

【 佛祖道影白話解 】

四十七世寶林文慧禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-SEVENTH GENERATION:

Dhyana Master Wen Hui of Baolin Monastery

宣公上人講於一九八五年四月十日

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四十七世寶林文慧禪師

師乃婺州智者嗣如禪師法嗣也。無語句機緣。祥符良度禪師。宣化德濟禪師。皆師之法嗣。

「四十七世寶林文慧禪師」：這是第四十七世祖師文慧禪師，他在現在道關寶林山南華寺做為住持。當初智者三藏尊者到這個地方來，喝這個地方的水，說和印度寶林山的水是一樣的味。所以把這個地方的山也叫寶林山。說是等到一百七十年以後，有肉身菩薩，在這個地方弘揚佛法，佛法在震旦就會大興。到一百七十年以後，就是六祖大師的時候，果然六祖大師在那兒建立道場，就叫寶林山南華寺。所以六祖大師的示現，早就在佛教也都安排妥了！智者三藏尊者選擇這個地方，早就知道六祖大

Essay:

The Master was the Dharma heir of Dhyana Master Zhi Zhe (Greatly Wise) Si Ru at Wuzhou. There are no records of his sayings or writings. Dhyana Master Liang Du of Xiangfu Monastery and Dhyana Master Xuan Hua De Ji were both Dharma heirs of this master.

Commentary:

Patriarchs of the Forty-seventh Generation: Dhyana Master Wen Hui was the abbot of Nanhua Monastery of Baolin Mountain at Daoguan (in Canton Province now). Why is that area called Baolin (Jeweled Grove)? When the Venerable Jnanabhaisajya arrived this place and drank the water at Cao Creek, he found that its taste was identical to that of the water of Baolin (Jeweled Grove) in India. So he named the mountain around this site Jeweled Grove Mountain. He also made the prediction that in 170 years, a flesh-body Bodhisattva would establish a monastery there and cause the Buddhadharma to flourish extensively in China.

One hundred and seventy years later, the Sixth Patriarch founded a monastery here and named it Nanhua Monastery of Baolin Mountain, just as Tripitaka Master Jnanabhaisajya had predicted. So the Sixth Patriarch's appearance in this world was actually pre-arranged in Buddhism. Master Jnanabhaisajya chose



師會在這裡教化眾生；所以叫他肉身菩薩，六祖大師的真身——他的肉身——到現在還存在。這樣子，智者三藏尊者早就有預知，給授的記。這個地方前邊有一條水，這個水又叫曹溪水。

「師乃婺州智者嗣如禪師法嗣也」：這位禪師，他是婺州(在今浙江省)智者嗣如禪師的法嗣；接嗣如禪師的法，做為嗣如禪師的入室的弟子。「無語句機緣」：這位禪師一定是不願意講話，像啞巴差不多，所以和誰就很少談話的。他是「處無為之事，行不言之教」；他所做的事情誰也做不了的，因為他不執著；他不講話，行這種教化，所以沒有留下一切的書記。「祥符良度禪師」：祥符，是道場的名字，就是祥符寺。那麼有一位良度禪師，是當時一位很有名的法師。「宣化德濟禪師：又有宣化德濟禪師，「皆師之法嗣」：都是這位文慧禪師的傳法之徒。

贊曰

至言無說 至德無功
聞聞不聞 口信耳充
寂而常照 法眼圓通
寶林葉落 凋樹焦桐

「贊曰」：那麼贊歎他說。「至言無說」：言，就是道理。這個道理到極點，是離言說相，離心言相，離文字相。所謂「一法不立，萬念俱空」；至言無言，他處無為之事，行不言之教，可是一般人向他觀光取法，也都有很多發菩提心的。「至德無功」：這個德性到無以復加了，說不出什麼叫功德。說不出來了，沒有什麼可說的，沒有什麼可表達的。

「聞聞不聞」：這是「反聞聞自性，性成無上道」。第一個聞，是自性裡頭這個聞性；第二個聞字，是外邊所聽到一切的境界。那麼自性的聞性對外邊來的境界

this site and knew in advance that the Sixth Patriarch would teach living beings here, and he referred to him as a “flesh-body Bodhisattva.” To this day, the flesh-body of the Sixth Patriarch can still be seen at Nanhua Monastery. And so Master Jnanabhaisajya knew of these events in advance and made his prediction. The river that runs in front of this area is called Cao Creek.

