天外有天

梵語禪那波羅蜜 此云靜慮細進參
山高水深無所畏 始知天外別有天

Verse on Keys to Chan Meditation
Composed by Venerable Master Hsuan Hua

Beyond this world is another world

Dhyana Paramita is a Sanskrit term,
Meaning still reflection and subtle investigation.
The mountains are lofty and the waters are deep;
yet there is nothing to fear.
One begins to know that beyond this world is another world.
A Multi-level study of the Shurangama Sutra

Instructional talk by Shih Heng Chr in Australia
on October, 2008

One day in 1968, the Venerable Master Hua ascended the seat to speak the dharma and lectured on the Sutra of the Foremost Shurangama at the Great Buddha’s Summit Concerning the Tathagata’s Secret Cause of Cultivation, His Certification to the Complete Meaning and All Bodhisattvas’ Myriad Practices. Since then, the Shurangama Sutra had become the focal point, and everything else became secondary to it.

As I, once a stranger to both Chinese language and Buddhism, became so deeply drawn. I listened attentively as the Venerable Master slowly read out a section of the sutra text and clearly explained its meaning. While treating his lecture seriously, Shr fu’s clever expediency conveyed his gentle compassion. In addition, his amazing humor and his keen sense of perception of the audience, all these special characteristics transcended the language barrier.

However, it was not until the English translation that followed as we listened again to Shr Fu’s voice that I was able to truly comprehend its meaning. It resonated with the latent wisdom and therefore allowed me to take a glimpse at its meanings and principles. I carefully wrote on my notebook the following words: The Great Buddha’s Summit, Tathagata’s Secret Cause, Cultivation and Certification to the Complete Meaning, All Bodhisattvas’ Myriad Practices, Foremost Shurangama.
In this way, the Venerable Master began to teach the Buddhadharma to us Westerners. Undaunted by hardship, he chose a profound Great Vehicle sutra as our initiation. His explanation was positive and powerful, and not a least bit of careless or lax. In addition to his simple explanation using vernacular language, he boldly assumed that we all could fully learn Chinese—a Buddhist sutra written in classical Chinese, that we could completely comprehend the profound meaning proclaimed by Shakyamuni Buddha in this unique sutra, and that we could diligently practice what was taught. For example, during that time, some people started to become a vegetarian, and ate one meal a day. I was also one of them. For Americans who grew up and are accustomed to Western diet, this is not at all easy. It was the Venerable Master’s and the Shurangama Sutra’s power that help us to grow and mature.

Not only did we feel motivated by the Venerable Master’s high expectations of us, we also begun to look forward among ourselves. When we studied the following sutra text:

**SUPPOSE THAT SOMEONE WERE TO INDICATE THE MIDDLE BY A MARKER. WHEN REGARDED FROM THE EAST, IT WOULD BE TO THE WEST. AND WHEN REGARDED FROM THE SOUTH, IT WOULD BE TO THE NORTH. THE MARKER IS UNCLEAR, AND THE MIND WOULD BE EQUALLY CHAOTIC.**

Among those without any Chinese background, I, a beginner, could already recognize simple characters like ‘人’ (‘person’), ‘中’ (‘middle’) etc. This inspired us to bring up many more questions to scholars and fellow cultivators who helped lead us on our daily studies. For example, did the English translation correspond with the Chinese text? To find out, we would then do word by word comparison and explanation. Other questions were raised such as how to use the Chinese-English dictionary, what were the terminologies for Buddhist studies? Eventually, we were able to decipher the meaning of the entire phrase.
The meaning of this sutra text is: Suppose someone uses a sign to illustrate a ‘middle’, if you view this ‘middle’ sign to the east of it, this ‘middle’ would become west. If you view this ‘middle’ sign to the south of it, this ‘middle’ would become north. Hence, the substance of this marker is unclear and un-fixed. By the same token, if you say the mind is in the middle, it is also vague and unclear.

From this passage of the sutra and the Venerable Master’s explanation, we learn a new word ‘表’; if it is used as a noun, it means ‘a sign’. If it is used as a verb, it means ‘to indicate’. At the same time, we also learn that what we have long posited that the word ‘心’ (‘heart’) known to inhabit our body does not really hold such a convenient place as we have been led to believe.

