

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



前文提示：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。

憶念雲公前塵後際因緣如是(續)
度輪文

至南華寺，禮雲公，如嬰兒見母，如遊子歸家，數年仰慕之心，於此夙願克遂矣。初至，任祖師殿香燈。有智參法師時相過訪，道義相投，並向雲公推薦，謂為人才法器。公即延至方丈，令進戒律學院任監學法師，余不允。再三勉強。余曰：學人萬里參方，為了生死，親近善知識。老人如果能保證我了生死，雖赴湯蹈火，粉身碎骨，亦

In 1959, Ven. Master Hua edited and printed a special publication: *Special Report Commemorating the Elder Master Xu 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.

Remembering My Causes and Conditions with Elder Master Xu Yun (continued) By To Lun

Upon reaching Nanhua Monastery, I bowed to Venerable Master Yun, feeling like an infant seeing his mother again, like a wandering son who returns home. After so many years of yearning admiration, I was finally able to fulfill my wish. When I first arrived, I was assigned to serve as verger in the Patriarch Hall. When Dharma Master Zhican came to visit, he and I found that we shared the same views on cultivation, and he recommended me to the Venerable Master Yun as a capable person and worthy vessel of Dharma. The Venerable Master Yun then summoned me to the Abbot's quarters and asked me to be Superintendent of the Vinaya Academy. I refused. He urged me three times. I said, "Your student has come ten thousand miles to meet the Good Knowing Advisor and in order to end birth and death. If the Venerable Master can guarantee that I will be able to end birth and death, then I wouldn't refuse your orders even if you told me to jump into a cauldron of boiling water, walk on fire, or give up my body and bones."

在所不辭。

公曰：自己生死自己了，自己吃飯自己飽，吾如云保證汝了生死，乃係騙汝，吾決不如此。雖然如是，修行當重內功外果，福慧雙修，方克有成，不可甘為自了漢，獨善其身，當兼善天下，行菩薩道，護持常住，為大眾服務，即可福慧雙圓，則生死自了。余仍不允。公曰：汝自東三省不遠萬里來親近吾，若不聽指揮，云何親近？至是，余乃允諾為職事。

平時祕察公之言行動作，與人無異，惟以身作則、刻苦自待，非常人所可企及。春期傳戒，早板響時，則聞虎嘯之聲，自近而遠，此乃余親耳所聽者。諸法侶云：即皈依公之虎弟子也。逢戒期則回寺衛護道場，宿於後山洞中。戒期畢，公獨自悄然返雲門監督建築工程。

是年暑假，余應江西南城黃鑄哉老居士之請講《彌陀經》，八月中旬回南華寺，九月中旬，土匪聚夥搶劫南華，破門而入南華戒律學院，余以身迎，彼等以槍指余心曰：打！打！余曰：為何欲打吾？匪曰：因你不開門。余曰：吾不開門，正因你們是來搶劫而非送禮，假使你是我之立場，你亦不肯開門耳。匪曰：拿支票來！余指所穿衲袍曰：你看！穿這樣破衣服的人，能有支票否？匪曰：誰有？余曰：我乃法師，彼等皆為學僧，吾既無錢，彼等更無矣。此房為吾所居，請到裡面看，何物合意，儘量取之，不吝也。

此際有懷一法師者，聽吾與匪侃侃而談，若無其事者然，即從房中出來，參加談話。匪即捨我而之他，亦如對我之狀。懷師見此，當下悲泣，低頭不敢仰視。匪亦曰：拿支票來！懷師云：到我房裡取去。於是前導入室，搜搶一空。

次日上課，懷師對眾學僧曰：南華百餘僧伽，皆存恐懼心，惟度輪法師毫無畏怖驚恐之意態耳。迨余上課時，對眾曰：懷師所說本寺惟吾無怖者，誤耳。據我所知，本寺有四人無怖。第一，六祖惠能大師，如如不動，了了常明，不瞅不睬，毫無其事。第二，憨山祖師，

The Venerable Master Yun replied, "One ends one's own birth and death, just as one eats one's own food to fill oneself. If I were to say that I guarantee that you will end birth and death, I'd be cheating you. I don't do that sort of thing. In cultivation, one should concentrate on inner skill and outer accomplishment. By cultivating both blessings and wisdom one will succeed. One should not be an independent Arhat, looking after only his own good. One should practice the Bodhisattva way for the good of all, support the monastery, and be of service to everyone. In that way, one may perfect blessings and wisdom and quite naturally end birth and death." I again refused. The Venerable Master Yun said, "You came all the way from northeast China to meet me. If you are not going to obey my instructions, why did you bother to come at all?" I then accepted the position.

