



矽谷梵音

Pure Sound From Silicon Valley

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寒梅耐冷香芳遠
爆竹逢火響連天

The aroma of cold sweet-smelling plum flower permeate the air.
The cracking sound of firecrackers are ubiquitous.

—— 宣公上人 語錄 / By the Venerable Master Hua



不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

無情歲月增中減 有味佛法苦後甜

Unfeeling Time and Flavorful Buddhadharma

上宣下化老和尚新年開示 The Venerable Master's New Year's Talk

節錄自心經非臺頌解 excerpted from the Heart Sutra with verses without a stand

我

想起來中國有一句話，「無情歲月增中減」。言其這個年歲沒有情，你想把今年留住，留不住！你想把這個月留住，也留不住！你想把這一天留住，也留不住！你想把這個時辰留住，也留不住！它不講人情的。「增中減」：言其這個年歲，雖然說是多過了一天，也正是減少了一天；我們今天過去一天也正是減少了我們一天。（弟子：那個「增中減」，我還不明白是怎樣的。）這個「增」，譬如你今年二十五歲。過了今年，

明年你二十六歲了。這雖然說是增加，在你的生命裏好像是增加一歲，但是也就是減少一歲，因為一年過去，你就少了一歲。譬如你應該活八十歲，你現在已經二十六歲，還剩多少？五十四歲。五十四歲，你這邊增加一年，你那邊就減少了一年。

「無情歲月增中減」：歲月是無情的，一點人情都不講的。它雖然說是在增，可是也就是減。經文說不增不減，怎麼這又講有增有減了呢？這有增有減也就是不

增不減。歲月是無情的，你說：「你不要走了，你今天站住、停下，陪著我時間多一點。」不可以的！無論如何你也留不住今天！你想叫它不走，除非你把太陽支住，叫太陽不動彈。現在科學雖然進步，還沒有這個辦法，還沒有能叫太陽不動彈的方法，所以它是無情的。

「增中減」：雖然我們今年六十歲，明年就六十一歲了。在壽命上，好像是增加了一歲，可是你要是往死的那年那頭計算，譬如我一百歲應該死，現在活了六十一

了，還有三十九年，我的日子就剩三十九年了，也就是減少了。所以這邊增，那邊就是減了，這是增中減。其實在這裡邊，減中也就是增，你要真明白這個道理，根本就沒有增沒有減。所以我教你們中文的時候，說是「你要沒有一個老的心，永遠都是年輕的，永遠都是年輕的。」

那怎麼辦呢？「有味佛法苦後甜」，佛法是最有滋味的。你來學佛法，學一點，明白一點。我昨天不是講這個開悟？有小悟，有中悟，有大悟。小悟，多少為之小呢？像鄰虛塵那麼多，在你八識田裏頭已經開悟了，你自己還不知道。中悟，你覺得：「啊！我明白多一點道理了。原來這不增不減是這樣子啊！原來這不生不滅、不垢不淨有這麼多的意思啊！」這明白一些佛法的道理，這就是中悟。大悟，就是你把這個生死也了了，怎麼樣來的也知道了，

怎麼樣去的也知道了；怎麼叫增，怎麼叫減，怎麼叫不增不減，全都知道了。不生不滅這個道理完全都了解了，這是開大悟了。「有味佛法苦後甜」：你一定要先耐一點苦，不是學三天半連五天都不夠，就說：「哦！我學佛法學夠了。」不是的。你一定要把你的忍耐性放下去，「無論怎麼樣困苦艱難，我都要學！」昨天我沒對你們講，為什麼我天天教你們中文的時候，我一定要教你們中文？到講經的時候我就講經？我除非有特別情形，沒有特別情形，我絕對不會懶惰的，為什麼呢？也就是要你認真去修行，才能得到其中的這個滋味。所以「苦後甜」，你必須要先苦，然後才能甜！我們大家學佛法不要怕苦，不要怕…，越苦越好，大家要打起精神來，立定志向，向前勇猛精進。不要怕苦，不要怕難，那才能學佛法呢！

There is a Chinese saying: "Time has no feelings. As it increases, it actually decreases."