When the Venerable Master lectured on the following:

THE BUDDHA SAID: “GREAT KING, YOUR FACE IS IN WRINKLES, BUT THE ESSENTIAL NATURE OF YOUR SEEING HAS NOT YET WRINKLED. WHAT WRINKLES IS SUBJECT TO CHANGE. WHAT DOES NOT WRINKLE DOES NOT CHANGE. WHAT CHANGES WILL BECOME EXTINCT, BUT WHAT DOES NOT CHANGE IS FUNDAMENTALLY FREE OF PRODUCTION AND EXTINCTION. HOW CAN IT BE SUBJECT TO YOUR BIRTH AND DEATH?

Sharing the King Prasenajit’s realization, we have learned an important lesson – that our inherent nature is neither produced nor extinct. The English translation clearly conveys this meaning: The Buddha said: “Great King! Although your face is in wrinkles, yet the essential nature of your seeing will not wrinkle. What wrinkles is subject to change. What does not wrinkle does not change. What changes will become extinct. But what does not change is fundamentally free of production and extinction. Since it is so, how can the essential nature of your seeing be subject to birth and death like your body?
Moreover, when the Venerable Master was reading the sutra text, we would use our fingers to point to each character of the text proper to be synchronous with his reading. We were also very happy that we could recognize more simple Han characters like ‘言’ (‘said’), ‘大王’ (‘Great King’), ‘生死’ (‘birth and death’). Yes, I remembered one day when the Venerable Master read the following:

"IF SEEING WERE A THING, THEN YOU SHOULD ALSO BE ABLE TO SEE MY SEEING. IF YOU SAY YOU SEE MY SEEING, WHEN WE BOTH LOOK AT THE SAME THING, THEN WHEN I AM NOT SEEING, WHY DON’T YOU SEE MY NOT-SEEING? IF YOU DO SEE MY NOT-SEEING, IT IS CLEARLY NOT THE THING THAT I AM NOT SEEING. IF YOU DO NOT SEE MY NOT-SEEING THEN IT IS CLEARLY NOT A THING, AND HOW CAN YOU SAY IT IS NOT YOU?"

My finger glided over the characters on each line; and I recognized twelve characters with the word ‘见’. It could be used as a verb which means ‘to see’. When used as a noun it would mean ‘seeing’. Moreover, there were 5 characters for the word ‘吾’ in classical Chinese text meaning ‘I’ or ‘mine’. There were also two characters of ‘汝’ in classical Chinese text meaning ‘you’ or ‘yours’.

But, though there was an English translation at the time, I still did not understand the meaning of this section of the sutra text. Nevertheless, it inspired me to learn Chinese even more diligently.

The updated translation of this section of the sutra is as follow:

"If the seeing nature is a thing, then it will be viewed as objects. If this were the case then, would you also be able to see my seeing? Suppose you say that if we both look at the same thing, then you will see my seeing; conversely, if I am not seeing, then you should still be able to see my not-seeing. How is it that you do not see? Even if you do see my not-seeing, you cannot say that you could see the thing that I am not seeing! If you do not see the place and the form of my not seeing, then this..."
“seeing” is clearly not a thing. So, how can you say that it is not you?

Every day we focused on listening to the Venerable Master’s sutra lectures. Afterwards, we reviewed what we had learned while traveling on the road, while eating, and while resting on a pillow. In due course, three summer months on Shurangama lectures had flown by. We investigated on the principles and meaning, familiarized ourselves with the terminologies, and gained new skill of perception. At the same time we began to seek, to explore, and to practice what we had learned in meditation and what we had investigated in Chan. In the end, we also gradually become well versed on the Chinese Buddhism terminology one character at a time.

When summer came close to an end, and the Venerable Master was almost done lecturing the entire sutra, we then realized how rich and abounding this dharma gift of the Shurangama Sutra was. It clearly and precisely answered these questions: Who are we? Where do we come from? What should we do now? Why do we want to cultivate? Where is our true refuge? When did all these begin and when will it end?

The last chapter of the Shurangama Sutra was spoken by Shakyamuni Buddha without being asked for. It was because the Buddha knew at the time that no one understood how to request. These sections of the text are supreme guidance for Chan cultivation. In it, the Buddha described in detail the various states that we might encounter in the course of cultivation. And he provided us guidance of how to avoid falling into our own traps. At the end of this section, the Buddha said:

ANANDA, THESE FIVE SKANDHAS OF RECEPTION DEVELOP WITH FIVE KINDS OF FALSE THINKING. YOU ALSO WANTED TO KNOW THE DEPTH AND SCOPE OF EACH REALM. FORM AND EMPTINESS ARE THE BOUNDARIES OF FORM. CONTACT AND SEPARATION ARE THE BOUNDARIES OF FEELING. REMEMBERING AND FORGETTING ARE THE BOUNDARIES OF THINKING. DESTRUCTION AND PRODUCTION ARE THE

