



# 上虛下雲老和尚在雲居山的事蹟點滴

## THE BIOGRAPHY OF VENERABLE MASTER HSU YUN IN YUNJU MOUNTAIN

上虛下雲法師講述於九龍志蓮淨苑，虛老和尚圓寂四十週年（1999年）之佛誕期間

SPOKEN BY DHARMA MASTER SHAO YUN IN 1999 ON THE BUDDHA'S BIRTHDAY AND THE 40TH ANNIVERSARY OF VENERABLE MASTER HSU YUN'S ENTERING NIRVANA AT ZHILIAN PURE SOCIETY, KOWLOON

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編按：文內所提之人名，除海燈法師、戒塵法師、性福法師、濟平法師可確定外，餘皆由語音判斷，故可能有誤。

各位長老、各位法師、各位居士、各位善信朋友們：

這次，我是應荃灣芙蓉山虛雲老和尚紀念堂住持濟平法師之請，來香港參觀的，適逢香港慶祝釋迦牟尼佛佛誕，及第一個佛誕假期紀念日，同時亦是佛牙舍利來港展覽的大喜日子

，本人由衷的隨喜讚歎。香港是福地，居於香港的人也是有福報的人。因老法師有好幾位弟子，曾經到雲居山參訪，與我相熟，見到我後

，邀請我在禪堂為他們講開示，結結緣，只好勉強答應。老法師其中一位弟子，聽完開示後

，要求我把老和尚在（江西省）雲居山的事蹟及生活特點，向香港廣大佛教界人士及社會大眾進行傳達，因此我又被安排在九龍志蓮淨苑講了兩晚開示。事實上，本人也想藉著這次因緣，向香港佛教界人士簡略地介紹一下上虛下雲老和尚在雲居山的事蹟及生活特點，希望以他老人家的種種嘉言懿行，做為我們後人學佛的榜樣。同時也想藉此為紀念老和尚圓寂四十週年，獻上一片微薄的心意，以酬報他老人家對我的法乳之恩。由於本人修行很淺，佛法水平有限，若有錯誤或不到之處，還請諸方大德們慈悲指正。

我是於一九五六年八月，從安徽省寒山縣到江西省永修縣雲居山真如寺投靠虛雲老和尚求出家的。當年我十九歲，高中畢業後就離開家裡到雲居山去。其實早在十六歲開始，我已瞞著家人

All Elders, Dharma Masters, lay people, and friends of good faith:

This time, I accepted the invitation of Dharma Master Ji Ping, abbot of the Venerable Master Hsu Yun Memorial Hall in Furong (Hibiscus) Mountain, Quanwan, to visit Hong Kong. Today is Shakyamuni Buddha's birthday, the first holiday celebrating the Buddha's birthday in Hong Kong. It is also the auspicious day for displaying the Buddha's teeth relics (*sharira*) in Hong Kong. I sincerely rejoice in praising these occasions. Hong Kong is a blessed land. People who live here are endowed with blessings. Several of the Elder Master's disciples met me when they went to visit Yunju (Cloud Abode) Mountain. After we met, they invited me to give some instructions in the Chan Hall to create affinities with them, so I agreed reluctantly. Following the talks, one of the Elder Master's disciples asked me to talk about the Venerable Master Hsu Yun's life while he was in Yunju Mountain (Jiangxi Province) to the vast numbers of Buddhists in Hong Kong. Thus, it was arranged for me to talk for two nights at Zhilian Pure Society in Kowloon.

In fact, I would like to take this opportunity to talk about the Venerable Master Hsu Yun's life at Yunju Mountain to the Buddhists in Hong Kong. May his gracious speech and actions be a model for Buddhists. Meanwhile, in order to repay the kindness of the Master's Dharma teachings, I want to express my humble appreciation on the 40th anniversary of the Venerable Master's Entering Nirvana. Since my personal cultivation is shallow and my knowledge of the Buddhadharma is limited, if I make any mistake, may all the great virtuous ones compassionately correct me.

