



Ven. Yun Saw Me and Said, "It Is Thus."

--Ven. Xu Yun and Ven. Master Hua's Conditions as Master and Disciple

雲公見我云如是

——虛雲老和尚與宣化上人 一段師徒因緣

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This year is the Fiftieth Anniversary of the Nirvana of Ven. Xu Yun. Due to this occasion, our journal will publish an account of when Ven. Master Hua became Ven. Xu Yun's disciple. Master Hua was 31 years old. In order to draw near to the great spiritual teacher, Ven. Master Xu Yun, he went on an arduous journey and finally arrived at Nanhua Monastery of Caoxi in Canton Province in 1948. Fulfilling his wishes, he bowed to the flesh body of the Sixth Patriarch Hui Neng and paid respects to the eminent Chan monk Ven. Master Xu Yun. At the age of 109, Ven. Xu Yun recognized that Ven. Master Hua was an outstanding individual and, shortly after that, appointed him as the Superintendent of the Vinaya Academy and the Archarya of the Threefold Ordination Platform.

Venerable Master Yun certified the Ven. Master Hua, saying, "It is thus! It is thus!" Ven. Master Hua composed the following verse:

*The Venerable Master Yun saw me, saying, "It is thus."
I saw the Venerable Master Yun, and verified, "Thus it is."
The Venerable Master Yun and myself together are both
thus
And vow that beings everywhere realize they, too, are thus.*

In 1956, the Elder Master Hsu Yun transmitted the Dharma lineage to Ven. Master Hua who was 39 at the time, giving him the Dharma name Hsuan Hua and making him the Ninth Patriarch of the Wei Yang Sect, the forty-fifth generation since the First Patriarch Mahakashyapa.

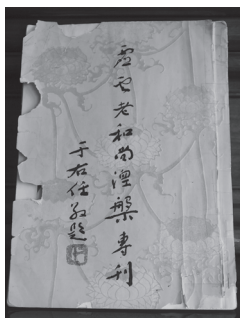
In 1959, Ven. Master Hua edited and printed a special publication: *Special Report Commemorating the Elder Master Hsu Yun's Nirvana*. Our journal will excerpt two articles, "Foreword" and "Remembering My Causes and Conditions with Elder Master Xu Yun" which recount how the founder of CTTB, Ven. Master Hua, followed the Elder Master Xu Yun as a disciple. May this inspire people in later generations to emulate the admirable deeds, persevering spirit, and diligent cultivation of these two eminent monks.

今年是上虛下雲老和尚涅槃50週年紀念，值此因緣，特刊載虛雲老和尚與宣化上人一段師徒因緣。當年31歲的上人，為親近大善知識虛雲老和尚，歷經千辛萬苦，終於在1948年抵達廣東曹溪南華寺；如願朝拜六祖惠能大師真身，參禮當代宗門泰斗虛雲老和尚。當時一百零九歲的虛老深知上人是龍象法器，不久委任為律學院之監學，暨三壇大戒之尊證阿闍黎。

虛老為上人印證：如是！如是！上人為此作偈：
雲公見我云如是，我見雲公證如是；
雲公與我皆如是，普願眾生亦如是。

1956年39歲的上人受虛老傳法脈，法號宣化，為禪宗為仰派第九代嗣法人，摩訶迦葉初祖傳承第四十五代。

1959年上人曾編印《虛雲老和尚涅槃專刊》一書，今特摘錄書中上人所撰之〈卷首語〉並〈憶念雲公前塵後際因緣如是〉等二文，向讀者介紹萬佛聖城開山祖師宣化上人追隨虛雲老和尚一段師徒因緣，讓後人對這二位高僧的種種嘉言懿行，行願刻苦勤勞獨到之精神，有所矜式，而效法借鏡。



虛雲老和尚涅槃專刊 卷首語

編者 乞士僧

一代大德，禪宗首領，雲公老人，於本年(1959)9月12日入涅槃，噩耗頒來，全世界佛徒，皆悲慟不已，語云：君子疾歿世而名不稱焉，今不為老人宣揚名德，實堪惋惜。且老人乃菩薩應世，東來此土，為救眾生，故我等更應勒其道德於金石，播其聖號於言表，所以特創此刊焉。

於老人示寂後，隨即建立虛雲老和尚涅槃永久紀念委員訊會，發出虛雲老和尚涅槃徵文於世界各國，得各地知名人士如倭虛老人、于右任居士、閻錫山居士、李漢魂居士、詹勵吾居士、俞大維居士、杭立武居士、屈映光居士等，及諸山大德，惠寄鴻文墨寶，編印專刊，以資紀念老人之助功偉蹟。

