



金山聖寺通訊

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上 卍 雙 語

修行有四個階段

The Four Stages of Cultivation

皈依那天，看作我們的生日，把我們修行的階段從那時候算起。

We could consider the day we took refuge as our birthday, and start counting the stages of our cultivation from there.

一年裏頭有「春、夏、秋、冬」這四季，這是人人所知道的事，然而大家是不是知道，在人生的路程上，也分為「生、老、病、死」這四個階段？因為誰也免不了一死，所以，我們應好好地為自己的身後歸宿打算一下，這就要修道了。從修行方面來說，也可分為「學、行、成、了」四個階段：

In one year, there are the four seasons of spring, summer, fall and winter—that's common knowledge. But does everyone know that the journey of life is also divided into the four stages of birth, old age, sickness, and death? Since no one can avoid death, we should seriously be thinking about where we will go when our life ends. That means we have to cultivate the Way. Cultivation can also be divided into four stages: study, practice, attainment, and full realization.

人生由一至二十歲，可說是「學道」的時期，在這段時間，我們應好好地讀書，或學佛法，這就等於《大學》中所說的「在明明德」一樣，這時應把自己的光明德性弄明白。二十一至四十歲，是「行道」的時期，應該學以致用，把以前所學的，所明白的，用以普渡眾生，匡扶世俗，這是《大學》中所說的「在親民」。

四十一至六十歲，便到了「成道」的時候，這是《大學》中所說的「止於至善」。可是孔子所說的「至善」並不徹底，並不能達到真空、涅槃的境界，並不是究竟的，所以我們還要「了道」。在成道以後歸於涅槃的境界，這要比儒教的三綱領：「明德、親民、止於至善」更為圓融了。

也許有人會這樣說：「我在一到二十歲的時期中還未信佛，這樣說來學道的時期已經過去了，那麼是不是沒有機會學，也不用學了呢？」可是，我們要明白，方才所說的四個階段的年期，只是一種理想，這並不是硬性的規定，所以我們可以把皈依那天，看作我們的生日，把我們修行的階段從那時候算起。

有些人又說：「我皈依了四、五年，可是一點佛法也沒學到。」其實你皈依了四、五年，在佛教裏只不過是一個四、五歲的小孩罷了！所以，我們不用引以為憾，說自己沒有用。佛法深奧，只要你在皈依的二十年中努力去學道，那不是一樣能有所成就嗎？

The period from ages one to twenty can be considered the period of studying the Way. During this interval, we should be diligent in our academic studies or in our study of the Buddhadharma. This is equivalent to “illuminating the bright virtue” spoken of in *The Great Learning*. At this time we should have a clear understanding of our bright inherent virtue. From the ages of twenty-one to forty is the period of practicing the Way. We should put what we have learned, what we have understood, into practice, in order to extensively save living beings and reform the world. In *The Great Learning*, this is called “renewing the people.”

From the ages of forty-one to sixty is the period of “attaining the Way.” This is spoken of in *The Great Learning* as “resting in the highest excellence.” However, what Confucius called “resting in the highest excellence” still isn't the end, for it doesn't reach the state of true emptiness and Nirvana. It's not ultimate. Therefore, we still have to achieve the full realization of the Way. After attaining the Way, we must still return to the state of Nirvana, which is more all-encompassing than the three Confucian principles of illuminating virtue, renewing the people, and resting in the highest excellence.

Maybe some people will say, “When I was between the ages of one and twenty, I wasn't a Buddhist yet. Since the period for studying the Way has already passed, does it mean I have no chance to study, and that I don't need to study?” Well, you should understand that the ages for the four stages mentioned above are just ideals, not rigid definitions. So we could consider the day we took refuge as our birthday, and start counting the stages of our cultivation from there.

Some people say, “I took refuge four or five years ago, but I haven't learned any Buddhadharma at all.” Actually, if you took refuge four or five years ago, you're merely a four or five year-old child in Buddhism. So there's no reason for us to lament that we're useless or that the Buddhadharma is too deep and abstruse. After you take refuge, if you diligently study the Way for the first twenty years, and diligently practice the Way for the next twenty years, won't you have achievements just the same?

