

KHÁNH ANH

April 2026 Newsletter
No. 148

ENGLISH EDITION

Translated texts with multilingual repetitions combined

Working edition for review

The newsletter is published every three months. This English working edition translates the articles, announcements, and forms. Texts repeated in several languages appear once. References identify the original pages. Personal names and addresses are retained. Donor lists and selected illustrated documents are reproduced in an appendix to preserve their names and figures accurately.

Dates and information follow the April 2026 newsletter. Identified discrepancies are noted in the text.

The Eight Retreat Precepts

Original pages 1-10. Most Venerable Thích Tuệ Sỹ. The Vietnamese teaching and its French translation are presented here as one article.

Cultivating moral discipline

The Buddha's Dharma is like good medicine, prescribed according to the illness. Yet it is not like Western medicine, in which the same formulation is used for the same condition, with only the dosage varying according to a person's weight. Although one Dharma method may be taught alike to many people, effective practice must also take account of each person's social circumstances, understanding, and experience. The practical methods may therefore differ somewhat.

The Eight Retreat Precepts are a case in point. The Buddha taught them for all lay Buddhists, regardless of social class or status. Nevertheless, differing understanding and many other factors mean that individuals interpret the discipline differently and receive it with different ultimate aims.

To understand this difference, let us first discuss the word “cultivation” or “practice.”

Everyone who comes to the temple to request the Eight Precepts shares the idea that they are cultivating discipline. But what is cultivation?

For some older Buddhists, whose worldly responsibilities are no longer substantial, practice means seeking blessings. Cultivating discipline becomes cultivating merit: receiving and observing the Buddha's precepts to plant the seeds of blessings to be enjoyed in a future life. Some hope to be wealthier, more intelligent, or higher in social position, perhaps even a ruler. Others hope for favorable conditions in a future life in which to study and understand the Dharma more deeply and advance their practice.

For such devotees, observing the Eight Precepts simply means receiving them, practicing the formal meal ritual, and solemnly offering the alms bowl to the Three Jewels of the ten directions. The ceremony's dignity and sacred offering recitations are thought to bring greater merit than making an offering to the Buddha at home. Beyond the offerings preceding the meal, the devotee may seek no further understanding of the discipline's nature or the meaning of each rule. They may therefore not realize that its effects can lead to higher blessings, ultimately the undefiled attainment of nirvāṇa.

In ordinary language, cultivation is understood as correction: abandoning evil for goodness and returning from wrongdoing to the right path. This is a limited interpretation of the word. Cultivating oneself to order one's family, with the final aim of peace throughout the world, still remains within worldly existence. It rises and falls with impermanence and change, carrying in body and mind the difficult-to-erase traces of past greed, anger, delusion, and countless afflictions and defilements.

The Buddha taught the Eight Retreat Precepts to noble disciples: people living at home and experiencing the world's five sensual pleasures, yet firmly established in the noble path. In this sense, cultivation means development: making oneself increasingly noble, approaching the noble path and gradually seeing more clearly the steps that lead to nirvāṇa. This is cultivation of discipline, concentration, and wisdom. These three form a continuous, interconnected sequence.

Some say, “Practice lies entirely in the mind.” This is partly true. But without training the body and restraining its instinctive pursuit of pleasure, speaking of mental cultivation becomes rather unrealistic. Cultivating the body is cultivating discipline; cultivating the mind is cultivating

concentration. Concentration provides the basis for wisdom to arise.

Why is bodily cultivation called discipline? Within the five lay precepts and the eight proximity precepts, the required training prevents body and speech from engaging in harmful acts.

Cultivating discipline means developing morality. It may also be called correcting body and mind and refining moral qualities so that one's life becomes more noble. Cultivating concentration does not mean "repairing concentration." It means developing mastery of body and mind, gathering attention rather than allowing the mind to wander, strengthening understanding and opening wisdom. Cultivating wisdom likewise means developing and elevating understanding, opening one's eyes to see things clearly.

What, then, is a precept? We ordinarily understand precepts as prohibitions. In the Buddha's teachings, however, they have a broader meaning. Their fundamental meaning is human dignity. Keeping precepts preserves one's moral qualities and human worth.

Cultivating discipline raises that dignity: the moral qualities that make a human being valuable.

What is human quality? We are born into human society, live, grow, and die. For an ordinary person, it may be enough not to do evil that harms oneself or society, to keep one's life intact, and to die without regretting having harmed others. Worldly morality reaches about this far.

Buddhist cultivation of discipline seeks to raise human quality further, beyond our present level.

How can we go beyond human limitations? What is the purpose of each person's birth? Our parents give birth to us; we grow up, establish families, and fulfill duties to family and society, bringing happiness to the household and peace to society. This may seem sufficient.

Through cultivating discipline, however, one discovers something more noble.

It cannot be explained in a few words. Only lived experience and practice reveal what "higher" means. At the foot of a mountain, our view reaches only the treetops. When someone guides us to the summit, we understand the mountain's height.

We may not initially know how far we have risen, but with time and practice we can see it. Practicing discipline with this awareness reveals its effects. Otherwise, keeping precepts amounts merely to doing good deeds for favorable future results: wealth, happiness, complete faculties, or greater intelligence. Even the intelligence of a great scholar or ruler remains within human limitations, unable to conquer aging or death. Many things remain unconquered; we are still enslaved by something we do not understand.

A person born into a family of slaves, with enslaved parents and an entire enslaved lineage, grows up without even knowing what has enslaved them.

Only someone who opens a way and reveals human worth can show them their bondage and the possibility of freedom. We are similar: for hundreds or thousands of lives, we have been accustomed to enslavement by a force we do not understand and that no one has yet seen. We accept this condition as normal.

Consider a child born with scabies. Their happiness is sitting beside a fire and scratching. The more they scratch, the greater the apparent relief, yet the sores worsen. Relatives pity the child and take them to a physician. The child cries, accusing parents and relatives of cruelty: "I was itchy and you would not let me scratch. I was warm beside the fire, and you took me away to make me suffer." Later, when the illness is cured, the child no longer wants to scratch. Asked to sit by the fire, they say it is too hot and sit elsewhere.

We are beings immersed in foul mud. How many clearly see that they are living in mud? It is difficult to see. A child who falls into a swamp may delight in the ground sinking, until suffocation

makes even crying impossible.

By many skillful means, the Buddha rescues beings from the swamp of birth and death. Once lifted out, they are washed with the water of discipline, perfumed with concentration, and adorned with garlands and jewels of wisdom. They can then go wherever they wish, clean and fragrant, noble enough to join any assembly, even a royal court.

Understanding the mud, the pure water of discipline, the fragrance of concentration, and the peaceful garland of wisdom requires practice.

The first practice is receiving precepts. The Buddha established different levels according to capacity, just as bodies differ: a weak person weighing 35 kilograms may carry twenty, whereas a strong person may carry a hundred. Discipline is likewise established according to capacity, moral strength, and self-restraint.

Learning the Buddha's precepts is like a child learning to walk. Falls are inevitable; parents help the child get up. One cannot avoid every fall.

A practitioner may transgress after receiving precepts, but recognizing the fault requires correcting it. No one is born able to walk immediately. Even a royal child falls and cries without assistance. The natural response is to rise again. Some lack determination and remain down, just as some practitioners begin diligently but later decline and never recover.

For these first steps, the Buddha established the Five Precepts. One step higher are the Eight Retreat Precepts.

The meaning of the Eight Retreat Precepts

Literally, Bát Quan Trai means eight abstentions, like eight gates blocking unwholesome actions. More precisely, these are the “proximity precepts,” meaning to live close to monastic life, temples, and purity. One becomes familiar with a pure life and discovers its value.

At a higher level, proximity means learning to live close to the life of an arahant, a noble one who has transcended worldly existence.

They are also called the uposatha precepts, or precepts of increasing purification: keeping them develops wholesome and pure qualities within us.

For monastics, all disciplinary rules model moral life on an arahant. Although anger and desire may remain inwardly, outward conduct in walking, standing, sitting, and lying down strives to follow the noble ones. Laypeople cannot live entirely in this way but can approach it and become familiar with it.

This familiarity gives confidence that noble beings, arahants of complete moral integrity, genuinely exist in this world: people free of greed, hatred, and delusion, constantly at peace and no longer submerged in painful rebirth. This uplifting faith provides meaning and direction for life.

From such confidence, goodness grows. One no longer needs an external prohibition against killing or stealing; one naturally refrains, believing in the higher value one is learning. This is the positive meaning of discipline. Precepts are not simply negative prohibitions, although instruction naturally describes what should and should not be done.

A wise person knows the wholesome path and follows it, recognizes harmful paths and avoids them without needing a prohibition. For those unable to distinguish what is noble from what is base, prohibitions are necessary. A sensible adult does not thoughtlessly grasp fire or poison. A child who understands little may eat or drink anything, risking great danger. Such people need

clear rules of permitted and forbidden actions.

The meaning of receiving precepts

Only arahants can clearly distinguish, through undefiled wisdom, what is harmful and what is not. Other ordinary beings, including gods and humans, are covered by the dark veil of ignorance. They cannot clearly determine which path to follow or recognize what is dangerous. The Buddha therefore established precepts to guide their practice. After taking refuge in the Three Jewels, his disciples receive and observe them.

Receiving precepts means voluntarily vowing to follow the prescribed restraints, training oneself, cultivating body and mind, and elevating moral quality and spiritual worth. When this vow is correctly made according to the Dharma, a protective capacity arises within the recipient. It is like a dike preventing dirty water from flowing into a clean pond.

Our mind resembles a lake: its water is naturally clear, but rubbish surrounds it and muddy streams continually flow in, making it dirty and harmful. A barrier is needed to keep these streams out. In this analogy, discipline is the embankment.

How is that embankment built and kept strong? This is the meaning of receiving and maintaining precepts.

A person who has not received Buddhist precepts may still live an exemplary moral life. But this is spontaneous, inborn morality, like a gentle deer remaining gentle without higher development. Such a person lacks the protective capacity through which discipline grows. Their goodness is like a precious seed kept in storage: unless planted, it never becomes a tree with flowers and fruit.

Traditionally, precepts are received on lunar observance days: the eighth, fourteenth, fifteenth, and thirtieth days, with the twenty-third and twenty-ninth sometimes added. Ancient Indian beliefs held that spirits troubled humans on such days and that the heavenly ruler and Four Guardian Kings visited the human world to help those doing good. People therefore offered gifts and prayed for protection, removal of evil spirits, prosperity, and luck.

Buddhists do not rely on such attempts to bribe divine beings. They trust their own wholesome and unwholesome actions and the resulting consequences. Instead of making supplications, they practice the Eight Retreat Precepts.

People unfamiliar with rural life may not notice lunar effects. Rural communities, through generations of observation, have associated changes of temperament with the lunar cycle: greater gentleness or aggression, cheerfulness or irritability. Receiving precepts on these days is therefore described as especially influential in cultivating body and mind.

Today, everyday life is concentrated in cities, where even eclipses may pass unnoticed. Social rhythms replace lunar ones: Friday, Saturday, and Sunday feel different from ordinary weekdays. It is therefore not essential to follow the moon; receiving precepts on a Sunday is also possible.

There are two kinds of duration. First, lifetime precepts: after vowing, one maintains them throughout life; at death they cease automatically. Before death, if faith and interest are lost and one declares that one relinquishes the precepts or abandons Buddha, Dharma, and Sangha, their foundation is likewise lost.

Second, precepts for one day and one night: the proximity precepts. After reception, their foundation remains active in body and mind for that period, traditionally from one sunrise to the next, and then expires automatically.

In cities, this may be measured by the clock, for example from six one morning to six the next. After twenty-four hours, whether or not a ceremony is held, the precepts cease. A closing ceremony is an act of dedication, directing the merit of a day's observance toward a particular aspiration.

The Eight Precepts are not self-administered: they are received from a novice, monk, or nun.

The content of the eight precepts

Their meaning can be divided into four groups.

1. Four fundamental moral precepts: abstaining from killing, stealing, sexual misconduct, and false speech. These concern the most basic human qualities. Losing them means losing human worth and descending to lower forms of existence. Whether or not a Buddha appears in the world, these qualities are necessary for human rebirth. When the Buddha teaches and disciples vow to uphold them, they become a force that both protects and elevates the mind toward the noble path.

They are the basis of the Five Precepts. The difference is that the Eight Precepts prohibit all sexual activity, whereas the Five prohibit sexual misconduct. Since the Five are undertaken for life and the Eight for a day and a night, their practical character also differs.

For example, within the Five Precepts, refraining from killing protects against future painful consequences and supports favorable human rebirth. Within the Eight, it also becomes an active capacity to counter afflictions, control and eliminate anger, and facilitate meditation and higher spiritual attainments.

2. One precept removes heedlessness: abstaining from alcohol and intoxicants, which make the mind unrestrained and uncontrolled. In the Five Precepts, this prevents drunkenness and loss of self-control leading to other transgressions. In the Eight, it develops into a capacity to block and remove heedlessness.

The Buddha taught that one condition leads to nirvāṇa and another makes beings servants of Māra, the lord of death. A person who has fully developed heedlessness within the heart cannot escape Māra's grasp. Conversely, freedom from heedlessness leads beyond his control to ultimate peace.

Heedlessness means carelessness, distraction, acting thoughtlessly, lacking self-control and wakefulness. Consider a student with an examination tomorrow who has not learned the lessons but spends the time watching football; failure follows. Such uncontrolled distraction obstructs important achievements.

There is bodily and mental heedlessness. At a little tiredness, one lies down; after briefly studying, one goes to sleep. A practitioner reciting a rosary may begin thinking about many other things halfway through. Mental heedlessness loses mindfulness, follows idle thoughts, and fails to concentrate on goodness, making wrongdoing easier.

3. Two precepts counter conceit: first, abstaining from high, luxurious beds and seats; second, refraining from garlands, jewelry, perfumes, and cosmetics, and from singing, dancing, music, or deliberately watching and listening to entertainment. In novice discipline, these are divided into three rules for training mindfulness.

Worldly class and rank are used to judge a person's value. An emperor traveling incognito with a few guards and dressed as an ordinary citizen inspires neither fear nor special respect. King Pasenadi used to leave his palace with an escort, swords, spears, and parasols, but when he visited the Buddha he set aside all royal insignia, walked alone to the teaching hall, and bowed.

One cannot enter the noble path with conceit, a sense of power, or wealth. The Buddha compared the four great rivers entering the ocean and acquiring one salty taste to the four social classes entering the noble path and acquiring one taste: liberation.

4. One precept constitutes the essence of the observance: abstaining from eating outside the permitted time. This supports all eight rules and distinguishes their character from the corresponding Five Precepts.

In Chinese custom, before an emperor made offerings to Heaven and Earth, he purified himself through a ten-day period of abstention from alcohol, meat, and sexual activity. In India's Vedic tradition, a householder offering Soma to the gods likewise fasted beforehand, avoiding the evening meal.

Such customs belong to religious belief and supplication and do not directly govern Buddhist practice. Yet the days chosen do carry significance.

In ancient agricultural societies, sages and forest ascetics observed that certain days made people particularly sensitive, more irritable or more joyful. Unable to explain this rationally, they expressed it through beliefs in troubling spirits or protective deities.

Buddhists who have received the Three Refuges and Five Precepts avoid killing, stealing, and lying every day. This abstention initially remains a restraint. Taking on the fasting observance, however, introduces an active force strengthening the precepts' protection. Hence the term "increasing purification."

Eating and drinking ordinarily seem unremarkable. During observance, one continuously remembers that from noon until the next morning one will not eat and will drink only what discipline allows. This awareness sustains vigilance and protection, forming a foundation and catalyst through which the other precepts' protective power circulates and grows. Eating outside the permitted time therefore cancels the observance's essential basis.

For worldly people, evening meals are often central: not only food, feasting, sensual enjoyment, but social relationships, conversations, and business, whether good or harmful. This strengthens the ties binding a person to society. Abstaining for a day temporarily steps away from these entanglements. Through that distance, the layperson experiences renunciation and the value of freedom from worldly bonds. This is the beginning of the noble path and the meaning of "proximity."

In this sense, the Eight Precepts' core is abstaining from food outside the allowed period. Offering the midday meal, reciting sutras, prostrations, and confession support and strengthen the discipline but are not its essential element.

In the Buddha's time, Anāthapiṇḍika and Visākhā were wealthy lay benefactors with substantial property. They regularly observed the precepts. They went to a monastery to receive them from a monk or nun, then returned home to manage their affairs as usual. Through abstaining from the evening meal, the discipline remained active in body and mind for a full day and night.

Many people accustomed to evening meals request concessions, such as porridge or cereal preparations to relieve hunger. The teaching says that this changes the observance from moral discipline to a good action seeking blessings. It also states that fasting for one day is harmless and that those who practice discover its great benefits. Only practice, the author concludes, reveals the value of this discipline.

Developing the roots of goodness

Among the roots of goodness, the first is faith and the second diligence. Diligence means willpower: without it, wholesome roots cannot develop.

Diligence is often confused with merely being busy. Everyone can be active, since living requires work and inactivity becomes boring; even continually watching television eventually grows tiresome. This activity is not necessarily diligence.

A diligent person has determination. Many imagine determination means heroic, great deeds. Yet whether the task is large or small, one must remain resolved and persevere. Once a decision is made, do not abandon it. This strength must be trained.

It is easily lost. People make promises enthusiastically, then gradually cool until the resolve disappears. Reasons and excuses are always available. These justifications for withdrawal nourish heedlessness day after day.

When determination is lost, faith also eventually disappears. Wholesome practices are neglected and finally abandoned. Faith must therefore be accompanied by diligence. Sufficient determination enables attention, or mindfulness. Mindfulness and concentration allow genuine, correct understanding: wisdom.

How do we develop faith, diligence, mindfulness, concentration, and wisdom?

Studying and observing the Eight Precepts brings us closer to an arahant's way of life and establishes confidence in the noble path, knowing that a way beyond conditioned existence is available.

Diligence is determination. Mindfulness means not neglecting wholesome practices or forgetting life's highest purpose.

Recollection begins with remembering and reflection and develops into right mindfulness. Those observing the Eight Precepts are encouraged to practice the six recollections: Buddha, Dharma, Sangha, generosity, discipline, and the heavens. These are also part of developing concentration.

Recollection of the Buddha contemplates his qualities. He is fully awakened, has eliminated afflictions, possesses complete morality, and is free of greed, hatred, and delusion. He is worthy of offerings, perfectly knowing and fully awakened: the ten titles of the Buddha. Recollection means reflecting on his great loving-kindness, compassion, wisdom, and insight, rather than merely reciting without understanding.

Recollection of the Dharma contemplates the Buddha's teaching. The Blessed One's Dharma is well explained, pure, and free from desire. Practiced, it produces results and brings peace here and now. It invites us to come, see, and experience, rather than listen from afar. Without approaching, practicing, and testing it, one cannot understand it.

Recollection of the Sangha recognizes the community of the Buddha's disciples walking the noble path, whether still ordinary practitioners or noble ones moving toward nirvāṇa or having realized its fruits. Such members of the Sangha truly exist. Recollecting Buddha, Dharma, and Sangha establishes confidence that the noble path exists in this world.

