

A black and white photograph of a misty landscape. In the foreground, a white bird with a black cap stands on a small patch of grass on the left side of a calm lake. The lake's surface is still, reflecting the bird and the surrounding mist. In the background, several layers of misty mountains are visible, creating a sense of depth. The sky is bright and hazy, with a few small, dark silhouettes of birds flying in the upper right quadrant. The overall mood is serene and quiet.

Chùa 萬
Vạn 行
Hạnh 寺

Ten Thousand Actions Temple



Welcome to
Luk Wu

歡迎
光臨
鹿湖

一草一木無非般若



Temple Area Lantern

The “Ten Thousand Actions Temple” was formerly known as the “Amitabha House”. Under the management of the Plum Village Hong Kong since 2021, PVHK has spent three years on renovation before renaming it as the “Ten Thousand Actions Temple” in 2024.

萬行寺，前稱「彌陀淨苑」。自香港梅村僧團於二零二一年起接收後，進行了歷時三年的修繕工程，並於二零二四年正式易名為「萬行寺」。

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平靜是每一次呼吸 —— 萬行寺祈福日 | 釋真法欽

香港梅村接受位於鹿湖的阿彌陀佛寺（現更名為萬行寺）的捐贈已近五年，寺院大部分修繕工程竣工，於二〇二四年六月二十七日舉行了祈福儀式。香港梅村全體法師集合在寺院一起參與祈福儀式，並在寺院進行了一整日修習。當日的修習由清晨的坐禪、行禪開始，隨後是祈福儀式，下午則是茶禪。我看到寺院舉行第一次活動非常歡喜。

在這篇文章中，我想分享「萬行寺」命名的靈感、梅村正念修習的根源，以及萬行寺未來的活動計劃。



香港梅村僧侶在祈福儀式上香

「萬行寺」命名的靈感

一行禪師（1926-2022）是梅村國際僧團創始人，於1982年在法國成立梅村國際正念修習中心。香港梅村起源於法國梅村，是梅村國際僧團的成員。一行禪師（Thay，越南語「老師」的意思）曾於1999年、2001年、2007年、2010年、2011年、2013年六次來港弘法，並於2011年到訪鹿湖，參訪當地寺院，與寺院裏的僧侶交談。與Thay交談過的出家眾至今還深深地記着與Thay相遇的時刻。

Thay 選擇「一行」作為他的法名，表示他一生致力於一個行動——將佛教融入人們的生活。應因二十世紀六十年代越南的狀況，Thay 創造了「入世佛教」一詞，以「入世佛教」為名推行越南人間佛教：救濟越戰難民——主要是農民，並幫助越南實現和平。隨着2008年在德國成立「歐洲應用佛學院」，2010年在香港成立「亞洲應用佛學院」，現在用「應用佛教」一詞。佛教自創立以來，一直都是應

用佛教——幫助人們培養平靜和喜樂，轉化痛苦，過着健康平安的生活。

《華嚴經》中相即相入的教義指出：「一即一切」、「一切即一」。佛教也有說，整個宇宙存在於一粒芥菜籽中，科學則向我們展現，我們整個生命都包含在一個細胞中。具有這樣洞察力，一個行動包含了數千個行動。我們選擇命名這間寺廟的名稱為「萬行」，以激勵我們成為 Thay 服務衆生的生命延續。

平靜是每一次呼吸

萬行寺的禪堂祭壇中間擺放着一尊佛陀坐像，右邊是越南第一禪宗祖師康僧會（康僧會，？ - 280）的雕像，左邊是 Thay 的照片。在尋求覺悟的過程中，佛陀發現正念，並將其列為八正道的主要要素。佛陀關於正念禪修的教導記載在《入出息念經》(Ānāpānasati Sutta) 和《念處經》(Satipaṭṭhāna

Sutta) 中。它們是止 (Samatha) 觀 (Vipassana) 禪修的基礎。

康僧會大師出生於交趾（今越南北部），父親是粟特人，母親是越南人。青少年時期，父母過世後，他出家為僧。西元247年，他前往東吳建業弘法。在交趾期間，他翻譯《入出息念經》並撰寫序。康僧會大師提倡以正念呼吸禪修。

萬行寺的祭壇

Thay 還是沙彌時，於1946 - 1949年在「報國佛學院」學習。他在天台宗智顛大師所著的《小止觀》一書中，首次學習了止觀的基本修習方法。Thay 還讀了智顛大師撰寫的《六妙法門》和《摩訶止觀》。1958年，Thay 利用正念呼吸和正念步行療癒了自己的嚴重疾病。由此，Thay 設計了一種新的步行禪修方法——結合正念呼吸和腳步。於1971年至1973年，Thay 在巴黎享有聲望的索邦高等研究應用學院

(Sorbonne École Pratique des Hautes Études) 教授佛教時，首次發現了《入出息念經》全文。

梅村正念禪修教義和修習依照佛陀在《入出息念經》和《念住經》中的教導。在《正念的奇蹟》一書中，禪師通過《入出息念經》將正念修習與現代生活各方面連接起來，使其更容易被現代世界所接受，並將正念禪修引入西方。這本書是 Thay 被認為是現代正念之父或西方正念之父的原因之一。平靜是每一次呼吸，這裏「平靜」指的是我們修習正念呼吸所培養的平靜。

萬行寺活動計劃

鹿湖是大嶼山五大佛教聖地之一，與昂坪、羌山、地塘仔、萬丈布並列。鹿湖有不少活躍的佛教寺廟，與昂坪相距約4公里，交通十分便利。我經常搭乘21號昂坪 – 大澳巴士，從昂坪到鹿湖。在鹿湖巴士站下車後，我悠閒地步行前往萬行寺。這是一條

美麗清新的禪修路徑，全長約1公里。我們可以將日常行走作為一種禪修練習。

萬行寺是一座小寺院，禪堂可容納約30人，適合個人或小團體舉辦活動，可以為有興趣長時間禪修、致力於身心健康和有系統培訓的人舉辦有關活動。昂坪蓮池寺會繼續舉辦活動，在萬行寺舉辦的活動與現有的活動相輔相成。

