



## 法總臺灣道場參訪實錄

# Reflections on the Growth and Development of Our DRBA Monasteries in Taiwan

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### 六龜法界聖寺

二零一二年八月，回到六龜法界聖寺。這個僻處山區的道場，這麼多年來，主建築並沒改變。

每逢初一、十五，居士們帶著鮮花、水果及食物，除了上山供養三寶之外，並整理道場環境，還待拜完大悲懺再下山，修福不忘修慧。

法界聖寺是個清修的道場，除日常功課外，其他的法會不多。一九九五年，個人還是白衣時，有幸在此照顧道場，獨

### Dharma Realm Sagely Monastery, Liouguei District, Kaohsiung

In August of 2012, I returned to Dharma Realm Sagely Monastery, a bodhimanda located in a secluded mountain region in Kaohsiung's Liouguei District. After many years, the appearance of the main building remained the same.

Every first and fifteenth day of the lunar month, laypeople bring fresh flowers, fruit, and food. In addition to making offerings to the monastery (the Three Jewels) on the mountain, they also clean the monastery and make it tidy; then before they leave, they bow the Great Compassion Repentance. By making offerings and bowing, they are practicing deeds that generate blessings and at the same time, not forgetting to cultivate wisdom.



法界聖寺

Dharma Realm Sagely Monastery

居了一年，也因為這殊勝的因緣，次年得以到萬佛聖城長住，進而出家修行。回首前塵，往事歷歷如繪。山明水秀的六龜，山上簡樸規律的日子，反而是自我昇華的契機。這麼多年過了，不禁要捫心自問：當年若無此機緣，這個窮子又將浪跡何方？

如今，欣見法界聖寺要接引男眾來此做義工，或準備出家修行。對真心想修行的人，這真是大好消息。出家乃大丈夫事，非將相所能為，需難捨能捨，難行能行，才能發大菩提心。故普勸有心向道者，應早日放下，切莫遲疑，否則又將蹉跎一生！

### 花蓮彌陀聖寺

我們首先抵達花蓮監獄。在警衛帶領下，我們通過重重深鎖的鐵門，一道門開啟後必須關上了，另一道門才能再被開啟，警衛之嚴密，由此可見一斑。平常過慣自由



彌陀聖寺  
Amitabha Monastery

Dharma Realm Sagely Monastery is a pure place (bodhimanda) for cultivation. Apart from the daily recitations, there aren't many other Dharma assemblies. In 1995, when I was still a "white-robed" layman, I was fortunate enough to have the opportunity to take care of this Bodhimanda by myself for a year. Also because of these unique causes and conditions, I was able to stay long term at the City of Ten Thousand Buddhas (CTTB) the following year, after which I left the home-life. Looking back on the past, everything seems crystal clear. The time I spent in Liouguei living a simple, yet disciplined life, on this mountaintop surrounded by its enchanted scenery of mountains and water, turned out to be a crucial moment in my self-development. So many years have passed, and now I can't help but ask myself: "If there weren't such conditions that year, where would this poor man have ended up?"

Now, to my great joy, Dharma Realm Sagely Monastery is welcoming men to come and cultivate as volunteers, and providing conditions for those who are preparing to leave the home-life. This is good news for those who sincerely seek to cultivate. Leaving home is a heroic act; even generals and prime ministers dare not do it — one must resolve to renounce what is difficult to renounce, and practice what is difficult to practice. Only by doing so can one give rise to the Bodhi mind. Thus, I advise all who have the heart for cultivation to let go sooner rather than later; don't delay or hesitate, otherwise, you may waste another lifetime.

### Amitabha Monastery in Hualien

The first destination our delegation visited on this trip was Hualien Prison. Guided by the prison guards, we passed through the locked iron doors. In order to pass through, one door had to be closed before the next could be opened. From this you can imagine the strict security measures. We are used to moving freely in and out of different places in our daily lives, so much so that we take this freedom for granted. In fact, three thousand years ago, the Buddha had already pointed out that due to our ignorance, and because we lose ourselves in all kinds of desires, our inherent bright fundamental nature becomes "stranded," and therefore we are unable to obtain liberation from birth and death.

