

Introduction

If you are a practitioner of any kind of spiritual path, you may reach a point in the practice where you question: “What the heck is all this good for? Am I at all **worthy** of the great Awakening (or Liberation, or Grace, depending on the tradition)?” I have reached this point after practicing Buddhism for nominally twelve years, and ten years with Zen master Jeff Shore. After this year’s intensive retreat, instead of being inspired and energized, I was plagued by frustration and languishment. “Am I worthy of an awakened life?” was my question to Jeff. “**Stop your discursive ruminations** and translate the section in the Tripitaka on lay people!” was his answer. It was very good advice indeed, and this was how this text came to be.

Layman Pang Yun (龐蘊; 740-808) lived in the middle of the Tang dynasty, when the Chan Buddhism descended from Huineng (惠能, the 6th Patriarch) was beginning to expand and dominate the whole of China. Pang inherited the teaching from Mazu and Shitou, the two most influential masters driving this rapid expansion. Pang and his enlightened family members were exemplary figures, who demonstrated that one could live a fully awakened life without shaving heads and wearing robes.

This is surely not the first English version of Layman Pang’s biography. However, several aspects make it well worth spending some time reading through. Firstly, the text came from the Layman Records (居士傳燈錄) of the Japanese Tripitaka, originally collected by Zhu Shi’en, also known as Xinkong, who was himself a layman in the late Ming dynasty. As far as I know, several sections of the text have never appeared in English. Secondly, as a native speaker of both Mandarin Chinese and the southwestern dialect, one of the things that I appreciated deeply in Chan records was its “humorous urgency.” This crystallized from the intrinsic terseness of classical Chinese, the colloquial language, and perhaps some regional coloring from dialects. Many of these exchanges are hilarious to read, and yet are as loud as thunder and sharp as a diamond blade. This translation is therefore an attempt to honour this “humorous urgency” in simple and clear English.

I hope this small piece of work can inspire and support those committed to practicing the Way. It did help me to overcome sluggishness, so that I keep on striving harder.

合掌

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Layman Pang (Dharma heir of Mazu Daoyi¹) and family

Layman Xinkong, Zhu Shi'en²

Translated into English by Haochen Yu

Revised by Jeff Shore

Layman Pang Yun, also known as Dao Xuan, originated from Xiang Yang.³ His father was the governor of Heng Yang. The Pang family built a hermitage to the west of their residence, and practiced there for several years. All family members attained realization. After that they donated the house and turned it into a monastery. Around the year 790 AD, the Pang family took their entire property into a boat, and sank it in the middle of the Xiang River.⁴ After that the entire family lived like a leaf floating downstream.

Pang had a wife, a son and a daughter. The daughter was called Lingzhao, who often covered the family's daily needs by selling bamboo wares.

Gatha:

*Son takes no wife, daughter does not marry;
all gather together, and speak of the unborn.*

At that time, Mazu taught in Jiang Xi, and Shitou⁵ was active on Heng Shan Mountain in the south. At first, Pang went to study with Shitou. Pang asked: "Not relying on anything, who is it?"⁶ Shitou immediately covered Pang's mouth with his hand. Pang opened up and realized something.

One day Shitou asked Pang: "Since you came here, what about your daily activities?" Pang answered: "If asked about my daily activities, right now I don't have a word to say." Shitou said: "I know you are like this, that's why I asked!" Pang presented a gatha:

*Daily chores are no different, I am naturally in harmony;
nothing to choose, nowhere stuck.
Who assigns the rank of red or purple?⁷ No dust on the hill.
The marvel and magical power: carrying water and hauling firewood.*

Shitou nodded and asked: "You want to wear black or white?"⁸ Pang answered: "I'd like to follow my (original) aspiration."⁹ Therefore he was not ordained.

¹ 馬祖道一 – 709-788 AD, Japanese, Baso Dōitsu.

² 心空居士朱時恩

³ Dao Xuan – profound path, Xiang Yang - city in central south China.

⁴ Xiang river – a key branch of the Yangtze river, mostly in today's Hunan province.

