

The Biography of Venerable Master Lok To 乐渡长老回忆录

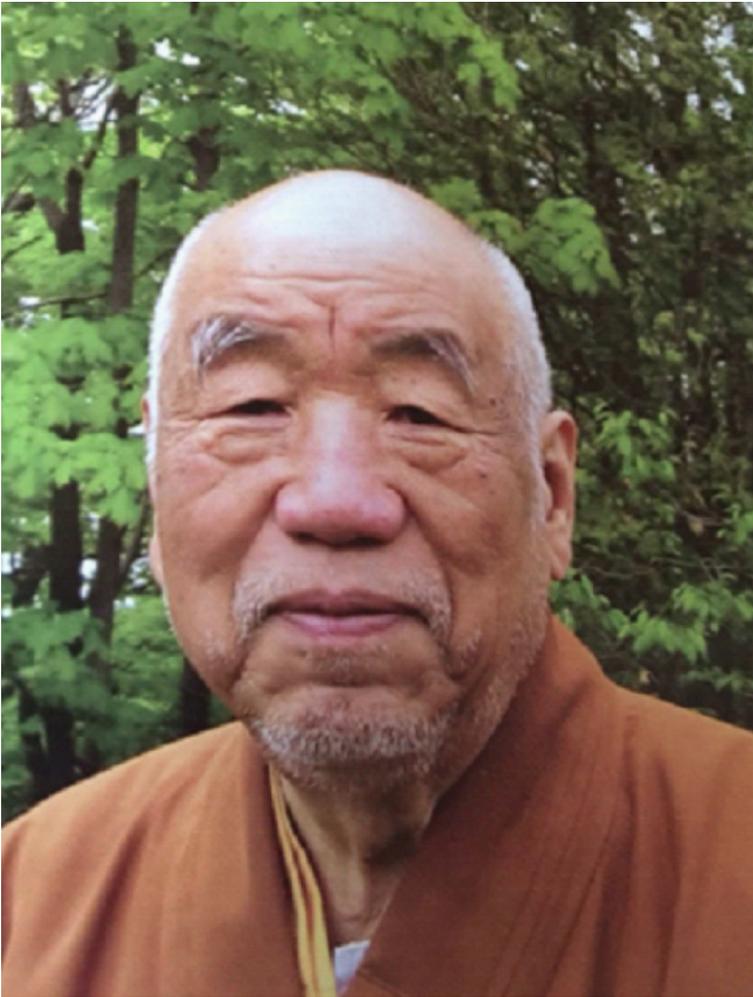
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纪念乐渡法师圆寂

The book is dedicated to the memory of
Dharma Master Lok To (1923~2011)



奔波南北 往来西东 学佛弘法 忆往开来

Across time and distance: Reflections on
my journey through Buddhism

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感谢所有YMBA信众!

旭日集团, 朱珍慧 郑伟合家助印
并以印经功德回向予往生之 杨灵鸡, 李英娥, 郑武 离苦得乐

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I. Leaving Home as a Monk to Fulfill a Family Vow

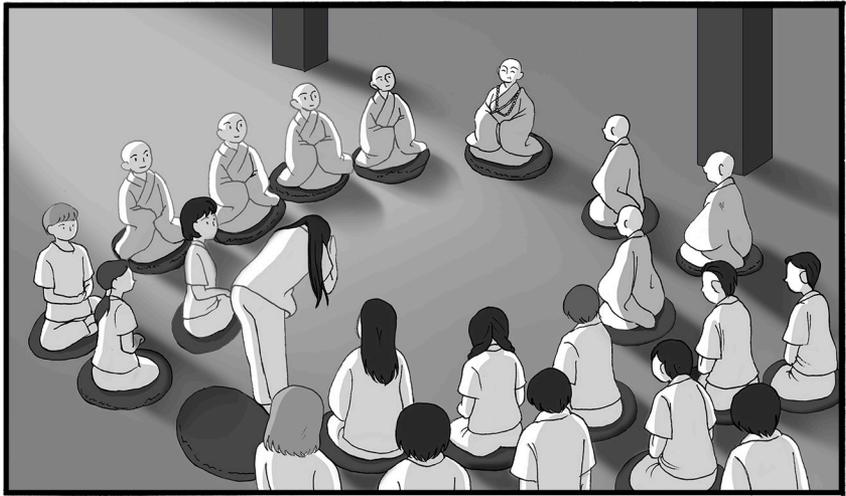
家世发愿 还愿出家

Instead of expounding on a Buddhist text as usual, I will instead speak to you all today on a less formal topic. As you all know, I am not able to speak Cantonese. Since this gathering was put together on short notice, I could not manage to find a Cantonese translator. I hope you will excuse me for speaking in Mandarin.

今天不是讲经，只是向在座各位说一段闲话，由于我不会讲广东话，而时间又很仓促，没来得及请翻译，还请各位原谅。

About four years ago, a Taiwanese lay Buddhist, Shanqing, along with his wife Shanxue, requested that I share my life story publicly. He asked Rev. Dayi to record what I said and transcribe it into writing as something to remember me by. Translating the "Great Calming and Contemplation" has left me with no spare time to prepare a written text. Therefore, I would like to use the opportunity of today's talk to share my personal experiences with you all, in return for your concern and interest.

大约四年前，有位叫善清的台湾居士，他太太叫善雪，要求我把一生经过的事情，向大家讲一遍，后来他又要求达义法师把我讲的内容录音，整理出来，作个纪念，由于我现在正在翻译【摩诃止观】，没法分心准备讲稿，所以，只能借今天这个机会，向在座各位，报告一下我个人所经过的一些事情，以酬答各位的关怀。



I was born into a peasant family in 1923, during the 12th year of the Republic of China. When I was six, I became desperately ill. Since this was so long ago and I was only a young child, I do not remember what exactly the illness was. I only remember that several doctors at the time confirmed that it was incurable. I was told that I lost consciousness five times, but eventually returned to life. My mother was very desperate and vulnerable then.

我于一九二三年，即民国十二年，出生在一个农家，我在六岁的时候，生了一场重病，当时年纪小，又隔了这么久，不记得是什么病了，只晓得当时有几个医生，都说我没有救了，后来听人说，在生病的过程中，我晕死过去五次，但终于又慢慢活转过来，我母亲当时也是束手无策。

I was told that my grandmother advised my mother that, "This child has already lost consciousness several times already. Moreover, the doctors have confirmed that this

illness will be fatal, even though he has not yet been pronounced dead." She therefore told my mother, "Being split up thousands of miles apart is better than separated by a piece of wood. You might as well pray to the Bodhisattva for blessings." By this she meant that it would be better to be separated by thousands of miles in distance as there might still be a chance for reunion. If a person was put inside a coffin, and thus was only a thin piece of wood away, there would be no chance of ever meeting again.

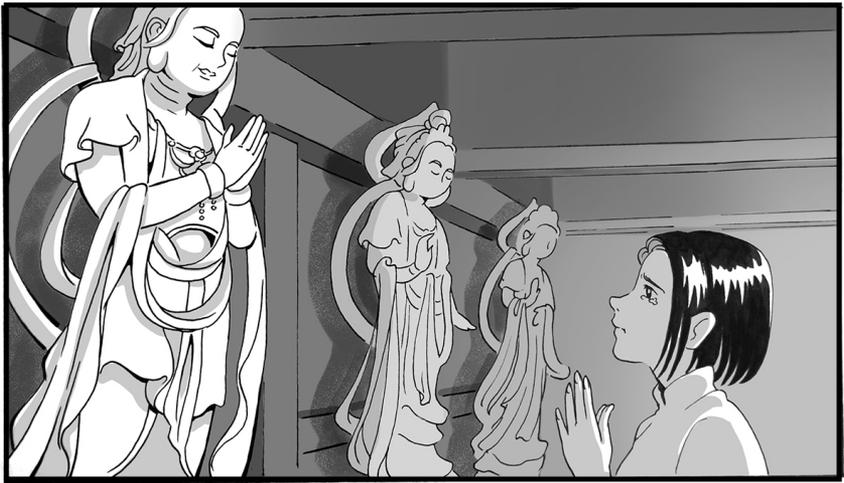
据说，当时我祖母就对我母亲说：【这孩子已死过几次，医生也说过，是治不好的，只是没有完全死而已。】因此，就接着对我母亲建议说：【宁隔千里远，不隔一层板，不如去求菩萨】意思即是说：分隔虽然千里，终可有见面的一天，若是装进棺材，虽只隔着一层板，就永远见不到了。



My mother took my grandmother's advice and visited a temple over 10 *li* (about 3 miles) away from my home.

There she prayed to the Bodhisattva for my full recovery. She proclaimed that, "If my child can be cured, I promise to send him to the monastery to become a monk."

母亲也同意这种说法，就去离我家十多里路的一所寺庙许愿，请求佛菩萨保佑我病能好转起来。说是【若我的孩子的病能复原，我愿将他舍给寺庙，出家当和尚。】



Miraculously, I gradually recovered from my illness after she made her vow. One can say that I was born to be a monk. When I was 10, the temple reminded my mom to fulfill her vow, so my family then sent me to live in the temple as promised. That is why I claim that "I became a monk at the age of 10".

说也奇怪，经她许愿之后，我的病就渐好起来，这也可以说，我一生下来，就是一个出家的命。我十岁那年，庙上就要我家去还愿，我家随即送我去庙里住，所以我说：【我是十岁出家的。】



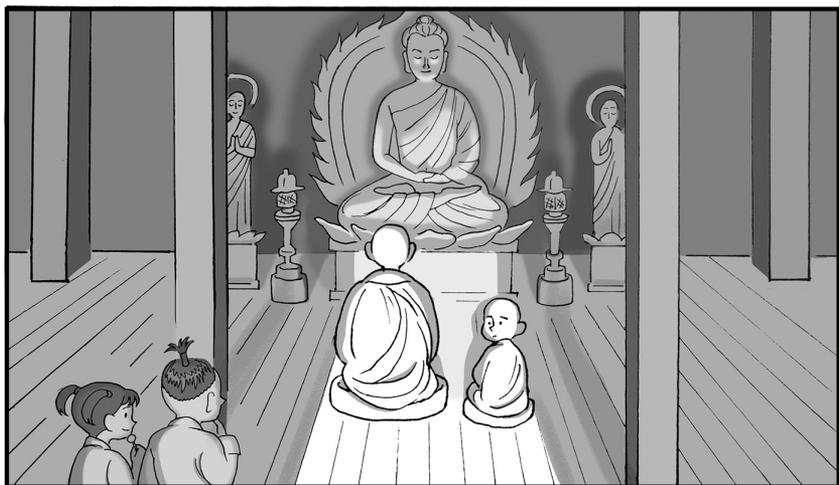
At the beginning, all I learned in the temple was simple methods of prostrating and worshipping. Because I had left home at such a young age, I was often homesick and wanted to go home all the time.

