

萬眾一心萬佛城

萬佛城的過去、現在與未來（三）

The City of Ten Thousand Buddhas – Millions of People with One Mind (III)

The Past, the Present, and the Future of the City



宣演正法萬佛城，現在未來永不停；
菩提泉湧甘露水，般若雲封龍樹林。
白鶴麋鹿聞風化，玄鳥迦陵和音雅；
法界眾生皈依處，大方廣佛華嚴經。

宣公上人一九七八年五月十二日作

The City of Ten Thousand Buddhas proclaims the Proper Dharma
Now and in the future, never stopping.
Sweet dew water flows from the spring of Bodhi.
Dragon-tree Forest is covered with clouds of Prajna.
White cranes and deer are influenced by example.
Blackbirds and kalavinkas sing in harmony.
This is the refuge for the living beings of the Dharma Realm.
The Great Means Expansive Buddha Flower Adornment Sutra.
Composed by Venerable Master Hua on May 12, 1978



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上人於一九七六年十一月六日開示時指出：「爲什麼到西方成立一個萬佛城？這是時勢所趨。現代這個時代，應該出現一個萬佛城。一九六二年我最初到美國，住在一個basement（地下室），大約方圓有一百五十呎那麼大，既沒有窗戶，又沒有什麼正當的門，只有一個門，一關上，裏邊就變成真空了。我在那兒住了一個時期，以後就搬到Sacramento（沙加緬度）街；住了一個時期，因爲不願意在Chinatown（中國城）那個複雜的環境裏頭弘揚佛法，於是乎就搬到Sutter（沙得）街；後又搬到Waverly（天后廟）街，中國城天后廟的樓上；這以後，在一九七一年搬到金山寺。

一九六八年，我們開始翻譯經典。翻譯經典這個工作，在中國幾千年以來，沒有人想要做這個工作，也沒有人敢做這個工作。爲什麼呢？這不是一個小的工作，必須要有國家的力量來支持，才能進行。好像中國鳩摩羅什法師在那兒翻譯經典，有三千多人在一起工作，最少的時候都有八百人。

現在到美國來，只有我一個人，怎麼可以做這個工作呢？在中國歷代大德高僧沒有人敢想像把中國的藏經，完全翻譯成外國語文，沒有人敢想的！爲什麼呢？因爲缺乏這種人才。在中國懂外國語文的，就是近一百多年比較多一點。幾千年以來，沒有人敢做這種工作，我現在不自量力，由一九六八年成立暑假班，有美國三十幾個同學到這兒來學佛法，以後就開始翻譯經典。我們這個翻

譯經典，是既無代價，又無報酬，人人都是盡義務。



早期簡陋的譯經場
A simple and stark place
for Sutra translation in
the early days.

→ Continued from inside of front cover

Venerable Master Hua indicated in his Dharma lecture on November 6, 1976:

Why has the City of Ten Thousand Buddhas been founded in the West? It's because this is exactly the time for such a place to come into existence. When I first arrived in America, I stayed in a basement of about 150 square feet, windowless and even without a proper door. Once the door was shut, it was like being in a vacuum chamber. After living there for a while, I moved to Sacramento Street. Later, when I felt it was too complicated to propagate Buddhism in Chinatown, I moved to Sutter Street temporarily, and then to the third floor of the Tianhou Temple on Waverly Street. In 1971 we moved to Gold Mountain Monastery.

We began translating sutras in 1968. For thousands of years, no one in China thought of translating sutras from Chinese into other languages; no one wanted such a task; no one dared to conceive of undertaking such an immense project, which would have required the support of the state to be carried out successfully. When Dharma Master Kumarajiva was translating the sutras into Chinese, sometimes he had over 3,000 people helping him; at the very least he always had 800 people working on translation.

Now in America, how can I do this work all alone? None of the great monks in Chinese history dared to think of translating the entire Chinese Tripitaka (Buddhist canon) into foreign languages. Why not? Because there was a lack of talents who could do it. Although the situation is better now, over a hundred years ago people who understood foreign languages were extremely rare in China.

