



# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

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上 卍 雙 語

### 參禪要克服痛關

#### In Chan Meditation, We Must Pass Through the Gate of Pain

今天是新年，我祝各位新年快樂。本來這是世間的風俗，我們出世的人，不應該再有這種習氣。可是要知道我們大家還在這個世界上，如果和世間距離太遠，那麼和人的距離也遠了。所以還是依世俗之禮，向你們說一句「新年快樂」。那麼我再對你們說一首偈頌：

今逢一九八二年，十方聚會來參禪；  
迴光返照觀自在，萬佛城中選聖賢。

Today is New Year's Day, and I bid all of you a Happy New Year. This is, in fact, a worldly sentiment and we who seek to realize world-transcending wisdom should not dwell on such mundane habits. Nonetheless, we should recognize that we are still part of this world, and if we leave the mundane world too far behind, we'll also be leaving people too far behind. That's why I invoked a bit of standard etiquette to give you all my greeting: Happy New Year! I'd also like to recite a verse:

*The year 1982 is now close at hand;  
All ten directions' cultivators come to practice Chan.  
Reverse the light and introspect: contemplate at ease.  
At the City of Ten Thousand Buddhas,  
we will choose sages and worthies.*

新年是快樂，我們參禪應該得到禪悅為食，以參禪做為飲食。真正參禪的人，吃飯或未吃飯？忘了。穿衣服或未穿衣服？忘了。睡覺或未睡覺？忘了。參到極點處，上不知有天，下不知有地，中不知有人，和虛空合成一體，到無人、無我、無眾生、無壽者的境界。既然是這樣子，那麼腿痛也不怕痛了，腰痠也不怕痠了，一切一切都要用忍耐的功夫來忍受著。既無人、無我、無眾生、無壽者，那又有誰在痛呢？尤其是這種痛要過關，痛過去就不知痛。如果過不了關，便總是在痛中；若過了關，不但不知痛，而且非常自在，非常快樂。

「參禪」這一法門，沒有再比它更妙的，能得到禪悅為食，法喜充滿的境界。因為這個緣故，所以古來參禪的人，可以連坐幾天，不起於座。那麼他的腿痛不痛？當然痛啊！可是他能忍受，能忍人所不能忍的，受人所不能受的。他有一種勇猛精進的力量，只知向前進，不知向後退，所以才有成就。

參禪要有忍耐心，那是開悟的本錢。好像做生意一樣，有了本錢，生意才能發展，才有希望賺大錢。我們參禪，要克服痛關；通過痛關，過了關之後，光明大道就在眼前，直達明心見性的境界。

Since the New Year brings happiness, we can all realize the state of "taking the bliss of Chan as our food," and let our sustenance come from Chan meditation. A person who is genuinely doing the work of Chan has forgotten whether or not he has eaten. He has forgotten whether or not he got dressed. He has forgotten whether or not he slept. When one investigates to the ultimate point, he is no longer aware of heaven above, earth below, or people in between. He has merged completely with empty space. He no longer has any sense of self, others, living beings, or a life span. In this state he fears neither the pain in his legs nor the ache in his back. No matter what comes up, he uses the skill of patience to endure it. Since he has no sense of self, others, living beings, or a life span, who remains to feel pain? Once you pass through the gate of pain, you are no longer aware of any pain. If you don't pass the gate, however, then the pain is still there. If you pass through the gate, then not only does the pain stop, but you also feel very carefree and happy.

The Dharma-door of Chan meditation has no rival in its wondrousness; one attains the state of "taking Chan bliss for food, and being filled with the joy of Dharma." This is the way Chan meditators in ages past could sit for days on end without leaving their benches. Do you suppose their legs hurt? Of course they hurt! But they were able to endure the pain; they could tolerate what others found intolerable; they could endure what others found unendurable. They had the strength and vigorous courage to only advance and never retreat; this is how they succeeded in cultivation.

