



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



## 萬眾一心萬佛城 (續)

宣化上人開示 Talk by Venerable Master Hsuan Hua

編輯部彙編 Compiled by Editorial Staff

**萬**佛聖城於一九七六年正式成立，於一九七九年十一月四日，舉行千手千眼觀世音菩薩聖像開光典禮，暨法界佛教大學開幕大典；並於一九八二年十月三十日，舉行三拱山門揭幕、萬佛寶殿開光、五觀齋堂落成典禮。上人本其予樂的慈心，欣喜地宣告：「修行辦道要有個安身之處。這個機會，現在已經因緣成熟，就在萬佛聖城！萬佛聖城需要有萬佛來莊嚴此城，這所謂的萬佛，不是已成的萬佛，而是當成的萬佛；是已發菩提心、現發菩提心、當發菩提心的目下眾佛弟子。萬佛聖城，萬佛聖城，萬佛都來成！」

*City of Ten Thousand Buddhas was formally established in 1976. Later, both the Guan Yin Bodhisattva's statue and the opening-the-eye ceremony, as well as Dharma Realm Buddhist University's grand opening were held on November 4, 1979. Three years after that, the grand opening ceremony for the three-arched main mountain gate, the Ten Thousand Buddhas Hall, and Five Contemplations Hall were held on October 30, 1982. At the opening ceremony in 1982, Venerable Master Hua obviously delighted in addressing the crowd: "Cultivation needs a place to practice," he said. "The opportunity is now ripe and the City of Ten Thousand Buddhas is established. In time, the City of Ten Thousand Buddhas will be graced by the presence of ten thousand Buddhas. These ten thousand Buddhas, however, are not present Buddhas, but future Buddhas: they are Buddhist disciples who have made the resolve for Bodhi, are making it now, or who will make it in the future. So, we can know that ten thousand Buddhas eventually will come to accomplish Buddhahood here."*



1976年接收萬佛城，在剛剛接收的時候，人人都袖手旁觀，在旁邊都看著我的笑話；說：「你看著！那麼大一個地方，他一個窮和尚在那兒，等不到一年就會失敗，門也要關了，地方也要破產了！」現在六、七年了！這六、七年，可以說萬佛城的發展蒸蒸日上，一年比一年好，一年比一年有前途。為什麼這樣子？我為什麼不怕呢？就因為我沒有自私心，沒有自利的心，我是為整個佛教來做事情，不為我自己私人做打算。因為這樣子，所以萬佛城出家人也一天比一天多，翻譯的經典也一天比一天多。現在萬佛也都光臨萬佛城了。七年的時間一眨眼就過去了，可是現在還是正在開發的期間。

### 開天闢地萬佛城

萬佛殿後邊那個球場，就在那兒造一個正法堂。華嚴正法堂面積是大概兩百尺乘兩百二十尺，統統合起來是四萬多尺，四萬尺裏面預備容納一萬人這麼一個大法堂。說我們現在沒有那麼多人，等有那麼多人時就來不及了，現在我們就準備萬佛城將來有萬人聽法，萬人修行。在大慈悲院那個西邊出門口那地方，把那兒樹都砍了，在那造一個大齋堂，就是現在藥師殿和齋堂中間那地方。我們就利用那兩邊都有房子，很簡單就可以造好了。我們現在在外面東邊造的延生堂，是為萬佛城的護法消災延壽的。那麼西邊造的功德堂，是為萬佛城的護法願意歸根結蒂，願意到萬佛城來做一個歸宿，這都是給大家準備的。那麼往生堂和延生堂，是給這個一般的萬佛城的護法預備的。

所以在這，一切一切都要盡量發展。說：「法師，你這要發展，要經費啊！這個經費是不是和我們大家居士來化緣？」你放心好了，我從來就不化緣的。我說做什麼就做什麼，但是不化緣。你不要害怕，你要真不相信，很害怕，那你就早點走，免得讓這個債給

In the very beginning, in 1976, when we accepted the City of Ten Thousand Buddhas, lots of people simply stood by doing nothing except making fun. "Look!" they laughed. "With that huge place, it won't be a year before we see that poor monk fail and have to close up shop! The whole place will go bankrupt!" But see? It's already been six or seven years! So we can see that the City of Ten Thousand Buddhas progresses day-by-day, is better year-by-year, and has a brighter and brighter future. Why? Why am I not afraid? It's because I'm unselfish. Whatever I do, I do for Buddhism rather than for my own personal benefit or advantage. So, not only does the population of the Sangha at the City of Ten Thousand Buddhas increase day-by-day, but also the number of Sutras that we translate increases day-by-day. Not only that, but even though seven years feels like just the blink of an eye, tens, even thousands of Buddhas have already come to the City of Ten Thousand Buddhas, and we are still only in the expansion and development phase.

