

緬懷宣公上人

In Memory of the Venerable Master Hsuan Hua



法界佛教總會比丘恒來法師、比丘尼恒良法師、譚果式居士、武親道居士於2017年6月3日晚間，在萬佛聖城萬佛殿分享他們對宣公上人的懷念。

〈金剛菩提海〉月刊社長恒來法師認為，上人的生活與教化眾生的方式，就像佛陀一樣。來法師回憶追隨上人時的許多小故事，其中之一則是：來法師曾請示上人，可否讓他動用母親給他的錢，購買摩托車代步，以節省汽油。上人同意了。

就這樣，來法師連續幾個星期騎著摩托車來回金山寺與萬佛城之間。有一天在路上遇到一個印地安人，穿著傳統的印地安鹿皮服裝，頭上插根羽毛，對來法師說：「下一個彎路很危

Dharma Realm Buddhist Association members Bhikshu Heng Lai, Bhikshuni Heng Liang, Madelena Tan and Professor John Vu gave talks sharing their memory of Venerable Master Hsuan Hua on June 3, 2017 in the Buddha Hall of the City of Ten Thousand Buddhas.

Dharma Master Heng Lai, president of the Buddhist monthly journal *Vajra Bodhi Sea*, said that one thing he really noticed about the Master was if you've ever read the Life of the Buddha and then you look at how the Master lived and how he taught, there is a parallel; it's almost like the same thing. Dharma Master Lai told about his experiences with the Master. One instance was that he asked the Master if he could get a motorcycle using savings from his mother, for him to save a lot of gas. The Master said, "OK, you can do that."

For a couple of weeks, Dharma Master Lai was going back and forth driving on his motorcycle between San Francisco and City of Ten Thousand Buddhas. One time there was a fully dressed Native American



險，有人漏了很多油。你到那兒車子一定打滑，所以要小心。」來法師感謝對方之後，果然在下一個彎路看到一大灘漏油，他很小的避過了。

平安回到萬佛城之後，來法師向上人報告這段經過，上人說：「你竟然認不出觀音菩薩？真是可憐啊！」來法師這才意識到，他騎摩托車其實冥冥中都受到眷顧。又過了幾個星期，上人勸來法師賣掉這部摩托車，因為「觀音菩薩照顧你已經很累了。」來法師因此依教奉行，賣掉摩托車。

回顧追隨上人的日子，來法師表示，上人教導弟子的方式正如佛陀教導他的弟子。佛陀會讓弟子做些瘋狂的事，當弟子遇到麻煩時，佛陀會來救他們。「上人也是一樣，也是這樣教化弟子。」

恒良法師簡短回顧宣公上人的生平，並從上人依照佛制如法建立僧團的大願談起。良

Indian standing in the road. He had buckskins on and even had a feather in his hair. He told Dharma Master Lai, “It’s very dangerous on the next curve. Somebody spilled a bunch of oil up there, you’re going to for sure slip so be careful.” Dharma Master Lai thanked him and was very careful. He saw the oil slick and was able to avoid it.

When he safely got back to City of Ten Thousand Buddhas, he went to the Master and talked about the incident with the Indian. The Master said, “You can’t even recognize Guan Yin Bodhisattva? You’re really pathetic.” Dharma Master Lai then realized that he was being protected as he rode this motorcycle. A couple weeks later, the Master advised Dharma Master Lai to sell this motorcycle because “Guan Yin Bodhisattva was tired of watching over you.” So Dharma Master Lai sold it.

Looking back at those days, Dharma Master Lai felt that the Master taught us the way the Buddha taught his disciples. He’d let them go “off track” to do something crazy. They’d get in trouble and the Buddha would have to come and save them. “It’s the same thing with the Master, he taught in the same kind of way.”

