



【 佛祖道影白話解 】

四十三世天台德韶國師

LIVES OF THE PATRIARCHS

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

宣公上人講於一九八四年六月十日 LECTURED BY THE VENERABLE MASTER ON JUNE 10, 1984
國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE
修訂版 REVISED VERSION



師處州(現浙江縉雲一帶)龍泉陳氏子。參五十四員善知識。後到金陵。謁法眼。眼一見器之。眼上堂。僧問如何是曹源一滴水。眼曰是曹源一滴水。僧惘然。師於座下大悟。平生凝滯。渙若冰釋。遂以所悟白眼。眼曰汝向後當為國王師。祖道光大。我不如也。尋回天台。睹智者大師遺蹤。有若舊居。居之。師有偈曰。

通玄峰頂。不是人間。
心外無法。滿目青山。

眼聞曰。即此一偈。可起吾宗。開寶五年壬申。集衆言別。跣趺而逝。塔於本山。

Essay:

The Master was a son of the Chen Family, of Longquan (Dragon Springs), in Chuzhou (present-day Zhejiang Province). After he had visited fifty-four good advisors, he went to Jinling, where he bowed to Master Fa Yan (Dharma Eye). At first sight, Master Yan thought highly of him.

When Master Yan ascended the Dharma seat in the hall, a monk asked him, "What is a drop of water from the source of Cao Creek?"

Master Yan replied, "It is simply a drop of water from the source of Cao Creek."

The monk was perplexed. However, the Master experienced a great enlightenment, and the doubts and obstructions of his entire life melted away like ice. Then he went before Master Yan and presented what he had understood. Master Yan told him, "In the future, you will become the king's teacher and widely propagate the teaching of the Patriarchs. My achievements cannot match up to yours."

Shortly thereafter the Master went to Tiantai Mountain. As he beheld the vestiges of Great Master Zhi Zhe (Wise One), he felt as if he was coming home. Thereupon the Master took up residence at Tiantai. He composed this verse:

The top of Penetrating Mysteries Peak
Is not a place for mortals.
Outside the mind, there are no dharmas.
All around me, I behold green mountains.

When Master Fa Yan heard this verse he remarked, "Just this verse alone can revitalize our tradition!" During the fifth year of the Kaibao reign (cyclical year ren shen, 972 C.E.), during the Northern Song Dynasty, the

註解：

「師處州龍泉」：天台山的德韶禪師，是處州龍泉縣人。「陳氏子」：俗家姓陳。

「參五十四員善知識」：他參拜過五十四個善知識，「後到金陵」：以後到了南京。

「謁法眼」：謁法眼禪師。「眼一見器之」：法眼禪師一見著他，就很器重他，對他另眼相看。

「眼上堂僧問」：法眼上堂說法的時候，有一個和尚就問，「如何是曹源一滴水」：怎麼樣是曹溪一滴水？「眼曰是曹源一滴水」：僧問如何是？他說是曹源一滴水。「僧惘然」：這個僧也不懂。「師於座下大悟」：法眼說是曹源一滴水，這位德韶禪師他就大悟了，開悟了。「平生凝滯」：他平生所懷疑的，所不明白的道理，滯塞不通的道理，「渙若冰釋」：就像那太陽把冰照化了似的。

「遂以所悟白眼」：他隨著就以自己所明白的道理對法眼說。

「眼曰汝向後當爲國王師」：法眼禪師說，你以後將來可做皇帝的國師。「祖道光」：發揚光大祖師們的道業，「我不如也」：我都不如你。

「尋回天台」：沒有多久，他就回到天台山去。

「睹智者大師遺蹤」：他看智者大師所有的遺跡，「有若舊居」：就好像他以前在這兒住過似的。「居之」：就住下來了。

「師有偈曰」：德韶禪師有一首偈頌



Master gathered the members of his assembly together and bade them farewell. Then he sat in full lotus and went off to rebirth. His stupa is at Tiantai Mountain.

