

四十一世報慈德韶禪師 (漚仰宗第五祖) (續)

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

宣化上人講於1984年7月17日
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「漚仰一宗」「久無英傑」：漚仰這宗派，很久沒有出人才了，沒有出這個法門的龍象、出乎其類、拔乎其萃、這種獅子吼、這種大作家、大宗匠、大手筆，沒有出這樣的人才，「久無英傑」：沒有一個特別的人才出來。

「瞻師項相」：看見這位德韶禪師，他的這個相和佛的相、都和一般人的相不同，和佛相是一樣的，有這麼三條的紋。

「擬承真訣」：所以他可以來勉為其難、繼往開來，繼承已經衰弱的漚仰宗，那麼來再把他發揚光大。

或說偈曰◎宣公上人作

處無為事行不言
權含於實化有緣
離文字相絕唱和
寡欲過兮續薪傳
漚仰宗旨光宇宙

The Weiyang lineage was / long without heroes. No outstanding individual had come forth from the Weiyang lineage for a long time. No “dragon or elephant in the Dharma”—no exceptional person who surpassed others and could give the “Lion’s roar.” The Weiyang lineage has not produced anyone like great masters, or any other masters capable of doing great deeds. “No heroes.” Nobody special had emerged from this lineage.

Gaze upon the Hallmark on the Master’s neck. Look at Chan Master Deshao. He has Hallmarks like those of Buddhas. He is different from ordinary people. He has the three lines on his neck.

He surely sustains the secret of truth. Thus, he was able to do what is difficult to do. He carried on the Weiyang lineage, despite its weakness and was able to cause it to grow and expand.

Also, a verse by Venerable Master Hua says:

*Abiding in the unconditioned, he acted without speaking.
The provisional contained the actual as he taught those with affinities.
He did not use spoken or written communication,
so no exchange was possible.
Free of desires and mistakes,
he continued the transmission of the lineage.
The Weiyang guiding principles shone through the cosmos.
Elder Lingyou’s Way prevailed in the world.*

靈祐老人道萬邦
德韶禪師繼祖意
承前啓後大法航

「處無爲事行不言」：這是說這位德韶禪師，他一生做什麼事情也無形無相、無聲無臭的，無掛無礙、無執無著的，什麼都沒有，所以說「處無爲事行不言」。他弘揚佛法，不以言語來弘揚佛法，他以行為來弘揚佛法。

「權含於實化有緣」：他雖然是一個大權示現，可是他是很實在的，是一個真實的興佛法的一個人。「化有緣」：他在這兒教化一切的眾生。

「離文字相絕唱和」：那麼他能以離開這一切的文字相，這個禪宗的法門就是離文字相的，離言說相、離心緣相、一切相都離開了。他和誰也不囉唆、和誰也不一唱一和的那麼來打交道、打機鋒。

「寡欲過兮續薪傳」：他平時就是去欲斷愛，沒有慾念、沒有過錯。你人沒有慾念就不自私，不自私就是沒有過錯，所以「寡欲過兮續薪傳」：續這個祖師的這一脈心傳。

「瀉仰宗旨光宇宙」：瀉仰宗這個宗旨，也是出了很多出乎其類、拔乎其萃的人。好像這個靈祐老人呢，那個裴丞相給他三百兩銀子叫他造廟，放到那草棵（草叢）裡頭三年，他連動都沒動，他也不造廟。為什麼呢？他不願意——好事不如無事，他不願意弄這些個麻煩的事情。

「靈祐老人道萬邦」：靈祐

Chan Master Deshao carried on the intentions of the patriarchs.

He was a Dharma ship, built upon past successes, steering toward the future.

Commentary:

Abiding in the unconditioned, he acted without speaking. This is saying Chan Master Deshao, throughout his entire life, did things without leaving a trace, not a sound or a scent, without any hang-ups or hindrances, without clinging or attachment—without anything at all. Thus, the verse says, “Abiding in the unconditioned, he acted without speaking.” He propagated the Buddhadharma, but not with words and language. He propagated the Buddhadharma with his behavior.

The provisional contained the actual as he taught those with affinities. Although he had a provisional appearance, he made it very real. He was truly someone who spread Buddhism and taught those with affinities. While he was here, he taught many sentient beings.

He did not use spoken or written communication, so no exchange was possible. He didn't engage in verbal or written language. The Chan School method is apart from the mark of the written word, apart from the mark of the spoken word, apart from the mark of mental conditions—apart from any mark at all. He didn't yack with anyone. He didn't do any back-and-forth chatting with anyone. He didn't get involved with anyone. He didn't banter with anyone.

Free of desires and mistakes, he continued the transmission of the lineage. He had gotten rid of desire and severed emotional love. He didn't have thoughts of desire; he didn't make mistakes. People who don't have thoughts of desire are unselfish. Those who are unselfish don't make mistakes. “Free of desires and mistakes, he continued the transmission of the lineage.” He perpetuated the single-minded transmission of the patriarchs.

