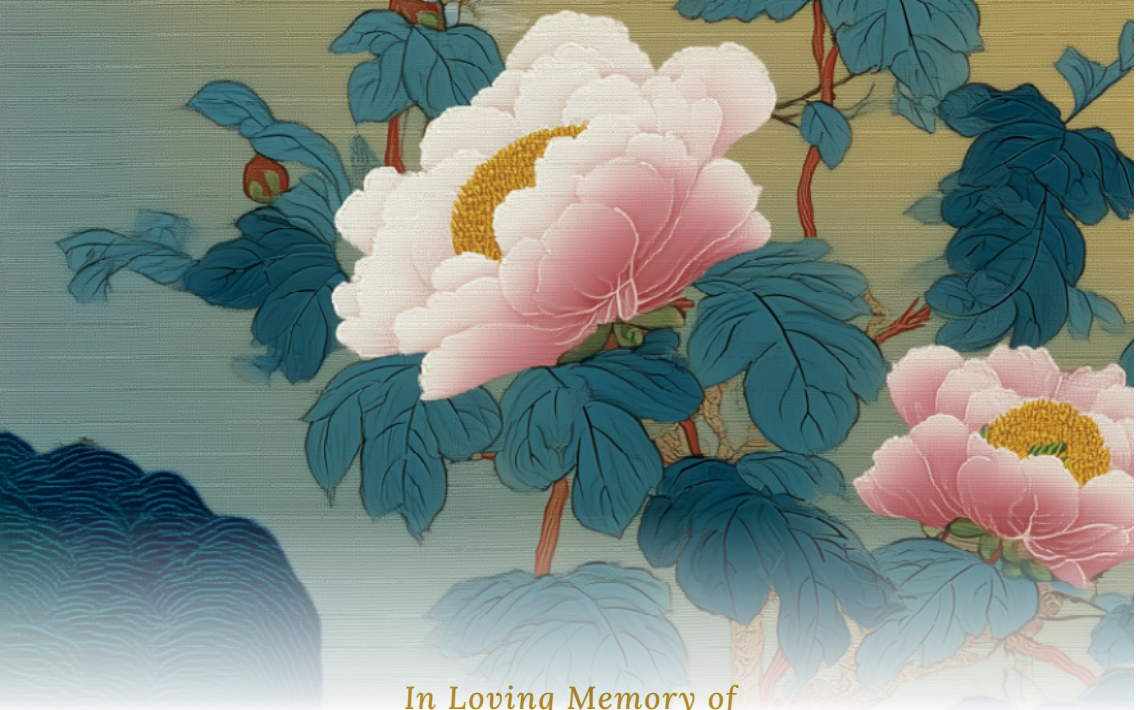




*In Loving Memory of
Joyce Fung Yan Lam*

1950 — 2025

林胡鳳茵女士

紀念文集

Remarks by Dzogchen Ponlop Rinpoche
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Her life and death are a powerful teaching to us all.

她的生與死，對所有人來說都是極具力量的教法。

— Dzogchen Ponlop Rinpoche

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Biography

Joyce Fung Yan Lam (May 17, 1950 – July 19, 2025) was a senior student of Dzogchen Ponlop Rinpoche and a member of Nalandabodhi Vancouver.

Joyce was one of the early students in Canada to follow the young Ponlop Rinpoche. She helped to establish the first Nalandabodhi centre in Canada in 1997. Soon after the centre was established, Joyce became the Study Coordinator for the Vancouver Chinese Study Group. At the same time, she helped with the activities of the Vancouver Centre, such as finance, as the centre evolved from a small group meeting in sangha homes, to what it is now, the fully owned Maitrivana Centre, the Canadian headquarters for Nalandabodhi.

Joyce's activities in study, practice, and mandala development were rooted in compassion, and especially in her unwavering devotion and trust in Dzogchen Ponlop Rinpoche's vision to bring benefit to beings.

Joyce passed away in Vancouver in the summer of 2025. She is survived by husband Wilson Lam, brothers NK and Stanley, and sisters Fung Ping and Fung Ling Wu.

Early Life and Work

Joyce was born and raised in Hong Kong and attended a Catholic School, the Precious Blood Secondary School. Her schoolmates remember her as a low-key, easy-going, friendly and optimistic girl who got along with everyone. She loved to laugh and was nicknamed "Auntie with the Hearty Laugh". Joyce was well-loved in her family. Her brothers said that she had a naturally

kind heart which brought great harmony to her family. She was also the family strategist and often solved problems in their family meetings. Her siblings also noted that she was very observant and curious about people's behavior patterns from a young age. Her elder brother said that at age 12, Joyce and he saw a neighborhood child being beaten by his parent on the street. Joyce wondered why someone would beat their own child and what could be done to change that.

Her kindness and consideration also extended to her elders. She would engage them in mahjong, knowing that the game helped them stay alert. Joyce graduated from the Chinese University of Hong Kong Sociology in 1972. She then joined the Hong Kong Government Social Welfare Department where she worked for 16 years. There she worked first in Family Services,

working directly with struggling families, and then as a probation officer in Probation Services. Her husband, who met Joyce during this period, comments that her work was challenging and she had to work long hours. She had to deal directly with those who suffer from the worst of life challenges from family difficulties to violence, abuse, addictions, poverty and mental issues etc. It was her natural compassion that helped her stay with this work for a long time.

Despite the difficult work, Joyce managed well. A colleague said this about her: “As an experienced Probation Officer, Joyce was composed, dignified and deeply dedicated to her work. She carried an air of quiet seriousness and was soft-spoken. Those who got to know her could see that her heart overflowed with kindness. She was guided by principle, and in

every action her wisdom shone through. Joyce was a woman of remarkable integrity – fair, just and unwaveringly straightforward. She approached life with rare clarity, balancing discipline with compassion and always leading by example. Her vision was broad, her mind sharp, and her ability to analyze and inspire was nothing short of extraordinary. She earned the title “The Lady of Tremendous Wisdom”. Outside of the office, she was always cheerful and often funny. Whether it was playing mahjong or dining with her colleagues and friends, laughter was never in short supply.”

This sounds so much like Joyce, all of us in Nalandabodhi knew and loved.

Immigrating to Canada and Meeting the Dharma

In 1988, Joyce and Wilson immigrated to Canada and settled in Vancouver. While Joyce did not have a formal connection to Buddhism before coming to Canada, Wilson had been studying Buddhism for quite some time.



In 1987 he self-published two books - one on Buddhist philosophy and the other a compilation of quotes from the sutras. Because of that connection, they joined the activities of the Universal Buddhist Temple in their neighborhood. It was here that Joyce started studying Buddhist teachings and developed an affinity for Amitabha practice. This

centre invites a great variety of masters from different Buddhist traditions to visit and teach. During this period Joyce met many Buddhist teachers including Vajrayana masters - Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche, Tenga Rinpoche, and Thrangu Rinpoche. She formally entered the Buddhist path by taking refuge with Thrangu Rinpoche.

In 1991, Joyce met the very young Dzogchen Ponlop Rinpoche. She disclosed to a friend that she felt connected to Rinpoche's deep compassion for beings and his low-key approach to carrying out his work. Wilson said the encounter was like "love at first sight". It is no surprise that immediately afterwards she supplicated Dzogchen Ponlop Rinpoche to be her teacher. In 1994, Joyce joined others to found the Kagyu Center of KTC and became a Board Member. Some



years later, the students of Ponlop Rinpoche gathered to start Nalandabodhi. Joyce joined Nalandabodhi in 1997, after ensuring a smooth transition at KTC was taken care of satisfactorily.

