

# 萬眾一心萬佛城

## The City of Ten Thousand Buddhas: Multitudes of People with One Mind

本刊編輯部彙編 Compiled by Editorial Staff



### 前言

萬佛聖城，是美國第一座佛教大叢林，佔地488英畝，70餘棟的建築物，錯落其間。1976年，宣公上人買下這個地方，作為世界佛教之發源地。在1995年上人圓寂後，他的弟子又如何來傳承這座上人給予西方永垂不朽的遺產——「萬佛之城」，而繼續光大上人的建立正法僧團於西方、翻譯經典與弘揚正法、提倡教育、宗教交流此四大宏願呢？

今年（2009）是萬佛聖城開光30週年，值茲因緣，特闢此專欄，將萬佛城這30年來的成長軌跡整理介紹。願已發菩提心、現發菩提心、當發菩提心的目下眾佛弟子，同心協力一起成就萬佛，莊嚴萬佛。現在就讓我們來回顧過去，展望未來！

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### Preface

*The City of Ten Thousand Buddhas (CTTB) is one of the first Buddhist communities built in the United States; the 488 acres of grounds include more than 70 buildings. In 1976, the Venerable Master Hsuan Hua was able to acquire this property and establish it as the source of Buddhism in the world. After the Ven. Master passed away in 1995, how have the disciples maintained this legacy that the Ven. Master dedicated to the West—the City of Ten Thousand Buddhas, and how have they carried out his four great vows of establishing an orthodox Sangha community in the West, translating the Buddhist canon and propagating the orthodox Dharma, advocating education, and promoting interfaith cooperation?*

*This year (2009) is the 30th anniversary of the City of Ten Thousand Buddhas (CTTB). For this reason, we have allocated a special section to highlight the growth and achievements of CTTB for the past thirty years. We wish all the present disciples who have brought forth, are bringing forth, or are about to bring forth, their Bodhi resolves, will work with us to realize and adorn the ten thousand Buddhas. Now let us review the past and look forward to the future.*

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## 萬佛城的前身：一八八九年至一九七五年歷史

以下資料是由郡立歷史學會〔Held Poage 博物館〕萊拉·李提供

西元一八八九年，加州議院通過建造一所位於瑜伽市南方三英哩的精神病院法案。西元一八九零年十二月九日，建築計劃完成後，第一棟房屋正式奠基。目前這塊基石還保存於加州瑜伽市的「Held Poage 博物館」內。後來有更多的建築物繼續建造，蓋屋用的磚頭都是在附近就地製造的。這項建造工程花費三年又三天的時間才完成，西元一八九三年十二月十二日，醫院正式開放。兩天後，便有六十位男性病患和三十七位員工自「州立史塔克頓精神病院」及「州立拿帕精神病院」轉來，在一年之內，女性也可加入服務的行列。Dr. E.W. King是醫務部的第一位管理者。西元一九一八年，加州議院將醫院更名為「州立曼都仙諾醫院」。

隨著更多房屋和設備的增加，病患的數目也多了起來。為了使病患們能呼吸新鮮空氣和在溫暖的陽光下散步，每個區域都有寬廣的庭院。醫院也有自己的農場，飼養牛、豬、雞……等。他們自己種果樹及蔬菜，所養的乳牛更是因奶量多而聞名。醫院的一些設施是：一個有正面看台的棒球場、洗衣店、麵包店，及瓦斯設備。

這所醫院是在這地區內數一數二的大僱主，還提供住所給一些員工。在一九三零年代的「經濟大蕭條」時期，因為它是唯一一個肯僱用人的地方，所以瑜伽市內沒有工作的人便前來此處尋找工作，有時還有全家人一起到這所醫院工作呢！

後來這所醫院不只是精神病院，大約在一九六零中期，一項給九十位病人的戒酒計畫開始實施。一九六六年，一項青少年病患的固定設施也開放了。事實上根據〔瑜伽日報〕，這所醫院成爲國內一間治療最進步的中心，而常被舉爲精神復健治療的模範。西元一九六七至一九六八年，病人平均停留於

