



金山聖寺通訊

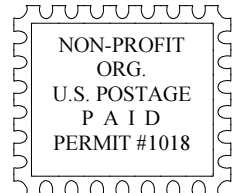
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Address correction requested

上 卍 雙 語

忍受無理的攻擊 Endure Unjustified Attacks

在逆境中掙扎，仍不灰心，照常精進。

Don't be disheartened by bad states. Don't give up; always keep advancing.

我現在對大家說一說我念《地藏經》的經過。我在十六歲那年，開始為人講《六祖壇經》和《金剛經》。我根本不會講，可是還要講，為什麼？因為當時有很多人想研究經典，可是不識字。於是我想，我應該擔任這份工作，所以義不容辭講起難講的經典。

Let me tell you my story about reciting the Sutra of the Past Vows of Earth Store Bodhisattva. When I was sixteen years old, I started lecturing on the Sixth Patriarch's Platform Sutra and the Vajra Sutra. I didn't know how to lecture, but I still went ahead. Why? Because at that time, there were a lot of people who wanted to study Sutras, but couldn't read. So I thought I should take up this job. I acted from a strong sense of duty and started explaining these difficult Sutras.

有一天，在偶然機會之下，發現一本《地藏菩薩本願經》，如獲至寶。念了一遍，覺得地藏菩薩太慈悲！菩薩對我們這樣地關心，可是我們還不知道。於是我發心，天天念一部《地藏經》，又發心跪在佛前念。佛殿是用磚塊鋪地，沒有墊子，我只穿一層布的褲子，跪在磚地上，念一部經約需兩小時。只顧念經，膝蓋跪破了，也不知道痛，愈念愈高興。每天準時跪在佛前，虔誠地念。一百多天之後，終因發生魔障而停止。

修道人，如果不用功修行，就沒有魔來考驗，稍有點成就，魔就來考驗你是否有定力？

當我在念《地藏經》時，有位居士來到廟上供養，見我跪著念經，很讚歎我，很羨慕我，所以對廟上的人說：「他這麼用功，這麼精進……。」

等這位居士走了之後，廟裏的和尚都來罵我：「你裝模作樣！故意給居士們看，表示自己是老修行，這是攀緣！」當時我不辯論，自己心裏明白，乃是為修行而念經。可是從此之後，無理取鬧的事情，常常發生。在念經之前，他們來罵我：「假裝修行。」念完之後，他們又罵我：「裝修行裝完啦！」冷嘲熱諷，天天如此。但我忍可於心，一言不發。

One day I chanced to come upon the Sutra of the Past Vows of Earth Store Bodhisattva. I felt like I had acquired a most precious gem. I read the Sutra once and felt that Earth Store Bodhisattva was truly compassionate. He cares about us so much, yet we don't even realize it. So I made a vow to recite the Sutra once every day, kneeling down in front of the Buddha. The Buddha Hall had a brick floor and there were no cushions. The pants I wore had only one layer of cloth, and I knelt on the brick floor in them. It took about two hours to recite the Sutra once. I concentrated only on reciting and didn't notice that my knees were scraped and sore from kneeling. I didn't even feel pain, I was just happy reciting. The more I recited the happier I became. Every day I would punctually kneel in front of the Buddha to sincerely recite the Sutra. Over a hundred days later, a demonic obstruction occurred, so I stopped reciting.

If cultivators don't work hard at cultivation, no demons will come to test them. But if you have some accomplishment, demons will come and test you to see if you have any samadhi power.

When I was reciting the Earth Store Sutra, a layperson came to the monastery to make offerings. Seeing me reciting the Sutra kneeling down, he praised me, expressed his admiration of me in public and said to people at the temple, "He works so hard, so vigorously..."

After the layperson left, all the monks of the monastery came over to scold me. "You pretender! You did that deliberately to make the laypeople think that you're a seasoned cultivator. That is exploiting conditions!" I didn't argue. In my mind I knew that I recited for the sake of cultivation. But from then on I was hassled constantly. When I started reciting the Sutra, they'd come by and scold me, "Pretending!" After I was done, they scolded me again, "So, you finished pretending!" Every day they took turns in taunting and jeering at me. But I just endured it and didn't say anything.

