



# 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

### 萬佛聖城開光典禮上人開示節錄

1979年11月4日，萬佛聖城舉行盛大的法會，慶祝：（1）萬佛聖城開光；（2）千手千眼觀世音菩薩聖像開光典禮；（3）法界佛教大學始業式；（4）上人講述歷時九年之《華嚴經》全部圓滿；（5）恒實、恒朝兩行者，為祈世界和平，由洛杉磯金輪寺，三步一拜至萬佛聖城，功德圓滿，歷時兩年九個月。茲錄上人當時的開示如下：

今天我們很榮幸能邀請到諸山長老、大德高僧，還有各位州政府的代表和地方政府代表，以及所有善男信女，不遠千里萬里來參加我們這次的開光典禮。這是一件空前未有的大事。歷史學家湯恩比（1889-1975）說過：「佛教傳到西方是二十世紀的一件大事，比發明原子彈、氫氣彈更重要。」因為火箭、炸彈是殺人的武器，

### EXCERPTS FROM THE VENERABLE MASTER'S TALKS DURING THE DEDICATION OF CTTB

The City of Ten Thousand Buddhas (CTTB) held a major Dharma Assembly on November 4, 1979 to celebrate the following: (1) Dedication of CTTB, (2) Dedication of the Thousand-handed, Thousand-eyed Guanyin Bodhisattva statue, (3) Ceremony for the Founding of Dharma Realm Buddhist University (DRBU), (4) The completion of the Venerable Master's nine-year lecture series on the *Flower Adornment Sutra*, (5) The completion of the "three steps, one bow" pilgrimage for the world peace by Bhikshu Heng Sure and Bhikshu Heng Chau after two years and nine months of bowing,

starting from Gold Wheel Monastery in Los Angeles. The following are excerpts from Venerable Master Hua's instructional talks at that time.

Today, we are privileged to have present our guests who are elder venerable masters from various monasteries and temples, eminent monks of great virtue, representatives from the





而佛教卻是教人不殺生、不偷盜、不邪淫、不妄語、不飲酒、不吸毒、不吃迷幻藥，不整天顛顛倒倒、迷迷糊糊。佛教教導所有的人不要醉生夢死，趕快從迷夢中醒來，認識我們每個人應該做的事，就是不害己、不害人。

世界為什麼有戰爭？就因為我們只知道有自己，只知道自私自利，不知道去利益其他人。現在法界佛教大學的目標就是要引導所有人的思想正確，這樣他們就不會在世界上造罪業，反而成為世界上所有人最好的模範，與所有的人和諧共處，這樣世界就沒有戰爭了。要停止戰爭，第一就要教人不殺生，所以今天我們在這開光典禮，要舉行一個大的放生法會。這就是要提醒我們不要殺生，而要放生。我們不要總是那麼自私自利，不要有那麼多的貪心，不要有那麼多的瞋心，不要有那麼多的愚癡。法界佛教大學創校的宗旨就是要移風易俗，令大家諸惡莫作，眾善奉行，人人發揮自己內在的潛能，大家共同努力來改善這個世界，這樣就不會有戰爭了——人與人沒有戰爭，家與家沒有戰爭，國與國沒有戰爭，世界與世界沒有戰爭，星球與星球也沒有戰爭了。這是佛教的教義。假使每個人都能信佛，知道不殺生的道理，這是最重要的。

state and local government, as well as all of the faithful good men and women who made light of traveling thousands of miles to come here to participate in this Dedication Ceremony. This is an unprecedented event in the history. The historian Arnold Joseph Toynbee (1889-1975 CE) said that the spread of Buddhism into the West is a major event in the 20th century. It is of far more significance than the invention of atomic bombs and hydrogen bombs because missiles and bombs are the lethal weapons, while Buddhism teaches people not to kill, not to steal, not to commit sexual misconduct, not to lie, not to drink, not to take drugs or hallucinogens, and not to lead a befuddled life—born as if drunken and die as if in a dream. Instead it teaches us to quickly wake up from our dreams, quickly realize the duty we should fulfill—which is to cause no harm to ourselves and others.

Why are there wars in the world? It is because all of us only know about our own existence, only know how to be selfish and benefit ourselves, and know nothing of benefiting others. Now the creed of Dharma Realm Buddhist University is to lead and guide all people to have right thoughts, so they will not create offenses but will be the most exemplary people in the world, and will unite in harmony with all people in the world so there will be no wars.