或者老一輩的居士又會感慨地說：「我現在已八十歲囉！恐怕沒有機會二十年又二十年地活下去吧？」一點也不錯，「時光減處命光微」，時日確是無多了，那麼你 也可以把時間縮短了來算，譬如兩個月修道，兩個月行道，如此類推，只要肯下真心與決心，老當益壯，精進勇猛地一步一步做去，也是可以成功的，努力吧！

Perhaps the older generation of laypeople will sigh, "I'm already eighty, and may not live for that many more twenty years!" You are absolutely right, for "As time gets shorter, life is slipping away." Indeed, there's not much time left, so you can shrink the time. For example, you can study the Way for two months, practice the Way for two months, and so on. As long as you are sincere and determined, growing younger with the years, proceeding step by step with vigor and courage, you can also succeed, so work hard!



金山聖寺新年活動

02/05/2019 (正月初一)

點吉祥燈	Lighting of Auspicious Lamps
念吉祥偈	Chanting Auspicious Verse
念消災吉祥咒	Disaster Eradicating Auspicious Spirit Mantra Recitation
普佛	Universe Bowing

02/02/2019 - 02/09/2019

三千佛懺	Three Thousand Buddhas Repentance
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The poster features a red background with traditional Chinese motifs. On the left, a cartoon pig character in a red and white outfit is depicted. The right side shows stylized lanterns and fireworks. The text is arranged in a clear, organized manner, listing the activities and their dates.

好因好果

Good Causes, Good Effects

人在世界上，什麼奇奇怪怪的事情都有，為什麼？因為當初種奇怪的因，所以現在結奇怪的果。你若不種這種因，就不會結這種果。我們若明白因果的道理，就要「諸惡莫作，眾善奉行」。世界上的人與因果是分不開的，但是人人都看不見因，只看見果。當果報到來的時候，就手忙腳亂不知如何是好，這都是當初種因時不知小心，等到受奇奇怪怪的果報時，才覺得莫名其妙。

現在大家研究《楞嚴經》上的〈四種清淨明誨〉，這段經文把人雜亂古怪的因果，全都說得清清楚楚。你若明白因果，就要「諸惡莫作，眾善奉行。」不要天天儘想利益自己，應該想怎麼去利益他人，但是也不必在口頭上說：「我常利益人啊！我修廟、造塔、布施、濟貧……。」這不是講的，而是要真正去實行。以「助人為快樂之本」為自己的天職，那麼這個世界自自然然就會好起來了。

There are all kinds of peculiar matters in this world. Because peculiar causes were planted before, now peculiar results appear. If we hadn't planted a certain cause, there wouldn't be a corresponding effect. If we understood the principle of cause and effect, we wouldn't do any evil deeds, but would only do good. People in this world cannot avoid cause and effect, yet no one can see the causes; we only see the effects, the results. When retribution comes, we panic and don't know what to do, but it's all because we weren't careful at the time the causes were planted. We wait until we receive all kinds of strange retributions and are then confounded by them.

In the *Shurangama Sutra*, which we are studying now, the section on the Four Rules of Purity explains very clearly about various kinds of strange, confusing causes and effects. If you want to understand cause and effect, then you should “do no evil, but do only good.” Don't spend your days thinking about how to benefit yourself. Instead, think about how to be of benefit to others. You don't need to announce, “I often benefit other people. I build temples and stupas, and I give to the poor.” This isn't something to talk about; you have to actually do it. Consider helping people to be the source of your happiness and your personal duty. Then this world will naturally become wholesome.

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

**修行人要忍耐，無論什麼境界來考驗，都要用忍耐力來忍受，
咬緊牙根，衝過難關，那就會風平浪靜，自然安寧。**

A cultivator must be patient. No matter what state appears to test us, we must grit our teeth and bear it. After we have crossed the three barriers, the wind and waves will calm down, and peace will naturally come.

