

# 金佛聖寺四十週年慶典

## Gold Buddha Monastery's 40<sup>th</sup> Anniversary Celebration

黃頌軒講於2024年9月23日萬佛聖城萬佛殿

A Talk by Matthew Wong at the Buddha Hall of the City of Ten Thousand Buddhas on September 23, 2024



我叫黃頌軒，法名親軒。我在萬佛聖城的培德男校讀十一年級。

8月28號早上，我們十一位男校學生和七個大人出發前往金佛寺參加四十週年慶典。

金佛寺是宣公上人在加拿大的第一座道場，以大智文殊菩薩為主，一九八四年成立於溫哥華。

一下車就見到一棟三層大樓房，外面看起來又新又光亮。進入佛殿，中間供奉著一尊很莊嚴的毗盧遮那佛，左右邊供奉著文殊師利菩薩和普賢菩薩。我們禮完佛之後就去用餐和休息。

休息一小時後，舞獅、舞龍和

My name is Matthew Wong, and my Dharma name is Qin Xuan. I am a junior here at the City of Ten Thousand Buddhas' Developing Virtue Boy School.

On August 28, eleven Boy School students and seven adults went to Gold Buddha Monastery to attend the 40<sup>th</sup> Anniversary Celebration left in the morning.

Gold Buddha Monastery was established in 1984 in Vancouver as the first Canadian temple of the Venerable Master Hua. The Dharma host is Manjushri, the Bodhisattva of Great Wisdom.

As soon as we arrived, we saw a three-story building that looked new and bright. When we entered the Buddha Hall, a very adorned Vairochana Buddha was enshrined in the center, while Manjushri Bodhisattva and Samantabhadra were enshrined on the left and right sides. After bowing to the Buddhas, we went to eat and rest.

After an hour of break time, the lion, dragon, and twenty-four-

二十四節令鼓隊的成員出門測試表演區域。舞獅隊面臨最大挑戰，因為為四十週年慶典設置的場地有坡度。討論了如何安置獅子高樁後，我們最終解決了這個問題。下午6點，我們完成了這次快速的練習。

第二天早上，我們進行了三小時的早晨訓練。男校每一個社團都盡力來適應一下環境，隨著時間的推移，每個人的表現都有目共睹的進步。在四十週年慶典的前一晚，所有的學生都到佛殿聆聽實法師的講法。實法師說法的重點是發菩提心。

9月1號是金佛寺四十週年慶典的日子，但這一天也是另一項重要儀式的日子——文殊閣動土儀式的日子。您可能會問，這個文殊閣的用途是什麼呢？

文殊閣，正式名稱是「文殊閣禪修與佛教中心」。這個中心設在一棟五層樓的建築裏，是一個重要的修行場所，並用來進行佛學教育。也是佛教居士住宿進修中心，優先給年長的佛教居士申請。

慶祝活動在早上八點半以灑淨開始。灑淨之後，進行了動土儀式。這一次有九位男眾法師和二十三位女眾法師前來參加這個慶典。接著是由恒實法師和恒來法師主持的舞獅點睛儀式。點睛儀式和動土儀式象徵著開工大吉。

點完之後，舞獅生動地舞了起來。舞獅精彩的表演把氣氛推向了高潮。接著是本地的太鼓表演，隨後培德男校的學生們表演了二十四節令鼓。最後的表演是威風凜凜的舞龍。

舞龍結束後，大眾回到了佛殿進行了上堂齋請法。上堂齋是禮請法主恒實法師上堂為齋主說法之後，赴齋堂受供，稱為上堂齋。上

season drumming clubs tested the performance area. The lion dance performers faced the biggest challenge because the ground set for the 40<sup>th</sup> Anniversary celebration was sloped. After discussions within the team as to how to place the lion poles, we finally resolved the problem. At 6 p.m., we finished this quick practice.

The next morning, we had a three-hour morning practice. Every club did its best to get used to the environment; each performance improvement was witnessed as we went along.

The night before the 40<sup>th</sup> Anniversary Celebration, also our third day at Gold Buddha Monastery, all the students went to the Buddha Hall to listen to Reverend Heng Sure's Dharma talk. Dharma Master Sure's Dharma talk began with different interpretations of bringing forth the Bodhi resolve.

