



金山聖寺通訊

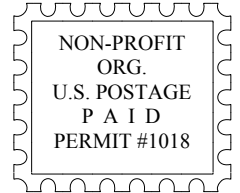
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上 卍 讚 語

團結一致 維護佛教

Let's Unite in Support of Buddhism

我現在覺得以前所做的事情，有很多不對的地方。怎麼樣不對呢？佛教提倡「無我」，可是我常有個「我」的思想，就因為有這個「我」的存在，所以沒有「人」的存在。有己無人，把「人」忘了，就不知道其他人在佛教也做了很多事。所以這是錯誤的觀念，也是令我遺憾之事。

I now realize that I made many mistakes in the past. What kind of mistakes? Buddhism teaches selflessness, but I often harbored the thought of a self. Since I had the thought of a self, I didn't think of others. Basically, we should forget notions of "self" and "others," but I thought of myself without considering others. I forgot about others. I didn't realize that other people had also done many good things in Buddhism. My views were mistaken, and I regret them deeply.

現在佛教在西方剛開始，大家必須共同努力，團結一致來維護佛教，同心協力來推行佛教，不可再意氣用事，互相排斥；也不可分宗分派，固執門戶之見；更不可以分國籍、種族。

Buddhism has just begun in the West, and everyone must work hard together. Let's unite in support of Buddhism, and work to spread Buddhism. Let us no longer act emotionally and no longer criticize each other, dividing ourselves into sects and factions and stubbornly clinging to our prejudices. Nor should we make discriminations of race or nationality.

不論是大乘、小乘，都要團結起來，躬行實踐，令佛教發揚光大。大家要把「我」放下，人我一體，這樣佛教的前途是無可限量的。大家要以身作則，為佛教徒做個好榜樣，一點一點地感化他人。千萬不可恃勢凌人，應令人敬其德，而不是畏其勢；也不要貢高自大，以為自己比誰都能幹。有這種表現，就是我見、我執，我慢、我相都不空。這些都是佛教的障礙物，能令佛教逐漸衰弱，這樣的人成為佛教之罪人。

我們要以復興佛教為己任，任勞任怨為佛教努力，心甘情願為佛教獻身；沒有絲毫企圖，沒有半點期待，人人若能如此，佛教焉有不復興之理？

我們要抱定這樣的宗旨：「旁人的錯誤，就是自己的錯誤。」能這樣想，就不會有分別心，也不會有歧視心。我常說：

真認自己錯，
莫論他人非；
他非即我非，
同體名大悲。

大家若能這樣做，一定會和平相處，絕對沒有勾心鬥角的表現，所謂：



Whether we follow the Mahayana or the Theravada tradition, we should unite and practice the teachings, so that we can cause Buddhism to flourish. We must forget our “self” and see ourselves as identical to others. Then Buddhism will have a boundless future! We should personally apply the teachings and set a good example for other Buddhists. Little by little, we can influence others to change. We should never oppress or threaten others with force. Rather, we should win their respect through virtue. We should not become conceited, thinking that we are better than others. Such an attitude only proves that we have not let go of the view of self; we are still attached to and proud of ourselves. If we are

like that, we only obstruct and weaken Buddhism; we become offenders within Buddhism.

Our responsibility is to revitalize Buddhism and cause it to flourish. We should bear the toil and complaints, work hard for Buddhism, and joyfully devote our lives to Buddhism, without hoping for a reward. If everyone has such an attitude, how can Buddhism not flourish?

We must hold to the principle that others' mistakes are just our own. Thinking in this way, we won't discriminate or be prejudiced against anyone. I often say:

Truly recognize your own faults;
Don't discuss the faults of others.
Others' faults are just my own;
Being one with all is called
Great compassion.

If everyone could follow this, we would certainly get along without fighting. As it's said,

佛教在西方剛開始，大家必須團結一致來維護佛教；

不可分宗分派，固執門戶之見。

**Buddhism has just begun in the West,
and we must all unite in support of
Buddhism,
and not divide ourselves into factions or
cling to our prejudices.**

事事都好去，脾氣難化了；
真能不生氣，就得無價寶。
再若不怨人，事事都能好；
煩惱永不生，冤孽從哪找？
常揪人不對，自己苦未了。

因為我以前常見人不對，所以自己很痛苦；現在我看人對，所以自己很快樂，我的口頭禪是：「Everything is okay.」

Everything is easy to deal with,
But a bad temper's hard to change.
If you can truly not get angry,
You have a priceless jewel.
If you can further hold no grudges
against others,
Everything will turn out well.
If afflictions never arise,
Where can offenses be found?
If you always look for others' faults,
Your own suffering has not come to an end.

