

【佛祖道影白話解】

四十四世永明延壽大師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FOURTH GENERATION:
Dhyana Master Yan Shou of Yong Ming Monastery



師。餘杭王氏子。於天台
天柱峰習定。暨謁韶國師。師器之。密授玄
旨。謂曰。汝與元帥有緣。他日大興佛事。
忠懿王請開山靈隱。明年遷永明。僧問。如
何是永明妙旨。師曰。更添香著。曰。謝師
指示。師曰。且喜沒交涉。僧禮拜。師曰。
聽取一偈。欲識永明旨。門前一湖水。日照
光明生。風來波浪起。問。如何是大圓鏡。
師曰。破砂盆。開寶八年。臘月二十六日辰
時。焚香告衆。跏趺而終。塔於大慈。後遷
永明。宋太宗賜額曰。壽寧院。

「四十四世永明延壽禪師」：他的名字
叫延壽。延壽，一般俗人說「延年益壽」，
就是活得很長的；可是這位法師他並沒有壽
者相，他名字叫「延壽」，可是他不一定願

宣公上人講於一九八四年六月十六日

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國際譯經學院記錄翻譯

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Essay:

The Master was the son of the Wang family of the Yuhang prefecture (Hangzhou, Zhejiang Province). He refined his dhyana concentration at Tianzhu (Celestial Pillar) Peak at Tiantai (Heavenly Terrace) Mountain. Then he went to bow to National Master De Shao (Excellent Virtue), who thought highly of him and secretly transmitted to him the profound purport.

Master De Shao told him, "You have affinities with the commander-in-chief. In the future, you will extensively further the Buddha's work."

Later, King Zhong Yi requested that the Master establish Lingyin (Efficacious Seclusion) Monastery. The year after that he moved to Yongming Monastery. A monk asked the Master, "What is the wonderful purport of Yongming?"

The Master answered, "Add another stick of incense."

The monk answered, "Thank you for your instruction, Master."

The Master then said, "You should be happy we have nothing to do with each other."

The monk bowed again. Then the Master told him, "Listen to this verse:

If you wish to know Yongming's purport:

There is a pool outside the gate.

When the sun shines upon it, it becomes

bright.

When the wind comes, waves arise.



意活很長的。

「師，餘杭王氏子」：這位延壽禪師，他是餘杭人，他俗家姓王。他本來可以做皇帝的，都是可以做皇帝的才姓王。但是他不做，幹什麼呢？

「於天台天柱峰習定」：天台山有的人會到過的，現在的人大約都沒有到過。總而言之，天台和天差不多那麼高，所以叫「天台」，與天很相近的；毛澤東講「欲與天公試比高」，大約毛澤東還沒有上去天臺過。習定，他在那兒參禪習定。一個人在山上參禪習定，不是那麼容易的；有一個公案：焰口山（這是一個外道通常聚集一起在放焰口的地方）阿難習定，觀音示現面燃大士到那兒，阿難就怕了！以後佛才說一切焰口的法門。

「暨謁韶國師」：以後他在天台修修，又去見德韶禪師。「師器之」：德韶禪師看見他，就知道他是法門的龍象，知道他將來是很有作爲。

「密授玄旨」：密，就是偷偷的，沒有叫旁人知道。因爲叫旁人知道，或者人也就嫉妒、障礙。所以佛教裡頭以心印心的法門，有的時候，只是密授；密授，就不是很公開的。因爲德韶禪師看他是個法門的載道之器，所以就密授玄旨；玄旨，就是很微妙的修行用功的法門。

用功的法門有什麼祕密的呢？有是有，不過不是和誰都講的。這是以心印心——佛把這個法門傳給初祖迦葉，迦葉傳給二祖阿難，阿難一路一路傳下來，就是這種「以心印心」的法門。這種法門，古來都是單傳——個人傳一個人的；因爲一個人傳一個人，所以謂之「密」。授，就是給他這種修行的法門。

**Someone asked the Master, "What is the great bright mirror?"
The Master replied, "A broken pot."**

On the 26th day of the twelfth month, in the eighth year (975 C.E.) of the Kaibao (the first emperor Taizu's) reign of the Song Dynasty, during the time of chen (7 ~ 9 a.m.), the Master lit incense and bade farewell to the assembly. Then he sat in full lotus and departed. His stupa was built at Daci (Great Kindness) Monastery, and later moved to Yongming Monastery. Emperor Taizong (the second emperor) of the Song Dynasty conferred a plaque upon the temple that read, "Shou Ning Yuan" (Hall of Serene Longevity).