To put an end to wars we will have to start with teaching people not to kill. So during today's opening celebration we are going to conduct a great ceremony of liberating life. It is meant to remind us not to kill, but to liberate life. We shouldn't always be so selfish and self-benefiting, having so much greed, anger, and delusion. The mission of DRBU is to change all the unwholesome customs in the world: to enable beings to refrain from doing all evil and practice all goodness, and cause all humankind to discover their inherent potentials. Let us work together hand in hand to improve this world so that there will be no wars: no wars among people, no wars among families, no wars among countries, no wars among worlds or planets. That is the teaching of Buddhism. If all people could believe in the Buddha, they would know and follow the principle of not killing—which is the most important principle of Buddhism.

The ancient had a saying that goes:

For hundreds of thousands of years the stew in the pot  
Brews ocean-deep hatred that is difficult to level.

Wishing to know the cause of wars in the world?

Go listen to the cries at the slaughterhouse at midnight.

If we wish to see no more wars in the world, then living beings should not kill. This is my small wish for everyone of you: don't kill, don't steal, don't commit sexual misconduct, don't lie, and don't take intoxicants; rather, be a truly good person. Time is short, so I won't waste more of your precious time.





古德說過這麼一句話：

千百年來碗裏羹，冤深似海恨難平；

欲知世上刀兵劫，試聽屠門夜半聲。

所以要世界沒有刀兵劫，就要眾生不殺生。這是我對各位小小的希望，希望你們不殺生、不偷盜、不邪淫、不妄語、不飲酒，老老實實做一個好人。時間是很短暫的，所以我也不浪費各位寶貴的時間了。

### 萬佛城是寶所城

萬佛城是大悲城，萬佛城又是楞嚴城，萬佛城是萬聖城，萬佛城是正法久住城，萬佛城是寶所城。所以，想要修行，要到萬佛城裏來；想要求福，要到萬佛城來；想要求智慧，更要到萬佛城裏來！這萬佛城是十方諸佛聚會的一個城。

萬佛城是楞嚴城。在萬佛城裏頭作早晚功課，一定是念〈楞嚴咒〉；每一個人都應該把〈楞嚴咒〉給背誦得出。〈楞嚴咒〉是所有的咒裏邊最長的一個咒，那麼你能把〈楞嚴咒〉背熟了，天魔外道就不敢出現於世；世界上若沒有一個人會念〈楞嚴咒〉了，天魔外道也都現形了，都要擾亂這世界眾生了。所以我們要保護世界的眾生，我們萬佛城這兒一定要念〈楞嚴咒〉，這叫楞嚴城堅固城——堅固定的城。所以天魔外道對萬佛城，那是看得好像一個眼中釘、肉中刺一樣的，他時時刻刻想把萬佛城毀滅了；可是毀滅不了，因為萬佛城是正法久住的地方，邪魔外道怎麼樣想盡辦法也破不了萬佛城。有萬佛城，就是有正法；萬佛城沒有了，正法也就滅了。所以，法滅的時候，《楞嚴經》先滅，〈楞嚴咒〉也滅；我們在這兒專門提到《楞嚴經》、〈楞嚴咒〉，不論有任何人說這《楞嚴經》是假的，我們也不搖動，我們要弘揚楞嚴大法！

萬佛城是大悲城。大悲觀世音菩薩是大悲的，他尋聲救苦；我們萬佛城有觀音菩薩在這兒，一切眾生的苦難也就沒有了。萬佛城又是四十二手城。在佛教的大悲法裏有四十二手眼，這四十二手眼已經斷滅好幾百年了，現在又把它繼續，讓它新起來。在萬佛城裏頭的人，人人都修四十二手眼，人人都要修成千手千眼，和觀世音菩薩是一樣的；所以這萬佛城又叫大悲城，又叫手眼城——四十二手眼的城。所以我們萬佛城有很多的名字。

觀音菩薩常常護持萬佛城，十方諸佛也常常注意萬佛城，所以萬佛城就是娑婆世界的極樂

### CTTB—A City of Treasure Troves

CTTB is a city of great compassion, a city of Shurangama, a city of ten thousand Buddhas, a city of the where Proper Dharma abides forever, a city of treasure troves. So, if you want to cultivate, come to CTTB. If you want to seek blessings, come to CTTB. If you want to seek wisdom, come to CTTB. CTTB is a city where Buddhas of the ten directions gather.

