

1970年代和現在的萬佛聖城碑址  
CTTB sign: the 1970s and now

*Old photos, new photos, past and present,  
depict thirty years of CTTB's history.  
Thus collected, these images inspire us  
to carry on the legacy of perpetuating  
the Buddhas' wisdom teachings  
and propagating the Tathagatas' tradition.*

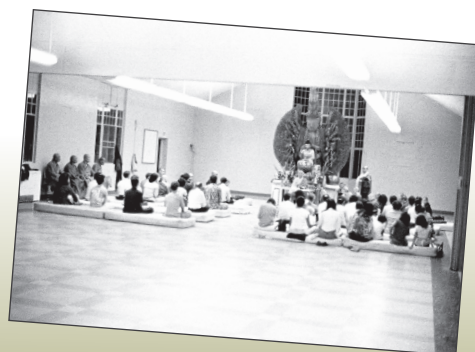
老照片與新照片  
過去與現在 .....  
見證三十年的歷史  
同樣可以  
教導我們如何  
承先啓後  
續佛慧命  
光大如來的家業



1970年代和現在的五觀齋堂  
The Dining Hall: the 1970s and now



1976年和現在的大殿  
The Buddha Hall: 1976 and now



1970年代和現在的道源堂  
Daoyuan Hall: the 1970s and now





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編按：西元1976年6月12日「法界佛教總會」（前中美佛教總會）向維尼芙拉集團購買州立曼都仙諾醫院這塊地，而成爲今日的「萬佛聖城」。隨後7月4日美國國慶日當天，不但金山禪寺參加美國200週年遊行活動，在萬佛聖城舉行第一次放生大法會，以表達對美國獨立兩百週年紀念的敬意；接著7月4日至10月19日傳授第二屆千佛三壇大戒。在萬佛聖城開光30週年各項法會活動展開之際，特將宣公上人在添置萬佛聖城前，以及當年所作之開示節錄出來，作爲對萬佛聖城的回顧，並感恩一路護持CTTB成長的護法大德。讓聽過的人，重溫上人的教誨；沒聽過的人，也可以分霑法益。

→ Continued from inside of front cover

Editor's Note: On June 12, 1976, the Dharma Realm Buddhist Association (DRBA, formerly the Sino-American Buddhist Association) acquired the property of Mendocino State Hospital (California State Asylum) from the Viniferra Group and turned it into the current City of Ten Thousand Buddhas (CTTB). On July 4th, Independence Day, that year, not only did Gold Mountain Monastery join the U.S. Bicentennial Celebration, the CTTB also conducted a large-scale life-liberating ceremony to celebrate it. Then from July 4 to October 19, 1976, CTTB hosted its second 1,000-Buddhas Three-platform Ordination.

Now that a series of events and activities is being held honoring the 30th anniversary of CTTB's dedication, we would like to share a few sections from Venerable Master Hua's Dharma talks with you. This is meant to remember and reflect on our past as well as to express our gratitude to everyone who has been supporting CTTB on its path of growth. Those who have heard these talks before may review them; those who have not heard these teachings before can benefit from the Dharma.

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



## 開闢新天地

在深谷這一塊地和這些房子，我們現在每一個人應該發願把這個事情做成了！這個事情做成了——經由這個國家（美國）——這世界最強的國家，把佛教由這個最強的國家推行到全世界，令全世界的人類都得到佛教的救度。能救度一切眾生，這是我們每一個人的責任；不要盡為自己作打算。

所以，我們要有錢就出錢，有力就出力，大家來共同把這個事情做成它；把這個地方做好了，我們就可以創辦佛教的大學，我們可以創辦佛教的安老院，我們可以創辦佛教的青年訓導所，我們可以創辦孤兒院，我們可以創辦佛教醫院。凡是對人類有益的事情，我們都要做去；所以現在不可以把自己的光陰都空過去了，也沒有一個宗旨，糊糊塗塗的一天過一天！

