



# 曹溪法水 流沙界

## ——記宣公上人涅槃十五週年紀念法會

On June 20 the City of Ten Thousand Buddhas held a Dharma assembly for the 15th anniversary of the Venerable Master Hsuan Hua's nirvana. Disciples of the Venerable Master came from all over the world to attend it, and sixteen buses brought many Buddhists from northern and southern California.

There was a passing of the offerings ceremony, and No Words Hall was opened so that everyone could view Shakyamuni Buddha's sharira, Elder Master Hsu Yun's sharira, and the Venerable Master Hsuan Hua's sharira, as well as Buddhist sutras the Master read, Dharma instruments he used, and clothes that he wore.

Some visitors noticed the newly built Shurangama Bell tower across from No Words Hall. The Shurangama Bell was completed in 1987. Its exterior is composed of three sections: the highest section is the 554-line Shurangama Mantra in Sanskrit, the middle section is the Mantra in Chinese, and the lowest section is the Mantra in English romanization. The interior of the bell is carved with the words, "The Shurangama Bell is cast with the words of the Mantra, which will be passed down for countless generations to use as an example. May the world be peaceful, may demons and externalists be subdued, may the seeds of the Buddhism be continued, and may the Proper Dharma abide in the world forever. May all who see and hear this bring forth the Bodhi resolve, and singlemindedly recite and uphold this Mantra, and all together reach the Pure Land of Eternally Quiescent Light." The bell and drum represent the passing of time, and their sounds warn us of the speed of impermanence and exhort us to quickly cultivate. The purpose of the re-hanging of the Shurangama Bell is to remind us that we must make use of our time to cultivate the Way.

At lunch, Dharma Master Heng Chuan remarked that the Venerable Master entered nirvana 15 years ago; why are there still so many people coming? One of the reasons is that the atmosphere of the DRBA monasteries is especially pure and spiritually nourishing. Also, the Venerable Master's talks have been translated into many languages and are accessible and easy to understand while helping people to get rid of their afflictions and end birth and death. He further advised everyone to become long-term vegetarians and to put into practice the Six Great Principles of the City of Ten Thousand Buddhas: No fighting, no greed, no seeking, no selfishness, no pursuit of personal advantage, and no lying.

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萬佛聖城於6月20日為開山祖師宣化上人舉行涅槃15週年紀念法會，宣公上人的弟子從世界各地前來參加，南北加州也有16輛大巴士載了許多信眾前來。

當天舉行傳供儀式，並開放上人生前所住的無言堂，供大家瞻仰釋迦牟尼佛舍利、虛雲老和尚舍利、宣公上人舍利，以及上人生前所閱佛經、使用法器、與穿用衣物。

部分信眾特別注意到，在無言堂斜對面，興建了一座楞嚴咒鐘樓。此楞嚴咒鐘於1987年完成。外圍分三部份，最上是梵文，中間是中文，下層是英文，分別刻有554句楞嚴咒。楞嚴咒鐘內面則銘刻「楞嚴鐘銘鑄咒文永垂萬代，用做咒文準繩楷模。祝願世界和平，降伏魔外，續隆佛種，正法久住。願見聞者發菩提心，一心持誦此咒，共登常寂光淨土。」鐘和鼓代表時間的消逝，其音聲是警惕我們要及時修行，無常迅速！因此楞嚴鐘重新懸掛上去，正是喚醒我們要把握時間修道。

午齋時，恆全法師指出，宣公上人已入涅槃15年，為何仍有這麼多善信前來？原因之一是，法界佛教總會的道場，氣氛特別清淨、很能滋潤性靈。而宣公上人的開示，出了很多本不同語文的版本，淺顯易懂，能夠幫助大家消除煩惱、了生脫死。法師並建議大家都發願吃長齋，且確實實行萬佛城六大宗旨：不爭、不貪、不求、不自私、不自利、不妄語。

恆實法師回憶1983年時，曾遇見一位緬甸和





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Dharma Master Heng Sure recalled that in 1983 he met a Burmese monk who cultivated many types of dharmas, including meditating in the water. This monk asked Dharma Master Heng Sure what dharma he practiced. He answered, “The Six Great Principles: carefully contemplating your mind and paying attention to your thoughts at all times to observe whether they are of fighting, greed, seeking, selfishness, pursuit of personal advantage, and lying. The Venerable Master said that in his decades of personal cultivation, this is the most important dharma method.”

