



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



萬眾一心萬佛城 (續)

一九八二年七月四日宣化上人開示於萬佛聖城

A talk given by the Venerable Master Hua on July 4, 1982 at the City of Ten Thousand Buddhas

編輯部彙編 Compiled by Editorial Staff

萬佛聖城的城慶

今天是美國的國慶日，建國紀念日。國家有紀念日，個人也應該有個紀念日。什麼是個人的紀念日？我們現在要開始做個真正的佛教徒，紀念我在佛教中做了多少事？有多少貢獻？是佛教護持我，還是我來護持佛教？若是佛教護持我，我應如何去報答佛恩？如果我是護持佛教，就應該問問自己，我出了多少力量？我在心中是否還有渣滓？是否還有污濁的思想？我應該用什麼力量來擁護佛教？把這些題目認清楚了，然後才算得上是一個真正的佛教徒，一個真正的擁護佛教者。

萬佛聖城，是一個佛教在西方建立的最基本道場，是整個世界佛教的發源地，也是整個世界佛教的歸源地；不但如此，也是所有

Celebration of the Anniversary of the City of Ten Thousand Buddhas

Today is the Independence Day of the United States of America, the day for commemorating the founding of the nation. The country has a day of commemoration; each person should also have a day of commemoration. What is each person's day of commemoration? Starting now, we want to become true Buddhist disciples, and we want to remember how much work we have done for Buddhism and what contributions we have made. Is Buddhism supporting me, or am I supporting Buddhism? If Buddhism is supporting me, how am I going to repay the Buddha's kindness? If I am supporting Buddhism, how much strength have I put forth on its behalf? Do I still have garbage in my mind? Do I still have defiled thoughts? What kind of effort should I be exerting to support and protect Buddhism? When I have figured out the answers to these questions, I can be considered a true Buddhist, a true supporter of Buddhism.

The CTTB is one of the foundational monasteries of Buddhism



宗教的歸源地。無論哪一個宗教，願意到這裏研究佛學，一律歡迎。所以萬佛聖城是所有人的萬佛聖城，也是所有菩薩、賢聖僧、羅漢、辟支佛的萬佛聖城，也是所有善男信女的萬佛聖城。你若想做佛教的一分子，必須擁護萬佛聖城，不可以破壞萬佛聖城。

護法韋馱菩薩與伽藍聖眾菩薩，過去只是觀望著萬佛聖城，看著我這一個不會做事的人想建立道場，不知道是否能建立起來？現在我告訴你們：護法韋馱菩薩與伽藍菩薩！你們不可再觀望了，你們應盡護法的責任來擁護萬佛聖城，有萬佛聖城就有佛教；若萬佛聖城沒有了，佛教也沒有了。

今天是國慶日，我們也建立萬佛聖城的城慶。我們人人要循規蹈矩，擁護萬佛聖城，做護法的諸天也不能袖手旁觀，要特別發大菩提心，擁護華嚴道場。萬佛聖城是華嚴境界，宣揚華嚴大法，教化三千大千世界所有的魔軍。在過去，魔王常到萬佛聖城搗亂，常常破壞萬佛聖城的規矩，可是從今天開始，我們要把一切規矩法則都建立起來，令正法更能發揚光大。

萬佛城的什麼是最第一

摘錄上人七十年代的開示

萬佛城不是要爭第一，但是你們在這兒住，要知道萬佛城的哪一個在這個世界上是第一的。今天我們來檢討萬佛聖城的這個第一；你們想一想，什麼是最第一？

各位所講的，都是好像螞蟻啃西瓜，在皮上那兒轉，沒有真正鑽到萬佛城裏面來；萬佛聖城的真正第一，沒有人能貼出來！萬佛聖城是佛最多的地方，佛是世界最多的——萬佛。

還有，萬佛聖城是世界上最平等的地方。有錢人到這兒也是一樣的，沒有錢的人到這兒也是一樣的。佛教徒到這兒，我們也招呼；其他宗教徒到這兒，我們也招呼，沒有什麼分別。我們大家吃東西也都是一樣的，東西擺在那裏，誰願意吃什麼就拿什麼，不願意吃就不拿，這是最第一的。全世界沒有像萬佛城吃飯這麼樣子平等的，沒有這樣！我們雖然沒有七個、八個那麼多種的齋菜，但是我們這裏，大家都吃一樣的，沒有什麼分別；這一點，就不容易做到的。好像我們客人來，有預備那個