Recollection of generosity reflects on the effectiveness of giving: practicing relinquishment, letting go of money and fame, and not clinging greedily to possessions.

Recollection of discipline considers how to keep precepts intact: unbroken, uncracked, unstained, and pure like a clear jewel.

Recollection of the heavens reflects that beyond the human realm there are celestial realms, and beyond them the worlds of bodhisattvas and Buddhas. At least, there are levels of existence higher than the human condition.

When wholesome roots are cultivated and the Eight Precepts fulfilled, effects become visible and tangible. One feels the wondrous subtlety of the Dharma, which raises life to a nobler level and steadily increases dignity.

The Buddha's Dharma is not separate from the world: it is life itself. Understanding it means understanding our own existence, why we live and why we die. To spend a lifetime struggling and working, even becoming a ruler, without knowing where we ultimately go would be a great waste.

May every Buddhist, after a day of observing the precepts, feel one step closer to the noble path.

Captions on pages 1-10: lay practitioners receive the Eight Precepts for the first time in Bính Ngộ, from Friday afternoon, March 13, to Saturday afternoon, March 14, 2026, at Khánh Anh; monastics and devotees conduct the formal meal, walking meditation while recollecting the Buddha, and dedication of merit. One photograph shows a visit by Nepal's ambassador and family after the formal meal.

Évry Cathedral and Khánh Anh Pagoda: two architectural and spiritual symbols

Original pages 11-14. Nguyễn Đình Nhân; German version signed Margaretha Grieder - Nguyễn Đình Nhân.

On February 7, 2026, in a ceremony filled with symbolism and spirituality, Évry-Courcouronnes officially inaugurated a street named “Rue du Très Vénérable Thích Minh Tâm,” honoring the founder of Europe's largest pagoda, Khánh Anh.

The event marks an important stage in recognizing Buddhism's role in the region's intercultural and religious life.

A parallel between two architectural and spiritual symbols

Évry Cathedral is presented in the article as a unique French work conceived by Bishop Herbulot, the only cathedral in France built in a modern, innovative style.

Khánh Anh Pagoda, in the Parc aux Lièvres neighborhood, has become a living symbol of Buddhism's presence in Europe for more than thirty years.

Although different in architecture and faith, both embody the city's aspiration to be a place of faith, dialogue, openness, and fraternity.

A street honoring an emblematic figure

In December 2025, the municipal council approved the name “Rue du Très Vénérable Thích Minh Tâm.” Its implementation followed on February 7, 2026. Four signs are described along the long road passing the pagoda, preserving the memory of the Vietnamese master whose dedication made this major religious institution possible.

The initiative was supported by the municipality and particularly by Thích Quảng Đạo, a disciple and spiritual successor of Thích Minh Tâm, who convinced the local authorities to recognize his teacher in this way.

A tribute arranged by a devoted disciple

Thích Quảng Đạo plays a central role in preserving and transmitting his teacher's legacy. His efforts in intercultural dialogue were recognized by the Senate's medal of honor in 2024 and a parliamentary distinction in 2025 for humanitarian and social action.

Since arriving in France in 1981, he has worked for peace, social cohesion, and solidarity, carrying forward his teacher's spirit.

A place of encounter and intercultural dialogue

On a wooded hill overlooking the Seine Valley, Khánh Anh has become a place of exchange among religious and cultural traditions. Its founder devoted his life to peace, religious freedom, and intercultural dialogue abroad, particularly in Europe.

The new street sends a powerful message: a spiritual and humanitarian heritage is recognized within Évry's urban fabric.

A lasting heritage for the city

Naming the street after Thích Minh Tâm expresses the municipality's wish to preserve his influence. The pagoda continues as a place of dialogue and openness, embodying the peaceful, fraternal vision of the master who died in Finland in 2013.

The original versions contain an inconsistent phrase concerning the pagoda's inauguration in 1995 and the Dalai Lama's presence in 2008; these dates should be checked against the later article, which gives August 16, 2015, for the inauguration after construction began in 1995.

New address: LA PAGODE KHÁNH ANH, 1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes, France.

The inauguration is a milestone in recognizing Buddhism's place in French and European society. It also highlights dialogue, tolerance, and peace, values cherished by both Thích Minh Tâm and his successor. It reminds us that faith and solidarity can build strong bridges between communities.

Captions: exhibition of the biography of the late Most Venerable Thích Minh Tâm (1940-2013); European monastics, local officials, guests, residents, and devotees at Khánh Anh for the street's ribbon-cutting ceremony; speech by Stéphane Beaudet, Mayor of Évry-Courcouronnes.

Évry activity program printed on page 12

Date	Activity
April 25, 9 a.m.-5:30 p.m.	Pure Land practice; homage to Mahākāśyapa
May 2, 8 p.m.	Homage to Cundī Buddha
May 8-9, 8 p.m.	Eight Precepts; teaching by Thích Hạnh Tân
May 10, 11 a.m.	Weekly prayers for the deceased; Thích Hạnh Tân's teaching at 2 p.m.
May 20, 8 p.m.	Homage to Mañjuśrī
May 23, 9 a.m.-5:30 p.m.	Pure Land practice; homage to Mañjuśrī
May 31, 10:30 a.m.	Fourth-month full moon; Buddha's birth ceremony, Buddhist year 2570
June 1	Monastics enter a three-month summer retreat
June 5-7	Gyudmed Monastery teachers: Avalokiteśvara's vows and Tibetan ritual music
June 7, 11 a.m.	Great Buddha's birth celebration with Thích Tánh Thiệt and venerable European monastics; performance at 1 p.m.
June 8, 8 p.m.	Samantabhadra's spiritual accomplishment
June 12-13, 8 p.m.	Eight Precepts; Medicine Buddha's birth
June 27, 9 a.m.-5:30 p.m.	Pure Land practice; homage to the monastery's protectors
July 10-11, 8 p.m.	Eight Precepts; teaching by Thích Thông Trí
July 12, 10:30 a.m.	Weekly prayers for the deceased; Thích Thông Trí's teaching at 2 p.m.
July 16, 8 p.m.	Homage to the Dharma protector
July 20-30	Thirty-seventh European Dharma seminar, Marseille
August 1, 8 p.m.	Avalokiteśvara's spiritual accomplishment
August 9, 3 p.m.	Weekly prayers for the deceased; opening of Vu Lan recitation. Chanting the Ullambana Sūtra and filial devotion each evening from 8-10 p.m., continuing until August 16
August 16, 11 a.m.	Vu Lan, Buddhist year 2570, with Thích Tánh Thiệt and European monastics; cultural offering at 1 p.m.

Year of love and compassion for world peace

Announcement on original page 13.

Friday, June 5, and Saturday, June 6, 2026: teaching by Venerable Geshe Damchoe Yarpher, **2-3:30 p.m.**, followed by questions and answers, **3:30-4 p.m.**

Sunday, June 7: sacred songs and music by Gyudmed monks, **1-1:30 p.m.**, in the multipurpose hall below the prayer hall.

Activities also include creation of the compassion bodhisattva image, purification of karmic tendencies, and Tibetan calligraphy of mantras for compassion, love, and peace.

Venue: 1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes. RER D, Bras de Fer station. Telephone: +33 1 64 93 55 56 / +33 7 70 07 33 99.

Forgiveness and the bodhisattva precepts

Boxed text on original page 14. Most Venerable Thích Tuệ Sỹ.

“Wrong done to us by others can and should be forgiven. Offenses against others should also be forgiven, because forgiveness gives the offender an opportunity to reform. Buddhism believes that everyone, even a murderer, possesses Buddha-nature, like gold within ore: refine the ore and gold emerges.

Buddhism also teaches that hatred should not be repaid with hatred, for otherwise hatred multiplies. Yet forgiveness does not erase the karmic consequences of actions. Someone sincerely repentant need not merely ask for forgiveness; they should genuinely reform and create goodness greater than, or at least equal to, the wrong committed.

Society may punish an offender, but punishment is not revenge. Its purpose is to prevent further harm; revenge nurtures hatred in the name of justice. Forgiveness does not mean declaring an offense nonexistent, but relinquishing the thirst for revenge, because nurturing hatred destroys our own peace and the peace of those around us.”

Rue du Très Vénérable Thích Minh Tâm: Vietnamese Buddhist heritage in the West

Original pages 15-18. Nguyễn Đạo Văn Công Tuấn.

The street bearing the elder Most Venerable Thích Minh Tâm's name is a source of pride for Vietnamese Buddhism.

In the history of religious communities abroad, few events are as deeply symbolic as a secular Western authority giving a street the name of a religious practitioner.

After “Thích Nhất Hạnh Way” in New York in April 2025, Évry-Courcouronnes near Paris decided to name a street section beside the great Khánh Anh Pagoda “Rue du Très Vénérable Thích Minh Tâm.” This is more than an ordinary administrative act. It affirms that Buddhist morality, service, and wisdom are recognized by Western society as part of humanity's shared cultural heritage.

From a local resolution to historical meaning

On December 11, 2025, the municipal council officially approved the name of a section of Rue François Mauriac adjoining Khánh Anh after the Vietnamese Buddhist monk Thích Minh Tâm (1940-2013). For Vietnamese Buddhists in France and Europe, this was a historical moment: an eminent Vietnamese monk's name was officially inscribed in the public space of a French republican city, roughly forty kilometers from Paris's Eiffel Tower.

On Sunday, December 14, municipal representative Michel Bonnafoous came to the pagoda to present the decision signed on December 11. In the main hall, representatives of the European Church's Executive Council respectfully received it: First President Thích Tấnh Thiệt, Second President Thích Như Điển, Thích Quảng Hiển, Thích Thông Trí, abbot Thích Quảng Đạo, and participating monastics and devotees.

The street signs were inaugurated on Saturday, February 7, 2026, by representatives of the Essonne department and Évry-Courcouronnes, together with numerous Vietnamese monks, nuns, and devotees.

The event transcends a personal tribute. It conveys a long process of Vietnamese Buddhist integration abroad, built not only through historic events but through quiet, sustained action over many decades.

Thích Minh Tâm was one of the most prominent overseas Vietnamese Buddhist elders from the second half of the twentieth century into the early twenty-first. His study and practice were closely linked to the Vietnamese community's fate after historical upheavals, when millions left their homeland and had to rebuild spiritual life abroad.

Through years of study, research, and teaching in Vietnam, Japan, and France, he understood that the community's long-term survival could not rely solely on cultural memories. Strong spiritual centers were needed to nurture morality and spiritual life for future generations. He therefore devoted his entire life to propagating the Dharma, training monks and nuns, and laying the foundations of Vietnamese Buddhism in Europe.

A spiritual home built amid historical challenges

In June 1995, Thích Minh Tâm began building Khánh Anh Pagoda in Évry despite serious legal, financial, and staffing difficulties. Twenty years later, on August 16, 2015, the great pagoda was inaugurated. The project sought not only a place of worship but an international cultural, educational, and spiritual center.

Through its development, Khánh Anh became Europe's largest pagoda, a center of Vietnamese Buddhist religious and cultural activity and a meeting place for international Buddhists. Under his leadership, it served as a bridge among Buddhist traditions and between Buddhism and multicultural French society.

The municipality's naming decision clearly demonstrates secular society's appreciation of Buddhism's values. In a republic that emphasizes secular principles and cultural values, recognition arises not from religious belief but from concrete social contributions: peace, tolerance, dialogue, and community service.

The street becomes a symbol of harmonious encounter between spiritual practice and everyday life, between East Asian spiritual traditions and Western civilization.

For Vietnamese Buddhism, this is pride beyond the community alone. It affirms that its presence abroad is not simply a religious legacy of the past but an active contribution to local society, recognized as a valuable cultural and spiritual resource. Such heritage benefits human life regardless of skin color or ethnicity.

Thích Minh Tâm's name is thus connected not merely to a pagoda or place but to an entire generation of monastics who built Buddhist life as refugees far from home, with wisdom, compassion, and tireless service.

Like waves: one generation follows another

On this occasion, Thích Quảng Đạo, abbot of Khánh Anh and a disciple of the elder, was also honored by the French National Assembly for practical contributions during the COVID-19 pandemic. This recognition goes beyond the individual and illustrates the continuity of an aspiration planted and nurtured by an earlier generation.

During France's unprecedented health crisis, a Buddhist monk undertaking relief work, offering comfort, and conducting funerals clearly demonstrated Vietnamese Buddhism's engagement with society. Buddhism did not stand apart from collective suffering; it provided meaningful spiritual support during crisis without distinction of race or religion.

The street sign does more than guide passersby. It silently communicates a message of service without pursuit of fame and of building the Dharma in connection with society's welfare. It holds particular symbolic meaning for Vietnamese Buddhists in Europe.

The elder's legacy does not end with architecture, Khánh Anh, other European monasteries, titles, or honors. It lives in the path of practice, service, and bodhisattva conduct that he opened.

His annual European Dharma seminars had reached their thirty-sixth gathering by 2025. Each includes a "University for Young Children," planting early seeds of morality. The annual winter retreat for European monastics and devotees likewise preserves the lifeblood of the Dharma.

The responsibility of present and future monastics and devotees is not merely remembrance but continuation: following his footsteps through concrete action, mindful engagement, and the Six Perfections he cultivated throughout his life.

Amid Europe's social changes, his legacy is recognized by local authorities and society as a shared value transcending religion and ethnicity. The street's meaning is therefore greater than a place name or sign.

It is a quiet, compelling reminder: when the true Dharma is fully practiced with compassion and wisdom, no territory or border can confine it. Wherever people live according to the true Dharma, wisdom shines and human life receives abundant blessings.

Donor acknowledgments

Original pages 18-19. Personal names and donation amounts are reproduced in the appendix rather than retyped from uncertain optical recognition.

The headings of the published lists are:

- **Offerings for Thanh Minh 2025**, the ancestral remembrance observance; the list begins at the bottom of page 18 and continues in its right-hand column.
- **Offerings for the 2026 prayers for peace and protection**, on page 19.
- **Offerings for the Medicine Buddha ceremonies in 2026**, on page 19.
- **Offerings for the 2025 solidarity meal**, on page 19.
- **Offerings for the great 2025 Buddha's birth celebration**, on page 19.

The abbreviation “Pt” identifies a Buddhist devotee. Names are preserved as printed; figures are the donation amounts recorded in the newsletter.

Offering forms

Original page 20.

Avalokiteśvara statues for the Quan Âm tower

Name / current address / telephone / Buddhist name:

.....

Voluntary donation: € ; or offering of one statue at **€70**, with a name inscribed beneath the statue.

Dedication of merit for the peace of: ; or for the deceased:

.....

Great Buddha's birth celebration, 2650-2026

Name / current address / telephone / Buddhist name:

.....

I offer € toward the great Buddha's birth celebration.

Dedication for the peace of: ; or for the deceased:

.....

Rice support for the thirty-seventh European Dharma seminar in Marseille

Name / current address / telephone / Buddhist name:

.....

I offer sacks of rice, each valued at **€35**.

Everyone is warmly invited to offer a sack of rice and share the local organizing committee's responsibilities.

Dedication for the peace of: ; or for the deceased:

.....

Offerings to monastics during the summer retreat, June 1-August 28, 2026

Name / current address / telephone / Buddhist name:

.....

I offer € to the monks and nuns during the three-month summer retreat at Khánh Anh in Évry-Courcouronnes, France.

Dedication for the peace of: ; or for the deceased:

.....

Registration for the thirty-seventh European Dharma seminar

Original page 21. Lycée La Cadenelle, 134 boulevard des Libérateurs, 13012 Marseille, France. July 21-30, 2026.

Complete one form per participant. Families registering several people must use separate forms. Those registering through GDPT, the Buddhist Family organization, should apply through their local unit.

Full name: **Buddhist name:**

Sex: female / male. **Date of birth:**

Class requested: Oanh Vũ - children; 1a - young people; 1b - advanced participants; 2a - adult beginners; 2b - French participants; 3 - adults who have attended several times; 4 - monastics only.

Previous attendance: yes / first time. If yes, seminar number and year:
.....

Service team: order and organization / washing dishes / cleaning / meal service / meal preparation. Select team 1, 2, or 3. Exemption only for participants aged 70 and over.

Fees: general rate €180; GDPT €120; Oanh Vũ children aged 4-12 €50.

Requests: taking refuge and receiving the Five Precepts / receiving bodhisattva precepts.

Address / telephone / email:

Name of a family member already registered / country:
.....

Fees: € ; **seminar donation:** € ; **offering to monastics:** € ;
rice donation: €

Accommodation team only: arrival date and time, airport or station, flight or train; departure date and time, airport or station, flight or train.

Bring: sleeping bag, toiletries, notebook, and pen. Participants are particularly asked to obtain travel insurance for this thirty-seventh seminar. Bring comfortable clothing and a practice robe for ceremonies and formal meals.

Send completed forms to Thích Quảng Đạo, Khánh Anh, Évry: **+33 7 70 07 33 99;**
khoatuhocpgac@gmail.com.

Other contacts: Thích Nữ Quảng Trăm, Khánh Anh mother pagoda, +33 6 09 09 01 19; Thích Thiện Toàn, +33 7 49 72 88 78; Thích Nữ Chân Đàn, +49 179 1282186. Please register through the original page's QR code, reproduced in the appendix.

Appeal for rice donations

Original page 22. The Vietnamese text is dated April 13, 2026; the French version April 5, 2026.

Homage to the Bodhisattva of the Forest of Merit, witness to the assembly.

Respectfully addressed to the Sangha, monasteries, pagodas, associations, businesses, Buddhist students, compatriots, friends, and devotees.

Following the tradition of the Unified Vietnamese Buddhist Congregation in Europe, each July a study and practice seminar is organized for lay Buddhists, together with a ten-day summer retreat for monastics. This year it takes place in Marseille, France, **July 21-30, 2026**.

During the lifetime of the Most Venerable Thích Minh Tâm, many measures were adopted to ensure these seminars' success. Among them was an appeal to monasteries and devotees to offer a sack of rice at a symbolic value of **€35**, helping the organizing committee avoid a deficit at the close.

We sincerely invite everyone to contribute voluntarily to a sack of rice and share this task. Such support encourages and helps us carry out our responsibilities. Your contribution expresses your willingness to join us in ensuring the event's success.

May the Three Jewels protect you and bring peace, joy, and prosperity throughout the Fire Horse year Bính Ngọ 2026.

For the organizing committee of the thirty-seventh European Dharma seminar in Marseille, Bhikṣu Thích Quảng Đạo.

Donation form: full name, Buddhist name, address, telephone, email; amount in euros and number of sacks.

Beneficiary: Association Bouddhique KHANH ANH. **Bank:** Société Générale. **Account:** 00037286040. **IBAN:** FR76 3000 3015 7900 0372 8604 078. **BIC/SWIFT:** SOGEFRPP.

Contact: +33 1 64 93 55 56 / +33 7 70 07 33 99; thichquangdao@khanhanh.fr.

