

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





般若雲封龍樹林

→ 上接封面內頁

編者的話：近年來，世界各地氣候異常，災難頻仍，傷亡慘重。工業化帶來種種的健康危機和災難，人類開始重新思考飲食和生態關係，並宣導世人「愛地球」、「環保」、「節能」、「減碳」等觀念，以避免環境的繼續惡化。值此新春之際，本刊願從佛法觀點，提供大眾一個新的思考方向——淨化人心，才是去除世界災難、維護自然界生態平衡的根本辦法；特別整理出當年宣公上人對萬佛城自然景觀的開示，提前刊載，以饗讀者。在萬佛城內生態環境受到保護，城內住眾遵循宣公上人的教誨，不論是有情眾生、無情眾生或護法善神都很盡心在擁護這個聖地。

萬佛聖城真是不可思議的。乃至花草樹木、鳥獸飛禽都在那兒說法。有的是表法，有的是說法，有的又在那兒行法。表法的如一切無言的花草樹木，都是表現佛法是妙不可言的；離言說相，離心緣相，離文字相。春夏秋冬，春天百花開，秋天黃葉落。這種生生化化道理，你若明白了，就會開悟；所以緣覺觀十二因緣就開悟了。

說法的如小鳥，烏鴉有烏鴉的聲音，白鶴有白鶴的聲音。又有像土匪的藍鳥，各處去打劫。你若給牠東西吃時，牠很霸王的，瞪著眼睛，別的小鳥就不

Prajna Clouds Spread Protection over Dragon Tree Groves

→ Continued from inside of front cover

Editor's Note: In recent years, climate change has occurred everywhere, causing one natural calamity after another and taking a heavy toll of lives. Health crises and disasters brought about by industrialization have led many people to examine the relationship between their diet and the ecosystem, and to promote the values of cherishing the Earth, recycling, saving energy, cutting carbon emissions, etc, in order to try to halt the continual degradation of the environment.

During the springtime of a new year, the Journal wishes to offer from the Buddhist perspective a new way of thinking for the general public – that of purifying the mind. This is the ultimate way to dispel the world's calamities and maintain ecological balance. In this issue, we have compiled the words of Venerable Master Hua on the scenery and environment of the City of Ten Thousand Buddhas (CTTB) for our readers. CTTB's natural environment is well protected, and the residents there abide by the teachings of the Venerable Master Hua. All beings, whether sentient or insentient, including the Dharma-protecting spirits, whole-heartedly support and protect this place.

The City of Ten Thousand Buddhas is really an inconceivable place where all the birds and beasts, all the flowers and grasses, all the trees and herbs are speaking the Dharma. Some of them are exemplifying the Dharma, some are speaking the Dharma, some are practicing the Dharma. Those exemplifying the Dharma are all the wordless flowers, grasses, and the trees—they embody the ineffable wonder of the Buddhadharma, which is apart from the mark of speech, apart from the mark which the mind engages, and apart from the mark of written words. In the four seasons of a year: hundreds of flowers bloom in the spring; yellow leaves fall in the autumn. This is the principle of ever-going-on birth and transformation. If you understand, you get enlightened. That is why those Enlightened to Conditions awoken to the Truth upon contemplating the Twelve Links of Dependent Origination.

Birds, for example, are speaking the Dharma. Black crows caw, and white cranes call, each having their own sounds. There are also bandit-like bluejays, who go about everywhere plundering. When you give them something to eat, they become real bullies, staring at other birds so that no

敢接近。要等牠把所有的搬走了，剩下一點渣子，別的小鳥才敢上前去吃。有的又說些弱肉強食，殺生的法。麋鹿說麋鹿的法，兔子說兔子的法；狐狸說狐狸的法，牠們在那兒生兒育女呢！

說起來奇怪，在我宣佈大家都得小心保護動物之前，狐狸很少出來；但是在我宣佈之後，牠們都出來了，一點也不怕人；還向人示威，先向人打招呼。牠們在這兒都是陪襯道場，弘揚佛法。

