



萬眾一心萬佛城

宣化上人開示 (續)

The City of Ten Thousand Buddhas: Millions of People with One Mind (Continued)

萬佛城是全世界佛教徒所有的
我們萬佛城是全世界的佛教徒所有的，
是全世界的各宗教所有的，是全世界的
全人類所有的，是全世界眾生所有的。
凡是眾生之一，都是萬佛城的一份子，
誰願意來，萬佛城歡迎你；誰願意去，
萬佛城不留，所謂「來者不拒，往者不
追」。

不過在萬佛城裏邊，大家都是共同
修道的，修行「不殺生，不偷盜，不邪
淫，不妄語，不飲酒」；最低限度要守
這五戒，來感化世間所有人。願意在這
裏住，我們是歡迎的；不過我們這兒是
很苦很苦的，苦得不得了，都是活死
人，都要到墳裏頭去的，所以我們是一
個最平安的地方。

萬佛城是平安之地！

以前1968年，說三藩市會地震，有錢人
都搬跑了。當時，在正月初一，我對一
個從紐約來的一位居士叫安琪的人講
——不單單安琪，有很多很多人，30多
人——我說：「地震不是不地震，可是
叫它不地震！那麼各位不要怕這個地
震！」我說：「我在三藩市一天，三藩

The City of Ten Thousand Buddhas Is for All the Buddhists of the World

Our City of Ten Thousand Buddhas is for all the Buddhists of the world, for all the religions of the world, for all humanity of the world, for all living beings of the world. Anyone who is a living being is a part of the City of Ten Thousand Buddhas. Whoever wants to come, our City of Ten Thousand Buddhas welcomes you. Whoever wants to leave, the City of Ten Thousand Buddhas won't detain you. The ancients said, "Whoever wants to come, no one is rejected and denied. Whoever wants to leave, no one will be chased after."

However, within the City of Ten Thousand Buddhas, everyone is cultivating the Way together, cultivating the principles of "no killing, no stealing, no committing of sexual misconduct, no lying, and no drinking of alcohol." At the minimum, everyone must abide by these five precepts, then we can transform and win over all people of the world. Once you get here and see things clearly and are willing to live here, then we welcome you; however, our lives here are very hard and harsh. In fact, the life here is so difficult and austere that we are like the living dead, like those people who are living in the graves — but precisely because of this reason, our place is the safest and most peaceful.

CTTB Is the Safest and Most Peaceful Place

In the past in 1968, people predicted that there would be a great earthquake in San Francisco, so all the wealthy people ran away and moved out of the city. At the time, it was January 1, and I told a person named Angel and



市就不會有大地震，小小的災難這是不算的。」那沒有大地震，有的信了就沒有跑，有的不信就跑了。從那時候，每一年都說會地震，每一年我就對人說不會地震；到現在十多年了——1968年、78年，現在80年，十多年了！那麼你不要說我说的话是靈啊，不靈啊，碰巧碰上啦，是怎麼樣的；總而言之，就沒有大的地震，小小的那不算。

我對你們说的话，希望你们各位到外邊要守口如瓶，不要宣傳我說過的话！因為如果一宣傳，萬佛城就會脹爆了，世界四面八方的人都要到這個平安吉祥的道場來了。

萬佛城是平安的地方。所以，你們不要到處宣傳說：「萬佛城是清淨道場，我們快到那邊去修道！萬佛城是平安的地方，沒有災難；我們趕快搬到那裏邊去，躲一躲世界的原子彈、氫氣彈、死光、活光、長光、短光、大光、小光。」那麼萬佛城不用等到十年，恐怕十個月就幾萬個人都來了。所以，你們不要各處去宣傳，要聽我的话；不要我說了，一點也不注意，到外面還去亂講去！誰要亂講，就不是我的皈依弟子，也不是護法我的！

