

## 五十七世 雪庭福裕禪師

Dhyana Master Xueting Fuyu  
(Snow in the Courtyard, Abundant Blessings)  
The Fifty-seventh Generation of Patriarchs

宣公上人講於1985年5月11日 Lectured by the Venerable Master Hua on May 11, 1985  
比丘尼近經英譯 Translated into English by Bhikshuni Jin Jing  
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師。生太原文水。張氏子。參萬松。松問。從何處得箇消息。便恁麼來。師曰。老老大大。向學人納敗闕作麼。曰。老僧過在何處。師曰。學人且禮拜。暫為和尚蓋覆卻。松大喜。師壬辰出住少林。定宗戊申。詔住和林興國。憲宗辛亥。徵至北庭問道。世祖庚申。俾師總領釋教。復天下僧尼廢寺。賜號光宗正辯禪師。乙亥七月坐脫。師說法三十餘年。如鼓雷霆揭日月。後仁宗履位。仍追封師號。命詞臣撰文表其塔。尊隆特甚。

「五十七世雪庭福裕禪師」：這位曹洞(曹雲子)宗的祖師，是雪庭福裕禪師。這一位禪師是在元朝那時候，元朝一開國的時候，也是把佛教摧殘得很多。佛教一改朝換帝，多數都受摧殘。好像唐朝在武則天那時候，佛法就大興；等到唐武宗的時候，就滅佛法。當時佛教也受到很大的摧殘，也都叫和尚還俗，不准修道，這樣子！

「師，生太原文水」：這位禪師他是山西人，生在太原文水那個地方。我們東北人家都叫山西人「老西子」，老西子就是山西人。山西人好喝醋，好吃酸的東西；江南人就好吃臭豆腐，上海人好吃臭豆腐。他們的臭豆腐就像大便那麼臭，但是他吃得很有味，高興吃；所以上海人都歡喜吃

The Dhyana Master was born in Taiyuan Wenshui, son of Zhang. He visited the Elder Master Wan Song, who asked him, "How did you find out about me? You just came so informally." The Master replied, "You are a senior cultivator. Why give me such rubbish?" Master Song asked, "What was my mistake?" The Dhyana Master replied, "I will bow to you for the time being. Your error is covered for now." Master Song was elated. The Dhyana Master lived in the Shaolin Monastery in the year *renchen*. In the year *wushen* of Emperor Dingzong's reign, he lived in the Xingguo Monastery in Helin. In the year *xinbai* of Emperor Xianzong's reign, he was summoned to travel to Beiting to inquire about the Way. In the year *genshen* of Emperor Shizu, the emperor designated him as the national leader of Buddhism to reestablish monasteries that had fallen into ruin. He was conferred the title of Dhyana Master Glorifying Chan Proper Eloquence. In the seventh month of the year *yihai*, he passed away in sitting posture. Having spoken the Dharma for over thirty years, his words, like drums and thunder, unveiled the sun and moon. After Emperor Renzong ascended the throne, an honorable title was also conferred upon the Master. The emperor commanded the ministers to compose an essay as an inscription on the Master's *stupa* and treated him with exceptional honor.

**Commentary:**

Dhyana Master Xueting Fuyu of the 57th generation of patriarchs was a patriarch of the Caodong Sect, or Cao Yun Zi. This Dhyana Master was born in the Yuan Dynasty. Buddhism was pretty much devastated at the beginning of the Yuan Dynasty, as it usually was when there was a change of dynasty. For example, during the reign of Empress Wu Zetian in the Tang Dynasty, Buddhism really flourished. However, when Emperor Wuzong ascended the throne, he destroyed Buddhism and forced monastics to return to the lay life, forbidding them to carry on their spiritual practice.

The Dhyana Master was born in Taiyuan, Wenshui of the Shanxi Province.