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## CTTB's Precursor: Its History from 1889-1975

INFORMATION PROVIDED BY MS. LILA LEE, HELD-POAGE MEMORIAL HOME & RESEARCH LIBRARY, UKIAH



In 1889 the California State Legislature passed a bill for a mental hospital to be built three miles south of Ukiah. The cornerstone for the first building was laid on December 9, 1890; it is now displayed at the Held-Poage Memorial Home in Ukiah, California. The bricks used in the buildings were manufactured locally as more buildings were being built. The entire construction took 3 years and 3 days. The hospital was dedicated formally on December 12, 1893. Two days later, over 60 patients were transferred from the nearby, overcrowded Napa State Hospital along with 37 employees. Sixty men were transferred from the building facilities at Stockton State Asylum. Within a year women were also admitted. Dr. E.W. King was the first superintendent of the medical department. In 1918 California legislators changed the name again, this time to Mendocino State Hospital.

The patient load increased as more buildings and facilities were built. The quarters were constructed with huge yards so patients could walk in the sun and fresh air. The hospital had its own farm, and people there raised cows, chickens, hogs, etc. They grew fruits and vegetables. Those dairy cows became well known for high milk yield. They also had other facilities like a baseball diamond with a grandstand, a laundry, a bakery and a gas system.

The hospital was one of the largest employers in the area. The hospital provided housing for some of their employees. During the Great Depression in the 30's when residents in Ukiah couldn't find jobs, they came to the hospital looking for jobs because it was the only place that would hire people. Sometimes whole families would work at the hospital.

In later years the hospital was not only for the mentally-ill patients. By the mid 1960's the first alcoholism program was started for 90

此治療的時間約為四十至四十五天。

西元一九六零年代末期和一九七零年代初期，因病患人數和員工人數相等，醫院便面臨了巨大的經濟問題。當時的加州州長雷根判決：此醫院雖然已接近自足，但是因過多計劃、花費過高，及僱用過多人員，加州政府沒有足夠的財力來支撐這所醫院。郡立歷史學會的萊拉·李說：「我認為這是因為醫院不妥善的管理方式才導致關閉的。他們不斷地建造更多的房屋及設施，因此加州政府便無法支付。在醫院關閉前兩年，還完成建造兩棟新的房子呢！」

在這段時期，加州州議會也將遍佈在加州的精神醫院——關閉。當醫院關閉的消息一發佈，瑜伽市和達摩鎮的居民便聯合一起，想努力讓該院繼續開放，但他們失敗了。於是州立曼都仙諾精神病院便於一九七二年關閉。大部分的病人都被轉送至拿帕、聖洼慶，和史塔克頓的醫院，有些病人還繼續居住在瑜伽市內。

醫院關閉後，政府曾考慮很多運用這些房屋、設備的主意，像是：郡立曼都仙諾大學、新瑜伽市立高中，及退伍軍人醫院，但沒有一項計劃是成功的。

最後於一九七四年，舊金山的「維尼芙拉集團」(Vinifera Associates)，向加州政府買下這塊地和所有的設備。西元一九七六年六月十二日「法界法教總會」(前中美佛教總會)向維尼芙拉集團購買這塊地，而成爲今日的「萬佛聖城」。宣公上人何以要買下這麼大的地方呢？

### 從地湧出妙覺山——萬佛聖城成立因緣

上人說：「成立萬佛城這個因緣，可以說在無量劫以來就注定的，注定佛法要傳到西方來；所以時候到了，萬佛城就出現了。這個出現，不是從天上掉下來，也不是從地上湧出來的，而是人造出來的，造出來七、八十棟房子。這七、八十棟房子怎麼造成的？因爲在第二次世界大戰以前，是美國最有錢的時候，所以才能建起這樣規模房子。這些房子，都沒有偷工減料，實打實著，很堅固

patients. In 1966 a residential treatment facility for teenagers was opened. Actually, according to (the *Ukiah Daily Journal*) “it became one of the most progressive treatment centers in the nation and was often held up as a model for mental health treatment programs.” In 1967-1968 the average length of stay for treatment was 40-45 days.

