

萬眾一心萬佛城

萬佛城的過去、現在與未來 (四)

編輯部彙編

The City of Ten Thousand Buddhas – Millions of People with One Mind (IV)
The Past, the Present, and the Future of The City
Compiled by Editorial Staff



西方佛法露曙光
東度眾生壽而康
悟得本來無生面
與爾同登萬佛邦

In the West, the Buddhadharma dawns at last.
Coming from the East, it rescues beings, brings longevity and health.
Awakening them to their original face, which is unborn.
Together they shall ascend to ten thousand Buddhalands.



萬眾一心萬佛城（續）



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

本刊編輯部彙編 Compiled by Editorial Staff

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編者的話：西元2009年是萬佛聖城欣逢千手千眼觀世音菩薩開光三十週年，自4月26日佛誕日起，聖城內即法筵相續：由浴佛慶典揭開序幕，爾後是萬佛寶懺暨宣公上人涅槃十四週年紀念法會，誦《大方廣佛華嚴經》之法會，以及傳授在家菩薩戒法會；至7月4、5日，有護國息災法會，回顧上人的教化，展望將來等活動；歡迎善信蒞臨共襄盛舉，有關詳情，請上網 www.drba.org/cttb30/ 查詢。

本期專欄為您探討取名萬佛城（1980年代，上人更名萬佛城為萬佛聖城）之因緣，及開山祖師宣公上人要在此造就萬尊生佛的願力。

萬佛聖城名字由來

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Editor's Note: The year 2009 is the 30th Anniversary of the inauguration of the Thousand-Handed, Thousand-Eyed Guanyin Bodhisattva image at the City of Ten Thousand Buddhas (CTTB). Various Dharma sessions and related activities will take place one after another at the CTTB, starting on April 26th with the Buddha's Birthday Ceremony, the Repentance before 10,000 Buddhas, the 14th Anniversary of the Venerable Master Hua's Nirvana, the Flower Adornment Sutra Recitation Session, and the Lay Bodhisattva Precepts Transmission. On July 4th and 5th, in addition to the regular Protecting the Nation and Quelling the Disasters Dharma Assembly, there will be a variety of programs to welcome disciples, to reflect on the Venerable Master's teachings, and to envision the future. We welcome your support and participation at that time. Please visit www.drba.org/cttb30/ to register.

This issue is also dedicated to exploring the historic background of the naming of CTTB (in the 1980s, Venerable Master Hua changed "The City of Ten Thousand Buddhas" to "The Sagely City of Ten Thousand Buddhas"). This issue will also study the vow of its founder, Venerable Master Hua, to create 10,000 living Buddhas at this place.

The Naming of The City of Ten Thousand Buddhas



新道場初成立，經一番修建，煥然一新。1976年秋天，金山寺的四眾弟子，陸續遷移到萬佛城這座新道場，好用功辦道。1980年，在達摩路盡頭的道場入口處，巍然聳立起一座新建的三拱山門。山門是以金黃色琉璃瓦、硃紅底的牆面（後來漆為鵝黃底牆面）作為標誌，門樓上邊還能兼作講堂，因為四周是青草地大廣場，可供萬餘人聽法。入口的馬路旁，點綴著十餘座花園洋房；林木蒼翠掩映，枝曳影動，雅趣天成。愈深入城內，愈見大型建築物，及兩傍密樹高林；更有溪澗穿梭城後，青山為屏於後。縱眼望去，谷幽山深，層層疊疊，深不可測，儼然是座小城規模；稱之為「城」，誠非虛譽，故取名「萬佛城」。

對於「萬佛城」這名字的由來，上人在講解《華嚴經 / 佛不思議法品第三十三》時曾說：

「佛最初有一萬個名字，每一位佛有一萬個名字；所以我們叫萬佛城，不是一萬個佛才叫萬佛城。一個佛也叫萬佛城，一萬佛也叫萬佛城，那麼萬萬個佛還叫萬佛城——萬萬就是無窮無盡——都叫萬佛城！」萬佛是萬佛山呢？或者是萬佛殿呢？都不是！是一個城，這城的名字是『萬佛』；實際上，萬佛是無量無邊的。

