

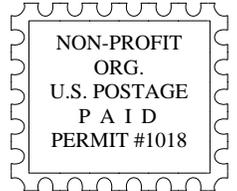


# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

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佛陀的教導

### 薦拔亡親的道理

## On Saving Deceased Parents

# 文

殊菩薩問佛：『云何凡人在生不能齋戒，修諸佛慧，死後有孝順男女，請僧轉誦大乘，修設水陸，無遮大齋，資度亡者，未審亡者，實得度否？』



佛言：『凡人在生，自無善功，死後子孫，修功報薦，十分功德，只得其三。何以故？修功作福，無過財力。是故生人，出己財力，眾同分中，得福勝前，過於亡者。其中或飲酒食肉，不淨人等，誦經修薦，善神不降，聖賢不赴，反累亡魂，加增罪業。若有真正，孝順男女，父母亡歿，七七之內，三年之中，合家齋戒，出清淨財，命有德者，誦讀大乘，修設水陸，無遮大齋，燒香散花，鋪設莊嚴，如法供養，一心虔誠，代為亡者，釋罪請福。如此拔薦，亡者生天，生人有福，存亡兩泰，人喜神歡，分為人子，孝順者也。』

**M**anjushri Bodhisattva asked the Buddha, “Why is it that ordinary people are unable to hold the precepts and be vegetarian and cultivate the wisdom of the Buddhas when they are alive, but after they die, their filial children can request the Sangha to recite Great Vehicle Sutras and conduct the Water-Land Ceremony, the Great Unrestricted Vegetarian Feast, to aid the deceased? I wonder, can the deceased really be saved?”

The Buddha said, “If they did not have any wholesome merit when they were alive, their descendants can cultivate merit on their behalf after they have died. However, they will only obtain three-tenths of the merit. Why? To cultivate merit and create blessings, people just spend money. If a person spends his own money to create the same amount of merit when he is alive, he will obtain greater blessings than the deceased. However, if those who eat meat, take intoxicants, or do impure deeds and participate in the recitation of the Sutra, then no good spirits, sages, or worthy ones will come to the gathering. On the contrary, then offenses of the deceased will only be increased. If children are truly filial, then within seven weeks or even up to three years after their parents’ death, their whole family should convert to vegetarian and maintain the precepts, spend money obtained in a pure manner to ask virtuous ones to recite Great Vehicle Sutras and conduct the Water Land Ceremony—a Great Unrestricted Vegetarian Feast for all beings, light incense, scatter flowers, and arrange decoration with single-minded sincerity make offerings in accord with Dharma on behalf of the deceased in order to eradicate their offenses and pray for blessings. In this way, the deceased will be reborn in the heavens, and the living will receive blessings. Both the living and the deceased will obtain peace. People will be happy and spirits will be joyful. This is the way for children to be filial.”



## 梁皇寶懺

# The Jewel Repentance of Emperor Liang

懺悔業障， 普利冥陽， 離苦得樂。

The faithful can thus repent their karmic obstacles,  
Benefit the living and the underworld,  
Leave suffering and attain bliss.



地點 **Place:** 金山聖寺 Gold Mountain Monastery

日期 **Date:** 十一月十八日至十一月二十四日  
Nov.18~ Nov.24

時間 **Time:** 上午八點半至下午四點  
8:30AM– 4:00PM

# 我們的教育目標

## The Goals of Our Education

我們現在要學校都辦好了，育良小學、培德中學、法界大學都要把它維新改良，令學生學到他們所應該學的：首先要孝順父母，第二就要尊重師長，不要像一般學校的學生，居然拿槍把老師打死；又像那些沒有教育的孩子，居然就要把爸爸媽媽殺了。以前類似這個情形，也不能說太多，也不能說太少，結果這樣的學生到這兒學完了之後，也不殺爸爸媽媽，也不殺老師了，有這樣的學生，所以他們的父親母親、家庭的長輩，都很高興。

中學-就要盡忠為國，要維護自己國家的尊嚴，而不侵略其他人的國家，因為這樣就會損失自己國家的人命財產不知多少，所以雖然把其他的國家侵略成功了，可是自己是得不償失，令老百姓受傷受得很厲害，所以這不是明智治國的人所應該有的。

