

【 佛祖道影白話解 】

四十五世靈隱文勝禪師

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-FIFTH GENERATION:
Dhyana Master Wen Sheng of Lingyin

宣公上人講於一九八五年三月二十三日

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師。雲居道齊禪師法嗣也。僧問。古鑑未磨時如何。師曰。古鑑。曰。磨後如何。師曰。古鑑。曰。未審分不分。師曰。更照看。問。如何是和尚家風。師曰。莫訝荒疏。曰。忽遇客來。作麼生。師曰。喫茶去。

「四十五世靈隱文勝禪師」：這是第四十五世的祖師。靈隱，是杭州靈隱寺。文勝禪師，這位禪師的名字叫文勝。

「師，雲居道齊禪師法嗣」：這位文勝禪師，他是江西雲居山真如寺道齊禪師接法的徒弟。接法之後，就在靈隱寺做住持。做住持是住很多的僧人，在那裡頭住。

「僧問」：僧人在那地方住，就有一

Essay:

The Master was a dharma heir of Dharma Master Dao Qi (Consonant with the Way) of Yunju (Cloud Abode) Mountain. Once a monk asked him, “What is an ancient mirror like before it is polished?”

The Master answered, “An ancient mirror.”

“What is it like after it has been polished?”

The Master answered, “An ancient mirror.”

The monk further asked, “Is there any difference between the two?”

The Master answered, “Just take a look in the mirror!”

Another question, “What is the family custom of the Venerable Master?”

The Master answered, “Do not be alarmed if we appear lax.”

Question, “If guests suddenly arrive, what do you do?”

The Master replied, “We go and drink some tea.”

Commentary:

The Dhyana Master lived in Ling Yin (Efficacious Seclusion) Monastery. **The Master was the Dharma heir of Dhyana Master Dao Qi** (Consonant with the Way) of Yunju (Cloud Abode) Mountain in Jiangxi Province. After he received the transmission of Dharma from his teacher, he went to Lingyin Monastery and became the abbot there. Many monastics lived there. Among them was a naughty monk—he was garrulous and liked to talk. **Once a monk asked him, “What is an ancient mirror like before it is polished?”** An ancient mirror is a symbol for the present thought in your mind. Before you cultivate, the habits and flaws accumulated over lifetimes are too many, and they cover

個調皮的和尚——也可以說是Too much talking、歡喜講話的和尚就問，「古鑑未磨時如何」：什麼叫「古鑑」呢？就是我們現前的一念心，像個古鑑似的。你這個心沒有修行如法，沒有改過自新，生生世世習氣毛病太多了，就有一些個塵土在那兒遮住了，它把這個心都遮住了。遮住了這時候怎麼辦？「如何」，這叫什麼？

「師曰：古鑑」：這位文勝禪師說：「這是古鑑。」古鑑，就是一個鏡子。你的心裡在那最明白的時候，你也不能叫它別的，所以還是古鑑啊！這僧人沒有得到結果，好像答非所問似的。僧人問，這個古鑑未磨的時候，是怎麼樣的啊？那麼他什麼也沒說，就說：「這是個古鑑嘛！」其實，這一念心你明白了，還是一念心；沒明白了，還是一念心。

「曰：磨後如何」：他說，你這個古鑑，在磨了之後，又怎麼樣？「師曰」，「古鑑」：還是這古鑑，就是你那個心。你明白了也是個心，你沒明白的時候還是個心，並沒有什麼分別。那麼這個僧人還是像個老太婆似的，還是不明白。

「曰：未審分不分」：未審，就是不知道。他說，我不知道有沒有什麼分別呢？沒磨之前，和磨了之後，這有什麼分別呢？這位文勝禪師更答得痛快、答得扼要。答什麼？

「更照看」：你要想知道有沒有什麼分別，你就照一照看！磨之前和沒有磨之後，有什麼分別，你照一照就知道了。就說這個心，你若明心見性之後，那你自然就有大智慧，照了一切了；森羅萬象，都在這個裡頭呢！你要照——用一用，才知道有什麼分別；你不用，當然它就是這個古鑑！

「問如何是和尙家風」：那麼這個僧人，還是不滿意他這個答覆，現在又找第二個題目來問了。說是，怎麼樣才是和尙你立的家風呢？你這個家風是什麼？

「師曰：莫訝荒疏」：莫訝，就是你不要大驚小怪的。你不要大驚小怪的，說他們又懶惰、又什麼事情也不幹，無所事事。你不要那麼覺得很奇怪的，一點也不奇怪。這個意思就是，他們荒疏——荒就是荒廢，疏就是疏懈或者疏遠，或者離道很遠。你不要奇怪我們是不求道、沒有求道。這也就是說，你不奇怪我們不懶惰，那我們一定也就是很精進，這是一個意思。又一個意思

over the mirror. At this point, what should one do?

