進途。

至任台州。不忘其事。到任三日後。親往寺院。躬問禪宿。果合師言。乃令勘唐興縣有寒山拾得已否。時縣申稱。當縣界西七十里內有一巖。巖中古老見有貧士。頻往國清寺止宿。寺庫中有一行者。名曰拾得。

I was once appointed to a low-ranking official position at Danqiu. Days before my departure, I came down with a bad headache. By the day I was to depart, I was taking increasingly large dosages of medicine. I then encountered a master of meditation named Fenggan, who told me that he was from Guoqing Temple at Tiantai, and that he had come especially to visit me. I asked him to treat my condition. He laughed in an easygoing way. "The body is composed of the Four Elements,¹ and illness arises from illusion. If you wish to get rid of your headache, I will require some clean water." I had some clean water brought to him. He spat it out on me, and immediately the pain went away. He then told me: "Taizhou has a coastal climate and miasmal vapors are common. When you arrive there you must look after your health."

I said, "I have not yet discovered whether the place has any eminent men that would be worthy of honoring as my teacher." Fenggan replied, "If you saw such a person, you would not recognize his importance; or if you did so, he would soon vanish. Rather, if you wish to see such a one, do not go by appearances, and he will appear. Hanshan is Mañjuśrī, who has hidden his traces at Guoqing; and Shide is Samantabhadra. Their features are like those of paupers and madmen, and they wander about, carrying out tasks at the Guoqing storehouses and cloisters, and attending to the kitchen fire." After this he bade me farewell, and I too went on my way.

When I reached Taizhou and took up my office, I did not forget what he told me. Three days later, I personally visited the various temples and cloisters and inquired among the meditation centers. Things were as Fenggan had described. I then had inquiries made whether there was a Hanshan and a Shide in Tangxing. The magistrate there notified me that in that very county, seventy *li* to the west, there was a certain cliff; the elders of that area would see a poor scholar there who would often go to Guoqing to spend the night. There was also a monk named Shide residing at the temple storehouse.

1 Earth, water, fire, and wind.

胤乃特往禮拜。到國清寺。乃問寺眾。此寺先有豐干禪師院在何處。并拾得寒山子見在何處。時僧道翹答曰。豐干禪師院在經藏後。即今無人住得。每有一虎。時來此吼。寒山拾得二人，見在廚中。僧引胤至豐干禪師院。乃開房。唯見虎迹。乃問僧寶德道翹。禪師在日。有何行業。僧曰。豐干在日。唯攻舂米供養。夜乃唱歌自樂。

遂至廚中。竈前見二人向火大笑。胤便禮拜。二人連聲喝胤。自相把手。呵呵大笑叫喚。乃云。豐干饒舌饒舌。彌陀不識。禮我何為。僧徒奔集。遞相驚訝。何故尊官禮二貧士。時二人乃把手走出寺。乃令逐之。急走而去。即歸寒巖。

胤乃重問僧曰。此二人肯止此寺否。乃令覓房。喚歸寺安置。胤乃歸郡。遂製淨衣二對。香藥等。持送供養。時二人更不返寺。使乃就巖送上。而見寒山子。乃高聲唱曰。賊賊。退入巖穴。乃云。報汝諸人。各各努力。入穴而去。其穴自合。莫可追之。其拾得迹沈無所。

I went there especially to pay them my respects. When I arrived, I asked the monks where Fenggan had lived, and also where Hanshan and Shide might be. A monk named Daoqiao replied that Fenggan had lived behind the sutra storehouse; however, no one dared live there now, because there was usually a tiger who would come there and roar. As for Hanshan and Shide, they happened to be in the kitchen. The monk then led me to Fenggan's lodging. He opened the door, and there was nothing to see except for some tiger tracks. I then asked the monks Baode and Daoqiao what task he had had at the temple. The monks told me that he only had milled grain for temple offerings. At night he would sing to please himself.

