

宣公上人



法界雖大包吾內 虛空大地盡點頭

Though the Dharma Realm is great, it is within my true self;
Empty space and the great earth nod their heads in agreement.

紀念宣公上人涅槃廿週年彩色專刊（二）

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

三步一拜

Three Steps, One Bow

Aspiring towards the Buddhadharma, we bow to as many Buddhas as there are grains of sand in the trichilocosm. With stability in practice, we take refuge in the City of Ten Thousand Buddhas.

心朝空門 頂禮三千沙界
腳踏實地 皈依萬佛聖城



四眾弟子 從山門出發朝山，外肅容儀，內懷誠謹。舉足下足皆是恭，開言唱誦皆是敬，上人教導我們「成佛，先從禮佛開始」。六祖惠能大師亦云：「禮本折慢幢」。三步，一拜，實實在在；三步，一拜，眾生解脫無礙。

2015 年 6 月 21 日清晨 6 時 50 分
June 21, 2015 at 6:50 AM

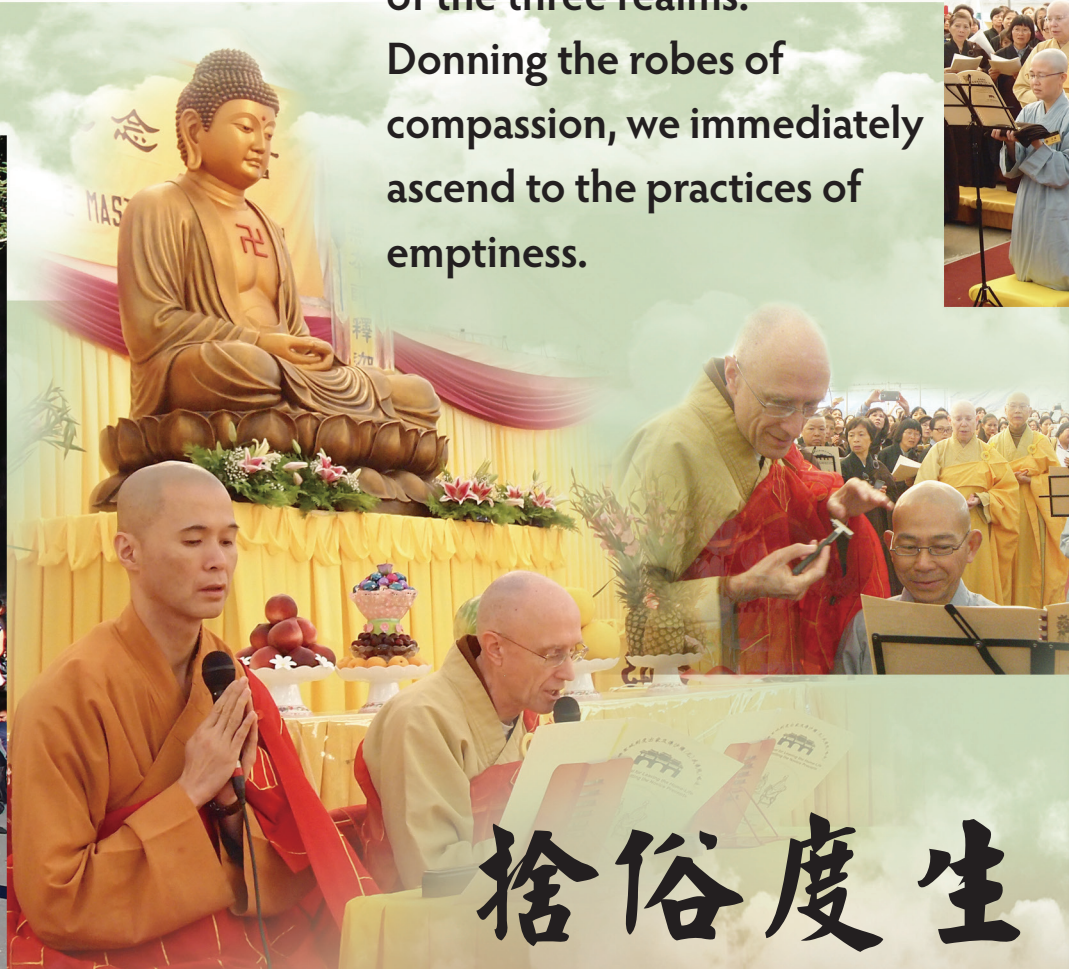
Sincere and attentive, members of the fourfold assembly start bowing at the mountain gate, appearing serene and solemn. With every step, they are reverent; when chanting, they are respectful. On behalf of living beings in the Dharma Realm, they bow to the Buddhas in the ten directions. The Venerable Master said: "Attaining Buddhahood starts from bowing to the Buddhas." The sixth patriarch, Great Master Huineng, said: "Bowling is a way to break arrogance." With three steps and one bow, one's practice is honest and true; with three steps and one bow, free from obstruction, living beings attain liberation.



