

樹林裡的禪寺—澳洲金岸法界

A Chan Monastery in the Bush — Gold Coast Dharma Realm in Australia

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晨瑛 譯組 英譯

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金岸法界在我們所有分支道場裡面，有一大特色，就是這裡是一個充滿樹林的地方。澳洲樹林的樹都比較細、瘦，就形成它一種特別的林相。大家都知道澳洲有很多寶貴的動植物及鳥類。所以在金岸法界我們幾乎每天都可以看到一些袋鼠，一些非常奇特的鳥。

唐代詩人常建的《題破山寺後禪院》感覺很適合金岸法界整個的環境。

清晨入古寺，
初日照高林，
曲徑通幽處，
禪房花木深，
山光悅鳥性，
潭影空人心，
萬籟此俱寂，
唯聞鐘磬音。

Among all of Dharma Realm Buddhist Association's (DRBA) branch monasteries, Gold Coast Dharma Realm (GCDR) stands out as a monastery with many varieties of trees. The trees in Australia are relatively thin and slim, which is one of the special features of the Australian bush. We all know that Australia has many rare, endemic animals, birds, and plants, so at Gold Coast, almost every day, we see kangaroos and some very exotic birds.

The Tang Dynasty poet, Chang Jian, has a poem *In the Courtyard of Poshan Chan Monastery* which goes like this:

*Entering the ancient monastery in the morning,
I see the rising sun shine upon the high forest.
The winding path leads to a quiet place where
Flowers appear amidst the deep groves of the Chan quarters.
Birds are delighted by the mountain's morning brilliance.
People's minds are emptied by the pond's reflections.
All the sounds cease,
Except for the chiming of the temple bell.*



羅漢道

The Arhat Trail.

如果你有機會來到金岸法界，你會發現，我們的樹上都是蘭花。這也是非常奇妙的。我們當時買了蘭花來供佛之後，蘭花園的老闆告訴我們可以把這些蘭花綁在樹上，讓它們自己開花。沒有想到我們所有的蘭花現在已經第二次，第三次開花了。很多人的經驗是他們把花綁在樹上不會活，所以他們來我們道場都覺得非常驚訝，沒有想到所有的蘭花在我們的道場都已經第二次，第三次，甚至第四次的開花。可能是這些蘭花喜歡這裡的環境吧。羅漢道也算是我們澳洲金岸法界的一個特色。在其他道場可能現在還沒有一個比較有規模的羅漢道。這條羅漢道在一開始就已經有這樣一個計畫，所以後來把它做起來有十八羅漢。很多人很喜歡這個地方，尤其是打坐的人，在那裡打坐特別有感覺，我也聽到一些澳洲本地人，是學瑜伽的，特別有感受。

這塊地是黃雪玲居士1997年購入的，這個道場從1999年開始對外。但因為在黃金海岸的華人以及信佛的人很少，知道的人並不多。直到2006年，持法師帶了很多法師來舉辦了一個《楞嚴經》講習班。這個講習班大概持續了四個月的時間，來自全球各地的很多人參加了這個活動。這算是一次

This poem is a perfect description of the overall environment of Gold Coast monastery.

If you have an opportunity to come to Gold Coast Dharma Realm, you will discover that the trees are covered with orchid blossoms, which are uniquely wonderful. When we bought these orchids from the nursery, the nursery owner told us that we could bind the orchid flowers onto the trees and let them blossom there. What we did not expect was for the orchids to bloom twice, and now even three times! It is many people's experience that orchids will not survive on trees, so this has really amazed us. We didn't expect the orchids at our monastery to bloom twice, or three times now, maybe even four... Perhaps the orchids really like our

environment.

The Arhat Trail is another feature of Gold Coast Dharma Realm. At other DRBA Branches, you may not be able to see another Arhat trail as large and complete as this — at least up to the present moment. The Arhat Trail was part of the earliest phase of the monastery's construction plan. After laying the path, the eighteen Arhat images were added. Many people, especially the meditators, like this spot, because meditating on this trail gives you a very different feeling. I also heard from local Australians who are yoga practitioners that they also had special feelings while sitting on this trail.

