

【 佛祖道影白話解 】

四十七世慈受懷深禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-SEVENTH GENERATION:

Dhyana Master Huai Shen of Cishou Monastery

宣公上人講於一九八五年四月十日

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四十七世慈受懷深禪師

1077-1132

師。保福居煦禪師法嗣也。僧問。如何是佛。師曰。量才補職。僧云。補職後如何。師曰。天台仗子。問。如何是真實之體。師曰。今日好寒。僧云。意旨如何。師曰。千山萬山雪。

「四十七世慈受懷深禪師」：這位禪師叫懷深禪師，住在慈受這個廟上，是第四十七世的祖師。

「師，保福居煦禪師法嗣也」：這位禪師，他是保福寺居煦禪師的入室弟子，是很有道德的。「僧問」：他做方丈的時候，就有僧人問他，「如何是佛」：怎麼樣子才叫佛？「師曰」：他就答了這麼一句，「量才補職」：

Essay:

The Master was the Dharma heir of Dhyana Master Ju Xu of Baofu Monastery. Once a monk asked him, "What is the Buddha?"

The Master replied, "Assigning someone a job according to his capacity."

The monk asked further, "After he is assigned to his job, then what?"

The Master replied, "The staff at Tiantai Mountain."

Another question was asked, "What is the true and actual substance?"

The Master answered, "It's very cold today!"

The monk asked, "What does this mean anyway?"

The Master replied, "Snow covering thousands upon thousands of mountains."

Commentary:

The Forty-seventh Patriarch Dhyana Master Huai Shen (Cherishing the Profound) of Cishou (Reception of Kindness) Monastery. The name of this Dhyana Master is Huai Shen and he lived in the Cishou Monastery.

The Master was the Dharma heir of Dhyana Master Ju Xu of Baofu Monastery. He was a very virtuous person. **Once while the Master was the abbot at Baofu, a monk asked him, "What is the Buddha?"**



就是量度量度他這個才能，他應該做什麼，就叫他做什麼。他這樣答覆僧人，這也就是說，你不要在這個高深的地方去求；也就是在這個世間法裡，你了解了，你也就認識佛了。量，是把他度量一下，就是想一想。想一想，他有什麼才能，給他一個什麼角色，這就是佛的意思。

「僧云：補職後如何」：這個僧人又問他，補他職了，給他叫他做事情了，那麼以後還又怎麼樣呢？「師曰：天台仗子」：懷深禪師就說，天台仗子。天台仗子是幹什麼的呢？這個天台仗子——這個拐杖——預備禪坐時打人的。你說，你這都是講什麼話？都是答非所問，顧左右而言他，根本就不相關的話；可是在禪宗裡頭就是這樣子，叫你找不著頭緒，你沒有分別心，你沒有法子分別。

「問」：僧人又問說：「如何是真實之體」：怎麼樣才是真實的理體？怎麼樣才是我們這個真實的本體？「師曰」：他又說了，「今日好寒」：今天很冷。「僧云」：僧又問。「意旨如何」：這個意思究竟是怎麼樣呢？這個旨趣是什麼他還不明白。「師曰：千山萬山雪」：千山萬山都是白色的。你看！這簡直的就是答非所問。那麼這就叫你怎麼樣呢？就是叫你不要分別這麼多，不要想那麼多。

贊曰

三覺圓極 量才補職
天台仗子 隨緣遊食
今日好寒 漫山雪色
真實之體 千秋追憶

「贊曰」：那麼有一首贊，說什麼呢？「三覺圓極」：三覺，是自覺，覺他，覺行圓滿。自覺是異於凡夫，凡夫是不覺，證果的人他自覺；覺他是異於二乘，和二乘不一樣。二乘的人是自了漢，不管旁人的事情。那麼覺他呢？就管旁人的事情，所

The Master replied, "Assigning someone a job according to his capacity." Give him a job that is suited to his ability. That was the Master's reply to the monk's question concerning who the Buddha is. The meaning is that one should not look for the Buddha in profound or esoteric matters. If you can understand people from ordinary affairs, you will also be able to understand the Buddha. "Liang" means to weigh or to think about. You think about one's capacity and offer him whatever position he is suited for, that's the meaning of "Buddha."

