



共襄盛舉法成就

The Conditions for Realizing the Shurangama Retreat

李果宜 於金岸法界報導 BY STEPHANIE SEE AT GOLD COAST DHARMA REALM, AUSTRALIA



「楞嚴講修班」將近尾聲，「五十陰魔」是最後壓軸。很多人來過又離去，在此三週後即將結束之際，也還有新人加入。回顧過去，彷彿它才開始不久。

宣講佛法要有六種成就：處、時、主、眾、信、聞。在此「楞嚴班」，這六項條件也具足。

處成就：在金岸法界聖寺舉辦，是最理想的地點。22畝地內有佛殿、齋堂、禪堂、圖書館、僧（尼僧舍）、俗（智慧屋）寮房。僧舍後有一條名為「羅漢道」的步道，圓形講法場有阿彌陀佛立像；18羅漢圍繞著步道與講法場，環境清幽。

平常每天的早晚課、午供、打坐課，和觀音成道、地藏菩薩聖誕、盂蘭盆特別法會，均在佛殿舉行，三皈、五戒也在此傳授。

最初講法是在齋堂，後來因為參加者增加、天氣漸寒，而搬到禪堂。

天氣好時，我們則在羅漢道四周打坐，在圓形講法場念誦觀音菩薩聖號，或者三步一拜朝山，也在那裡討論；金岸法界聖寺首次的幽冥戒，也是在此傳授的。

我們早晨的運動，和武當太極劍，則在一大

The Shurangama Retreat is almost over and we have one volume to go. Many people came and went; with three weeks left, new people are still joining. It feels like the retreat has just started.

There are six requirements for the Buddhadharma to be spoken: place, time, host, audience, faith, and hearing. In this retreat, these six are also fulfilled.

Fulfillment of Place: Gold Coast Dharma Realm (GCDR) is a perfect location for this retreat. Its 22 acres house a Buddha hall, a dining hall, a Chan hall, a library, and residences for monastics (Sangha House) and laity (Wisdom House). Behind the Sangha house, the Arhat trail with 18 Arhats surrounds the arena where Amitabha Buddha is located. Daily ceremonies, meditation and other ceremonies such as for Guanyin's Enlightenment Day, Earth Store Bodhisattva's Birthday, Ullambana, and the transmission of Three Refuges and Five Precepts are held in the Buddha Hall. The lectures started out in the dining hall, but later were moved to the Chan Hall due to number of participants and the cooler weather. When the weather is nice, we sit in meditation along the Arhat Trail. We do Three Steps One Bow while reciting Guanyin Bodhisattva's name, and have our discussion in the arena. The first Transmission of the Precepts for the Deceased at GCDR was also held in the arena. We do morning exercises and Wu Dang Taiji Sword in a large garden shed.

GCDR is not far from the city and yet we don't hear too



型花屋內進行。

金岸法界離市區不遠，卻不聞車輛喧擾；笑翠鳥、綠色小鸚鵡、布穀鳥日夜歡唱，偶而有三兩隻小種袋鼠造訪。

時成就：「楞嚴班」從五月二十七日開始，九月二十七日圓滿。四個月密集的研習，讓大家有機會認識、熟悉和鑽研《楞嚴經》；也有機會修行所學和自我迴光返照。

每日清晨四時做早課，五點念三遍〈楞嚴咒〉；一連串活動，直到晚上九點鐘講法結束。學員們都盡力依照時間表，並且認真修行。

主成就：佛在世時，「主」通常就是佛陀這位說法主。在恆實、恆持兩位法師帶領下，我們共有八位法師講授《楞嚴經》；此外，還有法總由世界各地分支道場趕來的女法師，帶領每日的念誦、打坐課和出坡工作。

