

【 佛祖道影白話解--補充資料 】

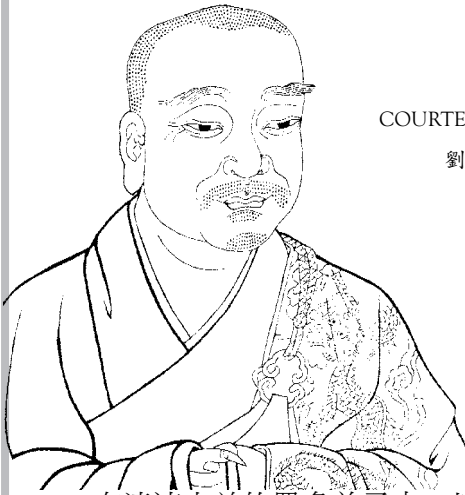
四十三世天台德韶國師

LIVES OF THE PATRIARCHS (SUPPLEMENTAL)
PATRIARCHS OF THE FORTY-THIRD GENERATION:
Dhyana Master De Shao (Excellent Virtue)
of Tiantai Mountain

摘自甘肅省蘭州市嘛呢寺《人海燈》

COURTESY OF REN HAI DENG OF MA NI TEMPLE IN LANZHOU CITY, CHINA

劉峻松 英譯 ENGLISH TRANSLATION BY LOW CHOON SONG



在清涼文益的眾多弟子中，以天臺德韶大師的聲望最高。

大師17歲出家，18歲至信州(今江西上饒)開元寺受戒。後唐同光(923-925)年間，德韶開始行腳遊方，他先去參拜龍牙禪師，問：「雄偉之尊，為什麼不能靠近呢？」

龍牙禪師答：「就像火跟火。」

德韶問：「忽然遇上水來又怎樣呢？」

龍牙禪師生氣地說：「出去，你根本不知道我講什麼！」

德韶並不就此罷休，進一步追問：「天不能蓋，地不能載，這道理又怎樣講？」

龍牙禪師答：「你就該這樣。」「天不能蓋，地不能載」，指人人具備的佛性無邊無際，無外無內，天地不能包容。

德韶先後問過十七次，龍牙禪師反來複去就是這一句話。德韶始終不明白其中旨意，請龍牙禪師再次開示。龍牙禪師說：「這個禪，還是以後你自己去領會吧。」

德韶後來行腳來到「通玄峰」，一天

Among all the disciples of Patriarch Wen Yi of Qing Liang, Great Master De Shao of Tiantai is the most renowned.

Master De Shao left the home life at age seventeen and received the precepts at Kaiyuan Monastery in Xinzhou (present day Shangrao in Jiangxi province) at age eighteen. From 923–925 C.E. he wandered in search of good spiritual advisors. He first came to Dhyana Master Long Ya (“dragon teeth”). He asked Master Long Ya, “Why can’t one be close to the great and mighty World Honored One?”

Master Long Ya answered, “It’s just like fire and fire together.”

Master De Shao then asked, “What if it suddenly encounters water?”

Master Long Ya replied in annoyance, “Get out of here, you have no idea what I am talking about.”

However, Master De Shao refused to give up and asked again, “The sky is insufficient to envelop it; the ground is not enough to bear it. How do we explain this?”

Master Long Ya answered, “You ought to be like this.” The sentence “The sky is insufficient to envelop it; the ground is not enough to bear it,” simply means everybody has within them the Buddha nature, which has no boundaries, no exterior and no interior. Neither the sky nor the ground can contain it.

Master De Shao asked a total of seventeen times, and each time Master Long Ya answered in the same way. However, Master De Shao still did not understand the meaning of his words and requested Master Long Ya to enlighten him. Master Long Ya said, “You will have to understand this Chan by yourself later on.”

