

KHÁNH ANH

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ENGLISH EDITION

Translated texts with multilingual repetitions combined

English translation

English translation of the October 2026 quarterly newsletter. Multilingual versions of the same article have been combined. Personal names and Buddhist names are retained. The original donor lists and selected illustrated announcements are reproduced in the appendix. Dates and historical statements follow the source; printed inconsistencies are identified where necessary. Dates and information follow the October 2026 newsletter. Identified discrepancies are noted in the text.

Reflections on thirty-seven European Dharma retreats

Giác Nghĩa - Marseille, July 22, 2026. Original pages 1-4; Vietnamese and French versions combined.

Amid Europe's splendour, but also the upheaval and loneliness of modern life, an enduring spiritual current has flowed steadily for more than three decades. This is the journey of transmitting sacred teachings and compassion undertaken by the Unified Vietnamese Buddhist Congregation in Europe through thirty-seven Dharma study and practice retreats: a distinctive cultural and spiritual achievement of the overseas Vietnamese community.

Looking back half a century, the storms of history drove disciples of the Buddha from their ancestral homeland, empty-handed and heartbroken by war. Europe appeared strange, cold and distant. Language barriers, cultural dislocation and the heavy burden of earning a living surrounded those in exile. Yet the deepest danger was not material deprivation, but the risk of losing their spiritual identity and the moral compass that had sustained their people through thousands of years.

In this seemingly hopeless adversity, the far-reaching vision of eminent, virtuous monks shone like a lighthouse, dispelling ignorance. The late Most Venerable Thích Minh Tâm, a pillar of the monastic community and former founding abbot of Khánh Anh in France, perceived with great compassion and profound wisdom the urgent need to nourish overseas Vietnamese spiritual life. He initiated five retreats at Khánh Anh in Bagneux, the origin of the thirty-seven European retreats that followed. Raising the banner of Dharma propagation and laying the foundations for its renewal on this continent expressed the living spirit of the bodhisattva path.

These masters did not choose seclusion for themselves. They vowed to enter worldly life and become a bridge between generations. The retreats grew out of that concern: a pioneering initiative transforming the Buddha's profound teachings, formerly confined to difficult Sanskrit, Chinese or Vietnamese scriptural pages, into nourishing milk for the daily lives of tens of thousands of Buddhists abroad.

Each retreat is more than a passage of time; it is a chapter of history rich in blessings. In these solemn places of practice, the Buddha's words, sutras, verses and profound philosophy of awakening are transmitted with complete dedication. Crossing national borders and overcoming the frailties of age, venerable monks and nuns have made the retreats a warm, shared home in the Dharma.

Thousands of faithful men and women gather from Europe and around the world. They set down worldly burdens, put on practice robes, chant, receive precepts and listen to the true Dharma. Seeing white-haired elders reciting the Buddha's name beside young people born and raised in the West reveals the meaning of "sowing seeds": planting peace for today and cultivating the future, like growing lotuses in snow.

I bow before the Buddhas, great bodhisattvas and noble Sangha of the ten directions. I bow before the awakened spirit of the late Most Venerable Minh Tâm, who first opened this stream of compassion in the unfamiliar West. I respectfully honour the venerable elders of the Congregation's Executive Council, especially its two presidents, the Most Venerables Thích Tấnห์ Thiệt and Thích Như Điển.

Sitting quietly beneath Europe's solemn sky, after the deep evening bell has faded, I feel a gratitude subtle and immeasurably profound. Looking back upon thirty-seven retreats, from the first lonely steps of exile to the spiritual island now shining in Marseille, France, seems like contemplating a lotus pedestal of the Dharma, crystallized from our predecessors' tears, sweat,

wisdom and vows of great compassion.

For Buddhist work to endure beyond obstacles of time and place, it requires the virtue and skilful guidance of outstanding spiritual leaders. Within the Congregation's dignified structure, the Executive Council resembles a great sheltering tree; its two elder presidents are the firmest pillars, anchoring the whole community.

The Most Venerable Thích Tánh Thiệt embodies humility, calm and steadfastness. In a Western world marked by noise, display and conflict, he maintains a simple, dignified yet approachable bearing. His vows resemble Mother Earth, quietly embracing all and patiently enduring adversity to preserve harmony in the Sangha and the faithful's trust. Under his inclusive, compassionate leadership, the Congregation has weathered many storms while preserving the Six Harmonies and observing the precepts.

The Most Venerable Thích Như Điển appears as a great master of keen wisdom, strategic vision and exceptional constructive ability. From Viên Giác Monastery in Germany to his Dharma writings, spiritual poetry and scholarly studies, he has dedicated his life to transmitting the true teachings. An outstanding Buddhist educator, he has also created large places of study and practice where thousands can find refuge for body and mind. His tireless commitment is a living lesson: serving sentient beings is an offering to the Buddhas.

Together with the Executive Council's venerable members, these elders have written an epic of the Dharma's continuity abroad. Their merit cannot be measured in words: it is engraved deeply in countless Buddhists and constitutes an invaluable spiritual legacy.

After thirty-six successful retreats in Germany, France, the Netherlands, Norway, Sweden and elsewhere, the thirty-seventh is taking place solemnly in Marseille. We witness an unbroken current of the original, profound philosophy. With kindness and learning, the masters transmit Mahayana teachings on impermanence, dependent origination, emptiness and the unborn, undying nature of reality. Under the Congregation's roof, distances disappear and the instability of exile is eased.

Dharma talks address the psychological impasses of the digital age and light a torch for people lost in life's rushing currents. Here in Marseille, white-haired elders join their palms beside Western-born youth. They share a breath, robes and discipline, setting aside pride and anger to return to their pure original minds. Compassion triumphs over the coldness of Western pragmatism.

The thirty-seventh retreat's success shows that the seed of awakening has taken deep root in the hearts of people overseas, blossoming as pure lotuses amid a troubled world.

Yet concern for the Dharma's future remains. Present joy must not make us neglect tomorrow. After lives of hardship and great responsibility, the elder presidents and council leaders are advanced in years and physically tired. Their gaze toward the next generation carries deep concern and high hopes.

For the river of true Dharma to continue flowing into the ocean of compassion, each new wave must follow the last. Their aspirations for younger monastics are these:

- **Inherit the essence of wisdom.** Do not settle for outward forms of practice. Develop deep insight, mastery of scripture and the philosophical strength to engage Western philosophy and modern science.
- **Preserve dignity and the precepts.** Amid material temptation and moral erosion, the monastic robe must remain wholly pure. Discipline is Buddhism's lifeblood: losing it means losing everything.

- **Serve fearlessly.** Bring the Dharma into daily life, adopting methods appropriate to the digital age while preserving the authentic spirit of the ancestral teachers. Let no force of ignorance dim its torch.

These concerns are a torch of transmission, not a burden. If future monks and nuns fail to recognize this historical mission, decades of the patriarchs' work may fade. Each young monastic present in Marseille must ask: "What responsibility do I bear for the Dharma's lasting presence abroad?"

Standing in this solemn, peaceful setting as Mediterranean afternoon light filters through the trees, I am deeply moved. I bow in gratitude to the Three Jewels, the late Most Venerable Thích Minh Tâm, the Most Venerables Thích Tánh Thiết and Thích Như Điển, and all the council's and Europe's monks and nuns.

May the Buddhas of the ten directions protect these elders and the Sangha, grant them bodily well-being and the enduring light of wisdom, and preserve them as sheltering trees beneath which we practise. May the seeds of compassion and wisdom cultivated through thirty-seven retreats continue to grow into a vast forest of meditation across Europe. Though the world, time and place change, may the Buddha's sacred teachings and compassionate spirit remain a torch guiding all beings across the sea of samsaric suffering to awakening and peace.

Homage to the generations of ancestral masters, our supreme witnesses.

Photographs: commemorative gathering at the opening of the thirty-seventh European Dharma retreat in Marseille, July 21-30, 2026; monks and nuns addressing the assembly on behalf of participants.

Prayer before sleep

Namo Amitabha Buddha.

Another day has passed. I bow in repentance for everything incomplete in my body, speech and mind. May I learn to release unhappiness and cultivate compassion and tolerance. I am grateful for this peaceful day.

I dedicate today's small goodness to all sentient beings: may they find happiness, leave suffering behind and increase their merit and wholesome conditions. May my grandparents, parents, loved ones and everyone connected to me be peaceful in the light of the Dharma. May all departed spirits follow Amitabha Buddha's guiding light to rebirth in the Pure Land.

May my body and mind rest peacefully tonight and my sleep remain mindful. May I awaken tomorrow with a kind heart and clear understanding, living for my own and others' benefit in the spirit of the Six Harmonies.

Homage to the Bodhisattva of Repentance.

Gratitude from the lay participants

Nhu Hà - Hồ Khánh Lan. Thirty-seventh European Dharma retreat, Marseille. Original pages 5-6.

Homage to our original teacher, Shakyamuni Buddha.

Respectfully, we bow before the two presiding Most Venerables, the Most Venerables, senior Venerables, venerable monks and nuns present here. Dear friends in the Dharma,

Today the thirty-seventh European Dharma study and practice retreat for lay Buddhists, organized in Marseille by the Unified Vietnamese Buddhist Congregation in Europe, has reached a successful conclusion.

On behalf of all participants, we offer heartfelt gratitude to the venerable masters who compassionately joined us and created the conditions for ten days of practice in peace and Dharma joy.

I came from Toronto, Canada, to attend for the first time; my mother attended for the third. Seeing Mrs Nhân Phượng, now one hundred years old, and my mother, nearly ninety, cheerfully come to the practice hall every day and faithfully attend the sessions, we understand that age is no barrier on the Buddhist path. With faith and a heart turned toward the Three Jewels, every step toward practice is a precious opportunity.

May their example gently remind us and younger people not to wait for more time or ideal circumstances before beginning. Today's favourable conditions deserve cherishing, for nobody knows what tomorrow holds.

These ten days have been among the happiest and most peaceful moments of our spiritual lives. We are profoundly grateful to the two presiding elders who, despite their age, travelled far and set aside their many temple responsibilities to encourage and guide this retreat.

Near them, we learned through more than listening and understanding: we also learned through seeing. Their dignified gestures, gentle smiles and compassionate eyes were living, wordless teachings, examples inspiring diligence in cultivating body and mind.

We respectfully thank the monks, nuns and devotees of Europe's monasteries, especially the organizers who overcame countless difficulties and worked tirelessly for this year's success. They enabled us to be close to wise spiritual friends and to practise in a pure and peaceful environment.

We also remember the teachers who generously transmitted their knowledge. With Dharma rain, they watered our parched inner gardens, broadening our understanding and strengthening our faith.

Soon we will return to ordinary life, but the fragrance of the Dharma and the blessings received from our teachers will continue to spread within us. These precious provisions will accompany us along life's difficult, obstacle-filled paths.

Ten days are brief, yet they have bound us together as Dharma friends, living and practising together. Through our teachers' instruction we have understood more of the Dharma's subtle beauty. When the boat of our mind confronts waves of worry and the struggle to earn a living, may the Buddha's teachings help us cross them, live peacefully and move forward with renewed faith. May we encounter many more opportunities to learn together.

Once again, on behalf of all participants, we bow in gratitude to the venerable teachers who nurtured and guided us. We sincerely thank the kitchen team, volunteers in every service and everyone whose quiet work enabled the retreat's complete success.

May the Three Jewels protect the Sangha, granting good health, accomplishment in merit and wisdom, and success in Dharma work. May our Dharma friends, volunteers and families enjoy peace in body and mind, auspiciousness and continued diligence on the path.

Homage to the great Bodhisattva of the Forest of Merit.

Gratitude from the nuns

On behalf of a group of participating nuns, July 26, 2026. Original pages 7-8.

Homage to our original teacher, Shakyamuni Buddha.

Respectfully, we address the First and Second Presidents of the Unified Vietnamese Buddhist Congregation in Europe, the Most Venerables and senior masters, the elder nuns and nuns, all venerable monks and nuns, and the lay assembly.

“A lifetime's loving instruction nurtures the life of wisdom; a teacher's kindness is difficult to repay even over countless lives.”

Although the thirty-seventh European Dharma retreat lasted only ten days, the teachings received from you have left profound gratitude within us. The retreat has ended, but its days of shared practice, encouragement, restraint of body and mind and cultivation of wisdom remain deeply present for us nuns and for the Buddha's disciples generally.

We came from throughout Europe and Vietnam for ten days of summer retreat in Marseille. We felt the sacred bond of Dharma companionship, the Sangha's pure harmony and the deep friendship of those sharing the vow to spread the true teachings. Though our countries, circumstances and Buddhist activities differ, we meet in the ideal of serving the Three Jewels and benefiting all beings.

Every chanting and meditation session, discussion and Dharma talk nourished our vows and strengthened right view on the path of engaged practice. The senior masters' guidance encouraged us to examine ourselves. Recognizing our limitations, we remember how your conduct and words renewed our enthusiasm and kept our vows alive, helping us improve ourselves.

In particular, we have become more aware of monastics' responsibilities abroad. Propagating the Dharma in Europe means more than explaining doctrine: it means preserving Buddhism's lifeblood and sowing love through genuine understanding among younger generations in a multicultural environment. This is both opportunity and mission. It requires continual learning and renewed teaching methods suited to our times, while remaining grounded in traditional Buddhist study and practice.

This retreat also enabled us to learn from senior masters' experience, deepen Dharma friendships and share both favourable conditions and difficulties in our work, while transforming ourselves. Your listening and understanding have been a great source of encouragement to serve.

We gratefully remember the monks, senior masters, elder nuns and teachers who compassionately taught us the vows of the Buddha's holy mother Mahapajapati Gotami, the cultivation of fraternity within monasteries and effective methods of Dharma propagation. We thank the organizing and administrative committees, monks, nuns and volunteers whose wholehearted work provided meals, accommodation and all the conditions for success.

The retreat's conclusion opens a new journey: applying your instruction to our practice and service. Taking **discipline as our foundation, concentration as our strength and wisdom as our lamp**, we live in the Six Harmonies, build bonds of kindness and work together to make the Congregation ever stronger.

With one heart, we ask you, moved by your great compassionate vows, to continue organizing annual retreats, nurturing our enthusiasm, aspirations and bodhicitta, and transmitting through both example and teaching the wisdom to follow the masters, patriarchs and our compassionate Buddha.

May the Three Jewels bless the Sangha with good health, the enduring light of wisdom and fulfilment of spiritual work. May you remain great sheltering trees for us younger practitioners and all beings, guiding us toward joy and liberation. May the whole assembly enjoy peace of body and mind, steadfast awakening aspiration and diligence in practice.

Homage to the great Bodhisattva of the Treasury of Joy; may you bear witness.

Photograph: opening address by the newly elevated Most Venerable Thích Quảng Đạo, organizing chair, at the Marseille retreat, July 21-30, 2026.

A lotus blooms brightly in the heart of Marseille

Thích Trung Thành - Marseille, France, July 21-30, 2026. Reflections on the thirty-seventh European Dharma retreat at Lycée La Cadenelle. Original pages 9-15.

When summer arrives and the flame trees at home begin to blossom red, Buddhists throughout Europe prepare for a return. They are returning not to a geographical homeland, but to a spiritual one: the European Dharma study and practice retreat, where temple bells sound in a foreign land, sutras pass between generations in Vietnamese and the Buddha's disciples meet in Dharma fellowship.

This year I again had the good fortune to accompany the Most Venerable Thích Như Điển. "Good fortune" had special meaning: after recent surgery he had recovered sufficiently to remain with the assembly for all ten days. This was his fifth major medical intervention in just a few years.

