

智昌堂在香港成立於2000年。創辦這間私營佛堂，主要是為社區中有需要人仕提供服務；同時亦可供同們作聚會或同修之用。創辦人勒甲馬,格日,夏瑪琮巴仁波切(我們的夏大師/鄭師父)更會在有需要時舉行密教法會，替各善信祈福息災，利益眾生。

勒甲馬,格日,夏瑪琮巴仁波切自五歲皈依釋慈祥法師起便與佛教結下不解之緣。其後機緣成熟，於7歲那年再由尊貴寧瑪派法王“卡魯古馬力巴拉卓吉”收為入室弟子，傳授正統藏傳佛法。在求學時期，夏瑪琮巴仁波切曾負笈英國攻讀機械工程及工商管理，其間亦在紅教尊貴“贊巴噶拿拉旺波”和尊貴“札魯丹馬巴拉旺波”及黃教師父督促指導下鑽研密法。經過多年修習，夏瑪琮巴仁波切在密法上已有極高成就。而他更在1981年川藏區山洞潛修內密法時，得而成就破瓦法。最後他還皈依尊貴之“聖尊蓮生活佛”亦成為他最後一位尊貴的密教師父。

夏瑪琮巴仁波切亦頗家學淵源，他家族五代全是風水宗師，其中更有全真派及青城派之真人、道長。在長輩的薰陶及教導下，他在風水學及道術方面亦盡得先輩所傳之精髓。所以他可以說是道、顯、密三修之奇才。

夏瑪琮巴仁波切亦曾有過一番輝煌的事業，在大學畢業後數年間，在他努力下更成為某電子公司之亞洲區總經理。但在1997年他毅然放棄一切高薪厚職，隻身遠赴甘肅省內一紅教寺廟修行。在數年間又輾轉再到各門派(黃、白、花教)修習其他高深密法。雖然那時他極想在川藏山區渡過餘生，但其啟蒙導師開示他應出世幫助更多有需要的人，就此他在1999年返回香港，並逐步成立今日之“**智昌堂**”。而本堂之名字亦是用他佛教(顯宗)皈依之師父釋慈祥法師賜與的法號“釋智昌”命名的。

在川藏山區斷斷續續的生活了十多年，夏瑪琮巴仁波切深深體會到當地僧侶的苦況。由於經費不足，很多寺廟根本無法修葺破漏的寺廟、經堂及居所。一些更貧困的寺廟，連正常膳食及教導小喇嘛的經費亦十分緊拙，**經常會食不飽、穿不暖**。川藏山區的天氣變幻莫測，要在失修、缺乏藥物、糧食不足的寺廟生活及修行，需要無比的毅力及勇氣。夏瑪琮巴仁波切眼見當地的困苦，便發心製造“**藏密寶輪香**”，希望以香品的收入資助當地的貧困寺廟。這香品亦是他的理念中之結緣-化緣品。夏瑪琮巴仁波切明白到單靠捐助絕非長遠的資助補貼方法，而且當地窮困的寺廟實在太多，根本無法全部捐助。所以他設法教導一些有能力的寺廟，讓他們學習生產香品的技能，同時亦可為“**智昌堂**”製造“**藏密寶輪香**”。總有一天他們能靠生產香品來維持寺廟的日常開支及讓全部小喇嘛好好唸書，減低**文盲**的機會。並祈望現在之小喇嘛將來可以正覺成佛，普渡眾生，得以令眾生皆可成佛，弘揚佛法。這就是夏瑪琮巴仁波切最大的心願。

“**藏密寶輪香**”亦是夏瑪琮巴仁波切的心血結晶。他眼見無良商人大量製造劣質香品，使用這些香品既對身體健康有害，燃點時釋出的有害化學物亦會對環境造成污染。所以他便就發心製造出一些成份**絕對天然之香品**，令到燃點此香之眾生，得以利益身體。此香品更可用作上供諸佛菩薩、天神、地神及一切需要使用香品之活動。所有“**藏密寶輪香**”在製作過程中均經寺廟祈福及誦經，令使用之眾生皆能消除業障、帶來福德。

“**燒好香、真供養、種福田、百代享**”正就是夏瑪琮巴仁波切推出此香品之信念格言。“**藏密寶輪香**”能作為結緣-化緣品，又能把此好香為眾生結緣，實在是夏瑪琮巴仁波切帶給大家的珍貴禮物。

因此“**智昌堂**”就成為銷售“**藏密寶輪香**”之橋樑。一切銷售香品之收益在扣除“**智昌堂**”及店鋪的一切營運及正常開支後，將全數分配到川藏區有需要的寺廟及少數民族作為經費使用。

在此本堂誠心向各大德致萬分謝意，希望各界大德在了解本堂之運作概念後，能繼續鼎力支持本堂及“**藏密寶輪香**”，並把好香弘揚至每一個有需要眾生。



CHI CHEONG TONG was established in 2000 in Hong Kong as a privately-run “Buddhism Hall”. The mission of the Hall was to serve the Buddhism dharma community and a venue to congregate and to practice Buddhism. Guru Cheng, founder of the Hall will perform ritual and chanting at the dharma assembly for the benefit of all beings.