萬佛城可真是聖地，狐狸、白鶴、麋鹿都在說法。我們出家人在這裏就是行法，依教修行。所以大家相安，和平共處，各不相擾。切記連一隻蚊蟲也不可打，大家最好都持不殺戒，狐狸也不吃其他的動物。萬佛城每一粒微塵都有菩薩在修行。這裏的空氣和外面的空氣不同，是很清新的，有一股靈氣。所以你不要以為在這裏住，和其他地方住一樣的。（以上節錄自宣化上人〈楞嚴咒句偈疏解〉）

達摩雨潤草木欣（植物篇）

萬佛城真是不可思議！乃至花草樹木、鳥獸飛禽都在那兒說法、表法。不論孔雀、松鼠、小鳥……或松林、太陽、花……等，一切的一切在那兒都是陪襯道場，弘揚佛法。

上人在講解《華嚴經·離世間品第三十八之七》時曾說：

我們那些花草樹木都在那說法……。

萬佛城這兒，今年花草樹木都開得很茂盛的，並不是說大驚小怪的，不過我看今年，我們所有的花草樹木都特別的茂盛！「木欣欣以向榮，泉涓涓而始流；羨萬物之得時，感吾身之行休。」陶淵明說的。你看，萬物都得其所哉，長得非常茂盛。水果也結得很多——每一棵樹這水果都結得很多很多的。

我屋前邊有棵李子樹花，以前都沒有看見過花開得那麼多的；現在在那整棵

other birds dare get near. Other birds have to wait for the bluejays to carry away most of the food, leaving only a small portion, before they dare make their move to pick over the remains. Some are speaking the “dharma” of the “survival of the fittest”—the weak falling victim to the strong, or the “dharma” of taking life. The deer speak the dharma of deer, the rabbits speak the dharma of rabbits, the foxes speak the dharma of foxes...These animals are producing their offspring here!

Isn't it strange that before I made the announcement that everyone should take special care in protecting the wildlife, those foxes seldom showed themselves, but after I made that announcement, they are seen all the time in most public places and don't seem the least bit afraid of people anymore? If you walk past them, they will even parade before you. They'll greet you first! They are here accompanying us in cultivating and propagating the Dharma.

The City of Ten Thousand Buddhas is really a sacred place. Foxes, white cranes, and deer are all speaking the Dharma. As for us monastics, our role is to practice in accordance with the Dharma and with the teaching. Therefore we all should get along harmoniously and not disturb or meddle with others. Bear in mind that we should not kill even a small mosquito. We'd better all hold the precept of not taking any life. The foxes here also do not devour other animals.

In CTTB, within every single dust mote there are Bodhisattvas cultivating the Way. The air (atmosphere) here is different from the air outside—here it is clear and rejuvenating, and has an efficacious power and aura. Don't think that living here is the same as living somewhere else. (Excerpt from the Commentary on the Verses for the Shurangama Mantra by the Venerable Master Hua)

Rain in Talmage moistens and nurtures, causing the grass and wood to grow delightfully (Flora Chapter)

The City of Ten Thousand Buddhas is truly inconceivable. All the flowers, grasses, trees, peacocks, squirrels, and other animals are speaking Dharma or exemplifying the Dharma. No matter what it is—the pine trees, the sun, or the flowers, everything here is accompanying the Bodhimandala and assisting us in propagating the Buddha Dharma. **(already repeated in last section beginning)**

Venerable Master Hua once mentioned in Part 7 of Chapter 38 “Transcending the World”, of the *Avatamsaka Sutra*:

I have told you that even our flowers, grass, trees and plants, all speak dharmas.

This year in CTTB all the flowers, grasses, trees and plants are very luxuriant. I am not making a fuss. It is my observation that this year all the flowers, grasses, trees and plants are very vigorous and flourishing. This is exactly like what Poet Tao Yuanming wrote in his essay “Trees are thriving and vigorous, while the brook flows murmuring and marvelous. I marvel; everything comes out at the right time, and I lament that my life will draw



樹，連一根頭髮那麼多的空地方都沒有的，都開滿了。那花擠花，擠得比這聽經的人多！在那兒擠著，我當時就想：為什麼要開那麼多的花呢？擠著也很不舒服的。但是它們都歡喜在那邊開花，結的果也很多；不過沒有熟呢！將來熟了，一定也很甜的。但是我不准誰去偷，誰若偷，我就要罰他！不准偷我的果，不要吃那個善惡的果子；那果子沒熟就會酸的，熟了之後才甜。

尤其這個莧菜有這麼粗的，各處都是；本來莧菜是可以有野生的，但是沒有那麼多，我們現在生了那麼多的莧菜！春天的時候，生很多的野生蘿蔔、野生芥菜，現在也有野生的莧菜；這都是一切的萬物來擁護這個道場的一種表

to a close at any time.” Lo and behold, all the myriad things are nurtured in a timely way and grow luxuriantly. So many fruits are there with each tree bearing fruits abundantly.

