

妙覺佛教學院工程進度簡介（續）

A Brief Progress Report on the WEBI Project

(continued)

節錄自朱建和居士於2022年9月11日週日線上講座系列的報告

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An Excerpt from Upasaka John Chu's Talk in the Online Sunday Evening Lecture Series on September 11, 2022

English Translated by the Early Bird Translation Group

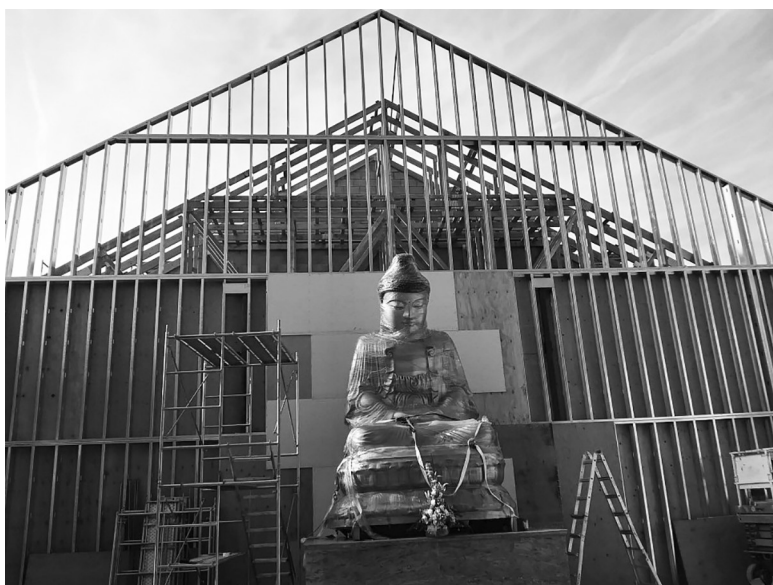


現在大殿的設計差不多百分之八、九十了。年底或者明年初完成之後發包出去，可能要兩三年或者到五年的時間可以完成，這是初步的估計。

我們現在看第二個部分，這是比較新的。第一期工程進度報告，我們分五棟和四棟。五棟的部分大約已完成了98%，四棟大概也完成了85%，這合起來第一期九棟大約有95%都完成了。

Right now, the design of the Buddha Hall is at about 80 to 90% complete. When the plans are submitted either at the end of the year or the beginning of next year, there might still be two or three years, or even five years before they can be completed. This is our initial estimate.

Now, let's look at the second part which is relatively new. Let's split the progress reports for the first stage of construction into five buildings and four buildings. The five buildings are about 98% complete, and the four are 85% complete, so



禪堂的佛像安座

The Buddha statue in the Chan Hall

第一期禪堂的佛像安座。這尊佛像原來是在我們西區，舊的佛殿、祖師殿的屋頂上。因為佛像超過我們新禪堂那個門的尺寸，所以需要吊車從這個還沒有蓋屋頂的樑架上邊把大佛直接請進去。因為工地有灰塵，為了保護大佛，所以先要用施工防護膜來保護著。

這九棟90%完成，相片中，這個紅色屋瓦的是男眾法師的寮房；另外那兩三棟，是戒壇和禪堂，屋頂還在進行防水工程，所以用藍色和粉紅色的防水膜處理著。

我們這個菩提團隊，很多工作都是自己做的。團隊中，除了前邊所提的張果寶、張果煌、胡果浩，還有其他的成員，好比：阮田，他是美國海軍的退伍軍人，從猶他州過來的；還有阮親賢等等。

劉果福居士，從馬來西亞來的，在聖城也近三十幾年了，他們全家都過來。他在我們聖城平常做些維修等等，還有在這個新建的妙覺聖寺工程中都盡了很多的心力。

鍾果基還有一些感應，有次在聖城

altogether, the first stage's nine buildings are about 95% complete.

The Buddha statue in the Chan Hall of the first stage has already been firmly placed. This statue was originally atop the Patriarch Hall of the West Campus. Due to the statue's measurements surpassing those of the door to the new Chan Hall, we had to use a crane to move this statue into the building through the unfinished roof. Because there was dust at the construction site, to protect the great Buddha, we had to wrap it with construction protective film.

These nine buildings are 90% complete, as in the images, the building with the red-tile roof is the dormitory for monks; the other two to three buildings are the Precept Hall and the Chan Hall, and their roofs are still under construction for waterproofing, so they're covered with blue and pink waterproof protective film.