Information notice No. 4: European Dharma seminar in Marseille

Original pages 23-24. Évry-Courcouronnes, March 18, 2026.

Homage to our fundamental teacher, Śākyamuni Buddha.

Dear venerable monks and nuns, dear compatriots and Buddhist devotees,

Another Tết Bính Ngọ 2026 abroad has passed into the memories of Vietnamese people far from home. Vietnamese Buddhists were particularly busy preparing for and welcoming the New Year, understood in Vietnamese Buddhism as welcoming Maitreya's spring. Maitreya is the future Buddha who will continue revealing truth and wisdom and guiding beings after Śākyamuni.

After the festive days, Buddhists therefore continue wholesome practice, sowing seeds of worldly merit and undefiled spiritual merit through generosity, releasing living beings, opening sutra-recitation ceremonies, and praying for a peaceful year and family well-being.

European monasteries generally celebrate through the first lunar month. Thereafter they continue shorter retreats: Eight Precepts, Pure Land practice, meditation, and scriptural study. The Executive Council's venerable teachers join the monasteries in teaching and guiding devotees.

These activities continue through the Buddha's birth celebrations of Buddhist year 2570-2026. Afterward, monasteries may hold retreats of ten days, three weeks, or the full three months, from the sixteenth day of the fourth lunar month to the fifteenth day of the seventh.

The European Congregation traditionally integrates a ten-day retreat into its annual Dharma seminar, now in its thirty-seventh edition.

As stated in Notice No. 3, the seminar will take place at Lycée La Cadenelle in Marseille, **July 21-30, 2026**.

- **Tuesday, July 21:** arrival of monastics and lay participants.
- **Wednesday, July 22:** formal entry into retreat and opening of the seminar.
- **Wednesday, July 29:** conclusion of the retreat and seminar.
- **Thursday, July 30:** return home.

Organization

The senior leaders of the European Executive Council provide supervision and guidance.

- Adviser: Most Venerable Thích Nguyên Lộc.
- Head: Venerable Thích Quảng Đạo.
- Deputy heads: Thích Hạnh Quang and nun Thích Diệu Trăm.
- Setup and reception: adviser Thích Nguyên Lộc; coordinators Thích Hạnh Ân, Thích Quảng Ân, and Thích Thiện Toàn.
- Accommodation: Thích Viên Tịnh and Thích Tâm Nhật.
- Administration: Thích Diệu Trăm, Thích Hạnh Bốn, Thích Thiện Toàn, Thích Chân Đàn, devotee Hiền Tâm, and Buddhist Family members from Germany.
- Transportation: Thích Hạnh Quang coordinates Marseille volunteers.

- Meals: Thích Quảng Đạo coordinates pagodas and devotee teams.
- Food supply contacts: Hoàng - Diệu Trang and Thể - Diệu Dung in Marseille.

Other subcommittees will be completed later.

To make the seminar fully successful, we ask monastics to arrange their monastery responsibilities and attend the ten-day summer retreat, and devotees to organize family commitments and reserve these ten days at the end of July. Together we can create wholesome connections and accumulate provisions of wisdom and merit for this life and future lives.

The notice states that, about a week after Tết Bính Ngọ, severe armed conflict erupted over Iran in the Middle East, imposing heavy financial and material costs on both sides and affecting the global economy through fuel prices. It expresses uncertainty over the conflict's duration and describes instability spreading like an oil slick with worldwide effects. It prays that all conflicts, internal and external, may soon end so humanity can enjoy peace within and around it.

The retreat's ten days are therefore:

- An invaluable opportunity for European monastics and lay devotees to meet in the spirit of a harmonious Sangha and shared practice by the fourfold assembly.
- An opportunity to live harmoniously together, share understanding, and practice discipline together.
- A favorable occasion to study and practice Mahāyāna, raise the Dharma's great banner, break through doubt, cultivate merit and the awakening mind, and seek to embody Avalokiteśvara's compassion and Samantabhadra's great vows.

The Congregation invites monasteries and devotees to offer sacks of rice valued at **€35** to help make the seminar successful.

All merit from these ten days is dedicated to genuine world peace, from inner mind to outward circumstances, following the teaching: **“When the mind is at peace, the world is at peace.”**

We respectfully wish monastics harmony of the four elements, the joint adornment of merit and wisdom, accomplishment of Dharma activities, and benefit for all beings.

We wish devotees, compatriots, and their families peace of body and mind, favorable conditions, fulfillment of aspirations, firm faith in the Three Jewels, long life, and blessings.

Homage to the great Bodhisattva of the Forest of Merit.

For the Executive Council and organizing committee: First President Thích tánh Thiệt and Second President Thích Như Điển.

The original provides separate QR codes for monastics and lay participants. The notice is reproduced in the appendix so these remain accessible.

Address: 1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes. **Telephone:** +33 1 64 93 55 56 / +33 7 70 07 33 99. **Email:** thichquangdao@khanhanh.fr.

Lunar New Year message: Maitreya's spring, Bính Ngọ 2026

Original pages 25-26. Évry-Courcouronnes, January 14, 2026. Buddhist year 2569 as printed.

Homage to our fundamental teacher, Śākyamuni Buddha. Homage to the future Buddha Maitreya, who will descend into this world.

Dear venerable elders, monks and nuns, dear compatriots and Buddhist devotees,

The old year Ất Ty departs, leaving the universe of sun, moon, and stars to Bính Ngọ. At the threshold of the new year, on behalf of the Council of Elder Witnesses and Executive Council of the Unified Vietnamese Buddhist Congregation in Europe, we wish monastics and devotees boundless peace in the radiance of the Buddhas' and bodhisattvas' compassion and wisdom.

During the past year, humanity experienced anxiety and uncertainty amid continuing wars, natural disasters, and misfortune, one continent and one hardship following another. Worries weighed on hearts. Yet we are fortunate still to be alive, breathing in and out each morning. This too reflects wholesome causes planted through countless previous lives.

As students and practitioners of Buddhism, let us sincerely recollect the Four Great Debts of Gratitude that have sheltered us from human and natural calamities.

Through the teaching of the Three Jewels we have planted wholesome seeds and received human life in this troubled age. We owe gratitude to parents who gave birth and care, teachers and virtuous friends who educated us, the natural world, nation and society that protect us, and all beings whose support and interdependence sustain us.

With such fortunate conditions, as Tết Bính Ngọ arrives abroad, the four groups of Vietnamese Buddhist disciples in Europe should preserve the cultural spirit of Tết and spring, so that children born and raised abroad know their roots, culture, and ancestral customs.

At home, lay devotees should respectfully decorate altars of the Buddha and ancestors and offer incense, flowers, and suitable gifts to express gratitude. Remembering the source of the water we drink, we acknowledge and repay the kindness that carried us through a fortunate year.

At monasteries, warm spiritual homes and living foundations of Vietnamese Buddhist life, we should create a dignified, festive atmosphere without excessive extravagance. Everyone entering should feel the Vietnamese New Year's spirit and share the bonds of the community and Dharma in the present, remembering Tết at home and sharing joy with relatives and friends near and far.

Especially important are recitations of the Universal Gate Chapter, the Medicine Buddha repentance practice, and the Lotus Sūtra's Avalokiteśvara teachings, dedicating merit to early world peace and the ending of natural disasters, epidemics, and misfortune.

We pray that national leaders, through love for humanity, develop wisdom and compassion and act for their peoples' welfare, enabling humanity to live in love, peace, serenity, prosperity, and happiness.

Finally, may humanity end rivalry, jealousy, and hatred. Let us regard one another as brothers and sisters, children beneath the same vast blue sky covering the Earth. Love brings true calm and peace.

From the Buddhist philosophical perspective, mind and environment are not two; outside mind there is no environment. Hence the saying, “When the mind is at peace, the world is at peace.” The message expresses the aspiration that inner and outer wars, disasters, and epidemics would then have no opportunity to arise.

We wish all monastics health, merit and wisdom, full accomplishment of Buddhist works, and spiritual attainment.

To compatriots, devotees, and families, we wish a Bính Ngọ year of long life, blessings, auspicious conditions, and success as swift as a galloping horse.

Homage to the great Bodhisattva of the Forest of Merit. Homage to the great Bodhisattva of the Treasury of Joy.

For the Council of Dignitaries and Executive Council: First President Thích Tánh Thiệt and Second President Thích Như Điển.

Message to devotees in Germany

Devotees in Germany may offer solidarity loans or donations supporting Khánh Anh Pagoda in Évry-Courcouronnes through its German account. The original gives the account holder as **CHUA KHANH ANH (Rev. Le/Nguyen)**, Deutsche Bank, Hanover, account **549189900**, bank code **25070024**. The printed IBAN is incomplete: **DE55 2507 0024 0549**. See the original panel in the appendix; obtain the complete account details from the pagoda before making a transfer.

Life...

Reflection printed on page 26.

1. A person may lack money, education or ability, but must never lack ethical character.
2. Faithfulness and sincerity form the foundation of happiness in every relationship.
3. A fine exterior cannot conceal an empty inner life. Work diligently each day to cultivate the beauty within your soul.
4. If you cannot say something pleasant and loving, remain silent. Unkind words, criticism and reproaches cause pain and harm that cannot be recovered, like spilled water.
5. When you are at your weakest, hold on to hope. Others may abandon you; do not abandon yourself.
6. A smile need not mean happiness; tears need not mean exhaustion. Tired feet may still want to walk. Love need not be true; happiness need not be permanent. The body may be tired without the heart being tired; when the heart is tired, everything is tired.
7. Do not be selfish. If you cannot help, do no harm. If you cannot give, do not envy. If you cannot love and say kind things, smile instead; do not speak cruelly and inflict pain.

Wishes for the first day of Tết Bính Ngọ

Original page 27. Great Khánh Anh Pagoda, Évry-Courcouronnes.

Homage to Śākyamuni Buddha. Homage to the future Buddha Maitreya.

Dear venerable monks and nuns, representatives of local authorities, compatriots, Buddhist devotees, and guests,

A few hours ago, during the passage from Ất Ty to Bính Ngọ, we gathered here in the great Buddha hall for a sacred prayer service. We expressed gratitude to the Three Jewels, Dharma protectors and guardian beings, successive patriarchs, ancestors, parents, teachers, and all beings throughout the three realms and six paths.

Today, the first day of Bính Ngọ, we turn together toward the Three Jewels, reciting and praying for the Earth and universe, mountains and rivers, moon and stars to flourish, for harmonious seasons, prosperous nations, and humanity's well-being. May wars soon end, the world be peaceful, and beings live in happiness.

Besides gratitude to the Three Jewels, ancestors, and universe, we perform a noble act: repaying the Buddha's kindness by following his teaching and nurturing confidence in cause and effect.

From this faith, we sincerely recite his precious words so they enter body and mind and strengthen the Buddha-seed: stopping all evil, doing all good, and benefiting all beings. This plants both worldly blessings and merit transcending the world.

At this fresh beginning, we wish guests and families a Bính Ngọ year full of joy, auspiciousness, happiness, and accomplishment of work benefiting people and country. May the Three Jewels protect all Buddhist disciples and bring daily diligence in studying and practicing the Dharma.

Homage to the great Bodhisattva of the Forest of Merit.

Caption: after Thích tánh Thiệt and the Mayor of Évry-Courcouronnes officially unveil the street name, all gather for a commemorative photograph.

Bagneux activity program on page 27

Date	Activity
April 26	Lotus Sūtra recitation
May 3	Eight Precepts practice with Thích Hạnh Tân
May 10 and 17	Lotus Sūtra recitation
May 24	Buddha's birth celebration at Khánh Anh, Bagneux
July 5, 12, and 19	Lotus Sūtra recitation
July 21-30	Thirty-seventh European summer retreat and Dharma seminar, Marseille
August 2	Avalokiteśvara mantra practice
August 9-16	Lotus Sūtra recitation
August 23	Vu Lan at Khánh Anh, Bagneux

Different varieties, sharing one trellis

A Vietnamese-born woman begging in Paris

“Gourd, cherish the squash: though of different varieties, they share the same trellis.” — Vietnamese proverb. By Nguyễn Đại Thuật. Original pages 28–32; conclusion on page 16.

Every day, Nguyễn Minh Quốc passed through Montparnasse station on his way to and from work. When his usual Métro line closed for repairs, he took another route through the same interchange, using two long escalators.

A few steps beyond the second escalator, he noticed a woman asking for money. One leg was withered and bent, shorter than the other; two clean, gleaming metal crutches lay beside her. She looked Asian. There was something vaguely familiar about her eyes.

The stream of passengers carried him forward. How could a disabled person be begging in Paris, he wondered? Surely France’s welfare system protected people with disabilities, unless they were undocumented immigrants whose residence had not been authorized.

On subsequent evenings, she was still sitting in the same place, with a small cardboard box before her. She did not call out to passers-by. Sometimes Quốc looked at her and smiled. He almost stopped to give her money, then thought: “People like her receive priority assistance. Why should they beg and bring shame on France?” He walked on.

One evening, urgent work kept him at the office until eight. The station corridors were almost empty, and the woman was no longer at her usual spot. He found her waiting on the platform for a train in his direction. As the train arrived, he instinctively placed a hand lightly behind her to help her aboard.

They sat opposite each other. She put her crutches beside her affected leg and thanked him in French.

“You are Asian,” she said, “but which country are you from?”

“Vietnam.”

She laughed warmly. “I am Vietnamese too. Unfortunately, I cannot speak Vietnamese. Can you?”

“I have not been here very long. I still speak it as people do at home.”

She looked thoughtful. “Isn’t it a disadvantage to be Vietnamese and unable to speak the language?”

Before he could answer, the loudspeaker announced his interchange. She told him she lived near the terminus. He got off, but the boarding and departing passengers obscured his final farewell.

The next day his old line reopened, and he no longer saw her. Still, he wondered about this Vietnamese woman who spoke only French. Would French people, out of national pride or racial prejudice, chase her away? He himself had felt irritated: her begging seemed to undermine France’s welfare policy. Should he try to find her? Was she simply an unfortunate compatriot? How had she become disabled?

Months passed. One evening, about six months later, a France 3 television report showed the same woman handing an envelope to a representative of the French Red Cross. The presenter explained that, for the sixth year, Thérèse Trần was donating **5,000 French francs**, collected from passengers in the Paris Métro. The station had previously shown her work in a program about contributions to humanitarian organizations.

The next day, Quốc returned to the alternative route. She was sitting where he remembered. He went to the platform and waited through almost ten trains before she appeared, moving on her crutches. He hurried over to greet her.

She shook his hand and smiled. “There are so many Métro lines and interchanges in Paris that I thought I would never meet you again. Last time you seemed rather cold toward a disabled beggar. Today you look pleased to see me, and you have waited several trains. Unless I am mistaken, you saw the France 3 report last night. I saw you walk past earlier and wondered whether you were still here.”

Embarrassed, he scarcely knew how to answer. A passenger offered her a seat on the train. Standing beside her, he studied her refined face, the white strands at her temples and those strangely compelling eyes, as if he were looking far back into his own childhood.

When the train approached his usual stop, she remembered it. This time he stayed aboard: he wanted to hear her story.

“Then let us go to the café outside the terminus,” she said. “We can talk more comfortably there. You are the first Vietnamese person to ask me directly about this. People from the Vietnamese embassy interviewed and recorded me, then rewrote my words inaccurately and accused France 3 of staging propaganda. My story is my own story.”

It was late April, still chilly. She chose an outside table so her mother could find her. “When I stay out late, she comes looking for me. I like sitting here watching people. Her loving reproaches have become a habit I cannot give up. Even in winter, even in the snow, she comes to collect her disabled daughter.”

The coffee arrived. Quốc noticed that only her thumb and index finger moved freely; the other three fingers were drawn tightly into her palm. Yet she handled her spoon and stirred her drink with ease. Troubled by this further discovery, he forgot his own coffee.

“What should I call you?” she asked playfully. “You already know my name from television.”

He apologized for forgetting to introduce himself. “Nguyễn Minh Quốc.”

“There are so many Nguyễns! Everywhere in the West, one meets a Nguyễn.”

Her laughter helped him ask directly how she had come to beg for money to give to charity.

Thérèse’s account

“I left Vietnam when I was six, because of my injuries. I was a victim of war, but not of bombs or bullets. I was tortured.

“My father drove for the French Grall Hospital in Saigon. My mother and I lived in Vĩnh Điện, less than ten kilometres from Hội An. Mother had a small gold stall in the market. I followed her there each morning and came home with her each evening. Sometimes she taught me the alphabet. I was still too young for school.

“At night I heard distant artillery. When I asked what it was, she sighed: ‘The two sides must be fighting somewhere. The war is spreading, and country people are beginning to suffer.’ She held me close, and I listened to her heartbeat.

“One night gunfire woke me. There were cries, frightened animals, children screaming, hurried footsteps and knocks at doors. Mother pulled me beneath our bed. On friends’ advice, she had had small sandbags placed around it instead of digging a shelter. We trembled together.

“The firing stopped. People called names; others pleaded or sobbed. Someone shouted ‘Fire!’ A shot rang out, followed by women’s and children’s cries. Then men pounded and kicked our door. They threatened to break it down and shoot us if we did not obey the Liberation Army.

“Mother opened it, saying there were no men inside, only a mother and daughter. Armed men and women searched the house. Their clothes were unlike those of the government troops: some wore shorts, some long trousers; some were barefoot, others wore sandals made from tires. They looked under the bed and threatened anyone hiding there.

“After the search, a man with a pistol entered. I recognized Kéo by the burnt hole at the knee of his black khaki trousers. Father had bought those trousers for him in Saigon as a Tết gift more than a year earlier. Kéo worked at Mother’s gold stall, testing gold and making rings and necklaces. One busy day he had forgotten his blowtorch while talking to a customer, burning a hole in his trousers. I had mischievously put a finger through it and torn it wider. He merely smoothed the fabric; Mother spanked me.

“At dawn, he dragged Mother into a corner and held his pistol to her forehead. ‘Where is the gold? Bring it all out as a contribution to the Front!’

“She pointed to the vase of paper flowers on the altar. It contained all her stock—three taels of gold. She explained that she restocked in Hội An every month and begged him to spare us. For a moment, the sight of the gold seemed to soften him. Then he demanded more and ordered Mother tied up for execution.

“I clung to his arm, begging him not to kill her. He threw me to the floor. He ordered them to hang me by one leg from a roof beam to force her to reveal more gold. I screamed in pain. Mother kept explaining that she had given everything. They decided to punish us. Something snapped at my hip, and I lost consciousness.

“When I awoke, Mother was standing on a chair beneath me, lifting my body to relieve the strain. She could not undo the knot. The armed group had fled. Announcements said government troops from Đà Nẵng and Hội An had retaken the town. Mother called the neighbours. Unable to untie the rope, they cut it. Despite their attempt to catch me, I fell; Mother fell over me. I screamed and lost consciousness again.

“I woke in hospital, with Mother’s tired face beside me. She smiled and stroked my forehead. My body and one leg were in a cast. The doctors said my hip had been dislocated and the interruption of circulation had caused the leg to wither. Three fingers had been broken in the fall. The doctors considered an amputation too dangerous. After three months I left hospital on crutches, with the leg bent and three fingers permanently deformed.