『萬佛城』這個『城』字，應該把『土』字邊不要了，就是這個地方要成一萬尊佛。這一萬尊佛在什麼地方找呢？就在眾生裏邊找，因為一切眾生皆有佛性，皆堪作佛。萬佛城建立起來了，萬佛就自然會來了；誰來誰有份，所以到了萬佛城，就是萬佛的一份子、成佛的一份子。」換言之，城者成也；萬佛城，萬佛都來成！

上人繼續說：「叫『萬佛城』，是個總的名稱；若分析來講，可以是恆河沙數。為什麼這樣說？因為《華嚴經》上說得明明白白，說『無不從

After undergoing a period of renovation, the newly established Way-place took on a brand new look. In the fall of 1976, the fourfold assembly of disciples at Gold Mountain Monastery moved to the new Way-place—the City of Ten Thousand Buddhas—to continue working hard at their cultivation. The three-arch Mountain Gate stood out majestically when its construction was completed in 1980, with its defining feature of golden-yellow tiles and red brick walls (later painted light yellow). The platform above the arches can serve as a podium for Dharma lectures. There is room for an audience of more than ten thousand people in the surrounding grass fields. Inside the City, verdant green trees set off one another; their swaying branches cast shadows on the ground, giving an impression of an elegant and yet natural touch. The deeper one enters the City, the more large buildings, flanked on two sides by dense tall trees, one sees. A small stream winds through one side and the green mountains form its backdrop. Seen from a birdseye view, the valley is quite secluded and the mountains are deep and layer upon layer, giving a sense of unfathomable profundity. It has thus become a small city in the real sense. That is the reason it was named “the City of Ten Thousand Buddhas.”

The naming of “the City of Ten Thousand Buddhas” is explained in the Venerable Master’s commentary on Chapter 33, “The Buddha’s Inconceivable Dharmas” in the *Flower Adornment Sutra*. It says:

“In the beginning, the Buddha has ten thousand names. Every Buddha has ten thousand names. Therefore when we called this place ‘the City of Ten Thousand Buddhas,’ it is not just for ten thousand Buddhas that we have this name. Even if we have one Buddha, it is also called the City of Ten Thousand Buddhas. With ten thousand Buddhas, it is called the City of Ten Thousand Buddhas. And if there are a hundred thousand Buddhas, it is still called the City of Ten Thousand Buddhas. A hundred thousand is likened to infinity. Regardless, it is called the City of Ten Thousand Buddhas! ‘Ten Thousand Buddhas’ — is it Ten Thousand Buddhas Mountain, or Ten Thousand Buddhas Hall? Neither! We are a city, and the name of this city is Ten Thousand Buddhas. In reality, ‘Ten Thousand Buddhas’ refers to a limitless and boundless number.”

“We should remove the radical *tu* (土 earth) from the Chinese character *cheng* (城 ‘city’), changing the character into another *cheng* (成 ‘becoming, accomplishing’) – which means that in this place 10,000 Buddhas will accomplish their Buddhahood here. Where do we go to look for the 10,000 Buddhas? Among living beings, because all beings have the Buddha nature and they are capable of becoming Buddhas. Once the City of Ten Thousand Buddhas is established, 10,000 Buddhas will come naturally. Whoever comes will have a share. Therefore, anyone who comes will become a member of the 10,000 Buddhas.” In other words, the very meaning of *cheng* (city) is just *cheng* (accomplishing). The City of Ten Thousand Buddhas is where 10,000 Buddhas are accomplished!

Venerable Master Hua continued: “The City of Ten Thousand Buddhas is only a general name. If we went into detail, the number would have been as many as the sands of the Ganges River. Why is that? Because the *Flower Adornment Sutra* clearly states that ‘There isn’t anything that doesn’t flow out



此法界流，無不還歸此法界』；所以人到了萬佛城，就是入聖流的一份子。無論你是善的、惡的、好的、壞的，都有成佛的因；種這個因，將來就會結這個果。凡是到萬佛城的，勤力的、懶的，我都拿他們當佛來看；好的、壞的，我都拿他們當佛來看。