I carefully observed the words and actions of the Venerable Master Yun and found them to be quite ordinary. What set him apart from ordinary people was his ability to set an example for others with his own practice and his willingness to take suffering and hard work upon himself. During the spring precept-transmission, when the morning boards were struck, I heard with my own ears the roar of a tiger at first nearby and then off in the distance. My Dharma friends told me, "That is the tiger who took refuge with the Venerable Master Yun and became his disciple. It lives in a cave behind the mountain and always comes out to protect the monastery during the precept ceremonies. After the transmission of the precepts, the Venerable Master Yun returned quietly and alone to Yunmen, where he was supervising the construction of buildings.

That summer, I went to the district of Nancheng in Jiangxi to lecture on the *Amitabha Sutra* at the invitation of Elder Layman Huang Juzai. I returned to Nanhua Monastery in the middle of the eighth month. In the middle of the ninth month, a group of bandits who were intent on ransacking the monastery broke down the door and entered the Nanhua Vinaya Academy. When I went out to meet them, they pointed their guns at my chest and said, "We're going to shoot you." I said, "Why do you want to shoot me?" The bandits said, "Because you didn't open the door." I said, "I didn't open the door because you have come to rob me, not to give me gifts. If you had been in my place, you wouldn't have dared to open the door either." The bandits said, "Hand over your money!" I pointed at my ragged robe and said, "Look! Would someone wearing such tattered clothes have money?" The bandits asked, "Well, who does?" I said, "I'm the Dharma Master here, and all the rest are student monks. If I am penniless, surely they will be poorer yet. This room is where I live. You are welcome to look around and take whatever you like."

Hearing me conversing with the bandits as if nothing were going on, Dharma Master Huaiyi came out from the inner rooms to join the conversation. The bandits promptly let go of me and seized him, giving him the same treatment they had given me. Master Huaiyi burst into tears and hung his head, afraid to look up. The thieves then said, "Give us your money!" Master Huaiyi said, "Go to my room and get it." They entered his room and took everything in it, leaving it empty.

The following day at class, Master Huaiyi announced to the students,

端然正坐，閉目養神，內外境空，人我雙忘。第三，丹田祖師，則探頭張望，一言不發，視其動靜，察其所安。第四，方是山僧度輪，既看且言，互相談話，慷慨激昂，惟亦無畏。說完，哄堂大笑。

不久，老人聞訊，由雲門趕來，召集全體學僧開會，出席者：為懷一法師、度輪法師，老人自為主席。學僧有祖印、雲妙、悟雲、宣揚、恆定、提揮、提廣、法亮、海龍、法慧、萬心、止空、法明、法開等三十餘人。當經土匪打劫之後，全寺震動，皆欲起單。公即席挽留懷師，懷師拒之；挽留同學，同學不聽。公見此情形，放聲痛哭，曰：吾盡未來際，永不辦佛學院矣！言畢，拂袖而起，逕返方丈。余大受感動，故誓將佛學院任務，荷擔起來，維持下去。後懷師赴廣西，南華戒律學院惟余一人負責課程。

至次年元旦，上書雲公辭去學院教務主任職，居於藏經樓閱藏，戒期勉任尊證阿闍黎，傳戒畢，隨公至韶關大鑿寺。公回雲門，命余可往雲門，余曰：諾！須先回寺便來。於五月初旬赴大覺寺，行山路，蚰蜒崎嶇，猶如蜀道。距雲門尚有二十餘里，天即黑矣。余獨行無侶，路徑生疏，實難前進。而前面忽有燈光，即向行去，始終距離百餘步遠近，及至無燈，視之，已至大覺禪寺山門口矣。恰在開大靜時間，余拍門而入，見公。公曰：何故如此晚遲？余告以故，及見燈光在前引導情形。公曰：奇哉！怪哉！山路日行無人引導，亦難認識，況夜晚行路不錯，太奇怪矣。即為安單，並