Study Instructor and Publications for the Chinese Sangha

Soon after she joined Nalandabodhi, Joyce became the lead for the Chinese Study Group and received approval from Rinpoche to translate for a non-English speaking student at his teachings and at sangha retreat. When the student requested the curriculum to be translated into Chinese textbook, Joyce, with Wilson's editing support, undertook this task and completed both the Chinese Hinayana and Mahayana curricula. Joyce continued her translation efforts,

serving as co-translator for the Chinese version of Wild Awakening and translation support for Mind Beyond Death. She also helped to make Rinpoche's teachings available to Hong Kong Chinese students. She taught the Nalandabodhi curriculum to the Vancouver Cantonese sangha, and the teachings were recorded in cassette tapes to send to the Hong Kong centre.



Over the years she served as the Cantonese translator during sangha retreats and led special tutoring sessions on some of the more complex topics such as those taught at the Nitārtha Summer Institute. Her dharma discussions and teachings did not end at formal classes. Whenever she met up with a sangha member on the

phone or face to face, she would untiringly answer their dharma questions with great delight. Her face would light up and her voice strong and clear.

Practice Instructor and Friend

Joyce was an extraordinary Practice Instructor. She wove dharma and skillful compassion together when responding to the life challenges of her Plees. One of her students describes it beautifully: “It is a role she carried with deep care, gentle encouragement, and without ever imposing pressure. Her thoughtful guidance helped me feel supported and steady on my path.”

She did not wait for her Plees to reach out to her but actively connected with them regardless



of where they are located in the world. She was attentive about their life challenges. Her incredible compassion, both innate and developed through years in social work, developed even further with her dharma study and practice. This greatly benefited her Plees who found her care consistent, patient and personal. While her advice was often practical, dharma was always brought in to analyze the problem and find resolution.

As a result of her genuine warmth and care, she developed deep friendships with her Plees. She was often thought of as a big sister, a mother figure. While her Plees and friends are always stunned by her clarity in dharma teachings, they are also amused by her personal quirks. Joyce was unexpectedly often absent minded and muddled in her personal matters befitting

the Cantonese expression “Meng Cha Cha”. They jokingly and fondly named her the holder of the Meng Cha Cha lineage.

Leader in the Sangha

In 2003, Joyce was a founding member of NECC (National Executive Committee of Canada) and served as Finance Director. In 2004, she joined the Canadian Karma Sangha Board as head of finance. She was later joined by Connie McGregor and they worked closely together until early 2025 when Joyce had to resign due to her illness. It was under Joyce’s financial leadership that, against all odds, the Vancouver sangha was able



to purchase Maitrivana in 2007. This paved the way for more Canadian centres. Three additional ones (Mahasiddha Retreat Centre MRC, Montreal and Toronto) were purchased during her term.

Not many know how much Joyce contributed to mandala activities because of her quiet manner. Her sangha activities were driven by her devotion to the guru and lineage, and dedication to following and implementing the guru's wishes. She often reminded her friends how fortunate we are to be Rinpoche's students, and to have the opportunity to help implement his vision.

She always emphasized “trust”, “devotion”, “pure lineage” and “harmony”. She understood that strong sangha leaders contribute to a strong and healthy mandala, and supported, mentored every sangha leader

who sought her out. Her patience, training and ability to not lose her mind during difficult situations and facing difficult people, helped others to stabilize their minds. She listened to their concerns and guided them through the ups and downs of centre activities through the lens of devotion, dharma, wisdom and compassion.



She set an example of being strongly grounded in her devotion to the guru and took everything happening as a training on the path. She rejoiced in everyone's good fortune and accomplishments.

Another important aspect of Joyce's contribution to Nalandabodhi was in finance and fundraising. Although Joyce often said that she

knew nothing about finance, she had natural vision and clarity.

Her approach to all finance and fundraising was steeped in devotion. She approached fundraising with patience, diligence, clear thinking and care for the well being of the contributors.

Two accomplishments deserve special mention. She was instrumental in securing a mortgage for Maitrivana, with exceptional favorable terms that the Vancouver sangha was able to pay down in full in a very short time. She also worked tirelessly with Connie McGregor in raising funds over two years for the purchase of MRC, Nalandabodhi's first retreat centre, starting from a very low cash position.

Today all the Nalandabodhi centres in Canada are debt

free. Joyce served the guru and lineage with her body, speech and mind. Her ability to work skillfully with others, as well as her quiet wisdom and compassion, made her an exemplary sangha leader.

Illness

In the summer of 2022, at age 72, Joyce was diagnosed with terminal cancer. She faced this news with equanimity. She decided against medical treatment, wanting to spend as much quality time as possible with her husband. She also wanted to maintain a clear mind so that she could practice for as long as possible.

And amazingly, throughout her illness she never experienced pain. She was able to take holidays and enjoy good food for quite a while. Joyce took

her illness to the path and treated her cancer with kindness and compassion, seeking coexistence. She did not utter a word of complaint about her sickness or express fear of dying. She continued studying and practicing, and attended teachings and retreats online. She enjoyed watching Rinpoche's birthday celebration in Nepal online, even though she was very weak. She joined every online feast practice and attended in person at the centre until it became too much for her physically. Her practice of resting in rigpa never waned, even at the end.

Despite her illness, Joyce continued her PI work and dharma discussions. She reminded her PIs to practice and not forget dharma and urged her friends to practice while they still can. Two weeks before her passing, though she was already quite weak,

she offered orientation to some Chinese students and spoke for over an hour, sharing the heart of Mahamudra Preliminary Practice. It was her wish to ensure they could begin their journey with clarity and inspiration.

Wilson, her husband, said that Joyce's cancer journey was marked with gratitude. She was grateful every day for the blessings and guidance from her guru and the lineage, the care from doctors and nurses, as well as all the love, concern and prayers from family, dharma siblings and friends.

Her life and death are a powerful teaching to us all

— Dzogchen Ponlop Rinpoche, on the occasion of the funeral of

Joyce Lam July 28, 2025



It has been a difficult week for all of us – friends, family, and members of the Nalandabodhi community – who were touched by the life of Joyce Lam. I am deeply saddened by the passing of one of my early students and dear friends, with whom I shared so many meaningful moments – not only here in Vancouver, but in many places around the world. Joyce was more than a friend or student. She was part

of the very foundation of Nalandabodhi Canada. As a founding member, she helped establish the community, bring people together, and nurture the strength and harmony that we've come to rely on. Joyce especially guided our Chinese-speaking members with wisdom and compassion, helping them understand and practice the Buddha's teachings with great care and dedication. She lived her life in service to others, much like the bodhisattvas of the past.

Her passing is a profound loss – not only for our community, but for a world that needs more kind and loving people who put others before themselves. My heart goes out to Wilson and the entire family. I send you my deepest love, prayers, and hugs as you grieve. At the same time, even in sadness, I also feel a quiet joy – because I know that Joyce was fully prepared for

this journey. She had such clarity and confidence in her path. Her life and death are a powerful teaching to us all. The Buddha often reminded us that life is impermanent – like the morning dew, or a flickering flame. We may understand this in theory, but moments like this bring the teaching home with raw and undeniable force. There is no hiding from this truth. So let us take this moment to reflect, and to make our own lives meaningful, joyful, and of benefit to others. Finally, I am grateful that I had the chance to see Joyce before she passed, and had the opportunity to speak to her, remind her of the instructions, and pray together.