Although he and the Most Venerable Thích Tánh Thiệt are well beyond seventy and their strength is declining, both remain compassionate and steadfast in the Congregation's activities. Their beautiful presence is a living lesson taught by example, a source of happiness and firm support for the monks, nuns and lay participants.

The initial causes and conditions

The thirty-seventh retreat was held in Marseille for the first time. One of France's oldest ports, the city has more than 2,600 years of history. A century ago it was also, in the memories of many Vietnamese expatriates, a gateway linking Vietnam with France. Bringing a large retreat here therefore carried a special meaning.

Venerable Thích Quảng Đạo explained that he wished to help fulfil his teacher's aspiration that these retreats visit France's major cities. He courageously organized this year's gathering in Marseille, although the decision brought countless challenges.

Venue rental, among the highest in the retreats' history, was a substantial burden even if not the greatest difficulty. Fundraising had begun almost a year before. Success also depended upon the combined efforts of all the Congregation's member temples.

As sweat falls, a place of practice emerges

Preparations began well before participants arrived. On Sunday afternoon, July 12, four vehicles set out for southern France from Khánh Anh in Évry-Courcouronnes and Vạn Hạnh in Nantes, carrying Buddha statues, ritual instruments, banners, flags, timber, tools and enthusiastic helpers.

More than ten monastics and devotees from local temples were present: the Most Venerable Nguyễn Lộc and Vạn Hạnh's community; Thiện Toàn, Tâm An and Vạn Tân from Khánh Anh; Hạnh An and Bản Tâm from Trúc Lâm; and others from farther away, including Hạnh Lân, Hạnh Ân and Quảng An from Sweden, Tâm Nhật from Switzerland, Hạnh Văn and Hạnh Bồn from Germany, and Thông Tuệ from Finland. Devotees joined them. Some prepared the shrine hall, others the dining area, bedrooms and classrooms; others handled banners, sound, furniture and countless unnamed tasks.

Marseille's heat was stifling. Some workers became dizzy or developed high blood pressure. The Most Venerable Nguyễn Lộc, only recently recovered from a life-threatening illness, nevertheless worked with Venerable Hạnh An, directing the smallest details. Their artistic talent, care and exacting standards sometimes required dismantling and rebuilding work that did not meet their expectations or the school's requirements. A temporary but dignified, peaceful shrine hall took shape in the school gymnasium.

Saint-Exupéry wrote that what is essential is invisible to the eyes. Whenever I entered, I felt something difficult to express. Those walls had not been built as a shrine hall, that floor had not been designed for chanting, and the ceiling could never have imagined hearing Vietnamese bells, wooden percussion and Buddhist hymns. Yet the community's sincere devotion transformed it in days into a peaceful sanctuary. Truly, "all is created by mind."

Few looking at the solemn opening assembly could imagine the journeys across France, sleepless nights and shirts drenched in sweat behind it. Buddhist work is often accomplished through small, unseen tasks and the wholehearted service of people whose names are never called.

Marseille tests its practitioners

An unusual Mediterranean heat wave greeted the retreat. The elders and organizers worried about participants' health and safety. At least three fires broke out in the surrounding region. Even electric fans became scarce. The organizers rented small air conditioners, prioritizing elders and older participants, and distributed hand fans and hats free of charge.

Accommodation was limited. Rooms designed for one person, some only about six square metres, now held two or three. After two almost sleepless nights, Elder Nun Chúc Khương jokingly wondered whether she could endure until the end. Elder Nun Như Liên had her attendant move her bed into the corridor to obtain some rest. Despite these difficulties, the elders attended almost every session with calm and joy.

Devotees from Quang Minh in Denmark arrived after the rooms were full and temporarily slept in a corridor. Nevertheless, alongside local volunteers and groups from other countries, they took turns in the kitchen, putting their hearts and energy into varied, delicious meals to sustain the demanding schedule.

During the first days, arrivals and departures made meal planning difficult. Once, Venerable Hạnh Bảo saw a participant's plate containing only plain rice and watermelon, a simple combination familiar in southwestern Vietnam. Learning that the person had arrived late, after most food had gone, he shared his own soup and meal. Such small gestures helped create the retreat's spirit.

After a few days the kitchen found its rhythm and the assembly was very well cared for. Praise and satisfied responses were joined by an unexpected kind of complaint: there were too many dishes at the food counter.

The safety of nearly a thousand practitioners was another priority. A professional security team was employed to patrol and check the premises throughout the night.

A memorable experience was the fire and emergency evacuation drill, unprecedented at earlier retreats. At eleven on the third night, alarms rang throughout the buildings. Everyone had to leave and gather outside. Descending stairs at night was no small challenge for elders staying on upper floors. After more than half an hour, the alarms stopped and people returned, only to hear them start again. Back outside, Venerable Viên Duy joked that a few more drills would bring them directly to morning practice. His humour lightened the tired assembly.

Venerable Tâm Nhật, responsible for daily life and activities, also transformed practical announcements into laughter. His engaging humour made Marseille's summer seem less oppressive. Perhaps smiling at disappointment and supporting one another with timely, kind words matters as much as solemn meditation or sacred chanting.

Study the Dharma to understand ourselves

Alongside practice, teaching was the organizers' foremost priority. The elders entrusted this responsibility to the Most Venerable Tâm Huệ and Venerable Hạnh Tấn. Subjects, teachers and each class's program were carefully planned.

This year, in addition to levels one through four, level one was divided into 1A and 1B. Many young people had attended repeatedly and knew basic teachings but hesitated to advance, largely because their Vietnamese was limited. As many French people also attended, a special French-language class opened. Monastics with strong language skills, supported by the lay Buddhist Vincent, made the Dharma accessible to more than forty non-Vietnamese speakers.

At higher levels, the learning and skilful, engaging humour of Venerables Như Tú, Hạnh Tấn, Hạnh Bảo, Hạnh Hòa, Hạnh Giới and Hạnh Định, Nun Huệ Thanh, Nun Chân Đán and others helped participants deepen their understanding of the Agama sutras and approach difficult teachings practically.

Monastic discussions addressed concrete questions. At the two presidents' suggestion, the assembly studied Mahapajapati Gotami's life and considered how overseas temples should be established, maintained, developed and continued. How can a temple preserve traditional roots while remaining open to its host society? How can European-born youth find Buddhism relevant to their lives? How can successors inherit its spirit as well as its outward forms?

The oldest participant was a woman who had just turned one hundred and had attended many retreats. Her presence was deeply moving. A century of changes had not diminished her devotion to the Three Jewels. Spiritual practice has no retirement age.

At the other end were the Oanh Vũ children, whose class the late Most Venerable Thích Minh Tâm affectionately called “Oanh Vũ University.” Monastics and participants cared for them lovingly. They were not simply children enjoying summer activities, but young shoots being patiently cultivated, the future of Vietnamese Buddhism abroad. Their thank-you letters, painstakingly composed from limited Vietnamese vocabularies, filled hearts with joy and strengthened faith in the next generation.

Sutra chanting stirs the stars

Some moments resist words. For me, the most beautiful and sacred was the majestic silence of morning meditation. The resonant chants of the Most Venerables Quảng Hiển, Tâm Huệ and Nguyễn Lộc and Venerable Từ Đức sounded through the quiet port city, awakening souls still sleeping in ignorance. More than seven hundred practitioners sat motionless; without words, their breaths seemed to become one rhythm, returning to the present.

Experiencing this helps us understand why King Ajatasattu, unshaken by weapons and cries from hundreds of battles, was frightened by the absolute silence surrounding the Buddha and more than 1,250 disciples.

Another sacred moment was the Shurangama chanting, the assembly's powerful voices joined under ritual leaders including Như Tú, Hạnh Văn, Viên Duy, Chúc Thành and Tâm Nhơn. It demonstrated the harmony and purity of monastics and laypeople and the continuing current of Vietnamese Buddhist tradition in Europe.

Perhaps this sincere practice touched the land's benevolent spirits. On the fifth day Marseille still burned in the sun, recalling the Buddha's Fire Sermon: “All is burning.” That afternoon, as the monastics recited chapter five of the Lotus Sutra, the sky suddenly changed. Rain poured down, followed by hail. Like refreshing dew from the bodhisattva's willow branch, it dispersed days of heat and cooled the air and people's hearts. Whatever one might call it, each person quietly

received their own joy amid chanting and rain.

Fruits of practice

At first, mealtimes remained full of conversation and laughter despite repeated reminders. Gradually they became quieter. Participants learned to lift their bowls mindfully and contemplate the work behind the food. The Most Venerable Quảng Hiển's prayer touched them deeply: when wearing clothes, remember the weaver's labour; at three daily meals, remember the farmer's toil.

This transformation showed the importance of environment and companions. Living long enough in wholesome surroundings, among wise friends sharing one's aspirations, hearing the mindfulness bell and seeing others practise gives unhelpful habits a chance to settle.

Nearly twenty lay Buddhists, whose wholesome seeds had long been nurtured, were moved by the retreat's energy and courageously requested the bodhisattva precepts.

More than a retreat

Ten days mean only ten sunrises and sunsets, yet they can unite people living thousands of kilometres apart. Important Buddhist activities also took place: the Congregation's shared monastic summer retreat, its annual meeting and the annual meeting of the Vietnamese Buddhist Youth leadership in Europe. Monastics and youth leaders reviewed activities, discussed difficulties and sought future directions in harmony.

Monastics from other continents and congregations visited, observed Vietnamese Buddhist life in Europe and found inspiration for service at home.

It was also a great reunion for Vietnamese people abroad. After solemn practice came cultural exchanges, conversations with old acquaintances and handshakes after a year's separation. For many, these were rare days of living wholly in Vietnamese, eating Vietnamese food, hearing familiar sutras and sharing memories of home.

A young German of Vietnamese origin explained that his generation often felt neither Vietnamese enough for Vietnamese people nor European enough for Europeans. The retreats helped him and his friends connect their two identities.

Goodwill from the local community

The retreat attracted major local media from the start. Representatives of local authorities and Lycée La Cadenelle's leadership attended the warm, dignified opening. BFM Marseille Provence, La Marseillaise and La Provence reported on it as one of Europe's largest Buddhist gatherings, recognizing the cultural and spiritual values the community contributes to France.

The two masters of ceremonies, Venerables Viên Duy and Hạnh Giới, were professional and adaptable. Their multilingual fluency, supported by Vincent and Mr Ông Kim Ngôn, bridged language differences and impressed local guests.

Romain Birot, the school's director, said the event followed a year of preparation, discussion and preliminary study. Moved by the community's sincerity and steadfast faith, he invited everyone to treat the school as their home during the retreat. He also hoped to cooperate in welcoming more Vietnamese students in future.

Alongside 136 monks and nuns and more than five hundred participants from over eleven countries, including Vietnam, Canada and the United States, more than forty French participants registered. The retreat was a bridge nurturing positive relations between the Vietnamese and local communities.

The river keeps flowing

The ten days passed quickly. At departure, Marseille's sun shone as brightly as on arrival, but people's hearts had changed. Each carried something no luggage scale could measure: a lesson, a Dharma friendship, encouragement or faith strengthened by living with the Sangha.

We offer profound gratitude to the two elder presidents and the organizing committee, and to the teams responsible for installations, rooms, teaching, rituals, daily life, attendants, food, medicine, security, communications, transport and cleaning. We remember everyone quietly performing unnamed tasks that supported each day of practice.

We especially thank the Most Venerable Nguyễn Lộc, adviser; Most Venerable Thích Quảng Đạo, organizing chair; Nun Quảng Trâm and Venerable Hạnh Quang, deputy chairs; and the Marseille team. Their selfless work embodied Tagore's thought: one dreams that life is joy, awakens to service, and discovers that service itself is joy.

The elders' final advice continues to resonate. The First President, Thích Tánh Thiết, urged each person to fulfil their task: monks and nuns study the Buddha's teachings; lay Buddhists apply them in family and society. The Second President, Thích Như Điển, hoped we would continue bringing the lotus's fragrance to Europe, the lotus symbolizing love, wisdom and peace. He reminded us not to forget our traditions and culture, especially Buddhism.

Today the assembly disperses in many directions. However great the distances, hearts remain close, as Wang Bo wrote: with a true friend within the seas, even the farthest horizon feels like a neighbour.

Reflections from the French-language class

Catherine, Buddhist name Quảng Thiện Nguyễn, Thiện Minh Pagoda, Lyon. Original page 16; French and Vietnamese versions combined.

Namo Shakyamuni Buddha.

Venerable members of the Sangha, guests, fellow students and Dharma friends,

First, I thank the Most Venerable for proposing this French-language class, which encouraged me to enrol in the thirty-seventh retreat. I thank the Sangha and Vietnamese Buddhist community for opening the Dharma's doors to me.

After registering and settling into our room with Dharma friends from Lyon, my first experience was joining the Lotus Sutra practice. Though I do not understand Vietnamese, the vibrations of the monastics' chanting resonated in my heart and brought peace to my mind. I felt them again during other ceremonies.

My second experience was much more down to earth: trying to sleep in a classroom with twenty people, then getting up at 3:30 a.m. to shower. It was a unique lesson in letting go.

Before discussing what I learned, I again thank the masters for creating this French-language class. Each teaching was an encounter with someone who had dedicated their life to understanding the Dharma and practising the sutras, a living embodiment of the Buddha's instruction. This transmission from teacher to disciple deeply impressed me.

Every teaching was different. My understanding grew little by little, though sometimes I did not understand. At such moments I thought of the Six Paramitas, especially patience and perseverance.

The retreat also offered beautiful encounters with many people of different nationalities. This experience will help me advance on the Dharma path and give me energy to persevere.

May our teachers have the health to continue guiding beings still imprisoned in ignorance. May the Sangha realize the teachings so they can transmit them. May all students continue nourishing themselves with what they learned after returning home.

Thank you all. **Namo Shakyamuni Buddha.**

Reflections on the fourth day

Venerable Thích Đức Hải - United States. Original page 18.

A rainy day has cooled Marseille's oppressive summer air. Here in this coastal city in southern France, the thirty-seventh European Dharma retreat is taking place.

Today is its fourth day. More than five hundred lay practitioners of every age and over 140 monks and nuns living in Europe, the United States, Canada and Vietnam have come for these ten days.

For four days, from five in the morning until ten at night, practitioners have diligently joined morning services, seated meditation, sutra chanting, the midday meal, walking meditation, communal work, Dharma talks and discussions about the teachings and their propagation abroad. They have cultivated wholesome actions on the path of liberation.

French lay Buddhists in blue-grey robes attending French-language Dharma classes are a distinctive sight, showing the connection between local French practitioners and Vietnamese Buddhism.

Perhaps the happiest are the children of the beloved “Oanh Vũ University,” the name given by the late Most Venerable Minh Tâm. Alongside Dharma lessons and games, Buddhist Youth leaders and the teaching nun arranged a visit to the coastal city. Parents and teachers also contributed money for sweets and gifts. Surely this retreat will leave beautiful memories as the children grow.

Nearly half the retreat has passed. Rest time is limited, yet everyone seems happy to see the fourfold assembly living harmoniously and practising together. May this happiness accompany participants until the closing and return with them to their families and communities.

Amid life's many worries, perhaps our happiest days are those spent with the Sangha and fellow practitioners, temporarily setting aside anxiety, calculations and sorrow. As the verses on happiness say:

“How happy to live within the Blessed One's Sangha, to practise the precepts, to live firmly and at ease.”

Vu Lan donor acknowledgments

Original page 19.

