



金山聖寺通訊

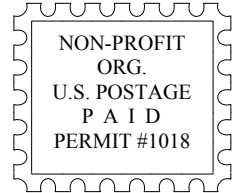
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Address correction requested

法界佛語

造命之學

Be the Master of Your Own Fate

古人說：

君子有造命之學，
命由我立，福自己求。
禍福無門，惟人自召。

An ancient saying goes,

A superior person is the master
of his own fate.

He determines his own destiny,
And creates his own blessings.

Calamities and blessings have no fixed directions;
We bring them in to ourselves.

天、地、人是所謂的「三才」，所以人是天地的代表者，天不說話，地也無言，只有我們人有言語動作。人生來這個命運不是一定的，但也可以說是一定的。怎樣說是一定呢？好像我們分東西，你分一份，我分一份，這是一定的。怎樣說不一定呢？譬如你這一份你很快就用完，而我這一份完全不用，這就是不一定了。所以才說「君子有造命之學」，你生來並沒有人教你去做惡，然而你做惡了，如此一來就改變你的命運；你生來並沒有人教你去做善，而你去做善，這也能超出命運。好像人走路，願意向東走，就會到東；願意向西走，就會到西邊。所以君子的命運是活動的，而不是死板板的，一切都操在自己的手上，故說君子有造命之學。

「命由我立」，命是我的，我能造命、立命，我也能改變自己的命運。譬如你有病，若能小心一點，就不會有生命危險，這都是由自己把握，不是依賴他人。本來你有生死，應該輪轉於六道之中，然而你能修道，就能超出命運，能了生死，這就是造命。

「福自己求」，你若修福就有福，修慧就有慧，能福慧雙修更好。這個福是向裏邊求的，反求諸己，看看自己有沒有德行？有，就有福；若是無德行，就無福。君子求諸己，小人求諸人，小人才盡向外找。

「禍福無門，惟人自召」，所謂病從口入，禍從口出。

Heaven, Earth, and Mankind are known as the three powers. Mankind is the representative of Heaven and Earth. Heaven does not speak, and Earth has no words either. Only people are endowed with the capacity to speak and act. A person's destiny is not fixed at birth. Yet, in a certain sense, it is. In what way? One's fate is similar to splitting something into portions and giving a portion to each person. How is destiny unfixed, then? You may use up your portion completely, while I don't use mine at all. That's how it is unfixed. Thus, we say, "A superior person is the master of his own fate." When you were born, no one told you to do evil, and yet you went ahead and committed evil deeds, thus altering your fate. When you were born, no one told you to do good, and yet you did good deeds. With such acts you can transcend your fate. Similarly, if a person wants to walk east, he will go to the east; if he wants to walk west, he will go to the west. The fate of a superior person is flexible, not rigidly fixed. Everything is in his own hands. Hence a superior person can be the master of his own fate.

"He determines his own destiny." My fate belongs to me; I can determine my own destiny and alter my own fate. Even if you get sick, you can take extra precautions so as to not endanger your life. You must be responsible for this; you cannot rely on others. Basically, you are supposed to undergo endless rounds of rebirth. However, if you cultivate, you can transcend your fate and put an end to birth and death. Then you are the master of your fate.

"And he creates his own blessings." If you cultivate blessings, you will obtain blessings; if you cultivate wisdom, you will obtain wisdom. To cultivate both blessings and wisdom is even better. Blessings come from yourself. If you perform good deeds, you will have blessings. Otherwise, you will not. A superior person makes demands on himself, while ordinary people make demands on others and always seek outside themselves.

"Calamities and blessings are not fixed; we bring them upon ourselves." There is another saying:

Sickness enters through the mouth; Calamities come out of the mouth.

