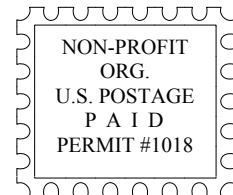


金山聖寺通訊

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Address correction requested

上 卍 讚 語

衆生無邊誓願度

Living Beings Are Boundless: I Vow to Save Them All

「菩薩畏因，眾生畏果。」因、果這兩個字，不但我們眾生逃不了，甚至連佛、菩薩也不能避免的，只因菩薩的眼光遠大，所以不造惡因，而受的也是樂果，可是眾生卻眼光如豆，只為目前打算，常種惡因，所以也常吃苦果。

Bodhisattvas fear causes; living beings fear effects. It is not only living beings who cannot escape cause and effect; even the Buddhas and Bodhisattvas cannot avoid them. However, because Bodhisattvas have far-ranging vision, they avoid creating bad causes and only receive joyful rewards. Living beings, on the other hand, are very short-sighted. Seeing only what's in front of them, they often plant evil causes, and so they must often suffer the bitter retribution.

所謂「多栽桃李少栽荊」。多種善因，無疑的就是替自己預備了錦繡的前程，假若只顧目前，多行不義，不種善因，那麼，無疑地也是替自己的前途預備了荊棘的途徑。

It is said, "Plant more peach and plum trees, and few thorn bushes." By planting more good causes, you will undoubtedly be laying out a golden future for yourself. But if you only see the present, and you engage in lots of immoral practices and plant no good causes, you will doubtlessly be preparing a thorny path to travel in the future.

什麼是錦繡前程呢？「遙指西方落日邊」，「從是西方。過十萬億佛土。有世界名曰極樂」；什麼是荊棘前程呢？唉！「地獄無門苦自招」，在極樂世界裏，黃金為地，七寶為池，天樂風飄處處聞，事事無不稱心滿意，還可以見聞佛法，速成佛道；然而在地獄裏呢？刀山、油鑊、劍樹、洪爐，就是最好的伴侶了。

對於選擇前程，眾生是絕對自由的。若是志在西方，發願要往生淨土的話，那麼，要精勤念佛菩薩的名號便可以了；若是喜歡地獄，更簡單，行惡事就墮地獄，這是必然的。可是，我敢肯定的說一句，沒有人寧願下地獄，而不願往生西方極樂世界的。除非他不信有地獄和有極樂，除非他不知道有痛苦的地獄和極樂的淨土。



What is the golden future? “Point to the distant setting sun in the West.” To the west of here, passing a hundred thousand million Buddha-lands, is a land called Ultimate Bliss.” What is the thorny future? “Hell has no gates; you bring suffering upon yourself.” In the Land of Ultimate Bliss, the ground is made of gold and the pools are filled with the seven gems. Celestial music is carried by the breeze and heard everywhere, and everything goes according to your wishes. You can also see the Buddha, hear the Dharma, and quickly accomplish Buddhahood. What about the hells? Your best companions there are the Mountain of Knives, the Oil Cauldron, the Tree of Swords, and the Great Furnace.

Living beings are absolutely free to choose their own future. If you wish to be born in the West and you make a vow to that effect, you can accomplish it by vigorously reciting the names of the Buddhas and Bodhisattvas. If you prefer the hells, it's even easier – just do evil deeds and you'll fall into the hells for sure. But I can assure you of one thing: no one would prefer falling into the hells to being reborn in the Land of Ultimate Bliss. That is, unless he doesn't believe in the hells and the Land of Ultimate Bliss, or he doesn't know that the hells are misery and the Pure Land is blissful.

我們能忍心讓他們痛苦，不設法令他們快樂嗎？

How can we bear to let them suffer, and not find a way to bring them happiness?