在當今快節奏的世界中，能夠停下來、休息，參與靈性活動有助平衡我們的生活。梅村僧侶有幸在昂坪和鹿湖兩地都有駐足和修行。我們將繼續在這兩個地方進行活動和修行，幫助自己和其他人培養平靜與幸福，轉化痛苦與痛苦，健康和慈悲地生活。

香港梅村鹿湖項目捐助

<https://www.pvfhk.org/donations/luk-wu>



萬行寺的祭壇

Peace is Every Breath – The Blessing Day of Ten Thousand Actions Temple

Thich Chan Phap Kham

It was almost five years, since the time that Plum Village Hong Kong received the donation of the Amitabha Temple — now renamed Ten Thousand Actions Temple (萬行寺) in Luk Wu Village, that the major renovation of the temple was completed and a Blessing Day for the Temple was made on June 27, 2024. The monastics of Plum Village Hong Kong gathered at the temple to carry out the blessing ceremony and to have a day of practice. The day of practice started with a sitting meditation and walking meditation in the early morning, the blessing ceremony in the mid-morning, and tea meditation in the afternoon. It was such a joy to see the first activities of the temple being held.

In this article, I would like to share about the inspirations for choosing the name Ten Thousand

Actions Temple, the root of mindfulness meditation of Plum Village, and planned activities for the Ten Thousand Actions Temple.

Inspirations for choosing the name

Ten Thousand Actions Temple (萬行寺)

Zen Master Thich Nhat Hanh (1926-2022) was the founder of the Plum Village International Sangha, established in 1982 at Plum Village Mindfulness Meditation Practice Center in France. Plum Village Hong Kong has its roots from Plum Village France and is a member of the Plum Village International Sangha. Zen Master Thich Nhat Hanh (affectionally called Thay by his disciples) came to Hong Kong six times to propagate the Dharma in 1999, 2001, 2007, 2010, 2011 and 2013. He visited Luk Wu Village in his 2011 trip, visiting and having conversations with



Plum Village Hong Kong monastics at Ten Thousand Actions Buddha

monastics in local temples at Luk Wu. Several monastics who had conversations with Thay fondly remembered those encounters.

Thây chose his dharma name as Nhat Hanh, one

action (一行), to indicate that his entire life is dedicate to one action, which is to engage Buddhism into people's life. It is the name he used for humanistic Buddhism in Vietnam to fit the situation at the time: to bring relief to refugees of

the Vietnam war — which were mostly peasants, and to help bring peace to Vietnam. Engaged Buddhism, the term he coined in the 1960s in Vietnam, now is called Applied Buddhism, with the founding of the European Institute of Applied Buddhism in Germany in 2008 and the Asian Institute of Applied Buddhism in Hong Kong in 2010. Since the founding of Buddhism, it has always been applied Buddhism, which is to help people cultivate peace and happiness, transform pain and suffering, and live a peaceful and healthy life.

The interpenetration teaching in the Avatamsaka Sūtra states that there is “one in many” and “many in one.” A Zen saying states that the whole universe exists in a single mustard seed. Science shows us that our whole life is contained in a single cell. With that insight, one action contains thousands actions. We chose the temple’s name as Ten Thousand Actions to inspire us to continue his life of serving.

Peace is every breath

The altar in the meditation hall has statue of the Buddha in the middle, statue of Master Kang Senghui (康僧會, Years ? - 280), considered as the first Zen Patriarch of Vietnam, on the right, and picture of Thay on the left. In his quest for enlightenment, the Buddha discovered mindfulness and designated it a principal element of the Noble Eight-Fold path. The Buddha’s teachings on mindfulness meditation are recorded in the Discourse on Mindfulness of Breathing (Ānāpānasati Sutta) and Discourse on The Four Establishments of Mindfulness (Satipaṭṭhāna Sutta). They are the foundations of Samatha (stopping) and Vipassana (looking deeply) meditation.

Master Kang Senghui was born to a Sogdian father and a Vietnamese mother in Jiaozhi (modern-day northern Vietnam). As a teenager, after his parent’s deaths, he became a Buddhist monk. In 247, he

moved to Jianye of the Eastern Wu to preach the Dharma. While in Jiaozhi, he wrote a preface for the translation of the Ānāpānasati Sutta. He promoted mindfulness of breathing in meditation practice.

They first learned basic practice of meditation, which includes stopping (samatha) and looking deeply (vipassana), from the book *The Minor Stopping and Looking Deeply* by Master Zhi-yi of the

Tian-Tai School when he was a novice monk, while attending Bao Quoc Buddhist Institute from 1946 - 1949. They also learned the *Six Wonderful Dharma Doors of Mindful Breathing* and *The Great Stopping and Looking Deeply*, also written by Master Zhi-yi. In 1958, They used mindful breathing and walking to heal himself from a serious illness, using a new walking meditation method that They devised to combine mindful breathing and footsteps. From



The Altar of Ten Thousand Actions Temple

1971-1973 , while teaching at L'Ecole Pratique des Hautes Etudes, Thay discovered the full text the Discourse on Mindfulness of Breathing for the first time.



L'Ecole Pratique des Hautes Etudes


Plum Village employs mindfulness meditation teachings and practiced as taught by the Buddha in the Ānāpānasati Sutta and the Satipaṭṭhāna Sutta. In the book Miracles of Mindfulness, Thay used the Discourse on Mindfulness of Breathing to bring mindfulness meditation to the West, by relating it to aspects of the modern life, making it more

accessible to the modern world. This book is one of the reasons that Thay was considered Father of Modern Mindfulness, or Father of Mindfulness in the West. Peace is every breath is the peace that we cultivate in practicing mindfulness of breathing.