個物了。所以，你怎麼可以說這個「見」不是你的呢？

我們每日專注地聽上人講經，然後在「路上、食上、枕上」溫習所學，就這樣，三個月的暑期楞嚴經講習飛逝而過。我們鑽研義理，熟悉術語，獲得新的洞察力，同時開始著手試著將所學付諸實踐，打坐參禪及探索；但最後，遠不止於此，我們還一字一字地逐漸熟諳了中文佛教用語。

當夏天接近尾聲，上人也快講完整部經時，我們真正意識到《楞嚴經》是多麼豐厚的法施，它清楚而明確地回答了這些問題：我們是誰，我們怎麼來的，我們現在要做什麼，我們為什麼要修行，哪裏是我們真正的歸宿，還有這一切是什麼時候開始和何時結束。

《楞嚴經》的最後章節是釋迦牟尼佛不問自說的，因爲佛陀知道當時的聽眾無人懂得如何啓問。這部分是無上的禪修指南，其中佛陀詳盡地描述了我們修行路上可能會遇到的不同境界，並指導我們如何避免落入自我的陷阱。在這部分經文的結尾，佛陀說：

阿難！是五受陰，五妄想成。汝今欲知因界淺深，唯色與空，是色邊際；唯觸及離，是受邊際；唯記與忘，是想邊際；唯滅與生，
是行邊際; 潛入合湛, 歸識邊際。此五陰元, 重疊生起, 生因識有, 渐從色除。理則頓悟, 乘悟俱銷; 事非頓除, 因次第盡。

從上人講解《楞嚴經》到現在已經數十年了。在這次的中文新版中，我們小心謹慎地譯寫和編輯上人的譯解，希望能詳實地記錄上人所要敎導的楞嚴奧義，使讀者了解上人所一再強調的：要不斷地學習《楞嚴經》，依《楞嚴經》修行；以及上人勉勵大家要用心護持《楞嚴經》，宣揚《楞嚴經》，因爲它是佛陀極重要的教誨。

這些年來，弟子們謹記上人對《楞嚴經》的重視：背誦《楞嚴經》，翻譯《楞嚴經》，講解《楞嚴經》，行持《楞嚴經》，護持《楞嚴經》，宣揚流通《楞嚴經》；雖然不是每個人都能頓悟其理，但是，每個人都在逐漸熏修其詳義。

透過開講《楞嚴經》來讓我們步入佛教之門，上人不僅給了我們法施，也給了我們無畏施。他對弟子們能力的信心，比其他任何東西都更激勵我們盡自己最大的努力，勇往直前。

【編按】恒持法師，美籍比丘尼；持法師是最早跟隨上人出家的五位美籍弟子之一，親承上人教誨廿六年，迄今出家四十年。

BOUNDARIES OF FORMATIONS. DEEP PURITY ENTERING TO UNITE WITH DEEP PURITY BELONGS TO THE BOUNDARIES OF CONSCIOUSNESS. AT THEIR SOURCE, THESE FIVE SKANDHAS ARISE IN LAYERS. THEIR ARISING IS DUE TO CONSCIOUSNESS, WHILE THEIR CESSION BEGINS WITH THE ELIMINATION OF FORM. YOU MAY HAVE A SUDDEN AWAKENING TO THE PRINCIPLE, AT WHICH POINT THEY ALL SIMULTANEOUSLY VANISH. BUT IN TERMS OF THE SPECIFICS, THEY ARE ELIMINATED NOT ALL AT ONCE, BUT IN SEQUENCE.

It has been several decades since the Venerable Master lectured on the Shurangama Sutra. In this new Chinese edition, we are very careful and cautious to transcribe and edit the Venerable Master’s lectures. It is our hope that we can document the Venerable Master’s profound teaching of the Shurangama principles so the readers can understand what the Venerable Master had repeatedly emphasized: We must keep on studying the Shurangama Sutra without cease; we must rely on the Shurangama Sutra to cultivate. Moreover, the Venerable Master had also exhorted us to mindfully protect and uphold the Shurangama Sutra, and to propagate the Shurangama Sutra because it is an extremely important teaching of the Buddha.

