



The Founding of Fo Guang Shan

佛光山開山的故事

Buddhism in Every Step (H9)

Venerable Master Hsing Yun

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星雲大師簡介

一九二七年生，江蘇江都人，十二歲於南京棲霞山禮宜興大覺寺志開上人出家，曾參學金山、焦山、棲霞等禪淨律學諸大叢林。

一九四九年春天來台，主編《人生》雜誌等刊物。一九五三年創宜蘭念佛會，奠定弘法事業的基礎。

一九六七年創建佛光山，以人間佛教為宗風，致力推動佛教教育、文化、慈善、弘法事業。先後在世界各地創建三百多所道場，又創辦多所美術館、圖書館、出版社、書局、雲水醫院、佛教學院，暨興辦西來、佛光、南華、南天及光明大學等。一九七一年後，相繼成立『大慈育幼院』、『仁愛之家』，收容撫育孤苦無依之幼童、老人，及從事急難救濟等福利社會。一九七七年成立『佛光大藏經編修委員會』，編纂《佛光大藏經》、《佛光大辭典》。並出版《中國佛教

A Brief Biography of Venerable Master Hsing Yun

Venerable Master Hsing Yun was born in Jiangsu Province, China in 1927. He has studied at various renowned Buddhist institutions such as Qixia Vinaya College and Jiaoshan Buddhist College.

Master Hsing Yun arrived in Taiwan in 1949, and soon after became the chief editor of the publication, *Human Life*. In 1952, his efforts in establishing Buddhist Chanting Groups strengthened the foundation for his subsequent endeavors in the promotion of the Dharma. The Master founded Fo Guang Shan Monastery in 1967, with the primary goal of promoting Humanistic Buddhism through Buddhist education, culture, charity, and propagation of the Dharma. Since then, over two hundred branch temples have been established in major cities around the world. He also set up art galleries, libraries, publishing houses,

經典寶藏精選白話版》，編著《佛光教科書》、《佛教叢書》、《佛光祈願文》、《人間佛教叢書》、《百年佛緣》等。先後榮膺世界各大學頒贈榮譽博士學位，有智利聖多瑪斯大學、澳洲格里菲斯大學、美國惠提爾大學及香港大學等，並獲頒南京、北京、人民、上海同濟、湖南及中山等大學名譽教授。

大師弘揚人間佛教，以地球人自居，對於：歡喜與融合、同體與共生、尊重與包容、平等與和平等理念多所發揚，於一九九一年成立『國際佛光會』，被推為總會會長，實踐他『佛光普照三千界，法水長流五大洲』的理想。

bookstores, mobile clinics, Buddhist colleges, and universities including University of the West, Fo Guang University, Nan Hua University, Nan Tien Institute, and Guang Ming College. Since 1970, Da Tzu Children's Home, Fo Guang Senior Home have been built to support and assist those in need of emergency relief and social services.

In 1977, the Fo Guang Tripitaka Editing Board was formed to compile the *Fo Guang Buddhist Canon* and *Fo Guang Dictionary of Buddhism*. Others including *Selected Chinese Buddhist Texts in Modern Language*, *Fo Guang Textbooks*, *Essential Guides to Buddhism*, *Pearls of Wisdom: Prayers for Engaged Living* have also been published.

Master Hsing Yun has dedicated his life to propagating Humanistic Buddhism. As a “global citizen,” he continues to foster “joy and harmony,” “oneness and coexistence,” “respect and tolerance,” and “equality and peace” throughout the world. When he founded the Buddha's Light International Association in 1991 and was elected president of its world headquarters, he was closer to realizing the ideal of having “the Buddha's light shining throughout the three thousand realms, and the Dharma water flowing across the five continents.”

佛光山開山的故事

一九六七年五月十六日，
佛光山開山奠基典禮，
信徒說：「師父，
怎麼選這個地方建道場？
這是個連鬼都不到的地方！」

我說：「鬼不來不要緊，
只要佛來就好了！」

有人說：「這是鳥雀都不來的地方，
哪裡人可以來居住呢？」

我說：「西方極樂世界，
鸚鵡舍利、迦陵頻伽，出和雅音，
不是有諸上善人嗎？」

又有人說：「貧瘠的山溝，
沒有水，如何生活？」

The Founding of Fo Guang Shan

On the day of Fo Guang Shan's (FGS)
Foundation Laying Ceremony,
May 16th, 1967,

Someone asked,

“Master, why this place for a temple?
Even ghosts won't want to come here.”

