



城友之聲 Voices of City Friends

郭清源2019年12月1日講於萬佛聖城
吳蓮蓮 英譯

A Talk Given By Cheng Guan Koay at the City of Ten Thousand Buddhas on December 1, 2019
English Translated by Lianlian Wu

諸佛菩薩，上人，各位法師，雖說修行不要有罣礙，可我心裡還是罣礙著關於學校的事情。知道上人對學校特別重視。正如大家所知道的，教育是最好的國防。我在小的時候就悟到讀書的重要性。我知道教育可以給一個人帶來智慧和知識。所以那時候我就發心想要建一所學校。

我現在體會到辦學校真的很不容易。因為一所學校只靠義工是很難運作的。而且在小的地區也很難找到義工來幫忙。若是要付錢請人又很麻煩。現在外面退休的老師大多數只能暫時性地教一、兩天課程。當然美國人是很有福報的，他們都很願意來做義工。可是即便如此我們還是很難找到老師。再加上有時候我們沒有宣告我們需要老師，別人也不知道我們缺老師。所以我一來到萬佛城就覺得自己很幸運能夠來到這裡。因為知道萬佛聖城要建城是很不容易的。建學校也很重要。

小孩到一定年紀是需要上學的。有研究講到：小孩子在0-6歲是聽母親的話，6-12歲是聽父親的話，之後就需要找一個好的榜樣，就是要接觸到善知識。小孩在學習和生活中接觸最多

Buddhas, Bodhisattvas, the Venerable Master and all Dharma Masters, we say that when we practice the Way we should free our minds from hindrances, yet I am concerned about education at the City of Ten Thousand Buddhas (CTTB)'s schools. We know the Venerable Master paid a lot of attention to education. As we all know, education is the best defense for the country. I realized the importance of education when I was just a young child. I know that education can bring wisdom and knowledge to a person, so even back then I was determined to build a school.

I now realize that running a school is really not easy. It's almost impossible for a school to run if it only relies on volunteers. And it's hard to find volunteers in small areas. Yet, it is also quite troublesome to hire and pay teachers, [especially with a low budget]. Most retired teachers can only teach for a day or two temporarily. Of course, Americans are blessed, as many people are all willing to come and volunteer their time. But even so, we still have a hard time finding teachers. Plus, sometimes we don't announce that we need teachers, so no one knows of our needs. As soon as I arrived CTTB, I felt very lucky. I know that it is not easy for CTTB to build this Wayplace, and establish schools.

Children need to go to school at a certain age. Some studies show that children from birth to 6-year-old listen to their mothers, and children from ages 6 to 12 listen to their fathers. After that, they need to find a role model, a good role model. This means they should be exposed to good teachers. The people whom children interact with

的是朋友。同時一個孩子的家庭背景也是會影響到他的成長和他以後的前途。所以之前想到建學校不只是收學費和發獎學金。建的學校也是要宿舍的。這樣就可以讓沒有好的家庭環境的小孩有一個好的環境來讀書。我自己的家庭環境就不好。來美國讀書我十年都沒回過家。可是讀書時也只是在盲目中學習。沒有一個真正道德上的好榜樣。直到我遇到佛法，找到了人生的方向。

關於修行，末學學到的是：性——就是每一個眾生都有佛性。願——就是發了願就要老老實實地行下去。行——就是一直做下去。念佛也是一樣的。我們提到一心不亂，得一才有定。可是大多數念佛的人還是會有疑惑。有疑惑就是還有在問阿彌陀佛怎麼還沒來呀？阿彌陀佛是不是臨終時才來呢？或者是病中的人問為什麼我還有病呀？我認為最好還是好好的老實念佛，這樣就不會有疑問了。不管你覺得是是不是，都要一直好好地做下去。你信心強就會有突破。

不管是一個國家，還是一個學校，還是佛教的興旺與衰敗都是每一個人的責任。

the most in their studies and in life are their friends. At the same time, a child's family background will also affect his/her growth and future. So when I was younger and came up with the idea of building a school, I didn't just think about tuition and scholarships. A school also needs a dormitory. In this way, children without good family backgrounds can have a wholesome environment in which they can study. My own family background was not good. I haven't been home in the past ten years since I came to study in the United States. At times, I just learned blindly from people without a real moral role model. I did not find direction in life until I encountered Buddhadharma.

What I have learned about practice is that: "Nature" refers to all sentient beings possessing the Buddha nature; with "Vows", when one vow is made, one must carry it out honestly; and in "Practice," just keep doing it. It's the same with chanting the Buddha's name. As we mentioned, when the mind is not scattered, then we can gain Samadhi, deep concentration. But most people still have doubts when reciting the Buddha's name. We have doubts and keep asking why Amitabha Buddha hasn't come yet. Will Amitabha come only when we are on our deathbeds? Or a sick person might ask, "Why am I still sick?" I think it is better to recite the Buddha's name diligently, then there will be no doubts. Whether or not you believe in what you are doing, just keep doing it well— if you are confident, you will have a breakthrough.