我們一定要想法子把深谷那個地方買下來——明年傳戒就在那地方；再開一個世界佛教的討論會，又請世界各處所有的佛教大德高僧都到我們這兒，來研究怎麼樣把佛教推行到全世界去，研究這些個問題。我們現在是開闢這個新天地，在世界上把這個佛教的種子種在每一粒微塵裏邊去。我們都要在每一粒微塵裏轉大法輪，弘揚佛法。這個工作是我們每一個人的責任，不是其他人的責任。我們作佛教徒，就應做佛教的事情，將佛教推行到每一粒微塵裏邊去，到每一個世界去，推而廣之到整個法界——這就是我們應該做的工作。

## 善哉解脫服

禮拜四我們到萬佛城去，那一天特別熱，有幾個居士就問為什麼出家人要常常搭著這個衣？我就給他們講，受沙彌戒、比丘戒、菩薩戒的人，時時刻刻都應該搭這個衣，要是離開這個衣，就等於在家人一樣。本來搭衣是對的，但是現在的人看見中國的出家人都不搭衣，就認為不搭衣是對了，搭衣的反而變成不對了，這個風氣很不容易改變的。我到美國來就提倡出家人都要搭衣。你們這些美國人出家也都很聰明的，都自動願意搭這個衣。願意做出家人就要搭衣，願意做在家人就不要搭衣。搭著這個衣這就叫「體不捐

## Opening Up a New World

Everyone should make a vow to help us with the matter [of acquiring and developing] this property located in “Deep Valley” [Ukiah] with all its buildings. If we accomplish this, then by virtue of this country’s being the mightiest country in the world, Buddhism will be able to spread from this country into every corner of the world. Then Buddhism will be able to save all the human beings in the world. It is everyone’s responsibility to save all beings; you should not just be looking out for yourself.

Therefore, those of us who have money can contribute money; those who have strength can contribute strength. Let us all accomplish this work together. If we do well and make this place prosper, then we can establish a Buddhist university; we can also establish a senior center or home for the aged; we can also create a Buddhist youth center; we can also create a Buddhist orphanage; we can also build a Buddhist hospital. We can create any institution that is beneficial for human beings. Therefore, do not let your time pass in vain, living a life without meaning and purpose and letting every day slip by in a muddle!

No matter what it takes, we should purchase the land in the Ukiah Valley so that next year we can have an ordination there. Perhaps we can also hold a World Buddhist Symposium inviting all virtuous, eminent monks to this place to investigate how we can spread Buddhism into every corner of the world. We are now opening up a new world and planting the seed of Buddhism into every dustmote throughout the world. We want to turn the great Dharma Wheel in every dustmote and propagate the Buddhadharma. This is each and every person’s responsibility—do not think that this responsibility belongs to someone else. As Buddhists we should do the work of Buddhists to spread Buddhism to every tiny dustmote in every world, and extend it vastly to the whole Dharma Realm. This is the work that we ought to do!

## Good Indeed! A Sash of Liberation

We went to CTTB last Thursday—a very hot Thursday. Some laypeople asked me why monastics always wear their precept sashes. I told them that whoever receives the Novice Precepts, the Bhikshu Precepts, or the Bodhisattva Precepts should always wear his/her sashes and robes. If they put aside their sashes and robes, they are no different from mundane people outside. Basically, wearing sashes and robes is the right thing to do, but after seeing that monks in China do not wear sashes, people think that not wearing sashes is the right thing. This kind of custom is very difficult to change. After I came to America, I advocated that monastics should wear their sashes. You American monks are quite smart. You all like to wear the sash. Anyone who wishes to leave the home-life should be willing to wear the sash; if you want to remain a layperson, then you don’t need to wear the sash. When you don the sash, you are “always keeping the appearance of a monastic.” You should have a proper attire of a monastic and maintain