虛雲老人飲譽中外，信徒滿天下，門人不可勝數，為弟子者，不報師恩，何以自安，老人圓寂，若無文紀念，傳老人不朽之功德於世，以供後人信仰，又何以報老人之厚恩？

傳佛陀心印續祖師慧燈，老人偉大之精神，興佛法，度眾生，足以感化情與無情，作學者之模範，為人天之師表，今已涅槃而後學者應觀光取法，於是編印此書，以待後人有所選擇。

老人遐齡百廿載，以証其一生戒律精嚴，功業殊勝，名垂萬世。故今特創印專刊，以資紀念，俾彼萬世之後，有所矜式而效法借鏡。

憶念雲公前塵後際因緣如是

度輪 文

長白山僧，黑水禪和，幼具道心，聞雙城王孝子常仁大師之孝德，影響而發願效法。晨夕禮佛畢，即向父母三叩首。初，人以為異，久則習慣成自然。後皈依三寶，深信佛教，親近常仁和尚（即雙城王孝子），每有啟發，頗感對機。繼之母逝，遂廬墓，即披剃出家。

得悉曹溪南華寺祖庭，有禪宗大善知識上虛下雲老和尚主化，心嚮往之，而因關山阻隔，未克如願。民國三十

Special Report on Elder Master Xu Yun's Nirvana – Foreword

Edited by Mendicant Monk

The eminent monk and leader of the Chan School, Elder Master Xu Yun, entered Nirvana on the twelfth day of the ninth month this year(1959). When the sad news came, all the Buddhists in the world lamented deeply. It is said, "The superior person dies in obscurity." If I don't proclaim the Elder Master's name and virtue, it would be a pity. In addition, the Elder Master was a transformation of a Bodhisattva who came to the East to save living beings. Therefore, we should carve his virtue in gold and stone in order to spread his holy name via words. Hence, this publication is printed.

After the Elder Master entered stillness, the Association for the Commemoration of Elder Master Xu Yun's Nirvana was established to send requests to the world soliciting essays about Master Xu Yun. Renowned individuals such as Elder Master Tan Xu, Laymen Yu Youren, Yan Xishan, Li Hanhun, Zan Liwu, Yu Dawei, Rang Liwu, Qiu Yingguang and other prominent monks and virtuous ones submitted calligraphy pieces and essays to support our association in memorializing the Elder Master's great deeds and meritorious service to living beings.

Elder Master Xu Yun was well-known in China and overseas with innumerable disciples all over the world. As disciples, if we don't repay the teacher's kindness, how can we have peace of mind. After the Elder has entered the stillness, if we have no essays and articles to commemorate his enduring merit and virtue for the sake of instilling faith and admiration in future generations, how can we repay the Elder Master's great kindness to us?

The Buddha transmitted the Mind-Seal to pass on the wisdom lamp of the Patriarchs. In propagating the Buddhadharma and saving living being, the Elder Master's magnanimous spirit touched all sentient and insentient beings. He was the exemplar of all scholars and the model of gods and humans. Since he has entered Nirvana, we disciples should emulate him to attain the Dharma. Hence, we edited and printed this book, offering future generations another choice.

The Elder Master passed away at age 120, verifying his strictness in adhering to the precepts. His merit and work were supreme, and his name will endure for countless generations. We have published this special book to commemorate him for the sake of benefiting all beings in the far-reaching future and also providing them with a model to follow.

Remembering My Causes and Conditions with Elder Master Xu Yun

By To Lun

I am a monk from the Changbai (Eternally White) Mountains, a Chan cultivator from the Black Waters. I brought forth a resolve for the Way in my youth. Hearing of the filial piety of Filial Son Wang (Great Master Chang Ren) of Shuangcheng (Twin Cities) County, I vowed to emulate him. Every morning and evening, after bowing to the Buddhas, I bowed three times to my father and mother. At first, they thought it strange, but

四年，日人投降，交通告便。至三十五年秋，八月中旬，束裝就道，偕果能、果舜二徒（果能參方不知消息，果舜自己焚身供佛），前赴曹溪親近雲公，途中備經艱苦，曉行夜宿，戴月披星，至長春（滿洲國時稱新京）般若寺，二徒留該寺，以待來年受具。余乃單人不帶衣物等件（所攜穿衣物不過五斤重而已），自往內地。

抵天津，住大悲院，聽倭虛老法師講《楞嚴經》。遇體敬法師，一同搭船至湖北正覺寺，同行共濟者有聖照、聖妙、照定、阮祥、潤慧、本知、覺知、融靈、靈觀、精戒等諸師，因而說偈曰：