Commentary:

The name of this Dhyana Master is Yan Shou (Lengthening Life). There is a popular idiom in Chinese which says, "Lengthening your years and increasing your lifespan," which means you can live for a long time. However, this Dhyana Master was not attached to the mark of a lifespan, and although his name was Yan Shou, it's not for sure that he lived to a ripe old age.

The Master was the son of the **Wang family of the Yuhang Prefecture**, in Zhejiang Province. His family name was Wang, which is also the character for "king." He could have been an emperor if he wanted to, but he did not. Instead, he refined his dhyana concentration at **Tianzhu (Celestial Pillar) peak at Tiantai (Heavenly Terrace) Mountain**. Probably none of us here have been to Tiantai Mountain. But at any rate, the name of the mountain implies that you can ascend to heaven from it, since it is very high and approaches heaven. It's probably what Mao Zedong meant in a line in one of his poems, "I wish to challenge the height of the heavenly lord." Perhaps Mao Zedong never climbed up Tiantai Mountain. There, on that mountain, the Dhyana Master practiced meditation and investigated Chan.

It is not so easy to practice meditation and investigate Chan alone on a high mountain. It is recorded that once, while Ananda was practicing concentration on a mountain where non-Buddhist sects used to gather for the Feeding the Flaming Mouths ritual, Guanyin Bodhisattva appeared in the form of Flaming Face Great Ghost, which petrified Ananda. Because of that, the Buddha was prompted to speak the ritual of Feeding Those With Flaming Mouths (Yankou).

Then he went to bow to National Master De Shao (Excellent Virtue), whom we discussed in a previous section, who thought highly of him. Upon seeing him, Dhyana Master De Shao immediately recognized Master Yan Shou as a "dragon or elephant" within Buddhism, an exceptional talent, someone who had a bright and promising future and who would do great things. And Master De Shao thereby secretly trans-



「謂曰」：就對他說了，「汝與元帥有緣」：你和忠懿王很有緣的。

「他日大興佛事」：將來在你的身上，可以大興佛事；在佛教裡，你很能發揚光大，對佛教有很大的貢獻。

「忠懿王請開山靈隱」：忠懿王請這位延壽禪師，開山到靈隱。靈隱，大約就是「杭州靈隱寺」了。

「明年遷永明」：第二年，延壽禪師又到永明寺去。

「僧問：如何是永明妙旨」，這時候寺裡大約也住了很多僧人，有僧人就問說：「怎麼樣才是永明寺奧妙的宗旨呢？」

「師曰：更添香著」：延壽禪師就說：「你再加上一柱香。」沒有什麼，就是這個！更添香，就是你再進一步，也就是「欲窮千里目，更上一層樓」的意思。你想要知道永明的宗旨，你就再加上一柱香，也就是你再精進一點。這個僧人也就很省悟的，就懂了。延壽禪師說的這個「更添香著」，一般人想：怎麼「更添香著」，就是永明的妙旨？不懂了！但是這個僧人就懂了，因為是對他說的，他聽這一句話，就開悟了。所以禪宗裡頭，磕著、碰著或者怎麼樣子，聽一個聲音，或者水流風動，有的人就開悟了。

「曰：謝師指示」，這個僧人說：「我很感謝禪師您指示我。」

「師曰：且喜沒交涉」，永明禪師說：「很可惜的！我說這句話你就來謝我，一點關係也沒有！」「僧禮拜」：這個僧人於是乎又給他叩頭。

「師曰：聽取一偈」：永明延壽禪師說：「你啊！方才問永明妙旨，我現在給你說一個偈頌，你再聽一聽！」因為永明禪師恐怕這個僧人還沒有太懂，

mitted to him the profound purport. He did not let anyone else know about this for fear that people might get jealous or obstructive. For that reason, in Buddhism the mind-sealing-the-mind transmission Dharma is sometimes done in secret and not made public. Dhyana Master De Shao recognized Master Yan Shou to be a carrier of the Way, and so he taught him the profound purport, the subtle, wonderful way of cultivating and applying one's effort.