in the West. It is the source of the world's Buddhism and also the point of return for Buddhism throughout the world. Moreover, it is also the point of return for all religions. Followers of all religions are welcome to come study the Buddha's doctrines here. The CTTB is everyone's CTTB. It is also the CTTB of all Bodhisattvas, sages and worthies in the Sangha, Arhats, and Pratyekabuddhas. It is also the CTTB of all kind and faithful people. If you want to be a part of Buddhism, you should definitely support and protect the CTTB; you may not harm the CTTB.

In the past, the Dharma-protectors Weituo (Vajrapani) Bodhisattva and Qielan (Sangharama) Bodhisattva merely observed the CTTB from afar, watching to see if such an incapable person as myself would be able to establish a Way-place as I wished to. Now I am telling you, Dharma-protectors Weituo Bodhisattva and Qielan Bodhisattva, you can no longer just watch from a distance. You ought to fulfill your duties as Dharma-protectors and come support the CTTB. If the CTTB exists, then Buddhism exists. If there were no CTTB, there would be no Buddhism either.

Today is the American Independence Day, and we are also commemorating the establishment of the CTTB. Everyone should abide by the rules and support the CTTB. The Dharma-protecting gods should not just stand by and watch, either; they must bring forth a great resolve to support this Avatamsaka Way-place. The CTTB is the Avatamsaka realm; it proclaims the great Avatamsaka Dharma to teach and transform all the troops of demons in the universe. In the past, the demon kings often came to the CTTB to cause trouble, and they frequently transgressed the rules here. Starting today, we are going to firmly establish regulations and laws, so that the Proper Dharma can flourish even more gloriously.

What Is Top-Rated in CTTB?

Excerpt from instructional talk by the Venerable Master Hua in 70'

The CTTB is not about being "Number One". However, those who are staying in here should know in which respects the City is "Number One" in this world. Today, let's examine in what way the City is "Number One". How do you think it is "Number One"?

Everyone, your answers are just like an ant gnawing the skin of a watermelon. You didn't truly enter the inside of the CTTB. None of you were able to display the true Number One of the CTTB. The CTTB is the place where the most Buddhas are. Ten Thousand Buddhas – that's where the most Buddhas are in the world.

Furthermore, CTTB is the most impartial place in the world. Whether you're rich or poor, you're all the same. Whether you're a Buddhist or a non-Buddhist, we treat you equally without any discrimination. That is why we are impartial. Everyone eats the same thing. The food is all laid out; you're free to take it or not as



客人房，那也不是什麼特別的，都是普普通通的；我們吃什麼，他們也就是吃什麼，或者加多一點——我們就那麼預備，但是多數也都是隨眾。這是一個，貧富平等、貴賤平等；沒有什麼貴賤、貧富差別，沒有！因為我也很不聰明的，也不會分辨哪個是富的、哪個是窮的？哪個是貴的，哪個是賤的？不會分別這一些！

我們現在在這兒，穿衣服也平等。我以前穿這個色的衣服，我現在叫大家都穿這個色，這是男的；女的呢？也都穿的一樣的，不過顏色淡一點，這都是一種平等的表現。所以你們就是對我好，我也是這樣的；對我不好，我也這樣子。沒有什麼特別的！你們對我好的人，我也給你們跪著；對我不好的人，我也給你們跪著。這萬佛城，師父跪徒弟，師父給徒弟叩頭；這是最第一的，這是世界沒有的，哪個地方都沒有的！你不信，你去找去！