Our Bodhi Team doing much of the work by ourselves. On the team, apart from the aforementioned Zhang Guo Bao, Zhang Guo Huang, and Hu Guo Hao, there are still more members, such as Vincent Nguyen (Wenseng), a veteran of the US Marines from Utah, and Jason.

Upāsaka Teck Lau (Guo Fu) came from Malaysia and has been at CTTB for over thirty years with his entire family. He takes care of day-to-day repairs. For such work at CTTB, he has poured much hard work and effort into the construction of the WEBI.

Zhong Guo Ji has experienced some efficacious responses: When he was working late once, about seven or eight people saw the sky filled with Buddhas and Bodhisattvas — and it was indeed so, Madalena (Tan Guo Shi) was also there. They saw Amitabha Buddha, Guanyin Bodhisattva, and Manjushri Bodhisattva; how did they know it was Manjushri Bodhisattva? Because Manjushri Bodhisattva's lion was running around playfully.

There are many people on our plumbing, electrical, and civil engineering team at CTTB, including Dharma Master Jin Gong and John Scroggs (Guo Zhan), as well as civil engineers.



第一期之進度：完成九棟建築之90%

IPE phase one progress: 90% completion of nine buildings

做工做到很晚，有七、八個人都看到滿天的佛菩薩——確實是這樣，Madalena（譚果式）也在場。他們看到阿彌陀佛、觀音菩薩、文殊菩薩；怎麼知道是文殊菩薩？因為文殊菩薩的坐騎，那一隻獅子很調皮地跑來跑去。

我們聖城的這個水電工程小組也是很多人，包括了近恭法師、史果霑等等，還有土木工程師。

近恭法師，平時大家沒有注意到他，雖然他不是常常講法的，偶爾也會結法緣，但是，他是依法修行者，他一直是在行經、行法的修行人。幾年前，他生了重病，住在加護病房，病危；後來經佛菩薩加被，他康復了。康復之後，體力較差，但一有工程會議他還會來，他就坐在旁邊還是聽、還是參與。他這是很稀有難得的。

萬佛城早期是相當艱苦的。每個人都竭盡所能來維持道場。有些整天忙著維修，有些帶食物回來。近恭法師當時還是在家人，他會去瑜伽市買麵包回來供眾。恒聰法師則從舊金山帶來人家捐贈的免費麵包。有一次，有人送了很多很多秋葵來，大家吃秋葵吃了整整一個星期，沒有其他菜。還有一次，有人送我們一大堆放了很久的胡蘿蔔，吃起來有點像肥皂那樣發黏，結果吃了兩個星期才吃完。

還有這位果霑居士，他是西方人，二十五歲

Ordinarily, not many people notice Dharma Master Jin Gong, although he does not often give Dharma talks, he did once a while go up the stage to give some Dharma talks. Moreover, he is a true cultivator who practices in accord with the Dharma. Several years ago, he became severely ill and was in the ICU in a very dangerous condition; then under the blessing power of Buddhas and Bodhisattvas, he recovered. After his recovery, his body was still weak, but whenever there were meetings about the construction he would always attend, take his place on the side, and listen... He continues to participate like this; this is very rare.

In the early days of CTTB, we were very poor. Everyone did what they could. Some worked all day to maintain the buildings and grounds. Some brought food. Dharma Master Jin Gong (a laymen at the time) would buy bread in Ukiah. Dharma Master Heng Tsung would get free bread from San Fransisco and bring it to CTTB. One time we got a huge lot of free okra. We had nothing but okra for a week. Another time, we got a huge lot of old carrots that tasty soapy. These lasted for two weeks.

There is also layman John Scroggs (Guo Zhan); he is a Westerner, and, when he was twenty-five years old (1969), he also came to follow the teachings of the Venerable Master. Dharma Master Jin Gong and layman

(1969年)就跟隨著宣公上人。近恭法師和果霑居士，這兩位也都是一輩子奉獻在聖城這邊的。

萬佛聖城草創時期，就發現要好好維護水系統、廢水處理系統、電力系統、路燈、天然瓦斯系統、暴雨排水系統、以及電話系統等。近恭法師、果霑(曾為恒瑠法師)、史果霑、王知恩等人輪流維護廢水處理系統。在我們無法買下原有的廢水處理場時，近恭法師、歐果法、史果霑就自己動手做了一套新的系統來取代。目前這套廢水處理系統需要升級，近恭法師、張揚居士、張簡嘉乃、史果霑等人都參與其事。

