



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

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A New Edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
English Translated by Malaysia Translation Team
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42. 澤被僧尼

張某先前對上人承諾要供養香港僧眾，但在病痊癒後竟反悔，減少供養的數量，為每人五塊錢及一匹便宜的布。面對張某的失信，上人沒說一句話。上人為此到處湊錢補足所缺，還遭人非議，謠傳上人居中牟利……

上人自述：

原來我叫張某給每一個出家人二十塊錢，都被那些老法師攀緣去了，他反悔只給五塊錢。一匹布他給了，但不是花旗布；不過我說給出家人一匹布，沒說大小，這還可以交待的。本來一匹花旗布夠做兩件袍（長衫）、兩套褲褂；他改了上海大陳灰布，布就不夠做了。

42. Benefitting Monks and Nuns

Previously, Mr. Zhang promised the Venerable Master to make offerings to the monastics in Hong Kong. However, he broke his promise after he recovered from his sickness by reducing the pledge of offerings to only five dollars and a bolt of low-cost cloth for each monastic. The Venerable Master did not say anything about Mr. Zhang's failure to keep his promise. Instead, the Venerable Master tried to secure money elsewhere to make up for the shortage on the said pledge. Some people even slandered the Venerable Master, saying that because of this, the Venerable Master was only making money for himself..

In the Venerable Master's Own Words:

I initially asked Mr. Zhang to make an offering of twenty dollars for each monk. However, due to the influence of some Dharma Masters, he offered only five dollars for each monastic. Noticeably, the type of cloth he promised was not the one that came from America. I did not specify the size when I told him to give each left-home person a type of cloth. Hence, I considered this excusable. In particular, the bolt of clothing material from America was sufficient to make two robes, two sets of long shirts and trousers. But because Mr. Zhang changed the material to the gray cloth



向僧尼派發物資，1953年。

Distribute the Goods to Monks and Nuns in the year of 1953.

因為我預先對所有的出家人都說過，有人供養每人二十塊錢，現在他只給五塊錢，怎麼辦呢？我做事情從來不勉強人，他不出就算了，於是我去借錢，又多加了十塊錢。另外，大光、大明兩個大公司，一個公司兩毛半，勉強合湊了十五塊五毛錢，供養每一位法師。有些出家人不明其中的曲折，還說我私拿了四塊半，所以做事真的好難！當時十塊錢是我湊出來的，借的錢以後慢慢還，就是到現在也沒人知道，這件事也就這樣過去了。

【後記1】上人親自督導物品的分發，事先通知香港及九龍各叢林靜室，登記僧尼的數目，然後購布匹及藥品，如萬金油、十靈丹、檸檬精之類等藥品。

“Da Chen” (i.e., smaller) from Shanghai, it was no longer enough to make the abovementioned garments.

I previously informed all the monastic people that someone would offer twenty dollars to each of them. But what should I do now that Mr. Zhang only offered five dollars? I never liked forcing people, so if he did not want to make that much of an offering, then so be it. Accordingly, I borrowed money from others and obtained ten dollars more for each person. In addition, two big companies, Da Guang and Da Ming offered twenty-five cents for each monastic. At the most, I collected fifteen dollars and fifty cents of offerings for each monastic. Some monastic people did not know the actual situation and said I pocketed four and a half dollars. Admittedly, the task was difficult as I had to repay the ten dollars I borrowed. Yet, until now, only a few people knew about this, as I merely let it pass.

[Postscript 1] The Venerable Master personally supervised the distribution of goods. He notified the monasteries in Hong Kong and Kowloon to have the names and the numbers of monastic people registered. Then, Venerable Master apportioned the purchased clothing materials and medicine, for example, Tiger Balm, Saplingtan medicine, lemon essence, and similar items, to each person. At the onset of the ninth day of the sixth lunar month (July 19), the goods first went to

農曆六月初九(7月19日),物品首先運往荃灣分派,第一份發放站是東普陀寺、竹林禪院以及九龍的鹿野苑等處。隔天早上,至南天竺東林念佛堂及弘法精舍發放。農曆六月十一(7月21日)則往青山海潮院與元朗等地。元朗寺院少而靜室多,上人乃通知各寺院與靜室集合一處發放,計有圓通寺、凌雲寺等比丘尼。幾天後,又至沙田,此地僧尼聚集在般若精舍,計有西林寺、法成寺等僧尼共數十人。隨後又前往九龍黃大仙大佛寺及鑽石山志蓮淨苑發放。

每到一處,每個發放的地點,先召集寺院僧尼,然後依照名冊,唱名分發物品,每位各得布一匹、藥品一包,及港幣五元。上人亦將平日所得菓儀,全數交出。與參加僧伽聯誼會各人結緣,每人港幣十元。又有陳居士和楊居士兩位參加善舉,上人亦分給各僧尼每人港幣五角。每次分發後,如有名字遺漏或有人忘了報名,再登記,確認後補發。至於大嶼山所屬寺院分發,則交由寶蓮寺筏可法師料理。如是幾乎所有香港和九龍的僧尼,都獲得供養。

上人辦事清楚,有條不紊,此次與眾僧尼結緣,人皆敬佩。

【後記2】譚果正居士記述:

記得有一次師父發放布匹和錢給大陸的難僧,上人事先組

Tsuen Wan for distribution, where the first station was at the Eastern Pu Tuo Temple, followed by Zhu Lin Chan Monastery, Kowloon Sarnath, and others.