對於「斷善根、少信心」的人，我們是沒有辦法度的；可是對於「不知道」的人，我們卻應該生出一種慈悲的心。外道的人常說：「天國近了，天國是你們的」。我們信佛的人，也應該為法忘軀，奔走跋涉，對自己的親友們，說說念菩薩的功德，和極樂世界的好處。「極樂世界是眾生們的」，若是你能常常說這種道理，那麼，你就是一個大道心的菩薩了，和菩薩一樣行徑的人，就是不退菩薩為伴侶了。

If people have cut off their good roots, or have little faith, there is no way for us to save them. But if it's a matter of not knowing, we should be compassionate. Other religions often say, “The Kingdom of Heaven is near. The Kingdom of Heaven belongs to you.” We of the Buddhist faith should also forget our bodies for the sake of the Dharma, and hasten to tell our friends and relatives about the merit and virtue of reciting the Bodhisattva's name, and the benefits of the Land of Ultimate Bliss. “The Land of Ultimate Bliss belongs to living beings.” If you constantly proclaim this kind of principle, you are truly a Bodhisattva with a great mind for the Way. Those who walk the same path as the Bodhisattvas will have irreversible Bodhisattvas as their companions.

所以，我們不但自己要念菩薩，也應常常勸別人也念菩薩，這樣，才可以說得上是一個佛教徒，才可以說是不忘皈依時所發的四宏誓願，所謂「獨樂樂，不如眾樂樂」。一切眾生，皆有佛性，對於具有相同佛性，與自己無分別的眾生，我們能忍心讓他們痛苦，不設法令他們快樂嗎？

「有志者，事竟成」，眾生雖然難度，可是我們信佛的人，二六時中，切記不要忘了度眾生。

Therefore, we should recite the Bodhisattva's name ourselves, and frequently urge others to recite is as well. Then we can be considered Buddhist disciples, and we can say we haven't forgotten the Four Vast Vows we made when we took refuges. It's said, "Solitary happiness is not as good as happiness shared with everyone." Since all living beings have the same Buddha-nature and are no different from us in that respect, how can we bear to let them suffer, and not find a way to bring them happiness?

"Where there's a will, there is a way." Although living beings are hard to save, we who are Buddhists must never forget to save living beings.

Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

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

前期偈頌：

色不異空有若無 空不異色體用殊
色即是空真源徹 空即是色妄流枯
山河大地唯識現 夢幻泡影如是乎
慎勿外求持中道 放下染緣即來如

上期講解到夢幻泡影如是乎

解釋：

所以若有人說：「我不信有前生！我若是有前生，為什麼前生的事情我都不記得？」你就可以拿這個夢來比較。我們從作夢到夢醒，這個時間相距不到十個鐘頭，夢裏的事就完全忘了，何況是前生的事情，又豈能完全都記得住呢？

Verse from Previous Issue:

“Form does not differ from emptiness”:
“is” is like “is not.”
“Emptiness does not differ from form”:
The distinction is of substance and function.
“Form itself is emptiness”:
its true source is fathomed.
“Emptiness itself is form”:
The false flow has dried up.
Mountains, rivers, and the great earth
are only manifestations of consciousness.
“Dream, illusion, bubble, shadow” – so it is!
Be careful not to seek outside;
maintain the Middle Way.
To cast down stained threads of cause
Is to come toward the Thus.

Last issue we stopped at “Dream, illusion, bubble, shadow” – so it is!

Commentary:

Now let's consider the contents of our past lives. You are thinking, “I don't believe there are past lives. If I had past lives, why don't I remember them?” Take the dream as a comparison. The day passes and the dream of the night before is forgotten. How much the less can we remember the events of our past lives!

一個人正在作夢的時候，假設在夢裏邊有人告訴他說：「你現在雖然發大財、做大官了，又有這麼多的子女、財產，可是這都不是真的，這是作夢呢！」這個作夢的人在夢裏邊，他是不會相信你說的這些話的，他一定說：「我現在又發財，又當官，子女這麼多，財產這麼雄厚，這怎麼會是作夢呢？」怎麼樣他也不會相信他是在作夢。

但等夢醒的時候，沒有人告訴他，他也會知道：「原來以前我發這麼大的財，做這麼大的官，又有這麼多的子女、財產，原來都是夢境的顯現，是在作夢呢！都不是真的！」為什麼他知道了呢？因為他夢醒了。