刚开始出家，在庙里就是学磕头，礼拜等简单的规矩。但那时我还小，又刚离家，老是想家，天天都想回去。

I had an elder brother and three younger sisters. I missed them and wanted to go home to play with them. Hence, I often lied to my master with excuses such as "I need to go home to get some clothing", or "My mother wants me to visit home" etc. Even though he knew that I was lying, my Master still granted me permission to leave. He saw that I was still young and could not help being homesick.

家里我还有一个哥哥，三个妹妹，老是想回去跟他们一起玩，因此就常常在师父面前打妄语，编个理

由回去一趟，说是回家拿衣服，我母亲要我回去一类的事，我师父明晓得我在撒谎，但看到我还小，难免想家，也就让我常常回去看看。

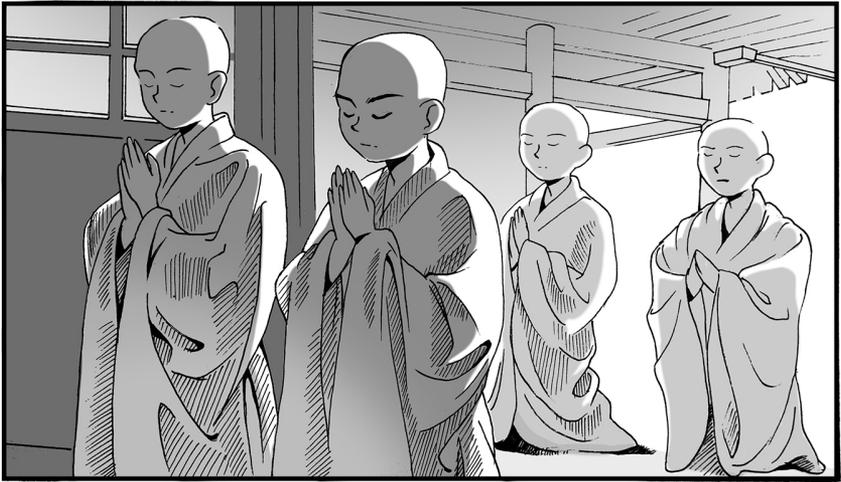


II. Ordination and Academic Training

沙弥受具 参学发心

When I was 12, I relocated to another temple about 70 *li* (more than 20 miles), or one full day's walking distance from home, to be initiated into monkhood. After that, I didn't have much opportunity to go home.

到我十二岁那年，就去了一个离家约七十里路，需要一天脚程的庙上受沙弥戒，以后就没有机会经常回家了。



At the age of 16, I received Full Ordination under the guidance of Venerable Master Xiaozhou at Xinghua Temple on Yunlong Mountain in Xuzhou (Jiangsu).

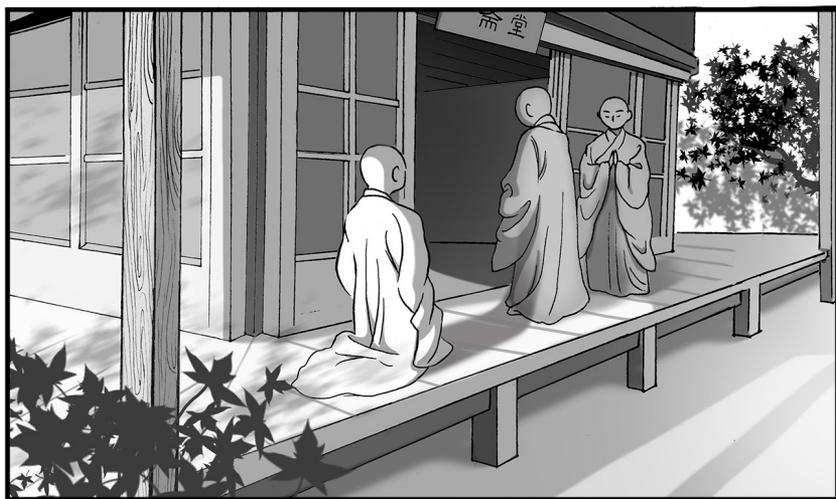
我在16岁的时候，于徐州云龙山兴化寺依效周大和尚，受具足戒。

According to the precept regulations, full ordination should only be obtained at the age of 20. Yet another interpretation is that if one calculates the age from the moment one is conceived in one's mother's womb, then the age of 18 is sufficient for ordination. There were many monks at the ordination ceremony with me, with quite a few under aged. After discussion, the masters decided that they would make an exception as long as the teenagers were able to complete the ordination.

照戒律规定，必须满二十岁，才能受这种大戒，但又有人说十八岁即可，因为，在母亲体内，受孕之后即可开始计算，当时我们这次受戒的戒场，人数很多，而不足龄要求受戒的戒子也很多，经师父们研究的结果，认为只要受戒，也可给予方便。

In order to permit under aged monks to receive ordination, we were required to kneel beside the passage to the dining hall, letting others enter first. When others were leaving the hall, we had to kneel by the passage again to let them pass by. Being disciplined in this manner for more than 20 days, we were considered to have passed the probation and permitted to receive the ordination.

当时商定补救的方式是，要我们在大伙进入斋堂时，必须跪在斋堂过道的两旁，让大伙先进去，而在大伙出斋堂时，也同样要跪在走道两旁，让他们走过，这样受罚了二十多天，就算通过，让我们受戒。

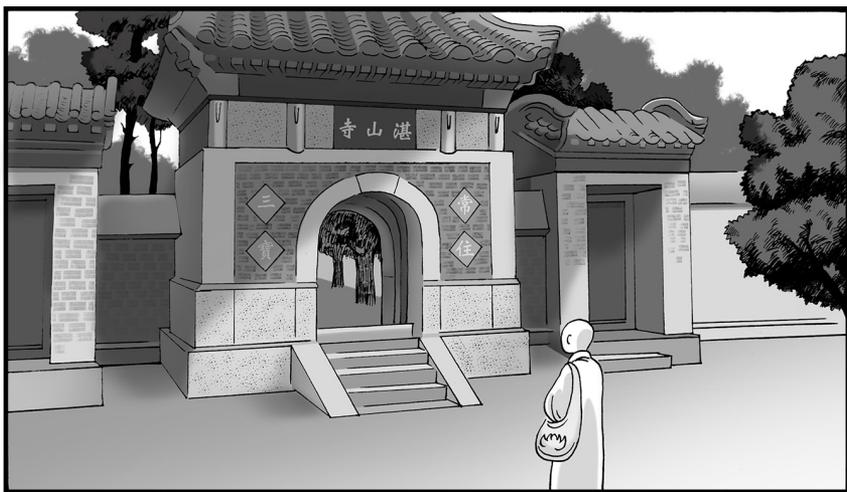


In the classroom, we had to learn the 5 segments of the daily services, the meaning of ordination and how to practice all kinds of rituals. I remember how, one year, Japanese monks asked that we Chinese monks learn their language at their temple 3 times a week, for about a year.

在受罰堂，要学五堂功课，了解受戒的内容，演练各种仪轨，记得那年，日本的出家人，就要我们中国的出家僧众，去他们的庙上学日语，每星期三次，前后大约有一年。

At the age of 18, I arrived at Cham Shan Temple in Qingdao, and began my Buddhist education at Cham Shan Buddhist Academy. At that time, Grand Master Tanxu was 65 years old.

我在十八岁那年，到达青岛湛山寺，进入湛山学佛院学经教，当年倓虚老法师是六十五岁。



Before being admitted to the Buddhist Academy, we only learned the five segments of the daily service. We were not exposed to the doctrines and theories of Buddhism. After I began my study in the academy, I gradually comprehended the profoundness and significance of Buddhism. At that time, living conditions at Cham Shan were quite satisfactory. Although it was during the Japanese occupation, we still ate very well. Conditions worsened about two years later, about two years before Japan's surrender. We had to rely on food rations. We could only get things like dried sweet potatoes, poor quality rice, and flour made from mixed coarse grains. This was the norm for Qingdao at the time. Although life was difficult, we still relished it.

在未进佛学院以前，我们只学五堂功课，不懂佛教的教义教理，进了佛学院之后，才渐渐了解佛教的奥秘和重要性，在求学时，湛山的物质条件还不错，虽然是在日本占领期间，伙食很好。大约两年之后，也就是在日本战败投降的前两年，生活就渐

渐苦起来，我们靠配给过日子，吃的是地瓜干，碎米和杂粮三合面等一类的东西，全青岛都如此，虽然生活苦，我们也都是甘之如饴。



In the 34th year of the Republic of China (1945), Japan surrendered. Then in the following year, the government of the Republic of China reestablished Nanjing as the capital, started constitutional reform, and appointed Chiang Kaishek (Jiang Jieshi) as the President. With the approval of the government, Master Tanxu established the Chinese Buddhist Association in the capital city, Nanjing, with branches throughout various provinces and cities, organizing and processing Sangha registration. We all participated in these matters.

民国三十四年【一九四五】日本投降，次年民国政府还都南京，随即实行宪改，选出蒋中正先生为总统，斯时，太虚大师经政府同意，成立中国佛教会于首都南京，各省【市】）设分会，各县设支会，

办理僧侣登记及组织等事，我们当时都在帮忙做这些事情。



During the inauguration of the Qingdao branch Buddhist Association, Prof. Liang, a professor from a university in the United States, was invited as the keynote speaker. He mentioned that Americans were not yet exposed to Buddhism and yet they were in desperate need of such teachings to calm their decadence. This speech had an intense impact on me and set my aspiration to learn English and propagate Dharma in US in the future.