This piece of land was purchased by Roseline Kang in 1997, and the bodhimanda was made accessible to the public in 1999. Since there were very few Chinese Australians and very few Buddhists then, few knew about this place, until 2006, when Dharma Master Chih led a group of monastics to host a Shurangama Study Retreat. This retreat lasted for four months, attracting many people from around the world to come to participate in this activity and providing the appropriate conditions for opening up Gold Coast Dharma Realm to the wider public. Dharma Master Chih once mentioned why she chose the *Shurangama Sutra* to study. After the Venerable Master first came to the United States, he started to lecture on the *Shurangama Sutra*, turning the great wheel of the Shurangama Dharma (for those in the West.) This event was a very auspicious start to his teaching Buddhism in America. Dharma Master Chih followed the Master's footsteps — by doing the same when she first came to Australia. Later, Dharma Master Chih named this Buddha Hall “Shurangama Sagely Monastery.”

Years ago, the Venerable Master came to Australia for the first time on November 25, 1960. That day was the seventh day of the tenth month in Chinese lunar calendar and was his father's birthday.

契機，幫金岸法界打開了大門，讓更多人知道這個道場。持法師曾經講到她為什麼選擇《楞嚴經》——宣公上人第一次到美國就是選擇講《楞嚴經》，開講楞嚴大法——這樣作了一個很吉祥的緣起。所以持法師來到澳洲也做了同樣的事情。後來持法師幫我們這個大殿取名為楞嚴聖寺。

宣公上人很早以前就來過澳洲。上人於1960年11月25號來到澳洲，那一天是農曆的10月7號，是上人父親的生日。這是我後來發現的一件事情，你會發現上人在很多方面都會用這種紀念父母的方式，去美國的那一天是母親的生日。就是他對孝順父母的這種心力，任何時候他都不忘記父母親。

上人來到澳洲之後停留了九個多月。這段期間他在澳洲幾乎沒有什麼機會能夠把佛法弘揚出去。唯一的一次是1961年的浴佛節，一位「雪梨大學」的教授邀請上人去「雪梨佛教會」講法。上人本來希望能夠將他在澳洲這九個多月的經歷出版成一本書，叫做《澳洲佛教觀感》。封面的字都已經寫好了，可惜這本書還沒有出版。我希望我們將來可以出版這本書。雖然沒有太多的上人開示，但是能把這一段歷史留下來。

上人來澳洲的時候提到佛法在這個國家還沒有深根茁壯。他每一次坐公共汽車出去的時候，都會帶一些米沿路念〈大悲咒〉，把米撒在路旁，希望靠著咒力來跟這個地方結緣。我想上人的願力真的很大，在一個甲子（六十年）之後，今年2021年，你們看到這個金岸法界也算是開



上人在澳洲

The Venerable Master with the Buddhist Association of Sydney in 1961.

Later on I discovered something about the way the Venerable Master did things. He often commemorated his parents in special ways. For example, the day he came to America was his mother's birthday. That was how he showed his filial respect toward his parents — he never forgot his parents.

The Venerable Master stayed in Australia for more than nine months. During that period, he barely had any opportunities to promote the Dharma in Australia. The only time was during the 1961 Bathing the Buddha Festival, in which he was invited by a professor from the University of Sydney to give a Dharma talk to the Sydney Buddhist Association. Originally, the Venerable Master hoped to publish a book on the insights he gained during his nine-month visit to Australia — called, *My Insights on Buddhism in Australia*. He had already written the characters for the book's cover,

and prepared the book for publication. Unfortunately, this book has still not been published. I hope that we can publish this book in the future. Although the book contains only a few of the Master's talks, it will preserve this piece of history.

When the Venerable Master was in Australia, he once mentioned that Buddhism was not deeply rooted in this country. Whenever he took the bus, he would bring some rice with him, recite the *Great Compassion Mantra*, and scatter it along the roadsides in the hopes of tying some affinities with local living beings by relying on the mantra's power. I think that the power of the Venerable Master's vow was really profound. After sixty lunar years, one “jiǎ-zǐ 甲子,” we have now come to 2021. We can say that Gold Coast Dharma Realm has become well established — with deep roots, a solid trunk, strong branches, and luxuriant foliage. Our branch has attracted many young people. It is full of vitality and we feel that the future of this branch is very promising.