I replied,

“It doesn't matter if ghosts don't come;
it's fine as long as Buddhas do!”

Someone else said,

“This is where even birds avoid;
how can human beings live here?”

I replied,

“Isn't the Western Pure Land of Ultimate Bliss
filled with chirping birds and virtuous people?”

Someone else said,

“How will we survive in this barren valley
without water?”

我說：「西來泉涓涓，
我們來了，法水更加流長。」

他說：「交通這麼不便，
這種荒山野外，就是建寺，
哪有什麼信徒朝拜？」

我說，
「以後，
不一定這就是大高雄的中心。」

大家問：
「今後，要叫它什麼山呢？」

我回答：「在台灣，
就叫它『佛光山』吧！」

就這樣，
佛光山開山了。

從此，
推土機，
穿梭不斷的為山溝填土；
開山機，
來去不斷的挖土平地；
鐵牛車運磚運瓦，

I replied,

“Isn’t the Western Spring still flowing today?
Now that we are here,
the river of the Dharma will flow for even
longer.”

Someone then said,

“With such limited transportation,
even if there was a temple, no one
would come.”

I replied,

“This may become the center of
Greater Kaohsiung over time.”

Everybody then asked,

“So what should we name this mountain?”

I replied, “Since it is in Taiwan, let us call it

Buddha’s Light Mountain (Fo Guang Shan).”

Fo Guang Shan was thus founded.

From then on,

bulldozers traveled back and forth
to fill up valleys and gutters with soil.

Drilling machines

continued to dig and flatten the land.

Trucks shifted bricks and tiles,

混凝土的水泥車，
不停的從東山到西山，
不斷的從山下到山上；
東方佛教學院（一九六八）完成了，
西方的佛光精舍（一九七六）也建成了；

大悲殿（一九七一）、大智殿（一九七五），
遙遙相對，
散發著智慧和慈悲。

地藏殿（一九八三）在山下，
普賢殿（一九八五）在山上，
一個在山下，
一個在山上，
四大菩薩的殿堂，
就像四大名山一樣。
山門口的彌勒佛（一九七一），
好多部的吊車吊不動；
別寺的地藏王，
經過山前就不肯走，
只得請他留下來，
萬千的信徒，
因此增加了信仰的力量。

concrete mixers went from the Eastern Hill to
the Western Hill,
on and off the mountain.

The Eastern Buddhist College (1968) building
was completed,
so was Fo Guang Senior Citizen's Home
(1976) in the West.

The Great Compassion Shrine (1971)
and Great Wisdom Shrine (1975)
face each other from afar,
spreading compassion and wisdom.

The Ksitigarbha Shrine (1983) and
Samantabhadra Shrine (1985)
one on the lower hill,
the other on the higher,
and the Shrines of the Four Bodhisattvas,
are like the Four Great Mountains.

Maitreya Buddha (1971) at the mountain gate,
remained unmovable even with several cranes;
Ksitigarbha Bodhisattva from another temple,
refused to move on once past the gate,
we had no choice but to make him stay.

Hundreds and thousands of devotees
thus gained strength in faith from him.

放生池（一九七一）的堤壩給洪水沖走，
一次、二次、三次……

叢林學院的學子，
不管它多少次，
倒塌了，再重建，
最後終於完成了。

東山坍方了，
西山的泥土流失了，
第八軍團的軍工，
一天、一天、又一天，
參加了復原的工程！

為了表現叢林十方，
不二門（一九七一）雄踞在五山的中央，
東山的旭日升起，
西山的夕陽西下，
升起的，未曾升，
西下的，也未曾下；
這是生死不二，
這是東西不二，
這是理事不二，
這是行解不二啊！

The wall of the Life Releasing Pond
was washed away by a flood
once, twice, thrice...