Commentary:

The Master [891-972 C.E.] was a son of the Chen family, of Longquan (Dragon Springs), in Chuzhou. After he had visited fifty-four good advisors, he went to Jinling, present-day Nanjing, where he bowed to Master Fa Yan (Dharma Eye). At first sight, Master Yan thought highly of him. He recognized him as being different from the common lot, and had a high opinion of him.

When Master Yan ascended the Dharma seat in the hall, a monk asked him, “What is a drop of water from the source of Cao Creek?” Master Yan replied, “It is simply a drop of water from the source of Cao Creek. It’s just that same drop of water.”

The monk was perplexed. However, the Master experienced a great enlightenment in that instant. When he heard Master Yan’s remark about the drop of water from the source of Cao Creek, he became enlightened, and the doubts and obstructions of his entire life melted away like ice when the sun comes out. Then he went before Master Yan and presented what he had understood. He discussed the principles he had understood with Master Fa Yan. Master Yan told him, “In the future, you will become the kings’ teacher and widely propagate the teaching of the Patriarchs. My achievements cannot match up to yours. You will surpass me.”

Shortly thereafter the Master went to Tiantai Mountain. As he beheld the vestiges of Great Master Zhi Zhe (Wise One), he felt as if he was coming home. He had a deep sense that he had lived there before. Thereupon the Master took up residence at Tiantai. He composed this verse:

The summit of Penetrating Mysteries Peak/ Is not a place for mortals. The state of this high summit does not belong to the realm of ordinary people. Outside the mind, there are no dharmas. / All around me, I behold green mountains.

The verse was flowing with the flavor of Chan. **When Master Fa Yan heard this verse, he remarked, “Just this verse alone can revitalize our tradition! Based on the strength of this verse alone, the tradition of our Chan School can stand firm.”**

During the fifth year of the Kaibao reign (cyclical year ren shen, 972 C.E.), during the Northern Song Dynasty, the Master gathered the members of his assembly together and bade them farewell. He called together the fourfold assembly to say goodbye to them. Then he sat in full lotus and went off to rebirth. His stupa is at Tiantai Mountain.

A verse in praise says:

“You will be teacher of the king”:



說：「通玄峰頂」：通玄峰的頂。「不是人間」：這不是人間。「心外無法」：在我們心的外邊沒有什麼法。「滿目青山」：滿目都是青山，這是禪機流露。

「眼聞曰」：法眼聽他的偈頌這麼說，「即此一偈」：就是這一偈，「可起吾宗」：就可以建立起來我們禪宗的家風。

「開寶五年壬申」：宋朝開寶五年的時候，「集眾言別」：把大家都招集到一起，四眾弟子在一起，向大家告辭了。「跏趺而逝」：結跏趺坐就圓寂了。「塔於本山」。

贊曰

為王者師 受清涼記
一滴曹源 瀾漫大地
華頂峰前 慧日高麗
接得永明 宗鏡真現

「為王者師」：做國王的老師，「受清涼記」：受清涼山的記別。「一滴曹源」：一滴曹源水，「瀾漫大地」：流滿這個大地，到處都是。

「華頂峰前」：華頂峰，就是在蓮花頂的一個山峰上，「慧日高麗」：佛日遍照大地。「接得永明」：接得永明禪師的「宗鏡真現」：〈宗鏡錄〉的道理都實實在在的現出來。

或說偈曰

遍參五四善知識 法眼器重恨來遲
即是曹源一滴水 頓斷峰頂數片疑
為王者師光聖教 作人天導度群迷
宗鏡高懸照幽暗 正智現前情愛離

「遍參五四善知識」：說這德韶禪師他遍參五十四位善知識，善財童子五十三參，他參了五十四位。「法眼器重恨

Such was the prediction he received
From the Patriarch of Qingliang.
A drop from the source of Cao Creek
Inundates the great earth.
On Flower Peak,
The wisdom-sun shines on high,
When the lineage was passed on to
Master Yong Ming,
The Chan School's Mirror truly manifested.

