

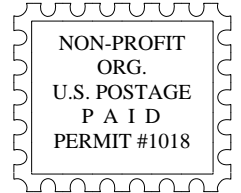


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主 刊 禪 語

不幸之中的幸運人

Fortunate People in Unfortunate times

我們生長在一個不幸的時代。世間上的誘惑力太厲害了，令人紙醉金迷，利令智昏。日新月異的科學發明，令人把「根本」都忘了。在這個不幸的時代中，若是能認識環境而不隨波逐流，不同流合污，就能改變你的命運，作一個幸運的人。

We live in an unfortunate time. The temptations of this world are too powerful and make people indulge in a wonton life. Profits dim their wisdom. Rapid scientific development has caused people to forget their foundation. During this unfortunate time, if we can recognize the situation and not go along with it, we'll be able to change our destiny and become of fortunate people.

我們人的根本是什麼呢？孔子說：「君子務本，本立而道生。孝悌也者，其為仁之本歟。」人的根本就是「孝悌」兩個字。在西方，人人都忘本了，根本就不知道什麼是「孝悌」；這就好像把樹木的根刨出來一樣——樹若是沒有根，或者根露出泥土上，這個樹就會倒塌。

What is the basis for being a person? Confucius said, "A superior person devotes himself to the foundation. When the foundation is established, the Way will come forth. Filial piety and fraternal respect are the basis of humaneness." So the basis of a person is "filial piety and fraternal respect." But in the West people neglect this foundation. They don't even know what filial piety and fraternal respect are. This is just like digging out the roots of a tree. . If a tree has no roots, or the roots are exposed, then the tree will fall.

人若是不懂得「孝」義，也等於樹木沒紮下根一樣，如何成一個有用的人呢？

君子要務本。在家要孝順父母，悌敬兄長。要幫助家裏的操作，不可好吃懶作。若能找到根本，那麼，就在這個世運不安、不幸的時代裏，能作一個卓然獨立、出類拔萃的幸運人。小朋友！你們應該作——

「疾風中之勁燭，
烈火裏的精金。」

風愈大，這根蠟燭愈燒得光亮。人人顛倒發狂，而你不受物欲所誘惑，不同流合污，這就像疾風中之勁燭，真金是不怕火煉。你如何燒它，其份量不減，因為這個金是純真的。你們要像真金，任何烈火也燒不壞。

People who don't understand filial piety and fraternal respect are just like trees without roots. How can they be useful?

A superior person devotes himself to the foundation. At home you should be filial to your parents and respectful toward your siblings, help with the housework, and not be a lazy glutton. If you pay attention to the basics, you can become an outstanding and fortunate person in this turbulent time. Young friends, make yourselves into

Strong candles in the gusty wind; pure gold in the blazing fire.

The gustier the wind, the brighter the candle burns. Other people may become mad and deluded, but you won't be tempted by material desires; you won't go along with the crowd. Be like a strong candle in the gusty wind. Pure gold is not afraid of being smelted in the blazing fire. No matter how you melt it, the quantity will not be less, because it is pure gold. You should be like pure gold that cannot be harmed by any fire.



肅恭齋法 — 飯前三念五觀

SOLEMN CEREMONY AT MEALTIMES --- THE THREE RECOLLECTIONS AND THE FIVE CONTEMPLATIONS

不要不知道為什麼吃飯？為什麼穿衣？為什麼睡覺？

出家人用飯前有三念，首先用調羹吃三口湯，每一口作一念觀想：第一念是「願斷一切惡」。斷惡，包括吃飯時不生分別心，不去分別這個有味道，那個沒有味道。有什麼便吃什麼，不要揀飲擇食，或者打其他妄想。不要想：「這個地方真不好，吃飯時又不准講話，很不自由，像坐牢。我來拜佛，還有這麼多規矩，真沒趣！」

要是這樣想，吃下去也不容易消化。不要總是找人家不對，「常瞅人不對，是自己苦未了。」為什麼你不好好地迴光返照，反求諸己？

第二念是「願修一切善」。要發願改過一切習氣毛病。修道就是諸惡莫作，眾善奉行。第三念是「誓度一切眾生」。願一切眾生都能離苦得樂，了生脫死。

吃飯時又應存五觀：

We shouldn't casually go through life in a muddled manner, not knowing why we eat, why we wear clothes, and why we sleep.