臭豆腐。在《七俠五義》上，有個山西安濤良，又有個叫馮淵的。馮淵是江南人，山西安濤良都叫他「臭豆腐」，而馮淵就叫安濤良「醋鹵子」；所以互相你給我取個外號，我也給他取個外號。

山西是出將軍的地方，所以說：「三尺龍頭萬卷書，老天生我亦何如？」說我拿這個三尺龍頭的寶劍，讀了萬卷書；老天生我是預備叫我幹什麼的？「山東宰相山西將」，山東是出宰相的地方，歷朝以來，山東就出了很多宰相；孔夫子也是山東曲阜縣人，「為魯司寇，三月而治」，做三個月把魯國就治了，「路不拾遺，夜不閉戶」。山西，官兵都是山西的，還有薛仁貴也是山西人；所以說「山東宰相山西將」。他就能做宰相，能做將軍，我也可以做得到。所以「舜何人也？禹何人也？有為者亦若是。」大舜他不也是個人嗎？我不也是個人嗎？我要是有所作為的時候，也和大舜一樣。這就是「見賢思齊，見不賢而內自省」。「張氏子」：是張家的兒子。

「參萬松」：到萬松老人那兒參學——就是親近他。「松問」：萬松禪師就問他，「從何處得箇消息」：你從什麼地方得到我這兒的消息呢？這個「消息」，意思就是：你這是為什麼？你聽誰說的，來到我這兒？「便怎麼來」：你冒冒失失就來了！你也不查清楚，就來了；你從什麼地方知道我這個地方？怎麼一點什麼禮物也沒有拿來，一點也沒有什麼表示！就問他。

「師曰」：福裕禪師就說，「老老大大」：喔！你是一個大善知識，你是一個老前輩，你是個老資格，你是個大善知識啊！那我到這兒來了，你應該給我講佛法。

「向學人納敗闕作麼」：為什麼我來，你應該知道了，你不要再說用不著的話！納敗闕，就是說一些個沒有用的話。你把一些個破破爛爛的東西給我幹什麼？這個沒有意思，沒有用的，沒有價值的東西，你敗壞了的這些個破木子，破門爛板凳的，你給我幹什麼？這個意思就是：你這些不成器的話，來對我說什麼？

待續

We, from Manchuria, called those from Shanxi “the old Xi folks.” Old Xi folks refer to those from Shanxi. They like vinegar and sour flavors, whereas, those from Jiangnan love “stinky fermented tofu” -- as do the people of Shanghai. Stinky fermented tofu smells as bad as excrement but those from Jiangnan eat it with relish. In the novel *Seven Knights and Five Heroes*, there was a man named An Quliang, nicknamed Vinegar Lu, from Shanxi; and a man named Feng Yuan, nicknamed Stinky Fermented Tofu, from Jiangnan. They gave each other nicknames.

Shanxi Province is a place where many military generals were born. There is a saying, “With a three-foot dragon head and ten thousand scrolls, what does the heaven wish me to do?” It means holding this jeweled sword with a three-foot handle of a dragon head and having studied ten thousand scrolls, what did heaven send me for? “Shandong for prime ministers and Shanxi for generals”: Shandong Province is a place where many generals were born. Confucius was an example, and he was born in the Qufu county of Shandong Province and became the minister of justice of Lu State. In three months, he reformed the state. Within three months, he was able to govern the affairs of Lu State to the point that “no one picks up lost articles on the streets and doors are not bolted at night.” Shanxi produced soldiers, e.g. Xue Rengui. Hence, the saying, “Shandong for prime ministers and Shanxi for generals.” So, they can be generals and prime ministers and so can I. “Who was [emperor] Shun? Who was [king] Yu? Capable people can emulate them.” Wasn't Shun a person? So am I. When I can actually use my talent, I will be the same as Shun. This corresponds to the saying, “Upon seeing worthy ones, we emulate. Upon seeing demerit, we introspect.” **The Son of Zhang:** this master was the son of the Zhang family.

**He visited Elder Master Wan Song, who asked him, “How did you find out about me?”** The master visited the old man, Wan Song, to study with and draw near him. Then Dhyana Master Wan Song asked him how do you know about me and who told you about me. **You just came so informally.** Why did you come so obtrusively without any clear examination. How do you know about my place? How come you didn't bring any gift? You have not showed me anything.

**The Master replied, “You are a senior cultivator.”** The Master said, “You are a great wise spiritual teacher and a senior. When I come here, you should speak Dharma for me.”

**“Why give me such rubbish?”** You should know why I came. Don't tell me words I can't use. “Rubbish” here refers to worthless words. Why did you give me ineffectual broken stuff. It is unappealing and unworthy. Why did you give me broken wood, shattered doors and rotten stools? The Master meant, why are you telling me words that will not bring me any achievement?

To be continued