

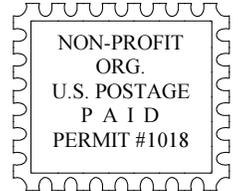


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上 卍 雙 語

慈悲喜捨是修道的基礎

Kindness, Compassion, Joy, and Giving are the Basis of Cultivation

修道人，一定要培養四無量心。有了四無量心，才能教化眾生，令眾生離苦得樂。修道人若無四無量心，就與道相違背，就是修了八萬大劫，離佛道尚有十萬八千里。

Cultivators must develop the Four Unlimited Aspects of Mind. With these Four Unlimited Aspects of Mind, one will be able to teach and transform living beings, helping them to escape suffering and attain happiness. If a cultivator lacks these Four Unlimited Aspects of Mind, his practice will run counter to the Way. Even if he cultivated for eighty thousand great eons, he would still be 108,000 miles away from the Buddhas' Way.

四無量心是修道人應具有的基本條件。何謂四無量心？就是慈悲喜捨。無量就是沒有限量，不半途而廢，不中道自畫，得少為足，認為夠了。

The Four Unlimited Aspects of Mind are basic requisites for every cultivator. They are kindness, compassion, joy, and giving. Unlimited means having no limit; it means not giving up halfway, not setting a limit for oneself. One should not be satisfied with a small achievement and think it's enough.

其實慈悲喜捨沒有夠的時候，越多越好，應把它推而廣之，擴而充之，達到止於至善的境界。

(一)慈能予樂。我們是否給了眾生快樂？若是沒有，那就是沒有盡到慈心。應該朝向「無緣大慈」的目標邁進，不但同情人類的遭遇，而且也要同情動物的遭遇。如有不幸的事情發生，要即時伸出援手，幫助他們脫離苦海，這是佛教徒應該做的事。不要存著隔岸觀火的心理來觀賞，那樣就失去佛教的救世精神。佛教是慈悲為懷，方便為門的宗教。

(二)悲能拔苦。我們能不能拔除眾生的痛苦？若是不能，那就是沒有盡到悲心。應當有「同體大悲」的思想。也就是人溺如己溺、人飢如己飢的精神，佛教以「悲」為宗旨，悲就是憐愍的心；與儒家所說的「悲天憫人」不謀而合。

由此可知，天下聖人的思想，同出一轍，沒有離開惻隱之心。佛教主張「慈悲」，儒家提倡「忠恕」，心心相同，這是宗教的髓，如果不如此，那就同於異說外道。

(三)喜是喜心。我們是不是歡喜學佛法？有沒有生憂愁起煩惱，或者鬧情緒？如果有的話，趕快糾正，不可任性發展。若有半點習氣存在，在七情六欲上用功夫，那就是錯誤觀念。要知道這種觀念錯不得，否則後果不堪設想。

Actually, one can never have enough of the qualities of kindness, compassion, joy, and giving — the more the better. We should develop and expand them until we achieve their ultimate perfection.

1. Kindness makes others happy. Have we made living beings happy? If not, then we have not perfected our kindness. We should strive to feel “great kindness towards those with whom we have no affinities.” Not only should we sympathize with people who are going through hard times, we should feel for animals caught in unfortunate circumstances. In times of misfortune, we should extend a hand to help living beings out of the ocean of suffering. This is our duty as Buddhists. We cannot look on with total unconcern, for that would go against the Buddhist spirit of saving the world. Buddhism is based upon kindness and compassion, using a wide variety of expedient means to teach living beings.

2. Compassion eradicates suffering. Are we able to eradicate the suffering of living beings? If not, then we have not practiced compassion to the utmost. We should have the attitude of great compassion, which is to regard ourselves as being one with all. With this attitude, if we see others drowning, it’s as if we ourselves were drowning. Seeing others hungry is equivalent to being hungry ourselves. Compassion is Buddhism’s primary emphasis. Compassion refers to a sympathetic heart, which coincides with the Confucian idea of “caring about the destiny of humankind.”