⁵ 石頭希遷 – 700-790 AD, Shitou Xiqian, Japanese, Sekitō Kisen.

⁶ 不與萬法為侶者 - Lit. the one that is not accompanied by ten thousand dharmas.

⁷ In this period, the rich and wealthy dressed in red and purple.

⁸ Black is the color of buddhist cleric's robe and white is for laymen..

⁹ Probably referring to Vimalakirti.

Layman Pang then went to study with Mazu.
Pang asked: "Not relying on anything, who is it?"
Mazu replied: "**Swallow the West River¹⁰ in one gulp, then I'll tell you!**"
Upon these words, Pang awakened.

He then presented a gatha:
*(Practitioners) gather from ten directions,
everyone learns not-a-thing,
here is where Buddhas come from,
mind empty, the test is passed!*

After that, Pang's wisdom was sharp as a blade and swift like lightning, that no one could match.

One day Pang asked Mazu: "Water has neither muscles nor bones, yet can carry ten thousand boats. How is it so?" Mazu said: "Here I have neither water nor boat, not to mention muscle or bone!" Another day, Pang asked: "Not sticking to the original person, can Master look up (and give guidance)?" Mazu just gazed down. Pang said, "A zither without strings, only Master can play it well." Mazu just gazed up. Pang bowed. Mazu returned to the abbot's chamber. Pang followed him in and said, "I played a trick and made a fool of myself!"

Later on, Pang went to Yaoshan.¹¹ Yaoshan asked, "One Vehicle [Buddha's] Dharma, is there something to it?" Pang replied, "I only care about the daily nitty-gritty, don't know what there is to get!" Master Yaoshan asked again, "Layman met Shitou, got it (from him)?" Pang replied, "Picked one and dropped another, not very crafty." Yaoshan said, "This old monk has many temple matters, you take care. And picking one and dropping another – that's me." Pang said, "What 'One Vehicle Dharma'? You dropped it all today!" "Indeed, indeed." said Yaoshan.

Pang stayed with Yaoshan for a long time, and then took leave of him. Yaoshan sent ten Chan (Zen) guests to see him off. At this time, snow was falling. Pang pointed to the snow, "Good snow! Every flake falls nowhere else!" One practitioner named Quan asked, "Where does it fall?" Pang slapped him once. Quan said, "Don't be so mean!" Pang said, "How dare you call yourself a Chan man? Death¹² has not even let you go yet!" Quan asked, "How do you do it?" Pang slapped him again, and said, "See like the blind, speak like a mute!"

Once Chan Master Danxia Tianran¹³ came to visit Pang. He saw Pang's daughter Lingzhao washing vegetables. Danxia asked, "Is Layman in?" Lingzhao put down the vegetable basket, and stood with folded hands.¹⁴ Danxia asked again, "Is Layman in?" Lingzhao took up the basket and walked away. Danxia then left.

¹⁰ The great river Gan Jiang is just west of Kaiyuan temple, where Mazu resided.

¹¹ 藥山惟儼 - 745-827AD, Yaoshan Weiyen. Japanese, Yakusan Igen. Dharma heir of Shitou.

¹² 閻羅老子 - King of the underworld. Used here as a metaphor for death.

¹³ 丹霞天然 - 739-824 AD, Dharma heir of Shitou and good friend of Pang.

¹⁴ 叉手 - a gesture of respect.

After a while Pang came back. Lingzhao told about Danxia's visit. Pang asked, "Is he still here?" "No, he left." "Milk spilled on dirt!"¹⁵

Danxia came again. Pang saw him coming, but did not get up or speak. Danxia then raised his fly whisk, Pang raised a hammer. Danxia said, "Just like this, nothing else!" Pang said, "Meeting Master this time is not the same as before!" Danxia said, "You still damage people's reputation." Pang replied, "Come, I break yours!" Danxia said, "How dare you mute me!" Pang replied, "You are supposed to be mute, I got mute thanks to you." Danxia threw down the whisk and left. Pang called, "Master Tianran (Danxia), Master Tianran!" Danxia did not turn around. Pang said, "He's not only mute, but also deaf!"