我今天給你們授記，到過萬佛城的人，一定要成佛，不成佛不可以的！誰說不可以的？我就說不可以——我不許可你不成佛！你若不成佛呢，我也不成佛，我陪著你；你什麼時候成了，我什麼時候也成。如果你沒有到過萬佛城，你沒有成佛；我也等著你，我都不許可你不成佛。就是這個條件！所以你們無論哪一位到了萬佛城，都是萬佛城成佛的一份子；你們大家願意的，就要好好發大菩提心，用功修行！

我因為看見阿彌陀佛這麼大的願力，我現在也沒有造出一個極樂世界——雖然我想把萬佛城造成一個極樂世界，但是現在還沒有正式成就呢！還沒有黃金為地，晝夜六時，雨天曼陀羅花。雖然說是沒有成功，將來有一天一定會成功的。所以我才發一個很笨的願力，說是：所有跟我出家的弟子和在家皈依的弟子，他們如果沒有成佛的話，我也不成佛。所有皈依我的人，他們做螞蟥，我也跟著做螞蟥；他們做蚊蟲，我也跟著去做蚊蟲去；他們墮地獄，我也跟著墮地獄去；他們變餓鬼，我也跟著做餓鬼；哪一個做畜生了，我也願意陪著他去做畜生。

發了這麼一個願力，必須他們都成佛之後，然後我若願意成佛我就成，不願成佛我還不成。因為我看見還有很多人沒成佛呢！我還要去拉他們一把！所以，就是我的皈依弟子——出家弟子、在家弟子——都成佛了，以後我還要看看情形再說！這是我今天想對你們說的話。所以我說我發的這個願是很笨的，不過我這個笨人就有這個笨法子，就願意這麼笨；你想叫我跑快的路、坐火箭，我不會！什麼時候在萬佛城裏頭，

from the Dharma Realm, and there isn't anything that doesn't return to the Dharma Realm.' That is why those who come to CTTB have an opportunity to enter the flow of sages. Whether you're kind-hearted, evil, good or bad, you all have the potential to become a Buddha. You've planted the seed and in the future the fruit will ripen. That is why it is said 'There isn't anything that doesn't flow out from the Dharma Realm, and there isn't anything that doesn't return to the Dharma Realm.' That is why in CTTB, whether



someone is vigorous or lazy, I always see the person as a Buddha. Good or bad, I regard each person as a Buddha."

"Today I am giving you a prediction: Anyone who has been to CTTB will definitely become a Buddha. You are not allowed to not become a Buddha. Someone may say, 'Who says that I have to?' I say so. I won't allow you to not become Buddhas. If you don't become Buddhas, I will not become a Buddha either. I will always be with you, waiting and waiting until you become Buddhas. If you have not yet come to CTTB,

if you don't become Buddhas, I will also wait for you. I won't allow you to not become Buddhas. This is my condition. Regardless of who you are, as long as you have been to CTTB, you are one of the Buddhas-to-be in the city. If you can, you should sincerely bring forth the resolve for Bodhi and cultivate diligently and sincerely."

"Since I have observed the great vow power of Amitabha Buddha, I also want to create a Land of Ultimate Bliss. I wish to transform the City of Ten Thousand Buddhas into a Land of Ultimate Bliss, but it is not accomplished yet! Our ground is not of yellow gold, nor do we have, in the six periods of the day and night, a heavenly rain of *mandarava* flowers fall. Although I say it has not been accomplished yet, in the future, there will be day when it will be accomplished. Hence I have made a very stupid vow. I said to all my monastic and lay disciples, if they have not yet become Buddhas, I would also not become a Buddha. If those who have taken refuge with me become ants, I will also follow them to become an ant. If they become mosquitoes and insects, I will also become a mosquito and insect. If they fall into the hells, I will also fall into the hells. If they have turned into hungry ghosts, I will become an hungry ghost. If any one of them becomes an animal, I will also accompany him and become an animal."

"I have vowed that they all must become Buddhas first; then if I wish to become a Buddha, I will; if I don't wish to become a Buddha, I will not become one. Someone may ask, 'Why don't you want to become a Buddha?' It's because I see that many people still have not become Buddhas!