The years and months have no feelings. They show no mercy at all. Although they are said to increase, they are also diminishing. What does this mean? If it is said that there is neither increase nor decrease, how can we talk about time increasing and decreasing? Well, what increases and decreases actually neither increases nor decreases.

"Time has no feelings." You want to tell it to stop. You say, "Time, just stop here today, so we can stay here longer." However, it is impossible to bring time to a standstill, unless you can stop the sun from moving across the sky. Now, although science has made progress, it still has found no method for making the sun stand still. Therefore, time is unfeeling.

"As it increases, it actually decreases." This year you are sixty years old, and next year sixty-one. Although it may seem that your lifespan has increased by one year, if you calculate toward the year of your death.... For instance, if I were to die at the age of 100 and had now lived to be sixty-one, I would only have thirty-nine years left to live. Therefore, as my age increases, the years that remain decrease.

That's why, "As it increases, it actually decreases." Likewise, "as it decreases, it actually increases." If you really understand this principle, then you know that there is basically neither increase nor decrease. That's why I said, "If you are not old at heart, you can be eternally young." Therefore, "as it increases, it actually decreases."

What should we do?

The Buddhadharma is flavorful. After the bitter comes the sweet."

The Buddhadharma is really most flavorful. When you study the Buddhadharma, you study a little bit, and then understand a little bit. Recently I said, "As to enlightenment, there are small enlightenments, middle-sized enlightenments, and great enlightenments." How big is a small enlightenment? It might be as small as a speck of dust bordering on nothingness. You might already

have had a small enlightenment in your eighth consciousness without even realizing it.

When you have a middle-sized enlightenment, you think, "Ah, I understand a little more of the doctrine. That is what 'neither increasing nor decreasing' is all about. There are so many meanings to the phrase, 'not produced, not destroyed, not defiled, not pure.'" You understand the doctrines: that is a middle-sized enlightenment.

Great enlightenment ends birth and death. You know how you come and how you go. You fully understand what is meant by increase, decrease, and not increasing and not decreasing, not produced and not destroyed. That's great enlightenment. "The Buddhadharma is flavorful. After the bitter comes the sweet."

First, you must endure a bit of suffering. You should not just study for three and a half or five days and then say, "I have studied

enough Buddhadharma." You must have the patience to persevere: "No matter how difficult it is, I want to learn." That is why we stick faithfully to our schedule of language and Sutra study. Unless there are special circumstances, I absolutely won't be lazy about teaching you. Why not? Because you need to seriously and diligently cultivate, and then you can get to the flavor: "After the bitter comes the sweet." You must first take the bitter, and afterwards you can taste the sweetness. So in studying the Buddhadharma, no one should be afraid of suffering. Don't fear hardship. The more suffering, the better. You should rouse your spirits, set your goals, and advance with courage and vigor. Don't be afraid of suffering or difficulties. Then you can study the Buddhadharma.

你想要消災

第一、要不生氣 第二、要不發脾氣 第三、要不欺壓旁人

If you wish disasters to be dispelled,

You must first refrain from getting afflicted;

Second, you must not get angry;

And third, you must not oppress others.

—宣公上人 法語 By the Venerable Master Hua

灌溉自己的菩提心

Nourishing Your Bodhi Resolve

恒才法師講於台北法界印經會

A Talk given by Dharma Master Heng Tsai on the Dharma Realm of Taipei.

English Translation by Michael Lu

諸

佛菩薩、上人、各位法師、各位居士：

阿彌陀佛！今天看到你們回來，我很高興，因為初二是回娘家的日子，對不對？歡迎你們回娘家，法界是我們的娘家。

你們可以布施一些時間，到法界來共修，是很不容易的，這是你們的福報。有的人今天就約到外面去吃飯，但是你們很聰明、有智慧，回來參加梁皇寶懺。

上人說：“你皈依我，但是沒有誠心，還不能算是我的弟子；如果說你們沒有皈依而有誠心來道場共修，也算是我的弟子。”所以，你們很聰明、有智慧。

宣化上人說：“我們過年要發願。”對不對？

要利用這個時間來發願，發願的功德很大。我們晚上聽經聽到《華嚴經·十地品》中的歡喜地菩薩，他很喜歡布施又發願，我們聽了很高興。

所以，我以這部分跟大家討論。在上人講解的《華嚴經淺釋》第十三冊，歡喜地的部分在第五十八頁，你們有興趣的話，可以從那裏開始看。每一地都很好看，讀起來都是令人法喜充滿，現在和你們分享一下。