Over the years, the disciples keep in mind the importance of the Shurangama Sutra so valued by the Venerable Master: by reciting and reading the Shurangama Sutra, translating the Shurangama Sutra, lecturing on the Shurangama Sutra, practicing and upholding the Shurangama Sutra, protecting and maintaining the Shurangama Sutra, and propagating the Shurangama Sutra. Although not every one can immediately understand its principles, yet, each one of us are all gradually cultivating and studying its meaning in detail.

Through his lecturing on the Shurangama Sutra that showed us the door of Buddhism, the Venerable Master not only had given us the dharma offering, but also the offering of fearlessness. His confidence in his disciples’ ability had inspired us all to do our very best above all other things and continue to march forward courageously.

Editor’s Note: Dharma Master Heng Chr is an American Bhikshuni. She is one of the five earliest left-home disciples under the Venerable Master and had personally studied under him for twenty six years. She has since left the home-life for forty years.
CHAPTER III

DOUBTS AND QUESTIONS

One day, Magistrate Wei arranged a great vegetarian feast on behalf of the Master.

The word “doubts” that headed the title of this third chapter is ascribed to Magistrate Wei’s confusion arising from Patriarch Bodhidharma’s remark to the Emperor Wu of Liang incurring his void of merit. Thus, the Magistrate raises his question to the Sixth Patriarch.

The Magistrate arranges a great vegetarian feast for the Great Master, the Sixth Patriarch. All the Bhikshus, laymen, Taoists, scholars, officials, and commoners are invited. Since Magistrate Wei is a devoted learner of the Buddhadharma, he encourages everyone to observe a vegetarian diet, even politicians who like to eat meat.

“Great” means that masses of people are in attendance. The Thousand Monk Vegetarian Feast that takes place in China, encompasses a thousand Bhikshus being invited to a vegetarian meal. Among a thousand monks, there is certainly one Arhat. Thus making offerings to a thousand Bhikshus is same as making offerings to an Arhat. Which one is the Arhat? No one knows. If you know one, you will have made offerings only to the Arhat himself and not to the thousand Bhikshus. In this great feast being held, a number of Bhikshus are not literally limited to a thousand, but rather, I believe, near to ten thousand.

The banquet is held on behalf of the Sixth Patriarch. As a left home himself, the Master will not be
able to invite people to lunch. It is laity’s obligation to make offerings to the monastic, not the other way around. Recently, I said to a visitor from Hong Kong, “Remember, lay people should make offerings to the Triple Jewel, protect and support the Triple Jewel. Laypeople should resolve to make offerings to the Bodhimanda. It should not be the other way around.” She replied, “I have never in my life heard a Good Knowing Advisor speak such honest words to me! This certainly is a wake-up call for me. When I return home, I will rectify my former self.”

Magistrate Wei is the Sixth Patriarch’s disciple. He wishes to cause everyone to recognize and believe in his master, so he invites them to a vegetarian banquet. There is a saying --

*To lead them to the Buddha’s wisdom,  
First feed them delectable food!*

It is in our nature to satisfy our appetites with food in particular. Everybody enjoys good food. Once their palates are sated with delicious food, people will be in a happy mood to listen to the Sutra. Still, at many times, they help themselves for another helping and not for the Dharma. They have had partaken too many a meal until the Dharma is heard. They then realize, “the Dharma’s flavor is more satisfying than the food’s.” And thence they stay.

Magistrate Wei understands human nature. He arranges this feast on behalf of his Master. He does not seek for himself, saying, “Look at me, making great offerings to the Triple Jewel!” He has no desire to boast. His method is similar to today’s fund-raising campaigns, for example, through organized dinners serving at $500 per plate, endorsing a plan saying, “We are going to build Nan Hua Temple. You should donate for the sake of renovating the temple.” Since the banquet is held for the purpose of building a temple, Magistrate Wei brings up the question concerning the Emperor Wu of Liang’s merit accrued from building temples and giving sanction to the Sangha.

(To be continued ..)
For the work of translating scriptures, we are volunteering our services to Buddhism. We are devoting our lives to working for Buddhism.

Good and Wise Advisors! As people living in this world, we realize that the world is quite massive, whereas people, in comparison, are minute. When I was in China, I saw only Chinese people and knew nothing of people in other countries. Now I have seen not only other countries, but also their inhabitants as well. The immensity of the world so profound in all things under heaven is worthy to be emulated.

While living in China, I believe that Buddhism should spread to the rest of the world. Why? Because the doctrines of Buddhism are so perfect and complete. Yet there are a number of those who still do not believe in the Buddha. How so? It is because we as Buddhist disciples have not translated the Buddha's teachings into the different languages spoken by the nations for Buddhism to be known universally throughout the world.

