



萬佛聖城的建築——無中現有，全憑真誠

The Architecture of CTTB: Manifesting through Pure Sincerity

編輯部彙編 Compiled by Editorial Staff

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城內的一磚一瓦，記錄著前人貢獻智慧、經驗及精力，如何無中現有、建設萬佛聖城的故事，也令人對其過程的葦路藍縷升起無限的敬意與感恩。萬佛聖城的建設是無止無息的，誠如上人所說，「萬佛城要開天闢地，這工程一天比一天的多，誰要不怕立功立德，就來擁護這個道場。」在此敬邀天下各方人士來此培福培慧，共同發心建設道場。

開山祖師的願景 ——萬佛聖城是佛教的羅馬

80年代初上人揭示：「萬佛聖城不怕人多，也不怕人少。現在萬佛已光臨萬佛寶殿，將來世界宗教人士也會光臨萬佛聖城。目前的齋堂，僅能容納五百人用齋。若遇大法會時，常發生(城內住眾與訪客)無法同時用餐。因此之故，先建大齋堂，能容納二千人。之後，則是計畫修建大雄寶殿和寶塔，還有大型放生池。萬佛聖城的建築工程，就是要在萬佛聖城開天闢地，建設世界宗教徒的歸依處。」

有人問上人：「法師，這樣發展，需要大量經費啊！是不是想向我們居士化緣？」上人回答：「你們放心吧！我從

Continued from cover inner page

From every brick or shingle in the City, one could feel how people in the early days contributed their wisdom, experiences and energy to establish CTTB out of nothing. Their hardship and toil in creating the City evoke our respect and gratitude. The process of developing CTTB is ceaseless, just as Ven. Hua said: "CTTB is developing. There are more and more construction projects day by day. Whoever is not afraid of creating merit and virtue may come to support this monastery." Here, we are cordially inviting everyone from all corners of the world to join us in fostering blessing and wisdom. We hope more people will bring forth their resolve to help further develop CTTB.

The Vision of the Founder: CTTB is the Rome of Buddhism



In the early 1980s, the Venerable Master Hua said: "CTTB is not afraid of having too many people or too few people. Now, ten thousand Buddhas have arrived at the Jeweled Hall of Ten Thousand Buddhas, and in the future people

of many religions will come from around the world. Our current dining hall can only hold 500 people. Often during a large Dharma assembly, not everyone can eat together. Hence, we will build a big dining hall that can hold 2,000 people. Afterwards, we also plan to build a Jeweled Hall of Great Heroes and a jeweled pagoda along with a large pool for liberating life. The construction projects at CTTB are endless and boundless. We are founding the City of Ten Thousand Buddhas as a



來不化緣的，你們不要害怕。誰要害怕被化緣，請早點離開萬佛聖城；誰不怕立功立德，就在萬佛聖城擁護道場。告訴你們，我說做什麼事，就做什麼事，絕對不說空話，我一定要建立世界宗教徒歸依處的！」

有人說：「要這麼多空房子幹什麼？」上人回答：「這不是給現在預備的，是給後人預備的；恐怕十年之後的這個地藏法會，到那時候就知道有多少人。現在還是人很少，那時候人就多了，就住滿了，甚至還不夠住！」

因為這地方，我是預備作為十方的供養處、十方的共修處。這是在西方第一家，無論什麼宗教的人士到這兒來，我們都歡迎的。他到這兒來住啊、吃啊，做他自己的儀式，都可以。還有，這裏我預備做為佛教五大宗的場所，所以地方必須要大一點，必須要人多一點！」

「天天來朝拜萬佛城的眾生很多很多，他們都希望在萬佛城得到一種真正的覺悟。所以四面八方，都有你看得到見的眾生、看不見的眾生來朝拜萬佛城。所有每一個國家來的，都是來到這兒朝拜萬佛的，同時也來拜千手千眼大悲觀世音菩薩。也就好像到羅馬那地方朝聖似的，萬佛城就是一個佛教的羅馬——教皇住的地方。」

