



覺海慈航度香江 （續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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09. 組織難僧

40年代末期，中國大陸局勢動盪變遷，北僧南移，聚集於香港彈丸之地。1951年，上人曾任中國大陸留港僧人聯誼會理事長，統計調查大陸留港僧侶人數，分發物資濟僧……

1939年，第二次世界大戰開始。1941年，日本突襲珍珠港，發動東南亞戰爭，香港也在同年12月25日投降後被日本佔領。香港淪陷三年八個月，很多香港僧人逃難到內地。1945年8月，二次大戰結束，香港維持英國殖民地的地位。1948年5月，國民政府正式改組為中華民國政府。11月22日，國共內戰淮海戰役第一階段結束，共產黨軍隊獲得大勝。1949年7月，中華民國國軍開始從大陸退守至臺灣，大陸大部分地區被共產黨佔領。10月1日中華人民共和國成立。12月7日，中華民國政府從四川成都遷都臺灣臺北市。

09. Gathering Monks in Hardship

In the late 1940s, the situation in Mainland China was very uncertain and fast-changing. Many monks from Northern China migrated to the south and gathered in tiny Hong Kong. In 1951, the Venerable Master became the chairman of the Sangha Association of Mainland China in Hong Kong. He tallied the number of left home people in Hong Kong and distributed supplies to them.

In 1939, World War II began. Japan launched a surprise attack on Pearl Harbor in 1941, starting the war on the southeast Asian front. Hong Kong was captured by Japan after it surrendered on December 25th of the same year. Hong Kong was occupied for three years and eight months, during which time many Sangha members from Hong Kong fled to Mainland China. In August 1945, World War II ended, and Hong Kong remained a colony of England. In May of 1948, the National Government officially became the People's Republic of China. On November 22nd, the first phase of the civil war between the Kuomintang and Communists ended, and the Communists won the war. In July of 1949, the army of the Republic of China (Kuomintang) began to retreat from Mainland China to Taiwan, since most of China was occupied by the Communist party. On the first of October of the same year, the People's Republic of China was established. On December 7th, the government of the Republic of China (Kuomintang) moved from Chengdu, Sichuan, China to Taipei, Taiwan.

During the 1950s, in postwar Hong Kong, many poor people didn't have jobs and lacked resources; moreover, up to a hundred thousands of

50年代，戰後的香港，大量赤貧的人沒有工作，又缺乏天然資源；再加上難民以每月十萬人的速度逃亡到香港，人口問題變得益為嚴峻。

這個期間，北僧大批南下香港，香港人稱為「僧尼南遷」時期。在一批又一批南下的僧人中，有的來自白山（長白山）黑水（黑龍江）、長城內外，也有的來自大江南北、兩廣兩湖……。面對各地到來的僧人，香港郊區一些初建的精舍、靜室、茅篷，本地佛教徒修建的木屋等處，成為避難僧人的安單處。掛單人數最多的，首推新界荃灣的東普陀寺。當年東普陀寺住持茂峰法師，發大願心，海單接眾，對內地僧人採取無條件接納的態度。

上人自述：

當時在香港的很多出家人都怕我，幾乎都被我呵斥過，因為他們不照顧逃到香港的難僧。我在香港認識一位清嚴法師，那時候我做「僧伽聯誼會」理事長，他幫著各處跑跑，是一個很年輕的出家人。後來他在臺灣先「跑」了，臺灣又有一尊肉身菩薩出現；所以用功修行，年紀輕、年紀老都可以成道的。香港曾經有個小阿羅漢，他是個小和尚，一天到晚都笑笑嘻嘻的，很天真的。人家供養他東西，他也不要；即便接受了，又隨轉送給別人，所以一般人都給他起個名字叫「小阿羅漢」。有修行功夫的人，不論死多少天都是端然正坐，頭不會低下去的。

refugees rushed into Hong Kong monthly, causing a severe problem of overpopulation. During this period, a large number of Sangha members from the north went to the south (Hong Kong); Hong Kong people called this period the “Sangha Migrating South”. Among these migrating Sangha groups, some came from Baishan (Changbai Mountain), Heishui (Heilongjiang), inside and outside of the Great Wall, the southern and northern part of Changjiang river, Guangdong, Guangshi, Hunan, Hubei, etc. Local Buddhists from rural areas in Hong Kong built small temples, huts and wooden houses as refuge sites to shelter the fleeing Sanghas from various places. Tsuen Wan took in most of the Sangha members at Tung Po Tor Monastery of New Territories. At that time, the abbot, Mao Fung made a great vow to accept all of the mainland Sangha members without any conditions.

Narrated by Venerable Master Hua:

At that same time, many left home people in Hong Kong were afraid of me, and almost all of them were admonished by me because they didn't take care of the Sangha members who fled to Hong Kong. I knew a Dharma Master named Ching Yen in Hong Kong when I was the chairman of the Sangha Association. He was a very young left-home person, and he helped with some errands in various locations. Later, he was the first one who “ran” to Taiwan, thus Taiwan had another flesh-body Bodhisattva. So, as long as you cultivate rigorously, regardless of whether you are young or old, you can achieve the Way. There was once a little Arhat in Hong Kong, a young monk who had smiles on his face all day long, and was very innocent. He never accepted any offerings when people made offerings to him; and even if he did, he would redistribute them to other people. So people gave him the nickname “little Arhat”. People who have skill in their cultivation, no matter how many days after their death, will still sit in upright postures, and their head will not hang down.