Left-home people make three recollections before taking their meal. They start the meal by drinking three spoonfuls of soup, making one recollection with each spoonful. The first recollection is, "I vow to cut off all evil." This includes not have a mind of discrimination on the taste of food when we eat. We do not find this one has a better taste and the other one has no taste. Just eat whatever food is served. Don't be picky or indulge in idle thoughts on what you eat. Don't think, "This place is not nice at all. We're not allowed to talk when we eat, and there's no freedom. It's like being in jail. I only came to bow to the Buddha, and there are so many rules to follow. It's no fun at all!"

If you have such thoughts, you won't be able to digest your food. Don't always look at other people's faults. "If you always see the faults of others, then you haven't put an end to your own suffering." Why don't you reflect upon and examine yourself?

The second recollection is, "I vow to cultivate all good." We should vow to correct all bad habits and faults. Cultivating the Way is nothing more than "doing no evil and practicing all good."

The third recollection is, "I vow to save all living beings." We vow to help all living beings leave suffering, attain bliss, and end birth and death.

During the meal, we should also make the five contemplations:

(一) 計功多少，量彼來處：先計量自己有何功德來受此供養，又計算農人要經多少勞苦來耕耘這分米糧；應該籌量碗裏食糧的來歷，是很不容易得來的。

(二) 忖己德行，全缺應供：忖者，度也。看看自己的德行，是否圓滿了？還是不圓滿？我能夠對得起這鉢飯嗎？

(三) 防心離過，貪等為宗：戒備己心，離開過非，不生貪念。不是說好吃的就多吃一點，不好吃的就不吃。不要揀飲擇食，好吃和不好吃的都是平等，要以此為宗旨。

(四) 正事良藥，為療形枯：為什麼要吃飯呢？要把它當做良藥，資助身體。汽車沒有汽油不能走動，人不吃糧食不能生存。吃飯不是為貪好味，而是為治飢餓的病。

(五) 為成道業，應受此食：吃飯不是為了要 eat 好東西，而是為了修自己的法身慧命，成就道業。

以上五觀，是吃飯時策勵身心的準繩。其他日常生活上，例如穿衣、睡覺等，也應該一樣。不要不知道為什麼吃飯？為什麼穿衣？為什麼睡覺？迷迷糊糊，得過且過。這些都是最切身的問題，應該了解得一清二楚。

1. *Considering the amount of work involved in bringing the food to the table.* Contemplate whether we have the merit and virtue to accept this offering. Then consider how much energy the farmers expended in planting and harvesting the crops. Think about all the different stages of preparation the food has gone through before it reaches our plate. None of it comes easily.

2. *Reflect on whether or not ones' virtuous conduct is sufficient to entitle one to receive this offering.* Have we perfected our virtuous conduct? Do we deserve to accept this meal?

3. *Guard the mind from transgressions, principally that of greed.* We must watch over our own mind and keep it from errors and greedy thoughts. We shouldn't help ourselves to more of the good food while not touching food that is not as appetizing. In other words, we shouldn't be picky about food. Whether it tastes good or not, it's food all the same. This is our principle.

4. *Regard the food as medicine to prevent the body from collapsing.* Why do we need to eat? We should regard the food as medicine that provides energy for our body. Just as cars cannot run without gasoline, people cannot survive without food. We eat not for the taste of the food but for curing hunger.

5. *This food is taken only in order to accomplish the Way.* We eat not because we want to enjoy good food, but because we want to cultivate our Dharma body and wisdom life so as to accomplish the Way.

These five contemplations are guidelines to be observed when we eat. They should also be applied to our other daily activities, such as dressing and sleeping. We shouldn't casually go through life in a muddled manner, not knowing why we eat, wear clothes, and sleep. These are all essential matters, and we should understand them very clearly.



心經非臺頌解

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

上期提到空，師父略提了五種的空。

第五叫妙有空觀。菩薩就修妙有的空觀，妙有的真空。那麼，這觀世音菩薩，他行深般若波羅蜜多時，就是修這個妙有的空觀。他能「照見五蘊皆空」，就是修深般若所得到的成績，得到的功能。那麼現在就依照我所作的這個偈頌，略略來講一講。

[行道修身莫外尋，自性般若深密因。
白浪沖霄黑波止，涅槃彼岸任運登，
時兮時兮勿錯過，慎之慎之取天真。
杳杳冥冥通消息，杳杳冥冥通消息。]

行道修身莫外尋。你想修行這個道，修這個身，「莫外尋」，不要向外去找去，要在你自性裏來找。

自性般若深密因。在自性般若裏邊，就有一個深密的這種的種子。

白浪沖霄黑波止。在你修道的時候，這個白浪就是智慧，好像水流的白色波浪；黑波就是煩惱。你智慧高了，這黑波就停止了，煩惱就停止了。這個「行深般若波羅蜜多」的「深」，也就是高的意思。怎麼見出它深呢？就因為它高，由高的地方向下看不見底，所以叫深般若。

In our last issue, Shr fu talked about emptiness. Fundamentally there are many kinds of emptiness, but Shr Fu explained five basic kinds for simplicity purpose.