沙門之表」，有個出家人的樣子，現出一個僧相來，若不搭這個衣就已經捐沙門之表了。

所以我們受戒的人，一開始學搭衣的時候，就有一首偈誦說：「善哉解脫服，鉢吒禮懺衣，我今頂戴受，世世常得披。」受戒這個衣，搭一次就有一次的功德，所以我們受戒的人，除非不得已，也就是沒有辦法的時候才不搭衣。如果有辦法，譬如這個衣沒有壞也不邋遢，就應該常常搭著衣。所以金山寺的出家人，天天都披著這個衣。搭上這個衣就等於見著佛一樣，要這樣觀想：「我這是搭如來衣，入如來室，升如來座。」所以我們修道的人，受戒了之後一定要重視這個衣，這不只是一個形式，或者是貪好看、貪莊嚴，或者為了證明自己是一個佛教徒而已。搭上這個衣是如來的制度、規矩，受過戒的人就應該常常搭著衣。有的人搭了幾天、幾個月、幾年的衣，覺得天天都是這個樣子沒有意思了，就不搭了。你怎麼不想一想，吃飯也是天天吃，穿普通的衣服也要天天穿，怎麼佛這個衣服就不穿了？所以這是個錯誤。我們一舉一動都應該重視佛教裏頭的規矩法則。

### 出家不忘忠貞志

你們是這個國家的公民，雖然信佛，也不要把自己的國家忘了，應該愛護自己的國家。

「7月4日」是美國獨立兩百週年的紀念日，我們在那一天要有一些愛國的活動，要舉行一個慶祝的儀式。我們最好多編出一些慶祝這個國家的佛教歌詞來，大家在那個時候唱一唱。那一天我們還要普佛、上供，盡量多一點活動。

還有：我們慶祝也不需要放鞭炮，但可以請觀音菩薩坐到車上：前邊預備一個香爐，我們——不管是坐到車上，還是在路上走，還是慢慢地開車在街上走，或是可以念觀音菩薩，或念「唵嘛呢叭彌吽」——因為這都容易唸。本來唸〈大悲咒〉是最好，但是沒有那麼多人會唸〈大悲咒〉。我們就唸「觀音菩薩」、「唵嘛呢叭彌吽」，這樣很多人都可以跟著念；令這個國家一切吉祥，國泰民安、沒有一切的災難。藉著這個國慶的日

that appearance. If you do not don the sash, you have given up the proper appearance of a Buddhist monastic.

Therefore, we who have received ordination should learn to keep wearing the sash, as the verse goes: “Good indeed, this garment of liberation, / The Patta, the sash of obeisance and repentance; / I now receive it respectfully atop my head, / And in every life shall always put it on.” Each time we don it, we earn merit. So we Buddhist disciples who have received the precepts should always wear our sash unless we have no other choice. If our sash is not soiled nor damaged, we should always wear it. Therefore, the monastics in Gold Mountain Monastery wear their sashes every day. When we don the sash, it is as if we are seeing the Buddha. We should contemplate thus: “I don the Tathagata’s sash, enter the Tathagata’s room, and ascend to the Tathagata’s seat.” Therefore, we who cultivate the Way should take the issue of donning the sash very seriously. This is not a mere formality, nor is it being greedy for a nice appearance or adornment, nor is it trying to prove that one is a Buddhist by wearing the sash. Donning the sash is a rule laid down by the Tathagata. Those who have received the precepts should always wear the precept sash. Some people, after wearing the sash for a few days, a few months, or a few years, feel that it is meaningless and then give up wearing it. Why not think it over? We eat every day and wear clothes every day. So why not wear the sash every day too? So, not wearing the sash is a fault. In our every move, we should take the rules and regulations of Buddhism very seriously.