人遇到種種飛災橫禍，多因亂講話而引起。若盡吃肥膩、有滋味，或者雞、鴨、魚、肉、海鮮這類的佳餚，為了享一時的口腹之欲，吃得太多，就惹來很多病痛。吃的時候覺得很美味，可是時間一久，就慢性中毒，到時便無藥可醫了。現在所有眾生肉都有一種毒，是無藥可醫的，人一旦吃了畜生的肉，毒就跑到人的身上。我們若是吃蔬菜，因為它無生命，雖然有毒質，但是輕得多。肉類的毒是百分之百，而蔬菜只有百分之一，可以說是天淵之別。

所以各位學佛法，不要貪好味、貪口福，這樣時間久了，就可以將體內的毒排洩出來，而不會生怪病。這些話的意思，各位應該研究研究，現代的時代太壞了，所以人人應該大聲疾呼，儘量勸人戒殺護生，免得造成全人類滅亡的慘局。戒之！慎之！

每個人都有一百個心
在這一百個心裡頭
只有一個壞心，九十九個都是好心，可是呢？
所有的好心都在底下
而那一個壞心卻跑到上面來了，
所以又自私又自利，不肯吃虧，不肯利人，
不肯代眾生受苦。
我們若把這一個壞心給翻下去，不要跑到上面來，
這就是菩薩的心腸。

Hearts

When you are beset with calamities on all sides, careless talking may very well be the cause. You may temporarily enjoy the flavor of rich, fattening gourmet foods such as steak, chicken, duck, and seafood, but if you eat too much, you will end up very sick. These foods taste delicious at the time of eating, but in the long run, they will slowly poison you until you are beyond hope of medical cure. Nowadays, animal flesh contains a kind of poison for which there is no antidote. When we eat the flesh, the poison enters our bodies. Vegetables are also contaminated, but to a much lesser degree, because vegetables are not sentient. If meat is one hundred percent poisoned, then vegetables are only one percent poisoned. They are at opposite extremes of the spectrum.

Therefore, if we Buddhists do not crave good flavors, the poison will eventually leave our systems and we won't contract any strange diseases. All of you should investigate the meaning of these words. Since the present age is very evil, we should do our best to encourage people to stop killing and to protect living creatures instead. Then we may keep the human race from becoming extinct. Stop doing that and be cautious!



Everyone has one hundred hearts.
Among these one hundred hearts
Only one is bad
The other ninety-nine are good.

However, all the good hearts are buried at the bottom,
And the bad heart races to the top.
Thus we become selfish and self-benefiting,
Are unable to take a loss or help others,
Or are willing to take on suffering for others.
If we overturn this bad heart
And don't let it rise to the top,
Then we will have the heart of a Bodhisattva.

佛法在行不在說

The Buddhadharma Is in Practice, Not in Talking

光陰似箭，日月如梭，江河之水後浪推前浪，韶華易逝，世上青年逐老年，這樣隨之逐之，漸漸又歸於老死朽滅，無蹤無影，足見一切無常。

正因為一切都是無常，所以我們應該趕快找一個歸宿。在座各位，總算幸運，找來找去，終於信佛了。信佛，能令我們得「常樂我淨」——究竟之樂；所以我們應信佛。可是，也並不是說只是「信」便可以了，也要依法修行，若是只信而不修行，有如說食數寶，於自己本身了無益處。所以古人說：

道是要行的，
不行則要道何用？
德是要修的，
不修則德從何來？

所以，我們應該躬行實踐，常把「生死」二字掛在眉梢，把「道德」二字放在腳下。這一句話看起來很難懂，為什麼說應該把「道德」二字放在腳下呢？因為，道德二字是為人的根本，好像樹在眉梢，把「道德」二字放在腳下。這一句話看起來很難懂，為什麼說應該把「道德」二字放在腳下呢？因為，道德二字是為人的根本，好像樹木的根一樣，所以有了道德，我們才能立得住腳；反之，腳下無根，那麼則無處可立，進退維谷，不能有所為了。若是我們能把這二字實踐了，那麼，人格更可以立得住，而一切亦自然可以成功了，所以說：「道德二字，是做人的根本。」《論語》上說：「君子務本，本立而道生。」務本才能生出道，這是古有明訓的。

Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river follow one after another. Glory fades quickly. In the world, youth is followed by old age. In this way, we gradually return to the decay and extinction of old age and death, leaving no trace or shadow. Clearly, everything is impermanent.