要知道我們現在也都是在作夢啊！可是我現在對你說：「你是在作夢！」你不會相信的！等你修道修得明白了，「喔！原來我以前所做的事情都是作夢哩！自己原來沒有作得主。」那時候才知道，以前的確是在作夢。

幻，怎麼叫幻呢？幻就是幻化出來的。幻術師就是能自無化有，自有又化無。變幻不測，小孩子一看就以為這種的法術是真的。但是大人一看就知道，「喔！原來這是虛妄的！假作出來的！」就認識了。

泡，就是水泡。水泡生出來沒有好久就滅了，不長久的。

影，是人的影子。人的影子是真的？是假的？你說它是假的，看著又有，又在那個地方存在著；你說它是真的，看是有個影子，但用手去拿，又拿不著。你說這是真的、假的？

If a person is dreaming about being rich and prominent and someone appears in the dream and says to the dreamer, "You are rich and a great official and you have many sons and daughters and a lot of property, but none of it is real; it is just a dream," the dreamer can't believe it is true, and he replies, "What? I have amassed great wealth, am a high official, have many sons and daughters and vast properties. How can I be dreaming?" Regardless of what happens, the dreamer doesn't believe that he is in a dream.

Upon waking, he realizes without being told that he was dreaming. "When I made so much money and was an official and had many sons and daughters and vast properties, it all was only a dream. It wasn't true." Without being told, he knows. Why? Because he has awakened from his dream.

You should know that now we too are dreaming. I am telling you right now that you are dreaming, but you can't believe it. Wait until you cultivate, cultivate to understanding, and, "Ah, everything I did before was all a dream." You have done no more than dreamed. Upon waking you will know, know from the ground up, "I was dreaming before; all that came before was a dream." This is what is meant by the word "dream" in the verse.

What is meant by "illusion?" For instance, a magician creates something from nothing; he can also make something turn into nothing. However, although such illusions of change are not fathomed by small children who see the magic as real, adults see through the deception of the magician's transformations. They recognize the illusion for that it is.

"Bubble" refers to bubbles of water, which burst after not very long. They are impermanent.

"Shadow" refers specifically to a person's shadow. Is a person's shadow real? You may say the shadow is unreal, but look at it: there it is, existent. If you say that it is real, try to grab it; you cannot. You look and there's a shadow; you try to gather it up with your hand but can't catch or hold. So is it real or isn't it? Say it is unreal, yet it still exists; say it is real, yet it can't be gathered up.

這個影子又是從什麼地方出來的？是由身體的背面、陰面出來的。人的陽面沒有影子，陰面就有個影子跟著你，你走到什麼地方，它就跟到什麼地方。我告訴你，這影子也有一個比方，比方什麼呢？影子就好比這個鬼，你走到什麼地方，它跟到什麼地方。所以怕鬼的人他一看見黑影，心裏就打顫顫。

可是這個影子，你活著，這是個影子；你死了，這個身體沒有了，那個影子就變成鬼，沒有影子的那一面，就變成神。可是這神和鬼並不是兩個，是一個。你陽氣足，它就跑到沒有影子那邊去；你若陰氣盛，它就跑到有影子那邊去了。你哪一邊力量大，它就跑到哪一邊去。你善功德多，它就跑去昇天去了；你罪孽過多，它就墮地獄去了。所以說「夢幻泡影如是乎」，也就是這樣子的。

[慎勿外求持中道]。你不要向外馳求，這都是在你自己這兒呢！

放下染緣即來如。這個寫的「如來」，不是的！是「即來如」，不要以為如來是個固定的名詞，其實這也沒有一定的。「放下染緣」，什麼叫染緣呢？染，就是染污了；緣，就是這種因緣。你要把染緣都放下。什麼是染緣呢？就是我們的慾念。我們的貪心是染緣，瞋心是染緣，癡心也是染緣。殺生是染緣，偷盜、邪淫、妄語、飲酒，甚至於吃迷魂藥，這都是染緣。

Where does a shadow come from? Is it found on the north side of your body. On the *yang* side, the sunny southern side, there is no shadow. On the *yin* side, the shadow follows you wherever you go. The shadow I am talking about in the verse is an analogy. Like a ghost, it follows you wherever you go. As soon as people who are afraid of ghosts see a dark shadow, their hearts respond with great fear. Their hearts go thump, thump, thump. “Ohh, a ghost has come!” It’s a ghost, although, originally it was just a shadow.