### As Monastics, We Have Not Forgotten the Spirit of Service

You are the citizens of this country. Although you are Buddhists, you should not forget your country. You should love and cherish your country. July 4th is Independence Day and this year marks the Bicentennial Anniversary. We should have some patriotic events or celebrations on that day. We’d better compose some Buddhist songs—the more the better. On that day we can sing a few of them and also we can do the universal bowing and special meal offering—the more activities the better.

When we celebrate, we don’t use firecrackers. We can respectfully place Guan Shi Yin Bodhisattva on our car. In the car we prepare a censor. Whether sitting in the car or walking on the streets, or driving the parade-car slowly around the city, we can recite the name of the Bodhisattva: Namo Guan Shi Yin, or we can recite Om-ma-ni-ba-mi-hong, which are easy to recite. Originally, reciting the Great Compassion Mantra is the best, but many people do not know how to recite it. So we go for reciting Guan Shi Yin Bodhisattva, or Om-ma-ni-ba-mi-hong. Many people know how to recite these two or can at least follow along. By reciting them, we can help bring auspiciousness to all in this country, so that the country flourishes and people live in peace and are free from all calamities. Taking the opportunity of the Independence Day, you all should do what I have told you. One Japanese Buddhist group celebrated Independence Day early on June 27th. They started at



子，你們各位都要去作一作這個事情。日本一個佛教團體，在6月27號就慶祝國慶，從兩點鐘開始到五點鐘。我們大家最好在那天也去參加這個儀式，對這個國家盡上一點我們的心，不可以把國家忘了。

### 萬佛乘巴士

臺灣那兒有五、六十人組織一個佛教團體，來到美國來觀光；準備在金山寺住四、五天，在萬佛城再住四、五天。金山寺從來就是很窮的，所以這些個床單和棉被從來都沒有準備，也沒有的——就是到現在，還是沒有力量來準備這些東西。所以無論那個家庭裏有多餘的舊床單、舊單子（床墊）、舊毯子、舊棉被都可以，願意送出來是歡迎的；那麼願意買新的供養，那是更好！無論是誰知道這個消息，問問你的親戚和你的朋友，他們如果有多餘的，可以獻出來給金山寺和如來寺。

Ukiah這個道場，叫妙覺山萬佛城如來寺；如來寺裏頭有這個龍House(龍閣)，也有這個Elephant(象院)House，又有麒麟的House(麟庭)，還有一個大悲宮。女界住的那個西班牙式房子的南邊，那叫大悲宮；還有男眾用的，叫大慈宮。還有那個one-two-three-four那個buildings(四翼樓)，叫慈航宮。都叫宮，就是法王住的宮殿；因為它是如來寺，在那兒住的都是法王。所以都以「宮」作名字：大悲宮、大慈宮、大智宮、大願宮、大行宮，都是按照菩薩的意思來取名字。現在我起了這麼多名，慢慢我會把那名字全起好了；等以後，到什麼地方拜佛去？到大慈宮拜佛；到什麼地方開會去？到慈航宮去開會；都先有一個認識。各位！將來無論哪一位歡喜到萬佛城去住，我們都歡迎；所以現在貢獻出一點床單和單子、棉被，這是好的，和佛教人士來結緣。以前的醫院，可以住1,600人叫兜率宮；其餘的名字慢慢來起。我們巴士名字就叫佛乘——「唯一佛乘，更無餘乘。」你在巴士前邊寫上它！你們現在油漆好了，巴士旁邊都寫上「中美佛教總會」的巴士，前邊寫上巴士的名字叫「佛乘」；佛乘就是，誰坐這個巴士誰將來一定成佛的。先問問他：「你願不願意成佛？」

two o'clock and ended at five o'clock in the afternoon. We all should go to join the celebration on that day (July 4th) to do our duty as a citizen of this country. Let us not forget our country.