大學-我們就講仁義道德，就要怎麼樣在世界做一個好人，不要欺騙世界，不要對世界人不忠、不孝、不信、不仁、不義。對人對己都要本著仁義兩個字去做事。這是我們小學、中學、大學要改良維新社會教育一個簡略的總觀念。所以我們各位要好好地愛惜青年的時間，來學習真正有用的道理。



Now we must pay attention to our schools: Instilling Goodness, Developing Virtue and Dharma Realm University. It is time to reform them and to improve the quality of our education so that students will learn what they should. The first thing we teach is to be filial and compliant to one's parents. Second, we teach students to respect their teachers and the elderly. We do not tolerate certain students in ordinary schools who go so far as to threaten to kill their parents. In the past we had some students with a similar tendency in our school, but after they had studied there for a while they didn't want to kill parents or teachers any longer. Because they change, the parents and the elders in the family were all pleased.

In our high school, students must learn to be devoted to their country. They learn to protect the integrity of their own country and not to invade others' countries. Invasions and aggression take numerous lives and destroy an enormous amount of people's property. It is possible to make a successful invasion, yet what you gain does not match what you lose, especially in terms of the human lives that are injured or lost. Military aggression

shouldn't be the policy of a wise leader.

In the university, we teach morality and humanness, how to be a good person, and how not to deceive people. We teach students they shouldn't be un-loyal, unfilial, un-trustworthy, un-benevolent, or unrighteous to the people in the world. We should use humanness and righteous as we deal with ourselves and with others. This is a general outline of our educational reform. This is a general outline of our educational reform. I hope that all of you will treasure the time in your youth and will learn something true and worthwhile.

# 禪七誨語

## Chan Session Instructions

參禪，要記住《金剛經》上的道理「應無所住而生其心」。

*Those old cultivators, seeking to end birth and death, held tightly to their meditation topic and didn't stop applying effort for a single moment.*

◎一九八二年十二月十八日講於萬佛聖城

這次萬佛聖城又打禪七又打佛七，但還談不到真正打禪七或打佛七，只是個練習而已，為什麼？因為習氣毛病使然，曠劫以來人都懶散慣了，突然間叫他去真正修道，是很難辦到的事。在中國高旻寺打禪七的家風，是誰也不能講話，一分一秒也不能缺席懶惰。禪堂是不可以隨便進出的，就算死了，屍體也不能往外抬，只往止單下邊扔進去。

在這兒，你叫人突然這樣用功，是不可能的。從前凡是在高閔寺的老修行，是真把性命交給了龍天了，真爲了要了生脫死，所以拼命用功，剋期取證，一刻也不放棄，抱得話頭緊緊的，由早二點半到晚十二點，沒有一分一秒不是在用功，打七期間從不離開禪堂。

既然都是初學，都在此訓練已經是很不錯了。雖然念佛比較容易點，但也不太容易，因爲沒有休息的時間，總是繼續不斷地念佛。我們打禪七、打佛七，都是引導大家一點一點往前進步，慢慢訓練得上路了，再努力用功。修到什麼程度？修到如如不動，了了常明，在動中不動，靜中不動，在不動中亦不動；靜不礙動，動不礙靜，靜中有動，動中有靜。「行住坐臥不離這個，離了這個就是錯過。」「這個」是什麼？就是中道了義，生佛、生菩薩、生聖、生天、生地、生仙，皆由它。

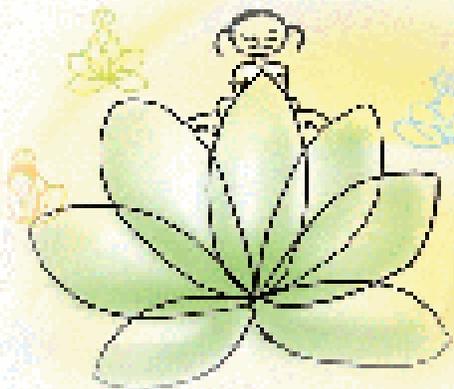
Once again, the City of Ten Thousand Buddhas is holding a Chan session and a Buddha recitation session, but they can't really be called a Chan session and a Buddha recitation session. They are only practice sessions. Why is that? Due to their bad habits and faults, people have been lazy and scattered for many long eons, and if you suddenly tell them to truly cultivate, it's not easy to do. During the Chan sessions at Gao Min Monastery in China, it was the rule that no one could talk, and no one could be lazy or absent for even more minute or second. People could not casually enter or leave the Chan hall, and even if someone died, his corpse couldn't be carried out. It would just be thrown under the meditation bench.