At the age of 5, Guru Cheng was introduced to Buddhism by Dharma Guru Chi Xiang. And at the age of 7 was accepted as a disciple of Kalugumali Balazhuojie, the Dharma king of the noble Ning Ma School, where orthodox Tibetan Buddhism was taught. Through the guidance and preaching of the honourable Red Branch Gurus (Nyingma) “Zanbage Lawangbo” and “Zhaludanba Lawangbo”, and Gurus at the Yellow Branch (Gelug), Guru Zheng practiced dharma buddhism. After years of practicing and mediation, Guru Zheng achieved the “Secret Dharma Way”. In 1981, Guru Cheng accomplished his consciousness transference “Dzalong” during his mediation period at the cave of the Sichuan-Tibet region and Mula Guru Lu Sheng-Yen (Living Buddha) became the last honorable Guru Master practicing the “Secret Way Dharma”.

Born into a family of five generations of geomancy, whereby some members practiced Tao and were fellow members of Quanzheng and Qingcheng Branch. Under the family influence, Guru Cheng inherited the essence and skills sets of geomancy and Tao philosophy.

In 1997, Guru Cheng decided to give up his high paid job as regional general manager of an electronic company after completing his mechanical engineering and business management studies in the United Kingdom, and went to a “Red Sect” (Nyingma) temple in Gansu Province to practice dharma. During those time, Cheng studied various “sect/branch/dharma” - Yellow Branch (Gelug), the White Branch (Kagyü) and the Colored Branch (Sakya). At that time he intended to spend the rest of his life in the Sichuan-Tibet mountain area, yet his enlightenment teacher urged him to go out (enter + world) and help the needies. Therefore in 1999 he returned to Hong Kong and start founded the Buddhism Hall and named it according to his Buddhist name “Shi Zhichang” that bestowed by his first, Guru Shi Ci Hsiang.

Lived in the Sichuan-Tibet mountainous area for over 10 years, Guru Cheng has seen deeply bitter living environment of the local monks. Due to lack of funding, numerous monasteries, halls and residential houses are in run down state where monks and Lamas live in poverty with **limited food and clothing to keep warm**. The unpredictable and harsh weather in the Sichuan-Tibet mountainous area, coupled with ramshackle living condition and lack of medics supplies, requires a lot of determination and courage to practice dharma in such state.

Witnessing such, Guru Cheng instigated a “Tibetan joss stick” programme hoping the sale of those joss stick could earn some funding for those monasteries. Knowing those donations would be insufficient to sustain long-term, Guru Cheng decided to teach them how to produce those joss sticks and “Precious Wheel Incense” for the Chi Cheong Tong. Guru Cheng wishes, some day, the income of the joss stick production will support daily expense of the monastery, and can support young lamas to practice consequently, reduce illiteracy. Guru Cheng also wishes all young lamas would become Buddha to spread the message and eventually more people will convert to Buddhism, which is the biggest wish of Guru Cheng.

“Precious Wheel Incense” --- Guru Cheng devoted much of his time to produce organic incenses as he sees many chemically harmful incenses have been produced that are detrimental to human health and the environment. The Precious Wheel Incense has been blessed through chanting and reciting the dharma during the production process, which is considered more powerful in bringing people fortunes and break through hindrances when they using “Precious Wheel Incense”.

The motto **“Do good for later generations by offering quality incense that cultivates virtue deeds”**. Definitely a good cause created by Guru Cheng.

The Precious Wheel Incense are available at the CHI CHEONG TONG. All funds and donations received from the sales of the incense, after having deducted material costs and expenses, will be donated to the monasteries in the Sichuan-Tibet mountainous area.

Taking this opportunity, on behalf of Chi Cheong Tong, I would like to show my deepest gratitude to those who supports the Precious Wheel Incense programme and the Hall, to spread the organic fragrance incense of life.

CHI CHEONG TONG