### The Ten Thousand Buddhas Bus

A Buddhist delegation of fifty or sixty people from Taiwan has come to America for sightseeing. They planned to stay at Gold Mountain Monastery for four or five days, then go to the City of Ten Thousand Buddhas and stay for another four or five days. Gold Mountain Monastery has always been very poor. We did not have any bedsheets or blankets for them. Even now, we still do not have these things. Therefore, if any family has extra old bedsheets, old mattresses, and old blankets that they wish to donate, we welcome their donations. If you are willing to offer new ones, that's even better! You can also ask your relatives and friends. If they have extras, they can offer them to Gold Mountain Monastery and the Tathagata Monastery of the CTTB.

This Ukiah Way-place is called the Tathagata Monastery, the Wonderful Enlightenment Mountain, the City of Ten Thousand Buddhas. Inside Tathagata Monastery, there is a Dragon House, an Elephant House, and a Unicorn House. In addition, there is also a Great Compassion Palace. On the south side of the Spanish-style building is the residence for women. We designated it the Great Compassion Palace. The residence for men is designated the Great Kindness Palace. The so-called 1234 Building we named it the Ship of Kindness Palace. All these names contain the word "palace" meaning that they are the residences of Dharma kings. That is why we have the word "palace" in appellations such as Great Compassion Palace, Great Kindness Palace, Great Wisdom Palace, Great Vow Palace, and Great Conduct Palace; they are all named so as to suggest the Bodhisattvas. Now I have named quite a few buildings; gradually I will name them all. Later on, where should one go to bow to the Buddha? Go to the Great Kindness Palace to bow to the Buddha. Where should one go for having meetings? Go to the Ship of Kindness Palace. This is to give you a preliminary idea. In the future, each one of you who wishes to live in the City of Ten Thousand Buddhas will be welcome. Therefore, if you can make an offering of bedsheets and blankets now, that will be a good way to tie affinities with the Buddhists. The former hospital had been

able to accommodate 1,600 people. It is now called the Tushita Palace. The rest will get their names gradually. Our bus is called the Buddha Vehicle. "The One and Only Buddha Vehicle—Not Any Other Vehicle." You







不願意成佛，不要坐這個巴士！」無論哪一個來，先要問清楚他。願意，come in（進來）；不願意，get out（出去）！你還要先問問他抽不抽香菸？若抽香菸，不要進來；不抽香菸，OK, come in！

### 戒法莊嚴續佛命

CTTB第一次三壇大戒(即法總第二屆千佛三壇大戒)108天戒期是從1976年7月4日至1976年10月19日，而戒期裏的課程有：

禪七：6月19日~ 6月26日，學教：6月27日~ 7月9日研究《大方廣佛華嚴經》，佛七：7月10日~7月17日，學律：7月18日~8月8日學毘尼及律儀，禪七：8月9日~8月15日，學密：8月16日~9月8日，學律：9月8日~10月19日。

而戒壇三師七證是宣化上人、慧僧法師、道源法師；悟明法師、真華法師、泰安法師、智渡法師、振光法師、恒觀法師、恒具法師。戒子是沙彌法光、恒空、恒實、恒順、恒琉、恒來和沙彌尼恒珍、恒居、恒清、恒壽。

所有受戒的沙彌、沙彌尼，從明天一早開始，除了照常作早課、坐禪之外，從七點鐘到九點鐘這個期間，要讀《沙彌律》、《毗尼日用》。若有不認識的字，可以問一問認識字的人，要把它們讀得能背誦得出。九點鐘要拜願，拜「南無本師釋迦牟尼佛」。下午念完了〈大悲咒〉，休息半個鐘頭。在這半個鐘頭裏，願意讀書或者做什麼都可以，就是不要躲懶偷安。休息半個鐘頭之後，還要拜願，每天



should write this on the front of the bus! After the bus is painted, write “Sino-America Buddhist Association Bus” on the side and “Buddha Vehicle” on the front. It means that whoever rides this bus will certainly realize Buddhahood in the future. First ask the person: “Do you want to become a Buddha? If you don’t want to become a Buddha, don’t ride this bus!” Whoever comes should be asked this question clearly. “If you want to become a Buddha, then come in; if you don’t want, get out!” You also have to ask the person whether he smokes cigarettes or not. “If you smoke, then don’t come in; if you don’t smoke, okay, come in!”

