

The Establishment of a Bodhimanda

建立菩提道場

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宣公上人於一九七〇年底買下這個舊床墊工廠，時值百日禪期間，上人一邊教導部分弟子坐禪，一邊帶領著部分弟子緊鑼密鼓整修新址，晚間還為四眾弟子開示。在上人的帶領下，僅三個半月的時間，即將一個破舊的床墊工廠轉化成一座莊嚴的道場。上人說過「造道場是為了接引更多的眾生」，金山寺可說是上人在美國大開法筵的重要里程碑。

——摘自《建立菩提道場》

The Venerable Master purchased this old mattress factory at the end of 1970. During the hundred-day Chan session, he gave instructions on sitting in Chan while leading a group of disciples to intensively renovate the newly purchased site and make it into a monastery. At night, the Venerable Master also lectured for the four assemblies. Under his guidance, it took only three and a half months to transform the worn-out mattress factory into a solemn Bodhimanda. As the Venerable Master once said, “A Bodhimanda is established for the sake of welcoming and guiding many more living beings.” The establishment of Gold Mountain Monastery can be considered an important milestone in the Venerable Master’s mission to extensively propagate the Dharma in the United States.

— An excerpt from *The Establishment of a Bodhimanda*



Before Renovation
裝修前



After Renovation
裝修後

Early Gold Mountain Monastery in 1970s'. 70年代早期金山寺

這棟建築物從工廠轉變成金山寺是多麼的驚人，那些還記得四個月以前狀況的人，就知道我在說甚麼。很多人都認為，這是藉由佛陀和菩薩的力量才有可能發生的結果；而這些力量在廟上比丘、比丘尼和居士的身上表露無遺。這些人天未亮就起床，作一個小時的早課後，開始做工，也不休息，直到十一點午餐時間為止。正午，又開始做工，直到五點半或五點四十五分才停，因為那時候得作晚課了，晚上七點鐘聽開示。這樣子一直持續了大約三個半月的時間，造就了金山寺如今的樣貌。



有人可能會想：「如果他們花這麼多時間工作，為甚麼不把這裏弄舒服一點呢？我昨天在這裏參加中美佛教會的會議，坐在這個凳子上，感覺像是坐在大頭針尖上，還得坐四個小時。」

如果我們的身體太舒服，就會睡著，大腦也就跟著睡著了。那麼到了臨終的時候，我們會一直想找個能一輩子都舒適的身體，我們就會抓住第一個現出的境界，就那麼閃一下，那麼快，可能我們已經變成一隻胖田鼠了。所以對修行者而言，一個舒適的身體是沒有甚麼好處的。

金山寺的宗旨是認識真正的佛法。我們都知道佛法無處不在，並不局限在任何特定的建築物內。其重點在於如何了解，或者找到一個可以幫助我們了解正法的地方。要這麼作就得仔細看看人們在作甚麼，他們是在修一個舒適的身體還是修行佛法？當你找到一個大家都在修行佛法的地方，那就是你可以去的地方，在那裏也會歡迎你去修行佛法。❀

It is truly amazing for this building to transform from a factory into Gold Mountain Monastery. Those who still remember the situation here four months ago will know what I'm talking about. Many people believe that this would not be possible without the blessing power of the Buddhas and Bodhisattvas, which fully manifested through the bhikshus, bhikshunis, and laypeople in the monastery. These people woke up before dawn and began working right after the hour-long morning recitation. They would work until lunchtime at 11 a.m. without any rest and would continue working from noon until 5:30 or 5:45 p.m., stopping in order to attend the evening recitation. Then they listened to the lectures at 7 p.m. They maintained this schedule for about three and a half months. Their hard work made Gold Mountain Monastery look the way it does today.

Some people may be thinking, "Since they spent so much time renovating the monastery, why didn't they make the place a little bit more comfortable? Just yesterday, sitting on the (rough) bench during a meeting of the Sino-American Buddhist Association felt like sitting on the point of a needle—and for four hours, no less!"

If our bodies get too comfortable, then we fall asleep along with our brains. Then, when we come to the time of death, we will constantly wish to find a body that will be comfortable all throughout our life, causing us to grasp at the first state that appears. Such a state will come as fast as a flash, and if we cling to it, we might become a chubby field mouse before we know it. So to a cultivator, a comfortable body is without any benefit.

Gold Mountain Monastery's mission is to introduce the true Buddhadharma and enable everyone to understand it. We all know that the Buddhadharma pervades everywhere, and is not confined to any specific building. What really counts is how to truly understand it, or how to find a place that can help us truly understand the Proper Dharma. In order to do so, we need to carefully observe what other people are doing — are they cultivating a comfortable body or the Buddhadharma? When we find a place where everyone is cultivating the Buddhadharma, that is a place where we can go; that place will welcome us to cultivate the Buddhadharma. ❀