

白山黑水育奇英（續）

White Mountains and Black Waters Nurture A Rare Talent (continued)

宣公上人事蹟編輯委員會新編2009年

鄭耿琳 等人 英譯

A new edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
Translated into English by Genglin Zheng and others

105. 雲門訣別

上人在廣東南華寺住了一年，又到雲門大覺禪寺。民國38年（西元1949年）六月，上人觀看當時局勢，想暫居香港。拜別虛雲老和尚之時，老人贈法語：「好自為之，勿負期待！」實在是語重心長！

上人自述：

那年元旦，我辭去學院教務主任職，在藏經樓管理藏經，作圖書館館員。那時候我在藏經樓東南角那個地方住，我在那裏不見人，也不講話，好像閉關一樣。

我認識一個老同參，他說：「你為什麼到角落裏？誰也看不見你，這是不可以的！」就叫我搬出來。他走了，還寫封信給我，要我到外邊弘揚佛法，教化眾生。我因此沒有房子住了，到處流浪，後來跑到美國。當年他叫我沒有房子，想不到現在這個萬佛城房子這麼多，我也不知道要住哪個好！

傳戒後，隨虛老至韶關大鑿寺。後虛老回雲門，要我也同去，我說：「好！但須先回寺再來。」我到五月初旬，

105. Farewell at Cloud Gate

After staying a year at Nanhua Monastery in Guangdong Province, the Venerable Master went to Dajue (Great Enlightenment) Monastery in Yunmen (Cloud Gate). In June of 1949, the Venerable Master observed the social and political situation, and decided to stay in Hong Kong for the time being. While bidding farewell to Elder Master HsuYun, the Elder Master offered him these words of Dharma, "Take care of yourself and do the best you can. Do not let me down!" These profound parting words carried such high expectations!

In the Venerable Master's Own Words:

That New Year's Eve, I resigned from the position of academic dean to become the librarian of the Tripitaka Library. At that time, I lived in the quarter in the southeast of the Tripitaka Building. I declined to see people and did not speak to anyone; it was as if I had gone into seclusion.

A fellow cultivator that I knew said, "Why did you go to that corner? No one can see you there. This is not allowed!" Therefore, I moved out of there. Later, he moved away and left me a letter asking me to go outside to propagate the Buddhadharma, to teach and transform living beings. I wandered about as if homeless, not having houses to live in, and eventually ending up in the United States. Back then he told me to go "without houses". Who could have imagined that now in the City of Ten Thousand Buddhas that I would have so many houses that I do not know which house to live in.

After the precepts transmission ceremony, I followed Venerable Master HsuYun to Dajian Monastery. Later Venerable Master HsuYun went back to Yunmen and wanted me to follow him. I said, "O.K. But I must first go back to the monastery before I follow you." It was not until May of that year that I

才往大覺禪寺。沿途山路崎嶇，猶如蜀道，走到離雲門尚有二十餘里，天已經黑了。

我暗夜獨行，路徑生疏，正在為難之際，前面忽有燈光照路，我順著光前行。燈光始終在百步之前導引，直到大覺禪寺山門口才消逝。恰好是大覺寺開大靜的時間，我敲門入寺。

拜見虛老後，虛老問我：「怎麼這麼晚到？」我說因為路途不熟延誤，幸好有燈光在前引導。虛老說：「太奇特了！白天行走山路，無人引導也難認識，何況夜行！」

虛老安排我在雲門寺（即大覺禪寺）為班首，上殿、過堂、坐禪，領眾熏修。後來因為我住的那間房間潮濕，尤其五、六月間更嚴重，我就向老和尚告假，我說：「老和尚，我在這兒住著受不了啦！」他說：「什麼你受不了？」我說：「我住的這個房間很潮濕，尤其在這個夏天的時候，我真是受不了，都得了濕氣病。」

你猜老和尚說什麼？他說：「我們廟上的房間已經很好了。你看那些當地的人，像在豬窩裏睡似的，他們怎麼就受得了？」我說：「老和尚，你怎麼比人像豬似的？」他說：「他們原本就是！」我說：「我想先到香港，等天氣乾燥一點再回來。」虛老還是不同意，說：「不要去！去就難回來了！」我說：「學人已經決定了，一定要去！」