CTTB is a city of Shurangama. In CTTB, we do the Morning Ceremony and the Evening Ceremony everyday and in these ceremonies we surely include the recitation of the Shurangama Mantra. Everyone should memorize the Shurangama Mantra, the longest mantra. If you can memorize the Shurangama Mantra well, then the heavenly demons and adherents of heterodox cults will not dare to appear in the world. If not a single person in the world can recite the Shurangama Mantra, then the heavenly demons and adherents of heterodox cults will all come out to disturb and make trouble for beings. Therefore, we at CTTB should protect the beings of the world by reciting the Shurangama Mantra. This is why it is called the city of Shurangama—the firm and solid city. Those heavenly demons and adherents of heterodox cults regard CTTB as a nail in their eyes and a thorn in the flesh. There is no time that they don't want to destroy the City. But they cannot. CTTB is a city where the Proper Dharma abides forever. No matter how demons and the adherents of heterodox cults try, they cannot destroy the City. As long as CTTB exists, the Proper Dharma exists; when CTTB ceases to be, the Proper Dharma will no longer be. If CTTB perishes, the Proper Dharma also perishes. Therefore, the Dharma perishes starting with the perishing of the *Shurangama Sutra*—including the Shurangama Mantra. Here we especially mentioned the *Shurangama Sutra* and Shurangama Mantra. No matter who says that the *Shurangama Sutra* is false or apocryphal, we should remain firm and unmoved. We ought to propagate the Great Shurangama Dharma.

CTTB is a city of great compassion. Greatly Compassionate Guanyin Bodhisattva is full of compassion—he regards the sounds of beings and delivers them from suffering. With Guanyin Bodhisattva here at CTTB, the suffering of all beings will be eradicated. CTTB is a city of Forty-two Hands. Within the Buddhadharm, there is a dharma called the Forty-two Hands and Eyes. The transmission of that dharma has been lost for a few centuries and now is “revived” and has been carried on again. People in CTTB all practice and strive to be successful in the Forty-two Hands and Eyes Dharma, which was also accomplished by Guanshiyin Bodhisattva. Therefore CTTB is also called the city of great compassion and the city of Forty-two Hands and Eyes. CTTB has many names.

Guanyin Bodhisattva constantly supports and protects CTTB.



世界。各位要注意！娑婆世界之中的極樂世界不是那麼容易來的！要有大善根、大德行者才能來，沒有善根、沒有德行的人想到萬佛城也來不了；因為他有無量那麼多的業障障礙著，不能來。所以你們到萬佛城的人，不要看這個事情是很平常、很簡單。萬佛城是在1976年開始的，在全世界其他地方都有很大的災難；我們三藩市可以說是平安福地，這就是因為有萬佛城。萬佛城一切人民都受福，都得到這個好處，所以你們各位到了萬佛城來拜觀音菩薩的人，這真是再幸運也沒有了！

所有每一個國家來的，都是來到這兒所謂朝萬佛的。朝萬佛，也來拜大悲觀世音菩薩，千手千眼觀世音菩薩；也就是好像到羅馬那地方去朝聖似的，萬佛城就是一個佛教的羅馬——天主教教皇住的那兒。

還有，無論是哪個地方來的——尤其是我的皈依弟子；你們是我的皈依弟子，我就都拿你們當自己人，所以我根本就不應該歡迎你們和歡送你們。你們來了，當然是來了；但是你們走了，我也當你們沒有走，還是在這兒。所以因為這個關係，你們到這兒來的，就像到家了一樣；這個地方好也是你的家，不好也是你的家。你不拿這個地方當你的家，以為這個地方是旅館，這個也沒有，那個也沒有，這個也不圓滿，那個也缺。你到家了；缺，因為這個家還沒有弄好呢！所以你們要抱著這個宗旨，到了萬佛城，就是到家了——本來人家說出家，你們現在是回家，不是出家，這是你們真正的皈依處。

你們懂嗎？所以各位你們回去，我還沒當你們走，這意思是什麼啊？就是我隨時隨地都和你們在一起——你們沒有離開我，我也沒有離開你們。我們的精神任何時候都是在一起的，這是我告訴你們萬佛城的宗旨。告訴你們回去要把戒煙宣傳大一點！不論誰朝拜萬佛城，都不可以抽菸的；再抽菸啊，甚至於那是後果不可思議！因為你們不知道，諸佛菩薩都降臨到萬佛城來了；你一抽菸，他們受不了了，都騰雲駕霧跑了。你看我們果和的爸爸，64歲，才到這兒就很不守規矩，也要偷著抽香菸。他偷著抽香菸，就隨時跌倒，不能動彈。再要不知道厲害啊，那就沒法度了！他想偷偷地抽，在那兒以為沒有人看見，趕快拿出菸來抽，一抽就跌倒，你看那厲不厲害？！