Khánh Anh acknowledges the donations made for **Vu Lan 2026**, the festival of filial gratitude. The complete printed list, including personal names and amounts, is reproduced in the appendix to preserve its exact spelling and figures. The abbreviation **Pt.** means **Phật tử**, a Buddhist lay devotee.

Father does not speak words of love, yet lives his whole life for his child

Father is the first shade that shelters me,
Guiding me through life's wind and rain.
His hands are thin, yet full of tenderness,
Bearing heavy burdens and long journeys for me.

Father speaks no honeyed words,
Yet his deep love never fades.
Though his hair turns white with age,
My gentle father keeps a peaceful smile.

The Buddha teaches filial devotion first:
To practise, understand your duty as a child.
Father's kindness stands like a towering mountain;
However much I repay, my debt remains.

Invitation to the solidarity meal and concert

Khánh Anh, Évry-Courcouronnes - September 10, 2026. Original page 20.

Sunday, November 1, 2026, at noon - supporting the renovation and maintenance of the Great Khánh Anh Pagoda.

Homage to our teacher Shakyamuni Buddha. Homage to Avalokiteshvara, Bodhisattva of great kindness and compassion.

Venerable monks and nuns, compatriots and Buddhist devotees,

In the spirit of maintaining and developing this home of the Three Jewels and sustaining the Dharma for years to come, we seek to repay a small part of our gratitude to the Three Jewels and our late founding teacher.

Maintaining Khánh Anh is essential to welcoming you properly. Here the Three Jewels are honoured and the Dharma taught; here stand the altars of the founding master, patriarchs and departed loved ones. Families find support, gather in remembrance and mourning, and attend ceremonies for peace and the liberation of departed spirits.

Each year the pagoda holds a friendly solidarity meal and concert to raise funds for its upkeep. This year's event takes place at **noon on Sunday, November 1, 2026**, the twenty-third day of the ninth lunar month of Bính Ngọ.

We respectfully invite monks, nuns, compatriots, devotees and friends to attend, enjoy the performance and help make the fundraiser a success.

Homage to the great Bodhisattva of the Forest of Merit.

Respectfully, **Bhikkhu Thích Quảng Đạo**.

1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes, France.

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

Renovation support form

Name: _____

Address: _____

Amount: € _____

Please identify the donation as **“Support for the solidarity meal and concert - renovation of Khánh Anh Pagoda, Évry-Courcouronnes.”**

Transfer to account **00037286040; IBAN FR76 3000 3015 7900 0372 8604 078; BIC SOGEFRPP**. Alternatively, send a cheque to the pagoda at the address above.

Offering forms

Original page 21 - October 2026.

Shakyamuni Buddha statues for the two sides of the Great Hall

Name / Buddhist name: _____

Current address: _____

Telephone / email: _____

Voluntary offering: € _____; or offering for one statue at **€250**, with a name inscribed beneath it.

Dedication for well-being: _____

Or for departed persons: _____

Avalokiteshvara statues for the Quan Âm tower

Name / Buddhist name: _____

Current address: _____

Telephone / email: _____

Voluntary offering: € _____; or offering for one statue at **€100**, with a name inscribed beneath it.

Dedication for well-being: _____

Or for departed persons: _____

Year-end solidarity meal - November 1, 2026

Supporting restoration of the Great Khánh Anh Pagoda, Évry-Courcouronnes.

Name: _____

Address: _____

Telephone / email: _____

I will attend the solidarity meal on Sunday, November 1, **noon to 3:30 p.m.** Tickets: **€30 per person**; a table seats **twelve people**.

Number of tickets: _____; number of tables: _____.

I cannot attend, but offer € _____ in support of the meal and renovation.

Food stalls will also operate from **10 a.m. to 4 p.m.** All are warmly invited to support them.

The back-cover announcement gives the main event as noon to 4 p.m.; this form prints noon to 3:30 p.m.

Thanh Minh memorial offering - Sunday, November 1, 2026

Name / Buddhist name: _____

Current address: _____

Telephone / email: _____

Sincere offering for the November 1 Thanh Minh ceremony: € _____.

Prayers for the following departed persons: _____.

Heartfelt appeal for earthquake and flood relief

Executive Council of the Unified Vietnamese Buddhist Congregation in Europe -
Évry-Courcouronnes, September 6, 2026. Original page 22; Vietnamese, French and English
versions combined. The following disaster account and figures are those printed in the appeal.

**Homage to our original teacher, Shakyamuni Buddha. Homage to Avalokiteshvara, the
Bodhisattva who rescues beings from suffering and disaster.**

Most Venerables, senior masters, elder nuns, venerable monks and nuns, compatriots and
Buddhist friends near and far,

The last week of August was a tragic week for Nepal and Tibet. The appeal reports that a tremor
of approximately **magnitude 4.4** caused a huge mass of Himalayan ice and snow to collapse
into the **Lhende Khola River** on the morning of **August 26, 2026**, along the Nepal-Tibet
border, triggering devastating flash floods and rockslides.

According to the media reports cited in the letter, approximately **469 people died** and nearly
1,500 were missing on both sides of the border. Muddy water carrying earth and rocks
submerged residential areas and destroyed at least **nineteen bridges** and **forty kilometres
of roads**.

This is a profound tragedy for the victims and their families, affecting both their present lives
and their future. The Congregation's Executive Council sincerely appeals to the Sangha and lay
Buddhists to offer compassionate financial support for relief and share in alleviating the suffering
of the border communities.

We wish you lasting peace and well-being.

On behalf of the Executive Council: **First President, Most Venerable Thích tánh Thiết;
Second President, Most Venerable Thích Như Điển.**

Donation form - disaster victims in Nepal and Tibet

Name: _____

Address: _____

Amount: € _____

The Sangha and Buddhist friends are respectfully invited to contribute through the **Social
Welfare Department** account:

Account 00037286099. IBAN FR76 3000 3015 7900 0372 8609 995. BIC SOGEFRPP.

Alternatively, send a cheque to Khánh Anh with the note **“Disaster relief - Nepal and Tibet.”**

1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes, France.

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

What is unusual about Marseille?

Trần Thị Nhật Hưng. Account of the thirty-seventh European Dharma retreat, July 21-30, 2026. Original pages 23-27. Historical statements and doctrinal explanations reflect the author's account.

After ten days, the thirty-seventh European Dharma retreat finally ended. At arrival and departure alike, summer's fierce heat seemed to scorch everything. While most Europeans were seeking cool, restful holiday destinations, an event in Marseille drew local attention: the retreat organized by the Unified Vietnamese Buddhist Congregation in Europe.

Where is Marseille? France's second-largest city, a famous international port. The author recalls it as the departure point of the ship on which Emperor Bảo Đại and Empress Nam Phương first met, beginning a royal romance much discussed in newspapers and films.

A little over an hour northwest lies the remarkable Camargue wetland, renowned for flamingos, white horses and bulls, and for rice fields described here as representing seventy-five percent of France's rice-growing area. Its delicious, nutritious rice, natural beauty and distinctive culture attract visitors.

Its fame alone would not have made me take notes. What matters to me is Vietnamese people's contribution to those rice fields and to French agriculture.

Around 1942, when Vietnam remained under French colonial rule, tens of thousands of Vietnamese were compelled to come to France to serve its wartime industries. After the Second World War ended in 1945, many remained and were moved to the Camargue to grow rice during the food crisis. Experienced in wet-rice cultivation, they worked hard despite harsh treatment and discrimination. With labour, sweat, tears and hands and feet in mud, they helped establish a successful industry that continues today.

After 1975, Vietnamese people escaping in search of freedom also settled in the Camargue and Marseille. Through favourable conditions and dependent origination, three temples came into being: **Pháp Hoa, Trúc Lâm and Phổ Đà**.

To create a dignified retreat for nearly seven hundred people, the Congregation appointed Venerable Quảng Đạo from Khánh Anh near Paris as chair and Venerable Hạnh Quang from Marseille as deputy. With the Congregation, they mobilized Europe's temples, especially Pháp Hoa and Trúc Lâm in Marseille. Teams for decorations, rooms, kitchen, administration, transport and order devoted their resources and energy to the work.

Hạnh Quang arranged the rental of Lycée La Cadenelle through its administration for **€80,000**. A dizzying amount! Concern over local crime also led to hiring **eight guards at €2,000 each for ten days**, another **€16,000**, so devotees could sleep peacefully. We were thoroughly looked after!

Khánh Anh and the Marseille temples held fundraising performances. Generous European donors contributed, and the Congregation asked each European temple for another **€3,000**. Participants' fees were intentionally modest, covering food shopping and offerings to the Sangha.

The gathering included **136 monks and nuns** from Europe, Vietnam, Canada and the United States, with **558 lay participants**, from one year old to one hundred. It also provided an opportunity for the summer monastic retreat and the pravara ceremony.

The solemn opening welcomed monastics, devotees, Marseille officials and the school's leadership. The First President, Thích Ánh Thiệt, explained that the retreat transmitted the Buddha's teachings so laypeople could apply them at home and in society for their own and

others' peace. The Second President, Thích Như Điển, compared Buddhism's presence alongside other religions to a lotus of love, wisdom and peace adding fragrance and colour to a garden of roses, carnations and sunflowers.

Officials and school leaders warmly welcomed the united Buddhist community. The director invited us to make ourselves at home. If only he had waived the rent, or charged less!

Journalists and television reporters were drawn to the opening and promptly published enthusiastic accounts of a peaceful religion spreading compassion, wisdom and peace, hoping to soothe the hatred still fuelling wars and suffering.

What I learned in level three

Thirty-seven years had given the organization time to become established. Each morning brought early practice and the Shurangama mantra; each day, three meals and three teaching periods in levels one to four. Over time the teaching has deepened.

I have remained in level three for years: I learn much and forget much. Buddhist terminology is difficult to hear, harder to understand and harder still to practise. But if we seek the path and liberation from worldly suffering, we must persevere.

Let me "recite my lessons." The program, directed by Venerable Hạnh Tấn, took us deeply into scripture. Ten days, three lessons a day: no shortage of study! I describe only what interested me and what I think I understood; please do not assume my interpretation is always correct.

Venerable **Hạnh Hòa** first taught the **Treatise on Rebirth**, also called the commentary on the Infinite Life Sutra or the Verses on the Aspiration for Rebirth, composed by Bodhisattva Vasubandhu in the fourth or fifth century. Its twenty-four verses urge Buddha's disciples aspiring to Amitabha's Pure Land to make a sincere, wholehearted vow. Vasubandhu's words express his wish that his treatise and verses may reveal Amitabha throughout the world and lead all beings to the Land of Peace and Joy.

Venerable **Viên Ngộ** discussed **Ten Doubts**. One question had always troubled me: there are Buddha lands in every direction, notably Maitreya's Tusita realm, Medicine Buddha's eastern realm and Amitabha's western realm. Why do people chiefly aspire to the West rather than nearer Tusita? The author explains that Amitabha, as the monk Dharmakara, made forty-eight vows to liberate beings. Those vows resemble an invitation and a ready visa for anyone sincerely wishing to come.

The condition is wholehearted aspiration and sincere repetition of his name. As the mind becomes pure and free from greed, anger and ignorance, it is itself his Land of Ultimate Bliss, where ordinary and noble beings dwell together. Continuing cultivation leads toward nirvana or Buddhahood; failing to cultivate leaves one subject to return to this world.

Venerable **Viên Duy** taught the **five aggregates**: form, belonging to the body, and feeling, perception, mental formations and consciousness, belonging to the mind. These comprise a human being. Walking, standing, lying, sitting, joy, sorrow, anger, hatred and love arise through them. When they obscure understanding, suffering follows. Thus the Heart Sutra teaches contemplation of all five aggregates as empty: temporary, without enduring intrinsic nature, allowing peace of body and mind.

He also discussed concentrating upon prayer beads to quiet affliction. Why eighteen beads on a wrist bracelet and 108 around the neck? The six faculties-eyes, ears, nose, tongue, body and mind-meet six objects: forms, sounds, smells, tastes, touch and mental phenomena. Their encounters continually produce pleasant, painful or neutral feeling. Six multiplied by these three gives eighteen. Eighteen multiplied by past, present and future gives fifty-four; multiplied again by two categories, material and immaterial, gives 108. This is the explanation offered for the

number of beads and their use.

Three lessons already leave my head spinning! Please forgive me. I can only briefly list the other level-three subjects; fuller teachings can be found on YouTube:

- **Tâm Huệ:** Awakening of Faith in the Mahayana; the mind of great compassion.
- **Hạnh Tấn:** observing the precepts.
- **Hạnh Giới:** ten chapters on dedication of merit.
- **Trùng Sỹ:** the section on liberation.
- **Trí Thuyên:** the Brahma Net Sutra and the ten bodhisattva stages.
- **Thông Trí:** the Amitabha Sutra.
- **Như Điển:** introduction to the Buddhist Canon, whose translation he oversees with a translation team and continues to develop.

For the **Commentary on Bodhicitta**, three teachers-**Quán Viên, Như Tú and Hạnh Bảo**-each taught ten of thirty verses. Attributed to Nagarjuna, the commentary explains awakening mind, emphasizing that mind and phenomena are empty: impermanent, dependent on causes and conditions and governed by cause and effect.

As I understand it, whatever the sutra or treatise, its purpose is to help Buddha's disciples understand life, trust cause and effect and live well according to his teaching. Then the Pure Land need not be distant: peace can be realized here.

Fellowship, performances and memories

The closing cultural program is usually organized by Buddhist Youth, young people who always stand alongside temples wherever help is needed. At the retreat, overseas-born children scattered across Europe can meet, build affectionate connections in compassion and wisdom, practise Vietnamese, and learn their traditional culture and Buddhism.

The performance included traditional dance in purple áo dài and conical hats recalling Huế, lively modern dances, and a musical sequence of songs, folk calls and vọng cổ performed by “Oanh Vũ University.” Leaders coached the children in singing and speaking Vietnamese. Some spoke with foreign accents, but their effort and youthful vitality won enthusiastic applause. Participants and Marseille singers also contributed to an excellent program.

Another unprecedented event was fire evacuation training. Europe's summers, especially France's fierce heat, cause deaths and forest fires. To protect nearly seven hundred people, including monastics, the school and authorities taught us how to escape danger. At eleven one night alarms sounded continuously, the lights went out and everyone headed to the rear courtyard. Watching the unhurried procession, I laughed that we needed to act more dramatically. It was unforgettable.

After the closing, groups found transport into town, especially to the sea. I love the sea and want to swim, though I cannot swim and had brought no swimsuit. I waded in anyway, clothes soaked, to fulfil my wish.

Farewell, Marseille; farewell, spacious La Cadenelle. The cicadas in its trees recalled summers at home. Farewell to the remarkable pines along the entrance, their crowns like cauliflowers or mushrooms, their bark patterned like a python. Hills and woods surrounded the school where we chanted, studied and enjoyed delicious food amid cicada music like heavenly song. Ultimate Bliss was not far away: it was here.

From the organizers' worries to complete success

Thiện Như, notes written on the spot. Original pages 28-29.

Near the Mediterranean coast, sea breezes whispered through Marseille toward Lycée La Cadenelle on its small hill. For ten days the school became a peaceful place where Vietnamese Buddhists from across Europe and French practitioners shared study, practice and spiritual fellowship.

Before the retreat, the organizers faced many worries, especially finances. The school's rental was **€80,000**, an enormous amount. Yet both the organizers and local Vietnamese community deeply wanted this annual retreat to take place in Marseille for the first time. The region preserves an important chapter of Vietnamese Buddhism abroad under the inspiration of the late Most Venerable **Thích Thiên Định (1924-1998)**.