### The Sublime Dharma of Precepts Perpetuates the Life of the Buddha

The first Three-Platform Ordination(i.e. DRBA's second 1,000-Buddhas Three-platform Ordination) at CTTB was conducted during 7/4/1976—10/9/1976, the following courses were conducted during the 108-day Ordination Period:

Chan Session: 6/19-6/26; Study of Buddhist Texts: 6/27-7/9; Study of the Flower Adornment Sutra and Buddha-recitation Session:7/10-7/17; Study of Vinaya and Deportment: 7/18-8/8; Chan Session: 8/9-8/15; Study of Esoteric Mantras: 8/16-9/8; Study of Precepts: 9/8-10/19.

For the Ordination, the Three Masters were: Venerable Master Hsuan Hua, Venerable Master Hui Seng, Venerable Master Dao Yuan; the Seven Acharyas were: Dharma Master Wu Ming, Dharma Master Chen Hua, Dharma Master Tai An, Dharma Master Chih Tu, Dharma Master Chen Kuang, Dharma Master Heng Kuan, Dharma Master Heng Ju. The preceptees were the following Shramaneras: Fa-kuang, Heng Kung, Heng Sure, Heng Shun, Heng Lyou, Heng Lai; and the following Shramanerikas: Heng Chen, Heng Chu, Heng Ching, and Heng Shou.

From tomorrow morning onward, in addition to attending the morning recitations and meditations, those who have received the Novice Precepts (Shramanera/Shramanerika) should read and study the *Shramanera Precepts* and *Vinaya for Daily Use* from 7:00-9:00 a.m. If you do not know the characters, you can ask someone who knows. Everyone should learn the precepts and *vinaya* until he can recite them from the memory. From 9:00 a.m. onward, one should bow and recite “Homage to Our Fundamental Teacher Shakyamuni Buddha.” In the afternoon, after you have finished reciting the Great Compassion Mantra, you can rest for 30 minutes. In the 30 minutes, you may do whatever you want as long as you do not go off being lazy. After the 30 minute break, you should resume the universal bowing. In the morning you should bow for 90 minutes, and in the afternoon you should bow another 90 minutes. Everybody should do the bowing seriously. Bowing means you come to the Buddha to seek repentance, requesting that the Buddha shine the light and aid you to eradicate your karmic obstacles and develop your wholesome qualities till you perfect the fruition of Bodhi. This is critical. The rest of the time you should read and study the *Shramanera/Shramanerika Precepts* and the *Vinaya for Daily Use*, or the *Bodhisattva Precepts*. Why is the Ordination Period so long -- 108 days? It is because I want you to learn till you can recite these



上午要拜一個半鐘頭，下午要拜一個半鐘頭，人人都要認真來拜願。拜願就是在佛前求懺悔，希望佛放光加被，令你的業障消除，善根增長，圓成你的菩提覺果，這很要緊的。其餘有空閒的時間，就要讀《沙彌律》、《毗尼日用》，或者《菩薩戒》。為什麼戒期要一百零八天這麼長的時間？就是要把這幾本書讀到背得出來，並且還要明白其中的意思。

我們這個戒期開始了，凡是受戒的人都不要怕辛苦，不要想要受戒又想不辛苦，那就是沒有真心。我們修學佛法的人，一切一切都要往真了做，不可以馬馬虎虎的。尤其受戒，不要像一般受戒那樣，很容易就受完了戒。你們要知道，受戒就好像造房子似的，造房子必須要打地基，如果地基不打好，房子很容易就會坍塌損壞，所以必須要把基礎造好了，然後再建築高樓大廈。受戒是成佛的一個基礎，如果這個基礎不做好，是不容易成佛的。若像普通造房子似的偷工減料，造出來的房子一定很快就會壞了。