I used to always notice other people's faults and it made me miserable. Now I make it a point to notice when people do things right, so I feel very happy. My motto is, "Everything is OK!" Then everything is auspicious and works out well!

上人法語 Words from Venerable Master

Ceasing

世界為什麼有戰爭？
就是因為我們心裡天天都在那兒戰爭，
天天都在那兒和自己過不去，這真是一個很
矛盾的行為。

心裡的嫉妒障礙、怨恨惱怒都消除了，
這就是心裡的原子彈、核子彈都消除了。
因此每一個人都要知道世界的大戰爭，
就由我們心裡的小戰爭引起的。
所以我們必須先把自己的小戰爭平息了，
大的戰爭才會沒有。

Why are there wars in the world?
It is because ever day we are at war in our hearts.
We cannot get along with ourselves.
This really is contradictory behavior.
If the jealousy, obstruction, hatred,
and anger in our hearts cease,
It is like an atom bomb or nuclear bomb disappearing.

Therefore, everyone should know that all the big wars
in the world start from the small wars within our hearts.
So we must first subdue the small wars within our hearts,
and then the big wars will cease to be.



心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

如果無明沒有了呢？這行也沒有了。無明滅則行滅，行滅則識滅，識也沒有了。識滅名色也滅了，名色滅六入也滅了，六入滅觸也滅了，觸滅受也滅了，受滅愛也滅了，愛滅取也滅了，取滅有也滅了，有滅生老死都滅了。這是十二因緣的還滅門。

偈頌：

無無明盡本性空
妄行了別名色從
六入觸受愛取有
來生老死盡相同
萬里晴空絕雲影
滿潭澄水顯月明
如人渴飲知冷暖
說食助長總乏功

If there were no ignorance, there would be no activity. When ignorance is ended, activity is ended. When activity is ended, consciousness is ended. When consciousness is ended, name and form are ended. When name and form are ended, the six entrances are ended. When the six entrances are ended, contact is ended. When contact is ended, then enjoyment- That is, feeling – is ended. When enjoyment is ended, love is ended. When love is ended, grasping is ended. When grasping is ended, having is also ended. When having is ended, Birth old age, and death are ended. This is the extinguishing cycle of the twelve conditioned causes.

Verse:

No ending of ignorance –
Its basic nature is empty.
False activity, discrimination,
followed by name and form;
The six entrances,
Contact, feeling, love, grasping, having;
Rebirth, and old age and death are each that way too.
For ten thousand miles the sky is clear,
Without a cloud or a shadow;
Still water fills a deep pool
and reveals the light of the moon.
Like people who drink when thirsty
and know the hot from the cold,
Talking about food, and helping it grow:
the work is totally lacking merit.



解釋：

無無明盡本性空。本性空了，沒有無明了。

妄行了別名色從。行是個妄行，識是個了別。有了識之後就有名色。

六入觸受愛取有。名色之後就有六入，六入之後就有觸，觸然後有受，受就有愛，愛就有取，取就有有。來生老死盡相同。有又有來生，來生又有老死，所以說「六入觸受愛取有，來生老死盡相同」。

萬里晴空絕雲影。這一連串的關係若都沒有了，就好像萬里晴空一樣，「絕雲影」，什麼雲彩的影子也沒有了。

滿潭澄水顯月明。又好像水清月現，水清了，月亮在水面上現出來。

如人渴飲知冷暖。你若能了悟這十二因緣的法，那時候就好像人喝水一樣，這水是熱的、是冷的，你自己知道。

說食助長總乏功。如果你自己不去實實在在修行，來參悟、了悟這十二因緣，就光說十二因緣空了、空了、空了，那是沒有用的。因為你光說空，沒有體會到它的意思，沒有真正證得這種空理，就好像《楞嚴經》上說的：譬如說食，終不能飽。比方你光在嘴上數說食物的名字，而沒有真的吃進肚裏，你就是再多說幾天，也不會飽的。



Commentary:

No ending of ignorance – its basic nature is empty. That is, ignorance does not exist.

