

【 佛 祖 道 影 白 話 解 】

四十六世宗賡慈覺禪師 (續)

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



宣公上人講於一九八五年三月二十七日

LECTURED BY THE VENERABLE MASTER ON MARCH 27, 1985

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

Commentary:

Only those who have left the home-life no longer traverse the road of non-birth. Only those who have renounced the worldly life no longer walk on the road of non-birth—a state of no production and no extinction, no coming and no going. **Great assembly, speak up! Which way should we go?** If left-home people do not walk on the road of non-birth, which way are they heading? Hearing his question, the assembly was dumbfounded and speechless.

“Tiantai Mountain in the south, or Wutai Mountain in the north?” Should we study the teachings in the Tiantai (Heavenly Terrace) School or go to Wutai (Five Terraces) Mountain to sit in meditation? The Master continued, **“Investigate!”** This word was spoken in a loud voice. It is a sentence by itself, separate from the previous sentence, and it means to meditate and think it over.

A verse in praise says:

**He released only a single strand of his principle.
The Chan and Pure Land schools stood face to face.
Which is the provisional? Which is the actual?
Even a thousand sages would not be able to discern
this.**

**The Great Being teaches in response to the opportunity;
Adverse or favorable states cannot be fathomed.
At Donglin (Eastern Grove) Monastery,**

「唯有出家人」：只有這個出家人，「不踏無生路」：踏，有的國語讀「乍」，又有的讀「踏」，就是「腳踩在上面」，這一個字可以讀兩個音。無生，是不生不滅、無來無去、不增不減的。「大眾且道，向甚麼去」：你們大家說一說，出家人不踏無生路，那麼到底到什麼地方去了？就問大家；大家都是目瞪口呆的，在那兒也都是口啞啞的。

「南天台、北五臺」：究竟你是該跟天台宗學教去？還是上五臺山去坐禪？那麼他又開口了說，「參」！這個字是大聲唸的，單單這個「參」字，是一個字一句，不是和那個「南天台、北五臺」連到一起的；就是叫你參禪：你想一想！

放一線道。禪淨對立。
 誰權誰實。千聖不識。
 大士應化。逆順罔測。
 東林結社。熊耳面壁。

註釋：

「放一線道」：只放一線的道——就是有一點點的孔、有一點點的縫。「禪淨對立」：禪宗和淨土宗，就分門別戶的，你說我的對、我說你的對，你說我的不對、我又說你的不對，那麼對立的。其實，你若真明白了，禪不礙淨、淨不礙禪；真正參禪，就是真正念佛；懂得念佛了，也就是參禪了，它們並沒有對立。

「誰權誰實」：究竟哪一個是真的、哪一個是假的？哪一個是要緊的、哪個是不要緊的？「千聖不識」：你就一千個聖人出世，也分辨不清楚這個事情，也弄不清楚哪個對、哪個非。你就說你對、他就說他對，究竟誰對、誰不對？

「大士應化」：大士，就是大菩薩；大菩薩教化眾生，「逆順罔測」：或者逆境來教化人、或者順境來教化人，或者給你一個當頭棒喝來教化人、或者軟言安慰來教化人，猜測不透的；一般人凡夫俗子，不明白聖人的所行所做，所以說：「君子之所為，眾人瞽識也。」這個「君子」，也就是出乎其類、拔乎其萃的人，和愚人不同的；所以他所行所做，你測量不透。

「東林結社」：在東林那個地方，成立念佛蓮社，大家共同宏揚淨土法門。「熊耳面壁」：達磨祖師就在熊耳山那兒，傳這個「教外別傳」的禪宗法門。這是各有所長，所攝受的眾生是不同的；所以我們不要學介之推這麼古怪，介之推未免太蹉蹉自守了，不太近人情。同著媽媽跑到山裡頭去住山修行，結果一起燒死了；你說這是孝、是不孝？既然不孝、又不忠！所以給晉文公肉吃的時候，那時候不

The Master established a Buddha-recitation association. At Bear's Ear Mountain, Bodhidharma sat facing the wall.