這是第二次傳戒，美國這兒傳戒不會像在亞洲有那麼多人來受戒。在美國這兒，就是只有一個受戒的就不少了，若多一點人那當然更是不多。每一個受戒的人，在這幾天拜佛要特別虔誠懇切，求十方諸佛放光來加被你們，令你們得到「金剛光明寶戒」，將來作為西方佛教的一個種子，令西方的佛教發揚光大。

### 【後記一】果璃 記

最近，我右腳的皮膚開始有輕微的毛病出現，從破裂的毛細管滲出的血紅素將那部分的皮膚染成紅色，在腳背上出現了一個很明顯的腳印，大小如一隻羅漢鞋的鞋跟。要知道這是怎麼一回事，我就要把你帶到一九七六年的萬佛城。

那時正是第一次傳三壇大戒的前幾天，我在大悲院修理電氣。我用的梯子底部有金屬的墊底，而走道的水泥地又很滑。梯子的底部打滑，我自大約六尺的高度摔下來，右腳踝正好被壓在走道、梯子、及我自己的體重間。我到醫院去照X光，沒發現骨折，但是腳踝是腫的，而且疼得厲害。幾天後，我正坐在大殿的一張椅子上時，師父帶了幾個客人自舊金山回來。他手持白拂塵，直接向著我來。當師父幫我加持時，我雙手合十；師父的白拂塵將我從頭拂到腳，將所有的一切都拂進了我的右腿及

few books from memory as well as understand their contents.

When we start our Ordination Period, the preceptees should not fear toil and hardship. You shouldn't on one hand wish to receive ordination and on the other hand want to shun the difficulties for that would indicate a lack of sincerity. We who learn the Buddhadharma should be true in everything we do; we should not be casual at all. This is especially the case with ordination. It should not be like most ordinations in which taking the precepts is so easily accomplished. You should understand that receiving ordination is like building a house, which takes a good foundation to start. Without a solid foundation, the house will easily collapse or be damaged. Therefore you should lay the foundation well before you start building a skyscraper. Receiving the ordination is the basic foundation for realizing Buddhahood.

This is the second ordination we hosted. The transmission of precepts in America is not like that in Asia where many come to request the precepts. In America, even just a single person coming to take the precepts is a lot. Even if many people come to take the precepts here, it would not be considered too many. Every preceptee should be extremely sincere and earnest while bowing to the Buddha in these few days. You should seek all Buddhas from the ten directions to come shine their light on you—protecting and supporting you, enabling you to receive the precious Vajra-Light Precepts. By so doing, you help plant a seed for Buddhism in the West, causing it to flourish on a wide scale.

### Appendix 1: A Story Related by Lee Eagleson (Guo Li)

Recently, I have developed a minor skin condition on the skin of my right foot wherein the skin is dyed red from hemoglobin from ruptured capillaries. On the top of my foot is a distinct outline of the heel of a shoe, about the size of an Arhat shoe heel. To find out how this happened, I will take you back to the summer of 1976 at the City of Ten Thousand Buddhas (“CTTB”).

It was a few days before the first ordination at CTTB, and I was working on an electrical problem at Great Compassion Quad using a ladder with a smooth metal skid on the smooth concrete sidewalk. The bottom of the ladder slipped out, causing me to fall about six feet and end up with my ankle mashed between the sidewalk, the ladder, and my body weight. I was taken to the hospital for X-rays and there was no fracture, but the ankle was swollen and hurt badly. A few days after that, I was sitting in a chair in the Buddha Hall when Shrfu returned from San Francisco with a few guests. Shrfu came straight away over to me carrying his White Whisk. I put my palms together as he whisked me from head to foot, whisking everything into my right leg and foot; then he gave a gentle kick to my shin and stepped on my foot with a gentle and firm pressure; as I remember, the heel of his shoe was right where the mark is now, nineteen years later.

