



雲公見我云如是 虛雲老和尚與宣化上人一段師徒因緣 (續)

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

Ven. Xu Yun and Ven. Master Hua's Conditions as Master and Disciple (Continued)

於己亥年七月間，聞公病劇，日夜不安，知有不祥之兆。先是戊戌歲，公攝法照，二目平視，雙眉數寸，可搭於耳際，余見而拜之。有感曰：公從來攝影皆閉目，今竟慈眼視眾生，如此改常，必有大變，不出一年，當可明白矣。於是請十方大德師僧，頂禮《消災延壽藥師寶懺》，延生普佛數日，並於報章發表消息，通知老人門下弟子，以期群策群力，眾志成城，有感斯通，無求不應。當即對眾開示云：此次為老人延生普佛，拜《藥師懺》等佛事，恐為最後一次，再無機會矣。聲音異常

In July of 1959, I heard of Venerable Yun's serious illness, and I was worried day and night. I knew it was an inauspicious sign. At first, I had noticed in the Venerable One's picture taken in 1958 that his eyes gazed out, and his eyebrows were several inches long and hung over the ears. When I saw the portrait, I bowed before it and was moved to say, "The Venerable One normally closed his eyes for photographs, but this time he gazes upon living beings with kindness. This is very unusual. It must be an indication of a major change. We shall figure it out in less than a year." Then I invited the virtuous Sanghans of the ten directions to bow the Medicine Master Jeweled Repentance for Quelling Disasters and Lengthening Life for several days. I also announced the news in the newspaper to inform all disciples of the Venerable One, in hopes of seeking a response based on collective wisdom and concerted efforts. At the time, I said to the assembly, "I fear this may be our last opportunity to practice Universal Bowing and bow the Medicine Master Repentance for the Elder Master Yun." My voice was particularly heavy and sorrowful as I spoke, so that those who heard me also

沉重而悲痛，所聽到之人，亦皆泣不成聲。旋雲居來信云：公病稍瘥，甚慰！

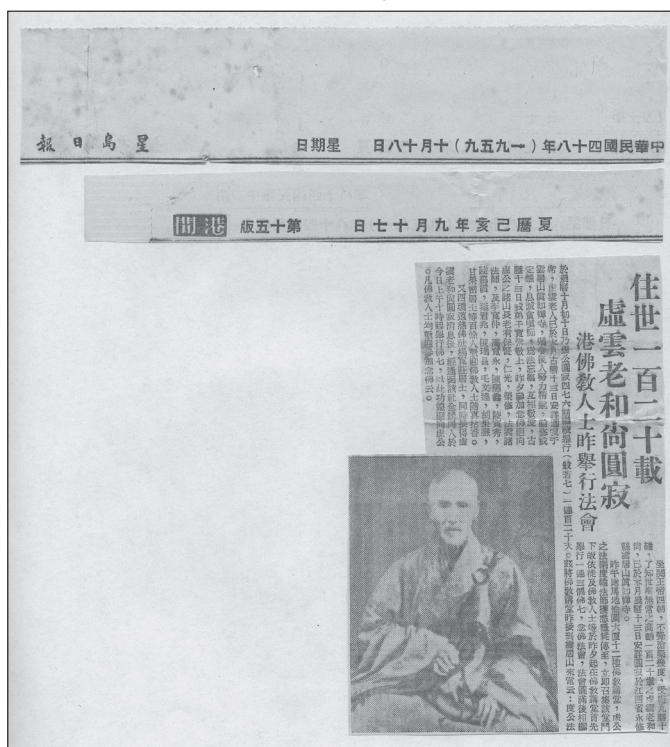
即專志命人設計繪畫老人畫傳集，精美國畫二百餘幅，洋洋數萬言，（編按：《虛雲老和尚畫傳集》於1959年農曆8月問世，）發揮老人一生超入道德，行願刻苦勤勞獨到之精神，以垂永範，啟迪後賢，萬古未來，有所楷式。不幸噩耗，竟爾於10月16日（即農曆9月15日）接獲專電通知云：老人慟於本月12日下午1時45分鐘，安詳圓寂於雲居山真如禪寺，囑令後人勤修戒定慧，息滅貪嗔癡。為法忘軀，互相敬愛云云。

遽聞之下，不啻山頹地震，人世毀滅，劫火洞然，不辨是夢是醒，為實為虛，如呆癡之木偶，似無識之泥像，久之乃知覺恢復，不勝悲悼！次日17上午，召集本堂檀越，商議追思事宜。即席決定舉行佛七21天後，復舉行大般若120日，以昭追思而報法乳之恩。當即通電海外各法侶同參等，分別致電如三藩市佛教講堂、檀香山佛教會、星加坡佛教會、李俊承、畢俊輝居士等，加拿大詹勵吾居士，南洋各國，臺灣、緬甸、泰國、印度、錫蘭等地，以及世界佛教友誼會主席于振東居士等，計百餘封電報拍出，故各地風起雲湧，響應追思老人。遂以電話通知本港各佛教人士，18日（即農曆9月17日）在本港各報章公開發表消息，普告大眾。詎料因此招人妒忌，宵小誹謗，魔鬼猖獗，混亂視聽，一般自命為善知識者，亦甘附驥尾從而和之，良可嘆也！信乎善事多魔。

burst into crying. Immediately after, a letter from Yunju indicated "The Venerable One is a little better. We are deeply relieved!"