紙上神遊萬佛聖城

萬佛聖城目前已開闢使用的面積，約有八十英畝之廣，共有大型建築物七十餘棟：行政中心辦公室、無言堂、戒壇、妙語堂、道源堂、法大圖書館、君康素食館、如來寺、大悲院、喜捨院、福居樓等，各個不同功能的建築群。另外還有菩提、馬鳴、龍樹、麒麟、師子等家庭式的精舍，環境清幽寧靜，空氣清新。城內春天花木青蔥，秋天紅葉滿城，松鼠、麋鹿、兔子是樹林間的常客，果園裏則處處可見孔雀昂首踱步，不時啄取葡萄為食。無論是仰視或俯觀，皆令人感到清逸舒暢，心曠神怡。現在就讓我們從三拱山門開始來紙上神

sanctuary for all the religious people in the world.

"Some say, 'Dharma Master, such development will require tremendous funds! Are you asking for donations from our laity?' Don't worry. I never ask for donations or scheme. You don't need to be afraid. Anyone who is still afraid of being asked to donate may leave CTTB as soon as he or she likes. Whoever is not afraid to create merit and virtue can stay and support CTTB. Let me tell you, I do what I say and don't make empty promises. I am determined to build a sanctuary for all the religious people in the world.

"Someone may ask, 'Then why is there a need for all these empty buildings?' They are not prepared for the current residents, but for the people of the future. Ten years later, you will know how many people there will be in the Earth Store Bodhisattva Dharma assembly. Now we only have a few people, but in the future, there will be many people filling up all the rooms and there won't be enough rooms for everyone!

"I have planned to set up CTTB as a place for people from the ten directions to make offerings and engage in spiritual practice; this is the first such institution in the West. No matter which religious group comes here, we welcome them. They can come here to live, to eat, and to perform their ceremonies and rituals. I am also establishing CTTB as a place for the Five [Buddhist] Schools of Practice. Hence, this needs to be a large place that can accommodate more people!

"There are many living beings who come to the City of Ten Thousand Buddhas every day to pay their respects. They all hope to attain true enlightenment here. So, there are both visible and invisible living beings who have come from all over to make a pilgrimage to CTTB. They have come from every country to pay their respects to the ten thousand Buddhas as well as the to the Greatly Compassionate Guanyin Bodhisattva of a Thousand Hands and a Thousand Eyes. The faithful who make a pilgrimage here are like those [Catholics] who make pilgrimages to the holy city of Rome; the City of Ten Thousand Buddhas is the Rome, that is, the dwelling of the Pope, of Buddhism."

A Virtual Tour of CTTB

Currently about eighty acres of the City of Ten Thousand Buddhas have been developed for use as part of the monastic complex. Twenty-five of the seventy-some large buildings are already being used for religious, educational, administrative, and residential purposes. The remaining 400 acres are fields, orchards, vineyards, and woods. In the springtime, the flowers bloom and the trees have fresh young foliage. In the autumn, the red leaves flutter down, filling the City. Squirrels, deer, and rabbits dwell in the woods. Peacocks dance in the vineyards, feeding on the grapes. Whether seen from a distance or at close quarters, the City gives people a feeling of cheerful expansiveness. Whether one gazes at the City from the ground or from above, one feels refreshed, relaxed, and content. So, let's start our virtual tour of CTTB.



遊萬佛聖城。

三拱山門 袖裏乾坤

進入聖城，一定會先經過這座夜晚大放光明，有如暗夜明燈的雄偉山門。這座高大的三拱山門落成於1982年，正上方鐫著「萬佛聖城」，左上方是「如來寺」，右上方是「法界大學」，兩旁並鐫刻對聯——「華嚴法會楞嚴壇場四十二手眼安天立地，妙覺世尊等覺菩薩千百億化身變海為山」。許多虔誠的善信來到萬佛聖城，還未走進山門，便先合掌對山門問訊，因為山門上鐫刻的字眼中，不僅有開山祖師宣公上人一生的行誼宏願，更有上人教導弟子的許多修行法門。

