



## Embarking on a Journey of Metamorphosis

# 踏上 羽化的旅程

果嫦 寫於2010年8月9日台灣

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萬佛聖城是心靈的故鄉，上人遍布世界各地的分支道場無啻是延續法身慧命的家，如大海、支流，任他萬馬奔騰，浩瀚無垠，或細水潺流望得見堤岸。無有國界地域，彼此恆是相互交匯通融，合而為一。如山之頂峯、林間小道，蜿蜒盤繞信步由下往上，每一曲徑無不通往目標，頭頂藍天，腳踏著眾人嚮往人間之最。

信、願、行，因相信而夢想，繼之付諸行動。以十年承載一份心願，1994年構築上人圓寂前的期望，於澳洲支身辛苦覓尋永轉法輪聖地，黃雪玲居士的悲願苦心，衝破萬難於2004年塵埃落定。個中艱辛，如人飲水，冷暖於心非外人所能領會於萬一，慶幸諸佛菩薩加被，一路顛沛曲折，最後理想成真。

為赴一場一年一度難得的精神饗宴，一行十人，於2010年6月29日，從北半球橫越5,532英哩，搭機轉機費18小時抵南半球的一端，參與上人澳洲道場——金岸法界，法界舉行6月30日至7月14日《大方廣佛華嚴經》，與7月17日至7月23日觀音七共為期三週法會。6月30日午間，終於克服一路難關，抵達目的地——布理斯班，離開溽暑家鄉，下機觸目所及是綠意盎然，原該是蔚藍的天際，此時因細雨天色灰灰，一陣哆嗦，一行人不禁拉緊外套，前來接我們的法

The City of Ten Thousand Buddhas is our spiritual home. The branch monasteries the Venerable Master Hua established are located throughout the world. They are the homes that carry on and continue the Dharma Body and Wisdom Life likened to the ocean and streams either surging ahead with full force in a vast expanse, or just flowing slowly where the other shore can be seen. Converging without any geographical boundaries, they are likened to the mountain peaks and forest trails winding like a coil from the bottom up. There is not a path that does not lead us to the final destination. With the blue sky over our heads, our feet are standing right on the place where people yearn most to be.

Faith, vows, and practice: Because one believes, one has dreams. The dreams subsequently come true because they are pursued by actions. There was a wish and a vow that had been carried on for ten years. From 1994, an aspiration was brought forth prior to the Venerable Master's passing that a holy place was to be found in Australia so that the Dharma Wheel could turn forever. After painstaking efforts accompanied by compassion and vows, Upasika Rosaline Kang finally overcame all difficulties and secured a piece of land in Australia. The hardship she experienced is analogous to a person drinking water - only the person drinking knows whether the water is hot or cold. That was an indescribable experience that many people cannot even understand even a fraction. Fortunately, the Buddhas and Bodhisattvas had blessed and aided her. Even though she went through up and downs, twists and turns, her dream finally came true.

We were a group of ten people who traveled 5,532 miles in 18 hours to Australia in the southern hemisphere on June 29, 2010 to participate in the three-week Avatamsaka Sutra Recitation, an annual spiritual feast. It was held in Venerable Master Hua's monastery, Gold Coast Dharma Realm from June 30th to July 14th. The drizzling rain turned the normally blue sky gray. Shivering a bit, we pulled up our jackets. The Dharma Master who came to pick us up chased away the chills with a warm bright smile and solicitude.



師，燦然的笑容與溫馨的關懷，暖和我們滿身寒意。

金岸法界，座落在布理斯班的南方，二十二英畝綠地。機場至法界一小時三十分車程。車行中，宛若進入一處國家公園，舉目盡是一大片又一大片樹林，和井然有序的車道。如劉姥姥入大觀園，眼睛被廣大的墨綠與藍天吸住（此時雨已停住），連帶心情蹦開，車裡大群人掩不住的喜悅笑聲，淹沒箱型車行走的轟隆聲。

經過鬧區，進入市郊，左繞右繞舒適行進中，窗外稀疏如童話般的異國屋舍，錯落於廣茅的芬多精氛圍，似乎應了只須天上有。及至車子轉入於一處鐵門敞開，大門口旁的木頭圓柱，柱上橫掛 Gold Coast Dharma Realm 金岸法界的澄綠底色圓盤，以天空、山和樹林為象徵黃金海岸的意涵，大夥兒一陣低呼「到了！到了！」

下車著地，迎面撲來經過整理美化的花園，融合東西方，有著西方的開朗與東方的禪境，不遠處又是一顆顆挺拔高大，一叢叢的綠散開，加上頭頂上的藍，除了不知名的鳥叫聲，極致的寧靜，連空氣都如此清新健康，一路的倦意頓然全消，恨不得當下在地上翻滾，抓把泥土聞香。

放下行李，至大殿禮佛，向上人說我們平安到家了。法師引領我們走訪道場有名的羅漢道，熟悉環境並講解法會每日的時間表，早晚課時間與安排大眾的日間作息。

誦「華嚴經」第一天，晚課後恒持法師特別和大家結法緣，分享法師和上人的因緣，介紹金岸法界的歷程，念茲在

Gold Coast Dharma Realm, located south of Brisbane, with 22 acres of land was an hour and one-half ride from the airport. As the vehicle moved along, we felt as if we had entered a national park with green forests and orderly roads. Like country bumpkins seeing a magnificent spectacle, we were bedazzled by the vast verdant scenery and blue sky. At this time, the rain had stopped. Overwhelmed with joy we, the crowd in the van, could not hide our laughter that eventually drowned out the rumbling noise from the revving engine.