All the Buddhas of the ten directions also pay close attention to CTTB. Therefore CTTB is the “Land of Ultimate Bliss” in the Saha World. Everybody pay attention! The Land of Ultimate Bliss within this Saha World is not something that can easily come about. Only those who have great roots of goodness and great virtue can come to CTTB. Beings who lack those good roots or virtues cannot come to CTTB because they have infinitely many karmic obstacles preventing them from coming. So those of you who have come to CTTB shouldn't treat this matter lightly by taking it as something very easy. CTTB was founded in 1976. While many places throughout the world were hit by great calamities, San Francisco can be said to be a land of blessing and peace. This is because of the existence CTTB. All the people at CTTB can enjoy the blessings and benefits. So those of you who have come to CTTB to pay homage to Guanyin Bodhisattva are really the most fortunate people in the world!

Beings who make a pilgrimage to CTTB from all countries come for the purpose of paying homage to the ten thousand Buddhas, which also includes paying homage to Guanshiyin, the Bodhisattva of Great Kindness and Compassion, the Bodhisattva of the Thousand Hands and Thousand Eyes. This is analogous to people's making a pilgrimage to the Vatican in Rome, the residence of the Pope of Roman Catholicism. CTTB is the Buddhist Vatican.

Also, in the future, no matter where you are from, especially for those of my disciples who have taken refuge with me, you are my disciples and therefore I should not go out to welcome you or send you off, and I take you as my own people. If you come, you come; if you leave, I will still treat as if you have not left and are still here. Because of this, when you come here, it is like coming home. This is your home, and even if it is not good it is still your home. Should you not take this place as your home, and take it as a hotel, you will say that it lacks this and lacks that, that it is not perfect and there is missing something. If you go home and find your home lacking something, that is because your home is not yet well-equipped! So you all must embrace this principle: Coming to CTTB is just coming home. Originally people talk about “leaving home,” but now you are “coming home” instead. This place is your true refuge.

Do you understand? When all of you go back, I treat it as if you have not left. What does it mean? It means that I am always with you—at all times and all places, you never left me, and nor did I leave you. Our spirits are together at all times; this is the principle of CTTB I am telling you. I am also telling you after you go back, you should make CTTB's no-smoking policy more widely known. CTTB pilgrims, regardless of who they are, are not allowed to smoke at CTTB. Should you not follow this, the consequences will be inconceivably grave. You are not aware that all Buddhas and Bodhisattvas have descended to CTTB. Once you smoke, they cannot stand it and will fly away riding on the clouds and mist. Look at Guo He's father, who is 64 years old. After arriving at CTTB as a





## 西方久仰觀自在

你們這一次從香港來的人，及從馬來西亞來的居士和法師，我覺得非常慚愧，覺得好像對你們每一個人都對不起似的。這話並不是客氣這麼說，真正我自己覺得道不足以感人，德不足以化人，你們這麼多人來了，我要怎麼樣才能對得住你們各位；想想自己短處很多，長處很少，但還是願意把我認為所長的地方，和盤托出——全部的教你們！

現在我們是給這尊十六呎的千手千眼觀音菩薩開光，在這期間，我願意把我所明白的這個觀

世音菩薩的四十二手眼，每一個手眼都傳授給你們。你們信，就信；不信，我也不能勉強你們信。只要你要能以念茲在茲，依這個法修行，將來你們每一個人都能得到千手千眼。

觀音菩薩為什麼有千手千眼呢？其實千手千眼這是總名稱，要是細分析起來，觀世音菩薩手眼是無量無邊那麼多，甚至每一個毫毛的梢上都有手有眼。他怎麼樣能有這個法身？就是因為他修四十二手眼成就的這種妙相莊嚴；降諸天魔、制諸外道，都是由修大悲法四十二手眼所成就的。每一個手裏都有一個眼睛，每一個眼睛都能看三千大千世界一切眾生的心念。

我在馬來西亞曾經說過：「這個四十二手眼是密中之密，玄中之玄，妙中之妙，不可思議，不可揣測的。」這樣的法門，在這個佛教裏竟然失傳了，現在我想把它繼續下



newcomer, he was quite unruly here. Trying to shun the rules, he hid in a corner to smoke secretly. But as soon as he smoked, he tripped and fell to the ground and was hurt so badly that he was unable to move. If he has not learned the lesson, then there is no hope of saving him. Thinking that he could hide away from view to smoke in secret, he quickly took out a cigarette. As soon as he started smoking, he tripped and fell. Don't you think it is serious?!

