



五十六世 萬松行秀禪師 (續)

Dhyana Master Xing Xiu

(Superior Practice) of Wansong (Ten Thousand Pines)

(The Fifty-sixth Generation of Patriarchs) (continued)

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「無入」：就是沒有法子明白這個話頭，也得不到什麼利益。這個時候，一定就去告訴勝默禪師了。「默曰」：勝默禪師說，「我只願你遲會」：我願意你不要那麼快就開悟了，你慢慢的明白，你懂了就好。遲會，就慢慢的懂了。會，也就是懂得了，真明白了。「師忽有省」：他本來無機可乘，無門可入，無路可走了，勝默禪師說叫他慢慢的開悟，所以他有一點省悟了；但是省悟，它不是完全的，他似懂非懂的。「復看玄沙未徹語」：他明白一半，有一半沒有明白；所以他又參玄沙未徹悟的話頭。

「參雪巖」：他又參雪巖禪師，就是這慧滿禪師。「偶見雞飛鳴」：偶，是偶然的，沒有預備。沒有說是我把那個雞打飛了，我看看那個雞鳴沒有？沒有。他偶然看見雞飛起來，在空中叫。「乃大悟」：他就忽然間開悟了。「嚴付衣鉢」：雪巖禪師以為他開悟了，贈給他一首偈頌，就傳給他衣鉢。那麼這個時候，是師資道合，機教相叩；所以「勉以流通大法」：又要勉勵他，鼓勵他；好像

He couldn't fathom it. It means he had no way to understand the topic and was unable to gain any benefit. At this time, he certainly told Dhyana Master Sheng Mo. **Master Sheng Mo said, 'I would rather you understood it later.'** I hope you won't get enlightened so soon. You can slowly understand it. It will be fine once you truly understood it. **The Master was suddenly awakened.** Initially there was no opportunity to seize, no door to enter and no way to go. Dhyana Master Sheng Mo asked him to understand it gradually. Therefore he had a little enlightenment. But he only had a hazy notion and did not truly understand it. **He further investigated the public record of Master Xuan Sha before his enlightenment.** He only understood it partly. Therefore he investigated the topic on Master Xuan Sha before he was enlightened.

He then visited Master Xue Yan. He visited Dhyana Master Hui Man of Xue Yan. **By chance he saw a rooster fly and crow.** He saw it by chance; he did not expect it. It was not the case that he hit the rooster to make it fly, and then saw whether it crowed. He happened to see the rooster fly in the air and crow. **He was then greatly enlightened.** He suddenly became enlightened. **Master Xue Yan presented him with a robe and a verse.** Dhyana Master Xue Yan knew he was enlightened, thereupon he presented him with a verse and passed the robe and almsbowl down to him. At that time, the teacher and the student shared the same Way; their minds coincided. Therefore, **Master Xue Yan encouraged him to propagate the great Dharma.** He encouraged him and said, "You must do all that is good and genuine; you must propagate this great Dharma! You must not let it perish." To propagate means to pass it down to future generations. The great Dharma refers to the great Dharma of the lineage.

Thence he propagated the Dharma in the two regions of the river and Sanjin. Since then, he propagated the Dharma in Henan (South of the River) and Hebei (North of the River), as well as Sanjin--Shanxi and Taiyuan. In short, the regions in the north part of the Yellow River were the places where he propagated the Dharma. **Everyone admired his virtues.** Everyone admired the virtue of Dhyana Master Xing Xiu. When the ancients wrote the biography, they phrased it, "everyone admired the name of the Master". I personally think that the name is insufficient. Having only a good name is not necessarily good. It is proper to change the "name" to "virtue" because Wansong the Elder was a great

說：「你往好的做，往真的做，要把這個大法傳出去！」就是法不要叫它斷滅。流通，就是傳流出去，傳流給後世。大法，就是衣鉢的大法。

「自是兩河三晉」：從此在河南、河北這兩個地方，再加上三晉；三晉，是山西、太原。總而言之，在黃河以北這一些個地方，都是他弘法的地方。「咸仰師德(名)」：都仰慕這位行秀禪師的道德。古人寫了這首傳，說是「咸仰師名」；我覺得這個名——單單有一個好的名，這不一定是好的。「名」字改「德」字比較好，因為萬松老人他在當時，可以說是一個大善知識。