這位是金剛藏菩薩，也是一位解脫菩薩。他說：“菩薩發大願的時候，要有

「利益心」。

利益就是利益眾生。我們沒有發願以前，想利益眾生，卻總是發不出菩提心；發了願以後就會得到十種信心。

所以我們要利用過年這段時間，還沒有發願的，可以想想發願做什麼事情？譬如說：你要度家裏的人，你要用什麼方法來度他？

這裏面有很多可以分享，我先講利益眾生。沒有發願以前，想利益眾生，總是發不出心來，想做也做不到，因為沒有這個力量。發了這些大願以後，無形中就增加了幫助眾生的力量。大家有沒有聽懂？有的話，你

們回去可以試試看。

「要有柔軟心」。

因為有願的力量，就可以把過去剛強的脾氣調柔。如果你自己是剛強的眾生，自己要先調柔，對眾生才能忍耐。如果你對眾生和氣了，你教化眾生，自然能身心調伏而不生煩惱。為什麼？

因為你是用柔軟的心對待眾生。譬如說，你想感化周圍的朋友或是家裏的人，你用柔軟的心，你先把自己剛強的脾氣改柔軟一點，他們就會跟你一起來學佛。譬如說，家裏的太太或先生不聽你的話，你就用柔軟的心跟他溝通。柔軟的心不是撒嬌，就是比較柔軟、比較善巧，不是口氣很壞地說：

“我叫你去做什麼，你要聽我的！”不要這樣。

再來就是「隨順心」

隨順心就是隨順眾生。沒有發菩提心、不行菩薩道的人，都喜歡命令人，要別人聽他指揮，有沒有？（眾答：有！）

很多人都會說：“我要你做什麼什麼，你要聽我的！”別人不聽指揮，你就不高興。等你發了這個大願之後，就知道必須要隨順眾生，然後才能使眾生隨順你，這個很重要！等到你能隨順眾生了，你也就變成沒有執著、沒有成見了，也就是把我相去掉。

譬如，你當大老板，要叫下面的人做什麼事，就要用比較和氣的口吻跟他講：

“這個事情你先做看看，做不好，我們再來聊！”這樣子，員工就會比較順著你。

「要有寂靜心」。

寂靜心就是要把心平靜下來，心一平下來，氣就會穩，就不會有煩惱。有煩惱就是我們自己太急躁的關係，才會有煩惱。

寂靜還有一個意思，就是不管你在喧鬧的地方或是安靜的地方都能修行用功，不受外境的影響。

譬如說，你在家裏要做功課的時候，家人剛好在看

電視，或是小孩子在吵鬧，你能把心靜下來，要用功就可以的，要念佛也可以念佛，就是不受外界的影響，心就能定下來。

「要有調伏心」

在這個娑婆世界，一切眾生都是難調難伏的。在這種環境中，不要說調伏眾生，就連你自己的心都很難調伏的。

昨天法師也說，我們的心就像猴子一樣跳來跳去。你發願之後，自然就會調伏自己的身心，就能開智慧，也能善巧地調伏眾生。

「要有寂滅心」。

諸法從本來，常自寂滅相，我們本來都是一樣的，你自己不要生氣，不要有煩惱。如果你的心不寂滅，不知道，諸法本來就是沒有生滅，那你就不能看到外物的寂滅相，就沒有辦法調伏那顆心。

菩薩發了大願之後，了知諸法寂滅之道，所以我們應該要發願，要多看上人的

開示。

「要有謙下心」

就是謙虛。沒有發大願以前，常常會犯貢高我慢的毛病，生出很多無謂的煩惱。

譬如你大學畢業、當大老板、很會做事情，就容易產生貢高我慢的心。或者是說，“我今天煮這麼好吃的菜給你們吃，我煮的菜很好吃！”“我今天當維那做得很好，讓你們聽了很高興！”不要這樣，我們不要有這種貢高我慢的心。