“Mother sold our home, and we went to live with Father in Saigon. The director of Grall Hospital, who also headed the French Red Cross in Vietnam, arranged for me to go to France. In 1967, aged six, I was sponsored by a childless French Catholic couple north of Paris. He worked for a pharmaceutical company; she was a hospital nurse. I attended rehabilitation twice a week and a school for children with disabilities on the other days. Medicine could not restore my leg or hand.

“With my parents’ agreement, the couple adopted me. During secondary school, I spent weekends and holidays volunteering for the Red Cross, collecting contributions in streets and shopping centres.

“In 1975, as I was preparing for upper secondary school, the Communists took the South. My parents fled to France with the French staff of Grall Hospital, fearing punishment for having worked for foreigners. I completed university and became a teacher. My adoptive parents died of old age; my father died suddenly of a heart attack.

“When I was thirty-seven, Mother came to live with me in Paris. Father had wished his ashes to return to Vietnam, so we took them to a temple in Hội An and visited our family and Vĩnh Điện. More than thirty years had passed, and my memories were faint.

“At a farewell meal, a one-legged, blind man came begging, led by a girl whose head was permanently tilted upward. Mother did not recognize him. Someone told her it was Kéo. Her face changed. All the terror of that night came back.

“After the attack on Vĩnh Điện, he had retreated to Gò Nổi and lost a leg in a bombing. After the war he was appointed a neighbourhood official supervising agricultural cooperatives. One night strangers tied him up in a mulberry field and beat him blind. His daughter had a congenital neck disability. He received disability assistance, but when local people told his wife about his earlier brutality, she left him and the child. Father and daughter begged for a living.

“Mother went quickly to the bathroom; I followed on my crutches. We stood there without speaking, simply looking at each other. By the time we returned, they had moved to other tables. Later, beneath the yellow streetlights, I overtook them, put several banknotes in the girl’s hand and hurried after Mother. His crutches and mine sounded together in the quiet night, unbearably sad.

“In Saigon, while waiting for our flight, we had breakfast at a noodle shop. A man with no legs approached with a plastic bag and asked for our leftovers. Mother poured the remains of our bowls into it and gave him money for more food. He kept looking at her face.

“Outside, children were trying to enter with shoeshine boxes, lottery tickets, begging cans and bags for leftover food, but the manager stopped them. They crowded around us as we left. Mother gently cleared a path. The legless man called out: ‘Aren’t you Auntie Ba, who had the gold stall in Vĩnh Điện? Your eyes are unmistakable. Your daughter Chút had the same eyes. Is this the child the guerrillas hung from the roof to extort your gold?’

“Mother admitted it, but could not place him. ‘I’m Lự, Tư Cải’s son, from your neighbourhood,’ he said. ‘When Kéo attacked Vĩnh Điện, he took Father away because he refused to pay the resistance agricultural tax. Months later people found his body at the Hòa Trà ferry landing. Everyone knew what happened to Chút that night.’

“The name Chút had not been spoken for thirty years. Childhood came rushing back: hopscotch, skipping, games in the street. Lự had been the strong boy who always protected me when others bullied me.

“He told us that he had been conscripted in 1979 and sent north to fight China. He lost both legs. His pension was insufficient; local authorities reduced it further because his father had supposedly owed the resistance taxes. Despite the sacrifice of his own body, he was made to repay that old debt. He had to beg.

“I looked at his wasted body, put down my crutches, knelt before him and cried as I had when I was a little girl calling for his protection. He sobbed too. In my mind I saw him standing with arms outstretched, holding off the children chasing me.

“Mother helped me stand and called two cyclos. I sat with Lự; she took the other. On the way, memories flowed like a river. He had defended me even when I stole other children’s toys. Once he stopped me from climbing a guava tree because I might fall. Furious, I threw a stone that cut his forehead. He wiped the blood on his shirt, ran home and shut the door. I sat outside crying, worried about his wound.

“Without thinking, I touched the old scar with my damaged hand. He put his hand gently over mine. ‘The scar fades with time,’ he said, ‘but the memory stays fresh.’ He understood. I silently

thanked him for a friendship that had survived the years.

“He lived with his sister near the Bẫy Hiền crossroads, among families from Quảng Nam and Gò Nổi who had fled the war and brought their silk-weaving traditions with them. His sister and her husband collected rubbish and struggled to feed three children. They could shelter him, but he had to find his own food.

“I was heartbroken. For an instant I even wondered where he had been when Kéo hung me from the beam. I immediately rejected that foolish, unjust thought.

“Mother agreed to postpone our flight three days. We arranged a full medical examination and bought him a wheelchair; she gave his sister’s family money to help them manage. Lự wondered why I still used the respectful ‘anh’ before Kéo’s name instead of calling him a villain. I said it was merely a habit. Whatever I called him, he remained cruel; curses would change nothing.

“After we returned to Paris, Mother’s health declined. The school was reducing its teaching staff as pupil numbers fell. A transfer would have meant a difficult commute with my disability, so I resigned to care for her. In my spare time I continued volunteering for the Red Cross.

“Wars followed in North Africa and the Middle East. Through the organization I visited refugee camps. The destruction and death exhausted me. People claimed to fight to liberate others from poverty and oppression, yet war left more poverty and oppression, aggravated by greed for power and the victors’ revenge.

“In Vietnam there was Kéo, actively inflicting violence; Lự, forced into war; and Chút, myself, an innocent civilian. The victims in North Africa and the Middle East were no different. Voluntary compassion and the resources to help victims, near or far, directly or indirectly, were becoming depleted. Some of us chose individual, safe ways to raise additional funds. I decided to spend my afternoons asking for money in the Métro.

“At first my colleagues feared it would provoke criticism of the organization. I convinced them that I would act in my own name. Passengers frowned. I understood: in France a disabled person was assumed to be adequately protected, and begging could seem an insult to the country. I sat quietly, eyes closed, with my box before me. The first day passed; three days passed without a coin.

“In the second week I heard a few coins fall. A week later, some former pupils came by with a teacher on a school outing. My former colleague must have explained what I was doing. The children surrounded and embraced me, and put money in the box. Some explained my work to curious passers-by, who contributed too. It was my first successful day. I felt happy and encouraged.

“After that, people’s looks became kinder. Some stopped to place coins or banknotes gently in the box, often with a smile. After a year, France 3 reported my work. One question and answer have remained especially dear to me.

“‘As a Frenchwoman of Vietnamese origin, are you collecting money specifically to help the Red Cross heal the wounds of war in Vietnam?’

“‘No. I am contributing to the Red Cross. My contribution is less than a grain of sand in a desert. The organization assesses needs and decides where help should go. It works throughout the world, not for any one country. Even here in France, there are times and places where the Red Cross is needed.’”

I finished my coffee, my heart aching at her story.

Nguyễn Đại Thuật

Most Venerable Thích Viên Dung-Minh Tâm (1940-2013)

Third principal of Bồ Đề private secondary school, Tuy Hòa

Thầy Nẫu — California, 18 March 2026. Original pages 33–34; Vietnamese and French versions combined.

The Most Venerable Thích Viên Dung-Minh Tâm, born Lê Minh Tâm on 18 January 1940 (the tenth day of the twelfth lunar month of Kỷ Mão), came from Thanh Lương village, Chí Công commune, Tuy Phong district, Bình Thuận province. His father, Lê Minh Quang, later became the monk Thích Minh Hữu. His mother was Hồ Thị Lang, Buddhist name Nguyễn Mỹ.

In 1949 his parents brought him to Bửu Tích Pagoda in Phan Rí Cửa, Bình Thuận, where he entered monastic life under the Most Venerable Viên Trí-Tâm Bì, of the Hương Tích-Phú Yên lineage. He received the name Nguyễn Cảnh, belonging to the forty-fourth generation of the Lâm Tế-Liễu Quán tradition.

In 1953 his teacher permitted him to join the Buddhist training community at Hải Đức Institute, Nha Trang. In 1956, under the Most Venerable Thích Huyền Quang, he received the Dharma name Viên Dung and the name Minh Tâm, and was ordained a novice at the Hải Đức ordination ceremony. Its masters included the Most Venerables Trí Thủ, Giác Nhiên of Thiền Tôn in Huế, Vạn Ân, Huyền Tân and Giác Tịnh.

From 1961 to 1962 he studied at Quảng Hương Già Lam Monastery. From 1962 to 1967 he served as a Dharma lecturer for the Unified Buddhist Church of Vietnam in Phú Yên, and as principal and teacher at Bồ Đề school in Tuy Hòa. He was among the province's leaders in the struggle for religious freedom and human rights. From 1965 to 1967 he also served as principal of Bồ Đề-Nguyễn Thiều school in Bình Định.

In 1967 he received full bhikkhu ordination and went to Japan for further study. He studied Japanese at Kokksai school in Tokyo in 1967–1968, then Buddhist philosophy at Risshō University from 1968 to 1973. The French account describes this as doctoral study. From 1970 to 1973 he headed the Unified Buddhist Church of Vietnam's branch in Japan.

Following the Paris Peace Accords in early 1973, the Most Venerable Thích Huyền Quang, the Church's Secretary-General, instructed him to go to France to continue his work alongside the Most Venerable Thích Nhất Hạnh.

In 1974 he founded the Khánh Anh Buddhist prayer centre in Arcueil. In 1977 the pagoda moved to rue Henri Barbusse in Bagneux, near Paris.

In 1983 he was accorded the title Thượng tọa at the Thiện Hòa ordination ceremony held by the International Buddhist Institute in California. In 1999, at a European Church ceremony in Norway, he received the title Hòa thượng.

On 8 July 2011 in Colombo, Sri Lanka, he received a distinguished honor from the Sangha Council and the Sri Lankan government for his contribution to spreading Buddhism in Europe and America. From 2006 to 2013 he was a vice-president of the World Buddhist Sangha Council, based in Taiwan. In 2013 he chaired the Supreme Council of Buddhist Religious Leaders in France.

He founded the Unified Vietnamese Buddhist Congregation in Europe and was its spiritual leader. He initiated annual Dharma study and practice seminars for monks, nuns and lay Buddhists: five at Khánh Anh and twenty-five elsewhere in Europe. At ordination ceremonies in the United States, Australia, Canada and Europe, he was frequently invited to serve as ritual, teaching or

presiding master. At the Quảng Đức ordination ceremony at Thiện Minh Pagoda in Lyon in 2011, he was the first teaching master.

Despite fragile health, he remained throughout the twenty-fifth European Dharma seminar in Turku, Finland. After its closing ceremony, he passed away peacefully on 8 August 2013 at 9:29 a.m. French time, the second day of the seventh lunar month of Quý Ty. The Vietnamese account gives his traditional age as seventy-five and records forty-six rains retreats.

Homage to the late Most Venerable, Nguyễn Cảnh of the forty-fourth generation of the Lâm Tế Chánh Tông-Liễu Quán lineage, Dharma name Viên Dung, name Minh Tâm, founder of the Khánh Anh pagodas.

“The Buddha taught...”

Translation of the reflection printed in the newsletter’s boxed panel.

There are three things in life for which the harder we struggle, the more we lose:

- Affection: the harder we cling, the farther it slips away.
- Fame and wealth: the more we crave them, the more we suffer.
- Winning and losing: the more attached we become, the more exhausted we grow.

A wise person is not someone who defeats others, but someone who overcomes their own greed, anger and ignorance.

Some spend their entire lives pursuing money without finding peace. Others are not wealthy, yet their minds are serene.

“A peaceful mind is worth more than a thousand pieces of gold.”

So live a little more slowly. Speak a little more kindly. Be a little more tolerant of others.

Eventually you will realize that life’s most precious possession is not money, but a heart that has nothing to be ashamed of before its conscience.

Portrait of the wife of a Republic of Vietnam soldier

Phạm Bá Hoa — Houston, December 2006. Original pages 35–38; the Vietnamese and French versions are combined. This historical opinion piece retains the author's perspective and terminology.

Ladies and gentlemen,

In life, every success and every failure has a price. In war, too, the celebrated achievements of the Republic of Vietnam Armed Forces were paid for by fallen comrades and by others who left part of their bodies across the country. The lasting consequences included children forever without fathers and wives forever without husbands.

A soldier's sacrifice for his country is noble and deserves enduring remembrance. Yet the widow who sent half her soul, half her heart and half her breath with her husband to his honoured resting place, while dedicating what remained to preparing their children for life, made a sacrifice no less noble. She too deserves our respect.

During the war, while her husband was at the front, the wife managed the household and its countless tasks—some so numerous they hardly had names. She cared for the children, maintained family relationships and nurtured friendships. Then, in the stillness of the night after the children slept, her thoughts turned to her husband far away, perhaps in a fierce battle, filling her with anxiety and sorrow.

The war ended in bitter grief: a war ultimately brought to an end in defeat. After the last president's announcement, hundreds of thousands of civilians, soldiers and officials abandoned their belongings and fled for their lives, seeking refuge in America. The author records that 222,809 people from similar backgrounds were deceived into entering some 200 detention camps throughout Vietnam, remaining there for three, ten, fifteen or even seventeen years.

Both the hundreds of thousands of families overseas and the millions remaining at home experienced a profound rupture. Abroad, life was unfamiliar, and integration into an industrial society was difficult. At home, people abruptly passed from a freer society into dictatorship.

Consider three situations.

First, refugee husbands and wives at least had each other. They could share hardship, labour and the humiliation of exile. Women raised in an agricultural society had to adapt, step by step, to an industrial one. After exhausting factory shifts, they counted the steps from the bus stop to their homes through falling snow. It was so cold they could scarcely tell whether the moisture on their cheeks was tears or melting snow.

Second, families remaining in Vietnam lived amid the victors' hostility. Their lives were constricted by policies that silenced them. Although the leaders boasted that their system was "a hundred times more democratic than capitalist democracy," people lived in continual fear under watchful eyes.

Third, women whose husbands were imprisoned faced still greater burdens. Every day they dealt with local officials, while caring for their children and obtaining provisions for their husbands each month.

Our wives, abroad or at home, were courageous Vietnamese women who endured and overcame pain and humiliation—pain beyond tears, humiliation beyond words. Who suffered more? To me, neither group's pain can be ranked above the other's: each had its own suffering and humiliation.

Let husbands fortunate enough to be with their wives look again at a few of the experiences these women told me.

One wife took her child and their painstakingly obtained permission to bring rice to her husband in the North. Three days outward, three days back, for a visit lasting only two hours. On returning to Bắc Hải residential estate, she found their home sealed, marked “unoccupied.” Their house had been taken. Overwhelmed, she collapsed against the door. Her family settled in Houston, Texas, in April 1991.

Another wife repeatedly refused police orders to move to a “new economic zone.” In retaliation, they required her to sit at the police station from the beginning to the end of the working day, every day, for six months. Finally they told her to bring the house documents to settle the matter. Once they had them, an officer ordered her to leave her home within twenty-four hours. Could the life of the defeated hold greater anguish? Staggering back through Bắc Hải estate, she collapsed before her home. Her family settled in northern California in 1993; her husband died in 2003.

A third woman lost contact with her husband after his decade of imprisonment in the North. She searched offices in Saigon and Hanoi, spending money and exhausting herself, without receiving any news. In her fifties, grief pushed her beyond endurance. She suffered a stroke and became paralysed.

Months later, her family unexpectedly received permission for her to visit her husband at Chí Hòa prison—only six kilometres from home. Friends carried her there. He stood before her while she lay helpless. They could only look at each other and burst into tears: tears for themselves and for their lives. Was all the suffering of the world surrounding these two people? Their story represented countless wives of imprisoned men. Her paralysis followed her to Houston, where she died in 2004.

The Saigon–Hanoi rail journey was 1,736 kilometres, taking seventy-two hours: three days and three nights. Each passenger was allowed twenty kilograms of luggage. Extra weight required bribes at successive points, from the entrance to staff aboard the train. Packages filled the narrow aisles; by day, passengers edged between them. At night, the scene was almost unimaginable.

Two facing benches held three people each; across the aisle, two others held two each. Three hammocks hung over the group of six. A passenger curled up on the filthy floor between the benches; others lay cramped upon them. Seen as a whole, the carriage was filled with recumbent passengers, tiny hammocks overhead and bodies squeezed among luggage in the already narrow aisle. Wives travelling to visit their husbands sometimes carried a hundred kilograms of supplies. How much humiliation and hardship those journeys demanded!

If husbands had seen the women curled upon those benches or lying amid packages of love on that dirty floor, could they have held back their tears? Every husband who heard such stories felt compassion. Yet no expression of sympathy could equal the suffering borne by these faithful wives.

I can picture those journeys because, on my release from detention, I travelled with fellow prisoners from Nam Định to Saigon in September 1982: exactly seventy-two hours by train.

These portraits bring together four elements: during the war, wives of fallen soldiers and wives of men still fighting; after the war, wives who escaped abroad with their husbands, and wives who remained in Vietnam, raising their children amid hostility and discrimination while supporting husbands in prison. Across innumerable such lives, these women bore sorrow, tears and toil through long years.

Giao Chỉ's Chân Trời Dâu Bể tells of lives in America; Duy Năng's Giữa Dòng Nghịch Lũ tells of lives in Vietnam. Their apparently ordinary stories encompass deep compassion for Vietnamese women after defeat, although the societies they describe lie half a world apart.

In Duy Năng's work, Hàng Phụng Hà, one of the hundreds of thousands of wives supporting imprisoned husbands, concludes in substance: "We know that in prison you suffer physically and spiritually ten thousand times over. But do you know that we, your wives, suffer a thousand times those ten thousand? I am not praising one wife. I honour all the wives who visited and sustained husbands in re-education camps. They stood firmly in the dignity of South Vietnamese wives. They deserve your respect. And they are your wives."

Thus fellow prisoners were not exaggerating when they promised: "When we leave prison, we must carry our wives around the world on our shoulders, to repay a little of the hardship they endured while raising our children and sustaining us."

In a sense, we former political prisoners have already taken our wives halfway around the world. When Vietnam becomes truly free and democratic, taking them home will complete the journey we promised.

Our wives deserve honour. If you agree, comrades and compatriots, let us say it aloud: they are noble women, worthy of respect, who maintained their dignity amid dictatorship while fulfilling their responsibilities as mothers and daughters.

Honour your wife with tender words, a beautiful rose and a long kiss. In daily life, seek to understand her better, feel more deeply for her and hold her more closely, so that together you may travel the remaining years with greater warmth than ever before.

If, for whatever reason, you live alone, place a red rose where you can see it when you rest, ready to offer it when you are reunited. Or let it bring back the loving years when you shared a bed and a name.

Photograph captions: Boat people awaiting rescue at sea in 1979; refugees risking their lives at sea in search of freedom.

“That reactionary overseas Vietnamese!”

Nguyễn Sơn — Germany. Original page 38. Translation of the author’s reported conversation.

On a flight from Malaysia to Germany I sat beside a Communist official travelling on business. As we were both Vietnamese, and I liked to learn about people, we began talking. He appeared knowledgeable about his socialist society and addressed me respectfully.

