



金山聖寺通訊

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做人要孝順父母

People Should Be Filial to Their Parents

人與禽獸的不同點，在於人有智慧，知道孝順，守規矩，遵禮法。不懂規矩，不知孝順父母，不知盡忠報國，不知做人的基本條件，那就和牛馬沒有什麼分別。這一點應該要注意，尤其是學生時代，更要注意！

The difference between people and animals is that people have wisdom and know that they should be filial, follow the rules, and observe propriety. People who don't know enough to follow the rules, show filial respect toward their parents, or serve their country are unaware of the basic requirements for being a person and don't differ much from cows and horses. We should pay attention to this, especially when we are studying in school.

孝順父母是令父母高興，令他們精神得到安慰；不是供養父母好吃的東西，好穿的衣服，就認為是盡孝。那麼應該怎樣才算盡孝呢？首先要聽父母的教誨，不可違背父母的話。

Being filial to your parents means making them happy and peaceful at heart. Merely giving your parents good food to eat and fine clothes to wear is not enough. How can you be a filial child? First of all, listen to your parents' instructions and be very respectful when speaking to them.

對父母講話的時候，要畢恭畢敬；應對的時候，要和顏悅色。父母教你做事情，要趕快去做，不可躲懶偷安，或者有不願意的表示。若有了過錯，父母糾正你，更要歡喜地接受，不可不理會父母的指責。天下父母都希望自己的兒子成龍，所以管教非常嚴格，在《三字經》上說：

子不教，父之過；
教不嚴，師之惰。

古語說：「棒下出孝子。」這是從前的思想，現在行不通，尤其在美國，簡直沒有聽過，因為美國實行愛的教育，不打不罵，任子女自由發展。總之，太嚴不好，太放任也不好，採取中道，比較合理。中國人注重孝道，曾參（孔子的弟子）有一句話說：「父母在，不遠遊；遊必有方。」大意是說，父母在世的時候，兒子不可以到很遠的地方去，如有必要的事，要到遠方去，必定要有個確實的地址，以免父母掛念。令父母擔心掛念，就是不孝，俗語說：「兒行千里母擔憂」，這就是形容母親對兒子如何地關心。

孝順父母是令父母高興，
令父母精神得到安慰。

Being filial means making your parents
happy and peaceful at heart.

Always be pleasant and agreeable in responding to them. When your parents tell you to do something, do it immediately. Don't be lazy or reluctant. If they scold you, accept it gladly and don't ignore it. Parents are strict only because they hope their children will become outstanding people. *The Three Character Classic* says:

*If the son is not taught well,
It is the father's fault;
If the teaching is not strict,
It is the teacher's oversight.*

There is an ancient saying: “The discipline of the rod produces filial children.” These are ideas of the past; they can no longer be applied now. In the United States in particular, such methods are virtually unheard of, because Americans teach their children with love. They don't beat or scold their children, but allow them to develop freely. In general, parents should be neither too strict nor too permissive; they should follow the middle way.

Chinese people honor the practice of filial piety. Zeng Seng, one of Confucius' disciples, said, “When one's parents are alive, one should not travel afar. If one must travel, one should have a definite destination.” Children should not go far away from home and leave their parents. If you have to travel afar on urgent business, you should let your parents know where you will be staying so they won't worry. If you make your parents anxious, you are not being filial. A proverb says: “When the son travels a thousand miles away, the mother is plagued with anxiety.” Mothers are always greatly concerned about their children.

