

彌陀聖寺佛三暨三寶佛開光典禮

Opening Light Ceremony for the Three Precious Buddhas as well as Three-Day Amitabha Retreat at Amitabha Monastery

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法界佛教總會台灣花蓮道場「彌陀聖寺」，於2017年12月30日至2018年1月1日舉行佛三法會暨三寶佛開光典禮。

第一天：彌陀法筵

法會第一天，晨光穿過雲霧，山色朦朧，各地信眾紛沓而來。眾人和聲念佛，無論誦經、繞念、坐念、禮佛都有一份寧靜，正與靜謐的山林遙相應和。

恒雲法師勉勵大家：念佛法門是脫去輪迴的法門，既然以前種了生死的因，現在就要種得清淨，時時收攝身心。《楞嚴經》云：「如澄濁水，貯於靜器，靜深不動，沙土自沉。清水現前，名為初伏客塵煩惱。」來到道場，正如把自己放到靜器裡面，心裡誠心念佛，口念得清清楚楚，耳朵聽得清清楚楚，六根不隨六塵轉，妄想沉澱，心水就清了。

第二天：慶祝彌陀誕、放生、三寶佛開光

上午，來自台灣、大陸、加拿大各地信眾，近三百位人聚會一堂，齊聲誦念《阿彌陀經》、念佛、普佛。

From December 30, 2017 to January 1, 2018, Amitabha Monastery, a branch monastery of Dharma Realm Buddhist Association located at Hualien County, Taiwan, held a three-day Amitabha retreat, as well as the Opening Light ceremony for the three precious Buddhas: Shakymuni Buddha, Amitabha Buddha, and Medicine Master Buddha.

Day 1: Amitabha's Dharma Banquet

On day one of the ceremony, the light of the early morning penetrates through the clouds and the view on the mountain is still obscure. Practitioners from different regions arrive one after another. The crowd recites Amitabha's name in harmony. Whether it be Sutra recitation, walking recitation, sitting recitation, or bowing to the Buddha, there is always a sense of tranquility, a tranquility that corresponds perfectly to the quietness of the mountain.

Dharma Master Heng Yun encourages everybody, saying: Reciting Amitabha's name is a Dharma Door towards ending the cycle of rebirth. Because we planted the seeds of birth and death in the past, we must now plant the seeds of purity, and constantly guard our body and mind. As it is said in the *Shurangama Sutra*: **"...like purifying muddy water by placing it in a quiet vessel which is kept completely still and unmoving. The sand and silt settle, and the pure water appears. This is called the initial subduing of the guest-dust affliction."** Coming to the temple, you separate yourself from the outside world, so it is like putting yourself inside of a clean container. The heart recites the Buddha's name sincerely, the mouth recites clearly, the ears hear clearly as well. This way, the six sense faculties will not be influenced by the six sense objects, the false thoughts will subside, and the mind will thus be clear.

Day 2: Celebrating Amitabha's Birthday; Liberating Life; Opening Light for the Three Precious Buddhas

In the morning, close to three hundred practitioners from Taiwan, Mainland China, Canada and other regions gather together in one room to recite the *Amitabha Sutra*, Amitabha's name and practice Universal Bowing.

Amitabha's name echoes in the air as the liberating life truck slowly arrives. As soon

在佛號聲的迴響中，放生車緩緩駛入。放生儀式一開始，原本驚慌的動物們頓時安定下來，靜靜聆聽大眾的聲音。佛法就是我們的共同語言，佛性正是我們共通的靈性，就像上人所說：「放生也就是放我，因為我和眾生是一體的，眾生也就是我，我也就是眾生，……因為我和眾生彼此有一種同體的感覺，所以要放生。」儀式尾聲，動物們在眾人懇切的念佛聲中，回到大自然的懷抱。此時，天上飄著濛濛細雨，就像滴滴甘露，滋潤身心，洗滌塵垢。

下午，三寶佛——釋迦牟尼佛、阿彌陀佛、藥師佛開光典禮正式展開，由恆實法師等五位比丘共同主法。先舉莊嚴肅穆的香讚，接續誦《心經》及〈楞嚴咒〉。之後，五位比丘完成鏡寫，手執明鏡，各唸三遍：「晝吉祥，夜吉祥，晝夜六時恆吉祥；釋迦牟尼佛入此殿，是故此處最吉祥。什佛囉，什佛囉，陀囉陀囉，頻陀囉頻陀囉，瞋陀瞋陀，虎吽虎吽。」

