

## 五十三世 大明僧寶禪師

*Dhyana Master Seng Bao*  
(Precious Sanghan)  
*Of Daming (Great Brightness) Monastery*  
(The Fifty-third Generation of Patriarchs)



宣公上人講於一九八五年五月二日 Lectured by the Venerable Master on May 2, 1985  
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師。參辯公於青州。問。離四句。絕百非。請師直指西來意。辯曰。昨日有人恁麼問。打出去也。師曰。今日又如何。曰。你得恁麼不識痛癢。師禮拜。辯曰。可惜許棒折也。師直得汗下。師初出住青州真堂靈塔。金貞元三年乙亥。遷澄陽大明。當南宋高宗紹興二十五年。師為少林二十一世也。

「五十三世大明僧寶禪師」：中國禪宗裏頭分出來五大宗，五大宗是臨濟、曹洞、沩仰、雲門、法眼。這是曹洞宗的第二十三代祖師，這位祖師他在大明寺做法主——就是做方丈和尚。他的名字叫僧寶，是個參禪的禪師，不是 Dharma Master(法師)。

「師，參辯公於青州」：這個禪 Master 是去參拜一辯禪師，一辯禪師給他剃度出家修行。一辯禪師在青州，就是現在的山東。

「問」：他就問一辯禪師說，「離四句，絕百非」：四句，凡是四句偈誦，這個意思有的說雙關。譬如說：空、有；非空非有，已空已有，即空即有。那麼無論多少字，把它說成四句，這都叫四句，不是單單現成這一句；有很多人用四句話來反反覆覆，把意思說得很圓融，這都叫四句。離四句，離開這四句，不用四句來包括它。百非，就是每一種你都不可以說它不對，這種都是佛教的術語名詞。絕百非，把這個俗套術語等名詞都離開它，不用了；絕，就是不用。

The Master entered monastic life and cultivated under the tutelage of the Dhyana Master Yi Bian at Qingzhou in Shandong Province. He asked Master Bian the meaning of “dispensing with tetralemmas (fourfold analysis) and cutting off the hundred negations.”

The Master asked, “Please enlighten me directly to the significance of the Buddhadharma coming from the west.”

Master Bian replied, “Yesterday someone asked me the same question and I beat him up and threw him out.”

Master said, “What about today?”

Master Bian scolded him, “You ought to break out in a painful rash!” After this lesson, Master Seng Bao bowed to his teacher.

Dhyana Master Bian said, “It’s a pity I broke the stick I use to punish students.” Master Seng Bao’s entire body broke out in a sweat. The Master initially lived in the Spiritual Pagoda of the True Hall in Qingzhou in the third year of Zhen Yuan, Jin Dynasty (1155 C.E.). He moved to Daming Monastery in Fuyang in the 25th year of the reign of Emperor Gao of Southern Song Dynasty. The Master was the twenty-first heir of Shaolin.

#### Commentary:

This Master is the fifty-third generation of patriarchs. He is from the Caodong Sect. There are five sects in Chan School, which are Lingji, Caodong, Weiyang, Yunmen, and Fayan. This Master is the twenty-third patriarch of the Caodong sect. He was the Dharma Host in the Daming (Great Brightness) Monastery. In another words, he was the abbot, whose name was Seng Bao. He was a Dhyana Master who investigated Chan. He was not a Dharma Master.

The Master entered monastic life and cultivated under the tutelage of the Dhyana Master Yi Bian at Qingzhou in Shandong Province. He went to visit Chan Master Yi Bian, who shaved his head. Dhyana Master Yi Bian was at Qingzhou, which is the present Shandong Province. He asked Master Bian the meaning of “dispensing with

「請師直指西來意」：我請法師您，告訴我們這個西來大意。直，就是不要轉彎，直直的。指，就是告訴。方才這位薛居士講，達摩祖師是東來。不錯！印度是在中國的西邊，中國在印度的東邊；那麼他來是向東來，應該是東來。可是這個意思就是相反，這是在中國說，達摩從西邊來，所以叫西來大意——他西來的這個意思是什麼？說法賴僧傳，這個僧寶是從印度西方那兒向東來到我們這裏，所以以中國的立場、中國人的看法，就說是西來，從西邊向東邊來；法是從西邊向東邊來，所以叫西來意。那麼西來的這個意思，請師您直指。「辯曰」：這個一辯禪師就說了。「昨日有人恁麼問」：昨天也有人像你這樣問；可是怎麼樣呢？「打出去也」：把他打跑了。

