

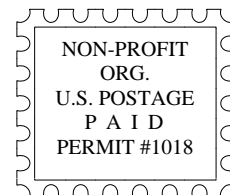


金山聖寺通訊

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800 Sacramento Street
San Francisco, C.A 94108 U.S.A.
Tel: (415) 421-6117
E-mail: newsletter@goldmountainmonastery.org
Web Site: <http://www.goldmountainmonastery.org>



Address correction requested

上 月 獎 語

一切衆生都是佛教徒

All Living Beings Are Buddhists

南傳小乘的佛誕日和北傳大乘的佛誕日，有所不同，但無論是哪一天，只要虔誠紀念，莊嚴禮拜，就是佛誕日。因為法無定法的緣故，若是專在這些事情上研究，把頭髮累白了，眼睛弄花了，也研究不出一個所以然來，這樣把大好時光浪費掉了，是很可惜的。

Theravada and Mahayana Buddhists have different dates for the Buddha's birthday. Since there are no fixed dharmas, it doesn't matter which day it is; as long as we celebrate with sincerity and worship in a dignified manner, any day can be the Buddha's birthday. If we spent time investigating these matters, we would just tire ourselves out until our hair turned gray and our eyes became blurred, and we would still not be able to get a definite result. We would only waste a lot of precious time, and that would be a shame.

對於佛教，一般人各有執著，有人執著是印度佛教；有人執著是錫蘭佛教；又有人執著是中國佛教；或者是日本佛教等等。

In Buddhism, people have their own attachments. Some people are attached to Indian Buddhism, some to Sri Lankan Buddhism, some to Chinese Buddhism, some to Japanese Buddhism, and so forth.

有種種不同的執著和看法，就把佛教變成有界限、有邊際，把佛教分了家了。其實佛教是無量無邊，沒有一定範圍的。所以我一向主張，不要把佛教劃出界限，要世界一家，團結一致才對。

我常說：我所講的佛教，不是印度佛教，也不是中國佛教，而是盡虛空遍法界的佛教。詳細來說，就是沒有國籍的佛教，沒有種族的佛教，也是沒有人我的佛教。不但信仰佛教的人是佛教徒，就是不信仰佛教的人，也是佛教徒，為什麼？因為釋迦牟尼佛曾經說過：「一切眾生，皆有佛性，皆堪作佛。」由此可證，信佛的人也是眾生，不信佛的人也是眾生。

有人說：「我不是眾生。」那麼你不是眾生是什麼？有人說：「我的名字叫天，我就是天。」你要知道，天也是眾生之一。有人說：「我的名字叫地，我就是地。」你要曉得，地也是眾生之一，也沒有超出眾生之外。

盡虛空遍法界，都是眾生所居住的地方。十法界中的佛法界，那是超出眾生之外，其餘的九法界——菩薩、緣覺、聲聞、天、人、阿修羅、畜生、餓鬼、地獄，都還在眾生之內，所以都叫眾生。

既然都是眾生，那麼我把不信佛教的人，算在佛教裏邊，那還有什麼不公平的呢？這是佛教的全體大用。佛說：「一切眾生，皆可成佛。」無論你信佛教，或者不信佛教，將來皆可成佛。為什麼？因為你跑不出眾生的圈子之外。你現在不信佛，將來會信佛；今生不信佛，來生會信佛，有一天你終究會信佛的，所以我把一切眾生都當作佛教徒。

Having various attachments and views draws boundaries within Buddhism, and thus divides it. Actually Buddhism is boundless and has no limits. I always advocate not drawing boundaries within Buddhism. We should be united and view the world as one family.

I often say, “The Buddhism I talk about is not Indian or Chinese Buddhism, but a Buddhism that pervades empty space and the Dharma Realm.” Moreover, within this Buddhism there are no nationalities, no racial differences, no you or me. Not only are people who believe in Buddhism Buddhists, but people who don't believe in Buddhism are Buddhists as well. Why is this so? Because Shakyamuni Buddha once said, “All living beings have the Buddha nature, all can become Buddhas.” This confirms that Buddhists are living beings, and non-Buddhists are also living beings.