When you are alive, the shadow is just a shadow, but when you die and don’t have your body, the shadow becomes a ghost, and the side which does not have a shadow changes into a god.

The god and the ghost, however, are not two; they are one. If you are full of *yang* energy, you move to the side where there is no shadow; if you are full of *yin* energy, you move to the shaded side. You move to the side where your strength is greater. If you have a lot of merit, you rise into the heavens. If the karma of your offenses is greater, you fall into the hells. Therefore, the verse says, “‘Dream, illusion, bubble, shadow’ – so it is!” That’s just the way it is.

Be careful not to seek outside; maintain the Middle Way. You shouldn’t seek outside yourself; it is all there within you.

To cast down stained threads of cause is to come toward the Thus. What are stained threads of cause? Thoughts of desire.

Greed in the mind is a stained thread of cause;
Hatred in the mind is a stained thread of cause;
Stupidity in the mind is a stained thread of cause;
The taking of life is a stained thread of cause;
Stealing is a stained thread of cause;
Deviant desires are stained threads of causes;
False speech is a stained thread of cause;
Alcohol, drugs, and the like are stained threads of cause.



你能把這些染緣都離開了，這就是就和如來是一家人了。「即來如」，也就是成佛不遠了。佛成佛了，就叫如來；我們尚未成佛，所以叫來如。來才能如，不來就不如。來到什麼地方呢？來到佛這個地方，這叫來如。把這一些染緣都放下，就可以如了。這個「如」就是什麼都合理了，沒有一樣不對的事情，什麼都對了。

Cast down all the stained threads of cause, and join the family of the Thus Come One, the Tathagata. To have cast down the stained threads of cause is to have come close to the realization of Buddhahood, to have “come toward the Thus.” One who has realized Buddhahood is called the Thus Come One. Not having realized Buddhahood, we are said to be “coming toward the Thus.” Only when we have arrived can we become “thus.” If we have not arrived, we are not “thus.” Arrived where? Where the Buddha is. “Thus” is everything fully united with principle, with the noumenon. Not the smallest thing is wrong; everything is right. Just that is “to come toward the Thus.”

(待續 To be continued)

上人的叮嚀-

What are our responsibilities as human beings?
we should make some contribution
To help the whole world and benefit
all the people of the world.

This is every person's true responsibility.
We are not here merely to eat good food,
wear nice clothes,
or live in a luxurious house.

作人的責任是什麼呢？
就是應該對全世界有所貢獻， 有所幫助。
利益世界上所有的人，

是我們每個人做人的責任；
而不是專為自己能吃一點好的，
穿一點好的， 住一間豪華的房子而已。

-Kind Reminder of Venerable Master Hua

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。過去無量億劫。千光王靜住世尊。

With one mind I bow to king of a thousand lights Buddha of countless kotis of kalpas past, World Honored One.

過去無量億劫：梵語 Kalpa，音譯曰劫波，簡稱「劫」，是古印度用來計算時間單位的通稱。劫是一個極長的時間單位。一大劫為十三億四千四百萬年。

Countless kotis of kalpas past: The Sanskrit word “Kalpa”, is transliterated as “gip-po” in ancient Chinese, abbreviated as “gip”. It is a unit for computing time employed in ancient India. “Kalpas” is a very long time unit. One big kalpa is 1.3 billion four thousand four hundred million years.

