

今天晚間結法緣的題目就是——真誠擁護五方佛的道場。為什麼講五方佛的道場？其實這就是師父——宣公上人要我們建的妙覺聖寺，也就是大家熟悉的，叫做「IIPE國際哲學倫理研究院」。

這個五方佛道場的來源是怎麼樣呢？據我所知（也許在這之前，還有其它的緣

起），我

所知的就是1992年，北京有一位張教授來萬佛城，住了也許幾個月，或者一、二年。他是會設計佛教寺院的一位教

授，上人就請他來設計妙覺聖寺，包括大雄寶殿。他一開始就詢問師父，說：「上人，您要我設計大雄寶殿，請問大雄寶殿要供奉哪一尊佛菩薩呢？」上人就回答：「妙覺聖寺的大雄寶殿是要供奉五方佛。」緣起就是這樣子。

知道這個緣起之後，那麼我們應該如何來擁護五方佛道場？一般人首先想到的，就是有錢出錢、有力出力，這就是擁護！這其實沒有錯，我們一直也都有接受捐獻，包括萬佛功德，目前萬佛殿有一萬尊佛像，人家認捐的已經滿了，但是在妙覺聖寺（妙覺寶殿）那邊還有三萬尊的佛像，可以繼續接受這方面的捐獻。有的捐款項目是大雄寶殿，或者是「IIPE」，在台灣叫做「妙覺山發展計劃」，這都是同樣的。

其實人人都可以擁護，不一定說

My topic tonight is how to sincerely support the Way-places of the Buddhas in the Five Directions. What do I mean by the Buddhas of the Five Directions? It is none other than the Wonderful Enlightenment Sagely Monastery that Ven. Master Hsuan Hua wanted us to build, more familiarly known to everyone as the International Institute of Philosophy and Ethics (IIPE).

Where does the idea for the Way-place of the Buddhas in the Five Directions originate from? To my

# 真誠擁護五方佛道場

## Sincerely Supporting the Way-Place of the Buddhas in the Five Directions



BODHI FIELD | 菩提田

knowledge, in 1992 (or perhaps earlier) a professor from Beijing came to CTTB. He stayed here for several months or maybe up to one or two years. He was a professor of architecture, specifically designing Buddhist monasteries. The Venerable Master asked him to design Wonderful Enlightenment Monastery, including the Buddha Hall. At the start, the professor asked our teacher, “Venerable Master, when designing the Buddha Hall, to which Buddha or Bodhisattva should it be dedicated?” The Venerable Master responded, “The Buddha Hall of Wonderful Enlightenment Monastery will be dedicated to the Buddhas of the Five Directions.” So that is where this idea comes from.

So how do we support this Way-place of the Buddhas of the Five Directions? Most people immediately think of material support — being a donor or volunteer. This is right, and we have always been accepting donations, including the contributing of the ten thousand Buddha figures in this Buddha Hall. These have all been covered, but the Buddha Hall of the Wonderful Enlightenment Monastery have thirty thousand Buddha figures, so we will continue to accept donations for them. In

朱果翔

講於2013年8月17日

萬佛聖城大殿

二合 英譯

A Talk by John Chu  
on August 17, 2013  
at the Buddha Hall of CTTB  
Translated by Combo



有錢或者有力；只要隨喜功德，說幾句好話，隨喜讚歎，所謂的「慈悲口、方便舌，有錢沒錢都可以做德」。當然只要誠心，願意捐獻的話，一塊錢也不算少，幾百萬也不算多，這就是看大家的發心。

昨天晚間有法師開示，講到修行要先改我們自己的習氣毛病。另外一種擁護的方式，就是認識五方佛的名號與功德；假如我們能夠恭敬供養五方佛，知道五方佛的功德，依教奉行，其實也就可以逐漸地轉變我們的習氣，所謂「轉識成智」——這五方佛也叫做「五智佛」、「五智如來」——能夠「轉識成智」的話，就是入佛知見，也就是最好的擁護方式。