In front of my house there is a plum tree. This year it blossomed so luxuriantly—something I have never seen before. Now the flowers totally cover the whole tree so that there is no space left even as small as a strand of hair—it is just flowers everywhere, all squeezed together. It is more crowded than this lecture hall which is packed with people, all squeezed together too. I was thinking: “Why are there so many flowers blossoming? To squeeze each other is also very uncomfortable. But it seems that they like it this way and don’t care. They blossom and bear plenty of fruits. They are still green. In the future when they are ripe, for sure they will be very sweet. I won’t allow anyone to steal them. Should anyone do so, I will punish him! No one should steal my fruits. Don’t eat those fruits of good and evil. Fruits taste sour when still green, but sweet when ripe.

This year’s amaranth is so thick and spreads about everywhere. Originally amaranth is a wild vegetable, but never did it grow so much like this year. In the springtime, many wild radishes and wild mustard grow; now we also have wild amaranth. It means that all the myriad beings have come to support and protect this Bodhimandala. This is how I interpret and explain it, but it is up to you to choose whether to believe it or not. If you believe it, that’s fine; if not, that’s okay too. You can say that it is this way, and you can also say it is not this way.

Nothing is fixed in this world, and nothing is absolute. You cannot say, “Bodhisattvas plant and grow these vegetables and fruits; they should let me see how they do it.” They cannot let you see how they do the work. Knowing we are so poor, having no money to buy fruits, they made those trees bear so much fruit so we can have fruit to eat. Knowing we are too poor to buy vegetables, they made those vegetables grow so abundantly so we can have vegetables to eat, indicating that the gods, dragons, and the rest of the Eightfold Division of Dharma-protecting spirits are quietly manifesting here to support and protect this Bodhimandala.

Swallows and Kalavinkas Sing in Harmony (Fauna Chapter)

This City has birds and beasts, and underground creatures—including all animals who fly, swim, and crawl, as well as plants! There are those who fly in the sky, swim in the water, landbound creatures, and plants—all are here to cultivate the Way. For every 10,000 birds, there is a spiritual bird who is the leader. You may have seen a white crane living on top of that pine tree. That is a Dharma-protecting spiritual bird. There are also fishes living in the water. Where fishes appear, there will be dragons, which rule over all the aquatic species. In the animal kingdom, there are deer, small rabbits, and squirrels.

You can see many kinds of animals. Among them, there is also a Bodhisattva who manifests among them to teach and transform beings. He manifests according to the categories and potentials of beings. Whichever



法。那麼我是這麼樣說，信不信就由你們；你可以信，可以不信！你可以說是這樣子，也可以說不是這樣子；這世間的理呀，是沒有絕對的。你不能說：「哦！那菩薩來種這個菜，應該叫我來看一看他怎麼種的。」那是不能叫你看的。菩薩知道我們沒有錢買水果，才令這個水果樹今年生那麼多水果給我們吃；知道我們沒有錢買菜，生了這麼多野菜給我們吃。所以這都是天龍八部、護法善神在默默中的表現來擁護道場。

玄鳥迦陵和音雅（動物篇）

萬佛城這兒，又有飛禽、又有走獸、又有在地裏住的眾生，所謂飛、潛、動、植都有；天上飛的，在水裏面跑的，在陸地上一切的動物，或者一切的植物，它們都在這兒修道。這個飛的鳥，在一萬隻鳥裏頭，就有一隻神鳥來帶著這一般的鳥在這生活著。你們看見我們那個松樹頂上，那個白鶴在那兒住，那就是護法神鳥。有在水裏頭生活的，或者魚之類的，魚裏頭就有龍，也是水族的一個王。在世界上動物，我們這兒又有鹿，又有小兔子，又有松鼠。