Another day, Danxia came again and met Pang at the gate. Danxia asked, "Is Layman in?" Pang replied, "A starving man eats anything!" Danxia asked again, "Is old man Pang in?" "Good heavens! Good heavens!" Pang replied, and went back into his house. "Good heavens! Good heavens!" Danxia said also, and left.

Next day, Danxia asked, "The meeting yesterday, how does it compare to today?" Pang said, "Speak about yesterday in accordance with Dharma, and be a Chan eye."¹⁶ Danxia said, "A Chan eye, that can only be Pang." Pang said, "I am in your eye." Danxia, "My eye is narrow, where will you settle?" Pang, "How is the eye narrow, and how will one settle?" Danxia did not reply. Pang said, "Please reply, so we can complete this conversation." Danxia stayed silent. Pang said, "Just this one phrase, no one can say!"

One day, Pang went to visit Danxia, and stood in front of him, hands folded. After a while, Pang went out, and Danxia did not look up. Pang then returned to sit with Danxia. Danxia got up and stood with his hands folded in front of Pang. After a while Danxia entered the Abbot's chamber. Pang said, "You enter I exit, not-a-thing happens." Danxia said, "This grandpa! In-and-out, in-and-out, when will it ever end?" Pang, "(You) have not even a whiff of compassion." Danxia said, "I did lead this dude [referring to Pang] in here." Pang, "You led (him) with what?" Danxia pulled off Pang's head cloth,¹⁷ and said, "(You are) just like an old monk now." Pang spread the head cloth on top of Danxia's (bald) head, " (And you are) just like a young layman!" Danxia, "Yes, yes, yes." Pang said, "Mm, still some past odor remains." Danxia threw the cloth down, and said, "(This is) large as a black yarn hat."¹⁸ Pang, "Yes, yes, yes." Danxia said, "That past odor is all but gone." Pang snapped his fingers three times and said, "Heaven rocking and earth shattering!"

Yet another day, Pang walked with Danxia, and saw a deep pond. Pang pointed to the water, "Just this, do you get it?" Danxia said, "I really don't." Pang used his

¹⁵ "What a pity!"

¹⁶ 宗眼 - the clear eye of an awakened.

¹⁷ 幞頭 - a head cloth for adult male. In ancient China, laymen do not cut hair their entire life. The hair is bound together with a long scarf. This head cloth is often referred to as a symbol for civilian life, in contrast to tall hats (冠) of officials and nobles, as well as shaved heads of monastics.

¹⁸ 烏紗巾 - headwear of an official, symbolizes worldly power.

hand to scoop water, and splashed Danxia three times. Danxia said, "Not this, not this!" Pang said, "Rightly this, rightly this!" Danxia then also scooped water to splash Pang, and said, "Now this time, how is it?" Pang said, "Nothing else!" Danxia said, "Few benefit (from this)." Pang said, "Who is it that benefits?"

One day, Danxia saw Layman coming. As he was about to leave, Pang said, "Thought you've dropped everything, what's that whiny attitude?" Danxia then sat down. Pang took his walking stick, and drew a number "seven" on the earth. Danxia drew a number "one" below it. Pang said, "Through seven (I) see one. Seeing one (I) forget seven." Danxia got up to leave. Pang said, "Sit just a bit longer, there is still a second verse." Danxia said, "Speak to **this**, get it?" Pang, weeping, left Danxia.

Pang visited Chan master Yangshan,¹⁹ and asked, "I've been wanting to raise my head and pay respect to the mountain [Yangshan] for long. Now that I am here, it has toppled over!" Yangshan raised his whisk. Pang said, "Exactly." Yangshan asked, "Is it raised or toppled?" Pang slapped the pillar (of the building), and said, "Though there is no-one, (I) still need the pillar as proof." Yangshan threw the whisk down, and said, "No matter where you go, you shall uphold (the Dharma) as such!"