Regardless of how many times it happened,
students of the Buddhist College
rebuilt it after each collapse.

Finally, it was completed.

The Eastern Hill collapsed,
the soil of the Western Hill was washed away,
volunteers and workers,
one day after another, and yet another,
took part in the restoration.

In order to present a versatile monastery,
The Non-Duality Gate (1971) stands high and
spirited atop the five hills,
the sun rises from the Eastern Hill
and sets behind the Western Hill.

What had risen, had never rose,
what had set, had never set.

This is the non-duality of life and death.
The is the non-duality of East and West.
This is the non-duality of principle and
phenomenon.

This is the non-duality of practice and theory!

東邊有深溝，
西面有窪地，
兩邊溝渠怎麼辦？
那不是地獄，
那不是閻王，

那是法界，
那是《阿彌陀經》的淨土洞窟（一九八一）啊！

靈山勝境（一九七一），
朝山者如鯽；
頭山門（一九七一）前，
提醒著：
「問一聲汝今哪裡去，
望三思何日君再來？」
我們希望大家「回頭是岸」。

佛教學院院舍落成了，
山頂上的「大海之水」（一九六八），
可以灌溉了；

There were deep valleys in the East,
and there was low-lying ground in the West.
What are we going to do with valleys and
trenches?

This isn't hell,
this isn't Yama,
this is a Dharma world,
this is the Pure Land of Ultimate Bliss (1981)
as described in the *Amitabha Sutra*!

At the Vulture Peak (1971),
pilgrims flood in like carp.
At the Mountain Gate (1971),
a reminder says,
*“Upon a question asked,
‘where are you headed now?’
Do think thrice about
when your next return will be.”*

We hope everyone can “turn around to find the
shore.”

The Buddhist College building was completed.
The “Ocean’s water” (1968) on the hill top
now provides water for irrigation.

連周遭的果農都說，
雨水，落在我們的地上，
道路，開在我們的路旁；
苦了我們，
從此買地，
必須費上很多的淨財資糧。

感謝《玉琳國師》的出版，
購買佛光山的土地；
感謝觀世音菩薩，
自己化身千百億，
建設了大悲殿堂。

東山的龍頭上，
接引大佛（一九七五）巍峨高聳，
開光時，我曾說：
「採高屏之沙石，取西來之泉水，
集全台之人力，建最高之大佛。」

可敬的大佛，
經常自己出外化緣，
修建自己的真身。

Neighboring farmers tell us,
“Rain will fall on our ground,
roads will cut through our land.
It is tough for us.”

Due to this, purchasing lands
required arduous effort in terms of money.

Thanks to the publication of *National Master Yulin*,
the royalties allowed the purchase of FGS
lands.

Thanks to Guanyin Bodhisattva,
whose infinite manifestations
helped build the Great Compassion Shrine.

Atop the dragon's head on the Eastern Hill
stands the majestic Welcoming Buddha (1975).

At the inaugural ceremony, I said,
*With sandstones from Gaoping River,
Water from the Western Spring,
Manpower from the whole of Taiwan,
The tallest Buddha is thus built.*

The respectable Great Buddha
often reached out and fund-raised himself,
for the renovation of his own true body.

感謝佛陀，
還有東方的藥師如來，
西方的阿彌陀佛，
成就了
「兜率娑婆，去來不動金剛座，
琉璃安養，左右同尊大法王；」

一九八二年，
大雄寶殿完成了。

自此，佛光山上，
早晨，一〇八聲鐘響，
晚間，風調雨順的鼓聲咚咚。
後山的鳳梨園、
四周的荔枝樹，
經年累月，花果飄香。
到這個時候，
佛光山的第二期工程完成了。

有人說，
佛光山像一朵蘭花瓣的山；

Thanks to Buddha

and Medicine Buddha from the East,
also Amitabha Buddha from the West,

They have made the following possible:

*Coming and going between Tusita and Saha,
He is seated on the unmovable Vajra throne;
Lapis on the left and ultimate bliss on the
right,
Together they revere the Great King of
Dharma.*

In 1982,

the Great Hero Shrine was completed.

