

# 在「都市道場」中培福培慧

## Cultivating Blessings and Wisdom in an Urban Monastery

法界佛教印經會提供  
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「都市道場」——法界佛教印經會（以下簡稱「法界」），於今年（2008年）初，向法總董事會提出了購買9樓的方案，經董事會通過後，臺區弟子莫不歡喜雀躍。為什麼？

話說從前，「法界」自1992年3月遷移到台北市忠孝東路六段八十五號現址，當時僅有11樓右側佛殿的規模，使用空間的擁擠，不可言喻。雖於1998年買了本大樓的6樓，但隨著空間的增大，佛青班、少年班、兒童班相續成立或成長；同時參加法會的人越來越多，法會期間經常人潮爆滿；辦公室區位於6樓大齋堂角落一隅，既擁擠又燠熱，且油煙薰染！因此，再增加一層樓層，自有其實用性與必要性。

「法界」位於台北市交通重地，此地將來更是一步步成為市區發展的重心。佛門有云：「寧在深山睡覺，不在城市辦道！」這則前人警語，驗證在法界的環境上，法界是個標準的「都市道場」。但是前人用血汗辛苦建立起這個道場，將上人的法一點一滴傳播出去。多少人因為如此，認識上人，皈依上人，學習佛法，皈依三寶，護持道場，發心出家。這一切一切，都是在這個「都市道場」運作下，一點一點的成就中。

這就是「法界」的因緣，於是我們隨順因緣，安僧度眾。隨著時代的發展，寺院也逐漸由山林走向都市。都市人口眾多，人文薈萃，且交通便利，易於弘法，影響層面比較大。當然，環境如前所提，有很多負面的影響；然對修道人來說，環境就是一種默默的薰陶。

在這些前提下，新增的九樓便值得我們用心的規劃。設計規劃中，我們融合了弘法的精神以及山林的氣息，在每個空間裏盡可能地綠化，讓有情無情都喜歡這個道場，都在這互相薰陶、互相幫助，學習佛法。希望無論是在這居住的僧眾或是來此共修的居士，都能洗滌塵慮，抒人身心，安心辦道。用這個環境來培養我們的道氣，磨練我們的骨氣。

為了節省經費，人力的雜役，諸如敲掉舊地磚、拆除舊隔間、搬運廢棄物等均由護法居士親力親為。整修期間，常常看到他們灰頭土臉拿著榔頭蹲在地上敲地磚，在「都市道場」中培福培慧，累積修行的資糧。

At the beginning of this year (2008), the urban monastery, Dharma Realm Buddhist Books Distribution Society (DRBBDS), proposed to purchase the ninth floor within the same building. Upon obtaining approval from the Board of Directors of Dharma Realm Buddhist Association, disciples in Taiwan were all elated. Why is that?

Let's go back in history. DRBBDS moved to the current site [85 Chung-Hsiao East Road Section 6, Taipei] in March of 1992. At that time, it was merely the size of the Buddha Hall on the right side of the eleventh floor. The space was very limited. In 1998, the sixth floor of the same building was purchased. With the expanded space, the Buddhist Youth Group, Teenage Class, and Children's Class were founded or expanded successively; at the same time, attendance at the Dharma assemblies increased continually, and the building was usually crowded with people during Dharma events. Located in a corner of the large dining hall on the sixth floor, the office area was hot, crowded, and permeated by oily smoke! Therefore, it

因為施工，有許多之前從未接觸佛法的建築界人員來到法界。為了接引這些人，特別邀請他（她）們中午道場用齋，居士亦提供一批念珠和他（她）們結緣。藉由與法師們及居士們的接觸，不少人從工作中慢慢認識了佛法，甚至在工作中聽佛號、大悲咒，取代往昔工作時聽流行歌曲的習慣，也接受了「原來素食可以吃得飽，體力不差，還這麼好吃」的事實。而且，有些人假日期間也會攜家帶眷來法界參加法會，或做義工，啟萌心中的佛種子。他們或粗獷或靦腆，但總願意為道場付出與服務，也種下善因緣與累積了福德。

四眾弟子共同努力了幾個月，將近完工時，適逢上人涅槃十三週年法會，碰巧實法師有事來臺，故特別邀請實法師主持新道場啟用灑淨儀式。法會當天，中南部的居士也來共襄盛舉，大大小小的居士，在法師的帶領下，樓上樓下忙個不停，開心地誦持〈大悲咒〉灑淨。實法師表示這因緣不簡單，接著敘述以往上人的教導，最後提醒大家珍惜上人留下的法寶，把弘揚佛法當自己的責任。