“Are you on holiday? Where are you going?”

“I visited relatives in Australia and friends in Malaysia. Now I am returning to Germany, where I live and work.”

“So you are an overseas Vietnamese.”

“Yes—a patriotic overseas Vietnamese,” I quickly added, to see his response.

“Then you are not a reactionary overseas Vietnamese.”

I laughed. “What does ‘reactionary overseas Vietnamese’ mean?”

“Those puppet mercenaries of the Americans. We defeated them—‘drive out the Americans, topple the puppets’—and they fled abroad. Now they attack our state.”

“How can they attack? They have no weapons.”

“What use would weapons be against our heroic army and people? They attack by lying and writing articles to defame our Party on the Internet.”

“If what they say is true, the Party should correct its mistakes. I have read accusations that officials take bribes. If those accusations are true, how are they reactionary? They say the North was poor and the South prosperous, and that entering the South to plunder it was called liberation. It was foolish to prefer heroism and war and lose the opportunity, after the Paris ceasefire agreement, to rebuild a Vietnam devastated by fighting. Does the Party tell you about that?”

He looked angry. “You are insolent. If our Party was foolish, the South’s intellectuals and people were even more foolish. Why did they follow the Party in rising up to liberate the South? Intellectuals such as Dr Dương Quỳnh Hoa and Huỳnh Tấn Mẫm...”

“They were not necessarily intellectuals. You are confusing intellectuals with people who have academic qualifications.”

“What is the difference?”

“Qualified people have advanced degrees.”

“People with advanced degrees are intellectuals.”

“No. In my view, an intellectual must combine three things: advanced education, broad and deep knowledge, and sound ethics.”

“What do you mean by knowledge?”

“Seeing deeply and understanding widely: experience of life, travel, self-education, inquiry into science and technology, culture, society, art and more.”

“That is nonsense. Highly qualified people already know everything.”

“You are mistaken. They have studied a particular profession to earn a qualification and work. When they retire, that qualification’s professional usefulness may end. Consider someone who

has a high degree but lacks knowledge and ethics. Such a person may become proud and arrogant, look down on others and, when given authority, use intimidation, brutality and bribery against those who resist.

“Someone with a degree and extensive knowledge but without ethics may cleverly exploit legal loopholes for wrongdoing. In power, such a person can become deceitful and dangerous.

“Someone with a degree and good intentions but little broader knowledge may be easily manipulated. That is how I see people such as Huỳnh Tấn Mẫm and Dương Quỳnh Hoa: without sufficient understanding to distinguish right from wrong.

“And someone without qualifications or ethics, possessing only shallow and narrow knowledge, may be dangerous too—glib, sly and dishonest.”

He would listen no longer. He moved to an empty seat elsewhere. Only after the flight attendant announced that we had reached Germany and should keep our belts fastened until the aircraft stopped did he return for his luggage.

“If you were in Vietnam,” he said, “I would put you in prison and you would never get out. You reactionary overseas Vietnamese!”

A million hearts, one voice

A wish for the New Year

Anonymous. Original page 39; Vietnamese and French versions combined.

At the beginning of the year, people wish each other prosperity, promotion and every happiness. I have only one simple wish: that there will no longer be long lines of patients' relatives quietly waiting for charity meals outside Chợ Rẫy Hospital.

This is about more than a few portions of rice. It is the image of families whose savings have been exhausted by hospital bills, medicines and long days spent waiting in corridors. They do not ask because they choose to. They ask because they have no other choice.

Amid a magnificent city, brightly lit buildings and proudly announced growth figures, mothers, fathers and children still economize on every meal to provide the best they can for a hospitalized loved one. Sometimes a charity meal is all they have to eat that day.

New Year wishes need not be grand. Let us hope simply for a society where nobody must spend their entire fortune to obtain treatment; where illness does not mean poverty; where community kindness remains, but does not have to carry the burden of gaps in the system.

May the lines outside hospitals one day be lines of people awaiting good news: their loved ones are out of danger, and the life ahead still holds hope.

For the New Year, that is all I ask.

Vesak and upcoming activities

Original back cover, page 40.

Vesak at the Great Khánh Anh Pagoda, Évry-Courcouronnes

Sunday, 7 June 2026 — ceremony at 11 a.m.

The 2,650th anniversary of the Buddha's birth will be celebrated under the spiritual guidance of the Most Venerable Thích Tánh Thiết, First President of the Unified Vietnamese Buddhist Congregation in Europe, together with the venerable monks and nuns.

The birthday ceremony will be followed by bathing the Buddha. A cultural offering begins at **1 p.m.**, featuring **Trường Vũ** from the United States; singers in France **Thanh Phong, Thanh Thanh, Minh Hiếu, Phương Hạnh, Ngọc Xuân, Kim Hoa and Hồng Hạnh**; the Sen Vàng choir and Khánh Anh Vietnamese-language class; Quảng Đức Buddhist Youth; the Johnny and Em dance group; and a Tibetan Buddhist dance group. **Thanh Long** will be master of ceremonies; the bands are **Nguyễn Linh and Cassine**.

All Buddhists and compatriots are warmly invited. Food stalls will raise funds; contributions and support are welcome. The program may change according to circumstances.

Summer rains retreat

The resident monks' and nuns' retreat will run from **Monday, 1 June to Friday, 28 August 2026**, at the Great Khánh Anh Pagoda, Évry-Courcouronnes.

The announcement prints **8 rue François Mauriac, 91000 Évry-Courcouronnes, France**. Elsewhere in this issue the new street address is **1 rue du Très Vénérable Thích Minh Tâm**.

Contact: **+33 1 64 93 55 56; +33 7 70 07 33 99**. Email: **thichquangdao@khanhanh.fr**.

Thirty-seventh European Dharma seminar — Marseille

Tuesday, 21 July–Thursday, 30 July 2026

Lycée La Cadenelle, 134 boulevard des Libérateurs, 13012 Marseille, France.

- Adviser: Most Venerable Thích Nguyên Lộc — **+33 6 52 44 74 48**.
- Organizing chair: Venerable Thích Quảng Đạo — **+33 7 70 07 33 99**.
- Deputy chair: Venerable Thích Hạnh Quang — **+33 6 01 49 07 35**.
- Deputy chair: Nun Thích Nữ Quảng Trâm — **+33 6 09 09 01 19**.
- Office: Venerable Thích Thiện Toàn — **+33 7 49 72 88 78**; Nun Thích Nữ Chân Đán — **+49 179 128 21 86**.
- Seminar email: **khoatuhocpgac@gmail.com**. Registration QR codes are reproduced in the appendix.

Monastics, temples and lay Buddhists are invited to support the organizers with a bag of rice costing **€35**.

Vesak at Khánh Anh's original temple in Bagneux

Sunday, 24 May 2026, at 11:30 a.m.

The 2,650th Buddha's birthday celebration and Buddha-bathing ceremony, Buddhist Era 2570, will be held under the guidance of the Most Venerable **Thích Tánh Thiết**, President of the Executive Council, and the Congregation's monks and nuns.

14 avenue Henri Barbusse, 92220 Bagneux, France. Telephone: **+33 1 46 55 84 44; +33 6 09 09 01 19.** Email: **dieutram@gmail.com.**

April 30 National Mourning commemoration

Sunday, 10 May 2026, at 10 a.m., before the Boat People Memorial at Khánh Anh Pagoda, **8 rue François Mauriac, 91000 Évry-Courcouronnes, France,** as printed in the announcement.

Compatriots and Buddhists are invited to join in prayer.

Publication and subscriptions

Original page 39.

Khánh Anh — quarterly newsletter, No. 148, April 2026.

Publication director and editor: **Venerable Thích Quảng Đạo.**

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Printer: **R.P.N., 36-40 boulevard Robert Schuman, 93190 Livry-Gargan, France.**

Single issue: **€2.50.** Annual subscription: **€10.** Annual Khánh Anh membership: **€10.** Combined membership and subscription: **€20.** Cheques payable to **Pagode Khánh Anh.**

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Translation notes

Repeated Vietnamese, French, English and German versions have been combined into one English article. Authors' opinions and historical accounts remain attributed to them. Printed inconsistencies in dates, Buddhist years and old/new addresses have been retained or identified in the relevant sections. Names, amounts and QR codes in the original donor and registration pages are reproduced in the appendix for reference.

Appendix — Donor acknowledgments — first list

Original newsletter page 18, retained for names, printed dates, imagery and reference.

Khánh Anh - Bản tin tháng 04/2026- trang 18

Bouddhisme à la vie sociale des citoyens : *Un esprit de paix, de tolérance, de dialogue et de service à la communauté.*

La rue portant le nom du Très Vénérable devient ainsi un symbole : *Symbole de la rencontre harmonieuse entre la vie spirituelle et vie sociale, entre les traditions spirituelles de l'Asie orientale et la civilisation occidentale.*

Cet événement est une source de fierté, pour le Bouddhisme vietnamien en particulier et pour la communauté vietnamienne en général. Il affirme que le Bouddhisme vietnamien, présent à l'étranger, n'est pas un simple héritage religieux du passé, mais qu'il a contribué et continue de contribuer positivement à la société locale, et qu'il est reconnu comme un précieux atout culturel et spirituel. Cet héritage est essentiel à la vie de tous les êtres humains sur cette Terre, sans distinction de couleur de peau ou d'origine ethnique.

Par conséquent, le nom du Très Vénérable Thích Minh Tâm n'est pas seulement associé à une pagode ou à un lieu, mais à toute une génération de Moines et de Nonnes qui consacrent toute leur vie à l'étude et à la pratique du Dharma dans le contexte de l'exil, loin de leur patrie, avec sagesse et compassion, et d'un engagement indéfectible au service de tous les êtres sensibles.

**Comme les vagues qui se succèdent
- La relève est assurée**

À cette même occasion, le Vénérable TT Thích Quảng Đạo, Abbé de la Grande Pagode Khánh Anh et disciple du Très Vénérable, a également reçu une médaille d'honneur de l'Assemblée nationale française en reconnaissance de son action concrète auprès de la communauté durant la pandémie de Covid-19. Cette distinction revêt une importance particulière à titre personnel et témoigne de la perpétuation d'un vœu initié et nourri par les générations précédentes.

Face à la crise sanitaire sans précédent qui a frappé la société française, l'image d'un Moine bouddhiste se consacrant aux secours, offrant réconfort et accompagnant les défunts lors des funérailles a particulièrement illustré l'engagement du Bouddhisme vietnamien. Loin de rester indifférent à la souffrance collective, le Bouddhisme a joué un rôle essentiel en apportant un soutien spirituel à l'humanité durant cette crise, sans distinction de race ni de religion.

Lorsque la plaque indiquant *Rue du Très Vénérable Thích Minh Tâm* sera installée, la rue portant le nom du Très Vénérable Thích Minh Tâm guidera non seulement les passants, mais transmettra aussi silencieusement un message. *Il s'agit*

d'un message prônant une vie de service désintéressé, un idéal d'accomplissement des œuvres du Dharma étroitement lié aux intérêts de la société. Cette rue a donc une signification symbolique particulière pour la communauté bouddhiste vietnamienne en Europe.

L'héritage que laisse le Très Vénérable Thích Minh Tâm dépasse largement le cadre architectural et ne se limite pas à Khánh Anh ni à de nombreux autres Monastères et Pagodes en Europe. Cela ne fait pas seulement référence à un titre ou un honneur, mais aussi à la voie de pratique du Bouddhisme - aux services de tous les êtres sensibles en honorant les vertus des Bodhisattva - que le Très Vénérable a établie. *Initié par le Très Vénérable, le Séminaire annuel d'étude et de pratique du Dharma en Europe - le 36e a eu lieu en 2025 - comprend systématiquement une « Université des Lorient » où les premières graines de la moralité sont semées pour les jeunes enfants. De même, la traditionnelle « Retraite d'hiver » - rassemblant tous les ans des Moines et des Nonnes, et des laïcs bouddhistes d'Europe - vise à préserver l'essence même du Dharma.*

La responsabilité des générations de Moines et de Nonnes, et de laïcs bouddhistes, aujourd'hui et demain, ne se limite pas à la commémoration, mais consiste à perpétuer l'héritage du Très Vénérable, à suivre ses traces par des actions concrètes, avec un engagement consciencieux et un esprit des Six Paramitas tels qu'il a cultivées et enrichies tout au long de sa vie.

Dans un contexte européen très fluctuant, l'héritage laissé par le Très Vénérable est reconnu par les autorités locales et la société comme une valeur partagée, transcendant les clivages religieux et raciaux. La rue qui porte son nom à Evry-Courcouronnes, en banlieue parisienne, dépasse ainsi le simple cadre d'un nom de lieu ou d'un panneau de signalisation.

C'est un rappel discret mais puissant que : *Lorsque le Dharma est pratiqué pleinement avec compassion et sagesse, aucun lieu ni aucune frontière ne peut le contenir. Partout où les gens vivent selon le Dharma juste, la lumière de la sagesse illumine intensément et tous les êtres humains sont comblés de nombreuses et d'abondantes bénédictions.*

Nguyễn Đạo Văn Công Tuấn

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Appendix — Donor acknowledgments — continued

Original newsletter page 19, retained for names, printed dates, imagery and reference.

Khánh Anh - Bản tin tháng 04/2026- trang 19

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Minh 50, Pt Phạm t.Hoa 50, Pt Trần t.Phương Mai 50, Pt Tô t.Lang 30, Pt Đoàn t.Ngọc Lê 40, Pt Ng Thanh Loan 30, Pt Ng t.Phương Dung 20, Pt Ng Duy Kim Ngọc 50, Pt Ly Hoa Liên 20, Pt Ng v. Đình 100, Pt Bm Martine 100, Pt Ng t.Bích Thủy 30, Pt Huỳnh Ngọc Long 100, Pt Ng Kim Cương 50, Pt Bùi v.Long 100, Pt Đinh t.Ngọc Hoàn 100, Pt Davion-tu Gabrielle 200, Pt Trương t.Lang 20, Pt Anh Tuan Bach Lan Vuong 30, Pt Ng Trọng Lương Vincent 50, Pt Ng Ngọc Tuấn 100, Pt Hoàng t.Bôi Bernard 100, Pt Ng v. Dương 100, Pt Bùi t.Như Tuyết 100, Pt Phan Kim Oanh 20, Pt Bích Ngọc Ruttinger 10, Pt Sery Gisele Bích 50, Pt Bùi t.Khanh Hằng 30, Pt Huỳnh Thủy Mai 100, Pt Trần Mộng Xuân 100, Pt Ng Andre Monique Thủy 100, Pt Trần v.Toàn 50, Pt Tang Aureore 80, Pt Ng LeHong Gisele 50, Pt Đào t.Thu Thủy 25, Pt Mai t.Kim Hoa 50, Pt Vũ t.Anh Huyền 50, Pt Abdoul Kim Văn 60, Pt Trần t.Bach Nga 50, Pt Ng An Chantal 100, Pt Đỗ t.Thu Thủy 50, Pt Ly Ngọc Đào 30, Pt Ng t.Kim Loan 20, Pt Lê Xuân 50, Pt Trần Thanh Xuân 50, Pt Chu t.Duyên 100, Pt Lê t.Tường 100, Pt Glaises Trần t.Kim Chi 100, Pt Pierre Cornet 300, Pt Ng t.Tung Lâm, Pt Au t.Thu Hà, Pt Ng Mathieu Tru 20, Pt Leon Tac Fong 50, Pt Ng t.Mỹ Anh 20, Pt Lê Thu Liêm 30, Pt Huogt Monique 50, Pt Thái t.Tu 20, Pt Ng t.Mai Anh 20, Pt Ng t.Anh Mai 50, Pt Vương t.Huy Hoàng 50, Pt Trần Thanh Thủy 20, Pt Cao t.Kim Thoa 30, Pt Vũ v. Ngọc 50, Pt Trần Julie 20, Pt Trần t.Thu Văn 30, Pt Vũ Duy Khanh 50, Pt Lưu t.Bích Châu 20, Pt Lê Thúy Hằng 20, Pt Ng t.Ngọc Tuấn 20, Pt Barbara Aellen 20, Pt Ng t.Linh Nguyệt 20, Pt Phạm Thu Hoài 30, Pt Huỳnh t.Hoa 50, Pt Phạm Đăng Thi Dương 30, Pt Decras Annie 20, Pt Lê t.Xuân Chi 20, Pt Lê Minh Phương Thảo 50, Pt Au t.Thu Hà 20, Pt Beaumont Helene 20, Pt Phạm Trần Huỳnh Trần 50, Pt Ng Ngọc Tú 20, Pt Vương Thanh Mỹ 30, Pt Phạm t.Liên Hương 50, Pt Ng Mỹ Hoa 100, Pt Huỳnh t.Thanh Tuyền 50, Pt Bùi t.Bích Ngọc 30, Pt Đặng t.Hồng Lê 100, Pt Ng t.Bach Tuyết 20, Pt Legros Beaumont Helene 100, Pt Ng Trung Thu 200, Pt Tasteyre François 50, Pt Đặng Thanh Hằng 150, Pt Ng t.Tâm 100, Pt Ng Xuân 20, Pt Dương Helene 50, Pt Diệp Ngọc Yên 150, Pt Dương Helene 50, Pt Huỳnh Phước Vinh 100, Pt Lê t.Huỳnh Hoa 200, Pt Đoàn t.Điền Oanh 50, Pt Ng t.Minh Kiều 20, Pt Boutouiller 20, Pt Ng Quang Lam 100, Pt Trần Ngọc Diệp 100, Pt Vũ v. Thăng 50, Pt Hô Huệ Phương 110, Pt Đặng Quốc Tiến 20, Pt Luc Sy Tu 50, Pt Lưu Daniel 50, Pt Trần Quang Liêm 10, Pt Hamoteaux Madeleine 50, Pt Đặng t.Thanh Huyền 20, Pt Ly Christine 20, Pt Lê Thanh Phước 50, Pt Ng Minh Khang 50, Pt Cao t.Ly 100, Pt Ng Jacqueline 100, Pt Ngô Đức Thường 50, Pt Bùi Hữu Lộc Laurent 50, Pt Trần t.Tuyết Hoa 180, Pt Lê Thanh Long 30, Pt Lưu Nghiêch Chân Lucan 50, Pt Ng t.Nga 20, Pt Ng t.Thu Lan 100, Pt Leon Tac Fong Prosper 50, Pt Bùi t.Thuý Phương 100, Pt Trương t.Trường Xuân 500, Pt Lê t.Phương Trang 40, Pt Chung Jeannine 100, Pt t.Mỹ Văn 20, Pt Trần Ngọc Anh 40, Pt Trần Phú 300, Pt Phạm t.Sam 200, Pt Ng t.Chánh Thiên 210, Pt Mai Ng Phương 100, Pt Ng Thanh Tài 50, Trương Dung 50, Pt Ng t.Ngọc Cúc 100, Pt Mai v.Hồng 40, Pt Castaing Thi Anh Hồng 30, Pt Đặng t.Huỳnh Pt Trinh Lân Xuân 50, Pt Phạm Đăng Kim Long 30, Pt Lê Xuân Stephanie, Pt Đinh Kim Hoa 50, Pt Ng t.Kim Oanh 30, Pt Quang t.Quang 100, Pt Trần Toàn Mỹ, Pt Hô t.Ngọc Anh 100, Pt Trần Anne 20, Pt

Dương Mỹ Tường 30, Pt Guillemot Vũ Thy 30, Pt Ng t.Hồng 20, Pt Ng t.Ngọc Dung, Pt Ng Quách Mỹ Hoa 20, Pt Trần t.Bích Vân 50, Pt Bourgeois Gérard 20, Pt Vũ Xuân Tường, Pt Ng t.Thanh Vinh 50, Pt Nelet Martine 100, Pt Phan t.Trang 50, Pt Đặng t.Huỳnh, Pt Trần Ngọc David 50, Pt Kim Aline 50.