「師曰」：僧寶禪師就說了。「今日又如何」：今天又怎麼樣呢？昨天您既然把他打跑了，今天又怎麼樣呢？「曰」：一辯禪師說，「你得恁麼不識痛癢」：你為什麼這樣不知道痛癢呢？這是喝斥他的話，是鬧人(廣東話「罵人」)的話。「師禮拜」：僧寶禪師就叩頭禮拜。這有兩個意思：一方面因為一辯禪師鬧他；一方面就是懺悔，被人鬧，叩頭想求一辯禪師打一打。可是一辯禪師不滿他這個願，不打。怎麼樣呢？「辯曰」：一辯禪師說，「可惜許棒折也」：可惜我這個打人的棒子斷了，不能再打了。不能再打了，也就是不能再說什麼；因為這樣子，僧寶禪師就著急了。這一著急，「直得汗下」：他滿身都出汗。也就是著急一辯禪師大約不肯教化自己；他棒子都斷了，沒有什麼東西可打了！用什麼打？他這一著急：「我這個求法人大約不堪教化！」所以汗下。

「師初出住青州真堂靈塔」：師最初住真堂靈塔那個地方。「金貞元三年乙亥」：在金朝廢帝貞元三年(公元1155年)的時候。「遷滏陽大明」：他又遷到滏陽大明。「當南宋高宗紹興二十五年」：這個時候，也正是南宋高宗紹興二十五年。「師為少林二十一世也」：這個僧寶禪師為少林寺二十一世的掌門人，第二十一代的祖師。

待續

**tetrallemmas (fourfold analysis) and cutting off the hundred negations.**” In tetrallemmas, each pair of lines should have paradoxical meanings. For example:

It is empty; it is existent.

It is non-empty; it is non-existent.

It is both empty and existent.

It is neither empty nor existent.

The lines can be of any length. There are many different types of tetrallemmas that are used to explain a particular meaning in many different ways over and over again until it becomes fully clear. However, tetrallemmas cannot contain the whole meaning. Indeed, among a hundred dharmas, no dharma that is spoken can be completely right. “Tetrallemmas” and “the hundred negations” are merely terminology. In Buddhism, terminology and mundane patterns cannot contain the true principle.

**The Master asked, “Please enlighten me directly to the significance of the Buddhadharma coming from the west.”** Someone pointed out that Bodhidharma went east, not west. India is west of China, and China is on India’s east. Therefore, he went eastward to China. However, from another point of view, we can say that Bodhidharma came from the west. The Buddhadharma should be propagated by the Sangha. [The Dharma embodied by] Master Seng Bao had come eastwards from the west. To the Chinese, the Dharma came from the west to the east.

**Master Bian replied, “Yesterday someone asked me the same question and I beat him up and threw him out.”**

**Master said, “What about today?”** Since you beat him and threw him out yesterday, what about today? **Master Bian scolded him, “You ought to break out in a painful rash!”** This is actually a reprimand. **After this lesson, Master Seng Bao bowed to his teacher.** This was to express his shame and repentance on the one hand, and to ask for a beating on the other. But the Dhyana Master did not fulfill his wish and did not beat him. How did he respond? **Dhyana Master Bian said, “It’s a pity I broke the stick I use to punish students.”** So, Master Yi Bian did not beat him. He had nothing more to say to him. Not able to hear the Buddhadharma because the Master would not teach him, **Master Seng Bao’s entire body broke out in a sweat.** The Master panicked and thought Dhyana Master Yi Bian was not willing to teach himself. He broke the stick and there was nothing Master Yi Bian could use to beat him. He panicked and thought, “I, the seeker of the Dharma, cannot be taught!” Therefore, he broken out in a sweat.

**The Master initially lived in the Spiritual Pagoda of the True Hall in Qingzhou.** The Master first dwelt at Zhentang Lingta of Qingzhou in the third year of Zhen Yuan, Jin Dynasty (1155 C.E.). Later he moved to Daming in Fuyang in the 25th year of the Shao Xing reign of Emperor Gao of Southern Song Dynasty. **The Master was the 21st heir of Shaolin.** He became the 21st abbot of the Shaolin Monastery.

To be continued