



【 佛祖道影白話解 】

四十二世法眼宗文益禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-SECOND GENERATION: Dhyana Master Wenyi (Literary Benefit) of the Fayan (Dharma Eye) School

宣公上人講於一九八四年三月一日 LECTURED BY THE VENERABLE MASTER ON MARCH 1, 1984
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師餘杭魯氏子。參地藏。一日辭去。藏問。上座說三界唯心。萬法唯識。乃指庭前片石。曰。且道此石在心內。在心外。師曰。心內。藏曰。行腳人著什麼來由。安片石在心頭。師無語。即放包依止求抉擇。近月餘呈見解說道理。藏曰。佛法不恁麼。師曰。某甲解窮理絕也。藏曰若論佛法一切現成。師大悟。後於金陵。三坐道場。周顯德五年七月國主親加禮問。剃髮沐身告衆訖。跏趺而逝。諡大法眼禪師。塔曰無相。

這是四十二世法眼宗文益禪師。「師餘杭」，文益禪師是杭州人。「魯氏子」，爸爸姓魯。「參地藏」，他去親近地藏院的桂琛禪師。

Text:

The Master was the son of the Lu family of Yuhang, Hangzhou. He went to study under Dhyana Master Dizang. One day, as he was just about to take his leave, Master Dizang asked him, "Senior-seated one, let us discuss how the three realms are made from mind alone; and how the ten thousand dharmas are only consciousness' creation." He then pointed to a rock in the yard, and said, "Tell me: Is this rock inside or outside your mind?"

The Master replied, "Inside my mind."

Master Dizang said, "Why would a practitioner who travels in search of the Way put a rock inside his own mind?"

The Master could not come up with a reply. He immediately put down his satchel and decided to stay in order to reach a decisive understanding. After about a month, he presented his views, with which he attempted to explain the above principle.

Master Dizang told him, "The Buddhadharma is not like that."

The Master said, "I've come to the end of my understanding, and I've run out of principles."

Master Dizang said, "In discussing the Buddhadharma, everything is already evident."

Thereupon the Master had a great awakening. Afterwards he presided over three monasteries in Jinling. During the seventh month of the fifth year (958 C.E.) of the Xiande reign period of the latter Zhou Dynasty, the emperor personally came to make obeisance and to inquire after the Master. One day the Master shaved his head, bathed, and bade farewell to the assembly. He sat in full lotus and departed. His posthumous title was Dhyana Master Great Dharma Eye. His stupa was called "Devoid of Characteristics."



「一日辭去」，有一天他要走了，不在這兒當參學了，說要辭去。「藏問」，地藏就問他：「上座說三界唯心，萬法唯識」，在佛教裡頭受戒十年的出家人叫下座，受戒二十年叫中座，受戒三十年叫上座。三界唯心，說這三界只是這一個心。萬法唯識，萬法都不出這一個識。

「乃指庭前片石曰」，地藏指著庭前的一塊石頭，就說：「且道此石在心內。在心外」，你說一說，道一句，這個石頭是在你的心內？還是在心的外邊？你說一說看。

「師曰。心內」，這個地方，我告訴你，一說就錯了，文益禪師說：這個石頭在心內。「藏曰」，地藏就說了。「行腳人著什麼來由」，說你這一個當參學的人，你究竟怎麼搞的？你有什麼理由，你執著的是個什麼？「安片石在心頭」，你把一片的石頭放在你的心頭上了？「師無語」，這樣一說，文益禪師就沒有話講了。欸！你說它在心外吧，他又說三界唯心，萬法唯識。那麼說，在心內嘛，他又說：「你怎麼搞的？你有什麼理由把一塊石頭放在你的心頭上？」所以他沒有話講了。「即放包」，於是乎就不走了。「依止求抉擇」，又在這兒

Commentary:

The Master was the son of the Lu family of Yuhang County, the present day Hangzhou in Zhejiang Province. His father's (last) name was Lu. **He went to study under Master Dizang.** He drew near to the Dhyana Master who lived in Dizang (Earth Treasury) Monastery. **One day, as he was just about to take his leave**, not wishing to stay and study there anymore, **Master Dizang asked him, "Senior seated one..."** In Buddhism, one who has been ordained for more than ten years is known as a lower-seated one; one who has been ordained for more than twenty years is known as a middle-seated one; and one who has been ordained for more than thirty years is known as a senior-seated one. **"Let us discuss how the three realms are made from mind alone; and how the ten thousand dharmas are only consciousness' creation**, how they do not go beyond the consciousness."

