



覺海慈航度香江

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening

宣化上人事蹟編輯委員會新編

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A new edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
Translated into English by Malaysia Translation Team
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楔子 弘法生涯的起點

上人自述：

這也是一種緣的關係，
業風把我從東北一吹，吹到天津，
又從天津吹到上海，來到湖北；
到湖北不久，又吹我到普陀山，
然後經過蘇州靈巖山，
到廣東親近虛雲老和尚。
我在廣東住了一個時期，
又被這股業風吹到了香港。
在香港一住十多年，
和香港有這麼一段不大不小的緣，
這大概都是應該有的。
1960年到澳洲，
1961年回香港不久，
1962年到了美國。

神州色變 國土隳裂
師與雲公 雲門一別
成永訣
行腳至港 離宮闕
眾僧留難香江 悲心切
拯厄濟苦 不計日月

Prologue

Beginning a Life of Propagating the Dharma

In the Venerable Master's Own Words:

Due to certain conditions,
Karmic winds blew me from Manchuria to Tianjin,
Then from Tianjin to Shanghai and then to Hubei;
Not long after Hubei, I was blown to Putuola Mountain,
Later passing by Suzhou's Ling Shan,
I drew near Elder Monk Hsu Yun at Guangzhou.
Staying in Guangzhou for a period of time,
The karmic wind blew me back to Hong Kong.
I resided in Hong Kong for over ten years.
My affinities with Hong Kong are neither too big nor too small.
Maybe it is supposed to be so.
In 1960, I went to Australia,
In 1961, I returned to Hong Kong for a short period,
And in 1962, I came to America.

The country changes, the land ruined
The Master's departure from Elder Hsu Yun at Yun Men became
permanent
Leaving the temple and traveling to Hong Kong
His heart filled with compassion seeing numerous refugee monks in
Hong Kong,
Forgetting months and days, he helped those in suffering

啟建道場更不懈
西樂慈興和講堂
廣宣彌陀地藏及金剛
弘闡楞嚴法華普門解
復創雜誌 心法開正道
舉辦佛七禪七 度不絕
香江十三載
心包太虛 弘範三界
流血汗 不停歇

01. 隨緣赴港

1949年夏，上人初訪香港。回國後卻因韶關解放，未能返回雲門；於是從廣州乘船又重往香港。自此上人隨緣於香江，開始了海外弘化的歷程……

上人自述：

民國三十八年（1949年）六月（農曆），這是我頭一次去香港，在東普陀掛單。七月間，我從香港回到廣州，計劃中秋節後回雲門大覺寺，可是八月初韶關解放（編按：據《韶關地方史大事記》，1949年10月7日韶關解放，其正為農曆八月十六日），回不了雲門。那時候廣州危在旦夕，我想再去香港，但是手裡連一塊錢都沒有，而且身邊還有一個徒弟果一（恒定）。



Tirelessly building Way-places:
Western Bliss Garden, Ci Xing, and the Buddhist Lecture Hall
Widely propagating Amitabha, Earth Store, and Vajra
He extensively spoke on the Shurangama, Lotus Sutra, and the
“Universal Door”
Publishing magazines with a mind to start the Proper Dharma
Holding retreats of Amitabha and Chan, unceasingly crossing over
living beings
Thirteen years in Hong Kong
His mind as vast as the universe and a role model of the Three Realms
Sparing neither blood nor sweat, he will not rest.

01. Arriving in Hong Kong According to Affinities

In the summer of 1949, the Venerable Master first visited Hong Kong. When he came back later to mainland China, he could not return to Yunmen Temple due to the liberation of Shaoguan (by the Communists), so he went back to Hong Kong from Guangzhou by ship. Since then, Venerable Master accorded with the conditions in Hong Kong and began his propagation of the Buddhadharmā overseas ...