Planned activities for

Ten Thousand Actions Temple

Luk Wu is one of the five major Buddhist sites in Lantau Island, together with Ngong Ping, Keung Shan, Tei Tong Tsai and Man Cheung Po. There are quite a few active Buddhist temples in Luk Wu. Luk Wu and Ngong Ping is about 4km apart and the transportation between them is quite convenient. I often took bus No. 21 Ngong Ping – Tai O to go from Ngong Ping to Luk Wu. After getting off at the bus stop at Luk Wu, I made a leisure walk to the temple. It is a beautiful waking meditation path, which is about 1 km. One can make the walk into a walking meditation practice.

The background of the page is a soft, grayscale image of misty mountains. The peaks are partially obscured by a light fog or mist, creating a serene and ethereal atmosphere. The mountains are layered, with some appearing closer and more detailed than others, which are fading into the background.

Ten Thousand Actions Temple is a small temple, thus makes it suitable for individuals or small groups. The meditation hall can hold about 30 people. Activities for people who are interested in longer time contemplative meditation, mind-body wellbeing, and structured training programs can be held there. All activities we are currently holding in Ngong Ping are still being done there. Activities there are complementary to activities that we are holding in Ngong Ping at Lotus Pond Temple.

In the current fast-paced world, being able to stop, rest and to participate in spiritual activities helps us to balance our life. Plum Village monastics are blessed to have their presence and practices in both Ngong Ping and Luk Wu. We will continue to offer our presence and practices in both places to help us and others cultivate peace and happiness, transform pain and suffering, and live a healthy and compassionate life.

**Plum Village Foundation Hong Kong,
pvfhk.org, Luk Wu Project,
<https://www.pvfhk.org/donations/luk-wu>**

賀「萬行寺」重修 | 道妙法師（樂生蓮社）

承先啟後 繼往開來

喜聞「萬行寺」重修工程即將完成。梅村法師誠邀學尼執筆畧敘「淨苑」轉送予梅村法師始末因緣。故道妙想及能於是次的因緣互相策勵，互相鼓勵，也屬美事。

鹿湖「萬行寺」一直為三寶處所，昔日由幾位尼師修建。在歲月遷流中，法師們年歲漸長，身體逐漸不能勝任，便交由弟子們照顧。並咐囑弟子他日要交予真心實意修行的僧眾。

大嶼山在這百年中，一直為佛教修行勝地，古往先賢，祖師大德師承「釋迦世尊」的遺教，在山林中，建道場，立清規，農禪並重，安貧守道，接引來山的信眾，修學佛法，祈願佛法興隆，人心向善。利益社會。

從大嶼山的昂平，地塘仔，鹿湖，上羗山，下羗山現今仍可見到大小道場林立。道場內可看到，法師們過去教學的黑板，粉筆。教學配套井然：法師講課時的講堂、講桌、與同學們聽課的書桌、木杌等，雖是物資簡樸，可見在這百年中，不少信眾來山參訪，親近明師，修學佛法。

在歲月遷流中，雖是江山依舊，人面全非，眼前廟宇，門庭破落，樓房損毀。正因如此，才有機會給予弟子們發心，發願，實踐菩提行。

現今鹿湖村，可見到一群一群來自不同的道場，不同修持的方式的善男子，善女人為實踐如來的遺教，發心發願，有出錢，有出力的幫忙修復道場，讓道場能延續祂的利生使命。

現今的鹿湖，有不同的修行方式，有禪宗，有顯教

的，有藏傳的，可謂百花齊放，生機處處。實在令人歡喜。

今悉逢「萬行寺」修建圓滿之時，也是利生工作即將展開。道妙於此仰祈十方諸佛菩薩慈悲加被，令各個道場，各位法師，菩提行願，圓滿成就，一切吉祥！



Celebrating the Completion of Reconstruction of the Ten Thousand Actions Temple

Venerable Dao Miao from *Lok Sang Lin She*

Carry on the Past Heritage and

Open up to the Future

Congratulations on the completion of the reconstruction of Ten Thousand Actions Temple (TTAT)! I am honored to be invited by the Plum Village monastics to provide a brief account of the origin and story behind the offering of the Ten Thousand Actions Temple. It is indeed a great opportunity, where profound thoughts and aspirations can encourage and inspire one another.

The TTAT in Luk Wu has always been a sacred place dedicated to the Three Jewels. In the past, it was built by several nuns. As time passed, the venerable nuns grew older and found it increasingly difficult to handle the physical demands of maintaining the house. Therefore, they entrusted the care of the

house to their disciples, instructing them to pass it on to sincere and dedicated practitioners in the future.

Lantau Island has held a significant place for Buddhist practice throughout the past century. Following the teachings of Shakyamuni Buddha, the ancestors and great virtuous masters established temples and upheld strict rules. They emphasized both farming and meditation, leading simple lives and guiding worshippers who sought to study Buddhism in the mountains. Their aspiration was to promote the Dharma and cultivate goodness for the benefit of society.

From Ngong Ping, Tai O, Luk Wu, Upper Keung Shan to Lower Keung Shan, numerous temples of various sizes can still be found. Inside these temples, you

can find blackboards and chalks used by the masters in the past for teaching. There are well-organized teaching facilities, including lecture halls, lecterns for the masters, desks, and wooden stools for the students. Although these resources are simple, they bear witness to the countless worshippers who came to the mountains to seek guidance from enlightened masters and study Buddhism over the past century.

As time has passed, the scenery remains unchanged, but the faces of the people have changed. The current temples have fallen into disrepair, and the buildings are damaged. However, it is precisely because of this that disciples have the opportunity to develop their aspirations and put the guide to the Bodhisattva's Way of Life into practice.

Today, at the Luk Wu Village, we can see groups of sincere practitioners from different practice centers and various traditions coming together to contribute

their resources and efforts to repair the temples, to ensure that these sacred places can continue their mission of benefiting all sentient beings.