### At CTTB, We Build from Earth to Heaven.

As for development plans, we can build the Avatamsaka Proper Grand Dharma Hall approximately 200 feet by 220 feet in the field behind the Buddha Hall. So it will be over 40,000 square feet, total, and accommodate close to 10,000 people. Someone says, "But that many people don't come here!" But let me tell you, if we wait until that happens, it will be too late. So we prepare now for 10,000 people who will come later to attend lectures and to cultivate. Furthermore, the new dining hall will be located at the west exit of Greatly Kind and Compassionate Court. The tree there will be removed so that the new dining hall can be built between Medicine Master Hall and the existing dining hall. Since there are buildings on both sides, it's easy to build in the center. The Long Life Hall we are now building is to protect, to eradicate disasters, and to pray for longevity for CTTB. The Merit and Virtue Hall on the west side is for those in the laity who want to return to their roots; that is, for anyone who wants to make CTTB their final resting place. The Rebirth Hall and Long Life Hall are for Dharma Protectors of CTTB.

So, we need to develop as fast as we can. Someone may say, "But Dharma Master! You need money in order to develop. Are you going to ask for donations from the laity?" Don't worry. I never ask people for money. I will do what I say I will do, but I will never ask people for money. You don't need to be afraid. If you don't believe, and if you are still afraid, then you should leave as soon as you can so that you won't be tied down by debt. So, we'll build the Avatamsaka Proper Grand Dharma Hall, (a very large scale project), as well as the Jeweled Pagoda, the Great Jeweled Hall and the Liberating Life Pond. The construction projects are endless. We build from earth to heaven, more and more, day after day. For those who aren't afraid of accumulating merit and virtue, they can come to protect this Way Place. For those who are afraid, they can run away quickly





拖累住。萬佛城要造華嚴正法堂，這是一個大工程。還要造寶塔；還要造大雄寶殿；還要造一個放生池。萬佛城的工程無窮無盡的，所以要在萬佛城開天闢地，這工程一天比一天的多。誰要不怕立功立德，就來這擁護這個道場。你要怕就趕快逃之夭夭，趕快走。

萬佛城是從來不化緣的，從來不向任何人捐（要）錢。咱們造這個山門時候，有人捐了一千多塊錢。捐了一千多塊錢，而這個山門用了二十萬塊錢，因為工程有一些材料從臺灣運來的，又有一些工人都是不容易做的，所以用了不少錢。現在這個延生堂和往生堂，沒有向任何人化緣，也沒有時間化緣，並且做這個工程時，外面多數人還不知道呢。所以外面怎麼說，說我們好，我們也接受；說我們好因為是我們的善知識，說我們不好也是我們的善知識。不論你們講好不好，我們都向前努力去，向前盡我們的能力來做。新造一個戒壇，戒壇恐怕在這個世界上，或者我見的少，那麼如果我見的不少的話，世界上恐怕沒有第二個地方，做的這麼莊嚴，做的這麼圓滿。預備給全世界所有的人要受戒，要真正修行的，到這來受戒。誰來我們都歡迎。我們造這個戒壇，也沒去向哪一方面去化緣，也沒有出什麼緣簿，叫誰幫著添錢，沒有的。我們做很多大的事情，都沒有向外面化緣，捐錢。為什麼呢？我們要認真去做，我們腳踏實地去做去。我們是做出來給人看，不是說出來給人看的。所以萬佛城的宗旨，就是要去躬行實踐。

方才我帶你們看我們新造的一個齋堂，這個齋堂是個可以容納兩千人吃飯的地方。我們不單要造齋堂，我們現在

CTTB never asks people for donations. But when we were building the Mountain gate, a person donated over a thousand dollars, and we spent over two-hundred thousand dollars total to build the gate. Why? Because some materials had to be shipped from Taiwan since they couldn't be manufactured by our workers here. So that's why we spent lots of money on the gate. We didn't ask for donations to build the Long Life Hall and the Rebirth Hall, either. Most people don't even know that we have these projects going on. Know, too, that we will accept comments, good or bad, from people outside of CTTB, because such people are our good-knowing advisors.



