



五十六世 萬松行秀禪師

Dhyana Master Xing Xiu

(Superior Practice) of Wansong (Ten Thousand Pines)
(The Fifty-sixth Generation of Patriarchs)

宣公上人講於1985年5月9日 Lectured by the Venerable Master Hua on May 10, 1985
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師。生河內。蔡氏。參勝默。看玄沙轉自己話。無入。默曰。我只願你遲會。師忽有省。復看玄沙未徹語。參雪巖。偶見雞飛鳴。乃大悟。巖付衣偈。勉以流通大法。自是兩河三晉。咸仰師德。始住淨土。次遷萬壽。金章宗癸丑。迎入禁庭。躬自問法。賜錦袈裟。丁巳。詔住仰山。元太宗二年。復奉敕主萬壽。師博覽群書。內外無不貫徹。三閱大藏。法錄若干行世。元定宗元年丙午夏。書偈而逝。荼毗。舍利無數。門人分塔供養。

「五十六世萬松行秀禪師」：這五十六世的祖師，以前皇帝封他做國師；我們一般人都稱他不同的名字，就稱他叫萬松老人。

「師，生河內，蔡氏」：這位禪師是曹洞宗十六代的祖師，他在河內這個地方出生，俗家姓蔡。現在越南也有個河內，不過這個河內以前叫河北。「參勝默」：他生來就歡喜佛教，尤其對佛教的經典特別的愛好；因為看佛教的書看得多了，也就出家了。出家以後就當參學，參勝默禪師。

The Master was born into the Chai Family in Henei (Interior of River). He studied with Master Sheng Mo (Wonderful Silence). Master Sheng Mo asked him to investigate the public record of Master Xuan Sha, in which Master Xuan Sha instructed his disciple to question himself. Master Xing Xiu couldn't fathom it. Master Sheng Mo said, "I would rather you understood it later." Master Xing Xiu was suddenly awakened. He further investigated the public record of Master Xuan Sha before his enlightenment. He then visited Master Xue Yan (Snow Adornment). He chanced to see a rooster fly and crow. He was then greatly enlightened. Master Xue Yan presented him with a robe and a verse. He encouraged him to propagate the great Dharma. Thence Master Xing Xiu propagated the Dharma in the two regions of the river and Sanjin. Everyone admired his virtues. He began to stay in the Pure Land Monastery, and subsequently moved to Wanshou (Infinite Lifespan) Monastery. In the year of *gui chou* during the reign of Zhangzong of the Jin dynasty, he was received into the forbidden court. The emperor personally bowed to him to request the Dharma. The emperor also bestowed a brocade robe on him. In the year of *ding si*, he went to live in Yangshan by the emperor's decree. In the second year during the reign of Taizong of the Yuan dynasty, he again became the abbot of the Wanshou Monastery by the emperor's decree. The Master was erudite. Of all the scriptures in the Buddhist tradition and beyond, there was not a single one which he did not thoroughly understand. He read the Tripitaka thrice. Some of his words of Dharma circulated in the world. In a summer day of the year *bing wu*, i.e. the first year during the reign of Dingzong of the Yuan dynasty, he wrote a verse and passed away. There were countless relics after his cremation. His disciples divided the relics in several pagodas and made offerings to them.

Commentary :

The Fifty-sixth Patriarch, Dhyana Master Xing Xiu (Superior Practice) of Wansong (Ten Thousand Pines). In the past, the emperor conferred the title of "National Master" upon the fifty-sixth patriarch. We generally address him by a different name – the Elder of Wansong.