Cổng đường Đền Dược Sa 2026

Pt Briere t.Vương 100, Pt Ng t.Bích Thủy 20, Pt Trinh Lê t.Ngọc Dung 50, Pt Trần t.Phương Mai 50, Pt Ng t.Bích Phương 20, Pt Trần Phong Nhị Hương 30, Pt Phạm Elise-Lê v. Jacqueline 100, Pt Ng v. Lê 100, Pt Ng v. Sody 200, Pt Ng v. Baphary 100, Pt Đinh t. Phương Lan 100, Pt Võ Ngọc Hà 100, Pt Ng t.Phương Dung 10, Pt Marechal Fatima 30, Pt Vũ t.Hạnh 20, Pt Ng v. Tác 10, Pt Ha Trần Mỹ Hạnh 30, Pt Vũ t.Trang 100, Pt Ng t.Kim Loan 20, Pt Ng t.Lê Thu 70, Pt Đoàn t.Ngọc Lê 10, Pt ngu Minh Phước 20, Pt Mounet Hồng Hương 50, Pt Dương Công Hào 150, Pt Vũ v. Thăng 50, Pt Diệp Ngọc Yên 20, Pt Bùi t.Quy 100, Pt Ng Hữu Thoại Văn 50, Pt Lương Tôn Bảo 30, Pt Trolliet Somas 200, Pt Lê Thúy Hằng 20, Pt Kirsch Trương t.Hải Dương 27, Pt Ng t.Quyên 20, Pt boissard Ng t.Tuyết Mai 70, Pt Lê t.Thanh Nhật 100, Pt Ng v.Lưu t.Huỳnh 200, Pt Ng t.Bach Tuyết 20, Pt Ng Mỹ Hoa 100, Pt Rossetol Marguerite Cúc 50, Pt Ng t.Kim Dung Julie 100, Pt Diệp v. Quy 50, Pt Ng t.Thiên Nga 50, Pt Vũ t.Thái 30, Pt Hồng Tuấn Hà Anatole 50, Pt Ng t.Minh An 50.

Cổng đường Bữa Cơm Xã Hội 2025

Pt Tàng t.Bach Tuyết 100, Pt Lê Thanh Quang 50, Gd Huỳnh t.Hạnh-Điền Tâm 100, Pt Dương t.Ngọc Thao 50, Pt Ly Kiên Cường 25, Pt Ly t.Huỳnh Hoa 50, Gd Adiceon-Lê t.Tánh-Lê t.Tuyết-Lê Bích Thủy 150, Pt Lê t.Ngọc Dung 20, Pt Trần t.Nguyên 50, Pt Ng t.Nhâm 150, An danh 50, An danh 50, Pt Huỳnh Samone 30, Pt Christiane et Claude Bourist 200, Pt Lê Thúy Hằng Viviane 30, Pt Lê Hông Bích 100, Pt Nasset Jacques 100, Pt Ng v. Long 100, Pt Ng t.Bích Khuê 50, Pt Trần Tristan 100, Pt Lizieux Amourvally 250, Pt Dương t.Lan Phương 80, Pt Lai Viên Michel 300, Pt Ng Lam Bích Liên 50, Pt Phomnouansy Jean 100, Pt Hoàng Đình Hiền 30, Pt Lê Kim Lan 50, Pt Kim Chi 50, Pt Gateau t.Thu Hà 100, Pt Vương Anh Tuấn 30, Pt Dương Nguyễn Hiệp 100, Pt Trinh Lê Ngọc Dung 20, Pt Ng t.Lê t.Bích Khuê 50, Pt Trần Đức Trung Khải 50, Pt Phạm t.Ngọc Anh 30, Pt Minh Nga 60, Pt Chea Caroline 25.

Cổng đường Đại Lễ Phật Đản 2025

Pt Huỳnh Đăng Phước 100, SC Khanh Đức 300, Pt Ng t.Hieu 250, Pt Angela Ameng 100, Pt Ng t.Nga 100, Pt Pierre Carros 80, Pt Bùi t.Thủy Phương 100, Pt Ngô Phùng Vinh 25, Pt Vũ Duy Kha 50, Pt Võ Tân Mỹ Lê 165, Pt Trần Ngọc Anh 20, Pt Huỳnh Thu Anh 50, Pt Kissya Lê t.Bích 50, Pt Diệu Giác 300, Pt Lê t.Thu Thủy 70, Pt Ng Bích Ngọc Ruttinger 10, Pt Tuyết Mai 40, Pt Ng Ngọc Dung 60, Pt Phùng Kiet Mai 100, Pt Diệu Quang 50, Pt Huỳnh t.Cầm Tuyết 50, Pt Nhu Huỳnh 50, Pt Ng Ngọc Diệu 100, Pt Magarettinae Minatchy 100, Pt Tông Khanh Hạnh Mien 200, Pt Lê Xuân 50, Pt Bùi Phở Mui 50, Pt Bùi Donunique 200, Pt Ng t.Ngọc Bao 50, Pt Fatoma Nisha 50, Pt Ng Thanh Phương 20, Pt Trương Xuân Phong 100, Pt Ng Vinh Mai 100, Pt Ng Anh Tuấn 50, Pt Quách t.Phụng 200, Pt Phùng Mỹ Trân 200, Pt Lương t.Li 50, Pt Ng t.Thanh 30, Pt Trinh t.Khiêm 120, Pt Trương Phương 100, Pt Lam Dang Hai 200, Pt Ng Đoàn Việt 25, Pt Ng t.Ngọc Bích 50, Pt Nguyễn Phước 50, Pt Quang Giai 200, Pt Do Cao Thien 1000, Pt Deschamel Antoine 30, Pt Deschamel Tham Kim 200, Pt Ng Kevin 200, Pt Phùng M t.Trần 200, Pt Lương t.Li 50, Pt Phan Ngọc Bích 80, Pt Lê v. Vien Martin 50, Pt Trần t.Nga 250, Pt Michel Hồng Minh 50, Pt Guyenon Caroline Nguyễn 100, Pt Ng t.Bach Tuyết 25, Pt Trần t.Thanh Mỹ 30, Pt Lê Ba Miêng 20, Pt Thanh Tung 100, Pt Trần t.Kieu Trang 50, Pt Lê t.Bích Khuê 400, Pt Phan t.Lê Thủy 40, Pt Wong Cầu 100, Pt Lê Hoàng Vũ 50, Pt Huỳnh t.Ngọc Bích 40, Pt Ng t.Bích Phương 50, Pt Auger Maxime Dang Khoi 50, Pt Leon Tac Fong Victor 2000, Pt Phạm t.Hồng Ngọc 100, Pt Luong Fong 50, Pt Trương t.Lam 20, Pt Ng t.Ngo Nathalie 1000, Pt Maurice Beroff 1000, Pt Dương Tôn Bảo Minh 25, Pt Phùng Jacques Hoa 100, Pt Charlene Ng 25, Pt Ng v.Men 50, Pt Lay Bac Lang 80, Pt Ng Huu Thoại Van 50, Pt Ng Duc Hoan 100, Pt Sibard t.Dung 80, Pt Ng Tran Ngoc Eric 10, Pt Doan Huu Dung 500, Pt Doan v.Linh 65, Pt Tuyết t.Lê 20, Pt Ng Ngọc Dung 60, Pt Cam Tuyet 50, Pt Ng t.Huỳnh 50, Pt Ng t.Huỳnh t.Cam Tuyet 50, Pt Nhu Huỳnh 50, Pt Ng Ngọc Dieu 100, Pt Nagarettinae Minatchy 100, Pt Ng t.Hieu 250, Pt Huỳnh Đăng Phước 100, Pt Lê t.Bích 50, Pt Huỳnh Thu Anh 20, Pt Diệu Giác 300, Pt Bích Ngọc Ruttinger Ng 10, Pt Tuyết Mai 70, Pt Angele Ameng 100, Pt Nga t.Nguyen 100, Pt Bùi t.Thủy Phương 100, Pt Vũ t.Hạnh 65, Pt Ng t.Huỳnh 400, Pt Phạm t.Bach Tuyết 50, Pt Mounet Hồng Hương 50, Pt Grenet Tran Thuc Lien 50, Pt Ng t.Ly 50, Pt Phạm t.Ngọc Diệp 20, Pt Phan Duc Huan 10, Pt Cols Mai 30, Pt Lê t.Tuông 35, Pt Phạm Claude 150, Pt Abdoul Kim Van 50, Pt Lê t.Mai Trang 20, Pt Ng v.Minh 50, Pt Ng t.Muon 150, Pt Brucker Hortensia 100, Pt Lê Ng t.Mỹ Chi 20, Pt Robe Ng Tran t.Bích Thủy 50, Pt Bùi Đình Mai Duyên 15, Pt Trần t.Cúc 50, Pt Lê Thanh Long 50, Pt Hà Minh Châu 25, Pt Ng t.Bích Phương 20, Pt Lê Frederic 30, Pt Vũ v. Thăng 100, Pt Bùi t.Quy 100, Pt Dmthongxay Kim Chung 30, Pt Hoàng Phương Hải 20, Pt Dương Công Hào 100.

Appendix — Registration form and QR codes

Original newsletter page 21, retained for names, printed dates, imagery and reference.



KHÓA TU HỌC PHẬT PHÁP ÂU CHÂU - KỲ 37

Lycée La Cadenelle

134 Bd des Libérateurs, 13012 Marseille - France

TỪ 21/07/2026 ĐẾN 30/07/2026

PHIẾU GHI DANH - LẬP HỒ SƠ




Ô dành riêng cho Ban Phòng Ốc

• Để Ban Văn Phòng dễ dàng làm việc, xin **MỖI HỌC VIÊN ĐIỀN 1 PHIẾU GHI DANH**. Nếu gia đình nhiều người ghi danh thì cũng xin điền nhiều phiếu chứ không điền chung trong 1 phiếu.

• Nếu ghi danh theo tiêu chuẩn **GDPT** thì xin ghi danh qua đơn vị **GDPT** của mình đang sinh hoạt.

Ngày đến:
Giờ đến:
Đến phi trường/ga:
Chuyến bay/xe:
Ngày về:
Giờ đi:
Đi từ phi trường/ga:
Chuyến bay/xe:

Họ và tên (xin điền đủ họ, chữ lót, tên) :				Pháp danh :			
Nữ : ☐ Nam : ☐	Ngày, tháng, năm sinh :	Xin ghi danh lớp: (có phần thay đổi)					
		Oanh Vũ : ☐ 1a : ☐ (giới trẻ) 1b : ☐ (cò trình độ)	2a : ☐ (người lớn mới) 2b : ☐ (người Pháp)	3 : ☐ (người lớn đã dự nhiều lần)	4 : ☐ (Chỉ dành cho tu sĩ)		
Đã tham dự Khóa tu học Phật Pháp Âu châu lần nào chưa ? Có ☐ Lần đầu tiên ☐ Nếu đã dự xin cho biết Khóa thứ mấy, năm nào ?							
Xin tham dự ban chấp tác khóa học :	Trật tự 1 : ☐ Trật tự 2 : ☐ Trật tự 3 : ☐	Rửa chén 1 : ☐ Rửa chén 2 : ☐ Rửa chén 3 : ☐	Vệ sinh 1 : ☐ Vệ sinh 2 : ☐ Vệ sinh 3 : ☐	Hành đường 1 : ☐ Hành đường 2 : ☐ Hành đường 3 : ☐	Trai soạn 1 : ☐ Trai soạn 2 : ☐ Trai soạn 3 : ☐	Miễn: ☐ (chỉ dành cho 70 tuổi trở lên)	
Ghi danh theo tiêu chuẩn :		tập thể : 180 €		GDPT : 120 €		Oanh Vũ (4-12 tuổi) : 50 €	
Xin Quy y, thọ Năm giới : ☐				Xin thọ Bồ Tát : ☐			
Địa chỉ :							
Điện thoại :				Email :			

Trường hợp ghi danh theo tiêu chuẩn gia đình, xin ghi tên 1 người có quan hệ :

Họ và tên (của thân nhân trong gia đình đã ghi danh)	Quốc gia

Tiền học phí : Cúng dường Khóa Học : Trai Tăng : Gạo :

☐ **Nhớ đem theo túi ngủ, dụng cụ vệ sinh cá nhân, tập, viết... đặc biệt năm nay quý học viên nhớ mua Bảo Hiểm Du Lịch khi tham gia Khóa Tu Học Phật Pháp Âu Châu Kỳ thứ 37 này.**

☐ **Nên có đồ vật hồ để mặc trong thời gian khóa học và 1 áo tràng để mặc trong giờ hành lễ và quá đường.**

Lưu ý: Quý vị muốn tham dự Khóa Tu Học Phật Pháp Âu Châu Kỳ thứ 37 tại Marseille, xin điền vào "Phiếu ghi danh" cho đầy đủ rồi gửi e-mail : **TT T. Quảng Đạo, Khánh Anh Đại Tự tại Évry, Pháp quốc.**
 Mobile : +33.770.0733.99 E-mail : **khoatuhocppac@gmail.com.**
NS TN. Quảng Trạng, Tổ Đình Khánh Anh, Pháp quốc. Mobile : +33.609.0901.19.
ĐD T. Thiện Toàn +33.749.7288.78. SC TN. Chân Đàn +49.179.1282.186. Xin đăng ký qua QR-code bên trên.

Appendix — Seminar notice and QR codes

Original newsletter page 23, retained for names, printed dates, imagery and reference.

Khánh Anh - Bản tin tháng 04/2026- trang 23



GIÁO HỘI PHẬT GIÁO VIỆT NAM THỐNG NHẤT ÂU CHÂU
LA CONGRÉGATION BOUDDHIQUE VIETNAMIENNE UNIFIÉE EN EUROPE
THE UNIFIED VIETNAMESE BUDDHIST CONGREGATION IN EUROPE

Chùa Association Bouddhique **Khánh Anh**
 Évy-Courcouronnes, 18/3/2026

Thông Báo số 4

V/v Khóa Tu Học Phật Pháp Âu Châu Kỳ thứ
 37 tại Marseille, Pháp Quốc
 từ 21.7.2026 đến 30.7.2026

**La Cadenelle, 134 Boulevard des Libérateurs
 13012 Marseille.**



Nam Mô Bốn Sư Thích Ca Mâu Ni Phật
Kính bạch chư Tôn Thiền Đức Tăng Ni
Kính thưa toàn thể quý Đồng Hương Đồng Bào Phật tử
Kính thưa quý vị,

Một mùa Tết Nguyên Đán Bình Ngô 2026 tha hương đã trôi qua trong dòng tâm thức của mọi người dân Việt trên đất khách, đặc biệt là những người con Phật Việt Nam, đều tất bật chuẩn bị và đón Tết Nguyên Đán, theo ý nghĩa Phật Giáo Việt Nam là Mừng Xuân Di Lặc, là nỗi niềm một vị Phật ra đời trong tương lai, sẽ tiếp tục sứ mệnh khai thị chân lý tri tuệ hoá độ chúng sanh thay thế cho đức Phật Thích Ca Mâu Ni trong hiện tại. Với ý nghĩa như vậy, cho nên sau những ngày đón Tết vui Xuân với quê hương, những người con Phật còn phải nỗ lực tu tập thiện pháp gieo trồng hạt giống phước hữu lậu và công đức vô lậu như bỏ thí phóng sanh, khai đàn tụng kinh cầu nguyện cho Thế Giới Nhân Loại một năm bình an, gia quyền an lạc v.v... Vì vậy, tại Âu Châu các Tự Viện thường đón Tết Nguyên Đán cho đến hết tháng Giêng âm lịch. Sau tháng Giêng âm lịch, lại tiếp tục những Khóa tu học ngắn hạn như : *Tu Bát Quan Trai, Huân Tu Tịnh Độ, Thiền Quán Minh Sát* v.v... Chư Tôn Đức trong Hội Đồng Điều Hành Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu cùng hòa minh cùng các Tự Viện thực thi tất cả mọi Phật sự như thuyết pháp hướng dẫn Phật tử tu học. Và cử thể Phật sự kéo dài đến *Mùa Đại Lễ Phật Đản Phật Lịch 2570-2026*, sau *Mùa Đại Lễ Phật Đản*, tùy duyên các Tự Viện tổ chức khóa *An Cư Ngăn Hạn 10 ngày, 2 tuần lễ hoặc có những Tự Viện An Cư suốt 3 tháng (16.04 âm lịch đến 16.07 âm lịch)*. Riêng Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu sẽ tổ chức khóa *An Cư 10 ngày* lồng vào trong Khóa Tu Học Phật Pháp Âu Châu truyền thống lâu năm, năm nay là kỳ 37.

Kính thưa chư Tăng Ni và Phật tử,

Như trong Thông Báo III, chúng ta đã biết Khóa Tu Học Phật Pháp Âu Châu kỳ thứ 37 năm 2026 sẽ tổ chức tại trường trung học La Cadenelle thành phố Marseille nước Pháp. Thời gian Khóa Tu Học từ ngày 21/7/2026 đến ngày 30/7/2026.

Thứ Ba, 21.7.2026 Chư Tăng Ni và Học Viên Phật tử vân tập.

Thứ Tư, 22.7.2026 Tác Pháp An cư & Khai giảng Khóa tu học.

Thứ Tư, 29.7.2026 Giải Chế An Cư & Bế Mạc Khóa Tu Học.

Thứ Năm, ngày 30.7.2026 Trở về lại bản xứ.

Thành phần Chứng Minh & Điều Hành Khóa Tu Học Phật Pháp Âu Châu kỳ 37 - 2026 là Chư Tôn Hòa Thượng Lãnh Đạo trong Hội Đồng Điều Hành Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu.

Thành phần Ban Tổ Chức tại Địa Phương như sau :

- Cố Vấn : Hòa Thượng Thích Nguyên Lộc.
- Trưởng Ban : Thượng Tọa Thích Quảng Đạo.
- Phó Trưởng Ban : Đại Đức Thích Hạnh Quang.
- Phó Trưởng Ban : Ni Sư Thích Diệu Trâm.
- Ban Trần Thiết Khánh Tiết : Cố Vấn Hòa Thượng Thích Nguyên Lộc, Trưởng Ban : Thượng Tọa Thích Hạnh An, Đại Đức Thích Quảng An, Đại Đức Thích Thiện Toàn.
- Ban Phòng Ốc : Thượng Tọa Thích Viên Tịnh, Thượng Tọa Thích Tâm Nhật.
- Ban Văn Phòng : Ni Sư Thích Diệu Trâm, Đại Đức Thích Hạnh Bôn, Đại Đức Thích Thiện Toàn, Sư Cô Thích

Chân Đán, Phật tử Hiền Tâm và quý anh chị em Gia Đình Phật tử Đức Quốc.