The Weiyang guiding principles shone through the cosmos. There were many outstanding individuals, extraordinary people in the Weiyang lineage. Elder Lingyou is an example. Prime Minister Pei gave the elder monk three hundred tael of silver and said he should use it to build a monastery. That offering lay in the grass for three years; Elder Lingyou never touched it, and he didn't build a monastery. Why? He didn't want to. Doing a good deed can't match up to doing nothing! He didn't want to initiate such a troublesome project.

Elder Lingyou's Way prevailed in the world. Elder Lingyou taught the Way; he taught multitudes of people. That is why Prime Minister

老人道化了很多。所以以後裴丞相把他的兒子送給他，在他那兒出家，就是法海禪師。現在我也是這個為仰宗的一個濫竽充數的人。那麼大約現在、將來全世界都會知道，有為仰宗靈祐老人他的這種清高、卓絕的這個行為。

「德韶禪師繼祖意」：德韶禪師曾繼續靈祐老人的意思。

「承前啓後大法航」：他能以繼續前邊的祖師的心印法，又能啟發後人來學為仰宗的宗旨，所以「大法航」：像一個大法船一樣的。這就是大概這個偈頌的意思。❀

在道教有「三尸神」，這三尸神，就是我們每一個人的身體裡邊三個特務。這些個特務，他們坐到你家裡做內奸，你一舉一動，一言一行，無論做什麼事，在這個庚申、甲子那一天，他們就到天上報告去了。

這三尸有什麼名字？上尸叫「彭琚」，住在人的上焦，在人的後腦枕那個地方住，也叫玉枕關；凡是經過腦波的這個東西，都是他管。每達到庚申那一天，或者甲子那一天，他就到這個天上去報告你這些日子所行所做，做的是什麼？或者做的是好事他也報告，做的壞事他也報告，所有的善惡他都到那兒去報告。

中尸也有個名字，叫「彭質」，住在人的中焦，脊背上那地方，也叫夾脊關。做了什麼善惡的事情，他也每達到這個庚申這一天，和這個甲子這一天，就上天去報告，報告你的所行所做，一言一行。

下尸，叫「彭矯」，住在人的下焦，在尾閭關，他在那地方守門口。他也是庚申日和甲子日的晚間，他到天上奏本去了，報告你這麼多天的所行善惡，怎麼樣他都報告。

——摘自宣公上人〈三尸九蟲〉

Pei offered his own son to the Master. The son entered monastic life and became Chan Master Fahai. Even I am a token member of the Weiyang lineage, and I think that the time will come when everyone in the world knows how lofty Elder Lingyou of the Weiyang lineage was—what extraordinary behavior he exhibited!

Chan Master Deshao carried on the intentions of the patriarchs. Chan Master Deshao perpetuated the intent set forth by Elder Lingyou.

He was like a Dharma ship, built upon past successes, steering toward the future. He was able to continue the mind-seal Dharma of past patriarchs, and he was able to inspire those who came after him to study the Weiyang lineage's teachings. Thus, he was like a Dharma ship. This is all I have to say about this verse. ❀

According to Daoism, there are Three Corpse Spirits residing in our bodies. They act as secret spies within us. On the days of “Gēng Shēn 庚申” and “Jiǎ Zǐ 甲子” (in the cycle of 60 days), they ascend to the heavens and report our every move and every word.

What are these Three Corpse Spirits called? The Upper Corpse Spirit, called “Péng Jū 彭琚,” resides in the upper third of the human body, known as the upper warmer. This Upper Corpse lodges in the bone which slightly protrudes from the back of the cranium, the occipital protuberis, and it is called the “Yù Zhěn 玉枕” Gate. That spirit guards at that gate and monitors a person's brain waves. Whenever a “Gēng Shēn” or “Jiǎ Zǐ” day arrives, he ascends to the heavens and reports on every single act you have been doing. He reports to the heavens on both the good and bad deeds performed by you.

The Middle Corpse Spirit also has a name. It is called “Péng Zhì 彭質” who dwells in the middle warmer. It also lodges in the middle of the spinal column, the “Jiá Jǐ 夾脊” gate. On each “Gēng Shēn” or “Jiǎ Zǐ” day, this spirit ascends to the heavens and reports on all the deeds you have carried out with the middle region of your body.

The Lower Corpse Spirit, called “Péng Jiǎo 彭矯,” resides in the lower section of the body, known as the lower warmer. This spirit is a doorkeeper of “Wěi Lú 尾閭” gate, the very tip of the spinal column. As same as other spirits, on the nights of “Gēng Shēn” and “Jiǎ Zǐ” day, the lower corpse spirit goes up to heaven and makes a complete report of everything we've done. It reports absolutely everything, hiding nothing.

—Excerpted from a commentary on *The Three Corpse and Nine Worms* by Venerable Master Hsuan Hua