懺悔就是改過自新

To Repent and Reform Means to Change Our Faults and Turn Over a New Leaf

佛之「法力」極大，而眾生的「業力」卻與之相等，所以說凡夫是「業重情迷」，而佛卻是「業盡情空」，所以聖、凡之分，在於「業」是不是已經盡了，「情」是不是已經空了。又說：

覺者，佛也；
迷者，眾生。

就好像上午所說的，眾生因為背覺合塵，被一切塵勞五欲所轉，所以業障愈來愈深，而佛能超脫一切五欲塵勞，不再造業。眾生因為業重的緣故，所以凡是想成佛了道的，必須先要懺悔自己的罪業，如果不生懺悔心就想成佛，這就猶如「煮沙成飯」，雖然煮到恆河沙那麼多的劫，也不可能成功的。

所謂「懺」，是懺其前愆；對以往所犯的罪業生大慚愧心。「悔」，是悔其後過；立定主意，改過自新，永遠不再犯錯，正如袁了凡居士所說：

以前種種，譬如昨日死；
以後種種，譬如今日生。

如果我們不勤懺悔，那麼，我們所造的罪業，就會使我們墮落，不知「伊於胡底，莫知所止」了。

The Dharma-power of the Buddhas is tremendous, and yet the karma of living beings is equal to it. Thus living beings are said to be “weighed down by karma and confused by emotions,” whereas the Buddhas “have ended their karma and emptied their emotions.” So the difference between a sage and a commoner lies in whether one can end karma and empty out emotions. Another saying goes,

*Enlightened, one is a Buddha.
Confused, one is a living being.*

As we mentioned earlier, since living beings turn their backs on enlightenment and unite with defilement, being turned by the wearisome defilement of the five desires, their karmic obstacles become deeper and deeper. On the other hand, the Buddhas can transcend the sordid defilements of the five desires and avoid creating additional karma. Because living beings have such heavy karma, one who wishes to become a Buddha and realize the Way must first repent of his karmic offenses. If one hopes to become a Buddha without being repentant, it's like cooking sand and hoping to get rice. You can cook for as many eons as there are sands in the Ganges River, but you'll never succeed.

“Repentance” means repenting of past errors, feeling a great sense of shame and remorse for the transgressions we made in the past. “Reform” means turning away from future errors, resolving to turn over a new leaf, and never making those mistakes again. This is just what the layman Yuan Liaofan said,

*Regard everything in the past as
if you died yesterday.
Regard everything in the future as
if you were born today.*

If we don't repent with diligence, then the karma from the offenses we committed will make us fall, and who knows when and where we will stop.

凡是佛教徒都會記得，在皈依時，把自己的姓名報上後，便懺悔說：

從於無始。以至今生。
毀壞三寶。作一闍提。
謗大乘經。斷學般若。
弑害父母。出佛身血。
污僧伽藍。破他梵行。
焚毀塔寺。盜用僧物。
起諸邪見。撥無因果。
狎近惡友。違背良師。
.....

現在，為了重新喚回大家的記憶，我且把這段〈懺悔文〉，很簡單地向大家解釋一下：

我們從無始劫以來，直至現在，所做的罪業，真是不可勝數。第一，是毀謗佛、法、僧三寶，其中又以毀謗「僧寶」的罪為最大，因為僧人是代表佛陀來傳揚佛法的，所以，謗僧的罪是「不通懺悔」的。什麼叫「闍提」？這是梵語，翻譯成中文是「信不具」或「無善根」；譬如你對這種人說法，他不歡喜聽，甚至於乾脆就說：「我不信！」你說，這是不是把自己的善根都給斷送了呢？

「謗大乘經」，就是誹謗大乘經典；譬如有人說佛經的道理是假的，或者說大乘經是魔王所說的等等，這也是一種「不通懺悔」的罪行。至於「般若」也是梵語，翻譯成中文是「智慧」。般若，又分實相般若、觀照般若、文字般若三種，可是無論哪一種都好，若是斷學（不去學），就會愚癡。愚癡的果報，是會淪為畜生道。

All Buddhists should remember that when they first took refuge, they stated their full name and then repented by saying the following:

*From time without beginning until the present life,
I have slandered the Triple Jewel, been an icchantika,
Slandered the Great Vehicle Sutras,
Cut off the study of Prajna,
Killed my father and mother,
shed the Buddha's blood,
Defiled the Sangharama,
Ruined the pure conduct of others,
Burned and wrecked stupas and temples,
Stolen the property of the Sangha,
Held deviant views, denied cause and effect,
Been intimate with evil friends,
Turned away from good teachers...*

Now, to refresh everyone's memory, I will very briefly explain this passage of repentance for everyone.

