

(續) Continued

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
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「曰」：萬松老人聽他這麼樣一說，就說了。本來這萬松老人問他這個意思，可以說是當面考驗考驗他；那麼他這麼樣一說，說是你把那個敗關向學人納敗關作麼。可是這萬松老人還沒有真正了解他，所以再給他抵掌一下子；這一回，不給他什麼東西了。就反問他說，「老僧過在何處」：我有什麼不對啊？因為他說萬松老人弄破門爛板凳這些個廢物——這些廢話——和他說；所以萬松老人就反問他，那我有什麼不對的地方呢？就那麼故意來和他打機鋒。萬松老人這麼樣一問，他也說不出來萬松老人什麼過錯，因為這個沒有什麼可說的。

「師曰：學人且禮拜」：所以福裕禪師就說，那現在我就先向和尚頂禮。「暫為和尚蓋覆卻」：不管你有什麼過錯，我現在也不提了，給你遮蓋住了！把它掩飾起來了。萬松聽他這麼回答，知道他是有辯才；是有一點來歷，是有一點智慧的，沒問住他。那他要是沒有辯才，萬松老人問他過在何處？他就要指出了：「你過在什麼處……」那麼他也不指萬松的過錯，就說「給你遮蓋起來」，都不提了。「松大喜」：萬松老人因為一聽他這麼樣講話，這個人智慧是不錯的，可用的，是個載道之器，是個可造就的人；所以他大喜。

「師王辰出住少林」：在蒙古(元)太宗四年壬辰這一年(即公元1232年)，就令福裕禪師到少林寺去做方丈。「定宗戊申」：在定宗戊申那一年(即公元1248年)，「詔住和林興國」：就奉皇帝的聖旨到和林(注：當時蒙古之新都)，住在興國寺那個地方。「憲宗辛亥」：憲宗，也是元朝一

Master Song asked, “What was my mistake?” Elder Master Wan Song heard these words in reply. Originally, Elder Master Wan Song was going to test the Master. However, the Master replied with “Why give me such rubbish?” Because Elder Master Song had not totally understood the Master, he gave him nothing more but asked, “**What was my mistake? What did I do wrong?**” trying to engage in chan banter with the Master. As soon as he was interrogated, the Master could not give any reply about Elder Master Wan Song’s mistake, since there was nothing to say.

The Dhyana Master replied, “I will bow to you for the time being. Your error is covered for now.” So, Dhyana Master Fuyu said, “I will bow to you first. Regardless of what mistake you have made, I am not going to mention it and will cover it up for you now.” With the Master’s reply, Elder Master Wan Song knew that he was eloquent and had a bit of wisdom and foundation. Hence the question didn’t baffle the Master. If the Master had no eloquence, he would have said, “Your fault is such and such...” However, the Master didn’t point out Wan Song’s mistake and just brushed over it with, “Your error is covered for now.” The mistakes are not going to be mentioned. **Master Song was elated.** As soon as he heard these words, he thought that the Master’s wisdom was pretty good, that he could serve as a vessel of the Way and had potential.

The Dhyana Master Fuyu lived in the Shaolin Temple in the year renchen, the 4th year of Emperor Taizong’s reign (1232 C.E.), and he was appointed the abbot of the Shaolin Temple. **In the year wushen of Emperor Dingzong’s reign** (1248 C.E.), **he lived in the Xingguo Monastery in Helin.** He received the imperial command to go to Helin [the new capital of the Mongol Empire] and lived in Xingguo Monastery. **In the year xinhai of Emperor Xianzong’s reign** [Note: It was still the time of Mongols’ rule and the Yuan dynasty had not yet come to

個皇帝(按：那時候仍是蒙古，還不是皇帝；1271年世祖滅宋一統天下之後，才稱帝，改國號元，並追尊以前諸君的尊號。那一年是辛亥(憲宗元年，即公元1251年)。「徵至北庭問道」：徵，就是徵聘他；就是請他去蒙古的京城。蒙古，有內蒙外蒙；就到內蒙那個地方，以前蒙古在北平那兒做皇帝。問道，蒙古人到那兒向他請教，向他來問法。

「世祖庚申」：世祖，就是元朝的忽必烈。庚申，是元世祖中統元年(即公元1260年)。「俾師總領釋教」：元世祖就給他權力，叫他做佛教的教主，無論是蒙古、是中國，各處都叫他管。「復天下僧尼廢寺」：又把天下和尚、比丘尼和寺院又重新給建立起來。當時建立的有多少？兩百三十個以上，這也用了不少錢。有這個錢都給我，你說多好！我夠建萬佛城了！可惜我現在也不能和他們去要去。「賜號光宗正辯禪師」：皇帝賜給他一個法號，叫光宗正辯禪師。「乙亥七月坐脫」：乙亥，這也是一個年份，就是元世祖中統16年(即公元1275年)。到乙亥這一年七月，他坐著就圓寂了。你們各位想一想，坐脫立亡，有的坐著就圓寂了，有的站在那兒就圓寂了，有的一個手扳著樹就往生了。你看這多自在！所以佛教裡，真的有它的所長的，不是只能口頭講一講，就一點憑據也沒有的。這一類的人，他都預先知道。好像虛老他活到一百二十歲，前幾年他就告訴人，說是：「五年之後我就要圓寂了，要走了！」那麼到五年那時候，他就走了。所以坐脫立亡，這叫來去自由了。他能以願意活著就活著，願意死就死，一點障礙也沒有，也沒有病痛。