改變命運 多做功德

To Change Your Fate, Do Many Meritorious Deeds

在世界上有很多問題，你認為是好的，可是在這裏頭也會有不好的事情發生；現在你認為是很快樂，將來可能會受痛苦。要想避開這些煩惱，莫如守中道，中道既不太過，也沒有不及；沒有煩惱，沒有快樂。

在《中庸》上說：

喜怒哀樂之未發，
調之中；
發而皆中節，
調之和。

如果懂得這個道理，無論做什麼事情，不要太過，不要迷惑，不要顛倒。你要認清楚，黑的是黑，白的是白；善的是善，惡的是惡，把它分析得明明白了，就不會做善惡夾雜的事。

我們一生所遭所遇都是往昔業力所造成的，現在要改變我們的命運，必須多做功德事。所謂「君子有造命之學」，命由我立，福自己求。「禍福無門，惟人自召。」就是這個道理。

學佛法的人，一定要對因果報應認識清楚，不可以隨便造惡業、種惡因，更不可以錯因果，要十分謹慎。否則等到受果報時，則悔之晚矣！

In the world, there are many things which you might think are good, but there are also bad things which occur within them. You might think you're very happy right now, but in the future you may experience pain and grief. If you want to avoid these afflictions, you should simply hold to the Middle Way. Holding to the Middle Way means neither going too far nor coming up short. Afflictions are gone, and so is happiness. The *Doctrine of the Mean* says:

*While there are no stirrings of
pleasure, anger, sorrow, or joy,
The mind may be said to be in
the state of equilibrium.
When those feelings have been stirred,
and they are moderated,
What ensues may be called the state of harmony.*

If you understand this principle, then no matter what you do, you shouldn't go overboard, become confused, or be turned upside-down. You should clearly recognize black as black, white as white, good as good, and bad as bad. If you can distinguish them clearly, you won't do things that are a mixture of good and evil.

Everything that happens to us in this life comes from the karma that we created in past lives. If we want to change our fate, we must perform many meritorious deeds. It is said, "A superior person knows how to determine his own fate. One can establish one's own destiny and seek one's own blessings. Calamities and blessings do not come on their own; people themselves bring them about." This is the same principle.

Students of the Buddhadharma must clearly recognize causes, effects, retributions, and responses. Don't carelessly create evil karma or plant evil causes. Don't make mistakes in cause and effect. Be extremely cautious, or you'll be sorry when you undergo the retribution.

永嘉大師證道歌註釋

Song of Enlightenment by Great Master Yung Chia of The T'ang Dynasty

Commentary by Tripitaka Master Hua

歌文:

君不見
絕學無為閑道人
不除妄想不求真
無明實性即佛性
幻化空身即法身
法身覺了無一物
本源自性天真佛
五蘊浮雲空去來
三毒水泡虛出沒

Text:

HAVE YOU NOT SEEN
PEOPLE WHOSE STUDY HAS ENDED, WHO DO
NOTHING, WHO ABIDE IN THE WAY AT EASE?
THEY DO NOT BANISH FALSE THOUGHTS, THEY
DO NOT SEEK THE TRUTH,
THE TRUE NATURE OF IGNORANCE IS THE BUD-
DHA-NATURE;
THIS EMPTY BODY, AN ILLUSORY TRANSFOR-
MATION, IS THE DHARMA-BODY.
IN THE DHARMA-BODY'S ENLIGHTENMENT,
THERE IS NOT A SINGLE THING;
AT ITS SOURCE THE INHERENT NATURE IS THE
BUDDHA OF DIVINE INNOCENCE,
THE FIVE SKANDHAS, LIKE FLOATING CLOUDS,
EMPTILY COME AND GO;
THE THREE POISONS, LIKE BUBBLES OF WATER,
RISE AND SINK, UNREAL.

文解:

君不見者：具二義。一謂諸君不見乎？二謂諸君難見矣。

絕學者：已經盡其所學矣，又絕待之學也。無為者：無不為也，又無所為也，謂所作已成也。閑道人者：謂清閑無欲悟道之人也。

不除妄想者：妄想已盡，故不須再除。不求真者：因真已證，故不須更求。

無明實性即佛性者：謂眾生無明實性中，即具足佛性，非離無明外，別有佛性也。

Commentary:

HAVE YOU NOT SEEN...The meaning is twofold: first, have you not seen these people of the Way? And second, they are very difficult to see.

PEOPLE WHOSE STUDY HAS ENDED, WHO DO NOTHING, WHO ABIDE IN THE WAY AT EASE? People of the way at ease are those who have attained Enlightenment and in pure leisure, are undefiled by desire. They have already completed their studies and there is no more to learn. There is nothing that they do not do, but there is nothing to do. In other words. they have done what there was to be done.