Despite difficulties, favourable conditions seemed to support the work until the closing. In his closing address, the Second President recalled the Six Harmonies and two rains-retreat seasons during the Buddha's time. Without temples, monasteries and faithful devotees working together and generously offering support, these retreats could neither endure nor develop. This was the Congregation's work, and all joined in building the Vietnamese Buddhist community abroad.

At first the school did not understand the purpose of the proposed rental and hesitated to agree. The organizers also feared there would be too little time for the kitchen and installation teams to bring in lamps, images, bells, wooden percussion and other Buddhist ritual objects. Fortunately, access was granted more than five days early. The gym became a dignified Buddha hall, while kitchens, dining areas, offices and accommodation were prepared for over 140 monastics and nearly five hundred registered lay participants.

The weather posed another challenge. The First President compassionately urged everyone to care for their health and remain alert to fire risks. During the initial visit, organizers had passed hills affected by forest fire; the persistent dry heat made vigilance essential. His warning conveyed an elder's constant concern for everyone's safety and well-being.

That afternoon, during the Lotus Sutra recitation, clouds gathered, hail struck the courtyard and heavy rain followed. The temperature eased; cool air, damp-earth fragrance and relieved laughter moved through the buildings.

Many received this as encouragement: when minds are united and discipline maintained, difficulties can be crossed peacefully. The ancestral saying, "One sincere thought reaches the three worlds," expresses the strength of shared, right intention. Rather than an obscure magical event, the writer sees the wonder of collective sincerity, a rainstorm becoming a Dharma voice within the Lotus Sutra.

In salty wind and brilliant sunshine, the thirty-seventh retreat rose like a bright moon above the sea, becoming full through careful preparation and the assembly's faith. At the opening, the school's director invited everyone to regard the premises as their own loving home.

For restful nights, organizing chair **Thích Quảng Đạo**, abbot of the Great Khánh Anh Pagoda, hired **eight security guards**.

This retreat differed from earlier ones: local newspapers and television covered it extensively; a Dharma class welcomed French Buddhists from Thiện Minh in Lyon, several of whom had received lay bodhisattva precepts. In the final sharing, a French practitioner sincerely expressed gratitude for both the teachings and her discovery of Vietnamese Buddhist culture.

Marseille officials and the school director joined the welcoming procession as the Sangha entered the ceremonial hall. Journalists interviewed the Congregation's two elder leaders among

the practising fourfold assembly. These images reached the French public and the wider world.

A prayer for our parents

May Father and Mother be peaceful, healthy and light of heart, finding a simple joy each day.

May the burdens of past years gradually ease and their worries be shared, giving them time to rest and care for themselves.

May I express filial devotion through action: a greeting, attentive listening, a meal together and a helping hand.

Though life remains busy, may I remember to return home, speak love while I can and live kindly so my parents can be at peace.

Photographs on pages 27, 29, 31 and 33: after a week of creating a Medicine Buddha sand mandala, Tibetan and Vietnamese monastics lead over two hundred people to the Seine for prayers and dispersal of its sand, during the European Heritage Days on Sunday, September 20, 2026.

Reflections on the thirty-seventh European Dharma retreat

Most Venerable Thích Trừng Sỹ. Original pages 30-32; Vietnamese, French and English versions combined.

Homage to our original teacher, Shakyamuni Buddha.

Respectful homage to the Most Venerable elders Thích Tánh Thiết and Thích Như Điển, First and Second Presidents of the Unified Vietnamese Buddhist Congregation in Europe; to the Most Venerables, senior masters, monks, elder nuns and nuns serving on the teaching, discussion and administrative committees; and to Most Venerable Thích Quảng Đạo, organizing chair of this year's Marseille retreat.

Dear lay practitioners and participants,

Looking back on the thirty-seventh retreat means looking back on a journey of Buddhist learning, Dharma propagation and spiritual continuity, built upon the aspirations, wisdom and selfless devotion of the Sangha and generations of practitioners. It has brought Vietnamese Buddhism's enduring values to the heart of Europe.

In peaceful Marseille beside the Mediterranean, the retreat became a sacred gathering for monastics and Buddhists from across Europe. It was not only a chance to study together, but to return to ourselves, cultivate compassion and wisdom, and nourish relationships between teachers and students, spiritual siblings and Dharma companions in the Three Jewels' light.

Thirty-seven retreats are thirty-seven seasons of sowing awakening seeds in Europe. From the foundations laid by the late Most Venerable Thích Minh Tâm, the tradition has continued and developed through the senior masters' and Congregation's dedication. It preserves and promotes the Dharma, safeguards Vietnamese Buddhist culture and nurtures overseas generations' spiritual lives.

Dharma talks, chanting, walking meditation and shared activities helped us calm body and mind, look deeply within, transform suffering and cultivate peace and happiness. Generations practising together, joining their palms before the Buddha and listening to the teachings embody the lasting continuity of Vietnamese Buddhism in Europe.

Success grew from the leaders' devotion, wisdom and quiet sacrifice, together with volunteers and devotees near and far. The two elder presidents' example of virtue, wisdom and selfless service remains an inspiration for younger practitioners.

Although the retreat has ended, its ethics, compassion and wisdom will radiate through our practice and service, benefiting ourselves and others here and now. Returning to daily life, each disciple carries a lamp of true Dharma, illuminating the heart, building peaceful families and beautifying life through the Buddha's kindness and wisdom.

In Marseille, France, the temple bell rings,
 Calling us back to the true mind of meditation.
 Thirty-seven gatherings of favourable conditions
 Sow wisdom across the lands of Europe.
 Our revered teachers build a bridge,
 The wondrous, profound true Dharma shines.
 A lifetime transmitting its sacred sound
 Continues the blessed stream of Dharma nourishment.
 May pure and steadfast discipline
 Light wisdom's torch throughout the human world.

Pink lotuses spread the golden path's fragrance;
May Buddha's radiance illumine Europe's skies forever.

We gratefully honour all the monks, nuns and masters whose compassionate presence, teaching, guidance and support brought this year's retreat to fulfilment. May they have good health, peace of body and mind and success in all Dharma work.

We thank Marseille's local authorities and the host institution's administration for creating favourable conditions. We also thank Dharma friends and all the decoration, sound and lighting, reception, transport, kitchen, environmental and specialist teams, and the volunteers whose unseen efforts made the retreat successful.

May all participants and families enjoy health, peace and a safe journey home. If any shortcomings occurred in the organization, we humbly seek the masters' compassionate guidance and everyone's understanding and forgiveness.

We look forward to meeting again at the **thirty-eighth European Dharma retreat in Germany in 2027.**

Homage to the great Bodhisattva of the Treasury of Joy, who bears witness to our intentions.

Source note: the Vietnamese and existing English versions call the venue Aix-Marseille University; the French version names Lycée La Cadenelle, as do the other reports. This translation refers to the host institution without treating the two names as interchangeable.

The precious hundred-year-old jewel

Hoa Lan - Thiện Giới. Summer 2026, memories of the thirty-seventh European Dharma retreat in Marseille. Original pages 33-37.

This summer, Europe's blazing summer, with temperatures reaching forty degrees Celsius, I, an older Buddhist, packed to cross Germany, Switzerland and France for the retreat in Marseille, July 21-30, 2026.

Why take the tiring detour through Switzerland? Because at last year's retreat in Neuss I had promised to go to Annecy to collect the "ageless beauty," **Nhân Phụng**, and bring her to practise. Her presence as a hundred-year-old practitioner would inspire every age group. Nobody could use Vũ Thành An's line, "Tomorrow we too will be old," as an excuse to avoid a distant retreat.

Born in **1927**, during the colonial era, she was **ninety-nine by Western age reckoning and one hundred by traditional Vietnamese reckoning**: a beautiful number! Her outlook was even more wonderful. She always saw life through rose-coloured glasses, as in *La Vie en rose*, remaining optimistic and singing beside her mandolin until her limbs grew frail.

What brought her to Buddhist retreats? In **2014**, at the retreat in Fribourg, Switzerland, she was suffering separation from a loved one, one of the eight sufferings. At eighty-seven she had lost her lifelong partner and remained full of longing, singing of autumn leaves, a departed beloved and meeting again in another life. Her youngest daughter brought her to the retreat being held in Switzerland.

Unexpectedly, she discovered teachings that deeply resonated with her. She returned annually without missing a session: thirteen years, minus the two pandemic years, made **eleven retreats**.

What progress had she made? One only needed to look at her notebooks. She had long reached level three, taken refuge with the Buddhist name **Nhân Phụng** and received bodhisattva precepts around the pandemic's beginning. At formal meals she wore her precept robe and sat at the front-except when porridge came with fried dough sticks. Then she wanted a place at the back where food arrived sooner, before the dough lost its crispness!

She listened wholeheartedly, writing constantly, trying even to record all of Nagarjuna's verses. But human strength is limited. Unable to keep up, she would carry the frustration home and wait until the next retreat to ask the Most Venerable **Như Điển**. Fortunately, Dharma friend Hoa Lan used **Gemini**, an artificial-intelligence tool, to help find the missing final line.

After class she would rise with her walking stick and seek the lecturer: "Teacher, please explain the twenty-four tasteless dharmas!" Hạnh Tấn replied, "Amitabha Buddha! You mean unconditioned, not tasteless, dear lady." Her daughter offered a practical explanation: "Your 'tasteless dharmas' are like your porridge without salt!"

The joke plays on Vietnamese vô vi, "unconditioned," and vô vị, "tasteless."

Her inner practice lay hidden in her notebooks. Without her youngest daughter's accidental reading, nobody would have known what she had written in her rebirth prayer. She recited correctly: "I bow before Amitabha until my final breath; may I be reborn in the Land of Ultimate Bliss." But on paper she inserted **"not."** Her daughter cried, "Mother! Why add 'not'? Where do you want to go?"

Her favourite lecturers included **Như Điển**, her idol. Whenever she met him she offered a donation and requested a photograph. She carefully recorded his teachings, though learning and forgetting followed quickly. She knew Nagarjuna was the fourteenth patriarch, not the first as

one document claimed, and wanted to memorize all fourteen names. Others gently suggested that remembering Mahakashyapa and Nagarjuna was already enough.

She loved **Tâm Huệ** for his filial devotion: upon hearing his mother was gravely ill, he returned to care for her. She remembered vividly his childhood account of secretly eating two pieces of his master's fermented tofu and the ensuing punishment. The lecture's topic and essence might disappear like smoke, but the side stories stayed. At a hundred, perhaps joy itself was enough!

Nhân Phụng was a great old tree sheltering later generations. When Trùng Sỹ explained the saying that a child resembles its family in one way or another, playing upon wings and feathers, he joked about bats and suggested a Buddhist version: "A child of the Buddha's family resembles either the teacher or the patriarch." Delighted, she nodded repeatedly.

More than five hundred lay participants came from ten countries. Especially striking this year were the many people over eighty. They received priority for beds in an air-conditioned room beside the shrine hall, originally the sports facility's recovery room. There were a ninety-year-old from Canada, **Diệu Khánh**, eighty-eight, from Germany, and Mrs Chung, eighty-four, from Marseille. Those of us in our seventies did not qualify and still slept on the floor!

Diệu Khánh deserves special honour. For roughly thirty retreats she had directed kitchens feeding thousands, calculating ingredients so accurately that a thousand bowls of phở produced neither shortage nor waste. She cooked until her back bent and her arms tired. This year she travelled **eighteen hours by car** from Germany, preferring it because she could bring more offerings, including around **fifteen small handheld fans**, touching both teachers and friends.

We must not praise the elders and forget the little ones. The youngest was only **eight months old**, rounded up to one by the organizers. Wearing his participant badge, he was carried by Quảng Đạo beside the hundred-year-old lady for an unforgettable newspaper photograph.

Ten days produce many stories. I can only gather a few important memories:

- The organizing chair was **Quảng Đạo**, deputy **Hạnh Quang**, and daily program leader **Tâm Nhật**.
- Elder **Tánh Thiệt**, always cheerful, visited classes after meals and recalled Marseille's history: Vietnamese recruited for military and labour service in France during the Second World War, who remained after 1945 and worked in timber and rice cultivation in the Camargue. He proudly showed local and national newspapers and coverage from three television stations.
- The solemn opening filled the hall, with nearly 140 monastics, devotees, local officials and school representatives. Speeches praised Buddhism's compassion, wisdom, peace and calm. French reports described ten days of transforming body and mind through conduct, speech and intention.
- At the closing, **Quảng Đạo of Khánh Anh in France and Phước Huệ of Từ Đàm in Britain** were elevated to **Hòa thượng, Most Venerable**. The article says they were four rains retreats short of the usual seniority, but possessed abundant merit and accomplishment.
- The **thirty-fifth birthday of European Buddhist Youth** was celebrated charmingly beneath an old pine in the school garden, accompanied by cicadas.
- Oanh Vũ children learned flower arranging for offerings to the elders, each proudly carrying a masterpiece.

Three generous supporters from the **Netherlands** offered coffee and cool drinks. The stallkeeper was nicknamed "**Hoàng Hôn**" by those coming for refreshments. People were warned to wait patiently rather than dart back and forth wasting his time, or face his good-natured scolding. Someone nevertheless took ten bags of his ice to make lemonade in the heat. He joked that he accepted only the humbler title "weak benefactor," rather than "great

benefactor”: even ice would eventually become impermanent.

Speaking of ice recalls the hailstorm during a formal meal. Large hailstones thundered upon the glass roof, frightening us. Later, cars in the courtyard were found dented, and one had a broken window.

One Dharma friend told me about a longstanding temple volunteer whose three sayings caused concern: “Do whatever brings benefit”; “An old rag keeps the fingers from burning”; “Something is better than nothing.” Interpreted wrongly, these maxims could lead toward delusion rather than awakening.

The medical organization was excellent. Hoa Lan's fall was a memorable example. Carrying two jugs of bean tea, she missed her footing and sprawled on the ground. Black-bean tea poured over her head and robe, making her too embarrassed to greet her revered teacher entering the hall. When she noticed a bleeding scrape, the office team immediately took her to the medical room, where a French doctor cleaned and treated it.

Back in her room she met Quảng Hồng, an acupressure practitioner from Germany, who offered help for bruising. The garden, a refuge from hot rooms, also became a meeting place for various practitioners from Germany and France. The writer lists Thảo in Marseille, using tapping and pressure on points; Hiệp from Stuttgart, offering massage; Quân in Marseille, practising what the author calls bioenergy and acupressure; and Trí Anh from France, carrying medicines and medical equipment, applying antiseptic and later manipulating the neck. The author also reports seeing movement in a participant who had used a wheelchair for nearly twenty years.

A peaceful retreat on this scale demanded immense effort and funding: **€80,000 for the school**, plus night guards to protect a campus like a cicada-filled park. Participants' fees remained unchanged from earlier years. Temples and generous European donors met the major costs; participants' fees funded groceries and offerings to monastics.

Kitchen teams came from several countries. I knew the German group especially well, preparing sweet soups, bánh bèo and bánh su sê into the night, then leaving coconut and pandan ingredients behind in the morning to attend teachings. Cultivating merit and wisdom together was like giving wings to a tiger!

The cleaning team was renamed the **Environmental Team**, more poetic and modern. The work remained, but the new outlook made members happy to think they were beautifying their surroundings.

The closing performance in the shrine hall included Lyon's Thiện Minh youth in a striking homeland dance, European Buddhist Youth's sketch and professional singers from Lyon and Marseille. The hundred-year-old lady wanted to sing on stage, as did two performers over seventy, but the playful age rule admitted only singers under fifty. Most memorable were the children speaking and singing fluent Vietnamese, satisfying Như Điển's consistent wish that they know their mother tongue well.