Not knowing my own limitations, I am now attempting this project which no one in China dared to undertake for several thousand years. After the thirty-some American students who came to study Buddhadharma completed the 1968 summer session, they began translating the sutras. Our translators are all volunteers who seek no reward or compensation of any kind.

We began translating sutras in 1968, and in 1971 we founded Gold Mountain Monastery. In 1973 Mr. C.T. Shen lent us a house because we were running out of room. At that time the men and the women were both living at Gold Mountain Monastery, the women on the second floor and the men on the third floor. There were rumors that in Gold Mountain Monastery where the rules were supposedly very strict, the men and women were mixing together in total disregard of the precepts. Many people outside were eager to find fault with us. In 1975 when our place became too small again, we had to begin to search for another place and came upon what is now the City of Ten Thousand Buddhas. You could say the City of Ten Thousand Buddhas appeared because we needed a bigger place.

所以我們在一九六八年開始翻譯經典，因為翻譯經典，一九七一年成立金山寺。到一九七三年，沈家禪借我們一棟房子，因為我們房子也不夠用，那時候男男女女都住在金山寺，二樓住女的，三樓住男的，外邊就給造風言風語，說金山寺說是有規矩，男女亂七八糟，是完全不合乎戒律。外邊的人有很多，不要說是誰了，就都想要吹毛求疵。到了一九七五年，我們地方又不夠用了，所以就找地方，找到現在這個萬佛城；因為地方不夠用，所以有萬佛城的出現。

你們各位想一想，以我一個窮和尚來講，也沒有什麼很有錢的護法，居然能把整個世界人所不能做的事，我們把它做了，把萬佛城建起來了！在這個末法時代，能有這麼一個大的道場從地湧出；也可以說是天造地設，給我們準備了一個現成的道場。這要不是十方三世一切諸佛如來幫助大作佛事，怎麼能有這樣的成就？

【後記一】

弗雷德里克（前果護恆守）追憶上人的禮物

一九七〇年暑假班結束時，在三藩市中國城天后廟街的佛教講堂，大約有十五位男眾住在那兒修行；又有大約同樣多的女眾住在附近另一幢房子，白天到佛教講堂共修。佛教講堂只有那一間房，所以經常都有二十多個人擠在一起。為了怕擠，有些人就搬到屋頂去住，用運貨的木箱子改裝一下，晚間就坐單睡在裏面，這就是我們剛開始修行時的情況。

那時氣氛比較緊張一點，每一個人都跟自己的魔交戰，並將自己的魔互相在別人身上投射出來。寒冬來了，形勢更是緊張得令人不能忍受。大家都夢想著能在森林中有一座廟——在那裏，寬敞安靜，什麼也不用幹，大家整天就專心修行，沒有佛教講堂那些修行上的障礙。不久，有的人成天就心心念念做著這樣的夢想。

然後有一晚，上人講完經之後，就宣佈他有一件特別的禮物要送給我們。上人以他那種別人學不來的笑容說著，眼裏閃著光，我們都嚙著口水，焦急地等待著。上人又說，我們得耐

All of you, please think it over. Take me as an example: I am a poor monk with no wealthy lay supporters or “dharma protectors,” yet I could go as far as to establish the City of Ten Thousand Buddhas. In this Age of Dharma’s Ending, there could be such a large Bodhimandala welling forth from underneath the earth. We could say that it is predestined to be this way on the earth by the will of Heaven, which provided for us a ready-made Bodhimandala. If it were not for the help of all Buddhas in the ten directions throughout the three periods of time, how could we have such an accomplishment?

Extra Story 1:

Fredrick Klarer’s Recollection of Venerable Master Hua’s Gift-giving

Following the summer session of 1970, there were perhaps as many as 15 men living and practicing at the Buddhist Lecture Hall on Waverly Place in San Francisco’s Chinatown. A similar number of women lived in a private house not too far away, but spent their days at the Buddhist Lecture Hall cultivating together. At any given moment there could be 20 or more people crowded into that one room. To escape the crowding, several of the men had moved up onto the roof, where they built sleeping boxes out of wooden packing crates and slept sitting up. This was the beginning period of cultivation for all of us.