山門的另一面，正中央則鐫著「化被萬邦」，左上方是「教育英才」，右上方是「戒法莊嚴」。楹聯的上聯鐫著是，「慈悲普渡信者得救發菩提心勇猛精進成正覺」，下聯是「喜捨同修禮之獲福立堅固願忍辱禪定悟真詮」。這正透露出上人當年建設萬佛聖城的理念——教育與修行並進；同時也揭櫫萬佛聖城與法界佛教大學的遠景——佛教的羅馬、那爛陀大學。

三拱山門自1979年開始建造，於1982年完工落成。當時初築山門時，是由上人的西方老弟子歐果法居士帶領一批義工一起工作。義工中有幾位是剛皈依完、願意改過自新的「華青幫」青年（文見VBS July-August 2008）。他們雖發心來成就，但是並不具備建築相關技能，然而上人說：「你去了，自然就會了！」劉果銳居士回憶說，「本來那個做木工的，人家一鋸就好了，我們就四鋸、五鋸的，鋸得木頭都不成樣子了！」

……上人那個時候一個禮拜回來聖城一次，給大家打氣，因為每個人都希望看見上人。『喔！上人要來囉！』那天特別有精神，做得特別起勁，第一個木框就這麼樣做出來的。」就這樣，慢慢地把牌樓中間那個木架子給做出來了。

「萬佛城從來不化緣的，不向任何人（要）捐錢的。做這些工程，外邊人多

Coming through the Triple-Arched Gate, One Enters Another World

On the main entrance to the City of Ten Thousand Buddhas, a gate of three arches, the words “The City of Ten Thousand Buddhas” are engraved at the top in the center. “Tathagata Monastery” is engraved on the left and “Dharma Realm Buddhist University” is engraved on the right. The first line of the engraved matching couplet says, “The Flower Adornment Dharma Assembly, the Shurangama Platform, and the Forty-two Hands and Eyes establish the Heavens and the Earth.” The second line says, “The World Honored Ones of Wonderful Enlightenment and the Bodhisattvas of Equal Enlightenment, with a billion transformation bodies, can turn oceans into mountains.” Before walking through the gate, many faithful visitors will first make a half bow to the couplet with joined palms. This is because the inscriptions on the gate express not only the great vows and conduct of the City’s Founder, Venerable Master Hua, but also numerous practices that were taught to his disciples.

On the other side of the gate, “Teaching and Protecting All Nations” is inscribed in the center, “Educating for Outstanding Abilities” is on the left, and “Adorning with Dharma and Precepts” is on the right. The first line of an engraved matching couplet says, “With kindness and compassion, cross over all. Those who believe will be saved. Bring forth the Bodhi mind and advance with courage and vigor to perfect the Right Enlightenment.” The second line says, “With joy and compassion, cultivate together. Those who worship will obtain blessings. Make firm vows and practice patience and Dhyana-concentration to awaken to the true teaching.” This couplet reveals the ideal of Ven. Master when he built CTTB back then – that education and spiritual practice go hand in hand. At the same time, this couplet also describes the vision of CTTB and Dharma Realm Buddhist University – as the Rome of Buddhism and Nalanda University.

The construction of the triple-arched gate started in 1979 and was completed in 1982. The project was done by a group of volunteers headed by the Ven. Master’s long-time disciple, Bob (Guo Fa) Olson. Among the volunteer workers were some former members of the China Youth (Wah-ching) Gang, young people who took refuge and started new lives. Although they resolved to help, they had no construction skills. However, the Ven. Master said to them, “You will know how naturally when you get there!” Simon Lau recollects, “Basically, when a carpenter saws wood, he does the job with the first cut. For us, it would take four or five tries to the point that the wood no longer looked like wood. At that time, the Ven. Master would come back to the City once a week to encourage us since everyone wished to see him. We would think, “Oh, the Ven. Master is coming today!” and be extra energetic in our work that day. That’s how the first wooden frame was made. Gradually, the wooden frame for the middle arch was also done that way.