The monk asked further, "After he is assigned to his job, then what?" What do you do after that?

The Master replied, "The staff at Tiantai Mountain." What is the use of a staff at Tiantai Mountain? This staff is prepared for beating people when they fall into false thinking during a Chan meditation session. Can you tell what this means? Basically, this answer is a non sequitur. It is not a straightforward reply to the question. The question and answer seem to have nothing to do with each other. However, this is the style of Chan. You aren't supposed to find a clue; you have no way to exercise your discriminating consciousness.

Another question was asked, "What is the substance of true reality?" What is our true and basic substance?

The Master answered, "It's very cold today!" Look at that kind of reply.

The monk asked, "What does this mean anyway?" Ultimately what does this mean? He did not understand what this was inferring.

The Master replied, "Snow covering thousands upon thousands of mountains." Again the answer seems to be totally unrelated to the question. What is this saying? It's saying: don't discriminate so much. Don't think so much.

A verse in praise says:

**The three enlightenments' utmost perfection:
Assign him a job according to his capacity.
Use the staff at Tiantai:
Travel and eat as circumstances dictate.**

Today it's very cold.

The mountains are shrouded in snow.

The substance of true reality:

Contemplate it for a thousand ages.

Commentary:

The three enlightenments' utmost perfection. The three enlightenments are enlightenment of self, which is different from the unenlightened state of common people. Second is the enlightenment of



謂自利利他，自覺覺他，自度度他。那麼覺他就和羅漢又不同，羅漢是自了漢，自覺而不覺他。菩薩呢？自覺也覺他。佛是異於菩薩，和菩薩又不同，覺滿佛的果位，佛的果位是覺行圓滿，他和這個菩薩又不同。菩薩雖然能自覺又能覺他，是沒有能覺行圓滿，還沒有達到那個圓滿的境界；這個覺他覺滿是圓滿，圓極就是到了那個極點了，到那個圓滿到極點了，「量才補職」：這時候無論誰想要做什麼，他是量才給你一個職位。

「天台杖子」：天台山出這個禪杖子，出那拐杖。「隨緣遊食」：到處都隨緣隨份來乞食取足。

「今日好寒」：有人問什麼叫真實之體，說今日很冷的；「漫山雪色」：所有的山上都是一片白雪，所以天氣很冷的。

「真實之體」：真實的體是什麼呢？「千秋追憶」：那麼千秋之下，令我們人聽見這個話，都想一想；想一想，一定會有人明白，一定會有人懂這個道理。

或說偈曰

禪宗了卻心意識 分別思量泯多知
答非所問言顛倒 事與理乖語參差
真實之體今日冷 究竟如何雪山池
支吾以對超造化 詞喪慮亡念亦失

「禪宗了卻心意識」：禪宗這一法是「言語道斷，心行處滅」；言語的道路斷了，心想走的路也沒有了，無路可通。所以也不用心，也不用意，也不用這個識。

「分別思量泯多知」：也不分別，也不想，「掃一切法，離一切相」，把一切都空了。你跑那兒去幹什麼？在這兒講就得了。把這個想要知道什麼事情的思想都掃乾淨，要什麼也不知道。

「答非所問言顛倒」：因為這樣子，你問他如何是佛，他說量才補職；你說這個與「如何是佛」有什麼關連？他就要這樣子語言很顛倒。

others, which is different from those of the Two Vehicles who do not wish to enlighten others. Arhats only want to finish their own business and do not want to bother with other people's business; but Bodhisattvas benefit themselves and benefit others. They enlighten themselves and enlighten others; they save themselves and save others. And third is the perfection of enlightened practices, which is not the same as Bodhisattvas. This is the position of a Buddha, in which enlightened practices are complete and full. Although the Bodhisattvas enlighten themselves and others, they have not yet perfected their enlightened practices. In this case, all three enlightenments are perfected; they have reached their ultimate point. **Assign him a job according to his capacity.** Whoever wants to do things at this moment, he will give you a suitable position according to your capacity.