I then went to the kitchen. There I saw two men laughing before the stove fire. I paid them my respects. They began to taunt me, one after the other. Then, taking each other by the hand, they laughed and shouted: "Fenggan was a gossip! Since you didn't recognize that *he* was Amitābha, why bother to pay us a visit?" All the monks came hurrying in and were astonished, not knowing why a respected official was treating two paupers with such courtesy. The two of them then ran out of the temple, hand in hand. I commanded that they be followed, but they had already rushed off and had returned to Cold Cliff.

I repeatedly asked the monks, "Do you think the two of them would be willing to stay here?" I had some lodgings found for them, and I sent them a message, requesting that they come back and take up residence. I then returned to my headquarters. I had two sets of monastic robes prepared for them, as well as incense and medicine and other things, to be sent to them as a gift, but the two had yet to return to the temple. I sent a messenger to Cold Cliff to deliver it; when he caught sight of Master Hanshan, Hanshan cried out in a loud voice, "Bandits! Bandits!" He then retreated to the mouth of a cave in the cliff and said, "I tell all of you that you should be diligent." He entered the cave and disappeared, and the cave closed up behind him. No one was able to follow him. Shide too disappeared.

乃令僧道翹尋其往日行狀。唯於竹木石壁書詩。并村墅人家廳壁上所書文句三百餘首。及拾得於土地堂壁上書言偈。並纂集成卷。但胤棲心佛理。幸逢道人。乃為讚曰。

菩薩遯迹，
示同貧士。
獨居寒山，
4 自樂其志。
貌悴形枯，
布裘弊止。
出言成章，
8 諦實至理。
凡人不測，
謂風狂子。
時來天台，
12 入國清寺。
徐步長廊，
呵呵撫指。
或走或立，
16 喃喃獨語。
所食廚中，
殘飯菜滓。

I commanded Daoqiao to search all the places that he had frequented; there were only some poems written on bamboos or on stone cliffs, and verses written on the walls of villagers' dwellings—over three hundred in number. There were also some *gāthas* that Shide had composed on the walls of the shrine to the local earth god. I compiled these into a scroll. I, who keep my mind dwelling on the Buddha's principles, consider myself fortunate to have met these Men of the Way. I have composed a eulogy to them:

- A Bodhisattva concealed his traces,
 Showing himself as a pauper.
 Alone he dwelt on Cold Mountain,
 4 Delighting his own will.
 Emaciated in appearance,
 Wearing tattered hempen robes.
 Every utterance formed a pattern
 8 Whose significance was truly the most perfect understanding.
 Ordinary people could not fathom him,
 And called him a madman.
 Sometimes he would come to Tiantai,
 12 And enter Guoqing Temple.
 He would stroll about the galleries,
 Laughing, clapping, and pointing,
 Sometimes running, sometimes standing,
 16 Muttering to himself.
 What he ate in the kitchen:
 Table scraps and refuse.

- 吟偈悲哀，
20 僧俗咄捶。
都不動搖，
時人自耻。
作用自在，
24 凡愚難值。
即出一言，
頓祛塵累。
是故國清，
28 圖寫儀軌。
永劫供養，
長為弟子。
昔居寒山，
32 時來茲地。
稽首文殊，
寒山之士。
南無普賢，
36 拾得定是。
聊申讚歎，
願超生死。

- He chanted *gāthas* with a shrill tone;
 20 Monks and laypeople would scoff and beat him.
 But he could never be moved,
 So that they became ashamed of their conduct.
 In efficacy he was spontaneous,
 24 So that ordinary fools could never meet him.
 Whenever he uttered a single word,
 In an instant he would dispose of samsaric bonds.
 For this reason, Guoqing Temple
 28 Is planning to set up a customary ritual;
 They will make offerings for countless kalpas,
 Becoming his disciples forever.
 In the past he dwelt on Cold Mountain,
 32 But sometimes came to this place.
 I do obeisance to Mañjuśrī,
 This scholar of Cold Mountain.
 And I hail Samantabhadra,
 36 Who certainly was Shide.
 Let me utter my sighs of praise,
 Vowing to transcend life and death.