Commentary:

“You will be teacher of the king.”/ Such was the prediction he received from Qing Liang (Clear and Cool) Mountain [another name for Tiantai Mountain].” A drop from the source of Cao Creek / Inundates the great earth. The water flows everywhere. On Flower Peak, Lotus Flower Peak at Tiantai Mountain, the wisdom-sun shines on high. The Buddha's sun shines upon the earth. When the lineage was passed to Master Yong Ming, / The Chan School's Mirror truly manifested. When the Dharma was transmitted to Dhyana Master Yong Ming, he composed the *Record of Chan School's Mirror*, and the principles were clearly revealed.

Another verse says:

He went everywhere and visited
Fifty-four good teachers.
Master Fa Yan regarded him highly
And regretted that he had come so late.
“This is just a single drop from
The source of Cao Creek.”
Instantly the layers of doubt were
Severed at the summit.
As the king's instructor, he
Enhanced the Teachings of the Sages.
Acting as a guide for people and
Gods, he crossed over the confused masses.
The Chan School's Mirror was suspended
On high, dispelling the darkness.
Proper wisdom manifests, as one
Separates from emotional love.

Commentary:

He went everywhere and visited fifty-four good teachers. Whereas the Youth Good Wealth visited fifty-three good and wise advisors, the



來遲」：他去見法眼禪師，法眼禪師一見著他，就認識他是個載道之器，將來對法門可發揚光大，所以就器重他；恨來遲，意思就是為什麼你來的這麼晚？應該早一點就來。

當時有個僧人問：「如何是曹源一滴水？」法眼禪師答覆說：「即是曹源一滴水」，就是曹源一滴水，當時這個問的人也不明白；可是德韶禪師他開悟了。因為這樣一說，他就開悟了。他怎麼開的悟呢？他就把一切疑情都斷了，一生所懷疑的道理、所不明白的道理，他都明白了。所以才說：「頓斷峰頂數片疑」，最高的、到極點的地方，很多的疑問都沒有了。

「為王者師光聖教」：他可以做國王的國師，既然做國王的國師，對佛法的影響很大的，可以光大聖教。「作人天導度群迷」：作人天的接引的導師，領導者。「宗鏡高懸照幽暗」：他這種弘法，就好像宗鏡高懸似的；照幽暗，把一切愚癡的人，不明白的人，他都教化明白了、有智慧了。「正智現前情愛離」：令一切的眾生正智現前，有正智了，所以這情情愛愛都會遠離了，都不執著情和愛，情愛能看破了，放下了，自然就與道相應。

☯待續

Master went to fifty-four. **Master Fa Yan regarded him highly and regretted that he had come so late.** When Master Fa Yan saw him, he immediately recognized the Master as a worthy vessel of the Way, who could widely spread the Dharma. Therefore, Master Fa Yan regarded the Master highly and said, "Why did you arrive so late? You should have come earlier."

Right at that time, a monk asked about the drop of water from the source of Cao Creek. Master Fa Yan answered him with, "**This is just a single drop from the source of Cao Creek.**" The monk was perplexed, and did not understand the answer. However, the Master immediately understood. How did he become enlightened? **Instantly the layers of doubt were severed at the summit.** All the doubts and questions he had for his entire life completely cleared up. At the highest summit, all of his doubts were vanquished. **As the kings' instructor, he enhanced the Teachings of the Sages.** This had a great effect on the Buddhadharmā, and he was able to glorify the Teachings of the Sages. **Acting as a guide for people and gods, he crossed over the confused masses.** He took across confused and unawakened beings of the Saha world. **The Chan School's Mirror was suspended on high, dispelling the darkness.** It was like a bright mirror suspended above. He taught foolish, ignorant people, so that they could understand what they did not understand before, and so their wisdom appeared. **Proper wisdom manifests, as one separates from emotional love.** Having developed proper wisdom, one is able to see through and put down emotion and love and obtain a direct response with the Way.

☯To be continued

有僧人問：「什麼是六相？」天臺德韶答：「你就是。」

(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。)

(其他問答範例請見本刊下期。)

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

Dhyana Master De Shao replied, "You are."