Since everything is impermanent, we should quickly find a refuge. All of you can count yourselves lucky, for you have searched around and finally come to believe in the Buddha. Faith in the Buddha enables us to attain the ultimate happiness of permanence, joy, true self, and purity. Therefore we should believe in the Buddha. But it's not enough to say that we believe. We also have to cultivate according to the Dharma. If you believe but don't cultivate, it's like talking about food without eating it, or counting the wealth of others — it doesn't benefit you in the least. So the ancients said:

The Way must be practiced. If it is not practiced, what use is the Way?
Virtue must be cultivated. If it is not cultivated, from where does virtue come?

We should personally practice, always hanging the words “birth” and “death” on our brows, and putting the words “Way” and “virtue” beneath our feet. Maybe that's hard to understand— why should we put the words “Way” and “virtue” under our feet? Because the Way and virtue are a person's foundation. They are to us what roots are to a tree. Once we have the Way and virtue, we can stand on our own feet. But with no base under our feet, we have no place to stand. We are in a fix, unable to advance or retreat, and we cannot accomplish anything. The Analects of Confucius also say, “The superior person attends to the root. When the root is established, the Way comes forth.” Only when the fundamentals are tended to can the Way come forth. This is wise advice from the ancients.

正如剛才所說，日子是似箭般在不知不覺間過去了，過去的且讓它過去，可是來者可追，對於未來，我們應立下宗旨，不讓它糊里糊塗地度過。

西樂園一向的宗旨是提倡「淨土法門」，主張大家精進念佛。所以每年的六月十九日和十一月十七日（中國陰曆），都照例地舉行觀音及阿彌陀佛七的念佛法會，可是呢？大家不可以就「照例參加」，馬馬虎虎地敷衍一下就算了，應該一年比一年精進，念茲在茲，在這七天裏頭，在在處處、時時刻刻我們都要勤念菩薩的名號，不可以懈怠。

我們要念菩薩，而不是要菩薩念我們，為什麼說不要令菩薩念我們？因為在這打七的期間，你若是掛打七的名，而雜念紛紛，也不勤稱誦菩薩的洪名，那麼大慈大悲的菩薩，一定會為你這個可憐的眾生而可惜，為你不是誠心來打七而焦急，所以大家應該至誠懇切地念，而且更進一步地要有一顆慈悲喜捨的心。如果能夠這樣，我敢肯定地說一句：「菩薩是絕對會加被各位的。」

同時，西樂園從來沒有用帖子請過任何一個，大家都是自動發心來參加打七，這點可見大家並不是沒有誠心，而這種自動發心的精神，也很值得嘉許。既然這樣，我們更不要讓這分真誠白費了，我們都要發願念個「水落石出」，念至菩薩現身說法，才不枉這次參加打七一場。

今天是打七的第一天，在這開始打七的今天，我預祝各位今年能有所成就，否則，我要和大家算帳，要是帳算不清，可別後悔！閒話不多講了，還是多念幾句菩薩的洪名吧！

As mentioned earlier, the days pass as swiftly as an arrow, but we don't notice it. As for the days gone by, just let them go. Only the future is worth pursuing. We should set guidelines for the future, so we won't let the time pass in a muddle.

Western Bliss Garden Monastery has always promoted the Pure Land Dharma-door and exhorts everyone to vigorously recite the Buddha's name. Every year, on the nineteenth of the sixth lunar month and the seventeenth of the eleventh lunar month, we will continue as usual to hold Dharma Sessions for reciting the names of Guanyin Bodhisattva and Amitabha Buddha. However, everyone should certainly not just casually "attend as usual," not taking it seriously and letting it pass lightly. Rather, each year we should be more vigorous than the year before; we should work intensively. During these seven days, no matter when and where we are, we should diligently be reciting the Bodhisattva's name and never become lax.