Shrfu told me that because of my temper, Weitou Bodhisattva had given me a whack, as a warning. Though the ankle was not healed





的腳背上輕踏一下。我記得師父踏的地方，正是十九年後鞋印出現的地方。

師父告訴我，韋陀菩薩給我一個教訓，因為我脾氣太壞。雖然腳踝沒有立刻完全復元（有些教訓是很痛的），但是師父給我的加持，遠比我所能了解的還要深遠。

《陀羅尼經》裡說，「白拂手」是用來消除由殺業所造成的業障。

雖然，我還是偶爾夢到師父，可是在我真正需要時，這個有形的腳印，輕輕提醒我該往哪裏走，那也同時警告，我要往好的做去。

### 【後記二】恒實法師 記

一九七六年美國立國兩百週年，舊金山市長馬士孔尼邀請金山聖寺派人參加花車遊行。

當時，上人座下的弟子們都覺得出家人不宜這樣拋頭露面，有失體面，紛紛表示應該回絕，然而上人卻一口應允。為萬佛聖城萬佛殿塑造千手千眼觀世音菩薩像的王泰生居士，巧手裝飾了一部頗為體面的花車。上人的弟子們坐在花車上，口誦六字大明咒「唵嘛呢叭彌吽」，眼觀鼻，鼻觀心，在舊金山市區金門公園一帶繞了一大圈，前後是其他單位的花車、鼓號樂隊等。經過校閱台時，舊金山市長馬士孔尼和市府官員特別對這部佛教花車起立致敬，合掌問訊。

遊行結束，上人的弟子們發覺，能將出家人的形相以及清遠的梵音送到舊金山市區，和大眾廣結法緣，其實是很有意義之舉。宣公上人當時告訴他們，這叫「現相不著相」。

更妙的是，三週之後，舊金山市府寄來包裹一件，說明這輛佛教花車贏得一九七六年舊金山花車遊行比賽第一名，獎品附上，請查收。

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☯待續

(some lessons should be painful), the work that Shrfu did on me was far deeper and more profound than I have been able to understand. In the *Dharani Sutra* the White Whisk is used to eradicate karmic obstacles and difficulties resulting from evil killing karma.

Though I continue to dream of Shrfu occasionally, at times of real need, this is a tangible and very gentle reminder where I should be going, and a warning to always change for the better.

### Appendix 2: A Recollection by Dharma Master Heng Sure

There was a San Francisco float parade held in 1976 to celebrate the bicentennial of this country's independence. The then incumbent Mayor of San Francisco, George Moscone, invited Gold Mountain Monastery to join the city parade.

At that time, the Venerable Master's disciples who read the invitation felt that it was not fitting for left-home people to be under

such exposure. They thought about turning down the invitation. To their surprise, the Venerable Master agreed without hesitation to join the parade. Mr. Wang Tai-Sheng, the sculptor of the statue of the Thousand-handed, Thousand-eyed Guanyin Bodhisattva in the Buddha Hall of CTTB, decorated a float for the event. The Master's disciples sat inside the float and others walked beside it, single-mindedly reciting the Great Bright Mantra of Six Syllables,

“Om Mani Padme Hum” all throughout the San Francisco Parade. They were preceded and flanked by several other groups. When Gold Mountain Monastery's float passed by the grandstand, Mayor Moscone and the other city officials showed their respect by rising from their seats, joining their palms and making a half-bow.

After the parade, the Venerable Master's disciples felt it had been truly meaningful to create Dharma affinities with the multitude, giving the people of San Francisco a chance to see left-home people and to hear the soothing Sanskrit sounds. The Master told them, “We make an appearance, yet remain unattached.”

Amazingly enough, three weeks later, the monastery received a package from San Francisco City Hall saying that the Buddhist float had won first place in the San Francisco Float Parade. The trophy was enclosed.

☯To be continued