CTTB never asks for donations from anybody. Most of the people outside don’t know about these projects. Many people were puzzled and asked, “How was the mountain gate built?” The Ven. Master mentioned once, “How did CTTB come into being? It came from our hard work



數還不知道。」許多人都不禁納悶，那山門怎麼蓋起來的？上人提到，「萬佛城怎麼來的？萬佛城就是從我們苦幹來的、修行來的。我們修行不能自讚毀他，說我們修行是對了。但是我們有多少是真的，諸佛菩薩就有大感應！」記得當初造這座山門的時候，有人發心捐一千多元，但因為山門工程有些材料須從臺灣運來，還有都是不容易做的工，要請一些個工人來做，所以用了不少錢。

【附記】比丘尼恒貴2009年9月11日講於法界聖城
於80年代有一次上人在妙語堂問大家，你們有誰記得萬佛城山門的對聯？當時四眾弟子沒有一個人會背。上人說，「你們住在裏邊十多年了，竟然沒有一個人記得萬佛城山門的對聯，令我多傷心，多難過！」當年我是個學生，放假來訪萬佛城，聽到上人這麼說，就鼓起勇氣，用不靈光的普通國語背出來「華嚴法會楞嚴壇場……。」上人聽了說，「也不對，是『華嚴境界』，妳記錯了。」我暗自思維「應該沒有記錯呀！」第二天早課之後去山門看看，我沒背錯啊！

後來有機會問上人，「我沒背錯啊，為什麼上人說我錯呢？」上人說，「哦，一開始我本來是寫『華嚴境界』的，後來才換成『華嚴法會楞嚴壇場四十二手眼安天立地，妙覺世尊等覺菩薩千百億化身變海為山』」。山門的這副對聯，個人覺得這正是上人的境界，上人一生修行的精華所在，大家不要忽略了！

行政中心——到達聖城的第一站

通過雄偉的山門，菩提路的右邊是聖城的行政大樓，左邊福居樓的左翼是年紀大的女眾出家人及居士居住的地方；右翼的菩提精舍是女居士住的地方，中段則是城內的醫務所。每位抵達萬佛聖城的人士，必須先到行政中心辦公室登記，以便安排相

and cultivation. In cultivation, we cannot praise ourselves, disparage others and say that our cultivation is right. However, we are somewhat sincere; hence, we have received tremendous responses from the Buddhas and Bodhisattvas!" I remember when we started the project to build the mountain gate, someone resolved to donate over a thousand dollars. However, because some materials had to be imported and shipped from Taiwan and because that type of work was not easy and we had to hire professional workers, we ended up spending quite a lot of money.

[Appendix] A Talk by Bhikshuni Heng Gwei, September 11, 2009, at the City of the Dharma Realm

Back in the 1980s, the Ven. Master once asked the assembly at Wonderful Words Hall, "Can any of you recall the matching couplet inscribed on the mountain gate?" At that time, no one could recall it. The Ven. Master said, "All of you have been living in the CTTB for more than ten years, yet none of you can remember the mountain gate's matching couplet. This makes me feel very sad." Being a student visiting CTTB during my holidays at that time, I mustered my courage and recited it to the Ven. Master in simple mandarin, "The Flower Adornment Dharma Assembly, the Shurangama Platform..." The Ven. Master said, "That is wrong! It should be 'The Flower Adornment State'; you have remembered it wrongly." At that time, I silently thought that I should have remembered it correctly. The next day after the morning recitation, I went to the mountain gate and checked it out: I was right! Later I had an opportunity to ask the Ven. Master, "I did not memorize it wrongly; why did the Master say that I was wrong?" The Ven. Master said, "At the very beginning, I wrote 'The Flower Adornment State' but later I changed it to 'The Flower Adornment Dharma Assembly, the Shurangama Platform, and the Forty-two Hands and Eyes establish the Heavens and the Earth'." I personally feel that the matching couplet at the mountain gate describes the Ven. Master's state as well as the essence of the Ven. Master's entire life of cultivation. No one should overlook it!

