



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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46. 慈興禪寺

佛門深廣，沒有內外親疏的差別；惟有願力宏深的有德者，才會得到佛菩薩的加被。上人自建西樂園寺後，就發願創建一座能夠容納更多僧伽用功辦道的道場……

當時，正值時局動盪不安，中國內地僧尼流落到香港者相當的多，因為沒有適當的地方可以安身，以致道業荒廢。上人有鑑於此，認為在香港興建佛教叢林，是刻不容緩之事。奈何心有餘而力不足，因上人的道場西樂園鄰近繁囂之鬧區，面積狹小，根本沒有多餘的地方來安置落難的僧眾。

直到癸巳（1953年）秋天，董果耆居士皈依上人後，發了大心將座落在新界大嶼山西南萬丈瀑靈會山的半山處，一棟石建兩層樓的別墅捐獻出來，供養佛陀，充作道場，因緣終於成熟了。

巧的是，這棟別墅的右鄰是已廢棄的國清禪院，由法傳法師創

46. Tze Hing (Cixing) Chan Monastery

The Buddhadharma is deep and vast, there is no difference from the inside and outside, nor near and distant; only those with virtue and who have great strong vows will be blessed by the Buddhas and Bodhisattvas. After completing Western Bliss Garden Monastery, the Venerable Master vowed to build a place of cultivation that could accommodate more Sanghas to cultivate...

At that time the situation was very unstable. Many Sangha members from mainland China came to Hong Kong, and because there was no place for them to stay, it caused them to abandon their cultivation. Because of this, the Venerable Master thought that building monasteries in Hong Kong was a very urgent task. Unfortunately, even though he had the intention, he was unable to help because Western Bliss Garden was close to a bustling downtown, and its area was small. There was no extra space for the temple to be extended to accommodate the Sangha members who were seeking refuge.

In the lunar year of Gui-Si 癸巳 (1953), during the autumn, after layman, Tung Kuo Kei took refuge under Venerable Master, he brought forth a great resolve to donate a double-story stone villa. The villa was located near Man Cheung Po on Ling-Wui Mountain on Lantau Island. It was an offering to the Buddha as a Bodhimanda, and now the causes and conditions had ripened [for the building of a temple].

Coincidentally, on the right side of the villa was an abandoned Kwok-Chin Chan Temple (Guo Qing Chan Temple) 國清禪院，

建於1930年。當太平洋戰爭的炮火波及大嶼島的時候，國清禪院慘遭日軍炸燬，住持法傳法師殉難。從此，僧伽四散，只剩下半埋於瓦礫堆中的斷垣殘壁。

（編按：日本在1941年12月7日發動太平洋戰爭，12月8日突襲香港啓德機場，12月25日香港淪陷。港九大隊仍持續與日軍進行著游擊戰。1942年6月中途島戰役，美軍打敗日軍。對盟軍而言，處於高地的大嶼島，是建立灘頭陣地的一個處所，所以很快就組成大嶼島游擊隊，開闢了大嶼山戰場。國清禪院是港九游擊隊作戰基地之一，日軍在大嶼山戰場殺了很多人。）

由於國清禪院年久失修，荒草蔓生，觸目皆為殘磚敗瓦，沒有門，沒有窗，沒有房蓋，連四周牆壁都頹圯不堪，荒涼破敗的情景不堪入目。上人面對這破敗的景象，不由得愴然心悲：這是釋迦佛子修持的地方，豈可長時間就這樣廢置了？於是徵得國清禪院有關人士之同意，將禪院廢墟交由上人處理。

其實萬丈瀑（又作「萬丈布」）靈會山，是山幽鳥鳴之地，群山擁聚，氣勢磅礴。但由於山路崎嶇，溝壑險峭難以行走，以致人跡罕至，自然環境藏隱未露，反倒沒有遭到人為的破壞。國清禪院正是位於這峰巒結聚、奇石嶙峋、青林幽掩之中。上人獲得這塊聖地，十分欣喜，於是緣山依坡，籌畫禪院遺址與別墅合而為一，進行整建，作為僧伽用功辦道的叢林。

which was founded by Dharma Master Fatt-Chuen in 1930. During the Pacific War, the conflict spread to Lantau Island. Kwok-Chin Chan temple was badly bombed by the Japanese and the Abbot Dharma Master Fatt-Chuen was killed. Since then, the Sangha members had dispersed, leaving behind broken walls that were partially buried in the rubble.

(Editor's note: Japan launched the Pacific War on December 7, 1941; on December 8, they attacked Hong Kong Kai Tak Airport; on December 25, Hong Kong fell into the Japanese hands. The major military units of Hong Kong and Kowloon continued with guerrilla warfare against the Japanese army. In June 1942, at the Battle of Midway, the US Navy defeated the Japanese Navy. As Lantau Island has highlands, it was considered a location to be a beachfront battlefield for the Allied. Thus they quickly formed the Lantau Island guerrillas force and opened up Lantau Island as a battleground. Kwok-Chin Chan temple was one of the Hong Kong and Kowloon guerrilla bases. The Japanese army killed many people on Lantau Island.)

Because Kwok-Chin Chan temple had been abandoned for a long time, weeds were everywhere. There were no doors, no windows, no roofs, and even the walls were badly dilapidated. Facing such a desolated scene, the Venerable Master felt very sad: This was a place where the Śākya disciples cultivated and how could it have been left unattended for such a long time? Thereafter he managed to gain the approval from the related parties of Kwok-Chin Chan temple to manage the ruined place.

Man Cheung Po on Ling-Wui Mountain is a quiet place, a place of sanctuary for the birds. The place is magnificent, surrounded by mountains. However, the road was very rough and dangerous with steep gullies. It was difficult for people to walk on, hence, very few people went up there. The place is hidden. Kwok-Chin Chan temple was surrounded and protected by peaks and ridges, rugged terrain, and forest. The Venerable Master was very delighted upon acquiring this piece of sacred land. He planned according to the mountain landscape to attach the ruined Chan temple to the villa and carry out the reconstruction. The aim was to build a monastery where the Sangha could cultivate.