Chan meditation requires patience; patience is the basic capital of your enlightenment. For example, when we go into business, we need some capital. Only then can our business expand; only then can we hope to earn money. In Chan meditation, we must make it through the gate of pain. Penetrating this gate comes first. Once we're through, a brightly-lit road appears before us, and we travel on it straight ahead to the state where we can "understand our mind and see our nature."

沒有過關時，就好像「山窮水盡疑無路」的境界；過了關，好像「柳暗花明又一村」的境界。

捨不了死，換不了生；  
捨不了假，成不了真；  
捨不了苦，得不了樂。

我們參禪，要有這樣的精神，才能有所成功。要把困苦艱難的關打破，然後才能得到另外一種境界。因為這個緣故，所以我們要專一其心來參禪。各位注意！我們是來這裏參禪，而不是來這裏混光陰的，要拿出真正的志願來參，拿出真正的忍耐來坐。要知道世間的事，沒有不勞而獲的，沒有出力，而想得到代價，哪有這樣容易的事？那是癡人妄想，不可能的事。非得拿出真正的力量來，才能有所成就。新年大家都有新希望，希望今年開悟，希望大家向這個目標邁進，若不到開悟的境界，不停止參禪。

Before we pass through the gate, we are in a state where "the mountains have ended, the rivers have vanished, and we doubt there is a road ahead." But then once you pass the gate, your state becomes like "another village appearing, there beyond the bright flowers and shadowy willows."

*If I can't renounce death,  
I'll never gain life.  
If I can't renounce what's false,  
I'll never gain what's true.  
If I can't let go of suffering,  
I'll never attain happiness.*

We must use this kind of spirit in our investigation of Chan if we want to have any accomplishment. We have to smash through the gate of trouble and difficulty before we can attain another state of reality. This is why we must concentrate our minds as we meditate. Please pay attention! We have come here to practice Chan, not to fritter time away. Apply yourself to the investigation with genuine determination and true forbearance. We know that nothing in the world comes easily; how can you expect something in return for nothing? Only fools think that way; only they dream such impractical dreams. The only way to success is through your own efforts. We all bring forth our brand-new aspirations at the New Year, hoping to get enlightened, perhaps. Let's all make that our goal ahead, and not stop meditating until we actually reach the enlightened state!

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光明大道就在眼前，直達明心見性的境界。

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# 參禪的祕訣

## The Secret to Success in Chan Meditation

禪譯為「靜慮」，又為「思惟修」。思惟就是參；靜慮就是「時時勤拂拭，勿使惹塵埃」。思惟修就是教你提起話頭，念茲在茲，時刻不忘的意思。所謂「朝於斯，夕於斯」，在自己的自性上用功夫，不是向外馳求。凡是外來的境界，若是跟著它跑，便很容易走錯路。從自性生出的境界，才是真境界。這一點，希望各位要弄清楚，否則便上魔王的當，結果成了他的眷屬。

靜慮這個法門，要綿綿密密地用功，不要間斷。在用功的時候，要好像母雞在孵蛋那樣地專心，又好像龍在養珠那樣地謹慎，又好像貓在捕鼠那樣地忍耐。參禪要有 堅、誠、恆的心，不可有驕傲的心。不要以為我比誰都高，比誰都強。如果有這種思想，那就是狂魔入體，功夫不會進步。

參禪的時候，不可打妄想。打妄想就沒有真實的受用，浪費大好的時光。參禪要有忍耐心、長遠心。參禪的祕訣，就是忍，忍不住也要忍；忍到極點，就豁然貫通，明朗開悟。若沒有忍耐心，不能吃得苦，不能耐得勞，遇到境界，便投降了，這種行為最要不得，是參禪的大忌。

Chan translates as "stilling the thought." It also means "thought cultivation." "Thought" refers to investigating the meditation topic. "Stilling the thought" means, "At all times, wipe it clean, and let no dust alight." "Thought cultivation" is done by means of raising the meditation topic in thought after thought and never forgetting it. As it is said, "We do it in the morning, and we also do it in the evening." You should apply effort within your own nature and not seek outside. If you follow after any external state, it is easy to go astray. Only states that arise from your own nature are true states. I hope all of you will note this point clearly. Otherwise, you will be tricked by the demon king and end up as one of his followers.