One day Pang was selling bamboo sieves, and fell down while getting off a bridge. Daughter Lingzhao saw it, and lied down next to him. Pang asked, "What are you doing?" Lingzhao said, "I saw dad falling down, so came to lend a hand." Pang said, "Good that no one saw that." He then sat up, and asked Lingzhao, "The ancients said, 'luminous as the tips of grass, luminous is the meaning of Bodhidharma's coming'. Get it?" Lingzhao said, "All these oldies, making up (mundane) phrases!" Pang said, "How do **you** do it?" Lingzhao said, "Luminous as the tips of grass, luminous is the meaning of Bodhidharma's coming!" Pang laughed.

One day Pang sat alone in the hut and suddenly shouted, "Hard, hard, hard – dragging a thousand pounds of sesame up a tree!" Lady Pang replied immediately, "Easy, easy, easy, get up from bed and put down your feet." Lingzhao said, "Neither hard nor easy, Bodhidharma's meaning on grass tips!"

Around 807 AD, Pang lived in a cave close to Xiang Yang. The governor Yu Di came cross Pang's work, and admired him deeply. He came and visited Pang often. They were like good old friends, and understood each other without hindrance. When Pang was about to die, he told his daughter Lingzhao, "(This body) is a mirage and has no substance, and it shall (fade) according to its karma. Could (you) go outside and look at the sun, then come back and tell me when it is noon." Lingzhao went outside, and said, "The sun came out, but is eclipsed. Come and see for a moment." Pang asked, "Is it so?" "Yes." Pang got up from his seat and went to the window. Lingzhao took her father's seat, put her palms together,

¹⁹ 仰山 – Yangshan, name of the Chan master, but it can also be read as "paying respect to the mountain with a raised head." Layman Pang used this pun to challenge the master.

and passed away. Pang turned around, smiled and said, "My daughter's blade²⁰ is now sharp!" He then started picking some firewood and prepared her funeral. Seven days later, governor Yu came to visit him. Pang put his palm on Yu's knee and shed tears for a long time, and said, "Empty all that is, and do not even hold on to what isn't. All worldly pleasures are like shadows and echoes." He then said his final gatha:

Empty blossom casts a shadow; sunshine stirs waves.

The room was then filled with wondrous fragrance. Pang sat erect as if in meditation. Governor Yu called him, but he had already passed away. Governor Yu then cremated him according to the rituals, and sent an envoy to inform his wife and son. Lady Pang said, "This dumb daughter and stupid old man, passed without a message, unbearable!" She then went to look for their son. She found him tilling the field and said, "Father Pang and Lingzhao are gone." The son dropped the hoe and replied, "Ha!" stood there long and also died. Lady Pang said, "Fool of a son, just the same (as Layman and Lingzhao)!" She then also cremated him. Many people (who heard of the story) were intrigued. A while later, Lady Pang bid farewell to the neighbours and left. After that, no trace of her could be found, and no one knew where she went.

²⁰ Blade symbolizes the wisdom that cuts through all delusion.

Commentaries

The great horse²¹ [Mazu] toppled the world with four kicks;²² Grandpa Pang swallowed the West River with one gulp. These two oldies squandered all the heritage of Buddhas and Patriarchs, so that we, the poor sons and grandsons of Dharma, are as bare as temple mice. (He) definitely did not stop at sinking his treasures in the river, did he!

Dongshan Liangjie²³ said, "Greed, anger and ignorance, what delusions! Catch'em today. Hit it while you walk, and hammer it while you sit. Tell the mind king [unborn nature] to investigate carefully. Otherwise there is no liberation in countless Kalpas. Y'all got this?" Hey! Dongshan missed by a mile!

Shending Yin²⁴ said, "Greed, anger and ignorance are true delusion. Let it be all day long. Stop while you walk, and follow while you sit. Tell the mind king to do nothing. Already liberated since countless Kalpas, don't ask if I got this!" Hey! Shending also missed by a mile!