千光王靜住世尊：《大悲心陀羅尼經》上說：「觀世音菩薩重白佛言：世尊！我念過去無量億劫，有佛出世，名曰千光王靜住如來，彼佛世尊，憐念我故，及為一切諸眾生故，說此《廣大圓滿無礙大悲心陀羅尼》」。飲水思源，我們應當禮拜千光王靜住如來。

King of a Thousand Lights Buddha, World Honored One

Great Compassion Dharani Sutra states: “Bodhisattva Avalokiteshvara emphasized to Buddha, ‘World Honored One! I recalled there was a Buddha manifested in the world countless kotis of kalpas past, named King of a Thousand Lights Thus Come One. This Buddha spoke the ‘Great, Vast, Perfect, Unobstructed, Great Compassion Mind, Dharani’ out of pity for me and for the sake of all living beings.” To remember where one’s happiness comes from, we ought to bow to King of a Thousand Light Thus Come One.

一心頂禮。過去九十九億殍伽沙諸佛世尊。

With one mind I bow to all Buddhas of the past, many as the sands of ninety-nine kotis of Ganges Rivers, World-Honored Ones.

過去九十九億殍伽沙諸佛世尊：《大悲心陀羅尼經》上說：「爾時觀世音菩薩告梵天言。……此陀羅尼是過去九十九億恆河沙諸佛所說。……誦持此陀羅尼者，當知其人即是佛身藏，九十九億恆河沙諸佛所愛惜故。」

All Buddhas of the past, many as the sands of ninety-nine kotis of Ganges Rivers, World-Honored Ones.

Great Compassion Mind Dharani Sutra says, “At that time, Bodhisattva Avalokiteshvara told Brahma, ‘This dharani was spoken by all Buddhas of the past, as many as the sands of ninety-nine kotis of Ganges Rivers.’ If one recites and upholds this dharani, we know that this person has a hidden Buddha Nature, and is cherished by all Buddhas as many as the sands of ninety-nine kotis of Ganges Rivers.”

恆河是 Gaṅgā River 的舊譯，意謂「由天堂而來」，玄奘法師譯之為「殞伽河」，官方名之為 the Ganges，是印度三大河流之一，長 1560 英里。殞伽河的沙細而多，故佛說法時，每以殞伽河之沙喻不可計算之數。

Ganges River is the old translation of Ganga River, which means ‘flowing from the heaven.’ Dharma Master Xuanzang translated it as Ganges River. The Ganges is one of three great rivers in India and is 1560 miles long. The sands of the Ganges River are fine and many, thus the Buddha uses the sands of the Ganges River to represent infinite numbers in his sermons.

一心頂禮。過去無量劫正法明世尊。

With one mind I bow to Light of Proper Dharma of countless kalpas past, World-Honored One.

過去無量劫正法明世尊：《大悲心陀羅尼經》上說：「善男子！此觀世音菩薩，……已於過去無量劫中，已作佛竟，號『正法明如來』。大悲願力，為欲發起一切菩薩安樂成熟諸眾生故，現作菩薩。」我們現在知道觀世音菩薩是古佛再來。

Light of Proper Dharma of countless kalpas past, World Honored-One: *Great Compassion Mind Dharani Sutra* says, ‘Good men, this Bodhisattva Avalokiteshvara, ... realized Buddhahood in the countless kalpas past, and was named ‘Light of Proper Dharma’. He manifests as a bodhisattva to bring forth safety and happiness and to save all living beings because of his great compassion vow.’ We now know that Bodhisattva Avalokiteshvara is an ancient Buddha who comes back again.

一心頂禮。十方一切諸佛世尊。

With one mind I bow to all Buddhas of the ten directions, World-Honored Ones.

一心頂禮十方：見前「一心頂禮十方常住三寶。」

With one mind I bow to the ten directions: Please see the prior ‘with one mind I bow to the everlasting Triple Jewel of the ten directions.’

一切諸佛世尊：我們以身口意三業清淨，頂禮法界一切諸佛。世尊是佛十號之一。為與前面一致，所以也加上「世尊」的稱號。只要我們頂禮時作念起觀，一切唯心造，自能橫遍十方，遍禮一切諸佛。

All Buddhas, World-Honored Ones: We bow to all Buddhas of the Dharma Realm with three pure karmas – body, mouth, and mind. World-Honored One is one of ten titles of Buddha. Therefore add ‘World-Honored One’ as above. We have to be mindful and contemplate during bowing, so we then can extensively bow to all Buddhas of ten directions, because everything is created from the mind alone.