儀式後，實法師為大眾開示念佛法門。居士提問為何上人是虛雲老和尚的嗣法人，卻又提倡念佛，是淨土法門比較好？還是禪宗法門比較好？實法師因此談到中國修行法門的沿革，遠自唐代的道場裡單修一種法門，到現今的兼修不同法門。虛雲老和尚乃禪門泰斗，猶提倡淨土法門。宣公上人勸我們一心念佛，得念佛三昧；可是到打坐參禪的時候，就教我們參話頭，參禪、念佛兩者都有。講到扼要，種種法門都是方便法，都是根於心。六祖大師教我們觀心，心生八萬四千法。

實法師說當年三步一拜抵萬佛城後，一天下午，拜下去，眼前有一雙黃色鞋子，抬起頭來，是師父上人。他突然靈機一動，跪下來說：「師父！哪一個法門最好？」通常上人都會回答：「打這個妄想幹什麼？你喜歡哪個，哪個就最好。」但是這次上人說：「要念佛嘛，是無量光。」

as the liberating life ceremony starts, panicking animals calm down and listen quietly to the great assembly's recitation. The Buddha Dharma is the common language among all beings and the Buddha Nature is within all beings. Just like what Venerable Master Hua said, "By liberating beings, you are also liberating yourself, because we are one with all beings. Beings are me, and I am beings... Because we feel one with all beings therefore we must liberate life." Towards the end of the ceremony, the animals are released to the sound of the great assembly's recitation of Buddha's name. At this moment, it is raining lightly just like drops of sweet dew that nourish and cleanse our body and mind.

The Opening Light ceremony of the three precious Buddhas, Shakymuni Buddha, Amitabha Buddha, and Medicine Master Buddha takes place in the afternoon. It is conducted by Dharma Master Heng Sure along with four other Bhikshus. The ceremony begins with the adorned and solemn Incense Praise, followed by the recitation of the *Heart Sutra* and the *Shurangama Sutra*. After that, the five Bhikshus complete the mirror writing, holding the clear mirror while reciting three times, "Days auspicious, nights auspicious, day and night at all times auspicious; Shakymuni Buddha entered here, therefore this place is most auspicious. *Shi fo la, shi fo la, tuo la tuo la, pin tuo la pin tuo la, chen tuo chen tuo, hu xin, hu xin.*"

After the opening light ceremony, Dharma Master Heng Sure gives a Dharma talk on the recitation of the Buddha's name. A lay person asks why Venerable Master Hua being the successor of Venerable Master Hsu Yun, promoted recitation of Buddha's name? Is the Pure Land Dharma Door better? Or is the Chan Dharma Door better? To answer these questions, Dharma Master Sure talks about the evolution of cultivation methods in China. Way back during the Tang dynasty, monasteries would stick to one Dharma Door to cultivate. In modern time, multiple Dharma Doors are being cultivated simultaneously. Venerable Master Hsu Yun being the leading master of the Chan school, was a strong advocate of the Pure Land Dharma Door. Venerable Master Hsuan Hua encouraged us to single-mindedly recite the Buddha's name in order to attain Samadhi. When it comes to investigating Chan, he taught us different techniques such as investigating a meditation topic and reciting the Buddha's name. The most important thing is to understand that all Dharma doors are expedient methods that arise from the mind. The Great Master Sixth Patriarch taught us how to observe our mind, from which arises 84,000 Dharma Doors.

Dharma Master Heng Sure recalls the year he arrived at the City of The Ten Thousand Buddhas from his Three Steps, One Bow pilgrimage. It was in the afternoon, when he bowed down and saw a pair of yellow shoes. He then lifted his head up and saw the Venerable Master Hua. An idea suddenly came to his mind, so he bowed down and asked, "Shi Fu! Which Dharma door is the best?" Venerable Master Hua's usual answer would be, "Why have this false thought? Which ever you like, then that is the best." However, this time Venerable Master said, "Of course reciting the Buddha's name; the Buddha's name is infinite light."