Layman Pang said, "Look not for Buddha nor for others, just don't defile the mind with delusions. Once the disease of greed, anger and ignorance is gone, you will be the Buddha's family!" Hey! Grandpa Pang also missed by a mile!

Xinkong²⁵ said, "You are the Buddha, and the Buddha is you. Originally where can delusion be found? The fierce and powerful lion roars. Who bothers to be Buddha's family?" Hey! Xinkong also missed by a mile!

The past, present and future Buddhas manifested, and the Patriarchs transmitted the awakened mind, all because of the great matter (of life and death). Since this matter is not resolved, you come in and out of it for countless Kalpas of births and deaths, and there is no end. It's because the poison of the discriminating mind is deep, and the life root is not cut. Grandpa Pang is the manifestation of Shakyamuni's successor.²⁶ His words and deeds are only there to inspire and spur people to practice, and uproot the poison of greed, anger and ignorance. It is said that if you don't let go of the delusions, don't waste time reading sutras. It is also said that with all greed, anger and ignorance gone, you are the son of the Buddha! Yet others say, pulling out the poison arrow of delusions and breaking it, all is empty! These phrases are too many to enumerate one by one. But what is the basis? When greed, anger and ignorance are fully gone, the life root is cut. You are then swimming the sea of equanimous nature with all Buddhas and Patriarchs. Yuanwu Keqin²⁷ said in his gatha on three poisons: "Wavering mind is caused by the three poisons. All sentient beings are tied up and dragged through

²¹ Mazu's family name 馬 means horse. He sometimes kicked his disciples as a way of teaching.

²² A horse has four hooves, therefore four kicks.

²³ 洞山良价 - Japanese, Tōzan Ryōkai. Founder of Caodong (Soto) school.

²⁴ 神鼎譚 - Chan Master in Song dynasty.

²⁵ The author, Xinkong Zhu Shi'en

²⁶ Maitreya.

²⁷ 圓悟克勤 - Japanese, Engo Kokugon. Song dynasty Rinzai Master, who compiled "The Blue Cliff Records".

samsara. Suddenly the delusion is gone and there is not-a-thing to do, one is united with the sea of Vairocana's awakening."²⁸

Layman Pang also said:

*The greatest matter in the world is to practice the way;
by realizing the unborn truth, past, present and future vanish;
in the emptiness all wonders manifest, without delusion all is clear;
here is the land of Amitabha, where else could the Western Paradise²⁹ be?*

*(If) defilements fill the mind, and you recite the name of Amitabha,
your mind goes against your mouth, and delusions proliferate endlessly;
one grain of dust grows into ten thousand conditions,
suddenly filling the entire world;
seeking the way through conditions, (you will) become demon-possessed.*

*Mind cannot be defiled, so it cannot go haywire;
marvelous wisdom is the teacher who destroys all forms;
in one go the six Paramitas and the five (true dharma) fragrances³⁰ are attained;
here is also the true Western Paradise³¹,
Shakyamuni and Amitabha abide here in this Dojo.*

*The humble root of virtue has neither self nor other;
- no self, therefore no defilement; no others, therefore no delusion;
abiding in the Pure Land, knowing that nothing can go astray;
enemies of the past, now manifest as Amida.³²*

*The entire world is equanimous, **this** is the temple of Tathātā:³³
inside here is Amida, originally without a name;
the deluded does not realize this, and hangs on to worldly matters;
begging for money to buy bricks and timber,
you build a temple on empty ground;
mind chased by the six thieves,³⁴
you go astray from the truth;
every day you suffer, while chasing fame and wealth with your wavering mind;
practitioners like this will not arrive even after countless Kalpas.*

All sentient beings share this house,

²⁸ Buddha nature - Vairocana is the celestial Buddha, which is considered as Dhamakaya of Shakyamuni Buddha.

²⁹ The pure land of Amitabha was described as a land in the utmost west of the Buddhist cosmology.

³⁰ Five fragrances (incense) according Bodhidharma's thesis (sastra) "破相論" - the fragrances of 1) Vinaya (the buddhist ethical codes), 2) Dhyana (Chan/Zen) 3) Prajna (wisdom) 4) Liberation and 5) Recognition of liberation.