THEY DO NOT BANISH FALSE THOUGHTS, THEY DO NOT SEEK THE TRUTH. Their false thoughts are already ended, and so they have no further need to eliminate them. Because they have already been certified as having attained the truth, they have no further need to seek it.

THE TRUE NATURE OF IGNORANCE IS THE BUDDHA-NATURE. Right within the real nature of the ignorance (of living beings), is the complete Buddha-nature. It is not that the buddha-nature exists apart from ignorance.

幻化空身即法身者：謂即此幻化空身內，即具有法身，非向空身外，更覓法身也。法身者何？本無形相，故曰**法身覺了無一物：**乃本源自性天真之佛耳，故曰**本源自性天真佛。**

五蘊浮雲空去來者：謂色受想行識，皆無自性，當體本空，猶如浮雲遊於太空任運來去，既非造作，更無主宰，而被支配也。

三毒水泡虛出沒者：謂貪瞋癡，雖然烈於漏脯、鴆酒、鴉片諸毒，幸而亦無自性，概由習染而來，猶如水泡，自生自滅，倏有倏無，虛妄出沒不實耳。

歌文：

證實相
無人法
剎那滅卻阿鼻業
若將妄語誑眾生
自招拔舌塵沙劫

文解：

證實相者：謂已證得無相覺果。

無人法者：謂人法雙亡，妙契真空。

THIS EMPTY BODY, AN ILLUSORY TRANSFORMATION, IS THE DHARMA-BODY. Right within this illusory, empty body, completely within it, is the Dharma-body. The Dharma-body cannot be sought outside the empty-body. What is the Dharma-body? It has no shape or form, and so it is said:

IN THE DHARMA-BODY'S ENLIGHTENMENT,
THERE IS NOT A SINGLE THING;
AT ITS SOURCE THE INHERENT NATURE IS THE
BUDDHA OF DIVINE INNOCENCE.

THE FIVE SKANDHAS, LIKE FLOATING CLOUDS, EMPTYLY COME AND GO. None of the five heaps, or skandhas--form, feeling, thought, activity, and consciousness--have any inherent nature. Fundamentally, their substance is emptiness, like that of floating clouds drifting naturally in the sky. They were never created, and so no one controls them and no one has authority over them.

THE THREE POISONS, LIKE BUBBLES OF WATER, RISE AND SINK, UNREAL. The three poisons of greed, hatred, and stupidity are as strong as putrid meat, as poisoned wine, as opium, and every other poison; yet they too, have no inherent nature. In general, they come from defiled habits; they are like bubbles, produced of themselves and extinguished of themselves. Suddenly they are there; suddenly they are gone. Empty and false, they rise and sink--they are unreal.

TEXT:

WHEN ONE IS CERTIFIED TO THE CHARACTERISTIC OF REALITY,
THERE ARE NO PEOPLE OR DHARMAS,
THE KARMA OF THE AVICHI IS CANCELLED IN A KSHANA.
IF I WERE DECEIVING LIVING BEINGS WITH UNTRUE WORDS,
I'D INVITE UPON MYSELF THE RIPPING OUT OF TONGUES FOR AEONS AS MANY AS DUST AND SAND.

Commentary:

WHEN ONE IS CERTIFIED TO THE CHARACTERISTIC OF REALITY. That is, when one has been certified as having attained the fruition of Enlightenment, which has no characteristics,

THERE ARE NO PEOPLE OR DHARMAS. Both people and dharmas vanish, and one miraculously tallies with True Emptiness.

(待續 To be continued)

佛說阿彌陀經淺釋

A General Explanation of The Buddha Speaks of Amitabha Sutra

別名：佛說阿彌陀經

那麼說「佛」，怎麼叫佛呢？佛，就是一個大覺者，得大覺悟的人。大覺就是所有一切，他都覺悟了，就是絲毫的迷也沒有了，也就是「業盡情空是真佛」——他業障沒有了，他這種情感也空了，這就是佛。你業重情迷，盡著到情上，著到愛上，這就是眾生。業重情迷就是凡夫，凡夫就是眾生。

「佛」不是一種覺，他有三覺，所以又叫大覺。三覺是：一、本覺，根本他就是覺悟的；二、始覺，是才開始覺悟；三、究竟覺，就是到極點了，覺到極點了，就是究竟了。這是三覺，又可以說是——自覺、覺他、覺行圓滿。