現在利用一點點的時間，大家一起來認識五方佛的名號功德。五方佛，亦稱五智如來，中央是法身佛——毗盧遮那佛，東方是喜悅淨土的阿閼佛，南方是具德淨土的寶生佛，西方極樂世界的阿彌陀佛，北方勝業淨土的不空成就佛。

五智如來，所代表的就是：中央毗盧遮那佛，代表「法界體性智」；東方不動佛，象徵的是「大圓鏡智」；西方阿彌陀佛，象徵的是「妙觀察智」；南方寶生佛，象徵「平等性智」；北方不空成就佛，就象徵「成所作智」，也就是轉前五識，成為利益一切眾生的所作所為。

在《華嚴經》的〈入法界品〉裏，普賢菩薩〈讚佛偈〉有一個偈頌是這麼講：

「剎塵心念可數知，大海中水可飲盡，虛空可量風可繫，無能盡說佛功德。」其實想要認識這五方佛的功德是認識不完，要說也是說不完的，只能盡力地、簡略地報告一下。

接著，逐一報告五方佛的功德，但是會很密切地提到〈楞嚴咒〉跟五方佛的關係，因為上人講：「〈楞嚴咒〉是咒中之王！這個咒關係著整個佛教的興衰。世界上有人持誦〈楞嚴咒〉，就是正法存在；沒有人持誦〈楞嚴咒〉，就沒有正法了。」

五方佛的第一尊是中央毗盧遮那佛，又譯作「盧舍那佛」，或稱為「大日如來」，梵文的意思是光明徧照，普周法界無礙；

our donation department, we have categories labeled “Great Jeweled Hall” or “IIPE” or, in Taiwan, “Wonderful Enlightenment Mountain Development Project.” They are all the same.

Actually, everyone can support this project. It is not necessary that one has to be a donor or volunteer. We can say some good words or words of praise out of sympathetic joy, and that counts too. There is a saying, “We have a mouth of compassion and a tongue of skill-in-means; we can create merit whether we have money or not.” Of course it is the case that as long as there is sincerity in an offering, a dollar is not counted as small, and a million is not counted as large. What counts is the mind of giving.

Last night a Dharma Master said that in cultivation we must first change our bad habits. Another way of supporting the project is to get to know the names of the Five Buddhas and their significance. If we can offer respect to the Five Buddhas, understand their significance and follow them in our practice, then that can also transform our bad habits. It is said, “Transforming the consciousness into wisdom.” These Buddhas in the five directions are also known as the Buddhas of the Five Wisdom or Tathagata of the Five Wisdom. If one’s consciousness is transformed into wisdom, one “enters” the Buddha’s views and knowledge and it is the best way to support the monastery.

Now I would like to use a bit of time to share some information about the Buddhas of the Five Directions. They are also known as the Five Buddhas of Wisdom. In the center is Vairocana Buddha, in the east is Aksobhya Buddha of the Pure Land of Joy, in the south is Rathasambhava Buddha of the Pure Land of Complete Virtue, in the west is Amitabha Buddha of the Pure Land of Ultimate Bliss, and in the north is Amoghasiddhi Buddha of the Pure Land of Supreme Karma.

The symbolism of the Five Buddhas of Wisdom is as follows: The Buddha in the center, Vairocha represents the wisdom of the substance nature in the Dharma realm; Unmoving Buddha in the east symbolizes the Great Perfect Mirror Wisdom; Amitabha Buddha in the west stands for the Wonderful Contemplative Wisdom; Rathasambhava Buddha in the south represents the Wisdom from the Nature of Equality; Amoghasiddhi Buddha of the north symbolizes the Wisdom that Accomplishes All, which means transforming the first five consciousnesses into efforts and practices that benefit all living beings.