In Hong Kong, I helped a certain Dharma Master a lot, yet he still said things to degrade me. I do not blame him. Afterwards, he was diagnosed with cancer and passed away. Before he died, he still wanted to have a good image. He said that after he died, he wanted to be like Dharma Master Ci Hang who sat in a large urn after he died. After three years, he wanted people to open the urn and cover his body with gold. However, his head drooped down from the meditation posture two days after he died. His disciples knew that they couldn't rely on their Master's words; therefore, they didn't dare open the urn.

【Postscripts1】 The second flesh-body Bodhisattva in Taiwan was Dharma Master Qing Yan who manifested the appearance of suffering and illness.

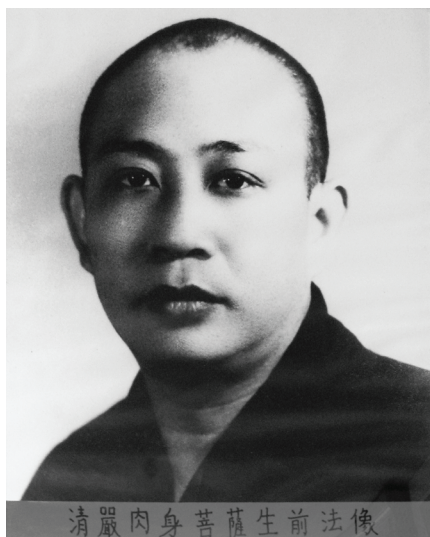
我在香港幫某法師很多忙，他還是對著面來破壞我，我也不怪他，這個人後來得癌病死了。臨死前還很要面子，他說他死後也要像慈航法師坐缸，等三年後開缸，給他遺體裝金、貼金；沒想到他死後第二天頭就低下去了，他的弟子知道靠不住，一直不敢開缸。

【後記1】臺灣第二位肉身菩薩——示現病苦相的清嚴和尚

清嚴和尚（1924-1970），十二歲出家，十八歲受具足戒，二十二歲於漢口古德寺任知客。國共內戰時期，為了避開戰亂，二十五歲乃輾轉至香港東普陀。在港五年，參與大陸留港僧伽聯誼會事務，維護僧眾權益。民國四十三年（1954）由香港至臺灣，最後住錫新店海藏寺，四十七歲示寂。圓寂前一月，示諭弟子坐缸六年。民國六十五年當眾開缸，肉身完好，寶相莊嚴，袈裟未損。當時社會轟動，後經裝金，至今猶坐鎮海藏寺。

清嚴和尚在臺灣十五年，一直示現病苦相；於平凡處砥礪節操，安貧樂道，數十年如一日。他說：「病苦，策勵我不敢懈怠。」病得愈厲害，行持愈精進，總是口念、身禮、意禱觀世音菩薩。他的名言是：「不怕沒有廟，只怕不成道。」

【後記2】1951年，夢生法師為第一任中國大陸留港僧人聯誼會理事長，上人當年為統計調查大陸留港僧侶人數，編成《中國大陸留港僧人聯誼會人名冊》，不久，上人即接理事長之職。



清嚴法師
Dharma Master Qing Yan

☞待續

Dharma Master Qing Yan (1924 -1970) left the home life when he was twelve years old, and took the Bhikshu Precepts when he was eighteen years old. At the age of twenty-two, he was appointed as the guest manager of Gu De Monastery in Hankou. During the civil war between the Kuomintang and the Communists, he traveled to Tung Poh Tor Monastery in Hong Kong at the age of twenty-five to avoid the chaos of war. During the five years he was in Hong Kong, he was involved in the affairs of the Sangha of Mainland China in Hong Kong Association to protect the rights and benefits of the Sangha community. In the forty-third year of the Republic Era (1954) he moved to Taiwan from Hong Kong, and eventually

stayed at Hai Zang Monastery in Xin Dian. He passed away at the age of forty-seven. A month before his death, he instructed his disciples that he wanted to be kept in a large urn in a meditation posture for six years. In the sixty-fifth year of the Republic Era, the urn was publicly opened and his flesh body was found to be perfectly fine. His appearance was solemn and dignified, and his sash was undamaged. At that time, it caused a sensation in the society. Later people gilded his body with gold, and his body is at the Hai Zang Monastery till today.

Dharma Master Qing Yan lived in Taiwan for 15 years; he constantly manifested the appearance of suffering and sickness. He trained hard in an ordinary environment to perfect his high moral principles. For a few decades, without change, he lived under poverty and delighted in cultivation. He said, "Sickness and suffering pushes and motivates me not to slack off, the more severe the sickness, the more vigorous I cultivate. My mouth recites, the body bows, and mentally I pray to Guan Shi Yin Bodhisattva at all times." His famous saying was: "Not worrying about no temple to live in, only afraid of not accomplishing The Way."

【Postscripts 2】

In 1951, Dharma Master Meng Sheng became the first chairman of the Sangha of Mainland China in Hong Kong Association. After noting the number of Sanghans who moved from Mainland China to Hong Kong, the Venerable Master compiled and composed lists of the Sangha of Mainland China in Hong Kong Association. After a while, the Venerable Master assumed the position of chairman.

☞To be continued