This Dharma-door of "stilling the thought" requires that you apply continuous, unrelenting effort, without any interruption. In your meditation, you should be as concentrated as a mother hen sitting on her eggs. You should also be as careful as a dragon guarding its pearl. Furthermore, you must be as patient as a cat waiting outside a mouse hole. Chan meditation requires determination, sincerity, and perseverance. You cannot be arrogant and assume that you're higher and better than everyone else. If you have thoughts like these, that means a demon of insanity has possessed you, and your skill will never advance.

When you cultivate Chan, you should not indulge in idle thoughts. When you have idle thoughts, you don't gain any benefit, and you waste a tremendous amount of time. Sitting in Chan requires patience and perseverance. The secret of success in Chan meditation is patience; whatever you cannot endure, you must still endure. If you can endure to the ultimate point, then suddenly you can penetrate through and experience the clarity of enlightenment. If you lack patience and cannot endure bitterness and fatigue, then you will surrender to the states that you encounter. To give in like that is a great mistake; it is the great taboo in Chan meditation!

# 久參自然會開悟

## Long-term Meditation Will Naturally Bring You to Enlightenment

參禪時，眼觀鼻、鼻觀口、口觀心，這是基本的法則，可以控制心猿意馬，不令它向外馳求。在禪堂參禪，不可東張西望，如果前顧後盼，心就跑到外邊去了，禪就參不下去。這一點，各位要特別注意！禪七的光陰，非常寶貴，可以說是分秒必爭，不能空過，要把握時機來參禪，參禪才能得大智慧。

修道人不要把臭皮囊視為寶貝。沒有這種思想，才能用功修道；如果有這種思想，就會做它的奴隸，一天到晚為它服務。所以真正修道的人，將身體視

為臭皮囊，不去重視它；如果重視，則成為修道的障礙，所謂「借假修真」，只是方便而已。

在禪堂裏，最大的忌諱，就是在參禪中睡覺。一般人參禪，容易犯的兩種毛病：一為掉舉，一為昏沉；不是打妄想，就是打瞌睡。用功的人，聚精會神在參，絕對不會睡覺。若是入定，另當別論。

The basic rule in Chan meditation is: "Let your eyes contemplate your nose; let your nose contemplate your mouth; let your mouth contemplate your mind." This allows us to control the monkey of the mind and rein in the wild horse of our thoughts, so that they stop running outside seeking things. As we sit in the meditation hall, we may not stare left and right, because if we gaze all around, then our mind will wander outside, and we won't be able to investigate Chan. Please pay heed to this point, everyone! The time in a meditation retreat is extremely valuable; you could say that there is not a second to lose. We must seize the time and investigate Chan, because only through this investigation can we attain wisdom.

參到山窮水盡的時候，自然有好消息，柳暗花明的境界便會出現在眼前。

Keep searching until "the mountains vanish and the rivers disappear." Then spontaneously, the good news will arrive, and you will experience a state "beyond the shadows of the willows and the vivid blossoms."

Cultivators of the Way should not treat their skin-bag of a body as a treasure. Only people who are free of this idea can apply effort in cultivating the Way. If you treat your body as a precious thing, then you will become its

slave and serve its whims all day long. Therefore, genuine cultivators treat the body as a "stinking bag of skin" and don't prize it highly. Valuing the body is an obstacle to cultivation. We should merely "borrow the false to cultivate what is true," and see it as just an expedient means.

The biggest taboo in the Chan Hall is sleeping during meditation. Most meditators have two problems: restlessness and torpor. That is, if they aren't indulging in idle thinking, they'll be dozing off. Those who know how to work hard, however, will be concentrating their energy on their inquiry; they will absolutely not be sleeping. And if they can enter samadhi, then that's another story altogether.