Renouncing Worldly Ties to Cross Over All Beings

Shaving off the hairs of affliction, we vow to leave the home of the three realms.

Donning the robes of compassion, we immediately ascend to the practices of emptiness.



捨俗度生

剃除煩惱絲 願出三界家外
披上慈悲服 即生四空門中

五位來自不同國籍的善男子和善女人，在上人涅槃廿週年紀念法會這天，割愛辭親，剃除鬚髮，發廣大心，願修無上行，以承紹如來家業。《菩薩本生鬘論》有云：「出家之利，高於須彌，深於巨海，廣於虛空。所以然者？由出家故方得成佛，三世諸佛未有不因捨家出家成佛者也。」

On the day of the ceremony to commemorate the 20th anniversary of Venerable Master Hua's parinirvana, five men and women from different countries bid their family members goodbye and shaved their heads, bringing forth the great resolve to cultivate the highest practices and continue the Tathagata's work. The *Jataka-mala Śāstra* says: "The benefits of entering monastic life are higher than Mount Sumeru, deeper than the great ocean, and greater than space. Why? All Buddhas of the three periods of time only became Buddhas after they left the home-life to become monastics. Only through entering the monastic life can one attain Buddhahood."



遠塵離垢

Leaving Defilement Far Behind

Sprinkling the water of compassion everywhere, purifying the mind as well as the trichiliocosm are purified.

Planting lotus flowers of blessings and wisdom everywhere, cleansing the body as well as the Dharma Realm become clean.



普灑慈悲水 心淨三千淨
遍栽福智蓮 身清法界清

自覺覺他，覺行圓滿，便成妙覺。四眾弟子齊步走向萬佛城東區，齊心為妙覺佛教學院祝福灑淨。我等祈願：早日圓成，讓妙覺華開敷眾生的菩提心，幫助眾生徹證本心，濟拔有情，成就究竟圓滿的菩提。

By enlightening oneself and others, one perfects the practices of enlightenment and attains wonderful enlightenment. Members of the fourfold assembly walk towards the east of the City of Ten Thousand Buddhas in the purifying the boundaries ceremony to the construction site of Wonderful Enlightenment Buddhist Institute. We hope that this project will be completed soon, so that the flower of wonderful enlightenment will bloom and cause living beings to bring forth the Bodhi resolve. May they realize their inherent nature, save sentient beings, and quickly attain Bodhi.



Bowing to the Buddhas and Praying

Understanding the Great Way and bringing forth the unsurpassed resolve, one always feels a sense of shame and remorse. Benefiting all beings and upholding dharanis, One obtains ultimate liberation.

