



無盡的感懷與禮敬——

上人涅槃八週年紀念典禮千人參加

A Thousand People Attend the Eighth Anniversary of the Venerable Master Hua's Nirvana

雙合 文與譯 By Shwang He

今年六月六、七日兩天，路易
斯安那州紐奧良金法寺、洛杉磯金輪
寺、舊金山金山寺、西沙加緬度法界
聖城等法總分支道場的四眾弟子雲集
而來，陸續抵達萬佛城參加六月八日
星期天的紀念大典。同時數百名越南
裔信眾租乘十多輛大巴士，在明照法
師、恆達師、恆顯師和恆量師的帶領
下也遠道趕來參加。

。1980年代初，宣公上人在萬佛城設
置難民營，幫助逃離越南的難民渡過
難關，在美國安身立命。如今上人雖
已入涅槃，他們仍然深念其恩澤，紛
紛前來感懷禮敬。

七日晚間明照法師應邀講法，開
示如何去除貪瞋癡三毒。他指出
，癡為無明之本，因為愚癡造種種
罪，應該首先去除，而三毒粗相易
除、微細相難見難盡，想得到解脫
，必須看緊六根門頭，時時不起三毒
之念。

五年未曾回到萬佛聖城的恆達法
師由印地安那州回來。他勉勵大眾應
該效法上人禮敬虛老的精神，遵守六
大宗旨，不論出家在家眾，各盡本份
各盡其責，做一個好修行人。

六月八日上午八點涅槃紀念法會
典禮開始，包括禮拜宣公上人、繞舍
利塔和佛前千人大傳供。午齋時，恆
顯法師首先開示：上人教導我們，修
行要迴光反照

On July 6-7, the fourfold assembly of disciples came from all directions, including Gold Dharma Monastery in New Orleans, Long Beach Monastery and Gold Wheel Monastery in Los Angeles, Gold Mountain Monastery in San Francisco, and the City of the Dharma Realm in Sacramento, to attend the Anniversary Ceremony on June 8th. Moreover, busloads of Vietnamese Buddhists--many more than in the past--came from far away with Dharma Masters Ming Jau, Heng Da, Heng Syan and Heng Lyang. In the early 1980's, the Venerable Master established the Buddhist Refugee Council at the City of Ten Thousand Buddhas, to help the Vietnamese have a comfortable stay in the U.S. during that difficult time. Even after the Venerable Master's nirvana, they came to show their gratitude and respect for his great kindness.

On the evening of the 7th, Dharma Master Ming Jau was invited to speak Dharma. His topic was how to get rid of the three poisons of greed, hatred and delusion. He pointed out that delusion is the origin of ignorance. Since delusion causes us to commit various offenses, we must eradicate it first. Its coarse attributes are easy to eradicate, but its subtle attributes are hard to see and remove. If we wish to leave the sea of suffering in this Saha world, then we should closely guard the six sense faculties and not harbor any of the three poisons at any time.

Coming back from Indiana to visit CTTB after a five-year absence, Dharma Master Heng Da urged the assembly to follow the Venerable Master's example in his reverence towards the Noble Elder Hsu. We should follow the Six Great Guidelines. Whether monastic or lay Buddhists, each of us should try our best to fulfill our responsibilities and be a good cultivator.

On June 8th, the ceremony for commemorating the Venerable Master's nirvana began at 8:00 a.m. with bowing to the Venerable Master, circumambulating the sharira stupa, and the passing of offerings by a thousand people. At lunch, Dharma Master Heng Syan, the first speaker, spoke of how the Venerable Master taught us to reflect upon ourselves, not to look outside, at other people or at states. We should look at ourselves so we correct ourselves. That is the ultimate purpose of cultivation. The Venerable Master often taught us to



，不是向外馳求，不要看別人，也不要看境界，要看著自己，如此方能自我改正、自我教化，這是修行的目的。所以上人常教導我們：「眼觀形色內無有，耳聽塵事心不知」。

恆實法師接著開示：佛教傳來美國不到卅多年，可以說剛剛開始。很多人還不認識佛法，大都知道佛教徒要如如不動。上人遺傳的修行法門不是只有「靜」，也要「動」。

當上人「動」時，比誰都有力量，例如建立僧團，因此在這個國家有比丘、比丘尼、沙彌、沙彌尼

。同時興建道場—法總有廿多處。第二是翻譯經典，每天晚間上人講經說法，弟子努力翻譯成不同的語言。第三是推行教育，哪裡有道場

，那裡就有教室。第四是宗教交流，因為這個國家已經有自己本身的宗教，佛教是後來的，我們必須要先了解他們的思想，然後慢慢把佛教的思想道理介紹給這個國家的人民，促進宗教合作團結。以上這四個抱負都是屬於動態的，靜是一切的智慧都是從定力出來，諸修行人

，不假禪那，無有智慧，我們要修靜坐。上人給我們的遺產—動中，也在靜中大做佛事。

希望大家都能想想看：「在這四種工作中，我可以在哪一方面發心出力？」工作機會很多，就看你心發得有多大。

上人涅槃八週年紀念典禮有千人參加，人人都感懷上人的教化，尤其上人的出家在家弟子也互相期勉能傳承上人的精神，團結合作，完成上人的志願，使聖教發揚光大，正法常在。



be such that: “The eyes see forms, but inside there is nothing. The ears hear sounds, but the mind does not know.”

Next, Dharma Master Heng Sure spoke about how Buddhism has been in America for only thirty years and many people still don't understand the Buddhadar-

ma. “One of the places people really don't get it is everyone assumes Buddhists are very still and quiet. Well, if we follow the example of the Venerable Master, we discover Buddhists are not only quiet but also active. There are four particular legacies we are still working on, because the Master's spirit is still manifesting in motion. One obviously is to establish the Sangha. When the Sangha comes from the ground where the Dharma has been taught, you've got a future. The second legacy is to translate the Buddhist canon. The Master himself spoke the Dharma without exception, every night of his existence in America for thirty-some years, and his disciples are still working on translating those lectures into various languages. The next legacy is education—teaching young people to bring out their talents, training people towards their potential. Wherever there is a Way-place, there is a classroom. And the last one is interfaith—Buddhism is the new kid on the block in the religious texture. We can't expect others to believe what Buddhists understand, so it's our job to understand the traditions already rooted in this soil in this time and learn and make sense of those and connect the hospitable, the opening, the welcoming—learn, listen and then share. So the Venerable Master made that a priority to introduce the principles of the Dharma into mainstream, intellectual discourse in this country. That's why we have elementary, middle school, high school, a university, and the Institute for World Religions. Those are the Venerable Master's four legacies, where in stillness and in motion, we carry out the Buddha's work. Within these four legacies, where do I fit? That's a question I'd like to ask everybody to contemplate.”

Over a thousand people attended the 8th Anniversary of the Venerable Master's Nirvana. Everyone felt a sense of gratitude for the Master's teaching. This was an opportunity for the Master's monastic and lay disciples to encourage one another to carry on his spirit in propagating the Dharma. May everyone work hard to perpetuate the Proper Dharma forever!