We should be mindful of the Bodhisattva; it's not that the Bodhisattva should be mindful of us. Why don't we want the Bodhisattva to be mindful of us? If you are nominally participating in this session, but in fact a lot of idle thoughts are keeping you from being diligent in reciting the Bodhisattva's vast name, the Bodhisattva of Great Kindness and Compassion will certainly take pity on you, this poor living being, and be worried because you are not sincerely participating in the session. Therefore, everyone should earnestly and sincerely recite, and go a step further by nurturing kindness, compassion, joy, and renunciation in your mind. If you can do that, then I guarantee that the Bodhisattva will aid and support you.

Moreover, everyone has come to the session of his own free will; Western Bliss Garden Monastery has never sent invitations to anyone. This shows that everyone is certainly not lacking in sincerity. This spirit of initiative is very commendable. Therefore, we shouldn't let this sincerity go to waste. We should all vow to recite until "stones peep out from the receding water" (the truth is brought to light), until the Bodhisattvas appear before us to speak the Dharma; then, we will not have come to the session in vain.

This is the first day of the session. On this day, I bless you all and wish you success this year. If you don't have any success, I will have to settle accounts with everyone. And if your account isn't cleared up, you will be sorry. I won't chatter too much; we had better recite the Bodhisattva's vast name some more!

心經非臺頌解

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

所以方才我不說「一為無量、無量為一」？

這一點的煩惱就生出無量的煩惱；無量的煩惱也就因為這一點的煩惱，才生出來這無量的煩惱。為什麼你做了這麼多的糊塗事？就因為這一點的無明；這麼多的糊塗事、這麼多的業、這麼多的煩惱，都是從這個「一」上生出來的。所以你若想修道，就要把這個「一」字返本還源，叫它變成一個「○」字。變成「○」以後，你就可以返回如來藏性上，返回真空妙有上。

「首」字上面這兩個點，代表一陰一陽。

《易經》上說：「一陰一陽之謂道，偏陰偏陽之謂疾。」一陰一陽是個道，若是純陰就變鬼，純陽就變神，這叫「偏陰偏陽之謂疾」。這兩點也是從這個「一」字又分開的，由這個無明就生出見惑和思惑了，這兩點也就是一個見惑、一個思惑。方才講這個斷這個見惑和思惑？這兩點就是見惑、思惑。那麼，有了這個見惑、思惑，就生出無量、無邊那麼多的惑。這麼多的煩惱，都由這個「一」字生出來的。

你若想返本還源，就是要把這個「一」字變成「○」字。怎麼變法？並不困難，你只要天天肯用功修道，去參禪打坐，就可以返本還源，變回這一個「○」字，得到你的本性大光明藏。



Didn't I just say that the infinite is made from the one and the one is made from the infinite?

One little bit of affliction produces infinite afflictions. Infinite afflictions are generated from a single small bit of affliction. Why do you do so many mixed-up things? It is because of the one small bit of ignorance. All your confused deeds, so much confused activity, so much karma, so much affliction are produced from the one. Therefore, if you want to cultivate the Way, you must return the one to its original source and turn it into a 0. Only when you turn it into a 0 can you return to the original source, to the nature which is the Treasury of the Thus Come One, to true emptiness and to wonderful existence. That is what the one is about.

The two dots on the top of the character dao 「道」 are one yin and one yang. The I Ching, the Book of Changes, says, "One yin and one yang are the Way." "One-sided yin and one-sided yang are sickness," They are divided. The character yi, "one," is divided to produce the two dots. Ignorance generates view-delusion and thought-delusion, so the two dots can also be said to be view-delusion and thought-delusion. I have just talked about cutting them off. The two dots, representing view-delusion and thought-delusion, get together to produce countless, numberless delusions. And all of them are generated from the one.