Whether in a country or school, the rise and fall of Buddhism is everyone's responsibility.

朱果翔2019年10月6日講於萬佛聖城

吳蓮蓮 英譯

A Talk Given by John Chu at the City of Ten Thousand Buddhas on December 1, 2019

English Translated by Lianlian Wu

我們在萬佛城一起共修。每一個人每天在這裡共修的同時也為聖城做個人分內的事情。我覺得我們應該有一個關於萬佛城的整體願景，總體計畫。也許這個願景在師父創辦萬佛城的時候就已經很明確了，但是我們都習以為常，不能察覺我們現在所行所

We practice together in the City of Ten Thousand Buddhas (CTTB). Every day everyone does his or her own duty at CTTB while practicing here. I think we should have an overall vision, a master plan for CTTB. Perhaps when the Venerable Master founded CTTB, the vision was clear. However, we are so used to the way we do things that over time that we cannot perceive whether what we are doing is

做是不是有按照這個宗旨，按照這個願景在做。

上人成立萬佛城當然是要大家都能夠成就佛道。在《法華經·方便品》裡頭也提到，諸佛世尊出世的大事因緣就是為了讓所有的眾生都悟入佛的知見。

萬佛城的願景跟總體計畫是很高遠，很崇高。所以這個願景對於我們平常的住眾和訪客來說是有距離感的。因為感到距離很遠就給它放在一個角落，習焉不察。也漸漸地忘記了這個願景，用我們自己凡夫的知見來做一些日常的決定。

我們可以從自己做起。回顧自己的人生願景和總體計畫。

我自己常常回想我怎麼想要搬來萬佛城，是因為這個地方風景好嗎？還是因為這個地方物資條件種種好嗎？

當然不是了。上人就說我們遠渡重洋來到這個地方，假如只是為了衣食住行的條件比較好，那太沒有意思。所以我們不管是在家人出家人西方人東方人男女老少，老遠發心來到聖城，每一個人一定要盡自己的一點責任，盡自己的一點的心力為佛教做點事情。相信這是我們每一個人的初發心，這樣才有意思。

在上人的傳記中有提到他年輕的時候的一個境界或者說是夢境。夢境中上人走在前面，後面有很長很長的人群跟隨，有男女老少東方人西方人很多人。我們都是跟隨上人隊伍裡的一份子。當然這條路是不容易走的，因為這是要出三界，要到佛國的菩提道路。《普賢菩薩行願品》裡面講到：「所有與我同行者。」我們都是菩提道上的法友。在世間裡大家不是親家就是冤家。但在這裡我們沒有跟誰特別親，也沒有跟誰有冤仇。大家都是在菩提道上互相鼓勵的法友。我們都很幸運，因為我們都跟隨上人往佛國的道路上走。❀

done according to this vision.

The Venerable Master founded CTTB so that all of us could accomplish the Buddha Way. The *Lotus Sutra's* "Chapter on Expedient Means" also mentions that the Buddhas appear in the world because they wish to lead living beings to awaken to the knowledge and vision of the Buddhas.

The vision and master plan of CTTB is grand and lofty. We, the residents and visitors, feel that such a vision is far and distant. Because we feel it is too far away for us to achieve, we have put it in a corner of our minds. Gradually, we forget about this vision and use our unenlightened knowledge to make everyday decisions.

We can start with ourselves, review our vision and overall plans for our lives.

I often think about what made me move to CTTB. Was it because of its beautiful scenery? Was it because this place provides good material conditions?

Of course, that was not why. The Venerable Master said before that if what we wanted after a long journey across the ocean was for a better life with food and shelter, then this goal is not meaningful. Therefore, whether we are laypeople, left-home people, Western people, Eastern people, male, female, old or young, since we intended to come all the way from where we were to CTTB, each of us must take our responsibility to do something for Buddhism. I believe that this was our initial intention, and such a goal is most meaningful.

In the Venerable Master's biography, there are references to a state or dream he had when he was young. In the dream, the Venerable Master was walking, followed by a very large crowd, including men and women, young and old, Eastern and Western people. We are all part of this team following the Venerable Master. Of course, this road is not easy to walk, because it is to go out of the three realms and it is the Bodhi Way to the Buddha land. In *Practices and Vows of Samantabhadra Bodhisattva Chapter*, the Bodhisattva mentions, "**All who walk with me.**" We are all Dharma friends on the Bodhi Way. In the world, everyone is either friends or enemies. But here, we are not particularly close to anyone, and neither are we enemies. We are all Dharma friends who encourage each other on the Bodhi Way. We are all very lucky because we follow the Venerable Master to go to the Buddha's land. ❀