From eons without beginning, up to today, the karma from the offenses we have committed cannot be reckoned. First of all, we have slandered the Triple Jewel: the Buddha, the Dharma, and the Sangha. Among these, the offense of slandering the Sangha is the gravest, because the members of the Sangha represent the Buddha in propagating and transmitting the Buddhadharma. Therefore, one is not allowed to eradicate the offense of slandering the Sangha through repentance. What is an “icchantika”? It's a Sanskrit word which means “incomplete faith” and “lacking good roots.” If you try to speak the Dharma to these people, they don't want to listen. They may even tell you straight out, “I don't believe it.” Wouldn't you say they've cut off all their good roots?

“Slandered the Great Vehicle Sutras” means, for instance, saying that the principles in the Buddhist Sutras are false, that the Great Vehicle Sutras were spoken by demon kings, and so forth. This sort of offense cannot be pardoned through repentance. “Prajna” is also Sanskrit and means “wisdom.” There are three kinds of Prajna: Real Mark Prajna, Contemplative Prajna, and Literary Prajna. If you don't study any kind of Prajna, you will be stupid. The retribution of stupidity is that you will fall into the destiny of animals.

「弑害父母」，這一句包含了殺阿羅漢和殺聖人的罪；譬如，提婆達多殺四果阿羅漢，這就是其中的一個例子。

其次，「出佛身血」，也是一種「不通懺悔」的罪過，可是有許多人誤解了，以為這只是指佛在世時，用刀割截佛陀的身體，才算是犯了這條罪行。其實在佛滅度後，凡是有毀壞佛像者，都算在內；譬如故意去剝落佛像的金漆、損毀佛像等都是。雖然，這不是損害佛的肉體，可是，這個罪卻和用刀宰割佛的真身一樣。

「污僧伽藍」，是指褻瀆了寺門梵寺；譬如，在寺廟上住的在家夫婦，若在廟內做出不正當的事，吃肉殺生等等。至於「破他梵行」，是引誘本來清淨不染的出家人破犯戒律，這也是「不通懺悔」的。

「焚毀塔寺」的意義很明顯，就是說焚燒及毀壞寺門佛剎；譬如，昔日馮玉祥火燒白馬寺和少林寺等。「盜用僧物」，就是用不正當的手段來奪取常住的財物，這種人心裏所存的，都是一些邪知邪見，自以為是，常常說著無因果的曲調，於是倒行逆施，無惡不作，無所不為，這樣又怎能不墮落呢？

最後，要說到「狎近惡友，違背良師」了，「惡友」，在儒家稱為「損友」，好像時下的「阿飛」，以及黑社會的人物等，我們都不應該與之為伍，因為這都是惡友之類。有些人交上了這些損友，就漸入歧途，不聽師長的勸告，為非作歹，黑白不分，冠履倒置，你說多麼可憐！

“Killed my father and mother” also includes the offenses of killing an Arhat and killing a sage. One example is Devadatta killing a Fourth Stage Arhat.

Next, “shedding the Buddha's blood” is also an offense for which repentance is not accepted. Many people wrongly think this offense only means actually cutting the Buddha's body with a knife when the Buddha was in the world. In fact, after the Buddha entered Nirvana, damaging Buddha images in any way also counts as this kind of offense. This includes peeling the gold paint off the Buddha images, ruining Buddha images, and so forth. Although this does not harm the Buddha physically, it is equivalent to cutting the Buddha's body with a knife.

“Defiling the Sangharama” means profaning the pure temple. An example would be if married couples living on temple grounds engage in indecent activities, eat meat, kill living creatures, and so on. “Ruining the pure conduct of others” means inducing left-home people who were pure and undefiled to break the precepts. Repentance is not allowed for this either.