If you wish to return to the original source, turn the one into a 0 again. How? It's not very difficult. You need only work hard every day in cultivating the Way, in sitting in meditation and looking into dhyana, and then you can return to the origin; you can change into a 0, into the great bright treasury which is your original nature.

有人說：「這種的境界，我不相信！」所以你才黑暗。因為你不相信這個法門，所以無明煩惱一天到晚也離不開你；無明煩惱離不開你，你那兒就變成一個黑氣筒，禪宗講黑氣筒。這一個竹筒子裏邊儘是一股黑氣。你若相信這個法門，就可以恢復你本有的智慧，返本還源，得到大光明藏，也就得到大圓鏡智、平等性智、妙觀察智、成所作智。

你看！就這一個「道」字的意思，我現在只講了一點點，連萬分萬分萬分之一分都還不到，若是詳細地講，恐怕再久的時間也講不完。為什麼呢？因為它太妙了。因為它妙，所以講也講不完。智者大師講「妙」字講了九旬，九十天，那麼講這個「道」字，若往清楚了講，不但九十天，就九十年恐怕都講不完。你看！我這一生的生命恐怕也沒這麼長，所以只可以講一點點。

這一個「道」字，再把它講一點點。「道」字上邊這兩點，方才說是一陰一陽，一陰一陽就是個「人」字；也就是說，這個道不是在天上，也不是在地獄，也不是在畜生裏邊，也不是在餓鬼裏邊，是在人這個地方呢！。每一個人都可以修這個道，每一個人都可以成這個道，每一個人本來就有這個道，不是從外邊得來的。你修成這個道就是成佛道，你現在沒修成這個道，這個道是不是丟了呢？沒有丟。每一個人都具足這個道。

所以，這兩點若是往天上講，就可以說是日月，一個點是日、一個點是月；往人身上講，就是兩個眼目。



Because you say, "I don't believe it," you are still in darkness. If you do believe it, then you can return to your great bright treasury. Because you don't believe in this dharma-door, day in and day out ignorance and affliction never leave you, and you change into what in the Chan School is called a "barrel of black energy." If you believe in this dharma-door, then you can return to your great bright treasury. You can return to your own great, prefect mirror wisdom, to the wisdom whose nature is equality, to the wonderful investigative wisdom, and to the wisdom of successful performance.

I have just explained only a very little bit about the character dao – not even one ten-millionth. Were I to talk about it in detail, I am afraid that it would take a very long time, and I would be able to finish. Why? Because it is so wonderful. The Great Master Chih-I, the Wise One, spoke for ninety days about the word "wonderful" (miao 妙) If you were to speak clearly about the character dao, I'm afraid you couldn't finish talking about it in ninety years, not just ninety days. I am afraid that my lifespan in this lifetime will not be that long, so I can only say a little bit.

Nevertheless, I will still say a little bit more about the character dao. The two dots, the one yin and one yang, can be written to form the character 人 (ren, "person"). The Way is not in the heavens, nor is it in the hells, nor is it among animals or hungry ghosts. It is among people. Every person can cultivate the Way; every person can realize the Way; every person possesses the Way from the beginning. It is not obtained from outside. Your successful cultivation of the Way is simply the realization of the Way of the Buddha. Since you haven't yet cultivate the Way to realization, has your Way been lost? No, every person possesses the capacity to fulfill the Way .

If you are talking about the heavens, you can say that the sun and the moon are in the two dots. One dot is the sun, and one is the moon.