(待續 To be continued)

懺悔的力量 The Power of Repentance (part 2)

By Olivia Tong 唐淑儀

文接上期 *Continued from last issue-*

試過幾次來證明我在 2009 年 9 月在參加地藏七都失敗，我變得更在乎和困擾。一位萬佛城的長住居士建議我跟法師談談我的法院傳票問題。那一天，我遇到一位和我很熟悉的法師，我告訴她關於我的傳票。法師所說的與那位年長法師一樣，就是我的因果。我過去生一定做了什麼事，我現在要懺悔。法師指示我立兩個牌位，一個給原告，一個給我的冤親債主，我每次誦經念咒的功德都要回向給原告。因此，我馬上打電話回金山寺立了這兩個牌位。

After several failed attempts to find proof that I attended the Earth Store Recitation in September 2009, I was getting more concerned and troubled. A CTTB resident suggested I should talk to a Dharma Master about my problems with the court summons. That day, I ran into a Dharma Master who knows me quite well, and I told her about my summons. The Dharma Master told me the same thing the Senior Dharma Master had mentioned, which is that I have a cause and effect issue. I must have done something wrong in my previous life, and now, I should repent. The Dharma Master instructed me to set up two prayer plaques, one for the plaintiff and one for my karmic creditors, and I should also transfer all merit and virtue to the plaintiff every time I recite sutras or mantras. As such, I immediately called GMM and established two prayer plaques for the plaintiff.

這一次我真正的明白法師所說。這就是佛陀所教的因果定律，所有好或壞的行為都會產生相應的好壞，“只是隨著環境，時間和程度不同。”從煩惱，困擾，在乎，我變得善解人意一些。從受到法院傳票到現在，第一次我感受到原告的痛苦和問題，好像經歷過一樣。她在車禍中受傷和住院。現在已經過去 21 個月，她還不能恢復原來正常的生活，可能繼續忍受身體和情緒的痛苦，也可能因為車禍而負債。

This time I really understood what the Dharma Masters were telling me. This is the Buddha's teaching of the Law of Cause and Effect. Any act, good or bad, will generate a corresponding result, good or bad, "...which differs only in degree and time according to circumstance." From being aggravated, troubled, and concerned, I became a more caring person.

Regarding the court summons, for the first time I could feel the pain and problems the plaintiff must have experienced. She was injured in an auto accident and was hospitalized. Now, after 21 months, she may not be able to resume her normal life activities, may continue to experience physical and emotional pain, and may be in debt due to the auto accident.

我真心誠意的請佛陀幫她，和回向我所有的功德給她。不久，我感覺到內在的平靜。幾天後，我就回來金山寺，一位佛友說她的兒子在一個星期前看到我但我不記得他。她是兩年前她的兒子在萬佛城的地藏七見過我，這是他唯一的一次去萬佛城參訪。我非常歡喜，大約告訴佛友我的法庭傳票。我問她如果我有需要，她的兒子可不可以為我作證。她說我要問她的兒子。我很有信心，沒有問她的兒子的電話。那天晚上，我找到我亂放的 2009 年的住宿收據，也找到 2009 年九月 19 日寫給法總的支票存底。

I started to sincerely ask Buddha to help her, and to transfer all my merits and virtues to her. Soon afterwards I felt peace within myself. A few days later, I was back to GMM, and a Dharma friend informed me that her son saw me a week before and I did not recognize him. She told me two years ago during the Earth Store Recitation her son met me at CTTB. That was the only visit he made to CTTB. I was overjoyed, and briefly told my Dharma friend about my court summons. I asked her whether, if needed, her son could be my witness. She said she had to talk to her son. I was so confident that I did not ask her for her son's phone number. That evening, I found my misplaced 2009 check register, and I uncovered a check written to DRBA on September 12, 2009.