Someone may insist, “I'm not a living being.” If you're not a living being, then what are you? Someone may say, “My name is Heaven. I am Heaven.” Don't you know that Heaven is also a living being? Someone may say, “My name is Earth. I am Earth.” Don't you realize that Earth is also a living being and is not beyond the scope of living beings?

Living beings dwell in places throughout empty space and the Dharma Realm. Of the ten Dharma Realms, only the Buddha realm is beyond the scope of living beings. Beings in the other nine realms—those of Bodhisattvas, Condition-Enlightened Ones, Hearers, gods, humans, asuras, animals, hungry ghosts, and hell-beings—are all within the scope of living beings, and so they're all called living beings.

Since we are all living beings, isn't it fair for me to include non-Buddhists in Buddhism? Such is the big picture of Buddhism. The Buddha said, “All living beings can become Buddhas.” Whether you believe in Buddhism or not, you will all become Buddhas in the future, because you are not beyond the scope of living beings. If you don't believe in Buddhism now, you will in the future. If you don't believe in Buddhism in this life, you will in the next one. Eventually you will believe in Buddhism. Therefore, I regard all living beings as Buddhists.

現在有不講道理的宗教，硬說只有獨一無二的神，才可以主宰世界，創造世界，控制宇宙，人沒有資格做神，只能做神的奴隸，受神支配。這種理論和佛教的宗旨恰好相反。

佛教的宗旨是：「人人可以成佛。」現在的眾生，是我們過去的父母，未來的諸佛，如果對眾生發瞋恨心，等於瞋恨父母和諸佛，成為大逆不孝的人。所以我們對眾生要慈悲、要尊重，人與人之間，要以誠相待，互相援助，不要互相障礙、互相妒忌，這就是佛教最偉大之處。

今天你們大家來到萬佛聖城，參加浴佛盛會，我不管你們信佛不信佛，浴佛不浴佛，我認可你們都是佛教徒。你信仰天主，也算是佛教徒；你信仰耶穌，也算是佛教徒；你信仰猶太教，或信回教等等，都算是佛教徒，絕不把你算到佛教之外，我們大家都是一家人，沒有彼此的分別。你們看！佛教多麼偉大！沒有排斥異教的思想。

Some religions assert that there is only one god who created and rules this world or who controls the universe. They maintain that human beings can't become gods; that people can only be god's workers, dominated by him. This theory is the opposite of Buddhist principles.

According to Buddhist principles, everyone can become a Buddha. Present living beings are our parents from past lives as well as future Buddhas. If you get angry at living beings, this amounts to getting mad at your parents and the Buddhas. Thus you become a great rebel and are unfilial. We should be compassionate and respectful to-wards living beings. We should also treat each other with sincerity, help each other out, and not obstruct or be jealous of one another. This is the greatest aspect of Buddhism.

You have come to the City of Ten Thousand Buddhas today to attend the celebration of the Buddha's birthday. Regardless of whether or not you believe in Buddhism, and whether or not you have come to bathe the Buddha, I consider all of you Buddhists. If you are Catholic, you're a Buddhist; if you are Protestant, you're also a Buddhist. Even if you are a Jew, a Muslim, or a follower of some other religion, you are still a Buddhist. I will not exclude you from Buddhism. We are all one family. There is no distinction between you and I. See how great Buddhism is! We don't have the notion of excluding other religions.



有貪心，無成就

A Greedy Mind Gets You Nowhere

修道人，好像眼睛那樣地清淨，不能容納一粒沙子。如果眼中有沙子，一定不舒服，總想找個法子把它拿掉，否則身心不安寧。修道也是這樣的情形，這粒沙子是什麼？就是貪心。有了貪心，事事起變化，本來是清淨，有了貪心的念頭，便起了化學作用，將清淨的水變成穢水，不能利人，反而害己。

修道人，有一分誠心，便有一分成就和感應；若有十分誠心，便有十分成就和感應。有了成就，有了感應的時候，就不要執著，不需要放在心頭上，應無所住，把它忘掉。我們修道的主要目的是為了脫生死，不是為求感應而修道。