After the closing, some participants sought transport to the Mediterranean to swim and taste the salty water. Not visiting **Notre-Dame de la Garde**, Marseille's beloved basilica, would have been an omission. The international port had welcomed ships entering France from everywhere.

Before returning home, everyone promised to meet next year in **Hamburg, Germany**, for the thirty-eighth retreat. The hundred-year-old lady kissed the writer's cheek, warmly promising their reunion in summer 2027.

Beside the cold hearth

Poem by Tuệ Sỹ; reflection by Uyên Nguyên. Original page 37.

Who knows that my hair has turned white,
For love of a dying candle?
Deep in the night forest, beside a cold hearth,
I sit waiting as the wind marks another watch.

Tuệ Sỹ

The echo of a life that quietly burned itself away like a candle in the night: after everything, it still sits calmly, listening to the wind turn the seasons through the lonely watches. The poem offers neither a grand spectacle nor a violent tragedy. It is a thin trace of smoke in late afternoon, a piece of wood stirring in cold ash, or a small flame remaining at the season's end.

These four lines possess a strange power. So few words that there seems nothing left to say, yet they open an immense realm. This is the flavour of classical Eastern poetry, in which what is spoken is always far less than what remains in silence. Only a forest at night, a cooling hearth and a person sitting with time's stillness remain.

Beyond the mist of reflective sorrow, we glimpse the master's great quality: patient endurance. Only a soul that understands impermanence can sit peacefully beside ashes and still preserve light in its eyes.

Uyên Nguyên

History, origins and significance of the sixteenth-century bronze Buddha

Original pages 38-39; Vietnamese and French versions combined. This section translates the historical account printed in the newsletter.

The bronze Buddha dating from the sixteenth century, more than four hundred years old, is among the most notable and valuable objects collected by Norwegian explorer **Carl Alfred Bock** in northern Siam, now Thailand, in the winter of **1881-1882**.

Provenance and acquisition

The statue comes from **Lan Na**, in present-day northern Thailand around Chiang Mai, Fang and Chiang Rai. At the time of its casting, Lan Na was a prosperous, independent Buddhist kingdom with a distinctive bronze-sculpture tradition, before the conflicts and occupation associated with Burma, now Myanmar.

During a fourteen-month expedition in 1881-1882, supported by King **Chulalongkorn, Rama V**, Bock entered ruined temples and stupas overgrown by tropical forest. At Fang and Chiang Mai he excavated and collected numerous ancient Buddha images buried in earth and rubble or abandoned in collapsed stupas.

In his memoir **Temples and Elephants (1884)**, Bock acknowledged the sensitivity of collecting these objects and local villagers' concerns. They believed that touching or removing images from sacred places could anger their guardian spirits, called **Phí Nat**.

Artistic features and historical value

The statue, held by Oslo's **Museum of Cultural History, Kulturhistorisk museum**, exhibits characteristics of Lan Na sculpture:

- **Material and size:** cast bronze, **59 centimetres high**, relatively large compared with many personal devotional images and objects in private archaeological collections.
- **Posture:** the Buddha sits in lotus meditation on a lotus throne resting upon an octagonal pedestal.
- **Inscription:** a long text in old Lan Na script is engraved on the base. It records the donor commissioning the image, the dedication of merit and the date of production, allowing researchers to date it to the sixteenth century, around **1540**.

Journey to Oslo and preservation

Returning to Europe in **1883**, Bock sold **eighty-five Siamese objects**, including **twenty-four Buddha images** of different types, to the University of Oslo's Ethnographic Museum, predecessor of today's Museum of Cultural History.

He also sold a similar image inscribed with the date **1540** to London's **British Museum**.

For more than a century the Oslo museum preserved its sixteenth-century image under controlled museum conditions, protecting it from loss or damage associated with war and Southeast Asia's humid tropical climate.

Exhibition and spiritual ceremony in 2025

To mark the **140th anniversary** of the publication of *Temples and Elephants*, the Museum of Cultural History placed the image in a distinguished separate display within **“Carl Bock - Temples and Elephants,” February 4-April 6, 2025.**

On **March 3, 2025**, it welcomed **seventy-three senior monks** from Thailand, Singapore and Norway, led by **Phrapromsitthi**, abbot of Bangkok's **Wat Saket, the Golden Mount Temple**, together with Thailand's ambassador to Norway, **Nitivadee Manitkul**.

The monks and guests chanted and paid homage before the image. Thai representatives expressed appreciation for the museum's preservation and respect for Siamese Buddhist heritage over 140 years, regarding it as a special symbol of cultural and spiritual ties between Thailand and Norway.

Do not postpone gratitude to your parents

“One day you may be able to buy your parents the finest things, yet you will not be able to buy the time that lets them stay.”

Parents do not need repayment through grand gestures. A call to ask how they are, a meal together, a visit home while they are still healthy-sometimes these bring immense joy.

You think you are young and your parents are healthy, so filial devotion can wait until tomorrow. But your youth still stretches ahead, while their remaining years grow shorter each day.

Do not wait until you have the means to repay your mother, only to find she no longer has the time to receive it.

Programs of activities, 2026-2027

Translated from the calendars on original pages 6 and 17. Printed lunar dates are preserved in the appendix.

Great Khánh Anh Pagoda - Évry-Courcouronnes

Eight Precepts retreats: precepts received on Friday at **8 p.m.**, relinquished on Saturday at **5:30 p.m.**

Pure Land practice: Saturday chanting and Buddha-name recitation, **9 a.m.-5:30 p.m.**

Date	Activity
October 9-10, 2026, 8 p.m.	Eight Precepts; teaching by Most Venerable Thích Hoàng Khai
October 11	Weekly memorial prayers at 11 a.m.; Hoàng Khai's teaching at 2 p.m.
October 29-November 1	Visit of His Eminence Jangtse Choeje Kyabje Gosok Rinpoche, Centre Detchene Eusel Ling, Alfortville
November 1	Boat People memorial incense offering at 9:45 a.m.; weekly memorial prayers at 10:30 a.m.; solidarity meal at 12:30 p.m., as printed in this calendar
November 8	Weekly memorial prayers at 8 p.m., as printed; Medicine Buddha's enlightenment observance and Medicine Buddha Sutra at 2 p.m.
November 13-15, 8 p.m.	Eight Precepts; Most Venerable Thích Thông Trí teaches on November 15 at 2 p.m.
November 20, 8 p.m.	Patriarch Liễu Quán commemoration, Quảng Đức Pagoda, Toulouse
November 23, 8 p.m.	Tenth-month full moon; Hạ Nguyên observance
November 27-28, 8 p.m.	Eight Precepts
December 8-18	Congregation's ten-day winter retreat, Liên Hoa practice centre, Norway
December 9, 6:30 a.m.	Formal declaration commencing the Congregation's winter retreat
December 19, 8 p.m.	Buddha Emperor Trần Nhân Tông commemoration
December 25, 8 p.m.	Amitabha Buddha's birthday observance
January 8-9, 2027, 8 p.m.	Eight Precepts
January 15, 8 p.m.	Shakyamuni Buddha's enlightenment observance
January 23, 9 a.m.-5:30 p.m.	Pure Land practice

The November 1 back-cover program gives memorial incense at 10 a.m., Thanh Minh prayers at 11 a.m. and the meal from noon. Those times differ from this calendar and are translated separately below.

Original Khánh Anh temple - Bagneux

Date	Activity
October 2-4, 2026	Retreat; recitation and observance of the Lotus Sutra
October 28	Avalokiteshvara's renunciation observance
November 7-8	Complete Lotus Sutra recitation; Medicine Buddha observance
November 21-22	Eight Precepts with Most Venerable Thích Như Điển
November 23	Tenth-month full moon; Hạ Nguyên
November 28-29	Exhibition of a sixteenth-century Shakyamuni Buddha image from Lan Na, northern Thailand
December 10-18	Winter retreat at Liên Hoa practice centre, Oslo area, Norway
December 25	Amitabha Buddha observance
January 15, 2027	Buddha's enlightenment observance
January 16-17, 2027	Enlightenment Night

Printed inconsistencies: October 2, 2026 is labelled Saturday although it falls on Friday; the final January 16-17 entry prints 2026 although the calendar runs to January 2027. The Bagneux winter-retreat dates differ from the December 8-18 Congregation announcement. Its November exhibition dates also differ from the December 5-6 Évy announcement.

Quảng Đức Buddhist Youth and Family program

Vietnamese Buddhist Youth in France, European organization. Quảng Đức unit - program issued at Évy-Courcouronnes on January 10, 2026.

Date	Activity
August 16, 2026	Vu Lan / Ullambana festival
September 6	Regular activities
September 13	Mid-Autumn Festival
September 19-20	European Heritage Days
September 27	Regular activities
October 11	Regular activities
November 1	Annual solidarity meal
November 15 and 29	Regular activities
December 13	Regular activities
December 20	Year-end activities

Date	Activity
January 10 and 24, 2027	Regular activities
February 5	Lunar New Year's Eve
February 6	Vietnamese Lunar New Year
February 7	New Year cultural performance
February 14	Pilgrimage to temples around Paris
February 21	First lunar month's full moon
February 28	Regular activities
March 14	Regular activities
March 26-28	Lộc Uyển training camp and Quan Âm 21 gathering, Vietnamese Buddhist Youth in France, Vạn Hạnh Pagoda, Nantes

The program may change according to pagoda events.

Parents wishing their children to join **Quảng Đức Buddhist Youth**-Vietnamese lessons, arts, Buddhist teaching, practical skills, games and other activities-may contact the unit leaders:

- **Diệu Thông Nguyễn Ngọc Dung Tuyền: +33 6 98 17 00 34.**
- **Quảng Hưng Đặng Thanh Long: +33 6 84 97 80 08.**
- Email: **quanghung@gdptquangduc.fr.**
- Instagram: **www.instagram.com/gdptqd.**
- Facebook: **www.facebook.com/gdptquangduc.**

On behalf of the leaders, we wish all members and parents lasting peace of body and mind.

Announcements

Original back cover, page 40.

Documentary screening - October 3, 2026

You are invited to attend and support the screening of director **Thanh Tâm's documentary Từ Tro Tàn Chiến Tranh (From the Ashes of War)** on **Saturday, October 3, 2026**, at the Great Khánh Anh Pagoda in Évry-Courcouronnes.

Screening begins at **noon**; a self-service meal is offered by the pagoda.

Tibetan spiritual weekend - Kshitigarbha mandala and prayers

Saturday, October 31, 2026, at 2:30 p.m.: a talk on the meaning of the Kshitigarbha and Medicine Buddha mandalas.

Sunday, November 1, at 4 p.m.: dissolution of the Kshitigarbha mandala and distribution of sacred sand to devotees.

Incense offering at the memorial

Compatriots and devotees are invited to offer incense in remembrance of **refugee boat people, soldiers and civilians who sacrificed their lives for the Vietnamese people's freedom**.

Sunday, November 1, 2026, at 10 a.m., before the memorial at the Great Khánh Anh Pagoda, Évry-Courcouronnes.

Thanh Minh ceremony, 2026

Sunday, November 1, 2026, at 11 a.m.

Prayers will be offered for departed spirits whose ashes rest in the **Kshitigarbha tower**. The ceremony will be held together with the weekly memorial prayers in the main Buddha hall.

Families whose relatives' ashes are kept in the tower are warmly invited to visit and join this Thanh Minh observance in France.

Year-end solidarity meal and cultural offering

To help support restoration of the Great Khánh Anh Pagoda, Buddhists, compatriots and friends in Paris and surrounding areas are invited to gather on **Sunday, November 1, 2026, from noon to 4 p.m.,** in the pagoda's lecture hall.

Food stalls will offer meals to eat on site or take home.

1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes. RER D: Bras de Fer station. The announcement states that on Sundays and public holidays the RER D service to Bras de Fer is from Gare de Lyon.

Paris-based singers making a cultural offering: **Đình Đại, Đình Khôi, Ngọc Xuân, Kim Hoa, Hồng Hạnh, Thu Nguyệt, Lưu Vũ and Kim Hồng.**

Traditional dances: **Tibetan dance group, AB dance group and Quảng Đức Buddhist Youth.** Musicians: **Duy Tân and Đặng Bình.** Master of ceremonies: **Thanh Long.**

For details contact the pagoda: **+33 1 64 93 55 56; +33 7 70 07 33 99.**

thichquangdao@khanhanh.fr.

Ancient Buddha exhibition and spiritual ceremonies

The **sixteenth-century bronze Buddha image**, held at the Museum of Cultural History in Oslo, Norway, will be exhibited at the Great Khánh Anh Pagoda, Évry, during spiritual ceremonies on **Saturday and Sunday, December 5-6, 2026**. All Buddhists are invited to pay homage and join in prayer.

Téléthon charity meal

Following its annual tradition, Khánh Anh will hold a charity meal on **Saturday, December 5, 2026**, to support **Téléthon 2026**. Everyone is invited to contribute toward research into treatments for serious childhood diseases.

Winter monastic retreat, 2026

The Unified Vietnamese Buddhist Congregation in Europe's winter retreat will take place at:

Liên Hoa practice centre, Trondheimsvegen 205, 2067 Jessheim, Norway.

From **Tuesday, December 8, 2026** (the thirtieth day of the tenth lunar month of Bính Ngọ), to **Friday, December 18, 2026** (the tenth day of the eleventh lunar month).

Contact **Venerable Viên Ngộ**: **+47 40 58 99 99; +47 67 97 30 33**.

Nepal-Tibet relief appeal

The back cover repeats the Congregation's appeal for financial contributions to help victims of the earthquake, flash floods and rockslides along the Nepal-Tibet border. The full translated appeal and donation form appear earlier in this edition.

Publication and subscriptions

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Évry-Courcouronnes: 1 rue du Très Vénérable Thích Minh Tâm, 91000 Évry-Courcouronnes, France. Telephone: **+33 1 64 93 55 56; +33 7 70 07 33 99**. Email:

thichquangdao@khanhanh.fr. Website: **www.khanhanh.fr**.

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Membership / subscription form

Name: _____

Address: _____

Membership only: € _____

Subscription only: € _____

Membership and subscription: € _____

Please notify the pagoda of address changes and provide a mobile number if you would like to receive news more quickly.

Original issue's contents

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1-4	Reflections on thirty-seven European Dharma retreats; prayer before sleep
5-6	Lay participants' gratitude; Évry and Bagneux calendars
7-8	Nuns' gratitude
9-15	A lotus blooms brightly in Marseille
16	French-language class participant's reflections
17	Quảng Đức Buddhist Youth program
18	Fourth-day reflections
19	Vu Lan donor list; poem about Father
20	Solidarity meal invitation and renovation support
21	Statue, meal and memorial offering forms
22	Nepal-Tibet relief appeal
23-27	What is unusual about Marseille?
28-29	From organizers' worries to success; prayer for parents
30-32	Closing reflections
33-37	The precious hundred-year-old jewel; Beside the cold hearth
38-39	Sixteenth-century bronze Buddha; filial gratitude reflection
40	Event and winter retreat announcements

Translation notes: multilingual repeats within articles are combined; distinct testimonies are retained separately. Different authors print different participant totals, which remain attributed to their accounts. Traditional age reckoning is explained where the source does so. This is an English reading edition rather than a facsimile of the original page layout.