Well, are there secrets to applying one's effort in cultivating the Way? Yes, there are; however, it is not something that you can tell people casually. Rather, it is a case of the mind sealing the mind. The Buddha transmitted this Dharma-door to the First Patriarch, Kashyapa, who in turn transmitted it to the Second Patriarch, Ananda. Ananda again passed it on, and through the successive ages, this Dharma-door of the mind sealing the mind was a solo transmission, with the teacher passing it to only one individual. That being the case, it was a "secret" transmission.

Having taught him this subtle purport, **Master De Shao told him, "You have affinities with the commander-in-chief,** the feudal prince Zhong Yi (royal and virtuous). **In the future, you will extensively further the Buddha's work.** You will enable Buddhism to flourish and make a great contribution to Buddhism."

Later the feudal prince Zhong Yi requested the Master to establish Lingyin (Efficacious Seclusion) Monastery in Hangzhou. The year after that he moved to Yongming (Forever Bright) Monastery. There, the Master ordained many left-home people. One day, a monk asked the Master, "What is the wonderful purport of Yongming?" What is the mysterious intent of Yong Ming Monastery?"

The Master answered, "Add another stick of incense. There's nothing to it but this. Simply take one step further. If you wish to gain an exhaustive view over a thousand miles, ascend another flight of stairs. Just that is the meaning. If you wish to know the purport of Yongming, add another stick of incense—work harder and be even more vigorous."

The monk was alert and sharp, and so he understood. Most people would find this remark hard to understand; however, since it was the Master's direct reply to the monk's question, the monk became enlightened upon hearing it. In the Chan School, it's said that you can run or bump into something, or hear the sound of water flowing and the breeze blowing, and suddenly become awakened. The monk answered, "Thank you for your instruction, Master." Thereupon, the monk thanked Master Yongming for his instructions; he was grateful.

The Master then said, "You should be happy that we have nothing to do with each other (in this matter)." The Master said, "It's a pity that I merely said this and then you thanked me." There was truly no connection between them at all.



就冒充懂了；看他這麼左一拜，右一拜的，也很可憐的。於是乎就說：「好！我給你說一首偈頌。」就說「欲識永明旨，門前一湖水。日照光明生，風來波浪起。」

「欲識永明旨」：你想要知道永明的宗旨。「門前一湖水」：就是山門前放生池裡的一湖水。放生池水怎麼樣呢？很天然的。

「日照光明生」：太陽一照它，它就很光明了。這個意思，你要想知道永明的宗旨，是很自然的，不假什麼造作的，你隨遇而安，就「本來就是」；本地風光是本來就是，不需要另外頭上安頭。就是你想要知道的永明的宗旨，這是很平常的；平常心是道，你不要另外去想一個什麼奧妙的東西。就像這個山門前面，那一池水似的；那一湖水，日照，它就光明生。

「風來波浪起」：風一來，它就波浪起了。你若打妄想，就有波浪了；你若有智慧，光明現前，那它也就光明了。就是說，你不要用無明去計度、去揣測，本來就是這樣子！

◎待續

The monk bowed again. Then the Master told him, "Listen to this verse. Just now didn't you ask about the wonderful purport of Yongming? I will now speak a verse for you." Master Yongming Shou feared that the monk was only pretending that he understood, that he had not truly understood. The monk was bowing right and left, and was quite pathetic, and so the Master spoke a verse for him.

If you wish to know Yongming's purport:
There is a pool outside the gate.
When the sun shines upon it, it becomes bright.
When the wind comes, waves arise.

If you wish to know Yongming's purport: So you wish to know the wonderful purport of Yongming? **There is a pool outside the gate:** Look at the pool for liberating living creatures outside the mountain gate of the monastery. It's just like the water in that pool. What is that water like? It is very natural.

When the sun shines upon it, it becomes bright: This means it is not contrived at all. The purport of Yongming is very natural, not artificial. You simply accord with whatever situation comes along. There's no need to add anything. Basically it's "just that way". This is the scenery of your original landscape. There is no need to add a head atop a head. The ordinary mind is the Path. Don't go think up something esoteric. It's as ordinary as the pool outside the mountain gate. When the sun shines on it, the pool becomes bright. **When the wind comes, waves arise:** When the wind blows, that is, when you engage in polluted thinking, waves arise. But if your wisdom light surfaces, then the mind is bright. Do not make conjectures with your ignorance. Don't venture guesses or speculation. Originally, it's just that way." ◎To be continued

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