In *the Entering the Dharma Realm* Chapter of the



佛身是白色的，坐中央八大獅子座的蓮花上，能除五毒的癡毒、眾生的癡毒，可轉阿陀那識成為法界體性智。在〈楞嚴咒〉的五部裏，是屬中央的佛部。

東方是阿閼鞞佛，意思是不動佛、無瞋恚佛、無怒佛或者不動如來。《華嚴經》裏特別提到「一念瞋心起，百萬障門開」，只有不瞋心才能對逆境不起害心。阿閼鞞佛在因地時立了一個願，就是對一切的事物都不會起瞋恨心，所以他成就了這個淨土，以後就不退轉了。阿閼鞞佛身是藍色的，坐在東方八大象王的座上，能除瞋毒，可轉第八識為大圓鏡智。維摩詰居士就是來自東方的妙喜世界。在〈楞嚴咒〉五部東方的金剛部，金剛王咒，使用的是折服法。修道的人首先最重要是折服自己的現行煩惱，而不是急於去折服別人。

第三就是南方的寶生佛，他是集一切福德財寶，能生萬法；佛身是黃色，安座在八大馬王的座上，能轉第七識成為平等性智，調伏一切驕慢的眾生。在〈楞嚴咒〉裏寶生部，是諸天王咒、增益法，增益我們的戒、定、慧，而不是要增益我們的名聞利養。

西方是阿彌陀佛，意思是無量光、無量壽。佛身是紅色的，結彌陀定印，坐在西方八大孔雀頭戴的紅色蓮花寶座上，能轉第六意識成為妙觀察智，能除五毒中的疑毒。阿彌陀佛又稱為無量壽佛、無量清淨佛或是甘露王佛、無量光佛。在〈楞嚴咒〉是蓮花部，是諸菩薩的咒，使用的是攝受法，攝受法最能夠三根普被。

第五就是北方不空成就佛，他轉化的是嫉妒的煩惱，將前五識轉為成所作智；佛身是綠色的，結無畏印，坐八大金翅鳥的寶座上，可降

*Avatamsaka Sutra*, a verse praising the Buddha by Universal Worthy Bodhisattva says, “Thoughts as many as dust motes in *kshetras* could be counted and known; the water in the great sea could be drunken dry; empty space could be measured and wind could be tied; yet no one could completely describe the meritorious virtues of the Buddhas.” Actually, it is impossible to understand and speak of all the meritorious virtues of these five Buddhas. I could only try my best to do a brief report on it.

Next, I will talk about the virtues of the Buddhas in the five directions and will mention the close relationship between *the Shurangama Mantra* and these Buddhas. Ven. Master said, “*Shurangama Mantra* is the king of the mantras! It is essential to the flourishing of entire Buddhism. If people recite *the Shurangama Mantra* in the world, proper Dharma will exist. If no one recites this mantra, proper Dharma will no longer exist.”

The first Buddha of the Buddhas in the five directions is the one in the center, Vairochana Buddha, which is also translated as “*lu she na fo*” or translated as “The Great Sun Tathagata”. In Sanskrit, it means light shining everywhere reaching the entire Dharma realm without impediment. The color of this Buddha’s body is white; he sits in the center on a lotus dais made of eight great lions. His function is to eliminate the poison of ignorance — ignorance poison of living beings — in the five poisons, which can transform *ādāna* (note: 8th consciousness) into the wisdom of the substance nature in the Dharma Realm. In the five divisions of *Shurangama Mantra*, the center belongs to the Buddha’s division.

In the east is Aksobhya Buddha, also known as the Unmoving Buddha, Buddha Free from Anger and Resentment, Buddha Free from Rage or the Unmoving Tathagata. In *the Avatamsaka Sutra*, it specifically mentioned, “With one thought of anger, a millions doors of obstructions open.” Only with a mind free from anger could one not give rise to harming others when dealing with adversary states. Aksobhya Buddha made a vow during his initial period of cultivation: facing any matters or affairs, he would not get angry or hateful. As a result, he realized this pure land and did not ever retreat again. The color of Aksobhya Buddha’s body is blue, sitting in the east on a dais made of eight great elephants. This Buddha can eliminate the poison of anger and transform the eighth consciousness into the Great Perfect Mirror Wisdom. Lay man Vimalakirti came from the Wonderful Joy world in the east. In the *Shurangama Mantra*, the east is the vajra division. The mantra of vajra king utilizes the taming and subduing Dharma. The number one priority of cultivators is to tame and subdue our own present