³¹ The Pure Land of Amitabha.

³² Amitabha.

³³ Tathātā, can be translated as "suchness" as in Tathātāgata.

³⁴ Six types of sensory experience, namely seeing, hearing, smelling, tasting, touching and thinking.

*the Trikayas³⁵ are in your room;
all the enemies and evil beings,
are now manifested as Amida.*

*There are countless ways to speak of this,
yet the actual way to enter is simple;
being bound by concepts and ideas,
when will you see the truth?*

*Here and now, see it through;
wherever you look, the lotus flower³⁶ blossoms;
one flower one Pure Land,
one Pure Land one Buddha.*

Xinkong said, "Scholars and intellectuals who are bright and learned, prefer to talk about Chan and despise the Pure Land school. Little do they know, Chan is the Chan of Pure Land, and Pure Land is the Pure Land of Chan. Layman Pang's wisdom, being swift like lightning, is feared by many. Yet when it comes to his poem, all he spoke about are buddha nature and Amitabha's teaching.³⁷ He took it upon himself to explain and repeat patiently, again and again. Hmm... - consider this well!"

³⁵ Trikayas - three manifestations or bodies of Buddha, namely Dharmakāya, Sambhogakāya, Nirmāṇakāya.

³⁶ Symbolizes the buddha nature.

³⁷ Reciting Amitabha's name is one of the most important practices in Pure Land school.

龐居士(馬祖道一法嗣)