Later, Master De Shao came to Tongxuan Peak and while he was taking a bath, he suddenly recalled the words of Master Long Ya. He



正在洗澡，洗著、洗著，忽然想起了龍牙禪師的那句話，眼前一片明朗。他趕緊穿好衣服，焚香朝著「龍牙寺」的方向禮拜，說：「如果龍牙禪師當時對我說了，今天免不了要挨我一頓罵。」

此後，德韶又去參訪疏山禪師，問：「不落古今是什意思？」

疏山禪師脆地回答道：「我不能說。」

德韶問：「爲什麼不能說？」

疏山禪師說：「其中無法分辨有無。」

德韶說：「師父不是說得挺好嗎？」

疏山禪師一聽，非常驚駭。

德韶就這樣先後參訪了五十四位高僧，但都不契法緣，未能徹悟。但德韶卻自以爲已得禪旨，所以後來去參拜清涼文益時，他從不入室參問，只是隨眾人行動而已。

一天，清涼文益上堂，一位僧人站出來問：「什麼是曹溪一滴水？」

清涼文益答：「曹溪一滴水，就是曹溪一滴水嘛。」

那個僧人顯然有些摸不著頭腦，沒敢再問，只得退下去了。在一旁的德韶卻豁然大悟了，平生的滯澀凝重之處，此刻如冰雪消融。

德韶把自己的悟道心得說給清涼文益聽。清涼文益說：「你以後會成爲國師，使歷代祖師傳下的禪法發揚光大，我不如你。」

不久，德韶離開清涼文益，來到了天臺山，他瞻仰智頡大師的舊居，好像回到了自己住過多年的地方。由於德韶與智頡都姓陳，因而人們都把德韶看作是智頡的後身，於是德韶就留在天臺山弘法，世稱「天臺德韶」。

天臺德韶接引學人的方式與其他禪師不一樣，他既不捧打，也不喝斥；既不沈默不語，也不迎面去截斷你的話頭。他往往採取對提問者的評價方式？或肯定或否定，以進一步誘導提問者去挖掘自己的「本來面目」。從以下幾則問答可

then understood. He saw everything brightly and clearly before him. He hurriedly dressed and lit incense and bowed in the direction of the monastery of Master Long Ya and said, "If Master Long Ya had told me this at that time; today he would have most certainly gotten a scolding from me!"

Much later, Master De Shao visited Chan Master Shu Shan and asked, "What is meant by 'not falling within the past and present'?"

Chan Master Shu Shan replied, "I cannot say."

Master De Shao inquired, "Why can't you say?"

Chan Master Shu Shan, "Within, it is impossible to distinguish emptiness from appearance."

Master De Shao said, "Master, you have said it quite well indeed." Upon hearing this statement, Master Shu Shan was very much amazed.

In this manner, Master De Shao visited 54 eminent monks, but still did not have complete enlightenment. However, he thought that he had the essence of Chan. That is the reason when he visited Patriarch Wen Yi of Qing Liang, he did not visit him in private but instead just followed other monks.

One day, Patriarch Qing Liang ascended the Dharma seat in the hall and a monk asked, "What is a droplet of water from Cao Creek?"

Patriarch Qing Liang answered, "It is simply a droplet of water from Cao Creek."

The monk remained perplexed and did not dare to ask further. Master De Shao who was standing at the side, however, became fully enlightened. All his doubts and uncertainties disappeared.

Master De Shao presented what he had understood to Patriarch Qing Liang and Patriarch Qing Liang replied, "You will become the National Master in the future and you will light up the path of the Chan Patriarchs. My accomplishment will not match up to yours."

Not long after, Master De Shao left Patriarch Qing Liang and went to Tiantai Mountain. After he made a pilgrimage to Great Master Zhi Zhe's old residence, he felt a sense of familiarity as if he were returning home. Since Master De Shao and Master Zhi Zhe both have the surname (lay name) of Chen, many treated Master De Shao as the reincarnation of Great Master Zhi Zhe. Master De Shao decided to teach the Dharma at Tiantai Mountain and thus he was subsequently known as Great Master De Shao of Tiantai.