But if you asked people here to suddenly start working at that intensity, it would be impossible. In the past, those old cultivator at Gao Min monastery really turned their lives over to the gods and dragons; seeking to end birth and death, they worked as if their lives were at stake and set a limited time in which to seek enlightenment. They didn't slack off for a single moment, and they always held tightly to their meditation topic. From two-thirty in the morning until midnight, they didn't stop applying effort for a single moment, and they didn't leave the Chan hall for the entire Chan session. Since we are beginners, it's already commendable that we are here practicing. Although reciting the Buddha's name is somewhat easier, it's still not that easy, because there is no time for rest—you are constantly reciting the Buddha's name without break. In holding this Chan session and recitation session, we are leading everyone forward step by step, gradually easing into the practice, and then applying effort with diligence. What state will we reach in cultivation? We will cultivate until we reach the state of being “thus, thus, unmoving, clear and constantly bright”; unmoving in motion, unmoving in stillness, and unmoving in non-motion as well. Stillness doesn't obstruct movement, and movement doesn't obstruct stillness; within stillness there is movement, and within movement there is stillness.

用功的人要專心致志，不要被境界所轉。參禪，要記住《金剛經》上的道理「應無所住而生其心」，這是六祖大師開悟的一個基本道理。可是多少人聽過、誦過這句，有人開悟嗎？所以當我解釋《金剛經》時，我說：「經文依然在，開悟是何人？」六祖大師是個不識字的樵夫，天天只是上山砍柴，但他聽了這句就開悟，因為六祖大師在多生多劫以前已認真修行過，所以一遇到《金剛經》就開悟，可是呢？為什麼我們聽了這麼久，也沒有開悟？這皆因往昔沒有修行，只顧去看電影、看電視、開舞會、吃喝玩樂，不曾研究過經典。

《金剛經》又說：「無我相、無人相、無眾生相、無壽者相。」在坐禪時是不是無我相？無人相？無眾生相？無壽者相？若沒有，就想要辦法掃四相，且要空三心，現在、過去、未來三心，三心了不可得，又怎會有四相呢？

《金剛經》又說：「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」「若以色見我，以音聲求我，是人行邪道，不能見如來。」我們坐禪時，不要被音聲所轉，不要隨色相而轉。有人修行很久，有境界了，但執著境界，這是錯誤。應該「聽而不聞，視而不見」，不聞不見，才叫不被境界所轉。



“Walking, standing, sitting, and lying down, don’t be apart from this. Once you leave this, you’ve made a mistake.” What is “this?” It’s the ultimate meaning of the Middle Way. The Buddhas, Bodhisattvas, sages, heaven, earth, and immortals all originate from it. Cultivators must concentrate their minds and not be influenced by external states. In the investigation of Chan, you should remember the principle in the *Vajra Sutra*: “Produce the mind which dwells nowhere.” The Great Master, the Sixth Patriarch, was enlightened to this principle. Countless people have heard and recited this sentence, but have any of them become enlightened? When I explained the *Vajra Sutra*, I asked, “The Sutra is still around, but who has become enlightened?”

The Sixth Patriarch was an illiterate woodcutter who chopped wood in the mountains every day, but he was enlightened as soon as he heard this sentence. Because the Sixth Patriarch had cultivated diligently for many lives in many past eons, he became enlightened as soon as he heard the *Vajra Sutra*. Why is it that after listening for so long, we still haven’t become enlightened? It’s because we didn’t cultivate in the past; we only wanted to watch movies, watch TV, hold parties, and eat, drink, and be merry, and we never studied any sutras.

The *Vajra Sutra* also says, “Be free of the mark of self, the mark of others, the mark of living beings, and the mark of a life span.” When sitting in Chan, can you be free of the mark of self, the mark of others, the mark of living beings, and the mark of the a life span? If not, then you must find a way to sweep away the four marks and empty the three minds of part, present and future. If three minds cannot be obtained, how could the four marks exist?