剛完工做好時，很多常來的居士，一打開十一樓電梯門便受到震撼。為什麼？

因為看了十幾年破破爛爛又漏水的牆壁；如今簡潔有力的「法界頌」迎面而來：

法界為體有何外 虛空是用無不容  
萬物平等離分別 一念不生絕言宗

上人的心量、道德、祖師的氣度，在這首偈頌道盡無遺。日後常常看到居士們，默默念著這

首偈頌，若有所思。有的人則熱心向新來的人解釋文意，連隔壁賣古箏的客戶，經過時也會讀著上人的偈頌。在上殿、下殿中，我們受著偈頌的薰習。

九樓辦公室一入口寫著上人的期許「一世化人以口，萬世化人以經」，這是當年法界印經會成立的宗旨。旁邊配合著介紹老同修拓荒的歷史，利用公用電話箱的空間，設計一個活動櫃展示以前早期所印的書。入口也介紹祖師風範（上人來法界的回憶）及現今法輪常轉的情況。一進入辦公室，「宣化上人法音宣流」映入眼簾，往左一看，上人法寶及法總的書籍在那兒靜靜的說法。若不能把心靜下來，怎能聽到上人的開示呢？所以，在辦公室前方，設計了一個安靜的佛書展示空間；利用舊有的圖書木櫃放置經書，角落都設有座椅供人靜心翻閱著佛書，就像一間流通上人法寶的專屬書店。平常孩子們來，這更成了他們的閱讀空間，有時還拿功課來寫，有時聚在一起談天，捨不得回家。

#### ► 接封底

was necessary and practical to purchase a new floor.

DRBBDS is located at a major intersection of Taipei, where it will gradually become the center of city development in the future. There is a saying in Buddhism, "It's better to be dozing off deep in the mountains than to be cultivating in a city!" This exhortation from the ancients is validated at DRBBDS, a typical urban monastery. However, it is a hard-earned monastery, established by pioneers with their blood and sweat, a place

where the Venerable Master's Dharma has been disseminated. Starting from here, many people got to know the Venerable Master, took refuge with him, studied the Buddhadharma, took refuge with the Triple Jewel, supported the monastery, and resolved to leave the home-life. All of these things were accomplished bit by bit under the operation of this urban monastery.

These are the circumstances for the development of DRBBDS; therefore, we accordingly tuned in to settle the Sangha and cross over living beings. According with the needs of the modern age, monasteries have gradually relocated from the mountains to the cities. Cities are densely populated, rich in humanities and culture, with convenient transportation; therefore, the propagation of the Buddhadharma is easier and the influence can be far-reaching. As mentioned before, there certainly exist many negative factors in the city environment; the environment exerts an invisible influence on cultivators.

Due to these conditions, it is worthwhile for us to carefully design the recently purchased ninth floor. We blended a spirit of Dharma propagation and a sense of mountains in the design, and incorporated as many green plants as possible in each space, so that both sentient and insentient beings would like this monastery, be able to study the Buddhadharma, help one another, and be mutually benefited. We hope that the resident Sangha as well as the laity coming to cultivate will be able to purify their thoughts, relax in body and mind, and peacefully cultivate the Way. By virtue of this environment, our Way energy is nurtured and our moral integrity is forged.

In order to save money and

manpower, lay Dharma protectors did many of the chores themselves, such as knocking out old floor tiles, tearing down partitions and transporting refuse. During renovations, they were seen knocking out the floor tiles with hammers, dust all over their faces. All of them were cultivating blessings and wisdom in this urban monastery, so that they could accumulate resources for cultivation.

Because of the ongoing construction, many people in architectural field who had never met Buddhадharma before came to DRBBDS. In order to cross them over, we especially invited them to have lunch in the monastery. The laity also provided some recitation beads to create affinities with them. From their interactions with Dharma Masters and laypeople, quite a few of them gradually got to know the Buddhадharma and even gave up their habit of listening to popular songs during work and listened instead to the Buddha's name or the Great Compassion Mantra. They also agreed that "A vegetarian diet can fill our stomachs, provide us enough energy, and also taste delicious." Moreover, during weekends or holidays, some of them even brought their family members to join Dharma assemblies, do volunteer work, and develop Buddha seeds in their heart. They might be gruff or shy, but they were always willing to serve and contribute to monastery; thus they created wholesome affinities and accumulated blessings and virtue.