“Burning and wrecking stupas and temples” means setting fire to and damaging Buddhist temples, just as Feng Yuxiang set fire to White Horse Monastery and Shaolin Monastery in the past. “Stealing the property of the Sangha” means using improper methods to seize the wealth and property of the permanent dwelling. The people who do that all hold deviant knowledge and views. They think they are right, and they insist that there is no cause and effect. Acting rebelliously, they stop at no evil. There's nothing they won't do. How can they not fall?

Finally, we'll talk about “being intimate with evil friends, and turning away from good teachers.” In Confucianism, evil friends are called “harmful friends.” For example, we should not associate with tramps, gangsters, and so forth, because they are considered evil friends. Some people associate with such harmful friends and gradually stray onto the wrong road themselves. Refusing to listen to their teachers' exhortations, they will do all kinds of evil. They can't tell the difference between right and wrong, and they act in upside-down ways. Wouldn't you say they are pitiful?

以上所說的這種罪愆，都是非常要不得，但卻很容易犯的，那麼，若是不幸地已經犯了又怎樣呢？也不要灰心，所謂「彌天大罪，一懺便消。」罪，本來是無形的，如果能真正生出懺悔心，也未嘗沒有商量之處。大家切不可自暴自棄，自甘墮落啊！

The various offenses mentioned above are all extremely serious, yet very easy to commit. If one has unfortunately committed them already, what should be done? Don't be disheartened, because "Offenses may fill the skies. Repent, and they disappear." Offenses have no shape or form, and if one is truly repentant, it can certainly be worked out. No one should give up on himself and be resigned to falling!



敬老聯歡

Honoring Elders' Day

金山聖寺謹訂於十月二十二日（星期日）舉行一年一度的敬老聯歡會

We will celebrate Honoring Elders' Day on October 22, 2017



梁皇寶懺

Emperor Liang Repentance Ceremony

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

時間：11/19 — 11/25



心經非臺頌解

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

三世諸佛本同源。三世諸佛都是依照這個深般若、妙智慧來修行，才得到這阿耨多羅三藐三菩提，得到無上正等正覺的。「無上」，沒有再比它高上的了，是什麼呢？就是佛。「正等」，這是菩薩。「正覺」，這是二乘。正覺就和凡夫不同，凡夫因為不覺，所以做錯了他也不知道是錯，或做錯了不知道改悔，這叫不覺。正覺就是二乘，二乘是聲聞、緣覺，他因為得到正覺，正當的覺悟，所以和凡夫不同。但是他沒有能正等，沒有得到菩薩六度萬行，不能行自度度他、自利利他這種的菩薩道。他是一個自了漢，只管自己，不管其他人，所以沒有能正等。

菩薩得到正等了，正等就是正等於佛，就叫等覺菩薩。這等覺菩薩和二乘又不同了，二乘是自了漢，菩薩是自利利他的。菩薩雖然正等，可是沒能無上，唯有佛是無上，叫無上士、調御丈夫，所以他的果位叫無上正等正覺。

依此般若波羅蜜。三世諸佛都依這種的妙智慧、深般若才到彼岸。

至正等覺無上仙。「至」當個「到」字講。「無上仙」，就是佛，佛也叫大覺金仙。

Therefore, the verse says, *All Buddhas of the three periods of time, rooted in a common source.* All the Buddhas of the three periods of time, through reliance upon the profound and wonderful prajna wisdom, are able to attain anuttarasamyaksambodhi, the supreme, the genuine and equal, and the genuine enlightenment. It is supreme in that there is none above it; it is the enlightenment of the Buddha. Genuine and equal enlightenment is the enlightenment of Bodhisattva. Genuine enlightenment is the enlightenment of those of the two vehicles. The genuinely enlightened are not the same as common people who are unenlightened. Common people do things which are wrong and don't even know that they are wrong. They don't know that they should change. That is to be unenlightened. Genuine enlightenment is the attainment of those of the two vehicles, the Conditioned-Enlightened and the Hearers. Being enlightened, they are not the same as common people, but they have not been able to attain the genuine and equal enlightenment of the Bodhisattva Way, which consists of the six paramitas and ten thousand practices for taking oneself across and for taking others across, for benefitting oneself and for benefitting others. Those of the two vehicles are all Arhats who "comprehend for their own sake." Because they pay attention only to themselves and not to others, they are incapable of genuine and equal enlightenment.