5) True emptiness. Bodhisattvas cultivate the contemplation of the emptiness of wonderful existence. When Avalokiteshvara Bodhisattva was practicing the profound prajna paramita, he was cultivating the contemplation of the emptiness of wonderful existence. When he illuminated the five skandhas and saw that they are all empty, he was cultivating at the level reached by profound prajna with the ability obtained from profound prajna. [I'll explain it by the verse I wrote:

Practice the Way, cultivate yourself, and do not search outside.

The prajna of your own nature is the deep and secret cause,

White billows soar to the heavens, the black waves ceased.

Nirvana, the other shore, effortlessly is climbed.

Time and again, time and gain, don't miss the chance.

Care for it, be diligent, take hold of the divine innocence.

Unclear mirage; thus the news arrives.

Now it's there, now it's not- see what is originally esteemed]

Practice the Way, cultivate yourself, and do not search outside. If you wish to cultivate the Way, don't look outside yourself, for outside there is nothing to be sought. You should search within your own nature.

The prajna of your own nature is the deep and secret cause means that deep within your own nature lies the secret seed.

White billows soar to the heavens, the black waves cease. When one cultivates the Way, the white billows, which are like waves of rolling water refer to wisdom, and the black waves refer to affliction. When affliction has ceased, your wisdom soars on high. Thus the profound prajna paramita which the Bodhisattva practices is both high and deep. It is deep because when you are in that high place you look down and don't see anything at all.

涅槃彼岸任運登。你有了智慧，自然就會到達這個涅槃的彼岸。「任運登」，就很容易地、很自然地，就到彼岸了，一點力氣都不需要費。

時兮時兮勿錯過。我們修道，這個光陰是最寶貴的，不要空空把它放過了，所以說「時兮時兮」。這個時候，你不要把它放過去了。什麼時候呢？就是行般若波羅蜜多這個時候，這個時候你不要把它空過去。

慎之慎之取天真。你要很謹慎、很謹慎的，不要在這個時候忽略了，不要把這個光陰都空過了，這樣修行才能得到這個深般若，也就是天真，一種天真的道理。

杳杳冥冥通消息。這種事情是杳杳冥冥的，你想看一看，卻視之不見；你想聽一聽，也聽不見。

恍恍惚惚見本尊。在這個時候呀，你杳杳冥冥有一點好消息了。恍恍惚惚地，你看著說是真，又好像沒有形象；你說是沒有形象，又好像見著個什麼似的。「見本尊」，這本尊就是自己的自性。

經文：

照見五蘊皆空。

偈誦：

三光普照透三才
一歸合處復一來
見色即空受納是
妄想遷流行業排



Nirvana, the other shore, effortlessly is climbed. With wisdom you can very naturally reach the other shore of Nirvana; very, very, easily, very, very naturally you get to the other shore, without any need to expend any effort at all.

Time and again, time and gain, don't miss the chance. The time when we cultivate the Way is the most precious, so don't let it go by emptyly. "Time and again, time and again." Don't let the time in which we should cultivate prajna paramita go by emptyly; don't let it go by!

Care for it, be diligent, take hold of the divine innocence. When you are filled with energy and alive with sprit, you should not forget to pay attention. You should not let that time go by, because that is the time to cultivate and to attain true prajna- the doctrine of the divine innocence.

Unclear mirage; thus the news arrives. The events are likened to an unclear mirage. You wish to see them, yet you look at them and don't see them. You listen, yet you don't hear anything. At the time when your seeing is like an unclear mirage, you get a little news.

Now it's there, not it's not- see what is originally esteemed. You look and say what you see is real, but it doesn't seem to have any perceptible characteristic. Then you say it doesn't have any perceptible characteristic, yet it seems like you are seeing something. What you see is what is original esteemed- your own nature.

Sutra:

He illuminated the five skandhas and saw that they are all empty.