我都是兩條腿走路的，不用那嘖嘖car（汽車），一方面也是沒有那麼大福報，所以願意受一點苦。

大殿一萬多尊小佛像

——恰符合上人將在此打造萬尊生佛的願力
萬佛寶殿四壁龕內，上上下下，前前後後，龕龕相連，一個佛龕供奉一尊佛像，大大小小總共有一萬多尊佛像。

那麼「萬佛」是不是指上人流了無數血汗所造出的一萬多尊小佛像呢？不是這麼膚淺的，這只是一種表法。上人於1992年3月21日在萬佛城提到：

「小佛像，那是我一尊尊的，起早貪黑，半夜造成的。每一尊佛像，我不知道在那裏頭流了多少血，流了多少汗，流了多少淚，在那兒用了多少工。那每一尊佛像裏頭都有我到美國剃的頭所攢（注：存下來）的頭髮，我都合到這些個佛像裏面。你們以為這是很容易的，我用了五、六年的工夫，造了一萬一百多尊。」

上人說：「我來美國弘揚佛法，為救眾生離苦得樂。『萬死千生百磨鍊』，這是我一生的寫照；我經過千辛萬苦才有萬佛城，你們不要將它拆毀了！我當初來美國時，曾發下很大的願心：我要來做一個塑造師，塑造活佛、活菩薩、活祖師。過去的已不濟事了，現在要造活的來濟世救人；我還要把整個世界的眾生，都變為活佛、活菩薩、活祖師！有人說我辦不到，這願心發得太狂；我認為一定辦得到，我若不把整個世界的眾人都變成活佛、活菩薩、活祖師，我就永遠不成佛！」

上人還說：「我做不到的事情我不要講，我若講，我就絕對要做到！在我沒有萬佛城的前兩年，那時候就有萬佛城，我始終沒對人講過。慧老（註：慧僧老法師）回馬來西亞，當時我對他說過這樣的話，對他

I still want to pull them along! Therefore, even if my monastic and lay disciples have all become Buddhas, I will still wait and see! This is what I want to say to all of you today. I said that my resolve is very stupid. However, being a dumb person I have this dumb method. I am willing to remain dumb. You want me to take a fast road, or ride in a space shuttle, but I don't know how! At all times in the City of Ten Thousand Buddhas, I will walk with my two legs. I don't use the car. On one hand I do not have this great blessing; therefore I am willing to take a bit of suffering.”

Over 10,000 Small Buddha Images in the Buddha Hall

-- This accords with the vow of Venerable Master Hua to create 10,000 Buddhas here. The interior walls of the Jeweled Hall of Ten Thousand Buddhas are lined with compartments, each containing a Buddha image. There are more than 10,000 large and small Buddha images.



Does the aforementioned “Ten Thousand Buddhas” refer to those small Buddha images made by the Venerable Master—a task achieved through his tireless yet painstaking efforts? It is not that superficial. Those Buddha images serve as a mere representation. The Venerable Master mentioned this in a talk given at CTTB on March 21, 1992:

“I made the little Buddha images one by one, waking up early and staying up until midnight. I have no

idea how many sweat, blood and tears were shed over each Buddha image as I toiled to make them. Inside every Buddha image I have mixed in the hair that I shaved since I came to America. It took me five to six years to finish a total of more than 10,000 large and small Buddha images.”

The Venerable Master said, “I came to America to propagate the Buddhadharma for the sake of rescuing living beings from suffering and bringing them happiness. ‘Undergoing ten thousand births and deaths and hundreds of difficult ordeals’ is a perfect description of my life. I underwent countless hardships to establish the City of Ten Thousand Buddhas. Don't destroy it or let it be destroyed. When I came to America, I made a great vow: I wanted to be a sculptor who would mold living Buddhas, living Bodhisattvas, and living Patriarchs. Those who lived in the past are of no help now. Now we have to create live ones to save the world and its people. I want to turn all the living beings in the world into living Buddhas, living Bodhisattvas, and living Patriarchs. Some people think it's impossible to fulfill such a crazy vow, but I'm certain that I can. If I can't transform all the living beings of the world into living Buddhas, living Bodhisattvas, and living Patriarchs,