「看玄沙轉自己話」：勝默禪師就叫他參一句話頭，就是玄沙禪師當初一個公案。是什麼公案呢？這是有人問長沙禪師說：「如何是學人自己事？」你看看，這簡直是太常氣，也太不懂事，自己的事為什麼還要問？因為自己的事應該自己辦，自己的工自己幹。那麼旁人去問玄沙，玄沙就給他一個當頭棒喝，不答覆他這個問；還來反問他：「你們自己做什麼？」這就是給他好像用一把鑰匙開他這個鎖。他自己要問自己事，自己的事你自己應該懂，還要問人家？這豈不是多餘的嗎？那麼他自己懂不懂呢？他是不懂，所以才要問。也就因為他不懂，那麼玄沙禪師就叫他反問，叫他迴光反照，叫他再研究研究「你為什麼要問自己」。

他自己都不知道做什麼，所以他勝默禪師問他，又給他再進一步，再抵擋一步，說：「你問你自己做什麼？」這個意思，假如你無我了，你怎麼又會有了自己？你若有我，那就是有所執著了。你問他，你若有所執著，你把你執著破了，就是自己事嘛！還要問人家嗎？你若無我了，也不必問自己；你若有了自己，那就是執著。

所以問：「自己做什麼？」那麼他自己就問自己做什麼，當然又會打了很多妄想；或者想到自己要開悟了，或者想到自己要成佛，或者想到自己要證果。那麼你想的這一些，單單一天到晚想，你不去做去，這是假的，沒有用的。所以他才反問說：「你問自己做什麼？」你若準備做什麼了，那你自己也就會明白了嘛！還要問我嗎？就不必問我了！什麼叫轉語呢？轉語就是反問，轉自己話。他問他：「如何是學人自己的事？」他就給他來一個轉語，就轉回來問，問自己做什麼？那麼這是一個話頭。話頭也叫查看，看你的話。勝默禪師叫他看這個話頭，那麼他一看這個話頭是問自己做什麼，他也不懂。

☞待續

The Master was born into the Chai Family in Henei (Interior of River). The Dhyana Master was the sixteenth patriarch of the Caodong Lineage. He was born in Henei and his secular family was the Chai Family. Now there is a Henei (Hanoi) in Vietnam but this Henei was named Hebei (North of the River) in the past. **He studied with Master Sheng Mo (Wonderful Silence).** He was inherently predisposed to Buddhism, and was especially fond of the Buddhist scriptures. Upon reading many Buddhist books, he renounced the home life, after which he studied with Dhyana Master Sheng Mo (Wonderful Silence).

Master Sheng Mo asked him to investigate the public record of Master Xuan Sha, in which Master Xuan Sha instructed his disciple to question himself. Dhyana Master Sheng Mo asked him to investigate a topic, which was the public record of Dhyana Master Xuan Sha from an earlier time. What public record was that? Someone asked Dhyana Master Xuan Sha, "What is the personal issue of someone who studied the Way?" You see, isn't this too verbose and ignorant? Why did he need to ask about his own matters? One should mind one's own business and do one's own work. So when someone raised the question, Master Xuan Sha gave him a stern and timely warning, like a head on blow. He did not answer the question but asked in turn, "What do you do on your own?" It was as if he gave him a key to unlock his doubt. He should understand his own matters; why did he need to ask others? Isn't it redundant? Did he understand this principle? It was exactly because he did not understand that he had to ask. Since he did not understand, Dhyana Master Xuan Sha taught him to counter his doubt with a question, to turn the light within and investigate, "Why do you have to ask yourself?"

He did not know what to do, so Master Sheng Mo asked him, letting him step forward and stopping him, "Ask yourself, what do you do?" That is, if you do not have a perception of "I", why do you have your own self? If you have the perception of "I" then you have an attachment. If you have an attachment, then to break that attachment is your own business--why do you need to ask someone else? If you don't have a perception of "I", then you don't need to ask yourself; if you have a self, it is an attachment.

Therefore he asked, "What do you do yourself?" When he asked himself what he was doing, certainly he gave rise to many false thoughts. He probably thought he was going to become enlightened, or that he was going to become a Buddha or attain sagehood. If you keep thinking about these day and night but never take any action, everything is false and vain. If you are prepared to do something, then you will understand! Do you still need to ask me? There is no need! What is a retort? A retort is a counter question. He asked, "What is the personal issue of someone who studied the Way?" He gave him a retort and asked what he was doing. That was a topic for investigation. Dhyana Master Sheng Mo asked him to observe the topic and ask himself what he was doing. He still did not understand it.

☞To be continued