This shows that all sages think alike. Their philosophies follow the same line of thought and do not go beyond the sympathetic mind. Buddhism advocates kindness and compassion while Confucianism promotes loyalty and forgiveness. These are actually one and the same. This is the essence of all religions. Anything that didn’t agree with it would be the deviant teachings of externalists.

3. Joy refers to a happy state of mind. Are we happy in studying the Buddhadharmā? Or are we worried or afflicted or in a bad mood? If it’s the latter, we must correct ourselves immediately and stop such states from developing further. We are mistaken if we think it’s okay to keep our bad habits and get caught up in our emotions and desires. We had better not continue in this mistaken way, or else the consequences will be unthinkable.

(四) 捨是捨心。我們有沒有捨心？如果有，是大還是小？是一時還是永遠？捨就是發心給予眾生快樂，拔眾生的痛苦，扶人困危，會生起無限歡喜，但不可執著。做完之後，統統把它忘掉，不可留記心頭。如果執著不忘，那不是菩薩的願行。要有施恩不求報的胸襟，才算是真正的佛教徒。

4. As for giving, do we wish to give? If so, is our wish great or small, temporary or permanent? Giving involves wanting to make living beings happy, to alleviate their suffering, and to help those in need. This process will generate boundless happiness within us, but we should not get attached to it. After we have done these things, we should forget about them. If we get attached and cannot forget what we have done, then we aren't practicing the vows and conduct of a Bodhi-sattva. If our aspiration is to practice kindness without seeking anything in return, we can be considered genuine Buddhists.

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

小孩子如小樹枝般長大，枝桠七八，
必須砍去橫枝，
將來才能成為棟樑之材。

Little Children are like young trees. While they are growing up, they need to be pruned, so they can become pillars of society.

效法地藏王菩薩

Follow the Example of Earth Store Bodhisattva

地藏王菩薩的願力最大，他說：

地獄未空，誓不成佛；
眾生度盡，方證菩提。

這種精神多麼慈悲。菩薩對我們眾生非常關心，無微不至。凡是對佛教有信心的人，努力修行的人，地藏王菩薩會在該行者的禪定之中，或夢寐之中，現身為他說法。可惜我們不了解菩薩的用心，反而辜負菩薩的慈悲，實在對不起菩薩。可是菩薩不生氣，原諒愚癡眾生，仍然不休息普度眾生，將眾生度盡，他才成佛。

菩薩所做的事情，都是往真處來做，絕對沒有絲毫虛偽，純粹為救眾生離苦得樂。

現在打地藏七，誰有真心，誰就有感應；誰有誠意，誰就有受用。這個受用，並不是得到神通妙用，而是心中清淨，沒有妄想。沒有妄想，便有感應道交的境界現前。有人說：「平安就是感應；知錯就是感應；比以前更聰明，這是感應；比以前更能幹，這是感應。」說得不錯，就是這樣的情形。

Earth Store Bodhisattva has the greatest vows. He has said,

“As long as the hells are not empty, I will not become a Buddha. Only when all living beings have been completely liberated will I become a Buddha.”

What a compassionate spirit! This Bodhisattva cares tremendously about us living beings. If someone has faith in Buddhism and applies effort in cultivation, the Bodhisattva will appear in that cultivator's samadhi or dreams and speak Dharma for him. However, we fail to understand the Bodhisattva's intentions and appreciate his compassion. We sorely disappoint him, but he doesn't get angry. He forgives foolish living beings and continues liberating us all without rest. Only after all living beings are liberated will he become a Buddha.

A Bodhisattva does everything with the sincere intent to save beings, alleviate their suffering, and bring them happiness. He is devoid of the slightest trace of hypocrisy.

