

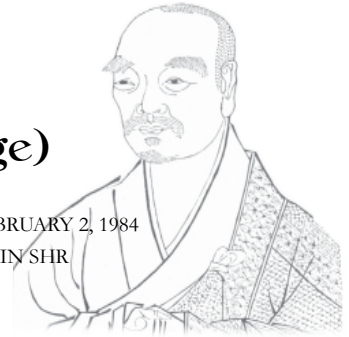
## 【 佛祖道影白話解 】

## 三十九祖巖頭全叢禪師

LIVES OF THE PATRIARCHS

Patriarchs of the Thirty-ninth Generation:

Dhyana Master Quanhe (Complete Enlightenment) of Yantou (Cliff's Edge)

宣公上人講於一九八四年二月二日 LECTURED BY THE VENERABLE MASTER ON FEBRUARY 2, 1984  
比丘尼恆音師 英譯訂正 ENGLISH TRANSLATION REVISED BY BHIKSHUNI HENG YIN SHR

師，泉州柯氏子，少禮青原，誼公祝髮，往長安寶壽寺秉戒。後與雪峰欽山為友。機用峻捷。謁仰山，參德山，執坐具上法堂瞻視，德曰：作麼？師便喝。德曰：老僧過在何處？師曰：兩重公案。翌日，德問曰：闍黎是新到否？師曰：是。德曰：甚處學得這虛頭來？曰：全叢終不自謾。德曰：它後不德孤負老僧。師住鄂州巖頭。值沙汰。乃於河邊作渡子。唐，光啓間，寇至索供，無饋，遂割刀焉。門人焚之，獲舍利四十九粒。建塔謚清巖禪師。

註解：

他父親姓柯。「少禮青原」，年紀輕的時候，去親近青原行思禪師。「誼公祝髮」，在那兒落髮。「往長安寶壽寺秉戒」，在西京那兒一個道場叫長安寶壽寺，在那兒受戒。「後與雪峰欽山為友」，和這個雪峰、欽山，成為同參道友。「機用峻捷」，他這種教化人的方法，峻捷，很高深的，很敏捷，很快的。「謁仰山，參德山」，去往仰山那地方，參德山。「執坐具上法堂瞻視」，拿著坐具上法堂上各處看。「德曰：作麼？」，德

Text:

The Master was a son of the Ke family of Quanzhou. In his youth he bowed to Master Yi of Qingyuan (Green Plains), who shaved his head. Then he went to stay at Baoshou (Precious Lifespan) Monastery in Chang'an, where he received the full precepts. Afterwards, he became friends with Dhyana Master Qinshan (Mountain of Esteem) of Xuefeng (Snow Peak). The Master's teaching techniques were swift and lofty. He visited Yangshan and studied with Master Deshan (Mountain of Virtue). One day, holding his bowing cloth, he went to the Dharma Hall to take a look. Master Deshan asked him, "What are you doing?" The Master shouted in response. Master Deshan said, "How has this old monk erred?" The Master said, "There are two stories..." The next day, Master De asked him, "Acharya, are you a newcomer?" "Yes," he answered. Master De further asked, "Where did you learn to be so pretentious?" The Master answered, "I, Quan He, would never deceive myself." Then Master De said, "In the future, do not let this old monk down."

The Master went to Yantou Mountain in Ezhou, and upon reaching a washout, he stayed there on the river bank and became a ferryman. During the Guangqi reign of the Tang Dynasty [885-887 C.E.], bandits came and demanded provisions. Since the Master had nothing to give, the bandits killed him with their knives. The Master's disciples cremated his body, obtained forty-nine sharira, and built a stupa for him. The Master was given the posthumous title, Dhyana Master Qingyan (Pure Cliff).

Commentary:

The Master was a son of the Ke family of Quanzhou. His father's surname was Ke. In his youth he bowed to Master Yi of Qingyuan (Green Plains), who shaved his head. When he was young, Dhyana Master Quanhe drew near to Dhyana Master Xingsi of Qingyuan (Green

山說：「你幹什麼？」「師便喝」，全齋禪師就大喝一聲。「德曰：老僧過在何處？」德山就說：你看我這個很老的僧人，過在什麼地方呢？」師曰：兩重公案，說：我和你有兩個公案。兩個公案究竟是什麼呢？這都沒有什麼可考據的。「翌日」，第二天。「德問曰」，德山又問他了。「闍黎是新到否？」，闍黎就是阿闍黎。阿闍黎也就是軌範師。說：法師你是新來的嗎？「師曰：是。」說：我是。「德曰」，德山就對他說了。「甚處學得這虛頭來？」：你在什麼地方學得這種的猜頭的，很虛假猜頭的法子呢？「曰：全齋終不自謾」，說：我全齋不會自己亂講話的，不會隨隨便便亂說的。「德曰：他後不德孤負老僧」，這個「孤」字，有的是用「辜」。說：我現在印證你。你將來不要忘了我對你的認識，不要馬馬虎虎的。「師住鄂州巖頭」，他住在湖北，巖頭那個地方。「值沙汰」，值沙汰，大約也是那時候的一個亂子，太亂了。「乃於河邊作渡子」，於是乎他就在河邊上，幫人擺船，或者背人過河，幹這個事情。「唐光啓間」，唐朝光啓的時候。「寇至索供」，土匪到這兒來了，要他供養，要他給錢。「無饋」，他沒有什麼供養他們的。「遂刺刃焉」，盜賊就把他殺了。「門人焚之」，他的弟子就把他燒了。「獲舍利四十九粒」，得到四十九粒舍利。「建塔」，在那兒造一個寶塔。「謚清巖禪師」，封他一個封號，清巖禪師。