「始住淨土」：他一開始，住在淨土寺。「次遷萬壽」：以後又在萬壽寺做方丈。淨土寺做方丈，萬壽寺也做方丈。在這個時候，是金朝。中國有唐、宋、元，在元以前還有金，金兀朮把南宋給滅了。「金章宗癸丑」：在金朝章宗四年癸丑(即公元1193年)這個時候，「迎入禁庭」：把他迎接到皇宮裡去。什麼叫禁庭呢？普通的閒人不能去，到那兒去的都是達官貴族，都是有來歷的；普通的人不可以到皇宮裡邊去，也不可以遊覽的。到皇宮裡去幹什麼呢？這皇帝「躬自問法」：皇帝親身向他請教，問法。「賜錦袈裟」：賜給他錦繡的袈裟。錦，是織錦。賜的袈裟也很漂亮。

「丁巳，詔住仰山」：章宗八年丁巳(即公元1197年)那個時候，就叫他住仰山，在仰山那個地方做方丈。「元太宗二年(即公元1230年)」，「復奉敕主萬壽」：又奉旨回到萬壽寺去了。「師博覽群書」：博，是廣博。覽，就是看。看了很多的書，諸子百家，一切的史冊，他都看了很多。「內外無不貫徹」：內，這是佛教以內的經典。外，就是佛教以外的經典。佛經和世俗的文字他都通達無礙，都能貫串起來。

「三閱大藏」：看大藏經看了三次。因為看三次大藏經，他就寫了很多的筆記；所以「法錄若干行世」：法錄，就是他看藏經錄出來的。錄出來的，所以不一定是他自己杜撰的，就是在佛法裡頭抄錄的。「元定宗元年丙午夏」：在元定宗元年，也就是丙午那一年(公元1246年)夏天，「書偈而逝」：他寫了一首偈頌，就圓寂了。「荼毗」：在火化之後，「舍利無數」：這舍利不知道有多少。因為太多了，「門人分塔供養」：他的弟子就把它們分開，各處去給造塔來供養。

◎待續

and wise advisor at that time.

He began to stay in the Pure Land Monastery, and subsequently moved to Wanshou (Infinite Lifespan) Monastery. Then he became the abbot of the Wanshou Monastery. He was the abbot of both the Pure Land Monastery and Wanshou Monastery. That was during the Jin dynasty. There were the Tang, Song and Yuan dynasties, and before the Yuan dynasty was the Jin dynasty; Jin Wu Zhu eradicated the Southern Song dynasty. **In the year of *gui chou* during the reign of Zhangzong of the Jin dynasty, he was invited into the forbidden court.** He was invited into the palace. Why was it called the forbidden court? Ordinary people were not allowed to go in. Those who went there were either high ranking officials or nobility; they were of distinguished backgrounds. Because ordinary people were prohibited from going into the palace or visiting it. Why then did he go into the palace? **The emperor personally bowed to him to request the Dharma.** The emperor personally requested the teaching of Dharma from him.

The emperor bestowed a brocade robe on him. The brocade robe that the emperor bestowed was beautiful. **In the year of *ding si*, he went to live in Yangshan by the emperor's decree.** In the eighth year of *ding si* during the reign of Zhangzong (1197 C.E.), he was asked to move to Yangshan and be the abbot there. **In the second year during the reign of Taizong of the Yuan dynasty (1230 C.E.), he again became the abbot of Wanshou Monastery by the emperor's decree. The Master was erudite.** He was very well-read; he read all the literature--the *Classic of Poetry*, the *Classic of History*, all of the schools of philosophical thought, and all other historical scriptures. **Of all the scriptures in the Buddhist tradition and beyond, there was not a single one which he did not thoroughly understand.** All the scriptures in the Buddhist tradition and beyond means both the Buddhist sutras and secular writings. His mastery of all subjects blended harmoniously without hindrance.

He read the Tripitaka thrice. He read the Tripitaka three times through and took copious notes. Therefore, **some of his words of Dharma were circulated around the world.** Words of Dharma refers to the notes he took when he read the sutras. They were not necessarily written by him; he copied some of them from the Buddhist sutras. **On a summer day of the year *bing wu*, i.e. the first year during the reign of Dingzong of the Yuan dynasty (1246 C.E.), he wrote a verse and passed away.** After he wrote a verse, he passed into stillness. **There were countless relics after his cremation.** No one knew how many relics there were because there were too many of them. **His disciples divided the relics in several pagodas and made offerings to them.** His disciples built pagodas for the relics at different places and made offerings to them.

◎To be continued