The Master Wen Hui was the Dharma-heir of Dhyana Master Zhi Zhe (Greatly Wise) Si Ru at Wuzhou (in today's Zhejiang Province). He was a room-entering disciple who received the mind-seal transmission from Master Zhi Zhe Si Ru. **There are no records of his sayings or writings.** He must have been quite taciturn, like a mute. He very seldom conversed with people. He practiced the effortless Path and taught without using words. Nobody could do what he could do, because he no longer had any attachment. Since he disliked talking, his teachings were wordless teachings. And he did not leave any books of his teachings. **Dhyana Master Liang Du of Xiangfu Monastery** was very famous at that time. He and **Dhyana Master Xuan Hua De Ji** were both Dharma heirs of this master.

A verse in praise says:

**Ultimate words cannot be spoken;
Ultimate virtue does not boast of any merit.
Hear the hearing that cannot be heard.
Mouths talk on and on, but the ears are already full.**

**Quiet and eternally illuminating,
The Dharma eye completely penetrates.
The leaves have fallen at Jeweled Grove Mountain,
Among the dry bushes, the burnt firmiana tree
still thrives.**

Commentary:

Ultimate words cannot be spoken. Ultimate principles are beyond words and language, beyond cognitive activity, and beyond speech. “Not a single dharma is established; the myriad thoughts are all empty.” The ultimate words are wordless. He engaged in the effortless Path and imparted a wordless teaching. But people still came to study with him and many of them made the resolve to seek enlightenment.

Ultimate virtue does not boast of any merit. When virtue reaches its highest point, there is no way to describe its merit; there's no way it can be expressed.

Hear the hearing that cannot be heard. This refers to: “return the hearing to hear your own nature, and with the nature accomplish the unsurpassed Path.” “Hear” means to hear with one's inherent nature. “Hearing” refers to the external states that one can hear. If one's



心裡頭沒有，這個聞聲也沒有了，就破一切的執著了。「口信耳充」：口而信，所謂信口開河，也就是願意講什麼，他就可以講什麼；可是充耳不聞，耳朵沒有聽見。你口裡儘管在那兒說，他沒有聽見。耳充，就充耳不聞，耳朵充滿了；耳朵什麼充滿了？那自性的音聲早就充滿了。所以對方怎麼樣講什麼，他是不動心的，他不會被言語境界所轉。

「寂而常照」：這個時候這是禪宗一種功夫。寂，就是寂靜而常照，雖然寂靜，又而能照了一切；他不糊塗，不是像睡覺似的，他常常在這個覺照之中。「法眼圓通」：那麼怎麼樣照？就是用眼睛來照。這個眼睛是什麼眼睛？就是法眼；法眼圓通無礙。

「寶林葉落」：寶林，是寶林山。寶林道場這個樹葉子落了，也就是譬喻佛教已經衰微了，不是很興盛的。可是怎麼樣呢？「凋樹焦桐」：焦桐，焦，就是發焦；桐，就是梧桐。在這個樹乾之後，又發出新枝椏了。也就是說，這位文慧禪師，在佛法衰落的時候，他能一枝獨秀，能又把佛教發揚光大，令佛教以後又不同了，所以這叫凋樹焦桐。樹雖然凋了，這個發焦的梧桐還活著；就是寶林道場已經衰落了，可是又有新血出現了，又有新的善知識到這兒來弘揚法了。

或說偈曰。

成住壞空頽復興。
聖者應世覺有情。
離言說相顯真實。
關是非門慶昇平。
祥符良度源流遠。
宣化德濟甘露深。
寶林枝榮開新運。
南華曹溪爍古今。

「或說偈曰」：又說一首偈誦。「成住壞

inherent hearing nature is free of any external sensory impressions, then one's hearing has gone and there's nothing to be heard. In this case, the mind has smashed through all attachment.

Mouths talk on and on, but the ears are already full. Although people's mouths talk on and on, like flowing water, speaking whatever they want, the Master's ears were not receptive. His ears were already full with the sounds of his inherent nature. Therefore, no matter what people said, the Master's mind was impertable and he was no longer influenced by words.

Quiet and eternally illuminating. This is a type of cultivation skill in the Chan School. Although he was quiet, he illumined everything. He was not muddled or sleepy; he was always awake and alert in this illumination.

The Dharma eye completely penetrates. How did he illuminate? It is the eye which illuminates. Which eye? The Dharma eye, which is perfectly fused and unobstructed.

The leaves have fallen at Jeweled Grove Mountain. This is an analogy for the decline of Buddhism, not for the flourishing of Dharma. But what happened then?

Among the dry bushes, the burnt firmiana tree still thrives. After all trees dried up, this burnt firmiana tree sprouted new twigs. This analogy means that right in the midst of the decay in Buddhism, Dhyana Master Wen Hui emerged, lofty and excellent, and shed new light on Buddhism, causing Buddhism to become totally different. Although most of the trees had dried up, this burnt firmiana tree still managed to grow. Baolin Monastery had declined, but now there was new blood, a new wise teacher to bring about a resurgence of the Buddhadharmā.