[0580b21] 龐居士。諱蘊。字道玄。襄陽人。父任衡陽太守。士建菴修行。於宅西數年。全家得道。後捨菴下舊宅為寺。唐貞元間。用船載家財數萬。縻於洞庭湘右罄溺中流。自是生涯惟一葉。士有妻及一男一女。女名靈照。常鬻竹器。以供朝夕。偈曰。有男不婚。有女不嫁。大家團圓頭。共說無生話。時江西有馬祖。南嶽有石頭。士初謁石頭。問。不與萬法為侶者。是甚麼人。頭以手掩其口。豁然有省。一日問曰。子見老僧以來。日用事作麼生。士曰。若問某甲日用事。直下無開口處。頭曰。知子恁麼。方始問子。士遂呈偈曰。日用事無別。惟吾自偶諧。頭頭非取捨。處處沒張乖。朱紫誰為號。丘山絕點埃。神通並妙用。運水及搬柴。頭然之曰。子以繼耶。素耶。士曰。願從所慕。遂不剃染。後參馬祖。問。不與萬法為侶者。是甚麼人。祖曰。待汝一口吸盡西江水。即向汝道。士於言下頓領玄旨。呈頌曰。十方同聚會。箇箇學無為。此是選佛場。心空及第歸。自是機鋒電掣。諸方無禦。一日問祖曰。如水無筋骨。能勝萬斛舟。此理如何。祖曰。我這裏無水亦無舟。說什麼筋骨。又一日問祖曰。不取本來人。請師高著眼。祖直下覷。士曰。一種沒絃琴。惟師彈得妙。祖直上覷。士作禮。祖歸方丈。士隨後入。曰。弄巧成拙。後至藥山。山問。一乘法中。還着得這箇事麼。士曰。只了日求升合。不知還著得這箇事麼。山曰。居士還見石頭。得麼。士曰。拈一放一。不是好手。山曰。老僧住持事多。士便珍重。山曰。拈一放一。是老僧。士曰。好箇一乘問宗。今日失却去也。山曰。是。是。士盤桓既久。遂辭藥山。山命十禪客相送。時值雪下。士指雪曰。好雪片片。不落別處。有全禪客曰。落在甚處。士遂與一掌。全曰。也不得草草。士曰。恁麼稱禪客。閻羅老子未放汝在。全曰。居士作麼生。士又打一掌。曰。眼見如盲。口說如啞。丹霞天然禪師來訪。見靈照洗菜次。霞曰。居士在否。照放下菜籃。叉手而立。又問。居士在否。照提籃便行。霞遂回。須臾士歸。照舉前話士曰。丹霞在否。照曰。去也。士曰。赤土塗牛欄。霞復來。士見霞不起。亦不言。霞豎起拂子。士豎起槌子。霞曰。只恁麼。更別有。士曰。這回見師。不似於前。霞曰。不妨減人聲價。士曰。比來折你一下。霞曰。恁麼則啞却天然口也。士曰。你啞繇本分。累我亦啞。霞擲下拂子而去。士召曰。然闍梨。然闍梨。霞不顧。士曰。不惟患啞。兼更患聾。又一日。霞訪士至門相見。霞問。居士在否。曰。飢不擇食。霞曰。龐老在否。曰。蒼天。蒼天。便入宅去。霞曰。蒼天。蒼天。便回。又霞問。昨日相見。何似今日。士曰。如法舉昨日事來。作箇宗眼。霞曰。祇如宗眼。還著得龐公。麼曰。我在你眼裡。霞曰。某甲眼窄。何處安身。曰。是眼何窄。是身何安。霞不顧。士曰。更道一轉。便得此話圓。霞亦不顧。士曰。就中這一句。無人道得。一日。士訪霞。向霞前叉手立。少時。便出去。霞不顧。士却來坐。霞却向士前叉手立。少時。便入方丈。士曰。汝入我出。未有事在。霞曰。這老翁。出出入入。有甚了期。曰。略無些子慈悲。霞曰。引得箇漢到這田地。曰。把什麼引。霞拈起士幞頭。曰。恰似箇老師僧。士拈幞頭安霞頭上。曰。恰似箇少年俗人。霞應諾三聲。士曰。猶有昔時氣息在。霞拋下幞頭。曰。大似一箇烏紗巾。士亦應諾三聲。霞曰。昔時氣息爭忘得。士彈指三下。曰。動天動地。又一日。士與霞行次。見一泓水。指曰。得恁麼也。還辨不出。霞曰。的箇辨不出。士以手戽水。潑霞三徧。霞曰。莫恁麼。莫恁麼。士曰。須恁麼。須恁麼。霞亦戽水潑士。曰。正恁麼時。堪作箇甚麼。士曰。無物外。霞曰。得便宜者少。士曰。誰是落便宜者。一日。霞見士來。便作走勢。士曰。猶是拋身勢。怎生是頓呻勢。霞便坐。士以拄杖畫地。作七字。霞於下面劃箇一字。士曰。因七見一。見一忘七。霞便起去。士曰。更坐少時。尚有第二句在。霞曰。向這裡著語。得麼。士遂哭出去。一日到仰山。問。久響仰山。到來為甚却覆。山豎起拂子。士曰。恰是。山曰。是。仰是覆。士打露柱。曰。雖然無人。也要露柱證明。山擲拂子。曰。若到諸方。一任舉似。一日賣笊籬。下橋喫撲。照見亦去身邊臥。士曰。你作甚麼。照曰。見爹倒地。特來扶起。士曰。賴是無人見。士坐次。問照曰。古人道。明明百草頭。明明祖師意。作麼生。照曰。老老大大。作箇語話。士曰。你作麼生。照曰。明明百草頭。明明祖師意。士乃笑。一日菴中獨坐。曰。難。難。難。十石油麻樹上攤。龐婆接聲曰。易。易。易。如下眠床腳踏地。照曰。也不難。也不易。百卓頭上祖師意。士於元和初。方寓襄陽。棲止巖竇時。州牧于頔。得居士篇。深加慕異。乃伺便就謁。如宿善友。往來無間。士將入滅。謂照曰。幻化無實。隨汝所緣。可出視日蚤晚。及午以報。照出戶。遽報曰。日已出矣。而有蝕焉。可試暫觀。士曰。有之乎。曰。有之。士避席臨窓。照即登父座。合掌坐亡。士回見笑曰。我女鋒捷矣。乃拾薪營後事。于是更延七日。頔往問安。士以手藉頔之膝。流盼良久。曰。但願空諸所有。慎勿實諸所無。好住世間。皆如影響。又說偈曰。空華落影。陽燄翻波。言訖異香滿室。端躬若思。頔亟追呼。已長往矣。頔乃如法荼毗。旋遣使人報諸妻子。龐婆曰。這愚痴女與無智老漢。不報而去。是可忍也。因往告子。見劬畜曰。龐公與靈照去也。子釋鋤應曰。嗚。良久亦立而亡。母曰。愚子癡

