



# 萬佛城什麼是世界第一？

## WHAT ASPECTS OF THE CITY OF TEN THOUSAND BUDDHAS ARE NUMBER ONE?

節自上宣下化老和尚涅槃經之開示

EXCERPTED FROM THE VENERABLE MASTER HSUAN HUA'S COMMENTARY

ON NIRVANA SUTRA

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大家來共同講這個題目，題目是萬佛城。我們萬佛城，不是我們爭第一，但是你們在這兒住，你們要知道萬佛城是哪一點在這個世界上是第一的，我們要選一選第一。今天我們要自我陶醉，來檢討檢討在世界上萬佛城的最第一，看你們誰能講多少第一。……「最第一」不是最好，我們要的第一，是這個世界上沒有的。你有的，那不算的；世界上有的，哪個地方都會有。不要七扯八拉，你要看看題目上是第一個，不是第二個！你以全世界來評論，你在萬佛城能找出多少的第一來！……我們天天吃飯上供，這是第一，是真的，旁的地方沒有！你們在大殿上供完了去吃飯，旁的地方不是這樣子，旁的地方只是初一、十五。……看看誰講的對的就保留，講的不對的就不要了，我們用我們直心來看大家所講的東西，我們這是做為萬佛城的一個歷史性的研究。這是過去我們的經驗，我們又要檢討檢討現在我們應該怎麼樣去做，將來的方針怎麼樣做，我們大家都要來把這個訂出來。我們有了一個現在所要做的事情，將來的目標照著這個去往前進行。

Let's all discuss the topic of the City of Ten Thousand Buddhas. At the City of Ten Thousand Buddhas, we do not want to compete to be number one; however, if you live here in the City, you need to know in what aspects the City of Ten Thousand Buddhas (CTTB) excels in the world. Today, we want to praise and enjoy ourselves. Let's examine the areas in which CTTB is "number one" in the world. Let's see how many of them you can name.... Being "number one" does not mean being the best. We want to be foremost in a way that is not found anywhere else in the world. If it is something that exists somewhere, then that does not count; if something exists somewhere in the world, then it could exist everywhere. Don't get it all mixed up, you need to look at the topic of being "number one", not number two! You can judge based on the entire world, see how many aspects of being "number one" you can find in CTTB! ... Everyday we do the Meal Offering before lunch — this is one way we are number one. It is true! You won't find this anywhere else! We make offerings in the Buddha Hall before going to lunch; this is not done elsewhere. Other monasteries merely do the Meal Offering on the first and fifteenth of the lunar month.... Let's see who can point out the ways in which we do things right, and we can keep doing them. We will drop any incorrect practices. We should use our true heart to evaluate what people say. We are doing this as a historical investigation for CTTB. This is our experience in





這個目標也就等於我們所發的願一樣，不要發了願，發空願，發了就什麼都忘了，發的願一定要天天在佛前陳述一遍。

你們各位講的都是好像螞蟻啃西瓜，在皮上那兒轉，沒有真正鑽到萬佛聖城裏邊來。萬佛聖城真正第一，沒有人提出來。萬佛城，是佛最多的地方，佛是世界最多的，萬佛，你看。旁的地方是有萬佛山或者萬佛殿，我們是一個城，這城的名字是萬佛，實際上這個佛就無量無邊，和那個山也不同，和那個殿也不同，和那個寺也不同。

還有萬佛城是世界最平等的地方，有錢的人到這兒也是一樣的，沒錢的人到這兒也是一樣的，你佛教徒到這兒，我們也招呼；其他宗教徒到這兒，我們也招呼，一樣的沒有什麼分別，所以我們這是最平等的。我們這兒也是最慈悲的，慈悲平等這都是第一。平等，我們大家吃東西也都是一樣的，東西擺在那個地方，誰願意吃什麼拿什麼，你不願意吃就不拿，你吃不夠再添；你吃夠了，剩下放回去，這是最第一的，全世界也沒有像萬佛城吃飯這麼樣子平等的，沒有的。