那麼究竟這個道，要用你的智慧眼來修這個道，要有智慧。愚癡的人是不能修這個道的，必須要有智慧；有智慧，你修這個道，把這個「一」字令它返本還源，變成這一個「零」字。這一個「○」字就是如來藏性，就是大光明藏，就是你我共同具足的那個佛性。你能恢復這個佛性，你就即生成佛，不要再等三祇修福慧、百劫種相好，不要等那麼長的時間，即刻你就可以成佛。你為什麼沒成呢？就因為你不知道這個道，你沒有修這個道，也沒有人教你這個道，所以你到現在還是生了又死、死了又生，生了死、死了生；在六道輪迴裏頭轉來轉去，也跑到這個「○」裏頭去了。跑到哪一個「○」字去呢？跑到六道輪迴這個「○」字裏頭去了。

Speaking of people, you can say that the two dots are the two eyes. Ultimately, it is necessary to use your wisdom-eye to cultivate the Way, it is necessary to use your wisdom-eye to cultivate the Way, it is necessary to have wisdom to return the one to the origin and change it into a 0. 0 is the nature of the Treasury of the Thus Come One; it is a great, bright treasury. It is the Buddha-nature you and I fulfill together. If you are able to return to that Buddha-nature, then in this very body you will immediately realize Buddhahood and will not have to wait to cultivate blessings and wisdom for three asamkhyeya kalpas. You won't have to wait for such a long time, but can realize Buddhahood immediately. Why haven't you realized it? Because you don't know the Way; you haven't cultivated the Way; there was no one who taught you the Way. Therefore, until now you have been born and died, died and been reborn, birth and death, death then birth. Your turning back and forth in the revolving wheel of the six paths can also be said to be jumping into the 0.

(待續 To be continued)

居士專欄 Laity Corner

承接上期 Continued from last issue

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

上文是行者想及作罪之因由：不知哪時開始，以身、口、意三業及眼、耳、鼻、舌、身、意六根，造成了殺、盜、淫、妄的重罪障。由罪業所障故，以致不能得見諸佛。有一首偈頌很切合這兒說的感受：

The above text describes how a cultivator reflects upon the causes of his offenses: From time without beginning, I have committed heavy karmic offenses of killing, stealing, conducting lust and false speech by the three karma of body, mind, speech as well as the six faculties of eyes, ears, nose, tongue, body and mind. Due to the obstacles of karmic offenses, I am not able to meet with all the Buddhas. A verse well expresses such a feeling:

「佛在世時我沉淪，佛滅度後我出生，懺悔此身多業障，不見如來金色身。」

I was sinking down when the Buddha was in the world, After the Buddha entered Nirvana, I got born, I repent of the heavy karmic obstacles of this body, because which I cannot see the golden body of Tathagata

不見如來，就不知出離六道輪迴的要領，於是便隨順著生死的洪流。因為不知道「一切眾生皆有如來智慧德相，只因妄想執著，不能證得」的妙理。

Without seeing the Tathagata, we do not know the essential points of transcending the revolving cycle of the sixth path, therefore, we follow the torrents of birth and death. We do not understand the wondrous principles that “Every living being are endowed with the virtue and wisdom of the Tathagata, but simply because of their deluded thoughts and attachments, they cannot realize it.”

可是，我與眾生現在知道了，但卻被業障牽纏，罪孽障礙善行，故我等今對觀音及十方佛前，為自己及一切眾生歸命懺悔。

Although living beings and I now know about it, but we are entangled by karmic obstacles which obstruct all wholesome deeds, therefore, before Guan Yin and Buddhas of the ten directions, I now take refuge with them, repent and renew on behalf myself and all living beings.

唯願加護，令障消滅。

May we be supported and protected so that our obstacles be eradicated.

唯願觀音及十方諸佛加持庇護，使我及眾生罪障除滅

I only wish that Guan Yin and all Buddhas of the ten directions will bestow us their blessing, support and protection, so that all the karmic offenses of living beings' and mine will be eradicated.

(念已起立，合掌唱雲： Stand up with joined palms and say:)

普為四恩三有，法界眾生。悉願斷除三障，歸命懺悔。

Everywhere, for the sake of the four superiors, for all in the three existences, for living beings of the Dharma Realm, I take refuge and repent, wishing all cut off the three obstructions.(唱 Chant)

普為四恩三有：在娑婆世界，我們可以報答的有四種深重的恩典：

In the Saha world, there are four kinds of deep kindness we should repay.

