



感恩回顧 精進前瞻

萬佛聖城開光三十週年法會

Bhikshuni Heng Liang:

In the summer of 1976, a practice session was held at the City of Ten Thousand Buddhas [CTTB]; I especially remember the year, because it was the 200th anniversary of the United States, and the Venerable Master announced the opening of Dharma Realm Buddhist University at CTTB—tuition free to the citizens of the country as his anniversary gift. In case you are wondering, that gift of free tuition has since expired. That same year he also founded Instilling Goodness and Developing Virtue Schools at the City.

Several years later, when the mountain gate was erected, the Venerable Master had carved plaques installed above the three arches of the gate, front and back. As you enter CTTB, the central plaque reads “City of Ten Thousand Buddhas,” the plaque on the left reads, “Tathagata Monastery,” and the one on the right reads “Dharma Realm Buddhist University.” As you leave

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比丘尼恒良：

在1976年的暑假，我們在萬佛聖城有一段修行的時間。我特別記得那一年是美國獨立的二百週年，上人說我們法界大學要開幕，學費完全免費，這是給美國二百週年紀念的生日禮物。如果你在想這個禮物到現在，還有沒有效呢？這個免學費的禮物已經失效了，已經過期了。同一年上人也在萬佛城創辦了育良小學、培德中學。

幾年以後，當我們把山門建立起來，山門的三個拱門上雕刻了幾個字，中間的拱門寫「萬佛城」，左邊寫「如來寺」，右邊寫「法界大學」；如果你從萬佛城離開的時候，你也會看



the City, the plaques read, “Teaching and Transforming All Nations,” in the center, “Educating for Outstanding Abilities,” on the left, and “Adorning with Precepts and Dharma” on the right. This was—and is—his statement, carved in stone: CTTB is a place where cultivation and education go hand in hand. Of this, then, there should be no doubt.

One of the Venerable Master's primary missions in coming to the West was to reform and renew education. Education had become in this country at best the accumulation of artifacts of knowledge. This kind of education he often referred to as garbage collecting. At their worst, schools had become job-training facilities, and college students chose their majors according to the professions they thought could earn the most money when they graduated. Children and young adults were no longer taught the essential human virtues in the educational process. This type of education was designed for a consumer society in which a person's success in life was measured by how much—how much wealth, how much fame, how many objects of desire,

and so on—one could accumulate and possess before one died. The purpose of life was to buy things, and people were raised to be consumers. This type of education was surely bringing the human race and the planet to the point of extinction. And so in order to save lives something has to be done, and Shr Fu chose the reform of education to do that.

The Venerable Master revealed to us that in chasing after empty, superficial gain, much of the human potential had been covered over; and that we human beings are actually the most wonderful and efficacious among the myriad creatures. Yes, humans can be extremely clever and create all sorts of strange machines and technological inventions. But in doing that, we not only create more problems for ourselves and for the planet, we miss out on the essence of what it is to be human and end up lost, unhappy, and confused.

And so the Venerable Master connected us with the wisdom and virtues of old that had been forgotten or neglected and awaken us to our own potential. He applied a variety of skillful methods to teach and transform us. At the elementary level,



Reflecting with Gratitude and Renewing with

到山門的三個拱門上提的字，在中間是寫「化被萬邦」，左邊寫「教育英才」，右邊寫「戒法莊嚴」。這就是上人建設萬佛城，把教育跟修行並進的理念，對我們來說這是無所懷疑的。

上人來到西方的其中一個使命，就是希望能夠改革教育。因為教育在美國來講，一直都是知識的累積而已；從最壞的方面來講，這種教育是收集垃圾。學校變成工作訓練的機構，大學生在選主修的時候，都是根據將來畢業以後，能夠賺多少錢的職業為主，小孩子或者年輕人都沒有受過基本道德的薰陶。這種的教育促使我們的社會，只重視個人的物質生活。以有多少的財、多少的名、多少的物質，來衡量這個人到底成不成就；死之前，他有多少財產，來衡量這個人社會上成不成功。我們一直就是在購買和消費的價值觀長大，這樣的教育會把地球上的人類趨向滅亡的地步。我們如果要救人類的話，必須要做一些事情。上人選定從教育改革