I immediately focused on commissioning an artist to work on the Elder One's Pictorial Biography. The biography includes over two hundred exquisite Chinese brush paintings and several tens of thousands of words. [Note: The Pictorial Biography of the Elder Master Hsu Yun was published in the eighth lunar month of 1959]. It elaborated the Elder's life of superior virtue, his conduct and vows, his endurance of hardships, his diligence, and his singular energy and spirit. He will serve as an eternal model and inspire the able and virtuous ones in the years to come. Unfortunately, on October 16 (the fifteenth of the ninth lunar month), I received a telegram notice that at 1:45 p.m. on October 12, the Venerable One had peacefully entered Nirvana at Zhenru Chan Monastery on Yunju Mountain. His instructions for those who would come after him were to diligently cultivate precepts, samadhi, and wisdom, and put to rest greed, anger, and delusion; to forget themselves for the sake of the Dharma; to respect one another and so forth.

Upon hearing the news, I felt like the mountains had collapsed, the earth had quaked, the world had been destroyed, and the fire in the age of destruction had burned up everything. I could not tell if I was dreaming or awake, if things were real or illusory. I was as dull as a puppet, as senseless as a clay image. After a long while, I came to my senses, and I experienced an overwhelming grief. The next day, on the morning of October 17, I called together the donors of the temple to arrange the memorial services. We decided right then to hold a 21-day Buddha Recitation Session followed by a 120-day Great Prajna Recitation Session, in hopes of commemorating the Elder Master and repaying his kindness in nourishing us. Then we sent telegrams to inform overseas fellow cultivators. Among those contacted were the Buddhist Lecture Hall in San Francisco, the Buddhist Association of Honolulu, Layman Juncheng Li and Laywoman Junhui Bi of the Buddhist Association in Singapore, Layman Liwu Zhan in Canada, and other disciples in Taiwan, Burma, Thailand, India, Ceylon and other countries; and Layman Zhendong Yu, Chairman of the World Fellowship of Buddhists. More than one hundred telegrams were sent out, and thus disciples throughout the world gathered together to commemorate the Nirvana of the Elder One. We then contacted the Buddhists in Hong Kong by phone, and on October 18, the newspapers in Hong Kong published the news to inform the public. Who would have expected that people would get jealous and



總之，知我者其為雲公乎？罪我者亦惟雲公乎？孔子作春秋而亂臣賊子懼，司馬修史記而作奸犯科者亡，余為雲公而致力，雖萬矛刺身，亦無所畏耳。請儘量發揮汝等之伎倆，至表歡迎接納。永嘉大師云：觀惡言，是功德，此即成吾善知識，不因訕謗起冤親，何表無生慈忍力。又云：從他謗，任他非，把火燒天徒自疲，我聞恰似飲甘露，銷融頓入不思議。然而當知因果不可思議，報應亦不可思議也。慎之！慎之！倘墮拔舌泥犁之苦，悔之晚矣！

農曆10月4日，遣薛果鳳、馬果仙兩居士赴雲居迎舍利及靈骨供養。7日，抵真如禪寺，獲舍利十餘顆，異彩光明，五色繽紛；16日由寺返，18日下午至本堂。余率兩序大眾，香花迎接，頂禮叩拜皆大歡喜，余亦如釋重負，輕鬆愉快。

次日偕四居士：毛文達、李仲猷、薛、馬，奉舍利往訪岑老居士，商討專刊事。彼主張遲日出刊，以待海外文件。故此本刊現在始問世（編按：宣公上人在香港時期所製作的《虛雲老和尚涅槃專刊》）。今後尚希世界各國佛教徒眾，精神團結，互相敬愛。

老人遺偈云：蝦蟇蟻命不投水，吾慰水族身擲江，祈諸受我身願供，同證菩提度眾生。請各法侶，不必憂慮，生死循業，如蠶縛繭，貪迷不休，囚閒憂喜，欲除此患，努力修煉，妙契無生，明通性地。斷愛憎情，脫輪迴險，參淨三學，堅持四念，誓願圓成，質幻露電，證悟真空，萬法一體，離合悲歡，隨緣泡水。吾死後化身畢。請各位將吾骨灰，碾成細末，以油糖麵共骨灰和好，做成丸果，請送放河中，以供水族，滿吾所願，感謝無盡！還債人虛雲頂禮。以此作為吾等之準繩，向前邁進佛城，永不退轉於阿耨多羅三藐三菩提。

start to slander? The evildoers were rampant and confused the public. Even those claiming to be good knowing advisors followed along and did the same. How pitiful! Believe it or not, wholesome deeds attract more demonic disturbance.

Anyway, the Venerable Yun knew me best, and only he could blame me for what I did. When Confucius wrote the Spring and Autumn Annals, the rebellious officials and traitors recoiled in dread. When Sima compiled the Historical Records, his exposes put an end to villains and criminals. I have dedicated my efforts on behalf of the Venerable Yun. Although myriads of spears may pierce my body, I am not afraid. Proceed to aim your machinations at me. I will gladly withstand them.