Although Bodhisattvas attain genuine and equal enlightenment, they have not yet attained the supreme enlightenment. The genuine and equal is equivalent to the enlightenment of the Buddha and refers to the Bodhisattvas of equal enlightenment. These Bodhisattvas are different from those of the two vehicles, because the latter comprehend for their own sake, while the Bodhisattva benefits himself in order to benefit others. But the Bodhisattvas of genuine and equal enlightenment are still incapable of the supreme enlightenment.

Only the Buddha is supreme. He is called the Unsurpassed One (anuttara) and the Human-Taming Charioteer (purusadamyasarathi). His is said to be the supreme, the genuine and equal, and the genuine enlightenment.

The sutra says, **through reliance on prajna paramita.** All the Buddhas of the three periods of time

行人但能勤精進。修行的人只能向前勇猛精進，不可以向後退，不可以「一日曝之，十日寒之」，曬一天太陽，就放到雪櫃裏去冰凍十天。修道要年年修、月月修、日日修、時時修、刻刻修，刻刻精進、時時精進、日日精進、月月精進、年年精進，所有一切時、一切處都要精進。不是今天精進，明天就往後退了；也不是向前走一步，向後退四步。不要這樣子，這樣子就不是精進了。

何愁不獲法性田。你若是能精進，就能得到這個「法性田」。用田來譬喻法性，這個田只要你勤耕耘就會收穫的。法性田，就是你自己修這個法身，自性圓滿就成佛了，也就好像法性的田長出來，有結果了。

好像有一個人精進，他一晚間沒有睡覺就修道。修了一晚間怎麼樣呢？他白天睡覺，這也等於不修行一樣的，也談不上精進。不是說：「你們都睡覺，我不睡覺，我來修道。」然後白天人家不睡覺你睡覺，這就不是精進了。你晚間不睡白天睡，一樣的。

reach the other shore through the use of profound and wonderful prajna wisdom; *through reliance on this paramita*. This verse says, *Reach the genuine and equal enlightenment of the Supreme Immortal*. The Supreme Immortal is the Buddha, who is also refer to as the Greatly enlightened Golden Immortal.

If those who practice are capable only of diligence and vigor. You people who cultivate need be capable only of going forward and diligently cultivating without retreating. "Don't expose it to the sun for one day and freeze it for ten." Cultivation of the Way is the same: you must cultivate every day. Cultivate every year, cultivate every month, cultivate every day. Cultivate at all times; at all times be vigorous. Every day be vigorous, every month be vigorous, every year be vigorous, in all places and at all times. It is not that I am vigorous today and tomorrow I retreat. It is not to go one step forward and then backward four steps. You shouldn't be like that. That is not vigor.

What worry can there be about not attaining the field of Dharma-nature? If you can be vigorous, you can attain the Dharma-nature, which is represented by a field. Only after you plant things in the field can you have a harvest. You need only be vigorous in plowing and weeding, and then you can harvest. This is the field of the Dharma-nature: you cultivate the Dharma-body yourself, and your own nature will be perfected, and you will realize Buddhahood, which is like harvesting the field of Dharma-nature. You obtain the fruit.

For instance, there is someone who is so vigorous that he does not even sleep at night but cultivates the Way instead. He cultivates for one night, and then what? He sleeps every day during the day. That too is the same as not cultivating and cannot be said to be vigor. Vigor is not to say, "All of you sleep; I won't sleep. I'll cultivate the way." Then you sleep in the daytime when everyone else is awake. That isn't vigor. Not sleeping at night and sleeping during the day amounts to just the same thing.