Now we are having an Earth Store Bodhisattva session, and whoever is true-hearted will have a response. Whoever is sincere will benefit. Benefit doesn't mean attaining spiritual penetrations, but having a pure, clear mind with no false thoughts. If there are no false thoughts, states of responsive interaction with the Way will appear. Some say, “Peace is a response; recognizing one's faults is a response; becoming smarter than before is a response; becoming more capable than before is response.” Well said! That's just how it is.

回到什麼也沒有的地方

Return to Nothingness

在佛教裏講「返本還原」，意思也就是我們本來是什麼樣子，就回到什麼樣子。那麼本來是什麼樣子呢？什麼也沒有！所以現在還是回到什麼也沒有的地方。

有一點執著，就有障礙；有障礙，就不能出離三界。所以一定要破一切執著，到什麼都沒有了，那時就恢復本來面目了。

我們現在想要有什麼，就偏偏沒有什麼；等到我們什麼也不要了，卻什麼都有了。智慧也現前，神通也現前，妙用也現前了。為什麼沒有智慧、神通？就因為儘到各處去撿糞。鑽石、黃金你不要，本有貴重的東西你都不要，把它糟蹋了，反而到各處去撿糞，自己還以為很聰明呢！實在是愚癡得不得了！

In Buddhism we talk about returning to the origin. We want to return to the way we were originally. What were things like originally? There was nothing at all! Now we want to go back to that state of nothingness.

If we have even a particle of attachment, we have obstructions. With obstructions, we are not able to escape the Triple Realm. Therefore, it's necessary to break through all attachments. When we reach the point of having no attachments, we regain our true being.

Right now, we want there to be something, but there's nothing. When we reach the point of not wanting anything, everything will be ours. Our wisdom will appear, our spiritual powers will become evident and their wonderful function will be obvious. Why don't you have wisdom and spiritual powers right now? It is because you keep going around collecting dung. You don't want gold or diamonds; you don't want your inherent treasures either. You've thrown those away, and instead go around collecting dung, thinking you're being really clever! In fact, you're being as foolish as can be!



心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

經文：

究竟涅槃。三世諸佛。
依般若波羅蜜多故。
得阿耨多羅三藐三菩提。

偈誦：

德無不備諸障濁
究竟圓寂號涅槃
過去未來及現在
三世諸佛本同源
依此般若波羅蜜
至正等覺無上仙
行人但能勤精進
何愁不獲法性田

文解：

「究竟涅槃」，因為你把這個報障破了，業障破了，煩惱障也破了，就會遠離這個顛倒夢想。這個夢啊，夢想由《心經》這句話來研究，我們所有的九法界眾生都在作夢呢！菩薩作上求佛道、下化眾生的夢；他要成佛道、要度眾生，這都是在作夢。緣覺所作的夢，就作什麼夢呢？

Sutra:

Ultimately Nirvana!

All Buddhas of the three periods of time attain annatarasamyaksambodhi through reliance of prajna paramita.

Verse:

Virtue is nowhere incomplete,
And all the obstacles perish;
This final perfect stillness is called nirvana.
Those passed by, not yet come, and now existing,
All Buddhas of the three periods of time,
Rooted in a common source,
Through reliance on this prajna paramita,
Reach the genuine and equal enlightenment
of the Supreme Immortal.
If those who practice are capable only
Of diligence and vigor,
What worry can there be about not attaining
The field of the Dharma-nature?

Commentary:

Ultimately Nirvana! Because you have destroyed the retribution-obstacle, the karmic obstacle, and the affliction obstacle, **distorted dream-thinking** can be left **far behind**. If you examine that sentence of the *Heart Sutra*, you will see that all the living being of the nine dharma-realms are dreaming. The Bodhisattva dreams of seeking the Way of the Buddha above, and of transforming living beings below. He wishes to realize the Way of the Buddha in order to take living beings across, yet it is all in a dream.