September 1, was the day of the Gold Buddha Monastery's 40<sup>th</sup> Anniversary celebration, but it was also the day of another important event—the groundbreaking ceremony for the Manjushri Pavilion. You might wonder, what is this Manjushri Pavilion for?

The Manjushri Pavilion is officially named the Manjushri Pavilion Meditation and Buddhist Center. This Center will be a beacon of spiritual enlightenment nestled within a five-story building dedicated to Buddhist teachings and spiritual advancement courses. Open to the public, this center will offer a structured program to pursue systematic Buddhist knowledge and spiritual growth. It is also a residential apartment building with priority given to elderly practitioners.

The celebration began with a boundary purification ceremony at 8:30 a.m. Following the boundary purification, the groundbreaking ceremony took place. Nine monks and twenty-three nuns from the other DRBA branch monasteries attended this celebration. After the groundbreaking ceremony, Reverend Heng Sure and Dharma Master Heng Lai were invited to host the eye-dotting ceremony for the new lion. Both the eye-dotting and groundbreaking ceremony represent success in construction.

The lion dance came to life after the dotting. The fantastic lion dance performance brought the atmosphere to a climax. Next was the local Taiko drumming performance, followed by the 24-season drumming performed by the Developing Virtue Boys' School students. The final performance was the majestic Dragon Dance.

After the Dragon Dance, the assembly returned to the Buddha Hall to attend the request for the High Meal Offering. The High Meal Offering is where the Dharma host, Dharma Master Heng Sure, is invited to go to the hall to speak Dharma to the Donor of the Vegetarian Meal, and then go to the dining hall to receive offerings,

堂齋一般只在水陸法會等重大法會舉行，供上堂齋也需極殊勝的因緣。

有位法師用毛筆在紅紙上以很端正的隸書寫了上堂說法的法語，貼在五觀堂。實法師講法的內容包括「智慧不分東西，苦難無處不在。誰能指引我們通往解脫之道？」

下午就是傳三皈五戒。晚上，實法師繼續講法。講法的主題是：善根。「迴向」這個法門是普賢菩薩教我們的。普賢菩薩的十大行願是諸佛讚嘆的。大眾修善根，所謂善根是內心的好處和德行。

今天的氣氛非常殊勝，大家法喜充滿。大眾是從世界各地來參加這個法會。大家都忙得不得了，忙得手眼通天，什麼都做。大家都是不爭不貪不求不自私不自利。這一次慶典，給大家機會在金佛寺種善根和修行。為什麼很殊勝，很順利呢？因為沒有一個人收一分錢，沒有一個人領薪水，沒有人以賺錢為目標。大家的目標不是為了自利而是完全為了佛法，為了令大家歡喜。結果，一切無障礙，很順利！

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which is called the Shang Tang Zhai (High Meal Offering). It is generally only held at major Dharma gatherings such as the Water and Land Dharma Assembly, and extraordinary circumstances are needed to offer the High Meal Offering.

One of the Dharma masters used a calligraphy brush and wrote neat *Li-Shu* (clerical script) characters onto red paper, posting in the Five Contemplations Hall. The following words are from Reverend Sure's high meal offering Dharma talk. "Wisdom knows no East or West. Suffering and misery are universal. Who can show us a road to freedom from pain?"

In the afternoon, the Three Refuges and Five Precepts were transmitted. In the evening, Dharma Master Sure continued to speak the Dharma. The topic of the Dharma talk was "Roots of Goodness": the Dharma door of how to transfer the merit is taught to us by Samantabhadra Bodhisattva. Samantabhadra Bodhisattva's ten great vows are praised by all Buddhas. What are roots of goodness? They are the mind's benefits and virtues.

Today's atmosphere was very special, filled with Dharma joy. Everyone was extremely busy; their hands and eyes were busy, and they were doing everything. Everyone did not fight, was not greedy, did not seek, and was not selfish. This celebration allowed everyone to plant roots of goodness and cultivate at Golden Buddha Monastery.

Why was this celebration so special and smooth? No one received a penny, no one received a salary, and no one had a goal of earning money. The goal was not self-benefit but entirely for the Buddhadharma and to make everyone happy. As a result, everything went smoothly! ✿

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