Great Master Yongjia said, "Contemplate vicious words / As merit and virtue. / Then vicious words become one's Good and Wise Advisors. / Do not let abuse and slander arouse enmity. / How else can the power of compassion and patience with nonproduction be manifest?" He also said, "Let others slander me; / I bear their condemnation. / Those who try to burn the sky only exhaust themselves. / When I hear it, it's just like drinking sweet dew. / Thus smelted and refined, suddenly one enters the inconceivable." Therefore, everyone should be aware of the inconceivable functioning of the law of cause and effect and of the inconceivability of the resulting retribution. Take heed! When you fall into the Hell of Pulling Tongues, it will be too late to regret what you have done.

On the fourth day of the tenth lunar month, I sent two lay disciples, Guofeng Xue and Guoxian Ma, to Yunju to receive a portion of the sharira (relics) and bring them back so we could pay respect and make offerings to them. On the seventh, the two disciples arrived at Zhenru Chan Monastery and obtained more than ten shariras of rare brilliance with light of five colors. They set out on the return trip on the sixteenth and arrived at the Lecture Hall on the afternoon of the eighteenth. I led the great assembly in offering incense and flowers and making prostrations to the shariras. Everyone was extremely happy, and I felt as if a great burden had been lifted off my shoulders.

Carrying the shariras reverently, I went to visit the elder layman Cen the next day for a monograph with four laypeople—Wenda Mao, Jungyou Li, Xue, and Ma. Layman Cen suggested for a later publication to allow time for the receipt of articles from overseas. That's why this monograph wasn't published until now (Referring to the Nirvana monograph of the Old Monk Hsu Yun, compiled by Venerable Master Hua in Hong Kong). I hope the Buddhists all over the world will unite spiritually and respect one another.

The Elder Yun's verse of bequest reads:

*Out of kind regard for the life of ants, the shrimp don't hop back in the water.
That I might pacify aquatic creatures, please toss my body in the river.
I pray that all who partake of my offering of body and vows,
Will in turn attain Bodhi and rescue living beings.
I hope that my Dharma companions will not be sad or worried about me.
Birth and death follow our karma,
Just as the cocoon binds the silkworm that has spun it.
If you do not put an end to greed and confusion,
You will remain entrapped by joy and sorrow.
If you wish to be rid of this trouble,
You should cultivate diligently and refine yourself*

*Until a wonderful tallying with the unproduced occurs
 And you gain a thorough understanding of the mind ground.
 Through cutting off the emotions of love and hate,
 You can be released from the dangers of transmigration.
 As you work to purify the three studies,
 Firmly hold to the four dwellings in mindfulness.
 When your vows are perfected,
 Your body is as illusory as a dew drop or a lightning flash.
 When you certify and awaken to true emptiness,
 The myriad dharmas become one substance.
 The vicissitudes of life accord with conditions and are as unsubstantial as
 bubbles.
 After I die and my body is cremated, please take the ashes of my bones and grind
 them into a fine powder. Mix the powder with oil, sugar, and flour, roll it into
 pellets and then place these in the river as an offering to the aquatic creatures. I
 will be forever thankful if you grant my wish.
 Hsu Yun, one who repays his debts, bows in reverence.
 Let us take this as our standard of conduct and continue advancing towards the
 Buddha-city, never retreating from our resolve to realize anuttara-samyak-sambodhi.*



無聲誌哀讚頌：
 虛雲老人涅槃

乘虎示生閱五帝四朝一百廿年飽歷滄桑風雨
 跨鶴歸去受九磨十難三千沙界仰賴慧炬慈航
 佛教講堂、西樂園寺
 度輪率兩序大眾頂禮

Praise for Silent Mourning on the Venerable Hsu Yun's Nirvana

*Riding a tiger, he manifested birth, his life spanning four dynasties and five emperors.
 For 120 years, he weathered countless storms and endured multitudes of sufferings.
 Mounting a crane, he departed, having endured nine torments and ten calamities.
 Those in worlds like sands in the trichiliocosm, rely on him as their wisdom torch and ferry of mercy.*

Venerable Master Du Lun leads the great assembly of
 Buddhist Lecture Hall and Western Bliss Garden Monastery to bow in respect

恩師雲公老人涅槃

北城仰德萬里來親遵師慈命教育龍象勤修戒定慧
 南華面授單傳直指續祖心燈囑咐賢聖息滅貪瞋癡
 嗣法門人安慈頂禮

On the Nirvana of Our Kind Teacher, the Venerable Master Hsu Yun

*Admiring his virtues from the northern city,
 I traveled myriad miles to draw near the Master and follow his kind commands
 To educate and develop outstanding monastics and diligently cultivate precepts, samadhi and wisdom.
 Conferring face-to-face at Southern Flower (Nanhua),
 He transmitted the mind seal perpetuating the Mind-lamp of the Patriarchs
 And reminding all worthies and sages to eradicate greed, anger and delusion.*

Dharma-heir An Ci bows in respect

待續

To be continued