At first tensions ordinarily ran high, as we each struggled with our private demons and projected them out on each other then. As the cold of winter closed in, the tension became unbearable. We each began to fantasize of a wonderful, quiet, spacious forest monastery, where we could do nothing but cultivate day and night and

would be free of the supposed obstacles of the Buddhist Lecture Hall. That fantasy quickly blossomed into an obsession for some of us.

Then, one evening, after the formal sutra lecture, the Abbot announced that he had a special present for us. He laughed in his inimitable way, his eyes twinkled, and we all slavered in anticipation. He told



心等，這是我們的耶誕禮物，是一份無價的禮物，是我們從未收過的最好禮物。

在這一段時間，我們不只在加州，也在別的地方到處看房地產。有些聰明一點的人，將各方面的情形湊合起來，就猜想上人一定會給我們一座在山上的寺廟做為耶誕禮物。一旦我們有了這念頭之後，我們的焦慮一天比一天增長。以後我們會有一個完美的地方修行，日子會過得多愜意！一切一切的障礙都會沒有了。只要我們搬到一個完美的環境去，什麼問題都會消失了。

耶誕日漸漸接近了，我們一天比一天快活，想著我們耶誕時就要有新玩具了。有一天，終於上人宣佈說他在某一天就會把禮物給我們。到了給禮物的那一晚，佛教講堂裏擠滿了人，每一個人都到齊了，期待著上人宣佈我們可以搬到鄉下，一處十全十美適合過沉思生活的地方。那晚上人照常講經，英文翻譯完畢之後，上人又講了一些，接著又是英文翻譯，上人還是不提鄉下寺廟的事。大家都有點著急，上人合掌開始念迴向功德偈，忽然停下來說：「哦……」原來上人忘了今天是該給我們禮物的日子，我們鬆了一口氣，我們的苦惱終於要結束了。

上人接著說：「今天我要給你們每一個人兩個漂亮的手書卷軸。這份珍貴的禮物，你們永遠不可以丟棄。」上人說的不是廟，但也還不錯，至少也是一份別緻而又有價值的東西。上人又接著說：「第一個卷軸上寫『生』字，第二個卷軸上寫著『死』字，你們把這兩個字掛在眉梢上，一邊一個字，所以時時刻刻你們都可以看到這兩幅卷軸，那你們在今生就一定能證悟。」

我們都很驚訝。當然這都不錯，但是上人是和我們開玩笑，上人一定還有東西要給我們。上人笑了，看著大眾好像又要講話的樣子。很明顯地剛才給的不是主要的禮物，大的禮物還在後頭。上人接著說：「假如你們要日夜坐單，那一定得有個地方才行，得有個禪堂。」對了，我們都心想：現在真正的禮物要來了！我們等了幾個月，終於等到了一個鄉下地方。「要坐禪，你們一定得有個禪堂，所以

us that we would have to wait, that it would be a Christmas present, but that it would be something beyond price—the best present that we would ever receive.

During this period we had been looking at real estate all over California, and beyond. Some of us clever ones quickly put the disparate facts together and decided that the Abbot was going to give us a wonderful mountain monastery for Christmas. Once we had figured that out, anxious anticipation grew daily. We would have the perfect circumstances to cultivate, and life would be wonderful. All the obstacles facing us would disappear with a move to a perfect environment and all would be well.

As Christmas approached, we all became happier and happier, expecting our new toys for Christmas. At last the Abbot announced that, on a certain day, he would give us our present. The night of that lecture the Buddhist Lecture Hall was packed. Everyone was there, each anticipating the inevitable announcement that we were all moving to the country for the perfect contemplative life. The Abbot delivered the evening lecture, as usual. The translators finished translating. The Abbot lectured again and, once again, the translators finished translating. Still no mention of our country monastery. We were all beginning to worry a bit. The Venerable Shr Fu put his hands together to recite the transference of merit—then stopped. “Oh,” he said. He had forgotten. Today was the day he would give us our present. We all sighed a great sigh of relief. The end to our problems was at hand.

The Venerable Shr Fu then said, “Today I am giving each of you two beautiful, handwritten scrolls. They are a precious gift that you must never put down.” This wasn’t a monastery, but it was a good start. At least it was something special and valuable. He continued, “On the first scroll is written ‘Birth’. On the second scroll is written ‘Death’. You are to hang those scrolls, over the tip of your eyebrows, so that you see them at every moment. If you are able to see those scrolls at every moment, you will certainly attain enlightenment in this very life.”

