

誓願度」。任何語言都不足以表達我的感激，或許——若因緣具足——我們可以在明年的翻譯課程中再續法緣？

特別感恩法界佛教大學的師長同仁。是你們讓我此刻能站在夢寐以求的地方——善財參學中心大殿，獲得佛學碩士學位。你們讓夢想照進現實！阿彌陀佛！ ❀

and conditions permit.

Finally, I must thank the DRBU community, professors, teachers and faculties members. You have brought me to this sacred moment—this commencement ceremony, in this very place I once dreamed of standing, in the “Buddha Hall of Sudhana Center” to receive my Masters Degree in Buddhist Classics. You made my dream come true! Amitufo! ❀

萬佛聖城紀念宣公上人涅槃三十週年（二）

City of Ten Thousand Buddhas Commemorates the 30th Anniversary of Venerable Master Hsuan Hua’s Entering Nirvana (II)

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6月1日清晨：

June 1, Early Morning

清晨6點50分，在「南無上宣下化老和尚」的唱誦聲中，朝山大眾分成六列，從山門三步一拜，虔誠頂禮上人。隊伍綿延一千五百呎，領眾的法師拜到祖師殿前時，隊尾的居士還在行政辦公室一帶頂禮。這是萬佛聖城今年人數最多的一次朝山。

At 6:50 in the morning, as voices chanted “Namo Noble Hsuan Venerable Hua,” the assembly for the three-steps-one-bow pilgrimage formed six orderly lines. With every three steps, they made a full bow, paying devout homage to the Venerable Master, starting from the mountain gate. The procession stretched nearly 1,500 feet—by the time the leading monks reached the Patriarchs’ Hall, the tail end of the group was still bowing near the Administrative Office. This was the largest pilgrimage of the year at the City of Ten Thousand Buddhas

6月1日上午：

上人涅槃30週年紀念法會於上午8時10分在大帳篷展開，禮拜宣公上人。藉著每一次的拜下，表達對上人的懷念和敬意，並以此清淨自心。這時，十一輛大巴士也從南北加州陸續抵達。

上午九時起，四眾弟子列隊走向上人1995年荼毗處，懷念上人的教化。接著來到無言堂瞻仰舍利，即使已經來過多次的人，在看到舍利，以及上人生前使用的文物時，也仍然感懷於心，遙想上人當年風塵僕僕，各國弘法，度化眾生；乃至斷食迴向重大危機，化險為夷；「不為自身求安樂，但願眾生得離苦」的精神。

一年一度的傳供大典在9時50分展開，因為人數眾多，分成八組，將至誠準備、恭敬製作的供品：香、花、燈、塗、果、菜、茶、寶等，依次從每人手中傳遞，直到佛前供桌。平日上供，都有專人輪流負責，將供飯恭敬送到佛前。在萬佛聖城，一年當中，唯有上人涅槃紀念日這天的傳供大典，每個參加的人，都有福氣手捧一道道的供菜、供果、和供品，向佛菩薩和宣公上人表達供養的心意。

6月1日午齋開示：

恒實法師首先歡迎來自世界各地的善信，包括歐洲、澳洲、北美等地。實法師記得，上人住世時，每天講經說法，就是希望佛的法音能廣為流傳。上人更希望將佛陀智慧帶給大家，以各國語文流通，因此大力提倡譯經。上人也致力建立僧團、廣建道場、興

Morning of June 1:

The memorial ceremony for the 30th anniversary of the Venerable Master's Entering Nirvana began at 8:10 a.m. in the large tent, where disciples bowed to him in reverence. With each bow, participants expressed their remembrance and respect, while also purifying their own minds. Around that time, eleven charter buses began arriving from Northern and Southern California.

At 9:00 a.m., members of the fourfold assembly lined up and walked solemnly to the site where the Venerable Master was cremated in 1995, reflecting deeply on his teachings and example. They then proceeded to the No Words Hall to view the sharira of Shakyamuni Buddha, Great Master Xuyun and Venerable Master Hua. Even for those who had visited many times before, seeing the sharira and the personal items Master Hua once used stirred deep memory—bringing to mind his tireless travels across countries to spread the Dharma, his fasting and dedication to resolving critical crises, his spirit of “seeking no comfort for oneself, but vowing to save all beings from suffering.”