切記！不可有所企圖而修道，為求成就，為求感應，那是大錯特錯。這一點，大家要弄清楚。你專一其心來修道，功夫到了爐火純青的時候，自然會有成就和感應。有企圖的修行，永遠得不到成就和感應現前，所謂

「有心是妄想，
無心是感應」，

感應是可望而不可求的。

Cultivators should be clean and pure, like our eyes, which cannot stand even a grain of sand. If a grain of sand gets into your eye, it causes immediate discomfort and you have to remove it or you cannot be at ease. Cultivation is the same way. What does the grain of sand represent? Greed. Once greed arises, everything changes. Originally there was purity, but when greed arises, it triggers a “chemical reaction” that makes clean water turbid. The greedy mind cannot benefit others; on the contrary, it even harms one’s own self.

For every bit of sincerity, a cultivator gains a corresponding bit of attainment and responses. With a full share of sincerity, one will have a full share of attainment and responses. When we have some attainment and responses, we shouldn’t become attached and dwell on them continually. We should forget about them and not have anything on our minds. The main purpose of our cultivation is to end birth and death, not to seek responses.

We shouldn’t have any ulterior motives in our cultivation; it’s a great mistake to seek any sort of achievement or response. Everyone should be very clear about this. If you concentrate single-mindedly on your cultivation, you will naturally have some attainment and responses when your skill is sufficient. But if you hope to gain something from your cultivation, you’ll never have any attainment or responses. As it’s said,

“If something happens because you think about it, it’s merely a product of false thinking. If something happens without your thinking about it, it’s a response.”

You may hope to have responses, but you must not seek them.

修道人，要有「只問耕耘，不問收穫」的心理，無論做什麼事情，盡力而為之，不管後果如何。反正光明磊落，出發點為公不為私，不存私心用事，成敗不去計較，給公家做事，亦復如是。不要前怕狼，後怕虎，有事發生，誰也不敢擔當一面，互相推卸責任，小事如此，大事可想而知。

不要有癡人妄想的念頭，沒有念書，就想得博士學位；沒有種田，就要收五穀；沒有買馬票，就想中頭獎，那有這樣的便宜事。在春天要播種、耕耘、灌溉、施肥，秋天才能有所收穫，所謂「一分耕耘，一分收穫」，這是自然的道理。

各位注意！不要有貪求之心，貪成就，貪感應，那是夢中之夢，渺茫之至！不要騙自己。如果認不清目標，捨本逐末，把大好時光空過，那是一無所得的！

Cultivators should “concern themselves only with tilling and weeding, not with reaping a harvest.” In everything we do, we should try our best and not worry about the outcome. We should be open and aboveboard, work for public rather than private gain, have unselfish intentions, and not worry about whether we succeed or fail. We should also be like this when working for the public. We shouldn’t be afraid, as if there were a wolf facing us and a tiger behind us. It shouldn’t be that when problems come up, no one dares to come out and take care of them and everyone tries to evade responsibility. If we act like this with petty matters, imagine what will happen when it comes to big issues.

Don’t indulge in foolish fantasies, thinking you can receive a Ph.D. without studying, reap a harvest without planting, or win first prize at the horse races without buying a ticket. There are no free lunches. You have to sow in the spring, then till, weed, irrigate, and fertilize the fields, before you can expect to reap a harvest in the fall. As it’s said, “For every share of tilling, you reap a share of harvest.” This is a principle of nature.

Everyone, pay attention! Don’t be greedy or seek for anything. If you’re greedy for attainments and responses, you’re just dreaming within a dream — it’s nothing but fantasy. Don’t fool yourself. If you don’t see your goal clearly and lose the substance for the shadow, then you’ll have wasted all your time and have nothing to show for it.

上人的叮嚀 *Reminder from Venerable Master Hua* —

我們修道時，最重要的是不爭：
不爭是不和任何人爭長論短，爭是爭非。

When we cultivate, the most important thing is to avoid contention. Not contending means not arguing with anyone about rights and wrongs.