萬佛城奉行的三大宗旨

我們萬佛城的人，要腳踏實地那麼去用功修行；不管有沒有人供養，我們在不所計。我們要實實在在去修行！

萬佛城有一副對聯，我今天講給各位聽聽。萬佛城所有出家人有這三個宗旨，三大宗旨是什麼呢？

上聯是：凍死不攀緣，餓死不化緣，窮死不求緣；隨緣不變，不變隨緣，抱定我們三大宗旨。

第一，凍死不攀緣。就是凍死了，也不到各處去找人來布施，布施給我們，或者供養給我們。

第二，餓死不化緣。佛教的出家人本來都是托鉢乞食，到外面化緣的；但是在這

about 30 other people, “It isn’t that there won’t be an earthquake, but I will tell it not to quake! So, everyone, do not be afraid of this earthquake!” I said, “As long as I remain in San Francisco, then there won’t be a great earthquake. A minor or trivial disaster doesn’t count.” Hence, there hasn’t been a great earthquake. Those who believed and had faith did not run away; those who did not believe ran away. From then on, every year, there were predictions of an impending earthquake. Every year, I had to tell people, there won’t be an earthquake. It’s been more than ten years since then — 1968, 1978, and now we are in 1980, so more than 10 years now! But don’t say that my words are effectual; no, they aren’t effectual, it just so happened that there was a coincidence. All in all, there wasn’t a great earthquake; minor and small ones don’t count.



I hope that all of you will seal your mouths tightly and not share what I have told you with outsiders. If you happen to broadcast it, then the City of Ten Thousand Buddhas will explode with people because people from all parts of the world will want to come to this peaceful, safe Way-place.

The City of Ten Thousand Buddhas is a safe and peaceful place. Therefore don’t you all go out and broadcast: “The City of Ten Thousand Buddhas is a pure and wholesome Way-place, so let’s quickly go there to cultivate the Way! The City of Ten Thousand Buddhas is a safe and protected place without disasters; let’s quickly move there to hide from the nuclear bombs of the world, the hydrogen bombs, the death rays, the life rays, the long rays, the short rays, the big rays, and the small rays.” If you do that, then the City of Ten Thousand Buddhas won’t need to wait for another ten years to have hundreds of thousands of people; I’m afraid that we won’t need to wait for even 10 months before there are several tens of thousands of people here. Hence, none of you may go about publicizing and announcing this message. You must listen to me. Don’t neglect what I’m saying and go out everywhere to propagate indiscriminately! Whoever goes out there to talk arbitrarily isn’t my disciple and my Dharma protector!

CTTB Practices Three Great Principles

We at the City of Ten Thousand Buddhas should earnestly and solidly apply effort in our cultivation. It does not matter whether people make offerings to us or not. We should genuinely cultivate!

There is a couplet in the City of Ten Thousand Buddhas; I don’t know if those here today have heard it so I’ll recite for you. The City of Ten Thousand Buddhas has three great principles for its monastics. What are these three great principles?

The first one is, “Freezing to death, we do not scheme.” Even if we were



國家佛教是剛剛興起來，所以我們要有志氣、有骨頭來做一個佛教徒，就是寧可餓死，也不會向人去化緣。也不表示自己有修行；不會說我是個怎麼樣修道的，我怎麼樣用功的，叫人來布施供養自己。就是沒有吃的，我們「凍死迎風站，餓死挺肚行。」我們就是多少天沒有吃飯，也不叫人可憐我們！

第三，窮死不求緣。出家人越窮越好，所謂貧僧、貧僧，出家人都要窮；若不窮的話，那就壞了！出家人若一有錢，那就會作怪的；不是買點好東西吃，再不就買點好衣服穿，這就生了一種驕傲心了。所以窮死也不求緣。

「隨緣不變」，我們遇到什麼境界都隨緣，可是我們本來的宗旨不變。「不變隨緣」，我們不變，還要隨那個緣。「抱定我們三大宗旨」。

下一聯是：捨命為佛事，造命為本事，正命為僧事；即事明理，明理即事，推行祖師一脈心傳。

「捨命為佛事」，我們寧捨自己的生命，命都可以不要，我們也要做佛事。

「造命為本事」，所謂「君子有造命之學，命由我立，福自己求；禍福無門，惟人自召。」我們要把我們自己生命改造了，由那個不能成佛的生命，我們改造它成佛；由那個沒有智慧的生命，我們改造它有智慧；由那個沒有福報的生命，我們改造它有福報。把生命改造了，這就是我們每個人的本事。