Around the late 1960's and early 1970's the hospital had a lot of economic problems, as the number of patients was about the same as the number of employees. Late Governor Reagan decided that the hospital was over-programmed, over-priced and overstaffed, even though they were nearly self-sufficient. The state felt it did not have enough money to support the hospital any longer. “I think it was because of bad management,” says Ms. Lila Lee of Held-Poage Memorial Home. “The state couldn't pay any more for the hospital. When it was opened, they kept expanding with more buildings and facilities before filling the original ones. Two years before their closure, two more buildings had just been built.”

Meanwhile, the California legislature was also closing other state mental hospitals one after another throughout California. With the news of the hospital closing, citizens in Talmage and Ukiah joined together in an effort to keep the hospital open. However they failed and Mendocino State Asylum closed in 1972. Patients were transferred to the nearby hospitals in Napa, San Joaquin and Stockton. Some patients stayed and lived in Ukiah.

After the hospital closed, many ideas were considered as to what to do with the buildings and facilities, such as a Mendocino College, a New Ukiah High School, or a Veterans Hospital, but none of them worked out.

Finally in 1974, Vinifera Associates of San Francisco purchased the land and facilities from the State of California. The Sino-American Buddhist Association (now known as Dharma Realm Buddhist Association) purchased the property from Vinifera on June 12, 1976 and transformed it into the present day “City of Ten Thousand Buddhas”. Why did Venerable Master Hua decide to acquire such a huge complex?

### Wonderful Enlightenment Mountain Wells Forth from the Earth: The Founding of CTTB

The Venerable Master Hua said: “The causes and conditions for establishing the City of Ten Thousand Buddhas were determined limitless eons ago. It was predestined then that the Buddhadharma would be spread to the West, and when that time came, the City of Ten Thousand Buddhas would appear. However, it appears not by falling down from the sky, nor by welling forth from the earth, but rather through the human efforts. How did seventy to eighty buildings come into being? They were built—the pre-WWII era was America's richest period and could afford to build buildings of such scales and sturdiness.

的，所用的材料也特別好。」

但是，一九七〇年代中期，加州遭受到史無前例的大旱災……

上人接著又說到：所以房子造好了，或者也沒有錢了，加上從前這裏有病人和工作人員約六千人，耗水量很大，這一切的開銷還了得！這個地方的水源非常困難，附近地區盡是果園，處處需要水，所以果園園主常向政府訴怨，反對公家的事業和民間爭水，這也是不得不關閉的大原因。因為沒有水，所以也不能開伙了，水火不能濟濟——水不幫助火了，火也不能幫助水了；人不能幫助水了，水也不能幫助人了。在這個情形之下，政府就要把它賣了……

當時就有一個財主認為這個醫院將來會賺錢，就把它買下。買下以後，他又不想開醫院，所以就要把它賣了；賣了幾年，也沒有人問津，也沒有人去買。

那時在舊金山的金山禪寺雖然有三層樓，面積共有一萬八千平方呎，可是法會的時候，人一多起來，也不夠用；我們就想要往鄉下、郊外搬。我們這萬佛城，最先來看的就是恒來。這個恒來出家之後，想幫師父做點事，就各處去找地方。他從北邊回來，路經這所醫院，一看這個地方要出賣，回來就向大家提起這個地方。