Appendix - Vu Lan donors - names and amounts

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

Danh sách cúng đường Vu Lan 2026

Pt Ng t.Phương Dung Juliette 50, Pt Cols
Mai Jules 30, Pt Huỳnh t.Liên 50, Pt Mai
t.Kim Hoa 50, Pt Ngô v.Minh 50, Pt Trần
t.Thanh Mỹ 200, Pt Ng t.Thu Tâm 50, Pt
Liang Hoa Thanh 100, Pt Xia Gu Xiang Mei
200, Pt Liang Richard 200, Pt Tan Sullivan
500, Pt Trịnh t.Sang 20, Pt Lê Thanh Quang
20, Pt Tran Huynh Mai 30, Pt Cao v.Túc
Roland 15, Pt Đỗ t.Thu Thủy 50, Pt Phạm
t.Ngoc Anh 80, Pt Kirin Tran 100, Pt Huỳnh
Francois 70, Pt Phạm Thanh Phuong 100, Pt
Phan t.Lê Bao 50, Pt Dương t.Ngoc Thảo 100,
Pt Phạm t. Hồng Nhung 20, Pt David Hinh
Như Lâm 100, Pt Ng t.Ngoc Phụng 50, Pt Hồ
Mộng Hoàng 20, Pt Bùi t.Duyên 100, Pt
Trương t.Long 20, Pt Ngô Thanh Loan 20, Pt
Ng v.Tường 50, Pt Phan t.Thanh Nga 100, Pt
Lưu t.Thanh Vân 10, Pt Huỳnh Anh Đào 10,
Pt Phạm t.Bách Mai 10, Pt Ng Đăng Nghĩa 50,
Pt Trương Quý Phi 40, Pt Lê t. Thiên Trang
50, Pt Phạm Tuyết Hoa 50, Pt Lâm Ngọc Trân
20, Pt Lam Felix 20, Pt Mỹ Nhung Trần 200,
Pt Lê Đình Hoi 150, Pt Sơn t.Chị 50, Pt Chan
Tha Vong 100, Pt Trần t.Tuyết Hoa 100, Pt
Pages Bopha 180, Pt Phan Ngọc Bích 400, Pt
Cols Mai 50, Pt Ng Phúc Lộc 150, Pt Lê Bá
Miếng 20, Pt Đặng t.Liêu 50, Pt Ng Hữu
Thoại Văn 80, Pt Sultan Halima 20, Pt Hồng
Già Nghi 300, Pt Vương Quang Trung 15, Pt
Guillemoir Estelle 100, Pt Bùi t.Thanh 60, Pt
Pierre Cornet 200, Pt Minh Công 30, Pt Trần
t.Thanh Sophie 10, Pt Huỳnh Quang Minh 50,
Pt Phạm t.Bách Tuyết 50, Pt Ng t.Xuân
Hương 100, Pt Ng t.Muôn 100, Pt Hoàng Phu
Hai 20, Pt Duong Sok 100, Pt Hoàng Phước
Hải 20, Pt Lê t.Bích Khuê 200, Pt Ng Thiệu
Giang Kenji 20, Pt Vu t.Thuy Linh 300, Pt Lê
Xuân 50, Pt Phạm t.Hiến Sylvie 30, Pt Ng
Minh Quế Anh 10, Pt Tôn Nữ Diệu Hy 200,
Pt Trương t.Thanh Hương 50, Pt Ng t.Kiểu
Loan 50, Pt Ng Cao Minh 200, Pt Diệu Toàn
10, Pt Đặng Phương Mai 100, Pt Ngụy Ai
Thanh 20, Pt Chen Min Hua 20, Pt Nguyệt 30,
Pt Đặng t.Mộng Hòa 30, Pt Phan t.Thanh Nga
100, Pt Ngô Tuấn Anh 5, Pt Lê t.Kiểu Nga 5,
Pt Phương Thiên 10, Pt Ng t.Mỹ 30, Pt Trần
t.Bách Nga 50, Pt Ng Thu Cúc 100, Pt Huỳnh
Tuyết Trinh 20, Pt Ng Trần Vũ 100, Pt Ng
t.Thien Nga 100, Pt Huỳnh t.Nhân 100, Pt
Tran t.Minh Nguyệt 100, Pt Lý Tú Hà 50, Pt
Pancrassin Julie 100, Pt Huỳnh Helene 100, Pt
Ng t.Phương Hà 70, Pt Lưu t.Anh Văn 100, Pt
Ngô t.Phụng 100, Pt Phan t.Minh Châu 500,
Pt Hồ v.Xã 50, Pt Du t.Bách v.25, Pt Ng Alice
50, Pt Ng t.Mộng Loan 50, Pt Ng t.Tâm 100,
Pt Trương Bội Hồng 40, Pt Tôn Kim Ngân
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Phan Duc Huan 10, Pt Đặng t.Ngoc Linh 40,
Pt Cao t.Ngoc Tuyền 10, Pt Phan t.Lê Thủy
50, Pt Ng t.Ly 60, Pt Ng Jean 60, Pt Lê t.Hoa
40, Pt Ng Duy Kiêm Ngọc 100, Pt Daudigier
Jeanne 200, Pt Anh Tuan Vuong 60, Pt Tran
Trung Huan 60, Pt Huynh Le t.Hanh 50, Pt
Ngô Phụng Vinh 30, Pt Trần Ngọc Anh 30, Pt
Ng t.Hồng Thủy 100, Pt Ng Kim Thoa 100, Pt
Lê Hoàng vũ 50, Pt Trần t.Phương Mai 100,
Pt Trịnh t.Vân 40, Pt Võ v.Thăng 100, Pt Hà
Trần Mỹ Hạnh 50, Pt Phạm Anh Tuấn 50, Pt
Đỗ t.Kim Vân 50, Pt Ng Nhiều Thái Tran 100,
Pt Vo Quoc Dung 80, Pt Lê Tran Hung 50, Pt
So Suu Pui 50, Pt Nhiều Nga 50, Pt Kun Nei
Wah 50, Pt Ng t.Đầu 50, Pt Pievotcan Alain
30, Pt Cao Triều Phong 1000, Pt Ng t.bé 50,
Pt Diệu Hoa 300, Pt Lizieu Nga 300, Pt Dao
t.Thai 30, Pt Do v.Kim v.50, Pt Ng Phan
Jeanne 20, Pt Gonon Tran Jacqueline 50, Pt
Soubanos Marc 50, Pt Lâm t.Kim Thoa 100,
Pt Hoàng Thế Bội 50, Pt Lâm Kim Oanh 30,
Pt Ng Ngọc Quế 50, Pt Hồ Bá Tâm 100, Pt Tạ
Chi Dũng 100, Pt Dương Phi Giao 40, Pt Lê
t.Huỳnh Hoa 100, Pt Thái v.Thừa 50, Pt
Mohamedaly Ng t.Hương 50, Pt Lê Thanh
Long 30, Pt Mai Hương Ng 100, Pt Phạm
Veronique 200, Pt Ng Thanh Quang 100, Pt
Ng v.Nghĩa 50, Pt Ng Tấn Thành 50, Pt Ng

Bích Phương 100, Pt Trương t.Phước 50, Pt
Liêu Tuấn Vinh 50, Pt Huỳnh Tấn Phát 100,
Pt Lưu Daniel 50, Pt Ng v.Hoa 300, Pt Leou
t.Thủy Hồng 2000, Pt Trần Kim Duyên
Solange 200, Pt Khanh Quang Trương 100, Pt
Ng v.Ba Jaques 15, Pt Cambon Bùi 100, Pt Ng
t.Tiên Hoa 200, Pt Phạm Thu Nguyệt 100, Pt
Ngô t.Ngoc Anh 30, Pt Ng t.Tuyết 100, Pt Mai
t.Hương 50, Pt Ng Charlene 30, Pt Tran t.Cúc
100, Pt Ng Khánh Chúc 100, Pt Ong Kim
Luong 200, Pt Phạm Đăng Kim Liêu 20, Pt
Tham Minh Hoa 30, Pt Ng t.Quyen 40, Pt Ng
v.Tien 60, Pt Lê Khanh Hoang 100, Pt Ng
Thanh Vân 500, Pt Ng t.Tâm 100, Pt Xia Gu
Xiang Mei 200, Pt Mạc Cúc 50, Pt Huỳnh
Ngoc Thủy Therese 60, Pt Vu t.Hoa Juliette
100, Pt Hồ Ngọc Quyen 100, Pt Trần Tô Cẩm
Tuyết 100, Pt Ng Ngoc Dieu 50, Pt Huỳnh
Ngoc Mai 50, Pt Ng t.Phương 20, Pt Võ
t.Hanh 50, Pt Ng Mỹ Hoa 200, Pt Tran t.Minh
Nguyet 33, Pt Lim Ta Valene 50, Pt Hồ v.Đạt
100, Pt Bin Martine 50, Pt Vo t.Kim Lang 50,
Pt Maharibatcha 50, Pt Trần Việt Khoa 30,
Pt Tran t.Cúc 100, Pt Ng Antonie 100, Pt
Nhuyễn Giác 100, Pt Ng Kim Cương 50, Pt Ng
t.Hien 50, Pt Thanh Đức 70, Pt Đỗ t.Kim
Triệu 175, Pt Trương Công Hoàng 20, Pt
Wong Cầu 200, Pt Võ Đình t.Lang 90, Pt Đỗ
v.Bình 100, Pt Đàm t.Anh Tuyết 20, Pt Võ
Tân Mỹ Lê 300, Pt Huỳnh y.Nhung 20, Pt Ng
t.Loan 50, Pt Ng t.Minh An 50, Pt Ng t.Lê
Hương 500, Pt Ngô v.Minh 50, Pt Ng
t.Phương Dung 20, Pt Trần Dữ Phước Mười
30, Pt Trương Duy Lương 50, Pt Ng t.Toan
100, Pt Ngô Mai Hương 60, Pt Phạm Hoan
Nga 100, Pt Ng t.Bích Phương 50, Pt Dương
Công Hào 220, Pt Lê t.Tường 50, Pt Ngô
t.Ngoc Anh 40, Pt Sibard t.Dung 100, Pt Ng
Kim Cương 50, Pt Dinvongxay Kim Chung
30, Pt Ng t.Quyết 100, Pt Dương Tôn Bảo 80,
Pt Phan Quang Ngoc 80, Pt Bruneau Jean
Louis 100, Pt Thái Thu Nguyệt 500, Pt Ng
v.Liu 200, Pt Ng t.Thanh Hào 60, Pt Ng Lam
Bích Lien 50, Pt Lê Thuý Hằng 20, Pt Trịnh
Michel 100, Pt Đỗ t.Kim Triệu 175, Pt Đỗ
v.Minh 100, Pt Đỗ t.Bầu 10, Pt Tao Helene
200, Pt Tôn Nữ Mỹ Linh 300, Pt Huỳnh
Jeanette 100, Pt Bùi t.Thủy Phương 200, Pt
Phan t.Loc 30, Pt Diệu Giác 100, Pt Tô Thanh
Phượng 100, Pt Bành t.Dung 100, Pt Ng Kim
Son 40, Pt Phạm t.Tuyết Thủy 50, Pt Faouma
Nisha 50, Pt Phạm Tấn Lộc 50, Pt Cao
t.Hoàng Mai 20, Pt Phan t.Thanh Nga 50, Pt
Quach t.Dinh 20, Pt Sov Lim 200, Pt Ng
Celine 100, Pt Trúc Mai Huỳnh 50, Pt Hiền
40, Pt Võ t.Ngữ 50, Pt Lê t.Duy 30, Pt Tea Tea
Ying 150, Pt Ng Kim Liên 50, Pt Ng Thu Cúc
100, Pt Hồ t.Vân Anh 30, Pt Lâm Kim Ngân
50, Pt Trần t.Kim Tuyền 50, Pt Mao Wai Chi
20, Pt Trần Mỹ Lê 50, Pt Tăng t.Bách Tuyết
10, Pt Trần t.Thanh Trúc 20, Pt Cao Lê t.Ngoc
Thuy 50, Pt Ly Quoc Quan 30, Pt Huỳnh
t.Kim Ngân 20, Pt Lê Thanh Liem 50, Pt Bùi
t.Khánh Hằng 40, Pt Ng Thành Dũng 30, Pt
Ng Đức Vinh 100, Pt Ng t.Hồng Cơ 50, Pt Mai
t.Mũi 50, Pt Đặng Fong 30, Pt Kerneis Marie
Therese 10, Pt Ng Malliya 150, Pt Carroboung
Claude 300, Pt Ng Ngọc Mai 20, Pt Tào
Helene 200, Pt Trương Bội Hồng 40, Pt
Devillard t.Sầu 100, Pt Thái v.Thừa 50, Pt Vo
Tuan Anh 180, Pt Delaby t.Hiến 50.

Khánh Anh - Bản tin tháng 10/2026- trang 19

Phật dạy hiếu thảo trước tiên
Muốn tu phải hiếu đạo hiền làm con
On Cha như núi cao còn
Dẫu con trẻ mãi vẫn còn chưa xong.

**Papa ne dit pas de
mots d'amour, mais
il vit toute sa vie
pour m'aider**

**Papa est l'ombre protectrice de mes
débuts**

**Il me guide à travers la vie, malgré les
vents et les pluies**

**Ses mains sont maigres mais pleines
d'affection**

**Il porte tant de lourds fardeaux, endure
tout pour moi.**

Papa ne dit pas de mots doux

**Mais l'amour profond reste toujours,
jamais ne s'efface**

**Même si les cheveux blanchissent et
s'usent**

**Le père bienveillant garde toujours son
sourire serein.**

**Le Bouddha enseigne que la piété
filiale vient en premier**

**Vouloir pratiquer, il faut déjà
comprendre le bon comportement en
étant enfant.**

**La gratitude envers le père est comme
une haute montagne**

**L'enfant peut rendre tout, cela ne sera
jamais terminé.**

Quý Đạo Hữu

**Quý vị Phật Tử ở Đức Quốc có
thể cho mượn hội thiện, cúng
đường Đại Tự Khánh Anh, Evry-
Courcouronnes - Pháp Quốc qua
trường mục mới.**

CHUA KHANH ANH

(Rev.Le/ Nguyen)

Konto - Nr.549.189.900

BLZ 250 700 24

Deutsche Bank-Hannover-Germany

IBAN : DE55 2507 0024 0549.

Quý Đạo Hữu

**Kính xin chận thành cảm niệm công
đức quý vị xa gần đã từng chuyển tịnh tài
cúng đường Tam Bảo và Hộ Trì hàng
tháng. Quý vị ở Pháp, các nước trong
vùng Âu Châu hay ngoài Châu Âu phát
tâm cho mượn hội thiện, cúng đường hộ
trí chùa, in kinh v... tiền lợi hơn hết là
đến nhà banque của mình hay bưu điện
gửi nơi mình ở chuyển thẳng vào trường
mục của chùa Khánh Anh như sau :**

SOCIETE GENERALE

Association Bouddhique KHANH ANH

Compte N. 00037286040.

IBAN: FR76 3000 3015 7900 0372
8604 078

BIC-ADRESSE SWIFT : SOGEFRPP.

**Cha không nói lời
yêu thương, nhưng
cả đời sống vì con**

Cha là bóng mát đầu đời

Đi con đi giữa cuộc đời gió sương

Tay cha gầy guộc nhưng thương

Gánh bao nặng nhọc, đón trường vì con.

Cha không nói ngọt lời son

Mà tình sâu nặng mãi còn không phai

Dẫu cho tóc bạc hao mòn

Cha hiền vẫn giữ nụ cười an nhiên.

Appendix - Évry and Bagneux calendars

Original newsletter page 6, retained for exact names, printed dates and reference.

Khánh Anh - Bản tin tháng 10/2026- trang 6

Dharma, organisé à Marseille par la congrégation Bouddhique Vietnamienne Unifiée en Europe, destiné aux pratiquants laïcs, s'achève dans la joie et l'accomplissement.