如果你發願，就不會有這種想法，就會有比較謙下的心。如果有人誇你，“某某人，你做了什麼事情……”，你就說：“沒有啦，這是因緣成就，不是我厲害！”

又譬如說，有人稱贊你煮的飯很好吃，你就要說：

“不是我會煮，是今天的食材好。”

「要有潤澤心」

潤澤心就是有大願的力量，就感到如甘露潤澤般的舒

適，沒有枯燥之感。意思就是，你發了大願以後，就會感到有如甘露在潤澤我們的身心，內心不會枯燥煩惱。因為你沒有發願，就會常常有妄想，常常會發脾氣，常常會煩惱。

還有就是「不動心」

“念動百事有，念止萬事無”，心念動的話，很多不如意的事情都會發生；你的念頭轉好的話，什麼事情都是好的。

所以不要生種種的雜念妄想。心念清淨，智慧就會油然而生，進而幫助萬行。如果你心念清淨的話，什麼事情都可以解決的。

「不濁心」

就是不要有汙濁的心。你發了大願的話，心念自然就會清淨，哪還會有濁心、有染汙心呢？

你如果有以上這些願力和信心，就成了一位清淨有德行的人。這種信心的功用，就是能使人入佛本來修行的行門。

有以上十種行門，就可以成就菩薩十種波羅蜜。所以我們大家要相信上人講的法，《華嚴經》非常好的，你們要去看。這次回到法界，我很專心地聽、專心地誦《華嚴經》，就感覺到特別的歡喜，覺得實在是太好了，這對於我們初發心的人可以用得上。

所以我希望大家好好地用功、多看上人的法，相信佛法、相信上人就是我們的指引燈。如果沒有上人的法，我們可能就不知道怎麼修行。

大家有這個因緣，能夠來到正法道場共修，都是有善根的。你們要廣結善緣，像拜《梁皇寶懺》的時候，如果今天來參加的有一百個人，你就跟一百個人結緣了。你們相信佛法，覺得好的時候，就要鼓勵大家回來，好不好？

明天、後天，這幾天繼續努力，有始有終，不要間斷！阿彌陀佛

All Buddhas and Bodhisattvas, the Venerable Master, all Dharma Masters and all laypeople:

Amitabha! I'm very glad to see all of you return here today. According to Chinese tradition, the second day of the lunar month is the day of returning to the mother-in-law's home, right? Welcome back to our mother-in-law's home: the Dharma Realm of Taipei.

It is not easy at all for you to spare some time to come and collectively cultivate at the Dharma Realm of Taipei. This is your blessings. Some people have lunch appointments elsewhere today, but all of you, being very intelligent and wise, have returned to participate in the Jewelled Repentance of Emperor Liang.

The Venerable Master said, "If you take refuge with me but do not have sincerity, you are not my disciple. If you do not take refuge with me but have sincerity and come to the monastery to cultivate, I recognize you as my disciple." Therefore, you are all very intelligent and wise.

The Venerable Master also said, "We must make vows during the New Year." Isn't that right?

We must make use of this time to make vows because the merit and virtue from making

vows is very great. During the evening lecture on the Ten Grounds Chapter of the Avatamsaka Sutra, we have heard about the Bodhisattva on the Ground of Happiness, who rejoices in giving and making vows. Hearing this, we are also filled with joy.

Thus, I would like to discuss this section with everyone. In the thirteenth volume of the Venerable Master's commentary on the Avatamsaka Sutra, the section on the Ground of Happiness begins on page 58. If you have interest, you can begin reading from there. Every ground is enjoyable to read, allowing one to be filled with Dharma joy. I will now like to share this part with everyone.

This is Bodhisattva Vajra Treasury, who is also a Bodhisattva of liberation. He says, "When the Bodhisattva makes great vows, he must have a mind of benefitting." Benefitting refers to benefitting living beings. Before we make vows, we want to benefit living beings but cannot make the Bodhi Resolve. After making vows, we will obtain ten types of faith.