就在青岛市佛教分会成立的这一天，请到一位在美国某大学执教的一位姓梁的教授演讲，他当时就提到，美国没有佛教，可是美国却极需佛法，以挽救颓败的民心。这次听讲，对我影响很大，我当时就想到，要好好学习英文，以便来日到美国弘法。



I was 26 then and had not even learned the English alphabet, but I was determined to learn English. About a dozen of my classmates were also interested, so we requested the Abbot to hire an English teacher for us. He agreed immediately, and soon after, a teacher was appointed to teach us English. After 3 days of lessons, only two or three people were left in the whole class. Yet another 2 days later, I became the only student. Although the others all got cold feet, I was very determined to master the English language.

这时我已二十六岁，连ABC都还不认识，但却发心要学英文，那时我们有十几个同学都有兴趣，一起去要求方丈和尚给我们请个教英文的先生，他一口答应我们的要求，随机请到一位先生开班教我们英文，上过三天的课之后，班上就只有两三个人，再经过两天，就只剩下我一个人了，虽然别人有退心，我却一直立志要把英文学好。



I remember that it was 1946, when I received a letter from a classmate called Liao Yin, who was teaching Buddhism at the East Putuo Temple in Hong Kong at the time. He had been my classmate at Cham Shan. In his letter he invited me to travel South to pay a visit to Hong Kong. Although I did not respond to his invitation, the idea took root deep in my mind, as I considered Hong Kong an appropriate place to improve my English.

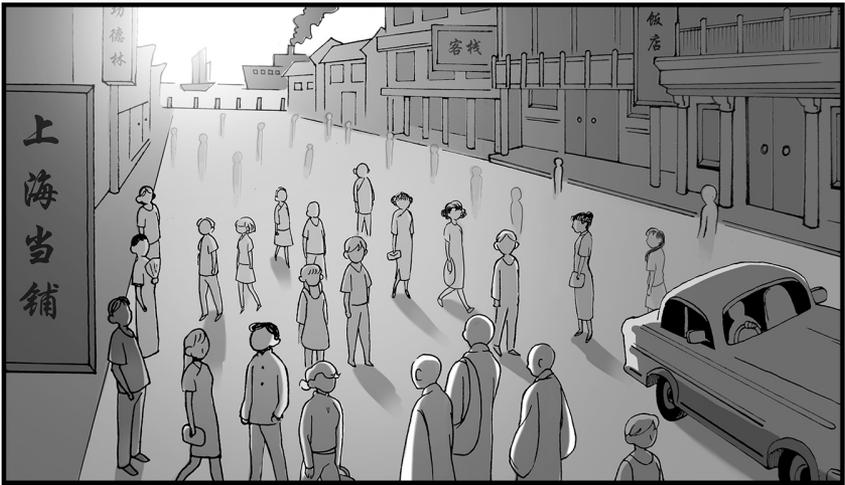
记得是一九四六年，我收到在香港荃湾东普陀弘法叫了因的同学一封信，他是湛山同学，要我到南方来看看，当时我虽然没有就可否去香港的事回他信，可是却一直把这件事放在心上，至少我觉得在香港学英文比较方便。

III. Journey to the South with much Adversity

负笈南行 千辛万苦

In May of the following year, I invited two classmates to go to Hong Kong with me, planning to learn English there. Since they were younger, I thought that they could master the English language more quickly and be able to achieve more than me in the future.

次年五月，我约两位同学同行，打算到香港学英文，我觉得他们比我年轻，学习的速度会比我快，将来的成就会比我好。

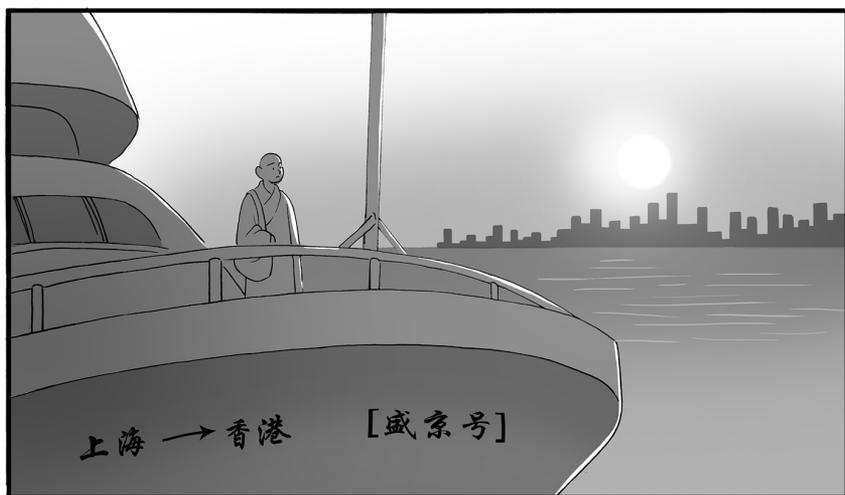


The three of us were going to take a ship from Qingdao to Shanghai, then from Shanghai to Hong Kong. We were using "Gold Yuan" banknotes at that time, and the currency value was very unstable. At the time of our departure from Qingdao, we had prepared just enough money to get us to Hong Kong.

However, to our surprise, when we arrived in Shanghai and were ready to buy tickets to transit to Hong Kong, the money that had been enough to pay for three tickets could now only purchase two. I had no choice but to send one of my travel companions to Hangzhou to reside temporarily with another classmate who was an abbot there at the time. When I returned to Shanghai, the money was no longer enough even for two tickets, so I had to go to Hangzhou once again to help the other classmate settle in as well. Upon my return, with the money we had, we could not even purchase one single ticket to Hong Kong! All I could do was to trade my belongings such as clothes and socks for money in order to pay for the balance of my trip. Eventually, I got a ship ticket to Hong Kong, which by then cost 40 million Yuan due to inflation. I finally took the steamship called "Shengjing" and arrived in Hong Kong.

我们三人打算从青岛搭船到上海，再从上海到香港，当时使用的是金元券，比值很不稳定，我们出发时准备的路费，估计可勉强到达香港，可是没想到，等我们从青岛到上海之后，再去购买上海到香港的船票时，原来打算买三张船票的钱，现在只能买两张了，在不得已的情况下，只得把同来的两个同学中的一人，送去杭州暂时安置在一个做住持的同学那里。等我转回上海再去买船票时，两张船票的钱又不够了，于是再跑一趟杭州，安顿另外一位同来的同学，等我再去买船票时，所剩的钱连买一张都不够了，当时就只好把所携带的换洗衣服和袜子一类的东西，卖给一些出家的人，请他们帮忙凑一点钱，让我成行，总算万幸，弄到一张船票，可以去香港，这时一张从上海到香港的船票已经涨

到四千万元了。我就搭乘【盛京.】到达香港。



IV. Uprooted from my Homeland Searching for a Path Forward 离乡背井 投石问路

When the ship entered Hong Kong Harbor, smaller boats were required to transfer passengers to shore. I had no clue where East Putuo was and only remembered that the Eastern Lotus Enlightenment Monastery was located in Happy Valley. So I hired a rickshaw to get there, only to find out that it was a nunnery and thus not appropriate for me to reside in. Unfortunately, I learned the sad news from one of the nuns that my classmate, Liao Yin, had passed away three months before my arrival.

船到香港进港之后，要靠小船接驳才能上岸，我根本不知道东普陀在哪里，当时只记得有个叫东莲苑在跑马地，就雇个黄包车到那里去，去了之后，才知道这是一所尼庵，不便挂单，但从知客了愿师处得知，我那个同学了因，已经圆寂三个月了。

My journey to Hong Kong had been inspired by Liaoyin, but he had passed away. The news left me in distress. After I had a meal, the reception monk sent a young monk to accompany me to take public transportation to go to East Putuo Temple in Kowloon where I settled in.

我因了因师的因缘而来，此时了因已圆寂，一时也无可奈何，用过斋后，知客了愿师，就派一位年轻师父，陪我乘公共交通工具，一起去九龙荃湾的东普陀，我就在那边挂单。



East Putuo was a co-ed temple where monks and nuns resided, practiced and dined together. This was not a common phenomenon in the North. Although I was not accustomed to the arrangement, I had no choice but to adapt to it. The plan was to stay temporarily until another option emerged.

东普陀是僧尼合住的道场，上殿，过堂，都是僧尼在一起，我们北方的道场，没有这种现象，我感到非常不习惯，当时的情况，也只好勉强将就，先暂住一阵，再做打算。

I then heard of an organization called Dao Feng Shan. It was located in the same neighborhood as our temple, so I went to have a look. They claimed to be a religious study group formed by Danish, Swiss and Norwegian religious practitioners. On the surface, they enrolled young students for religious studies. However, their underlying intention was to sabotage the practice of Buddhism. I stayed there

for only a few days, and during that time, I witnessed over thirty young monks abandoning Buddhism in favor of Christianity. Daily lectures were provided.

后来，听说附近有个叫道风山的机构，我就去看看，说是由丹麦，瑞典，挪威三个国家的一些宗教人士组成的一个宗教研究团体，他们表面上，是招收青年学生共同研究宗教，实际上，则是专门破坏佛教的修行，我去住了几天，见到已有三十多位年轻比丘，舍了佛门的戒法去信他们的耶稣基督，他们也有上课堂，每天上课。

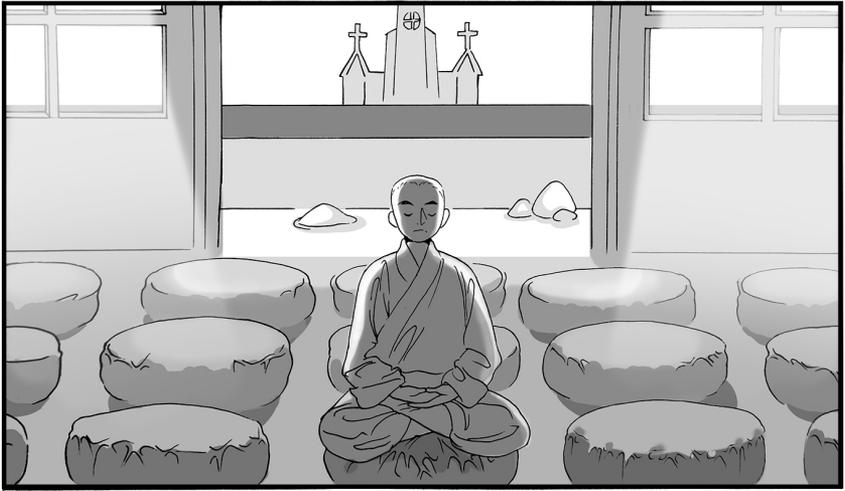
When I first got there, I was only looking for lodging, trying to take a look at the research methods of comparative religious studies, and also fulfilling my curiosity.