這是我們園藝景觀。我們這次種了大約138棵的紅木，紅木可以長到幾百年的，甚至上千年都還在。以後大家來，可以參觀一下這138棵的紅木林。

接下來講我們第二期就是妙覺寶殿、法堂(圖書館)、五觀堂的設計。整個監督委員會及使用者代表，與聖荷西這邊的蔡思程建築師、台灣呂建築師、顧問小組，最近完成現有的概念設計，並且開始與這些電機、結構、土木、園藝景觀等專業工程師以及消防隊合作，進入設計發展階段，預計今年底或明年初，可以完成第二期建築的施工圖。

第二期園藝景觀的設計圖，外圍是很多長廊，預計在不同季節可種植一些長青的樹，佛殿前面有植栽一些不同季節的花卉。這是園藝景觀的設計。

說到這個佛殿內部的設計，前邊已經說過，東西兩邊空間平時是關起來的，在這上面有軌道可以把移動式的牆隔起來做教室。另外，

Guo Zhan have both dedicated their entire lives to CTTB.

This is our horticultural landscape. We planted about one hundred and thirty-eight redwoods this time: redwoods can live for hundreds of years, even lasting for a thousand years, and when you come in the future, you can go visit these redwoods.

At the start of CTTB, we found that we needed to take care of many utilities: the water system, the wastewater system, the electric system, street lights, the natural gas distribution system, storm drains and the telephone system. DM Jin Gong, Lee Eagelson, John Scroggs, and Wang Jr An all took turns maintaining the wastewater system. When we were unable to buy the old sewer plant, Bob Olson, John Scroggs and DM Jin Gong worked to replace it with a new system. The wastewater system still needs upgrading. DM Jin Gong, Dennis Truong, Amy Chang-Chien, and John Scroggs have all been working on upgrading the system.

Next is about the design of the Wonderful Words Hall and the Lecture Hall (Library) in our second stage of construction. The entire supervising committee as well as the user representatives, along with San Jose architect Cai Sicheng, Taiwanese architect Lu, and a team of consultants have just completed the current general design; they have also started working in collaboration with electrical, structural, civil, horticultural, landscaping professionals, and fire team, marking that the project has moved into the next stage of development. The projected date to complete the design drawings for the second stage of construction is the end of this year, or the beginning of the next.

In the design of the horticultural landscape for the second stage, there are many walkways along the outside, and it is predicted that evergreens will be planted in different seasons, as well as different flowers for different seasons in front of the Buddha Hall. These are the design plans for the horticultural landscaping.

Speaking of the interior design of the Buddha Hall, we have already covered the front, the two spaces on the east side and on the west side are usually closed, the tracks above can be used to convert the original worship spaces into classrooms by moving the partitions. Additionally, the inside of the Five-Direction Buddhas Hall is planned to have thirty thousand small Buddha statues, of which more than twenty thousand have already been donated, and if anyone is willing to donate any more, feel free to do so; there might even be only five thousand statues left for donation.

The new Dining Hall has two levels of ceilings, so there will be plenty of natural lighting. We have named the Library 'the Lecture



第一、二期鳥瞰圖

Bird's-eye view of
IPE phase one and two

五方佛殿裡面設有三萬尊小佛像，目前已經有兩萬多尊認捐了，如果大家有意認捐還有機會，說不定只剩下五千多尊。

五觀齋堂，是兩層的屋頂，所以會有很多自然的採光。圖書館，我們取名為「法堂」，是有多功能的用途，好比大廳的旁邊就有多功能的會議室、教室。這是法堂的室內設計。

在這個第一、第二期的鳥瞰圖中，我們上次匯報過，本來這個農業用地要改成教育用地，最高建築物只能50英尺。就在去年宣公上人涅槃紀念日的前一天(2021年6月18日)，郡政府核准我們，宣佈說我們通過了！通過可以增加到65英尺，這也是很難得的一個感應。

接下來請大家看第二期室內與室外設計的3D短片。從3D短片中，我們可以看到——

屋頂的這個灰色只是初步放在設計圖上，至於最後會是用這個金色的屋頂或是其它的顏色，目前還沒有決定。佛殿前面的大廣場，如果大殿人都滿了，我們可以設一些大的

Hall,' and it will be multi-purposed, just as there will be many meeting rooms and classrooms in the spaces adjacent to the main Buddha Hall. This is the design plan for the inside of the Library (Lecture Hall).

In the bird's-eye-view photos of the first and second construction stages, we received reports last time that this agricultural land was originally meant to be converted into educational land, and that the tallest building could not surpass fifty feet. Just one day before the last year's anniversary of the Venerable Master's entering nirvana (June 18, 2021), the government approved our plans! Our approved plans allowed us to increase to an upper limit of sixty-five feet; this is also a very rare response.