"Of the hundred or more monks at Nanhua Monastery, only one man showed no sign of fear--Dharma Master Do Lun." When it came time for me to teach, I said, "Master Huaiyi said I was the only one in this monastery who was not afraid. He was wrong. As far as I know, there were four people: First of all, the Sixth Patriarch, Great Master Huineng, sat unmoving in bright samadhi, without worrying or paying any attention, as if nothing were going on. Second, Patriarch Hanshan sat erect, nourishing his spirit with eyes closed, in a state of internal and external emptiness in which concepts of self and others were both gone. Third, Patriarch Dantian stuck out his head to take a look around and see what was going on, yet did not say a single word. The fourth one was me, the mountain monk To Lun, who not only looked but also spoke. I conversed with the thieves and got all excited, but I was not afraid either." After I said this, the class broke into laughter.

The news soon reached the Venerable Master Yun, who hurried back from Yunmen and called a general meeting. Present at the meeting were Dharma Masters Huaiyi and To Lun, and the Venerable Master Yun himself chaired the meeting. There were over thirty students, including Zuyin, Yunmiao, Wuyun, Xuanyang, Hengding, Tihui, Tiguang, Faliang, Hailong, Fahui, Wanxin, Zhikong, Faming, and Fakai. After the incident of the bandits, everyone in the monastery was unsettled and wished to leave. The Venerable Master Yun urged Master Huaiyi to stay on, but he refused. He tried to detain the students, but they wouldn't listen. Under these circumstances, the Venerable Master Yun broke down and wept bitterly. He said, "To the end of time, I will never again run a Buddhist Academy." Then he got up and returned to the Abbot's quarters. I was deeply moved and vowed to assume the duties of managing and continuing to run the Buddhist Academy. Later Master Huaiyi went to Guangxi, and I became solely responsible for all the classes at the Nanhua Vinaya Academy.

On New Year's Day of the following year (1949), I wrote a letter to the Venerable Master Yun resigning from my post as Dean of Academic Affairs at the Academy. I then stayed in the Tripitaka Hall and read the Tripitaka (Buddhist Canon). During the precept-transmission I was asked to be one of the certifying *acharyas*. Afterwards, I went with Venerable Master Yun to Dajue Monastery in Shaoguan. When Venerable Master Yun then suggested that I continue with him to Yunmen, I agreed to join him there but insisted on first returning to Nanhua. In the beginning of the fifth month, I set out for Dajue Monastery (in Yunmen). The mountainous path was winding and narrow, similar to the roads in Sichuan province. Night fell when I was about twenty li from Yunmen. Since I was travelling alone, it was difficult to make progress on the unfamiliar path. Suddenly a lamplight appeared before me, and I followed it. The light remained at a constant distance of about a hundred paces before me, and when I finally reached it, it disappeared. Looking around, I discovered that I had arrived at the very gate of Dajue Monastery. Everyone ended meditation now. I knocked on the door, entered, and saw the Venerable Yun, who asked, "Why did you arrive so late?" I told him the reason and described how I had been guided by a lamplight. The Venerable Yun said, "How remarkable! It is difficult enough to travel on these mountain roads during the day without a guide. How remarkable that you have been able to find your way in the pitch black of night! Very strange!" After arranging a place for me to stay, the Venerable Yun said, "You were the *banshou* (head of the assembly) at Nanhua, and you should continue to be the *banshou* at Yunmen. You should lead the assembly to cultivate during ceremonies, at mealtime, and sitting in meditation."

云：在南華為班首，雲門亦仍為班首，上殿、過堂、坐禪，領眾薰修。

余往雲門不久，遂生濕氣，難於忍受，因向老人告假，欲赴廣州療治。公不許，曰：勿去！去則難返矣！余曰：不然，學人意志已決，一定要去。老人聞之，悽然淚下，握余手曰：去則不能再相會矣！余曰：病癒即返，請老人放心勿念！公曰：此去當為釋迦老子爭口氣，為歷代祖師建道場，前途光明無量，努力！努力！好自為之，勿負吾之期待，珍重而拜別矣。

I had not been at Yunmen very long when I became ill because of the dampness of the weather. It was very hard to bear, and so I requested leave from the Elder Master to return to Guangzhou to recuperate. The Venerable Yun refused and said, "Don't go. If you do, it will be difficult to return." I said, "No. Your disciple has already made up his mind. He is definitely going." Hearing my words, the Elder Master was grieved to the point of tears. He took my hand and said, "If you go, we will not be able to meet again." I said, "I'll return as soon as my illness is healed. Please don't worry about me!" The Elder Master said, "After you have left, you should make every effort on behalf of Shakyamuni Buddha and establish monasteries to carry on the work of the Patriarchs of the past. The future is very bright. Push on, work hard. Conduct yourself well, and don't disappoint me. Take care. Goodbye."