念到一百多天之後，真的魔障來了。某日剛剛念完一部《地藏經》，大師兄來到我的面前，打了我一頓，我莫名其妙，也不敢發問，然後，他罵：「你這個東西，在這裏躲懶偷安，人家在工作，你裝模作樣在念經，表演給人看。廟上哪有你修行的地方？你有什麼功德在這裏修行？」所以，我只好停止念《地藏經》。

今天又逢打地藏七的日子，使我想起往事。修道不容易，時時都會遇到障礙。你們大家很幸運，能遇到這樣理想的修道處所，不受人罵，不受人打，多麼自在，更要學你們師父那樣在逆境中掙扎，仍不灰心，照常精進。

After I had recited for over a hundred days, a real demonic obstacle came along. One day when I had just finished reciting the Sutra, a senior Dharma brother came over and whacked me. I was confused but dared not ask what was going on. He scolded, "You! Hiding here and being lazy. Other people are working and you're here showing off, pretending to be reciting a Sutra. Is this temple a place for you to cultivate? What merit and virtue do you have to be cultivating here?" So I stopped my recitation of the *Earth Store Sutra*.

Now that we are again having an Earth Store Bodhisattva recitation session, I am reminded of the past. It's not easy to cultivate. You encounter obstacles all the time. You are very lucky that you can come to this ideal Way-place where you aren't scolded or beaten. How comfortable! You should learn to be like your teacher; don't be disheartened by bad states. Don't give up; always keep advancing.

地藏法會

Eath Store Sutra Recitation

時間：8/19 — 8/25

盂蘭盆法會

Ullambana Ceremony

時間：8/25



佛教徒的本分

The Basic Responsibility of a Buddhist

人相處在一起，都是有緣人，所以不可以發脾氣，更不可以罵人，這種行為最要不得；希望大家有君子的風度，有涵養的功夫。六度之中，忍辱法門最為重要，大家要把忍辱法門修到圓滿，才能有所成就。修道人絕對不可動肝火，一切都要忍可於心，所謂「無明火燒盡功德林。」大家千萬記住這一點。

今天有弟子要求懺悔，我看他犯的不是大過，所以告訴他不需要當眾懺悔，只要能改過就可以了。古人云：

人非聖賢，孰能無過；
過而能改，善莫大焉。

自己知道不對，以後不要再犯就好了，所謂「過能改，歸於無」，知道改過，過便沒有了，就是彌天大罪，一懺便消。就怕知道自己不對，還硬認為是對，拿不是當理講，那就真是不對了。

我所講的話，不是對一個人說的，而是對大家說的，無論哪一位，假如有這種情形，就趕快改過來；沒有這種情形，也應該更往前進步。凡是對人有不圓滿的地方，都應該即時改善。

When people come together, it is because they have affinities with one another. We should never get mad at or scold others. That's the worst kind of behavior. I hope everyone will behave like a refined person and will discipline him or herself. Among the six perfections, patience is the most important. If we can perfect our patience, we will succeed in our cultivation. A cultivator should never lose his temper; he should be able to endure all things. Everyone, please remember the saying: "The fire of ignorance can burn down a forest of merit and virtue."

One of my disciples asked to repent today. Since his mistake is not a grave one, I told him it would be enough for him to correct the error; there is no need to repent before the assembly. The ancients said,

*Ordinary people aren't sages;
How could they not make mistakes?
There is no greater goodness
Than to be able to correct one's mistakes.*

If you know you have done wrong, just make sure you don't repeat the mistake in the future. It's said, "If one can correct the mistake, it will vanish." Even great offenses can be eradicated with repentance. It is only to be feared that you will insist that you are right, even though you know you are wrong. That would be totally wrong.

I am speaking to the whole group, not to anyone in particular. If you are in this kind of situation, you should correct it right away. If there is any way in which you don't treat people well, then you should correct it immediately.

大家到這裏來，都是在往昔種下了善緣，否則今生也不能聚會在一起，這一點大家要弄清楚。尤其身為佛教徒，更要注重「緣」字，俗語說得好：「有緣千里來相會，無緣對面不相識。」這兩句話是很有哲理的。

我們大家共同住在萬佛聖城，要互相尊重，互相援助；不可以袖手旁觀看笑話，不可以隔岸觀火說風涼話。要學菩薩的精神，看見眾生在水深火熱中受苦，就等於自己在受苦一樣，要設法令眾生脫離苦海，這是佛教徒的本份，不可以有幸災樂禍的心理。這是我對大家的期望，希望人人都有菩薩的心腸，捨己為人。