作獨善其身的夢。他住到深山穹谷裏邊去，做一個自了漢，這叫獨善其身，沒能兼善天下，這也是作夢。

聲聞呢，就作偏空的夢，作偏真有餘涅槃的夢。

天人呢，就作一種安樂的夢，他在那地方受勝妙樂，覺得非常快樂、非常自在，非常安樂。

人就作名利夢，求名、求利，發財、升官，在這一生之中顛顛倒倒、以苦為樂，天天這麼忙碌，無非是作的這個名利夢。

阿修羅作什麼夢呢？阿修羅作鬥爭的夢，好像現在某一個黨和某一個黨去鬥爭，這都是阿修羅的境界。阿修羅就是好鬥爭，所以就作鬥爭的夢。

地獄就作受苦刑的夢，餓鬼就作飢餓的夢，畜生就作愚癡的夢。

所以九法界裏，每一個法界都有它的夢，唯獨佛沒有夢，所以才說究竟涅槃。

「涅槃」，涅者是不生，槃者是不滅。不明白佛法的人，就說涅槃就是死了。這個「死」和死不同，怎麼說呢？這個「死」是你願意死，這個「死」是你知道死，這個「死」是你明白死。怎麼叫願意死呢？

The Conditioned-Enlightened, the Pratyek-abuddhas, are also dreaming. About what? They dream of looking out for themselves alone. Living deep in the desolate mountain valleys, they are Arhats who “comprehend for their own sakes.” That is the meaning of “Looking out for themselves alone, they are incapable of promoting the common good.” That is also dreaming.

Hearers, the Shravakas, dream of the one-sided emptiness which is the one-sided truth of nirvana with residue.

The gods have a dream of happiness and peace; they are at ease and enjoy an especially peaceful, superior, and wonderful happiness.

People dream of seeking fame and fortune. They wish to make a lot of money or to become officials. In this life they are all upside down and take suffering to be happiness. Every day they are busy dreaming of fame and fortune.

What dream do the asuras have? They dream of fighting. For instance, it is an asura's situation when someone goes and fights someone else. To be an asura is to be someone who likes to fight, and to be in the dream of fighting.

Those in the hells dream of undergoing bitter suffering. Hungry ghosts dream of starving, and animals dream a dream of stupidity.

Each of the nine-dharma-realms has its own dream. The Buddha in ultimate nirvana is the only one who does not dream, and so his is called ultimate nirvana.

People who don't understand the Buddhadharma say, “Nirvana is nothing but dying.” Yet that dying is not the same as death, because it is a voluntary dying; it is known and understood. What there was to be done is already done, and pure practice is already established, and so you undergo no further existence. Therefore, you wish to enter nirvana, the state in which there is no birth and death. You yourself know beforehand that you are going to enter nirvana: “At a certain time I will enter nirvana and perfect the stillness.” Thus this is dying which is voluntary and understood.

因為你「所作已辦，梵行已立，不受後有」。你所應該做的事情已經做完了，清淨的行已經立出來了，不受後有，你就願意入涅槃，到不生不滅這個境界去。這個入涅槃是預知時至，你預先會知道：「喔！我預備在什麼時候入涅槃了，我去圓寂了。」所以這是知道你的死。

怎麼明白死呢？你在將要入涅槃的時候，是明明了了，身無病苦、心不貪戀、意不顛倒。身也沒有病、也沒有痛苦，心不貪戀，這個心對財、色、名、食、睡，這五欲都不貪了。心不顛倒，一般人將要死的時候，意念就顛倒了，神智就不清了。有修行的人將要入涅槃的時候，是自己明白，「在某年某月某日某時，我要入涅槃了。」向大家講得清清楚楚的，這個就叫明白。涅槃並不是死，涅槃是沒有生，也沒有死了。為什麼你會死？就因為你有生。你若沒有生，就沒有死了。