一何甚也。亦以焚化。眾皆奇之。未幾。龐婆徧詣鄉閭。告別歸隱。自後沈跡杳然。莫有知其所歸者。

[0581c12] 贊曰。馬駒四脚踏殺天下。老龐一口吸盡西江。這兩箇老漢。把佛祖以來相傳家活。蕩費無遺。令後代兒孫。一貧如洗。又豈止棄家珍。沈湘漢而已哉。

[0581c15] 又贊曰。洞山价曰。貪瞋癡。太無知。果賴今朝捉得伊。行即打。坐即槌。分付心王仔細推。無量劫來不解脫。問汝三人知不知。咄。洞山漏逗不少。神鼎謹云。貪瞋癡實無知。十二時中任從伊。行即住坐即隨。分付心王無可為。無量劫來元解脫。何須更問知不知。咄。神鼎亦漏逗不少。老龐云。莫求佛兮莫求人。但自心裏莫貪瞋。貪瞋癡病前頓盡。便是如來的親。咄。龐公漏逗不少。心空云。人即佛兮佛即人。本來何處是貪瞋。威憐獅子頻哮吼。那管如來親不親。咄。心空亦漏逗不少。

[0582a01] 三世諸佛出世。歷代祖師傳心。無非為一大事因緣。大事未明。乃至頭出頭沒。輪迴塵劫。無有了期者。良繇毒氣深入。命根不斷耳。龐老子乃釋迦佛補處應身。而一部語錄。惟惓惓勸人。拔除三毒。如云。貪瞋不肯捨。徒勞讀釋經。又云。貪瞋癡病盡。便是世尊兒。又云。捻取三毒箭。拗折一時空。如是叮嚀不一而足。所以者何。三毒盡時。命根便斷。命根若斷。便與三世諸佛。歷代祖師。同遊寂滅性海。圓悟勤公三毒總頌云。妄想渾繇三箇漢。牽拖六道四生中。倏然調伏無功用。端與毗盧性海通。

[0582a11] 居士又云。

世間最上事 三界自消亡 此即彌陀土	惟有修道強 蘊空妙德現 何處覓西方	若悟無生理 無念是清涼
惡心滿三界 群賊轉轉多 色聲求佛道	口即念彌陀 一塵起萬境 結果盡成魔	心口相違背 倏忽遍娑婆
識是不受塵 名為破有王 此矣真極樂	心亦不顛狂 須臾證六度 亦是真西方	妙智作心師 動用五種香 釋迦無量壽

同居此道場

慚愧好意根 無他塵不加 舊時惡知識	無自亦無他 常居清淨地 總見阿彌陀	無自身無垢 知有不能過
十方同一等 本來無名字 乞錢買瓦木 背却真如智 如此學道人	此是真如寺 凡夫不入理 蓋他虛空地 終日受艱辛 累劫終不至	裏有無量壽 心緣世上事 却被六賊驅 妄想圖名利
四性同一舍 總見彌陀佛	三身同一室	一切惡知識
說事滿天下 何日見彌陀	入理實無多	常被有為縛

一念心清淨 處處蓮花開 一花一淨土
一土一如來

[0582b12] 心空曰。士大夫高明特達者。或喜談禪而薄淨土。殊不知禪者淨土之禪。淨土者禪之淨土也。龐公掣電之機。諸方畏憚。而吐為詩句。則自性彌陀之旨。又諄諄開示。噫。可以思矣。