Now, please look at the short 3D video of the interior and exterior design for the second-stage construction. From the 3D video, we can see:

This gray part on the ceiling is only on the design plans rudimentarily, and the final version will have a roof painted gold, or another color; this decision has not been made yet. If the Buddha Hall itself is full, large screens can be placed in the large plaza in front of the Buddha Hall, as well as along the walkways, so that those outside can also attend the ceremonies. In addition, the walkways along all the buildings can be used to avoid the rain; so whether it is a rainy day or a very hot day, there will be a covered walkway between these two buildings. This design is very ideal.

Entering now, we see the new Dining Hall. In the front are the seatings for monastics; all the other tables and chairs you see are for

屏幕在外面，也可以在走廊上，這樣在外面的人都可以同時參加的法會。另外，這所有的建築物，走廊都是可以避風雨的；所以，無論是下雨天，或是天氣炎熱的時候，在兩棟建築物中間都有這樣可以遮陽、避風雨的走廊。這設計是非常的理想。

現在進去，就是五觀齋堂。在前面，就是法師坐的地方；其它所看到桌子椅子的，就是居士們坐的地方。我們妙覺寶殿可以容納兩千多人，這個五觀齋堂的座位只能有大概九百人或一千人。如果大型法會，這個齋堂不夠用的話，就可以在避風雨的走廊上擺桌椅用餐，或是到中庭的樹蔭底下用餐。

（影片從五觀堂出來，往法堂去，正要進入法堂時。）還有，在現在建築法規上，規定每一棟公共建築物，都需要為殘疾人士提供可以方便進出的設施，好比輪椅可以從門進出或走斜坡通道。這就是法堂，就是所說的圖書館的室內設計。兩旁屋頂中間都有自然採光、自然通風，通風也會很良好。

（影片從法堂出來，一路往妙覺寶殿去。）在妙覺寶殿外面，左右兩邊有鐘樓和鼓樓，還有男女眾的公共廁所。現在要進入這個大雄寶殿了。一進入就是天王殿，中央是彌勒菩薩，左右兩旁是四大天王。在天王殿與大殿之間，平時也有移動式的牆，可以把它拉起來的。

剛才講妙覺寶殿的地基，將有宣公上人的頭髮。除了頭髮，我們還要用六大宗旨——不爭、不貪、不求、不私自、不自利、不打妄語，作為整座妙覺佛教學院的地基。

妙覺佛教學院第一期工程的建築物：預計今年底完工，水電瓦斯管線，還有廢水處理等安裝工程，明年將陸續進行。

問：IIPE和WEBI有什麼不同？

答：IIPE的中文是「國際哲學倫理研究院」WEBI的中文是「妙覺佛教學院」。❀

lay people. The Wonderful Enlightenment Hall can hold over two thousand people, while only about 900 to 1000 people can be accommodated in the new Dining Hall. If there are any major ceremonies, and this hall is filled, tables and chairs can be set up on the walkways where people can partake in meals, or in the shade in the front plaza.

[The camera comes out from the new Dining Hall and goes towards the Lecture Hall (Library), and just as it is entering the Lecture Hall.] Also, current building codes state that every public building must have disability access, such as mechanisms that allow wheelchairs to enter through doorways or handicap ramps. This is the Dharma Hall (Library), the interior design of the Library. The two roofs on the side all have natural lighting through the center, as well as natural ventilation, which will be very good.

(The camera leaves the Lecture Hall, and approaches the Wonderful Enlightenment Hall.) On the outside of the Wonderful Enlightenment Hall, there is a bell tower and a drum tower to the left and right, respectively, and male and female public restrooms. Now we will enter the Main Buddha Hall. Upon entry is the Hall of the Four Celestial Kings, and in the center is Maitreya Bodhisattva, with the Four Celestial Kings to the left and right. Between the Main Buddha Hall and the Hall of the Four Celestial Kings, there will usually be moveable partitions as well that you can close up.

We spoke earlier of how in the foundation of the Wonderful Enlightenment Hall, there will be some hair of the Venerable Master. Besides setting the WEBI foundation with the hair of the Venerable Master, we must also use the Six Principles that he laid down: No fighting, no greed, no seeking, no selfishness, no self-benefiting, and no lying — as the foundational tenets of the entire WEBI. WEBI's Phase I buildings are expected to be completed by the end of this year, 2022, and their plumbing, electrical, and wastewater treatment projects will continue into the next year.

Q: What is the difference between IIPE and WEBI?

A: IIPE is the acronym of International Institute of Philosophy and Ethics. WEBI is the acronym of Wonderful Enlightenment Buddhist Institute. ❀