Through the downtown area and into the suburbs, our vehicle moved along at a comfortable speed. It was a scene that could only exist in the heavens: exquisite fairy-tale houses scattered sparsely over vast areas. The atmosphere was full of phytoncides [wood essential oils]. When the vehicle turned in between the two metal gates and past the sign of Gold Coast Dharma Realm (GCDR), depicting the sky, mountains, and trees on a green background, everyone uttered, "We are here."

We piled out of the van and walked toward a landscaped garden that blends the East and the West. It had the cheerfulness and openness of the West and the touch of Chan from the East. Beyond the garden, straight and tall trees spread out one by one. The blue sky was above us. With the exception of birds chirping, the place was quiet. Even the air was refreshing. Our tiredness disappeared at once. I wished I could have rolled on the ground and grabbed a handful of fragrant earth to smell.

We put down our luggage and went to the Buddha Hall to bow to the Buddhas and to pay respects to the Venerable Master, "We are safely home." A Dharma Master led us to walk on the famous walking path, Arhat Trail, to help familiarize us with the environment. She informed us about the daily schedule, including time for morning and evening recitation as well as other daily events.

On the first day we recited the *Avatamsaka Sutra*, Dharma Master Chih tied Dharma affinities with everyone after evening recitation. She also shared the causes and conditions she had with the Venerable Master and introduced us to the development of Gold Coast Dharma Realm. In thought after thought, one felt the carrying-on of the Dharma and its propagation. Within her words, we found encouragement and exhortation. Indirectly we felt and received the compassion and the impartial heart of Venerable Master Hua.

During the day, the recitation was divided into two groups: Chinese and English. We were fortunate that the Chinese chanting was led by Dharma Masters Liang and Jiao. We were very familiar with the beautiful melody and tune being chanted. In the chanting of the







茲佛法的傳承與散播，其中有更多的鼓勵與囑咐，無時在法師不經意間透露，間接我們領受上人的慈悲與平等心。

白天法會，分別在大殿和極樂殿中、英文誦經。大眾有幸，中文唱誦法會每天固定由恆良法師與恆教法師領眾，法師悅耳悠揚的唱腔大家耳熟能詳，尤其法師領眾唱華嚴字母，起承轉合美妙如天籟之音，大眾欲罷不能，法喜全寫在臉上。二星期華嚴法會結束後隔二天，法師再度不計辛勞領眾誦持禮拜觀音法會。

從抵達道場至束裝回國當天，一日之始早課後法會前的空檔，持法師用心為大眾安排瑜珈和打坐課程，期使我們身心調和，習得一技養身。不僅於此，更商請一位治療師利用時間，為居士們免費看診，除去我們身上的勞頓。

最令信眾雀躍和挑戰的無不是晚課後「華嚴經研習課程」，日期從7月4日至7月26日探討卷六十～卷八十，善財童子因何示現尋求五十三位善知識？何等十種魔業？何等十種魔所受持？何等十種捨離魔業？捨書寫簡體字，改書寫繁體字的重要性。敏銳確實分辨真正的佛經，由以往從網路閱讀下載的習慣，改由閱讀實體版經典，以免因省時、省力、方便，而不慎被誤導或走上錯誤的路。以焦芽敗種和解怠是消失菩提心的主因，法師勉勵大家過去生中發願到正法道場，今生發願追隨上人勇往菩提道邁進。

待續

Avatamsaka Syllabary, the rising and falling of the musical notes were like celestial sounds – no one could help but to continue chanting. Dharma joy was evident on everyone's face. The second day after the two-week Avatamsaka Sutra recitation, Dharma Masters tirelessly led the assembly to start the Guanyin Recitation Session.

Dharma Master Chih had arranged for a daily yoga class during the break after the morning recitation so that we could acquire skills for harmonizing our bodies and minds. Additionally, she had arranged for a volunteer therapist to come and heal our fatigue and tiredness.

The most exciting and challenging activity was the "Avatamsaka Sutra Study Program" held after evening recitation. From July 4th to July 26th, we studied and investigated rolls 60-80 of the sutra. The topics were "Why did Sudhana manifest to visit fifty-three good wise spiritual teachers?"; "What are the ten demonic deeds?"; "What are the ten kinds of possession by demons?"; "What are ten ways of abandoning and leaving demonic deeds?"; "The importance of using

traditional Chinese characters instead of simplified Chinese characters"; and "How to discern authentic Buddhist scriptures?" She also talked about changing the habit of downloading digital sutras from the Internet to reading the sutras on paper so that we will not be misled by altered digital scriptures presented online and subsequently walk on the wrong path. She also taught that being lazy, and thereby, becoming like a burned sprout and a withered seed is the main reason why one loses the Bodhi Resolve. Dharma Masters exhorted us, saying that we had all made vows to come to monasteries of the Proper Dharma in the past and that in this life, we should follow the Venerable Master to courageously walk the path of Bodhi.

To be continued