Commentary:

He released only a single strand of his principle. This means there was only a tiny opening, a very slight crevice. **The Chan and Pure Land schools stood face to face.** Each school proclaims its own merits and the other's faults, thus they mutually disagree. If you truly understand, you'll discover that Chan does not obstruct Pure Land, and Pure Land does not obstruct Chan. To truly investigate Chan is to truly recite the Buddha's name. To truly recite the Buddha's name is just to investigate Chan. These two schools are not pitted against each other.

Which is the provisional? Which is the actual? Ultimately, which is true and which is false? Which is important and which is unimportant? **Even a thousand sages would not be able to discern this.** Even if a thousand sages appeared in the world, still they wouldn't be able to settle the argument of who's right and who's wrong. You say you're right and he says he is right. Ultimately, who is right and who is wrong?

The Great Being teaches in response to the opportunity. The "Great Being" refers to the Bodhisattva. Bodhisattvas teach and transform living beings according to their potentials. Adverse or favorable states cannot be fathomed. At times they will teach living beings by means of adverse situations; at other times they will use favorable situation. Sometimes they will comfort you with kind and gentle words, at other times they will beat you over the head and give you a rude awakening. But most common people will fail to understand the intent of the sages. That's why it says that "most people cannot understand the actions of a superior person". The superior person is someone whose realization is outstanding and beyond the reach of ordinary people; they cannot fathom his state.

At Donglin (Eastern Grove) Monastery, the Master established a Buddha-recitation association, where people specialized in and disseminated the Buddha-recitation Dharma door. **At Bear's Ear Mountain, Bodhidharma sat facing the wall.** On Bear's Ear Mountain, the Patriarch Bodhidharma transmitted the Dharma door of Chan School, which is outside of the Teaching. Since living beings' faculties are different, they are gathered in by different Dharma doors.

We should not be as eccentric as Jie Zhitui. He was too attached to his sense of personal integrity and not amenable to reason. He hid himself and cultivated in the mountain forest with his mother, and

知道他做什麼感想？以後晉文公把他忘了，他一定也是很抱怨的；要不然的時候，哪來那個勁：「你忘恩負義，我給你肉吃，你都忘了！」一賭氣，就跑到山上去了。結果這氣，就引來了火；這一把火，就連媽媽都給燒死了。

或說偈曰

綿山火燒介之推
陰錯陽差死不歸
文公建立禁煙節
覺者說法培骨堆
唯有出家淡名利
獨見超凡自由飛
若問究竟如何是
青松翠竹嶺上梅

註釋：

「綿山火燒介之推，陰錯陽差死不歸」：這世間的事情，往往人想像不到的，出人意料之外。有的時候想要做善事，就種惡因；有的時候做出的一些事情很不合法的，得到好的結果；所以就令人很不明白。就拿介之推來講，他是對晉文公忠心耿耿，一片的赤誠；結果竟被晉文公用火把燒死，這叫「恩將仇報」。那麼晉文公是不是願意那樣子呢？也不願意；介之推是不是歡喜這樣子呢？也不是。這是陰錯陽差，弄成這種不愉快的事情，造成這種遺憾。

「文公建立禁煙節」：晉文公為了紀念他，就在清明前兩天，不准人用火燒熟的東西，要冷的吃，所以叫「寒食」。這寒食究竟有什麼用呢？紀念介之推又有什麼用？這都是眾生的顛倒相，在這兒一錯再錯！他就怕不能留方千古、或者遺臭萬年，所以就留下一個紀念，紀念他用火把介之推給燒死了這一段的公案。那麼究竟如何？按照我來看，是沒有什麼大的意思。

「覺者說法培骨堆」：覺者，也就是慈覺禪師。慈覺禪師上堂說法的時候，說：「拜掃事如何？骨堆上添土。」這就是祭掃時，把墳上土攤下來的，再添上一點。這個法，也就是

in the end they were burned to death together. Would you say this was a filial act or not? He was not filial, nor was he a loyal subject. It's not known what his motives were when he offered his own flesh to Duke Wen of Jin. And when Duke Wen forgot about him, Jie Zhitui must have harbored a grudge. Otherwise how could he have felt so self-righteous? He thought, "You! You have forgotten all the favors I had done for you. I even offered you my own flesh to prevent you from starving and now you've forgotten it all!" So he left and hid in the mountain out of rage. This rage attracted fire from outside. The outcome was that both he and his mother were burned to death.