眾成就：參加學員人數很多，但並非都能全程；固定的總有二十幾位，一度有四十人左右。除了說法主外，幫忙組織和維持研習會的，也是重要角色。早在「楞嚴班」開始之前，就開始籌備、整頓道場環境、安排寮房、接機、烹煮飲食；於講習班期間和之後的清理、以及採購各種所需，都靠各方大力成就。其中貢獻最大、出力最多的，當屬黃雪玲了！她在三月就抵達，在四月份裏監督道場的大小整頓雜事。

學員來自世界各地：本地的澳洲人、加拿大、美、臺灣、紐西蘭、汶萊、馬來西亞和新加坡；最年輕的12歲，最年長的則八十多。雖然國籍、背景、種族和時代不同，我們的目標都同，就是到金岸法界聖寺來學《楞嚴經》。

上人以前教導「主觀智能推動力」課，在此期間，我們也有機會輪流講說卷三，所以主眾位置互換了。學員合作無間，互相幫助準備經文的內容，討論消化、增進了解，盡一切努力提供所學，來支援同學的解說；指導老師再補充指正缺誤。

信成就：要參加「楞嚴班」，信心也很重要。有的學員辭職或拿長假，離鄉背井來參加全程，也有老遠趕來只為能住幾天；若不是有信心，絕難做到的。

末法時代，《楞嚴經》先滅，經雖在，卻讀不

much traffic. Kookaburras, lorikeets, and cuckoo birds sing day and night. On several occasions we were visited by several wallabies (kangaroo-like creatures).

Fulfillment of Time: This four-month intensive retreat from May 27 to September 27 gives us a chance to deeply study and investigate the Sutra, as well as to practice what we've learned and reflect upon our conduct.

Our day starts at 4:00 a.m. for morning recitation, followed by three recitations of the Shurangama Mantra at 5:00 a.m.; then it goes on until the end of the lecture at 9:00 p.m. Everyone does their best to follow the schedule and cultivate.

Fulfillment of Host: In the Buddha's time, the Buddha was the host who spoke the Dharma. Under the guidance of Dharma Masters Heng Sure and Heng Chih, a total of eight speakers lectured on the *Shurangama Sutra*. In addition, DRBA nuns came from all over the world to lead the daily recitations, meditation, and community work.

Fulfillment of Audience: A large number of people attended, but not all of them stayed the whole time; there were always at least 20+ regulars and at one point there were about 40 participants. Many people helped organize this retreat, including setting the place up beforehand, arranging quarters, airport pickups, cooking, cleaning, and buying all the things needed to keep this retreat going. This retreat would not have been possible without everyone's support. The greatest contribution came from Rosaline Kang, who arrived in March and supervised miscellaneous matters throughout April.

Participants came from all over the world: Australia, Canada, US, Taiwan, New Zealand, Brunei, Malaysia, and Singapore. Their ages range from 12 to 80+. Even though everyone is from a different country, background, ethnic group, and generation, our common goal is to study the *Shurangama Sutra* at GCDR.

Since the Venerable Master advocated "developing inherent wisdom," we had the opportunity to take turns presenting volume 3. We helped each other prepare the material, discussed among ourselves to increase our understanding, and supported each other to practice what we learned. The instructor supplemented or corrected our explanations.

Fulfillment of Faith: Faith is essential for participating in this retreat. Some quit their jobs or took a long holiday from work and family to attend the full session; others traveled from afar to attend a few days. Without faith, this couldn't be done.

It is said that in the Dharma Ending Age, the *Shurangama Sutra* will be the first to disappear—the Sutra will exist but one will not see any words. All the Dharma Masters who came to



到字。所有講法的法師都鼓勵我們背誦〈楞嚴咒〉，甚至於《楞嚴經》。爲了幫助我們背誦，每天有機會誦咒五次，到現在已有十一位背會〈楞嚴咒〉，而榮獲金盃的獎勵。如今，「講修班」將近尾聲，有些學員還在努力背咒、背經。

