

A portrait of Venerable Master Hua, an elderly man with a shaved head, wearing an orange robe and a patterned shawl. He is looking slightly to the left with a gentle expression. A string of red prayer beads is visible around his neck.

宣
公
上
人

Venerable Master Hua

願一切衆生，見我面，乃至聞我名，悉發菩提心，速得成佛道。
I vow that all living beings who see my face or even hear my name
will resolve upon Bodhi and quickly realize Buddhahood.

紀念宣公上人涅槃廿週年彩色專刊（一）

Commemorating the 20th Anniversary of Venerable Master Hua's Entering Nirvana
Special Color Section (I)

我從虛空來 回到虛空去

I came from emptiness, and to emptiness
I shall return.



1995年

6月7日（農曆5月10日），
一生為法忘軀的宣公上人入涅槃了……

On June 7, 1995, the Venerable Master Hua,
who had forgotten himself for the sake of
the Dharma throughout his lifetime,
entered nirvana...

上人的遺言中交代：「火化之後，把我的骨灰灑到虛空去；旁的事情我也不要，記得不要給我造什麼塔、什麼紀念館。我來的時候，什麼也沒有，走的時候，還是什麼也不要，在世上，我不要留什麼痕跡！我從虛空而來，回到虛空去。」雖然不願在世上留下痕跡，但對於見聞過上人的眾生而言，上人在他們邁向覺悟的路上，留下了深刻的鼓勵和努力的目標。

In Venerable Master Hua's final instructions, he said, "After my body is cremated, scatter my ashes in the air. I do not want you to do anything else for me. Do not build any pagodas or memorial halls. I came into the world without anything; when I depart, I still do not want anything. **I do not want to leave any trace in the world. I came from emptiness and to emptiness I shall return.**" Although he did not want to leave any trace in the world, the Venerable Master has left a deep impression on the people who met and knew him. His life serves as a great encouragement for all who knew him to practice diligently and walk the path to enlightenment.

我是一條道路，願所有衆生走在我身上，從凡夫地，直至佛地。

I am a road and hope that all living beings will walk on me to travel from the ground of ordinary beings to reach the ground of Buddhahood.

初來美國時，上人曾發下一個心願……

When the Venerable Master first came to America, he made a great vow...



上人說：「我要來做一個塑造師，塑造活佛、活菩薩、活祖師。過去的已不濟事了，現在要造活的來濟世救人；我還要把整個世界的眾生，都變成活佛、活菩薩、活祖師！若不把整個世界的眾生都變成活佛、活菩薩、活祖師，我就永遠不成佛！」因此，無論發聲振聵的大師子吼，或是潛移默化的無言身教，上人都在幫助眾生祛除黑暗的無明，顯現光耀的佛性。

The Venerable Master said, “**I want to be a sculptor who can mold living Buddhas, living Bodhisattvas, and living Patriarchs.** Those who lived in the past are no longer of any help. Now we have to create enlightened beings in the present age to save the world and its people. I want to turn all the living beings in the world into living Buddhas, living Bodhisattvas, and living Patriarchs. If I cannot transform all the living beings of the world into living Buddhas, living Bodhisattvas, and living Patriarchs, I myself will not realize Buddhahood.” Whether through thundering lion’s roars or by influencing others through silent deeds and practice, the Venerable Master was always helping eradicate living beings’ delusion to reveal the brightness of their original Buddha-nature.

如來藏中藏如來 萬佛城內成萬佛

The Tathagata within the tathagatagarbha;
ten thousand Buddhas are realized in
the City of Ten Thousand Buddhas.

幫助眾生成佛，
是上人來這個世間最大的目的……

Helping living beings to become Buddhas was
the greatest purpose of the Venerable Master's life...