But regardless of what people say, we will work hard and move forward. We will try our best, no matter what. The new Precept Platform building, for example, is perhaps the best in the world. Maybe I haven't seen all the Precept Platform buildings in the

world, but I've seen enough. So we can say that perhaps there is no other Precept Platform building in the whole world that is as adorned or as perfect as this one. No matter which part of world you are from, if you want to receive precepts, or to truly cultivate, we welcome you. We didn't ask for donations when we built this Precept Platform building, either. We don't even have a book to record donations in. Why don't we ask for donations when we launch these huge projects? It's because we work seriously and honestly. We show, not just tell. That is to say: we truly follow and practice the principals of the City of Ten Thousand Buddhas.

Just now I have taken you on a tour of the newly built dining hall; this dining hall can accommodate two-thousand people. Not only are we building the dining hall, but also we are beginning to build the great Buddha Hall, which can accommodate as many as ten-thousand people to come to bow and pay respects to the Buddhas. In all the Americas, or even in all of Asia, there isn't a Way-place as large as this one, capable of accommodating ten-thousand people. People may say, "Why build such a large place? What for?" Actually, you can't say that this place is all that big. Within the United States, CTTB is an international city, which means that all the peoples of the world can come to visit; with a smaller place, that wouldn't be possible. In China, our smallest Way-places could accommodate five-hundred to a thousand people, which seemed like a big deal at the time. So here in the United States, I feel that accommodating



就開始要造大殿；這個大殿可以容納一萬人來拜佛的，這可以說是在全美洲，甚至於亞洲也包括在內，沒有哪一個道場有這麼大，有一萬人可以拜佛的。說：「有這麼大一個地方幹什麼呢？」這個地方還不算大呢！你在美國，這是國際間的一個都市，國際間所有的人都可以來的，你地方小了是不夠用的。以前在中國，我們小小一個道場——譬如容納五百人，一千人，這已經不得了了。所以在美國這兒，一萬人我認為是很平常的。看羅馬天主教教堂，都可以容納一萬多人，那我們佛教做一個世界，國際間佛教道場，你要不夠一萬人，當然就不夠用了！

### 【後記一】萬佛開光山門揭幕 劉濟生 記

一九八二年十月三十一日，在北加州三藩市北一百一十哩的瑜伽市達摩鎮妙覺山，萬佛聖城舉行了盛大法會，慶祝三拱山門落成揭幕、萬佛殿開幕、萬佛開光、新建之大齋堂落成揭幕。

三拱山門，是一座中國式新古典建築藝術精華，為佛法西流的象徵，寓意深遠。新建之大齋堂，可供大眾同時用齋。

十月三十一日星期日，連日陰雨初晴，風和日麗，陽光普照。上午九時，四眾弟子及來賓共約數千人前來參加盛會。各方善信大部分來自三藩市、洛杉磯，除美國、加拿大各地外，尚有遠自新加坡、馬來西亞、臺灣、香港均組團數百人前來參加。

三拱山門前，人潮洶湧，典禮開始由當地政府官員、人民代表、各國各地代表共同致詞剪綵，然後又群集在萬佛寶殿前的廣場，舉行隆重的典禮。

萬佛殿開幕時，萬佛聖城總住持宣化上人致詞：

美國是超級大國，故必須做出乎其類，拔乎其萃的大事，天主教、基督教等，在此已奠下良好的基礎，唯獨佛

ten-thousand people is nothing out of the ordinary. Look at the Vatican in Rome, for example. It can accommodate some ten-thousand people. So if we are going to have an international Buddhist Way-place for all the peoples of the world, even room for ten-thousand won't be enough.