Inside the prison, the inmates were called "fellow students." About thirty "fellow students" gathered inside the Buddha Hall and recited the sacred name of Earth Store Bodhisattva in very loud and majestic voices. Following this, we led them in chanting: "For all the evil deeds I have done in the past, based on beginningless



彌陀聖寺五觀齋堂  
The Dining Hall  
of Amitabha Monastery

出入的生活，早已忘卻自由的可貴。其實佛陀三千多年前早就指出我們愚癡的眾生，因被種種欲望所迷惑，把自己靈明的覺性困死，而不能得到生死自由。

在監獄內，受刑人都被稱為「同學」。約三十位同學集聚在佛堂內，稱念「南無地藏王菩薩」聖號，聲音非常宏亮莊嚴。接著我們帶領同學們唱「往昔所造諸惡業，皆由無始貪瞋癡，從身語意之所生，一切我今皆懺悔」的懺悔偈來禮佛懺悔，希望他們能罪障消除，往後重新做人。

就如《法華經》中的譬喻，每個人衣中都有一顆寶珠而不自知，卻為求索衣食而歷盡艱辛，甚至造業受諸苦果，於六道中不知出離。若非佛之慈悲，我們安知每個人都有佛性，將來都有成佛的份？

花蓮監獄很特別的地方是，中庭有一尊巨大的地藏王菩薩聖像，非常莊嚴。這尊地藏王菩薩係一九九五年由當時的典獄長鄭安雄先生請人塑造，他

greed, hatred, and delusion, and created by body, speech, and mind, I now know shame and repent of them all.” We conducted a repentance based on the above verse, hoping that they could eradicate their karmic offenses, and transform themselves into new people.

An analogy used in the *Lotus Sutra* is that everyone of us has a jewel sewn into his clothing without being aware of it. Being unaware, we have gone through much hardship, toil, and sweat to obtain food and clothing. Along the way, we have committed many karmic offenses while suffering from the corresponding retributions, and during all of this time we have remained unaware of how to escape from suffering. So if it wasn't for the Buddha's compassion, how would we even know that we all have the Buddha-nature, and that each of us has the potential to become a future Buddha?

The unique thing about Hualien Prison is that in the central courtyard there stands majestically a gigantic statue of Earth Store Bodhisattva. This Earth Store Bodhisattva statue was built in 1995 under the commission of Mr. Zheng Anxiong — then warden of the prison — who is actually a Catholic.

Mr. Zheng still had great faith that Earth Store Bodhisattva could transform negative energies into auspicious ones, and could help inspire the inmates. As a Catholic, he was able to break through sectarian views that cause religious barriers by embracing Buddhism. In fact, behind the scenes, the key person who initiated the idea and endeavored to make it all possible was Upasaka Li Zhihong. Li was a volunteer teacher at Hualien Prison and took the lead in guiding the inmates in their spiritual cultivation. Li often invited monastics to come teach, thus, ushering in a new way of teaching Buddhism in prisons.

After leaving Hualien prison, we then drove directly to Amitabha Monastery. Eighteen years ago when I was still a layman, I joined some

是天主教徒。

但深信地藏王菩薩可以化戾氣為祥和，教化獄中的同學，而打破了宗教上的門戶之見。事實上，促成這尊地藏王菩薩「入獄」的幕後功臣是李志宏居士。他是花監的義務教誨師，在監所內與同學共修，並廣邀法師入獄弘法，開啟佛教入監教化之門。

從花監出來，我們直接驅車到彌陀聖寺參訪。十八年前尚是白衣時，隨著法師們來彌陀聖寺參加第一屆的敬老節，當時有些人就住在山腳下婆婆的家裡。此地山明水秀，實乃修道絕佳之地。在法師們鏗而不捨的努力下，終於有了新園區，——菩提園區從地湧出。園內有些本有的房舍皆已重新命名：如般若院、金剛院等，皆具叢林特色。