Thank you for your support – for Joyce, for Wilson, and for their family. May we continue to honor her life through the love and compassion we bring to each other.

She had boundless appreciation and enthusiasm

— Mitra Lee Worley



I will remember dear Joyce for her boundless appreciation and enthusiasm. She was always so helpful to me when the Mitras began to be Mitras. I think she understood my feelings of awkwardness and insufficiency and she would seek me out and say kind things: how I was dressed, the talk I'd given, or simply thank me for being a Mitra. Her support was so genuine and kind, she gave me courage.

*She was always sharing warmth, light, and the
joy of dharma — Mitra Mark Power*



I don't remember ever seeing Joyce when she wasn't either smiling, laughing or energetically translating the dharma for a friend. When we think about the people in our lives who make a lasting and loving imprint, who offer the greatest support, and invoke the greatest trust and confidence, it's often those who have been with us through thick and thin, without fanfare. As we say in the Mahayana Buddhist tradition, "Our old mothers..."

Our mothers work so hard for us without expectation of recognition. Joyce is like that. The thing I find so intriguing is the selfless quality of her care. There was obvious delight on Joyce's part, whether giving a hello hug, or translating the Buddha's teachings. A beautiful flower, or an inspiring sunrise, or a breathtaking mountain vista don't call out to say, "Hey, look at me, I'm a beautiful flower...sunrise...mountain."

Their qualities awaken in us these feelings of inspiration and awe, feelings of delight. Joyce was like that. Her qualities awakened our delight. She never asked for recognition, but her kindness awakened our attention. She was so genuinely herself, and so genuinely dedicated to serving others. Joyce was genuine. Although Joyce is physically parted from us, and the feeling of separation can tempt us to focus

on our loss, and our sadness, and missing our dear friend. Those moments can also be strong reminders of Joyce's example of sharing goodness in her life. We can imagine her, next to us, as she probably was so many times, looking up at our face and with a hand on our arm, saying, "Mark, you must trust the dharma!!" with urgency in her voice, and immeasurable kindness in her heart. "You must trust!" From beginningless time, there have been those who out of their gentle strength have guided suffering beings through the confusing pathways of life. They weren't riding on horses with banners flying in the wind; nor making loud proclamations—they stood beside us, steadied us with their trust and kindness, walked with us, and through their reassurance enabled us to trust ourselves and thus also to become guides along the journey. Joyce was like this.

It is good for us to be sad in some measure. Then we feel the value of another in our hearts. And it is good for us also to use that sadness as a foundation from which we can remember and share their qualities with others. Coming from the heart, we share the feeling, the warmth, the kindness of our dearest dharma sister, wife, friend... This is how wisdom moves from generation to generation. When we connect with this wisdom, Joyce's love is all around us. With deepest gratitude to Joyce and to the Three Jewels of the Buddha, Dharma and Sangha, whom she served so lovingly and wholeheartedly. May we all take strength from her example and draw on that strength to help all living beings to experience ease and ultimate happiness and freedom. Joyce, may your journey continue to be one of compassion and awakening. May Buddha Amitabha's blessings clear all obstacles!

Tribute and Dedication

Joyce was not awarded with any honors but her deep and steadfast devotion to the guru, and her exemplary dharma life touched many. We keep Joyce's wisdom, kindness, big smile, bright eyes, clear voice and laughter in our hearts.

Knowing that part of having a genuine dharma community, from generation to generation to generation, includes celebrating and emulating the community's most exemplary members, we dedicate the merit of this publication, and our rejoicing in virtuous, excellent conduct of bodhicitta, to true, perfect, complete, unsurpassable Buddhahood for all sentient beings vast as space, and to the flourishing of the genuine dharma in our world and in all worlds until samsara is emptied.

Gratitude

Our special thanks to Dzogchen Ponlop Rinpoche, Mitra Lee Worley and Mitra Mark Power for their remarks at the Memorial Service. Our thanks to Mitra Tyler Dewar for initiating and encouraging this project, and for penning an inspiring dedication. Our gratitude to Joyce's family and friends for sharing personal experiences and stories about her life and verifying information: Wilson Lam, NK Wu, Stanley Wu, Alky Cheung, Anita Ho, Caran Wong, Connie Law, Connie McGregor, Heidy Ng, Ines Wong, Kim McMeans, King Louie, KY Man, Mimi Ng, Sarah Wu, Stella Young, Theresa Leung, Tom Law and Virginia Smith. While we are unable to share all the details of the stories we received, we try to summarize in here their consistent and moving descriptions of Joyce's wonderful qualities.

Our appreciation also goes to Amy Kida, Gwen Tsai and Yoyo Shi for their excellent work in editing, page composition and layout consultation. This biography was composed and compiled by Mary Chung in English, translated by Yoyo Shi into Chinese, and reviewed by Mitra Tyler Dewar, Stella Young, Connie McGregor and Nelson Wong.



緬懷與尊崇・傳記

林胡鳳茵（Joyce Fung Yan Lam，1950 年 5 月 17 日 – 2025 年 7 月 19 日）是竹慶本樂仁波切的資深弟子，也是那爛陀菩提溫哥華中心（Nalandabodhi Vancouver）的成員。Joyce 是加拿大早期追隨年輕本樂仁波切的學生之一。她在 1997 年協助建立了加拿大第一個那爛陀菩提中心。

中心成立後不久，Joyce 便擔任溫哥華華文研習小組的課程統籌，也從那時候起，僧團的規模最初是在法友家中小型共修，一路發展至今，演變成那爛陀菩提加拿大總部的慈林佛學中心（Maitrivana Centre），不但擁有獨立的會址，在加拿大其他地區也開枝散葉地成立四個分支團體。她始終都在核心的行政團隊裡，同步協助財務等各項中心事務。Joyce 在聞、思、修及壇城建設上的種種行持，都源於慈愛心，尤其是她對根本上師竹慶本樂仁波切的利生

願景，那份堅定不移的虔敬與信任。

2022 年夏天，Joyce 被診斷出卵巢癌末期，她以難以置信的平靜心面對了這個消息。她拒絕了放療和化療，因為她相信這些療法無濟於事，轉而依賴中醫治療和每日的佛法修持，其中包括了對癌細胞的慈悲以及與它們和平共處的願心。癌症從未讓她感到痛苦，因為她對癌細胞慈悲，癌細胞也對她慈悲。隨著病程的進展，Joyce 最終仍不可避免地在 2025 年 7 月 19 日安詳離世，享年 75 歲。留給丈夫林渭森 (Wilson) 和兄長胡聃琚 (NK Wu) 與胡世琚 (Stanley Wu)、姊妹鳳萍 (Fung Ping) 與鳳菱 (Fung Ling) 無限懷念。

早年生活與工作經歷

Joyce 在香港出生、成長，曾就讀於天主教學校——寶血女子中學。她的同學回憶道，她是一個低調、隨和、友善且樂觀的女孩，與每個人都能和睦相處。她經常開懷大笑，

因此得到了「大笑姑婆」的綽號。

Joyce 深受家人的喜愛。她的手足兄弟們表示，她天生擁有一顆善良的心，為家庭帶來了極大的和諧。她也是家中的謀略家，經常在家庭會議中解決難題。她的兄弟姐妹還注意到，她從小就觀察敏銳，對人的行為模式充滿好奇。她的長兄提到，在 Joyce 12 歲那年，兩人曾目睹鄰家小孩在街上被父母毆打。Joyce 當時很不解，為何有人會毆打自己的孩子？尋思人們應該如何才能改變這種狀況。