伏惡龍或者毒蛇。在〈楞嚴咒〉是羯摩部，是諸鬼神咒，用息災法可以清除一切的災難。但是，我們息災是以懺悔業障為先。

很簡略地，把五方佛的名號與功德做以上的報告。接下來還有一點時間，就說為什麼宣公上人要我們建設大雄寶殿（妙覺聖寺），有以下的原因。

最主要的原因，大家可以確定的就是1992年9月11日，上人就在我們這個佛殿講的。在同一年11月份，《萬佛城月刊》第270號刊出來。上人在這邊的開示是這麼講：「如果計劃通過了，我們正式造佛教的廟宇，那麼所有修道的人（上人是用「修道的人」，並沒有講出家的人），都可以搬到一起去。設備方面、傳戒，或做什麼事情都很夠用，地方也很合用的，這樣子才算是萬佛城上了軌道。我們在那邊把妙覺聖寺造好了，這一邊一切的地方、建築物就改做大學、中學、小學來使用。」

另外一個原因，是我們用推理的，是相信上人要五宗並弘。五宗並弘跟五方佛是很有密切的關係，五方佛跟〈楞嚴咒〉也是有很密切的關係。

最後一個上人的目的、原因，是我用猜想的，上人造妙覺聖寺是為了完成造活佛、造活菩薩的終極目標。我們現在觀音殿的一萬尊佛像，每一尊佛像都有上人的頭髮在裏面，上人同時也保留了他的頭髮，已經交待說未來的大雄寶殿、妙覺聖寺的地基，要把他的頭髮放在裏面。這是要在那邊修道的人，都要把它當成

afflictions, instead of rushing to tame and subdue others.

The third one is Rathasambhava Buddha in the south. He is the center of all blessings, virtues, jewels and treasures, from which all Dharma arise. The color of this Buddha's body is gold and he sits peacefully on the dais made of eight great kings of horses. He can transform the seventh consciousness into the Wonderful Contemplative Wisdom and can tame and subdue all arrogant living beings. In *the Shurangama Mantra*, it belongs to the Jewel Production Division, which denotes the mantra of all celestial kings and is classified as the Increasing and Benefitting Dharma, which can increase our practice of precepts, samadhi and wisdom, instead of fame and mundane benefits.

In the west is Amitabha Buddha, which means infinite light and infinite lifespan. The color of Amitabha Buddha's body is red. He, postured in the Amitabha Samadhi Mudra, sits in the west on a dais made of eight great peacocks crowned with red lotus flowers. He can transform the sixth consciousness into the Wonderful Contemplative Wisdom and rid of the venom of doubt from the five poisons. Amitabha Buddha is also known as the Infinite Life Buddha, Infinite Purity Buddha, the Sweet Dew King Buddha, or Infinite Light Buddha. In *the Shurangama Mantra*, Amitabha Buddha is classified in the Lotus Division and it represents Bodhisattvas' mantra. The method of the teaching employed is the Dharma of Attraction which works the best for beings from any of the three faculties.

The fifth is Amoghasiddhi Buddha of the Pure Land of Supreme Karma in the north. He can transform afflictions from jealousy and turn the first five consciousnesses into the Wisdom of Accomplishing All. The Buddha's body color is green and he, positioned in the Fearless Mudra, sits on the jeweled dais made of eight great peng birds. He can subdue evil dragons and venomous poisons. In *the Shurangama Mantra*, he is classified in the Karma Division, which is the mantra of all ghosts and spirits. It employs the Dharma of quelling disasters that can rid of all calamities. However, as far as Dharma of quelling disasters is concerned, one must take repenting and reforming one's karmic obstacles as the priority.

This is a brief report on the names and the meritorious virtues of the Buddhas in the five directions. We still have a bit of time, therefore, I will talk a bit about why Ven. Master Hua wants us to build a Great Hero Jeweled Hall (aka Wonderful Enlightenment Sagely Monastery). The reasons are discussed below.