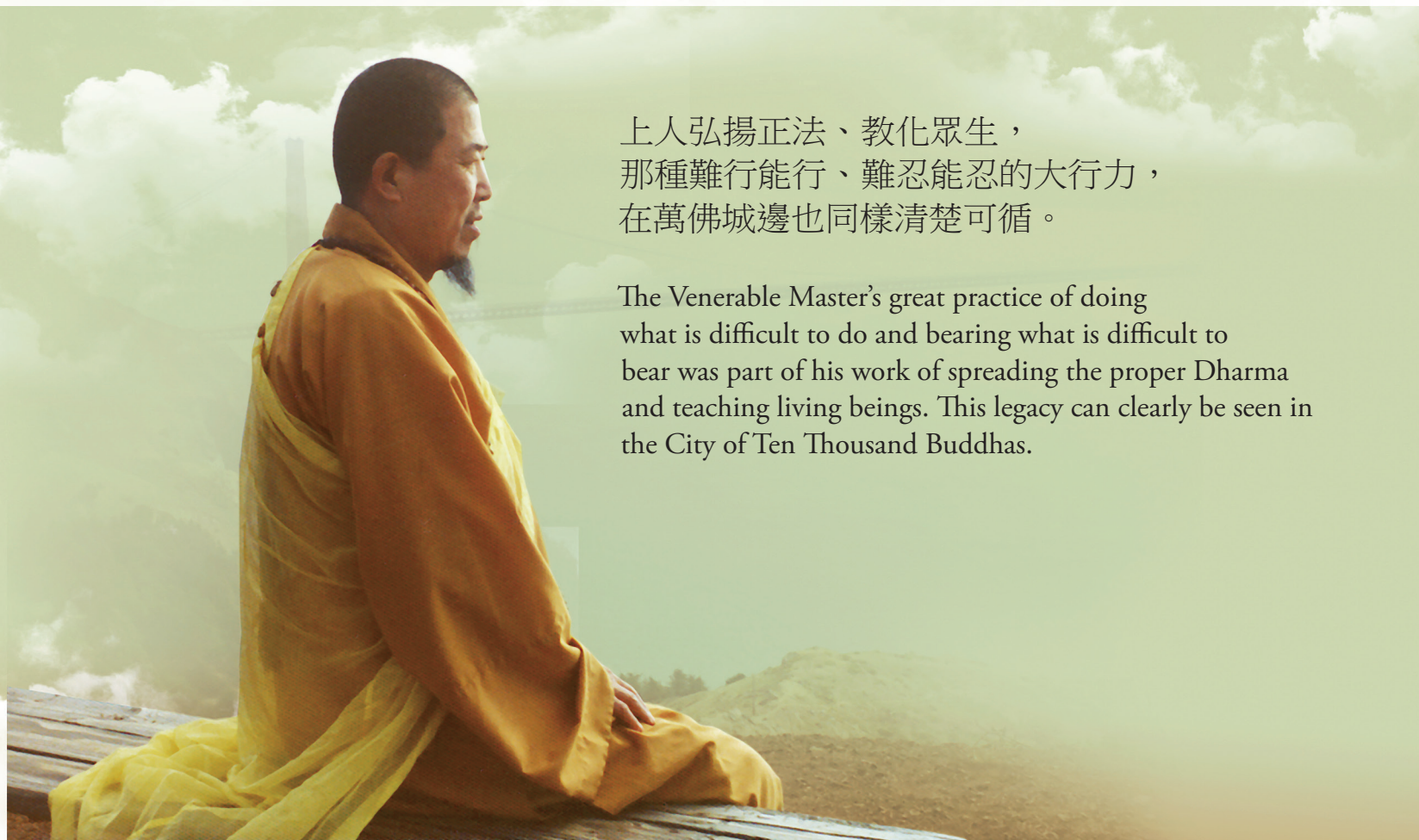


上人的這個大願力，在「萬佛城」的這個名字裏，展露無遺。上人說：「『萬佛城』這個『城』字，應該把『土』字邊不要了，就是這個地方要成一萬尊佛。這一萬尊佛在什麼地方找呢？就在眾生裏邊找。因為一切眾生皆有佛性，皆堪作佛。萬佛城建立起來了，萬佛就自然會來了；誰來誰有份，所以到了萬佛城，就是萬佛的一份子、成佛的一份子。」

The Venerable Master's great vows can be known by the name of the City of Ten Thousand Buddhas. In explaining the name, the Venerable Master said, "We should remove the radical *tu* (土 'earth') from the Chinese character *cheng* (城 'city') so that the character is changed to *cheng* (成 'to become, to accomplish'), which means that 10,000 beings will become Buddhas here. Where can we find 10,000 Buddhas? Among living beings, because all living beings have the Buddha-nature and can become Buddhas. **Once the City of Ten Thousand Buddhas is established, 10,000 Buddhas will come naturally. Whoever comes will have a share in it. Therefore, anyone who comes will become one of the 10,000 Buddhas.**"

志大行高垂萬世 任艱道遠度十方

His great aspiration and lofty cultivation will be remembered for centuries. Walking a difficult and arduous path, he crossed over living beings in the ten directions.