我初去，只是挂单，打算看看一点比较宗教一类的研究，同时也是有点好奇。

There were three foreign reverends and a Chinese one named Wang Yongqing. They were all devoted Christians. One day, Rev. Wang invited me to his home and introduced their study programs to me. He then showed me a log book with detailed information on many Chinese monks, including their photos and corresponding addresses, all applying to study at his organization. I knew their objective was to destroy the Buddhist Sangha community, so I left there soon and went somewhere else.

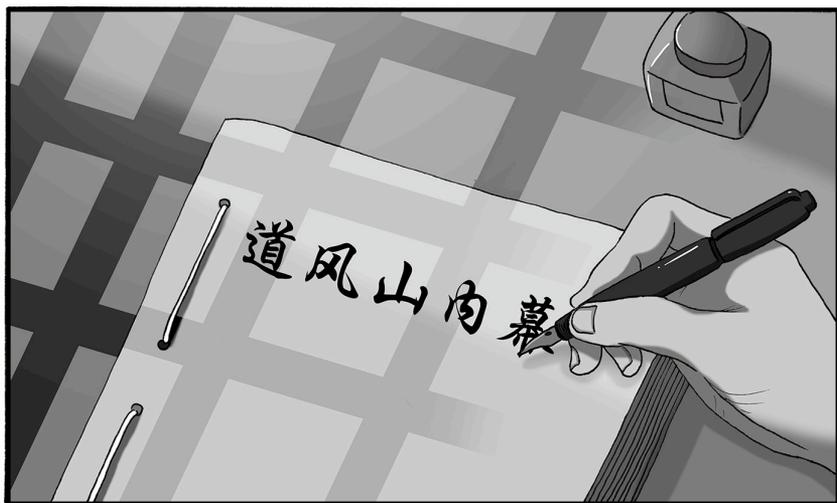
他们有三个外国牧师和一个叫王永庆的中国牧师，都是诚恳的基督教徒，有一天，王牧师约我去他家，介绍他们学习课程的内容，并且，拿出一本记

载详细的数据，向我表示，他们收到很多在中国的出家人的申请，要求来这里学习，其中甚至附有照片和通讯地址，我知道他们的目的是为了破坏佛教僧团，所以很快我就离开，去了别的地方。



While lodging at Dao Feng Shan, I had visited the Xilin Temple in Sha Tin. Their abbot, Wan Qing, had been a police officer in Guangzhou before he became a monk. His wife had also become a nun and lived at the temple. After settling in, I began to write about my experience at Dao Feng Shan. Three months later, I completed a booklet revealing their conspiracy.

在道风山时，我去过沙田的西林寺，其住持的师父叫晚清，他原来在广州做警察，他出家后，他太太也一起出了家，住在庙上，这时我就来此挂单，并着手撰述去道风山的经过，及揭发他们的内幕，三个月后，完成了一本小册子。



Since I did not have the financial resources to publish the booklet, I sought help from the abbot. Although he said he approved of the content, he would only publish it under the condition that I not leave his temple in the future. After much discussion, the booklet was published. We then mailed copies to various temples and Buddhist academies in Mainland China, disclosing the conspiracy of Dao Feng Shan to dissuade them from studying there. After a while, I came to the conclusion that I could not stay at Xilin Temple long term. I made up some stories and told the abbot that I was taking a leave of absence for three months.

由于我没有钱将这小册子出版，所以就要求当家师帮忙，虽然他对文章的内容表示赞成，但要他出版，他就提出条件——将来不能离开他那个道场，几经商量，这小册子印出来，我们就将这本东西，寄到国内的一些道场和佛学院，让他们了解道风山的诡计，不要再打算到这地方进修。过了一阵子之后，我感到长此下去，不是办法，想办法要离开，

于是编了个故事，告三个月假，暂时离开西林寺。

I then went looking for Master You Tan in Happy Valley, hoping to borrow money for transportation back to Qingdao. The Elder Master Tanxu was well aware of my language barrier, which made residing and preaching in Hong Kong rather difficult. He asked the monk Shan Bo to persuade me to leave Hong Kong and return to Qingdao. With financial support from senior lay Buddhist, Wang Xue Ren, Master You Tan helped me purchase a return ticket back to Shanghai.

随后我就去跑马地找优昙法师，想找他筹点路费回青岛，因为倓老也知道，我在外面言语不通，生活及弘法都不容易，特地要善波和尚劝我，早点离开香港，回青岛来。优昙法师于是托王学仁老居士帮忙，给我买了张船票回上海。

V. Corrupt Buddhist Practice in Shanghai

上海下海 经忏腐败

When I first became a monk, my master warned me not to dwell in Shanghai, as their lifestyle would make my religious practice go downhill". When I landed in Shanghai many years later, I chose to stay for a while and explore in depth. I wanted to understand what the city's shortcomings were. So I took up residence in various places and got a sense of the real situation.

刚出家的時候，我師父就告誡過，出家人千萬不要去上海，因為去【上海】就是【下海】，到時候，樣樣壞事就會跟着來，這次到了上海之後，我倒希望到處看看，了解一下，上海不好的地方到底在哪裡。因此我就到處去掛單，了解實際的情況。

On the whole, Shanghai disappointed me. There were many places performing Buddhist rituals, but there was very little knowledge of Buddhist Dharma. I prefer not to go into detail on this as it would be sinful even to discuss it. In my opinion, the Buddhist community was very corrupted back then. The only way to revive it would be to demolish it in its entirety and rebuild. Just like a collapsing house, the only way to fix it would be to tear it down and start again.

綜合而言，我對上海很是失望，做經懺的地方很多，佛教的道理，幾乎沒有，其實際情形，我真不

愿意讲，讲出来罪过很多，我认为上海的佛教界，腐败得很，要想振兴，除非把它推倒之后再从新建设起来，就像一幢房子坏了，唯一的办法，就是把它拆掉重建。

VI. Escaping from Qingdao, Seeking Sanctuary down South 青岛危城 避难南行

Upon my return to Qingdao, I immediately reported in detail to Elder Master Tanxu, the abbot. Only ten days later, the Nationalist forces at Ji'nan collapsed. The People's Liberation Army was only 100 miles away from Qingdao at Wei County. The abbot Shan Bo came to me and said, "The situation in China is urgent, we will have to flee. It will be easier for younger monks because they can set up lodgings in any temple. Because senior monks are older and have higher status, they can't just move into another temple. It might cause problems. Also, Master Tanxu has connections with some senior officials within the Nationalist Party. When the Communists arrive they will surely detain him the way they did with the Venerable Master Xuyun. As northerners, we lack contacts in the southern temples. Since you just came back from the south, please go back to the south and see if any arrangements can be made."

返回青岛之后，即向倓老、住持师父，禀报一切，不过十来天的光景，济南的国军失守，解放军到了离青岛只有三百里的潍县，善波方丈就找我去，说道：【现在国内情势紧急，我们也得避避，年轻人去哪里挂单都容易，老和尚年纪大地位高，去别处挂单，可能多有不便。况且，国民政府有些高官政要，与他老人家有一段佛缘，相信共产党来了之后，不会放过他，虚云老和尚就是个例子。我们北方人和南方的道场，没什么联系，而你正好从南方回来，看看能不能再去南方想点办法，做个安排】。

At the time I felt deeply conflicted. If I had been able to stay in the South, I would not have returned to Qingdao. However, if I refused to go back to the south to help make arrangements, I could not imagine what would happen to Master Tanxu when the Communists arrived. In the absence of any constructive solution to this difficult dilemma, I chose to place all my energy and hope into the good hands of the Bodhisattva of Compassion, Guan Yin. With renewed confidence, I agreed to go to Hong Kong once again, this time to help prepare an escape route for Master Tanxu.

当时我感到非常为难，若是有办法可以在南方待下去，我就不会回青岛，若是不去南方想点办法，共产党来了，师父怎么办呢？在这种进退两难而不知如何抉择的情况下，只好把一切希望，都寄托在观音菩萨的手中了。当时，就满怀信心，答应再去香港，为倏老准备一条退路。

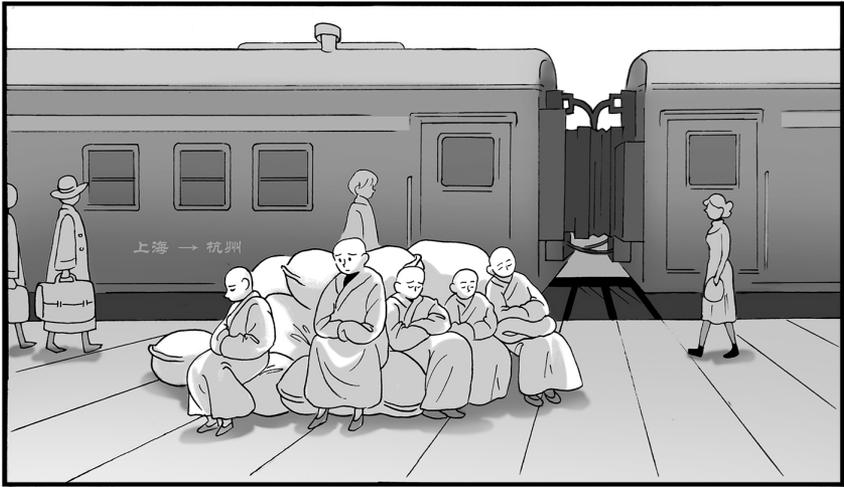
At this time, residents in Qingdao felt very insecure and apprehensive. Alarming things happened several times per day. My classmates at the academy noticed that I was leaving for the south again after only 13 days. They could sense something serious was about to happen. So they secretly boarded the ship in batches, hid inside the cabins and reached Shanghai together with me.