看到這麼寬廣殊勝的修行園區，不禁要為臺灣的法師們鼓掌致敬，也為信眾能有一塊清淨的修行地而稱慶。

### 臺中分會

此處大部份都是信眾自己聚會共修，所以他們非常企盼有法師來領眾修行。或許此處對聖城新的發展所知有限，我就盡量介紹聖城的情形。事實上，目前已有很多人放棄世俗的生活，攜家帶眷來聖城做義工，並讓子女在良好的環境下受教育；有些人則申請進入僧伽居士訓練班，準備出家修行。所以我鼓勵信眾修行要及時，不要錯過好機會。

有信眾問我：「分會因沒有法師長住，法會很少，但要付出很高

of the monastics who were attending the first Honoring Elders Day at Amitabha Monastery. Some of us stayed at the old auntie's house located at the foot of the mountain. The beautiful mountains and rivers surrounding the temple make it an excellent place to cultivate. With sheer perseverance and effort, the monastics accomplished the completion of the construction of the Bodhi Garden, which came into being as if it had "welled forth from beneath the ground." Within the garden, some of the original buildings have been renamed "Prajna House," "Vajra House," etc — all of them share the common characteristic of being forest hermitages.

When I saw such a spacious and auspicious place for cultivation, I could not help but applaud and respect the Dharma Masters of Dharma Realm Buddhist Association's (DRBA) branches in Taiwan. I also felt it was very fortunate for us, the devotees, to be able to have such a pure place to cultivate.

### The Taichung Affiliated Branch

Most of the time, the devotees here in Taichung gather and practice together by themselves, so they earnestly look forward to having monastics come and lead the practices. Since the devotees here have very limited knowledge about the latest developments at CTTB, I tried to update them about what I know. In fact, many people have already given up their mundane lives and brought their families to live and volunteer at CTTB, so that their children can grow up and be educated in a good environment. Some people have applied to participate in the Sangha and Laypeople Training Program (SLTP) in preparation to cultivate the Way. Therefore, I encourage cultivators to practice as soon as possible so they don't miss out on the opportunity.

Some devotees asked me, "There are no resident monastics here at this branch and very few Dharma sessions are hosted, but we still have to pay a lot for rent. Should we stop renting the building, and instead rent a place temporarily when it is needed for a Dharma session?" I replied with a deep lament, "A monastery is a place that inspires people to bring forth the Bodhi resolve, a place where Buddhas, Bodhisattvas, and Patriarchs are born. Even if only one person brings forth the resolve to cultivate, the sponsor of this place gains inconceivable merit and virtue. The value of this place cannot be solely judged on the basis of economics. Even for just one child, ordinary people would spare no cost, be it thousands or millions of dollars, and would go so far as to sell their very houses, to develop the



### 臺中分會

The Taichung Affiliated Branch

的房租。是否不要租房子，有法會時再臨時租場所即可？」個人很感慨地答覆：「道場乃令人發菩提心之處，是造就祖師、菩薩及佛的地方，只要有一個人要發心修行，其功德就不可思議了，故不能以經濟的觀點來衡量。一般人栽培一個子女，尚且不惜花費百萬、千萬，甚至傾家蕩產來全力栽培。而可幫助人發菩提心修道之地，怎可吝惜金錢呢？」

臺中是我初次接觸上人的法，也是開始學佛的地方，此地是我生命中最大的轉捩點。我虔誠地祝福臺中的居士，都能繼續發菩提心，直至佛地。也願有心出家者，能像我這般幸運，早日遂心滿願！

### 臺北法界佛教印經會

十八日下午，臺北的法師安排我們和佛青會的會員結法緣。由於長期在中小學執教的關係，看到二十幾個正襟危坐的年輕人，心裡除倍覺熟悉親切外，更羨慕他們能有這麼大的福報，在青少年時就親近

potential of this child. How then can we be stingy when it comes to having a place of cultivation for someone who has brought forth the resolve for Bodhi?"