The Grand Offering Ceremony began at 9:50 a.m. Due to the large number of participants, the assembly was divided into eight groups. Each group respectfully passed the carefully prepared offerings—incense, flowers, lamps, scented water, fruits, vegetables, tea, and precious items—from hand to hand until they reached the offering table before the Buddha. On regular days, designated individuals take turns presenting offerings at the altar. But on the Venerable Master's Nirvana Anniversary, this grand offering ceremony is unique—everyone who participates has the rare blessing of personally presenting offerings of fruits, dishes, and other items to express their devotion to the Buddhas, Bodhisattvas, and the Venerable Master Hsuan Hua.

Dharma Talk at the Lunch Time:

Reverend Heng Sure began by warmly welcoming attendees from around the world, including Europe, Australia, and North America. He recalled that when the Venerable Master was still in the world, he lectured on the sutras every day, hoping the Buddha's teachings would spread far and wide. The Venerable Master also wished to share the Buddha's wisdom through multiple languages, and thus strongly promoted the translation of the sutras. Venerable Master dedicated himself to establishing the monastic community, building monasteries, advancing education, and promoting interfaith exchange—endeavors that now remain as part of his legacy for us to carry forward. Reverend

辦教育、推動宗教交流，這些都是上人留給我們繼續努力的遺願。實法師建議大家遇到令人發火的問題，或別人的惡言相向時，要記得念誦「南無觀世音菩薩」聖號，菩薩聖號如同清涼水或滅火器，可消我們的心頭火。如此便可止息爭端，進而化解戰爭；這就是六大宗旨中的「不爭」。實法師並表示，看到紀念法會來了許多年輕人，他感到很高興，因為年輕人代表未來。

比丘尼恒貴法師說，上人一生不攀緣、不化緣，而能建立這麼多道場，這是非常不容易的事。上人的教化中，她學到的重點之一是負責任的精神。她說：「我對自己的修行要負責任；身為僧團的一份子，我對道場要負責任；身為佛教徒的一份子，我對佛教要負責任。」貴法師並引述上人的開示，勉勵大家對佛教也要負責任：「我們要以復興佛教為己任，任勞任怨為佛教努力，心甘情願為佛教獻身；沒有絲毫企圖，沒有半點期待，人人若能如此，佛教焉有不復興之理？」

萬佛聖城方丈恒律法師則回憶1976年萬佛聖城成立後，恰逢通貨膨脹，很多弟子擔心無法維持；上人以節約惜福的精神，讓道場能夠持續成長。例如大齋堂，就是上人利用原本建築物所具有的三面牆，再外加一面牆，以及屋頂和地板，就完成了；省下許多建築成本和時間。上人住世時，就連一塊錢過橋費也以汽車共乘方式省下來。方丈以此為例，勸告大家：從上人惜福的模範當中，我們學習到要尊重所花費的每一塊錢，以及避免不需要的花費。如果我們能夠這樣做的話，那麼即使是在通貨膨脹、物價上漲的壓力下，我們仍然能夠知足常樂，並且同時也珍惜了這個地球上的資源，以及愛護我們的環境。

Sure encouraged everyone that, when faced with aggravating situations or harsh words from others, they should mindfully recite the name “Namo Guan Shi Yin Bodhisattva.” Like a cooling stream or a (spiritual) fire extinguisher, the Bodhisattva’s name can quell the flames of anger within. In this way, conflict can be dissolved, and bit by bit, even war defused—this is the essence of “no fighting,” one of the Six Guiding Principles. Rev. Sure also expressed his joy at seeing so many young people attending the memorial Dharma assembly, noting that youth represent the future.

Bhikshuni Heng Gwei shared that throughout his life, the Venerable Master neither schemed nor begged, yet he was still able to establish so many monasteries—a truly remarkable feat. Among the many lessons she learned from his teachings, one of the most important was the spirit of personal responsibility. She said, “I must take responsibility for my own cultivation; as a member of the Sangha, I must take responsibility for the monastery; and as a Buddhist, I must take responsibility for Buddhism as a whole.” Dharma Master Gwei also quoted the Venerable Master’s teachings, encouraging everyone to uphold this same sense of responsibility for the future of Buddhism: “Our responsibility is to revitalize Buddhism and cause it to flourish. We should bear the toil and complaints, work hard for Buddhism, and joyfully devote our lives to Buddhism, without hoping for a reward. If everyone has such an attitude, how can Buddhism not flourish?”