In August 1956, I went from Hanshan County, Anhui Province, to Yunju Mountain of Yongxiu County, Jiangxi Province, to request permission to leave the home-life from Venerable Master Hsu Yun. I was nineteen then. After I graduated from high school, I left my family and went to Yunju Mountain. To tell the truth, I started writing letters in secret to the Venerable Master when I was sixteen. Even though



給老和尚偷偷寫信，他老人家雖是海內外知名的大德高僧，但每次都親自給我回信。

。見到老和尚後，他問我為何出家？我說是爲了成佛。他老人家聽後很歡喜，隨即收我爲徒，並親自爲我剃度。當年冬月，即去南華寺受具足戒，然後返回雲居山長住，隨眾出坡。幾個月後，開始侍奉老和尚；白天則在常住上聽住持和尚海燈法師講經。

老和尚當年一百一十七歲，身高兩米（公尺）多，雙手下垂過膝，雙目炯炯有神，晚上在煤油燈下看報紙的小字從不戴眼鏡。牙齒三十六隻，整整齊齊，沒有缺損，聽他說是九十歲後才再生的。他的聲音非常宏亮，有時在禪堂講開示，聲音一大，把禪堂裡的報鐘震動得嗡嗡作響。

老和尚於一九五三年七月到雲居山時，山上滿目瓦礫，荒草遍地，只有三間破舊大寮和四位僧人，這是自一九三九年三月十九日真如禪寺慘遭日本軍人砲火，殿堂樓閣毀壞殆盡後，所剩下的一片荒涼景況。

老和尚到雲居山後不數月，也來了五十多人，他們見了老和尚後都不肯離去。老和尚於是向政府申請重建雲居山，獲批准後隨即動工。爲了生活上能自給自足，開始開墾荒地，栽種莊稼。我五六年去的時候，已經開發了近一百畝水田，六十多畝旱地，每年可收水稻六、七萬斤，紅薯和馬鈴薯七、八萬斤。後來人越來越多，當時常住就規定：不允許沒有勞動力，不能生產的人掛單。到了五六年底，已住有一百二十多人，開墾荒地兩百多畝，旱地一百多畝，每年可收水稻近十萬斤，各種雜糧十多萬斤，基本上可以自給自足了。

待續

the Venerable Master was a monk of great virtue and renown, he would personally reply to my letters. After I met the Master, he asked me why I wanted to leave the home-life. I answered that I want to become a Buddha. The Master was really happy, so he accepted me as his disciple and shaved my head. That winter, I went to Nanhua Monastery to receive full ordination and then returned to live at Yunju Mountain and do community work with the assembly. A few months later, I began serving as the Venerable Master's attendant. I would listen to the lectures of the abbot, Dharma Master Hai Deng, during the daytime.

At that time, the Venerable Master was 117 years old. He was more than two meters high, with arms that reached below his knees when fully extended. His eyes were very bright and lively. The Master didn't need glasses to read the small newsprint under the kerosene lamp at night. He had 36 teeth, all neatly lined up without any gaps between them. It was said that his teeth still grew even after he was ninety years old. The Master's voice was loud and clear. Sometimes he lectured so loudly in the Chan Hall that the vibrations would cause the clock to hum.

The Venerable Master came to Yunju Mountain in July 1953. The mountain was covered with rubble and weeds. There were only three old buildings and four monks. True Suchness Monastery was a desolate sight after being bombed by the Japanese army on March 19, 1939.

A few months after the Master's arrival at Yunju Mountain, about fifty people came and refused to leave after seeing the Venerable Master. Thus, the Master applied for the government's permission to rebuild Yunju Mountain. The work started after the request was granted. In order to be self-sufficient, some people began to develop wastelands to plant crops. When I went there in 1956, nearly one hundred *mu* [a land measure equivalent to 733.5 square yards] of paddy fields and more than 60 *mu* of farmlands had been developed. Every year, the monastery could harvest sixty or seventy thousand *jin* [Chinese pounds] of rice and seventy or eighty thousand *jin* of yam and potato. Later on, more people came and the monastery established a rule that permitted people to stay only if they could work and contribute. By the end of 1956, there were more than 120 people, 200 *mu* of paddy fields, and 100 *mu* of dry farmlands. Annually, we harvested 100,000 *jin* of rice and more than 100,000 *jin* of miscellaneous grain crops, which could be considered self-sufficiency.

To be continued