Another verse says:

**Coming into being, stasis, destruction, and emptiness
complete the cycle of revival and decay.**

**A sage responds to the needs of the world and
enlightens sentient beings.**

**When one gets beyond language, the true reality ap-
pears.**

**Close the door to right and wrong, and celebrate in
peace.**

**Master Liang Du of Xiangfu traces his source from
afar;**

**Master Xuan Hua De Ji draws sweet dew from
profound depths.**

**The branches at Jeweled Grove thrive and are rejuve-
nated;**



空頽復興」：一切的事情都有成住壞空，這也是一個輪迴，也是一個互相更遞。像春夏秋冬周而復始一樣的，春天過去就是夏天，夏天過去又秋天，秋天過去又是冬天，那麼春天又來了。這個成住壞空也是，成二十個小劫，住二十個小劫，空又二十個小劫，壞也是二十個小劫。那麼成住壞空，這是在佛法裡頭也有興旺的時候，也有頽敗的時候。

南華寺有興的時候，那個香火旺得不得了，很多人來朝山進香，到那兒拜六祖大師；有的時候也冷冷落落的，沒有什麼人來，甚至於烏蠅都找不著一隻似的。那麼香火不旺這表示什麼呢？也就是一個運，也就是氣數使然。這個樣子，衰了之後又興，這都是在說法呢！就給人說法，說你人生來由少而壯，由壯而老，又由老而死，這人是這樣子，生老病死；這一切道場亦復如是，也是這麼樣子，成住壞空。那麼衰敗了，又再興旺起來了。

好像虛老沒有到南華寺以前，南華寺的門口都是賣肉賣酒的做生意，那麼殺豬、殺鴉子的在那個地方，你看，在道場前邊做這種生意！所以老和尚到那兒，費了很多精神，把賣肉的也攆跑了，賣酒的也不准許在那兒了；那麼這些個在那兒做生意的就不高興，就罵老和尚，要打老和尚，又有的人要殺老和尚。你看，就這麼利害！

「聖者應世覺有情」：聖人到這世界來教化眾生，他要來覺悟一切眾生，令一切眾生都從迷昧的地方，到明白的地方；都反迷歸覺，捨邪歸正。那麼就好像眾生走錯路，他再來指引指引叫他們回來，不要走錯路。

「離言說相顯真實」：這位文慧禪師他是沒有什麼語句的機緣，他不愛說話，對人常常止語不說話；這離言說相，也是在說法了。他不說法，這已經真正說法了，真正在那兒給大家以身作則；這正是顯那個法的本體，法的真實性。（下接第20頁）

Nanhua Monastery at Cao Creek shines on throughout past and present.

Commentary:

Coming into being, stasis, destruction, and emptiness complete the cycle of revival and decay. All things undergo those four stages in a rotating schedule, with each stage replacing the previous one. The seasons pass in succession through spring, summer, fall and winter. After winter, spring comes again. In the world, the period of coming into being takes twenty small eons; the period of stasis lasts twenty small eons, the period of destruction lasts twenty small eons, and the period of emptiness also lasts twenty small eons. The Buddhadharma also goes through times of revival and decay.

There were times when Nanhua Monastery flourished and was patronized by many pilgrims; many people came to visit the Sixth Patriarch. There were also times when everything was so quiet that you couldn't even find a fly. It's a matter of destiny.

Actually, the cyclical patterns of flourishing and decay are all speaking the Dharma. What kind of Dharma is being spoken? People are born, then progress from their youth to the prime of their life, and from the prime of their life to old age, and finally to death. Just as people undergo birth, old age, sickness, and death, so too, all monasteries undergo the phases of coming into being, stasis, destruction, and emptiness. They reach a state of extreme decay. Monasteries go through the same cycle of flourishing and decay.

For example, when the Venerable Master Xu Yun first went to Nanhua Monastery in Canton, there were vendors selling meat and wine and butchers slaying ducks and pigs right in front of the monastery. Venerable Master Xu Yun exerted a great deal of effort in driving out the meat and wine vendors, who were extremely displeased and they scolded and struck the elder master. Some even attempted to murder him—they were that fierce!

A sage responds to the needs of the world and enlightens sentient beings. A sage comes into the world to teach beings. He wants to awaken all beings so they can turn away from confusion and return to enlightenment, renounce evil and return to the proper. If living beings go down the wrong path, he points it out to them and tells them to come back.

When one gets beyond language, the true reality appears. This Dhyana Master left no records of his sayings or writings. He did not like to talk and always kept silence. Although he did not use language and words, he was, nonetheless, speaking the Dharma. In fact, he was speaking the true Dharma. Acting as a model by his personal example, he was revealing the Dharma's

true and actual nature, its basic essence.

(Continued on page 20)