Master De Shao of Tiantai had skillful ways of liberating sentient beings that were different from those of other Chan Masters. He did not beat with his stick, nor did he shout or scold, remain silent when questioned or cut off one's meditation topic. He often assessed the questioner by replying either in the affirmative or the negative, allowing the questioner to find out his or her "original face". The following is an example of a question and answer exchange:

A monk asked, "What are the six attributes?" [They are: general, individual, identical, different, formation and deterioration. In Buddhism,

略見一斑：

有僧人問：「什麼是六相？」六相指總相、別相、同相、異相、成相、壞相。佛教認為一切事物都有此六相。

天臺德韶答：「你就是。」

僧人問：「什麼是三種病人？」

天臺德韶答：「正好叫你問著了。」

僧人問：「什麼是方便？」

天臺德韶答：「問得好。」

僧人問：「什麼是古佛心？」

德韶答：「這個問題提得不簡單。」

僧人問：「僧人圓寂後到什麼地方去？」

天臺德韶說：「不能告訴你。」

僧人又問：「為什麼不能告訴我？」

天臺德韶說：「怕你不能領會。」

天臺德韶發揚了其師清涼文益的「一切現成」的禪法，認為「佛法現成，一切具足。」他住通玄峰頂時，有偈示眾：

通玄峰頂，不是人間；

心外無法，滿目青山。

清涼文益對這首偈評價極高，對人說：「德韶光憑此偈就足可振興我宗禪法了。」

錢弘俶做任台州刺史時(浙江省，界於杭州與溫州)，曾邀請天臺德韶到自己的官府說禪，天臺德韶則預示他將成為國王。錢弘俶繼位為吳越王的第二年(948)，就派遣使者迎請天臺德韶至杭州，禮為國師。天臺德韶請錢弘俶派使者到日本及高麗等地謄抄散落在海外的天臺論疏，帶回國內，成為天臺宗中興的重要契機，也是禪宗與天臺宗相互融合的一個標誌。

在當時動蕩不安的局勢下，天臺德韶在弘法時，一再祝願「天下太平，大王長壽，國土豐樂，無諸患難。」他認為「此是佛語」，古今不易，要弟子們為此而盡心盡力。這在一定程度上反映了百姓要求安定的願望。天臺德韶對吳越王表現得特

everything has these six attributes.]

Master De Shao replied, "They're just you!"

The monk asked, "What are the three kinds of sick people?"

Master De Shao said, "You have asked it just right!"

The monk further asked, "What is skillful means?"

Master De Shao said, "Good question."

The monk asked again, "What is the Mind of the Buddhas of old?"

Master De Shao said, "That's not an easy question to ask."

Once again the monk asked, "Where does a monk go after he dies?"

Master De Shao replied, "I can't tell you."

The monk further asked, "Why can't you tell me?"

Master De Shao replied, "I am afraid that you would not understand."

Master De Shao brought Patriarch Qing Liang's Chan method of "All is thus and as it is" into prominence. He maintained that "The Buddhadharmas are as they are; all is accomplished." When he stayed at Tongxuan (Penetrating Mysteries) Peak, he made a verse:



The summit of Penetrating Mysteries Peak

Is not a place for mortals.

Outside the mind, there are no dharmas.

All around me, I behold green mountains.

Patriarch Qing Liang had high regard and praised this verse saying, "Just by this verse alone, Master De Shao of Tiantai could promote the Dharma of our lineage of Chan."

When Qian Hong Chu was the governor of Taizhou, he invited Master De Shao of Tiantai to his residence to speak about Chan. Master De Shao prophesied that Qian would become the future king. In the year 948, which was the second year of his reign, Qian Chu took over as the king of Wuyue Kingdom. He then cordially invited Master De Shao to be his National Master. In return, Master De Shao requested the King of Wuyue to send messengers to Korea to bring back the Shastras by Master Zhi Zhe. This marked an important turning point in the Tiantai School and was a symbol of the merging of the Chan School and the Tiantai School.

