



# 覺海慈航度香江 (續)

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

宣公上人事蹟編輯委員會新編

馬來西亞翻譯小組 英譯

比丘尼恒青 修訂

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Venerable Master Hsuan Hua's Biography  
English Translation by Malaysia Translation Team  
Revised by Bhikshuni Heng Ching

### 15. 西樂園寺

西樂園寺的建築工程，從最初的籌劃設計，到監督施工，都由上人親自操持；上人始終堅守他的宗旨——不攀緣，拒印通告，更沒有一家一家去化緣籌費用。辛卯殘臘（1952年1月下旬），精舍落成，上人命名為「西樂園」，供奉三如來。次年壬辰（1952年）農曆四月初八（5月1日）釋迦牟尼佛聖誕，「西樂園」舉行開光典禮。西樂園在1984年12月被政府徵收，上人無條件交給政府，佛像及牌位遷移到慈興寺；原來的地點，現在都已蓋了大樓。

#### 上人自述：

建西樂園的時候，我正在講《地藏經》——晚間七點到九點講《地藏經》。我在中環住，每天去看兩次，看建造得怎麼樣？從中環到筲箕灣，搭車要半點鐘的

### 15. Western Bliss Garden Monastery

The Venerable Master personally oversaw the construction of Western Bliss Garden Monastery from its initial planning, design and construction. The Master always stuck to his principles of: not “climbing on conditions” (establishing networks or seeking benefits), refusing to print public notice, and not begging for alms from door to door. At the end of the lunar year “Xinmao (Metal Rabbit)” (late January 1952), the construction of this monastery was completed. Venerable Master named it “Western Bliss Garden,” which housed and honored three Thus Come One statues. The following year “Renchen (Water Dragon)” (1952)—on the 8th day of the fourth month of the lunar calendar (1st of May), which was the birthday of Sakyamuni Buddha—Western Bliss Garden held its Opening of the Light ceremony. However, The Western Bliss Garden was expropriated by the government in December 1984. The Venerable Master handed over the Western Bliss Garden to the government unconditionally. The statues and memorial plaques were moved to Cixing Monastery. Currently, multi-storied buildings were built at this original location.

#### Venerable Master Hsuan Hua Narrates:

During the construction of the Western Bliss Garden, I lectured on the *Earth Store Sutra* in the evenings from 7 to 9 PM. At that

時間，來回是一個小時。到那兒也幫著做工，因為建造的工程看多了，一看就知道怎麼樣做。所以我這個工程師，不用到學校讀書就畢業了。不單我願意這樣給道場做工，就是過去那些大善知識，好像虛老造叢林，他每一天也都要去工地看看，瞭解建造得怎麼樣了；就是一根木頭也把它收好，留著慢慢來用，不論是什麼材料都不隨便浪費的。

**【後記1】比丘尼恒益師口述：**

師父建廟不容易呀！以前在整修西樂園的時候，每天都有做不完的工。那些木板上的釘子，都是師父一根根敲直再用的，一絲一毫也不浪費。

**【後記2】梅妙玲居士敘述：**

小時候都是母親（袁果親）揹我上山的，路途很遠，每次來回都要一天。那時候師父收了果亮師和果禮師兩位出家弟子。

**【後記3】譚果式居士敘述：**

因為父親生我的時候年紀很大，所以我從小體弱多病，而且每次生病都會說一些奇奇怪怪的話，我的健康一直是父母所最擔心的。於是父親就給我佩帶一塊避邪的古龍玉珮，以保護我，有一天夜裡我全身發高燒，不停地說家裡有好多人（鬼魂），有的在笑，有的做一些怪異的事情，媽媽嚇壞了，全家人也都被弄得不能入睡。第二天早上我醒來，那片厚厚的玉珮卻破裂了。雖然我沒事了，媽媽還是迫不及待地拉我一早去見師父。

我記得爬了很多石階才到西樂園，經過很多破舊的茅蓬和小木屋；沿途與衣衫襤褸的大人、小孩

time I lived in Central, to monitor the construction progress twice a day. The journey from Central to Shau Kei Wan by bus took about half an hour, and the round-trip took a total of about one hour. When I reached the construction site, I would also help in the work; I had seen many construction jobs before, so I knew how the work was done, and so this “engineer” (me) graduated without going to school! I was willing to work for the Way-place. All past wise knowing advisors, like Great Master Xuyun, were involved establishing monasteries. When he built monasteries, the Elder Xuyun would visit the construction site each day to monitor progress. No matter what type of materials he had, he would not waste them. Even if it was just a piece of timber, he would keep it for future use.