一、自覺。我們凡夫是不覺，一天到晚以為自己是聰明，實際上自己是愚癡得不得了。以為自己這一回，好像是賭錢似的，「啊！可贏了！」誰不知，這是輸了。為什麼這樣顛倒呢？就因為「迷」。這個迷，明明知道是不對的事情，他也要去做，這就是迷。那麼這個迷，越迷越深，越深就越迷。

怎麼辦呢？你就要覺。佛也是眾生裏邊的一份子，也是眾生之一，但是他就因為不迷了，覺了，所以是佛，這叫自覺，自己覺悟了。自覺，自己覺悟了，這就和凡夫不同了。也就是什麼呢？就是聲聞、緣覺，也叫二乘人。二乘人是自了漢，自覺而不覺他，所以這叫聲聞乘。

The Special Title: *The Buddha Speaks of Amitabha*

Who is the Buddha? The Buddha is the Greatly Enlightened One. His great enlightenment is an awakening to all things, without a particle of confusion. A true Buddha has ended karma and transcended emotions. He is without karmic obstacles and devoid of emotional responses. On the other hand we find living beings, who are attached to emotions and worldly love. Common men with heavy karma and confused emotions are simply living beings. The Buddha's enlightenment may be said to be of three kinds:

- *Basic enlightenment, enlightenment at the root source*
- *Beginning enlightenment, the initial stages of enlightenment, and*
- *Ultimate enlightenment, complete enlightenment.*

You can also say that he is:

- *Self-enlightened, that he*
- *Enlightens others, and that he is*
- *Complete in enlightenment and practice.*

Self-enlightenment. Common men are unenlightened. They think themselves intelligent when they are actually quite dull. They gamble thinking that they will win – who would have guessed that they'd lose? Why are they so confused? It's because they do things which they clearly know are wrong. The more confused they are, the deeper they sink into confusion; the deeper they sink, the more confused they become.

Everyone should become enlightened. The Buddha is a part of all living beings and is one of them himself, but because he is enlightened instead of confused, he is said to be self-enlightened and not like common men. Sravakas, the disciples of the Small Vehicle, are “independents”; they are self-enlightened, but they do not enlighten others.

二、覺他。這就是菩薩了，菩薩不是為自己的，不像二乘人是自了漢，自己覺悟就可以了，不想教其他人覺悟，這叫自了漢。那麼菩薩發心就不同了，菩薩發心要利益一切眾生，而不需要眾生來利益自己，就是以自己覺悟的這個方法，去教化一切眾生，令一切眾生也都得到覺悟而不迷的這種道理。所以這就是行菩薩道了。

二乘人所修的，就是「苦、集、滅、道」和「十二因緣」。什麼是十二因緣？就是無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死。

這十二因緣從什麼地方來的？就是從無明那兒來的，無明也就是不明白。你要是沒有無明了，這十二因緣也都不發生作用了。因為你有了無明，然後一個挨著一個就來了，二乘人就修這個。菩薩就超出去一個階級了，他們修六度萬行。



Bodhisattvas enlighten others, unlike the Sravakas who think only of themselves. Bodhisattvas choose to benefit all beings and ask for nothing in return. Using their own methods of self-enlightenment, they convert all beings causing them to realize the doctrine of enlightenment and non-confusion. This is the practice of the Bodhisattva conduct.

Sravakas, “sound-hearers”, awaken to the Way upon hearing the sound of the Buddha’s voice. They cultivate the Four Holy Truths,

- *Suffering,*
- *Origination,*
- *Extinction, and*
- *The Way.*

They also cultivate the Twelve Causes and Conditions:

- *Ignorance, which conditions*
- *Action, action which conditions*
- *Consciousness, consciousness which conditions*
- *Name and form, name and form which conditions*
- *The six sense organs, the six sense organs which condition*
- *Contact, contact which conditions*
- *Feeling, feeling which conditions*
- *Craving, craving which conditions*
- *Grasping, grasping which conditions*
- *Becoming, becoming which conditions*
- *Birth, and birth which conditions*
- *Old age and death.*

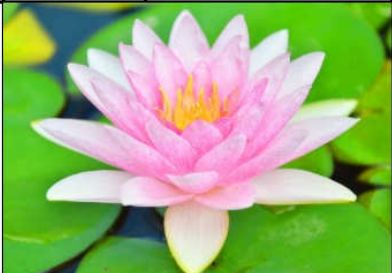
The twelve all arise from ignorance, and ignorance is merely a lack of understanding. Without ignorance, the Twelve Causes and Conditions cease to operate. But if you flounder in ignorance, you are caught in the remaining causes. Those of the Small Vehicle cultivate the Dharma, but Bodhisattvas transcend all successive stages, cultivating the Six Perfections and the Ten-thousand conducts.