德無不備諸障。怎麼叫「究竟涅槃」呢？德行圓滿了，一切障礙也都沒有了，這就叫圓寂，也叫涅槃。

究竟圓寂號涅槃。這個「圓寂」是涅槃的翻譯。涅槃是梵語，翻譯成中文就叫圓寂，意思是道無不圓，德無不寂。修道已經圓滿了，德已經到寂靜處了，也就是到那個至極處，和常樂我淨的涅槃德相契合了，所以就得到寂靜的樂了。「號涅槃」，這就是個涅槃。

過去未來及現在。不單菩薩依照這個法門來修行，就是過去世諸佛、現在世諸佛、未來世諸佛，這三世諸佛也都是這樣修行的。

It is said to be understood because when you are about to enter nirvana, you have great clarity. Your body is without sickness or suffering, and your mind has no cravings; it is undistorted.

There is no greed in your mind for the objects of the five desires: wealth, sex, fame, food, and sleep. You are not greedy for anything, nor do you long for anything, nor is there any distortion in your mind. When you are about to die, your thoughts are not distorted and unclear. When people who have cultivated want to enter nirvana, they themselves know it, and they say very clearly to everyone, “in a certain year, a certain month and day, at a certain time, I am going to enter nirvana.” Saying it very clearly to everyone is what is meant by “knowing.” It is not to say that nirvana is just death; nirvana is no birth and no death. You are only able to die because you were born. If you hadn’t been born, you wouldn’t die. Therefore, **Ultimately Nirvana**. What is meant by “ultimately nirvana?”

Virtue is nowhere incomplete, and all the obstacles perish. Since there are no obstacles at all, the virtuous nature is fully perfected. The complete lack of obstacles is called perfecting the stillness, and it is also called nirvana.

This final perfect stillness is called nirvana. Perfect stillness is a translation of nirvana. “Perfect” refers to merit which is perfect in every particular, “stillness” refers to virtue which is everywhere still. Virtue is everywhere still because, upon reaching the extreme limit, it merges with the four virtues of nirvana – permanence, bliss, self, and purity – and thus the ultimate happiness called nirvana is attained.

Those passed by, not yet come, and now existing. It is not only Bodhisattvas who cultivate according to this dharma door, but also all the Buddhas of the three periods of time, that is, all the Buddhas of the past, present, and future.

(待續 To be continued)

大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
A Talk by Upasika Stella Tan in August, 2008 at Gold Mountain Monastery.
Translated by Guo Shu, edited by Guo Jin Stross

禮懺功德殊勝行，無邊勝福皆迴向。
普願沈溺諸眾生，速往無量光佛刹。
十方三世一切佛，一切菩薩摩訶薩。
摩訶般若波羅蜜。

I dedicate the merit and virtue from the profound act of bowing repentance. With all its superior, limitless blessings, with the universal vow that all beings sunk in defilement, will quickly go to the land of the Buddha of limitless light (Amitabha).

禮懺功德殊勝行，無邊勝福皆迴向。普願沈溺諸眾生，速往無量光佛刹。
這首迴向偈頌取材於《[大方廣佛華嚴經普賢行願品](#)》，常用於拜懺、念佛各類法事。

拜懺這種功德是非常殊勝。所有無量無邊那麼多的福報，我都迴向給法界眾生。普遍地發願希望所有沉溺在苦海裏邊的一切眾生，都能夠很快就到了無量光佛（是梵文 Amitābha Buddha 的意譯；音譯是阿彌陀佛）的極樂國土去。

This verse is taken from the *Chapter of Conduct and Vows of Universal Goodness in the Avatamsaka Sutra*, and is often used for Dharma ceremonies such as bowing repentance and reciting Buddha's name. The merit and virtue of bowing repentance is especially supreme and rare. We dedicate all the limitless and immeasurable blessings to living beings of the Dharma Realm, wishing all living beings who are sunken in the ocean of suffering will quickly go to the Limitless Light Buddha's Land of Ultimate Bliss. (The sanskrit Amitābha Buddha means limitless light)