At that time in China, there was much political turmoil and whenever Master De Shao of Tiantai was propagating the Dharma, he would make this dedication over and over again: "May there be peace throughout the world; may our king enjoy long life; may the land abound with blessings and may beings be free from disasters." He said, "These are the Buddha's words." From ancient times to the present they have not changed. He always urged his disciples to exert themselves to achieve this. This reflected the peace that ordinary people yearned for during those times of turmoil. Master De Shao of Tiantai was extremely loyal to the King of Wu Yue. Of the four types of kindness that the Buddha taught us to repay, he con-



別忠誠，在佛教弘揚的「四恩」中，他把「國恩難報」提到首位，認為佛法興隆，非靠國王之力不可。佛法在五代的吳越與閩、南唐的禪宗相同，都與政治的關係十分密切，從而對於社會的影響力大為增強，成為不可小看的力量。宋朝開放佛禁，著重推崇江浙地區的佛教領袖，也是考慮到這個因素的。



(上接第11頁)

所以這個偈文就說：「大明咒藏妙難量，正覺威德最勝王，遍一切處光普照，佛寶常住永吉祥。」這個大明咒，你一念它，三千大千世界都放大光明，所以它的妙處你是沒有法子來知道它有多少，這個叫妙難量。「毗陀」就翻譯佛陀，佛陀就是正覺，所以說：「正覺威德」。「夜闍」就翻譯威德，又翻譯最勝，這是這一句，頭一句是佛寶，佛寶常住，所以說「遍一切處光普照」，毗盧遮那佛的光也是遍一切處的——光明遍照的。佛寶能常住在世是會特別吉祥的。

「瞋陀夜彌」就是說法寶，再後邊那一句說的「雞囉夜彌」是僧寶。就是佛、法、僧三寶，威德加被，所以一切旁門左道都被攝伏降服了。這一段文是降服法，到最後那幾句「雞囉夜彌，囉叉罔，婆伽梵，印兔那麼麼寫」，這都是降伏法。

(Continued from page 11)

Ye she translates as “awesome virtue,” and also as “epitome.” This line of mantra is also a great bright mantra within the great bright light treasury. When you repeat this line of mantra, light pervades everywhere. Thus the verse says: **Wondrous and hard to fathom is the great bright mantra treasury. / The awesome virtue of Proper Enlightenment is the most supreme. / It pervades all places; the light universally shines. / The eternally-abiding Buddha Jewel remains forever auspicious.** When we recite this line of mantra, a great light is emitted that shines throughout the trichilocosm. It is impossible to fathom the wonderful aspects of this line.

Pi two translates as Buddha and the Buddha is one of Proper Enlightenment. Thus the next line says The awesome virtue of Proper Enlightenment is the most supreme. Ye she translates both as awesome virtue and as most supreme. This line represents the Buddha Jewel, which is eternally-abiding. It pervades all places; the light universally shines. Vairochana Buddha's light pervades all places. His name means Light Shining Everywhere. The eternally-abiding Buddha Jewel remains forever auspicious. The Buddha Jewel can remain forever in the world and is always very auspicious. This line of mantra describes the Buddha Jewel. The next line chen two ye mi describes the Dharma Jewel and the following line ji la ye mi refers to the Sangha Jewel. So the lines represent the Buddha, the Dharma, and the Sangha Jewels and how their awesome virtue aids and benefits us.

All those of unorthodox paths are subdued. Thus, this section is composed of Dharmas for Subduing. From the first pi two ye she, chen two ye mi, ji la ye mi through to the last such phrase followed by la cha wang, pe chye fan, yin tu na mwo mwo sye is a Dharma for Subduing section.

considered the “kindness of the nation” first and foremost. This was because he felt that if Buddhism was to remain strong and vibrant, its propagation needed to be supported by a monarch. The Chan traditions in Wu Yue, Min and the Southern Tang Dynasty were very similar in the sense that it was very much involved with the politics of the times. It is also precisely for this reason the Chan tradition became a significant force in those societies and its effect could definitely be felt by all. For the same reason, in the Song Dynasty when the ban on Buddhism was lifted, the spiritual leaders of Buddhism in the provinces of Jiangsu and Zhejiang were once again venerated.

The End