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GOLD MOUNTAIN MONASTERY NEWS

Issue 301期

4月 & 5月18年

Apr & May 18

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上 卍 梵 語

觀世音菩薩 隨類應現，隨方教化

Guanshiyin Bodhisattva Manifests Appropriate Forms to Teach Beings Everywhere

觀世音菩薩在佛教裏，是佔很重要的地位的。這觀世音菩薩，有的人說他是中國的，有的人說他是外國人；有的人又說他是男人，有的人又說他是女人。現在我告訴各位，這觀世音菩薩，他也不是中國人，也不是外國人。他是哪兒的人呢？他是盡虛空遍法界，哪個地方都是他，哪個地方也都不是他。他是隨類應現，應該以什麼身得度的，他就示現什麼身而為說法。所以他沒有一定的。

Guanshiyin Bodhisattva holds a very important position in Buddhism. Some people say Guanshiyin Bodhisattva is Chinese, while others say he is another nationality. Some people say this Bodhisattva is a man, while others say the Bodhisattva is a woman. Now I will tell all of you: Guanshiyin Bodhisattva is neither Chinese nor any other nationality. Where is he from then? He can be found everywhere throughout space and the Dharma Realm, and yet there is no place where he is. He manifests in response to different kinds of beings, appearing in whatever form is most appropriate to speak Dharma for living beings. Therefore, his appearance is not fixed.

這觀世音菩薩他也現佛身來度一切應該成佛的眾生；他也現菩薩身來度一切應該成菩薩的眾生；他也現天上的天王身來度一切眾生。總而言之，這個眾生應該以什麼身得度的，觀世音菩薩就現什麼身，來給這一類的眾生說法。

在佛教裏頭，觀世音菩薩各處去教化眾生，要度一切眾生發菩提心。他先看這個眾生歡喜什麼，他先就投其所好，他一投其所好，這個人就歡喜了，所以他說什麼法，這個人也都歡喜聽，於是乎就把這個眾生度了。所以說觀世音菩薩，他也不一定是男身，也不一定是女身，他也是男身，也是女身，不過都是變化的。那麼觀世音菩薩的本體呢？他是如如不動的，和佛是一樣的；並且觀世音菩薩在很久以前，就已經成佛了。他的名字叫正法明如來，現在他化菩薩身來教化眾生。

在佛教裡他現菩薩身；在外道裏邊，他也現外道的身。所以往往有一個穿著白衣服的，在耶穌教裏就說她是聖母；其實這個聖母是誰？也就是觀世音菩薩去教化那一類的眾生，他去現那麼一個穿白衣服的人的樣子。一般的耶穌教說這是聖母，其實也就是觀世音菩薩，去顯現令這個眾生來發心，無論早晚都會令他明白佛法；明白佛法之後，就要發菩提心。這是觀世音菩薩他這種妙用無窮的一種不可思議境界。

今天我就給各位講一講「觀世音菩薩」這幾個字。

Guanshiyin Bodhisattva appears in the body of a Buddha to cross over all the living beings who are meant to become Buddhas. He also appears in the body of a Bodhisattva in order to cross over all the living beings who are meant to become Bodhisattvas. He also manifests the body of a heavenly king to cross over all living beings. In general, Guanshiyin Bodhisattva appears in whatever form a living being needs to see in order to be crossed over, and comes to speak Dharma for that kind of living being.

In Buddhism, Guanshiyin Bodhisattva goes everywhere to teach and transform living beings. He wants to cross over all living beings and cause them to bring forth the resolve for Bodhi. He first contemplates to see what a living being likes and then caters to his likings. When he caters to that person's likings, the person feels happy and is glad to listen to whatever Dharma he speaks. Thus he successfully crosses over that living being. So I said Guanshiyin Bodhisattva is not necessarily male or female; he is both male and female, but that's just his transformation. In his fundamental identity, Guanshiyin Bodhisattva is thus and unmoving, just like the Buddhas. What is more, Guanshiyin Bodhisattva became a Buddha a long time ago by the name of Light of Proper Dharma Tathagata. Now he is manifesting as a Bodhisattva to come teach and transform living beings.