Later, when causes and conditions ripened, we started to build the Main Buddha Hall as you see in the picture. When we found the architect, he sought out our opinions. I did some research online and found a Buddhist temple on the internet that I liked very much; its overall shape was quite simple and plain. When Dharma Master Chih and Dharma Master Liang

始深根茁壯。這個道場來了很多的年輕人，感覺這個道場未來是很有希望的。

後來我們因緣具足的時候就蓋了這座大殿。當時我們找到這位建築師的時候，建築師先徵求我們的意見。我上網看到一家佛寺的相片，非常喜歡。它的整個造型簡單、樸素。持法師和良法師兩位法師看了後也都覺得蠻喜歡的。後來發現這麼巧，這竟然是唐代鑿真和尚到日本以後蓋的招提寺。所以唐招提寺就等於是我們大殿的一個藍本。那唐代的建築，它基本上就是線條簡單、大氣、沈穩。

我們也必須說我們碰到一位很好的建築師，能夠幫助我們實現心中所想。這位建築師三十出頭吧，非常年輕，從來沒有蓋過寺廟。他告訴我們說他大學的畢業作品是畫了寺廟。這冥冥之中可能也是他自己的因緣。他已經種下了這個種子，現在滿了他的願，所以他自己也是很歡喜。

這個大殿裡面的法輪，我相信世界上只有這一個吧。最初這位建築師設計的是一個非常普通的佛教的法輪。這裡不得不提一下持法師。當時持法師就介紹《楞嚴經》給這位建築師，請他參考一下裡面講的楞嚴壇場的內容。這位建築師也是第一次看佛經，更是從來沒有讀過《楞嚴經》，當他回去研究以後，他竟然就把這這個法輪設計出來了。他設計



楞嚴聖寺

Shurangama Sagely Monastery.

saw this photo, they also liked it a lot. Coincidentally, we found out later that the temple turned out to be Tōshōdai Temple that Master Jianzhen built after he arrived in Japan. Therefore, we can say that Tōshōdai Temple became our blueprint for our current Buddha Hall. The overall design for a Tang-style Buddhist temple has the characteristics of simplicity, majesty, and steadiness.

We must say that we had encountered a very good architect, who helped us realize our dream Buddha Hall. This architect is just over thirty — very young indeed he is and has never truly designed a Buddhist temple before. He told us that when he graduated from college, his graduation project was to design a temple. Perhaps this was by fate: due to the causes and conditions that he had planted before, he is now able to fulfill his wish or vow to design something that he truly likes.

As for the Dharma Wheel that you see in the Buddha Hall, I believe that you won't find any such design anywhere else in the world. During its initial stage, the architect only designed a very common Dharma wheel of Buddhism. Here I have to mention Dharma Master Chih's role. She introduced the *Shurangama Sutra* to this architect. She asked him to take into consideration the Shurangama Platform mentioned in the sutra. It was the first time the architect saw a sutra, let alone read the *Shurangama Sutra*. He returned home to do his study and to everyone's surprise, he came up with this Dharma wheel design. We were all amazed and praised it. The *Shurangama Sutra* says that the Shurangama Platform should be octagonal in shape, with a lotus made of gold, silver, copper, or wood placed at its center. A bowl should be placed within the flower and eight round mirrors should be placed at each of octagonal directions, which face outward and surround the flower with the bowl. Next, sixteen lotus flowers and sixteen



法輪 Dharma wheel

的這個法輪我們大家都非常讚嘆。《楞嚴經》提到楞嚴壇場是「八角壇，壇心依金、銀、銅、木所造蓮華。華中安鉢……八圓鏡，各安其方，圍繞華鉢。鏡外建立十六蓮花，十六香爐」。我後來對照這段文來看，他確實是這麼設計的。八角壇——你可以看到這個法輪是八個角。有八個圓鏡，就是金銅色的這八個圓鏡，在每個圓鏡的外圈有十六朵蓮花，十六座香爐。八角壇心是一朵蓮花，壇最外一圈就是〈楞嚴咒〉的咒心。

在昆士蘭區，白蟻非常猖獗，所以大家都非常擔心這種木造的建築。原來的想法是盡量用鋼造。但我相信木造和鋼造是完全不一樣的味道。木頭的感覺是有生命的，它很溫暖，有呼吸。尤其是我們希望呈現一個比較唐代的、古典的味道。如果用鋼造的話，覺得跟唐代的這個味道是不太一樣。非常幸運的是後來這個建築商就找到了這種硬木，經試驗白蟻沒有辦法去咀嚼這種硬木。所以現在我們整個外部的設計全部都是木頭。

大門兩側的這些石壁，是來自於山東的一種青石，這種青石非常堅固，可以講是當地的一種特產。我們為什麼選擇在石壁上刻《心經》呢？就是覺得希望在這個南半球，能夠有一座寺廟，這個寺廟不僅是一個起點，也是一種媒介。因為上人是來自於中國，他帶來的這個法是從虛雲老和尚傳下來的滄仰宗第九代，所以跟中國有這

elegant censers should be placed in front of the mirrors. At the center of this octagonal platform is a lotus flower, and at the outermost circle of the platform is the Mantra Heart.