That Sutra also says,

*All conditioned dharmas  
Are like dreams, illusions, bubbles and shadows,  
Like dew and like lightening.  
You should contemplate them thus.*

*If one sees me in forms,  
If one seeks me in sounds,  
He practices a deviant way,  
And cannot see the Tathagata.*

When we sit in Chan, we should not be distracted by sights and sounds. Some people may experience states after long cultivation, but if they get attached to the states, they are making a mistake. You should “listen without hearing, and look without seeing.” If we don’t hear and we don’t see, that’s truly not being distracted by states.

# 十法界不離一念心 (續)

## The Ten Dharma Realms Are Not Beyond A Single Thought

(continued)

### 二、菩薩法界

### (2) The Dharma Realm of Bodhisattvas

有情覺悟，跳出塵埃；  
六度萬行，時刻培栽。

*Sentient beings when enlightened  
Leap out of the dust.  
Their six perfections and ten thousand practices  
At all times are nurtured.*

菩薩，是有情中的一個覺悟者，覺悟中的一個明白者，明白中的一個修行者，修行中的一個實行者。

Among sentient beings, a Bodhisattva is an enlightened one. Among enlightened ones, he is one who understands. Among those who understand, he is one who cultivates. And among those who cultivate, he is one of true practice. If you don't understand, then you won't be able to *leap out of the dust*, because the dust is too thick. When you become enlightened, the dust has thinned out and you can leap out of it. What do you do after leaping out of the dust? Do you just sleep and eat? Well, you still have to sleep, eat, and dress, but those aren't the only things you do. You don't live for those three matters. Rather, you live in order to cultivate the *six perfections and ten thousand practices*. The six perfections are giving, holding percepts, patience, vigor, samadhi, and wisdom. Someone says, "I know what giving means. It means other people give me things." Wrong! You should give to others. You shouldn't want money. Money is the filthiest thing, and if you stay in close proximity to it for too long, you will be defiled by it. If you don't want money, then you are very pure and can leap out of the dust.

「跳出塵埃」：你若不明白，就跳不出這個塵埃，因為這個「塵」太厚了，所以你跳不出去了。你若覺悟了，這個塵埃就薄了，就跳出去了。跳出塵埃以後怎麼辦呢？是不是就睡覺、吃飯呢？不錯，還要睡覺、吃飯、穿衣服，不是單單就做這個工作，不是為這三個問題而生存，為著是要行這個「六度」。

*At all times are nurtured*: it shouldn't be that you cultivate today, but don't cultivate tomorrow, or that you cultivate this year, but next year you don't cultivate anymore. Or maybe you cultivate this month, but take a rest next month! Perhaps you cultivate in this life, but fail to cultivate in the next life. Or you cultivate in this moment, but by the next moment, you've fallen asleep. That's not the way! In every moment and at all times, in life after life, we must cultivate the six perfections and ten thousand conducts. If you can do this, then you are a Bodhisattva.

「六度萬行」，就是布施、持戒、忍辱、精進、禪定、智慧。有人說：「我知道，這布施就是叫人布施給我。」不是的！我們要布施給人，所以不要這個錢。錢，是最邇邇的一個東西，你要是和它接近的太多了，那就是塵埃；你能不要錢，那是最清淨了，就跳出塵埃了。

「時刻培栽」：不是說今天我修，明天就不修了；今年我修，明年就不修了；這個月我修行，那個月就休息啦！今生我修行，來生就不修行啦！或者這一刻我修行，那一刻又睡覺去了。不是的！時時刻刻、生生世世，

Did you think it was easy to be a Bodhisattva?