He appears as a Bodhisattva in Buddhism, but he also appears in other religions as personages of those religions. There is a white-robed figure known in Christianity as the Holy Mother. Who was the Holy Mother in fact? She was just Guanshiyin Bodhisattva coming to teach and transform that class of living beings. He appeared as a person in white robes and the Christians all said that was the Holy Mother, but in fact it was Guanshiyin Bodhisattva appearing to inspire those living beings to bring forth resolves. Sooner and later, they would come to understand the Buddha-dharma, and after they understood the Buddhadharma, they would bring forth the Bodhi resolve. That's the inconceivable state of Guanshiyin Bodhisattva's inexhaustible, wonderful functioning.

Today I will briefly explain the name of Guanshiyin Bodhisattva, the "Bodhisattva Who Contemplates the Sounds of the World."

怎麼叫「觀」呢？這「觀」是一種「觀智」——能觀的智慧；「世音」就是所觀的境界。以這個能觀的智慧，觀這個所觀的境界，觀這個世間所有一切的境界，一切的音聲。這音聲有苦聲，有樂聲，有善聲，有惡聲，有好聲，有壞聲；觀世音菩薩觀看這世界種種的音聲，他就遂心滿願。眾生無論向觀世音菩薩求什麼，觀世音菩薩一定就遂心滿願的。

「世」，有過去世、現在世、未來世，這三世。觀世音菩薩觀這一切眾生過去世的因緣，現在世的因緣，未來世的因緣，觀看他三世的因緣，然後應該用什麼方法去救度這個眾生，去教化這個眾生，觀世音菩薩用他所修行成就的這種神通去救度眾生，所以這叫「觀世音」。

「菩薩」是半梵語，具足叫「菩提薩埵」，翻譯成中文的意思「菩提」，就是覺；「薩埵」就是有情，就叫覺有情，覺悟這一切的有情。又有一種講法，說是有情裏邊的一個覺悟者。什麼叫有情呢？就是一切有知覺性的，有感覺，有氣血的這一些個有生命的東西都叫有情。觀世音菩薩以前和我們是一樣的，就因為他不怕苦難去修行而覺悟了，是有情眾生裏邊的一個覺悟者。也就是他以他這個覺悟的這種智慧，再來覺悟我們這一切的眾生，這叫菩薩。

菩薩又有一個名稱叫「大道心的眾生」，他這個道心最大的；有大道心的眾生這就叫菩薩。觀世音菩薩也就是這一類的眾生。

What is contemplation? It refers to a contemplative wisdom, the wisdom that is able to contemplate. The sounds of the world are the state that is contemplated. The wisdom that is able to contemplate is used to contemplate the state that is contemplated—all the states within this world, all the sounds. The sounds include sounds of suffering, sounds of happiness, wholesome sounds, evil sounds, good sounds, bad sounds. Guanshiyin Bodhisattva observes all the various sounds of the world. He fulfills all wishes. No matter what living beings seek from Guanshiyin Bodhi-sattva, he will grant their wishes for sure.

The Chinese character shi for "world" can also refer to "period of time," as in the three periods of time—past, present, and future. Guanshiyin Bodhisattva contemplates the past causes and conditions, present causes and conditions, and future causes and conditions of all living beings. Observing the causes and conditions in the three periods of time for each living being, Guanshiyin Bodhisattva employs whatever method is suitable for saving and teaching that being. He uses the spiritual powers he has accomplished through cultivation to rescue living beings. Thus, he is called the One Who Contemplates the Sounds of the World.

Pusa is an abbreviated transliteration of the Sanskrit word "Bodhisattva" in Chinese. The meaning is translated thus: "Bodhi" means enlightenment and "sattva" means sentient being, so it means "one who enlightens sentient beings," and also "an enlightened one among sentient beings." What is meant by "sentient being"? It refers to any living thing endowed with awareness, sentience, breath, and blood. Guanshiyin Bodhisattva used to be the same as all of us, but because he cultivated without fear of suffering or hardship and became enlightened, he is an enlightened one among sentient living beings. Moreover, he uses the wisdom of his enlightenment to further enlighten all of us living beings. Such a one is called a Bodhisattva.