稍微表露一點。我說：『慧老！你從馬來西亞回去，再回美國時，可能美國的佛教就會改觀了！』他就問：『怎麼改觀了呢？』我說：『我現在還不知道，等將來你回來，你就知道了！』那時候，萬佛城就已經都弄好了，可是就沒有接收過來，沒有任何人知道。以後他回來，知道有個萬佛城，他問：『怎麼搞的？』我說：『我怎麼知道怎麼搞的？』

我們現在這個萬佛城，這也需要大家共同把它建立起來！萬佛城需要一個大雄寶殿，什麼時候有人發心，我們什麼時候把它造起來！造起大雄寶殿，不但能升三十三天，我們還可以做十方三世一切世界的主人。我們造出無量無邊那麼多的世界，所以各位有這麼好的機會來發心建立這個道場，每一個人都應該爭先恐後，不要落到人後面。要特別地向前勇猛精進、發大菩提心，擁護萬佛城這個世界的大道場——不但是世界的大道場，可以說是宇宙的一個大道場。我們大家要共同努力做這件事，凡是來萬佛城的人都有分的。

在萬佛城發心的人，將來都一定成佛的。我們不做三十三天的天主，我們一定要成萬佛，到萬佛城成萬佛！劉濟生居士以前寫了一首打油詩：

萬佛城中萬佛生，
萬丈光芒萬戶燈；
萬眾一心萬代業，
萬邦供養萬佛城。

所以萬佛城所有來的人，都是萬佛之中的一分子；不但萬佛，我們這名就是無量佛，就是無邊佛，就是無數佛，就是無等佛，就是不可說佛，就是那由他佛。不可思議佛，都要從這兒發菩提心出現於世的。所以這回你們各位來萬佛城的，如果你不願意成佛就不要到這兒來；到這兒來，就是一定要成佛的。所

I'll never become a Buddha myself."

The Venerable Master also said, "I will not talk about things that I am unable to do. If I say something, I will definitely achieve it! For example, I have the City of Ten Thousand Buddhas now. Two years ago I had already acquired the City of Ten Thousand Buddhas but I never told any one else, except Elder Dharma Master Hui Seng; when he returned to Malaysia, I had given him a little hint saying: 'Elder Hui! Next time when you return to America from Malaysia, it is likely that American Buddhism will have a new look!' He asked: 'What kind of a new look?' I said, 'I don't know yet. Wait till you return; then you will know!' At that time the purchase of the City of Ten Thousand Buddhas was already completed, but it had not been handed over yet and no one knew about it. When he returned and knew about the City of Ten Thousand Buddhas, he said, 'How did you do it?' I said, 'How would I know how it was done?'

"The City of Ten Thousand Buddhas also needs everyone's help to build it! The City of Ten Thousand Buddhas needs a Jeweled Hall of Great Heroes. When people make the resolve, we will build it! Building the Jeweled Hall of Great Heroes not only enables us to ascend to the Heaven of the Thirty-three, we can also become the hosts of all the worlds in the ten directions and the three periods of time. We can then create countless and limitless worlds; therefore, now that everyone has this good opportunity to bring forth a resolve to establish this Way-place, every one should race forward and not lag behind. When we create merit and virtue, we must run ahead. Don't wait until other people have started before you want to compare with him. Don't be like that! You must advance especially vigorously and make a great Bodhi resolve to support and protect the City of Ten Thousand Buddhas – this great Way-place of the world. It's not only the great Way-place of this world, but a great Way-place in the universe. We must all combine our efforts and diligently work on this. Anyone who comes to stay in the City of Ten Thousand Buddhas has a share."

"Anyone who brings forth the Bodhi resolve at the City of Ten Thousand Buddhas will definitely become a Buddha in the future. We are not interested in being the Lords of the Heaven of the Thirty-three; we are determined to become ten thousand Buddhas and come to the City of Ten Thousand Buddhas to realize Buddhahood! Upasaka Ji Shen Liu wrote the following verse of encouragement:

Ten thousand Buddhas are born at the City of Ten Thousand Buddhas.
The lights from ten thousand households shine for ten thousand miles.
Ten thousand people unite in work that lasts for ten thousand generations.
Ten thousand nations make offerings to the City of Ten Thousand Buddhas.