Dharma Master Heng Liang did a brief overview of Venerable Master Hua’s life and then presented an overview of his first legacies which was to establish Sangha in accord with the Proper Dharma and essential teachings of the Buddha. Dharma Liang said that the Master sent his American left-home disciples to Taiwan for full-ordination in 1969 and 1971. After that, he began to hold the first Buddhist ordinations on US soil, with the first being in Gold Mountain Monastery in 1972. The second one was held in the current DRBU building at CTTB in 1976; the third in the old Medicine Master Hall which is now the small dining hall at CTTB in 1979; the fourth in 1982 in which the Venerable Master invited 10 precept Masters from Theravada and Mahayana traditions and it was also the first year it was held in the Ordination Hall. And then the fifth until the 13th threefold platform ordinations were held in 1989, 1991, 1992, 1995, 2000, 2002, 2005, 2009 and 2013.

Dharma Master Liang also said that the Wonderful Enlightenment Buddhist Institute (WEBI) project will be the first DRBA complex built from the ground up. Like all of the Venerable Master’s projects, it will be both traditional, reformative and international in character and scope. “The Venerable Master said that once this facility is established, the Proper Dharma will be able to continue for countless generations into the future and benefit countless living beings. So this is extremely important for future generations. And because it’s extremely important, it’s extremely





法師指出，上人來美後，曾於1969年與1971年兩度派遣美國出家弟子到台灣受具足戒，其後上人開始在美國本土舉辦三壇大戒。1972年，第一屆三壇大戒在舊金山中國城的金山聖寺舉行；1976年，第二屆三壇大戒在萬佛聖城目前的法界佛教大學建築物舉行；1979年，第三屆三壇大戒在萬佛聖城藥師堂（如今的小齋堂）舉行；1982年，第四屆三壇大戒首度在萬佛聖城戒壇舉行，並首度邀請南傳與北傳法師共同擔任三師七證；1989年、1991年、1992年、1995年、2000年、2002年、2005年、2009年、2013年分別舉行第五屆至第十三屆三壇大戒。

良法師並說，妙覺佛教學院將是法界佛教總會第一座全新建築群。這項興建計劃跟上人其他的計劃一樣，無論就特色或規模而言，都兼具傳統、改良、國際化等重點。「上人曾說一旦興建完成，正法將可世代延續，利益無數眾生。這項計劃對未來世代極其重要，也極其困難，需要大家的祝福和支持。明年恰逢師父百年誕辰，屆時這項計劃的初步階段將得以落實。」

妙覺佛教學院計劃經理團隊成員武親道教授指出，由於妙覺佛教學院興建計劃遇到一些狀況，必須重新設計並申請額外的政府許可。目前的進度是已完成第一階段工程（男眾寮房）的建築設計，一旦獲得政府許可，即可招標發包。於此同時，我們繼續進行第二階段工程（

difficult. And because it's so difficult, we need all of your good wishes and support to accomplish this vital work. By next year, with all of your help and good wishes, the initial phase of this vision of Shrfu's will become a reality, in time to celebrate his 100th Birthday.”

Professor John Vu, one of the WEBI project management team members, said that because of problems we have had to redesign and obtain additional permission to build. At this time we have completed phase 1 design and architecture; we will have bidding for construction once we receive permission from the government to build. In the meantime, we'll continue to work on the design of phase 2 which is the Buddha Hall, dining hall and the library. According to our schedule, we expect to complete the architectural and design of phase 2 in one to two years. We hope by the time we finish the construction of phase 1A, we can start the construction of the Buddha Hall probably within two to three years.

Professor Vu urged everyone to transfer merit and virtue to this project. He said, “Because there are many, many things that happen unexpectedly that have delayed the project, I really believe that by dedicating merit and praying to the Buddhas and Bodhisattvas it will help solve the problems and we will be able to complete all three phases in the next five to six years. This is a very important project, one which the Venerable Master asked us to do, to fulfill his vision.”