Bodhisattvas have another name: They are called beings with a great resolve for the Way. They have the greatest resolve for the Way. Beings with a great resolve for the Way are Bodhisattvas. Guanshiyin Bodhisattva is such a being.

在沒有成佛以前，所有的菩薩也都叫眾生，不過他是眾生裏邊一個覺悟的眾生，而不是迷昧的一個眾生。迷昧的眾生遇到一切的境界，就執迷不悟，遇著一切的事也都看不破，放不下。觀世音菩薩對一切的事也都看得破，放得下，無所執著了，所以他覺悟；不單自己覺悟，而且又覺悟其他一切沒有覺悟的眾生，所以這叫「觀世音菩薩」。這是觀世音菩薩大概的意思。

Before they become Buddhas, Bodhisattvas are called living beings, but they are enlightened living beings, not confused ones. When confused beings encounter any kind of state, they cling to it and fail to awaken. No matter what situation they come across, they cannot see it for what it is and let go of it. Guanshiyin Bodhisattva is able to see through and let go of all matters. Since he is not attached to anything, he is enlightened. Not only is he himself enlightened, he can also enlighten all other unenlightened beings. Therefore, he is called Guanshiyin Bodhisattva. That's a general explanation of the Bodhisattva Who Contemplates the Sounds of the World.

觀世音菩薩觀一切眾生三世的因緣，

然後就用應當的方法去救度眾生，去教化眾生，

用他所修行成就的這種神通去救度眾生。

Observing the causes and conditions in the three periods of time for each living being, Guanshiyin Bodhisattva employs appropriate methods for saving and teaching that being. He uses the spiritual powers he has cultivated to rescue beings.

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

我們在這世界上，應該趕快修行，不要等待。
年輕時不修行，等到白頭時再修行，那就來不及了。

When we are in this world, we should hurry and cultivate. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late.

明因果 了因果

Thoroughly Understanding Cause and Effect

《華嚴經》上說：

了知眾生種種異，
悉是想行所分別；
於此觀察悉明了，
而不壞於諸法性。
智者了知諸佛法，
以如是行而迴向；
哀愍一切諸眾生，
令於實法正思惟。

眾生起惑、造業、受報，種什麼因，就結什麼果，這是自然的道理。譬如種佛因，就結佛的果；種菩薩因，就結菩薩的果；種緣覺因，就結緣覺的果；種聲聞因，就結聲聞的果，這是四聖道。

還有六凡道，就是三善道——天、人、修羅；三惡道——畜生、餓鬼、地獄。總之，種三善道的因，就結三善道的果；種三惡道的因，就結三惡道的果。這種因果的道理是絲毫不爽，千真萬確的，絕無迷信的色彩！

愚癡的人不知道因果的厲害，隨便錯因果，甚至不相信因果，撥無因果；有智慧的人知道因果報應的厲害，就怕錯因果，無論做什麼事情，都三思而後行。

The Avatamsaka (Flower Adornment) Sutra says:

They fully realize that the various differences among beings arise entirely from distinctions in their thinking and activities. Contemplating thus, they perceive with clarity the nature of all dharmas without harming it. The wise ones fathom the Dharma of all Buddhas. They dedicate the merit from their practice of it, Empathizing with all beings, And thus enabling them to properly contemplate dharmas as they actually are.

Beings become deluded, create karma, and undergo retribution. They plant causes and then reap the corresponding results. This is a natural principle. If they plant the causes for being Buddhas, they reap the result of Buddhahood. If they plant the causes for being Bodhisattvas, they reap the result of Bodhisattvahood. If they plant the causes for being Ones Enlightened by Conditions, they become Ones Enlightened by Conditions. If they plant the causes for being Hearers, they become Hearers. Those are the Four Sagely Realms.

The Six Common Realms are the Three Good Realms of gods, humans, and asuras, and the Three Evil Realms of animals, hungry ghosts, and hell-beings. In general, if one plants the causes for the Three Good Realms, one is reborn in these realms. The same applies to the Three Evil Realms. The principle of cause and effect is never off by the least bit. It is not a superstition.

Not knowing the seriousness of cause and effect, deluded people casually make mistakes in cause and effect or even deny the law of cause and effect. Wise people, knowing that the law of cause and effect relentlessly metes out the deserved retribution, dare not make mistakes in cause and effect. They always consider carefully before doing anything.