#### 贊曰

石裂崖崩，德嶠之令，師乃嗣之，  
如雷益迅，舞棹如龍，巖頭路峻，  
大噓一聲，聞者喪命。

「石裂崖崩」，石頭也裂開了，崖也崩開了。「德嶠之令」，德山給他

Plains), and there had his head shaved. **Then he went to stay at Baoshou (Precious Lifespan) Monastery in Chang'an, where he received the full precepts.** He was ordained there in the southern capital. **Afterwards, he became friends with Dhyana Master Qinshan (Mountain of Esteem) of Xuefeng (Snow Peak).** He became their fellow cultivators and companions in the Way.

**The Master's teaching techniques were swift and lofty.** His way of teaching people was profound and quick. **He visited Yangshan and studied with Master Deshan (Mountain of Virtue).** One day, holding his bowing cloth, he went to the Dharma Hall to take a look around. **Master Deshan asked him, "What are you doing?" The Master shouted in response. Master De said, "How has this old monk erred?"**

**The Master said, "There are two stories..."** Ultimately what were they? There is no information on that.

**The next day, Master De asked him, "Acharya, are you a newcomer?"** An *acharya* is the title for a teacher of rules and comportment. He asked, "Dharma Master, are you new here?"

**"Yes," the Master answered.**

**Master De further asked, "Where did you learn to be so pretentious? Where did you learn to be so sly and phony?"**

**The Master answered, "I, Quan He, would never deceive myself. I would never speak recklessly or casually."**

**Then Master De said, "In the future, do not let this old monk down."** He said, "I'm certifying you now. In the future, don't forget that I have recognized you. Don't be casual.

**The Master went to Yantou Mountain in Ezhou, Hubei Province, and upon reaching a washout, which can also refer to chaos and disturbance at the time, he stayed there on the riverbank and became a ferryman.** Since he was by the river, he helped row people across the river, or carried them across on his back. That became his work. **During the Guangqi reign of the Tang Dynasty [885-887 C.E.], bandits came and demanded provisions.** In other words, they wanted money. **Since the Master had nothing to give, the bandits killed him with their knives. The Master's disciples cremated his body, obtained forty-nine sharira [relics], and built a jeweled stupa for him. The Master was given the posthumous title, Dhyana Master Qingyan (Pure Cliff).**

A verse in praise says:

Stones split and the cliff collapsed:  
Virtue Peak passed him the command,  
and the Master carried it on.  
He was swifter than a thunderbolt  
and plied the oars like a dragon.  
The Yantou Mountain trails are steep.  
At the sound of one loud breath,

印證。「師乃嗣之」，全叢也是德山的一個法嗣。

「如雷益迅」，好像雷，比這個雷還更快。「舞棹如龍」，那麼來講經，講這禪宗的道理，好像法門的龍象。「巖頭路峻」，湖北巖頭這個地方地很高的。

「大噓一聲」，大聲喊一聲。「聞者喪命」，誰要聽見他這個聲音會嚇死了。這個死，不是真死，是開悟了，人心死，道心就活了。

### 或說偈曰

親炙青原訪知識，求法忘勞念在茲，  
大吼喝斷生死路，長歌喚醒聾瞶癡，  
德山囑咐須善護，匪黨手刃戒自持，  
因緣果報因如是，全叢巖頭衆中師。

「親炙青原訪知識」，這說全叢禪師，他曾經親近過青原行思禪師。那麼以後由他介紹叫他又訪欽山，又訪德山，去訪很多善知識。

「求法忘勞念在茲」，古人為著求法，忘記他的疲勞、疲倦。那麼只知道求法，怎麼樣辛苦他都忘了。所以念茲在茲的一念求佛法。

「大吼喝斷生死路」，他到德山那個道場，搭衣持具，那麼目空一切的各處去看。德山問他作什麼呢？他就大喝了一聲。也沒有說什麼，就是大吼了一聲。這大吼一聲也就是說他的見解，說他自己所得到的法門。德山當時就下了座了，就走了，也沒有說什麼。所以說大吼喝斷生死路。德山知道他生死已經了了。他雖然只一吼，他就明白他已經開悟了，已經明白了。

「長歌喚醒聾瞶癡」，這個全叢禪師，他有的時候也唱唱歌，唱歌就教人覺悟，發聲震聾，令愚癡的人都返迷歸覺，所以他們的迷夢都醒了。那麼第二天德山又問他，你是不是新來的？你從什麼地方來的？他說：是

those who heard, lost their lives.