For this reason, I vow to exert all my efforts in propagating the principles in Buddhism and in paving way at translating Buddhist scriptures into all languages. Even though I do not know any other foreign languages, it is my wish to have this mission fulfilled. Fellow Buddhists who possess skills in foreign languages should be more than willing to expend all their efforts to accomplish this task.
So, when I left China for the United States, my primary task was to give lecture on the Sutras and speak the Dharma. I have given lectures on the Vajra Sutra, the Heart Sutra, the Sixth Patriarch's Sutra, the Shurangama Sutra, the Lotus Sutra, the Avatamsaka Sutra, including shorter Sutras such as the Sutra of the Eight Awakenings of a Great Person, the Sutra of the Buddha's Final Teaching, the Sutra in Forty-two Sections, and others as well. The lectures on the Sutras I expounded every day are translated to English. And we have many more English rendering of the Chinese Buddhist scriptures in print as have any other denominations. And we have hitherto published more than a hundred volumes.

Once, emperors and high officials had taken the initiative of this type of work. But the emperors and government officials later become infatuated with wealth. They are drawn to amassing fortunes or indulging in pleasure and amusement, thus neglecting that which is truly meaningful to humanity.

Translating the Buddhist scriptures can be cumbersome and overwhelming. Both human and financial resources, and other relevant conditions are necessary to bring this task to fruition. Unfortunately, we do not have sufficient amount of human resources and financial support. Also, other conditions do not seem promising as well. Undeterred, we still continue to attend our task. As long as we are here, we strive to accomplish this mission one at a time, unceasing in our effort until the task is fulfilled.

Emperors and high officials are not aware of the importance of this task we are doing. Nor are my own disciples. No one really understands. Why is this? Because we do not wish to disclose this matter to anyone. Why not? The moment we mention the task at hand, people would simply heave a deep sigh at the futility of such undertaking. They feel daunted by the notion of an unprecedented enterprise. Hence, it is something
人人所不敢做的。沒有任何人說
是不懂得英文，不懂得任何外國
語文，就想要把中文經典翻譯成
外國的語文。這個工作，沒有人
敢擔負起來。所需的人力、財力，
都不是一件簡單的事情，也沒有
人能瞭解這件事情，能明白這件
事情。我們就是在那兒埋頭苦
幹，在萬佛城默默耕耘，默默工
作，不向外宣傳。方才沒說嘛?
就是我的皈依弟子，甚至於跟著
我出家的弟子，也沒有人真正瞭
解這任務的重要性，可是我們就
是要往前去做。

Why am I telling everyone about
this now? Because it is time to bring up
this issue wherever I go. Recently in the
city of Burlingame, a twenty-five-
minute drive south of San Francisco, we
found a property that I liked very much.
It had 30,000 square feet of space. There
were 76 parking spaces, and an adjoin-
ing lot of over 60,000 square feet. The
property was previously paid at a con-
siderable amount of money, but later
placed on the market after the owner had
learned of slight structural damages
caused by an earthquake. The prop-
erty’s down payment was initially of-
tered at $850,000, but the owner de-
cided not to accept a down payment, but
to have it mortgaged instead. So we
purchased it from him. I envisioned that
our acquiring this property could help
accomplish our task earlier than ex-
pected in translating the Buddhist
canon.

(To be continued ..)
Venerable Master, Dharma Masters, Laity: Amitofo! How are you doing?

My name is Heng Shun. The character ‘Heng’ means eternal; ‘Shun’, infusing. It has been a long time since I last saw everybody. I wish all of you well. Some of you may not know me because I have not been here for nine years. I am happy to see all the kind and familiar faces; I am even happier to see new faces.

Everybody knows that Gold Wheel Monastery is an old bodhimanda of DRBA (Dharma Realm Buddhist Association). Though antiquated in appearance, the way place exudes the essence of Proper Dharma. You have just listened to Dharma Master Tai’s interesting Dharma talk. For seventeen years Dharma Master Tai has been in our way place in Malaysia. It was formerly known as Tze Yun Tong, meaning “Purple Cloud Cave,” where three to four hundred people had attended every Sunday in the Dharma Assemblies. Now, our way place is called “Gwan Yin Sagely Monastery”. The temple is noticeably old and dilapidated, such as that of a refugee camp. Do you know how does a refugee camp look like? It looks like a dilapidated metal box dwelling. When the wind blows, it would sway to the current. When the rain falls, you would be holding either a bucket or a broom. The practice of humility has always been our tradition. And our way place, in a modest condition and with the least amenities, attests to the lesson taken from Buddhism on “birth, old age, sickness, death”, and ‘impermanence’. In other words, that which “comes into being” proceeds to “dwelling” and is subject to “deteriorate”, and eventually “going into emptiness”.

