



## 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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馬來西亞翻譯小組 英譯

比丘尼恒青 修訂

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Revised by Bhikshuni Heng Ching

#### 46. 慈興禪寺（二）

董居士的別墅，雖然戰後興建，卻因棄置太久，門窗俱失；比國清禪院強的，只是屋頂沒有通天罷了！殘破至此，已是形同廢墟了；上人又怎樣把它修復的呢？

由於財力有限，上人決定先修別墅的部分，暫時作佛殿之用，就是後來的慈興禪寺左院。1954年（甲午）春季，別墅和客堂修繕竣工，起名為「慈興禪寺靈山道場」。禪寺分東西院，東院是國清禪院遺址處，是男界修行處；西院是別墅之地，是女界修行處。除大殿、左院、客堂外，又增修齋堂、關房、茅蓬各一間。

為了興建慈興禪寺，上人夜以繼日、廢寢忘食，帶病四處奔走。舉凡雇工購材，造像備糧，無不親力親為。上人有偈：

夜落靈會山，步出慈興寺；  
孤月照貧僧，眾星拱北極。  
世事如夢幻，知者嘆幾希；  
勿為浮塵轉，許汝六根一。

#### 46. Tze Hing (Cixing) Chan Monastery (II)

Although the villa of Layman Tung was built during the post-war period, its doors and windows were lost since it was left unattended for a long while. Compared to Kwok-Chin Chan temple, the advantage was it still had a rooftop! However, it was a ruin and badly dilapidated. How did Venerable Master rebuild it?

The Venerable Master, due to limited finances, decided to initially rebuild the villa as a temporary Buddha Hall. Ultimately, this space became the left courtyard of Tze Hing Chan Monastery. The villa and guest hall were successfully rebuilt in the spring of 1954, during the lunar year of Jia Wu 甲午. As a result, the monastery received a new name—"Tze Hing Chan Monastery Ling-Shan Way-Place." The Chan Monastery is divided into the west and east court. The east court is on the Kwok-Chin Chan temple ruins, and it is the cultivation place for the male community. The west court is the villa, the cultivation place for the female community. Besides the main hall, left court, and the guest hall, a dining hall, a retreat room, and a hut were further added.

For the sake of building Tze Hing Chan Monastery, for days and nights, the Venerable Master forgot about eating and sleeping. Despite his illness, he was still toiling on the project. From hiring of employees, purchasing of materials, building of statues, to the preparation of food, all were done by Venerable Master. He wrote a verse:

*When night falls on Ling Wui Shan, I step out of Tze Hing Monastery.  
The monk stands alone, illuminated by the lonely moon.  
The myriad stars revolve around the Pole Star.  
The things of the world are just like fleeting dreams.*

建寺初期，處處艱難，上人每次坐船去大嶼山，都要揸著五、六十斤重的米麵或者油鹽上山，直到恒益師墾荒耕種，才不用買米。開始時寺裏只有恒益師、湯果雲和一位老人果全常住，以後陸續有人來幫忙——三個做廚房，四個耕種，兩個打掃整理。

☞待續

*How few are those who know.*

*Don't let yourself be swayed by the distractions of the world.*

*Then your six sense organs may become one.*

At the initial stage of building the temple, there were difficulties in all aspects. Every time the Venerable Master went to Lantau Island by ferry, he had to carry sixty to eighty pounds of rice and flour, or oil and salt up to the mountain. This was done until Dharma Master Heng Yi 益 started to farm on abandoned lands, then there was no need to buy rice anymore. In the beginning, there were only Dharma Master Heng Yi, Tong Kuo Wan, and an elderly man named Kuo-Chuen who resided there. Thereafter, other people came to help—three people worked in the kitchen, four did farming, and another two did the cleaning.

☞To be continued

## 華嚴甘露灑

金佛聖寺為紀念上人入涅槃28周年，從6月25日至7月15日，舉行為期三週的華嚴法會。

一如寺院大門對聯：願王普賢教化群生坐鎮蔭護加拿大，大智文殊宏宣佛法飛錫蒞臨溫哥華。

金佛聖寺是文殊菩薩道場，華嚴經是每天的功課，即便疫情期間也從未間斷。每每上人涅槃紀念日來臨前，老居士就不斷的詢問：「法師，有沒有華嚴法會？」法會期間每天第一支香，齊聲誦經後，緊接著唱誦華嚴字母，不管人多人少，其誠心滿滿，聲動天地，還有上班族特地參加完第一支香才趕去上班的，相信善財童子，一定歡喜踊躍，讚嘆善男子，善女人。圓滿日下午，在歷經三年的疫情，難得滿堂大眾齊聚拜華嚴懺，祈求世界和平，懇請文殊普賢悲憫我們的誠心，積聚眾人的功德，迴向法界眾生，離苦得樂。☸

## The Avatamsaka Showering the Sweet Dew

From June 25 to July 15, the Gold Buddha Monastery hosted a three-week Avatamsaka (Flower Adornment) Dharma Assembly to honor the 28<sup>th</sup> anniversary of the Master's nirvana. The couplet on the Monastery gate says: May Samantabhadra, the King of Vows, enlighten all beings and protect Canada; may Manjushri, the one of Great Wisdom, spread the Buddha's teachings and grace Vancouver.

Gold Buddha Monastery is the Way-place of Manjushri Bodhisattva. Even during the pandemic, the daily practice of reciting the *Avatamsaka Sutra* has remained uninterrupted. Whenever the commemoration of the Master's nirvana would draw near, the elderly laypeople persistently inquired, "Dharma Masters, will there be a Flower Adornment Dharma Assembly?"

During the Dharma assembly, every day the first incense is offered, followed by the harmonious recitation of the sutras and the melodic chanting of the Avatamsaka Syllabary. No matter how many people participate, when their sincerity is fully expressed, it has the power to move heaven and earth. There are also office workers who make it a special point to participate in the first incense before rushing to work. We believe that Sudhana is joyful and expresses his appreciation towards the good men and women.

On the afternoon of the completion day, after three years of pandemic, it was a rare occasion that a full house of people gathered to participate in the Avatamsaka Repentance, praying for world peace.

We humbly beseech Manjushri Bodhisattva and Samantabhadra Bodhisattva to have compassion for our earnest hearts, to accumulate the merits and virtue of all people (in the assembly), to dedicate them to all sentient beings in the Dharma Realm, and to transcend suffering and attain bliss.☸