

【 佛祖道影白話解 】

四十六世宗蹟慈覺禪師

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-SIXTH GENERATION:
Dhyana Master Ci Jue of Zongze Monastery



師。洛州孫氏子。得法於廣照。繼席長蘆。僧問。達磨面壁。此理如何。師良久。僧禮拜。師曰。今日被這僧一問。直得口啞。

上堂。冬去寒食。一百單五。活人路上。死人無數。頭鑽荊棘。將謂衆生苦。拜掃事如何。骨堆上添土。唯有出家人。不踏無生路。大衆且道。向甚麼去。南天台。北五臺。參。

「四十六世宗蹟慈覺禪師」：四十六世的祖師，是在宗蹟寺的，名字叫慈覺禪師。

「師，洛州孫氏子」：這位慈覺禪師，他是洛州的人。他祖父姓孫、父親也

宣公上人講於一九八五年三月二十七日

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Essay:

The Master was a son of the Sun family of the Luozhou prefecture. He attained the Dharma from Dhyana Master Guang Zhao and assumed the position of abbot after Master Chang Lu. Once a monk asked him, "What is the principle behind Bodhidharma facing the wall?" The Master remained silent for a long time. Then the monk bowed.

The Master commented, "Today on being questioned by this monk, I became a virtual mute!"

One day he entered the Dharma Hall and said,

There are one hundred and five days

after the winter solstice and before the Cold Food Festival

On the road of living people,

Dead people are countless.

They burrow their heads into a thicket of thorns;

Ah! The torment that living beings undergo!

What's the point of sweeping your ancestors' graves?

It's merely piling dirt upon mounds of bones.

Only those who have left the home-life

no longer traverse the road of non-birth.

Great assembly, speak up! Which way should we go?

Tiantai Mountain in the south? Or,

Wutai Mountain in the north?

Investigate!

Commentary:

姓孫，他這個孫子還是姓孫，所以這是姓孫的兒子。「得法於廣照」：他出家之後，得到廣照禪師的法門。「繼席長蘆」：繼席，不是得法，就是接著在廟上做方丈；長蘆寺的崇信禪師在那兒做過方丈之後，退居了，他繼續來做方丈和尚。

「僧問」：這個「僧」，不是慈覺禪師，是他在那兒做方丈的時候，有一個僧人來到這兒，向他請開示。問什麼呢？就問說，「達磨面壁」：達磨祖師在熊耳山那兒，面壁九載；「此理如何」：這個道理到底是怎麼樣呢？這是一個詢問詞，就是請問他。「師良久」：慈覺禪師良久也沒說話。為什麼他問面壁的事怎麼樣啊？此理如何嘛？他也就是學達磨的面壁嘛！面壁，就是不講話。「僧禮拜」：他這一良久，這僧人也明白了：喔！面壁就是不講話，就是在那裝活死人呢！所以就向他禮拜致謝。

「師曰」：這個「師」，還是「慈覺禪師」。慈覺禪師說，「今日被這僧一問」：今日被這個和尚一問，「直得口啞」：不知道說什麼好，問得我口啞啞的，沒有口開了。其實這都是來掩飾他的這種會心之談，他不願意讓別人知道，他就說被這個和尚一問，問得口啞啞的。那麼當然那個僧人對他禮拜，知道他給自己說法呢！雖然他不講話，還是以無聲說法、以無形說法。

「上堂云」：他上堂說法的時候，就說了，「冬去寒食，一百單五」：從冬至過後，到寒食這一天，有一百零五天。「寒食節」這個公案，要從晉文公——當時還是公子重耳——流離的時候談起。流離，就是在那個列國裡，過流亡的生活，也就是流亡政府的生活。那時候，他到處吃也沒得吃、喝也沒得喝；所謂「落魄的鳳凰不如雞」，雖然是一個國王的兒子，但是逃難的時候就很賤。因為沒有東西吃，介之推就把自己身上的肉割下來供養公子重耳，解決他飢餓的問題，就這麼誠心來擁護他。

Dhyana Master Ci Jue of Zongze Monastery was the Patriarch of the forty-sixth generation. The forty-sixth patriarch came from Zongze (Profound Purport) Monastery. His name was Dhyana Master Ci Jue (Kind Awakening).

The Master was a son of the Sun family of the Luozhou prefecture. This Dhyana Master Ci Jue was from the Luozhou prefecture. His family name was Sun. After leaving the home-life, **he attained the mind-seal Dharma door from Dhyana Master Guangzhao (Vast Illumination) and assumed the position of abbot after Master Chang Lu.** After Dhyana Master Chang Lu (Master Chong Xin of Chang Lu Monastery) retired from the abbotship, Dhyana Master Ci Jue took on his position.

A monk asked him. One time a monk came to ask the abbot a question: "What is the meaning of the Patriarch Bodhidharma facing the wall? What is the meaning of the Patriarch Bodhidharma sitting in Bear's Ear Mountain for nine years facing the wall?"