Dharma Master Heng Sure then provided an example: the state of California spends \$212,000 on every prison inmate, but only \$20,000 to provide each student in elementary school with the most basic education. So the amount California spends on each inmate is more than ten times that spent on each student. And why are they inmates in the first place? It is because of fighting, greed, seeking, selfishness, pursuit of personal advantage, and lying. Therefore, if everyone could practice the Six Great Principles, it would be not just practical but economical and save the state of California a lot of money.

Dharma Master Heng Yun pointed out that from the perspective of creating a Sangha of the Proper Dharma in the West, the Venerable Master treated all of his disciples of the fourfold assembly equally. There are no distinctions between senior and newer laypeople who support the Dharma, and within the Sangha there aren't distinctions based on wealth in DRBA monasteries. Men and women are clearly separate but can also work together in an orderly, cordial, and harmonious way. The Master also set down the procedures for ordination and precept transmission, so that after he passed away, the Sangha could continue to hold the full ordination ceremony for leaving the home-life in accord with the Dharma. The Master once said, the multitude is the highest – the wisdom of the multitude is greater than that of the individual. That is why important decisions at DRBA are made at meetings and with coordinators.

In commemoration of the 15th anniversary of the Venerable Master Hsuan Hua's nirvana, DRBA held a special “Contest on the Venerable Master's Biography” that afternoon. There were 8 teams and 24 participants. The competition was lively and interesting, and deepened their understanding of the Venerable Master's life.

For two days before the 15th anniversary of the Venerable Master's nirvana, an auspicious five-colored cloud appeared in the sky above CTTB for several hours. It was still visible to visitors driving home that afternoon, who could clearly see the auspicious colored clouds in the sky, filling everyone with Dharma joy.

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尚，修行各種法門，包括水中修行等特別的法門。這位和尚問恆實法師修什麼法門？法師回答說：「就是六大宗旨。仔細觀心，隨時注意自己的念頭，是否爭、貪、求、自私、自利、妄語？宣公上人說他自己修行數十年，這就是最重要的法門。」

法師並舉出實例，加州每年在每名囚犯身上要花21萬2千元，而在每名中小學學生身上，則投資2萬元，讓他們獲得最基本的教育。因此，加州每名囚犯所獲經費，是每名學生所獲經費的10倍以上。為什麼這些囚犯會入獄呢？就是因為爭、貪、求、自私、自利、妄語。因此如果大家都能實踐六大宗旨，不但很實際，而且很經濟，將為加州省下許多經費。

恆雲法師則從在西方建立正法僧團角度指出，上人生前對四眾弟子一律平等看待，在法總道場，護法居士沒有大小之分，出家所受待遇亦無貧富之別。男女界限嚴明，但又能很有秩序、規矩、和諧地合作。上人也為出家、受戒制定一定的程序，因此上人入滅後，僧團依舊如法舉行出家器具足戒大典。上人生前曾說，眾人是天，眾人的智慧大於個人的智慧，因此現在法總重要事務均由開會協調決定。

為紀念宣公上人涅槃15年，法總當天下午特別舉辦「宣公上人生平事蹟常識問答」。共計8支隊伍，24人報名參加。搶答過程熱鬧有趣，更加深四眾弟子對上人生平事蹟的認識。

這次宣公上人涅槃15周年法會之前二日，萬佛聖城天空曾出現五彩祥雲，歷時數小時，直到當天下午信眾開車返家時，仍可清晰看到空中多變之彩色祥雲層。其祥瑞氣氛，令善信們同生法喜。