Therefore, those who have not made vows must make use of the New Year and reflect on what vows you can make and what you can do? For example, if you want to take across people in your family, what methods must you use?

There is much to be shared in this regard, and I will begin with benefitting living beings. Before making vows, we want to benefit living beings but cannot make the resolve. We have the will but cannot make it happen, because we do not have the power. After making these great vows, our power to help living beings will increase without our knowledge. Does everyone understand?

If you do, then you can go back and try it out.

"One must have a compliant mind."

Because you have the power of vows, you can soften your previously stubborn temper. If you are stubborn and headstrong yourself, then you must first become compliant before you can be patient with living beings. If you can be harmonious with living beings, then when you teach and transform them, you will naturally be subdued in body and mind and will not give rise to afflictions. Why?

It is because you use a compliant mind to treat living beings. For example, if you want to influence your friends or family and you become compliant by transforming your stubborn temper, they will follow you in learning Buddhism. For example, if your spouse does not listen to you, you use a mind of

compliance to communicate with him or her. Compliance is not pettiness or childishness, but rather being more gentle and skillful. You do not speak to your spouse in a harsh manner: “I tell you to do this and you don’t listen!” Don’t do that.

Next up is **“an accordant mind.”**

An accordant mind is according with living beings. Those who have not resolved on Bodhi or practiced the Bodhisattva Way like to order others around and do not like to listen to orders themselves, right? (Audience: Yes!)

Many people will say, “I’m telling you to do this and this. Listen to me!” If others do not listen, you will become upset. After making great vows, you understand that you must first accord with living beings before allowing them to accord with you. This is very important! Once you accord with living beings, you will no longer have so many attachments or predetermined opinions, and you can get rid of your mark of self.

For example, if you are an employer and need to assign tasks to the people below, you should use a more gentle tone: “Try this new task out. If you can’t do it well, then let’s talk again.” In this way, your employees will accord with

you.

“One must have a tranquil mind.”

Having a tranquil mind is calming the mind down, which will relax the breath and allow no afflictions to arise. We have afflictions because we are too anxious and uptight.

Tranquility has another connotation, which is that you can apply effort in cultivation without being influenced by your surroundings regardless of whether you are in a rowdy or quiet place.

For example, when you are doing your daily cultivation at home, if you can calm your mind while your family is watching television or your children are making a fuss, then you can apply effort. You will be able to be mindful of the Buddha’s name. If you are not influenced by your surroundings, your mind will calm down.

“One must have a subdued mind.”

In this Saha World, all living beings are difficult to be subdued. In this environment, not only is it difficult to subdue other beings, it is even difficult to subdue your own mind.

Yesterday a Dharma Master said that our minds jump around like monkeys. After making vows, you will naturally be able to subdue your body and

mind. Your wisdom will unfold, and you will be able to skillfully subdue other beings.

“One must have a still and extinct mind.”

All Dharmas come from the origin, and they all have the mark of stillness and extinction. All of us are originally the same, so you should not get angry or become afflicted. If your mind is not still and extinct and does not know that all Dharmas are originally neither produced nor destroyed, then you will not see the mark of stillness and extinction in everything and cannot subdue your mind.

After the Bodhisattva makes great vows, he understands the way of stillness and extinction of all Dharmas. Therefore, we should all make vows and read the Venerable Master’s commentaries often.

“One must have a humble mind.”

This refers to humility. Before making great vows, we have the habit of often becoming arrogant or prideful, giving rise to many unnecessary afflictions.

For example, if you graduate from university and become a very capable employer, it is easy to become haughty and arrogant. Or you might say, “I have made so many delicious dishes for you today. I make the

best dishes!” Or “I was a very good wei-nuo today, bringing joy to those of you who heard me!” Do not be like this. We should not have a mind of pride and arrogance.

If you make vows, you will not have thoughts like these, but will rather become more humble. If someone compliments you, “So-and-so, you did a good job on this,” you will reply, “Not at all! This was because of the right causes and conditions, not anything I did.”

Another example is if someone praises your delicious cooking, you should say, “It was not my cooking, but the ingredients used today.”