所看見的很多種動物，這裏邊也有菩薩化身在那兒教化眾生的，菩薩他是隨類示現的；在哪一類眾生裏，他就變化成那一類眾生形，去教化那一類眾生。眾生聽不聽他的教化，這是一回事了！但是菩薩他盡他自己的心來教化眾生。

在一切花草樹木裏頭，也有樹神、有花神，在那兒都給這樹木花草說法，不過凡夫肉眼看不見，就不知道這個妙處、不知道這種境界。（以上節錄自宣化上人《華嚴經·十忍品第二十九》淺釋）

在這個山裏邊，有樹神、有草神、有花神、有河神，都在這道場裏來聽法；不過有的現形的，有的沒有現形。所以你們天天聽經，不要亂打妄想；亂打妄想，這些神就會發脾氣；菩薩不會發脾氣。護法神他說：「你這打妄想，令我也不能入定了，令我也不能聽法了！」你不要在裏邊常常弄很多聲音，你這一打妄想，那神都會聽見你在打妄想，在那兒說話呢！

kind it is, he can always transform into one of the same kind of beings to teach and transform them accordingly. Whether living beings listen to him or not is another matter! The Bodhisattva will still do whatever it takes to teach and transform beings.

Right within all flowers, grass, trees and plants, there are also tree spirits and flower spirits speaking dharmas for the vegetation. But ordinary people cannot see them with their naked eyes. So they do not know this wonder; they cannot discern this state. (Excerpt from The Commentary on the Chapter 29 "The Ten Patiences", the *Avatamsaka Sutra*, by Venerable Master Hua)

As for the mountains here, there are tree spirits, grass spirits, flower spirits, river spirits and they are all here in this Bodhimandala to listen to the Dharma. However, while some of them manifest themselves, some remain invisible. Therefore, every day when you listen to the Sutras, do not randomly entertain deluded thoughts. If you do so, the spirits will get angry. Bodhisattvas will not get angry, but the Dharma-protecting spirits will say: "You are entertaining deluded thoughts and preventing me from entering samadhi and listening the Dharma!" You should not make so much noise inside. Whenever you entertain deluded thoughts, the spirits can hear it. They will hear that you are having deluded thoughts and talking to yourself!

That year we held the Precept Transmission at CTTB for the first time. While people were speaking Dharma one night, a bat flew in to listen to the Dharma. It came in by itself, and flew away when the Dharma-lecture was over. When the Dharma was spoken, it honestly remained still in that place and listened.



我們一開始，第一次在這兒傳戒那一年，那天晚上大家講法，那個蝙蝠就來聽法；牠自己進來，然後講完法，牠自己又飛出去，自己就走了。講法的時候，牠很老實在那地方聽；講完了法，就跑了。當時還有一隻貓，這貓也不是一隻貓，是個黑熊。牠也要來聽經，不過沒有准許牠進來。你們各位都不知道這個事情！現在這個蛤蟆並不是一個蛤蟆，你們不要以為牠是蛤蟆那麼簡單；牠是故意變成隻蛤蟆到這兒，讓你們大家知道：我也在這兒！果裕昨天晚上聽我說蛤蟆，他站起來要去抓牠。我說：「你不要bother牠、不要管牠！」牠以後也不叫了。所以我們在這兒聽經的時候，見著什麼眾生在這兒、在這個堂裏邊不要給牠麻煩。

以前我在「西樂園寺」講經的時候，就是昨天來的那個矮矮的甘果慧在場。那時有個鴨子來聽經，就在我拜完後邊那個地方，牠就叩頭；在那兒叩頭，一邊叩頭一邊叫，她就拿那個團扇就往外趕牠，趕牠出去；她人回來，牠又回來，還是在那兒叫，在那兒叩頭的樣子。趕了三、四次，才趕出去，牠又回來；趕出，牠又回來；最後我叫牠不要趕牠了，牠在那兒聽經，她這才沒有趕牠。講了一堂經，牠在那個地方趴著，聽了一堂經。等人出去照相，這個鴨子也跟著去，但是那兒好像一個台，人站在那個台上邊，牠在那個台底下，牠到不了台上邊，人照相就不記得把牠也照上，結果牠在那個台底下沒有照上相。這是在香港「西樂園」有這麼一件事情。