著手。

上人告訴我們，我們要改變生活方式，不要再追求那些表面上虛妄的得失；尤其人類是萬物之靈。是的，人類非常聰明，能夠製造或發明各種不同的機器，以及科技上各種的發明。但是在發明這些東西的同時，我們也為自己、為這個地球帶來更多的問題。基本上，我們迷失了根本，變得毫無目標，不快樂，更加迷惑。

上人用古人的智慧和道德連結起來，把我們原有的潛能跟覺性連結起來，他用許多不同的方法來教化我們。在小學的階段，培育孩子們孝順，孝順是人類最基本的道德。孝順並不是只有關心或愛護我們的父母、報他們的恩而已，而是將報恩的方法延伸到比我們幼小的眾生，或者是我們的同輩，乃至於尊敬我們的老師，對社會有一種責任感——包括對國家及世界的責任感；從往菩薩道這個層次來講，孝順就延伸到所有眾生身上。

在中學，我們強調培養品德。學生高中畢業以後，他能夠尊重自己，知道生活的目標是什麼，而不是變成一



children are instilled with the most essential human virtue—filiality. This filiality is not only the caring respect for our parents and the wish to repay their kindness, but it extends to kindness toward those younger than us, fraternity toward our peers, respect toward our teachers, and a sense of responsibility to society, to the country, and to the world. At the Bodhisattva level, this sense of filiality extends to all human beings.

In secondary school the emphasis is on developing character, so that by the time a student graduates from high school, he or she has a sense of self respect and a purpose in life. Rather than simply being yet more insatiable consumers, these young people are inspired to contribute to and benefit the world.

At the next level, the university level, the Ven Master emphasized tapping into our inherent wisdom and sharpening our faculties so that we could distinguish reality more clearly, which of course, is a much higher level of education than simply the accumulation of facts. To

do this, he taught a series in “Developing Inherent Wisdom,” and applied a variety of skillful teaching methods for sharpening our so called “Dharma Selecting Eye.” The Venerable Master often said that this kind of education is the best national defense, the best contribution to society, and the most effective way to help people improve themselves. It is as David Rounds said: “This kind of education helps us to recognize who we really are and teaches us how to become good people. And this sets the foundation for Buddhahood.”

The Venerable Master had a great vision for the university—that in the future it would become a contemporary Nalanda, as respected as Harvard. Obviously we are not there yet, and it will take many, many people and very much work and effort for his vision to be realized. Over the years of his teaching, the Venerable Master demonstrated time and time again that the only thing limiting us is our own fear, our own selfishness, and our own minds. So as recipients of his unfailing compassion, we can only press on together so one day his vision can be realized.

☞ To be continued

Vigor (continued)



個很不滿足的消費者。啟發這些年輕人為這個社會貢獻所能，往高尚的目標前進。

在大學的階段，上人強調開發本有的智慧，讓我們的根器更犀利，有觀照實相的能力，我們的學習不只是知識的積聚而已，教育有更高一層的標準。要達到這樣理想，上人教一系列的「主觀智能推動力」，並採用了多種教學方法，來熟練增強我們所謂的「擇法眼」。上人常常說教育就是最好的國防，對社會有最好的貢獻，也是幫助人們改進生活最有效的方法。誠如昨天阮果舟說這種教育讓我們覺知自己到底是誰，然後教導我們怎麼樣當個善良的人，為成佛打下很好的基礎。

上人對大學也有很大的願景，未來的法界大學會是現代的那難陀大學，跟哈佛大學名望一樣的高，所以很明顯的，我們需要投入很多的人力、努力才能實現他的願景。上人這麼多年的教導，



一次又一次告訴我們，其實會限制我們達到這個目標，就是我們的恐懼、自私、以及我們的心。因為上人的慈悲，我們才能受到這麼好的教導，只能說我們要很努力、團結一致前進，他的願景能夠早一天實現。

☞ 待續