After several months of hard work by the four assemblies, the project was about to be completed, and it happened to be the thirteenth anniversary of the Venerable Master's Nirvana. In addition, Dharma Master Sure happened to be in Taiwan, so we invited him to host the purifying ceremony

for opening the new monastery. On that day, many laypeople from central and southern Taiwan also came to attend the ceremony. Led by Dharma Masters, young and elder laypeople were busy upstairs and downstairs, happily reciting the Great Compassion Mantra to purify the boundaries. Dharma Master Sure stated that it was not a simple cause and affinity, and he also explained the Venerable Master's previous teachings. As a conclusion, he reminded everyone to cherish the Dharma treasury left by the Venerable Master, and to take the propagation of the Buddhадharma as our own responsibility.

When the project was newly completed, many familiars were shocked when they stepped out of the elevator on the eleventh floor. Why? Because on the shabby and leaking wall which they had seen for over ten years, the succinct but impressive "Verse of the Dharma Realm" appeared right before their eyes.

*Taking Dharma Realm as the  
substance, what exists outside?*

*With empty space as its function,  
nothing is excluded.*

*Apart from discriminations, myriad  
things are level and equal.*

*Not striking up a single thought, the  
door of words is extinguished.*

The Venerable Master's magnanimity and virtue, and greatness as a Patriarch were completely revealed in this verse. Later, laypeople were often seen silently reciting this verse and pondering over it. Someone would wholeheartedly explain the verse to newcomers; even customers of the traditional instruments shop next door would read this verse when they walked by. We ourselves were edified by this verse when we went to and left the Buddha Hall.

At the entrance of the office on the ninth floor, a sign reads "With speech, we can transform people for one century; with sutras, we can transform people for a myriad centuries." It was the founding principle of Dharma Realm Buddhist Books Distribution Society; it is also the Venerable Master's expectation. Beside the sign, one can learn about the history of the society's establishment by pioneer cultivators. Taking advantage of the space for a public telephone stand, an active cabinet was designed to display books printed in the early days. Moreover, the exemplary stories of the Patriarch (in memory of the Venerable Master's visiting DRBBDS), as well as how the Dharma wheel is constantly being turned nowadays are presented. Upon entering the office, the first sight one catches is, "Proclaiming and Propagating the Venerable Master Hua's Dharma"; looking to the left side, one would find that the Dharma jewels from the Venerable Master and books published by DRBA were silently speaking the Dharma. However, without a peaceful mind, how could one settle down to listen to the Venerable Master's lecture? Therefore, a quiet space in the front of the office is reserved to display Buddhist literature. The sutras are placed on the old book shelves, and chairs are set up in the corner so people can read Buddhist books with a quiet mind. In this environment, one feels as if one is in a bookstore exclusively devoted to circulating the Venerable Master's Dharma Jewels. When children arrive, they turn this space into a reading room which they are reluctant to leave; they gather to do homework or to chat with each other.

➤ Continued back cover



修行要「法財侶地」，「法」，先要明白佛法，怎麼樣修行。而講經說法，就是叫人明白「法」。有了法了，又要有「財」，要有財力，供養三寶，護持道場。有了法、財，又要有「侶」，就是法侶，大家共同聚會在一起修行。可是地方有了，必須要有真正修道人在道場修行，這個地方才會變成靈地。所謂人傑地靈，人若不傑，地也不靈。所以道場硬體設備雖然進步了，修行更要進步，才是重要！擴大整修空間後，每天請書的人比以往增加了三、四倍。有些同參說：「嗯，因為空間變大，我們心量也變大，所以人就多了！」不知是否真的如此，但希望我們真的心量變大。雖然這裏不是深山蘭若，但我們視法界為家，心中有山林，有新鮮空氣，有晨鐘暮鼓，有佛法……還要有法界的心量！



Congratulations On The Acquisition Of The 9th Floor  
For Dharma Realm Buddhist Books Distribution Society  
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In cultivation, we need Dharma, resources, companions, and a place. As for the Dharma, we should learn the Buddhadharma and understand how to cultivate. Sutra lectures and Dharma talks are available for us to understand the Dharma. Second, with resources, we can make offerings to the Triple Jewel and protect monasteries. With Dharma and wealth, we still need companions, fellow cultivators, so that we can gather together to cultivate. Now we already have the place, but there must be genuine cultivators cultivating there, so that the place will be an efficacious place. It is said that, any place where there are virtuous people is an efficacious place. If the people who live there are not virtuous, then the place is not efficacious. Therefore, although the facilities of the monastery have been improved, what counts most is our progress in cultivation! After the space was expanded, the number of people who came to request books increased by three to four times. Some fellow cultivators commented, “Since our minds broadened with the expanded space, more people are coming!” It’s not certain whether this is the case, but we do hope our mind could be broadened. DRBBDS is not a quiet place located deep in the mountains, but we take it as our home, we keep in heart the mountains, the fresh air, and the Buddhadharma.... What’s more, we possess a mind that encompasses the entire Dharma Realm.