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 -

經文：

以無所得故。菩提薩埵。依般若波羅蜜多故。
心無罣礙。

偈誦：

無修無證無所得
有相有為有盡時
菩提薩埵悟斯理
依據般若彼岸齊
心無罣礙離報障
性具真空泯言思
寄語來賢求諸己
頭上安頭最愚癡

文解：

性具真空泯言思。你這個自性，你這個佛性，具足真空實相這個道理，但是你若達到自性的真如本體，那就沒有什麼話可講了，也沒有思想可思了，這叫「泯言思」。

寄語來賢求諸己。「寄語」，我有一句話要告訴將來的賢人、將來的修道人。怎麼樣呢？「求諸己」，你若想要無所得、無罣礙，就要求諸己，不是向外馳求，不是到外邊去找這個道理。「無修、無證、無所得」這個道理，是要你自己迴光返照、反求諸己，才能得到的。

Previously discussed -

Sutra:

Because nothing is attained, the Bodhisattva, through reliance on prajna paramita, is unimpeded in his mind.

Verse:

There is no cultivation, verification, or attainment.
What has characteristics and is conditioned has a time of demise,
And Bohisattvas, in becoming enlightened to this truth,
Trust to prajna, and become even with the other shore.
The mind without impediments leaves the retribution-obstacle behind; A nature totally, truly empty puts an end to words and thoughts.
I send these words to those of future worth: seek it in yourself;
A head piled on top of a head is the height of stupidity.

Commentary:

A nature totally, truly empty puts an end to words and thoughts. The Buddha nature, your own nature, is the realization of the principle of the true characteristic of emptiness. But since there is nothing to say about your own nature's original substance of true suchness, the verse says, it "puts an end to words and thoughts." There is nothing to say, and there are no thoughts to think.

I send these words to those of future worth: seek it in yourself. I now have some words for all the worthy ones who cultivate in the future: "Seek it in yourself." If you wish to have no-attainment and no impediments, you must seek within yourself, not outside. Don't look outside yourself for the principle of "no cultivation, verification, or attainment." It is to be sought in oneself. You yourself must reverse the light to illuminate inwardly.

頭上安頭最愚癡。如果你向外去找，到外邊去找這個道，那你就是一個最愚癡的人。就好像在這個頭上又安一個頭，這是不是最愚癡呢？這是最愚癡一等人。不要頭上安頭再向外馳求，要迴光返照，回頭轉身。回頭，就回過頭來；轉身，你就把身轉過來，就得到了。你若轉不過身來，那你就得不到。

經文：

無罣礙故。無有恐怖。遠離顛倒夢想。

偈誦：

無罣礙名真放下
再無恐怖業障除
遠離顛倒生相破
夢想粗細沙惑如
三障消融圓三德
六根互用證六通
會此妙理親受用
知者易悟味難途

文解：

「無罣礙故，無有恐怖，遠離顛倒夢想」，這是說你若是無所罣礙，就沒有恐怖，就不怕了。沒有恐怖，就能遠離顛倒夢想，一切的顛倒、夢想都沒有了。沒有恐怖就破除你的業障，沒有顛倒夢想就破除你的煩惱障。

這個「無罣礙」是很不容易做得到的，好像說我什麼都不想，我就想我的父親、母親，不錯這是孝道，雖然是孝道但這也是罣礙。或者說我什麼都不想了，我就想著我的兒子和女兒，這是一種慈悲心，雖然是慈悲心也是一種罣礙，這是好的罣礙。

A head piled on top of a head is the height of stupidity. If you want to look outside for the Way, you are really stupid. That is like piling a head on top of your head. Isn't that truly stupid? Instead of looking outside, you should reverse the light to illuminate inwardly. Only if you turn your head and body around, will you have attainment.

Sutra:

Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind.

Verse:

Having no impediments is the true letting go;
When fear is no more, the activity-obstacles depart.
Distortion left far behind,
the characteristic of production perishes;
The coarse, fine, and dust-and sand delusions of your
dream-thoughts become Thus.
The three obstacles are dissolved,
the three virtues perfected.
The six faculties are used interchangeably,
Certifying the attainment of the six psychic powers.
When you are capable of this wonderful truth,
You yourself enjoy its use;
Those who know easily
enlighten the dark and difficult path.