In these years, Luk Wu has been the home to different traditions of practice, including Zen, Exoteric Buddhism, and Tibetan Buddhism. It can be described as a vibrant place, with vitality permeating every corner. This, indeed, brings great joy.

With the completion of the reconstruction of Ten Thousand Actions Temple, the work of benefiting all sentient beings is about to commence. At this moment, I, Ven. Dao Miao, humbly pray for the compassionate blessings of all Buddhas and Bodhisattvas in the ten directions. May all practice centers, venerables, and those aspiring to follow the Bodhisattva's path find fulfillment, and may auspiciousness prevail!

萬行寺的轉化—心修習的道場 | 真捨香

「何處是我們真正修行的道場？是那寺院嗎？是那間叫萬行寺的小屋嗎？究竟真正修習的道場在何處？」

能成為於鹿湖萬行寺轉化之旅的一份子是我的福氣。我深深的感恩有這機緣，可以幫忙這小屋的轉化，讓它成為大眾修行的家，在此亦樂於和大家分享在這轉化旅程中的一些啟悟。

多年前，當我們遇上了這棟年紀老邁的房子時，它的狀況並不健康，極需改造。轉化過程中需要我們以愛和正念的能量，使它可以煥發新生，成為香港梅村的心靈修行場所。

走在這旅程上，一直把老師一行禪師的著作《禪與拯救地球的藝術》放在身旁，作為方向的指引。在此書中，在面對地球暖化的挑戰，禪師強調我們成為戰士、禪修者和藝術家的重要性，讓我們的所作

所為能為自己、其他生命和環境帶來裨益。

萬行寺的改造體現了我們作為一個戰士的永不放棄的精神；作為一個禪修者，具備清晰而平靜的心智；以及作為一個富有創意和靈活性的藝術家。這次旅程，就以戰士，禪修者及藝術家的精神，為我們作護航。

源自愛的環保建築

佛法就在綠葉、山川、天空、河流、樹木之中，也存在我們安住的房屋中。在整個重修的過程中，我們需要正念專注和關心，確保我們所做的每個決定是對人和環境帶來幸福。

整體設計理念是「清明的空間，淨化的心」。境由心生，因此期望新的新的萬行寺能如清淨的內心一樣創造一個簡潔、清晰和明亮的空間。把繁雜的去除，讓黑暗帶來光明。我們將原先的小窗戶擴大

，把更多的光線進入，就像打開我們的心，與萬物連接。

在選擇建築材料時，我們的是儘用環保綠色建材。我們選擇了一種由棕櫚纖維和殘餘灰燼製成的隔熱夾作層板屋頂物料。這個環保的材料具有出色的隔熱功能，並有抗水和阻燃性能。透過使用良好的屋頂隔熱，我們可以在夏季減低室內吸熱的溫度，在冬季保持溫暖，從而節省冷氣和暖氣能源的消耗。

我們選擇儘用環保材料其中包括了低 VOC 的環保油漆和使用竹代替木材。所有照明設備均為節能型。此外，從房屋中拆卸下來原本漂亮的花崗石塊都被保留下來，並再用在轉化的工程中，賦予它們新使命。再細看，這些石頭不就是山的延續？減少製造廢物是我們愛護大地母親的責任。我們現在每個當下所做的決定都在塑造著我們的未來，對所有生命和環境都會帶來影響。因此，每個人都可以在自己



《禪與拯救地球的藝術》
(2022)

的生命和工作產生影響，為自己和他人帶來幸福，反之亦然。

心是我們修行的道場

正念修行就在生命的每一個時刻。萬行寺的改造就是我們心的修行道場。正念修行不只是聽聞開示或參加禪營，心修行之所就在我們生生活的每一刻。

如果你有機會參訪萬行寺，請與它的石頭、磚塊、油漆、窗戶和門進行對話。每一個建築的都是充滿著生命力，體現著萬物宇宙。它們是我們的老師，透過非言語的方式與我們分享法義。我是由非我而成，房屋亦是由非房屋組成。有此正見，我們會尊重房屋的每個部分，每一磚每一石。下次造訪時，我誠意的邀請你回到覺知的呼吸，靜靜的與這小房子交流。

深入傾聽的修行

每個工程都有自己的故事和因緣。每片土地都有自己的靈性。作為建築團隊，我們充當了這小屋和地方轉化的媒介，讓它們本有的生命能顯現出來。要讓他們真我的顯現，作為媒介的我們要學會謙卑，不讓我們的想法或思維，見解及執著妨礙了它。

我們需要保持安靜，並傾聽這個地方的聲音。當我們真正傾聽時，我們會知道選擇哪種材料、顏色以及需要做出什麼決定。僧伽的集體決策變得清晰而自然，不廢一力。執著往往令我們會變得疲累。



重修前的舊貌

清明平靜心的修行

當我們的心不清晰，不能如清靜水一樣平靜，不能如明鏡反照時，我們無法看清並會產生困惑。有時候，我們會被工程費用超支的擔憂或專案的延遲所困擾。我們會被這些對未來的擔憂和焦慮所消耗。此時，正念的修行正來得重要，正念的修習讓我們混亂的思維能安定下來，保持平靜，以便清楚知道該做什麼。過程中，我把擔憂都交給了佛陀，讓他來處理這工程。

放下的修行

每個人都從自己的角度看待事物，這是自然的。這亦正是為何僧伽的集體智慧是一個非常重要的修行。在工程的過程中，團隊中的成員可能會有不同的觀點。我們學習以愛語分享，彼此尊重，聆聽他人的觀點，並達成集體決策。集體決策並不總是和自己的觀點一致。我們學會尊重最後僧伽的決定，放下自己的執取。作為一位建築師，我們有著專

業的角度，亦要學習聆聽及善巧地給予他人我們的意見。



重修中的萬行寺

耐心的修行

在建造的過程中，我們學習耐心和包容。和諧是僧伽中最重要的精神。在建造房屋的旅程中，我們需要做出無數決定。與其他一般的工程不同，這工程的決策時間比一般的要長得多，有時會對我們的耐