所以，凡是講經、講法的時候，無論什麼樣的眾生進來，你不要往外趕牠，乃至於蚊蟲、蒼蠅、撲燈蛾，這都是在這兒聽法的。你們忘了？在「金山寺」佛教講堂，在我那個茶杯裏頭有蟲子，你們記得不記得？那個蟲子也是來聽法的，那個蟲子是屬於龍的，蛤蟆也是屬於龍類的。（以上節錄自宣化上人《華嚴經·佛不思議法品第三十三》淺釋）

【後記 一】恆持法師 記

上人隨緣度化眾生；上人所做的每一件事，都是為了方便教化眾生。有時，上人讓別人為他做事，但這些事未必是他喜歡他們這樣做的。

It flew away after the lecture was over. At the same time, a cat was also there—not a real cat, but a black bear. It too wanted to come and listen to the lecture. However, it was not permitted to enter the Hall. None of you knew about these incidents! Now we have a toad here. It is not a real toad. Don't think that it is a simple toad; it intentionally transformed itself as a toad to come to this place and let everyone know: "I am here too!" Last night Guo Yu heard me mention the toad. He stood up and wanted to capture it. I said: "Do not touch it, leave it alone!" Later, it did not make noise. In the future when we have Sutra lectures here and see living beings of any sort come in, we should leave them alone and not bother them.

In the past when I was lecturing on the Sutras at the Western Bliss Garden Monastery in Hong Kong, a duck came in to listen to the Sutra lecture. The laywoman Gan Guohui who came here yesterday witnessed this event. The duck went behind the bowing cushion and started bowing its head. While bowing, it quacked and quacked. Guohui then grabbed a rush-leaf fan to chase it out. When she came back, the duck followed her quacking and bowing there as before. She chased it out three or four times and every time as soon she returned, it came back too. When chased out again, it returned again. In the end I told her to stop chasing and allow it to stay to listen to the lecture. During the whole Sutra lecture, it just sat there listening to the lecture. Afterwards, when people went out to take a group picture, the duck followed them. While people were standing on the platform, the duck stayed under the platform. It was unable to go up on the platform with the others. When the picture was taken, the photographer forgot to include this duck since it was under the platform. That was an incident that happened when I was at the Western Bliss Garden Monastery in Hong Kong.

When there is a Sutra lecture or a Dharma-speaking occasion, do not chase out any being that comes in, no matter who it is, including mosquitoes, insects, flies, moths that throw themselves at the lamp. They have all come to listen to the Dharma. Have you forgotten that in the lecture hall of Gold Mountain Monastery, a bug appeared in my cup? Do you still remember? That bug has also come to listen to the Dharma. It belongs to the dragon species. That toad which came also belongs to the dragon species. (Excerpt from the Commentary by Venerable Master Hua on Chapter 33, The Inconceivable Dharma of Buddhas, *Avatamsaka Sutra*)

【Side Story 1】By Dharma Master Heng Chih

The Master accorded with conditions in order to teach beings. That means that whatever the Master did was an expedient aimed at helping an individual or a group. It also means that often the things the Master allowed others to do for him were not necessarily

例如，在七十年代，上人於三藩市「佛教講堂」講經時，弟子們歡喜爲上人準備飲料。有一段時間，一位出家弟子爲上人準備飲料久了，極爲「投入」，「投入」到不能做晚課，上人不歡喜這一點。起初上人不講話，後來他開始抱怨裝飲料的杯子是髒的。當上人的抱怨沒有結果時，上人就採用另一種方便法。

一天晚上，上人喝水後，留了一點水在杯子裏，然後就緊緊盯著這隻杯子看。所有聽課的人馬上就都注意到了。上人不停地看著杯子，然後叫恆靜走上講台。上人告訴他杯子裏有隻蟲，讓比丘恆靜看了一下杯子裏面，然後向大家說看到了什麼。恆靜看了以後，說：「我看到的是一些濕濕的塵絨。」「那不是灰塵！是蟲！」上人說：「傳下去讓每個人看看。」恆靜遵命而行。所有的弟子看到的，都只是一些濕濕的灰色塵絨，在杯子底下。大家看完之後，杯子又送回上人的桌上。

