

豐干禪師錄

道者豐干。未窮根裔。古老見之。居于天台山國清寺。翦髮齊眉。毳裘擁質。緇素問鞠。乃云隨時。貌悴昂藏。恢端七尺。

唯攻舂米供僧。夜則扃房。吟詠自樂。郡縣諳知。咸謂風僧。或發一言。異於常流。忽爾一日。騎虎松徑。來入國清。巡廊唱道。眾皆驚訝。怕懼惶然。並欽其德。

昔京輦與胤救疾。到任丹丘。跡無追訪。賢人隱遯。示化東甌。唯於房中壁上書曰。

FG 1

余自來天台，
凡經幾萬迴。
一身如雲水，
4 悠悠任去來。

逍遙絕無鬧，
忘機隆佛道。

Record of Meditation Master Fenggan¹

No one has determined the ancestry of the Buddhist practitioner Fenggan. According to the view of elders in the area, he resided at the Guoqing Temple in the Tiantai Mountains. He cut his hair level with his eyebrows, and wrapped himself in a woolly robe. Whenever monks or laypeople made inquiries of him, he'd just say "It all depends." He was haggard in appearance, but dignified and imposing, seven feet in height.

His only task was to grind grain for offerings. At night he would bar the door to his room, then sing and chant to amuse himself. The people of the district knew him well, and took him to be mad. But sometimes he would utter something quite out of the ordinary. One day he showed up riding a tiger along the path through the pine trees and into the temple grounds. He circled about the temple galleries singing; everyone was terrified, but they all admired his moral authority.

In the past, he cured me of an illness when I was in the capital; but when I arrived at my office at Cinnabar Hill [the Tiantai district], I could find no trace of him. He was a worthy who had hidden himself, manifesting himself magically in the region of eastern Ou.² There were only some lines written on the walls of his room:³

FG 1

Ever since I came to Tiantai
Myriads of cycles have gone by.
My single form is like cloud and water,
4 And through the vastness I go where I please.

Free and easy, with no annoyances,
I forget concerns while enlarging the Buddha's path.

1 This note is supposedly written by Lüqiu Yin, the purported author of the Preface.

2 Ou 甌 is an early name for the coastal area of Zhejiang where the Tiantai Mountains are located.

3 The Song Edition prints the first poem in a format separate from the second poem. The first poem is twenty lines long, divided by stanza divisions indicated by rhyme change. The second poem is a short quatrain in *gāthā* style.

世途歧路心，
8 眾生多煩惱。

兀兀沈浪海，
漂漂輪三界。
可惜一靈物，
12 無始被境埋。
電光瞥然起，
生死紛塵埃。
寒山特相訪，
16 拾得罕期來。
論心話明月，
太虛廓無礙。
法界即無邊，
20 一法普徧該。

FG 2

本來無一物，
亦無塵可拂。
若能了達此，
不用坐兀兀。

- The roads of the world, the crossroads-mind—
 8 Sentient beings have so many annoyances:
 Stupefied, lost in the wave-tossed sea,
 Drifting along on the 'Three Realms' wheel.
 What a pity that this numinous thing¹
 12 Since before time has been buried in sensory realms.
 A lightning flash like the blink of an eye;
 Life and death a scattering of dust.
 Hanshan visits me especially,
 16 And Shide comes on rare occasions.
 We discuss the mind, speak of the bright moon;
 An empty void, broad, without obstruction.
 The dharmadhātu has no borders—
 20 One Dharma that encompasses all things.²

FG 2

Originally there is not a single thing
 Nor any dust to be brushed off.
 If you are able to penetrate this completely,
 Then no use to sit there like a lump.³

1 The Buddha Nature. Compare with HS 179.

2 Dharmadhātu ("realm of reality") refers to various planes of existence, including the Six Courses.

3 A flash of true understanding is superior to empty meditation.

拾得錄

豐干禪師寒山拾得者。在唐太宗貞觀年中。相次垂跡於國清寺。

拾得者。豐干禪師因遊松徑。徐步於赤城道路側。偶而聞啼。乃尋其由。見一子。可年十歲。初謂彼村牧牛之子。委問逗遛。云。我無舍無姓。遂引至寺。付庫院。候人來認。數旬之間。絕其親鞠。乃令事知庫僧靈熠。經于三祀。頗會人言。令知食堂香燈供養。

忽於一日。與像對坐。佛盤同餐。復于聖僧前云。小果之位。喃喃呵哩。而言傷哉。熠謂老宿等。此子心風。無令下供養。乃令厨內洗瀘器物。每澄食滓。而以筒盛。寒山子來。負之而去。或發一言。我有一珠。埋在陰中。無人別者。眾謂癡子。