十方三世一切佛（佛寶），一切菩薩摩訶薩（僧寶）。摩訶般若波羅蜜（法寶）。

All Buddhas of the ten directions and the three periods of time (Buddha Jewel), All Bodhisattvas Mahasattvas (Sangha Jewel). **Maha Prajna Paramita** (Dharma Jewel)

這三句稱為略三寶¹。這是禪林誦唱之儀式，於接着回向偈之後誦的。摩訶般若波羅蜜，即大智慧到彼岸，見前「南無大悲觀世音，願我速乘般若船。」釋義。

These three sentences is called the overall Triple Jewel. This is the chanting in Chan School which is recited after the verse of dedicating merit. Maha Prajna Paramita, meaning arriving the other shore by great wisdom. Please refer to the explanation of “Namo Great Compassion Guan Shi Yin, May I quickly take the ship of Prajna.”

說到這裡，《千手千眼大悲心咒行法》已講述圓滿結束。希望見聞者，皆發菩提心，同登極樂國。阿彌陀佛！

Here ends the explanation of *The dharma practice of A thousand hands and a thousand eyes great compassion mantra*. May all who hear or see this text make the resolve for Bodhi, and together arrive in the Land of Ultimate Bliss. Amitabha Buddha!

1.見《禪林象器箋》諷唱門。

千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼

南無喝囉怛那哆囉夜耶·南無阿唎耶·娑盧羯帝爍鉢囉耶·菩提薩埵婆耶·摩訶薩埵婆耶·摩訶迦盧
尼迦耶·唵，薩皤囉罰曳·數怛那怛寫·南無悉吉憐埵伊蒙阿唎耶·娑盧吉帝室佛囉嚧馱婆·南無那
囉謹墀·醯利摩訶皤哆沙咩·薩婆阿他豆輸朋，阿逝孕，薩婆薩哆那摩婆薩哆，那摩婆伽，摩罰特
豆·怛姪他·唵，阿婆盧醯·盧迦帝·迦羅帝·夷醯唎·摩訶菩提薩埵，薩婆薩婆·摩囉摩囉，摩醯
摩醯唎馱孕·俱盧俱盧羯蒙·度盧度盧罰闍耶帝·摩訶罰闍耶帝·陀囉陀囉·地唎尼·室佛囉耶·遮
囉遮囉·摩麼罰摩囉·穆帝隸·伊醯伊醯·室那室那·阿囉參佛囉舍利·罰沙罰參·佛囉舍耶·呼嚧
呼嚧摩囉·呼嚧呼嚧醯利·娑囉娑囉，悉唎悉唎·蘇嚧蘇嚧·菩提夜菩提夜·菩馱夜菩馱夜·彌帝唎
夜·那囉謹墀·地利瑟尼那·娑夜摩那·娑婆訶·悉陀夜·娑婆訶·摩訶悉陀夜·娑婆訶·悉陀喻
藝·室皤囉耶·娑婆訶·那囉謹墀·娑婆訶·摩囉那囉·娑婆訶·悉囉僧阿穆佉耶，娑婆訶·娑婆摩
訶阿悉陀夜·娑婆訶·耆吉囉阿悉陀夜·娑婆訶·波陀摩羯悉陀夜·娑婆訶·那囉謹墀皤伽囉耶·娑
婆訶·摩婆利勝羯囉夜·娑婆訶·南無喝囉怛那哆囉夜耶，南無阿唎耶·娑嚧吉帝·爍皤囉夜·娑婆
訶·唵，悉殿都·漫多囉·跋陀耶，娑婆訶·

(全文終 The end)