We were all taken aback. That was all well and good, but was this a joke? Surely there was more. Then Shr Fu laughed, and looked out over the assembly, and then made as if to speak again. Clearly, that was not the main event. The big present was yet to come. He continued, “But if you are going to meditate night and day you will need a place to do it. You will need a Chan Hall.” Ah, we each thought, now comes the real present—what we have all been waiting for all these months—the country awaits. “To meditate you will need a Chan Hall, so I am giving you a Chan Hall,” At last, this is it—we all thought.

He continued, “For the pillars of your Chan Hall, I give you the four directions; for its roof, the sky. For your sitting mat, the

我給你們一個禪堂。」對了，一定是了！我們都這樣付量著。

上人又說了：「這四方，我給你們做禪堂的支柱，天空就是屋頂，大地就是你們的坐墊。」上人笑著說，好像打開了一盒最美味的巧克力糖，給我們每一個人盒裏最好的一顆。上人又說：「你們有了話頭，也有了坐禪的地方，現在用功去罷！」上人又閃著那令人沒法模仿的笑容，雙手合十，開始唱迴向功德偈；我們都還在震驚狀態中尚未甦醒。禪幽默是一回事，但這樁事不是開玩笑的。

晚間講經完畢，各人想著心事，有的人覺得這樁事是個禪玩笑，目的在去除我們的執著；有的人則很失望。每個人對這樣的震驚和失望，都有自己的應對之道，這樁事也就過去了。幾個月之後，我們添置了座落在第十五街一七三一號的地方，改建成一處修行的地方，成立了金山寺。

這樁事我後來想了很多次，也漸漸地瞭解到那天上人所給我們的那份珍貴禮物。我花了二十多年時間才開始明白那份禮物的意思，可是那意義還是像當初打開了那盒想像中的巧克力糖那麼新鮮。如果我們發心去身體力行，那時時刻刻、在在處處，都是修行的機會。如果我們能夠認識，其實任何時間都是入法界的機會。

一件禮物能與人分享才更有意義，所以我將這件事講出來。對那些當時不在場的人，我現在將上人的禮物轉給你們，希望你們會比我明白得更多。

【後記二】

2008年12月14日比丘恒來法師記：

一九七四年上人要我們聯繫不同的房地產經紀人以尋找可能的道場。有一天，一位經紀人打電話給我，告知在瑜伽市附近有大批綜合的房地產要賣，那是前州立曼都仙諾精神病院。我告訴上人此房地產事，並說明這是非常大的房地產包含有六十多棟建築物。上人非常感興趣去看看。那時我們正準備前往西雅圖去會見三步一拜的兩位比丘恒具和恒由，及參加「世界和平大會」，因此我安排在回程路上，順道去

broad earth.” He beamed at us, as if he had just opened a box of the most luscious chocolates and offered each of us the best one in the box. He then continued. “You have your topic, you have your place. Now—WORK!!” He then laughed his inimitable laugh, put his palms together, and began to recite the transference of merit. We were all in a state of shock—stunned. Chan humor was one thing—but this was serious.

The evening’s lecture ended and we were each left with our private thoughts. Some thought the whole event a big Chan joke—designed to shake us out of attachments. Others were simply disappointed. Each one of us dealt with our disappointment, our shock, in a different way, and the event passed into the past. A few months later we purchased the property at 1731 15th Street and began to build a new place for cultivation in earnest. Thus, Gold Mountain Monastery came into being.

I have thought over that story many, many times, and slowly understood the precious gift that Shr Fu offered each of us that day. It has taken me more than 20 years to begin to make use of that gift, but it still is as fresh as one of those imagined chocolates when the box was first opened. Every moment, every place, every event, is nothing but opportunity to cultivate, if we have the heart and resolve to experience life that way. Entrance into the Dharma Realm is available at every moment; we need simply to recognize our constant opportunities.

I have related this story because a gift takes on real meaning only after it is passed on to another. For those who were absent that day, I pass on Shr Fu’s gift, and hope that you will make better use of it than I do.

