

(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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贊曰：嶮巖機峻 獅子返躑
子歸就父 父全不識
人天之師 佛祖之則
寵褒敕命 光明烜赫

「贊曰」：這個贊，就是又讚歎他的長處。「嶮巖機峻，獅子返躑」：言其他差一點也不可以；很微細的地方，很高深的道理，他都說得很清楚。這種機鋒轉語——好像萬松老人對他所講的話，都叫機鋒轉語。那麼萬松對他說的話，他所答覆的話不在萬松之下，就是很高峻的。他對萬松問法這個時候，就好像獅子向後跳起來一樣的。萬松老人問他的話，他一點也不屈服，他用很理直氣壯的態度來和他打機鋒、鬥機鋒。

「子歸就父，父全不識」：弟子來親近師父，也就好像兒子回去見他爸爸一樣；兒子雖然認識父親，可是父親對這個兒子很陌生的，不認識了。你看！方才我們王博士說這就是他去見萬松，互相問答。不錯！就是這個。父全不識，意思是說萬松老人不太明白他，可是他已經明白萬松老人了。所以他後邊有那一句「暫為和尚蓋覆卻」，就是我暫時把你的過錯給你隱藏起來，還不發表；這個意思也就是沒有什麼過錯。因為他不能說你沒有過錯，他就說：「我暫時為和尚蓋覆卻。」根本這就是打機鋒。所以這個父親沒有完全了解兒子到什麼程度上了。

Praise:

**Dangerous peak, sheer words of Chan,
The lion returned the throw.
The son went back to the father who did not recognize him.
The teacher of people and gods
Followed the discipline of the Buddhas and the patriarchs.
By imperial command, he was extolled,
So splendid and bright was his glory.**

Praise: This is to exalt his virtue. **Dangerous peak, sheer words of Chan, the lion returned the throw.** The lines mean that he would not tolerate it if one is off even a tiny bit. He made profound principles very explicit even in the very subtle places, and this is called Chan banter. For example, the words that Elder Master Wan Song said to him could be considered Chan banter. The Dhyana Master's repartee was not at a lower level than Wan Song's question, and was very deep. At this time, the Dhyana Master resembled a lion, springing up from the back and refusing to succumb to the question Elder Master Wan Song had asked. He replied with more Chan banter, justly and self-confidently.

The son went back to the father who did not recognize him. When the disciple came and drew near to the Master, it was analogous to a son returning home to see the father. Although the son recognized the father, the father was not familiar with this son. You see, Dr. Wang said that when the Master went to visit Wan Song, they had a question and answer session. That's right. This is it. The father didn't recognize the son, that is, Elder Master Wan Song didn't understand him quite yet, but the Master already knew the state of Wan Song. That was why the Master said, "I will cover your mistake for now, and I will not reveal your errors in the meantime." What this really meant was that Wan Song didn't really make a mistake but the Dhyana Master could not say Wan Song was correct, either. Therefore, he just said, "I will cover your mistake for now." This is just Chan wordplay; the father didn't recognize the level of the son's

「人天之師，佛祖之則」：福裕禪師他真是人天的一個師表，可以做人間的師表，可以做天上的天人的師表。他所行所作，都是佛祖以前留下的法則，都沒有越乎佛教的戒律和一切的規矩法則。

「寵褒救命，光明烜赫」：皇帝很榮寵他，很光榮來寵信他。寵，就是有點相信他的意思。褒，就是褒揚他，讚歎他；因為皇帝命令詞臣給他撰文表其塔，那就是褒。這個「烜」(音「恆」)字有的人讀「宣」，烜赫。總而言之，意思是一樣，就是那麼轟轟烈烈的，很不平凡，為一般人不能得到的這種光榮。

又說偈曰：

山西福裕獅子吼 萬松老僧無處走
學人禮拜蓋覆卻 尊者歡喜上高樓
少林興國為法主 北庭東都首緇流
元代傑出大開士 光宗正辯德澤優

「又說偈曰」：這個偈說。

「山西福裕獅子吼」：這個山西福裕禪師，他和萬松老人互不相下，就做獅子吼。「萬松老僧無處走」：把萬松老人這個機鋒打得也沒有地方跑了。就因為他是很高的，可以做一個法門的法器，他是個載道之器。

「學人禮拜蓋覆卻」：學人我給你禮拜，把你的過錯給你遮蓋起來，你不要管。「尊者歡喜上高樓」：這位萬松老人也很高興的，覺得自己很安慰，就上高樓休息休息。

「少林興國為法主」：這位福裕禪師他在少林寺、興國寺都做過住持，為一方的說法主。「北庭東都首緇流」：又在北庭東都，他做出家人一個首領，總領佛教，佛教裡頭的事情都給他管理。

「元代傑出大開士」：這是元代一個傑出的大菩薩。大開士也就指大菩薩，開士就是菩薩的一個另外的名字。「光宗正辯德澤優」：光宗正辯是國王給他的一個封號；他的德行和他的恩澤，對於一般佛教徒和一般的眾生都非常有功德，恩澤很優厚。

skills at all.

The teacher of people and gods followed the disciplines of the Buddhas and the patriarchs. Dhyana Master Fuyu was truly a model for humans and heavenly beings. Whatever he did, he followed the Dharma and disciplines bequeathed by the Buddhas and the patriarchs. What he did would not transgress the Buddhist precepts and rules.

By imperial command, he was extolled, so splendid and bright was his glory. This Master was really in the emperor's good graces, which also referred to the emperor's confidence in him. "Extolled" refers to imperial praise and citation since the emperor commanded the ministers to compose an essay used as an honorable inscription for his stupa. That was to exalt him. He had an extraordinary, glorious reputation that common people did not have.

Another verse:

**Fuyu of Shanxi gave the lion's roar.
Elder Master Wan Song had nowhere to go.
The pupil bowed to cover the teacher's mistake.
The Venerable was delighted and went upstairs.
A Dharma host at Shaolin and Xingguo,
The leader of the monastics at Beiting Dongdu,
Outstanding great knight of the Yuan Dynasty,
Titled "Glorifying Chan Proper Eloquence", he had tremendous virtue and kindness.**

Commentary:

Fuyu of Shanxi gave the lion's roar. Dhyana Master Fuyu from Shanxi was an equal match with Elder Master Wan Song; he gave the lion's roar.

Elder Master Wan Song had nowhere to go. The Master gave such a strong repartee that Elder Master Wan Song had nowhere to flee. It was because he was high and could be a Dharma vessel holding the Way.

The pupil bowed to cover the teacher's mistake. I, as the student, will bow to you and cover your mistake. Don't worry about it. **The Venerable was delighted and went upstairs.** Elder Master Wan Song was very happy and felt at ease; therefore, he went upstairs to take a break.

A Dharma host at Shaolin and Xingguo. Dhyana Master Fuyu had been an abbot at both Shaolin Monastery and Xingguo Monastery. He was the Dharma host for that region. **The leader of the monastics at Beiting Dongdu.** At Beiting Dongdu, he was the leader of the monastics and of Buddhism and took care of the monastic affairs in Buddhism.

Outstanding great knight of the Yuan Dynasty. He was an exceptional man of great understanding in the Yuan Dynasty. Great Knight is another title for a Bodhisattva. **Titled "Glorifying Chan Proper Eloquence," he had tremendous virtue and kindness.** Glorifying Chan Proper Eloquence was the title that the emperor bestowed upon him. Due to his virtuous deeds and benevolence, he performed tremendous merit and charity on behalf of Buddhists and living beings.