这时，青岛的人心，非常浮动，几乎是风声鹤唳，一日数惊，佛学院的同学，一看我从南方回来，仅仅十三天，就又要再去南方，一定是有什么紧急大事要发生，所以就分批偷偷上船，躲在船舱，到达上海。

After we arrived in Shanghai, we had to divide into five or six groups to find local temples for lodging. I stayed in Fazang Temple for three or four days, then in Puji Temple for five or six days. One day, a lay Buddhist came to Puji Temple looking for me and enquired about my plan of going south. This rekindled our hope of continuing our southward journey. I then took the train, with my four classmates: Sing Hung, Shenghuai, Zhikai and Dacheng, south to Hangzhou. We could only travel one step at a time, hoping to reach Hong Kong eventually.

到上海之后，我们只得分成五、六批，去当地寺庙挂单，我去法藏寺，住了三、四天之后，又去普济寺住过五、六天。有天，忽然有位老居士来普济寺找我，问起我的南行计划，点燃了我们继续南行的希望，我即同性空、圣怀、智开及达成等四位同学，一起乘火车南下到达杭州，走一步算一步，以便继续设法前行，希望能够到香港。

The train was very crowded when we set out from Hangzhou during this Chinese New Year period. Disregarding our hunger, we travelled from dawn to dusk and, overcoming many challenges, eventually reached Guangzhou. It was New Year's Eve when we reached Liurong Temple. The monks at that temple recognized me from my booklet about Dao Feng Shan so they welcomed us warmly and let three of us stay there temporarily.



Dacheng and I continued our journey to Hong Kong, and went back to Xilin Temple in Sha Tin to withdraw my leave of absence.

当时火车很挤，又逢过年，我们忍饥挨饿，日夜赶路，好不容易从杭州一路南行到达广州，正好当天是大年夜，我们就去六榕寺挂单，这时知道了我以前为道风山事写的小册子，他们已收到了，乘他们对我们优礼，让我们中的三人在此暂住，我与达成则继续前行，到达香港，回去沙田西林寺【销假】。

While living at Xilin Temple, I carried out daily services, while trying to figure out an exit strategy for Elder Tanxu. My only hope was with lay Buddhist Ye Gongchuo. If I could find him and ask for his help, I believe there would be a solution. However, looking for him was like finding a needle in the haystack. Where could I hunt him down?

在西林寺挂单，每天还有例行的功课，而我又得为倓老准备退路的事情，当时唯一的希望，是寄托在叶恭绰居士身上，找得到他，请他出面相助，相信会有个眉目，只是人海茫茫，去哪里可以找得到他呢？

VII. Finding a Needle in the Haystack

寻寻觅觅 大海捞针

During my first three months in Hong Kong, I kept trying to find Lay Buddhist Ye. As time passed, and I still had not found any clues as to his whereabouts, I started to feel anxious. Actually, Master Jueguang and Lay Buddhist Wang Xueren both knew where Ye lived, but they preferred not to divulge the information to me. Every time I enquired about him, they always told me that Ye was in Guangzhou. When I wrote to Master Sing Hung who was still in Guangzhou at that time, he replied and confirmed that Ye was in Hong Kong. I continued searching high and low. Three months flew by with no news about Ye at all. I remained unable to take care of the matter that my master had entrusted to me and meanwhile the political situation in Mainland China continued to deteriorate. I started to get really anxious. At that time the only gleam of hope was a rhymed couplet written on wood, hung on the door frame of an abandoned courtyard at Chan Yue Lin monastery located in a ravine below Wanfo temple in Sha Tin. The rhymed couplet was written by Ye. I believed that Ye was in Hong Kong, but finding someone in a boundless crowd of people was a really tough task.

这次在香港的头三个月，一直在设法找叶恭绰居士，但始终不得要领，我渐渐有点紧张，实质而言，像觉光法师，王学仁居士，他们都知道叶住在哪里，只是他们不跟我讲，每次我问到此事，他们就说叶在广州，等我去信给此时仍滞留在广州的性

空法师，托他打听，他回信说叶在香港，这样找来找去，三个月很快就过去了，人还是没有找到，师父托付的事情也没有着落，而大陆的局势，一日比一日紧张，我的确很是着急，此时只有一条非常隐约的线索——那就是在沙田万福殿下面的山沟里，有个叫禅悦林的佛寺，从那荒芜庭院的一个门框上，看到一副木刻的对联，是叶写的，我推想叶在香港，只是人海茫茫，就是找不到。



Begging for blessings from the Bodhisattva Avalokitesvara (Guan Yin) was my last resort. Although I had been chanting the Bodhisattva's name over the years, my prayers were particularly intense and sincere during every moment of these three critical months.

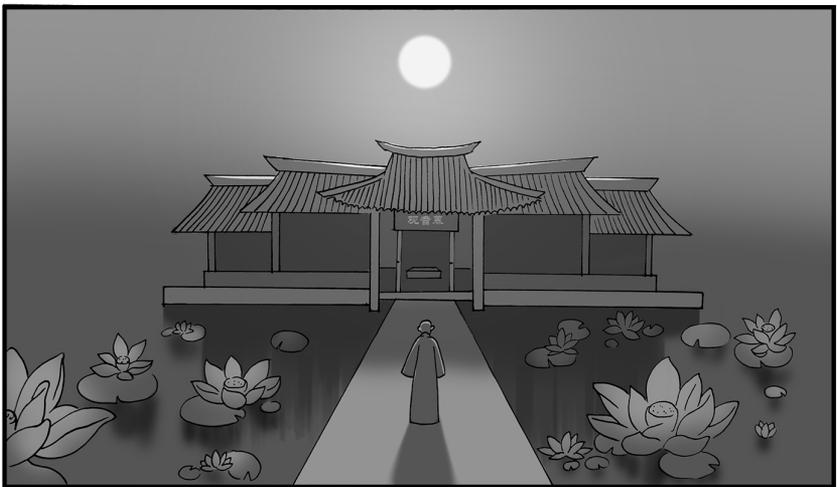
唯一的一条路，只有求观世音菩萨，求菩萨加被，多年来我一直是在念观音菩萨，但这三个月中，则是念得格外虔诚，日夜都在念，求菩萨加被。

One day, I had a dream in which I was walking on a trail to the forest. The closer I got to the forest, the more spacious and brighter I felt. I kept walking until I saw a shabby temple in front of me. The characters "Guan Yin Mu" were written on the girder. I could not understand why the word "Mu", meaning admire, was used here. I was wondering if it might have been mistakenly written for another "Mu" character which meant tomb. While I was hesitating, I saw an old lady in black approaching me from behind. She looked like she was from the countryside. I walked toward her, and asked her where I was. She answered nonchalantly, "You are at the Guan Yin Mu". I asked, "Does anyone live here now?" She said confidently "Follow me". We then entered through the temple's main gateway together. There were four doors in the hallway, two on the left, and two on the right. The old lady entered into one of the doors. I was afraid that it was her lodging area, so I waited outside, not following her in.

一天……做了一个梦，梦到我走在一条往树林的小路上，我越往树林里面走，越感到宽敞，越感到光明……走着走着，看到前面有座破旧的佛寺，横额上写着【观音慕】，我非常不明白为什么会用这样一个羡慕的【慕】字，莫非是坟墓的【墓】我看作是羡慕的【慕】，正在犹豫之时，从后面跟着走来一位老太太，穿着一套黑衣服，像是乡下人，我就走近她，请教她这是什么地方，她有意无意地回答说：【这不就是观音慕嘛】。我问：【里面有没有人住？】她就信口说：【你跟我来】。我们一起走进山门，在过道处，看到有四扇门，左右各二，老太太就走进其中的一个门，我不敢随她进去，怕这是她的内宅，只好等在外面。

I waited for a long while, but she did not return. I had no option but to follow the path walking further toward the back. I discovered that to the back there was a great hall. The tiles were falling off. Looking more carefully, I saw a statue of Avalokitesvara (Guan Yin) on the altar. Whenever a monk like me encounters a statue of the Buddha or of a Bodhisattva, we naturally prostrate ourselves without any hesitation. I then walked closer the Bodhisattva and bowed. Nothing happened after my initial prostration, but when I went began my second one, the Bodhisattva step down from the altar and blessed my head. I then woke up, astonished.

等了很久之后，不见她出来，我就顺着通道往后走，发现后面有个大殿，屋瓦也是破落不堪的，再定神一看，供奉的是观音菩萨，我们出家人，见到佛菩萨像，一定会毫不犹豫地顶礼下拜，我就走到菩萨面前顶礼，第一拜拜下去还没什么，第二拜拜下去时，我就见到菩萨从供台上走下来，摸我的头，我就一惊而醒……



VIII. Blessing from the Manifestation of the Bodhisattva 菩萨现身 福星降临

During that time, Ye was famous for his calligraphy and painting. People scrambled to obtain his works for their collections. Someone told me a vital clue. Most of his works were mounted by a shop called "Jiu Hua Tang" in Lascar's Row, Hong Kong. So I went to "Jiu Hua Tang" right away. I met the store owner, and explained why I was looking for Ye. I said I hoped he could tell me Ye's address. Even with my sincere attitude, the owner only promised to help me deliver a letter, and nothing else. I had no choice but to pass along a hand written letter to Mr. Ye from Elder Master Tanxu, hoping that it would find its way to Ye.

叶居士的字和画，驰名一时，各方争相罗致珍藏，有人告诉我一个重要的线索，说是他的作品都是交由香港摩罗街九华堂装裱，我随即去九华堂找到店东，说明来意，要求他能给我叶家的地址，当时店东在我诚恳的请求下，只允帮忙转封信，不及其它，故就托他将倓老给叶居士的亲笔信托他转交。

The relationship between Master Tanxu and Mr. Ye began in the Buddha's Seal Society (佛印社) at the Guanzong Temple in Ningbo. While studying under the guidance of Master Dixian in this Buddhist organization, Master Tanxu became acquainted with Mr. Ye, who at that time was the director of the Buddha's Seal Society. Mr. Ye was deeply impressed by Master Tanxu and respected him greatly. In addition, both men had connections to several

other monasteries, including Jile monastery in Harbin and Cham Shan monastery in Qingdao. I was quite confident that Ye would respond immediately upon viewing the letter.