她的慈悲與體貼也延伸到了長輩身上，她會陪長輩打麻將，因為她知道這項活動能幫助長輩保持頭腦靈活。1972 年 Joyce 畢業於香港中文大學社會學系。隨後加入香港政府社會福利署，工作了 16 年。在那裡，她起初任職於家庭服務處，直接幫助艱困的家庭，之後轉任感化主任。Joyce 與丈夫林渭森 (Wilson) 在這段時期相識。他解釋說，Joyce 這項工作極具挑戰性，而且工時很長，她必須直接面對那些遭受生活最嚴峻挑戰的人們，包括家庭困境、暴力、虐待、

成癮、貧窮以及心理健康等問題。正是她與生俱來的慈悲心，支持著她長期投身於這份工作。

儘管工作艱辛，Joyce 仍處理得游刃有餘。一位同事曾這樣評價她：「作為一名資深的感化主任，Joyce 沉著、莊重且對工作充滿熱忱。她帶著一份安靜認真的氣息，說話溫柔。只要是了解她的人，都能看見她那滿溢慈悲的內心。她處事秉持原則，在每一項行動中都展現出智慧。Joyce 是一位極具正直品格的女性——公平、正義且始終心直口快。她以罕見的清晰度面對生活，在紀律與慈悲之間取得平衡，並總是身體力行。她的視野廣闊、心思敏銳，她擅長分析與啟發他人的能力簡直非同凡響。她因此贏得了『大智女士』的美譽。而在辦公室之外，她總是開朗且幽默，無論是和同事朋友一起打麻將或聚餐，笑聲總是從不間斷。」

這段描述聽起來與我們那爛陀菩提所有人認識並深愛的 Joyce 一模一樣。

移民加拿大與遇見佛法

1988 年，Joyce 與 Wilson 移民加拿大並定居溫哥華。在來到加拿大之前，Joyce 與佛教並無正式的因緣，而 Wilson 則已經研習佛法相當長一段時間。1987 年，他自費出版了兩本書，一本關於佛教哲學，另一本則是經文語錄彙編。基於這份因緣，他們參加了住所附近的世界佛教中心（Universal Buddhist Temple）活動。也正是在這裡，Joyce 開始研習佛教教義，並對彌陀法門產生相應。



這座中心邀請了許多來自不同佛教傳承的大師前來訪問與教學。在此期間，Joyce 遇見了許多佛教導師，包括金剛乘大師——大司徒仁波切、蔣貢康楚仁波切、天噶仁波切及堪千創古仁波切。她正式皈依創古仁波切，成為佛弟子。



1991 年，Joyce 遇見了當時非常年輕的竹慶本樂仁波切。她曾向朋友透露，她感受到了仁波切對眾生深沉的慈悲，以及他行事低調的風格。Wilson 則形容那次會面就像是「一見鍾情」。毫不意外地，Joyce 之後立即懇請竹慶本樂仁波切擔任她的老師。1994 年，Joyce 與眾人共同創立了噶舉中心 KTC 並擔任理事。幾年後，本樂仁波切的弟子們聚集在一起創辦了那爛陀菩提，在確保 KTC 的交接事宜得到圓滿處理後，Joyce 於 1997 年加入那爛陀菩提。

帶領華文僧團研習與出版工作

加入那爛陀菩提後不久，Joyce 便成為華文研習小組的負責人，並獲得仁波切允准，在法會教學及僧團閉關期間，為不諳英語的學員進行翻譯。當學員請求將課程翻譯成中文教材時，Joyce 在 Wilson 的編輯協助下承接了這項任務，並完成了中文版的「小乘」與「大乘」系列課程。Joyce 持續投入翻譯工作，擔任本樂仁波切的著作《狂野覺醒》

(Wild Awakening) 中文版的共同譯者，並為《離死之心》(Mind Beyond Death) 中文版擔任審閱的角色。她也致力於將仁波切的教法傳播給香港的華文學員。她在溫哥華僧團以粵語教授那爛陀菩提系列課程，然後將教學內容錄製成錄音帶寄往香港僧團。

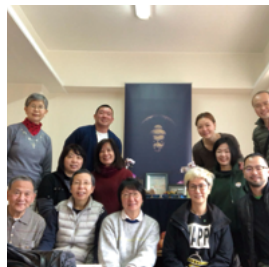


多年來，她在僧團閉關期間擔任粵語翻譯，並針對一些較為複雜的主題（例如了義國際學院夏季研討會 Nitārtha Summer Institute 的課程），主持特別輔導小組。她對佛法的討論與教學並不侷限於正式課堂。每當她與僧團成員通電話或見面時，她總是不厭其煩且法喜充滿地回答他們的佛法疑問。那時她的臉龐會煥發光彩，聲音也變得強而有力、清晰透徹。

修持指導老師與友人

Joyce 是一位非凡的修持指導老師 (Practice Instructor)。在回應學員面臨的生活挑戰時，她總能將佛法與巧妙的慈悲心交織在一起。她的一位學生對此有極為優美的描述：「她以極致的關懷與溫和的鼓勵，擔負起這個角色，從不施加壓力。她深具見地的引導，讓我在修持道路上備感支持且能穩健邁進。」

她從不被動等待學員聯繫，而是主動與世界各地的學員保持聯絡。她對學員面臨的生活挑戰觀察入微。她那份與生俱來、並在多年社工生涯中磨練出的驚人慈悲心，隨著佛法的聞思修持而進一步昇華。這讓她的學員們獲益匪淺，感受到她始終如一、充滿耐心且因人而異的關懷。儘管她的建議往往非常務實，但她總是能帶入佛法來分



析問題並尋求真正的解決方案。因為她真誠的溫暖與關愛，她與學員們建立了深厚的友誼。大家常把她視為大姊或母親般的長輩。雖然學員和朋友們總是對她清晰的佛法見地感到驚嘆，但同時也對她個人的一些小怪癖感到親切有趣。Joyce 在處理個人私事時，常有出人意料的健忘與糊塗，也就是廣東話所說的「懵查查」，大家因此開玩笑地暱稱她為「懵查查傳承」的持有者。

僧團領導者

2003 年，Joyce 成為加拿大執行委員會（NECC）的創始成員並擔任財務總監。2004 年，她加入加拿大僧團董事會（Canadian Karma Sangha）負責財務工作。隨後 Connie McGregor 也加入其中，兩人緊密合作直到 2025 年初 Joyce 因病不得不辭職為止。正是在 Joyce



的財務領導下，溫哥華僧團克服重重困難，於 2007 年購置了慈林佛學中心，這也為加拿大其他中心的成立鋪平了道路。在她任職期間，僧團又購置了另外三處房產（瑪哈悉達閉關中心 MRC、蒙特婁與多倫多中心）。

由於 Joyce 的低調作風，鮮少有人知道她對壇城道場的巨大貢獻。她對僧團事務的投入，皆源於她對上師與傳承的虔敬，以及對追隨並落實上師願望的使命感。她經常提醒朋友們，能成為仁波切的學生並有機會協助落實他的願景，是多麼幸運的事。

她始終強調「信任」、「虔敬」、「純淨傳承」以及「和諧」。她明白強而有力的僧團領導者有助於建立強大且健康的壇城，因此她會支持並指導每一位向她尋求幫助的帶領人。在面對困境與人事問題時，她的耐心、訓練以及不亂方寸的能力，幫助了其他人穩定心性。她傾聽他們的擔憂，並從虔敬、佛法、智慧與慈悲的視角，引導他們度過中心事務的起起伏伏。她樹立了一個對上師堅定虔敬的典範，並