Commentary:

If you have no impediments, you will be unafraid. Fearless, you **leave distorted dream-thinking far behind**. Everything that is distorted and all dream-thinking no longer exist. Your lack of fear indicates that you have eradicated your affliction-obstacles.

Having no impediments is not at all easy. For instance, "I don't think about anything at all, except my mother and father." Not bad. That is the way of filial piety; nonetheless, it is also a kind of impediment. Or you might say, "I don't think about anything at all, except my son and daughter." This is one kind of compassion; nevertheless, it is also an impediment, a good kind of impediment.

又或者說我有個朋友，很久沒有見面了，我朝思暮想，早晨也想、晚間也想，雖然這麼想，但是就見不著面，這也是罣礙。總而言之，你放不下的就是罣礙，你能放下就是無罣礙了，所以說「無罣礙名真放下」，這才是真正的放下了。

講到這個地方，我想起我在中國的時候，在蘇州靈巖山遇到一個真正放下的和尚。我在去年暑假的時候講過一次，不過有很多人沒有聽過，所以再講一次。這個和尚是參禪的，一天到晚參禪打坐，他的名字叫大休。這個大休禪師，他專門參禪打坐，以後他真放下了。怎麼放下呢？我告訴你，他寫了一幅對聯，他說：

「無大無小無內外，
自休自了自安排。」

無大，也沒有大；無小，也沒有小；無內外，也沒有內、也沒有外，你說這是個什麼？

「自休自了自安排」，我自己休、自己了，自己安排自己的事情。他安排什麼事情呢？很奇怪的，他在那個石壁上鑿出個窟窿來，這窟窿正能坐下一個人。他又用石頭做了一塊石門，這個石門又用鐵鑿上，可以開、可以關的。他就自己坐進那石壁裏，把石頭門關上，就圓寂了、入涅槃了，就了了！你說這多簡單。



(待續 To be continued)

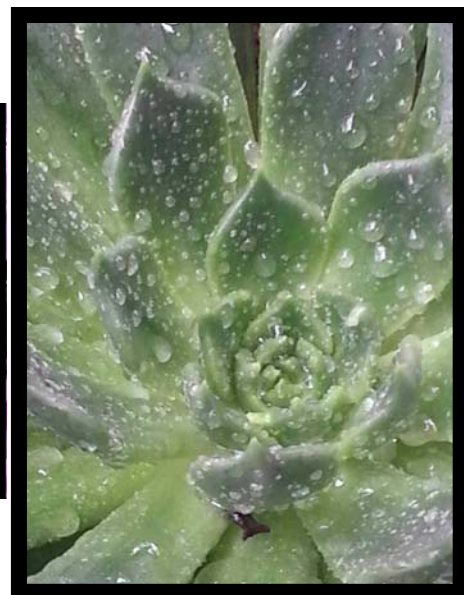
Perhaps you say, “I have a friend whom I haven’t seen in a long time. Although I think about him constantly, day in and day out, I don’t get to see him.” That is also an impediment. In short, whatever you don’t let go of is an impediment. If you can let go of it, then it isn’t one. Therefore the verse says, *Having no impediments is the true letting go*. One isn’t attached to anything at all.

I remember that when I was on Ling-yan Mountain in Soochow Province in China, I met a monk who had really let go of everything. I talked about him once last summer, but since many people here did not hear that, let me say it again.

He did nothing but cultivate dhyana meditation. He was called Da Xiu. What does it mean to let go of everything? I’ll tell you. Da Xiu wrote a verse which said,

There is no great or small,
No inside or out.
I cultivate, come to my end,
And make the arrangements all by myself.

What arrangements did he have to make? In a stone wall he made a hole which was just big enough for one person to sit down in. Then with a slab of rock he made a stone door, which had iron hinges so that it could be opened and closed. Then, all by himself, he sat down inside, closed the door, and came to his end. “I cultivate, come to my end, and make the arrangements all by myself.” He sat down inside, closed the door, and perfected the stillness – he entered nirvana. His was the true letting go. He hadn’t accepted any disciples, so there weren’t a lot of troublesome matters either. That is what is called being unimpeded.