## The West Has Long Been Admiring Guanshiyin

For those who came from Hong Kong and those laypeople and Dharma Masters from Malaysia, I feel very ashamed and that I owe each of you a deep apology. I'm not being polite. I really feel that my strength in the Path is insufficient to move people, and my virtues are insufficient to teach and transform people. So many of you have come from so far away; yet what do I have to offer to you? In spite of having so few strengths and so many shortcomings, I am still willing to impart to you the teachings that I consider to be my strengths—in their entirety.

Now, we are dedicating this 16-foot thousand-eyed and thousand-handed Guanyin Bodhisattva statue. On this occasion I'd like to take this opportunity

to teach and transmit to you, to the best of my understanding, the dharma of Guanshiyin Bodhisattva's Forty-two Hands and Eyes—each and every Hand and Eye! If you believe, you believe; if you don't believe, I cannot force you to. Anyone who practices this dharma with total dedication and mindfulness will gain the fruition of Hands and Eyes in the future.

Why does Guanyin Bodhisattvas have a thousand hands and a thousand eyes? In fact, the “thousand hands” and the “thousand eyes” are general terms. If we are to analyze in detail, Guanyin Bodhisattva's hands and eyes are immeasurable and infinite. There is a hand and eye on the tip of every hair. How did he achieve this Dharma body? It is because he cultivated the Dharma of Forty-two Hands and Eyes that he accomplished this wondrous and adorned appearance. All heavenly demons and those heterodox sects can be subdued through practicing these Forty-two Hands and Eyes. Within every hand there is an eye and each eye can observe the mental activities of all beings of the universe of a billion worlds.

In Malaysia I once said, “Among all dharmas, the Forty-two Hands and Eyes is the most esoteric among the esoteric, the profoundest among the profound, the wonder of all wonders. They are



去，傳授給你們各位。那麼教你們這個，也是很不容易的，為什麼呢？第一，你們要有一個信心；第二，要有一個忍耐心；第三，還要有一個長遠的心。

【編按】2006-08-16萬佛聖城秘書處公告：每當上宣下化老和尚傳授四十二手眼法門時，總是強調：「若未經我（老和尚）認可授權，而私自傳授此法門者，將會有魔障發生。」並於入涅槃前，交代萬佛聖城方丈和尚：「四十二手眼法門不要斷了，要繼續傳下去，要在（萬佛聖城）觀音殿的千手千眼觀世音菩薩像前傳。」

你到萬佛城來，拜觀音菩薩，觀音菩薩也一定護持你；不過你也要拿出你的真心和誠心來，你不能馬馬虎虎這麼的信、拜。我記得果仁有一次到萬佛城來，坐在車裏邊，手放到車門那兒；別人把車門關上了，他的手也沒有受傷。這也是一種不可思議的感應。按照我的看法，恒來車上有那麼多油，又都過電了；這個油罐沒有爆炸，即刻就有救火的人員來把這火給熄滅了。這如果不是菩薩派的一個護法來做這個事情，那別的道理我相信是解釋不通的。因為恒來對萬佛城是誠心誠意的護持，想要把萬佛城做好了，把佛菩薩的道場建立起來；所以默默中觀世音菩薩看見他有這種危難了，派一個護法來把這火熄滅。由這個看來，在道場裏做什麼都要真，就有佛菩薩來護持我們；我們若做得不真了，就會發生意外；雖然發生意外，後果都還是比較輕一點。

你們誰有得到小孩的不要講，不要給我宣傳；我不需要藉這個事情來發達！你們在萬佛城求得兒子，你們可以說：「我到萬佛城去，一求，就有了小孩子了！」萬佛城是永遠都會有的，觀音菩薩靈驗得不得了；你求男得男，求女得女，求富貴得富貴，求長壽得長壽，求安樂得安樂，你求什麼有什麼！我不是觀世音菩薩，我不敢答應你們那麼多！

【附記】一夢接引到聖城 徐曉玲1970年代記大概是兩三個星期前，一個晚上正在睡覺時，不知道怎麼搞的我突然坐起來——我的大床對著浴室門，浴室門通常是關著的——我看到一尊大的佛像在（房間）中間，旁邊有很多的小佛像；所見好像電視的鏡頭，起初如一個遠鏡頭。這突然出現的景象，嚇了我一跳。我喊我先生，以為他在