Au nom de tous les participants, nous souhaitons exprimer notre plus profonde gratitude aux Vénérables Maîtres qui, avec une infinie bienveillance, ont honoré cette retraite de leur présence et nous ont offert les conditions favorables pour vivre dix jours de pratique dans une atmosphère de sérénité et de joie dans le Dharma.

Venue pour la première fois de Toronto, du Canada, pour participer à cette retraite, j'ai eu la joie de vivre cette expérience aux côtés de ma mère, qui, quant à elle, y participait pour la troisième fois. *En voyant Madame Nhân Phương, aujourd'hui âgée de cent ans, ainsi que ma mère, bientôt nonagenaire, se rendant chaque jour avec enthousiasme au lieu de pratique et participant assidûment à toutes les sessions, nous comprenons encore davantage que, sur le chemin de l'étude du Dharma, l'âge n'est jamais un obstacle. Il suffit d'une foi sincère et d'un cœur tourné vers les Trois Joyaux ; alors, chaque pas accompli vers la pratique devient une occasion infiniment précieuse.*

Nous espérons également que cet exemple constituera un doux rappel, tant pour nous-mêmes que pour les jeunes générations : *n'attendons pas d'avoir davantage de temps ou des conditions idéales pour commencer à pratiquer. Les circonstances favorables dont nous bénéficions aujourd'hui sont extrêmement précieuses, car nul ne sait ce que demain nous réserve.*

Durant ces dix jours de retraite, nous avons profondément ressenti qu'il s'agissait des moments les plus heureux et les plus paisibles de notre vie spirituelle.

Nous sommes infiniment reconnaissants envers les deux Très Vénérables témoins qui, malgré leur âge avancé, n'ont pas hésité à parcourir de longues distances et à mettre entre parenthèses leurs nombreuses responsabilités dans leurs pagodes afin de venir encourager les pratiquants et présider cette retraite.

Auprès d'eux, notre apprentissage ne s'est pas limité à écouter ou à comprendre les enseignements ; il s'est aussi nourri de ce que nous avons vu. Leur maintien empreint de dignité, leur sourire empreint de douceur et leur regard rempli de compassion furent autant de sermons silencieux, mais profondément vivants. Ils constituent pour nous un modèle à suivre afin de progresser chaque jour davantage dans notre pratique et dans la transformation de notre corps et de notre esprit.

Nous adressons également notre profonde gratitude aux Vénérables

Maîtres, aux Vénérables moniales ainsi qu'aux fidèles des différents temples d'Europe, et tout particulièrement aux membres du Comité d'organisation qui, malgré les nombreuses difficultés rencontrées, ont consacré énormément d'efforts à la réussite de ce séminaire. Grâce à eux, nous avons eu le bonheur de côtoyer de véritables amis du dharma et de vivre dans un environnement de pratique paisible et harmonieux.

Nous n'oublions pas non plus les membres de l'équipe enseignante qui nous ont transmis avec générosité les enseignements du Bouddha. Par leurs précieuses explications, ils ont arrosé de la pluie du Dharma le jardin de notre esprit, souvent desséché et appauvri, permettant ainsi à notre compréhension de s'approfondir et à notre foi de se renforcer.

Dans quelques jours, chacun retournera à sa vie quotidienne. Pourtant, le parfum du Dharma continuera longtemps à imprégner nos cœurs, tout comme les bienfaits et les bénédictions reçus auprès de nos Maîtres. Ces précieux acquis constitueront les provisions spirituelles qui nous accompagneront tout au long des chemins parfois difficiles et semés d'obstacles de notre existence.

Dix jours peuvent sembler bien courts, mais ils auront suffi à créer entre nous des liens profonds de fraternité dans le Dharma, en vivant ensemble et en pratiquant ensemble. Grâce aux enseignements précieux de nos Maîtres, nous avons pu mieux comprendre la profondeur et la beauté du Dharma.

Nous espérons que, lorsque le bateau de notre esprit devra affronter les vagues des préoccupations quotidiennes, des responsabilités familiales ou des difficultés matérielles, les enseignements du Bouddha nous permettront non seulement de traverser ces épreuves, mais aussi de vivre avec davantage de paix intérieure, de renforcer notre foi et de poursuivre notre chemin avec confiance.

Puisse notre parcours spirituel nous offrir encore de nombreuses occasions aussi précieuses que celle-ci, afin de continuer ensemble à étudier et à mettre en pratique les enseignements du Bouddha.

Une fois encore, au nom de tous les participants, nous nous prosternons avec un profond respect devant les Vénérables Maîtres et leur exprimons notre infinie gratitude pour leurs enseignements et leur accompagnement bienveillant.

Nous remercions également très sincèrement l'équipe de cuisine, tous les bénévoles des différents services ainsi que toutes les personnes qui, dans la discrétion, ont offert leur temps et leur énergie afin que cette

retraite puisse s'accomplir dans les meilleures conditions.

Puisse la compassion des Trois Joyaux protéger les Vénérables Maîtres ; qu'ils jouissent d'une excellente santé, qu'ils soient parfaitement accomplis dans la sagesse et les mérites, et que toutes leurs œuvres au service du Dharma connaissent un plein succès.

Nous souhaitons également à tous les amis dans le Dharma, à tous les bénévoles ainsi qu'à leurs familles une paix profonde du corps et de l'esprit, une santé florissante, d'abondantes bénédictions et une persévérance inébranlable sur le chemin de la pratique.

**Namo au Grand Bodhisattva
Mahāsattva de la Forêt des Mérites.**

Như Hà - Hồ Khánh Lan

Chương Trình Sinh Hoạt trong năm 2026-2027 Tu Học tại Chùa Khánh Anh Évry-Courcouronnes

- THỌ BÁT QUAN TRẠI (thời gian thứ 6 lúc 20h, và giờ thứ 7 lúc 17h30)
- HUÂN TU TỊNH ĐỘ (sáng thứ 7 từ 9h-12h30)
- Thứ sáu-bảy 9-10/10/26 (20h) : Truyền Giới Bát Quan Trại và HT Thích Hoàng Khai thuyết giảng.
- Chủ nhật 11/10/26 (2-8 BN) (11h) : Cầu Siêu hàng tuần, (14h) HT Thích Hoàng Khai thuyết giảng.
- Thứ năm, sáu, bảy và chủ nhật 29/10-1/11 : Mạn Đà La của ngài Sơn Eminence Jangse Choele Kyabje Gotsok, Rimpoché, Centre Datchene Ensel Ling à Afforville.
- Chủ nhật 1/11/26 (9h45) : Thập hương Đài Tượng, Niệm Thuyền Nhân - 10h30 - Cầu Siêu hàng tuần - 12h30 - Bữa cơm Xã Hội.
- Chủ nhật 8/11 (30-9 Bình Ngo) (20h) : Cầu Siêu hàng tuần, (14h) Lễ Vía Đức Phật Dược Sư Lưu Ly thành đạo, tụng Kinh Dược Sư.
- Thứ sáu-bảy-cn 13-14-15/11 (20h) : Truyền Giới Bát Quan Trại và 15/11/26 (14h) HT Thích Thông Trí thuyết giảng.
- Thứ sáu 20/11/26 (12-10 Cheval) : Kỳ Tổ Liên Quân (Chùa Quảng Đức - Toulouse)
- Thứ hai 23/11/26 (15/10) (20h) : Rằm tháng 10 - Lễ Hạ Nguyên
- Thứ sáu-bảy 27-28/11 (20h) : Truyền Giới Bát Quan Trại
- Thứ ba 8/12-thứ sáu 18/12/26 : An Cư Kiết Đông 10 ngày của Giáo Hội PGVN TN An Châu tổ chức tại Liên Hoa Đạo Tràng - Na Uy
- Thứ tư 9/12/26 (6h30 công phu) : Lễ Tắt Pháo An Cư của Giáo Hội An Châu
- Thứ bảy 19/12 (11/11 BN) (20h) : Lễ Phật Hoàng Trần Nhân Tông
- Thứ sáu 25/12 (17/11 BN) (20h) : Lễ Vía Đức Phật A Di Đà Dân Sinh
- Thứ sáu-bảy 8-9/1/2027 (20h) : Truyền Giới Bát Quan Trại
- Thứ sáu 15/1/27 (8-12 Bình Ngo) (20h) : Lễ Vía Đức Phật Thích Ca Thành Đạo
- Thứ bảy 23/1/27 (9h-17h30) : Huân Tu Tịnh Độ.

CHƯƠNG TRÌNH SINH HOẠT TẠI TÒ ĐÌNH KHÁNH ANH - BAGNEUX từ 2/10/2026 - 17/1/2027

- T. Bảy 2 - CN 4/10/26 (23-24-8 Bình Ngo) Khẩu Tu Học - Thọ Trì Kinh Pháp Hoa (HTHK)
- T. Tư 28/10/26 (19-9 Bình Ngo) Vía Bồ Tát Quan Âm Xuất Gia
- T. Bảy 7 - CN 8/11/26 (29-30-8 Bình Ngo) Tụng trọn Bộ Kinh Pháp Hoa - Vía Phật Dược Sư.
- T. Bảy 21 - CN 22/11/2026 (12-14-10 Bình Ngo) Thọ Bát Quan Trại HT Thích Như Điển
- T. Hai 23/11/2026 (15-10 Bình Ngo) Rằm tháng 10 Hạ Nguyên
- T. Bảy 28 - CN 29/11/2026 (26-21/10 Bình Ngo) Triễn lăm tôn tượng Phật Thích Ca Mâu Ni thế kỷ thứ 16 được tìm thấy ở Lan Na (nay là Bắc Thái Lan).
- T. Năm 10 - T. Sáu 18/12 (2-10/11 Bình Ngo) Kiết Đông 10 ngày ở Liên Hoa Đạo Tràng - Oslo - Na Uy.
- T. Sáu 25/12/2026 (17/11 Bình Ngo) Vía Phật A Di Đà
- T. Sáu 15/1/2027 (8-12 Bình Ngo) Vía Phật Thành Đạo
- T. Bảy 16 - CN 17/1/2026 (9-10/12 Bình Ngo) Dân Tráng Thành Đạo.

Appendix - Quảng Đức Buddhist Youth calendar and QR codes

Original newsletter page 17, retained for exact names, printed dates and reference.

Khánh Anh - Bản tin tháng 10/2026- trang 17



GIAO HỘI PHẬT GIÁO VIỆT NAM THỐNG NHẤT ÂU CHÂU
GIA ĐÌNH PHẬT TỬ VIỆT NAM ÂU CHÂU
BAN HƯỚNG DẪN GIA ĐÌNH PHẬT TỬ VIỆT NAM PHÁP QUỐC
 Gia Đình Phật Tử Quảng Đức



I, Rue du Très Vénérable Thích Minh Tâm - 91000 Evry-Courcouronnes - France
www.instagram.com/gdptqd - www.facebook.com/gdptquangduc

Date	Activité
16.08.26	Lễ Vu Lan / Fête de l'Ullambana
06.09.26	Sinh Hoạt / Activités
13.09.26	Tết Trung Thu / Fête de la Mi-Automne
19-20.09.26	Ngày Di sản Văn hoá Âu Châu/Journées Européennes du Patrimoine
27.09.26	Sinh Hoạt / Activités
11.10.26	Sinh Hoạt / Activités
01.11.26	Bữa Cơm Xã Hội Tất Niên / Repas social annuel
15.11.26	Sinh Hoạt / Activités
29.11.26	Sinh Hoạt / Activités
13.12.26	Sinh Hoạt / Activités
20.12.26	Sinh Hoạt cuối năm / Activités de fin d'année
10.01.27	Sinh Hoạt / Activités
24.01.27	Sinh Hoạt / Activités
thứ sáu 5.2.27	Đêm Giao Thừa / Réveillon du Nouvel An vietnamien
thứ bảy 6.2.27	Tết Nguyên Đán / Nouvel An vietnamien
chủ nhật 7.2.27	Văn Nghệ Mừng Xuân / Spectacle du Nouvel an
14.02.27	Hành Hương các Chùa vùng Paris / Tournée des Pagodes autour de Paris
chủ nhật 21.2.27	Rằm Tháng Giêng / 15ème jour du Premier mois lunaire
28.02.27	Sinh Hoạt / Activités
14.03.27	Sinh Hoạt / Activités
26-28.03.27	Trại Huấn Luyện Lộc Uyển - GDPT VN Pháp Quốc tại Chùa Vạn Hạnh Nantes / Camp de Formation Isipatana des GDPT de France à Nantes Trại Hợp Bọn Quan Âm 21 - GDPT VN Pháp Quốc tại Chùa Vạn Hạnh Nantes / Camp de Rassemblement Avalokitesvara des GDPT de France à Nantes.

Chương trình có được thay đổi tùy nghi

Programme susceptible d'évoluer en fonction des événements de la Pagode.
 Quý vị phụ huynh muốn cho các em tham gia sinh hoạt của Gia Đình Phật Tử Quảng Đức (Lớp Việt Ngữ, Văn Nghệ, Học Giáo Lý, Chuyên môn, Trò chơi,...)
 Xin liên lạc với các Anh Liên Đoàn Trưởng : quanghung@gdptquangduc.fr
 để biết chi tiết. quanghung@gdptquangduc.fr

* Chị Diệu Thông Nguyễn Ngọc Dung Tuyền : 06.98.17.00.34.
 * Anh Quảng Hưng Đặng Thanh Long : 06.84.97.80.08.

Chúng tôi xin thay mặt các Huynh Trưởng Ban Liên Đoàn kính chúc toàn thể quý Anh Chị Em, Quý Phụ Huynh, thân tâm thường an lạc. / Au nom des responsables de la Famille Bouddhiste Quảng Đức, nous vous adressons à tous nos vœux de bonne santé.

Evry-Courcouronnes ngày 10.1.2026. **Quảng Hưng-Dặng Thanh Long Liên Đoàn Trưởng.**

YOUTUBE

INSTAGRAM

FACEBOOK





Appendix - Original offering forms

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

10/2026

Cúng dường Tôn tượng Thích Ca Mâu Ni thờ 2 bên Đại Điện

Phật tử : Pháp danh :

Địa chỉ hiện tại :

.....Têl : e-mail :

Xin phát tâm cúng dường tùy tâm :- Xin phát tâm cúng dường **1 tượng 250€**, có ghi tên dưới tượng :

Xin hỏi hướng công đức pháp thí : **Cầu An** :

hay **Cầu Siêu** cho :

10/2026

Cúng dường đức tượng Quán Thế Âm Bồ Tát thờ trong tháp Quan Âm

Phật tử : Pháp danh :

Địa chỉ hiện tại :

.....têl : e-mail :

Xin phát tâm cúng dường tùy tâm : - Xin phát tâm cúng dường **1 tượng 100€**, có ghi tên dưới tượng :

Xin hỏi hướng công đức pháp thí :

Cầu An :

hay **Cầu Siêu** cho :

10/2026

Bữa Cơm Xã Hội Tất Niên 01/11/2026

Ủng hộ cúng dường trùng tu Đại Tự Khánh Anh Evry-Courcouronnes

Ông, Bà, Cô - Mr, Mme, Mlle :

Địa chỉ :

.....Têl : e-mail :

☐ Xin kính mời quý vị về Đại Tự Khánh Anh Evry-Courcouronnes ủng hộ Bữa Cơm Xã Hội Tất Niên ngày chủ nhật 01/11/2026, từ 12h00 đến 15 giờ 30. Xin quý vị ủng hộ mỗi 1 vé là 30€. 1 bàn 12 người.