**[Postscript 1] Told by Bhikshuni Heng Yi:**

It was not easy for the Venerable Master to build a temple! In the past, while the Western Bliss Garden was being built, there were many unfinished jobs everyday. The Master hammered each nail straight on the wooden planks, so that those materials could be for later use; he did not waste a single one.

**[Postscript 2] Told by Upasika Mei Miao Ling:**

When I was young, it was always my mother (Yuan Guo Qin) who carried me up the mountain. The journey was long and it took one whole day to go back and forth. At that time, the Venerable Master had accepted Dharma Master Guo Liang and Dharma Master Guo Li as left-home disciples.

**[Postscript 3] Told by Upasika Tan Guo Shi:**

My father was quite elderly when they had me, and because of this my body was weak, and I have easily fallen ill since I was young. Each time I got sick, I would say something weird; therefore my parents were most worried about my health. Thus my father gave me an ancient jade dragon pendant to protect me. One night, I had a high fever and started saying non-stop that there were many people (ghosts) in the house; some were laughing and others were doing weird things. My mother was badly frightened and the whole family could not sleep. The next day when I woke up, the thick jade pendant was broken. Even though I had recovered, my mother brought me to see Venerable Master early the next morning.

I remembered, only after scaling many steps, that I finally reached Western Bliss Garden. I passed through many old huts and small wooden houses and came across adults and children with



西樂園

Western Bliss Garden Monastery.

擦肩而過。我從沒有見過這麼多的窮人，他們身上都有股長時間沒有洗澡的酸臭味，這就是我第一次去西樂園的經過。好不容易到達山上一間簡陋的茅蓬——西樂園的前身。那時的西樂園是一間很簡陋的鐵皮屋；天氣熱的時候，屋裡像火爐一般，而且在屋裡還可以聽到屋外的聲音，屋裡的地面是碎石子鋪的。那裡沒有什麼人，除了師父，就是一位做飯的老太太。

父親拜師之前，常帶我們去荖灣東林寺，我在那裡見過一些出家人，卻沒什麼特別的印象，我真正遇到的第一位出家人就是師父。師父坐在一張小木凳上，一開始我有些怕他，因為師父的眼睛和其他人不一樣。我很多嘴地問師父，我說：「師父，您的眼睛怎麼了？您好像不能盯著人看。」師父告訴我，他讀《法華經》讀到眼睛流血的事。母親把我的狀況告訴師父，說：「這是我的小女兒，她總是會看到一些不乾淨的東西。師父，能不能幫幫她。她是不是沾到什麼了？」師父微笑地對我說：「沒事的，回去好好念佛，念『南無大慈大悲觀世音菩薩』就會好了！每天念『南無大慈大悲觀世音菩薩』，要天天持

torn shabby clothing. I had never seen so many poor people before, and their bodies emit rank odors, (indicating they had not bathe for a long time.) This was my experience during my first visit to Western Bliss Garden. It was not easy to reach the hut, the former Western Bliss Garden. At that time Western Bliss Garden was made of tattered metal sheets. When the weather was hot, it was like an oven inside the hut, and I could hear the sounds coming from the outside while in the hut. The floor of the hut was made of gravel. There was hardly anyone there, only the Venerable Master and an elderly woman cook.