「師說法三十餘年」：這位法師到處講經說法，有三十多年。「如鼓雷霆揭日月」：他講經這個獅子吼、雲雷音，就像暮鼓雷霆；像打雷似的，又像打鼓似的。又好像日月黯然無光，他把雲霧都揭開來，又露日月一樣的。「後仁宗履位」：以後仁宗繼任為皇帝。仁宗也是元朝一個皇帝的尊號。履者兼也；履位，也就是繼皇帝位。「仍追封師號」：又給他再追封一次，追加他一個法號。「命詞臣撰文表其塔」：命，就是命令。什麼叫詞臣呢？詞臣就是當時一些個翰林院的進士、舉人、狀元、秀才。詞臣就是最高的學者，學問最好的，他所寫的文章也最好，也非常懂。那麼教這一類的文臣——就是專門管文學、文化這一類的大臣，這一類的官——作出

power in China. After the overthrow of Song by Emperor Shizu in 1271 C.E., the Yuan dynasty was established. The positions of various 'rulers' prior to the dynasty's establishment were then conferred posthumously. That was the year *xinbai*, 1251 C.E.] **He was summoned to travel to Beijing to respond to inquiries about the Way.** He was invited to go to the Mongol capital. The country of Mongolia had two parts: Inner Mongolia and Outer Mongolia. He went to Inner Mongolia where the Mongol emperor resided. Mongolians went there to ask him for instructions regarding the Way.

In the year *genshen* of Emperor Shizu: Shizu refers to Kublai Khan of the Yuan dynasty. *Genshen* was the first year of Shizu's centralized regime in 1260 C.E. **The emperor designated him as the national leader of Buddhism:** Emperor Shizu empowered him and made him the Buddhist leader to take care of the religion in China and Mongolia. **To re-establish monasteries that had fallen into ruin:** They rebuilt all the monasteries and temples for monks and nuns throughout the country. How many monasteries had they built? It was over 230 monasteries, which cost a lot of money as well. How nice it would be if they gave me that amount of money. It would be enough for me to build the City of Ten Thousand Buddhas. It is too bad that I can't ask them for the money now. **He was conferred the title of Dhyana Master Glorifying Chan Proper Eloquence** by the emperor. **In the seventh month of the year *yihai*, he passed away in sitting posture.** *Yihai* is also the name of the year which was 1275 C.E., the sixteenth year of the Zhongtong reign of Emperor Shizu of the Yuan dynasty. He passed into stillness in sitting posture in the seventh month of year *yihai*. Think about this, everyone. He passed away while seated. Some people just sit there and pass away; some depart in a standing position, and some grab the branch of a tree and pass away. You see, they are so much at ease. Hence, Buddhism has its own advantages. One cannot just blab without any evidence. These people actually knew in advance of their passing. For example, Ven. Master Xu Yun lived to be 120 years old. A few years prior to that, he told people, "I will enter stillness in five years." After that amount of time, he passed away. To be able to go off while sitting or standing is to come and go freely. If one wishes to live, one can live. If one wishes to pass on, he can also do that without the least bit of obstruction, sickness or pain.

Having spoken the Dharma for over thirty years: he spoke Dharma everywhere for more than 30 years. **His words, like drums and thunder, unveiled** the clouds and fog to reveal **the sun and moon.** **After Emperor Renzong ascended the throne:** Renzong was the honorific title of another sovereign in the Yuan dynasty. **An honorable title was also conferred upon the**



來這個文來表彰他的塔。撰，就是作文。表，就是表明了他。就是再說清楚他這一生的道德、行為、智慧和辯才，再給他做表明一下；在塔的旁邊給他立上一個碑，做一個碑文，令後世可以觀光其塔，可以以他為法則。「尊隆特甚」：尊，皇帝都恭敬他。隆，是特別的優厚，特別的隆盛。「特甚」兩個字，就是比旁人都優厚。皇帝優禮相加，對這一位禪師是特別的優待。

☞待續

Master. The emperor commanded the ministers to compose an essay as an inscription on the Master's stupa. “Command” means to give an order whereas the ministers referred to the outstanding candidates in the highest imperial examinations [in the ancient educational and merit system]. These outstanding candidates, who were erudite scholars and who were responsible for the cultural and literary heritage and development, could write gracefully and fluently. They composed essays to extol this monk's virtue, conduct, wisdom, and eloquence. **And treated him with exceptional honor:** even the emperor showed him exceptional respect. The emperor gave preferential treatment to this Dhyana Master. ☞To be continued