「正命為僧事」，我們也是要創革命的，把佛教裏面僧事這種迷信的色彩——這種不實在、沒有真理的，令人不相信的這種行為——都取消它！把佛教裏頭又給人抽籤、改籤了，或者燒紙錢，燒紙做的飛機、輪船、火車，都取消它！這些都是迷信的！

「即事明理」，在事上，我們就要明白真理，不迷信；不是離開事去找真理。「明理即事」，明理就在這個事上，不是離開這個事去找理。「推行祖師一脈心傳」，我們推行過去的祖師一脈相傳心心相印的妙法。

西方佛教初露曙光

現在佛教在西方初露曙光，不要把它變成末法時代，一定要正法常住於世。什麼是正法住世？你老老實實去修行，不好虛名假利，不貪供養，這就是正法住世。如果每個出家

to freeze to death, we will not go around looking for people to make donations to us, or make offerings to us.

The second one is, "Starving to death, we do not beg." Buddhist monastics traditionally seek alms outside, but Buddhism is just starting to flourish in this country so we must have spirit and backbone. To be a Buddhist is to starve to death rather than beg from others. We must not show off our cultivation, or advertise how we cultivate and apply effort, or tell others to donate and make offerings to ourselves. If there is nothing to eat, we will, "Freeze to death standing up to the wind and starve to death walking upright." If we have not eaten for days, we do not ask for others' pity!

The third is, "Dying of poverty, we ask for nothing." The poorer we monastics are, the better. Like the term "poor sanghan," monastics should all be poor. If you are not poor, then it is bad! As soon as monastics have money they will make trouble; if they are not buying good things to eat then they are buying good clothes to wear. This is giving rise to a kind of arrogance. So even if we are dying of poverty, we ask for nothing.

"According to conditions, we do not change." Whatever state we encounter, we accord with conditions but we do not deviate from our original principles. "Not changing, we accord with conditions." We do not change, but we still have to accord with the conditions. "We hold firmly to our three great principles."

The second verse goes, "We renounce our lives to do the Buddha's work." Even if it is difficult, we do the Buddha's work. We can give up our lives doing the Buddha's work. "We take the responsibility to mold our own destinies." As it is said, "An exemplary person has the learning to create his own destiny. We establish our own destinies and seek our own blessings. Calamities and blessings are not fixed. We bring them upon ourselves." We must determine our own destinies. Whoever does not have the destiny to become a Buddha, we will mold them into Buddhas. Whoever does not have wisdom in their destiny, we will mold them to have wisdom. Whoever does not have blessings in their destiny, we will mold them to have blessings. To mold our own destinies is something we each have the ability to do.

"We rectify our lives as the Sangha's work." We are revolutionizing Buddhism, to eliminate the false, unreal, superstitious conduct in the Sangha! Eliminate the drawing of lots, fortune telling, the burning of paper money, paper planes, steamboats, trains! These are all superstitions!

"Encountering specific matters, we understand the principles." We don't search for true principles outside of specific matters. "Understanding the principles, we apply them in specific matters." We don't leave specific matters in search of principles. "We carry on the single pulse of the Patriarchs' mind-transmission." We carry on the wonderful Dharma of the past Patriarchs' single pulse mind-transmission.

Buddhism in the West Resembles the Light of Dawn

At the time when Buddhism is just beginning to dawn in the West,



人，都能持銀錢戒，能坐禪，能日中一食，能時刻搭袈裟，嚴持戒律，這就是正法住世，也就是依佛所教，躬行實踐。

以六大宗旨為準繩

若想對佛法有所幫助，就要真正弘揚佛法，以身作則，注意四大威儀，持守五戒，用慈悲喜捨四無量心來度眾生，用不爭、不貪、不求、不自私、不自利、不打妄語六大宗旨，為律己的準繩。用這樣的法則去推行佛法，無論在什麼時候，都是正法，不會有末法出現。

