

## 化城與邊地： 明末憨山的施茶觀與其修弘歷程\*

蘇美文\*\*

### 摘 要

施茶在佛門是普遍常見的善行，常施於荒郊野嶺、行人乾渴處，事小而微，卻是有濟急之效的慈悲布施；茶水清涼，連結解脫清涼、法水甘露，藉施茶濟人亦可濟己；再加上禪門趙州喫茶去之機鋒，茶成為機鋒啟悟的引子，施茶也就加入修悟弘法元素；於是由布施之福德慈悲，擴及至法門之空性智慧，這是佛門的基本施茶觀。

明末憨山因弘法蒙難，被發配從軍流放廣東雷陽，途經電白苦藤嶺時，遇見易真潭居士等人施茶，憨山記錄這段經歷，並幫助施茶居士募建施茶庵，取名為化城庵。由此形成他具個人特色，有血有肉、有智有悲的生命修悟與弘法歷程感的施茶觀。

「化城」，典故來自《法華經》，是前往究竟佛乘寶所的中途休息站，憨山將施茶處視為清涼化城，有二個面向：化城觀與邊地觀。他修道之初，切慕華嚴四祖清涼澄觀，遂前往號稱清涼山的五臺山，一生重要的修悟都發生於此，並與「清涼」境界相應；當他流放嶺南，正是從北方「清涼」到南方「火宅」，修悟或身心皆受轉折衝擊，於是施茶處成了清涼化城。而從化城要前

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\*\* 作者係中華科技大學通識教育中心副教授。

往的是究竟「寶所」，然而他前往的卻是無佛「邊地」，憨山對此已有所體悟，他從一人一事開始，實踐入世菩薩行於邊地，使無佛邊地成為佛乘寶所之處，而實則邊地即是寶所。

**關鍵字：**憨山、施茶、奉茶、化城、茶文化

## **Conjured City and Frontier: Hanshan's Philosophy of Tea Giving and the Course of His Cultivation in the End of Ming Dynasty**

Su, Mei-wen\*

### **Abstract**

Tea giving is a common good deed in Buddhism. Tea is often placed in wilderness or where the pedestrians might feel thirsty. It is a trivial deed but is a virtuous charity timely for those in urgent needs. The coolness of tea is associated with liberation and coolness and Dharma water and sweet dew. To help others through tea giving is a way to help oneself. In addition to the witticism of Zhao Zhou's having tea, tea becomes an introduction to witticism and epiphany. Tea giving is thus added with the element of cultivation and Buddhist teaching propagating. Accordingly, the basic philosophy of Buddhist tea giving is developed from the virtue and mercy of giving to the wisdom of emptiness in Buddhism.

In the end of Ming Dynasty, Hanshan was banished to serve in an army Leiyang, Guangdong because he encountered trouble during Buddhist teaching propagating. He saw Householder Yi Zhen Tan and others giving tea when passing by Ku Teng Ling, Dianbai. Hanshan recorded this experience and helped the Tea Giving Householder to raise funds to build Tea Giving Convent, named Conjured City

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\* Associate Professor, Center for General Education, China University of Science and Technology.

Convent. In this way, the philosophy of tea giving with life cultivation of his personal characteristics, with flesh and blood, and with wisdom and sadness and the course of Buddhist teaching propagating is hence developed.

The allusion of “conjured city” is originated from *Lotus Sutra*, a rest stop on the way to the treasured land of final Buddha. Hanshan regards the place of tea giving as a cool conjured city for two dimensions: philosophy of conjured city and philosophy of the frontier. At the beginning of his cultivation, he admired the fourth patriarch Chengguan. Therefore, he went to Wutaishan, also known as Qingliangshan. The important understanding in his life happened here. It corresponds with the realm of “coolness.” When he was exiled to Lingnan. He moved from the “cool” north to the “fire residence” in the south. His cultivation or physical and mental conditions underwent great impact. Therefore, the tea giving place became a cool conjured city. He should go from the conjured city to the final “treasured land.” However, he went to the “frontier” without Buddha. Hanshan had already understood this. Starting from one man and one thing, he practiced the way of a worldly bodhisattva in the frontier so that the frontier without Buddha became a treasured land of Buddha. In reality, the frontier is the treasured land.

**Keywords:** Hanshan, tea giving, tea serving, conjured city, tea culture