Extra Story 2:

Related by Bhikshu Heng Lai on December 14, 2008

In 1974, Shr Fu had us contact different realtors looking into possible Way-place properties. One day a realtor called me with information about a large complex of buildings for sale near what was the former Mendocino State Mental Hospital. I told the



看此房地產。

所以在西雅圖「世界和平大會」後，鮑伯·歐桑（果法），還有克里斯（現在的果真恒實法師），和我（在那個時候是一個在家人），開鮑伯的卡車從西雅圖沿高速公路101到瑜伽市去看這新的綜合房地產。這所醫院非常大，須要有十位場地管理人員才能不斷維持下去。我們拍下照片，好展現這許多棟建築物。

後來上人到瑜伽市去看這一龐大的房地產，當時法總沒有什麼樣的資金來購買這麼大的地方，但並沒有難倒上人。我們開始和業主維尼芙拉集團的貝斯托福先生協商，也許購買一或兩棟建築物，但後來，上人巧妙設法提出一個讓業主可以接受的報價，而買下整個房地產。許多弟子都擔心買這麼大的地方，但上人總不為所動，我們於一九七五年買下新的萬佛城。

萬佛城三寶：陽光、空氣、水

我們萬佛城這兒，是天造地設的一個聖地，這個聖地是幾萬萬年才出現一次，現在在這個西半球、這個新大陸這塊土地現出來了。我說這話你們不要拿這當神話來聽，這是實實在在地告訴你們，你們認識不認識那是你們的事情了，不過我不能不告訴你們。

空氣都是很清新的

有人說萬佛城空氣第一，這也是有一點意思。萬佛城裏面這有個界限的，有個結界。一些個「很邪惡的氣、魔」也來，但是不旺的；到這兒，慢慢慢慢它就熄滅了，慢慢慢慢它就沒有了。換一句話說，就是空氣裏頭沒有那麼厲害的毒，很清涼的；所以空氣清新，也可以說空氣第一。

所以你不要以為：在這兒住著沒有什麼，也和其他地方一樣的，就是空氣不同一點。萬佛城裏面的空氣和外面的空氣完全不同的，不過你沒有那個靈感，你也不懂研究空氣質，所以也不知道這個空氣的味道。總而言之，我們萬佛城裏邊的空氣都是很清新的，都是Number one(第一)！這個地方很多松柏花草樹木，你能吸到這種新鮮空氣，一定會益壽延年的，會長

Master of this property and told him it was very large with more than 60 buildings in it. Shr Fu was very interested in looking into it. As we were at that time preparing for a trip to Seattle to meet with the “three-steps-one-bow” monks Heng Ju and Heng Yo and participate in the World Peace Gathering, I arranged to see this new property on the way back.

So after the Seattle World Peace Gathering, Bob Olson (Kuo Fa), Chris Clowery (Guo Zhen, now Dharma Master Heng Sure), and myself (a layman at that time), drove in Bob's truck from Seattle down Highway 101 to Ukiah to see this new complex. It was very large with well kept grounds maintained by a staff of ten groundskeepers. We took pictures as we were shown the many buildings.

Later Shr Fu came up to Ukiah and also looked that this large property. DRBA at that time did not have the kind of funds to purchase such a big place, but Shr Fu was not deterred. We began negotiating with the owner, Beckstoffer of Vinifera Vineyards to maybe buy one or two buildings, but later Shr Fu skillfully managed to make an acceptable offer on the entire property. Many disciples were nervous about buying such a large place, but the Master was not moved and we bought the new CTTB in 1975.

THREE PRECIOUS ITEMS IN CTTB: SUNLIGHT, AIR, AND WATER

Here, the City of Ten Thousand Buddhas where we stay, is a sacred place created by the will of Heaven on such a special site on the earth. It only came into being over a few billion years. Now it appears on the soil of Western Hemisphere – the new continent of the Americas. Please don't treat my words like a fairy tale. I am telling you truthfully and earnestly. Should you not be able to recognize the truth, then so be it. On my part, I cannot keep myself from telling you.