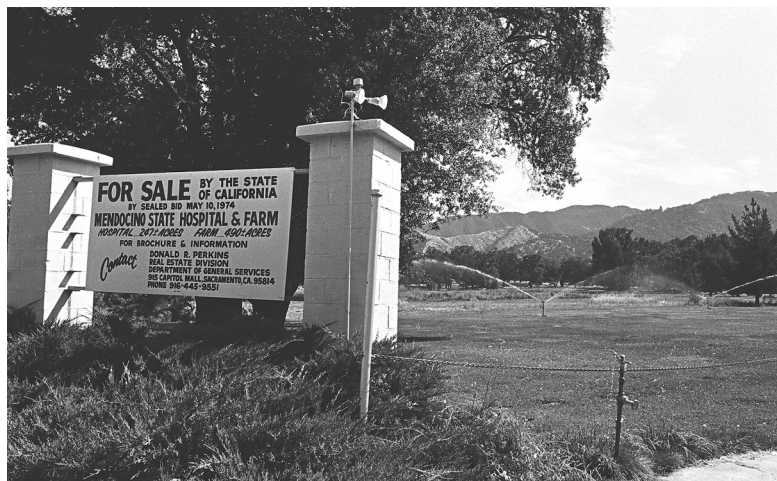
於是果法、果遜，還有現在三步一拜的果真和他，他們四個人就先到這個地方來看，看過之後，說哪個地方是師父住的，哪個地方可以當佛殿，哪個地方可以給徒弟住的。他們就算計想買一部份，或者買二、三十棟，那就有七、八十棟大房間。每一棟可以住一百多人，那麼七、八十棟就可以住，要是像美國住法可以住一萬人；要是按中國香港那種住法，五萬人都可以住的！就請我去看看。

於是我就帶五個人到那兒去看，和誰來的呢？頭一次去，我記得有果法、Vickers果進，還有恒觀、恒實、恒來。我們自己帶lunch去吃午飯，因為三藩市離那兒要兩個鐘頭零十五分鐘的車程，所以八點鐘去到那兒，就在大悲院院子裏的空地上吃中飯！

While building these houses, people did not cut corners and turn out shoddy products using inferior materials, hence the houses were very sturdy and construction materials were excellent.”

However, in the mid 70's, California suffered an unprecedented drought.

Venerable Master Hua continued, “Probably after the houses were built, people ran out of money; in addition, they needed to support all the patients and the hospital staff which numbered about 6,000 people. The water consumption was astonishingly great, and hence the accumulated expenditures were disastrous. Besides, water is very scarce in this area, and a lot of nearby orchards and vineyards also needed water. Indeed, the owners of neighboring orchards often brought their grievances to the local government, voicing their opposition against a public institution's competition with the local people for water. This was another reason that the hospital was forced to close. Since there was no water, people could not even cook their meals. Two of the Five Elements, water and fire, were unable to provide mutual aid; the water could not help the fire, and the fire could not help the water. Similarly, people could not help the water, and the water could not help people. Under these circumstances, the government decided to sell the property.



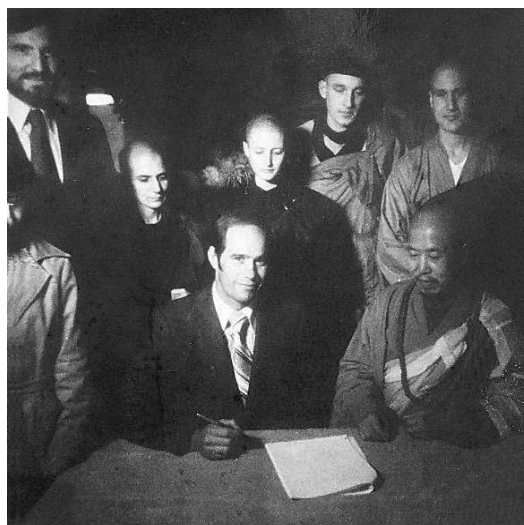
“At the time, an investor thought the hospital would be a good business opportunity, so he purchased the site and thought to sell it for profit rather than reopen the hospital. However, nobody was interested, so the site was left on the market for a couple of years.