Madelena Tan, one of the Tan sisters who applied for the Master to come to the United States, said that the Master's application was approved at the end of 1960. Because the Master had to go to Australia to spread the Dharma, at the end of 1961 he went back to Hong Kong and then prepared to come to US. When the Master came to the US in 1962, there was the Cuban crisis, the Hopi Indians who lived in poor conditions, typhoons in Hong Kong and an earthquake in Iran. The Master saw all

佛殿、齋堂、圖書館)的建築設計,預計未來一兩年內完成。在完成第一階段工程後,緊接著可展開第二階段工程的施工,我們希望在兩到三年內達成這項目標。

武教授呼籲大家一起為這項興建計劃功德迴向,他說:「因為有很多意想不到的障礙,延後計劃進度。我相信大家向佛菩薩祈求並功德迴向的話,佛菩薩一定會幫忙解決問題,那麼我們將可在未來五到六年之間,將這項計劃的三個階段全部完成。這項計劃非常重要,是上人交代給我們的任務,以完成他老人家的願景。」

當初為宣公上人申請來美的譚氏姐妹中的妹妹譚果式指出,其實1960年底,上人來美的申請已獲批准。但因上人到澳洲弘法一年,1961年底返港,1962年才到美國。當時美國有古巴危機,印地安原住民霍比族人生活貧困,香港颱風相繼來襲,伊朗發生大地震,上人為此斷食35天。從1962至1963年,上人總共斷食17週,119天。

1968年,易果容等人邀請上人到西雅圖,為華盛頓大學的學生講法,但上人卻要他們到舊金山中國城來上課,為他們開講《楞嚴經》。上人當時說,若他離開舊金山,舊金山將發生地震。在講解《楞嚴經》期間,上人首次在美國傳五戒。《楞嚴經》講完,有些人還受了菩薩戒,也有些上課的學生在身上燃香供佛。部分學生後來參加1971年初98天的禪修,其中有些人斷食超過72天。

當時因為缺錢,就到市場垃圾桶撿菜,帶回金山寺。譚果式說,這是真的。當時很多弟子



these issues happening and he decided to fast; he fasted for 35 days. During 1962-1963, altogether the Master fasted for a total of 17 weeks – 119 days.

In 1968, Ron Epstein and his student friends requested the Master to go to Seattle, Washington to teach them. The Master told them instead to come to San Francisco's Chinatown. That's why there was the 1968 Shurangama session. Why did the Master tell them to come to San Francisco? He said if he left San Francisco, San Francisco would have

an earthquake. During the Shurangama session, this is the first time in the US that the Master transmitted the Five Precepts. Following the session, some people even took the Bodhisattva Precepts, and some did the incense burns to offer to the Buddhas. Some of the students attended the 98-day Chan session in early 1971. Among them, some



跟著上人學習，並住在金山寺。每天在金山寺吃飯的人數大約50人，雖是日中一食，但還是有很多張嘴要餵，因此曾到市場去撿菜販不要的菜。後來有一家高檔市場裏的菜販，每天都留一兩箱賣不完但狀況較好的菜給金山寺。

萬佛聖城舉行開光大典時，譚果式曾幫忙收捐款。她看到有些人只捐一毛錢，或者兩毛半，就向上人報告：這麼多人吃飯，可是捐款卻很少，跟在香港的情況大不同。上人只是笑笑，譚果式忘不了上人當時的笑容。❀



fasted over 72 days.

Back then, the Master didn't have much money. Some people went to the dumpsters to pick out vegetables and took it back to Gold Mountain Monastery. This is true. At that time there were many disciples studying with the Master and stayed at Gold Mountain Monastery. Everyday we had around 50 people, although they ate one meal a day, there were still a lot of people to feed. We sorted through grocery store bins for vegetables that the grocers didn't want. Eventually the veggie man at a local specialty store would have a box or two leftover yet better vegetables for us.

Madelena remembers the grand opening of CTTB where there was a big celebration. She was one of the people who helped collect

donations and offerings. Some people even donated 10 cents or 25 cents. She told the Master, "We had many people to feed but we received a little money, not like in Hong Kong." The Master just smiled which cast an indelible impression on her mind. ❀

我念善知識，攝受饒益我，
爲我悉示現，正教真實法，
關閉諸惡趣，顯示人天路，
亦示諸如來，成一切智道。

-- 《華嚴經·入法界品第三十九》

**I recall the Good Teacher
Who gathers me in and benefits me.
For my sake she reveals the true and actual
Dharmas of the Proper Teaching.
She closes all the evil paths
And discloses the paths to becoming humans and gods.
She also reveals how all the Thus Come Ones
Accomplish the Path of All-Wisdom.**

—*Flower Adornment Sutra*, Chapter 39