還有我們這個廁所第一。你看，廁所這麼多在那兒空閒著！果悟說廁所是最好的；她說最好的，我說最多的。今天一早，我又和陳教授說：「我說的這個第一，你一定會很好笑的，笑我了！」我說：「我們萬佛城的人，大便第一！」怎麼大便都會變成第一呢？不臭；因為沒有吃有營養的東西，大便都是很香的。狗也沒有機會吃，因為沖到衛生廁所裏頭去了；倒在那化糞池裏一化，也沒有什麼味道。

那實際真正第一，就是我們人能注重戒律，勤修戒定慧，息滅貪瞋癡。說：「那旁的地方也是這樣的！」旁的地方恐怕就沒那麼認真。說：「那你有什麼證明呢？」因為我過去參學過很多地方，經驗得很多了，我沒有看見一個地方是這樣用功的。

還有，方才有人說萬佛聖城空氣第一，這也是有一點意思。因為空氣裏頭沒有那麼厲害的毒，很清涼的；所以空氣清新，也可以說空氣第一。環境也是不錯！我們萬佛聖城環境，在全世界佛教道場來說，這樣的道場還沒有，我還沒有遇到過！沒有這樣子天造地設的設備，都這麼現代化，沒有的。

要想法子自己種菜

現在我們苦了這麼多年，盡吃人家菜市場掉（註：丟掉之意）出來的菜，我們搬回來吃；這麼多年，我們應該自強了，應該自立了！應該自己這麼多地方，來種菜維持自己的菜蔬，不

you wish. If the food is not enough, you're free to add more. Or if you got your fill, you can put back whatever's left over. This is the utmost "Number One" thing in CTTB. There's no other place in the world that is as equal in eating as in CTTB. Even though we don't have seven to eight kinds of vegetarian dishes, everyone eats whatever food we make without distinction. And just this is not easy to do. For example if we have visitors, we prepare a place for them to stay. However, the rooms are just plain and simple. Whatever we eat, they'd eat the same food. Perhaps we'd cook a bit more. This is how we prepare our food. The majority would follow the assembly. This is a place where rich and poor are equal, high ranking or low ranking are equal. There's no difference. Because I'm not smart, I don't know the difference between rich and poor, high and low; I don't know the difference between these.

What we wear here is the same. I am wearing a certain color of robes that all the monks wear; the nuns wear the same robes, except the color is slightly lighter. This is another form of equality. That is also why, if you treat me well, I'll treat you this way, and if you don't treat me well, I'll still treat you this way. There's no special treatment. I can kneel before those who treat me well, and I can also kneel before you if you don't treat me well. This is CTTB, where the Master kneels to the students and the Master bows to the students. This is to be Number One. There's no place in the world where you can find such a thing. If you don't believe it, go look around for yourself.

And there are many more aspects; for example, our toilets are "Number One". You see, over here, we have a lot of unused toilets! Guo Wu said that our toilets are the best. She said they're the best, but I think they're the most. This morning, when I was talking to Prof. Chen, I said, "If I told you the Number One thing we have here, you'd laugh at me. Here in CTTB, we have the most excrement." How could excrement be Number One? It doesn't stink, because no one eats anything that's nutritious; that's why our excrement is quite fragrant. Also, the dogs don't have the chance to eat it because it is all flushed down to the septic tank and there isn't any smell.

In reality, the true Number One here is that we pay attention to precepts – we vigorously practice precepts, samadhi and wisdom, while eradicating greed, anger, and delusion. Someone may say, "But other places do the same thing, too". It's only to be feared that the other places you're referring to may not be seriously practicing. "How can you prove it?" you may ask. Well, in the past when I was learning, I experienced a lot and I never saw any places that were as vigorous as this.