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

大悲觀音，(跪著一拜) 具諸總持，廣度群品，皆出苦輪，同到智地。

(Bow while kneeling) I vow to be complete in all the Dharanis and on a wide scale to cross over the many classes of beings so that they all escape the wheel of suffering and reach the ground of wisdom together.

大悲觀音菩薩您具有諸神咒功德力，能夠廣度各類眾生出離痛苦輪迴，使眾生都能到達如來一切種智的實際理地，究竟成佛。

Great compassionate Guan Yin Bodhisattva, you have the meritorious strength of spiritual mantra, being able to extensively lead all kinds of living beings to leave the cycle of suffering, so that they reach the ground of true and actual reality of principles of all seeds wisdom of Tathagatas, and ultimately realize Buddhahood.

懺悔發願已。歸命禮三寶。(拜，起立，問訊。)

Now that the vows of repentance are made, I return my life in worship to the Triple jewel. (Bow, rise and half bow.)

懺悔發願已。

修行應該懺悔。懺悔不單是犯了十惡五逆罪才懺悔。懺悔是明白曾做錯的事，坦然承認，決心改過，永不再犯。最難是抱持著固執的自我，不肯承認是自己錯，說不是我的錯，是他的錯，是社會的錯。當我有這樣念頭的時候，我就念宣公上人的偈頌：

「真認自己錯，莫說他人非，他非即我非，共體名大悲。」

隨著懺悔，就是要發願。上文說「今遇大悲圓滿神咒，速能滅除如是罪障」，所以要：至心誦持，發菩提心，修真言行，精進三業，修淨土因，至捨此身，更無他趣，決定得生阿彌陀佛極樂世界。從這大悲懺文裏，我們清楚知道我們要發願求生極樂，不再受輪迴。

During cultivation, one needs repentance. Repentance does not only apply to the ten evils and five rebellious offenses one committed. It is to realize that one has done things wrong, and then admit them honestly, making a determination to correct one's faults and never commit them again. The most difficult thing to deal with is that one is attached to one's ego, reluctant to admit one's own faults, but saying that it is not my fault, it is his fault or the society's fault. Whenever I have such an attitude, I would recite the Venerable Master's verse:

**Truly recognize one's own fault,
Do not discuss about others' faults,
Others' faults are my own faults,
Sharing one substance is called great compassion.**

After repentance, one needs to make vows. The above text says: Now I have encountered the great compassion perfect spiritual mantra, which can quickly eradicate such karmic offenses, therefore, one should: with utmost sincerity, recite and hold this mantra, bring forth Bodhi resolve, cultivate the practice of True words, be vigorous in three kinds of Karma, plant the cause of pure land, after renouncing this body, seek for rebirth in the Amitabha Buddha's Land of Ultimate Bliss instead of other destinies. From this passage, we clearly know that we should make vows to seek rebirth in the Land of Ultimate Bliss and never fall into the cycle of birth and death.

歸命禮三寶。

接下來禮拜佛、法、僧三寶，如 前 IV D 「作禮」釋義。

In the following, one is bowing respectfully to the Triple Jewel, the Buddha, Dharma and Sangha, just as what explained in the section IV D (making bows).

南無十方佛。(東西拜。) **Na mo the Buddhas of the ten directions.**

南無十方法。 **Na mo the Dharma of the ten directions.**

南無十方僧。 **Na mo the Sangha of the ten directions.**

南無本師釋迦牟尼佛。 **Na mo our original teacher Shakyamuni Buddha.**

南無阿彌陀佛。 **Na mo Amita Buddha.**

南無千光王靜住佛。 **Na mo king of a thousand lights Buddha who abides in stillness.**

南無廣大圓滿無礙大悲心大陀羅尼。 **Na mo the great Dharani of the greatly compassionate mind, Perfect, full, unimpeded, vast and great.**

南無千手千眼觀世音菩薩。 **Na mo Guan Shr Yin Bodhisattva of the thousand hands and thousand eyes.**

南無大勢至菩薩。 **Na mo Bodhisattva who has attained great strength.**

南無總持王菩薩。 **Na mo Dharani-king Bodhisattva.** (三遍)

(For each name, each side of the Assembly bows once while the other side recites:)