◎待續

◎To be continued

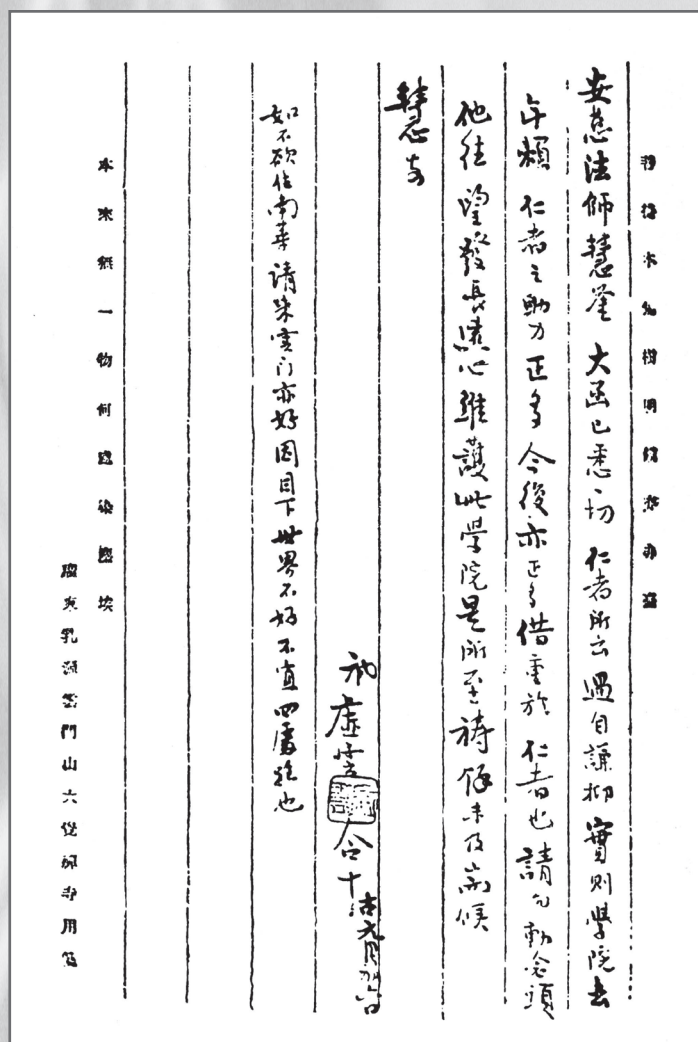
安慈法師慧鑒：
大函已悉一切。仁者所云過自謙抑，實者學院去年賴仁者助力正多，今後亦正多借重於仁者也。請勿動念頭他往，望發長遠心，維護此學院，是所至禱，餘未及。 嵩候 慧安
衲虛雲（印章）合十 古元月加六日
如不欲往南華，請來雲門亦好，因目下世界不好，不宜四處跑也。

廣東乳源雲門山大覺禪寺用箋

Dharma Master An Ci:
From your letter I already know everything.
What the Humane One says is too humble.
In actuality, the Academy relied greatly upon the Humane One last year, and still must depend heavily upon the Humane One in the future.
Please do not think to go elsewhere. I hope you will decide to stay on longterm to protect the Academy. That is my greatest prayer, which nothing else can match.
Wishing you wisdom and peace,
With palms together,
The ragged robed Xu Yun (stamp)
January 6

If you do not wish to go to Nanhua, please come to Yunmen. The world is not in a good state now, so it's not a good time to travel about.

Dajue (Great Enlightenment) Chan Monastery
Yunmen Shan, Ruyuan, Guangdong



A letter from the Ven. Xu Yun requesting the Ven. Master Hua to stay on.
虛雲老和尚挽留上人之信函