所有的好事都發生在立了兩個牌位和真誠的懺悔，和回向功德後。一個星期前，我還是很生氣和憂愁，到處找證據。不但找不到，我的朋友也不需要幫忙。2011 年 6 月 28 日，我傳真和寄掛號郵件去地方檢察官的辦公室否認所有指控。不久，我收的一封從檢察官寄來電子郵件和電話告訴我說所有的指控都撤銷。

All this "good stuff" happened after I wrote the two prayer plaques, sincerely repented, and transferred merit and virtue. Yet only just a week before, I had been angry and troubled, actively looking for proof, unable to find any, with my friends unable to help me either. On June 28, 2011, I responded to the superior court summons by submitting letters by fax transmission and by certified mail to the attorney's office, denying all charges. Shortly thereafter, I received an e-mail and a phone call from the attorney, saying that all charges were dropped.

(文終 The End)

4 月份 金山寺法會時間表

April 2012 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
十一 1 <u>9:00am-3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am 佛學研討</u> Dharma Lecture <u>3:10pm 淨業社共修</u> Pure Karma Society	十二 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 7 <u>9:00 am 楞嚴咒法會</u> Shurangama Mantra Recitation <u>10:00 am 聽經 (Lecture)</u> <u>1:10 pm 大悲懺</u> Great Compassion Repentance <u>2:45 pm 六祖壇經講經</u> Discussion on The Sixth Patriarch's Sutra
十八 8 <u>9:00am-3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am 佛學研討</u> Dharma Lecture	十九 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 14 <u>9:00 am 念佛法會</u> Amitabha Buddha Recitation <u>10:00 am 聽經 (Lecture)</u> <u>1:10 pm 大悲懺</u> Great Compassion Repentance <u>2:45 pm 六祖壇經講經</u> Discussion on The Sixth Patriarch's Sutra
二十五 15 <u>9:00am 誦普賢行願品</u> Avatamsaka Sutra Universal Worthy's Conduct and Vows Chapter Recitation <u>10:00 am 佛學研討</u> Dharma Lecture <u>1:10 pm 華嚴懺</u> Avatamsaka Repentance	二十六 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 21 <u>9:00 am 念佛法會</u> Amitabha Buddha Recitation <u>9:45 am 聽經 (Lecture)</u> <u>1:10 pm 大悲懺</u> Great Compassion Repentance <u>2:45 pm 六祖壇經講經</u> Discussion on The Sixth Patriarch's Sutra
初二 22 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	初三 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 28 <u>9:00 am</u> 慶祝釋迦牟尼佛聖誕法會 (正日) Celebration of Shakyamuni Buddha's Birthday (actual day) <u>1:10 pm - 3:00pm</u> 楞嚴咒法會 Shurangama Mantra Recitation
初九 29 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am 佛學研討</u> Dharma Lecture	初十 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<div style="display: flex; align-items: center; justify-content: center;">  <div style="margin-left: 20px;"> <p style="font-weight: bold; font-size: 1.2em;">4/22/12 CTTB 萬佛聖城</p> <p style="font-weight: bold; font-size: 1.1em;">慶祝釋迦牟尼佛聖誕 浴佛節法會</p> <p style="font-weight: bold; font-size: 1.1em;">Celebration of Shakyamuni Buddha's Birthday</p> <p style="font-weight: bold; font-size: 1.1em;">請與金山寺聯絡交通安排</p> <p style="font-size: 0.9em;">Please contact us if you would like to participate!</p> </div> </div>				

5 月份 金山寺法會時間表

May 2012 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六		
<p>往昔所造諸惡業 皆由無始貪瞋癡 從身語意之所生 一切我今皆懺悔</p>		十一 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 5 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra		
		十六 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	十七 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 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>2:45 pm</u> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
		二十三 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	二十四 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
		三十 20 金山寺本日法會暫停 全體參加金聖寺 懷少節 No Assembly today Going to Gold Sage Monastery for Cherishing Youth Day	初一 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
		初七 27 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初八 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<p><i>For all the evil deeds I have done in the past Based on beginningless greed, anger, and delusion, And created by body, mouth, and mind, I now repent of them all.</i></p>	