你們能明白六大宗旨的真實義，那就沒有白到萬佛聖城一趟。這六大宗旨是六種光明的道路，也叫六種智慧，也叫六種降魔杵，也叫六種照妖鏡。我從小就是從不爭、不貪、不求、不自私、不自利、不打妄語這六條光明道路走過來的。不論什麼，人家要的，我就不要；人家不要的，我就撿，我就是這樣的。你們大家能不能照這樣做？假如可以，那就恭喜各位成為一個好佛教徒。你若記得六大宗旨，成佛有餘。

【後記一】恒實法師記

我們跟隨老和尚出家，在他法座下修行的弟子，上人把我們的心調為清淨無染污；上人把六大宗旨送給全世界：不爭、不貪、不求、不自私、不自利、不打妄語。這六大宗旨是心地法門，令我們的心又清淨，又有光明。這種就是菩薩所行的布施波羅蜜，上人給我們每一個人所願意行的法門，令我們在福田上建功立德，只看我們是否願意雙手全心接受。

有一次，在一個空檔的時間，我趁機會請上人開示一下。上人很驚訝說，「怎麼你也要來求開示？你不要往外求，絲毫也不要向外馳求，你什麼時候能不求，什麼時候得到解脫，到無求處便無憂，夠了！」然後上人微笑接著說，「我到這個國家來，可以說到這個世界來，就是等哪一位發大菩提心，我就可以說滿願了。」我把最後這句和各位分享，各位哪一天發大菩提心，那就不負老和尚心血的布施。

【後記二】釋果興記

1989年，臺灣社會投機風氣瀰漫，很多人

don't turn it into the Dharma-ending Age. The Proper Dharma must certainly dwell long in the world. What does it mean for the Proper Dharma to dwell in the world? If you cultivate honestly, without craving fame, profit, or offerings, then the Proper Dharma is dwelling in the world. If every Sangha member upholds the precept of not touching money, sits in Chan meditation, eats one meal a day at noon, wears the precept sash at all times, and upholds the precepts strictly, then the Proper Dharma is dwelling in the world. We should put the Buddha's teachings into actual practice.

The Six Guiding Principles Are Our Standard

If you want to help Buddhism, you have to actually propagate the Buddhadharma, set a good example for others, maintain good deportment, keep the five precepts, and save living beings by means of the four limitless minds of kindness, compassion, joy, and giving. Our conduct should be based upon the Six Guiding Principles of not fighting, not being greedy, not seeking, not being selfish, not pursuing personal gain, and not lying. If we practice the Buddhadharma according to these guidelines, then the Proper Dharma will be present wherever we are. The decline of the Dharma will not manifest.

If you can understand the true and actual meaning of the Six Great Principles, then you will not have come to the City of Ten Thousand Buddhas in vain. The Six Great Principles are six bright paths. They are also known as six kinds of wisdom, six kinds of demon-quelling pestles, and six kinds of monster-spotting mirrors. Ever since I was little, I have followed these six bright paths of not fighting, not being greedy, not seeking, not being selfish, not pursuing personal gain, and not lying. No matter what it is, if others want it, then I don't want it. If others don't want it, then I pick it up. That's the way I am. Can all of you act the same way? If so, then I congratulate you for being good Buddhists. If you can remember these six great guidelines, you can become a Buddha.

Appendix 1: A Recollection by Dharma Master Heng Sure

For those of us who left the home-life and practiced under his guidance, the Master purified our minds of defilement. The Master gave to the world the six guiding principles--no fighting, no greed, no seeking, no selfishness, no pursuit of personal gain, and no lying. These principles are the Mind Ground dharma-door; they can make our minds pure and bright. Such is the perfection of giving practiced by Bodhisattvas. The Master gave to each of us the dharma-door we like to practice, enabling us to plant blessings, merit, and virtue. All we have to do is accept this gift with open arms.