將發生的一切視為道上的修行，衷心隨喜每個人的善緣與成就。

Joyce 對那爛陀菩提的另一項重要貢獻在於財務與募款工作。儘管 Joyce 常說自己對財務一竅不通，但她擁有天生的遠見與清晰的思維，她處理財務與募款的方式深深植根於虔敬心。她以耐心、精進、清晰的思辨以及對捐款者福



祉的關懷來進行募款。其中有兩項成就特別值得一提：她促成了慈林佛學中心的抵押貸款，並爭取到極為優渥的條款，使得溫哥華僧團能在極短時間內全數還清貸項；此外，她與 Connie McGregor 在資金極度匱乏的情況下，不懈地進行了兩年的募款，最終購置了那爛陀菩提在北美的第一座閉關中心 MRC。時至今日，加拿大所有的那爛陀菩提中心都沒有

未清的債務負擔。Joyce 以身口意侍奉上師與傳承。她與他人共事的善巧，以及那份寂靜的智慧與慈悲，使她成為僧團領導者的典範。

示現疾病

2022 年，72 歲的 Joyce 被診斷出癌症末期。她以平靜的心態面對這個消息，並決定不接受化療，希望能與丈夫共度更多高品質的餘年時光。同時，她也希望保持清醒的頭腦，以便盡可能長時間地進行修持。令人驚嘆的是，在整個病程期間，她從未顯露出痛苦，甚至有一段時間能出外度假並享用美食。Joyce 將病痛轉為道用，以良善與慈悲對待癌症，尋求與之共存。她從未對病情發出任何怨言，也未曾表現出對死亡的恐懼。她仍然持續聞思修不中輟，並透過網路參加各種法教課程與閉關。

儘管身體已非常虛弱，她仍法喜充滿地在線上觀看仁波切在尼泊爾的生日慶典；她參加了每一次的線上薈供，也親

自前往中心參加薈供，直到體力無法支撐為止。直到最後一刻，她安住在「本覺」（rigpa）中的修持從未衰減。

儘管身患重病，Joyce 仍持續進行修持指導工作與佛法討論。她提醒學員們要精進修持、莫忘佛法，並敦促朋友們趁現在還能修持時多加努力。在她圓寂的前兩週，雖然身體已經十分虛弱，她仍為一些華文學員提供了課程導引。她持續開示了一個多小時，分享大手印四種前行的核心教法。她的心願是確保學員們能在清晰的理解與啟發中開啟他們的修持旅程。

她的丈夫 Wilson 提到，Joyce 的抗癌歷程充滿了感恩。她對上師、傳承的加持與指引，每天都滿懷著感恩，對醫護人員的照顧，以及家人、法友和朋友們所有的愛、關懷與祈禱，心存無限的感激，直到生命臨終。

她的生與死，對所有人來說都是極具力量的教法

—— 竹慶本樂仁波切



對於我們所有人——Joyce Lam 生命中所觸及的朋友、家人以及那爛陀菩提全球網絡的成員來說，這都是艱難的一週。我對我早期弟子之一及親愛友人 Joyce 的圓寂深感悲慟。我不僅在溫哥華，也在世界許多地方與她共同度過了無數充滿意義的時刻。Joyce 不僅是一位朋友或弟子，她更是加拿大那爛陀菩提基石的一部分。作為創始成員，她協助建立社群、凝聚人心，並培育了我們如今賴以生存的堅

韌與和諧。Joyce 特別以智慧與慈悲引導我們的華文成員，以極大的細心與奉獻精神，幫助他們理解並修持佛陀的教法。她一生致力於服務他人，宛如往昔的菩薩。

她的離去是重大的損失——不僅是對我們社群而言，對這個渴求更多「先他後己」之仁愛志士的世界亦然。我的心與 Wilson 及全體家人同在。在你們哀悼之際，我獻上最深的愛、祈願與擁抱。同時，即便在悲傷中，我也感受到一份寧靜的喜悅——因為我知道 Joyce 已經為這段旅程做好了充分的準備。她對自己的道路充滿了清晰的見地與信心。她的生與死，對我們所有人來說都是極具力量的教法。佛陀經常提醒我們，生命是無常的——猶如晨露，又如閃爍的燭火。我們或許在理論上理解這一點，但死亡真正到來的時刻，會以一種原始且不可抗拒的力量，讓我們深刻體悟這項教法。這份真理無所遁形。因此，讓我們藉此時刻進行反思，使我們自己的生命變得有意義、充滿喜悅並能利益他人。

最後，我很感激能在 Joyce 圓寂前見到她，並有機會與她交談、提醒她修持要點，最後一同做祈願。感謝你們對 Joyce、Wilson 及其家人的支持。願我們能透過彼此間的愛與慈悲，繼續緬懷與尊崇她的一生。

她有無盡的熱忱

—— 善知識 Lee Worley



我將永遠記得親愛的 Joyce 那份無窮無盡的讚賞與熱忱。當我們剛開始擔任善知識（Mitra，那爛陀菩提的導師職稱）時，她總是給我極大的幫助。我想她當時察覺到了我的侷限與力不從心，所以她會主動來找我，對我說些窩心的話：像是我的穿著打扮、我發表的演說，或者僅僅是感謝我擔任善知識。她的支持是如此真誠且友善，給予了我勇氣。

她始終在輸出溫暖、光明與法喜

—— 善知識 Mark Power



在我的記憶中，每次見到 Joyce，她不是在微笑、開懷大笑，就是正精力充沛地為朋友翻譯佛法。當我們想起生命中那些留下持久且慈愛的印記、提供最大支持、並喚起我們最大信任與信心的人時，通常是那些不張揚地陪我們走過風風雨雨的人。正如大乘佛教傳統所說的：「我們如母的眾生……」母親為我們辛勤付出，卻從不期待獲得認可。Joyce 就是這樣的人。我發現最令我著迷的，是她那份無私的關懷特質，無論是打招呼時的一個擁抱，或是翻譯佛陀的教法，Joyce 都顯得法喜充滿。

放眼寰宇，無論是一朵美麗的花、一場啟發人心的日出或是一幅壯麗的山景，都不會大聲喊著：「嘿，看看我！我是美麗的花……日出……高山！」它們的特質自然地喚醒我們內心的啟發、敬畏與喜悅。Joyce 也是如此，她的特質喚醒了我們的喜悅；她從不要求認可，但她的善良喚起了我們的關注；她是如此真誠地做自己，並如此真誠地致力於服務他人。Joyce 就是真誠的化身。雖然 Joyce 已在肉身上與我們分離，這種分離感可能會使我們暫時沉溺於失去的痛苦、悲傷以及對好友的思念，但這些時刻也可以成為強而有力的提醒，讓我們想起 Joyce 在生命中分享善美純良的典範。我們可以想像她就在身邊，就像她以往無數次做過的那樣，抬頭看著我們的臉，手搭在我們的手臂上，語氣熱切卻帶著心中無量的慈悲說道：「Mark，你必須信任佛法！你必須信任！」