Verse:

*The three lights shine everywhere,
permeating the three forces.
The one returns to the place of union,
yet the one comes forth again.
See that form is emptiness and that feeling is the same
way;
False thoughts are the shifting currents,
While formation is the arranger of karma;*

識乃了別五陰具
鏡花水月絕塵埃
空而不空明大用
見猶未見樂快哉

*With consciousness, which understands difference,
The five shadows are completed.
Mirror-flowers and water-moon,
Beyond defiling dust:
Emptiness not empty- the great function of clarity;
Vision is yet not a view- happiness indeed!*

Commentary:

解說：

三光普照透三才。「三光」，就是日月星三光。「普照」，三光是普遍照耀的。「透三才」，三才就是天地人。這兒的三光，說的是文字的般若光、觀照的般若光、實相的般若光。實相的般若光也就是深般若的光。以這三種的光，「普照透三才」，把天地人都照遍了。

一歸合處復一來。「一」，就是人的這個自性。「歸合處」，合處也就是性的那個處。神光不是有首偈頌說：

萬法歸一一歸合，
神光不明趕達摩；
熊耳山前跪九載，
只求一點躲閻羅。

萬法都要一歸，那麼「一」就是什麼呢？就是我們這個人的心，也可以說是這個性。「一歸合處」，合就是相合了，和什麼相合了？和這個佛性相合了。你和佛性相合了，然後又「復一來」，又生出這個一的妙用。這種妙用就是你所成的那個佛。這個叫「復一來」的，就是你這個佛。

*The three lights shine everywhere, permeating the three forces. “The three lights” are the sun, the moon, and the stars, which illuminate everything in the universe and thoroughly penetrate the “the three forces” of heaven, earth, and humanity. The three lights are also the lights of wisdom: the light of the prajna of language, the light of the prajna of contemplative illumination, and the light of the prajna of the characteristic of actuality. The light of true prajna of the characteristic of actuality is the very deep prajna-light by which **Avalokiteshvara Bodhisattva illuminated the five skandhas and saw that they are all empty.** With the three kinds of light he illuminates every place in the heaven and on earth, and the lights permeate the three motive forces.*

The one returns to the place of union, yet the one comes forth again. “The one” refers to one’s own nature. The “place of union” is where one’s own nature dwells. Basically it is this: “Ten thousand dharmas return to one; one returns to unity.” So says the verse about Shen Guang.

*Ten thousand dharmas returns to one,
The one returns to unity
Shen-kuang didn’t understand,
And ran after Bodhidharma; before
Him by Bear Ear Mountain knelt
Nines years seeking Dharma
To escape King Yama*

The “one” that the ten thousand dharmas return to is the mind or nature of each individual. The “one returning to unity” is the uniting with the Buddhanature. After uniting with the Buddhanature, “the one comes forth again”; this is the giving birth to the wonderful functioning of the one, which is the Buddhahood you realize. The one that comes forth again is just you, this Buddha.

To be continued (待續)

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

一心頂禮十方常住三寶。With one mind I respectfully bow to the permanently dwelling triple jewel in the ten directions

一心：行者正身肅敬、口唱法語、意無分散，三業清淨，這就是一心。

One mind: When the cultivator stands upright with serious respect, chanting the words of Dharma with no scattered thoughts, and maintaining purity of the three karmas, this is called one mind.

頂禮：行者應起殷重之心，運想三寶徧滿十方虛空，影現道場，而我則五體投地¹，了知此身於能禮之我和所禮之三寶如影不實，心亦無所得。觀想一切眾生，亦同入此禮佛法界海中。

Bowing: The cultivator needs to have a truly prudent mind, contemplating that the Triple Jewels are fully pervasive in the empty space of the ten directions, their apparition bodies appear in the Way Place, with my body prostrating. Knowing that my body that is bowing and the Triple Jewel I am bowing to are just like shadows without a reality, my mind is attached to nothing. I contemplate that all living beings also enter the sea of the Dharma Realm in bowing.

十方：東、西、南、北，東南、西南，東北、西北，上、下為十方，也就是徧法界。

Ten directions: East, west, south, north, southeast, southwest, northeast, northwest, above, and below are the ten directions. It also means pervading the Dharma Realm.

常住三寶：一切法本無生滅變異，所以說是常住。法身佛本性常住是無生無滅，這叫「本性常」；報身佛常受法樂，無有間斷，所以是「不斷常」；化身佛歿了又復化現，所以叫「相續常」²。三身佛既不斷絕，十方世界處處有佛坐道場，成等正覺，說法度生，令眾生依法出家為僧尼，成就解脫，故稱常住三寶。

Permanently Dwelling Triple Jewel: Originally, all dharma is without birth or extinction, change or variation, hence it is permanently dwelling. The original nature of the Dharma-body of Buddha is permanently dwelling, unborn and undying. This is the “self-nature permanence.”