(待續 To be continued)

四月份 金山寺法會時間表

April 2017 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
 <p>萬佛聖城 CTTB 04/30/17 (日 Sun) 慶祝釋迦牟尼佛聖誕法會 浴佛節法會 Celebration of Shakyamuni Buddha's Birthday 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!</p>						初五 <u>9:00am</u> 1 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10pm 大悲懺 Great Compassion Repentance
初六 <u>9:00am - 3:00pm</u> 2 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	初七 3 1:00 PM 大悲懺 Great Compassion Repentance	初八 4 1:00 PM 大悲懺 Great Compassion Repentance	初九 5 1:00 PM 大悲懺 Great Compassion Repentance	初十 6 1:00 PM 大悲懺 Great Compassion Repentance	十一 7 1:00 PM 大悲懺 Great Compassion Repentance	十二 <u>9:00 am</u> 8 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10pm 大悲懺 Great Compassion Repentance
十三 <u>9:00am - 3:00pm</u> 9 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	十四 10 1:00 PM 大悲懺 Great Compassion Repentance	十五 11 1:00 PM 大悲懺 Great Compassion Repentance	十六 12 1:00 PM 大悲懺 Great Compassion Repentance	十七 13 1:00 PM 大悲懺 Great Compassion Repentance	十八 14 1:00 PM 大悲懺 Great Compassion Repentance	十九 <u>9:00 am</u> 15 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10pm 大悲懺 Great Compassion Repentance
二十 <u>9:00am - 3:00pm</u> 16 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	二十一 17 1:00 PM 大悲懺 Great Compassion Repentance	二十二 18 1:00 PM 大悲懺 Great Compassion Repentance	二十三 19 1:00 PM 大悲懺 Great Compassion Repentance	二十四 20 1:00 PM 大悲懺 Great Compassion Repentance	二十五 21 1:00 PM 大悲懺 Great Compassion Repentance	二十六 <u>9:00 am</u> 22 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10pm 大悲懺 Great Compassion Repentance
二十七 <u>8:30am</u> 23 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 Dharma Lecture	二十八 24 1:00 PM 大悲懺 Great Compassion Repentance	二十九 25 1:00 PM 大悲懺 Great Compassion Repentance	初一 26 1:00 PM 大悲懺 Great Compassion Repentance	初二 27 1:00 PM 大悲懺 Great Compassion Repentance	初三 28 1:00 PM 大悲懺 Great Compassion Repentance	初四 <u>9:00am</u> 29 預祝 釋迦牟尼佛 聖誕 法會 Celebration of Shakyamuni Buddha's Birthday
初五 30 金山寺本日法會暫停 全體參加萬佛聖城 釋迦牟尼佛聖誕 No Assembly today Going to CTTB for Shakyamuni Buddha's Birthday	<p>“奇哉！奇哉！ 大地眾生，皆具如來智慧德相， 但因妄想執著，而不能證得。”</p>					

🌸 : 六齋日 (Six Vegetarian Days)

五月份 金山寺法會時間表

May 2017 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
	初六 1 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初七 2 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初八 3 9:00 am 慶祝釋迦牟尼佛聖誕法會 (正日 actual day) Celebration of Shakyamuni Buddha's Birthday 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初九 4 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初十 5 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十一 6 9:00 am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
十二 7 9:00am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	十三 8 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十四 9 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十五 10 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十六 11 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十七 12 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十八 13 9:00 am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
十九 14 9:00am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	二十 15 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十一 16 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十二 17 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十三 18 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十四 19 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十五 20 9:00am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
二十六 21 9:00am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	二十七 22 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十八 23 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	二十九 24 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	三十 25 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初一 26 1:00 PM - 4:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初二 27 9:00am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
初三 28 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	初四 29 1:00 PM 大悲懺 Great Compassion Repentance	初五 30 1:00 PM 大悲懺 Great Compassion Repentance	初六 31 1:00 PM 大悲懺 Great Compassion Repentance	“正法就是不爭、不貪、不求、不自私、不自利、不打妄語，這是修道人的六大宗旨。依此宗旨去修行，就是正知正見。”		