我們都要修行這個六度萬行。那就是「菩提薩埵」了。你以為做菩薩那麼容易就做啦？沒有那麼容易的！不單做菩薩不容易做，這個緣覺、聲聞，也都不容易做的。做什麼容易呢？做鬼、墮地獄、做畜生最容易。「難」就是「不容易」的一個別名。所以菩薩就要行人家難行能行的苦行，難忍能忍的忍辱。精進就是菩薩，就是這樣子，沒有旁的，巧妙的。你就是能做人家所不能做的事情，那就是菩薩。

It's not that easy! Not only is it not easy to be a Bodhisattva? It's not that easy! Not only is it not easy to be a Bodhisattva, it's not easy to be One Enlightened to Conditions or a Hearer, either. What is it easy to be? It's easiest to become a ghost, to fall into the hells, or to become an animal. "Difficult" is another way to say "not easy." A Bodhisattva must undertake bitter practices which other people find difficult to undertake, and endure what others find hard to endure. He doesn't give up on doing those things which are not easy to do. One must always advance; one who is vigorous is a Bodhisattva. That's all there is to it. There's no other esoteric or wonderful method. If you can do the things that other people cannot do, then you are a Bodhisattva.

劃破了時空 留下了迴響  
傾聽眾生音 菩薩的心願

Transcending time and space  
Her Responses echo;  
Listening to sentient beings' sounds  
Is the Bodhisattva's vow.

### 三、緣覺法界

### (3) The Dharma Realm of Those Enlightened to Conditions

緣覺聖賢，孤峰獨眠；  
春花秋謝，十二連環。

*The holy sages enlightened to conditions  
Doze high on mountain peaks alone.  
Springtime's flowers wither in the fall  
In a cycle of twelve interconnecting links.*

「緣覺聖賢」：這個緣覺的聖人，在有佛出世的時候叫緣覺，沒有佛出世的時候就叫獨覺，自己就會開悟的，他歡喜「孤峰獨眠」。「春花秋謝」：他就看這種「春觀百花開，秋睹黃葉落」，覺悟到這一切的事事物物，都有自然的一種生滅。「十二連環」：緣覺的聖人他是修十二因緣的。

*The holy sages enlightened to conditions:* Those who become enlightened when a Buddha is in the world are called Those Enlightened to Conditions. Those who become enlightened when there is not Buddha in the world are called Solitarily Enlightened Ones, because they get enlightened by themselves. The like to *doze high on mountain peaks alone*. *Springtime's flowers wither in the fall:* They observe "the blooming of hundreds of flowers in the springtime, and the falling of yellow leaves in the autumn," and awaken to how the myriad things naturally come into being and then cease to be, *in a cycle of twelve interconnecting links*. They contemplate the twelve links of conditioned co-production:

十二因緣：

(一) 無明。他觀察這個無明從什麼地方來的？怎麼會有無明呢？

1. Ignorance: They contemplate to see where ignorance comes from, and why it exists.
2. Activity: With ignorance, there is activity, and then there is manifestation. With manifestation, there is consciousness.

(二) 行。有了無明，就有行爲；有行爲，有所表現；有所表現，就有了識。

(三) 識。識就是分別；就是「有爲、無爲」之間有了分別。有分別心，就有了麻煩。

(四) 名色。這個名色就是麻煩。一有了名，就有名的麻煩。一有了色，就有色的麻煩。名色就是麻煩，麻煩就是名色。這個事情要講起來更麻煩。不講還沒有麻煩。一講就講出麻煩來了。我沒有這麼說的時候，你根本就不知道，你沒有這麼多麻煩。我這一講，你不懂，有個不懂的麻煩了。有不懂的麻煩，就想要懂了。想要懂了，這就有了六入了。



(五) 六入。這個六入就是想要懂，想要明白，於是乎啊，就生出一個眼識。眼根，耳根，鼻根，舌根，身根，意根，就生出了這個六入。這六入爲什麼要生出？就是想要明白。孰不知，愈明白愈糊塗，愈糊塗愈不明白，這就是六入。

(六) 觸。這個觸就是個碰。不明白，就要各處去碰，東碰，西碰，南碰，北碰，上碰，下碰。就好像那個蒼蠅似的，各處去碰壁，爲什麼碰壁？因爲要明白。

3. Consciousness: Consciousness refers to discrimination. Activity refers to conditioned dharmas. When conditioned dharmas arise, thoughts of discrimination arise. With thoughts of discrimination, the trouble comes.
4. Name and form: Name and form are the trouble. Name brings the trouble of name, and form brings the trouble of form. Name and form are the trouble, and the trouble is name and form. To talk about this matter is even more troublesome. Before I mentioned it, there was no trouble. But the mere mention of it brings trouble. Before I talked about this, you weren't even aware of it, so you didn't have that many troubles. Once I speak of it, since you don't understand, you have the trouble of not understanding. Because you have this trouble of not understanding, you wish to understand. With the wish to understand, the six sense organs come into being.