有的地方過堂（用齋），中國式有「行堂」的給你添，你想吃這個，他不一定給你這個，想吃那個他不一定給那個，他根本就沒有，他就只一個羅漢齋，你想吃水果也不要想的。我們這兒水果管你吃，果溪知道，你到旁的地方有這麼多水果吃？你想一個人吃一個不行的。我們這兒雖然說沒有七個、八個那麼多的齋菜，但是我們這兒做什麼菜，大家都是吃一樣的，沒有什麼分別，就這一點就不容易做到的。好像我們客人來，雖然有預備客人房，也不是這麼特別的，都是普普通通，我們吃什麼他們也就吃什麼，或者加多一點，這是我們有那麼預備，但是多數也都是隨眾。我們這兒是貧富平等，貴賤平等，貴賤貧富這些都沒有的；再說我也很不聰明的，也不會分別哪個是富的、哪個是窮的，哪個是貴的、哪個是賤的，不會分別這些，所以這一點你們各位要知道。

我們這兒現在穿衣服也平等，你看以前我穿這個色的衣服，現在教你們男的都穿這個色

the past. We want to examine how we should proceed now, and what direction we will be taking in the future. We have to set the course. Once we know what we need to do, we shall proceed accordingly to achieve our future goals. This is the same as making vows. Do not make an empty vow, which you forget right after you have made it. You need to repeat your vows everyday in front of Buddha.

What you all have said is just like ants trying to eat watermelon, circling around on the surface without getting to the inside. You have not truly gotten to the core of CTTB. Nobody has yet named the real number one of CTTB. The City of Ten Thousand Buddhas is the place with the greatest number of Buddhas in the world. Ten thousand Buddhas, see? Other places may have a Mountain of Ten Thousand Buddhas or a Hall of Ten Thousand Buddhas, whereas ours is a city; the name of the city itself is Ten Thousand Buddhas. Actually, these Buddhas are boundless and limitless in number. This City is different from a mountain, a hall, or a monastery.

Also CTTB is the most egalitarian place in the world. Regardless of whether you are rich or poor, you will be treated equally when you are here. We will greet you whether you are a Buddhist or you follow another religion; it makes no difference. Thus we are the most egalitarian. This place is also the most compassionate. Compassion and fairness are our number one qualities. As for fairness, we all eat the same food. The food is there and everyone is welcome to have what he or she likes. If you do not feel like eating, then you do not need to. But if you do not have enough, you can always get more. If you have enough, the leftovers will be kept. This is absolutely number one. There is no place in the world where people can eat in such an egalitarian way as at the City of Ten Thousand Buddhas.

In some Buddhist dining halls, there are Chinese style servers who put food in your plate or bowl. You may want this food, but they may not serve it to you. You may want that dish, but they may not give you that; they just don't have that. All they have is one dish – a mixed vegetarian dish called Arhat Vegetarian Dish. Do not even think about getting yourself some fruit there. Here you can eat all the fruit you want. Guo Chi knows about this; you cannot find so many fruits to eat anywhere else. You can forget about eating a whole fruit. Although we do not serve seven or eight courses in the City, whatever dishes we prepare, everybody gets to eat the same food; there is no discrimination. This is not easy to do. For instance, when we have guests visiting, although we prepare a guest room for them, it will be clean and simple. They are served whatever food everyone else eats; perhaps we prepare a bit more for them, but most of time, they just eat





衣服，女界也都穿一樣，不過顏色淡一點，這都一種平等的表現。所以在這裏的人，你們就是對我好，我也是這樣子；對我不好，我也這樣子，沒有什麼特別的。你們對我好的人，我也給你們跪著。萬佛城這兒師父跪徒弟，師父給徒弟叩頭，這是最第一的，這世界沒有的，哪個地方也沒有的，你不信就去找。果右，你到各處找到這樣的有沒有？沒有！你沒有地方找去。