Venerable Master's account:

On the sixth lunar month of the 38th year of the Republic of China (1949), I went to Hong Kong for the first time and stayed at the Tung Po Tuo Monastery. In the seventh lunar month, I went back to Guangzhou, planning to return to Yunmen Monastery after the Mid-Autumn Festival. However, in the beginning of the eighth lunar month, the Communists defeated the Nationalists in Shaoguan. Therefore I couldn't return to Yunmen Monastery. [Editor's note: According to the *Chronicle of Events of Shaoguan Local History*, Shaoguan was liberated by the Communists on October the seventh of 1949 (exactly on the sixteenth of the eighth lunar month).] At that time Guangzhou was on the brink of catastrophe, so I decided to go back to Hong Kong again, but I was penniless, and I also had a disciple, Guo Yi (Heng Ding) with me.

On the eighteenth day of the eighth lunar month, we went to the boat station to find out whether we could go to Hong Kong and there we met laywoman Chen Kuanman. I remember at Nanhua Monastery,

八月十八日，我們師徒倆到船泊站看看是否有因緣可以到香港，結果遇見陳寬滿居士。記得在南華寺的時候，從廣州來的謝寬輝居士對十多位在家人說：「南華寺的法師有很多人衣服不夠穿！」這些居士們因此發心買布料供僧，陳寬滿居士也是施主之一；當時有人介紹我認識她，後來在廣州六榕寺我們又見過面。陳寬滿看見我們在船泊站，對我說：「我今天去香港，您想不想去？」「我要去，妳給我買票！」於是她就買了兩張火車票給我。當晚我們乘船離開廣州，第二天一早抵達香港，這是我到香港的因緣。

我生來就是一個天不怕、地不怕、神不怕、鬼不怕的人，我也不怕教美國人說中國話。報紙上說我若不是怕共產黨，不會流浪到海外。我並不是怕共產黨，才跑到海外的，這是時局因緣促成的。一路上，我前步走，後步就被共產黨佔領了，交通斷絕，想回去也回不去，就這樣子到了香港。在香港住了十多年，直到1962年到美國。

【後記1】東普陀寺本僅為數十僧眾的道場，在四十年代末期承擔起十方叢林的責任。原因是中國大陸戰亂，很多出家人從大陸逃難到香港，「日則流蕩街頭，夜則棲息無所」。當時東普陀的方丈茂峰法師發大慈悲，發願收留難僧，堅持「

layperson Xie Kuanhui from Guangzhou informed over ten laypeople that: “Many monks in Nanhua Monastery don't have enough clothing!” Hence, these laypeople decided to buy cloth to donate to the Sangha; Laywoman Chen Kuanman was one of them. I was introduced to her, and later on, I met her again at Liu Rong Temple, Guangzhou. When she saw us at the boat station, she asked me, “I'm going to Hong Kong today. Do you want to go too?” “Yes, I do.” I replied, “Please buy me a ticket.” So she bought us two tickets. That night we left Guangzhou by boat and arrived at Hong Kong early the next morning. These are the causes and conditions that led me to Hong Kong.

Ever since I was born, I neither feared Heaven nor Earth, gods or ghosts; nor was I afraid of teaching Americans to speak Chinese. The newspapers said that if I really weren't afraid of the Communists I wouldn't have travelled overseas. It was not because I was afraid of the Communists that I went overseas. It was just the outcome of causes and conditions. Along the way, as I travelled, the places I had passed through were all captured by the Communists and transportation was severed. I couldn't have gone back even if I had wanted to. This was how I came to Hong Kong. I lived in Hong Kong for more than ten years, and only in 1962 did I come to America.

【Postscript 1】

Tung Po Tor Monastery (Dong Pu Tuo Si) originally was a monastery with only a few dozen Sangha. In the late forties, Tung Po Tor Monastery took up the responsibility as a Buddhist monastery of the ten directions. As mainland China was in a state of war and turmoil, many Sangha members escaped to Hong Kong. The Sangha members were, “In the day, roving the streets, and at night, having nowhere to rest.” At that time, the abbot of Tung Po Tor Monastery, Dharma Master Mao Feng, was very compassionate; he vowed to shelter these wandering monks and nuns and insisted to “widely open the mountain gate and welcome all in.” He said, “A blade of grass, a drop of dew; one arhat, one meal.” Over a thousand left-home people joined the monastery in one day since Tung Po Tor Monastery would not refuse any Sangha members. Faithful believers from all directions heard about such news and began to aid the monastery by donating grain and other food; thus the monastery did not suffer from the shortage of food. By “shouldering the wood and cutting the bamboo by themselves”, Dharma Master Mao Feng led the monks in building the Cloud Water Hall (Guest Monk Center) for the monks and the Sunflower Canopy (Guest Nun Center) for the nuns.