四恩： Four Deep Kindness

三寶(佛、法、僧) 恩,包括教導我們學佛聞法的師長。

國家恩，怎樣使社會安定，人民安樂？就是勸導人人奉行五戒十善，自然國泰民安。

The kindness of Triple Jewel (Buddha, Dharma, Sangha), including teachers who teach us to study Buddhadharma.

The kindness of the nation. How to make society peaceful and people happy? By exhorting everybody to practice the five precepts and ten wholesome deeds, then naturally the nation will be auspicious and people be safe.

父母恩：父母養育劬勞，世間之孝，祇能報答一生。能令父母學佛，知因識果，方為至上。

眾生恩。想深一層，我們的衣食住行沒有一件不是受到許多人的幫助和恩惠。我們感謝農民種田，工人建造房屋。要懂得知恩、感恩、報恩。人生才會幸福，菩薩不度眾生，又怎能成佛？

The kindness of parents: Parents endure hardship to raise us. Worldly filiality can only repay their kindness in this life. Being filial by leading parents to study Buddhadharma so that they understand the principle of cause and effects, such filiality is supreme.

The kindness of living beings. Think more deeply. All of our clothes, food, transportation and houses came from the help and kindness of many people. We are grateful to peasants for farming, to workers for constructing houses. Knowing how to recognize and repay kindness, one will live a happy life. Without liberating living beings, how can a Bodhisattva become a Buddha?

三有：Three existences

欲界、色界、無色界這三界緣於因果都有生死。所以叫三有。

The realm of desire, the realm of form and the realm of formless are conditioned by cause and effect and subject to birth and death, therefore they are called the three existences.

法界眾生，Living beings in the Dharma Realm

整篇懺文，屢屢提及法界眾生，由此可知，眾生對修行佛道是多麼重要，時刻都不能忘懷。其實法界眾生已包括四恩三有，不過還是要特別提出來為所有眾生消除業障。

Living beings in the Dharma Realm are frequently mentioned throughout the entire repentance. From this, one can know how important living beings are in terms of cultivating the Buddha's Way, one can not forget them for a single moment. Actually living beings in the Dharma Realm already include the four kinds of kindness and three existences, however It is once again mentioned here specifically to eradicate karmic offenses for all living beings.

(待續 To be continued)

2 月份 金山寺法會時間表


February 2016 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TU S 二	WED 三	THU 四	FRI 五	SAT 六	
	二十三 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 6 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:00 pm</u> 三千佛懺 Three Thousand Buddhas Repentance	
							
二十九 7 <u>9:00am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	初一 8 <u>7:45am</u> 點燈、吉祥偈 Lighting of Auspicious Lamps, Chanting Auspicious Verse <u>8:00am</u> 念消災吉祥咒 Disaster Eradicating Auspicious Spirit Mantra Recitation <u>1:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	初二 9 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初三 10 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初四 11 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初五 12 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初六 13 <u>9:00am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	
							
初七 14 <u>9:00am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	初八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 20 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 (Lecture)	
							
十四 21 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	十五 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 27 <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 28 <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 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	02/8 正月初一 7:45am 點吉祥燈 Lighting of Auspicious Lamps 02/6 - 02/14 禮拜三千佛懺 Three Thousand Buddhas Repentance					

3 月份 金山寺法會時間表

March 2016 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
		二十三 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 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
二十八 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	二十九 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 12 <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
初五 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	初六 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 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
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十九 27 <u>9:00 am</u> 慶祝觀音菩薩 聖誕法會 (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Birthday	二十 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	3/27 (日 Sun) 萬佛聖城 CTTB 慶祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate! 415-421-6117	

 : 六齋日 (Six Vegetarian Days)