還有我們廁所第一。說：「衛生廁所到處都有。」我們這兒廁所最多，廁所都在那閒著，都在那兒沒有什麼工作，你看廁所那麼多在那兒空閒著。果悟說這兒廁所是最好的，我說是最多的。今天一早，我就和程教授說，我說一個「第一」，你們一定會笑我的，我說什麼呢？我說：「我們萬佛城的人，大便第一！」，怎麼大便變成第一呢？不臭。因為沒有吃有營養的東西，大便都是很香的，狗也沒有機會吃，因為都沖到廁所裏邊去了，到化糞池一化，它也沒有什麼味道，這是講笑話說這是個第一。

實際真正第一，是我們這兒人能注重戒律，勤修戒定慧息滅貪瞋癡。說：「那旁的地方也是這樣子。」，旁的地方恐怕就不這麼認真。說：「那你有什麼證明呢？」因為我過去各處當參學，我經驗得很多了，所以我沒有看見一個地方是這樣用功的。我在蘇州靈巖山，那個地方是念佛道場，是很忙的，一天到晚就念佛，上殿過堂連五分鐘休息也沒有，那是很好的地方，在中國來講那是念佛第一的道場。因為念佛第一道場，很多人也願意到那兒念佛去，為什麼呢？那個地方吃得好，常常吃麻油飯，吃包子，出家人沒有旁的事情幹，他就哪個地方茶飯好，他就往那個地方跑；哪個地方茶飯不好，他就從那個地方溜，這是出家人所犯的一個通病，既然出家了，怎麼還執著茶飯好和不好呢？我真是莫名其「妙」，也真是莫名其「吵」了。

還有方才有人說萬佛城「空氣第一」，這也有一點意思。你到萬佛城裏邊，這有個界限的，

with the assembly. This is the place where rich and poor are equal, nobles and commoners are also equal. We have no notion of noble, common, rich, or poor. Then again, I am not that smart. I do not know how to differentiate rich from poor, noble from common. You all should realize this.

Here in the City, we all wear the same kind of clothing. You see, I wore this color in the past, and now I ask all the Bhikshus to wear the same color. The Bhikshunis are the same way except that the color of their robes is lighter. This represents equality. I will treat you the same regardless of whether you treat me well or poorly; there is nothing special about it. For those who treat me with kindness, I kneel down to you. At CTTB, the Teacher kneels before his disciples; not only that, the Teacher also bows to his disciples. This is an aspect that is number one in the world. You cannot find this anywhere in the world. Try to find another place where this happens if you do not believe me. "Guo You, have you found anything like this anywhere?" No! There is no place you can find it.

Our restrooms are also number one. Some say, "Restrooms are everywhere." We have the most restrooms here and they are all idle. They do not have any work to do. You see, there are so many restrooms here that are idle. Guo Wu said the restrooms here are the best. I said we have the most. Early this morning, I was talking to Professor Cheng. I said that if I point out one thing which is number one in the City, you all will laugh at me. What did I say? I said, "The people at CTTB are number one in defecation!" How is it that defecation has become number one? The feces do not smell. Because we do not eat nutritious food, even our feces smell good. Dogs do not have a chance to eat it because it gets flushed down the toilets. Once it reaches the septic tank and gets processed, the smell disappears. Of course I'm just joking that this is number one.

Actually the true number one is that people here take the precepts seriously. They are determined to uphold the precepts, vigorously practice *samadhi* and wisdom, at the same time extinguish greed, hatred, and delusion. Some say, "It is the same everywhere." I am afraid that other places are not as serious as we are here. Some may ask, "Do you have any proof of that?" I visited a lot of places in the past to learn the Dharma, and I have experienced a lot. Thus I have not seen any place where people practice as hard as we do here. I have been to Lingyan Mountain Monastery in Suzhou; it is the place where people gather and recite the Buddha's name. That place is very busy. From dawn till dusk, people recite the Buddha's name. Between the ceremonies in the Buddha Hall and the meal-times, there is not even a 5 minute break. That is a very good place to be. It is considered the top monastery for reciting the Buddha's name in China. Because it is the top monastery, everybody likes to go there for recitation. Why? They eat very well there. They