The Master Wen Sheng answered, "An ancient mirror." "It's simply a mirror. Before you have understood, before you have polished off the dust, it is just a mirror. You can't call it by another name."

"What is it like after it has been polished?" the monk asked. Since Dhyana Master Wen Sheng did not come up with any additional comment, the monk asked another question. In actuality, before you understand, it's a single thought of your mind. After you have understood, it is still a single thought of your mind. There's no difference.

But the monk was long-winded. He had not yet understood. **The monk further asked, "Is there any difference between the two?"** I am not aware of any difference between the two: is there any? Before it is polished—is there any difference between the two?"

Now Dhyana Master Wen Sheng came back with a more concise answer. He said, **"Just take a look in the mirror!"** Just take a look, and you will know the difference. Before you have polished it, and after you have polished it, take a look in the mirror and compare the two. After you understand your mind and see your nature, you will naturally obtain great wisdom. You will illumine and realize everything. The myriad phenomena of the world will all show up in the mirror. You have to make use of the mirror, and then you will know the difference. If you don't use it, it will remain an ancient mirror. If you make use of it, you will know the difference yourself.

Another question, "What is the family custom of the Venerable Master?" Since that monk was not yet satisfied with the exchange, he came up with another question.

The Master answered, "Do not be alarmed if we appear lax." Do not make such a big fuss, saying, "Oh, they are so lazy. They don't do anything! Don't think it's so strange that we are lazy and casual. Don't think it strange that we do not cultivate the Way."

The Master was discussing the issue in a reverse way. "Don't think it strange that we are lazy." The underlying meaning is that we are certainly quite vigorous. That's one way to explain it. Another way to explain it:

說，我們在這兒什麼事情也沒有幹，我們做一個無心道人，這正是用功啊！所以這位禪師講的就是雙關語。我們當勤精進，也是我們的家風；我們是懶惰，也是我們的家風。你不要覺得很奇怪的。

「曰：忽遇客來，作麼生」：說是，那你的家風這樣子，假如碰到忽然客人來了，你要怎麼樣來應付？怎麼樣來招待？

「師曰：喫茶去」：文勝禪師說，有客來，我就請他喝一杯茶！這「去」字，也可以說我們快一點到禪堂去休息休息。

☯待續

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千萬億」：從沒有數量那麼多的千萬億「他方國土」，「來者」：到這兒來的這些諸佛，「在於八方」：住在這個八方。四方——「東、南、西、北」，四維——「東南、西南、東北、西北」，這叫「八方」。在「諸寶樹下」的「師子座上」，「結跏趺坐」：都結著跏趺坐。這跏趺坐，是在佛教裏頭是最尊、最貴的。你們學佛法，都應該先學會這個跏趺坐。

By maintaing the Precepts,
one's inherent nature becomes pure,
and the darkness therein will be swept away.

人持戒就是清淨自性
將自性黑暗一掃而空

—— 宣公上人法語 Venerable Master Hua

the people here look as if they are not doing anything. We are cultivators of the Way with no mind. Just that is applying effort. There are double innuendos in the Dhyana Master's comment: To work vigorously is our family tradition. To be lazy is also our family tradition. Don't think it is so strange.

Question, "If guests suddenly arrive, what do you do? Your family custom being that way, if guests come, how do you greet them?"

The Master replied, "We go and drink some tea. We simply invite them to some tea." The word "go" implies that after the tea, if the guests wish to leave they are free to do so. It can also mean that we accompany them and together we go for some tea.

☯To be continued

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At that time all the division-body Buddhas, whom Shakyamuni Buddha had sent to all the limitless lands, came to here from limitless thousands of myriads of kotis of lands in other directions. Beneath jeweled trees throughout the eight directions: They dwell in the eight directions—east, south, west, north, southwest, southeast, northwest, and northeast. There are four directions proper and four intermediate directions. They **sat in lotus posture on lion thrones.** The lotus posture is most honored, most venerated in Buddhism; those of you who study the Buddhadharma should first know how to sit in the lotus position.