虛老聽我去意甚堅，忍不住就落淚了，握著我的手，說：「你去香港，就不會回來了，我們再也不能相會了！」我說：「放心！我病好就回來，一定回來！」他說：「一定回不來！」我說：「真是回不來，我就在香港住了！」虛老回答：「那就住吧！你此去要努力，為釋迦老子爭口氣，為歷代祖師建道場。好自為之，前途光明無量，不要辜負我對你的期望！」

等到了香港，7月間又回到廣州，準備過了中秋節之後回雲門大覺寺，去用功

had the chance to go back to Great Enlightenment Monastery. The journey back to the monastery was over rugged mountain roads comparable to the road to Sichuan Province, which is famous for its steep and treacherous mountain roads. When I was about twenty miles away from Great Enlightenment Monastery, it was already dark.

I was walking in the dark night alone in an unfamiliar terrain, and confused about the direction. Suddenly, lights appeared in front of me showing me the way. I followed the lights and pressed on with my journey. The lights kept ahead of me at a distance of some one hundred paces, guiding me, and only disappeared when I arrived at the mountain gate of Great Enlightenment Monastery. At the time when people came out of their long meditation sits—exactly at the moment of “breaking the silence.” I knocked on the door and walked inside the monastery.

After paying respect to the Elder Master HsuYun, he asked me, “How come you arrived so late?” I said that I was delayed because I was unfamiliar with the directions and the terrain, but was fortunate to have had the lights guiding me. Elder Master HsuYun said, “That is extraordinary. People get lost even when they are walking here during the day, let alone at night.”

Elder Master HsuYun arranged for me to stay at Great Enlightenment Monastery. He appointed me the leader of the assembly for attending the ceremonies, filing with the assembly to the Dining Hall to take the daily meal, and sitting in Chan meditation. After some time, I requested to be excused because the room in which I stayed reeked of dampness, especially throughout May and June. I mentioned to Elder Hsu, “Elder Master, I cannot bear to stay here!” He asked, “What is bothering you?” I replied, “The room in which I stay has too much humidity, especially during the summer. I can’t take it anymore. I even have eczema.”

Guess what the old monk said? He said, “The conditions of the room and board in our monastery are already very good. Look at the people living nearby—they sleep in places similar to pig pens! How can they stand it?” I said, “Elder Master, how can you compare people to pigs?” He replied, “They are pigs!” I said, “I want to go to Hong Kong. I’ll return when the climate is drier.” The Venerable Master HsuYun still would not allow me to go, saying, “Don’t go! If you go, it will be difficult for you to return!” I said, “Your disciple has already made the decision; I must go!”

When the Venerable Master HsuYun heard that my will to leave was extremely firm, he couldn’t stop himself from shedding tears. He held my hand and said, “If you go to Hong Kong, you will never return, and we will be unable to meet ever again!”

“Don’t worry! I will definitely return as soon as I am well from my illness!” I replied.

He said, “You will definitely be unable to return!”

I said, “If I really can’t come back, then I will live in Hong Kong!”

He said, “Then live there! When you go this time, you must try your best to represent for Shakyamuni Buddha and establish monasteries for the patriarchs of the past generations. Go ahead and do what you wish. Your future is bright

修行。可是八月初旬，曲江、韶關解放，想再回去，果真回不去了。我在8月18日那一天，從廣州乘船到香港，隨緣在香港住了十多年。

問：師父，你也有老師吧？

上人：當然有，而且很多。我追隨過許多位大和尚，虛雲老和尚對我助益最多。

問：你最尊敬哪一位法師？

上人：虛雲老和尚。

問：請師父講述虛雲老和尚的精神。

上人：不睡覺。

從此上人滯留香港，雖然仍可以和虛老書信往還，更可以日後幫助虛老籌募重興雲居山真如禪寺的建築費，可是這一別便成永訣了！1958年虛老增訂《佛祖道影》，他在書上加上一首解釋文意的偈語，這是老法師對佛教又一個有價值的貢獻。他同時寫了一封信給上人。

and without limits. You must live up to my expectations for you!"

After spending some time in Hong Kong, I went back to Guangzhou in July. I was planning to go back to Great Enlightenment Monastery in Yunmen after the Mid-Autumn Festival to further my cultivation. But in early August, Qujiang and Shaoguan were liberated; so even through I wanted to go back, it was impossible. On August 18, I took the ferry from Guangzhou to Hong Kong, and stayed in Hong Kong for over ten years in compliance with the conditions.

