

## 法眼文益悟道歷程及其史傳文獻意義考

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### 摘 要

法眼文益（885-958）的生平記載，由於《宋高僧傳》（988）首記文益先參長慶慧稜（854-932），再參羅漢桂琛（867-928），因此，文益的傳記中有關其求道與開悟的歷程，是後期各史傳和燈錄中描述最分歧的部分。本文中，筆者將文益的史傳資料依其成立年代順序，比較《宋高僧傳》、《景德傳燈錄》（1004）、《禪林僧寶傳》（1119）和《聯燈會要》（1183）的內容，以分析每一部史傳之歧異及其意義。

本文之重點不在於評斷何種文獻資料是正確的，因為這些文獻的內容資料也已經是歷史的一部分。這些文獻資料的價值在於，如果我們能夠藉由進一步探索這些文獻內容，便能思考如何詮釋它們所表達的意義。筆者認為以如此角度與方法，才能擺脫判斷史傳文獻真偽的思維標準，並且見到不同時期之禪宗史傳學家筆下，所希望呈現的法眼文益禪師之樣貌。

**關鍵字：**法眼文益、長慶慧稜、羅漢桂琛、悟道歷程、燈錄

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# A Critical Examination of the Biographical Accounts of Fayan Wenyi's Enlightenment Experience

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## Abstract

Chan master Fayan Wenyi's 法眼文益 (885-958) biography is first found in the *Song gaoseng zhuan* 宋高僧傳 (Biographies of Eminent Monks Compiled in the Song; 988). In Fayan Wenyi's life, the accounts of his enlightenment experience vary the most among his later biographical sources. The controversy starts with the *Song gaoseng zhuan's* description that Wenyi first studied with Chan master Changqing Huiling 長慶慧稜 (854-932) and then continued to study with Luohan Guichen 羅漢桂琛 (867-928). Later biographers have to decide which lineage Wenyi belongs to, provide justification, and further elaborate upon Wenyi's enlightenment experience.

The author compares Wenyi's biographies from different periods of time, namely the *Song gaoseng zhuan*, the *Jingde chuandeng lu* 景德傳燈錄 (Jingde Record of the Transmission of the Lamp; 1004), the *Chanlin sengbao zhuan* 禪林僧寶傳 (Biographies of Samgha Treasure of the Chan School; 1124) and the *Liandeng huiyao* 聯燈會要 (A Collection of Essential Material from the Chan's Successive Records;

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1183) in order to see the development and discrepancies exhibited in each of Wenyi's biographies. By examining Wenyi's biographies chronologically, the author does not try to argue which biographies are more accurate than the others. Rather, it is more important to understand the historical meanings behind the discrepancies of these biographical materials.

**Keywords:** Fayan Wenyi, Changqing Huiling, Luohan Guichen, enlightenment experience, records of the transmission of the lamp