八月份 金山寺法會時間表

August 2017 SCHEDULE OF ACTIVITIES

| S U N 日 | M O N 一 | T U E S 二 | W E D 三 | T H U R S 四 | F R I 五 | S A T 六 |
|---|---|---|---|---|---|---|
| <p>“修道人要注意！不可打妄想。妄想是修道人的絆腳石，你有什麼妄想，就有什麼境界來考驗你。”</p> <p style="text-align: right;">——宣公上人</p> | | | | | | |
| 初十 1 | 十一 2 | 十二 3 | 十三 4 | 十四 5 | 十五 6 | 十六 7 |
| <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p> |
| 十五 6 | 十六 7 | 十七 8 | 十八 9 | 十九 10 | 二十 11 | 廿一 12 |
| <p><u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p> |
| 廿二 13 | 廿三 14 | 廿四 15 | 廿五 16 | 廿六 17 | 廿七 18 | 廿八 19 |
| <p><u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>9:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p> |
| 廿九 20 | 三十 21 | 初一 22 | 初二 23 | 初三 24 | 初四 25 | 初五 26 |
| <p><u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>9:00am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> |
| 初六 27 | 初七 28 | 初八 29 | 初九 30 | 初十 31 |  | |
| <p><u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 (Dharma Lecture)</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | <p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p> | | |

🌸 : 六齋日 (Six Vegetarian Days)

九月份 金山寺法會時間表

September 2017 SCHEDULE OF ACTIVITIES

| S U N D | M O N - | T U E S - | W E D 三 | T H U R S 四 | F R I 五 | S A T 六 |
|--|---|---|--|--|---|---|
| 9/1/2017 — 9/7/2017 金山聖寺地藏法會 Earth Store Sutra Recitation 9/17/2017 萬佛聖城 CTTB 預祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate ! 415-421-6117 | | |  | | 十一 1 1:00 PM 誦地藏經 Earth Store Sutra Recitation | 十二 9:00am 2 預祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation |
| 十三 9:00am 3 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 (Lecture) | 十四 4 1:00 PM 誦地藏經 Earth Store Sutra Recitation | 十五 9:00am 5 慶祝盂蘭盆法會 (正日 Actual Day) Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation | | | 十六 6 1:00 PM 誦地藏經 Earth Store Sutra Recitation | 十七 7 1:00 PM 誦地藏經 Earth Store Sutra Recitation |
| 二十 9:00am 10 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 (Dharma Lecture) | 廿一 11 1:00 PM 大悲懺 Great Compassion Repentance | 廿二 12 1:00 PM 大悲懺 Great Compassion Repentance | 廿三 13 1:00 PM 大悲懺 Great Compassion Repentance | 廿四 14 1:00 PM 大悲懺 Great Compassion Repentance | 廿五 15 1:00 PM 大悲懺 Great Compassion Repentance | 廿六 9:00am 16 預祝地藏菩薩 聖誕法會 Celebration of Earth Store Bodhisattva's Birthday |
| 廿七 17 金山寺本日法會暫停 全體參加萬佛聖城 地藏菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Earth Store Bodhisattva's Birthday | 廿八 18 1:00 PM 大悲懺 Great Compassion Repentance | 廿九 9:00am 19 慶祝地藏菩薩 聖誕法會 (正日 Actual Day) Celebration of Earth Store Bodhisattva's Birthday | 初一 20 1:00 PM 大悲懺 Great Compassion Repentance | 初二 21 1:00 PM 大悲懺 Great Compassion Repentance | 初三 22 1:00 PM 大悲懺 Great Compassion Repentance | 初四 9:00am 23 念佛法會 Amitabha Buddha Recitation 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra' |
| 初五 8:30am - 3:30pm 24 藥師懺 Medicine Master Repentance 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra' | 初六 25 1:00 PM 大悲懺 Great Compassion Repentance | 初七 26 1:00 PM 大悲懺 Great Compassion Repentance | 初八 27 1:00 PM 大悲懺 Great Compassion Repentance | 初九 28 1:00 PM 大悲懺 Great Compassion Repentance | 初十 29 1:00 PM 大悲懺 Great Compassion Repentance | 十一 9:00am 30 念佛法會 Amitabha Buddha Recitation 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra' |

🌸 : 六齋日 (Six Vegetarian Days)