*False activity, discrimination, followed by name and form. The verse says that after false activity comes discrimination comes name and form; after name and form come the six entrances; after the six entrances, contact; after contact, enjoyment. Enjoyment, the love; love, then grasping; grasping, the having; from having come rebirth and old age and death. Therefore, the verse says, *The six entrances, contact, feeling, love, grasping, having; /Rebirth, and old age and death are each that way too.* They are all connected together in the twelve conditioned causes. When the time comes that they all do not exist, it is like a cloudless sky. *For ten thousand miles the sky is clear, without a cloud or a shadow.**

Still water fills a deep pool and reveals the light of the moon. It is also like the bright moon appearing as a reflection in clear water.

Like people who drink when thirsty and know the hot from the cold. Being enlightened to the twelve dharmas of conditioned cause is compared to drinking water, because when you are thirsty and drink, you yourself know whether the water is cold or warm.

Talking about food, and helping it grow: the work is totally lacking merit. If you yourself don't actually cultivate, if you don't look into the twelve conditioned causes and become enlightened to them and say, "Oh, the twelve conditioned causes are empty, empty, empty!" – if you haven't done these things about you talk endlessly about emptiness without having genuinely obtained its real meaning and principle for yourself, then it is a course of merely "talking about food" but not eating it. As it says in the *Shurangama Sutra*, "In the end, talking about food cannot make you full."

「助長」，孟子說：「宋人有閔其苗之不長而揠之者。」宋國有一個人，宋國的人最愚癡，所以在當時若是提到愚癡的人，就說好像宋國的人一樣。這個人愚癡到什麼程度呢？

他可憐自己所種的那個莊稼不長，他說：「哎呀！我這個苗怎麼長得這麼慢！」

他就幫著它長。怎麼幫著它長呢？他把每一株苗都從土裏拔高了一、兩寸，說：「你看，一天它就長了兩寸。」

「茫茫然歸」，就這麼糊里糊塗、迷迷糊糊，累得很疲倦的、辛辛苦苦的那個樣子走回家，走得氣喘吁吁：「哎呀！哎呀！哎呀！我太辛苦了，太辛苦了。」

「謂其人曰」，就對他家裏的人說「今日病矣！」說：「我今天病囉，累壞了！我作了很多工！」「予助苗長矣」，我幫著這個苗往上長。「其子趨而往視之」，他的兒子說：「喔！我這個父親怎麼這麼大的本領，怎麼這麼有神通，可以幫著苗長，天地也只能讓苗一天、一天的慢慢地長，不能說幫著它長，他念的是什麼咒，能幫著苗長起來？」就趕快跑到田裏去看，「苗則槁矣！」哎！那苗都乾了、死了。

這個就是說修道不要老是想：「我開悟！我開悟！我開悟！怎麼我還不開悟？我要怎麼樣才開悟？這樣子不開悟，那樣子也不開悟。往前行幾步也不開悟，退後幾步也不開悟。往上跳幾跳也不開悟，坐那兒一個鐘頭也沒開悟，到底怎麼開悟呢？」

“Helping it grow” refers to the extremely stupid people of the country of Song in ancient China. In those days, when you wanted to refer to a country where the people were stupid, you said, “Like the people of Song,” since they were the stupidest. Just how stupid were they?

Among the men of Song there was someone who felt sorry for his plants and pulled them up.

He was worried that the grain he had planted wouldn't grow, so saying, “Ah, my seedling are growing so slowly,” he pulled them up to help them grow. He pulled them up so they were one or two inches taller and said, “You see, they grew two inches today.”

To hurry, he was muddled and confused, and had the appearance of great weariness. He arrived home panting and exclaimed, “Too much bitter suffering, too much bitter suffering!” and he said to his family,

“Today I am very tired.”

“Today I feel so tired that I'm sick, because I did so much work. I helped the plants to grow.” His son went running to see them. His son said, “Ah my father has such great ability, so much divine psychic power that he can help the plants grow. Heaven and earth help the plants grow, but the amount they help in any one day is infinitesimal. What mantra did he recite to help the plants grow?” And he ran off to the fields to look.

As to the plants, they had withered.

They'd all dried up; they were dead.

This is just to say that in cultivating the Way you should not think, “Ah, I have become enlightened! I have become enlightened! I have become enlightened!” Or, “Ah, how is it that I have still not become enlightened. How should I be so that I will get enlightened? This way I don't get enlightened, and that way I don't get enlightened. I go forward several steps and haven't been enlightened yet; I retreat several steps and haven't been enlightened either. I just did several jumps and didn't get enlightened. I sat for one whole hour and still have not become enlightened. After all, how do you get enlightened?”