“One must have a nourishing mind.”

A nourishing mind is to experience, due to the power of great vows, the comfort of the nourishment of sweet dew instead of dryness. In other words, after making great vows, you will feel as if sweet dew is nourishing your body and mind, so your mind will no longer have dry, scorching afflictions. It is because you have not made vows that you constantly have false thoughts, get angry, and become afflicted.

Next is **“an unmoving mind.”**

“When thought arises, everything comes into existence.

When thought ceases, all myriad phenomena disappear.” When one has thoughts, many unfortunate things will occur. If your thoughts turn toward the better, everything will become better.

Therefore, we must not give rise to various false thoughts. When one’s thoughts are pure, one’s wisdom will unfold and help with everything. If your thoughts can be pure, anything can be solved.

“An undefiled mind”

We must not have defiled minds. If you make great vows, your thoughts will naturally become pure; where then can the defiled, turbid mind arise?

If you have the above power from vows and minds, you will become a pure, virtuous person. The function of these mindsets is to allow one to enter the doors of cultivation of the Buddha.

With these ten doors, one can accomplish the Ten Paramitas of the Bodhisattva. Therefore, we must all believe in the Dharma spoken by the Venerable Master. The Flower Adornment is a very good sutra, and you should all read it.

After coming back to the Dharma Realm of Taipei this time, I very attentively listened to and recited the Flower Adornment Sutra. I felt especially joyful and felt that this was truly

wonderful, since this was applicable to those of us who have just brought forth the resolve.

Therefore, I hope that everyone can diligently apply effort and read the Venerable Master’s Dharma often, with the belief that the Buddhadharma and the Venerable Master are our guiding lights. If we did not have the Venerable Master’s Dharma, we might not know how to cultivate.

Everyone has these causes and conditions to come to this monastery of the Proper Dharma to cultivate, so we all have good roots. You must extensively create good affinities; for example, if there are one hundred people attending the Jewelled Repentance of Emperor Liang today, then you have created affinities with one hundred people. When you have faith in the Buddhadharma and believe that it is really good, you should encourage others to return. Okay?

We should continue to be diligent tomorrow, the day after that, and for the next couple of days, staying strong from start to finish without pause! Amitabha!



金聖寺

二、三月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2018		
週日 (Sunday)	2/4 /2018	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
	2/11,25/2018	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
	2/11/2018	楞嚴經講座 (9:00AM~10:45AM) Lecture on the Shurangama Sutra
	2/16,17,18	千佛懺法會 (週五、六、日 8:30AM ~ afternoon) Thousand Buddhas Repentance Dharma Assembly
	2/ 25/2018	楞嚴經講座 (9:00AM~10:45AM) Lecture on the Shurangama Sutra
	2/25/2018	長青佛學班團聚餐會 (9:00am~ 12:30pm) Elders' Dharma Study Group
週五	2/16/2018	彌勒菩薩聖誕法會 (8:30AM 開始) Maitreya Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

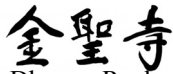
三月份活動 Buddhist Events in March, 2018	日期 Date	地 點
華嚴法會 Avatamsaka Sutra Recitation	3/4~25 weekday 1pm Sat&Sun. 8:15am~ afternoon	金聖寺 (GSM)
華嚴懺 The Flower Adornment Repentance	3/ 18 週日 1:00pm	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

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華嚴法會

The Flower Adornment Assembly

金聖寺將於 3月4日至25日舉行華嚴法會

1. 3月4日至25日舉行華嚴法會，下午1:00時起，星期六、日早上8時15分起至下午。
2. 3月16，17，18日(星期五、六、日)加華嚴字母唱誦。
3. 3月18日(星期日)早上誦華嚴經，下午拜華嚴懺。
歡迎大家踴躍參加！

1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting at 1:00 pm during March 4 ~ 25, 2018, Saturday and Sunday starting from 8:15 am to afternoon
2. The special schedule on March 16, 17, 18 are Recitation of the Avatamsaka Syllabary
3. March 18. will be Recitation of the Sutra on the morning.
The Flower Adornment Repentance will be hold in the afternoon .