Use the staff at Tiantai, the Chan staff at Tiantai Mountain. **Travel and eat as circumstances dictate.** Accord with conditions as they arise. **Today it's very cold.** This was the Master's reply to the monk's question. "What is the substance of true reality?" And when the question was further pursued, the Master answered, **"The mountains are shrouded in snow."** All the mountains are covered with snow.

The substance of true reality: what is it? One must **contemplate it for a thousand ages.** For a thousand years, people should think it over. There will be someone who will be able to understand this principle.

Another verse says:

The Chan School puts an end to intellectual discernment

and mental discrimination.

Thus eliminating extraneous thinking.

The reply does not answer the question;

his words seem confused.

The specifics contradict the principle;

his speech is jumbled up.

The true substance: "It's very cold today!"

The ultimate purport: "a pool amidst snow-capped mountains."

His ambiguous answers transcend all of nature.

**Words perish, deliberations are destroyed,
and even thoughts are lost.**

Commentary:

The Chan School puts an end to intellectual discernment and



「事與理乖語參差」：乖，就是違背了。這個事和這個理不相吻合，這個話說得參差不齊。參差，就是參差不齊；這個「差」字讀「疵」，不讀「差」。

「真實之體今日冷」：你問他如何是真正真實之體，他說今天很冷。你聽一聽，對於這個真實之體又有什麼關連呢？毫無關係，就這麼樣來答那個僧人。

「究竟如何雪山池」：那麼究竟怎麼樣呢？這個雪山都變成好像一個白的雪池。

「支吾以對超造化」：人家講天他就答地，人家講日他說個月，沒有正面和人家談話；可是這和一般俗人這種思慮言詞都離開了，所以超出造化去了。

「詞喪慮亡念亦失」：這個言詞也都喪了，這個思慮也都死了，你想一個什麼，也都不會念了，念也都丟了。禪宗掃一切法，離一切相，不立文字，教外別傳這個法門，就是不可思議，不可言說的。

mental discrimination. In the Chan School, “The path of language is cut off; the place of the workings of the mind is destroyed.”

Thus eliminating extraneous thinking. You do away with discrimination and cognitive activity. “Sweep away all dharmas, and separate from all marks.” Empty out everything. What do you do when you get there? At this point that is all that can be said. You should sweep away these thoughts of wanting to know such things. You should be as if you don’t not know anything.

The reply does not answer the question; his words seem confused. The Master’s response does not fit the question. You ask him, “What is the Buddha?” and he answers, “Assign someone a job according to his capacity.” In what way are these two connected? His words seem to be confused.

The specifics contradict the principle; his speech is jumbled up. Specific events and the general principle are not in agreement, and his words seem all mixed up and disconnected.

The true substance: “It’s very cold today.” You ask him, “What is the substance of true reality?” And he answers, “It’s very cold today.” Again, the reply is incongruent with what was asked. After all, what’s **the ultimate purport** of this? **A pool amidst snow-capped mountains.** This snowy mountain has become like a snow-white pool.

His ambiguous answers transcend all of nature. It seems as if he was dodging the issue and not meeting the question head on. If the question is about heaven, the answer is about the earth. If the question is related to the sun, the answer is about the moon. This is removed from the language and thinking patterns of most ordinary people. So he was able to transcend all of nature.

Words perish, deliberations are destroyed, and even thoughts are lost. Words are dismissed, conscious effort is obliterated, and even thoughts are gone. In Chan School, you “sweep away all dharmas and separate from all marks.” It is not based on words and is specially transmitted outside the teaching. It is an inconceivable Dharma-door that cannot be expressed in words.