拜佛祈願



體解大道發無上 始終懷慚愧
益饒衆生住總持 究竟得清涼

一佛一禮，我們身業翹勤；一讚一拜，我們口業持淨；憶諸佛恩，恆念師教，我們意業肅敬。上人說：「拜願能感動佛，感動菩薩，感動天龍八部一切護法善神。」我等願以虔心，感動諸佛垂憫；我等願善用其心，效仿《華嚴經》中的淨行，遍一切處饒益無量無邊的眾生。

With each prostration to the Buddha, we diligently use our bodies in the practice of faith and reverence. With each remembrance of the Buddhas' kindness and our teacher's teachings, our minds are solemn and reverent. The Venerable Master said, "Bowing can move the Buddhas, Bodhisattvas, gods, dragons, the beings of the eightfold division, and all Dharma-protecting spirits." We hope that our sincerity will move the Buddhas to compassionately help us. We vow to learn from the Pure Practices described in the Avatamsaka Sutra to skillfully use our minds for goodness and benefit countless living beings everywhere.



Making a Great Resolve

Passing lamps, flowers and fruit,
we forever eradicate greed and emotional desire.
Making offerings to the Buddha, Dharma
and Sangha, we nurture the Bodhi resolve.

傳燈傳花傳果 永除貪愛欲
供佛供法供僧 長養菩提心



發廣大意

佛壇前，善信雲集，敬慎地親手傳遞善妙供養，以緬懷上人一生續佛慧命、廣宣聖教的奉獻。弟子們願報答上人無私無我的恩德；以承繼上人建立僧團、翻譯佛經、發展教育及宗教交流的如來家業。

The great assembly respectfully passed wonderful dishes of offerings before the Buddhas in memory of the Venerable Master's lifetime of teaching and to repay his selfless kindness. His disciples hope to carry on his goals for establishing a strong Sangha, translating Buddhist sutras, developing education, and promoting interfaith dialogue.



Obtaining an Indestructible Body

得堅固身

Sincerely observing and paying our respects to the sharira of the patriarchs; we may look at their adorned appearances, but we realize that all phenomena are illusions.

Gathering in our minds and upholding the Buddha's teachings and the precepts, we are permeated with the fragrance of precepts and take delight in the Way.



虔心瞻仰師尊舍利 雖睹寶相知法如幻
攝意受持佛教律儀 恆薰戒香以道自娛

《金光明經》有云：舍利者，是戒定慧之所熏修。佛弟子們藉此瞻仰佛陀、虛老及上人的舍利，以提醒自己，唯有持戒方能攝諸六根，安忍不動如大地。許多善信也選擇在今日皈依三寶，受持五戒，完成上人所說的「人生第一件大事。」

The Sutra of Golden Light says, "Sharira (relics) are the result of cultivating precepts, samadhi, and wisdom." When disciples of the Buddha observe the sharira of the Buddha, Great Master Hsu Yun, and the Venerable Master, it can serve as a reminder to uphold the precepts, to gather in the six faculties and have minds unmoving like the earth. Many people also choose this day to take the three refuges or the five precepts, accomplishing what the Venerable Master called the most important thing in life.

Liberating Life and Being Reborn in the Pure Land

Lamenting that a single slip can result in taking on an animal form, we should never forget what we have learned.

Wishing to turn around, let go of desires, and purify our mind, we see the pure land right in front of us.

嘆一失足披毛戴角 殷鑒勿丟腦後
期早回頭捨欲洗心 蓮邦就在眼前

放生得生



主法和尚

在大帳篷為五十隻雉雞與鸕鶿，授以皈依三寶，勸發四弘誓願，並解說十二因緣。上人開示：放生是八萬四千法門之一。蓮池大師在《放生頌》中也稱揚：「放生觀音慈，放生普賢行，放生悟無生，放生生死竟。」天地眾生，一切男子是我父，一切女人是我母。佛弟子以孝心故，須方便救護一切有情。

In the tent, the presiding Dharma Master held the refuge-taking ceremony and explained the twelve causes and conditions for fifty quails and pheasants, encouraging them to make the four Bodhisattva vows. The Venerable Master said, "Liberating life is one of the eighty-four thousand Dharma doors." Great Master Lianchi says in his *Verses on the Liberation of Life*, "Liberating life is an embodiment of Guan Yin's compassion and Samantabhadra's conduct. Through such actions, one awakens to the emptiness of life and ends the cycle of birth and death." We should regard all living beings as our fathers and mothers and be filial toward them. Disciples of the Buddha should protect the lives of all sentient beings.