Therefore every person at the City of Ten Thousand Buddhas is part of the City of Ten Thousand Buddhas. It's not just Ten Thousand Buddhas; our name is also the Immeasurable Buddhas, Limitless Buddhas, Countless Buddhas, Unsurpassed Buddhas, Ineffable Buddhas, Nayuta Buddhas, Inconceivable Buddhas; all will bring forth a Bodhi mind here and appear in the world. Therefore, if any one of you who has come to the City of Ten Thousand Buddhas doesn't want to become a Buddha, you should not be here. If you are here, you will certainly become a Buddha. Hence, the name of the City of Ten Thousand Buddhas means one will become a Buddha when one is here; whoever arrives at the City



以萬佛城的名，就是到這兒一個成一個；誰到萬佛城，誰要成佛的。」

總而言之，萬佛城是無量諸佛的道場，也是無量眾生的道場；不但已有無量諸佛在此加被無量眾生，也將有無量眾生在此成無量諸佛。上人藉打造這萬尊小佛像的表法，要在娑婆世界把眾生都變為活佛、活菩薩、活祖師。萬佛城的大門，既是為將來的萬佛、萬萬佛而敞開，來這兒的人都會種下成佛的因；因此上人秉其拔苦的悲心，殷切地呼籲：「不要入寶山空手而回！」

【後記一】

比丘恒來講於2009年1月26日加拿大金佛寺
張譽鐘 中譯

阿彌陀佛！新年快樂！

新年是我們在佛教裏發新願的時機——發什麼願呢？就是成佛！我們的最終目的，就是要悟道，所以，我們應下定決心朝著這樣的目標前進。

當我1968年初遇上人時，那是在天后廟街的金山寺；引見我的是以前的恒隱師，在我們還未上樓去見上人時，她說：「你要上人幫你，你就必須真正下定決心要成佛；要不然，他不會跟你浪費時間的。」

我與上人所有的經歷都一直是如此。師父總是要造佛——他要讓每個人都成佛——他到這個世上就是要做這件事。對其他的他沒有興趣，其他的對他而言只是權宜方便。他最懇切的心願，就是希望大家都能成佛，他為此等我們都成佛。

給各位舉一個實例，來說明師父的耐性。過去師父常舉行放生儀式；有一次在香港，正舉行放生儀式。當時有很多鴿子，突然間，師父哭泣起來，哭得像個小孩子一樣；大眾也都很難過，問說師父為何在哭呢？我們從來沒有看他這樣哭過。事後師父告訴大家，這是因為他看到這些鴿子中有些是他過去教化過的弟子們；現在卻沉淪為鴿子。他覺得非常沮喪，過去花那麼

of Ten Thousand Buddhas will become a Buddha.”

In general, the City of Ten Thousand Buddhas is the Way-place of infinite Buddhas, as well as the Way-place of limitless and boundless beings. Not only are beings blessed by infinite Buddhas here, but there will be infinite beings who will accomplish Buddhahood. The Venerable Master created over 10,000 Buddha images — this is his symbolic way of representing his vow to transform beings in the Saha World into living Buddhas, living Bodhisattvas, and living Patriarchs. The Gate of the Ten Thousand Buddhas will remain wide open for 10,000 or millions of Buddhas-to-be. All who come here will plant the seeds for becoming Buddhas. Therefore, the Venerable Master, out of his great kindness and compassion, sincerely called out to us: “Hey! Don’t come to this Treasure Mountain and go home empty-handed.”

Appendix 1:

Lunchtime Lecture by Dharma Master Heng Lai in Gold Buddha Monastery, Canada on January 26, 2009

Translated into Chinese by Robert Y. Chang

Amitofol! Happy New Year!

So the New Year is time for us to make a new resolve, and in Buddhism, what is our resolve? To become Buddhas! So, ultimately, our fundamental resolve is to gain the Way. So our minds should be set for that goal.

When I first met the Master in 1968, the person who introduced me, before we even went upstairs in Waverly Place to meet him, was the former Heng Yin Shr. She said: “You have to really want to be a Buddha if you want to have this Master help you. Otherwise, he doesn’t want to waste his time with you.”