The Administration Center: The First Stop at CTTB

Passing through the grand mountain gate, as one travels up Bodhi Way one will see the Administration Center of CTTB on one's right. To the left is the Tower of Blessing, consists of the left wing where the elderly nuns and laywomen live, the right wing which is the Bodhi House where laywomen live, and the clinic. Everyone who arrives at





關的招待。行政中心裏，並設有展示廳、禪堂、貴賓室、會議室與流通處。今年甫裝修完成的展示廳，未來將規劃為迎接參訪者的第一站，讓訪客能在短時間內對聖城的歷史、佛教的精神，以及上人的道德風範有概要性的認識與瞭解。

融合東西方風格的禪堂，有著寧靜安詳、和大自然合一的氛圍。在此靜坐一會兒，能令人心身放鬆，思慮沉靜下來。流通處，除了提供佛教文物外，更有上人的經典淺釋、開示法語各類出版品，包括書籍、錄音帶、CD、DVD、MP3等，並有創刊近四十年的《萬佛城金剛菩提海》月刊。在此所陳列流通的各種文物、出版品，除了介紹佛教思想之外，更重要的目的是促進東西文化的交流。

萬佛寶殿——聖城最光明的地方

順著菩提道繼續向東南方走，沿路有育良小學、培德中學和女學生宿舍。育良小學女生部校舍的前身，是療養院的護士教室；其後方的喜捨院，目前是女眾的僧寮，則是當年的小兒科病房。沿著菩提道向北邊走，學校對面就是萬佛聖城的主要地標——萬佛寶殿。萬佛寶殿，是城內住眾每日參加佛門功課的所在，也是聖城最光明的地方；晚上大眾亦聚會此處聽經聞法，長養善根。大殿內，鋪著赭紅色地毯，擺著槐黃色拜墊，上方垂懸著片片幢幡，八盞古色古香的大型吊燈，將整個佛殿的氣氛襯得莊嚴肅穆，古意盎然。這座寬敞佛殿的前身，相信誰也不會想到竟然是個室內籃球場。因此殿內的硬體設計，仍然保留著密封式的廂壁與閣樓。



←萬佛寶殿未莊嚴前的原始面貌

——室內籃球場

The original appearance of the gymnasium before the décor of the Ten Thousand Buddhas

→早期樸實無華的佛殿
The simple, no-frills Buddha Hall in the early days.

CTTB should first sign in at the Administration Center in order to be properly received. The Administration Center includes an exhibition lobby, Chan Hall, VIP Room, conference room and a book and gift shop. The exhibition lobby was just renovated this year as the first stop to welcome visitors. According to the plan, the exhibition lobby will serve multiple functions in the future so that visitors, in a short period of time, can gain a general understanding of CTTB's history, the essence of Buddhism, and the Ven. Master's exemplary deeds.

Combining Eastern and Western style, the Chan Hall has a peaceful atmosphere that allows meditators to be relaxed in body and mind. Aside from Buddhist souvenirs, the Book and Gift Shop primarily sells translations of the Venerable Master Hua's Dharma talks and lectures on sutras in the forms of books, CDs, DVDs, and MP3. There are also issues of Vajra Bodhi Sea, the monthly journal of the City of Ten Thousand Buddhas, which is almost in its fortieth year. In addition to propagating the Buddha's teachings, these publications and audio-visual media facilitate cultural exchange between East and West.

The Jewelled Hall of Ten Thousand Buddhas: The Brightest Place in CTTB

Traveling southeast along Bodhi Way, one sees in succession: Instilling Goodness Girls Elementary School, Developing Virtue Girls Secondary School and the Girls' Dormitory. The classrooms of Instilling Goodness Elementary School were originally nursing classrooms for the mental hospital. Joyous Giving House, the nuns' residence behind the girls' schools, was originally a pediatric ward. To the north, across from the elementary school is the main landmark of CTTB, the Jewelled Hall of Ten Thousand Buddhas, where residents gather to attend the daily ceremonies. Rows of yellow bowing cushions are lined upon the red carpet. Many ornate banners are suspended above. It is the brightest place in CTTB. The assembly gathers here to listen to the sutra lectures and Dharma talks to nourish their roots of goodness. The entire Buddha Hall is magnificently adorned with red carpet, yellow bowing cushions, banners hanging in the front, and eight large antique-looking hanging lamps. Probably no one would guess that this spacious hall used to be an indoor basketball court, which is why the structure is completely sealed with no windows.