From then on, at Fo Guang Shan,

the bell is sounded 108 times in the morning,
the drum is hit to pray for favorable weather in
the evening.

The pineapple orchard behind,

the lychee trees all around,
are always covered with blossoms and fruits.

At this point, phase two construction has been
completed.

Some say Fo Guang Shan looks like an orchid
petals;

也有人說，
佛光山是如來佛的五指山；
山上一群群的小猴子，
真是難逃如來的手掌；
更有人說，
佛光山像五台山；
不二門前不是一台嗎？
靈山勝境不是二台嗎？
朝山會館（一九七三）廣場是三台，
大雄寶殿成佛大道是四台，
如來殿（一九九四）的丹墀不就是五台嗎？
是五指山，
也是五台山，
更像蘭花瓣的佛光山。

你看，
東山第一蘭花瓣，
比丘書聲朗朗；
中間這一瓣，
善男信女朝山集合的地方；
過了寶橋（一九七一），
就是今日的叢林書坊，
萬千佛子，

Some say Fo Guang Shan looks like a five-finger
mountain;

Some even say that

Fo Guang Shan looks like a five-platformed
mountain,

Isn't the Non-Duality Gate the first platform?

Isn't the Vulture Peak the second?

Isn't the Pilgrim Lodge (1973) courtyard the third?

Isn't the Main Shrine's Way to Buddhahood the
fourth?

Isn't the Tathagatha Building (1994) courtyard the
fifth?

Fo Guang Shan is a Five-Platformed Mountain;

Fo Guang Shan is also an orchid petals.

Fo Guang Shan is even more like a mountain of
orchid petals,

Look!

The first petal on the Eastern Hill
is filled with the bhiksus' voices.

The petal in the center is where
good men and good women gather for
pilgrimages.

Once you cross the Jeweled Bridge (1971),
it is today's Buddhist College and study

都從這裡走向世界各方。

夾在第五、第四瓣的丘陵，
躲藏在高大樹林間，
有普門中學（一九七七）的青少年，
育幼院（一九七五）的兒童在那裡成長；
還有老人居住的精舍（一九七六），

高高的建在峨嵋金頂上，
那就是清淨的第五蘭花瓣。
五指山？五台山？蘭花山？
其實通通都是佛光山。

《彌陀經》的極樂淨土，
不是在紙上，
就在佛光山的中央。

山門前，高屏溪，
流水奔向了大海，

that was once home to Buddhists
who are now spread across the world.

Between the fourth and fifth petal,
hidden between the tall forest trees
are the youth from Pu-Men Senior High
School (1977)
and where children of the Da Ci Children's
Home (1975) are raised.

There is also the Senior Citizen's Home (1976)
standing tall on the golden Ermei peak.

That is the fifth petal of the orchid petal.

Is it a five-fingered mountain?

Is it orchid petals?

Or is it the five-platform Mountain?

Whichever it is, it is all Fo Guang Shan.

The Pure Land of Ultimate Bliss as described in
the *Amitabha Sutra*

does not just exist on paper,

but in the center of Fo Guang Shan.

In front of the Mountain Gate
lies the Gaoping River
that flows into the ocean.

有人說，
錢財都往外流，
我說，
法財之水，
本來就應該奔流四方，
讓佛法走向世界五大洲放光！

鐘樓、鼓樓，
雄峙在大雄寶殿的左右兩旁；
高聳的雲居樓，
是居士聽經聞法的地方，
也是用餐滋養色身的齋堂。
有人問：
佛光山的建設經費從哪裡來？

其實，佛光山的帳簿和因果，
都掛在雲居樓（一九九八）、如來殿的牆壁上。

在菩提路中央，
不是看到「選佛場」（一九九六）？

Some say,

“All the wealth will flow away.”

I reply,

“The Dharma wealth

is supposed to flow into all ten directions
so that the Dharma can shine across the five
continents!

The Bell Tower and Drum Tower

stand on either side of the Great Hero Shrine;
the high-rise Cloud Dwelling Building (1988),
is where lay Buddhists learn the Dharma,
and also the Dining Hall nourishes bodies.

Someone asked,

“Where does Fo Guang Shan’s funding come
from?”