In Queensland, termites are so rampant that everyone was very worried about choosing wood for construction. Initially, we were thinking of using steel as much as possible for the Buddha Hall construction; I believe that the feel of wood and steel is completely different: wood gives off a warm, natural, and breathable feeling, and on top of it we hope to present a more classical style of the Tang Dynasty. If we were to have used steel as a construction material, it would have felt vastly different from the Tang Dynasty style. Fortunately later on, the construction company was able to find a kind of hardwood which they tested on and it proved to be termite-proof. They found out termites could not bore into this kind of hardwood. That is why the Buddha Hall's entire exterior design is now made of wood.

The stone walls on both sides of the gate are made from a kind of bluestone from Shandong, which is sturdy and can be said to be a local specialty. Why did we choose to engrave the *Heart Sutra* on the stone walls? Personally I hope to build a monastery in the Southern Hemisphere, and this monastery is not just a starting point, but also a medium. Because the Venerable Master came from China and he was the Dharma successor of the ninth generation of the Weiyang Chan Lineage from Venerable Master Xuyun. Thus, we have an affinity with China and we hope to take this opportunity to present something that is unique of and highest form of China's culture: calligraphy. The *Heart Sutra* is also a representation of the Buddhist canon.

Our central courtyard is of circular shape. The architect's original idea was that by having such a circular structure, we can easily connect it to other buildings; that is to say, this design can



心經 The heart sutra



圓形庭園

Central courtyard of circular shape

種的因緣。我們希望藉此能夠把中國這種最極致的一種藝術——書法——有機會呈現，而《心經》也是我們佛經裡面的一種代表。

中間的庭園是一個圓形的造型。當時建築師的想法是，他覺得用這樣一個圓形的建築物，可以與其他建築物連結在一起；就是可以用這個圓形的建築再伸展出去。

我們從迴廊可以直接走到大殿。那這樣的考量也是因為澳洲這個地方每到雨季，大概年底12月、1月的時候，就一直下雨。當時剛來的時候是滿地泥濘，很難走。所以很希望有這樣一個迴廊。後來我覺得這算是做了一個很正確的決定。因為以後來的每個人都說他們非常喜歡這個迴廊。因為不管颶風下雨你都不會被影響到。你可以直接從這個迴廊走到大殿，不會被日曬雨淋。

右邊玻璃門進去是我們的流通處。我們希望未來所有來到金岸法界的第一站就是流通處。在那裡我們就會有很多的流通的書籍。

本來這個圓形庭院的設計就是一個單純

be used to make the building expandable in the future.

With this circular courtyard, we can walk directly to the main hall from the corridor. For this corridor design, we took into consideration Australia's rainy season, which is the most intense around December and January. When visitors arrive, they find the ground muddy and under water, which makes it difficult to walk. That is why we hoped to see such a corridor design. Later, I thought it was the correct decision because everyone who came said that they liked this corridor very much. Be it rain or wind, they would stay unaffected when they visit us. They could walk directly from this corridor to the Buddha Hall without being exposed to the sun or rain.

Immediately behind the right side glass door is our Buddhist Texts Circulation Department. We hope that in the future the first thing visitors see is our Circulation Department, in which we will have many books for distribution.

Originally, our design for the circular central courtyard was just a simple garden. One day, Dharma Master Heng Sure came here, and he suddenly had an idea. He said, "Why don't you consider putting the sharira-stupa in the center of this courtyard, so that everyone who comes can circumambulate this stupa." I thought that it was quite a great inspiration from him, and the architect also thought that it was the most ideal site for a stupa. That overall shape of the stupa gives a feel of an early Indian stupa, on which we had the *Vajra Sutra* texts carved. Inside the stupa, we have the [Venerable Master's relics] shariras to receive our worship and offerings.