### The Inauguration of the City of Ten Thousand Buddhas and the Unveiling of the Gateway

#### A Recollection by Liu Jisheng

On October 31, 1982, the City of Ten Thousand Buddhas of Wonderful Enlightenment Mountain in Talmage, California (110 miles north of San Francisco), had a major celebration for the following: the completion and unveiling of the gate of three arches, opening of the Hall of Ten Thousand Buddhas, inauguration of the City of Ten Thousand Buddhas, and completion and unveiling of the newly constructed large dining hall.

The Chinese architecture of the gate of three arches combines the modern and the traditional. It is an extremely meaningful symbol of the westward movement of the Buddhadharma. The newly constructed dining hall can accommodate large gathering.

Sunday, October 31, turned out to be a sunny and breezy day. Sunshine broke through the clouds that had gathered in the last few days. At 9 a.m., several thousand members of the fourfold assembly and guests joined the celebrations. Most of the Buddhists came from San Francisco and Los Angeles. However, besides the United States and Canada, groups of up to several hundred also came from as far as Singapore, Malaysia, Taiwan, and Hong Kong.

While a sea of people stood before the gate of three arches, the ribbon-cutting ceremony began with remarks by local government and elected officials, as well as representatives from different countries. Later, everyone gathered at the grounds before the Buddha Hall of Ten Thousand Buddhas for a dignified ceremony.







教，尚未在美國發揚光大。鑑於歷史，佛法凡是傳到那個國家，該國勢必興隆，國泰民安，風調雨順。因為佛法主張的就是世界和平。例如中國的漢、唐等，當時佛法興盛，國運也興。後來因為人們不再拿出真心來修道，只在形式上做功夫。故佛法便漸漸衰落，而國運也日走下坡。這是有密切的連帶關係。

而今，正法剛在美國萌芽，即是象徵美國的前途光明，國運昌隆。既然是超級大國，必要有一個超級國際性的正法道場，方能攝受全宇宙的善信。萬佛聖城是世界佛教的發源地。不分國籍、種族、宗派，乃至任何宗教人士，若能遵守城內五大宗旨：不貪、不爭、不求、不自私、不自利者，皆歡迎齊來修行，共同研究真理。

二十世紀英國名歷史家湯恩比曾說：「將來後人回顧二十世紀的發展，會發現：比任何事項轟動，更有意義與重要，甚至超於原子彈、氫氣彈及科技，即是佛教傳入西方。」這句話意義深長！望諸仁者，回味細思，徹底明白。

然後曼都仙諾郡參事部部長致詞說：「有一股의強大力量，來到曼都仙諾郡——這是一股光明的力量。光明的門已開了，不分國籍種族，只要不自私不自利，誰都可以到這條光明的道路來。」

萬佛殿萬佛開光之後，即舉行新齋堂開幕，全體人員數千人在新齋堂前合影留念，齋後萬佛聖城總住持大法師說法，語重心長，聽眾深受感動。下午舉行皈依、授五戒及菩薩戒儀式，並舉行

The Abbot of the City of Ten Thousand Buddhas, the Venerable Hsuan Hua, made the following speech during the opening ceremony of the Hall of Ten Thousand Buddhas:

The United States is a superpower; therefore it must do outstanding things that surpass other countries. Catholicism and Christianity have already established excellent foundations here. Buddhism has been an exception; it has not proliferated here. History has shown us that a country experiences major growth and wellbeing, peace and prosperity when Buddhism flourishes there. This is because the Buddhadharma is about world peace. Take for example the Han Dynasty and the Tang Dynasty in China. During those times Buddhism was at its pinnacle and the nation experienced its Golden Age.

In both cases, Buddhism eventually dwindled because by and by people were no longer sincere. They focused on form. As a result, Buddhism slowly declined. Along with the decline of the religion came a decline in the country's fate. There is a close tie between the two.

The current budding of the Buddhism in America heralds a bright future for the United States. This event is the prelude of a major awakening, a turn for the better, for the entire nation. However, in a super country we should have a super Buddhist center that is of international scale. It should be large enough to accommodate all believers throughout the universe. The City is a Buddhist community open to any nationality, race, or creed. Not only Buddhists, but practitioners of other religions as well, are welcome to come here and investigate true principle with us. The only condition is that they respect and follow the Five Great Guidelines of the City (not fighting, not being greedy, not seeking, not being selfish, and not pursuing personal advantage).