Some people said that air in CTTB is first-rate. There is some meaning to this. Within CTTB, there is a boundary line created through boundary-tying. Although some very deviant energy, or demons, broke through and came in, they were very insignificant. Once they are in CTTB, they will gradually diminish in their power and influence. In other words, the air in CTTB is much less toxic than outside – it is very cool and fresh. Since it is so very fresh and cool, we can say it is first-rate air.

So, you shouldn't consider living here to be no different from living outside. It differs – in the air. Air here is totally different from that outside. However, you all just don't have the special sensitivity, nor do you know to investigate the quality of air, thus you don't know the flavors of air. In brief, our CTTB has very fresh and cool air, first-rate air. This place has lots of pine, cedar and other trees,

生不老，所以在萬佛城住的人，你就不修行，這也是得到很大的利益。

我們都在佛光裏

萬佛城已經有四百多位佛了，那麼還有九千六百多位佛沒來呢！可是四百多位佛來了，這也已經大放光明。

在早晨時，這有青色青光；中午的時候，有紅色紅光；等要太陽落的時候，有白色白光；在晚上，常常有黃色黃光現出來，又有紫色紫光籠罩著萬佛城。常常是這樣！誰在萬佛城，佛都會加被你，不過你不知道；佛時時都幫助你，時時都對你非常慈悲，但是我們就不知道。為什麼不知道呢？因為我們時時都在佛的光裏還不覺得。

為何「不見廬山真面目，只緣身在此山中」；說為什麼你見不到廬山的真面目呢？就因為你身在廬山裏邊，不能完全見到廬山的樣子。為什麼我們很多人見不到佛光？就因為我們在佛光裏邊；天天在這裏邊都不覺得，甚至都忘了佛的光明。現在我告訴你們一點點，你們誰要是對佛教有興趣，不妨到萬佛城來和佛光打成一片。

那九千六百位佛就快來了，全來時，我們萬佛城就大放光明，照天、照地、照人、照一切眾生，讓一切眾生離苦得樂。你看，你們在請法時候，說讓一切眾生都離苦得樂；萬佛都來時候，我們大家都會離苦得樂了！

萬佛城的水源故事

水源問題是美國加州政府出售公立療養院的主要原因，自從上人接手，闢為萬佛城之後，為解決水荒問題，上人用智慧眼，勘定水源的位置，然後雇工來城掘井，結果地下水源源而來，大家歎為奇蹟！至今仍津津樂道。這裏邊也有一段不可思議的故事：

Mr. Lee Eagleson(前果瑯恒琉)憶起這段往事說，上人買下萬佛城的那年夏天，天氣很熱。當時他在女校高中房子附近等，打井的公司也在等，都在等上人的指示在什麼地方打井。就在這時候，他看見上人住的那棟房子——即現在的「無言堂」，忽然有一朵雲飄來，停在「

flowers, and grasses; and you can breathe in this kind of fresh air. You thus will live longer and have better health – attaining long life and not aging. So, even if residents in CTTB don't cultivate, they will still attain very great benefit.

We All Bathe in the Light of the Buddhas

There were already over 400 Buddhas in CTTB, and there are still about 9,600 some Buddhas to come! With just 400 some Buddhas present, there is already a great radiance.

In the early morning, a green light shines; in the afternoon there is a red light; in the evening a yellow glow often appears; also, CTTB has a canopy of purple light over it. It has always been this way. The Buddhas aid, protect, and bless every one of you in the City, but you just don't know it. Buddhas have been aiding us at all time and have been very compassionate to us all the time, but we don't realize it. Why we don't know about it? It is because we bath in the Buddha light's without being aware of it.

As it's said, "We cannot see the true face of Mount Lu, because we are already inside the mountain." Why can't you see the true face of Mount Lu? It is because you are already inside of Mount Lu. Why can't many of us see the light of the Buddha? It is because we are inside the light of the Buddha. We are inside the light every day, so we have forgotten about the light of the Buddha. Let me tell you a little bit now: anyone who is interested in Buddhism can come to the City of Ten Thousand Buddhas and unite with the light of the Buddha.