Once, taking advantage of a spare moment, I requested instruction from the Master. The Master said in surprise, "You're seeking instruction too? Don't seek outside, not even the slightest bit. When you can finally stop seeking, you'll be liberated. 'When you reach the place of no seeking, there are no worries.' That's enough!" Then he smiled and added, "I have come to this country, or you could say to this world, hoping that someone will bring forth a great Bodhi resolve. When that happens, I will have achieved my aim." On the day that each of you brings forth a great Bodhi resolve,



都在玩股票，玩大家樂。上人應邀回國主持「護國息災大悲觀音法會」，當他一下飛機時，就表示：「我準備餓死在臺灣，我願將我所有的福報，悉皆迴向給臺灣眾生；願將臺灣眾生的苦難，由我一人代受。」師父他老人家是說得到做得到的。當時我有幸在服務台做義工，整個法會期間所見所聞都令我終生難忘。

上人的願力：「只要我在舊金山一天，我就不准舊金山大地震。」可是就在當時舊金山大地震了，美國的信眾非常地緊張，紛紛打電報回來，請求師父上人慈悲。於是上人悲心切切，不辭勞苦，馬上搭機飛回美西息災。這樣一來，臺灣信眾就非常惶恐，因為有一個大颱風來了，所以他們又請求上人趕快回來，因此第二天、第三天，上人馬上又搭飛機回來，繼續主持法會直到結束。在臺灣一個月的期間，上人真的是一粒米飯都沒吃，只喝白開水。這種不為自己求安樂，但願眾生得離苦，大慈悲普度，流血汗、不休息的精神，令很多人發菩提心。

1993年上人最後一次回臺灣時，在法界佛教印經會，上人對大眾開示說：「我這一生凍死不攀緣，餓死不化緣，窮死不求緣；但是今天我要向在座各位化一個大緣，就是把你們的無明煩惱、脾氣都布施給我，不能捨也要能捨。」

大家想一想，煩惱、脾氣，誰都不要，就是上人敢要！雖然上人現在色身不在了，可是他留給我們的法寶是無窮無盡的，只要我們跟著上人的法去修行，一句話都受用無窮的。上人圓寂以後，很多信眾紛紛問我們說：「誰是上人的傳法人？」那就是能在日常生活中真正身體力行萬佛聖城的六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語，那就是上人的傳法人。

you will have fulfilled the Master's aim in giving from his heart.

Appendix 2: A Recollection by Shr Gwo Hing

In 1989, many people in Taiwan were speculating in the stock market and playing the lottery. When the Venerable Master stepped off the plane after arriving in Taiwan to hold a Great Compassion Guanyin Dharma Session for Protecting the Nation and Quelling Disasters, he said, "I'm prepared to starve to death in Taiwan. I wish to dedicate all my blessings to the people of Taiwan and to take all their sufferings upon myself." The Master never spoke in vain. I will never forget what I saw and heard as a volunteer at the front desk during the Dharma Session.

The Master had vowed, "As long as I am in San Francisco, I will not allow San Francisco to have an earthquake." When the great earthquake occurred in San Francisco (while he was in Taiwan), many worried American disciples sent telegrams asking the Master for help. The Master immediately flew back to the United States.

But then a great typhoon hit Taiwan, and the disciples in Taiwan beseeched the Master to quickly return. Only two or three days later, the Master flew back to Taiwan to continue hosting the Dharma session to its end. During that month in Taiwan, the Master only drank water and didn't ingest so much as a single grain of rice. Upon witnessing the Master's spirit of forgetting himself in order to deliver beings from suffering, of "saving all with great compassion, sparing neither blood nor sweat, and never pausing to rest," many brought forth the Bodhi resolve.

When the Master returned to Taiwan for the last time in 1993, he said to everyone at the Dharma Realm Buddhist Books Distribution Society, "All my life, my credo has been: 'Freezing, I will not scheme. Starving, I will not beg. Dying of poverty, I will ask for nothing.' However, today I want to ask for a great donation from all of you. Please give me all your ignorance, afflictions, and tempers, no matter how dearly you cherish them!" No one wants ignorance, afflictions, or a temper, but the Master dared to ask for them.

Although the Master is no longer physically with us, he has given us an inexhaustible treasury of Dharma. Each sentence of the Master's teaching, if truly practiced, yields infinite benefits. Many people have asked, "Who received the Master's Dharma transmission?" Whoever truly practices the Six Guiding Principles of the City of Ten Thousand Buddhas (no fighting, no greed, no seeking, no selfishness, no pursuing of personal gain, and no lying) has received the Master's Dharma transmission.

