



溫哥華港的放生 (續)

尊重生命，普遍饒益衆生

After the boundaries have been purified, the Liberating Life Ceremony begins. We recite the *Heart of Prajna Paramita Sutra* and the Rebirth Mantra. Then we request the Triple Jewel to come and we repent on behalf of these sea creatures, then conduct the Three Refuges Ceremony to allow them to “take refuge with the Buddha, to avoid falling into the hells; take refuge with the Dharma, to avoid falling among the hungry ghosts; take refuge with the Sangha, to avoid falling among the animals.” The Dharma Master speaks “The Dharma of the Twelve Links of Conditioned Causation” to them, then speaks the Four Great Vows and praises the Thus Come One. The presiding Dharma Master also recites “We wish that after you are released, you will never again encounter evil demons, be devoured by predators or snared in nets, and that you will live out your natural span of years. We wish that at the end of your lives you will, because you have received the power of the Triple Jewel, be reborn in accord with conditions, maintain the precepts, cultivate, see the Buddha, hear the Dharma, receive the prediction of a Bodhisattva, and transform living beings.”

The sutra clearly indicates that these liberated beings derive great benefit from hearing the Buddha’s name and the mantras. The Universal Worthy Conduct and Vows Chapter in the *Avatamsaka Sutra* says: “There are many lands in a mote of dust; in every land there are unimaginable Buddhas; every Buddha dwells in an assembly. I see them constantly cultivating Bodhi deeds.” Therefore, during the Liberating Life Ceremony, we need to bring forth the Bodhi mind and the Four Limitless Mental Qualities

文·金佛聖寺提供

樊果慧

英譯

Liberating Life in Vancouver Harbor

--- Respecting Life, Benefiting Living (Continued)

灑淨結束，開始放生儀式。誦念《心經》、〈往生咒〉，並啟請三寶，為這些海族生靈在三寶前發露懺悔，然後授與三皈依，使令牠們「皈依佛，不墮地獄；皈依法，不墮餓鬼；皈依僧，不墮傍生。」法師更為說「十二因緣法」，發四弘誓願，稱讚如來，並祝禱「既放之後，永不遭遇惡魔吞噉、網捕相加；獲盡天年，命終之後，承三寶力，隨緣往生；持戒修行，見佛聞法，授菩提記，轉化眾生。」

經有明言，放生生靈聞佛名咒，必獲大利。《華嚴經》〈普賢行願品〉提到：「一塵中有塵數刹，一一刹有難思佛；一一佛

處眾會中，我見恆演菩提行。」所以在作放生儀式時，我們要發起菩提心和慈悲喜捨四無量心，透過觀想，把每一聲的佛號和咒語融入自身中，向內觀照，再迴旋融入每一個被放生的生靈體內，希望透過觀想而得到加持。

另外，也可以觀三輪體空，把放生的我和被放的生命，以及放生地點，觀想為空。《金剛經》云：「於法應無所住，行於布施」，無相而布施的功德，才是無量的。三輪體空，就是不應該有所執著，做了就像沒做一樣，摧破執著之相。

放生時，為牠們念佛名號、誦念咒語、說法、授三皈依和發

願迴向，這就是法布施；法布施是特別重要，為什麼？可增長牠的善根，進而得到解脫。如果不為牠們念佛等等，這僅僅是放了一條生命而已，而不是真正去救牠的法身慧命，沒有得到真實的受用。

放生儀式完畢，繼續誦念阿彌陀佛聖號，然後趕緊用貨車把這一桶一桶的海洋生物運載到港口，眾多居士也隨後開車一起到溫哥華布拉德入海口 (Burrard Inlet)。

在早期的放生，這個港口本來是私人物產，好在有一位溫哥華警察同情我們的需要，給了一把「皇家警察船舶啓碇專用坡道 (the Royal Police Boat Launching Ramp)」大門的鑰匙。後來港口已經是皇家政府管轄的，在不同的港灣裏，還是有一個船舶啓碇專用坡道 (Boat Launching Ramp) 的鐵門，大門開口處是一條通往水邊的坡道，往往會有泊了些六呎長的小船，偶爾在遠處也停泊有載客的超級豪華郵輪。

每月最後一個星期日的放生法會，參加的居士把偌大的佛殿擠滿了。有來自不同地方、不同宗教，有西方人、東方人，有修漢傳佛法的、修藏傳佛法的、修小乘佛法的，甚至有人只是歡喜這樣的放生活動。有人為了親人或自身宿疾而來參加放生以祈福，有人為了還願而來參加放生以了心願，有人更為尊重生命而來參加放生法事。無論為著什麼，每個人臉上都透露出祈望和法喜。

《華嚴經》〈如來出現品〉云：「所謂水族眾生，得水饒益；陸地眾生，得地饒益；宮殿眾生，得宮殿饒益；虛空眾生，得虛空

饒益。」凡是在水裏生存的眾生，好像魚、蟹、蝦、蟹等都叫水族的眾生，都得到水的這種饒益；陸地的眾生，就是一切的動物、一切的畜生都包括在內了，就得到地的饒益；宮殿眾生就是指人類，人類眾生則得屋宅饒益；虛空中的飛禽，還有一些個微生物，得虛空的饒益。

一抵達港口，向皇家警察打個招呼後，幾十位男眾居士合力搬拿裝有海生物的大桶子，兩個人一桶，很有秩序地這麼樣經過港口的坡道，一桶一桶抬進平台水邊放著。整個港口平台上，不消一會，都站滿了人。