倓老和叶居士的因缘是这样的，倓老当初在宁波观宗寺的佛印社，随谛闲老法师求学时，即认识叶居士，叶当时是佛学社的董事，对于倓老印象很深，很尊重，另外像哈尔滨极乐寺、青岛的湛山寺，都与他们两老有关，故我相信，只要他收到这封信，一定很快就有答复。

After 3 or 4 days, Ye sent his student Lou Wangzan to meet me in Sha Tin. Lou graduated from Jiaotong University and then worked as a manager at the Bank of East Asia on Queen's Road. When we met, I explained why I needed to see Mr. Ye and that I hoped to discuss Master Tanxu's situation with Mr. Ye in person. He accepted my request and arranged a time in the following week for me to go to Mr. Ye's home with him.

三、四天后，他就派他一位叫娄望赞的学生去沙田找我。娄是交大的毕业生，当时在银行做事，是皇后大道东亚银行的经理，在与他晤谈时，我即表明要见叶居士的原因，希望能见到叶并当面向他说明倓老的事情，承他应允，约定下周某日，一同去叶府。

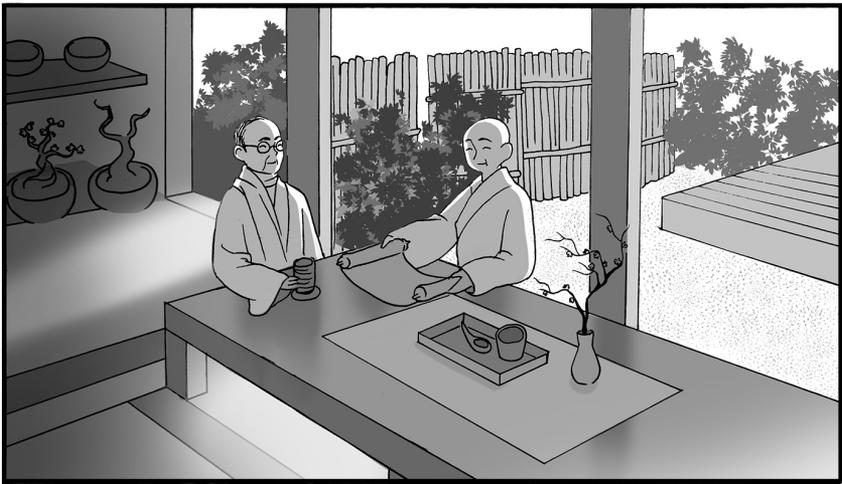
I had hoped to talk to Ye alone and did not expect that there would be so many people there on that day. Master Jueguang, Lay Buddhist Wang Xueren and Lay Buddhist Lin Lengzhen and Lou Wangzan, a total of five people

were all present. When we were there, they were chatting casually about other things the whole time and I did not get a chance to bring up the issue I wanted to discuss with Mr. Ye. When we were about to leave, Mr. Ye told me to write a letter to Master Tanxu in Qingdao on his behalf. He asked me to leave the envelope unsealed and send it to his place. He would mail it to Master Tanxu in Qingdao by airmail after he reviewed it. I followed his instructions, wrote the letter and sent it unsealed to Mr. Ye's place.

原来我希望能与叶居士单独一谈，不意那天去的人很多，觉光法师、王学仁居士、林楞真居士都跟了去。连同娄望赞就有五个人，结果去了之后，他们一直在说别的闲话，我要说的事情，一直都没有机会，临时告辞时，叶老只好要我写封信给倓老，而这封信不要封口，送来他处由他阅后再以航空寄去青岛给倓老。我就写了一封信，一切都照他的意思办妥，把信送去叶府。

Several days later, I finally got a chance to meet with Mr. Ye alone. We talked about the situation in mainland China and Master Tanxu's plan of going to Hong Kong to teach Dharma and open a Buddhist college. Although I did not explicitly say that he wanted to flee the Mainland as a refugee, he understood the situation well. We also talked about other topics like propagating Dharma and opening a Buddhist college. He promised that he would wait a few days and respond to me depending on the situation. He said he would explore the possibility of borrowing a place for Master Tanxu's accommodation. Failing that, perhaps he might spend some money to buy a small property in order provide Master Tanxu with a place to live comfortably and teach scriptures.

又过了几天，我才有个机会，跟叶居士单独晤面，说到国内局势及倓老打算南下香港弘法及办僧教育的事，我口里虽然没有说【逃难】，但他很明白是一件什么事，除此，我们就说了一些别的事情，对弘法及办理佛学院的事，他答应等几天，看看情形再说，当时他只是说，看看能不能【借】个地方，让倓老及大伙安身，不然就花点钱，买个小地方，让倓老能安居，讲经说法。



IX. Revitalization of Cham Shan from Ruins

废墟重建 湛山法幢

Due to Mr. Ye's personal reputation, Wang Xueren and two other board members agreed to help us borrow a long-abandoned two-storey building. It used to be Hong-fa Temple where Master Bao Jing resided. The building was thought to be haunted, so it had been vacant for some time.

叶老凭他个人声望，征得王学仁及另外两位董事的同意，即为我们借到废弃已久的一幢两层建筑，这就是宝静法师原来的【弘法精舍】，因为这幢房子【不干净】，所以一直空置，无人使用。

We immediately started to clean and fix up the building. As soon as everything was in order, we invited Master Tanxu, who was temporarily residing in Xianghailian Temple at that time to move in. This marked the milestone where Cham Shan's lineage was established in Hong Kong.

我们大伙立即着手打扫，修理这幢房子，等一切安排妥当，就把寄住在香海莲社的倓老，迎请过来，湛山的法幢，就这样在香港从新矗立起来了。

As far as finances were concerned, Lay Buddhist Wang Xueren stated up front that he would only be willing to lend the property to us. He took no responsibility for any other daily expenses that we incurred in the future. At that time, the number of student monks migrating from the North was multiplying. When we opened the Buddhist school,

Lay Buddhist Lou Wangzan had set some policies upfront. The maximum number of students would be limited to 10. Our monthly expenses were set at \$ 1,000 HKD. Mr. Ye named the new school "South China Buddhist Learning School". The meaning was a bit different from the proposed Buddhist college.

关于经费，王学仁居士有言在先，当时答应只借房子办佛学院，日后经常费用，他就不再负责。当时北方的学僧，越来越多，娄望赞居士方面，在佛学院开始时，就给了一些限制，例如：第一，以招收十名学僧为限；第二，每月的经常费用，只有港币一千块钱。叶老将这个新的佛学院，定名为【华南学佛院】，其含义与佛学院约略地有点不同。

More than 30 students arrived from Qingdao, and obviously it became too crowded to fit into the house. But everyone was begging our teacher to let them stay. Therefore, Master Tanxu discussed the situation with Mr. Ye and proposed to accept 10 more students without increasing the allowance. So we ended up with 20 students. In order to cut our expenditures and balance the budget for our school, we started to engage in household chores such as chopping wood and planting vegetables.

从青岛回来的同学，已有三十多人，事实上是挤不下。可是，大家都一直要求老法师收容，因此，倓老就跟叶老商量，请求在不追加预算的情况下，多招收十个学僧。于是，我们就有了二十个同学。为了节省开支，平衡预算，我们就开始以砍柴，种菜等方法省钱，以便撑持下去……

Amidst all kinds of difficulties, two classes completed their studies. Afterwards, no new students were enrolled. The Buddhist learning school closed down and we had to return the property to the landlord.

在百般艰难的情况下，我们的学佛院，有了两届的毕业生。而后，报考的学僧就没有了，学院就得结束。不办学佛院，我们就得把房子还给别人。

Later, we acquired a piece of land on the mountain behind Lai Chi Kok and built the Tiantai Monastery and a Dixian memorial hall. With donations from devotees, we then purchased a flat on Boundary Street and transformed it into a library open to all readers. We thus entered into the next phase of our religious development in Hong Kong. The year was 1958.

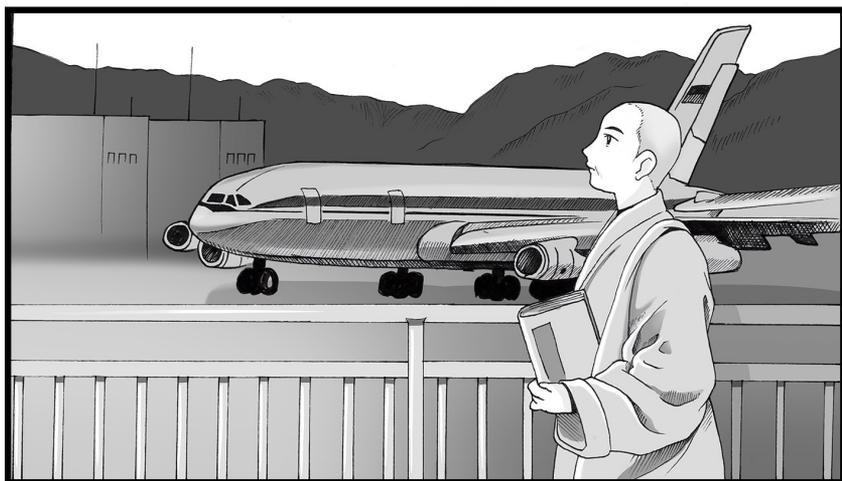
随后，我们在荔枝角后面山上，找到一块地，修了一处做天台精舍，及一个谛闲纪念堂。随后，又靠发心人士捐款，在界限街买了一层作为一个可供众人阅读的图书馆，开始我们另一阶段的弘法工作。这已是一九五八年了。

X. Pioneer from the East to the West

振锡东来 开荒播种

After things settled down in Hong Kong, I wanted to try something new. I had two options at the time: one was to enroll into University of Calcutta in India; the other one was going to the United States to spread the Dharma. In the end, I decided to go to the United States. I was introduced to Wu Peilin, the abbot of the Buddhist & Taoist Academy in San Francisco, by Master Xiaoyun. He helped me apply for my immigration status in America. I only stayed in San Francisco for six months. Due differences in religious beliefs and rituals, I could not adapt to their ways. Others also advised me that it was not appropriate for a Buddhist monk to live in a Taoist temple, but there were no other options at that time.