Before my father became a disciple of Venerable Master, he brought our family to Tsuen Wan, Dong Lin Temple where I saw a few left-home people; however I did not have much impression of them. Therefore the first left-home person I truly met was the Venerable Master, and at that time he was sitting on a small wooden stool. Initially I was quite afraid of him because his eyes looked different from other people. Curiously, I asked Venerable Master, “Master, what had happened to your eyes? You don’t seem to be able to look at people?” Venerable Master told me that he had studied *The Dharma Flower Lotus Sutra* till his eyes bled. My mother told Venerable Master of my conditions by saying, “This is my little daughter and she always sees dirty things (ghosts). Can Venerable Master help her? Is she possessed?” Then Venerable Master gave a slight smile and said, “No, just recite the Buddha’s name when you return home. Just recite *Namo Great Compassionate Guanyin Bodhisattva* then she will recover. Every day recite *Namo Great Compassionate Guan Yin Bodhisattva*.” My mother still felt uncertain, and said, “Just like

誦。」母親還是不放心地說：「這樣就行了？就這樣就行了嗎？」從那天起我一直持誦「南無大慈大悲觀世音菩薩」聖號。

師父問我國文是不是很好？我說是的。師父說：「那我給你一些書，你拿回去讀讀。」接著師父給我三本書，一本是《妙法蓮華經》，一本是《六祖壇經》，還有一本是《虛雲老和尚的事蹟》。師父說：「我給你這三本書，你要好好讀，不可以拿回去就扔在一旁。我會考你的，你要多久可以看完呢？一個月怎麼樣？」「夠！沒問題！」我一向好勝，記憶力又非常好；老師要求背書，我只是看看或者聽聽就記住了，根本不知道師父給我的是那麼深奧的經書，這就是我初次見到師父的經過。

轉眼間，一個月的期限到了，我拿著這三本書跑上西樂園，向師父交差。師父問我：「準備好了嗎？」我說：「好了！」師父問我最喜歡哪一本書，當然是《虛雲老和尚的事蹟》，那是連環畫式的書，看著圖就能猜到內容；我讀的那個版本是線裝的。《法華經》是最難的，我對這部經典的理解沒有《六祖壇經》多。師父說：「好吧！那我們就以《六祖壇經》來個考試。」一問一答，我通過了那次考試。

師父又說了一番經裡的道理，尤其是《六祖壇經》所說的「應無所住而生其心」和「不思善，不思惡，正與麼時，那箇是明上座本來面目」的義理，當時我聽得似懂非懂。師父又要我持誦〈大悲咒〉和〈楞嚴咒〉。雖然我當時沒有皈依，但是師父令我對佛教有另一番的認識，所以我一有空就會去見師父，聽他講他在東北時的故事，跟他學習古文，我的身體也漸漸地好

that and she will be alright?” Since then, I have always recited “Namo Great Compassionate Guan Yin Bodhisattva.”

Venerable Master asked whether I was good at Chinese language, and I replied, “Yes.” He then said, “Then I will give you some books to study,” and subsequently he gave me three books: *The Wonderful Dharma Lotus Flower Sutra*, the *Sixth Patriarch Platform Sutra* and the *Anecdotes of Venerable Master Xuyun*. He further said, “You must study three books that I gave you well, and do not put them aside at home. I will test you on them. How long will you take to complete the books? How about one month?” And I replied, “A month is enough, no problem.” I was always competitive, and my memory was very good. When a teacher asked me to memorize any book, I only needed to read or listen to it then and I could memorize it. However, at that time I was unaware that the Master had given me very profound sutras. That was my initial experience with the Venerable Master.

When the one-month deadline arrived, I took those three books to the mountain to report back to the Venerable Master. He asked me, “Are you ready?” And I replied, “Yes.” He further asked which was my favorite book, and my reply was the *Anecdotes of Venerable Master Xuyun*, which was an illustrated book. By just looking at the drawings, I could guess the content of the pages; plus, it was a thread-bound copy. *The Wonderful Dharma Lotus Flower Sutra* was the most difficult. I understood *The Sixth Patriarch Platform Sutra* better. The Master said, “Alright, then we will use *The Sixth Patriarch Platform Sutra* as a test.” He gave me an oral question and answer type of test, which I passed.

The Venerable Master further explained some principles of the sutra, especially the principles of “bringing forth the mind that dwells nowhere” from the *Sixth Patriarch Sutra* and “Before a thought of good or a thought of evil—right at that moment, what is venerable Ming’s original face?” At that time I had only a hazy notion, not quite understood it. Venerable Master also wanted me to recite the *Great Compassion Mantra* and the *Shurangama Mantra*. Although, I had not taken refuge yet at that time; however, under the guidance of Venerable Master, I developed more of an understanding of Buddhism. Therefore, I would visit the Master whenever I had any free time, listen to his stories of when he lived in northeast China, and learned Classical Chinese from him. Subsequently, my health slowly recovered.