萬佛城裏邊是有結界。雖然那個魔也來萬佛城，但是它那個邪惡氣還是不旺的，到這兒它慢慢就息滅了，慢慢就沒有了。換一句話說也就是這個空氣裏沒有那麼厲害的毒在裏頭，很清涼的，所以空氣清新，也可以說空氣第一。

環境也是不錯的，我們這萬佛城環境，在全世界佛教道場裏頭來說，像這樣的道場還沒有的，我還沒有遇著過，也沒有這麼樣子天造地設，設備都這麼現代化沒有的。所以我們廁所是世界佛教道場的第一最多的地方，可是廁所現在閒著也最多，都在那兒睡覺呢！

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因為我自己若真對了，旁人就沒有不對了；所以你能把旁人的過錯，認為是自己的過錯，這就和世界、和宇宙其他的人都合而為一了，都合成一體了。合成一體，這就是一個真正的大悲心；所以「慈悲」，不是講「無緣大慈」？這個人對你越沒有緣，你應該越用一種慈心來對待他；這個「無緣大慈」，是不講條件的對人有慈悲。「同體大悲」這個「同體」，即是沒有彼此的分別，這是一個真正的大悲心，所以說：「同體名大悲」。這幾句話雖然是很淺顯的，但你若是去身體力行、去躬行實踐，是很有效力的。

今天我們都很有緣，聚會到一堂，共同研究佛法，又得超塵法師在百忙之中也來隨喜，做影響眾。時間已經到了，現在如果有什麼問題，可以提出來大家討論，眼睛就會比較醒一點，不會入「睡覺三昧」。這個「問問題」，是根本沒有什麼問題可問了；因為有問題的時候，超塵法師也已經很圓滿的給你們解答了。進華也是非常聰明的，你看！一個比丘尼能造這麼大一個道場，這是一種不可思議的境界！我相信各位沒有什麼不能解決的問題；你們會英文的，以後可以和你們報紙上所謂的「洋和尚」來討論、討論，看看他們「洋」得怎麼樣子的？

always serve sesame rice and steamed buns. Since the monastics there do not have much to do, wherever provide good rice and tea, they will be there; and they will leave the places that do not offer delicious rice and tea. This is a common fault that monastics have. If you have already chosen to leave home, how can you still be attached to how delicious the rice and tea is? I find this habit ridiculous and annoying.

Just now someone mentioned that the air in CT\*TB should also be considered number one. This is quite meaningful. When you come to the City, the City has a boundary. Although demons also come to our City, their negative energy is not as strong and will slowly fade and disappear. In other words, the air here in the City is purified and not toxic. It is fresh and can also be considered number one in the world.

The environment here is pretty fine, too. Among all the monasteries in the world, there are no place like this; at least not that I have experienced. All the facilities here are ready-made and complete. You cannot find such facilities elsewhere. Therefore, we have more restrooms here in the City than in any other monastery in the world. However, we also have the most restrooms that are idle here; they are all asleep.

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Being one substance with others means not discriminating among people. That's true compassion. Thus, "*being one with all is called the great compassion.*" Even though these verses are very simple and easy to understand, you must practice them in your own life. Only through personal practice can they be effective.

We have profound affinities with one another and that's why we are able to gather here to study the Buddha Dharma. In addition, Dharma Master Chao-Chen (Transcending the Dust) has taken time out of his busy schedule to come and support this assembly with his presence. I think the time is up. If people sit for too long, they will fall asleep. I hope no one falls asleep here. Anyone who has any questions can bring them up now; we can discuss them so that people become more alert and do not enter the sleeping Samadhi. I think there are no questions. If there were any, Dharma Master Chao-Chen would have already answered them perfectly. Jin-Hua is also very clever. You see, a bhikshuni can establish such a huge Way Place. This is an inconceivable state. I believe that you do not have any problems you can't resolve. Those of you who speak English can correspond with our Western monks, as they were advertised on the newspaper, to see how "Western" they are.