心構成挑戰。當我們不耐煩時，我們很容易被我們的想法、憤怒和不滿所帶走。不耐煩會導致發脾氣，衝口而出的話，會對人際關係造成損害。正念呼吸始終是回到正道的最佳修行，以正念的能量包容負面情緒，給它們一個微笑。然後，微笑，前行。

清明·慈悲·感恩

正如老師一行禪師所說，我們唯一的目的地就是當下。珍貴的時刻並不在未來，也不在萬行寺工程完成的那一天，而是每個當下的清明，和予人的慈悲。

感恩老師的教導，讓我們有機會學習成為一個永不放棄的戰士，清明冷靜的禪修者，充滿創意的藝術家。感恩有此因緣，僧伽在旁的包容和支持，以及整個過程中協助的結構工程師、承辦商、物料供應商和一切美好的助緣。希望轉轉化後的彌院淨院能給大家修行道上的支持，成為同修們心靈的家。



重修後的前庭

Ten Thousand Actions Temple – A Journey of Transformation, A Practice of the Heart

Fragrance of True Equanimity (Corrin Chan)

It is my greatest blessing to be a part of the Ten Thousand Actions Temple and the Little Stone House Transformation Journey. For this, I am deeply grateful and happy to share with all of you what I have been inspired in this journey.

When we encountered these two houses years ago, they were not in a healthy condition and were in great need of transformation. These two houses called for our loving and mindful energy to bring them to new life and to become a new practicing place for Plum Village Hong Kong.

Thay's book, "Zen & the Art of Saving the Planet," serves as my guidance along this journey. In the book, Thay has emphasized the importance of being a Warrior, a Meditator, and an Artist in order to help

ourselves, other beings and the environment. The transformation of these two houses embodies our practice of being a ***Warrior with a never-giving-up spirit, a Meditator with a clear and calm mind, and an Artist who is creative and flexible.***

Being Friendly with the Environment

Dharma can be found in the green leaves, the mountains, the sky, the rivers, the trees... and also in the house. Throughout the renovation process, we need to be attentive and mindful, ensuring that every decision we make contributes positively to People, all Living Beings, and the Environment.

The overall design concept is "Clear and Light Space of the Mind" that aims to open up the house so as to create a space that is filled with

Light, Simplicity, Clarity, and Brightness. We have taken away the old partitions and enlarged most of the previous small windows so as to allow more natural light to enter.

In selecting the building materials, our aim is to use environmental-friendly options. We have chosen an insulation sandwich board that is made of palm tree fiber and residue ashes.

This highly environmental material provides excellent insulation, and is water-resistant and fire-retardant. By using good roof insulation, we can keep the space inside cool in summer and warm in winter, thus will save energy for cooling and heating.

Other environmental-friendly materials we have selected include low VOC environmental paint and the use of bamboo instead of wood. All lighting

fixtures are of energy-saving. The original beautiful stones that were removed from the house are being retained and given new life as low parapet walls and external landscaping stones. To create a Zero-Waste Future is our duty and our love to Mother Earth. Every decision we make at this present moment shapes our future and has a tremendous impact on all living beings and the environment. Therefore, each person can make a difference in their own job, bringing happiness to themselves and others, or vice versa.



After reconstruction

The Project is our Temple of Practice

Mindfulness practice takes place at every moment of life. The transformation of these two houses is our Temple of Practice. Mindfulness practice is not limited to listening to dharma talks or attending retreats. It is present in every moment of our lives in every mindful breath we take.



During reconstruction (Ground Floor)

If you have the opportunity to visit the houses, please do talk to with the stones, bricks, paints, windows and doors. Every piece of construction is alive and embodies the whole universe in it. They

are our teachers, sharing the Dharma with us, not in words. The house is composed of all the non-house elements. We learn to respect every part of the house. When you visit next time, I invite you to contemplate and talk to the house in silence.

The Practice of Deep Listening

Every project has its own stories and conditions. Every land has its own spirit. As the design and building team, we act as agents for the house and the place to express themselves through us. In order to allow the project to manifest itself, we learn to be humble and not let our ideas or thoughts or perceptions obstruct the way.

We learn to be quiet and listen to the voice of the place. When we truly listen, we will know which materials, colors, and what decisions to make. The collective decisions by the sangha easily become

clear and effortless.

The Practice of Clarity

When our mind is not clear, not calm like still water, we cannot see clearly and cause confusion. Sometimes, we get carried away by worries about exceeding the budget or delays in the project. We can be consumed by these worries and anxieties. Mindfulness practice is much needed to allow our chaotic thoughts to settle, to remain calm, so that we are clear to know what to do, and remain kind to ourselves and others.

The Practice of Letting Go

Everyone sees from their own perspective, this is natural. That is why the collective wisdom of the Sangha is an important practice. Many times, during the project, team members may have different views. We learn to respect each others, listen to others' perspectives and arrive at collective

decisions.

Not always will the collective decision align with your own view. We learn to respect the Sangha's collective decision and let go of our own views.

The Practice of Patience

In the process of the making of the Temple, we practice to be patient and inclusive. Harmony is the most important spirit within the Sangha. Throughout the journey of renovating the house, countless decisions had to be made. Unlike other typical projects, decision-making time was much longer and sometimes challenging to our patience. When we are impatient, we easily get carried away by our thoughts, anger and ignorance.

Impatience can lead to the loss of temper which can be damaging to relationships. mindful breathing is always the best practice we can return to.



During reconstruction (First Floor)

Clarity, Kindness & Gratitude

As Thay says, our only destination is now. The precious moment does not lie in the future, not in the completion date of the Ten Thousand Actions Temple and the Little Stone House, but in every moment our Clarity and Kindness to ourselves and

others. In the here & now, I would like to express my deepest gratitude to the support and inclusiveness of the monastics, our structural engineer, contractors, material suppliers and all the good wishes from the ten directions. May all beings be happy and safe.