(待續 To be continued)

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

什麼是你的家寶？家寶就是如來藏常住真心，妙覺明性，
而不是世間有為有相的金銀財寶。

What is your family treasure? It is the eternal true mind of the Treasury of the Thus Come One, the wonderful enlightened bright nature. It is not a worldly treasure which has forms and marks.

10月份 金山寺法會時間表

October 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		
十二	9:00am 1	十三 2	十四 3	十五 4	十六 5	十七 6	十八 9:00am 7		
誦地藏經 Earth Store Sutra Recitation 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		楞嚴咒法會 Shurangama Mantra Recitation 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	
十九	9:00am 8	二十 9	廿一 10	廿二 11	廿三 12	廿四 13	廿五 9:00am 14		
誦地藏經 Earth Store Sutra Recitation 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		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'	
廿六	9:00am 15	廿七 16	廿八 17	廿九 18	三十 19	初一 20	初二 9:00am 21		
誦地藏經 Earth Store Sutra Recitation 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		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'	
初三	9:00am - 1:30pm 22	初四 23	初五 24	初六 25	初七 26	初八 27	初九 9:00am 28		
慶祝敬老節 Celebration of Honoring of the Elderly		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		1:00 PM 大悲懺 Great Compassion Repentance		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'	
初十	8:30am - 3:30pm 29	十一 30	十二 31	 十方如來。憐念眾生。如母憶子。若子逃逝。雖憶何為。子若憶母。如母憶時。母子歷生。不相違遠。若眾生心。憶佛念佛。現前當來。必定見佛。去佛不遠。不假方便。自得心開。					
藥師懺 Medicine Master Repentance 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'		1:00 PM 大悲懺 Great Compassion Repentance							1:00 PM 大悲懺 Great Compassion Repentance

 : 六齋日 (Six Vegetarian Days)

11月份 金山寺法會時間表

November 2017 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六
11/05/2017 (日 Sun) 萬佛聖城 慶祝觀音菩薩出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home at CTTB 請與金山寺聯繫交通安排 (415-421-6117) Please contact us if you would like to participate!			十三 1 1:00 PM 大悲懺 Great Compassion Repentance	十四 2 1:00 PM 大悲懺 Great Compassion Repentance	十五 3 1:00 PM 大悲懺 Great Compassion Repentance	十六 4 9:00am 預祝觀世音菩薩 出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home Day 10:00 am 聽經 (Lecture)
十七 5 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩出家法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Leaving Home Day	十八 6 1:00 PM 大悲懺 Great Compassion Repentance	十九 7 9:00am 慶祝觀世音菩薩 出家法會 (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Leaving Home Day	二十 8 1:00 PM 大悲懺 Great Compassion Repentance	廿一 9 1:00 PM 大悲懺 Great Compassion Repentance	廿二 10 1:00 PM 大悲懺 Great Compassion Repentance	廿三 11 9:00am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
廿四 12 9:00am 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 (Dharma Lecture)	廿五 13 1:00 PM 大悲懺 Great Compassion Repentance	廿六 14 1:00 PM 大悲懺 Great Compassion Repentance	廿七 15 1:00 PM 大悲懺 Great Compassion Repentance	廿八 16 1:00 PM 大悲懺 Great Compassion Repentance	廿九 17 1:00 PM 大悲懺 Great Compassion Repentance	初一 18 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
初二 19 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初三 20 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初四 21 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初五 22 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初六 23 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初七 24 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初八 25 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony
初九 26 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 (Dharma Lecture)	初十 27 1:00 PM 大悲懺 Great Compassion Repentance	十一 28 1:00 PM 大悲懺 Great Compassion Repentance	十二 29 1:00 PM 大悲懺 Great Compassion Repentance	十三 30 1:00 PM 大悲懺 Great Compassion Repentance		

🌸 : 六齋日 (Six Vegetarian Days)