上人弘揚正法、教化眾生，
那種難行能行、難忍能忍的大行力，
在萬佛城邊也同樣清楚可循。

The Venerable Master's great practice of doing what is difficult to do and bearing what is difficult to bear was part of his work of spreading the proper Dharma and teaching living beings. This legacy can clearly be seen in the City of Ten Thousand Buddhas.

上人一生風塵僕僕，奠定佛教在西方國家扎根的四大重要基礎：建立正法僧團、將佛經翻譯成各國語言、改革以及推廣教育、促進宗教間的交流，其中也包括佛教內不同傳承的融合。上人圓寂之後，這四大基礎成為弟子繼志述事的四大志業，在萬佛聖城以及每個分支道場裏不斷努力，向世界伸枝展葉，接引有緣。

The Venerable Master spent much of his life traveling, and laid down four foundations of Buddhism in the West: **establishing a monastic Sangha in the proper Dharma, translating Buddhist sutras into various languages, reforming and promoting education and initiating dialogue between different religions, including different traditions of Buddhism.** After he entered nirvana, these four foundations have continued to be goals and aspirations for his disciples. Their work has continued in the City of Ten Thousand Buddhas and branch monasteries around the world, gathering in those with affinities.

你們若能躬行實踐這六大宗旨，若不成佛，我就待在地獄不出來。

If you truly put these six great principles into practice and do not realize Buddhahood, I shall remain in the hells and never come out again.

上人一生言教無數，苦口婆心說真實理，指示眾生了生脫死、返本還原的方法。

The Venerable Master spent his life speaking true principles and teaching people with genuine and kind words. What he taught was methods to end the cycle of birth and death as well as how to return to our innate Buddhahood.



無論隨機開示或是陞座說法，內容無論禪、教、律、密、淨的法門，上人都一再叮嚀弟子「不爭、不貪、不求、不自私、不自利、不打妄語」這六大宗旨的重要。

上人說：「我給你們講來講去都是這套，道理似乎很淺，但你們也不容易做到。

你們若能做到，也早成佛了。」

Whether in timely teachings or formal Dharma talks in the lecture hall, whether he was speaking about Chan, doctrines, precepts, esoteric practices, or the pure land practices, the Venerable Master was constantly reminding his disciples of the six great principles - no fighting, no greed, no seeking, no selfishness, no pursuing personal advantages, and no lying. The Venerable Master said, "No matter what I say, I always seem to come back to this. These principles may seem basic, but it is not easy to put them into practice. If you can practice them, you will realize Buddhahood very soon."



曾經有弟子請問上人，要具備什麼條件才能修四十二手眼……

Disciples once asked the Venerable Master if there were any prerequisites for practicing the 42 hands and eyes...



上人的回答是：「不爭、不貪、不求、不自私、不自利、不打妄語。」可見上人對六大宗旨的重視。上人說：「我講這六大條款，是給要成佛的人講的，給要成菩薩的人、成聲聞羅漢的人講的，這是最要緊的道理，你們若能身體力行，終身用之，有不能盡者矣！」因為佛法的真諦，都包括在六大宗旨之內；而上人畢生所傳的心法，也正是這六大宗旨。



The Venerable Master replied, "No fighting, no greed, no seeking, no selfishness, no pursuing personal advantages, and no lying." From this, we can see how highly he regarded the six principles. The Venerable Master said, "I speak about these six great principles for people who want to become Buddhas, Bodhisattvas, shravakas, and arhats. This is a most important principle, and if you can truly put it into practice, you will reap its limitless benefits throughout your entire life." **This is because they encompass the true principles of the Buddhadharma, and ultimately, the essence of the Dharma that the Venerable Master left behind is the six great principles.**

如果你們對我有真實的信心，能依教奉行，
雖然離我百千萬里，
就如同在我的身邊一樣。

If you have genuine faith in me and are able to
practice according to the teachings,
even if you are a million miles away
it is as if you were next to me.

無論弟子們如何珍惜上人
這位難遇的善知識，上人唯一
的心願就是希望我們老實修行，
希望我們都能摒除私欲，
發大菩提心，究竟作佛。

No matter how much disciples
cherish the Venerable Master, a spiritual
teacher truly difficult to encounter,
his only wish was for us to cultivate
diligently, let go of our selfish desires,
resolve upon Bodhi, and ultimately,
become Buddhas.

我是一條道路，願所有衆生走在我身上，從凡夫地，直至佛地……

I am a road and hope that all living beings will walk on me to travel from
the ground of ordinary beings to reach the ground of Buddhahood.....