出世聖人 修行為「了因果」，一般凡夫就「造因果」，沒有罪過，他要造出罪過。造出罪過，自己還不承認是罪過，反而認為理所當然，沒有任何慚愧之心，這是罪上加罪，不可饒恕。

眾生有種種的異別，包括善惡的種子，都是各有不同，各造各的業，各受各的報。這些都是在色受想行識五蘊法中，所分別而成就的。若能在種種業果報應之中，觀察明白，就能了知一切法性，而又不破壞它。

有智慧的人，明白、瞭解諸佛所說的法，修菩薩行，把所聚集的善根，為眾生迴向。為什麼為眾生迴向？因為哀愍一切眾生。菩薩看眾生太愚癡了，所做的事都是顛顛倒倒，怎麼樣教化，也不明白。

出世聖人修行為「了因果」；
一般凡夫就「造因果」。

Sages cultivate in order to fathom the
process of cause and effect.
Ordinary people continue to create causes
and undergo effects.

教他「捨己為人，捨末求本，擁護正法，令正法住世。」他不相信。所以眾生是可憐愍者。勸他「諸惡莫作，眾善奉行。」對於真實法，應該往對的來做。怎樣是不對？應該反省一下，仔細想一想，不是只想一次，要時時想，自己是不是錯了因果？自己是不是對佛教沒有盡應盡的責任和義務，反而造出種種罪過呢？要這樣時時刻刻迴光返照，反省又反省，檢討又檢討，這才算是真正的佛教徒。

Sages cultivate in order to understand the process of cause and effect. Ordinary people continue to create causes and undergo effects. Originally their offenses did not exist until they committed them. Once they have committed them, they refuse to acknowledge them as offenses, insisting they have done nothing wrong. Being devoid of shame and conscience compounds their offenses beyond the point of forgiveness.

Beings are different in various ways, including the good and bad seeds they possess. Each being creates its karma and undergoes its individual retribution. This process evolves from distinctions that occur in the five skandhas of form, feeling, thinking, activities, and consciousness. If one can contemplate and appreciate the various karmic retributions, one will fathom the nature of all dharmas without destroying it.

Wise people clearly understand all the Dharmas spoken by the Buddhas. Out of pity for beings, they cultivate the Bodhisattva conduct and dedicate all their accumulated good roots to them. Bodhisattvas see beings doing foolish things and so try to teach them, but beings are very deluded and do not understand.

Bodhisattvas teach beings to make sacrifices for the sake of others, to renounce the superficial aspects and seek the root of the matter, and to support and protect the Proper Dharma so that it will long abide in the world. But beings lack faith. That's why they are to be pitied. They should be exhorted to refrain from all evil and to practice all good. We should try to practice in accord with the true Dharma, constantly reflecting and asking ourselves: "Have we made mistakes in cause and effect? Instead of fulfilling our responsibilities within Buddhism, have we created all kinds of offenses?" We should constantly look within and examine ourselves again and again. Only then can we be considered genuine Buddhists.

心經非臺頌解

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

是大神咒難窮測。「難」，就是很困難、很不容易的；「窮」，就是窮盡了；「測」，就是推測。言其這個大神咒，你沒有法子想像它，沒有法子能知道它，也就是不可思議的一種境界。以前我講過這個「妙」字和「神」字。這個「神」也是一種不可思議，但它是屬於動的；「妙」也是不可思議，但它是屬於靜的，動靜都不可思議的。動中的不可思議就是神，靜中的不可思議就是妙，所以神也就是妙，妙也就是神，若不神也就不會妙，若不妙也就不會神，所以這「大神咒難窮測」，是沒有法子知道。所以我現在講，也沒有法子把它講得明白，因為它太神了、太妙了。如果不是神妙就可以講得出來，神妙是講不出來的。