This recalls one of our Venerable Master’s minor incident which took place in San Francisco where there was an office building we now referred as “HQ”. That office building, a former financial institution, had a centralized air condi-
The lectures our Venerable Master had so given are, in reality, teaching us. Though our wayplace does not provide exceptional material comfort or amenities, we learn that an environment of ease and comfort is not conducive for cultivating the Way. Our Venerable Master once said, young sprouts require conditioning though some pressure. There is a long-time disciple of our Venerable Master seated in this assembly, and she is very familiar with the traditions of our Venerable Master. The seasoned disciples should always adhere to Venerable Master’s teachings and set a perfect example for the new disciples. With the passage of time, if we are not blessed with the power of the Buddha-dharma, we will retreat. If we lack a set of principles by which we should abide, we will be led astray like headless flies or a fence rider, succumbing only to the direction of the wind. We are indeed very blessed to encounter a true Good-and-Wise Advisor on whose dharma we can rely for cultivating the Way. This is known as ‘Rely on the Dharma, not the person.’ Therefore, we should cherish and treasure our blessings, and pray that we can achieve Buddhahood soon.
### 2010年11月法會時間表  Schedule of Events – November of 2010

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<th>Sun</th>
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| 夏令時間結束  
Return to Standard Time at 2:00 am | 药师佛圣誕  
Medicine Master Buddha’s Birthday (Actual Day) | 初五  
Venerable First Patriarch Bodhidharma’s Birthday |      |      |      |      |
|      |      |      |      |      |      |      |
| 14   | 15   | 16   | 17   | 18   | 19   |      |
| 擇嚴咒法會  
Recitation of Shurangama Mantra 8:00 am - 3:00 pm | 初十  
宣公上人涅槃每月紀念日 Memorial of Venerable Master Hua |      |      |      |      |      |
|      | 20   | 21   | 22   | 23   | 24   | 25   |
|      | 十月十五  
Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:00 pm | 梁皇寶讖  
The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm | 梁皇寶讖  
The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm | 梁皇寶讖  
The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm | 梁皇寶讖  
The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm |      |
|      | 26   | 27   | 28   | 29   | 30   |      |
|      |      | 梁皇寶讖  
The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm | 梁皇寶讖  
The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm |      |      |      |
|      |      |      |      |      | 禮拜大悲懺  
Great Compassion Repentance 12:30 pm |      |

### 夜輪寺將於2010年11月20日浄淨，11月21至11月28日上午8:30 am 至下午5:00 pm 啓建梁皇寶讖慈悲道場，歡迎佛友信眾踊躍參加。  
November 21st – 28th, 2010 (8:30 am - 5:00 pm) Gold Wheel Monastery will be holding the **Jeweled Repentance of Emperor Lyang**. All faithful ones are welcome to participate.
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<tr>
<td>◎ 禱禮大悲懺 Great Compassion Repentance 12:30 pm</td>
<td>1◎</td>
<td>2◎</td>
<td>3◎</td>
<td>4◎</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm</td>
<td>6◎ 十一月初一</td>
<td>7◎</td>
<td>8◎</td>
<td>9◎</td>
<td>10◎</td>
<td>11◎</td>
</tr>
<tr>
<td>12 念佛法會 Amitabha Buddha Recitation 8:00 am — 10:00 am 放生法會 Liberating Life Ceremony 1:00 — 3:00 pm</td>
<td>13◎</td>
<td>14◎</td>
<td>15◎ 初十 室公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua</td>
<td>16◎</td>
<td>17◎</td>
<td>18◎</td>
</tr>
<tr>
<td>19 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha’s Birthday 8:00 am — 3:00 pm</td>
<td>20◎ 十一月十五</td>
<td>21◎</td>
<td>22◎ 十七 阿彌陀佛聖誕 Amitabha Buddha’s Birthday (Actual Day)</td>
<td>23◎</td>
<td>24◎</td>
<td>25◎</td>
</tr>
<tr>
<td>26 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm</td>
<td>27◎</td>
<td>28◎</td>
<td>29◎</td>
<td>30◎</td>
<td>31◎</td>
<td></td>
</tr>
</tbody>
</table>

～常修有無恩無恩，為德無時想有時～