The following morning, distribution went further to Nan Tian Zhu, Tung Lam Buddha Recitation Hall, and the Hong Fa Dharma Vihara. During the eleventh day of the sixth lunar month (July 21), the Venerable Master and his group proceeded to Tsing Shan, Hai Chao Institution, and the Yuen Long area. In Yuen Long, there were a lot of small viharas but only a few monasteries. The Venerable Master informed all these monasteries to assemble at a place where the goods were being distributed, including the Yuan Tong Monastery, and Ling Wan Monastery, along with other nunneries and small viharas. A few days later (they) went to Sha Tin, where the monks and nuns gathered in the Prajna Vihara, namely those from Sai Lam Monastery and Fa Sing Monastery, with a total of over ten monastic people. Subsequently (they) went to the Great Buddha Monastery in Wong Tai Sin, Kowloon, and Chi Lin Nunnery in Diamond Hill to distribute the goods.

When the group reached the designated distribution location, the Venerable Master called all monks and nuns from the various monasteries. Next, he distributed the goods based on the name list, with each monastic receiving a bolt of cloth, a bag of medicinal drugs, and five Hong Kong dollars. The Venerable Master donated all the money he received on regular days to create affinities with the participants of the Sangha Association. Accordingly, everyone received ten Hong Kong dollars each. With both Upasakas Chan and Yeung participating in this charity, the Venerable Master added another fifty cents for each sangha. After the distribution, should their names be omitted or not registered, they were allowed to register again for the later provision of goods. Dharma Master Fa Ho of Po Lin Monastery was in-charge of the distributions to the monasteries on Lantau Island. Almost all Hong Kong and Kowloon monks and nuns obtained their respective offerings.

The Venerable Master always handled matters methodically. He also created affinities with monks and nuns and therefore was widely respected.

[Postscript 2] Upasika Tan Guo Zheng's Account:

I remember once when the Venerable Master distributed clothing materials and money to the monastic people from Mainland China. The Venerable Master initially arranged a group of people to help him with the distribution of food and medicines. Next, he organized another group to help him with the sewing of the clothing. The distribution headquarters

織一些人幫助他分發藥品和食物，還有安排一些人幫忙做衣服，當時布施的總部在志蓮淨苑。師父那一次帶我們去不同的寺院，也帶我父母去見寺院的方丈。

【後記3】時代背景：

二十世紀20年代，中國內地變亂不息，不少德高望重的和尚相繼來港弘化大乘佛法，大大促進了香港佛教的發展。到1940年，香港已有佛教寺廟上百座。1941年香港被日本佔領後，強行推行日本系佛教，漢地佛教發展受到遏制。抗日戰爭和國共內戰時期，中國內地動盪不止，尤其到了1949年，中國大陸解放，歷史發生巨變。數以萬計的人為了逃避新成立的政府，從中國內地南下香港，佛教僧尼亦一批一批南移香港，這樣一直持續至50年代。面對北僧南移的困境，香港佛教界在經濟非常艱難的情況下，仍予以熱情接納，以致香港郊區早期初創的寺院、茅蓬、精舍、靜室，及本土佛教徒建的木屋等，都成為投靠之隅。香港佛教界和九龍善信，各盡所能以支援，建竹棚，捐糧油，同甘共苦，共渡時艱。正是香港佛教界與來自內地的僧尼患難與共，共同開創了香港佛教數十年的穩定發展局面，寺院也如雨後春筍般紛紛建立。（資料來源：維基百科及香港佛教雜誌等）

at that time was at the Chi Lin Nunnery. On that occasion, the Venerable Master took us to different monasteries. He also took my parents to meet the abbots from these various monasteries.

[Postscript 3] Background of the time:

In the 1920s, Mainland China was experiencing endless turmoil. Many highly respected monks would frequently arrive in Hong Kong to propagate Mahayana Buddhism, thereby significantly promoting the development of Buddhism. Hence, until the 1940s, there were over a hundred temples and monasteries in Hong Kong. But in 1941, Japan occupied Hong Kong, and Japanese Buddhism was forcefully imposed, thus curbing the development of Chinese Buddhism. During that period, Mainland China was more turbulent compared to the periods before the Anti-Japanese War and the civil war. Then in 1949, the history of Mainland China changed dramatically when the liberation of the Chinese mainland occurred. In particular, to escape the communist government, tens of thousands of people fled toward the south of Mainland China to Hong Kong. Likewise, in groups, Buddhist monks and nuns migrated southward to Hong Kong until the 1950s. Faced with the movement of the monastic people from the north moving toward the south through Hong Kong, the Buddhist community was under difficult economic circumstances. Yet, these monastics were warmly accepted. They were given help during the early start-up of the temples in the suburbs of Hong Kong. Thatched huts, viharas, meditation halls, and locally built Buddhist huts had become their place of refuge. Despite the difficult circumstances, the Hong Kong and Kowloon Buddhist devotees endured successfully and did everything to support the construction of the temples. They also donated grains for the monastics from Mainland China. Throughout all these difficulties, the local Hong Kong Buddhist community, including the monks and nuns from Mainland China, worked together. They created decades of stable development in the present Hong Kong Buddhist community. As a result, monasteries mushroomed everywhere. (Referenced from Wikipedia and magazines of Hong Kong Buddhist magazines.)

☞待續

☞To be continued