坐禪可以證得正定正受，也就是三昧。若能證得此境界，便會如如不動，了了常明。如何能證得此境界？就要下一番苦功夫，勇猛精進，心無妄想，到一念不生全體現的時候，就找到本來的面目，本地的風光。

坐禪的關鍵，就在念茲在茲參話頭。所謂「久參自然開悟」，參到山窮水盡的時候，自然有好消息，柳暗花明的境界便會出現在眼前。有人說：「我參加這麼多次禪七，為什麼還不開悟？」因為你不能忍耐一切苦，只想開悟。要知道開悟是從積功累德而來，久而久之，功德圓滿，自然開悟。可是你一點功德也沒有，就想開悟，簡直是癡心妄想，癩蛤蟆想吃天鵝肉，那是辦不到的。

Through meditation, you can attain "proper concentration and proper reception," which is samadhi. If you realize this state, then you will be "Thus, thus, unmoving, understanding and perfectly clear." How can you reach this state? You must put in a period of vigorous effort and rid your mind of idle thoughts. Then, "when not even one thought arises, the entire substance comes into view," and you will discover your original face, your fundamental identity.

The key to meditation is to investigate the meditation topic in thought after thought. A saying goes, "After long-term investigation, you will naturally attain enlightenment." Keep searching until "the mountains vanish and the rivers disappear," and the good news will naturally arrive, and you will experience a state "beyond the shadows of the willows and the vivid blossoms." Someone may say, "I've attended so many retreats; why haven't I become enlightened?" It's because you haven't been able to endure all kinds of suffering with only the wish to become enlightened. You should realize enlightenment comes from the accumulation of merit and virtue. In time, your merit and virtue will become full, and you will naturally attain enlightenment. To wish for enlightenment without creating any merit or virtue is simply vain thinking. As it's said, "A warty frog has no hope of tasting the flesh of the great, white swan." It's simply impossible.



金山聖寺新年活動

02/16/2018 正月初一  
點吉祥燈 Lighting of Auspicious Lamps

02/16/2018 - 02/18/2018  
千佛懺 Thousand Buddhas Repentance

## 心經非臺頌解

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

第二個意思，咒就好像軍中的密號似的，軍中的密號就是軍中的口令。在軍隊裏頭每一天都有不同的口令，這口令只有自己人才知道，外邊的人就不知道。譬如今天的口令是「勝利」victory，整個軍隊都知道這是今天的口令。如果我見到一個不認識的軍人，就問：「口令？」他說：「勝利。」這就對了，大家知道這是自己人了。如果我問他：「口令？」他答：「吉祥。」這就不是了，就要開槍、就要打了。為什麼呢？因為你不是自己人。這個咒就和這口令一樣的。我們在這兒念咒，那鬼神一聽：「這是我們的口令，是這樣子。」它們就都老實了，就都守規矩了。如果不是，它們就要和你來鬥一鬥了。

第三個意思，咒是一種祕語，祕密的語，其他人不知道，只有這個人他才知道。知道怎麼樣呢？就好像有一個本來很窮、很微賤的人，跑到外國去了，外國人也不知道他是什麼人。他就說：「我就是某某國的國王，因為國家政變，軍人倒戈，所以我偷著跑出來，跑到這裏來逃難。」這個國王以為他是真的，就把公主嫁給他做太太了。和國王的女兒結婚以後，這個窮賤的人就自以為：「我這是國王的身分了。」就裝模作樣的，一天到晚的發脾氣，too much temper。有一個認識他的人，知道他原來只是一個窮賤的人，就來對這個公主說：「他再要發脾氣，妳只要說『本來是一個貧賤人，遠遊至他國，何必這麼多瞋呢？』他就不敢再發脾氣了。」

2) A mantra is like a soldier's password. In the army, there is a different password every day, and only your own people know it. Others don't know it. For example, today it might be "victory". If, for instance, you meet a soldier whom you don't know, you ask him what the password is, he says, "Victory," and you say, "Right." Everyone then knows that he is one of us. If you ask him the password and he says, "Lucky," that's not it, and you know that you will have to start fighting. Why? Because he isn't one of us. Mantras are just like passwords. As soon as the gods and ghosts hear you recite the mantra, they say, "Oh, that's our password," so they all can be depended upon to follow the rules. Otherwise, they would all want to fight.