芬芳貝葉在鹿湖 | 真光願

《芬芳貝葉》是1962-1966年越南動盪期間一行禪師親筆寫下的日誌，呈現了這位日後成為世界級靈性導師年輕時敏銳易感的心靈。書中提到，一行禪師在五十年代末與幾位朋友在越南中部高原山林建立靜修處，命名為「芳貝庵」，也是在這裡，催生出禪師之後許多更新佛教的工作，以及建基於菩薩戒的「相即共修團」。

的而且確，建基於大乘精神的入世佛教非常重要，我們需要進入社會，感受到群眾的困苦和心靈渴望，從而應用和更新佛教的教法，幫助眾生離苦得樂。然而，佛教的山林靜修傳統也是同樣重要。就如一行禪師在六十年代越南的經歷所展示，山林佛教和入世佛教不是二元對立的。沒有山林靜修所孕育的靜定智慧，就不容易承擔支援眾生解脫煩惱的抱負。閱讀《芬芳貝葉》時，我在想，香港梅村可不可以也擁有自己的山林靜修空間呢？

大嶼山有著香港碩果僅存的幾條佛教村落，如鹿湖、昂坪、地塘仔等。一百二十多年前清末民初以來，不少佛教高僧大德由中國內地南來香港修行弘法，僧侶和居士在這地區建立起大小寺院、精舍、亭台、碑銘、摩崖石刻、牌坊等靜修道場和公共建築。大嶼山大澳是我的家鄉，家族數百年來都在大澳漁村生活。香港梅村（亞洲應用佛學院）在2009年成立，2011年由一行禪師親自主持落戶大嶼山昂坪蓮池寺的儀式，並開始定期於該寺院籌辦大型禪修營及每周日舉行的「正念日」等開放公眾參與的正念活動。位於大澳和昂坪高原之間，是鹿湖佛教村，三個村落由大嶼山歷代大德筆路藍縷、籌款修建的石頭路「鹿湖古道」所連接。以我所知，以往一行禪師在昂坪主持禪修和正念活動的時候，也會不時造訪鹿湖行禪和靜坐。有時，我持續在想，如果香港梅村會有一處山林靜修空間，那鹿湖就是最理想不過的地點了！

因緣就是如此奇妙。2019年，香港梅村的出家眾欣喜地接受了在大嶼山鹿湖修行的三位比丘尼贈送的禮物——「萬行寺」。「萬行寺」位於鹿湖村深處，始建於上世紀五十年代，是一所曾用作佛教僧侶清修的小屋。其位置群山環抱，景觀開揚，不遠處可遠眺大海及澳門，是遠離塵囂的禪修道場。經過了三年疫情，以及數年的籌款及復修工程，「萬行寺」終於準備好迎接香港梅村的法師和修習者了！

大嶼山梵音裊裊，有其固有特色及生命力。首先，大嶼佛寺，遺世獨立，建於山林，農禪並重，自給自足。出家人生活樸素，遠離鬧市，專注修持，部份更繼承唐朝百丈懷海禪師的遺風，自耕自食，至今鹿湖仍有僧團以柴火煮食，「雨後千山淨，炊煙處處新」的詩意禪境，依然可見。



《芬芳貝葉：一行禪師
1962-1966 日記》(2019)

其次，大嶼山佛教多宗派和諧並存。不同宗派如禪宗、淨土宗、天台宗，以至南傳佛教（如石壁十日內觀）和藏傳佛教，都棋布大嶼、共融並舉；除漢傳佛教外，亦有法國越南、梅村韓國禪宗等——可見大嶼山佛教社區的包容性、多元化及國際化。

自觀清法師和紀修和尚始，百年以來，此地吸引了很多名震中外的高僧大德駐錫或到訪，如虛雲老和尚、筏可大和尚、聖一老和尚、宣化上人、越南法國一行禪師、韓國崇山大禪師等。而諸位大師亦在此地薪火相傳，培養出新一代的法師居士、山林隱修及慕道行者。

「鹿湖古道」曾經有一個起點牌樓，對聯云：

風塵變異無停狀

天海蒼茫一問津

古道的終點牌樓至今仍存，對聯云：

大路在前 須分明認去

一肩擔下 當努力將來

梅村香港加入鹿湖這大家庭，期待會上承古風，繼往開來：

梅花依鳳嶺 暗香繞山村

鹿影尋蹤杳 湖光載月歸

A Fragrant Palm Leave in Lantau, Hong Kong


True Radiant Aspiration (Parry)

The book "Fragrant Palm Leaves: Journals 1962-1966" is the diary written by Zen Master Thich Nhat Hanh during the turbulent period of 1962-1966 Vietnam. The book portrays the sensitive and perceptive mind of Zen Master in his younger years, before he became a world-renowned spiritual leader. In the book, Thich Nhat Hanh recounts the establishment of a meditation hut called "Fragrant Palm Leaves (Phuong Boi)" in the mountains of central Vietnam in the late 1950s with a few friends. This hut eventually gave birth to his many groundbreaking works in renewing Buddhism and the setting up of "Order of Interbeing" based on the bodhisattva precepts.

To practice engaged Buddhism based on Mahayana spirit is beautiful indeed. We need to go into the

society, feel the suffering and spiritual needs of the people, and apply and renew the teachings of Buddhism to help sentient beings attain happiness and peace.

However, the tradition of forest meditation practice in Buddhism is equally important. As demonstrated by Thay's experience in Vietnam in the 1960s, forest meditation practice and engaged Buddhism are not mutually exclusive. Without the tranquility and wisdom nurtured by forest meditation, it would be difficult to undertake the aspiration to support sentient beings in the secular world. When reading "Fragrant Palm Leaves," I wondered if Plum Village Hong Kong could also have her own forest meditation hut?