☐ Rất tiếc không thể về Chùa tham dự được, **nhưng xin phát tâm ủng hộ cho Bữa Cơm Xã Hội Tất Niên ngày 01/11/2026,**

để trùng tu Đại tự Khánh Anh Evry-Courcouronnes với số tịnh tài là :

- **Có phát hành thêm các quầy hàng thực phẩm từ 10h00 đến 16 giờ, kính mời quý vị về Đại Tự Khánh Anh ủng hộ.**

10/2026

Cúng dường lễ Cầu Siêu ngày Thanh Minh chủ nhật 01/11/2026

Phật tử : Pháp danh :

Địa chỉ hiện tại :

.....têl : e-mail :

- **Xin thành tâm cúng dường ngày lễ Thanh Minh 01/11/2026 :**

Cầu Siêu cho :

Appendix - Original relief appeal and bank details

Original newsletter page 22, retained for exact names, printed dates and reference.

Khánh Anh - Bản tin tháng 10/2026- trang 22



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**
Évry-Courcouronnes 6.9.2026

TÂM THƯ

**KÊU GỌI CỨU TRỢ ĐỘNG ĐẤT LŨ LỤT
TẠI BIÊN GIỚI NEPAL - TÂY TẠNG**

Nam Mô Bổn Sư Thích Ca Mâu Ni Phật
 Nam Mô Cứu Khổ Cứu Nạn Quán Thế Âm Bồ Tát

Kính bạch chư Tôn Hoà Thượng, Thượng Toạ, quý Ni Trưởng, Ni Sư, chư Đại Đức Tăng Ni

Kính thưa quý Đồng Hương Đồng Bào Phật Tử gần xa

Kính thưa quý vị,

Tuần lễ cuối tháng 8 vừa qua là tuần lễ đau thương của đất nước Nepal và Tây Tạng. Nguyên nhân do trận rung chấn nhỏ khoảng 4,4 độ richter, khiến cho khối băng tuyết khổng lồ trên dãy Himalaya sụp xuống sông Lhende Khola vào sáng ngày 26/08/2026 tại khu vực biên giới Nepal và Tây Tạng đã chôn ngòi cho một thảm họa lũ lụt và sạt lở đá tàn khốc.

Theo những nguồn tin trên các báo đài thì tại Nepal ghi nhận khoảng 469 người đã thiệt mạng và gần 1.500 người mất tích ở cả hai bên biên giới. Và dòng nước lũ đục ngầu cuốn theo bùn đá nhấn chìm nhiều khu dân cư, phá hủy ít nhất 19 cây cầu và 40 km đường giao thông.

Kính thưa quý vị,

Quả là một nỗi bi thương lớn lao cho những nạn nhân không may mắn và cả gia đình trong hiện tại, cũng như đời sống về sau. Hôm nay Hội Đồng Điều Hành Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu, thành tâm kêu gọi chư Tôn đức Tăng Ni và bà con Phật tử, từ bi hoan hỷ ủng hộ tịnh tài góp phần cứu trợ chia sẻ phần nào khổ đau với cư dân ở biên giới của Nepal và Tây Tạng.

Kính chúc quý Ngài và quý vị luôn thường an lạc.

Thay mặt,
 Hội Đồng Điều Hành Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu

Chùa Association Bouddhique **Khánh Anh**
Évry-Courcouronnes 6.9.2026

LETTRE DE CŒUR

**Appel au Soutien et aux Dons Suite aux
Tremblement de Terre et Crues, Népal - Tibet**

Hommage à notre Grand Maître, le Bouddha Shakyamuni

Hommage au Sauveur de la souffrance et du désastre, le Bodhisattva de la Grande Compassion,

Chers Très Vénérables et Vénérables, membres du Sangha,

Chers compatriotes, amis et fidèles bouddhistes,

Mesdames et Messieurs,

La dernière semaine d'août a été une semaine de grande tristesse pour le Népal et le Tibet. Un séisme de magnitude modérée (environ 4,4 sur l'échelle de Richter) a provoqué, au matin du 26 août 2026, l'effondrement d'une masse considérable de glace et de neige de l'Himalaya dans la rivière Lhende Khola. Cette secousse a déclenché une catastrophe dévastatrice, marquée par des crues soudaines et des éboulements rocheux le long de la frontière entre le Népal et le Tibet.

Selon les médias, environ 469 personnes ont perdu la vie et près de 1.500 sont portées disparues de part et d'autre de la frontière. Les eaux troubles des crues, charriant boue et débris, ont submergé de nombreuses zones résidentielles et détruit au moins 19 ponts ainsi que 40 kilomètres de routes.

Chers tous,

C'est une véritable tragédie bouleversant profondément les victimes et leurs familles, tant leur situation actuelle que leur avenir. Aujourd'hui, le Conseil exécutif de la Congrégation Bouddhique Vietnamienne unifiée en Europe lance un appel à l'aide humanitaire à la vénérable Sangha ainsi qu'aux amis et fidèles bouddhistes, vous invitant à apporter, avec compassion et générosité, votre soutien et votre contribution financière pour soutenir les efforts de secours et concourant à soulager les souffrances des populations de la zone frontalière entre le Népal et le Tibet.

Chers tous, nous vous souhaitons une paix et un bien-être durables.

Au nom du,
 Conseil Exécutif de la Congrégation Bouddhique Vietnamienne Unifiée en Europe

Pagode Association Bouddhique **Khánh Anh**
Évry-Courcouronnes 6.9.2026

HEART LETTER

**Appeal for Support and Donations
Earthquakes and Floods in Népal - Tibet**

Hommage to our Great Master, Shakyamuni Buddha.

Hommage to the Savior from suffering and disaster, the Bodhisattva of Great Compassion,

Dear Superior Venerables and Venerables, members of the Sangha,

Dear compatriots, friends and faithful Buddhists,

Ladies and Gentlemen,

The last week of August was a time of tragedy for Nepal and Tibet. On the morning of August 26, 2026, a moderate earthquake (approximately 4.4 on the Richter scale) caused a massive volume of Himalayan ice and snow to collapse into the Lhende Khola River. This tremor triggered a devastating disaster, characterized by flash floods and rockslides along the border between Nepal and Tibet.

According to media reports, approximately 469 people have lost their lives and nearly 1,500 are missing on both sides of the border. Murky floodwaters, carrying mud and debris, have submerged numerous residential areas and destroyed at least 19 bridges and 40 kilometers of roads.

Dear all,

This is a true tragedy that has deeply devastated the victims and their families, affecting both their current situation and their future. Today, the **Executive Council of the Unified Vietnamese Buddhist Congregation in Europe** is appealing to the venerable Sangha, as well as to the friends and the faithful Buddhists, to offer - with compassion and generosity - your support and financial contributions to aid relief efforts and sharing, to some extent, the suffering of residents along the Nepal-Tibet border.

Dear all, we wish you lasting peace and well-being.

On behalf of the,
 Executive Council of The Unified Vietnamese Buddhist Congregation in Europe
 The First President Venerable Thích Tâm Thiệt
 The Second President Venerable Thích Như Điển

Phiếu Cứu Trợ Giúp Nạn Nhân Động Đất tại Nepal & Tây Tạng

Bulletin de dons aux victimes - Catastrophe Népal & Tibet

Donation Form for Disaster Victims - Népal & Tibet

Ngưỡng mong chư Tôn Đức Tăng Ni và quý đồng hương đồng bào Phật Tử đại hoan hỷ góp phần ủng hộ tịnh tài qua địa chỉ nhà bank của Tổng Vụ Từ Thiện Xã Hội.

Nous invitons respectueusement la vénérable Sangha, et les amis et fidèles bouddhistes à apporter avec compassion et générosité leur soutien financier via le compte bancaire du Département de bienfaisance sociale.

We respectfully invite the venerable Sangha, as well as friends and faithful Buddhists, to offer their financial support with compassion and generosity via the Social Welfare Department's bank account.

Ông, Bà, Cô - Mr, Mme, Mlle :

Địa chỉ - Adresse :

..... Tél : e-mail :

- Xin chuyển vào trương mục Từ Thiện - Virement sur le compte Aide sociale de la banque - Transfer to the bank's social assistance account **SOCIETE GENERALE**

Compte N.00037286099. IBAN : FR76 3000 3015 7900 0372 8609 995. BIC : SOGEFRPP.

- Hoặc Xin gửi chèque về chùa Khánh Anh Évry-Courcouronnes ghi **cứu trợ** - ou Chèque à envoyer à la pagode Khánh Anh Évry-Courcouronnes avec note - or Cheque to be sent to the pagoda Khánh Anh Évry-Courcouronnes avec note

- Địa chỉ chùa - Pagode - Pagoda Khánh Anh address : 1 rue Très Vénérable Thích Minh Tâm. 91000 Évry-Courcouronnes. France.
 Tél : 01.64.93.55.56 - 07.70.07.33.99. E-mail : thichquangdao@khanhanh.fr.

Appendix - Original illustrated announcements

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

PERIODIQUE Khánh Anh

1, rue du Très Vénérable Thích Minh Tâm

91000 Evry-Courcouronnes - France

Tél : 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

Tél : 01.46.55.84.44 - 06.09.09.01.19

E-mail : dieutram@gmail.com

Kính mời Quý vị đến tham dự và ủng hộ buổi chiếu phim tài liệu **Từ Tro Tàn Chiến Tranh do đạo diễn Thanh Tâm** thực hiện vào ngày thứ bảy 03/10/2026, tại **Khánh Anh Đại Tự - Evry-Courcouronnes, Pháp Quốc**. Từ 12 giờ chiếu phim, dùng cơm self-service do Đại tự khoản đãi...

Quý vị có thay đổi địa chỉ mời xin cho biết. Nếu có điện thoại tay, xin cho biết để gọi tin tức nhanh hơn.

Cuối tuần Tâm Linh Tây Tạng Mạn Đà La Bồ Tát Địa Tạng và Cầu nguyện

Kính mời quý vị về tham dự 2 ngày : Thứ bảy 31/10/2026, lúc 14h30 buổi thuyết về Ý nghĩa Mạn Đà La Bồ Tát Địa Tạng và Phật Dược Sư.

Chủ nhật 01/11/2026, lúc 16h, lễ xóa Mạn Đà La Địa Tạng phát cát thiêng cho Phật tử.

Lễ thắp hương tại Đài Tưởng Niệm Chùa Khánh Anh Évry-Courcouronnes

Kính mời Quý Vị, bà con đồng hương về tham dự thắp nén tâm hương Tưởng Niệm Thuyền Nhân Tỵ Nạn, Chiến Sĩ và Đồng Bào đã hy sinh cho tự do cho dân tộc Việt Nam, tại trước Đài Tưởng Niệm Đại tự Khánh Anh Evry, vào ngày chủ nhật 01/11/2026, lúc 10h00.

Thông Báo Lễ Thanh Minh 2026

Năm nay, ngày chủ nhật 01/11/2026, vào lúc 11 giờ 00, có khóa lễ cầu siêu chư hương linh có thờ tro cốt tại tháp Địa Tạng. Chùa sẽ làm lễ chung với lễ cầu siêu hàng tuần trên Chánh Điện. Trân trọng kính mời quý gia quyến có để tro cốt thân nhân trong tháp Địa Tạng, xin dành chút thì giờ về Chùa thăm viếng và dự lễ cầu siêu **Lễ Thanh Minh 1/11/26 tại Pháp**.

Để góp phần củng cố đường trùng tu Đại tự Khánh Anh Évry-Courcouronnes.

Xin mời quý Phật Tử, bà con đồng hương và các bạn hữu tại Paris và phụ cận tham dự đông đảo.

Bữa Cơm Xã Hội Tất Niên 2026

sẽ được tổ chức lúc 12 giờ đến 16 giờ ngày Chủ Nhật 01/11/2026 tại Giảng đường chùa Khánh Anh Évry-Courcouronnes có các quầy hàng dùng ngay tại chỗ hay ủng hộ mua đem về nhà.

1 rue du Très Vénérable Thích Minh Tâm 91000 Évry-Courcouronnes. R.E.R: (ligne D) gare Bras de Fer (Xin chú ý : chủ nhật và ngày lễ, tàu điện RER ligne D, chỉ có từ gare de Lyon về gare Bras de Fer)

với sự cộng tác các anh chị Ca sĩ tại Paris - Pháp quốc, phát tâm cúng dường Văn nghệ :

Đình Đại, Đình Khôi, Ngọc Xuân, Kim Hoa, Hồng Hạnh, Thu Nguyệt, Lưu Vũ, Kim Hồng. Các vũ khúc dân tộc : Trình diễn múa Tây Tạng, Nhóm múa AVB, Gia Đình Phật Tử Quảng Đức.

Nhạc sĩ : Duy Tân và Đặng Bình. MC : Thanh Long.

Muốn biết thêm mọi chi tiết, xin liên lạc về chùa Khánh Anh Évry-Courcouronnes.

Tél : 01.64.93.55.56 - 07.70.07.33.99. E-mail : thichquangdao@khanhanh.fr.

Pho tượng Phật bằng đồng có Niên Đại thế kỷ thứ 16, hiện đang lưu giữ tại Bảo tàng Lịch sử Văn hóa ở Oslo - Na Uy, sẽ được triển lãm và nghi lễ tâm linh tại Đại Tự Khánh Anh Évry trong 2 ngày thứ bảy và chủ nhật 5-6/12/2026. Kính mời Quý bà con Phật về chiêm bái và góp phần cần nguyện.

Ngày thứ bảy 05/12/2026, cũng theo thông lệ hàng năm Đại Tự Khánh Anh Évry-Courcouronnes sẽ tổ chức buổi Cơm Từ Thiện để giúp đỡ Téléthôn 2026. Kính mời Quý vị đến ủng hộ cùng nhau góp phần tịnh tài giúp các nhà nghiên cứu bào chế thuốc chống lại những căn bệnh hiểm nghèo của các trẻ em.

Thông Báo An Cư Kiết Đông 2026

Ngày An Cư Kiết Đông 2026 của Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu sẽ được tổ chức tại Liên Hoa Đạo Trảng, Trondheimsvegen 205, 2067 Jessheim - Norvege, từ ngày thứ ba 8/12/2026 (30/10 Bính Ngọ) đến ngày thứ sáu 18/12/2026 (10/11 Bính Ngọ). Mọi chi tiết xin liên lạc về Thượng Tọa Viên Ngộ, số điện thoại : 00.47 (0) 40.589999 - (0) 67.973033.

TÂM THƯ KÊU GỌI CỨU TRỢ ĐỘNG ĐẤT LŨ LỤT TẠI BIÊN GIỚI NEPAL và TÂY TẠNG

Tuần lễ cuối tháng 8 vừa qua là tuần lễ đau thương của đất nước Nepal và Tây Tạng. Nguyên nhân do trận rung chấn nhỏ khoảng 4,4 độ richter, khiến cho khối băng tuyết khổng lồ trên dãy Himalaya sụp xuống sông Lhunde Khola vào sáng ngày 26/08/2026 tại khu vực biên giới Nepal và Tây Tạng đã chôn ngòi cho một thảm họa lũ quét và sạt lở đá tàn khốc.

Quả là một nỗi bi thương lớn lao cho những nạn nhân không may mắn và cả gia đình trong hiện tại, cũng như đời sống về sau. Hôm nay Hội Đồng Điều Hành Giáo Hội Phật Giáo Việt Nam Thống Nhất Âu Châu, thành tâm kêu gọi chư Tôn đức Tăng Ni và bà con Phật tử, từ bi hoan hỷ ủng hộ tịnh tài góp phần cứu trợ chia sẻ phần nào khổ đau với cư dân ở biên giới của Nepal và Tây Tạng.