I also find the name "Gold Coast Dharma Realm" very



舍利塔模型

Model of Sharira-stupa

的花園。有一天實法師走到這裡的時候，就突然有了一個靈感。他說：「你們為什麼不把舍利塔放在中間？這樣每個人來就可以繞塔。」我覺得這個靈感太好了！建築師也覺得這個地點是最理想的。那這個舍利塔的造型是比較傾向於早期印度佛塔的形狀。我們在上面刻了《金剛經》，那裡面就供奉舍利。

金岸法界這個名字本身我也覺得非常有意思。我當時第一次聽到這個名字的時候以為是特意取的，寓意是我們要有一條光明大道能夠直達彼岸，到成佛。我不知道原來這個地方的地名就是叫做黃金海岸，所以他們就用Gold Coast Dharma Realm來取名，所以也算是很有意義。

我想就像宣公上人以前講的，這個萬事萬物啊都是早就註定了的。這個地方要成為一座寺廟，我想這個因緣也是很久以前就已經注定好的。

黃金海岸這個地方本身就是一個旅遊城市，它的人口不是很多，地方也都比較大，氣候非常好。它的海灘很漂亮，所以就變成一個世界有名的衝浪景點。黃雪玲居士說當飛機一飛到這個黃金海岸上空的時候，她就發現這裡是萬里無雲。等下了飛機以後她馬上就喜歡上這個地方，她覺得這裡真的像極樂世界。這麼好的地方，這麼好的天氣。以後就很順利地在這個地方買了地，就獻給上人。

那現在慢慢的這個因緣成熟，越來越多的居士發心來幫助我們。好像這個道場的種子慢慢都開始發芽了。所以我們其實是希望我們在這邊好好的努力，秉承宣公上人的這個願力，也希望佛法能夠在這個南半球的這片土地上，慢慢的能夠開花結果。

interesting. When I first heard this name, I thought it was deliberately chosen to imply that we all must have a bright road in order to reach the other shore of liberation and attain Buddhahood. I didn't realize that this city was named "Gold Coast," and thus we incorporate this name into the current "Gold Coast Dharma Realm" as the name for this Branch Monastery. It can be said to be a very meaningful name.

I think it's like what the Venerable Master said before — everything is predestined from a long time ago. It is meant for this place to become a Buddhist monastery. I believe that all these causes and conditions have been predestined a long time ago.

Gold Coast itself is a tourist city, with a relatively small population, a very large area, excellent weather, and beautiful beaches. Its beach has become a world-famous surfing spot. Roseline Kang said that when she first flew over Gold Coast, the view was cloudless. She was immediately charmed by this place after she landed and felt it was like the Land of Ultimate Bliss. Such a nice place, such nice weather — she decided to acquire this property. The purchase was smooth and she transferred the deed to be under the Venerable Master Hua's organization.

As these causes and conditions have been ripening, more and more laypeople come to help us out. The seeds for this Branch have begun to sprout. In fact, we hope to work hard, uphold the Venerable Master's vow, and gradually one day Buddhism will blossom and bear fruit in the Southern Hemisphere. ❸

有些人說：「我想要參禪，但是我不能結跏趺坐，所以我打坐是沒用的。」別擔心，如果你不能結雙跏趺坐，你可以結半跏趺坐，就是把你的左腿放在右腿上。左腿屬陽，右腿屬陰；左腿代表天，右腿代表地；天在上，地在下，你可以這樣坐。如果你半跏趺坐也不能坐，那你可以隨意、舒服的坐。調伏你的身心，讓身心不發脾氣；無論坐多久，都不怕痛，也不生氣。

—摘自宣公上人《虛空打破明心地》

Some people say, "I'd like to investigate Chan, but I can't sit in full lotus posture, so it is pointless." Don't worry; if you can't sit in full lotus you can sit in half lotus. That's putting your left leg on top of your right thigh. The left leg is *yang* and the right leg is *yin*. The left leg represents heaven and the right leg represents earth. And so heaven is on top, and earth is on the bottom. You can sit that way. And if you can't manage half lotus, you can sit in any way that is comfortable. Subdue your body and mind. Cause the body and mind not to lose their tempers, so that no matter how long you sit there is no fear of pain, and they don't get angry. —Excerpted from the *Chan Handbook*, a compilation of Venerable Master Hua's instructional talks on meditation.