The main reason was spoken by Ven. Master in this Buddha Hall on September 11th, 1992 and the speech was published in the 270th issue of VBS in Nov. 1992. Ven. Master's instruction was that, "If the new plan is approved, we can formally build a Buddhist monastery. Then, all cultivators (Ven. Maser used "cultivators", which doesn't just mean monastics) can move in together. Whether it is facilities, precept transmission or other needs, there will be enough resources



一個大冶洪爐，然後完成造活佛、造活菩薩的這個終極目標。

還有五分鐘，本來要update一下IIPE的進度，但是剛剛要上來之前，親光師說應該講一點關於戒律。其實我也不懂戒律，但是我就提出來，因為很熟悉，常常聽上人講，說：「你們這些人混吃等死熬歲月！」包括我自己也是這樣子。我就想：「這個混吃等死熬歲月，有違背戒律嗎？」其實仔細想，不一定是違背哪一條，但是違背了「饒益有情戒」的根本精神。因為我們雖然是攝律儀戒、攝善法戒，但是這總目標是要「饒益有情」。假如我們只是混吃等死的話，確實是違背了戒律的根本精神，這只是我粗淺的看法。

馬上有法師們要受戒了，這是很大的事情。我恭恭敬敬地祝賀受戒的法師，每一位都成為法門龍象，都是法門長青樹，能夠教化、利益無量無邊的眾生。這樣子的話，眾生得到了無限的利益，眾生都很歡喜；眾生歡喜，佛也就歡喜，包括上人也很歡喜，這是我衷心的祝賀。

最後，有人講我們要造五方佛道場的話，應該以六大宗旨為地基。當然，剛剛報告說上人生前剃的頭髮為地基之外，我們大家每一個人遵守六大宗旨，也就是地基，而且是非常堅固的一個地基。阿彌陀佛！

and the place will be very suitable (for our needs). In this way, CTTB then can be considered “on track”. When we finish building the Wonderful Enlightenment Sagely Monastery, everything and all the buildings on this side of the campus can be renovated and used for the university, high school and elementary school.

Another reason, as I have inferred, is that we believe Ven. Master wishes to propagate all Five Schools of Buddhism, which has very close relationships with the Buddhas in the five directions, which and are also closely tied with *the Shurangama Mantra*.

The last goal or reason is just my guess: the reason why Ven. Master wishes to build the Wonderful Enlightenment Sagely Monastery is to realize the ultimate goal of creating living Buddhas and Bodhisattvas. Each one of the ten thousand Buddha statues in this Guan Yin Hall has Ven. Master's hair in it. Ven. Master also saved some of his hair for the future Great Hero Jewel Hall and the foundation of the Wonderful Enlightenment Sagely Monastery. He instructed us to put his hair in the foundation and the purpose is that we treat this place as the big smelting furnace and eventually accomplish the ultimate goal of creating living Buddhas and Bodhisattvas.

We still have five minutes and originally I planned to update the progress of the IIPE project. However, before I came up here tonight, Qin Guang Shr instructed me to say something about precepts. Actually, I don't really know much about precepts but I will bring this topic up since I am very familiar with it and have heard Ven. Master saying it very often. Master said, “You all are just eating your fill, waiting to die and passing your time!” I am like this myself. I then thought, “Is it against the precepts to just eat our fill, wait to die and pass our time?” Thinking about this issue thoroughly, doing so does not violate any specific precept but goes against the fundamental spirit of the precepts to benefit sentient beings. Although we adhere to the Precepts of Maintaining the Rules and Regulation as well as the Precepts of Maintaining the Wholesome Dharma, our final goal is to benefit sentient beings. If we only eat our fill and wait for death to come, it certainly opposes the essential spirits of the precepts. This is my own coarse opinion on this issue.

Some Dharma Masters will be ordained very soon. This is a big event. I respectfully congratulate the Dharma Masters who will be ordained. Every one of you can become the dragons and elephants in the Dharma. All of you are the evergreen in the Dharma and can teach and benefit measureless and boundless living beings so that they receive infinite benefits and are joyous. When living beings are joyous, the Buddha will also be joyous; and so is Ven. Master. This is my sincere congratulations.

At last, some say that if we wish to build the bodhimanda of the Buddhas in the five directions, we shall take the six great principles as our foundation. I have just mentioned that Ven. Master gave us his hair to put in the foundation. Besides this, everyone of us should follow the six great principles, which is a very solid foundation. Amitofo!