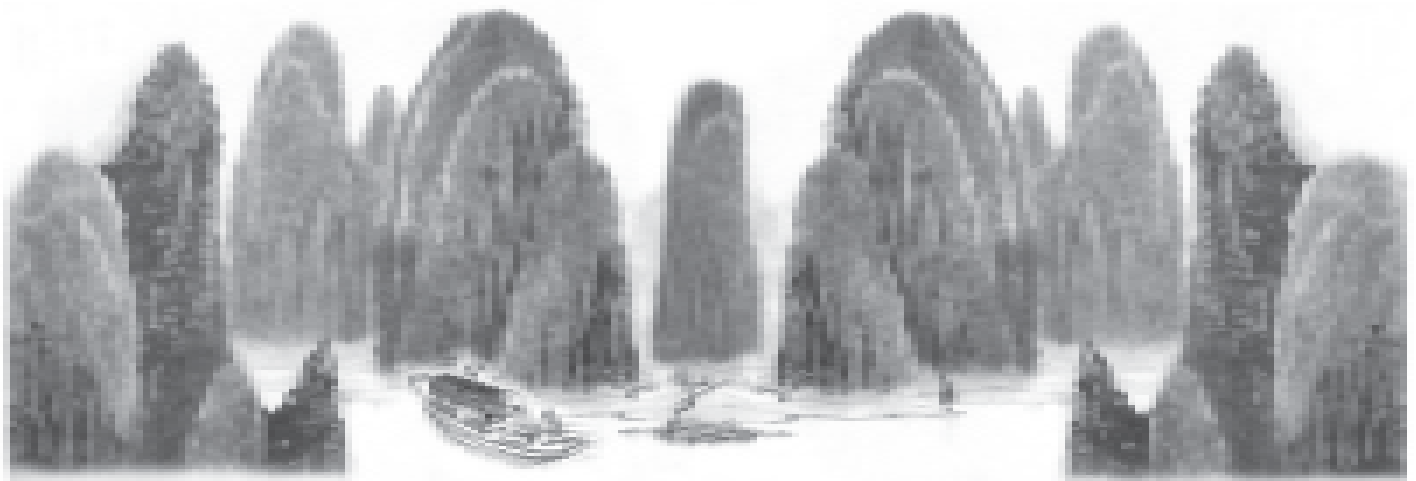
Then Master Dizang pointed to a rock standing in the yard, and said to the Master, "Tell me: Is this rock inside or outside your mind?" Speak up! Since the three realms are made from mind alone, and the ten thousand dharmas are only consciousness' creation, tell me whether this rock lies within or outside your mind."

The Master replied, "Inside my mind." Having opened his mouth, Dhyana Master Wenyi made a mistake.

Master Dizang said, "Why would a practitioner who travels in search of the Way put a rock inside his own mind?" Investigator of Chan, what's gotten into you? What is the reason behind your attachment? Why would you want to put a boulder in your mind?"

The Master was unable to come up with a reply. If he were to say that the rock lay outside of the mind, Master Dizang would challenge him with, "The three realms are made from mind alone, and the ten thousand dharmas are only consciousness' creation." If he were to say that the rock lay within the mind, Master Dizang would ask him, "Why would you want to put a rock inside your own mind?" Therefore, he was rendered speechless.

He immediately put down his satchel, deciding not to go after all,





親近地藏桂琛禪師。

「近月餘呈見解說道理」，住了一個多月，他就有所悟出。古來的人親近學佛法，是念茲在茲的，沒有把參究這個道理放下來。所以他說近月餘呈見解說道理，呈就是表露出來他所悟到的道理。「藏曰」，地藏就說了：「佛法不恁麼」，這個佛法不是這樣子的。

「師曰。某甲解窮理絕也」，說我現在解也沒有再可以解的了。解窮理絕，理也沒有什麼再說的。「藏曰：若論佛法一切現成」，桂琛禪師說：「你要是講到佛法，這一切都是現成的，你還解什麼？哪有什麼理？什麼解？沒有的。都是現成的嘛！還有什麼可解的，你為什麼還要頭上安頭？」「師大悟」，哦！這麼樣一說，他大悟了！開悟了！豁然就什麼都明白了。

「後於金陵」，以後就在南京。

「三坐道場」，他在南京開了三次道場。「周顯德五年七月」，在五代顯德五年七月的時候。「國主親加禮問」，這個時候，周朝的皇帝就親自到那兒很恭敬的問法。「剃髮沐身告眾訖」，有一天，他自己就把頭髮剃了，也沐浴了，就剃髮沐身告眾訖。「跏趺而逝」，結上跏趺坐就圓寂了。「謚大法眼禪師」，皇帝給他一個封號就叫大法眼禪師。「塔曰無相」，塔叫無相塔。

待續

and decided to stay and draw near to Master Dizang **in order to reach a decisive understanding**. **After about a month**, he reached some kind of awakening. The ancients studied the Buddhadharma very vigorously. Their every thought was focused on it. They paid more attention to it than anything else. They considered this more important than eating, wearing clothes, and sleeping. And so, although it was only a month, the Master was focused in every thought, without ever putting down his topic of investigation. Then **he presented his views, with which he attempted to explain the above principle**. He revealed the principles which he had awakened to.

Master Dizang told him, **“The Buddhadharma is not like that.”**

The Master said, **“I’ve come to the end of my understanding, and I’ve run out of principles**. There’s nothing further that I can explain or understand. I’ve also run out of doctrines—I can’t think of anything further to say.” **Master Dizang said, “In discussing the Buddhadharma, everything is already evident**. What principle or explanation is there? It’s all evident. Why do you put a head on top of a head?”

Thereupon the Master gained a great awakening. He understood everything. **Afterwards he** established and **presided over monasteries in Jin Ling**, present-day Nanjing. **During the seventh month of the fifth year (958 C.E.) of the Xiande reign period of the latter Zhou Dynasty, the emperor personally came to make obeisance and to inquire after the Master**. The emperor very reverently paid his respect and asked about the Dharma. **On another day the Master shaved his head, bathed, and bade farewell to the assembly**. Having spoken the Dharma for everyone, **he sat in full lotus and departed**, and entered still quiescence. **His posthumous title granted to him by the emperor was Dhyana Master Great Dharma Eye**. His stupa was called **“Devoid of Characteristics.”**

To be continued