The Master remained silent for a long time, without talking. Since the monk asked him for the principle behind sitting facing the wall, the Master answered him with silence. He was simply acting out the meaning behind "facing the wall"—it means not talking at all. **Then the monk bowed.** The monk understood, "Ah, it means not talking, it means acting like a dead person." So he bowed to the Master in appreciation.

The Master Ci Jue commented, "Today, on being questioned by this monk, I became a virtual mute!" I have been rendered speechless." Actually this is a hidden allusion to their interchange. He did not want others to know about the true meaning of their dialogue. Of course the monk bowed to him because he understood that the Master had just spoken the Dharma to him. Although Dhyana Master Ci Jue was silent, he was in fact speaking Dharma without sound or form.

One day he entered the Dharma hall and said, "There are one hundred and five days after the winter solstice and before the Cold Food Festival. The Cold Food Festival takes place one hundred and five days after the winter solstice.

The story of the Cold Food Festival began when Duke Wen of Jin, who was known as Prince Chong Er at that time, was exiled. He lived the life of a refugee, drifting from one state to another during the Spring and Autumn Period. He didn't have anything to eat or drink in any of the places he went. As the saying goes, "A phoenix that has run out of luck is worse off than an ordinary chicken." Although he was a prince, he assumed a very lowly position and went hungry during his exile. Jie Zhitui, a member of his retinue, then cut off some flesh from his own thigh, cooked it, and served it to the

一般世俗人說「無功不受祿」，那麼有功呢？一定就要受祿；祿，就是爵祿，就是給你的薪水。以後他回晉國了，做了晉侯；跟著他的每一個隨員，都去他面前報功領賞，他都封官了。唯獨這個介之推，沒有到晉文公那兒說是：「你封我一個官，給我一個官做！」他不要。大約介之推也很剛強、也很骨氣：我不去見他，看他給我官、不給我官？

那麼他不去見，晉文公大約也就「樂以忘憂」了——現在富貴了，就把憂患時候的那些個老朋友都忘了、把割肉給他吃這個事情都忘了！所以也就沒有封介之推的官。介之推本來大約也覺得：我把我身上的肉給你吃，你不會把我給忘了！可是晉文公竟忘了，就沒封他官。介之推也就很不高興：「你不給我官做，我走了！」於是乎就同他的老母親到綿山去住，到那兒隱遁、隱居了。

時間一久，晉文公想起這位介之推來了，說：「介之推哪兒去了？」就各處去找。一找，就有人說他在綿山山上。晉文公說：「你說我叫他回來！」就差人去叫介之推回來，介之推睬都不睬他：現在叫我回去？你簡直的啊！就同他母親在綿山那兒住。晉文公請他不出來，以後又請人到綿山去找他，不論如何，要把他給請出來，要封他官。介之推因為晉文公往山裡找來了，就更往山裡走；走到人到不了的地方，在那兒同他母親過清淡的生活。

可是晉文公又把他這個毒辣的方法弄出來，想強逼；怎麼樣呢？「找不著你，我把這山給燒了它！你大約怕死，你就會跑出來了！看你還往什麼地方藏？」就把四周圍這個山，三面給點著了，留著一面，以為介之推逃這火，會逃出來；結果把一個山都燒光了，也沒有看見介之推出來。以後又到山上去找，一看，介之推和他的媽媽，都被火燒死在那個深山裡頭了。

晉文公大約很後悔：這個人這麼剛強？連死都不出來了！其實怎麼樣啊？這個晉文公也是很愚癡的，介之推怎麼會跑得出來？那火燒

Prince, Chong Er, to prevent him from starving. Jie Zhitui was that sincere in aiding his prince.

Ordinary people say that there is “no gain without pain”. How about one who has gained achievements? He must deserve a “reward”, which in feudal China referred to the title of nobility and an official's salary. Later Prince Chong Er returned to State of Jin and assumed the title of Duke. The ministers who had served him loyally during his years of exile all came to claim benefits for their merit, and they were generously rewarded with fiefs and high offices—all except Jie Zhitui, who did not go to his ruler asking for an official position. He probably had a stubborn streak and thought, “I refuse to go before the prince. I will see if he will still reward me with an official position.”

Duke Wen of Jin, in his newly regained glory, probably forgot his old friend who had once served him with his own flesh. So he did not offer an official position to Jie Zhitui. Jie Zhitui probably thought, “Since I served you my own flesh, you couldn't possibly forget me.” But Duke Wen simply forgot about the incident. Jie Zhitui was displeased, “OK, since you didn't offer me any position, I am leaving.” He took his mother to Mian Mountain and lived there in seclusion.