Questions and Answers

Question: Shr-Fu, you must have had a teacher, right?

Ven. Master: Sure! Actually I have had many. I have followed many great monks in the past. Elder Master HsuYun taught me the most, though.

Question: Which Dharma Master do you admire the most?

Ven. Master: Elder Master HsuYun.

Question: Shr-Fu, please speak about the spirit of Elder Master Hsu-Yun.

Ven. Master: Never falling asleep.

For then on, the Venerable Master stayed in Hong Kong. Though he could still communicate through mail with the Elder Hsu, and later even helped raise funds to help Elder Master Hsu rebuild Zhenru Chan Monastery in Yunju Mountain, that farewell turned out to be final. In 1958, Elder Master Hsu edited and expanded *Biographies of Past Patriarchs* along with verses explaining each biography. This was another major

度輪仁者慧照：

久疏音候，近維利生如意為念！茲寄奉近年增刻佛祖道影壹部，存閱留念，並希自利利他，為道珍重！此候

法喜

虛雲合十

一九五八年十二月二日

To the kind and wise Du-Lun:

I have not heard from you in a while. My only hope is that everything goes smoothly as you teach and benefit living beings. Please find the enclosed copy of *Biographies of Past Patriarchs*, which has been edited and expanded recently. Do accept this book as my gift to you and peruse it at your leisure. Also, stay the course by benefiting oneself as well as others. Take good care of yourself!

Joy in Dharma,

Hsu-Yun with palms together

December 2, 1958

度輪仁者慧照：
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 一九五八年十二月二日

【後記1】知定法師撰文緬懷上人：

度輪長老，惜因生逢末紀，處斯兵荒馬亂之秋，故披剃許久，尚未圓具。直至1947年才闖關萬里，受盡千辛萬苦，抵達普陀山，秉受了三壇大戒。之後，聽聞當代禪宗泰斗虛雲老和尚在曹溪重興祖庭，開堂說法。於是不辭勞苦，跋山涉水，於一九四八年到達廣東南華寺。南華寺是年剛好春期傳戒，長老又再報名補戒，由此可見長老對戒律的重視。

我和宣化長老的認識，是在1948年南華寺戒堂中。彼時我當開堂，開堂的職責除教授出家人行住坐臥的一切規矩外，戒堂中的一切大小事務，亦在管轄範圍之內。而受戒弟子若有疑問或難題，向我請教，當然盡我所知為彼等解答。當時，我覺得度輪法師為人謙恭識禮，威儀齊整，動止安詳，知是法門龍象，真獅子兒，他日必有一番大振宗風之舉也。在南華寺我所辦的戒律學院，缺少一位好監學，此一職位，需要一位品學兼優之人，方堪勝任。戒期圓滿後，我即商請度輪法師出任斯職，一談即就。度老接任斯職，盡忠盡責，直到離開南華寺。

【後記2】大德風範

中國近代的禪宗泰斗有上虛下雲老和尚與上來下果老和尚；雖然我們無緣親聆教益，但是從他們給上人的書信中，我們可以感受到道者的風範。上人雖然因時局動盪，未能回雲門再親近虛老；但是他常常和虛老書信往返，並且盡心盡力地護持虛老。下面是虛老的來函：

contribution to Buddhism from Elder Master Hsu. At that time, he wrote a letter to the Venerable Master.

[Postscript 1] Article in commemoration of the Ven. Master by Dharma Master ZhiDing (Aware of Samadhi):

Because Elder DuLun (Wheel of Crossing-over) was born in this Dharma-Ending Age, amidst the turmoil and chaos of war, he had not completed the whole of the precepts, even though he had the robe and shaven head for a long time. Only in 1947, when he charged through thousands of miles of barriers, endured untold trials and tribulations, did he finally arrived at Moutian Potala and received the full precepts of the three platforms. Later, upon hearing that the renowned leader of the Chan School at that time, the Venerable Master Hsu Yun, had revived the Patriarchal lineage in Caoxi and started lecturing Dharma, Elder Du Lun, despite all hardships, once again trekked across mountains and rivers to get there. In 1948, he reached Nanhua Monastery in Guangdong province. It just happened that the monastery was holding its spring precepts transmission. The Elder Master registered to take the precepts once more. This demonstrates how seriously he regarded the Precepts.