上人繼續講《華嚴經》，每當英語翻譯時，上人就又拿起杯子來看。然後又叫恆靜上講臺，問：「看看這杯子，告訴我你看見什麼。」恆靜看了一下杯子，驚訝地說：「怎麼搞的，杯子裏居然有一隻體型完整的蟲子！」「傳下去！」上人命令。弟子們這次所看到的，的確是趴著一隻絢麗多彩狀似彩虹的八腳蟲，看起來不像是這個世間有的生物。

那天晚上大家都大開眼界，而那位很殷勤地爲上人準備飲料的弟子，也學到了一個教訓。上人事後解釋說：「我不願意成爲你晚課缺席的因，我沒有這份福報，也不願意負這因果的責任。」

【後記 二】梁素芬 記

萬佛聖城獨一無二，是一切眾生稀有的避難所。我童年時，餵螞蟻、觀察螞蟻以爲消遣，是我的最愛之一。一九九〇年第一次來萬佛城時，很高興看到這裏的人不故意踩螞蟻，或是一般人認爲是害蟲的小生物也不殺害。任何懂欣賞動植物王國的人，都會發現

things that he liked having done for him.

One example is how his disciples liked to serve the Master a cup of liquid during his Sutra lecture in the 1970's Buddhist Lecture Hall in San Francisco. For a while, one of the monks was very involved in serving the Master that cup of liquid. But in order to prepare this drink for the Master, he would miss evening recitation. The Master didn't like that, but at first he kept quiet. Later, he began to complain that the cup the monk served him was dirty.

Finally when that didn't work, the Master decided to use an expedient. One evening he drank most of the cup of liquid and then began to peer intently into the almost-empty cup. His intense interest in his cup was soon noticed by everyone. Then, while still examining the contents of the cup, he called Bhikshu Heng Ching up to the high seat, announcing that his cup had a bug in it and instructing him to look in the cup and then tell everyone what he saw. Heng Ching stared into the cup and then reported, "All I see is a bit of soggy dust fuzz in the cup."

"That's not dust! That's an insect!" argued the Master. "Pass the cup around for everyone to take a look!" Heng Ching did as he was told. Those disciples who peered into the cup also saw what looked like a bit of soggy gray fuzz in the bottom of the cup. After the cup went around the room, it was placed back on the Master's table at the high seat.

The Master continued his lecture on the *Avatamsaka Sutra*, but whenever the translation was going on, he would pick up the cup and stare into it intently. Finally, he called Heng Ching back up again and said, "Look in the cup now and tell me what you see." Heng Ching did as he was asked and reacted with amazement. "Why, there's a perfectly-formed insect in the cup!" "Pass it around," the Master commanded, and Heng Ching did. What the disciples saw this time was indeed an exquisite insect perched on eight legs shimmering with multicolored iridescence, looking unlike any creature belonging to this world.

That night everyone saw what they had never seen before while the tea-serving monk was taught a lesson: "I don't want to be the cause of your missing evening recitation!" explained the Master. "I don't have such blessings, and I don't want to have to bear the cause and effect."

【Side Story 2】By Soohoong Leong

The Sagely City of Ten Thousand Buddhas is a unique and rare sanctuary for all living beings. When I was young, one of my favorite pastimes was to feed and observe the ants. When I first came to the City in 1990, I was delighted to have arrived at a place where the residents don't deliberately step on ants or kill little creatures that are regarded as pests by most people. The Sagely City is a paradise for anyone who has a sense of appreciation for the plant and animal kingdoms.

The plant life at the City is amazingly abundant and prolific. The dominant trees in the City of Ten Thousand Buddhas are oak, Douglas fir, and sycamore. Many ancient oak trees are found near the main entrance and in the surrounding meadow and the groves. The huge and

萬佛城的確是一座樂園。

聖城的樹木種類繁多，最多的是橡樹、花旗松、美國梧桐。山門入口處，及週邊的草地上及樹林中，有許多老橡樹；行政辦公室大樓前的老橡樹，據說已有幾百年的樹齡了。聖城內的植物就像一部寬視野廣角度的三維立體活經典，因為萬物皆在說法，這種富有活力充滿視覺動感的說法，真的很不可思議！又美妙極了！