- Ban Vận Chuyển : Đại Đức Thích Hạnh Quang sẽ điều phối nhân sự tại địa phương Marseille.

- Ban Trai Soạn : Thượng Tọa Thích Quảng Đạo sẽ điều phối các chùa và các nhóm Phật tử lo ẩm thực.

- Quý chị em Phật tử Hoàng - Diệu Trang, Mỹ Thế - Diệu Dung tại Marseille sẽ đảm trách liên hệ khâu thực phẩm.

Còn nhiều tiểu ban khác sẽ được kiện toàn nhân sự sau.

Kính bạch chư Tôn Đức Tăng Ni
Kính thưa quý đồng hương Phật tử.

Để Khóa Tu Học Phật Pháp Âu Châu kỳ 37 - 2026 được thập phần viên mãn, kính mong Chư Tôn Đức Tăng Ni sắp xếp mọi Phật sự tại Tự Viện về thậm dự An Cư Kiết Hạ 10 ngày và quý Phật tử đồng hương sắp xếp duyên sự gia đình, để dành riêng 10 ngày cuối tháng 7 năm 2026 đồng trở về Khóa Tu Học Phật Pháp để kết thiện duyên công đức, tích lũy tư lương tri tuệ - phước đức cho hiện đời và mai hậu.

Như chúng ta cũng đã biết, thời gian sau một tuần lễ Tết Nguyên Đán Bình Ngô năm 2026, thì cuộc chiến tranh vũ khí hạng nặng đã diễn ra một cách khốc liệt trên bầu trời Trung Đông nước Iran, đem lại sự hao tổn thất thoát tiền tài vật chất khổng lồ của đôi bên chinh chiến, và ảnh hưởng đến nền kinh tế của cả thế giới, bắt nguồn từ nhiên liệu xăng dầu v.v... Không biết cuộc chiến này còn kéo dài bao lâu. Nhưng chúng ta đồng thấy sự bất ổn của cả thế giới ngày càng lan rộng như vết dầu loang và sự ảnh hưởng toàn cầu trên nhiều phương diện. Cầu mong sao tất cả những cuộc chiến tranh từ nội tại và ngoại tại sớm chấm dứt, để nhân loại được hưởng sự bình an từ thân tâm và ngoại cảnh. Vì vậy,

- 10 ngày của Khóa Tu học là thiện duyên tốt đẹp, để chư Tăng Ni Phật tử Âu Châu được hội ngộ tương kiến, với ý niệm Tăng Già Hoà Hiệp, Tứ Chúng Đồng Tu.

- 10 ngày của Khóa Tu Học là cơ hội để hàng 4 chúng con Phật Âu Châu thực hiện thân hòa đồng trụ, kiến hòa đồng giải, giới hoà đồng tu.

- 10 ngày của Khóa Tu Học là nhân duyên thù thắng, để hàng con Phật, đồng tu đồng học, Phật Pháp Đại Thừa, dụng cụ pháp lớn, phá lưới mạn nghi, tạo công đức lành, phát Bồ đề tâm, mong được thực hiện, tâm từ của Quán âm, nguyện lớn của Phổ Hiền.

Để trợ giúp cho Khóa Tu Học Phật Pháp Âu Châu kỳ 37 năm 2026 thành tựu viên mãn, Giáo Hội xin kêu gọi quý Tự Viện, đồng hương Phật tử ủng hộ mỗi bao gạo với trị giá **35€**.

Bao nhiêu công đức có được của 10 ngày Khóa Tu Học, tất cả đều hồi hướng về cho Thế Giới Nhân Loại được hoà bình thật sự từ nội tâm cho đến ngoại cảnh. Đúng như lời đức Phật dạy : **"TÂM BÌNH THÌ GIỚI BÌNH"**.

Kính chúc chư Tôn Đức Tăng Ni thế đại điều hoà, phước trí nhĩ nghiêm, Phật sự viên thành, lợi lạc quần sanh.

Kính chúc quý đồng hương Phật tử cùng bảo quyền thân tâm thường an lạc, vạn sự thành duyên, cát tường như ý và tin tâm Tam Bảo kiên cố, phước thọ diên niên.

Nam Mô Công Đức Lâm Bồ Tát ma ha tát.

Thay mặt

Ban Điều Hành Khóa Tu Học Phật Pháp Âu Châu kỳ 37

Đệ nhất Chủ Tịch

Hòa Thượng Thích Tánh Thiệt

Đệ nhị Chủ Tịch

Hòa Thượng Thích Như Điển

2 mã số phiếu ghi danh: mã số trên chư Tăng Ni, dưới là quý Học viên:

<https://forms.gle/SCHjGBA08KsMqM16>

1 Rue du Très Vénérable Thích Minh Tâm - 91000 Évy-Courcouronnes, France.
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Working translation - editorial review

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Appendix — New Year message — German bank panel

Original newsletter page 25, retained for names, printed dates, imagery and reference.

GIÁO HỘI PHẬT GIÁO VIỆT NAM THỐNG NHẤT ÂU CHÂU
LA CONGREGATION BOUDDHIQUE VIETNAMIENNE UNIFEE EN EUROPE
THE UNITED VIETNAMESE BUDDHIST CONGREGATION IN EUROPE
Chùa Association Bouddhique **Khánh Anh**
Évry-Courcouronnes, ngày 14 tháng 1 năm 2026

THÔNG BẠCH

Tết Nguyên Đán Xuân Di Lặc Bình Ngô 2026 PL 2569

Nam Mô Bồ Sư Thích Ca Mâu Ni Phật

Nam Mô Dược Lai Hạ Sanh Di Lặc Tôn Phật

Kính bạch chư Tôn Hòa Thượng, chư Thượng Tọa,
quý Ni Trưởng, Ni Sư, chư Đại Đức Tăng Ni

Kính thưa quý Đồng Hương, Đồng Bảo Phật Tử

Kính thưa quý vị,

Lại thêm một năm Ất Tỵ sắp sửa ra đi, nhường lại vũ trụ nhật nguyệt tinh tú cho Bình Ngô lên ngôi ngự trị. Đứng trước thêm năm mới Bình Ngô, thay mặt Hội Đồng Chứng Minh và Hội Đồng Điều Hành Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu, kính chúc chư Tôn Thiên Đức Tăng Ni và quý Đồng Hương Đồng Bảo Phật Tử vô lượng an lành trong ánh hào quang từ bi và trí tuệ của chư Phật Bồ Tát.

Kính thưa quý vị,

Một năm Ất Tỵ vừa qua, cả thế giới nhân loại trải qua những tháng ngày lo âu hồi hộp, do những từ trường xung động biến thiên, bởi chiến tranh, thiên tai, hoạn nạn, không ngừng nghỉ, hết châu này rồi lại châu kia, hết nạn khổ này rồi lại đến nạn khổ khác xuất hiện. Bao lo lắng đè nặng lên tâm khảm mọi người, cũng may mắn thay, tất cả chúng ta đời sống vẫn còn nguyên vẹn, mỗi sáng thức dậy hơi thở vẫn còn đều đặn ra vào. Âu đó cũng nhờ phước phần bao đời mà chúng ta đã gieo trồng từ vô lượng kiếp trước.

Là người tu học Phật, chúng ta hãy thành tâm niệm tưởng **Tứ Trọng Thâm An**, đã bảo bọc, đã chở che cho chúng ta tránh khỏi những nạn tai từ nhân giới lẫn nhiên giới. Nhờ ơn giáo dưỡng của Tam Bảo, nên chúng ta đã gieo trồng những hạt giống thiện lành, nên được thọ thân người trong kiếp sống đầy ác trược này. Nhờ ân Cha Mẹ sanh dưỡng, nhờ sự giáo dục của sự trường thiện hữu, nhờ sự chở che của đất trời sơn hà đại địa quốc gia xã hội, nhờ sự nâng đỡ tương duyên của pháp giới chúng sanh.

Kính thưa quý vị,

Bao nhiêu phước duyên may mắn ấy, nhân dịp Tết Nguyên Đán Bình Ngô - 2026 trở về trên đất khách quê người, hàng con Phật Việt bốn chúng tại Âu Châu, nên phát huy những tinh thần truyền thống văn hóa 3 ngày Tết, 4 ngày Xuân của Dân Tộc Việt Nam, để con cháu Việt Nam sanh trưởng tại xứ người, biết được cội nguồn văn hoá những tập tục cổ truyền quê hương.

- Tại tư gia thì quý hàng cư sĩ Phật tử nên trang nghiêm bàn thờ Phật, Ông Bà Tổ Tiên, tùy nghi phương tiện dâng lên tất cả những phẩm vật vốn có, để thể hiện lòng thành kính tri ân, Trời Phật, Ông Bà Tổ Tiên, gọi là uống nước nhớ nguồn và tri ân báo ân. Nhờ ân đức ấy, mà chúng ta đã trải qua một năm cát tường.

- Tại các Tự Viện là mái ấm, là hồn thiêng của Dân Tộc, là nếp sống của người con Phật Việt Nam, cho nên chúng ta càng phải trang nghiêm mọi cảnh vật lòng lay nhưng không kiêu kỳ hoa lệ quá mức, vừa đủ để cho mọi người khi đặt chân đến là cảm nhận được cái không khí Tết Nguyên Đán Quê Hương Việt Nam, để cùng chung vui chan hòa tình dân tộc, nghĩa đạo pháp ngay giây phút hiện tại, đồng thời hoà niệm cái không khí Tết Nguyên Đán tại quê hương, chia sẻ niềm vui cùng thân bằng quyến thuộc thân hữu tại quê nhà.

Đặc biệt, chúng ta không thể thiếu những buổi **Tụng Kinh Phổ Môn, Huân Tu Dược Sư Sám Pháp, Pháp Hoa Quán Âm**, ngõ hầu hồi hướng cho Thế Giới sớm Hoà Bình, cho Thiên Tai, Bệnh Dịch, Hoạn Nạn sớm tiêu trừ. Nguyên cớ cho những nhà lãnh đạo các quốc gia trên toàn thế giới, hãy vì tình thương yêu nhân loại, mà phát huy trí lực và tâm hồn bác ái, sẽ làm những gì cho lợi dân ích nước, để toàn thể nhân loại được sống trong không khí yêu thương hoà bình tịnh lạc, được hưởng sự an no hạnh phúc.

Sau cùng là nguyện cho toàn thể nhân loại, thôi hẳn chấm dứt sự hơn thua ganh ghét thù hận lẫn nhau, hãy xem nhau như tình huynh nghĩa đệ, là con chung của một mái nhà bởi bầu trời trong xanh bao la bát ngát trùm cả quả địa cầu. Tình thương yêu sẽ đem đến một tâm tư ôn hoà tịnh lự an bình đúng nghĩa. Theo quan điểm triết lý Phật Giáo thì Tâm Cảnh không hai, ngoài Tâm không Cảnh, vì vậy Phật giáo có một thành ngữ rằng : **"TÂM BÌNH THẾ GIỚI BÌNH"**, được như vậy, thì chiến tranh từ nội tại cho đến ngoại cảnh sẽ không bao giờ xảy ra và thiên tai, bệnh dịch cũng không có cơ hội xuất hiện.

Kính chúc chư Tôn Thiên Đức Tăng Ni pháp thể an khương, phước trí nhị nghiêm, Phật sự viên thành, đạo nghiệp viên dung.

Kính chúc toàn thể quý Đồng Hương Đồng Bảo Phật Tử cùng Bưu Quyền một năm mới Bình Ngô phước thọ dồi dào, vạn sự cát tường, sự nghiệp như Ngựa phi nước đại.

Nam Mô Công Đức Lâm Bồ Tát ma ha tát.

Nam Mô Hoan Hỷ Tạng Bồ Tát ma ha tát.

Nam Mô Hoan Hỷ Tạng Bồ Tát ma ha tát.

Thay Mặt

Hội Đồng Giáo Phẩm - Hội Đồng Điều Hành
Giáo Hội Phật Giáo Việt Nam Thống nhất Âu châu
Đệ Nhất Chủ Tịch Hòa Thượng Thích Tánh Thiệt
Đệ Nhị Chủ Tịch Hòa Thượng Thích Như Điển

Quý Đạo Hữu

Quý vị Phật Tử ở Đức Quốc có thể cho mượn hội thiện, cúng dường chùa Khánh Anh Évry-Courcouronnes-Courcouronnes - Pháp Quốc mỗi qua trường mục

CHUA KHANH ANH

(Rev. Le/ Nguyen)

Konto - Nr. 549.189.900

BLZ 250 700 24

Deutsche Bank-Hannover-Germany

IBAN : DE55 2507 0024 0549.



Tràng pháo đón tiếp Hòa Thượng Đệ Nhất Chủ Tịch HDDH GHPGVNTN Âu Châu và Ông Thị Trưởng Évry-Courcouronnes mở băng tên đường 1 Rue du Très Vénérable Thích Minh Tâm.

Appendix — Évry calendar — original lunar dates

Original newsletter page 12, retained for names, printed dates, imagery and reference.

Khánh Anh - Bản tin tháng 04/2026- trang 12

LA CATHEDRALE D'EVRY ET LA PAGODE KHANH ANH DEUX SYMBOLES ARCHITECTURAUX ET SPIRITUELS ÉVRY CÉLÈBRE L'HÉRITAGE DU VÉNÉRABLE THÍCH MINH TÂM AVEC L'INAUGURATION D'UNE RUE PORTANT SON NOM

Lors d'une cérémonie empreinte de symbolisme et de spiritualité, la ville d'Évry-Courcouronnes a officiellement inauguré une nouvelle artère baptisée « Rue du Très Vénérable Thích Minh Tâm », en hommage au fondateur de la plus grande pagode d'Europe, la Pagode Khánh Anh.

Cet événement marque une étape importante dans la reconnaissance du rôle majeur du bouddhisme dans la dynamique interculturelle et religieuse de la région.

UN PARALLÈLE ENTRE DEUX SYMBOLES ARCHITECTURAUX ET SPIRITUELS

La Cathédrale d'Évry, une oeuvre unique en France conçue par Monseigneur Herbulot, la seule cathédrale construite en France dans un style moderne et innovant.

La Pagode Khánh Anh, située dans le quartier Parc aux Lièvres, est devenue un symbole vivace de la présence bouddhiste en Europe depuis plus de trente ans.

Ces deux monuments, bien que distincts dans leur architecture et leur foi, incarnent l'histoire de la ville : *Un lieu de foi, de dialogue et d'ouverture.*

LA RUE DU TRÈS GRAND VÉNÉRABLE THÍCH MINH TÂM, HOMMAGE À UNE FIGURE ENBLÉMATIQUE

Décidée lors du Conseil Municipal d'Évry-Courcouronnes en décembre 2025, la « Rue du Très Vénérable Thích Minh Tâm » relie désormais la cité à son héritage spirituel. Quatre panneaux jalonnent cette longue voie qui passe devant la

pagode, symbolisant l'ancrage de la mémoire de ce grand homme, dont l'engagement a permis la construction de cette institution religieuse majeure. La décision a été portée par la volonté de la municipalité et particulièrement du Vénérable Thích Quảng Đạo, disciple et héritier spirituel de Thích Minh Tâm, qui a su convaincre la mairie de donner cette reconnaissance à son maître.

UN HOMMAGE ORCHESTRÉ PAR UN DISCIPLE DÉVOUÉ

Vénérable Thích Quảng Đạo, figure centrale dans la préservation et la transmission de l'héritage de Thích Minh Tâm, a joué un rôle déterminant dans cette initiative. Reconnu pour ses efforts en faveur du dialogue interculturel, il a reçu en 2024 la Médaille d'honneur du Sénat, puis en 2025 une distinction du Parlement, en signe de reconnaissance pour ses actions humanitaires et sociales. Depuis son arrivée en France en 1981, il oeuvre pour la paix, la cohésion et la solidarité, incarnant l'esprit du maître qu'il a su transmettre.

UN LIEU DE RENCONTRE ET DE DIALOGUE INTERCULTUREL

Située dans un environnement boisé sur une colline surplombant la vallée de la Seine, la Pagode Khánh Anh est devenue un lieu d'échange entre différentes traditions religieuses et culturelles. Son fondateur, Thích Minh Tâm, a dédié sa vie à la promotion de la paix, de la liberté

religieuse et du dialogue interculturel, à l'étranger comme en Europe. La nouvelle rue porte ainsi un message fort : *Celui de la reconnaissance d'un héritage spirituel et humanitaire, inscrit dans le tissu urbain d'Évry.*

UN HÉRITAGE DURABLE POUR LA VILLE

Le choix de nommer cette voie en hommage à Thích Minh Tâm témoigne de la volonté de la municipalité d'inscrire dans la durée l'impact de ce leader religieux. La pagode, inaugurée en 1995 par la présence du Dalai-Lama en 2008, continue d'être un espace de dialogue et d'ouverture, incarnant la vision pacifiste et fraternelle du maître disparu en 2013 en Finlande.

NOUVELLE ADRESSE : LA PAGODE KHANH ANH, N°1 RUE DU TRÈS VÉNÉRABLE THÍCH MINH TÂM, 91000 ÉVRY-COURCOURONNES

L'inauguration de la « 1 Rue du Très Vénérable Thích Minh Tâm » constitue une étape majeure dans la reconnaissance du rôle du bouddhisme dans la société française et européenne. Elle souligne aussi la force du dialogue interculturel, de la tolérance et de la paix, valeurs chères à la fois à Thích Minh Tâm et à sa succession, Thích Quảng Đạo. Une célébration qui rappelle que la foi et la solidarité peuvent bâtir des ponts solides entre les communautés.

Nguyễn Đình Nhân



Chư Tăng Ni Giáo Hội PGVNTN Án Châu, Quý Quan Khách Chánh Quyền và Phật Tử về Đại Từ Khánh Anh chung vui ngày lễ Cất Bậc Khánh Thành 1 Rue du Très Vénérable Thích Minh Tâm.