3) A mantra is a sort of secret language which others don't know. Only a certain person knows. What does he know? For instance, there was once someone who was originally very poor and lowly, so he went abroad where people didn't know him. Since they didn't know who he was, he told them, "I am the king of a certain country, but the generals rebelled and there was a change in government, so I secretly made my escape and came to your country." The king of the country he came to didn't know whether what he said was true or not. Basically he was a phony, but the king suppose that he too was a real king, so he gave him one of the princesses for a wife. Since one of the king's women was given in marriage to the poor and lowly person, he considered himself part of the king's household. Basically he wasn't a king, but he acted like it. Day in and day out he was always losing his temper. Since he couldn't "eat bitter melons," he got angry, and his temper was large. Then someone came who knew him and knew that he was a poor and lowly person. This newcomer said to the woman of the palace who was married to the imposter, "When he get angry, you need only say these few sentences: 'You

公主這麼一講，這個人想：「喔，她知道我的根底了。」真的就再也不敢發脾氣了。咒也就好像這個意思似的，你一念咒，鬼神以為你知道它的根底，知道它是怎麼回事了，所以也就不敢對你不守規矩了。

第四個意思，咒是諸佛的心印、密語，唯佛與佛才能知道，其餘的眾生都不知道，所以咒語不翻。雖然不翻，但是一句咒語念出來，也是「一音演說咒，眾生隨類各遵守」，眾生聽到這個咒也都明白。我們人雖然不明白，可是鬼明白、神也明白，畜生、阿修羅、妖魔鬼怪都明白，所以你一誦咒，它們就都老實了。

就好像有一個國王，向他的臣下要「先陀婆」。這「先陀婆」是梵語，有四種東西都叫這個名字。這四種東西是什麼呢？鹽也叫先陀婆，水也叫先陀婆，大小便那個東西也叫先陀婆，還有馬也叫先陀婆。所以這國王說：「我要先陀婆。」所有的臣子都不知道他是要鹽、是要水、是要大小便那個東西，還是要馬。這有智慧的人，一聽他在什麼時候要，就知道他在要什麼。譬如他吃飯的時候要先陀婆，當然他就不會要大小便那個東西了，一定是要鹽了；他走路的時候要先陀婆，一定就要馬了；看他渴了的時候要先陀婆，一定就是要水了；那麼看他也不渴、也不是吃飯、也不是走路的時候要先陀婆，當然就要大小便那個東西了，所以這有智慧的人一看就知道了。咒雖然也有很多的意思，但你一念出來，有智慧的鬼神聽見，它就懂了；其餘不懂的，也就要跟著那個懂的去做了。

Were originally a poor and lowly person who drifted in from another country far away. Why must you have such a big temper?' As soon as you say that, he will know, 'Oh, she knows my origins,' and will not get angry any more." The third meaning of "mantra" is just the same. As soon as you recite the mantra, the gods and ghosts will assume that you understand their origins and that you know what they are all about, and they don't dare to break the rules where you are concerned.

4) There is another meaning. Mantras are the mind-seals of all Buddhas. They are the secret language of all Buddhas, which can be known only from Buddha to Buddha. Because all other living beings don't know it, mantras are left untranslated. Therefore, it is said, "With one sound the mantra is proclaimed, and living beings perceive it according to their kind." Living Beings of every kind understand as soon as they hear the mantra. Although we people don't understand, ghosts understand, gods understand, and animals and asuras all understand it. Therefore, when you recite the mantra, they are all dependable.