Taichung is where I first came into contact with Venerable Master Hua's Dharma, as well as where I started my practice of the Buddhadharma. This became the greatest turning point in my life. I sincerely wish the lay people of Taichung continue to bring forth the Bodhi resolve until they accomplish Buddhahood. I also hope that those who aspire to leave the home-life will be as fortunate as I have been, and will soon have their wishes fulfilled!

### Dharma Realm Buddhist Books Distribution Society in Taipei

On the afternoon of the eighteenth, the Dharma Masters from Taipei gave us a chance to share the Dharma with members of Dharma Realm Buddhist Youth (DRBY). After teaching at CTTB's elementary and middle schools for a long time, when I saw more than twenty young people sitting still and upright, a sense of familiarity arose and I felt very close to them. I actually admire them for having such immense blessings to be able to draw near the monastery and study the Dharma at such a young age. In the first hour, I expounded on the meaning of the first and second chapters of the *Lotus Sutra* — the *Preface and the Expedient Means* chapters.

When I first visited the Taipei branch of the Dharma Realm. At that time, the Center had just moved to this new location and everything was simple and bare. After twenty years of painstaking efforts, the Center now occupies three floors in the building, and it is a lot more comfortable and dignified when compared to 1992. All of this was brought into fruition through the sheer hard work of the monastics, as well as the laypeople's



法界佛教印經會

Dharma Realm Buddhist Books Distribution Society

道場，學習佛法。我用第一個小時介紹了《法華經》的第一品〈序品〉，以及第二品〈方便品〉的大意。

個人也回想到自己是在一九九二年首次到法界印經會，那時，印經會剛搬到此地，一切都在因陋就簡的階段。經過二十年的慘澹經營，現在法界印經會已擁有三個樓層，道場比當年更舒適莊嚴，這些都是法師們用辛勤的血汗所耕耘，以及居士們誠心護法的成果。

隔天的三昧水懺法會，參加的信眾很多。中午再度和大眾結法緣，個人對佛法所知有限，只能談談淺淺的懺悔法門，主要以普賢十大願王的第四願——懺悔業障為經緯，此願願力宏大，經文淺顯易懂，但要行持得好甚不容易。修十大願王，臨命終時，又能因此願力導引，往生西方極樂世界，故被列為淨土法門之一，甚為殊勝，行者不能等閒視之。

上人圓寂快二十五年了，但這麼好的法歷久而彌新，很多人為之感動不已。我們每個人都有責任來幫上人完成宏願，把正法弘揚到世界的每個角落去。法總臺灣道場有肯為法忘軀的法師，也有肯為法忘軀的居士，這就是弘法最大的本錢和力量！✽

sincere support as Dharma protectors.

For the Samadhi Water Repentance Dharma Assembly held the next day (after my lecture on the *Lotus Sutra*) there were a lot of faithful participants. At noon, I gave another Dharma talk to tie Dharma affinities with the participants. However, due to my limited understanding and knowledge, I could only lecture lightly on repentance. The lecture focused on the fourth of Samantabhadra (Universal Worthy) Bodhisattva's ten great vows — the king among all vows. The power of this vow is vast and profound, and its sutra text is easy to understand; however, it is not easy to practice this fourth vow of repentance. If we practice these Ten Great Vows, they will lead us to rebirth in the Western Pure Land at the end of our lives. Thus, reciting this chapter of Samantabhadra's Vows and Practices has been established as a Pure Land practice. This Dharma is supreme, so practitioners should not take this lightly.

Although it has been nearly twenty-five years since Venerable Master Hsuan Hua entered nirvana, this wondrous Dharma of his is timeless and ever new. His Dharma really moved a lot of people. Therefore, each of us must shoulder a share of the responsibility to help the Venerable Master fulfill his vast vows, and to spread the Proper Dharma throughout the world. In Taiwan's DRBA Branches there are many Dharma Masters who would renounce their bodies and lives for the sake of the Dharma, and the same is true for the laypeople in Taiwan. This attitude is the greatest asset and power for the propagation of the Dharma. ✽