There are a few remaining Buddhist villages in Hong Kong, such as Luk Wu, Ngong Ping, and Tei Tong Tsai which are all located in Lantau Island. More than 120 years ago, many prominent monks and nuns came from mainland China to Hong Kong to practice and propagate Buddhism. Monastics and laypeople established temples, shrines, pavilions, inscriptions, rock carvings, archways, other places for meditation and public buildings in the area. My hometown is Tai O, Lantau Island, where my family has lived in the fishing village for hundreds of years. The Plum Village Hong Kong (Asia Institute of Applied Buddhism) was established in 2009 and Thay presided over the ceremony to settle in the Lotus Pond Temple of Ngong Ping in 2011. Since then, Plum Village Hong Kong began to regularly organize retreats and "Day of Mindfulness" for the public. Between Tai O fishing village and Ngong Ping plateau is the Luk Wu Village (Deer Lake Village),

and the three villages are connected by the "Luk Wu Stone Path", a road constructed by earlier generation of Buddhist monastics. It is known that Thay would visit Luk Wu village for walking and sitting meditation from time to time when he stayed in Lotus Pond Temple. It leads me to ponder further: if the Plum Village Hong Kong had a forest meditation hut, then Luk Wu would be the most ideal place!

Such is the wonder of inter-being! In 2019, the monks and nuns of Plum Village were gifted the "Maitreya Pure Land" house in Luk Wu Village by three bhikkhunis who practiced there. The house, built in the 1950s as a retreat cabin for monks, is surrounded by mountains and has a panoramic view of the sea and Macau. After three years of the pandemic and several years of fundraising and renovation, "Maitreya Pure Land" house is finally

ready to welcome the masters and practitioners of the Plum Village Hong Kong!

The 120 years of Lantau Buddhism has its inherent and unique characteristics. First of all, it has a tradition of practicing in the mountains and forests, focusing on both Zen and farming. Most of the monastics on Lantau live a simple life, far away from the city's hustle and bustle, and focus on the practice of calming of mind. The second is the harmonious coexistence of multiple sects. Temples of different traditions such as the Chinese Zen, Pure Land Sect, the Tiantai Sect, the Korean Zen tradition, the Plum Village Mindfulness approach, the Vipassana and Tibetan Buddhism could all be found on Lantau Island. This shows the spirit of inclusiveness, diversity and internationalization of the Buddhist communities on Lantau. Many eminent monks who are well-known both in Hong

Kong and abroad stayed or visited here, such as Master Xu Yun, Ven. Fat Ho, Ven. Sing Yat, Thich Nhat Hanh, Master Seung Sahn from Korea, etc. And they have cultivated a new generation of monastics and mountain hermits on Lantau Island.

The "Luk Wu Stone Path" once had a starting archway with a couplet that reads:

***The wind and dust change without stopping,
the vast sea of heaven only beckons.***

The ending archway of the Stone Path still exists today, with a couplet that reads:

***The path ahead must be clearly recognized,
and one should strive to carry it on one's
shoulder for the future.***

May the new Deer Lake practice hut of the Plum Village Hong Kong continue to inspire and guide people on their spiritual journey in the face of life's uncertainties and challenges:

*The plum blossom leans on the Phoenix Peak,
A subtle fragrance lingers in the mountain village.
Deer shadows search for traces,
disappearing into the distance,
The lake's reflection carries the moon back home.*





Altar on the first floor





The Sangha
僧團



Kitchen, before reconstruction
重建前的廚房

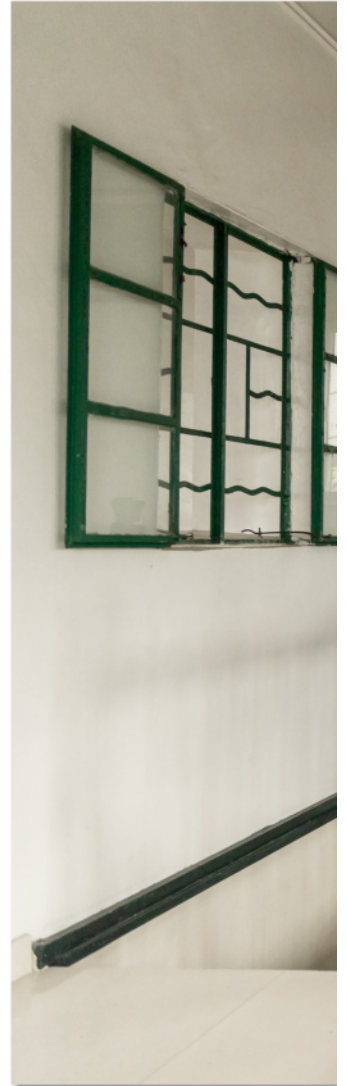


Kitchen, after reconstruction
重建後的廚房





1st Floor, before reconstruction
重建前的一樓





1st Floor, before reconstruction
重建前的一樓



1st Floor, before reconstruction
重建前的一樓





Ground Floor Terrace, after reconstruction
重建後的地下陽台



Tea Meditation
茶禪



The Sangha in their meditation practice
禪修中的僧團



walking meditation ---- Monastic Life Wu



25 Aug 2023 Ah Ling

Walking meditation with the Sangha
與僧團一起行禪

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李淑芬 闔家
李淑華
李淑霞 闔家
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李創業
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李智盛
李智煒 闔家
李超雅 闔家
李瑞美 (已往生)
李榮基
李滿河
李碩芬
李鳳璇
李慧兒
李慧儀 闔家
李曉紅
李錫榮
李靜琳
李麗群
杜正山
杜展華
杜麗娟
沈雪桃
沈雪桃

谷黛華

八劃

阮方華闖家
阮奇光闖家
阮重光闖家
阮淑儀
阮綺華闖家
阮翠華闖家
阮曙光闖家
阮靈光闖家
亞財
亞發
兔仔
周太
周欽乙
周淑梅闖家
周凱傑
周凱程
周楚光
周楚渝
周楚源
周楚瑜
周楚嫦
周嘉瑜
定義
林少邦
林文珍
林文彪
林紅禁
林亨利
林志光
林志榮
林怡樂
林俊傑闖家
林俊熹
林奕彤
林家如
林家恒