Commentary:

**Stones split and the cliff collapsed: Virtue Peak passed him the command, and the Master carried it on.** Master Deshan certified Master Quanhe, who became his Dharma heir.

**He was swifter than a thunderbolt and plied the oars like a dragon.** He explained the sutras and the principles of the Chan School like a dragon or elephant in the door of the Dharma.

**The Yantou Mountain trails are steep and high.**

**At the sound of one loud breath,** meaning one big shout, **those who heard, lost their lives.** Whoever heard his sound was frightened to death. They didn't actually die; they became enlightened. Their minds as people died, and their minds for the Way came alive.

Another verse says:

**He drew near to Green Plains  
and visited Good Advisors.**

**In his constant quest for the Dharma, he forgot fatigue.**

**His booming shout cut off the road of birth and death.**

**His far-reaching song awakened  
fools who were deaf and blind.**

**Shan enjoined him to protect it well.**

**Faced with knife-wielding bandits,  
he naturally held the precepts.**

**Such are the causes and conditions of retribution.**

**Master Quanhe of Yantou was a teacher for the multitudes.**

Commentary:

**He drew near to Green Plains,** that is, Dhyana Master Xingsi of Qingyuan, who later introduced him to Masters Qinshan and Deshan, and told him to go study with those **Good Advisors.**

**In his constant quest for the Dharma, he forgot fatigue.** In their search for the Dharma, the ancients disregarded their own fatigue and hardship, and only thought of their quest.

**His booming shout cut off the road of birth and death.** When he reached the Way-place of Master Deshan, Master Quanhe put on his robes and took his sitting cloth and, very presumptuously went around looking at everything. When Master Deshan asked him what he was doing, he gave a loud shout, without saying anything. The yell indicated his understanding, the Dharma-door he had realized. Master Deshan got down from his seat and walked out without saying a word. From that one shout, Master Deshan knew he was already enlightened and had ended birth and death—that he already understood.

**His far-reaching song awakened fools who were deaf and blind.** Dhyana Master Quanhe sometimes sang to wake people up, startling the



。他說，那你在什麼地方得到這種的虛頭的口頭禪呢？他還故意試驗他。那麼他說：我全癡終不自謾，我不會自己騙自己，自己亂講的。德山知道他確實是過來人了，也明白了。所以就說：「你不要辜負老僧。」所以說「德山囑咐須善護」，你好好自己保護這個法。

「匪黨手刃戒自持」，雖然他以後在河邊作渡子，匪黨到那兒和他索供養，他沒有，那麼他也就被殺了。可是他寧可被他們殺了，他也不打妄語，不犯戒。所以戒自持。

「因緣果報因如是」，土匪把他殺了，把他刺死了，這都是前因後果的一種因緣果報，應該是這樣子。所以說「全癡巖頭眾中師」，他是天、賢人的一個真正良師善友。



deaf and giving sight to the blind. He helped deluded people turn back from confusion, go towards enlightenment, and wake up from their confused dreams.

**Deshan enjoined him to protect it well.** The next day, Master De Shan asked him, "Did you just come?"

He said, "Yes."

The Master asked him, "Where did you learn that phony intellectual Zen?" It was a deliberate test.

He replied, "I, Quanhe, wouldn't deceive myself and speak recklessly."

Master Deshan then knew he actually was someone who had gone through and understood, so he said, "Don't let this Old Monk down." He told him to protect the Dharma carefully.

**Faced with knife-wielding bandits, he naturally held the precepts.** When he was working as a ferryman, a gang of bandits approached him. When he couldn't give them anything, they killed him. Nonetheless, he still preferred to be killed at their hands than to lie or break the precepts in any way.

**Such are the causes and conditions of retribution.** There were past causes underlying his retribution of being killed by the bandits. That was the way it was supposed to be. **Master Quanhe of Yantou was a teacher for the multitudes.** He was truly a good teacher and guide for humans and gods.

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「城郭車乘五雷崩」：這種鬼能解土崩的難，木頭撞碰的難，騎馬摔跌的難。

「意外災難皆避解」：所以說，意外種種災難都能解除。

「出入平安遠禍侵」：出入都能得到平安，一切災橫禍患不能侵犯。

(Continued from page 10)

**Prevent accidents and falls-- / Whether in a carriage in the city, or by avalanche or thunderbolt.** These ghosts can protect one from avalanches, being crushed by logs, or falling off while riding a horse. Various unexpected calamities can be prevented and eliminated.

**Coming and going safely, one stays away from disasters.** Whether coming or going, one is safe, being free from any onslaught of disasters or accidents.

上八語錄 Venerable Master's Dharma Words

❖ 學佛法要拿出真心，一舉一動，一言一行，都要往真的做。不像世間人，半真半假，有時說點真話，有時說點假話。修道人時時要講真話，做真事，不打妄語。

❖ We must bring forth sincerity to study the Buddhadharma and strive to be sincere in everything we do and every word we say. We cannot be like worldly people, who are half sincere and half insincere, sometimes speaking truthfully and sometimes being untruthful. Cultivators of the Way must at all times speak truthfully, act sincerely, and avoid telling lies.