你有這個心，那永遠都不會開悟。為什麼呢？你這個要開悟的心，把你那開悟給壓住了，就好像宋人幫著苗長是一樣的。

所以說「說食助長總乏功」，總是沒有功的，要你自己平心靜氣，認真腳踏實地去修行，不要老想著：「我明天會不會開悟？我後天會不會開悟？我到底什麼時候開悟？」不要存這個心。你一存這個心，就是個妄想心了。你有了妄想心，就把那開悟嚇跑了；那開悟就怕妄想，一有了妄想，它就跑了。為什麼你心跳呢？就是怕你那個妄想，也就是怕開悟，你這一要開悟，「啊！不得了了，他要開悟了。」，所以心就跳起來了。無形中，你那業障也害怕了：「喔，他若開悟了，我怎麼辦呢？」它沒有辦法了。

If you have a mind like that, you will never be able to become enlightened. Why? Because in your mind your thoughts of wanting to become enlightened press down on your thoughts of wanting to become enlightened press down on your potential for enlightenment in much the same way as the man from Song who helped his plants to grow. Therefore, the verse says, “Talking about food, and helping things grow; the work is totally lacking merit.” In short, there is never any merit in it.

You yourself must cultivate with energy and with a level mind. You must put your feet down diligently on the actual ground. You should not say, “Will I be able to get enlightened tomorrow? Will I become enlightened?” Don’t cherish such thoughts, because the false-thinking mind is precisely what will cause your enlightenment to run away in fright. Your enlightenment is afraid of false thinking. So when you have false thinking, enlightenment just runs away. Why does your heart jump? Because it is afraid of your false thinking. It is also afraid of becoming enlightened. Since you want to become enlightened, your heart jumps and thumps, “Incredible! He wants to become enlightened!” So when your heart starts pounding, your karmic obstacles become afraid and imperceptibly think, “If he becomes enlightened, what will we do?” There won’t be anything they can do.

天上天下無如佛，
十方世界亦無比；
世間所有我盡見，
一切無有如佛者。

In the heavens above, in all that is on earth below,
There is no one like the Buddha.
Throughout the worlds of the ten directions he is matchless.
Of all I have seen in the world,
There is nothing at all that is like the Buddha.

大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
 A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
 Translated by Guo Shu, edited by Guo Jin Stross

經云：若有比丘、比丘尼、優婆塞、優婆夷、童男、童女、欲誦持者，於諸眾生，起慈悲心，先當從我，發如是願。

The sutra says: If there are Bhikshus, Bhikshunis, Upasakas, Upasikas, pure boy, pure girl who wish to recite and hold this mantra, should give rise to compassion toward all living beings and follow me in making vows such as these.

(眾隨舉 The assembly follows)

「經」：這兒說的經是指《大悲心陀羅尼經》。

Sutra: Here it refers to *Great Compassion Darani Sutra*

比丘、比丘尼、優婆塞、優婆夷：這是佛陀的四眾弟子。比丘、比丘尼分別是出家的男、女二眾。比丘、比丘尼，梵文是 *Bhikṣu, Bhikṣuṇī*，又譯作「苾芻」、「苾芻尼」，是多含不翻，有三種意義：乞士：上乞法以練神，下乞食以資身。破惡：修戒、定、慧，能破除見思煩惱。怖魔：比丘出家受戒時，作三番羯摩，震動魔宮。

Bhikshus, Bhikshunis, Upasakas, Upasikas: These refer to the Buddha's four-fold assembly disciples. Bhikshus and Bhikshunis refer to male and female monastic respectively.

Bhikshus, Bhikshunis, sanskrit are *Bhikṣu, Bhikṣuṇī*, also translated as *bhikṣu, bhiksuni*, which carry multiple meanings. That is why they are not translated. Three kinds of meaning are as below: One does alms round: One who begs Dharma from above to nourish one's spirit, and begs food from below to sustain one's body. Destroy the Evil: Cultivate morality, Samadhi and wisdom to remove afflictions of views and thought. Terrifying demons: When a Bhikshu leaves home-life and takes precepts, the karma service will be conducted for three times, which shakes the palaces of demon.

優婆塞、優婆夷，梵文是 *upāsaka, upāsika*，譯曰「清信士」，意謂已受三歸五戒得清淨信心之男子、女人；又譯為「近事男」，意謂親近承事三寶，已皈依和受了五戒的信眾。中國習慣稱居士。

童男童女：小孩或者是青少年。這裡指出就算是年輕人，只要有慈悲心，也可以誦持大悲咒。

Upasaka, upasika, Sanskrit are *upāsaka, upāsika*，translated as one with pure faith, referring to men or women who have taken the three refuges and five precepts with pure faith. Also translated as one who approaches and serves, it refers to the faithful assembly who are close with the Triple Jewel to serve, and who have taken refuge and five precepts. In china, usually they are called layperson.