The Reward-body of Buddha constantly receives the Dharma bliss without interval. Hence it is termed the “uninterrupted permanence.” The Transformation-body of Buddha can die and be reborn time after time; hence it is the “continuous permanence.” If the three bodies of the Buddha are continuously manifested in the world, the Buddha is therefore abiding in the course of cultivation within the ten directions to become enlightened, to preach and to cross over living beings, to cause living beings to become monks or nuns, following the Dharma to gain accomplishment in liberation. Thus it is called “the Permanently Dwelling Triple Jewel”.

是諸眾等，各各胡跪，嚴持香華，如法供養。

Each one in this assembly shall kneel down with respect, holding incense and flowers to make offering compliant with the Dharma.

是諸眾等：拜懺眾人。

All people in this assembly: people who are bowing the repentance.

各各胡跪：西域禮節，右膝著地，左小腿豎起；也可以是互跪，像我們兩膝齊跪。

Each one shall kneel down. In the Western Regions during the Han Dynasty, the etiquette of respect was to have the right knee kneeling on the ground and the left lower leg straight. It may also be “both kneeling,” just as we are doing with our two knees knelt down.

嚴持香華：「嚴」是莊嚴恭敬。「持」是執持。在梁皇寶懺裡每一卷的開始都有一首供養讚，十卷十個供養，那就是「香、花、燈、水、果、茶、食、珠、寶（法寶）、衣。」這些供品都是表法。香比喻修行者持戒之德，如五分法身香：戒香，定香，慧香，解脫香，解脫知見香³。華（花）表因行。在《華嚴經》裡，菩薩修行，就是以十波羅蜜⁴萬行為因華，來莊嚴無上菩提佛果。

Solemnly holding the incense and flowers. “Solemnly” means dignified and respectful in manner. “Holding” is grasping. There is a hymn of offering at the beginning of each roll of the Emperor Liang’s Repentance. There are ten kinds of offerings in the ten rolls. They are incense, flowers, lights, water, fruits, tea, food, jewels, Dharma treasure, and cloth. These offerings represent dharma. Incense is compared to the merit of precepts of a cultivator, such as the five-part merit to the attainment of the Dharma body: merit of precept, merit of samadhi, merit of wisdom, merit of liberation from attachment, and the merit of knowledge realized after liberation. Flowers represent cause for conduct. In the *Avatamsaka Sutra*, the practice of the ten paramitas and the thousands of good conducts of a bodhisattva are compared to flowers as the cause of adorning the fruit which is the unsurpassed Bodhi of the Buddha.

如法供養：香花等供品只是表法。佛告訴阿難只有修行十善之香不受順、逆風的影響，能普熏十⁵身、口、意三業清淨至誠，方稱如法。

Offering according to the Dharma. The offerings of incense and flowers are only superficial dharma. The Buddha told Ananda only the cultivation of the incense of the ten good deeds is not affected by the contrary winds that can pervade the ten directions. The three karmas -- the body, the mouth, and the mind -- must be pure and of utmost sincerity. Then we may say it is in accord with the Dharma.

願此香華雲。遍滿十方界。一一諸佛土。無量香莊嚴。具足菩薩道。成就如來香。

May this fragrant flower-cloud fully pervade the ten directions. May one by one all Buddha-lands be adorned. May the Bodhisattva path be fulfilled and the fragrance of a Thus Come One be perfected.

我們已燃香禮佛，現正虔誠跪着，雙手高舉著小碟上的鮮花（也有人用插香的手爐）。這是身業恭敬。

After burning incense to offer to Buddha, we are now sincerely kneeling down. Both hands are holding aloft a small dish with a flower (some use a hand censer for incense burning). This is respect demonstrated with the body karma.