我們要在念念之中，幫助佛教，弘揚佛法，一切為佛教服務，做個真正的佛教徒；我們要不畏苦、不畏難，盡心盡力來擁護道場，在佛教中立功、立言，做一個真佛子。我們要有勇猛善戰的能力，才能百戰百勝，不是一上陣，就敗下來，經不起考驗；若經得起考驗，那就離道不遠了。

We have come here because of the wholesome affinities we have planted in the past. Without such affinities, we wouldn't be able to get together. You should understand this. As Buddhists, we should pay close attention to affinities. It's said, "Where there are affinities, people will come from a thousand miles away to meet one another. Where there are no affinities, people won't get acquainted with each other even when meeting face to face." These two sentences make a lot of sense.

We live in the City of Ten Thousand Buddhas together, and we should respect and help each other. Don't just be a bystander, who watches what is happening and drops sarcastic remarks, but doesn't get involved. We should learn the Bodhisattva spirit. When living beings are in dire straits, it is as if we ourselves were in trouble. We should find a way to rescue living beings from the sea of suffering. This is the basic responsibility of a Buddhist. We shouldn't gloat over other people's misfortunes. This is what I expect from all of you. I hope you all have the hearts of Bodhisattvas and are willing to sacrifice yourselves for other people.

Our every thought should be directed towards helping Buddhism and propagating the Dharma. We should be true Buddhists and do everything we can for the sake of Buddhism, not fearing suffering or difficulty, and doing our best to protect the Way-place. One who establishes merit and teachings in Buddhism is a true disciple of the Buddha. We must be fearless and resourceful, and win every battle. Don't be defeated as soon as you reach the battlefield, unable to meet challenges. If you can face tests, you're not far from the Way.



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



修道人絕對不可動肝火，一切都要忍可於心。

A cultivator should never lose his temper; he should be able to endure all things.

最大的惡因：殺生食肉

The Greatest Causes of Evil: Killing Animals and Eating Meat

每一個人有每一個人的因果報應，自己造哪種業，就要受哪種果報。不僅人要受果報，一切一切眾生，都是因為往昔造了業，所以現在就要受果報。如果我們造了惡業，墮入畜生道，或其他惡道中，就很難再恢復人身，所以說：

一失人身，
萬劫不復。

世界上有兩種因：一種是善因，一種是惡因。種善因就結善果，種惡因就結惡果。種善因的人，處處都是克己復禮、屈己待人，時時不佔便宜，願意吃虧，旁人有什麼困難，就去幫忙。他志在做善立功修德，不像一般人只知利己，而不知利人。一個人善功德具足了，就往上昇，這就叫「種善因，結善果。」由人道昇到天道，由天道昇到阿羅漢道、辟支佛道、菩薩道，一路一路往上昇，這股氣總是非常旺盛的。做什麼功，就得什麼果報，這是功不唐捐的。

「種惡因，結惡果」，又是怎麼樣的呢？就是盡造罪作孽，犯許多過錯。這種人將來就要受地獄、餓鬼、畜生的果報。這種惡的因，是誰教他去做的呢？沒有人教，都是自己造成的。

Each person has his or her own history of causes and effects. You have to undergo the retribution for whatever karma you create. Not only people, but all living beings have to undergo retribution for the karma they have created in the past. However, it is not easy for them to understand this. It is extremely difficult for beings who fall into the realm of animals or the other evil destinies to regain human bodies.

*Once you lose your human body,
You may not regain it for tens of thousands of eons.*

There are two kinds of causes in the world: good causes and bad causes. If you create good causes, you'll reap good results; if you create bad causes, you'll reap bad results. People who create good causes always regulate their conduct according to the laws of propriety, and humble themselves to be courteous to others. They never take advantage of others, but are happy to take a loss. If they see others in difficulty, they offer their help. Their minds are intent on doing good deeds, earning merit, and cultivating virtue. They are not like ordinary people who know how to benefit themselves, but not how to benefit others. When they have enough wholesome merit and virtue, they will ascend to a higher level. This is to create good causes and reap good results. From the human realm, they ascend to the heavens, and from there to the realm of Arhats, Pratyekabuddhas, and Bodhisattvas. On a vigorous sweep of energy, they ascend continuously. They receive the reward for whatever meritorious deeds they have performed, and their efforts do not go to waste.

What is meant by creating bad causes and reaping bad results? People who create many offenses and commit many transgressions will eventually have to undergo the retribution of being hell-dwellers, hungry ghosts, and animals. Who told them to commit those evil deeds? No one. They did them of their own accord.