The truth is,

all finances and results
are displayed on the walls of
Cloud Dwelling Building and Tathagata
Shrine.

Right at the center of the Bodhi Road,

isn’t that where the Buddha Selection Court
(1966) is?

東邊有七重欄楯、七重行樹，
右邊隔了美術館（一九八八），
就是四眾弟子修持的禪淨法堂（一九九一）。

如來殿的後方，
原來藏著花園廣場，
再往前走，
八十米寬的佛光大道，
把佛光山和佛陀紀念館（二〇一一）
連成一座道場；

中間的聖賢紀念堂，
可以領導左右兩方；
那台灣樂木，
已高入雲彩之上，
只要向前走幾步，
就可以看見一〇八米的金銅佛像
在虛空中放光。

佛陀紀念館與佛光山兩相遙望，
任你走訪哪一端，
都能示教利喜，
都能法喜充滿。

To the East are the seven-tiered balustrades,
and the seven-tiered trees.

To the right stands the Buddhist Museum (1988),
and Meditation Hall (1991) for spiritual
cultivation.

Behind the Tathagata Building
is a hidden Garden Square.

A little down the road
sits the 80-meter wide Fo Guang Boulevard
that connects Fo Guang Shan
and Buddha Memorial Center (2011) as one.

In between is the Memorial Hall of the Great Ones
that serves as a compass to both.

Those Taiwan Golden-rain Trees
rise high into the clouds.

Just a few steps forward,
one can see the 108-meter bronze Buddha
emitting light into the vast emptiness.

As Fo Guang Shan and Buddha Memorial Center
gaze upon each other from far ends,
no matter which end you visit,
both shall teach, instruct, benefit and bring joy,

聽經聞法，禪房安單，
酥醪妙味，千奇百樣，
在每個佛光人的心上，
這裡是大眾安頓身心的地方。

從購地開山以來，
南北信徒、海內外七眾弟子，
不但人來人往、雲集朝山；

還有媽祖、王爺許多神明，
都是祂們聚會的地方；
人能拜佛，
神明為什麼不能拜佛呢？
這是大家共同認知的思想。

佛光山，
你不要看硬體的建築，
要看內在的文化發光；
你不但要看殿堂輝煌，
更要知道他們的教育書香。

both shall be full of Dharma joy.
To hear the Dharma,
to settle within Chan abodes;
the wonderful tastes,
the endless wonders,
are found in the heart of every Fo Guang
Buddhist.

This is a place of peace for all.

Ever since the land was acquired,
Devotees from South and North,
Buddhists from nearby and abroad,
Gathered in waves;
Even for Mazu, Wangye and other deities,
this is a place of gathering for all.
If human beings can pay respect to Buddha,
why can't other gods or deities?
This is a commonly accepted idea.

With Fo Guang Shan,
look not at the hardware and architecture,
but at the cultural aspects within;
look not at the magnificence of the shrines,
but at their education and knowledgeable
purposes.

大家要知道，
這裡是人間佛教選佛場，
僧伽千二百五十人聚，
博碩士應化在四方，
百千萬的僧信二眾，
以文化弘揚佛法，
以教育培養人才，
以慈善福利社會，
以共修淨化人心，
三好、四給、五和等
都是佛光山的宗旨和榜樣。

你聽：「佛光山上，殿宇輝煌，
你聽：「佛光山上，聖賢流芳……」

要讓佛法
從此在人間宣揚。
這就是
佛光山開山的故事。

We must know that

this is a Humanistic Buddha Selection Court,
A home to some 1,250 monastics,
Where masters and doctors teach the world,
Where millions of monastic and lay Buddhists
propagate the Dharma through culture,
foster talents through education,
benefit society through charitable activities,
purify human minds with spiritual cultivation.
Be it the Three Acts of Goodness,
Four Givings, or Five Harmonies,
all serve as the guiding principle of Fo Guang
Shan.

Listen,

“Up at Fo Guang Shan, the shrines are majestic...”

Listen,

“Up at Fo Guang Shan, it is filled with eminent
ones...”

Let the Dharma be taught in this world.

This is the story about

the founding of Fo Guang Shan.