這時我們口裡唱著「願此香華雲……」，這是口業恭敬。心裡同時還要觀想香與花（「華」與「花」字通，古時沒有花字），都能化現成無量無邊的香雲、花雲，像雲層一樣，遍滿了十方世界。我們以這些無量無邊的香華雲來莊嚴供養一切諸佛國土。香花是法相，怎麼能變成無量無數的香華雲來供養十方諸佛呢？那就是華嚴經說的重重無盡、事事無礙的境界！

At this time we are chanting, “May this fragrant flower-cloud …”; this is showing respect with the mouth karma. At the same time, our mind has to contemplate that the incense and flowers could transform into limitless incense clouds and flower clouds like cloud layers fully pervading in the ten directions. We use these limitless incense and flower clouds for adorning and for offering to all the Buddha lands. Incense and flowers are things, so how could they become numerous incense and flower clouds for offering to the Buddhas of the ten directions? This is the theory of endless layers and the state of unobstructed interpenetration of all phenomena mentioned in the Avatamsaka Sutra.

我們繼續唱：「具足菩薩道。成就如來香。」怎樣才是「具足菩薩道」呢？就是勤行六度（布施、持戒、忍辱、精進、禪定、般若）萬行，方能成就如來的五分法身香（見前）。

We continue to chant: “May the Bodhisattva path be fulfilled and the Thus Come One’s fragrance perfected.” How can we fulfill the bodhisattva path? It is by diligently cultivating the six paramitas (giving, holding precepts, patience, vigor, samadhi and prajna) and the ten thousand good deeds. We then can accomplish the merits of the Thus Come One (See previous page.).

下面是拜下默念，也就是觀想----意業恭敬。很多懺儀如藥師懺、梁皇寶懺、水懺等，都加入了這一段唐朝湛然大師撰的《法華三昧行事運想補助儀》運想文，我們可以聯想到它的重要性。

Next is the bowing down and reciting silently, that is, contemplating – this is showing respect with the mind karma. Many repentance rituals such as the Medicine Master Repentance, the Emperor Liang Repentance, the Water Repentance... etc, have put in a paragraph of contemplation derived from the Supplemental Ritual of Contemplating through the Practice of the Dharma Flower Samadhi written by the Great Master Zhan Ran of the Tang Dynasty. We can realize how important it is.

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1. 是指雙膝、雙肘及頭五處著地，為古印度最恭敬的禮法。
 2. 佛地經論卷七
 3. 六祖大師法寶壇經，懺悔品第六
 4. 十波羅蜜（十度）：布施、持戒、忍辱、精進、禪定、般若、愿、力、方便、智
 5. 大正新脩大藏經 第二冊 No. 116 [阿含部] 《佛說戒德香經》



(待續 To be continued)

2 月份 金山寺法會時間表

February 2011 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
		二十九 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	正月初一 3 <u>8:00 am-9:30 am</u> 念消除吉祥神咒 <i>Disaster Eradicating Auspicious Spirit Mantra Recitation</i> <u>9:30 am-10:20 am</u> 普佛 <u>1:10 pm-3:30 pm</u> 千佛懺 <i>Thousand Buddhas Repentance</i>	初二 4 <u>1:00 PM</u> 千佛懺 <i>Thousand Buddhas Repentance</i>	初三 5 <u>9:00 am-10:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 3:30 pm</u> 千佛懺 <i>Thousand Buddhas Repentance</i>
	初四 6 <u>9:00 am - 3:30 pm</u> 千佛懺 <i>Thousand Buddhas Repentance</i>	初五 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
十一 13 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十二 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 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 <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
十八 20 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十九 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 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 <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
二十五 27 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十六 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<p>上人：凡事都沒有一定的，只在一念心，一念善心便可轉凶為吉。 Nothing is certain. It all depends on a single thought; One virtuous thought can transform tragedy into good fortune.</p>				

3 月份 金山寺法會時間表

March 2011 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
<p>3/23/2011 金山寺慶祝 觀音菩薩聖誕法會 Celebration of Guan Yin Budhisattva's Birthday</p> 		<p>二十七 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十八 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十九 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>三十 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初一 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 <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra <u>3:30pm</u> 淨業社共修 Pure Karma Society Class</p>
<p>初二 6 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>初三 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初四 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初七 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初八 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 <u>2:45pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p>初九 13 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>初十 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十一 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十三 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十四 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十五 19 <u>9:00 am</u> 預祝觀音菩薩聖誕法會 Celebration of Guan Yin Budhisattva's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>十六 20 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Guan Yin Budhisattva's Birthday</p>	<p>十七 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十八 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十九 23 <u>9:00 am</u> 觀音菩薩聖誕法會 Celebration of Guan Yin Budhi- sattva's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>二十 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十一 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十二 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 <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p>二十三 27 <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>二十四 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十五 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十七 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>3/20/2011 萬佛聖城預祝 觀音菩薩聖誕法會 Celebration of Guan Yin Budhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate !</p>	