香港的事情，大致安顿好了之后，我就想到要做点别的，当时有两个可能，一是去印度加尔各答大学求学，一是到美国来弘法。最后决定到美国来，这时经由晓云法师介绍给旧金山佛道研究所住持人伍佩琳，由他帮忙申请移民来美的。在那边大约半年，由于信仰内容及仪轨不同，颇有杆格不适之处。当时也有一些人，向我提到，我是个和尚住在道观，不很妥当，但也没有别的法子。



Due to aging and physical deterioration, Master Tanxu passed away in Hong Kong in 1963. I went to Hong Kong to help make funeral arrangements. Some lay Buddhists suggested that I should take the opportunity to order the manufacture of some Buddha statues while in Hong Kong and have them shipped to the United States, in preparation for the establishment of a new temple in San Francisco in the future.

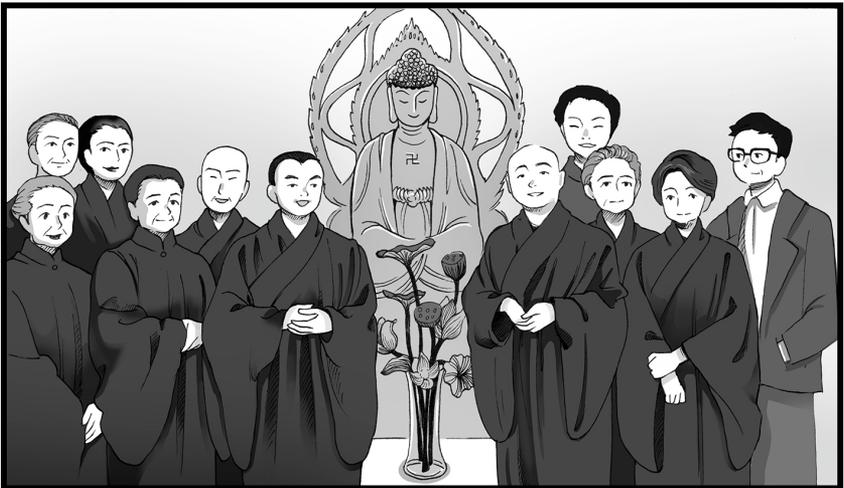
老法师年高体衰，圆寂于香港（一九六三），我即赶往香港料理。有些居士们要求趁我去香港之便，塑造几尊佛像运回美国，以便再返旧金山时，重新觅地，建一间佛堂。

I went back to San Francisco in the following year. Invitations to visit New York City kept coming from lay Buddhists, such as Huang Yujing, Jiang Ren Qixiu and Ying Jin Yutang. In response to their sincere and warm invitation, I finally reached New York City on March 15th 1964.

我于次年回到旧金山。当时纽约方面很多居士，像黄玉靖和姜任启秀以及应金玉堂等人，天天电话，催着我到纽约来。在这种盛情的邀请下我就在三月十五日，到达纽约（一九六四年）。

In early April, thanks to the assistance from Huang Yujing, his wife Jiang Ren Qixiu, and Ying Jin Yutang, an apartment on Bailey Ave in the Bronx was rented for my temporary stay. I set the place up as a temple with the three Tathagata statues from Hong Kong on the altar. We then initiated the application to form The Buddhist Association of United States (BAUS). In October, we received approval for the application and we were officially recognized as a Buddhism organization.

承黄玉靖和媳妇姜任启秀以及应金玉堂帮忙，于四月初在 Bailey Ave. Apt #4. Bronx 租了一间公寓让我暂居。我在这公寓里用我从香港制的三如来像铺设成一所佛堂，并申请成立美国佛教会。十月间，申请的档批准，我们就名正言顺，成为一个佛教团体。



Two years later, Lay Buddhist Mr. and Mrs. Shen Jiazhen, bought an abandoned operation station from the electricity company. He rented it to The Buddhist Association of United States. We spent much effort to clean up the mess and to repair, renovate and decorate it into a solemn monastery. We set up the three Tathagata statues for worship. This is the current Temple of Enlightenment.

两年之后，沈家侦居士夫妇，买下了一幢废弃电力公司营业站，以租赁的方式，给美国佛教会使用，几经辛苦，我们把这废墟打扫，修理，装饰成一座庄严的佛堂，供奉三如来，这就是现在的【大觉寺】。

In 1967, riots frequently broke out in Hong Kong, making everyone scared and nervous. Master Sing Hung and Master Shing Cheung wrote to me expressing their intention to leave Hong Kong for the United States. Although I embraced the idea of them coming to the United States to propagate Dharma together, in the end they were unable to obtain a visa for the United States.

一九六七年，香港暴动频传，人心惶惶不安。性空，诚祥两位法师来信，有意离港来美，我虽有意邀请他们来美，共同弘法，但他们在港，始终拿不到来美的签证。

The World Expo was held in Montreal during that year. People from all over the world were welcome to attend. Master Sing Hung and Master Shing Cheung used the opportunity afforded by the Expo to enter Canada.

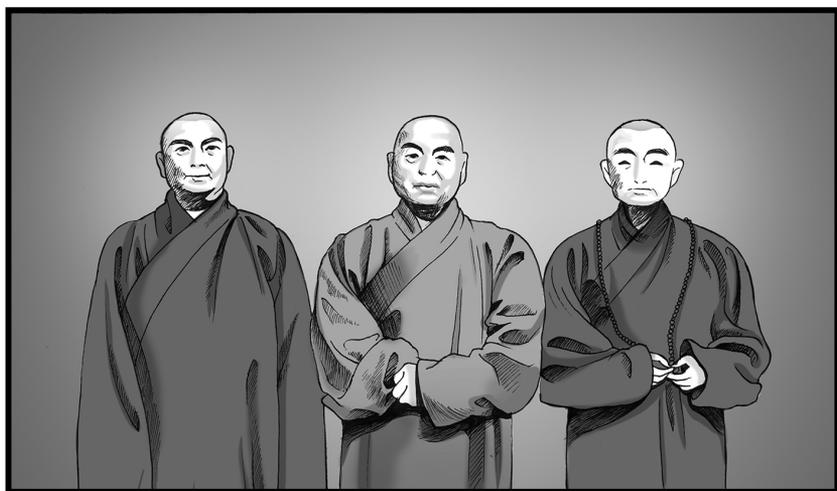
当年，世界博览会在满地可（Montreal）举行，欢迎世界各国人士参观，他们两人就以参观世界博览会的名义，进入加拿大。

I went to Canada to meet them. Even though the three of us were reunited in Canada, the circumstances were not favorable at all. We were in a foreign country, faced with a language barrier and with little financial support. We found it extremely difficult to settle in, never mind establishing a temple to preach the Dharma.

我就去加拿大迎接他们，虽然三人在加拿大重逢，但是情况并不如此理想。在加拿大，我们人生地疏，语言不通，经济拮据，安身立命都觉得是非常困难，更不知道如何开始兴建佛堂，弘扬佛法。

We sought help from many quarters, but nothing worked out. Eventually, with the blessings from the Buddha and Bodhisattvas, and help from Lay Buddhists Jiang, Jin, and many others, we successfully established The Buddhist Association of Canada in 1968, based in Toronto. We also were able to obtain a very small temple to accommodate the two masters.

我们多方奔走，均不得要领。幸赖佛菩萨保佑及姜，金两位居士与多位人士帮忙，在多伦多成立了加拿大佛教会，并得到了一个小小的佛堂，安顿他们两位法师。



The audiences here today all have the benefit of great merit. You have this grand monastery in which to honor the Buddha, chant sutras, and attend Dharma sermons. You might not know how truly harsh, long, and challenging the journey that led us here was at the beginning. I hope that everyone will cherish this opportunity and will not prove unworthy of the generous blessings bestowed by the Buddha and Bodhisattvas.

在座各位，都有好的福报，一到这里来，就有这样庄严的道场，让各位礼佛，诵经，闻法，不知道我们当初，确实是走过一条漫长而艰辛的路程，希望各位，不要辜负了佛，菩萨的恩宠。

XI. Buddhism Blossoms in North America

美加佛教 遍地开花

Our hard work in America and Canada bore fruit. The number of Buddhist devotees continued to grow, while the places for worship kept multiplying. Everyone can attest to the blossoming of Buddhism here. As for the development of Cham Shan in Canada, Master Sing Hung will report in detail in the next day or two so I will not dwell on it now.

我们在美加地区，胼手胝足的辛劳，渐渐有了收获。信佛的人，逐渐增加，道场逐渐增多，佛法逐渐开展，相信各位有目共睹。加拿大方面，湛山的发展，性空法师会在一，两天后向各位详细报告，我在这里就省略不提了。

In the United States, we established The Buddhist Association of San Francisco in 1972 as a token of thanks for having taken care of me back then. Buddhist activities flourished in other locations as well. Thanks to blessings from the Buddha and Bodhisattvas, the number of Buddhist followers and sites kept growing. I strongly believe that Buddhism will eventually flourish, like spring blossoms, covering the great prairies of North America.

美国方面，一九七二年，我们在旧金山成立佛教会，回报他们当年对我的眷顾，其他各地的法务，也是蒸蒸日上，蒙佛，菩萨加被，也是信众增加，道场增多，佛法日渐广被……相信有一天，就像春天的花朵，开遍在北美这广大的原野上。



XII. Translating, Publishing, and Propagating the Dharma

译经印经 诵经弘法

I ran the Buddhist Association of United States for exactly 10 years. During that time, I had no respite from the multitude of everyday tasks. Therefore, in 1974, having found a successor to take over, I handed over my responsibilities and founded The Young Men's Buddhist Association of America instead, where I could concentrate on carrying out my initial aspiration of coming to America to translate Buddhist texts into English and propagating the Dharma.

我在美国佛教会，整整十年，当时日常事务很多，应接不暇，所以在一九七四年，找到接手人后，我就离开，另外成立美国佛教青年会，专心从事我最初来美的志愿—译经，弘法。



The facility for the Young Men's Buddhist Association was quite small. We only had a dozen or so members, but everyone shared the same goal and motivation in translating, publishing and circulating Dharma books for free. Up to the present, we have published over 30 Dharma collections in various languages, mainly English with some works in French and Spanish. The content includes Buddhist liturgy, Tiantai, Zen, and Pure Land teachings. The circulation exceeds 100,000 copies. We intentionally did not register copyrights, allowing anyone to republish as they wish.