Later on, Dharma Master Jin Fan talks about the meaning behind "Opening the Light": Buddhas actually do not need us to open the light for them. It is we, living beings, utilizing this formality as an opportunity to open the light in our

爾後，近梵法師提到開光的意義：佛不需要我們幫他開光，而是眾生藉由外相來開自己的心光。《法華經》云：「佛以大事因緣而出現於世。」佛出現是為了開佛知見、示佛知見、悟佛知見、入佛知見。佛知佛見是每個人都有的，但是眾生因為迷了，佛才來幫我們開。因此，今天其實是來開自己的佛光，這個光時時可以開，只要有正知正見，法在心裡，隨時都在開光。

第三天：彌陀法筵

一早，念佛聲縈繞山谷，山裡的眾生也同沾法益。位於花蓮縣壽豐鄉的「彌陀聖寺」與阿彌陀佛有著殊勝的因緣。花蓮是臺灣的蓮花地，壽豐乃壽命豐富之義，也就是「無量壽」，因地理之緣，上人特將此寺名為「彌陀聖寺」。

上人曾說：「念佛法門是三根普被，利鈍兼收，不論你是聰明的人，或是愚癡的人，一樣都可以成佛。」《大集經》上也說：「末法億億人修行，罕一得道，唯依念佛，得度生死。」可見念佛法門對末法眾生來說，根機最相應。

中午結法緣，與會者發言踴躍，反應熱烈。有人述說與彌陀聖寺結識的過程；有人分享念佛的心得感應。可惜時間有限，不能讓每個人暢所欲言。

祥和的佛號聲延續到晚間，大眾至誠的佛號聲相互交融，彷彿法界一切眾生在此處與我們相和。佛殿中的三寶佛，似乎也因佛子們的真心、誠心、虔心，而面露微笑。✿

heart. The *Lotus Sutra* states, “All Buddhas appear in the world only because of the causes and conditions of one great matter.” Buddhas appear to help living beings by opening to them the knowledge and vision of the Buddhas, by demonstrating to them the knowledge and vision of the Buddhas, by helping them be awakened to the knowledge and vision of the Buddhas, and by leading them to enter the Path of the knowledge and vision of the Buddhas. All living beings have the knowledge and vision of the Buddhas; they are merely clouded, therefore the Buddhas are here to help us to see clearly. Today, we are actually here to open the Buddha light within all of us. This light can be opened at anytime as long as there is proper knowledge and understanding and as long as the Buddha Dharma is in our heart.

Day 3: Amitabha's Dharma Banquet

Early in the morning, the sound of Amitabha's name surrounds the mountain and all beings in the mountain also benefit from the blessing of the Dharma. Amitabha Monastery is located in a town called ShouFeng in Hualien County Taiwan, and it seems to have remarkable affinity with Amitabha Buddha. Hualien literally means lotus flower and is considered as the Land of Lotus in Taiwan. The town's name “ShouFeng” translates into longevity and abundance, in other words “infinite life.” Amitabha Buddha has another name and that is “infinite life.” Due to such affinity, Venerable Master Hua named this temple “Amitabha Monastery.”

Venerable Master once said, “The Buddha-Recitation Dharma Door is the Dharma Door that ‘covers the three roots and receives both sharp and dull.’ The ‘three roots’ refer to superior, medium, and inferior roots, which is to say, wise, ordinary, and stupid people. To ‘receive both sharp and dull’ means that all living beings, from the most intelligent down to the most stupid, can attain Buddhahood.” It is also stated in the *Mahasamnipata Sutra*, “Although billions cultivate in this Dharma-ending age, enlightenment is rare, so we must rely on reciting the Buddha's name to end the cycle of birth and death.” As we can see, Buddha-Recitation Dharma Door is the best fit for living beings in the Dharma-ending age.

At noon, there is an opportunity for everyone to tie Dharma affinities and speak Dharma. Some tell stories of how they became acquainted with Amitabha Monastery; some share their experiences and inspirations from reciting the Buddha's name. Unfortunately, there is not enough time for everybody to share.

The calm and blissful sound of the Buddha's name continues into the evening. The great assembly's recitation is especially sincere and utterly harmonious. It feels as if all beings of the Dharma Realm were reciting with us. There are smiles on the faces of the three precious Buddhas in the Buddha hall, almost as if they were delighted by the disciples' wholesome and sincere hearts. ✿

動的時候，不被境界轉，這就是靜；靜時，不被妄想所擾，這也是動。——宣公上人法語

If you are not influenced by states when you are moving, then your movement is the same as stillness.

If you are not disturbed by idle thoughts when you are still, then your stillness is just like movement.

— By Venerable Master Hsuan Hua