是大明咒照三千。這個《般若波羅蜜多心經》也是大明咒。這個「大明」就是如來大光明藏，大光明藏的大明咒能照破所有一切的黑暗，你念這部《心經》，就能把你無始劫以來，生生世世那種黑暗的煩惱無明都照破了。照破了你自己的煩惱無明，這是向內來說；若向外來說，就是照遍三千大千世界。你一念這個大明咒就會放光，這一放光就照遍三千大千世界。所以說「是大明咒照三千」。三千大千世界這是外邊的世界，我們自己自性的煩惱能照破了，這是內裏頭的世界，就是內而外、外而內，內外都光明了；內外光明，這就是你的智慧現前了，這種光明就是你的智慧的本體，所以念這部《般若波羅蜜多心經》，你本有的智慧現前了，就是照遍三千大千世界。

It is "a great spiritual mantra," hard to fathom fully. The meaning of "a great spiritual mantra" has already been discussed. "Hard to fathom fully," means that the mantra is not at all easy to investigate. In other words, you aren't able to imagine what this great spiritual mantra is like. There is no way its inconceivable realm can be known. Both the spiritual, which belongs to movement, and the wonderful, which belongs to stillness, are inconceivable; both movement and stillness are inconceivable. The inconceivability in movement is the spiritual and the inconceivability in stillness is the wonderful. Therefore, the spiritual is the wonderful, and the wonderful is the spiritual. Were it not the spiritual, then it would not be the wonderful, and were it not the wonderful, it would not be the spiritual. Therefore, the spiritual and the wonderful are "hard to fathom fully." They cannot be known. Because they are too spiritual and wonderful, there is no way to explain them so they will be understood. If they were not the spiritual and the wonderful, then you could talk about them, but you can't talk about the spiritual and wonderful.

"A great bright mantra," illuminating a thousand times a thousand times a thousand world-systems. The Heart of Prajna Paramita Sutra is also a great bright mantra. It is great brightness, the treasury of light of the Thus Come One; thus the great bright mantra illuminates and destroys all darkness. If you recite the Heart Sutra, you illuminate and destroy your darkness, ignorance, and the affliction of life after life in limitless previous kalpas. The illumination and destruction of your own affliction and ignorance is done inwardly. When you recite this great mantra, you are also able to emit light outward which illuminates the great trichiliocosm—"a thousand times a thousand times a thousand," or one billion, world-systems. Therefore, the verse says, "A great bright mantra, illuminating a thousand times a thousand times a thousand world-systems." The trichiliocosm is the word outside. The affliction within our very own

是無上咒臻覺果。「無上咒」，沒有再比它高上的，就是到佛的果位上，佛的果位上叫「無上」。你一念這部《般若波羅蜜多心經》，就會由凡夫地一步、一步地走到佛地去，走到覺果上去，所以叫「臻覺果」。「臻」就是到了，到那個覺果的地方。

無等等咒至極巔。「無等等咒」，無等就是沒有再可以和這個等了，這也就是到最終的那個佛果，最終的那個究竟覺，所以說「至極巔」，好像山似的到那峰頂上了。

除一切苦輪迴息。你看！最要緊的是這個「除一切苦」。如果它不能除一切苦，那就是沒有什麼大用處；「能除一切苦」，什麼苦都可以除。無論是三苦：苦苦、壞苦、行苦；或者八苦：生苦、老苦、病苦、死苦、愛別離苦、怨憎會苦、求不得苦，還有最難降伏的五陰熾盛苦，都能除去。這五陰熾盛苦是最不容易除，可是它也能除去。

「輪迴息」，脫出輪迴才能輪迴息，如果不脫出輪迴，這輪迴不會息的。這就是要了生死、出輪迴，所以說輪迴息。

nature, which can be illuminated and destroyed, constitute the world inside. Inside and out, outside and inside, all is light. Everywhere, inside and out, the bright light which is the original substance of your wisdom manifesting is itself the *Heart of Prajna Paramita Sutra*; it is your very own original wisdom illuminating a billion world-systems.

“A supreme mantra,” the utmost fruition of enlightenment. The mantra is said to be supreme because there is none higher, and because it reaches the fruition of Buddhahood. When you recite the Heart of Prajna Paramita Sutra, you go step by step from the ground of the common person to the ground of Buddhahood, the fruition of enlightenment.

“An unequalled mantra,” reaching the ultimate peak. Originally the enlightenment of those of the two vehicles is known as equal enlightenment. “Unequaled” means that nothing can be its equal. In other words, the mantra reaches the very final and ultimate enlightenment, the highest peak of the mountain, “the ultimate peak.”