所以說：「自作孽，不可活。」自己造罪作孽，旁人無法原諒你的。所以種惡因的人，就墮落到三惡道中。總之，為善就往上昇，做惡就往下降，這一切一切都要自己有主宰，不能依賴他人的。

究竟最大的惡因是什麼呢？就是殺生。人若犯了五戒——殺、盜、邪淫、妄語、飲酒，就很容易墮落到三惡道去，也很容易流落到世智辯聰、邪知邪見，不相信佛法僧三寶這類的人。墮落到三惡道中，是苦不堪言的，他所犯的最大罪過是什麼呢？就是殺生、吃肉。你吃他的肉，他就吃你的肉，互相食噉；互相吃，就互相墮落，一墮落就不容易再往上昇了，這是很危險的，所以叫「險道」。又說：

三界無安，
猶如火宅。

雖然是火宅，可是人們還是處之泰然，覺得很自在。

今天做盂蘭盆法會，各位想一想，我們哪一個人有目犍連尊者那麼大的修行道德？佛為了超度目連尊者的母親，特別設立了盂蘭盆法會，來超度七世的父母祖先。我們試將自己與目連尊者比較，根本就不能比，那麼我們的父母祖先，更等著我們去超度啊！所以我們更不應該把光陰空過，如果不小心好好地做人，一旦失落人身，後悔就晚了！

Thus, it is said, “Those who sin of their own will should not be allowed to live.” If you commit offenses on your own, it's impossible for other people to forgive you. People who create evil causes will fall into the three evil destinies. In general, doing good deeds allows you to ascend, while doing evil causes you to descend. In everything you do, you must take the responsibility yourself; you cannot rely on others.

Ultimately, what is the greatest evil cause? Killing. It's very easy for someone who violates the five precepts, which prohibit killing, stealing, sexual misconduct, false speech, and taking intoxicants, to fall into the three evil destinies. It is also very easy for him to be ensnared by worldly knowledge and sophistry. Thus, full of improper knowledge and opinions, he does not believe in the Triple Jewel—the Buddha, the Dharma, and the Sangha. He falls into the three evil destinies, where the sufferings are inexpressible. What are his greatest offenses? Killing animals and eating their flesh. If you eat the flesh of others, they will eat your flesh. Mutually devouring each other, you fall together. Once you fall, it's not easy to ascend. This is very dangerous, and so we refer to it as a “dangerous path.”

*There is no peace in the Triple Realm;
It is like a house on fire.*

Although the house is on fire, the people living in it are very relaxed and think it's very comfortable.

Today, as we hold this Ullambana Dharma Assembly, everyone should consider for a moment: Who among us has the great virtue and cultivation of the Venerable Maudgalyayana, who asked the Buddha to establish the Ullambana Celebration to rescue his mother, father, and ancestors from seven lives past? We could never match up to the Venerable Maudgalyayana, so how much the more are our parents and ancestors waiting for us to rescue them! Therefore, we should definitely not waste time. If we are not careful to be good people, we will be sorry when we lose our human bodies!

心經非臺頌解

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

若解東西祖師禪。我前邊所作的偈頌，這是略略的解釋解釋東方祖師和西方祖師坐禪的方法。坐禪的方法是什麼呢？前邊第一首就說：

「迴光返照觀自在，
覺悟有情即薩埵。」

人人都有如來智慧德相，但以妄想執著不能證得。你想要得到如來智慧德相，必須要不執著。你能不執著，能迴光返照，再把這一些個偈頌讀熟一點，你就去參禪打坐，東方祖師的道理在這裏邊，西方祖師的道理也在這裏邊。

以前所說的東西，是指印度和中國，印度叫西方，中國叫東方。現在的東西不是印度也不是中國，是哪國呢？東是東方，西是西方，這個方向還沒有變，可是境界是改了，東就是東方人，西就是西方人。東方的祖師很多了，現在就像流水似的，流到西方來了，西方現在也就要出祖師了。那麼你們誰願意做祖師，就不要儘掛著睡大覺，那就可以辦得到了。現在這個東也不是東，西也不是西了，所謂「不是東西」，連南北也沒有了。為什麼呢？現在的人和月球拉攏上關係，所以我們這一邊又不知道到哪一邊去了，南北東西都沒有了。現在我們都成了一元化，都成了一個中，中也沒有個中，變成「大而無外、小而無內」，也沒有大小，也沒有內外了，就是我以前講的「無大無小無內外，自休自了自安排」的境界。