Pure boy and pure girl: Children or Teenagers. Here it points out even youth can recite the great compassion mantra as long as they have a compassionate heart.

欲誦持者，於諸眾生，起慈悲心：不論男女老幼，欲誦持大悲心陀羅尼的信眾，一定要對眾生發慈悲心。「誦」是熟讀能背出來。「持」是像拿著東西不放，就是要天天念誦。宣化上人說：「學咒要先正心誠意，若心不正學什麼咒都是邪的，心正了學咒才有感應。心正了還不行，還要誠意。誠意即是念茲在茲，絲毫都不馬虎，……這樣才有感應。」

Who wish to recite and hold this mantra, should give rise to compassion toward all living beings:

No matter one is a man or woman, old or young, if one wants to recite and uphold the Great Compassion Darani, one must be compassionate toward living beings. **Recite**, means one reads so well that one can memorize it. **Hold**, it is like holding fast something in your hands, in other words, one should recite it every day. The Venerable Master said, “*Learning a mantra prerequisites a right mindset and sincerity. If one’s mindset is not right, no matter what mantra one learns is deviant. Only one’s mindset is straight and proper, can one have response when learning a mantra. Having a right mindset is not enough, one still need to be sincere. To be sincere is to keep it in mind at all times without a little bit of slackness... Only by this way, can one get response.*”

至於「慈悲心」，前面解釋「大悲心咒」（II 釋題 B）與「成妙功德。具大慈悲」（IV 釋文 C）時已談及。

As for *compassion*, it has been explained in the **Great compassion mantra (II explaining title B)** and **Accomplish wondrous meritorious virtue, perfect in great compassion (IV explaining text C)**

先當從我，發如是願：有了慈悲心，然後跟隨觀音菩薩發十願六迴向。前面十願是生善；後面六願是破惡。第一句念「南無大悲觀世音」，第一重意義就是提醒我們回復所有眾生本來具足的自性。第二重意義也可以說是祈求觀音世菩薩慈悲護念，使我們能依願修行，成就大果。

Follow me in making vows such as these: After one gives rise to compassion, then one should follow Guan Yin Bodhisattva in making ten vows and six dedications. The first ten vows are to generate goodness, the later six vows are to eradicate evil. The first sentence goes: *Na Mo Greatly Compassionate Guan Shr Yin*, The first intention is to remind us to recover our inherent nature which is originally complete in all living beings. Second, it is to pray that Guan Yin Bodhisattva be compassionately mindful of us, so that we can cultivate according to our vows and accomplish the great fruition.

南無大悲觀世音，願我速知一切法。南無大悲觀世音，願我早得智慧眼。
南無大悲觀世音，願我速度一切眾。南無大悲觀世音，願我早得善方便。
南無大悲觀世音，願我速乘般若船。南無大悲觀世音，願我早得越苦海。
南無大悲觀世音，願我速得戒定道。南無大悲觀世音，願我早登涅槃山。
南無大悲觀世音，願我速會無為舍。南無大悲觀世音，願我早同法性身。

Na Mo Greatly Compassionate Guan Shr Yin, May I quickly understand all dharmas.

Na Mo Greatly Compassionate Guan Shr Yin, May I attain the eye of wisdom soon.

Na Mo Greatly Compassionate Guan Shr Yin, May I quickly cross over all living beings.

Na Mo Greatly Compassionate Guan Shr Yin, May I attain skillful appropriate means.

Na Mo Greatly Compassionate Guan Shr Yin, May I quickly take the ship of Prajna.

Na Mo Greatly Compassionate Guan Shr Yin, May I soon cross the ocean of sufferings.

Na Mo Greatly Compassionate Guan Shr Yin, May I quickly attain precepts, Samadhi and the Way.

**Na Mo Greatly Compassionate Guan Shr Yin, May I soon ascend the mountain of nirvana.
Na Mo Greatly Compassionate Guan Shr Yin, May I quickly dwell in the house of non-doing.
Na Mo Greatly Compassionate Guan Shr Yin, May I soon be one with the body of dharma-nature.**

南無大悲觀世音，願我速知一切法。

Na Mo Greatly Compassionate Guan Shr Yin, May I quickly understand all dharmas.