在法師持引磬帶領下，我們所有的人就這麼一邊虔心齊誦南無阿彌陀佛聖號，一邊把桶子裡的海族魚類，若是魚兒、蝦類，一整桶倒入海裏；若是大魚，使勁地用手將魚撈出，順手滑往大海中；若是蛤蚌、牡蠣之類，用手捧著慢慢地投入海內；若是大螃蟹，把繫綁的麻繩解開後，用手一隻隻親手放回海裡。

在念佛聲中，把這些海洋生物歸回海裏，往往看見有些魚兒漫游了一小段之後又折回來，在海上揚波翻騰，甚至翻躍點頭稱謝。眼見所放生的海洋生物，統統還歸大海了，心中那份祥和歡悅，不是語言文字所能描述的。最後，在法師領唱迴向偈聲中，大眾如法圓滿地參與這有意義的殊勝放生法事。



宣公上人提到：「放生佛法裏頭，佔很重要的地位；不過你自己沒有領悟到這種的道理，就認為它是很普通的。你想要得到你自己的放生，就得要先修這個放生；你不修這個放生，就得不到那個放生。這是生生不已，化化無窮的道理；你不要把這個放生看得小了。你這兒做了一點，那地方就增加了很多；修道，就是自己要去修行的。你不明白這個道理，切記不要批評這種法門！」 (全文完)

(金佛聖寺 文/樊果慧英譯)

of kindness, compassion, joy, and giving. Through this contemplation, we put the Buddha's name and the mantras into our own body, contemplate within ourselves, then return the contemplation to the living beings being liberated. May they gain happiness through the contemplation.

Also, we can contemplate the emptiness of the three aspects: that is, the living beings being liberated, the self, and the place where the

liberation is performed are all empty. The *Vajra Prajna Paramita Sutra* says, "One should practice giving without any attachment to the Dharma." The merit and virtue of an offering made with no attachment to form is truly limitless. The emptiness of the three aspects means there is no attachment. One performs deeds as if not performing them, breaking through all attachment. During the liberation ceremony, we recite the Buddha's name for the creatures, recite mantras, speak the Dharma, perform Three Refuges, make vows and transfer merit. This is just like making a Dharma offering. A Dharma offering is especially important. Why? It can increase their wholesome foundation, so they can attain liberation. If we don't recite the Buddha's name for them, then although we have physically freed them, we have not truly helped them to realize their Dharma body and their wholesome foundation. They didn't receive the true benefit.

After the Liberating Life Ceremony ended, we continue to recite Amitabha Buddha's name, then we move the containers with the sea creatures onto the trucks and take them to the harbor. Many laypeople also drive to the Burrard Inlet Harbor in Vancouver. In the early days, this was a private estate, but then a Vancouver police officer understood our need and gave us the front gate key to enter the Royal Police Boat Launching Ramp. Later on, the harbor regulated by the royal government moved to another dock, and there is a gate on the boat launching ramp. There is a sloped ramp at the front gate entrance. Often, there will be six foot long boat or an upscale cruise boat docked in the harbor.

At the Liberating Life Dharma

Assembly on the last Sunday of each month, the great Buddha Hall is packed with lay people from different places and different traditions. There are Westerners, Asians, Chinese Buddhists, Tibetan Buddhists, Theravada Buddhists, and people who come just to enjoy the ceremony. Some come to pray for blessings for their family member or pray for themselves. Other come to pray because their prayer has been answered. Some come because they respect life and respect the Liberating Life Dharma Assembly. Regardless, everyone's face shows his hope and joy in the Dharma.

The "Appearance of the Thus Come One" chapter in the *Avatamsaka Sutra* says "Living beings in the water receive benefit from the water; living beings on land receive benefit from the land; living beings in the palace receive benefit from the palace; living beings in the air receive benefit from the air." Aquatic creatures such as fish, turtles, shrimp, crabs, are beings of the water who receive benefit from the water. All land animals, including farm animals, receive benefit from the land. Beings who live in the palace refers to humans, who receive benefit from their homes. Living beings in the air refer to flying species, including insects, who receive benefit from the air.

We notify the Royal Police Force once we reach the harbor; then many laymen work together to move the containers holding the sea creatures. Two-person teams move them to the slope and put them down on the docking station. In a short time, the entire docking station is packed with people. The Dharma Master leads us with the sound of the bell, and every one of us sincerely recites "Homage to Amitabha Buddha." At the same time, we pour the sea creatures out of the

containers. If they are fish or shrimp, then they will be slowly poured into the ocean. If they are big fish, then we will pick them up by hand and slide them into the ocean. If they are clams or oysters, then we will pick them up by hand and slowly put them into the ocean. If they are big crabs, then we will untie the rope and use our hands to put them back to the ocean one by one. As we recite the Buddha's name, these sea creatures return to the ocean. Often, we see the fish swim for awhile and return over and over; they swim freely in the ocean and seem to be saying thank you to us by nodding their heads. Seeing these living beings returned to the ocean evokes an indescribable feeling of peace and joy in our hearts. Finally, as the Dharma Master leads us to sing the Verse for Transferring the Merit, the assembly completes the meaningful and profound Liberating Life Dharma Assembly in accord with the Dharma. Venerable Master Hua mentioned, "Liberating Life has a very important place in Buddhism. People do not understand the meaning so we think that is very common. If you want to liberate yourself, first you need to practice liberating life. If you don't practice liberating life, then you cannot be liberated. This is the theory of limitless birth and limitless transformation. Don't take this lightly. If you work more on this, then you will grow more in this area. Cultivating the Way means to cultivate yourself. Take care not to slander this dharma door just because you do not understand the meaning of it!

(The End)

(By Gold Buddha Sagely Monastery
Translated by Fan Guo Hui)