

新發現虛雲老和尚十二份書信手稿 相關問題考述

釋永東／佛光大學宗教學所教授

摘要

本論文研究對象虛雲老和尚的大量書稿都毀於一九五一年的「雲門事變」中，故本研究探討其仍留存下來，由台灣宜蘭曾居士私人館藏虛雲的十二件手稿書信，就彌足珍貴，分別答覆乙尊先生、鑿泉居士、廣元居士、慧正居士、養廬居士、華平居士、力文居士與安慈等八位居士的問道疑難。但這十二件手稿書信的書法字體卻與虛雲老和尚其他法語書法字體有極大的差異，其真偽就很具有考據與研究的價值。

本論文採用文獻觀察、田野調查與訪談的研究方法，首先訪談曾居士私人館藏虛雲十二件手稿書信的因緣，其次瞭解前述八位居士的身份、每份墨書書寫日期與先後關係以及內容，再比對同館內所收藏虛雲老和尚的書法，從筆法、格式、時間與用印等內涵以辨其真偽。接著追溯這八位居士中唯一出家宣化上人傳承自虛雲老和尚的修行軌跡，與思想關係。

從虛雲老和尚與安慈居士兩封往返書信的內容，瞭解宣化傳承自虛雲老和尚的修行軌跡與思想，都是為報孝而三步一拜，堅持奉守戒律的苦行生活，提倡法法平等，對禪、淨、密、律、教五宗均有涉獵傳揚。都以修持和弘揚禪宗為主，並獲得神通變現知過去觀未來的方便善巧，能住持名剎，善於營建叢林、培養弟子、弘化一方。宣化終獲虛雲老和尚的肯定，將禪宗為仰宗的法脈傳予他，並任命為釋迦牟尼佛傳承的第46代、禪宗為仰宗第9代傳人，成為虛雲老

和尚十大弟子之一。可見在資訊科技未發達前，手寫書信可達到傳道解惑的功能。

關鍵詞：大乘義章、虛雲、雲門事變 書信 師徒傳承

Research on the Issues Related to the Newly Discovered Twelve Handwritten Letters of Elder Master Hsu Yun

Shih, Yung-Dong, Professor of Graduate Institute of Religious Studies, Fo Guang University

Abstract

A large number of manuscripts of Venerable Master Hsu Yun (hereinafter referred to as "Hsu Yun"), who is the research object of this paper, were destroyed in the "Yunmen Incident" in 1951. Therefore, this study explores Hsu Yun's twelve handwritten letters preserved and collected in the private library of Mr. Ceng, a lay Buddhist of Yilan, Taiwan. These precious letters answered Dharma questions raised by eight lay Buddhists including Yi Zun, Jian Quan, Guang Yuan, Hui Zheng, Yang Lu, Hua Ping, Li Hang and An Ci.

This paper uses literature observation as the research method. It starts with understanding the identity of the aforementioned eight lay Buddhists and the date, the time sequence and the content of each ink written letter. Then, it compares these letters with the calligraphy of Hsu Yun collected in the same library to verify their authenticity based on the style, format, date and using of seals. Furthermore, it traces the eight lay Buddhists' Dharma practice back to Hsu Yun and examines their thought relationship.

From the contents of two letters between Elder Master Hsu Yun and An Tse, we can understand Hsuan Hua inherited the practice and thoughts from Elder Master Hsu Yun. They both undertook Three-Steps-One-Bow pilgrimages for filial piety, insisted on abiding by the precepts and living an ascetic life, advocated "Every Dharma is Equal", and propagated five

Buddhist sects which are Chan, Pure Land, Vajrayāna, Vinaya and Teaching. In addition, they both focused on practicing and promoting Chan Buddhism, obtained spiritual powers knowing the past and the future, administered famous temples, and were adept at building forest monasteries to cultivate disciples and promote Buddhism.

Hsuan Hua was finally affirmed by Elder Master Hsu Yun, who transmitted the Guiyang lineage of Chan Buddhism to him and made him the forty-sixth generation since Sakyamuni Buddha, the ninth lineage holder of the Guiyang school of Chan Buddhism. Thus, he became one of the ten great disciples of Elder Master Hsu Yun. It can be seen that before the advent of information technology, handwritten letters could achieve the function of propagating the doctrine and resolving doubts.

Keywords: the Essay on the System of Mahāyāna, Hsu Yun, Yunmen Incident, letter, mentoring relationship