Moreover, someone said a while ago that the air in CTTB is "Number One". There's another meaning to this. Because the air inside the city does not contain any malevolent poison. It is pure and cool. All the air here is refreshing, which is why the air in



要盡依靠外邊了；外邊每一次用一個禮拜送菜回來，來回淨汽油錢就很多，去拿的人工這也都是很多的。在這兒有這麼多地方，要想法子自己種菜；供大家菜蔬，每天都可以吃新鮮的菜。為什麼不這樣做？為什麼要盡等著吃人家不要的菜？修道這是因時制宜，因事制宜；我們不能千篇一律，抱著一條道就跑到黑的。要能自己生產，自己吃的、用的都自給自足，這是好的；我們這麼多人，各人拿出各人的力量，來維護這個道場。

弟子：師父，種菜可以到外面去拿馬糞來，現在還是可以用馬糞來做肥料。

上人：馬糞可以，最好就是用大糞。

弟子：大糞？這裏都是用抽水馬桶，都沒有了！

上人：沒有，最好用我們自己用的那個化糞池啊！把那個水都流到菜地裏去，那是最好的方法；菜也是你給它越邇邇的東西，它長得越肥沃，它是不垢不淨的。那個外邊的馬糞可以！好像他們用科學做的肥料，那不好的；人吃了，對人的身體不好。在什麼地方有馬糞呢？

弟子：或者他們養馬的地方，也可以免費拿的。

上人：是嗎？

弟子：我們以前拿過的！

上人：那還有羊糞，是不是？我記得他們那個地方很多羊糞，我來回走，總有那一股羊味。羊的那個味道太不好了！馬糞好，沒有那麼膻味，不那麼厲害！馬糞拿來，把它埋到土裏，就肥沃了！這我在東北，我都在路上撿糞當肥料嘛！我什麼都做過！我告訴你們，我是一個窮家出生，很貧寒的，什麼都沒有。我到現在，雖然你看著我有萬佛城，又是這麼多道場，我還是守著我年輕時候的宗旨，什麼也沒有。我住著的地方有些個東西，都是為著這個道場的大家來保管的，我自己什麼都不要的。

【後記】 恒良法師講於萬佛聖城開光三十週年七月四日大法會

早期萬佛聖城剛成立，我們有非常多的事情要做，而這裏只有幾個人，師父每個禮拜都來跟我們講法，來為大家打氣。他每次進山門以後，不休息，不會找時間坐下來或是喝水，就直接到佛殿開始講法。

記得有一次，大家工作得很累，那時候好像是剛把核桃撿完，所以感覺特別的累，大家都

CTTB is “Number One”. The environment is also pretty good. You’ll never find an environment like this within any Buddhist community of the world. You’ll never find a place that is completely equipped with modern facilities like this.

Planting Vegetable Gardens for Ourselves

After suffering for all these years, eating vegetables that were discarded by the market, we should now strive to improve ourselves and be self-reliant. We should plant our own vegetables in these many fields to support ourselves. We shouldn’t rely on the outside. Our weekly expenses on gas to buy vegetables for one week is a lot, and the labor of going and picking out the vegetables is also a lot. Since this place is big, with so many fields, we should find ways to plant vegetables and offer everyone vegetables. Every day we can have fresh vegetables. Why shouldn’t we do it that way? Why should we rely on the vegetables discarded by others? Cultivating means taking appropriate action. We shouldn’t be so inflexible that we run ourselves into a dead end. It would be great if we can produce on our own, produce the food we take, and be self sufficient. We have a lot of people; each of us should use his or her energy to support this monastery.

Disciple: Master, can we use horse manure as fertilizer for the vegetables we’re growing?

Ven Master: Yes, you can use horse manure. It’s better if you use the human excrement.

Disciple: Human excrement? We use flush toilets here; therefore, no human excrement is left for us to use.

Ven Master: If there isn’t, then it’ll be better if we take it from our septic tank and irrigate the vegetable garden with the water directly flowing from this tank. This is the best way to grow vegetables. The filthier fertilizer you give the vegetables, the fatter they grow. They are neither defiled nor clean. The horse manure from outside is also fine. However, the chemical fertilizers are not good for because they harm the human bodies when consumed. Where would you get horse manure?

Disciple: Most likely where horses are raised. It is free.

Ven Master: Is that so?

Disciple: We have taken them in the past!