(待續 To be continued)

2月份 金山寺法會時間表

February 2019 SCHEDULE OF ACTIVITIES


SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
02/05/2019 (正月初一) 點吉祥燈，吉祥偈，念消災吉祥咒，普佛 Lighting of Auspicious Lamps Chanting Auspicious Verse Disaster Eradicating Auspicious Spirit Mantra Recitation Universe Bowing 02/02/2019 - 02/09/2019 三千佛懺 Three Thousand Buddhas Repentance					廿七 1 1:00 PM 大悲懺 Great Compassion Repentance	廿八 2 9:00am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 AM 三千佛懺 Three Thousand Buddhas Repentance
廿九 3 9:00 AM 三千佛懺 Three Thousand Buddhas Repentance	三十 4 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	正月初一 5 7:45am 點吉祥燈、吉祥偈 Lighting of Auspicious Lamps Chanting Auspicious Verse 8:00am 念消災吉祥咒 Disaster Eradicating Auspicious Spirit Mantra Recitation 9:20am 普佛 Universal Bowing 1:10pm 三千佛懺 Three Thousand Buddhas Repentance	初二 6 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初三 7 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初四 8 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初五 9 9:00 AM 三千佛懺 Three Thousand Buddhas Repentance
初六 10 9:00am 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	初七 11 1:00 PM 大悲懺 Great Compassion Repentance	初八 12 1:00 PM 大悲懺 Great Compassion Repentance	初九 13 1:00 PM 大悲懺 Great Compassion Repentance	初十 14 1:00 PM 大悲懺 Great Compassion Repentance	十一 15 1:00 PM 大悲懺 Great Compassion Repentance	十二 16 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
十三 17 9:00am 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	十四 18 1:00 PM 大悲懺 Great Compassion Repentance	十五 19 1:00 PM 大悲懺 Great Compassion Repentance	十六 20 1:00 PM 大悲懺 Great Compassion Repentance	十七 21 1:00 PM 大悲懺 Great Compassion Repentance	十八 22 1:00 PM 大悲懺 Great Compassion Repentance	十九 23 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
二十 24 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 聽經 Dharma Lecture	廿一 25 1:00 PM 大悲懺 Great Compassion Repentance	廿二 26 1:00 PM 大悲懺 Great Compassion Repentance	廿三 27 1:00 PM 大悲懺 Great Compassion Repentance	廿四 28 1:00 PM 大悲懺 Great Compassion Repentance		

🌸 : 六齋日 (Six Vegetarian Days)

3 月份 金山寺法會時間表

March 2019 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U E S	W E D	T H U R S	F R I 五	S A T 六	
萬佛聖城 CTTB 03/24/19 (日 Sun) 預祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 請與金山寺聯絡交通安排 (電話: 415-421-6117) Please contact us if you would like to participate!						廿五 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 <u>9:00am</u> 2 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
廿七 <u>9:00am</u> 3 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	廿八 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿九 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	三十 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	二月初一 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 <u>9:00am</u> 9 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
初四 <u>9:00am</u> 10 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	初五 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	初九 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 <u>9:00am</u> 16 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
十一 <u>9:00am</u> 17 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	十二 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	十五 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	十六 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 <u>9:00am</u> 23 預祝觀音菩薩 聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday	
十八 24 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 Bodhisattva's Birthday	十九 <u>9:00am</u> 25 慶祝觀音菩薩 聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday	二十 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿二 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿三 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	廿四 <u>9:00am</u> 30 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
廿五 <u>8:30am - 3:30pm</u> 31 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture	忍辱是保全功德的功夫，古人常說：小不忍則亂大 謀。但是忍辱不是一味壓抑，壓抑會累積成病， 正確的忍辱是跳脫爭執的框框， 不比較，不計較，智慧化解，用度量包容。						

 : 六齋日 (Six Vegetarian Days)