“At that time, even though Gold Mountain Monastery in San Francisco was located in a three-story building with 18,000 square feet of space, it was still too small to accommodate the crowds that came to attend Dharma assemblies; and so, we wanted to move to suburbia. It was Heng Lai who came to CTTB first. After he became a monk, he wanted to do some work for his teacher, so he went everywhere looking for properties. On his way back from a trip up north to Seattle, he passed by this hospital. When he found out that it was for sale, he came

吃中飯時，他們就說這個地方要是做道場真好。我說：「真好？到什麼地方會找個真好地方？真好的地方找不著！怎麼樣好，也有一點不好，會有點麻煩。」爲什麼呢？真好不如無；真好是什麼事情都沒有，才是真好；走遍盡虛空遍法界，也找不到一個真好。

回去，萬佛城我是想也不敢想，因爲太大了，也錢太多；別說我一個窮和尚，就是一個萬金和尚也買不起，所以連想也不敢想，更不要說買啊！以後方果悟居士來看，回去以後就鼓動我說：「師父，去看一看！」我說：「去看了幹什麼？也沒有辦法！」

這樣子過了半年，又來了一個人和我商量，說可以投資作生意，可是我也沒有本錢。雖然如此，我還是和十八個人到那個地方，就先看位於前面的一棟醫院。看



了，心也就動了，心想：現在是一九七四年七月八日，這棟醫院是二十多年以前造的，單單這棟醫院現在也造不出來。所以就對十八個弟子說：「我們都是佛教徒，應該爲佛教做點事情，如果我們沒有爲佛教做事情，應該生大慚愧，沒有什麼面目見世間人；所以今天我要發願，要把所有的房子和土地買下來！」以後這樣一點一點的，佛菩薩感應——就把萬佛城買下來了。

☞待續

back and told everyone about it.

“Therefore Guo Fa [Bob Olson], Guo Sun, Guo Zhen [DM Heng Sure] who is currently doing the three steps one bow pilgrimage, and Heng Lai came here to take a look. After seeing it, they started making suggestions as to which building could serve as the Buddha Hall, which place could be the teacher’s residence, and which place could be the disciples’ quarters. They planned to buy a portion of the property, maybe buy 20-30 buildings; there were 70-80 buildings. Each building could accommodate 100 or more people. Seventy or eighty buildings could accommodate 10,000 people living American style, or 50,000 people living Hong Kong style! So they asked me to take a look.

“I brought five people over to look at the place: Guo Fa, Guo-Jing (Jan Vickers), Heng Guan, Heng Sure, and Heng Lai. We brought our lunch along because it was a 2 hour and 15 minute drive from San Francisco; we left at 8 o’clock in the morning and had lunch in the courtyard of the Great Compassion House. During lunch time, the five of them said that this was a great place for a monastery. And I said “Great? Where would a great place be found? A great place cannot be found anywhere! However great a place is, there are always flaws and troubles.” Why is that? It’s better to be nothing than to be great. When nothing at all exists, that is true greatness. One cannot find a true great place even if he walks to the ends of empty space and the Dharma Realm.

“After I returned to the Monastery, I didn’t even dare to dream about the City of Ten Thousand Buddhas because the place was very big and the price was very high. Even a millionaire monk would not be able to afford it, not to mention a poor monk like myself. So we did not even dare to think about it, much less to buy it. Later, a laywoman went there to take a look, and when she got back, she encouraged me: “Venerable Master, go take a look at it again.” I answered, “Why should we look at it again? What’s the use?”

“Half a year passed, and then one day a person, who wanted to invest in this venture, came and discussed it with me, but I still didn’t have the money for it. However, I still went with eighteen others to visit the hospital. When I saw the hospital again, I was moved, and I thought to myself, ‘This hospital alone is worth much more than the price they’re asking for. Even with that much money, we wouldn’t even be able to build this one hospital building or buy one like it now.’

“So I said to the eighteen disciples with me, ‘We are all disciples of the Buddha, and we should do a little bit to help Buddhism; if we don’t do anything for Buddhism, then we should be very repentant and ashamed to face people. And so today, I would like to make a vow to acquire all these houses and the land!’

“After that, little by little, due to the response of the Buddhas and Bodhisattvas, we were able to buy the City of Ten Thousand Buddhas.”

☞To be continued