Chương Trình Sinh Hoạt tại Chùa Khánh Anh Evry

- Thứ bảy 25/4 (96-17630) : Huân Tu Tĩnh Độ - Lễ Vía Tôn Giả Cú Đĩnh
- Thứ bảy 2/5 (206) : Lễ Vía Phật Chuẩn Đề
- Thứ sáu-thứ bảy 8-9/5 (206) : Truyền Giải Bát Quan Trại - Lễ Vía Phật Chuẩn Đề và TP.T. Hạnh Tâm thuyết giảng
- Chủ nhật 10/5/26 (116) : Cầu Siêu hàng tuần, (14h) Thượng Tọa Thích Hạnh Tâm thuyết giảng
- Thứ tư 20/5 (206) : Lễ Vía Bồ Tát Văn Thù
- Thứ bảy 23/5 (96-17630) : Huân Tu Tĩnh Độ - Lễ Vía Bồ Tát Văn Thù
- Chủ nhật 31/5 (96-17630) : Ngày Rằm tháng Tư Đại Lễ Phật Đản 2670
- Thứ hai 1/6 Chư Tăng Ni An Cư Kiết Hạ trong 3 tháng
- Thứ sáu-bảy-chủ nhật 5-6-7/6 : Quý Thầy tu Tu Viện Gyormed giảng Hạnh nguyện đức Quán Thế Âm và cúng nhũc pháp khí Tây Tạng
- Chủ nhật 7/6 (19630) : Đại Lễ Phật Đản 2670, HT Thích Thiệt Chư Tôn Đức Án Châu, - 13h cúng dường Văn nghệ
- Thứ hai 8/6 (206) : Lễ Vía Bồ Tát Phổ Hiền thành đạo
- Thứ sáu-bảy 12-13/6 (206) : Truyền Giải Bát Quan Trại - Lễ Vía Đức Phật Dược Sư đản sinh
- Thứ bảy 27/6 (96-17630) : Huân Tu Tĩnh Độ, Lễ Vía Già Lam Thành Chướng
- Thứ sáu-bảy 10-11/7 (206) : Truyền Giải Bát Quan Trại do HT T. Thông Trí thuyết giảng
- Chủ nhật 12/7 (19630) : Cầu Siêu hàng tuần, (14h) do HT T. Thông Trí thuyết giảng
- Thứ năm 16/7 (206) : Lễ Vía Đức Hộ Pháp
- Thứ hai 20/7 - thứ năm 30/7/26 : Khóa Tu Học Phật Pháp Án Châu Kỳ thứ 37 tại Marseille - Pháp Quốc
- Thứ bảy 1/8 (206) : Lễ Vía Bồ Tát Quán Thế Âm thành đạo
- Chủ nhật 9/8 (136) : Cầu Siêu hàng tuần, (13h) Khai Kinh Vu Lan, đọc danh sách Hậu cớ vưu cầu, Mồng Sơn Bà được (trợ chầu đờ) từ 18h đến chủ nhật 16/8/26 tang Huyết Kinh Vô Lượng
- Chủ nhật 16/8/26 (116) : Đại Lễ Vu Lan 2670, HT Thích Thiệt Chư Tôn Đức, đọc danh sách Hậu cớ vưu cầu, (13h) Văn nghệ (đọc danh sách cớ phước của năm gột vẩy) (chùa thối dấu cớ quy Phật tử)

Appendix — Bagneux calendar — original lunar dates

Original newsletter page 27, retained for names, printed dates, imagery and reference.

Khánh Anh - Bản tin tháng 04/2026- trang 27

LỜI CHÚC TẾT Mừng Một Tết Bính Ngọ Khánh Anh Đại Tự Évry- Courcouronnes

Nam Mô Bồ Sư Thích Ca Mâu Ni Phật

Nam Mô Dương Lai Hạ Sanh Di Lặc Tôn Phật

Kính bạch chư tôn đức Tăng Ni

Kính thưa quý quan khách đại diện chính quyền địa phương

Kính thưa quý đồng hương đồng bào Phật tử

Kính thưa quý vị,

Đêm trừ tịch Giao Thừa giữa hai năm Ất Tỵ và Bính Ngọ, vừa trải qua vài tiếng đồng hồ thời gian và cũng ngay tại Đại Hùng Bảo Điện này, chúng ta đã có một thời khắc thiêng liêng và đầy ý nghĩa. Trước lễ tri ân Tam Bảo, Hộ Pháp Long Thiêng Thánh Chủng, Lịch Đại Tổ Sư và Ông Bà Tổ Tiên Cha Mẹ, Thầy Tổ và khắp pháp giới chúng sanh trong ba cõi sáu đường.

Và hôm nay đúng ngày Mừng Một Tết Nguyên Đán, ngày đầu tiên của năm mới Bính Ngọ, Chúng ta đồng nhất tâm hướng về Tam Bảo tụng kinh cầu nguyện cho địa cầu vũ trụ, sơn hà trăng sao, tốt lành tươi đẹp, tiết trời an hoà, quốc gia phú cường, nhơn loại thịnh vượng. Mong cho các cuộc chiến tranh sớm chấm dứt, thế giới hoà bình chúng sanh an lạc.

Kính thưa quý vị,

Hôm nay tất cả chúng ta, ngoài sự tri ân báo đức với Tam Bảo, với ông bà tổ tiên, với đất trời vũ trụ ra, chúng ta còn làm một việc siêu phàm vượt thánh, đó chính là sự Báo Phật Ân Đức. Bằng cách chúng ta vâng lời đức Phật dạy và khởi sanh niềm tin với đạo lý Nhân Quả. Vì niềm tin ấy mà tất cả chúng ta hôm nay đã y giáo phụng hành lời dạy Thế Tôn, bằng cách chúng ta tha thiết phụng tụng những lời vàng ngọc của đức Phật cho thâm vào tận thâm tâm và cũng là năng lực khiến cho hạt giống Phật tăng trưởng là dừng lại tất cả việc ác, làm tất cả việc thiện và lợi lạc cho tất cả chúng sanh. Đây chính hạt giống phước đức thế gian vừa là công đức siêu xuất thế gian.

Kính thưa quý vị,



Sau khi Hòa Thượng Thích Tâm Thiet và Ông Thị Trưởng Évry-Courcouronnes chính thức mở băng tên đường 1 Rue du Très Vénérable Thich Minh Tam tất cả cùng nhau chụp hình lưu niệm.

Trong giờ phút năm mới tinh khôi này, chúng tôi xin cầu chúc quý quan khách cùng bửu quyền một năm mới Bính Ngọ đầy an vui cát tường hạnh phúc và thành tựu tất cả công việc ích nước lợi dân. Nguyên xin Tam Bảo gia hộ cho tất cả những người con Phật chúng ta, có được một năm mới luôn tinh tấn tu học Phật Pháp mỗi ngày.

Nam Mô Công Đức Lâm Bồ Tát ma ha tát.

Vœux du premier jour du Nouvel An Cheval de Feu Grande pagode Khánh Anh à Évry-Courcouronnes

Hommage au Bouddha Shakyamuni

Hommage au Bouddha Maitreya à venir,

Chers vénérables moines et moniales,

Chers représentants des autorités locales,

Chers compatriotes et fidèles bouddhistes,

Chers invités,

Lors du passage entre l'année du Serpent et celle du Cheval, ici même, dans cette Grande Salle du Bouddha, nous venons de passer quelques heures ensemble pour une cérémonie de prières, exprimant notre gratitude envers les Trois Joyaux, les divinités protectrices, les patriarches, nos ancêtres, nos maîtres et tous les êtres vivants dans les trois royaumes et les six voies.

Aujourd'hui, premier jour du Nouvel An Cheval de Feu, nous nous tournons ensemble vers les Trois Joyaux pour prier pour la paix de la planète, la prospérité des nations. Que les guerres prennent bientôt fin, que le monde connaisse la paix et que tous les êtres vivent en tranquillité.

Chers invités,

En ce moment solennel, outre le fait de témoigner notre gratitude envers les Trois Joyaux, envers les ancêtres et envers l'univers, nous accomplissons un acte noble : rendre hommage à la gratitude envers le Bouddha, en suivant ses enseignements et en cultivant la foi dans la loi du karma. C'est en raison de cette conviction que nous suivons fidèlement et pratiquons tous aujourd'hui les enseignements du Bouddha, en récitant ses paroles précieuses pour nous semer en nous la graine de la bonté qui nous guide à éviter le mal, à faire le bien et à œuvrer pour le bonheur de tous. C'est là la source de mérite et de vertu, aussi bien dans ce monde que dans l'au-delà.

Chers invités,

En cette nouvelle année, nous souhaitons à chacun, aux invités et à leurs familles, une année du Cheval de Feu pleine de joie, de réussite et de bonheur. Que les Trois Joyaux vous protègent et vous accompagnent dans votre pratique spirituelle quotidienne.

Hommage au Bodhisattva de la Vertu.

LỊCH SINH HOẠT TRỌN NĂM 2026 CHƯƠNG TRÌNH SINH HOẠT TẠI TÒ ĐÌNH KHÁNH ANH - BAGNEUX

- Chủ nhật 26.4.2026 (10.3 BN) Tụng kinh Pháp Hoa
- Chủ nhật 3.5.26 (17.3 BN) Tụng kinh Pháp Hoa/Huân Tu
- Chủ nhật 10.5.26 (24.3 BN) Tụng kinh Pháp Hoa
- Chủ nhật 17.5.26 (1.4 BN) Tụng kinh Pháp Hoa
- Chủ nhật 24.5.26 (8.4 BN) Phật Đản Khánh Anh Bagneux
- Chủ nhật 5.7.26 (21.5 BN) Tụng kinh Pháp Hoa
- Chủ nhật ngày 12.7.26 (28.5 BN) Tụng kinh Pháp Hoa
- Chủ nhật 19.7.26 (6.6 BN) Tụng kinh Pháp Hoa
- Thứ ba 21-30.7.26 (7.16.6 BN) Khóa giáo lý Ấu châu kỳ 37 - Đại hội Khổng Đệ
- Chủ nhật 2.8.26 (20.6.6 BN) Huân Tu và Đức Quan Thế Âm
- Chủ nhật 9.8.26 (27.6.6 BN) Tụng kinh Pháp Hoa
- Chủ nhật 23.8.26 (11.7.6 BN) Vu Lan Khánh Anh Bagneux

Appendix — Tibetan teaching announcement

Original newsletter page 13, retained for names, printed dates, imagery and reference.

Khánh Anh - Bản tin tháng 04/2026- trang 13

THE EVRY CATHEDRAL AND THE KHANH ANH PAGODA TWO ARCHITECTURAL AND SPIRITUAL SYMBOLS EVRY CELEBRATES THE HERITAGE OF THE VENERABLE THÍCH MINH TÂM WITH THE INAUGURATION OF A STREET NAMED IN HIS HONOR

During a ceremony imbued with symbolism and spirituality, on February 7, 2026, the city of Evry-Courcouronnes officially inaugurated a new street named 1 Rue du Très Vénérable Thích Minh Tâm in honor of the founder of Europe's largest pagoda, the Khanh Anh Pagoda. This event marks an important milestone in recognizing the significant role of Buddhism in the region's intercultural and religious dynamics.

A PARALLEL BETWEEN TWO ARCHITECTURAL AND SPIRITUAL SYMBOLS

The Evry Cathedral, a unique masterpiece in France designed by Bishop Herbulot, is the only cathedral built in France in a modern and innovative style. The Khanh Anh Pagoda, located in the Parc aux Lièvres neighborhood, has become a vibrant symbol of Buddhist presence in Europe for over thirty years.

Although these two monuments differ in architecture and faith, they embody the history of the city : *A place of faith, dialogue, and openness.*

THE THÍCH MINH TÂM STREET: A TRIBUTE TO AN ICONIC FIGURE AN ORCHESTRATED TRIBUTE BY A DEVOTED DISCIPLE

Venerable Thích Quảng Đạo, a central figure in preserving and transmitting Thích Minh Tâm's legacy, played a decisive role in this initiative. Recognized for his efforts in fostering intercultural dialogue, he received the Senate Medal of Honor in 2024, followed by an accolade from Parliament in 2025, recognizing

his humanitarian and social actions. Since arriving in France in 1981, he has worked tirelessly for peace, cohesion, and solidarity, embodying the spirit of his master whom he succeeded in transmitting.

A PLACE OF ENCOUNTER AND INTERCULTURAL DIALOGUE

Located in a wooded setting on a hill overlooking the Seine Valley, the Khanh Anh Pagoda has become a space for Exchange among different religious and cultural traditions. Its founder, Thích Minh Tâm, dedicated his life to promoting peace, religious freedom, and intercultural dialogue both abroad and in Europe. The new street thus carries a powerful message: *A recognition of a spiritual and humanitarian legacy embedded in Evry's urban fabric.*

A LASTING HERITAGE FOR THE CITY

The choice to name this street after Thích Minh Tâm reflects the municipality's desire to ensure the enduring impact of this religious leader. The pagoda, inaugurated in 1995 with the presence of the Dalai Lama in 2008, continues to serve as a space for dialogue and openness, embodying the pacifist and fraternal vision of the master who passed away in 2013 in Finland.

NEW ADDRESS : LA PAGODE KHANH ANH, 1 RUE DU TRÈS VÉNÉRABLE THÍCH MINH TÂM

The inauguration of the « 1 Rue du Très Vénérable Thích Minh Tâm » represents a significant step in recognizing the role of Buddhism

within French and European society. It also highlights the strength of intercultural dialogue, tolerance, and peace-values cherished by Thích Minh Tâm and his successor, Thích Quảng Đạo. A celebration that reminds us that faith and solidarity can build strong bridges between communities.

Nguyễn Đình Nhân

2026 Pagode KHANH ANH ANNÉE DE L'AMOUR ET DE LA COMPASSION POUR LA PAIX DANS LE MONDE



Le vendredi 5 et samedi 6 juin 2026

- Enseignement du Vénérable Geshe Ngrampa Damchan Yarpher.
De 14h à 15h30, - questions - réponses de 15h30 à 16h.



Dimanche 7 juin 2026

- Chants et musiques tantriques sacrés par les moines de Gyurmed.

De 13h à 13h30, dans la salle polyvalente, en dessous de la salle de prière.

Réalisation du Bouddha de la compassion, fabrication de tormas et tcheupa, calligraphie tibétaine de mantras de la compassion, l'amour et de la paix.

1 Rue du Très Vénérable Thích Minh Tâm
91000 Evry-Courcouronnes, France.

RER D - Gare Bras de Fer.

Tél : +33164935556 - +33770073399.



Chư Tăng NI GHPGVN TN Âu Châu, quý Quan Khách Chánh Quyền, bà con vùng Evry và Phật tử về Đại tự Khánh Anh tham dự lễ cắt băng khánh thành 1 Rue du Très Vénérable Thích Minh Tâm.



Appendix — Illustrated event announcements

Original newsletter page 40, retained for names, printed dates, imagery and reference.

PERIODIQUE Khánh Anh

1, Rue du Très Vénérable Thích Minh Tâm

91000 Évry-Courcouronnes - France

Tel: 01.64.93.55.56 - 07.70.07.33.99

E-mail: thichquangdao@khanhanh.fr

www.khanhanh.fr

14, Av Henri Barbusse 92220 Bagneux - France

Tel: 01.46.55.84.44 - 06.09.09.01.19

E-mail: dieutran@gmail.com

Đổi địa chỉ xin cho biết địa chỉ mới + e-mail

Đại Lễ

Phật Đản



Chương trình Đại Lễ Phật Đản sẽ được tổ chức
tại Đại Tự Khánh Anh, Évry-Courcouronnes.

2650 2026

Ngày chủ nhật 7/6/2026 Nghi lễ Khánh Đản lúc 11h.

dưới sự chứng minh của HT Thích Tánh Thiết Đệ Nhất Chủ Tịch

GHPGVNTN Âu Châu và chư Tôn Đức Tăng Ni.

Sau phần nghi lễ Khánh Đản là lễ tắm Phật, phần Văn nghệ cúng dường 13h,

với các Ca sĩ từ Hoa Kỳ: **Trường Vũ**. Ca sĩ tại Pháp: **Thanh Phong, Thanh Thanh, Minh Hiếu, Phương Hạnh, Ngọc Xuân, Kim Hoa, Hồng Hạnh.**

- Ban hợp ca Sen Vàng và Lớp học tiếng Việt Khánh Anh. GDPT Quảng Đức - Vũ đoàn Johnny và Em - Nhóm múa Phật tử Tây Tạng - Mc Thanh Long. - Ban nhạc Nguyễn Linh và Cassime. Trân trọng kính mời quý bà con Phật Tử đồng hương về tham dự.

(có các quầy thực phẩm gây quỹ, xin kính mời quý bà con về tham dự ủng hộ).

"Chương trình cũng có thể tùy theo hoàn cảnh mà thay đổi, xin thông cảm hoan hỷ".

Thông Báo An Cư Kiết Hạ từ 1/6 đến 28/8/2026

Ngày An Cư Kiết Hạ 2026 của Chư Tăng Ni của Bôn Tự, sẽ được tổ chức tại Đại Tự Khánh Anh
8 rue François Mauriac - 91000 Évry-Courcouronnes - France,

từ ngày thứ hai 1/6 đến ngày thứ sáu 28/8/2026. Mọi chi tiết xin liên lạc về Đại Tự Khánh Anh

Số điện thoại: 00.33 (0) 1.64.93.55.56 - (0) 7.70.07.33.99. E-mail: thichquangdao@khanhanh.fr

Khóa Tu Học Phật Pháp Âu Châu kỳ 37 tại Marseille - France
Lycée La Cadenelle 134 Bd des Libérateurs, 13012 Marseille, France

Thời gian: từ ngày thứ ba 21/07 đến thứ năm 30/07/2026.

- Cố Vấn: Hòa Thượng Thích Nguyên Lộc. Tel: +33.652447448. E-mail: khoatuhocppac@gmail.com.

- Trưởng BTC: TT T. Quảng Đạo. Tel: +33.770073399. Xin đăng ký qua QR-code Khóa Tu Học Phật Pháp Âu Châu.

- Phó BTC: DD T. Hạnh Quang. Mobile: +33.601490735. - Phó BTC: NS TN. Quảng Trâm. Tel: +33.609090119.

- Ban VP: DD T. Thiện Toàn. Tel: +33.749728878. SC TN. Chân Đán. Tel: +49.1791282186.

Xin Chư Tôn Đức, Tư Viên, chư Phật Tử ủng hộ 1 bao gạo 35€, để góp phần chia sẻ với Ban tổ chức.

Kính mời tham dự

ĐẠI LỄ PHẬT ĐẢN - TẮM PHẬT lần thứ 2650 - PL 2570

tại Tổ đình Khánh Anh - Bagneux 14 Ave Henri Barbusse, 92220 Bagneux - France

- Tel 0146558444 - 0609090119. E-mail: dieutran@gmail.com

vào lúc 11 giờ 30 sáng ngày Chủ Nhật 24/5/2026

với sự quang lâm chứng minh của

Hòa Thượng THÍCH TÁNH THIẾT Chủ Tịch Hội Đồng Điều Hành

cùng chư tôn đức Tăng Ni trong GHPGVNTN Âu Châu.

Lễ Tưởng Niệm Ngày Quốc Hận 30 Tháng Tư
trước Đài Tưởng Niệm Thuyền Nhân tại Chùa Khánh Anh
8 rue François Mauriac - 91000 Évry-Courcouronnes - France.

Vào ngày chủ nhật 10/05/2026, lúc 10 giờ.

Kính mời quý Đồng Hương, quý Phật Tử cùng nhau về Chùa để góp phần cầu nguyện.

Khánh Anh - Commission Paritaire 0927 G 89467 Directeur - Editeur de Publication : Thích Quang Đạo