在《百法明門論》裏天親菩薩說：「如世尊言：『一切法無我。』何等一切法。云何為無我？」。雖然在論裏他把一切法分為五位。總括來說，只有兩類，那就是「有為法」和「無為法」。有為法包括「世間法」和「出世間法」。儒家注重三綱五常，佛家注重五戒十善。世間法不能直接使我們脫離六道輪迴。修行「出世間法」方可超出三界，了生脫死。六祖壇經說：「佛法在世間，不離世間覺；離世覓菩提，恰如求兔角。」所以修行也要先從世間法著手。

In the The Shastra on the Door of Understanding the Hundred Dharmas, Bodhisattva Vasubandhu says, “As the World Honored One mentioned, all dharmas devoid of self. What are all dharmas? What is meant by no-self? Although in the Shastra he divided all dharmas into five categories, but in summary, there are only two categories, one is conditioned dharma and another one is unconditioned dharma.

Conditioned dhrama includes worldly dharma and transcendental dharma. The confucianism emphasize three principles and five rules. Buddhism weighs five precepts and ten wholesome deeds. Worldly dharma is unable to directly lead us leave the samsara on the six paths. Only by practicing the transcendental dharma, can one transcend the three realms and end birth and death. In the sixth patriarch’s platform sutra, it says, Buddha-dharma is in the world, it is not apart from awakening among the world; seeking Bodhi outside the world is like looking for a hare with horn. Cultivation should start from worldly dharmas.

無為法是離生滅因緣造作、永恒不變的法性真理。修行人要明白諸法無我，萬事萬物只是因緣聚散而有生滅。要自度度他，就得請求觀世音菩薩，慈悲加被。發願迅速通達一切法義。

Unconditioned dharmas refer to the eternal, never-changing truth of the Dharma nature, which transcends arising and extinguishing, causes and conditions, and artificially working. A cultivator should understand that all dharmas have no self, everything arises or extinguishes due to causes and conditions coming gathering or falling apart. If one wants to cross over oneself and others, one need request the compassionate support and blessing from Guan Shi Yin Bodhisattva, and one should make vows to quickly master all the principles of Dharma.

南無大悲觀世音，願我早得智慧眼。

Na Mo Greatly Compassionate Guan Shr Yin, May I attain the eye of wisdom soon.

要通達一切法，就需要智慧。智慧就像有眼睛能看見一切，了達諸法。有智慧就會知因識果，明白無常、苦、空、無我。要達到這種境界，就得依教奉行。

Mastering all dharmas requires wisdom. Having wisdom is like having eyes to see everything, it means one thoroughly understands all dharmas. If one has wisdom, one will know how cause and effect work, and how at everything is impermanent, dukka, empty and no-self. If one wants to reach such a level, one must cultivate according to the Buddha’s teachings.

(待續 To be continued)

4 月份 金山寺法會時間表

April 2014 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
		初二 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 5 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
	初七 6 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society Class	初八 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
十四 13 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十五 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 19 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
二十一 20 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十二 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 26 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
二十八 27 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十九 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<p>肉字裡邊兩個人 裡邊連著外邊人 眾生還吃眾生肉 仔細思量人吃人</p>		<p>Within the [Chinese] word for meat, two people reside The inner person pulls in the one outside; When living beings consume each other, think it over, aren't they just like cannibal?</p>

5月份 金山寺法會時間表

May 2014 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六	
<p>5/4/2014 CTTB 萬佛聖城 慶祝釋迦牟尼佛聖誕 浴佛節法會 Celebration of Shakyamuni Buddha's Birthday</p> <p>請與金山寺聯絡交通安排 Please contact us if you would like to participate!</p>				<p>初三 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初四 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 <u>9:00 am</u> 3 預祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	
<p>初六 4 金山寺本日法會暫停 全體參加萬佛聖城 釋迦牟尼佛聖誕法會 No Assembly today Going to CTTB for Celebration of Shakyamuni Buddha's Birthday</p>	<p>初七 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初八 <u>9:00 am</u> 6 慶祝釋迦牟尼佛 聖誕法會 (正日 actual day) Celebration of Shakyamuni Buddha's Birthday</p>	<p>初九 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初十 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十一 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 10 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	
<p>十三 11 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>十四 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十五 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十六 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十七 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十八 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十九 17 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	
<p>二十 18 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>二十一 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十二 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十三 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十四 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十五 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十六 24 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	
<p>二十七 25 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>二十八 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十九 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>三十 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初一 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初二 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初三 31 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	