The famous 20th Century British historian Arnold Toynbee said, 'Contact of the Occident with Buddhism is historically the most important encounter of the twentieth century.' Surpassing even the invention of atom bomb or halogen bomb and other technology. I believe that is correct.

The Chair of the Mendocino County Board of Supervisors said in his remarks that a "potent force has come to Mendocino County... a force of light... The door to the light is now open to everyone, without regard





放生法會，至下午四時，盛會圓滿結束。

### 【後記二】比丘尼恒謹 記

憶自一九八一年於金輪寺皈依上人後，我問要怎樣修行才能有結果？師開示：「堅、誠、恆」。迨知出家眾的法號皆是「恆」字頭，乃私下思量：要學佛者必須立堅固願，對佛與法須發誠敬心，且需恆長不懈，依法行持。噫！這佛法大道可是漫長而遙遠！

一九八二年十月金輪寺組團參加聖城山門落成，我惋惜的說：「若不是果晨（長女）會計師考試在即，我很想去參加呢！」上人不經意的說：「若參加，還準考上。」於是決定參加。山門落成典禮日，信徒雲集，列隊兩行立在山門前，上人著紅色法衣，諸比丘弟子亦皆著紅色袈裟，陸續登上山門的樓臺上，上人居中間，比丘弟子分立兩側，肅穆莊嚴。典禮



程序已記憶不清，只記得典禮圓滿之前，上人宣佈：「有願有求者，自己向佛菩薩默述請求。」上人在城樓上念念有辭，我則在下誠求菩薩加被果晨順利考取會計師為盼。後來發表，她以八十四分順利考取會計師（會計師考試以七十分為及格），感謝菩薩、師父的慈力加被。我將此事稟告上人，上人說：「那是她的事，我不知道。」上人絕無以德者自居。

待續

to nationality or race, requiring only that one be selfless and altruistic. This is the path of light.

The opening of the new dining hall took place immediately after the inauguration of the ten thousand Buddhas at the Hall of Ten Thousand Buddhas. The entire crowd of several thousand gathered in front of the new dining hall for photographs. After the meal, the honorable Dharma Master, the Abbot of the City, gave a thoughtful and meaningful Dharma talk that deeply moved the audience. Ceremonies for transmitting the Refuges, the Five Precepts, and the Bodhisattva Precepts, as well as for liberating life, went on until 4 p.m., marking a happy conclusion to the occasion.

### My Response

#### By Bhiksuni Heng Jin

I remember since I took the refuge with Venerable Master in 1981, I asked Master how I can cultivate to be able to have some results. Shr Fu gave his instruction: [Perseverance, Honesty and Persistence.] Therefore left home people's Dharma names begin with Heng, which in English translates as Constantly, or Always. I thought it over: Buddhists must set up perseverant vows, raise honest respectful mind towards Dharma, and need to practice and uphold the vows according to Dharma with unremitting persistence. Ah! The Buddha Dharma's Way is long and remote.

Gold Wheel Monastery organized a group to participate in the establishment of City of Ten Thousand Buddha's mountain gate in October, 1982. I said with regret: "If Guo Cheng (Eldest daughter) is not going to have her Accountant test soon, I really want to go!" Venerable Master said it carelessly: "If you come, your daughter will pass the examination for sure." So I decided to go. The celebration day for the establishment of the Mountain Gate, there were great many disciples in the assembly, formed two rows in front of the Mountain Gate. Venerable Master wore red Dharma Robe. All the Bhikshus wore red Precepts Sash; they climbed up the stairs one by one. Venerable Master stood right in the middle of the assembly, Bhikshus were on his left and right sides, serious and adorned. I could not remember the procedures of the assembly, I just remembered before the celebration finished, Venerable Master announced: "People who have wishes, pray to Buddhas and Bodhisattvas silently on your own." Venerable Master was speaking in the Gate Tower while I was standing down underneath praying sincerely that Buddhas and Bodhisattvas can bless Guo Cheng to be able to pass her Certified Accountants exam. When the result came out, she scored 84 and passed the exam (the pass mark for certified accountants exam was 70). Thanks to Buddhas and Bodhisattvas, Venerable Master's blessings. I told this story to Master, Master said: "This is her own business, I knew nothing about it." Master never sees himself as a virtuous one.

To be continued