在聽完「四種清淨明誨」和「十習因」後，學員的信心更增強；並學以致用，從改變個人的習氣做起。

聞成就：過去必定種植善根，才能遇到《楞嚴經》，又能聽到不同法師的講解。大家都誠心來聽經，忍受天寒、園黑、雨淋和響聲干擾。

講修班前三週，講經在齋堂，就在佛殿旁，對年長者很便利。因爲澳洲正值冬季，某些晚上，齋堂內很冷；後來在窗戶覆蓋塑膠布後，寒度減低少許，大家仍然要穿外套、戴圍巾、手套。兩臺冰箱的風扇不時轉動，影響後座的學員聽法。儘管如此，學員都忍耐，毫無怨聲。

學員人數增加後，講法搬到可容納較多人的禪堂；它離佛殿遠些，也沒有盥洗室，這對年長者或不良於行的有點困難。可是不論晴雨、日夜，他們照來不誤；他們求法的精神，激勵年輕學者，更不敢懈怠。

禪堂鐵皮屋頂在雨勢大的時候，除了雨水敲擊屋頂聲之外，誰也聽不到其他聲音。人人耐心地靜候雨停，繼續聽經。

在金岸法界參加「楞嚴班」，還有一個特別的成就，它絕對是「只此澳洲，別無分號」的唱「笑翠鳥」的「歌成就」。這是所有與會人士必會聽到與唱和的，它是金岸法界的部分主題。歌詞如下：

笑翠鳥坐在老橡膠樹上
快樂、快樂，牠是叢林之王
笑！笑翠鳥，笑！笑翠鳥
你的人生必定快活無疑



結論：能夠參加這「楞嚴講修班」

多生以來的善根與福報所成就。對於發起、主持、講授、護法和參加者，我們將永遠銘記在心，並互勉學以致用、爲正法長住齊盡力。

lecture urged everyone to memorize the Shurangama Mantra, and if possible, the *Shurangama Sutra*. And so, to help us memorize the Shurangama Mantra, we recite the Shurangama Mantra five times a day with the assembly. Since the start of the retreat, 11 golden cups have been awarded to participants who memorized the mantra. Some are still diligently working to memorize the mantra and sutra.

After hearing the four aspects of purity and the ten habitual causes explained, people have grown in faith and are gradually trying to change their habits.

Fulfillment of Hearing: One must have planted good roots to encounter the *Shurangama Sutra* and hear it lectured by many Dharma Masters. Everyone has sincerely listened to the lectures and tolerated the cold, darkness, rain and noise.

In the first three weeks, the lecture was held in the dining hall, close to the Buddha Hall and convenient for the elderly. However, since it was winter, on some nights it was really cold since there was no plastic covering on one side of the hall. After plastic coverings were put up, it was not as cold, but everyone still wore scarves, jackets and gloves on cold nights. The fans of two refrigerators in the dining hall turned on every so often, making it hard for those at the back to hear the speaker. However, everyone was patient and did not complain.

When the number of participants increased, the lecture was moved into the larger Chan Hall, which is further away from the Buddha Hall and has no washrooms. This was a problem for older participants and those who have difficulty walking. However, rain or shine, they always came to the lecture. Their determination to learn the Dharma inspired the younger students not to slack off. Whenever it rained hard, the noise of the rain pelting the metal roof drowned out everything else. Still, everyone patiently waited for the rain to stop and the lecture to continue.

There's one special requirement for attending the Shurangama Retreat at Gold Coast Dharma Realm in Australia: singing the Kookaburra Song. Everyone who came to this retreat got to hear and sing the Kookaburra Song. It's part of our "theme" here at Gold Coast Dharma Realm and it goes:

Kookaburra sits in an old gum tree
Merry merry king of the bush is he
Laugh Kookaburra, Laugh Kookaburra
Gay your life must be.

Conclusion: To be able to attend this retreat is the result of blessings and good roots planted during many past lives. We are forever grateful to the organizers, lecturers, supporters, and participants of this retreat. We will try our best to use what we've learned to perpetuate the Proper Dharma.