從無始以來，總有一些人憑藉著溫和的力量，引導苦難眾生走過混亂的人生路徑。他們並非騎著駿馬、在風中飄揚

著旗幟，也沒有大聲宣告——他們只是站在我們身邊，用他們的信任與善良穩定我們的心，陪我們同行，並透過他們的安慰使我們能夠信任自己，進而也成為旅途中的引導者。Joyce 就是這樣的人。在某種程度上感到悲傷對我們是有益的，因為這讓我們在心中感受到他人的價值。而將這份悲傷作為基礎，讓我們得以憶念並與他人分享他們的特質，這也是好的。從心出發，我們分享著這位最親愛的法友、妻子、朋友的感受、溫暖與善良……這就是智慧如何代代相傳的方式。當我們與這份智慧連結時，Joyce 的愛便無處不在。我帶著最深切的感激，向 Joyce 以及她如此慈愛且全心服務的佛法僧三寶致敬。願我們都能從她的典範中獲得力量，並利用這份力量幫助所有眾生體驗安樂、究竟的幸福與解脫。Joyce，願妳的旅程繼續充滿慈悲與覺醒。願阿彌陀佛的加持消除一切障礙！

緬懷與回向

Joyce 平生雖未獲頒任何世俗榮銜，但她對上師深厚且堅定的虔敬，以及她那堪為典範的佛法人生，觸動了無數人心。我們將 Joyce 的智慧、善良、燦爛的笑容、明亮的雙眸、清澈的嗓音與笑聲，永遠銘刻於心中。

我們深知，要建立一個代代相傳、純正的佛法社群，其中一部分便在於讚頌並效法社群中最卓越的典範。因此，我們將此出版功德，以及隨喜菩提心之美德與卓越行持的所有功德，回向給如虛空般無邊無際的眾生，祈願它能成就真實、圓滿、正等正覺的無上佛果；並回向佛陀正法在所有的世界中興盛長存，直至輪迴空盡。

致謝

特別感謝竹慶本樂仁波切、善知識 Lee Worley 與善知識 Mark Power 在追思法會上的致辭。同時感謝善知識 Tyler Dewar 發起並鼓勵此專案的進行及撰寫回向文。我們向 Joyce 的家人及朋友們致以誠摯謝意，感謝他們分享關於她生平的個人經歷與故事，並協助核實資訊：Wilson Lam、NK Wu、Stanley Wu、Alky Cheung、Anita Ho、Caran Wong、Connie Law、Connie McGregor、Heidy Ng、Ines Wong、Kim McMeans、King Louie、KY Man、Mimi Ng、Sarah Wu、Stella Young、Theresa Leung、Tom Law 以及 Virginia Smith。

雖然我們無法在此分享所收集到的所有故事細節，但我們將大家對 Joyce 那份一致且動人的美好特質彙整於此。我們也要感謝 Amy Kida，Gwen Tsai 和 YoYo Shi 的卓越編輯，版面構成和編排顧問工作。本傳記由 Mary Chung 英文撰寫與編纂，史玉琪中文翻譯，並由善知識 Tyler

Dewar、Stella Young、Connie McGregor 及 Nelson Wong 審校。



缅怀与尊崇·传记

林胡凤茵（Joyce Fung Yan Lam，1950 年 5 月 17 日 – 2025 年 7 月 19 日）是竹庆本乐仁波切的资深弟子，也是那烂陀菩提温哥华中心（Nalandabodhi Vancouver）的成员。Joyce 是加拿大早期追随年轻本乐仁波切的学生之一。她在 1997 年协助创建了加拿大第一个那烂陀菩提中心。

中心成立后不久，Joyce 便担任温哥华华文研习小组的课程统筹，也从那时候起，僧团的规模最初是在法友家中小型共修，一路发展至今，演变成那烂陀菩提加拿大总部的慈林佛学中心（Maitrivana Centre），不但拥有独立的会址，在加拿大其他地区也开枝散叶地成立四个分支团体。她始终都在核心的行政团队里，同步协助财务等各项中心事务。Joyce 在闻、思、修及坛城建设上的种种行持，都源于慈悲心，尤其是她对根本上师竹庆本乐仁波切的利生愿景，那份坚定不移的虔敬与信任。

2022 年夏天，Joyce 被诊断出卵巢癌末期，她以难以置信的平静心面对了这个消息。她拒绝了放疗和化疗，因为她相信这些疗法无济于事，转而依赖中医治疗和每日的佛法修持，其中包括了对癌细胞的慈悲以及与它们和平共处的愿心。癌症从未让她感到痛苦，因为她对癌细胞慈悲，癌细胞也对她慈悲。随着病程的进展，Joyce 最终仍不可避免地在 2025 年 7 月 19 日安详离世，享年 75 岁。留给丈夫林渭森 (Wilson) 和兄长胡鼐琚 (NK Wu) 与胡世琚 (Stanley Wu)、姊妹凤萍 (Fung Ping) 与凤菱 (Fung Ling) 无限怀念。

早年生活与工作经历

Joyce 在香港出生、成长，曾就读于天主教学校——宝血女子中学。她的同学回忆道，她是一个低调、随和、友善且乐观的女孩，与每个人都能和睦相处。她经常开怀大笑，因此得到了「大笑姑婆」的绰号。

Joyce 深受家人的喜爱。她的手足兄弟们表示，她天生拥有一颗善良的心，为家庭带来了极大的和谐。她也是家中的谋略家，经常在家庭会议中解决难题。她的兄弟姐妹还注意到，她从小就观察敏锐，对人的行为模式充满好奇。她的长兄提到，在 Joyce 12 岁那年，两人曾目睹邻家小孩在街上被父母殴打。Joyce 当时很不解，为何有人会殴打自己的孩子？寻思人们应该如何才能改变这种状况。

她的慈悲与体贴也延伸到了长辈身上，她会陪长辈打麻将，因为她知道这项活动能帮助长辈保持头脑灵活。1972 年 Joyce 毕业于香港中文大学社会学系。随后加入香港政府社会福利署，工作了 16 年。在那里，她起初任职于家庭服务处，直接帮助艰困的家庭，之后转任感化主任。Joyce 与丈夫林渭森 (Wilson) 在这段时期相识。他解释说，Joyce 这项工作极具挑战性，而且工时很长，她必须直接面对那些遭受生活最严峻挑战的人们，包括家庭困境、暴力、虐待、成瘾、贫穷以及心理健康等问题。正是她与生俱来的慈悲

心，支持着她长期投身于这份工作。

尽管工作艰辛，Joyce 仍处理得游刃有余。一位同事曾这样评价她：「作为一名资深的感化主任，Joyce 沉着、庄重且对工作充满热忱。她带着一份安静认真的气息，说话温柔。只要是了解她的人，都能看见她那满溢慈悲的内心。她处事秉持原则，在每一项行动中都展现出智慧。Joyce 是一位极具正直品格的女性——公平、正义且始终心直口快。她以罕见的清晰度面对生活，在纪律与慈悲之间取得平衡，并总是身体力行。」

她的视野广阔、心思敏锐，她擅长分析与启发他人的能力简直非同凡响。她因此赢得了『大智女士』的美誉。而在办公室之外，她总是开朗且幽默，无论是和同事朋友一起打麻将或聚餐，笑声总是从不间断。」

这段描述听起来与我们那烂陀菩提所有人认识并深爱的 Joyce 一模一样。

移民加拿大与遇见佛法

1988 年，Joyce 与 Wilson 移民加拿大并定居温哥华。在来到加拿大之前，Joyce 与佛教并无正式的因缘，而 Wilson 则已经研习佛法相当长一段时间。1987 年，他自费出版了两本书，一本关于佛教哲学，另一本则是经文语录汇编。基于这份因缘，他们参加了住所附近的世界佛教中心（Universal Buddhist Temple）活动。也正是在这里，Joyce 开始研习佛教教义，并对弥陀法门产生相应。