I met the Venerable Master HsuanHua in 1948 when we were both in the Precepts Hall at Nanhua Monastery. At that time, I held the position of Hall Initiator. As the Hall Initiator, I was responsible for teaching the protocols behavior to monks as well as overseeing everything in the Precept Hall. Should any preceptee have a question or encounter a difficulty and consulted with me, I did my best to respond and resolve the issues. At the time, I observed that Dharma Master Du-Lun was humble towards others and behaved with perfect etiquette, in addition to carrying himself with complete ease and adhering strictly to protocols. I knew at once that he was indeed “a dragon and an elephant” within the Dharma’s gate, a true “lion cub,” and also that in the future, he was sure to revive the Chan School once more. I was in charge of the Precept School at Nanhua Monastery, and was looking for a good “overseeing Dharma Master.” This position required someone who met the highest standard of knowledge and ethics. At the completion of precept transmission ceremony, I therefore asked Dharma Master Du Lun to take on such role and he gladly accepted. Elder DuLun performed flawlessly, fulfilling his duty in this role without fail until the day he left Nanhua Monastery.

[Postscript 2] Grace of the Sage

There are two renowned leading figures of the Chan School in modern times China, the Venerable HsuYun and the Venerable LaiGuo. Although we never had the affinity to listen to their teachings personally, from their letters to the Venerable Master we can capture the grace of their Way. Due to the political turmoil at the time, the Venerable Master was unable to return and serve at Venerable Hsu-Yun’s side, but often exchanged letters with the Elder Master and exhausted his utmost efforts to support him. Below is a letter from Venerable Hsu-Yun:

佛指本無情明性亦無礙

安慈法師慧鑒 大函已悉一切 仁者所云過自謙抑實則學院去

年賴 仁者之助力正多 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 任事者亦候

慧安

祜虛雲
合十
清元月六日

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

虛雲老和尚挽留度公之函

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，是所致禱，餘未及。耑候

慧安

祜虛雲（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

To the wise Dharma Master AnCi:

From your letter I understand everything. You must not be overly modest. Actually you have served the Buddhist Institute tremendously last year and it relies upon your continuous assistance. Please do not think of going elsewhere. I hope you would consider, for the future, to support and protect the institute. I cannot convey my wish enough. I shall await for your answer.

Wisdom and peace

HsuYun (sealed) with palms together, on the 6th day of the first lunar month

If you don't want to go to Nanhua, it would be nice of you to come to Cloud Gate. It is not advisable to run around all over the place because the world nowadays is not at peace.

Great Awakening Monastery, Cloud Gate Mountain, Ruyuan, Guangdong

上人自述：

老人給我一封信，叫我作一點功德。於是乎我就發願認捐雲居山真如禪寺大雄寶殿等十幾尊佛像；又到緬甸去買金箔給佛像裝金，金箔一共買了三百多盒（是大盒的）。虛老十分歡喜，幾次寫信來道謝。從這個地方，可以看出虛老對後輩的用心又深又遠大，謙虛的德行不遑多讓；薄己厚人，捨己從人，對待自己很嚴格，對待別人卻很寬厚，常常犧牲自己來隨喜他人、幫助他人。虛老這種偉大的精神，無上的慈悲，崇高的道德，和最真最誠的平等心，使人打從心底就歡喜，因此發自真心和誠懇心的來佩服他。

In the Venerable Master's Own Words:

The Elder Master wrote me a letter, asking me to do some meritorious deeds and virtue. Therefore, I vowed to subscribe to ten-plus Buddha statues within the Hall of Great Strength in Zhenru (True Essence of Nature) Monastery, Mountain Yunju (Cloud Resting). Additionally I went to Myanmar to buy some gold foil for the statues. In total, I offered around 300 or so large boxes of gold foil. Elder Master Hsu was very happy about this and wrote me several letters of appreciation. From this one, I can tell just how deeply he cared for and how much he expected of us, or his disciples. He always led by example, and was very modest, ethical and virtuous. Lavishing on others while being frugal himself, he sacrificed himself for the benefit of others. He held himself to the strictest standards while he invariably showed leniency towards others. Often, he sacrificed his own interests to take delight in following the pursuits of others and to help them. The great moral example set by Elder Hsu, the great compassion that he showed, the eminent standard