殿內中央供奉的千手千眼大悲觀世音菩薩，是上人特別從香港聘請當代中國佛像木雕大師——王泰生居士，前來雕造的。王居士花費幾年的光景，終於完成千手千眼觀世音菩薩的立像。這尊近二十呎高的木刻觀音像，層層千手穿前後，朗朗慈目掌心現，巍巍佇立，法相莊嚴。關於這尊觀世音菩薩的掌故，上人說：「各位要知道，這觀音菩薩不是今天來的，很早以前就來了，不過你看不見，你就不知道他在這兒。現在這是一個木頭造的像，他來了，你們各位就說：『這個觀音菩薩來了。』其實有沒有這個像，千手千眼觀世音菩薩早就來了。你們沒有見著這個像，就不知道他已經來了。」一誠化百災，觀世音菩薩的慈悲和感應是不可思議的，只要心誠，有求必應。所以萬佛聖城觀世音菩薩的靈應事蹟，也是多不勝數。

萬佛寶殿內的四面壁上，左右前後，共有一萬多尊小佛像。這些都是上人在三十多年前，徹夜不眠，一尊接著一尊，親手塑造、描繪而成的，筆觸淳樸，輪廓不假修飾。據說上人塑造萬佛時，在每一尊佛像裏都安放一撮自己的頭髮。當我們很誠心注目禮拜這些小佛像時，會感受到他們彷彿在訴說上人將在此打造萬尊生佛的願力，進而提醒自己要用心精進修行，不要懈怠懶惰。

待續



There is a nearly twenty-foot-high wooden statue of the Thousand-Handed, Thousand-Eyed Guanshiyin (Avalokiteshvara) Bodhisattva in the Hall of Ten Thousand Buddhas. The Venerable Master commissioned Layman Wang Taisheng, a master sculptor of wooden Buddhist statues from Hong Kong, to carve this statue. Layman Wang spend several years creating this Thousand-Handed, Thousand-Eyed Guanshiyin Bodhisattva statue. Majestic and towering, this adorned figure is crowned with transformation Buddhas. There are a thousand hands in the front and back, each with a compassionate eye in its palm. Regarding this statue of Guanshiyin Bodhisattva, Venerable Master said, "All of you must know that Guanshiyin Bodhisattva didn't just arrive here today. He arrived long before. It's just that you can't see him; therefore, you don't know he is already here in spirit. Now, when the actual wooden status arrives, you say, "Guanshiyin Bodhisattva is here!" In actuality, the Thousand-Handed, Thousand-Eyed Guanshiyin arrived long before this statue." One thought of sincerity can dispel myriad disasters. Guanshiyin Bodhisattva's compassion and her response to prayers are inconceivable. As long as one is sincere, one's wishes will be fulfilled. There are countless stories of responses received from Guanshiyin Bodhisattva at the City of Ten Thousand Buddhas.

The most eye-catching thing about the Jewelled Hall of Ten Thousand Buddhas is that the walls on all four sides are covered with a grid of compartments, each of which contains a statue of a Buddha. The Buddhas' features are simple and serene, not elaborately decorated. It should be mentioned that these ten thousand Buddha statues were made by the Venerable Master himself over thirty years ago. Foregoing sleep, the Master spent the nights casting each statue from a mold and then etching its features by hand. It is said that when the Master cast the molds, he added a bit of his own hair to each statue. When we sincerely focus and bow amidst them, we will feel these small Buddha statues telling us of the Master's vow to create ten thousand living Buddhas here, and urging us to cultivate vigorously and not be lazy.

To be continued