In 1994, I went to Los Angeles to visit the Venerable Master, because he was ill and weak. Many people heard of my name but had never met me before. The Master introduced me to them and said, “She was my disciple since she was eleven years old, she has grown up under my wings since then.”

了起來。

1994年，師父身體非常虛弱，我到洛杉磯去見他，很多人聽過我的名字，但是從沒見過我，師父介紹我跟他們認識，說：「她十一歲就是我的弟子了，她在我的胳膊下長大的！」

【後記4】《放眼觀世界》1978年9月18日記述：

飯後全體參訪西樂園，這是上人初來香港所建設的第一個道場。西樂園位於筲箕灣馬山村的山脊，山坡陡峭，路徑彎曲，要爬上三百多個石階方可到達。上人堅持和我們一起上山，男女老少一行十餘人，在山間繞了幾個大圈，年紀較大的，都走得氣喘吁吁。見到上人那種剛毅不屈，不厭艱辛也和我們青年人一樣邁進的精神，給與我們一種無言的啟示和鼓舞。

一路見到凋零貧瘠的景象，四周殘破的木屋區，一片寥落。走了約有二十分鐘光景，轉一個彎，來到一個小山穴的凹處，已到達西樂園。踏入小山門，撲鼻清風，迎面送來，頓覺暑氣全消。只見園中樹影婆娑，叢竹隨風擺動，蘚苔斑駁，好一番「曲徑通幽處，禪房草木深」的謐靜。寺身僅有三十呎乘十五呎，灰綠的瓦蓋，素色的水泥牆壁，樸實無華，是個名副其實的「陋室」。閉目凝神，腦海裡依稀泛起上人當年閒居茅蘆的景象，不禁微喟。雖然外形殘破，但骨氣節操，其樂不減，棲隱山中，物外天全，實是身貧道不貧哩！

聽到西樂園的故事多了，都想看看那天然的泉水。走到寺後面，有個大約三呎見方的木框，四週圍繞著一塊石頭，一泓清泉從石上湧出，泉水澄清如鏡，各人掬飲數口，覺得清甘可口，從市區帶來的塵勞熱悶，盪然全消。

☞待續

**[Postscript 4] “Looking at the world” recorded on September 18, 1978:**

There was a whole group of people who visited the Western Bliss Garden after their meals. It was the first temple built by Venerable Master when he arrived in Hong Kong. The Western Bliss Garden was located in Shau Kei Wan, mountain ridge of Ma Shan village. The mountain has a steep slope and the road was winding. One is required to climb up more than 300 steps in order to reach it. Venerable Master insisted on going up with us, and a total of over ten people of all ages and both sexes, walked up the mountain. The elderly ones walked till they were out of breath. The Master was not afraid of hardship and strode forward like a young person. Seeing Venerable Master's perseverance gave us inspiration and encouragement.

On the way up, we passed through scenes of dilapidation, and everywhere there were shabby wooden houses. After walking for about twenty minutes, we took a corner and after turning by small cavern, we reached the Western Bliss Garden. When we entered the small mountain gate, a gentle breeze blew directly on our faces, and we suddenly felt all the heat vanish. In the garden, we saw vast shadows of trees, mottled moss, grasses and bamboos swaying with the wind. It was a good scene of quietude “of winding roads with grasses and bamboos growing around a monastery.” The temple was thirty by fifteen feet with grayish-green roofs and cement walls. It was really a simple building, down-to-earth and plain. When I closed my eyes and composed myself, the scene of Venerable Master residing in the hut vaguely appeared in my mind, and I sighed slightly. Despite the hut's shabby appearance, it carried ambience of high integrity and principle and was filled with bliss. It was truly a place for cultivation where recluses can abide in mountains and are sustained by the nature; they are poor in materials, but not in the Tao (Way).

Having frequently heard of the stories about Western Bliss Garden, I wanted to visit its natural spring. Walking to the back of the temple, there was a stone surrounded by wooden frames of about three square feet. A clear spring gushed out from the stone. The water was clear like a mirror. We had a few mouthfuls of the water, and it was sweet and tasty, causing our heat and tiredness (from the city) to vanish.

☞To be continued