这座中心邀请了许多来自不同佛教传承的大师前来访问与教学。在此期间，Joyce 遇见了许多佛教导师，包括金刚乘大师——大司徒仁波切、蒋贡康楚仁波切、天噶仁波切及堪千创古仁波切。她正式皈依创古仁波切，成为佛弟子。1991 年，Joyce 遇见了当时非常年轻的竹庆本乐仁波切。



她曾向朋友透露，她感受到了仁波切对众生深沉的慈悲，以及他行事低调的风格。Wilson 则形容那次会面就像是「一见钟情」。毫不意外地，Joyce 之后立即恳请竹庆本乐仁波切担任她的老师。1994 年，Joyce 与众人共同创立了噶举中心 KTC 并担任理事。几年后，本乐仁波切的弟子们聚集在一起创办了那烂陀菩提，在确保 KTC 的交接事宜得到圆满处理后，Joyce 于 1997 年加入那烂陀菩提。

带领华文僧团研习与出版工作

加入那烂陀菩提后不久，Joyce 便成为华文研习小组的负责人，并获得仁波切允准，在法会教学及僧团闭关期间，为不谙英语的学员进行翻译。当学员请求将课程翻译成中文教材时，Joyce 在 Wilson 的编辑协助下承接了这项任务，并完成了中文版的「小乘」与「大乘」系列课程。Joyce 持续投入翻译工作，担任本乐仁波切的著作《狂野觉醒》(Wild Awakening) 中文版的共同译者，并为《离死之心》(Mind Beyond Death) 中文版担任审阅的角色。她也致



力于将仁波切的教法传播给香港的华文学员。她在温哥华僧团以粤语教授那烂陀菩提系列课程，然后将教学内容录制成录音带寄往香港僧团。

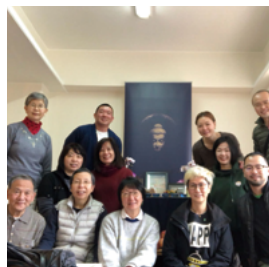
多年来，她在僧团闭关期间担任粤语翻译，并针对一些较为复杂的主题（例如了义国际学院夏季研讨会 Nitārtha Summer Institute 的课程），主持特别辅导小组。她对佛法的讨论与教学并不局限于正式课堂。每当她与僧团成员通电话或见面时，她总是不厌其烦且法喜充满地回答他们的佛法疑问。那时她的脸庞会焕发光彩，声音也变得强而有力、清晰透彻。

修持指导老师与友人

Joyce 是一位非凡的修持指导老师 (Practice Instructor)。在回应学员面临的生活挑战时，她总能将佛法与巧妙的慈悲心交织在一起。她的一位学生对此有极为优美的描述：「她以极致的关怀与温和的鼓励，担负起这个角色，从不施加压力。她深具见地的引导，让我在修持道路上备感支持且能稳健迈进。」

她从不被动等待学员联系，而是主动与世界各地的学员保持联络。她对学员面临的生活挑战观察入微。她那份与生俱来、并在多年社工生涯中磨练出的惊人慈悲心，随着佛法的闻思修持而进一步升华。这让她的学员们获益匪浅，感受到她始终如一、充满耐心且因人而异的关怀。

尽管她的建议往往非常务实，但她总



是能带入佛法来分析问题并寻求真正的解决方案。因为她真诚的温暖与关爱，她与学员们创建了深厚的友谊。大家常把她视为大姊或母亲般的长辈。虽然学员和朋友们总是对她清晰的佛法见地感到惊叹，但同时也对她个人的一些小怪癖感到亲切有趣。Joyce 在处理个人私事时，常有出人意料的健忘与糊涂，也就是广东话所说的「懵查查」，大家因此开玩笑地昵称为「懵查查传承」的持有者。

僧团领导者

2003 年，Joyce 成为加拿大执行委员会（NECC）的创始成员并担任财务总监。2004 年，她加入加拿大僧团董事会（Canadian Karma Sangha）负责财务工作。随后 Connie McGregor 也加入其中，两人紧密合作直到 2025 年初 Joyce 因病不得不辞职为止。正是在 Joyce 的财务领导下，温哥华僧团克服重重



困难，于 2007 年购置了慈林佛学中心，这也为加拿大其他中心的成立铺平了道路。在她任职期间，僧团又购置了另外三处房产（玛哈悉达闭关中心 MRC、蒙特娄与多伦多中心）。

由于 Joyce 的低调作风，鲜少有人知道她对坛城道场的巨大贡献。她对僧团事务的投入，皆源于她对上师与传承的虔敬，以及对追随并落实上师愿望的使命感。她经常提醒朋友们，能成为仁波切的学生并有机会协助落实他的愿景，是多么幸运的事。她始终强调「信任」、「虔敬」、「纯净传承」以及「和谐」。她明白强而有力的僧团领导者有助于创建强大且健康的坛城，因此她会支持并指导每一位向她寻求帮助的带领人。

在面对困境与人事问题时，她的耐心、训练以及不乱方寸的能力，帮助了其他人稳定心性。她倾听他们的担忧，并从虔敬、佛法、智慧与慈悲的视角，引导他们度过中心事务的起起伏伏。她树立了一个对上师坚定虔敬的典范，并

将发生的一切视为道上的修行，衷心随喜每个人的善缘与成就。

Joyce 对那烂陀菩提的另一项重要贡献在于财务与募款工作。尽管 Joyce 常说自己对财务一窍不通，但她拥有天生的远见与清晰的思维，她处理财务与募款的方式深深植根于虔敬心。她以耐心、精进、清晰的思辨以及对捐款者福



祉的关怀来进行募款。其中有两项成就特别值得一提：她促成了慈林佛学中心的抵押贷款，并争取到极为优渥的条款，使得温哥华僧团能在极短时间内全数还清贷项；此外，她与 Connie McGregor 在资金极度匮乏的情况下，不懈地进行了两年的募款，最终购置了那烂陀菩提在北美的第一座闭关中心 MRC。时至今日，加拿大所有的那烂陀菩提中心都没有

未清的债务负担。Joyce 以身口意侍奉上师与传承。她与
他人共事的善巧，以及那份寂静的智慧与慈悲，使她成为
僧团领导者的典范。

示现疾病

2022 年，72 岁的 Joyce 被诊断出癌症末期。她以平静的心
态面对这个消息，并决定不接受化疗，希望能与丈夫共度
更多高品质的余年时光。同时，她也希望保持清醒的头脑，
以便尽可能长时间地进行修持。

令人惊叹的是，在整个病程期间，她从未显露出痛苦，甚
至有一段时间能出外度假并享用美食。Joyce 将病痛转为
道用，以良善与慈悲对待癌症，寻求与之共存。她从未对
病情发出任何怨言，也未曾表现出对死亡的恐惧。她仍然
持续闻思修不中辍，并通过网络参加各种法教课程与闭关。
尽管身体已非常虚弱，她仍法喜充满地在线观看仁波切在
尼泊尔的生日庆典；她参加了每一次的在线荟供，也亲自

前往中心参加荟供，直到体力无法支撑为止。直到最后一刻，她安住在「本觉」（rigpa）中的修持从未衰减。

尽管身患重病，Joyce 仍持续进行修持指导工作与佛法讨论。她提醒学员们要精进修持、莫忘佛法，并敦促朋友们趁现在还能修持时多加努力。在她圆寂的前两周，虽然身体已经十分虚弱，她仍为一些华文学员提供了课程导引。她持续开示了一个多小时，分享大手印四种前行的核心教法。她的心愿是确保学员们能在清晰的理解与启发中打开他们的修持旅程。