So my whole experience with the Master has always been this way. Shr Fu always wanted to make Buddhas – making everybody a Buddha. His coming into this world was to do that. He wasn’t interested in anything else – to him everything else was just expedient. His most earnest wish was to have everybody attain Buddhahood

and he was going to wait for all of us.

I can give an illustration of the kind of patience that the Master has. The Master in the past did this a lot, and one time in Hong Kong, he was [conducting a] releasing-life ceremony and they had all these pigeons. All of a sudden, the Master started crying like a little baby, and everyone got





多心血幫他們修道，現在他們卻淪落到成為鳥類。現在他們必須要重新經過這些麻煩，至少要再一次生在人道，這樣他才可以再度教導他們；同時師父就要很耐心的等待，等待這些眾生。

我講的這個小小實例——何者為菩薩心中大慈大悲的涵義，何者為菩薩行誼，何者為眾生最終成道。此為廣大布施，廣大耐性，及不可思議忍性。

我們的師父會生生世世來此世界教化眾生；即使眾生墮落，他仍然會等他們將來得道——所有眾生不成佛，他終不成佛。

所以，各位想像一下所有會等我們的菩薩所行的偉大布施——觀音菩薩、地藏王菩薩，所有的菩薩都在等我們成佛道！舉這個例子，或許我們可以在新的一年裏更加努力。

【後記二】

加里·林百克（前恒佐）記

回憶起上人親手打模塑造萬佛殿的一萬尊佛像。上人是在每天凌晨做早課之前（廟上是清晨四點鐘做早課），大家還在作夢、打妄想時，上人就已經塑了兩、三尊佛像，每天如此。當時打模用的是很細的石膏粉，粉末一不小心吸進肺部，就會使上人常常咳得很厲害。

我每隔一段時間，便將上人塑好的佛像從舊金山請回萬佛聖城。有一次在裝運佛像時，一不注意從佛像身上跨過去，上人連忙告誡我，這樣對佛像不恭敬。上人又教導，佛像要一尊一尊分開來小心包裝。當時我頗有所感：「要教導西方人恭敬佛法，真不容易啊！」

待續

really upset. They said, "Why is the Master crying? We've never seen him do this before!" And the reason that he told them later was because he looked at all those pigeons and saw old disciples that he had taught in the past and they had fallen back into becoming pigeons again. And he was just so frustrated, because of all the work he did to help them cultivate to become Buddhas and now they'd slipped back to become birds. Now they had to go through all this trouble to become at least people so that he could teach them again. Meanwhile, the Master has to wait, patiently wait, for all these living beings.

I give you this little example of what great compassion means in a Bodhisattva's heart. This is an example of how Bodhisattvas are and how we have to ultimately attain this Way. This is enormous giving and enormous patience. It's inconceivable to have this kind of patience.

Our Master will come to the world life after life to teach living beings, and even if they fall, he'll still wait for them to attain the Way. He'll not become the Buddha until every last one has done it.

You can just imagine the enormous giving of all the Bodhisattvas who will wait for us. Guanyin Bodhisattva, Earth Store Bodhisattva -- all of them waiting for us to attain the Way. I give this example so that maybe we can prod ourselves to work hard this upcoming New Year.

Appendix 2:

A Story Related by Gary Linebarger (Former Heng Tso)

I recall the Venerable Master casting the statues of the ten thousand Buddhas for the Buddha Hall at the City of Ten Thousand Buddhas. Early every morning, while everybody else was still dreaming or false thinking, the Master would be casting the Buddha statues. He would routinely cast two or three Buddha statues a day prior to Morning Recitation. (Morning Recitation chanted in the 20-some monasteries established by the Venerable Master starts at 4 a.m.) He used a very fine-textured plaster of Paris, which when inhaled involuntarily would cause the Master to suffer coughing spasms.

Every now and then, I would transport the finished Buddha statues from Gold Mountain Monastery in San Francisco to the City of Ten Thousand Buddhas. One time, I inadvertently stepped over the Buddha statues. The Venerable Master admonished me right away, saying that it was not respectful to do that. The Master also told me that the Buddha statues had to be wrapped individually with utmost care. Then I said with feeling, "It is difficult indeed to teach Westerners to be respectful of the Buddhadharma."

To be continued