

# 四十一世報慈德韶禪師 (滄仰宗第五祖)

## The Forty-first Chan Patriarch Master Deshao of Repaying Kindness (The Fifth Patriarch of the Weiyang Lineage)

宣化上人講於1984年7月17日  
比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on July 17, 1984  
English Translation Revised by Bhikshuni Heng Chih



師乃資福如寶禪師法嗣。師無語句機緣。三角志謙禪師乃師之法嗣也。處無爲之事，行不言之教，萬物作焉而不辭，生而不有，爲而不恃，功成而弗居。

滄仰宗第五祖，四十一世報慈德韶禪師。

「師乃資福如寶禪師法嗣。師無語句機緣」：所以什麼文章，詩詞歌賦，什麼都沒有，「掃一切法，離一切相」，一了一切了、一空一切空、一無一切無，他什麼話也沒有留下，「無語句」。「機緣」：他和任何人也不講有什麼因緣、有什麼這種關係，沒有這個的，所以沒有什麼機緣。

「三角志謙禪師乃師之法嗣也」：「三角」，前天曾經講過有個三角志謙禪師，那位禪師就是這位德韶禪師的一個衣鉢的傳人。

這位禪師一生是「處無爲之事，行不言之教，萬物作焉而不辭，生而不有，爲而不恃，功成

**The Master was the Dharma heir to Chan Master Rubao from Wealth of Blessings Monastery. The Master did not speak because there was no reason to do so. He transmitted the Dharma to Chan Master Zhiqian of Triangle Mountain.**

**He “abided in the unconditioned when doing things and carried out the wordless teaching. And yet the myriad creatures were influenced by him; he did not disown them. He nurtured them, but did not lay claim to them. He lived among them, but did not lean upon them. He achieved his aims, but did not call attention to what he did.”**

### Commentary:

The Fifth Patriarch of the Weiyang Lineage, Forty-first Chan Master Deshao of Repaying Kindness Monastery. **The Master was the Dharma heir to Chan Master Rubao from Wealth of Blessings Monastery. The Master did not speak because there was no reason to do so.** And so, no prose or poems or verses or songs about him exist. He swept away all dharmas and remained apart from all appearances. One and all were finished; one and all were empty; one and all were non-existent. He left no verbal record, because he did not speak. “There was no reason.” He didn’t talk to anyone or develop any relationships because there was no reason to do so.

**He transmitted the Dharma to Chan Master Zhiqian of Triangle Mountain.** You’ll remember a couple of days ago Chan Master Zhiqian of Triangle Mountain was introduced. He is the Chan Master to whom Chan Master Deshao passed his robe and bowl.

In his life, this Chan Master **“abided in the unconditioned when doing things and carried out the wordless teaching. And yet the myriad**

而弗居」，可以適合這幾句的這個意思。

怎麼叫「處無爲之事」呢？你看他是什麼也沒做，可是他無為而無不為。他在默默中教化眾生、默默中住持，或者在夢寐中去教化眾生，或者呀在這個人看不見的時候，來解決人的困難。所以他做什麼善事不叫人知道，也不叫人來謝謝他。就是為著不叫人感謝他，所以他就默默耕耘，不問將來收成怎麼樣。他只是勤力殷勤地去教化眾生。那麼眾生對他有沒有什麼好感呢，他在所不計的。

「行不言之教」：他一生不願意怎麼講話。誰問法呢他也不講話，只是一個「無」字，旁的什麼也不說了。無論你請問什麼法，他就以「無」字來應付，什麼都沒有。

那麼這種境界，不是一般的人所能窺測萬一的，一般的人都著到「有相」上。可是他能在這「無相」上用功，所以才說行不言之教。他不說法，不和人打機鋒，不和人辯論。我行住坐臥都是在說法，你明白就明白；不明白，他也不囉唆，這叫行不言之教。

「萬物作爲而不辭，生而不有，爲而不恃，功成而弗居」：不論什麼事情他做成了，他也不覺得驕傲。他就是救人、幫助人了，他就是認為這是他的份內事，他應該做的。他不生一種驕傲心，不生一種好像有了什麼功德的心。無論什麼，他都行所無事。

「有若無、實若虛」：有的，他像沒有的；實在的，他也像虛一樣，就是不執著。

誰對他不諒解，來譏諷他，他也不見。這真是大智若愚，大巧若拙，大辯若訥。沒有一點造作的行為，所以他是資福如寶禪師的法嗣，法嗣就是繼承他的衣鉢，入室的弟子，繼承這個如寶禪師的衣鉢。

☞待續

**creatures were influenced by him; he did not disown them. He nurtured them, but did not lay claim to them. He lived among them, but did not lean upon them. He achieved his aims, but did not call attention to what he did.**” These few sentences express who he was.

What does **abided in the unconditioned when doing things** mean? Well, it's clear he didn't do anything, but in his “unconditioned” doing, there was nothing he did not do. He taught and transformed sentient beings imperceptibly. Perhaps he taught people in their dreams; or without their realizing it, he solved their problems and resolved their difficulties. When he did good deeds, no one knew about them; he never wanted thanks. He plowed and planted, but never asked about the harvest. He was diligent in teaching and transforming sentient beings. He never expected beings to express their gratitude to him.

He **carried out wordless teaching**. During his entire life, he chose not to speak. People asked questions, but he did not offer explanations; he said nothing. His communication amounted to nothing. He expressed nothing else. No matter what kind of question he was asked, he replied with nothing. There wasn't anything at all.

This kind of state isn't something that can be conjured up. Most people are attached to appearances. But he worked imperceptibly; he carried out wordless teaching. He didn't speak Dharma; he didn't indulge in Chan banter, much less debate. His message was: “I speak Dharma when walking, standing, sitting, and reclining. If you realize that, then you understand.” If you don't realize that, he didn't offer any explanation. In that way, he carried out wordless teaching.

**And yet, the myriad creatures were influenced by him; he did not disown them. He nurtured them, but did not lay claim to them. He lived among them, but did not lean upon them. He achieved his aims, but did not call attention to what he did.** No matter what kind of success he had, he was never arrogant. He saved people, and he helped others, but he considered that to be what he was meant to do. He was never self-satisfied; he never took notice of what merit and virtue might be generated by what he did. No matter what he did, he did it as if nothing were happening. What was there was as if non-existent; what was actual was as if vacuous. This means he was not attached.

He paid no notice to anyone who misunderstood him and slandered him. He truly appeared to be a big dolt—someone with great wisdom who seemed dumb; someone with eloquence who seemed tongue-tied. He never pretended to be anything he wasn't. Thus, he became the Dharma heir of Chan Master Rubao of Wealth of Blessings Monastery. A Dharma heir inherits the robe and bowl and becomes a room-entering disciple.

☞To be continued