

從地湧出萬佛城

From Underneath the Earth There Wells Forth a City

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An Excerpt from Venerable Master Hsuan Hua's Commentary on the *Avatamsaka Sutra*
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這萬佛城是從地湧出一個新興的佛教道場，所以一切的一切都在改進之中。那麼，我們把我們一天的所行所作的功課，儘量使它盡善盡美，成就一個完美的弘揚佛法的道場。

所以在過去，亞洲的佛教，從什麼地方興的，從什麼地方衰的，我們都應該知道。佛教發達，就因為有真正行持佛法的人，有真正的修行人；佛教的衰弱，就因為沒有人行持佛法了，所以也就沒有人修行了。佛教還是佛教，不增不減；可是在我們人世間，這個佛教啊，就日漸衰危了，幾幾乎就斷滅了。

在發達的時候，都是有那一些大德高僧、善知識，他能為法忘軀，不辭勞苦，為佛教而努力，任勞任怨，不避一切的風霜和艱苦，所以佛教才能發達。佛教衰弱，就是人都不行持，不修行了，所以就一天不如一天，出家人也都懶惰了，所謂「摩訶薩不管它，彌陀佛各顧各」，我自己清閒一點，什麼事情做得好，與

This City of Ten Thousand Buddhas (CTTB) just welled forth from under the earth as a new and developing Bodhimanda. Because it is new, everything is in the process of being improved. Therefore, let us try our best to perfect our daily cultivation, so that we can create a perfect Bodhimanda which will become a center for the propagation of Buddhadharma.

We should all be aware of what caused Asian Buddhism to flourish and decline in the past. When Buddhism flourished, it is because there were true cultivators of the Dharma, as well as people who truly upheld and perpetuated the Dharma. When Buddhism declined, it is because there were no true cultivators of the Dharma, and no people who truly upheld and perpetuated the Dharma. Buddhadharma is still Buddhadharma, and it doesn't increase or decrease; however, in this Saha world, Buddhism is gradually declining and is almost gone.

When Buddhism flourished, there were virtuous and eminent monastics, good and wise spiritual mentors, who sacrificed their lives for the Buddhadharma. They did not fear toil or difficulty, and worked tirelessly, enduring others' complaints and criticisms. They went through wind and rain, hardship and danger. That was why Buddhism flourished.

When Buddhism declined, it is because very few cultivated, and as a result Buddhism grew increasingly weaker day by day. Monastics also became lax and lazy, and did not cultivate — it was just as the saying goes: “Mahasattvas don't care about others. Amitabha, every man for himself.”

我也沒有大關係；做得不好，與我更沒有什麼大關係。這不負責任，不為佛教來做事情，所以佛教就衰危了。過去就是這樣子的。

在過去的佛教，就是上殿過堂。除此以外，有的地方有佛學院，就講講經說說法，也是鳳毛麟角，更談不到天天講經說法。偶爾有一個講經法會，就好像是佛出世那麼樣的盛；沒有法會呢，冷冷清清的，誰也都不做什麼。所謂出家人，就是一天吃「三個飽，一個倒」，三個飽就是吃三餐，一個倒就是睡覺。有的持午的地方就是吃兩個飽一個倒。早晚功課是隨喜去做一做，其餘都沒有什麼事情幹了。所以出家人閒著啊，在那兒就打妄想。

可是，萬佛城不是那樣的，萬佛城我們照常作早晚功課，中午過堂吃飯，早晚不吃東西。在這個事情完了之後，還各人有各人的工作，有的就翻譯經典，有的就往外邊做工作，有的在裡邊工作，各辦其事，不那麼懶惰的。

所以我們這兒講經，天天都講經，多多少少得講一點，我們這個講經和旁的地方又有不同，怎麼樣不同法呢？我們這兒講經是大家共同來研究，因為大家都是初次練習，誰也不能一定說自己講的就正確的，就連我包括在內，我雖然講了很多經，但是有的時候講的道理或者還不徹底，或者不正確，或者附會牽強，這都會有的。因為這個嘛，你們聽經的，要聽出有什麼不合理的，有什麼錯誤的地方，或者沒有說明這經中的義理，那麼大家就到這個講臺上，發揮自己的意見。❀

[Even 'Bodhisattvas Mahasattvas' care only about themselves; everybody says 'Amitabha, Amitabha' but they are still only concerned with their own advantage.] The widespread mindset was: "I want to take it easy and relax. If things are done well, it doesn't bother me. If things are done badly, I couldn't care less!" People didn't want to take responsibility [for the good of Buddhism]. They did not work for the sake of Buddhism, therefore Buddhist practice declined to the point of perishing. This is what happened in the past.

In the past, monastic practice consisted mainly of going to the Buddha hall and the dining hall every day. Other than that, some places had institutes for the study of Buddhism, where there were lectures on the sutras and Dharma talks. However, that was very rare, let alone to have lectures and Dharma talks everyday. Occasionally, there might be a sutra lecture somewhere. A great event like that was so rare that it would be comparable to a Buddha appearing in the world. When there was no such Dharma assembly, everywhere was quiet and deserted, and basically nobody was doing anything. There was a saying that went: Everybody ate so much, that for every four monks, "three were full, and one fell" "Three were full" means they ate three meals, and "one fell" means one was fast asleep. In some places, where they did not eat after noon, "two were full and one fell." They followed what other people were doing during morning and evening ceremony, but otherwise, they had nothing to do. When monastics were left idle, they got caught up in a lot of false thoughts.

However, CTTB is not like that. Our everyday practice is to attend morning and evening ceremony; at noon, we go to the dining hall to eat, and we don't eat in the morning and the evening. Other than this, everyone has his or her own duties: some of you do sutra translation, others work outside, others inside, each one doing his or her respective job without slacking off.

So we have sutra lectures here every day; [whether the lecture be long or short,] we must carry on with it everyday no matter what. There are also some differences between the way we lecture on the sutras and the way other places do it. How are we different? When we do it, everybody is involved — together we study and investigate. Many of us are first timers and thus none of us can say that our words or opinions are correct, not even myself. Even though I have lectured on many sutras, nevertheless, sometimes I still give an incorrect explanation or do not give a thorough enough interpretation; or I might have made use of an incompatible or unsuitable analogy — sometimes things like this happen. This being the case, when you are listening to my sutra lectures, if you notice something unreasonable, illogical, or erroneous, or if you see that I have failed to reveal the meaning of the sutra, you should ascend the lecture stand and freely express your opinion. ❀