青年佛教会的地方很小，我们只有十几个志同道合的会员，共同发心做译经，印经及送经的工作。到目前为止，我们已译成而出版的经书，就有三十多种。其中包括几本法文和西班牙文，至于其内容，包括诵本，天台，禅，净都有，有的发行量已超过十多万册，我们不保留版权，只要发心都可印行流通。



Translating a Chinese sutra into an English version involves many steps, including drafting, typing, proofreading, copy editing, cross referencing, polishing, formatting, publishing and binding etc. Upon completion, we would respond to requests from all over the world by packaging and mailing the publications free of charge. The positive feedbacks we received from the recipients motivated and energized us all to volunteer our time and effort. Readers kept telling us that upon reading our publications, they were able to encounter, understand and believe in Buddhism, with some even taking Buddhist vows or becoming monks.

从一本中文的经，论，到一本英文的译本成书，中间工作的过程很多。譬如说，译成草稿之后，打字，校对，证义，反复辩难，文词修饰，而后设计，排版，印刷，装订，才能成书。随后我们就按世界各地来索取经书的信件，照个人的要求打包，邮寄，免费送给他们。让我们会员高兴而孜孜不倦愿意义务工作的原因是，我们收到很多回信，表示他们因为这流通的法宝，让他们能渐渐了解佛法，信仰佛法，有人愿意皈依，甚至有人愿意受戒，出家。

The sutra I am translating now is the collection of twenty classic sutras selected by Emperor Yongzheng from the Qing Dynasty. If anyone is interested in looking for it, it is Volume 168 (经海一滴) in The Imperial Tripitaka. These are all important classics of Mahayana Buddhism.

我现在翻译的经典，大体上是照清朝雍正皇帝所选的二十部经，各位若想查对，这就是【龙藏】中的

中的所称的【经海一滴】（注：第一六八册），这些都是重要的大乘经典。

The first drafts of the 40 volumes of Mahaparinirvana Sutra, along with the two additional chapters have been completed. I worked for 6 ½ years on this translation. The material is still in the process of typesetting, editing, cross referencing and polishing. I hope it will be published soon. After that, I am planning to work on the three fundamental collections of the Tiantai sect.

目前，大般涅槃经四十卷（注：此为【北本】）及续经两卷，已译毕完成初稿，只是花费我六年半时间的一点成果，他们目前正在作打字，整理，证义，润文的工作，希望不久就能与各位正式见面。此后，我则打算把天台宗的三大部译成英文。

The three fundamental collections of Tiantai sect are the "Great Calming and Contemplation" (Mo ke zhi guan), "The Subtle Connotation of the Lotus Sutra" (Fa hua xuanyi), and "The Verses of the Lotus Sutra" (Fa hua wen ju). These texts by the founder of the Tiantai sect, the Great Master Zhizhe, are fundamental to that tradition. They were gathered, edited and organized by Zhang An, the empowered one. As a follower of the Tian Tai school of Buddhism, it is truly my responsibility to promote the inherited teachings of my predecessors.

这天台三大部就是【摩诃止观】，【法华玄义】，及【法华文句】。这是天台智者大师，创立天台宗的基本论书，经章安灌顶尊者聚集，整理，编述而成。我既是天台后学，当然要传弘先人的遗教。

The first draft of "The Great Calming and Contemplation" is mostly done. Next, I will work on "The Subtle Connotation of the Lotus Sutra" and "The Verses of the Lotus Sutra". Hopefully I can fulfil my wish to complete translating them during this lifetime, in order to set a solid foundation for other successors to continue.

【摩诃止观】已大体译成初稿，随后就可着手【玄义】及【文句】，希望能于有生之年，完成此一心愿，以便能为后继者，早创一个局面。

I became a monk when I was young in an era afflicted by warfare and unrest. I drifted from place to place for most of my life. Thanks to the blessings from the Buddha and Bodhisattvas, I am in good health. In order to express my gratitude towards the Buddha, I am willing to do whatever I can for Buddhism.

我从童稚之时出家，遭逢战乱，一生颠沛流离，承佛，菩萨加被，让我身体健康，为报佛恩，我兢兢业业，愿意为佛教做点事情。

In bits and pieces, I have shared my life story and experiences with you here. If further clarification is required, please take advantage of the free forum now with your questions. Criticism and suggestions are very welcome as well.

拉拉杂杂，向在座各位报告我这一生的历程和经验，不知各位有不明白的地方没有，希望利用最后一点时间，让各位能自由发问，并且也希望各位，能给我一些批评和指教。

Questions & Answers

问答

Questions:

Translating Dharma into English in order to benefit our English reading audience is definitely a good thing. Now that we have learned of your French and Spanish versions of these publications, do you have plans to do more translation and publishing in those languages to benefit an even broader audience?

问：佛教译成英文，让西方人士，蒙受佛恩，当然是好事。师父那边也有法文及西班牙文的译文出版，是否可多作一些翻译，多印一些经典，让更多的人受益？

Answers:

This is a great suggestion, but it will take time. Let's take my English translation work as an example. It involves a first English draft from the original Chinese text, then typing, proofreading, cross referencing and polishing. Meanwhile, we need to go back and forth to verify the accuracy compared to the primary text, keeping sight of the readability and flow of the translated materials. Once we have approval from all members of the translation committee, then we move on to the designing, formatting, printing and publishing of the materials. That's how it works for English. None of us is fluent in French or Spanish though. Despite the fact that we are willing to hire and compensate someone to translate from Chinese, or even from English into other languages,

people with these skills are indeed hard to find. In my experience, many people can master the two languages, but such people lack the knowledge of Buddhism. Please keep in mind that this is not a simple act of translating word to word, but rather a translation of the essence of the Buddhist doctrine. A translator needs to be equipped with the three essential elements of mastering Chinese, English, and most importantly, the Dharma.

答：这个意见很好，只是我们也得慢慢地来，譬如我们现在英译的工作，过程就很长，从中文译成英文的初稿，打字，校对，证义，润文，不但要反复推敲文义，而且要通顺可读，合于原文意义，前后连贯，等我们这个【翻译小组】各部门的工作同仁都满意之后，我们才开始设计，排版，印刷，出书。这只是英文方面的事，法文及西班牙文，我们都不会，我愿意请人帮忙工作，给他适当的报酬，只是一直找不到合适的人。若是有人能帮我们把中文佛经翻成法文，西班牙文固然好，若是能把我们已英译的佛经，再从英文译法文或西班牙文也好。据我这些年来的经验，懂两种文字的人，很多很多，但难的是，他必须要懂得佛教的道理，译出来的东西才不致离谱，因为这不是翻译文章，而是要翻译不同文字中，所蕴含的佛法。以前有人发心帮我翻，但一，两篇后，就发现翻的东西，越来越离题。以中译英为例，懂中文不难，懂英文也不难，只是更重要的，他要懂佛法，这三者缺一不可。

In terms of circulation, we insisted on not registering copyrights. Our translations are openly available for any person or organization to republish as they wish. Take the

example of the "Sermons on the Heart Sutra" by Grand Master Tanxu. The English version has been republished many times by the Buddhist Education Foundation in Taiwan, with tens of thousands of copies in circulation. Similarly, books are republished in Hong Kong and Singapore, without copyrights, to facilitate the publishing process and allow for broader circulation.

关于流通方面，我们的原则是：**【不保留版权】**，任由发心的人士或机构去印行流通。譬如说，老法师的**【心经讲录】**，我们译成英文，台湾的佛陀教育基金会，就为我们印过很多次，每次都是几万册，香港方面，新加坡方面，也都发心在印行流通，我们不保留版权，就是给别人方便，这样就可以发行量大，流通面广。

Question:

Do you produce any reading material specifically for teenagers?

问：师父那边是否有为青少年准备的读物？

Answer: Not yet. We have considered and discussed doing so, but nothing has come of it yet.

答：目前还没有，我们也考虑过，计划过，只是还没有成为事实。

Question:

Master, printing these books is costly. What is the source of your financial support?

问：师父印书要花那么多钱，这些钱从哪里来？

Answer: I am only a poor monk, with no savings to spare. My money for printing the books came from the Bodhisattva Avalokiteshvara. She is the boss behind the scenes. As long as I work hard to finish my tasks, the Bodhisattva will help me. I don't have to worry about the financial side. The Bodhisattva will inspire devotees to donate for printing.

答：我是个穷和尚，没有腰包可掏，我印书的钱，都是观音菩萨给的，观音菩萨是我的后台老板，只要我诚诚恳恳地做事，菩萨及天龙八部，都会帮忙，我就不愁没有钱了，菩萨会感应很多善信，送些印经的钱来。

Here is a piece of advice to all of you. Have faith in the Buddha and Bodhisattvas and you will be blessed in return. With the right view and right understanding, sacrifice oneself for the benefit of others and you will see the benefits in time.

各位修行，我在此奉劝一句，对佛，菩萨要有信心，佛，菩萨也会加被给你。只要你是个正知正见，知道舍己为人，相信日积月累，你就能有些成绩。

The End

结尾 - 讲者听者 记者私跋

This conversation with our Master summarizes his 80 year journey, across China, Hong Kong, the United States, and Canada. It covered not only his Tiantai inheritance, but also the Dharma quest of Cham Shan devotees and the four categories of Buddhist disciples. It is a collage of the transformation of many individuals and incidents over a period of four decades with great historical value. The reporter who had the privilege to transcribe and organize this tape recording is deeply touched.

师父这篇演讲内容，上下纵贯八十年，左右横跨中，港，美，加四地，不仅叙述天台传承，湛山师弟及四众弟子弘法大要，并述及将近四十年来之人士演变，诚属不可多得之口述历史，记者于受命整理录音时，即感涉深绠短，惟有勉励戎报命而已。

Although Master Lok To was already at an advanced age, he was healthy with a sharp mind, eloquent in speech and logical in his thinking. His dialogue is profound yet easy to comprehend. No wonder everyone in the audience was inspired. Laughter and applause could be heard throughout the recording.

师耄耋之年，身体健朗，思路敏捷，口齿清晰，所言之理，理路分明而深入；所说之事，事证确凿而浅出，无怪听众如浴春风，录音带中，笑声掌声，数数不绝。

For your reading pleasure, all the headlines and captions in this article were added by the reporter. Some of the content was edited by the reporter as well. Please be aware of this.

为本醒目起见，文中之大小标题，均为记者擅加，讲题中若干内容，也略作润饰，还望读者明察。

【陈裕安记】(Recorded by Chen Yu'an)

The Biography of Venerable Master Lok To



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