她的丈夫 Wilson 提到，Joyce 的抗癌历程充满了感恩。她对上师、传承的加持与指引，每天都满怀着感恩，对医护人员照顾，以及家人、法友和朋友们所有的爱、关怀与祈愿，心存无限的感激，直到生命临终。

她的生与死，对所有人来说都是极具力量的教法

—— 竹庆本乐仁波切



对于我们所有人——Joyce Lam 生命中所触及的朋友、家人以及那烂陀菩提全球网络的成员来说，这都是艰难的一周。我对我早期弟子之一及亲爱友人 Joyce 的圆寂深感悲恸。我不仅在温哥华，也在世界许多地方与她共同度过了无数充满意义的时刻。Joyce 不仅是一位朋友或弟子，她更是加拿大那烂陀菩提基石的一部分。作为创始成员，她协助创建社群、凝聚人心，并培育了我们如今赖以生存的坚

韧与和谐。Joyce 特别以智慧与慈悲引导我们的华文成员，以极大的细心与奉献精神，帮助他们理解并修持佛陀的教法。她一生致力于服务他人，宛如往昔的菩萨。

她的离去是重大的损失——不仅是对我们社群而言，对这个渴求更多「先他后己」之仁爱志士的世界亦然。我的心与 Wilson 及全体家人同在。在你们哀悼之际，我献上最深的爱、祈愿与拥抱。同时，即便在悲伤中，我也感受到一份宁静的喜悦——因为我知道 Joyce 已经为这段旅程做好了充分的准备。她对自己的道路充满了清晰的见地与信心。她的生与死，对我们所有人来说都是极具力量的教法。

佛陀经常提醒我们，生命是无常的——犹如晨露，又如闪烁的烛火。我们或许在理论上理解这一点，但死亡真正到来的时刻，会以一种原始且不可抗拒的力量，让我们深刻体悟这项教法。这份真理无所遁形。因此，让我们借此时刻进行反思，使我们自己的生命变得有意义、充满喜悦并能利益他人。

最后，我很感激能在 Joyce 圆寂前见到她，并有机会与她交谈、提醒她修持要点，最后一同做祈愿。感谢你们对 Joyce、Wilson 及其家人的支持。愿我们能通过彼此间的爱与慈悲，继续缅怀与尊崇她的一生。

她有无尽的热忱

—— 善知识 Lee Worley



我将永远记得亲爱的 Joyce 那份无穷无尽的赞赏与热忱。当我们刚开始担任善知识（Mitra，那烂陀菩提的导师职称）时，她总是给我极大的帮助。我想她当时察觉到了我的局限与力不从心，所以她会主动来找我，对我说些窝心的话：像是我的穿着打扮、我发表的演说，或者仅仅是感谢我担任善知识。她的支持是如此真诚且友善，也给予了我勇气。

她始终在输出温暖、光明与法喜

—— 善知识 Mark Power



在我的记忆中，每次见到 Joyce，她不是在微笑、开怀大笑，就是正精力充沛地为朋友翻译佛法。当我们想起生命中那些留下持久且慈爱的印记、提供最大支持、并唤起我们最大信任与信心的人时，通常是那些不张扬地陪我们走过风风雨雨的人。正如大乘佛教传统所说的：「我们如母的众生……」母亲为我们辛勤付出，却从不期待获得认可。Joyce 就是这样的人。

我发现最令我着迷的，是她那份无私的关怀特质，无论是打招呼时的一个拥抱，或是翻译佛陀的教法，Joyce 都显得法喜充满。

放眼寰宇，无论是一朵美丽的花、一场启发人心的日出或是一幅壮丽的山景，都不会大声喊着：「嘿，看看我！我是美丽的花……日出……高山！」它们的特质自然地唤醒我们内心的启发、敬畏与喜悦。Joyce 也是如此，她的特质唤醒了我们的喜悦；她从不要求认可，但她的善良唤起了我们的关注；她是如此真诚地做自己，并如此真诚地致力于服务他人。Joyce 就是真诚的化身。

虽然 Joyce 已在肉身上与我们分离，这种分离感可能会使我们暂时沉溺于失去的痛苦、悲伤以及对好友的思念，但这些时刻也可以成为强而有力的提醒，让我们想起 Joyce 在生命中分享善美纯良的典范。我们可以想像她就在身边，就像她以往无数次做过的那样，抬头看着我们的脸，手搭在我们的手臂上，语气热切却带着心中无量的慈悲说道：

「Mark，你必须信任佛法！你必须信任！」

从无始以来，总有一些人凭借着温和的力量，引导苦难众生走过混乱的人生路径。他们并非骑着骏马、在风中飘扬着旗帜，也没有大声声明——他们只是站在我们身边，用他们的信任与善良稳定我们的心，陪我们同行，并通过他们的安慰使我们能够信任自己，进而也成为旅途中的引导者。Joyce 就是这样的人。在某种程度上感到悲伤对我们是有益的，因为这让我们在心中感受到他人的价值。而将这份悲伤作为基础，让我们得以忆念并与他人分享他们的特质，这也是好的。从心出发，我们分享着这位最亲爱的法友、妻子、朋友的感受、温暖与善良……这就是智慧如何代代相传的方式。

当我们与这份智慧连接时，Joyce 的爱便无处不在。我带着最深切的感激，向 Joyce 以及她如此慈爱且全心服务的佛法僧三宝致敬。愿我们都能从她的典范中获得力量，并利用这份力量帮助所有众生体验安乐、究竟的幸福与解脱。

Joyce，愿你的旅程继续充满慈悲与觉醒。愿阿弥陀佛的加持消除一切障碍！

缅怀与回向

Joyce 平生虽未获颁任何世俗荣衔，但她对上师深厚且坚定的虔敬，以及她那堪为典范的佛法人生，触动了无数人心。我们将 Joyce 的智慧、善良、灿烂的笑容、明亮的双眸、清澈的嗓音与笑声，永远铭刻于心中。

我们深知，要创建一个代代相传、纯正的佛法社群，其中一部分便在于赞颂并效法社群中最卓越的典范。因此，我们将此出版功德，以及随喜菩提心之美德与卓越行持的所有功德，回向给如虚空般无边无际的众生，祈愿它能成就真实、圆满、正等正觉的无上佛果；并回向佛陀正法在所有的世界中兴盛长存，直至轮回空尽。

致谢

特别感谢竹庆本乐仁波切、善知识 Lee Worley 与善知识 Mark Power 在追思法会上的致辞。同时感谢善知识 Tyler Dewar 发起并鼓励此专案的进行和撰写回向文。我们向 Joyce 的家人及朋友们致以诚挚谢意，感谢他们分享关于她生平的个人经历与故事，并协助核实资讯：Wilson Lam、NK Wu、Stanley Wu、Alky Cheung、Anita Ho、Caran Wong、Connie Law、Connie McGregor、Heidy Ng、Ines Wong、Kim McMeans、King Louie、KY Man、Mimi Ng、Sarah Wu、Stella Young、Theresa Leung、Tom Law 以及 Virginia Smith。

虽然我们无法在此分享所收集到的所有故事细节，但我们将大家对 Joyce 那份一致且动人的美好特质汇整于此。我们也要感谢 Amy Kida, Gwen Tsai 和 YoYo Shi 的卓越编辑，版面构成，和编排顾问工作。本传记由 Mary Chung 英文撰写与编纂，史玉琪中文翻译，并由善知识 Tyler

Dewar、Stella Young, Connie McGregor 及 Nelson Wong 审校。

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