Dharma Master Heng Lyu, Abbot of the City of Ten Thousand Buddhas, recalled that following the City’s founding in 1976, it coincided with a period of inflation, causing many disciples to worry about the community’s sustainability. Yet, through the Venerable Master’s spirit of frugality and cherishing blessings, the monastery continued to grow. One example he gave was the construction of the dining hall. The Venerable Master utilized three existing walls from the original building, adding only one more wall, a roof, and a floor to complete it—saving significantly on construction costs and time. The Master would avoid unnecessary expenses. For instance, he would carpool just to save a one-dollar bridge toll. The Abbot used these stories to encourage everyone: from the Venerable Master’s example of cherishing blessings, we learn to respect every dollar we spend and to avoid needless consumption. If we can embody this spirit, then even amidst inflation and rising costs, we can live contentedly—and in doing so, we also help conserve Earth’s resources and care for our environment.

6月1日下午：

用完午齋的法師、義工和部分居士，一起在五觀堂前拍了大合照。無言堂開放一小時，提供大家再一次瞻仰舍利的機會。

佛殿一點鐘開始拜大悲懺；同時間在延生堂舉行的是三皈五戒，由恒實法師和恒山法師傳授。這次有46位善男子、善女人參加。其中年紀最大的，是一位84歲的李老居士，擁有工業藥劑學博士學位。他在西沙加緬度法界聖城擔任義務老師已有一年，這回主動發心，在上人涅槃30週年紀念法會中，同時皈依、受戒，為自己的人生晚景作了最圓滿的安排。年紀最小的，則是不滿三歲的麥可·韓塞。他平日喜歡聽佛教故事和宣公上人的故事，這天參加三皈依，獲得大家滿滿的祝福。

來自南卡羅來納州的阮梅表示，自己業障深重，人生路上困難重重；在上人涅槃30週年紀念法會中，能受三皈五戒，感覺獲得重生，有勇氣繼續前行。來自奧克拉荷馬州的王親梵，專程參加上人涅槃30週年紀念，她表示看到這麼多人從世界各地前來，感覺就像大家庭團圓，令她非常感動。來自英國倫敦的林道廣、韓金娥夫婦，家族中多人都已受過三皈五戒。他們和宣公上人因緣深厚，多次夢見上人。雖然上人色身不再，但仍感覺上人和大家同在，鼓舞著我們在修行路上繼續前行。

其實上人不僅鼓勵大家努力修行，也期望弟子們為廣建道場、翻譯經典、興辦教育、宗教交流而努力，延續上人「造佛菩薩、造阿羅漢」的大願。❀

Afternoon of June 1:

After lunch, Dharma Masters, volunteers, and some lay practitioners gathered in front of dining hall, the Hall of the Five Contemplations, for a group photo. The No Words Hall was opened for one hour, offering everyone another opportunity to pay respects to the sharira of Shakyamuni Buddha, Great Master Xuyun and Venerable Master Hua.

At 1:00 p.m., the Great Compassion Repentance Ceremony began in the Buddha Hall, while at the same time, the Three Refuges and Five Precepts ceremony was held in the Long-life Hall, hosted by Rev. Sure and Dharma Master Heng Shan. This time, forty-six devoted men and women participated.

Among them, the eldest was Elder Layman Li, 84 years old and holder of a Ph.D. in industrial pharmacology. He has been volunteering as a teacher at Sagely City of Dharma Realm in West Sacramento for a year, and on his own heartfelt initiative, chose to take refuge and receive the precepts during this 30th Anniversary of the Venerable Master's entering Nirvana—making the most perfect and meaningful preparation for the twilight of his life. The youngest participant was little Michael Hansard, not yet three years old, who loves listening to Buddhist stories and tales of Venerable Master Hua. On this day, he joined in taking the Three Refuges and received the warmest blessings from all.

Mai Nguyen, from South Carolina, shared that she has carried deep karmic obstacles and faced many hardships throughout her life. Receiving the Three Refuges and Five Precepts during the Venerable Master's 30th Nirvana Anniversary felt like a spiritual rebirth for her—giving her the courage to continue onward. Tina Vong, who traveled all the way from Oklahoma to attend the memorial, expressed how deeply moved she was to see so many people from around the world gathered together. To her, it felt like a joyful family reunion. From London, England, Quang Lum and his wife, Kim, recounted how many in their family have already taken the Three Refuges and Five Precepts. They feel a deep karmic connection with the Venerable Master and have dreamt of him numerous times. Although the Master's physical form is no longer present, they still feel his presence—uplifting and guiding us as we continue on the path of practice.

In truth, the Venerable Master not only encouraged everyone to diligently cultivate, but also hoped that his disciples would strive to build more monasteries, translate Buddhist scriptures, promote education, and foster interfaith dialogue—thus continuing his great vow to “make Buddhas, Bodhisattvas, and Arhats.” ❀