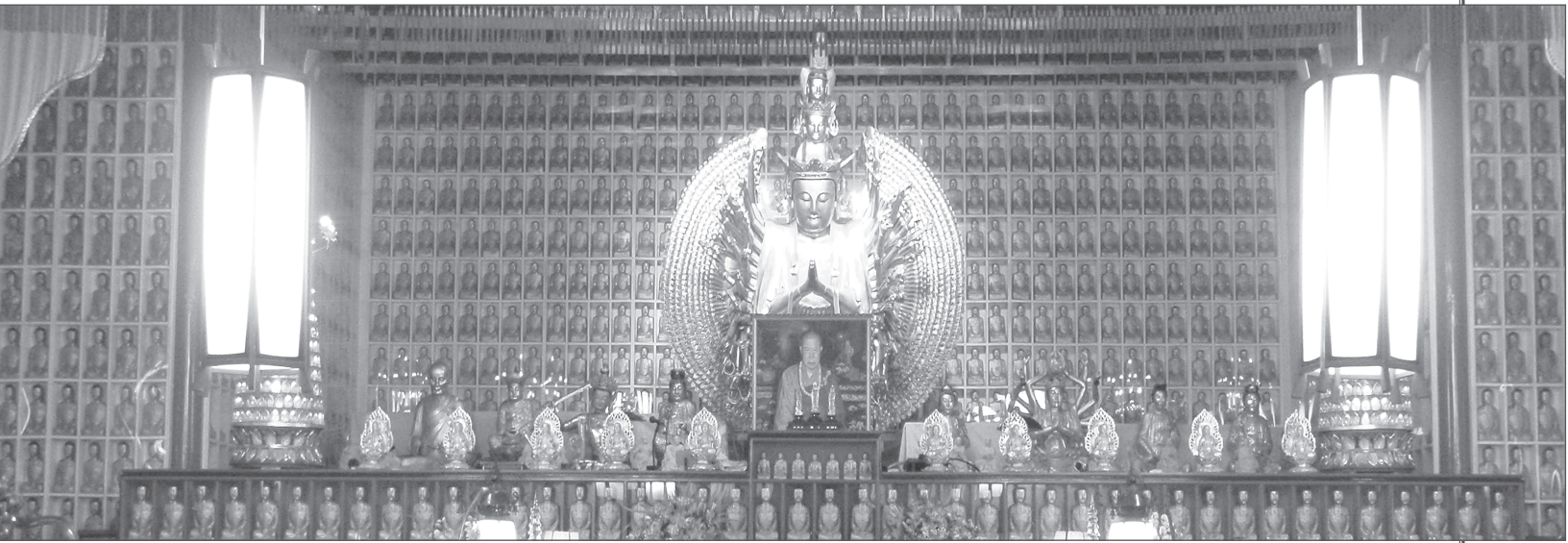
inconceivable and unfathomable.” Who would have expected that, within the Buddhadharma, the transmission of this dharma was broken and lost? So now I wish to resume the transmission of this dharma, so I am teaching and transmitting it to you. Teaching you this dharma is very difficult. Why? To learn and practice, you must have: (1) faith in this dharma, (2) patience, and (3) a persevering and unflagging mind over a long run.

*Editor's Note: Announcement on August 16, 2006 from the CTTB Administration Office: Whenever Venerable Master Hsuan Hua transmitted the Forty-two Hands and Eyes, he always stressed: "Anyone who transmits this Dharma (the Forty-two Hands and Eyes) without my consent will encounter demonic obstacles." Before he entered the Stillness, he particularly instructed the CTTB Abbot (Dharma Master Heng Lyu): "Don't let this Dharma die out. You should continue it and pass on to the future generations. Transmission of this Dharma must be conducted in front of the 1000-Handed and 1000-Eyed Guanyin Bodhisattva statue (in the Main Buddha Hall of CTTB)."*

If you come to CTTB to pay homage to Guanyin Bodhisattva, you will be aided and protected by the Bodhisattva. However, you need to bring forth genuine sincerity in doing things. You should not be casual in bowing and sloppy in your faith. I remember once Guo Ren visited CTTB. While sitting in his car, he placed his hand on the car door and his hand was smashed when someone slammed the door shut. His hand did not get hurt. This was an inconceivable response. Also in the case of Heng Lai Shi, in my opinion, his van was loaded with too much volatile liquid. The van's battery shorted near the flammable liquid. Although there was a fire, there was no explosion and the fire was quickly put out by a small group of firefighters who rushed to the spot just in time. It must be that the Bodhisattva sent Dharma protectors to come to help him, otherwise I can't think of other reasonable explanations. Heng Lai was very sincere in supporting and protecting CTTB and wished to do a good job for CTTB in trying to make this Bodhimanda of Buddhas and Bodhisattvas well-established. Therefore, invisibly, when the Bodhisattva saw him facing an imminent calamity, the Bodhisattva sent some Dharma protectors to put out the fire for him. From this, we can learn that when we do things in the Bodhimanda with sincerity, the Buddhas and Bodhisattvas will come to aid and protect us. If we are not sincere, then we will encounter unexpected things or accidents. Although sometimes accidents do happen, the consequences and damages will be less severe.