度輪仁者慧鑒：

日昨廣妙來山帶來金箔甚多，除仁者惠助功德港幣壹仟伍百元外，尚欠價壹仟貳百玖拾捌元肆角港幣。仁者前曾發心任塑阿彌陀佛壹尊，至希將欠款交還廣妙壹仟貳百元港幣為荷。再者本寺現因修造需款孔急，至希仁者繼續發心護持，并望便中領導僑胞居士來山一遊是盼。此候

法喜 虛雲（印章）

雲居山真如禪寺 四月初二日

To the Honorable Du Lun:

Yesterday Guang-Miao came and brought with him many pieces of gold foil. After the HK\$1,500.00 that you had graciously raised, there is still an outstanding balance of HK\$1,298.40. Earlier, you had taken the responsibility of sculpting a statue of Amitabha. Now I wish to return the debt of HK\$1,200 and asked Guang-Miao to bring it back. Additionally, this monastery is currently under repair and in need of urgent funding. Therefore I wish you would continue with your earnest support. Also, at your convenience, I hope you would lead some Chinese overseas lay-people to come and visit the monastery. I shall await for your reply.

Dharma Joy! HsuYun (sealed)

Cloud Resting Mountain,

True Suchness Chan Monastery, April 2

of ethics that he exhibited, the utmost sincere mind of impartiality, all inspired joy from the bottom of people's hearts. One cannot help, but respect him out of true and unbound sincerity.

Venerable Master HsuYun once again wrote to me and asked me to go to Cloud Resting Mountain.

During my Chan contemplation, I knew he wished to entrust to me the great responsibility of Zhenru Monastery. However, at the time I was unable to comply at once because of various conditions. I still feel tremendous regret about this matter to this day. I was constantly busy running around propagating Dharma and had no time to take on another task until the Hong Kong Buddhist Lecture Hall was established. My original plan was to completely take care of everything over here, then hand these duties over to someone I could trust, and then go back to Cloud Resting Mountain to be close to my dear teacher and attend at his side.

度輪仁者慧鑒：日昨廣妙來山帶來金
 金飲泊甚多除仁者惠助功德港幣壹
 仟伍佰元外尚欠價壹仟貳百玖拾捌元肆
 角港幣仁者前曾發心任塑阿彌陀
 佛壹尊至希將欠款交還廣妙壹仟貳百
 元港幣為荷再者本寺現因修造需款孔
 急至希仁者繼續發心護持并望便中
 領導僑胞居士來山一遊是盼此候
 法喜 虛雲
 雲居山真如禪寺 四月初二日



虛老又寫信叫我到雲居山，我在禪觀時，知道他是想把真如寺的重任交付給我；可是我因為種種的因緣，當時不能馬上答應；為了這件事，一直到現在我還感到非常遺憾。等到香港佛教講堂成立了，整日都在為弘揚大法的事情而四處奔波忙碌，更感到分身乏術了。本來我是打算把這邊的事務都料理完全了，有了可以囑咐交代的人以後，再去雲居山親近老人家，侍奉在老人家的身邊……。

度輪法師道鑒：睽離忽已數載，每以為念。前郭居士來函云及座下在港法化甚盛，至慰！頃廣東太平蓮舍轉來惠函，并惠港幣陸百元，欣悉一一。座下發心殊勝，重興古刹，並蒙遠注，施功德，不勝希有之嘆。雲來雲居結茆，已將三載。此亦為國內著名祖師道場，惟久已荒蕪，殿堂全墟。雲來此後，各地衲子亦聞風而至；因此前年勉建法堂一幢，容眾安居。今春正修建大殿天王殿等處。惟資力維艱，住眾逾百，道糧亦困難。座下法緣至廣，甚望力為惠助，成茲功德，則甚幸！所云造聖像十餘尊，此皆殊勝之業；至為雲造象一節，雲何以堪，此甚不可也！望勿爾！座下為法心切，續佛祖慧命，當滿座下之願。附寄源流，俾承祖脈，祖道賴以重興，是所至望！專覆不盡，即頌

法樂

初虛雲合十

四月九日

云居山真如禪寺箋

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法樂 衲虛雲合十（印章）四月九日

雲居山真如禪寺箋

To Dharma Master DuLun:

We've been separated for many years, but I often think of you. Earlier Layman Guo wrote to me and said you have extensively propagated the Dharma in Hong Kong. How comforting! A short while ago, I also received a comforting letter from you forwarded by Guangdong Pacific Lotus Vihara along with the kind HK\$600. How delightful! You have brought forth such a unique, vigorous mind for the revival of the ancient temples. Especially with the charity from afar, this merit and virtue is extremely rare indeed! It's been three years since I settled down at Cloud Resting. This is also the country's famous bodhimanda of patriarchs, but it's been neglected for so long that the entire temple is in ruins. Upon hearing of my arrival, monastics from all over the country also came. Last year with effort, a Dharma Hall was built so that everyone could live peacefully. This spring we are rebuilding the Grand Palace Hall, the Kings of Heaven Palace, and other structures. With well over a hundred residents, we are facing difficulties with capital and other provisions as well. Your Dharma affinity is wide, and I would be deeply grateful if you would help out by doing some meritorious and virtuous deeds. You mentioned undertaking the making of ten-plus Buddha statues—this is truly a superb endeavor. As for the part about making a statue of me, how could I endure such honor?—This cannot be! I hope you will not do that! Your Bodhi resolve is firm, and you will perpetuate the Buddha's wise teachings, thus fulfilling your vows. Enclosed here is the genealogy of the Chan School so you can carry on the responsibility of the past patriarchs. The patriarchs' teachings will rely upon you to flourish once again. This is my expectation of you. What I want to convey is endless.

Wishing you Dharma joy

HsuYun, with palms together (sealed), April 9.

Letter from Cloud Resting Mountain, True Suchness of Nature Chan Monastery

除了虛老之外，上人對來果老和尚也非常欽敬。上來下果法師於東方被公認為佛教歷史中最为嚴厲的禪師之一。中國大陸快要解放時，許多僧眾離開中國；當時上人也剛從中國抵達香港，但正忙於照料落難的僧眾。上人擔心來果法師所承之正法會於世上消失，曾經寫了一封信給果老，請他來香港，下面(本頁右下)是果老的覆函：

從虛老的書函，我們可以明白他重興佛教梵剎的熱忱和維護僧團的苦心；從果老的來函，可以見到他老人家的豪邁和為法忘軀的意志。這兩位禪宗大德，以復興佛教為己任的大無畏精神，吾輩應學習和效法之。

◎待續



Master was worried that the proper Dharma that Venerable Lai-Guo upheld would fade from the earth. He once wrote a letter to Venerable LaiGuo inviting him to come to Hong Kong. Below is Venerable LaiGuo's reply:

From Venerable Hsu Yun's letters, we can understand his zeal for reviving Buddhist monasteries and his painstaking effort to maintain and protect the Sangha. Venerable LaiGuo's letter reveals the elder's bold open-mindedness and selfless determination for Dharma. These two great sages of the Chan School, took upon themselves the revival of Buddhism as their personal duties, their fearless spirits serve as example for our generation to study and follow.

◎To be continued

安慈大師光鑒：

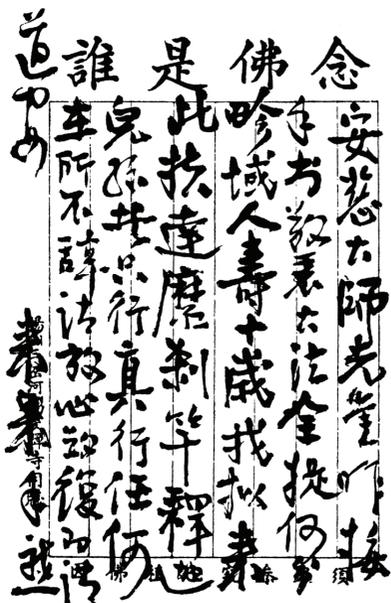
昨接手書，敬悉。大法全提，何分畛域，人壽十歲，我擬來此扶達磨剎竿；釋迦兒孫者，只行真行，任何在所不辭。請放心！敬復即請

道安
來果手啓

To the Great Master AnCi:

I received your hand-written letter yesterday. Thank you. The great Dharma pervades everywhere, and it is not separated by boundary or region. Even in an age where man's lifespan "is ten years" (brief), I wish to come here and carry the flag of Bodhidharma. Sakyamuni's descendants only need to stay true on the proper path. Nothing else matters. Please don't worry!

Respectfully and be peace on the path,
Handwritten by LaiGuo



注：上人出家的名字叫安慈，字度輪，號宣化。

Note: Venerable Master Hua's lineage name was AnCi, Dharma name was DuLun and Dharma title was Husuan Hua.