林桂霞
林偉雄
林國華
林婉華
林婉萌
林婉薇
林智民
林琮枝
林源
林鉅晴闖家
林瑤姬
林銀心
林廣耀
林樂軒
林樂然
林樂禧
林麗玲
金子寅

九劃

俞志麟闖家
姚一雄
姚芷桐
姚柏樂
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姜志中
故袁氏嬰靈 (兩位)
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洪堯芬
洪堯國
洪堯斌
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十劃

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徐佩兒闖家
徐佩芬闖家
徐佩玲
徐佩珊闖家
徐佩雲闖家
徐藹玲
袁美
袁郁明
袁嘉茵
袁嘉雯
袁嘉豪
袁嘉儀
袁嘉輝
袁應輝
高英君

十一劃

區巧儀
區美儀
靖喬
張一鳴
張一鳴
張女

張立新闔家
張旭蘋
張有祿闔家
張彥恒
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張雲
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梁悅穎
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梁達榮
梁鳳嫦
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聆宇發展有限公司
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陳德祥闔家
陳慧珍
陳慧貞
陳樂施
陳潔貞
陳曉勤之十方貴人
陳曉勤之冤親債主
陳曉勤之歷代祖先
陳曉勤之親友同修
陳曉勤闔家
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陳灤文
陳寶琮
陳寶琮闔家
陳藝天闔家
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陳麗娟
陳麗娟闔家
陳麗鑽
陳耀 (已往生)
陸小雲
魚魚

麥美惠
麥慧蓮
麥燕芳

十二劃

黃才珍
黃少莎
黃文聰
黃文懿
黃世聲 闔家
黃宅
黃全桂
黃金蘭
黃珏澄 闔家
黃茂和
黃家欣
黃健文 闔家
黃佩惠
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黃佩雯
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黃素華 闔家
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黃雅頌 闔家
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黃蔚茵
黃寶民
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黃國榮
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傅家欣
傅進業
勞月明
善苗
彭玉貞
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彭湖
彭紫霞
曾氏歷代祖先
曾存心
曾家冤親債主
曾浩誼
曾婉嫦 闔家
曾淑君
曾誠志
曾德珠
曾德銀
曾慶苑
曾慶達
曾錦興
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馮展鵬 闔家
馮國權
馮崇圖 闔家
馮添
馮竣揚
馮貴游

馮雄傑 闔家
馮雅頌
馮嘉麗
馮碧蓮
馮曦晴
馮耀璋

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楊香珍
楊賀深
楊賀程
楊椿樹
楊詩勵
楊震邦
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楊麗軍
葉桂冰
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葛永生
葛焯偉
葛靜儀
葛鑿沛
賈白菊

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趙靜雯
趙藍英

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劉允康
劉文焯
劉生妹
劉妙玲
劉見群
劉玲音
劉秋鳳
劉美用
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劉浩遠
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劉進輝
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劉慧音
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鄧婉華闔家
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鄧麗清
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鄭善瑜
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鄭關君
鄭麗碧
黎國華闔家
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噹噹
盧秀娟
盧詠言
盧嘉珊
盧藍少珍
盧麗英
盧寶順
貓公
貓仔
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鍾蕙芳闔家
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關國強
關淑貞
關雅禎
關道強闔家
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關禮樂

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鐘理華
鐘運霞
饒霏霖

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龔瑞祥

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~感謝您的諒解和包容~

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 Au, Ailsa
 Au, Ka Man

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 Bobby
 Bruneel, Jean Julien and Grace

C

Chan, Cheong Kwong
 Chan, Chi Leung
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 Chan, Fung Yee
 Chan, King Tai
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 Chan, Lawrence
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 Chan, Pui Wing
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 Chen, Ling
 Cheng, Yuk Yi
 Cheung, Christine
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 Cheung, Yuet Mei Claudia
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 Chu, Hon Leung
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 Chung, Wai Yee Joanne
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D

Dai, Zhaoyi (Master Zhi Xiuyan)
 Dipakalyaniputri, Samantha
 Dr. Shun, Nam Chu

F

Fok, Wing Yin
 Fong, Wai Ming
 Fong, Wai Yin (Minnie's family)
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 Fung, Fung Sze Priscilla
 Fung, Mui Wah Melinda
 Fung, Stephen

G

Gen Heng - Imagine 3 Ltd
 Gin
 Guillot, Didier

H

HanLi, *The*

Ho, Chung Yeung Jeremy
 Ho, Nga Sze
 Ho, Sau Wai
 Ho, Sau Yi
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 Hui, Cynthia
 Hui, Wei Fung Arnold
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I

Ip, Grace
 Ip, Hoi Kei
 Ip, Phiean

J

Jackpot
 Jennifer Elissa
 Jiu Jiu

K

Kan, Mi Har
 Ko, Wing Kin
 Kwok, Wai Mei
 Kwong, Hoi Yan Helena
 Kwong, Po Chi

L

Lai, Chi Wai
 Lai, Esther
 Lai, Ka Wing Anita
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 Lai, Shuk Yung
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Li, Freeman
Lin, Yi Lan
Low, May Lin
Lucky

M

Maitreya Buddhist Institute, *The*
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Man, Wing Cho
Mo, Ho Cheong Jonathan
Mo, Ho Sun Allen
Mo, Ka Pik

N

Ng, Chun Fai Jeffrey
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O

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P

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Pham, Thi Bich Huong

Q

Qing, Hua

S

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T

Tai, Jordan Family
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Wong, Garrett
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Wong, Kam Kwan
Wong, Kwan
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Wong, Wai
Woo, Sing Yau

Y

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Yip, Sau Choi
Yu, Chung Wah
Yu, Sau King Jackey
Yung, Wing Kit

Z

Zhang, Jiaying

The donor's list is in alphabetical order. Please accept our apology and contact us if your name is misspelled or not listed here.



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