Another verse says:

**Jie Zhitui was burned in a fire at Mian Mountain.
A series of accidents led to this end; even at death
he did not submit.
To commemorate him, Duke Wen of Jin set aside a day
during which fires were prohibited.
The enlightened one speaks the Dharma:
"This is just piling dirt upon mounds of bones."
Those who have left the home-life look lightly
on fame and profit.
Only one who has transcended the ordinary can
freely fly about.
You ask, "What does this ultimately point to?"
Green pines, lush bamboo and blossoming plum trees
in the mountains.**

Commentary:

Jie Zhitui was burned in a fire at Mian Mountain. A series of accidents led to this end; even at death he did not submit. You cannot always figure out or foretell how things are going to turn out. Often things turn out in the most unexpected ways. You might have the best of intentions to do something good, but you plant an evil cause in the process. At other times you might be engaged in doing something in a totally improper way, but you obtain a good result. These matters perplex people to no end. Just take the example of Jie Zhitui. He was extremely loyal and sincere to Duke Wen of Jin, and yet in the end he was burned to death by Duke Wen. This was a case of repaying kindness

叫人懂得：一切法都是無常的，你做什麼，都是在那兒顛顛倒倒的。你認為他是對，究竟有什麼對的地方呢？你認為他是不對，又有什麼不對呢？都是人一種執著，才說這個對、那個不對，這個好、那個壞，這麼多囉囉唆唆的事情可談。

所以說，「唯有出家淡名利」：只有出家人，把是非、名利、人我，這些的問題都看淡了，名也看淡了、利也看淡了。「獨見超凡自由飛」：可是你只有看見超凡入聖的這個聖人，他才自由自在、飛天遁地，來去自由。

「若問究竟如何是」：若是你要再來追問，說要到底怎麼樣才對？你還要想，若長長氣氣的說了，你也不明白。到底怎麼樣才對的？告訴你！「青松翠竹嶺上梅」：你看青松很耐寒，翠竹心裡是空的，嶺上的梅花也是越凍它越香，這都是一種天然的有骨頭的一种植物；我們真若有骨頭、有志氣、有智慧，這都是和那青松、翠竹、嶺上梅，是一樣的。



with animosity. But was it the case that Duke Wen wanted it this way? No. Was it the case that Jie Zhitui wanted things to turn out this way? No. It was a hit-or-miss situation that resulted in a great deal of unhappiness and regret.

To commemorate him, Duke Wen of Jin set aside a day during which fires were prohibited. Duke Wen of Jin ordered that food had to be eaten cold and no fire to be lit for cooking on that day, which is two days before the Qingming Festival. That's why this day is called the "Cold Food Festival". But of what use is eating cold food; what meaning has this act of commemorating Jie Zhitui? It had no meaning. This shows how living beings turn things all around, piling mistake upon mistake. Duke Wen of Jin might be afraid that he would not be remembered, whether in fame or notoriety, so he left everyone a story to commemorate Jie Zhitui, the man he had burned. And so we have this story from history. What's the meaning behind this, ultimately? The way I see it, it has very little meaning.

The enlightened one speaks the Dharma: "This is just piling dirt upon mounds of bones." The enlightened one refers to Dhyana Master Ci Jue, who ascended the Dharma seat and spoke a verse: "What is the point of sweeping your ancestors' graves?" "Piling dirt upon mounds of bones" refers to when people go to sweep their ancestors' graves, they always put more dirt back on the graves, because the dirt eroded away during the year. The point is for people to understand that everything is impermanent, and that everything we do is confused. You may insist you're right, but what's right about it? You may think something's wrong, but what's wrong with it? People are attached and so they argue that something is right or wrong, good or bad. Actually there isn't any of that foolishness going on.

You ask me, "What does this ultimately point to?" If you insist on further explanation of what is right action and keep thinking about it, then you won't understand it even if I told you straightly. Then just what is the truth? I'll tell you: **Green pines, lush bamboo and blossoming plum trees in the mountains.** Evergreen pines can withstand the bitter cold. Bamboo is hollow inside. Plum blossoms on the mountain must undergo the severe cold of winter before they release their fragrance. All of these plants are natural. They have "backbone." Anyone who has spine, backbone, and wisdom is like the green pine trees, lush bamboo, and plum blossoms on the mountains.