After some time passed, Duke Wen suddenly remembered Jie Zhitui and asked, “Where's Jie Zhitui?” He sent his men to look for him. When people responded that Jie Zhitui was living in Mian Mountain, Duke Wen said, “Go tell him that I want him back.” He sent an envoy to Mian Mountain and asked Jie Zhitui to come back. But Jie Zhitui did not pay any attention to Duke Wen. He said, “Now you want me back? Forget it!” He still lived in Mian Mountain with his mother.

Since he refused to come out, Duke Wen sent another envoy to look for him. He was determined to have him back and make him an official no matter what. Because the Duke Wen had found him, Jie Zhitui retreated further into the mountain to a place where people could not reach him. There he lived a very quiet and rustic life with his mother.

But Duke Wen of Jin thought of a wicked plot to force him out. What was it? He thought, “Fine, I cannot reach you, so I will burn the mountain. You definitely will come out to escape being burned to death. I will see where you can hide then!” He ordered his men to set fire to three sides of the mountain and leave one side open, thinking that this would certainly drive Jie Zhitui out. It turned out that Jie Zhitui still did not come out after the mountain was totally burnt. After the fire died down, they went onto the mountain to look for him. They found both

得那麼快，他背著他的媽媽，你說怎麼跑得動？他就想逃，也逃不出來的。結果兩敗俱傷，把這個兒子和媽媽都燒死了。晉文公以為，把他這麼一逼就結了；沒想到適得其反，更加深他的內疚了。

因為他內疚了，這一天正是清明的前兩天，所以就把那一天，定為「寒食節」。「寒食」的意思，就不論生的、熟的，都不能用火來燒煮；就是表示那天禁煙，禁止人來燒火。你看晉文公！這真是一個昏君到極點了！你把人已經燒死了，你又不准他人舉火！這又有什麼用？說紀念介之推，其實，若按我來批評晉文公，你看他這權威多厲害！你看介之推那麼樣子，我都可以把他燒死了！我把他燒死，你們以後就不准燒火了。這表示：只許州官放火，不准黎民點燈。燒死之後，不叫人點火、不叫人舉炊，這又有什麼用呢？還紀念他把介之推給燒死！所以這是「冬去寒食，一百單五」，有一百零五天。

「活人路上，死人無數」：活人在這個路上走，可是死的人也是無數的。「頭鑽荊棘」：眾生都是自己頭向那個荊棘裡去鑽，刺得頭破血流，焦頭爛額。「將謂眾生苦」：這都是眾生的顛倒相，是眾生的一個苦。

「拜掃事如何」：拜掃這個事情，到底是怎麼回事？究竟有沒有什麼意思？「骨堆上添土」：在那個臭骨頭上，再添把新土；就是這麼回事，有什麼了不起的？是一切眾生的顛倒相，這個說這個對、那個說那個不對，這麼樣子的，是是非非，都在這裡頭轉。 待續

Jie Zhitui and his mother burned to death in the deep forest of the mountain.

Duke Wen of Jin was filled with remorse, "How come this person was so stubborn and tough and refused to come out even upon being burned to death?" Actually Duke Wen's plot was very stupid. How could Jie Zhitui possibly escape? The fire was burning so fast and he had to carry his old mother on his back; how could he possibly move quickly enough? Even if he had wanted to, he would not have managed to get out of the forest. In the end, both parties were harmed. Duke Wen thought it would be okay to force Jie Zhitui to come out by setting the forest on fire, but the opposite result added to his remorse.

Since the Duke Wen of Jin was filled with remorse about Jie Zhitui's death, he set aside that painful day, which is two days before the Qingming Festival (the festival for sweeping one's ancestors' graves), making it the Cold Food Festival in memory of Jie Zhitui. On that day, the citizens were not allowed to cook or reheat their food, no matter whether the food were raw or cooked; they had to eat their food cold. This meant that people could not light fires that day. Wouldn't you say that Duke Wen of Jin was a foolish ruler? He had already managed to kill Jie Zhitui, and now, by issuing this edict, he was trying to stop others from lighting fires. Of what use was this? If you ask me, I would say that he was showing off his authority and power too much. He thought, "I have burned Jie Zhitui to death, and now you common citizens are not allowed to use your cooking stoves!" Of what use was this? He wanted to commemorate his burning of Jie Zhitui. That's the story about the Cold Food Festival, which takes place 105 days after the winter solstice.

On the road of living people, dead people are countless. It was the same road living people were walking, yet, it was filled with countless dead ones as well. **They burrow their heads into a thicket of thorns.** Living beings drive their heads into brambles and thorns and cut themselves until they are bleeding all over. How they torture themselves! **Ah! The torment that living beings undergo!** This is also a facet of living beings' delusion and is a kind of suffering.

What's the point of sweeping your ancestors' graves? Does it mean anything? **It's merely piling dirt upon mounds of bones.** It's simply dumping some earth on piles of rotten bones. This is just another facet of all living beings' confusion. One person alleges this is right, another person alleges that is wrong, and they spin around in the cycle of rights and wrongs. 待續