5. Six sense organs: The six sense organs come about because you wish to understand things; that's why the eyes, ears, nose, tongue, body and mind arise. Why do the six sense organs come into being? Because of the desire to understand. But who would have known that the more you try to understand, the more muddled you get. The more muddled you become, the less you understand. That's the six sense organs.
6. Contact: Contact refers to touching or encountering. When we don't understand, we go seeking encounters everywhere: east, west, north, south, above and below, just like a fly that keeps bumping into the wall. Why do we seek encounters? Because of our desire to understand.

(To be continued 待續)

# 書展感言

## Thoughts on Book Exhibition

(Articles are from last issue 文接上期)

朱果帆 Nancy Chu

這兩天過得很快。連續兩天的站崗、搬書和交談都令我感到非常具有挑戰性和刺激性。最令我訝異的是從頭到尾每一個幫忙書展的人，都是打從心底發心要去幫忙。例如：我們的攤位是由隔壁攤位的老闆贊助。搬書的義工們也不辭辛勞地來往於譯經院和會場之間。還有法師們不但幫我們準備可口的午餐，並且還抽空來到我們的攤位幫大家加油打氣。我被分配的工作是介紹法總和書籍。令我感到窩心的是看到大家都那麼用心地去堅守自己的工作崗位。雖然大家都是義務去幫忙，可是大家的態度可不輸於領薪水的人。所以，我認為我們的義工都是真誠地為自己的信念而付出，書展才能有如此的圓滿結束。

The whole weekend went by so quickly – the two days of standing and moving boxes and talking to strangers were challenging and full of lots of excitement. What stood out to me was that from the start to the finish, everybody involved in our booth was there because they volunteered to be there and wanted to be there. The booth itself was a donation – our space was paid for by the owner of the booth next to us. The people that came to help us move the many, many boxes on both days were also volunteers and worked so hard to bring everything back and forth between ITI and the San Mateo Expo Center. Then there were the dharma masters, who prepared food for us and came by to support and encourage us during the weekend. I was one of the volunteers who stayed at the booth to hand out books, introduce DRBA, and answer questions, and it was so heartwarming to see the other volunteers put so much spirit and good will into what they were doing. Everybody did so much good work, and much of it was organized by Jennifer, who was there and busy the whole time making sure that everything was working out. It struck me that the volunteers at our booth put more into their work than many people who were getting paid to do the same kind of work. Our volunteers really believed in what they were doing and that, I think, made all the difference.



郡憶 Junyi-

這次的書展可說是令我大開眼界，看盡眾生百態！有些人一聽到這些書是結緣的，就拼命拿，深怕慢了一步，就被別人搶走。而有些人則是一聽到是結緣，就逃之夭夭，覺得我們是幌子。其中讓我印象最深的是介紹一個婦人讀地藏經。她拿起擺在一旁的地藏經，前後翻一翻就跟我說：「這好難哦！要怎麼讀？」我就示範給她看經文是從哪邊開始。她看了看就搖搖頭，轉身就走。

我迅速地拿出師父的地藏經淺釋追了出去。我說：「這裡有經文的解釋，你可以看看。」她稍微看了一眼，還是搖搖頭的走開說：「這實在是太難了！」這件事令我很感慨也很慶幸。感慨的是，就像經文寫的：「南閻浮提眾生，難調難伏。」眾生看到地藏菩薩，竟然像飛似地跑走。地藏菩薩不知道要等到什麼時候才能把我們度完，方能成佛。我慶幸的是今生有福報可以聽聞佛法，認識地藏菩薩，認識正法。