【Postscript 2】

Laywoman Tan Guoshi knew the Venerable Master when she was young. It has been over fifty years since she took refuge under the Master. Laywoman Tan Guoshi relates, “When the Venerable Master first came to Hong Kong, he stayed at Tung Po Tor Monastery before he found the Guan Yin Cave. Dharma Master

大開山門，海單接眾」，他說：「一枝草葉一滴露，一個羅漢一份齋。」一日之內，有上千的出家人掛單，東普陀來者不拒，各方善信聞訊紛紛捐助米糧，令寺無斷炊之苦。茂峰法師又率眾僧「自肩木材，自削竹竿」，蓋「雲水堂」接待男眾，另蓋「葵棚」安置女眾。

【後記2】譚果式居士自小即認識上人，皈依迄今已逾五十載。譚居士敘述：

師父最初來香港，在沒找到觀音洞之前，掛單東普陀，茂峰法師是東普陀的住持。有一次，師父帶我去見茂峰法師，師父很尊敬他——師父不管別的法師如何，看到老輩出家人總會先頂禮。

【後記3】恒定法師，法名果一，是上人第四位受具足戒的出家徒弟。四位就是：果能（恒寂）法師、果舜（恒禹）法師、果維法師、恒定法師。恒定法師是唯一跟著上人到香港的弟子，2003年往生於香港。比丘恒定法師口述：

我在瀋陽認識了師父，當時我還在讀書，直到我去南華寺，才跟隨師父出家。民國三十八年（1949年）剛受完戒，我跟著師父到香港。師父從東北來到南華寺的時候，沒有帶什麼東西，只有一條念珠；到了香港，也沒有什麼東西，也只有那條念珠。

【後記4】陳寬滿居士是皈依虛雲老和尚的弟子，護持佛教數十年，1980年，八十多歲的她曾到美國金山寺拜見上人。

☞待續

Mao Feng was the abbot of the Tung Po Tor Monastery at that time. The Master had brought me once to visit Dharma Master Mao Feng. The Venerable Master greatly respected Dharma Master Mao Feng. Whenever the Venerable Master saw elderly Dharma Masters, he would always bow to them first.”

【Postscript 3】

Dharma Master Heng Ding, whose Dharma name was Guo Yi, was the fourth ordained bhikshu under the Venerable Master. The first four bhikshus were: Dharma Master Guo Neng (Heng Ji), Dharma Master Guo Shun (Heng Yu), Dharma Master Guo Wei, and Dharma Master Heng Ding. Dharma Master Heng Ding was the only disciple who accompanied the Venerable Master to Hong Kong. He passed away in 2003 in Hong Kong. Bhikshu Heng Ding said:

“I met the Venerable Master when I was still attending school in Shen Yang. It was only at Nanhua Monastery that was I able to leave the home life under the Venerable Master. On the 38th year of the Republic of China, I completed taking the precepts and went to Hong Kong with him. When he went from northeast China to Nanhua Monastery, the Venerable Master brought nothing with him other than his recitation beads. After reaching Hong Kong, he didn't have anything either except for the beads.”

【Postscript 4】

Laywoman Chen Kuanman took refuge with the Elder Master Hsu Yun, and supported the Buddhadharm for several decades. In 1980, when she was in her eighties, she visited the Venerable Master at Gold Mountain Monastery. in U.S.A.

☞To be continued

更正啟事（二）

本刊第584期（2019年一月號），法界音第36頁「金刀剃除煩惱絲——伯克利聖寺出家法會」，寺名應為「柏克萊寺」，係宣公上人所起，特此更正。

Corrections of Previously Published Issues (2) :

In January 2019 (Issue 584), on page 36, *The Golden Knife Shaves off the Hair of Affliction-Leaving Home Ceremony at Berkeley Buddhist Monastery*, the Chinese name of “Berkeley Monastery” translated into “伯克利寺”, should read “柏克萊寺” as it was given by Venerable Master Hua.