

萬佛聖城慶祝浴佛節

CTTB Celebrates the Buddha's Birthday

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DHARMA REALM NEWS | 法界音

(續封背)

清晨六時五十分，旭日初升，清風徐來，在法師帶頭唱誦「南無本師釋迦牟尼佛」聲中，齊集山門的善信以最虔敬的心跟著唱誦，並三步一拜，一路直拜到佛殿。在朝山的同時，佛殿內則是念誦《普賢行願品》，大眾齊聲誦道：「……是故菩提屬於衆生，若無衆生，一切菩薩終不能成無上正覺……」。

釋迦牟尼佛聖誕祝儀於上午八時起，在大帳篷內展開。寶鼎讚、楞嚴咒、心經、佛寶讚、普佛、三皈依的唱誦聲，響徹雲霄。接著是浴佛讚偈與沐浴真言，清淨的音聲發自大家的內心，無不希望「五濁衆生令離垢、同證如來淨法身」。許多自舊金山灣區前來的信眾陸續抵達，正好趕上浴佛儀式。只見法師在前，居士隨後，分列十四排，在七座綴以鮮花的浴佛臺前，依序為小佛像盥浴三次，祈求身語意三業清淨，殊勝的浴佛功德普皆迴向。

當大廚房為浴佛節千人齋籌備就緒時，法師也領眾來到五觀齋堂，一起享用天廚妙供。比丘近無法師致辭指出，浴佛就是為成佛作準備，浴佛時不僅要問自己是不是不爭、不貪、不求、不自私、不自利、不打妄語，更

(Continued from the back cover)

Around 6:50 am, the morning sun appeared in the sky and a soft breeze was blowing. A group of Dharma Masters led a “three steps, one bow” assembly that went from the mountain gate to the Buddha hall, chanting “Namo Fundamental Teacher Shakyamuni Buddha” as they walked and bowed. Meanwhile, in the Buddha hall there was also a recitation of *Universal Worthy's Conduct and Vows Chapter* from the *Avatamsaka Sutra*, which contains the following line: “Thus bodhi (awakening) belongs to all living beings. None of the bodhisattvas would have attained the unsurpassed proper enlightenment were it not for the existence of living beings.”

At 8:00 am, the ceremony for the Buddha's birthday started in the big tent. The sounds of the *Jeweled Censer Praise*, the *Shurangama Mantra*, the *Heart Sutra*, the *Praise of Buddha Jewel*, *Universal Bowing*, the *Three Refuges* rose to the skies. Following was the chanting of the Praise for Bathing the Buddha and True Words for Bathing the Buddha, which included the vow, “May living beings in the five turbid paths be liberated from impurity, and together realize the pure Dharma-body of the Thus Come One.” Many people coming from the San Francisco Bay Area arrived in time to join in the bathing the Buddha ritual. The assembly, led in fourteen lines, one by one bowed before the small Buddha statues set in the middle of stands decorated with fresh flowers (there was a total of 7). In this way, the assembly practiced purifying the body, speech and mind, and dedicated the merit and virtue universally.

When the staff in the big kitchen was ready to serve the 1,000 people in attendance, the assembly, led by Dharma Masters, arrived and enjoyed the deliciously prepared lunch. Bhikshu Jin Wu gave a Dharma talk in which he said that bathing the Buddha is preparing ourselves to realize enlightenment. Not only do we need to ask ourselves if we are not contending, not being greedy, not seeking, not being selfish, not self-benefitting, not lying, we also have to learn from the Buddha's compassion and vows. The Venerable Master Hua taught us that the Buddha's birthday is an efficacious day for making vows. He hoped that all living beings in the ten dharma realms would realize buddhahood as soon as possible. Bhikshu Jin Wu also reminded the audience of the 10th of the Venerable Master Hua's eighteen great vows “I vow that as long as there is a single god, immortal, human, asura, air-bound or water-bound creature,

要學習佛陀的慈悲與願力。宣公上人教導我們：「佛誕日發願很靈驗」，願十法界眾生早日成佛。更別忘上人十八大願中的第十大願：願凡是三界諸天、仙、人、阿修羅，飛潛動植、靈界龍畜、鬼神等眾，曾經皈依我者，若有一未成佛時，我誓不取正覺。