Whoever among you were able to obtain a child as a response should not spread the news for me. Don't try to advertise for me. I don't need to rely on this kind of means to thrive. If you came to CTTB to pray for a son and later did have a son, you can go home and say: "I went to CTTB. I prayed for a son and later I





房裏。誰知我先生正在樓下看書。他從樓下衝上來。正在他衝上來的時候，很奇怪的，遠鏡頭一下子從遠鏡頭變成近鏡頭——小佛像突然在我的面前擴大。我叫起來，這時我先生剛好就上來了。看的影像還在眼前，我以為當時夢還沒有醒。我就問我先生，怎麼這麼奇怪，為什麼我們家突然有這麼多佛像？我現在在哪裏啊？然後我就把看的事情跟我先生講了一遍。我先生就說，看見佛像是很好的事情，要我不要害怕。

這一事件之發生，其背後一定有一層特別意義。因此我有了機會時就來到金山寺請教度輪法師。度輪法師問我去過萬佛城沒有？我說以前曾有一次機會可以去，錯過了，所以始終沒去成。度輪法師說希望我當天可以到萬佛城，我就可以看到我所夢到的東西。到聖城後，我正好看到這個佛殿。當我一踏進佛殿，我看到大佛像(觀音像)四周都發著光；我跪下來的時候，才知道原來所有的光芒，就是從千手千眼觀世音菩薩像發出的。這是我作的夢——這夢成了接引我去了聖城的[因緣]。

### 【後記】吃毒菇事件——上人犧牲自己救眾生

1979年，萬佛聖城已從初購置時的一片荒蕪整修得門面一新；那年正式舉行開幕典禮，海內外約有三千善信前來參加

did have a son.” CTTB will be long-lasting in the world and Guanyin Bodhisattva is extremely efficacious. Seeking a son, you gain a son; seeking a daughter, you get a daughter; seeking fortune, you will get a fortune; seeking longevity, you get longevity; seeking peace and happiness, you obtain peace and happiness. Whatever you seek you will obtain! I am not Guanyin Bodhisattva; I dare not promise you so many things!

### Appendix 1: A Dream Brought Me to CTTB—Related by Xu Xiaoling in the 1970s

One night two or three weeks ago, I suddenly sat up from my sleep. The bed I slept on faces the door of the shower room, which is usually closed. I don't know why I suddenly sat up. I saw a large Buddha image in the center of the room, surrounded by many small Buddha images. It looked like a TV scene—starting first with a landscape shot. I was frightened and startled by this sudden appearance so I quickly sat up and called for my husband's help thinking that he was also in the bedroom. But actually he was reading downstairs. As he was racing upstairs to me upon hearing my calls, some strange things happened: the landscape shot turned into a close-up with those small Buddha images enlarging in front of my eyes. I yelled out and at this moment my husband came up. Seeing the vision still lingering in front of my eyes, I thought that perhaps I still hadn't woken up from a dream. I told him that how strange it was to have so many Buddha images suddenly appearing in our bedroom and wondered where I was then. After I related the whole story to him, he said that it was a very good thing to have seen the Buddha images—so no need to panic!

I speculated that there must be some special meaning to this event, so when I got a chance to go to Gold Mountain Monastery I consulted Dharma Master Tu Lun [Ven. Master Hua]. He asked me if I had ever gone to the City of Ten Thousand Buddhas, and I replied that I once had a chance to go, but I missed it—thus I had never been to CTTB. Dharma Master Tu Lun said that he hoped I could go to CTTB that day; I would be able to see what I dreamed about. I went and upon arrival I saw exactly