The other 9,600 Buddhas will be coming soon. When they are all present, CTTB will have great light shining all over – illumining heaven, earth, humans, and all other beings, enabling them to transcend suffering and attaining bliss. Therefore, in the invocation for requesting the Dharma, there are the words, "May all living beings transcend suffering and attain bliss!" When all 10,000 Buddhas come, all of you will be able to transcend suffering and attain bliss.

The Story of CTTB's Water

The main reason for the California government to put the State hospital on sale was the water problem. To solve the water shortage problem, Venerable Master Hua used his wisdom-eye to determine the location of the water source after he took over the site and transformed it into the City of Ten Thousand Buddhas. Then he hired the workers to dig a well, and consequently the ground water kept issuing forth unceasingly! Everybody considered it a miracle and took delight in talking about it till today. Another inconceivable story goes as follows:

Mr. Lee Eagleson (former Guo Li, or Heng Liu) said that year's

無言堂」的上面。接著上人出現，雲像一個很大的傘蓋在上人上面，就一路跟著上人飄過來，到了現在女校高中。

當上人走到女校足球場旁邊，那朵雲也正好在空中，雖然太陽很大，天氣很熱，因為有雲的遮蔭，大家不覺得很熱。上人用柺杖在地上一敲，說：「在這裏挖！」打井的公司說：「不行！我們在附近都已經挖過、測量過，這裏絕對不會有水！」上人說：「不要緊！你們再試一試，繼續挖！」結果挖了一百多呎，就有水湧出來，水源非常豐富。



上人曾提過，萬佛聖城的水不是普通的水，是來自地下河流，這條河是源於附近的「克里爾湖(Clear Lake)」。(編按：克里爾湖是加州最大淡水湖，亦為當年(公元前6000年)美國印地安人部落之聖地，目前Pomo居住於該處。)。此湖有個支流，經過地下，形成一個地下河，它延伸到了該處鑿井的地方；只要鑿到水線上，就會有水冒出來，因此水源非常充份。一般地下水的井像是個漏斗一樣，你一直抽，地下水位會降低，降低到呈一個漏斗形，要等地下水慢慢地再滲入，才有水再抽。而萬佛聖城的水量一直都很充足，因為是地下河流，所以都不會受到影響。水抽出來後經由大水管管線送至兩個蓄水塔，一個是兩百萬加崙，兩個共四百萬加崙，供給萬佛城吃的、用的都沒有問題。

待續

summer when Venerable Master Hua purchased CTTB was very hot. He was waiting near Girl's High School for Venerable Master Hua's instruction on where to drill the wells; the well drilling company's workers were also waiting. He noticed there was a vast cloud floating towards Venerable Master Hua's residence (now the No-Words Hall), and stopped above while Venerable Master Hua was stepping out. The cloud was like a huge umbrella following Venerable Master Hua to what is now the Girls' High School.

Venerable Master Hua arrived at the soccer field next to the Girls' High School; the large cloud was floating above him as well. Although it was a really hot day, the cloud provided cooling shade for everyone. Venerable Master Hua knocked on the ground with his staff and instructed the workers to drill at that spot, "No!" said the well company workers; they explained that they had been digging and measuring all around in this area, there was absolutely no water under the ground. Venerable Master Hua encouraged them, "It doesn't matter! Just try again! Keep going." As a result, when they drilled more than 100 feet underneath, the water poured out from the ground – this source had abundant water!

Venerable Master Hua once mentioned that the water in CTTB is no ordinary water; it came from an underground river with its source at Clear Lake. [Note: Clear Lake is the largest fresh-water lake in California and has been a sacred space of Native American tribes dating back to 6000 B.C. More recently the area is home to the Pomo.] A tributary of the lake flows underground, forming an underground river which extends to the spot of



drilling. Therefore, the water gushed forth as soon as the drilling hit the water line – what a rich source. Ordinarily, underground water in wells just take the shape of a funnel; if you keep pumping, the water level will lower into a funnel shape. You have to wait till the underground water keeps seeping in to form a water body large enough to be re-pumped. In contrast, CTTB's well water has always been full because its source is from the underground river – usually unaffected by the changing demands. Water pumped out runs through the big pipeline into two large water tanks, each can hold up to two million gallons of water, a total of four million for two. They provide for all of CTTB's needs – no problem!

To be continued