This exhibition really opened my eyes. I saw hundreds of different attitudes. Some people heard that we were giving out free books. They grabbed all the books they could get like there was no tomorrow. On the other hand, some people heard “free books” and ran away as fast as they could, thinking that there is no such thing as free lunch -- we must be a hoax. There was one incident that I would like to share with everyone. I was trying to show a lady how to read the Earth Store Sutra. She opened the sutra and looked at it; she asked me, “How do you read this?” I showed her where the sutra started. The lady shook her head and said “This is really difficult to read!” She was about to leave our booth, I went to the back and got a commentary of Earth Store Sutra by Venerable Master Hua, then quickly ran back to her. I said, “Here is an explanation of the sutra.” She flipped through the book and said “This is really difficult.” After this incident, I felt very grateful yet sad. I was sad because just like the Earth Sutra said, “*The living beings of Jambudvīpa have stubborn and obstinate natures, difficult to tame, difficult to subdue.*” It was almost unbelievable to me that someone would run away from the sight of Earth Store Bodhisattva. I wondered, when will Earth Store Bodhisattva be able to cross over all of us and become a Buddha? I was grateful that we have the blessing to know Buddhism, to know Earth Store Bodhisattva, and to know proper Dharma.

### 結論 Conclusion —

很高興這次的書展可以圓滿結束，感謝佛菩薩的加持還有十方大德的善心。沒有大家的出錢和出力，我們也沒有免費的書籍和漂亮的書籤可以贈送給其他的人，更重要的是我們也搬不動那麼多書。

In conclusion, we are very grateful that the book exhibition ended well and that everything worked out fine. Thanks for all Buddhas and Bodhisattva’s dharma blessings and great virtuous ones from ten directions’ kind hearts. Without everyone’s help, whether financial and physical, we couldn’t have had so many books or the beautiful bookmarks to give away, and even more, we couldn’t have moved all of those heavy boxes by ourselves!



## 敬老節 *Honoring Elders Day*

金山寺謹訂於十一月四日  
(星期日) 早上九時至下午  
一時三十分，舉行一年一度的  
敬老尊賢聯歡會，請在十月  
二十日開始報名。

Gold Mountain Monastery  
will be conducting Honoring  
Elders’ Day on Nov. 4, 2007  
Please sign up by Oct. 20,  
2007



# 10月份 金山寺法會時間表

## October 2007 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
	<b>1</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>2</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>3</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>4</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>5</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>6</b> 楞嚴咒法會 <u>9:00 am</u> Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>3:00 pm</u> 淨業社共修 Pure Karma Society's Class
<b>7</b> <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	<b>8</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>9</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>10</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>11</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>12</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>13</b> 念佛法會 <u>9:00 am - 10:00 am</u> Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>14</b> <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	<b>15</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>16</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>17</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>18</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>19</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>20</b> 念佛法會 <u>9:00 am - 10:00 am</u> Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>21</b> <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	<b>22</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>23</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>24</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>25</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>26</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<u>9:00 am</u> <b>27</b> 慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home Day <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>28</b> 金山寺本日法會暫停 全體參加萬佛聖城 觀音法會 <b>No Assembly today</b> Going to CTTB for Celebration of Gwan Yin Bodhisattva's Leaving Home day	<b>29</b> <u>9:00 am</u> 慶祝觀音菩薩 出家法會 (正日) Gwan Yin Bodhisattva's Leaving Home (actual day) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	<b>30</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>31</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	 <b>請與金山寺聯繫交通安排</b> <i>Please contact us if you would like to participate</i> (415) 421-6117		

# 11月份 金山寺法會時間表

## November 2007 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六	
 <p style="text-align: center;"><b>敬老聯歡會</b> 十月二十日開始接受報名， 六十五歲以上就是我們所邀請的貴賓 名額100位，額滿為止，歡迎親自報名</p>					<p style="text-align: center;">1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;"><b>楞嚴咒法會 3</b> <u>9:00 am</u> Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>3:00 pm</u> 淨業社共修 Pure Karma Society's Class</p>
<p style="text-align: center;">4 <u>9:00 am</u> <b>慶祝敬老節</b> <i>Celebration of Honoring of the Elderly</i></p>	<p style="text-align: center;">5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">10 念佛法會 <u>9:00 am</u> Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	
<p style="text-align: center;">11 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p style="text-align: center;">12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">17 念佛法會 <u>9:00 am</u> Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	
<p style="text-align: center;">18 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p style="text-align: center;">19 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p style="text-align: center;">20 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p style="text-align: center;">21 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p style="text-align: center;">22 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p style="text-align: center;">23 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p style="text-align: center;">24 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	
<p style="text-align: center;">25 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p style="text-align: center;">26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p style="text-align: center;">30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>		