比丘尼恆音法師則說，人生總不免生老病死憂悲煩惱之苦，如果人生不苦，佛陀也不需要出現於世，教導我們解脫覺悟之道。今天電腦手機讓大家很快連接，但只是皮毛上的連接。當我們六根收攝時，才是跟妙明真心的連接。研究佛經恰是跟自性連接的方式，恆音法師建議大家研讀《楞嚴經》、《法華經》、《華嚴經》，可學習佛的智慧，得到真正的富貴。並指出吃素就是利益眾生，勉勵大家發願吃素。

比丘恆興法師指出，佛的意思是覺悟，佛弟子就是要成為覺悟的一份子。學佛首先要瞭解自己，知道自己哪裏需要改進。古德說：「人道盡、佛道成。」佛是在世間成的，不是在天上成的。所以要把握在世間的一切因緣，無論是為人父母子女、兄弟姐妹、老闆、員工、乃至師兄弟，都要做好；如果做錯，或不認識這份因緣，就要從頭再煉。

浴佛節午後第一項節目是瞻仰舍利，宣公上人生前使用的無言堂特別為大法會開放，供大家瞻仰釋迦牟尼佛、虛雲老和尚、以及宣公上人的舍利，並參觀上人墨寶與生前閱讀的經典、使用過的文物。

今年浴佛節共有30餘人報名三皈五戒，加入佛弟子行列。其中還有特別從中國前來，趁著赴美出差之便，專程到萬佛聖城求受三皈五戒的居士。浴佛節這天，數十隻雉雞與鵪鶉在佛殿參加放生儀式，並被送往萬佛聖城的後山放生。當牠們重獲自由振翼高飛時，旁觀的人也跟著分享了喜獲新生的喜悅之情。

佛殿外小書庫前的空地，在浴佛節這天設立多個攤位。佛經翻譯委員會、法界佛教大學、育良培德中小學都派出代表，在攤位上介紹各自部門的最新進展。由聖城比丘就地取材，利用掉落地面的樹木枝幹，製作成手工藝品，上頭書寫經文字句以及「慈悲喜捨」等字樣，成了最受歡迎的抽獎獎品。 ❀

animate or inanimate object, or a single dragon, beast, ghost, spirit, or the like of the spiritual realm that has taken refuge with me and has not accomplished Buddhahood, I too will not attain right enlightenment.”

Bhikshuni Heng Yin said that the human condition is characterized by suffering—birth, old age, sickness, death, sorrow, distress and afflictions. If not for living beings' suffering, the Buddha would not have needed to appear in the world and show the path to awakening. Today, computers and cell phones connect everyone together, but the connections are superficial. When we gather in energy from our six organs, we can truly connect to our inherent nature. Dharma Master Heng Yin suggested studying the *Shurangama Sutra*, *Lotus Sutra* and *Avatamsaka Sutra* so that we can obtain the Buddha's wisdom, which is our true wealth and nobility. She also pointed out that switching to a vegetarian diet is one way to benefit living beings. She urged people to make a vow to be a vegetarian.

Bhikshu Heng Hing said that the word “Buddha” refers to awakening. Disciples of the Buddha are developing themselves to realize awakening. To study Buddhism, one should first understand oneself and reflect on what needs to change. The ancient sages said that we can realize Buddhahood when we perfect our roles as human beings. The Buddha became a Buddha in this mundane world, not in the heavens. So we need to take care of all our relationships whether we are a parent, child, sibling, supervisor or employee, or even a Dharma brother. We need to play our role well. If we do something wrong or we cannot recognize conditions, then we have to practice from the beginning all over again.

The first program in the afternoon was at Wordless Hall. It was opened to the public for viewing during this big celebration. People payed their respect to the Shakyamuni Buddha, Elder Master Xu Yun and Venerable Master Hua. They also viewed Master Hua's calligraphy, sutras, and stationery and other objects he used when he was alive.

There were over 30 people who signed up for taking the Three Refuges and Five Precepts. One of them came all the way from China to made a special trip to CTTB for taking refuge and the precepts. Dozens of pheasants and quails were set free on the back property of CTTB after the Liberating Life ceremony in the Buddha Hall. When they were released and spread their wings for flight, all the onlookers shared their joy in gaining a new life.

Quite a few booths were set up outside the Buddha Hall and in front of the book warehouse. Representatives of BTTS, DRBU and IDGVS introduced their programs and news. One CTTB bhikshu had made wooden keepsakes from the trunk of a large tree that had fallen over and wrote phrases from scripture text and words such as compassion, joy and giving on the backs of the keepsakes. These were the most popular giveaways of the day. ❀