*All suffering is removed, and the turning wheel comes to rest. What is most important is the removal of all suffering. Were the mantra unable to remove all suffering, it would not be of any great use. However, it can remove any suffering whatsoever—the three kinds of suffering, which are the suffering of suffering itself, the suffering of decay, and the suffering of the activity of the skandhas, and the eight kinds of suffering, what are the suffering of birth, the suffering of old age, the suffering of sickness, the suffering of death, the suffering of being apart from those you love, the suffering of being together with those you despise, the suffering of not obtaining what you seek, and the suffering of the flourishing of the five skandhas, which is the most difficult to remove, yet here it can also be removed. The mantra **can remove all suffering**. When “all suffering is removed, the turning wheel comes to rest.”*

If you can be liberated from the revolving wheel, then the wheel can stop. If you are not liberated from the turning wheel, then it cannot come to rest. You must end birth and death to leave the revolving wheel. “The turning wheel comes to rest,” means the ending of birth and death.

(待續 To be continued)

4月份 金山寺法會時間表

April 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六	
十六 1 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩聖誕法會 No Assembly today Going to CTIB for Celebration of Guan Yin Bodhisattva's Birthday	十七 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 <u>9:00am</u> 4 慶祝觀音菩薩 聖誕法會 (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Birthday	二十 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿二 <u>9:00am</u> 7 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
廿三 <u>9:00am</u> 8 誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	廿四 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿五 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿九 <u>9:00am</u> 14 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
三十 15 金山寺本日法會暫停 全體參加金聖寺 懷少節 No Assembly today Going to GSM for Annual Cherishing Youth Day	初一 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 <u>9:00am</u> 21 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
初七 <u>9:00am</u> 22 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	初八 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 <u>9:00am</u> 28 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
十四 <u>8:30am - 3:30pm</u> 29 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture	十五 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	萬佛聖城 CTIB 04/01/18 (日 Sun) 預祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!					

🌸 : 六齋日 (Six Vegetarian Days)

5月份 金山寺法會時間表

May 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六
金山聖寺 GMM 華嚴法會 Avatamsaka Sutra Recitation 05/22 - 06/16		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 1:00 PM 大悲懺 Great Compassion Repentance	十九 4 1:00 PM 大悲懺 Great Compassion Repentance	二十 5 9:00am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
廿一 6 9:00am 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	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 1:00 PM 大悲懺 Great Compassion Repentance	廿六 11 1:00 PM 大悲懺 Great Compassion Repentance	廿七 12 9:00 AM 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture
廿八 13 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 聽經 Dharma Lecture	廿九 14 1:00 PM 大悲懺 Great Compassion Repentance	初一 15 1:00 PM 大悲懺 Great Compassion Repentance	初二 16 1:00 PM 大悲懺 Great Compassion Repentance	初三 17 1:00 PM 大悲懺 Great Compassion Repentance	初四 18 1:00 PM 大悲懺 Great Compassion Repentance	初五 19 9:00am 預祝釋迦牟尼佛 聖誕法會 Celebration of Shakyamuni Buddha's Birthday
初六 20 金山寺本日法會暫停 全體參加萬佛聖城 釋迦牟尼佛 聖誕法會 No Assembly today Going to CTTB for Celebration of Shakyamuni Buddha's	初七 21 1:00 PM 大悲懺 Great Compassion Repentance 7:00 pm 華嚴法會灑淨 Purify the bounda- ries for Avatamsaka Sutra Recitation	初八 22 9:00am 慶祝釋迦牟尼佛 聖誕法會 (正日 Actual Day) Celebration of Shakyamuni Buddha's Birthday 1:00 pm 華嚴法會 Avatamsaka Sutra Recitation	初九 23 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初十 24 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十一 25 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十二 26 9:00 AM 華嚴法會 Avatamsaka Sutra Recitation
十三 27 9:00am 華嚴法會 Avatamsaka Sutra Recitation 1:00 pm 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	十四 28 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十五 29 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十六 30 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	十七 31 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	萬佛聖城 CTTB 05/20/18 (日 Sun) 預祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!	

 : 六齋日 (Six Vegetarian Days)