Ven Master: How about sheep manure? I remember they also have lots of sheep manure in that place. When I walked by, I could smell the odor of the sheep. Horse manure is better; the odor is not that foul and strong. You can take the horse manure and bury it under the ground as fertilizer. When I was in Manchuria, I would take the droppings collected from the road as fertilizer. I’ve done many kinds of things. Let me tell you. I was born in a poor household, very impoverished, and we didn’t have anything. Even now, although you see that I have established the City of Ten Thousand Buddhas and many other monasteries, I still maintain



有點失去精力。師父回來，他說：「今天我們會有一個特別的開示，大家都要上台報告萬佛聖城有什麼獨特的地方。」有的人說這是西方最大修行的道場，有人說我們佔地最大，建築物也最多；大家一一發言之後，逐漸感到疲倦一掃而空，每個人都越來越有精神。師父每次都是最後一個講，他總結說：「你們每個人都講得很對，但是，還有一項大家沒想到的，就是在整個世界上，沒有任何一個道場像萬佛聖城有這麼多的廁所。」當初大家都說萬佛聖城太大，只有上人說還不夠大。現在從廁所來看，真的是不夠用。

那時候我們沒有任何空調設備，吃的也少，人家供養什麼就吃什麼；我們的穿著也都不一樣，大家供什麼就穿什麼，所以我們的袍子有淺咖啡色的，有深咖啡色的，還有灰色的。還有帽子、襪子、鞋子這些都不一樣，所以我們那時候是一個非常有趣的一組人。當時，師父教導就是「不要打妄想」。太熱不要打妄想；太冷，也不要打妄想。不管遇到什麼境界，就是不要打妄想，自然什麼事情都OK，不會有問題。現在我回想起那個時候，是一個非常好的經驗，讓我們好好的專心修行。我相信上人來到西方，不僅是為了建立佛法，而是為了讓佛法永住，讓無數的後代的人可以一直學習佛法。萬佛聖城是一個非常大的地方，在這三十年的時間有無數的人來幫忙，用他們的時間、精力、資源來讓聖城變成現在的樣子，我們非常感恩。

☯待續

the same principle I did when I was young, which is that I don't own anything. The things I have now in my residence are for the monastery. I am just keeping them for everyone. I myself don't want anything.

Appendix 1:

A talk by Dharma Master Heng Liang on July 4, 2009 at the 30th Anniversary of CTTB

In the early days at CTTB, there were only a few people but a lot of work to do. The Ven. Master would come here to speak Dharma for us and give us a pep talk. I remembered he never rested every time he came through the mountain gate. He would not find time to drink water but directly proceeded to the Buddha Hall to speak Dharma instead.

I remembered once when everyone was tired because of the heavy workload, the Ven. Master came again and had everyone go on stage to tell what they thought was most unique about CTTB. Some people said that CTTB was the largest Buddhist monastery in the West; others said that CTTB had the largest campus of all. After talking about CTTB, everyone felt energized and the fatigue went away. Finally it was the Ven. Master's turn. He said, "All of you are right. However, there is one thing no one thought about, which is that CTTB is the monastery with the most toilets." At the beginning, everyone felt that CTTB was too big of a place for us. The Ven. Master was the only one who said it was not big enough. Now when it comes to the number of toilets, there are really not enough toilets for people to use now.

There was no heater or air-conditioning in the early days of CTTB. We had very little food to eat. Whatever people offered was what we ate. Our robes were all different as well; whatever people offered was whatever we wore. Some of us wore light brown robes, some dark brown and grey. Our hats, socks and shoes were all different styles. So, we were an interesting bunch. At that time, Ven. Master taught us "no false thinking". When it is too hot, don't give rise to false thoughts; when it is too cold, still no false thinking. Regardless of the states we encountered, "Don't give rise to false thinking," then "everything is going to be OK naturally, no problem." Now thinking back, that was a very good experience that allowed us to focus on our cultivation. I believe that the Ven. Master came to the West not to merely establish the Buddhadharma but also wanted the Buddhadharma to abide eternally so that numberless generations to come can keep learning Buddhism. CTTB is a very large place. Innumerable people came to help with their time, energy and resources so that CTTB can become the way it is now. I am very grateful!

☯To be continued