同舟共渡十四僧，
眾皆尊貴我獨貧；
衲衣一食無他物，
任人毀謗與訶瞋。

在該寺充當淨頭、水頭、園頭、門頭、殿主、香燈等苦行任務，惟獨禪定功夫頗有相應。翌年，赴普陀山受具後，至蘇州靈巖山寺研究班學教。秋，至空青山參加禪七過冬，禮明觀和尚、了乘和尚。正月，起單抵滬，搭船復至湖北寶通寺，當搭船時，身上一文莫名。遇一癱瘓者，不能行，以〈大悲咒〉加持之，立癒，健步如初。故同舟旅客，皆生敬信，臨別贈金，得法幣七十餘萬元，於是赴曲江火車票不憂矣。至車站，邂逅周易大師，湖北人。詢之，亦云赴廣東南華寺親近虛老。問其有錢買車票否？曰：無。乃為其購票，同乘火車至馬壩。落車，周易云：肚餓。是時除用旅費外，尚存十餘萬元，全給周食早餐，而余身邊又一文莫名。

待續

after a while they became used to it. Later on, I took refuge with the Triple Jewel and had deep faith in Buddhism. I went to study under Great Master Chang Ren (Filial Son Wang of Shuangcheng County). The Great Master's instructions to me were always right on the mark. After my mother died, I built a simple hut by her grave and had my head shaved, leaving the home-life.

Hearing that the Elder Venerable Xu Yun, a great wise advisor of the Chan school, was teaching in Nanhua Monastery at Caoxi, I wished to go there. However, that would have involved a difficult trek through mountainous terrain. After the Japanese surrendered in 1945, transportation became more convenient. In the fall of 1946, in the middle of the eighth lunar month, I packed my bags and set out with two disciples, Guo Neng and Guo Shun. (I have no news of Guo Neng. Guo Shun cremated himself as an offering to the Buddhas.) We headed for Caoxi, wishing to draw near the Venerable Master Yun. The journey was very arduous. We walked during the day and rested at night, sometimes traveling even at night, until we reached Prajna Monastery in Changchun (which was called Xinjing, "New Capital," during the Manchu Empire regime). My two disciples remained at that monastery, waiting to receive full ordination the following year. Without carrying any extra clothes or luggage (the clothes I wore didn't exceed five pounds), I traveled alone towards the interior.

When I reached Tianjin, I stayed at Great Compassion Temple and heard Elder Dharma Master Tanxu lecture on the *Shurangama Sutra*. I met Dharma Master Tijing and rode in the same boat with him to Proper Enlightenment Monastery in Hubei. Also traveling with us were Dharma Masters Shengzhao, Shengmiao, Zhaoding, Yuanxiang, Renhui, Benzhi, Jiaozhi, Yongling, Lingguan, Jingjie, and others. I composed a verse which goes,

*Fourteen monks rode in the same boat.
Honored and noble were they; only I was poor.
Clad in ragged robes, I ate one meal and had no extra possessions.
People could scold and slander me as they pleased.*

At that monastery, I performed austerities and chores such as cleaning, boiling water, tending the garden, watching the door, taking care of the Buddha Hall, and serving as verger. My skill in Chan samadhi increased a great deal. In 1947, after going to Mount Potola to receive full ordination, I went to study the doctrines at the Buddhist Academy at Lingyanshan Monastery in Suzhou. In the fall, I went to Kongqing Mountain to take part in a Chan session and pass the winter. I paid respects to Venerable Mingguan and Venerable Liaocheng. In the first month of 1948, I left for Shanghai and then took a boat to Baotong (Precious Penetration) Monastery in Hubei. When I boarded the boat, I was penniless. On the boat I met a cripple who couldn't walk. When I recited the Great Compassion Mantra to aid him, he was immediately healed and could walk again. This evoked respect and faith from the rest of the boat's passengers. Before parting, they donated over 700,000 *fa bi* (monetary units). Thus I was able to buy a train ticket to go to Qujiang. At the train station I met Great Master Jouyi, a native of Hubei. When I asked him, he told me he was also going to Nanhua Monastery in Guangdong to draw near the Venerable Master Yun. I asked him, "Have you got money to buy a train ticket?" He said, "No." I bought him a ticket, and the two of us took the train to Maba. When we got off the train, Master Jouyi said, "I'm hungry." After paying for the train fare, I still had over 100,000 *fa bi*, which I gave to him to buy breakfast. Again, I was left penniless.

To be continued