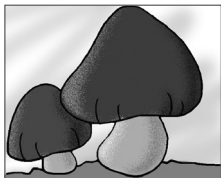


盛會。其中有位新加坡記者蕭果肇特地前來採訪報導，寫了許多新聞稿。蕭果肇在萬佛聖城各處逛，看到草地上冒出許多菇類，很高興地摘了好大一袋，送到廚房供眾。當時擔任廚房典座的女法師認出這是毒蕈，不肯收下。聖城一位美國居士克雷格·凱森（果遜師）學過植物學，更嚴重警告說那是致命的毒蕈。蕭果肇不死心，回到房間自己煮來吃，大約吃了十枚左右。不料吃下不久，便面色發白。前恒佐法師正巧有事找他，見狀立即送醫急救。醫生看了他吃剩的毒蕈後，便要恒佐法師為他準備後事。因為這種毒蕈叫做「死頂菇」，毒性特強，吃下去三、四小時後便停止呼吸，回生乏術。

上人當時要大家為蕭果肇念誦〈楞嚴咒〉。過了一會兒，上人對恒實法師微笑道：「現在他的毒已經到我身上了。」恒實法師注意到上人當時臉色變暗，聲音比較微弱。但在醫院的蕭果肇本來心跳已經停止，卻奇蹟似地活過來，令醫生嘖嘖稱奇，直歎前所未見。蕭果肇後來平安返回新加坡，以後再也不敢胡亂吃不認識的菇類。

恒實法師回憶起這件往事，很感慨地說：「蕭果肇個性剛強，不聽勸告。幸虧當時管理齋堂的女法師有智慧，也許是菩薩在旁邊保佑，不然第二天的報紙上就要出現『上千名佛教徒吃毒蕈死亡』這樣的標題了。」大家聽了又好笑，又不禁捏了一把冷汗。對上人犧牲自己救眾生的精神，更多一層認識。

☞待續



this Buddha Hall. When I stepped into the Buddha Hall, I saw the Buddha statues and among them a big one radiating light on all sides. After I knelt down, I realized that the radiance was from the Thousand-handed and Thousand-eyed Guanyin Bodhisattva statue. This was my dream—a dream that led me to CTTB.

## Appendix 2: Poisonous Mushroom Incident—Testifying to Venerable Master Hua's Self-Sacrifice to Save Living Beings

By 1979, CTTB had taken on a totally fresh appearance after being remodeled from its original run-down, neglected condition when acquired. A ceremony of dedication was conducted in the same year, attracting over 3,000 devotees from all over the world to participate. Among them was a journalist from Singapore by the name of Xiao Guozhao. He made a special trip to CTTB for newsreporting. He wrote quite a few press releases. During his stay at CTTB, he roamed about sightseeing. Upon finding a lot of mushrooms growing in the meadow, he happily gathered a bagful of them and brought them back to the kitchen to offer to the assembly. The nun who was the kitchen manager declined these mushrooms on the basis of recognizing them as poisonous mushrooms. A CTTB resident by the name of Craig Cassin [now Gwo Sun Shr] had learned Botany and he gave a graver warning saying that these mushrooms were lethal fungi. Xiao Guozhao turned a deaf ear to this and heeded none of the warnings. Returning to his quarters, he cooked these mushrooms. He ingested about ten mushrooms and before long his face suddenly turned ghastly pale.

At this moment it happened that former Dharma Master Heng Tso went to visit him. Seeing the situation, he quickly called for an ambulance that rushed Xiao to the hospital for emergency treatment. One look at the leftover mushrooms prompted the doctor to tell Dharma Master Heng Tso to prepare for Xiao Guo Zhao's funeral. The mushrooms were called Death Caps and were extremely poisonous! Whoever ate them would surely stop breathing three to four hours later. The chances of survival were nil.

The Venerable Master immediately asked everybody to recite the Shurangama Mantra for Xiao. After a while, the Master, with a smile on his face, told Dharma Master Heng Sure, "Now, the poison has been transferred to my body." Dharma Master Heng Sure noticed that the Master's face turned dark at that moment, and his voice became weak. Meanwhile in the hospital, Xiao Guozhao, whose heartbeat had already stopped, miraculously revived. This was a real eye opener for all the doctors who kept marveling that they had never seen such a recovery before. Later on Xiao Guozhao safely flew back to Singapore—thereafter no longer daring to eat any mushroom that he did not know well.

Recalling this incident, Dharma Master Heng Sure commented with feeling, "Xiao Guozhao had a stubborn character. He did not listen to other people's advice. It was very fortunate that the nun in charge of the kitchen was knowledgeable, or it could possibly be that a Bodhisattva was by her side. Otherwise, the headlines in the local news the next day could have read: 'Thousands of Buddhists Die of Mushroom Poisoning.'" Everybody laughed at the humor of this recollection, yet couldn't stop a shudder from running down their spines. They came to feel more deeply the Master's spirit of sacrificing himself for the salvation of living beings.

☞To be continued