孔雀、鴿子在聖城隨處可見，也不時可看到灰色松鼠上上下下地在樹叢中蹦跳，啃嚙著橡子和核果。如果有人在聖城較靜僻的地方散步，有時還可以「撞上」鹿群和野兔，鹿群的警覺性極高也很膽小，若察覺有人走近，就會跑掉；其姿態敏捷優雅，群奔時一隻隻此起彼伏；穿躍籬笆時，不費吹灰之力。有時候我去後山，都會看到羊群和一對驢子正吃著牧草，也看到一些地洞，大概是地鼠的家，還會看到馬匹、兔子、狐狸、鼯鼠、蝙蝠、雉雞、鵪鶉、麻雀、藍背鳥、蜂鳥、啄木鳥、貓頭鷹、烏鴉、禿鷹、老鷹等，這些鳥翱翔空中，或盤旋或急降、或滑翔或高飛，或著陸或起飛，或棲立於欄柵、樹枝或電線上。

在聖城氣候與季節的變幻，日日月月都帶給人一種清新感，蘊有無言之教。秋天看著落葉使人不禁覺得這世界上唯有「變易」是不變的。初冬時群鳥悠翔空中，不知是否候鳥？雨季開始時，大地紛紛冒出綠芽，樹木的枝幹覆蓋著青苔，有些樹上攀著長長的地衣，成條垂下。春華秋實，果實纍纍，還常常可見蝴蝶、鳥兒和昆蟲忙著拜訪花朵呢！

城中寧靜安祥的氣氛妙不可言！我哥哥在形容這個西方淨土時，很貼切地描寫：

「聖殿庇護娑婆世稀有，
賢哉道場塵世僅所見。」

這塊「西方淨土」的開山祖師——宣公上人以前常說：「不要入寶山空手而回。」花草樹木只能莊嚴聖城的外貌，假如你想挖掘裏面的寶藏，請深入一探。

待續

imposing valley oak (*Quercus lobata*), in front of the Administration Office building is said to be several hundred years old.

The plant-life at the Sagely City is like a panoramic, three-dimensional live Sutra, for all the myriad things are indeed speaking the Great Dharma! This dynamic and powerful audio-visual presentation of the Dharma is truly inconceivable, magical, and most wonderful.

Peacocks, peahens, and pigeons are a common sight at the City. One can also frequently see gray squirrels scampering about, going up and down the trees, or gnawing away at acorns and nuts. If one walks quietly around the more remote areas of the City, one may occasionally meet up with deer and hares. The deer are extremely alert and shy and will run away when they see or hear someone approaching. They are agile and graceful and run in a succession of bounds. They can leap over the fences effortlessly. A flock of sheep and a pair of mules graze in the pastures. In the meadows at the back of the property I have come across many little burrows in the ground, probably the shelters of rodents. During the time that I have been here, I have also seen horses, rabbits, foxes, moles, bats, pheasants, quail, sparrows, hummingbirds, woodpeckers, owls, crows, vultures and hawks. Birds are often seen in flight, hovering, parachuting, gliding, soaring, landing or taking off, walking, or perching on fences, branches, or wire lines.

The climatic and seasonal changes, which can be observed daily, weekly, monthly, or annually are refreshing and instructive...

In the fall, many trees shed their leaves. As one watches the leaves fall, one is reminded of the fact that the only thing that is permanent in this world is change. In the early winter, flocks of birds can be seen flying happily about. I wonder if they are a migratory species... When the rainy season begins, green patches of grass sprout up all over the place. Moss covers the trunks of certain kinds of trees, and lichen is seen hanging from other trees. Many plants bloom and bear fruit in the spring and autumn. Butterflies, birds, and insects can be seen visiting flowers.

The pure and tranquil atmosphere that pervades the City of Ten Thousand Buddhas is so inexpressibly wonderful. Its calming effect is profoundly felt. My brother described this "Western Pureland" most aptly when he wrote, "A sanctuary and a refuge, truly rare in the Saha world, a Sagely Bodhimandala as conducive and perfect as the earthly plane can allow."

The Venerable Master, the Founding Patriarch of this "Western Pureland," often said, "Don't enter the mountain of jewels and return empty-handed." The fauna and flora are the external adornments of the Sagely City. If you wish to uncover its hidden treasures, look deeper...

To be continued