It is like the king who wanted something called *saindhava*. Saindhava is a Sanskrit word which has four different meanings: salt, water, chamber-pot, and horse. Saindhava can mean all four. When the king said, "I want saindhava," the officials didn't know whether he wanted salt, water, a chamber-pot, or a horse. When people who were wise heard him, they knew what he wanted according to the situation. For instance, if he wanted saindhava while he was eating, of course he wouldn't have wanted a chamber-pot; he certainly wanted salt. When he was going travelling and wanted saindhava, he certainly wanted a horse. If he was thirsty and wanted saindhava, then he certainly wanted water. And if you saw that he wasn't thirsty, wasn't eating, and wasn't going travelling, then of course, he wanted a chamber-pot. As soon as people with wisdom looked, they knew. A mantra, too, has a lot of meanings; in short, therefore, when you recite it and people with wisdom and gods and ghosts hear it, they understand it and act accordingly.

(待續 To be continued)

# 2 月份 金山寺法會時間表

## February 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六
02/16 (正月初一) 點吉祥燈, 吉祥偈, 念消災吉祥咒 Lighting of Auspicious Lamps Chanting Auspicious Verse Disaster Eradicating Auspicious Spirit Mantra Recitation  02/16 - 02/18 千佛懺 Thousand Buddhas Repentance				十六 1 1:00 PM 大悲懺 Great Compassion Repentance	十七 2 1:00 PM 大悲懺 Great Compassion Repentance	十八 3 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
十九 4 9:00am 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'	二十 5 1:00 PM 大悲懺 Great Compassion Repentance	廿一 6 1:00 PM 大悲懺 Great Compassion Repentance	廿二 7 1:00 PM 大悲懺 Great Compassion Repentance	廿三 8 1:00 PM 大悲懺 Great Compassion Repentance	廿四 9 1:00 PM 大悲懺 Great Compassion Repentance	廿五 10 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
廿六 11 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 1:00 pm 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	廿七 12 1:00 PM 大悲懺 Great Compassion Repentance	廿八 13 1:00 PM 大悲懺 Great Compassion Repentance	廿九 14 1:00 PM 大悲懺 Great Compassion Repentance	三十 15 1:00 PM 大悲懺 Great Compassion Repentance	正月初一 16 7:45am 點燈、吉祥偈 Lighting of Auspicious Lamps Chanting Auspicious Verse 8:00am 念消災吉祥咒 Disaster Eradicating Auspicious Spirit Mantra Recitation 1:10pm 千佛懺 Thousand Buddhas Repentance	初二 17 9:00 AM 千佛懺 Thousand Buddhas Repentance
初三 18 9:00 AM 千佛懺 Thousand Buddhas Repentance	初四 19 1:00 PM 大悲懺 Great Compassion Repentance	初五 20 1:00 PM 大悲懺 Great Compassion Repentance	初六 21 1:00 PM 大悲懺 Great Compassion Repentance	初七 22 1:00 PM 大悲懺 Great Compassion Repentance	初八 23 1:00 PM 大悲懺 Great Compassion Repentance	初九 24 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
初十 25 9:00am 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'	十一 26 1:00 PM 大悲懺 Great Compassion Repentance	十二 27 1:00 PM 大悲懺 Great Compassion Repentance	十三 28 1:00 PM 大悲懺 Great Compassion Repentance			

🌸 : 六齋日 (Six Vegetarian Days)

# 3 月份 金山寺法會時間表

## March 2018 SCHEDULE OF ACTIVITIES

S U N 日	MON 一	T U E S 二	W E D 三	T H U R S 四	F R I 五	S A T 六
				十四 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 <u>9:00am</u> 3 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
				十七 <u>9:00am</u> 4 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'	十八 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
廿四 <u>9:00am</u> 11 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'	廿五 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿九 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 <u>9:00am</u> 17 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
初二 <u>9:00am</u> 18 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'	初三 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 <u>9:00am</u> 24 慶祝釋迦牟尼佛 出家日法會 (正日 actual day) Celebration of Shakyamuni Buddha's Leaving Home Day
初九 <u>8:30am - 3:30pm</u> 25 藥師懺 Medicine Master Repentance <u>1:00 pm</u> 聽經 (Lecture) 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	初十 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 <u>9:00am</u> 31 慶祝釋迦牟尼佛 涅槃日法會 (正日 actual day) Celebration of Shakyamuni Buddha's Nirvana

🌸 : 六齋日 (Six Vegetarian Days)