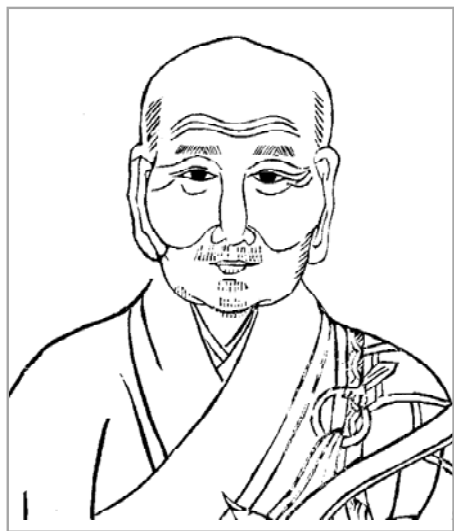


【 佛祖道影白話解 】

# 四十八世祥符良慶禪師

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-EIGHTH GENERATION:

*Dhyana Master Liang Qing of Xiangfu Monastery*



宣公上人講於一九八五年四月十八日  
LECTURED BY THE VENERABLE MASTER ON APRIL 18, 1985  
國際譯經學院記錄翻譯  
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*Text:*

The Master was the Dharma-heir of Dhyana Master Wen Hui (Literary Intelligence) of Baolin (Jeweled Grove) Mountain. No records of his sayings or life-events are extant.

*Commentary:*

The Master was the Dharma-heir of Dhyana Master Wen Hui (Literary Intelligence) of Baolin (Jeweled Grove) Mountain, Nanhua Monastery. He was a “room entering” disciple of Dhyana Master Wen Hui. He received the robe and bowl and Dharma pulse-transmission from Dhyana Master Wen Hui. Just as his teacher did not like to talk, this Master also preferred to be mute. As a result, **no records of his sayings or life-events are extant.**

There are no extant historical accounts of the Master’s life, writings, debates or other interchanges. There were simply no opportunities or conditions for these.

He never liked to argue with others. He was probably deeply influenced by Laozi, who said:

*Wholesome words are not argumentative.*

*Argumentative words are not good.*

*Those who know do not speak.*

*Those who speak do not know.*

師。乃寶林文慧禪師法嗣。無語句機緣。

「四十八世祥符良慶禪師」：這位良慶禪師是第四十八代曹洞宗的祖師。「師。乃寶林文慧禪師法嗣」：你知道他是誰？他就是寶林山南華寺文慧禪師的一個入室的弟子、傳衣鉢的弟子，接他的法脈。文慧禪師傳給他衣鉢，有其師必有其徒；他的師父願意不說話，他也想做啞巴。就像孫果山似的，叫他出來講講話，還是搖搖頭那麼個樣子，這不聽話！你多少出來布施一點，有什麼關係？你不講，所以果仁也跟著不說；你們都學良慶禪師和文慧禪師，得他的心法了，是不是啊？

「無語句機緣」：他沒有什麼公案傳出來，沒有什麼著作留下來，沒有什麼文章名於世。沒有什麼文章，就是沒有著書，也沒有立說，也沒有想要名留千古，都沒有的。所以沒有因緣，沒有這個機會。語句，就互相和人問答，互相和人辯論。他和誰也不辯，他大約也是中了老子的毒了，說：「善言不辯，辯言不善；知者不

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駁，駁者不知。」那麼他聽這幾句話就不辯了，你來，你說什麼就是什麼，不和人辯論，所以無語句機緣。

贊曰：

尋師林間 霧掩豹斑  
箭鋒相拄 敗興而還  
不存朕兆 名落塵寰  
就身拈出 法施非慳

「贊曰」：可是虛雲老和尚也是沒有事情找事情幹，給他作了幾句偈誦來讚嘆他。就說：「尋師林間」：不錯了！頭先易教授講說「尋師到這寶林寺去」。這個「林間」就是寶林寺；到寶林寺去尋訪這位善知識。「霧掩豹斑」：可是那恍恍惚惚的、懵懵喳喳的，看不清楚；就好像霧把那個豹給遮蓋住了；豹的身上有斑點，那些個斑點本來也就是分別不清楚。這個豹是貓、是斑馬、是什麼？分別不認識它；再加上這個霧給牠一掩蓋著，恍惚之間，似有似無的，所以根本認不清楚了。

「箭鋒相拄」：那麼無論誰來想要找這位禪師的慧器，就想要來和他鬥一鬥；就預備很快的箭和刀，想來和他比一比，看看誰勝利；可是到這兒，都是不戰而退。「敗興而還」：敗興，就是很沒有意思。到那兒你和人鬥，人不和你鬥；你沒有辦法，無所施其計。盡是英雄無用武之地，所以很敗興的就回去了。

「不存朕兆」：他這種作風是沒有什麼表示，沒有說是給你個示意。「名落塵寰」：塵寰沒有這個人了，這是聖人了。名落塵寰，並不是他就落到這個塵世間來了；而是在這個塵世間，沒有這樣一個不講話的人了。有一句成語叫「名落孫山」，就是在孫山以後就榜上無名了。因為考試，孫山是最後一個；所以沒有考上，叫「名落孫山」。你們知道這個典故嗎？名落塵寰，這是在塵寰以外的，塵寰以內就沒有他了，這是一個講法。頭先他們說「他那個名留到這塵世間」，這也可以；不過我這麼講，也是很有一點意思，所以我們不妨互相做個參考。

「就身拈出」：在他身上，他以身作則；他不說什麼，就躬行實踐，叫你看他這個樣子。他做人的模範，你看看他的樣子，你就修行了，就照這樣子學啦！

「法施非慳」：他雖不說話，但這是依法來布施給人。

☞ 待續

After Master Liang Qing heard these words, he decided he wouldn't argue with anyone. No matter what people said or contested, he never put up an argument.

*A verse in praise says:*

**He sought for Masters amid the Jeweled Grove.**

**The fog obscured the leopard's spots.**

**Arrow and lances came to challenge,**

**But the enemy always went away crestfallen.**

**He did not leave behind the slightest omen;**

**His name did not fall into the mundane world.**

**Right from his very person**

**Came forth a very generous gift of Dharma.**

*Commentary:*

Venerable Master Xu Yun still managed to write a verse in praise of him: **He sought for Masters amid the Jeweled Grove. The fog obscured the leopard's spots.** Basically it's hard to discern a leopard's spots, but the fog obscured the vision even more, so that one could barely discern the spots.

**Arrow and lances came to challenge.** Whenever people came on hard and fast to challenge the Master to an argument, the Master refused to argue with them. **But the enemy always went away crestfallen.** How could you challenge somebody who refused to argue or contend? The enemy found no way to display their talents, and so they withdrew in disappointment.

**He did not leave behind the slightest omen,** not the slightest trace or indication. **His name did not fall into the mundane world.** This means the Master was removed from the mundane world. He was a sage. The mundane world did not include someone like him who did not like to talk. He transcended the world.

**Right from his very person,** from his very personal conduct, he acted as a model. He actually did the work, and so from him **came forth a very generous gift of Dharma.** Although he did not verbally discourse on the Dharma, just by his personal example he was truly giving the Dharma.

☞ To be continued