And briefly explains the dhyana of the Patriarchs of the East and West. The verses I wrote which have already been discussed briefly explain the meditational method of the Eastern and Western patriarchs. What method of meditation is it? The first verse on the text of the sutra said:

*Reversing the light to shine within,
Avalokiteshvara
Enlightens all the sentient beings;
Thus he is a Bodhisattva.*

You should turn the light around to illuminate within. Everyone has virtuous characteristic of the wisdom of the Thus Come One. But it is simply because of false thinking and attachment that ordinary people are unable to be certified as having attained it. If you wish to attain “the virtuous characteristic of the wisdom of the Thus Come One,” you must not be attached. If you are capable of non-attachment, turn the light within. Study these verses so that you are reasonably familiar with them, and then sit and look into dhyana - meditate. The doctrine of the patriarchs of the East and of the West is simply that.

India is said to be the West, and China the East. But the East and West of the present are neither India or China. East remains east and West west, of course; the directions have not moved or changed, but the situation has. East refers to the people of the East and West refers to the people of the West. The West will now give birth to a patriarch, and the Eastern patriarchs are quite numerous. There are so many of them that they are like water which flows to the West. Whoever wants to be a patriarch shouldn't sleep all the time; then it can be done. When one is awakened, East is not East and West is not West. North and South have also disappeared. Why? Now we have developed relations with the moon. So from this side, we don't know which side we are going to. There is no north, south, east, or west. Now we have all become the original one, the center. Yet the center has no center. This is to change into the great with nothing beyond and into the small with nothing within. It is what I spoke about earlier:

「無大無小無內外，
自休自了自安排」

你們若能無大無小無內外，自休自了自安排，你看那有多妙呀！那真是一點麻煩也沒有了。這「無大無小無內外」的境界，究竟是個什麼？你若明白，不要我說你也明白了；你若不明白，我說出來你也不明白。

經文：

故說般若波羅蜜多咒。即說咒曰。
揭諦揭諦。波羅揭諦。
波羅僧揭諦。菩提薩婆訶。

文解：

這個咒沒有翻的，翻譯不出來，這叫翻字不翻音，是五不翻之中的翻字不翻音，所以就不講它了，講了附會牽強，也是沒有什麼意義的，現在講這個偈頌。



(待續 To be continued)



*There is no great or small,
No inside or out;
I cultivate, come to my end,
And make the arrangements all by myself.*

That's where you should get to. You should be able to do it and to see how wonderful it is. That is to truly have no troubles at all. Ultimately, what is it like when there is no great or small, no inside or out? If you already understand, you understand without my needing to say. If you don't understand and I tell you, you still won't understand.

Sutra:

That is why the mantra of prajna paramita was spoken. Recite it like this:

Gate gate paragate parasamgate bodhi svaha!

Commentary:

Mantras are neither translated nor translatable. Since they fall under one of the five categories of terms which are not translated, it is unnecessary to talk about them. Their meanings are inconceivable. Now I will talk about the mantra.

8月份 金山寺法會時間表

August 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六			
<p style="text-align: center;">金山寺地藏法會</p> <p style="text-align: center;">Earth Store Sutra</p> <p style="text-align: center;">Recitation</p> <p style="text-align: center;">08/19/2018 - 08/25/2018</p>			二十 1	廿一 2	廿二 3	廿三 9:00am 4			
			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 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance			
			廿四 9:00am 5	廿五 6	廿六 7	廿七 8	廿八 9	廿九 10	初一 9:00am 11
			誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	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	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 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
			初二 8:30am - 3:30pm 12	初三 13	初四 14	初五 15	初六 16	初七 17	初八 9:00am 18
藥師懺 Medicine Master Repentance 10:00 am 聽經 Dharma Lecture	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	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 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance			
初九 9:00am 19	初十 20	十一 21	十二 22	十三 23	十四 24	十五 9:00am 25			
誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	1:00 PM 誦地藏經 Earth Store Sutra Recitation	1:00 PM 誦地藏經 Earth Store Sutra Recitation	1:00 PM 誦地藏經 Earth Store Sutra Recitation	1:00 PM 誦地藏經 Earth Store Sutra Recitation	1:00 PM 誦地藏經 Earth Store Sutra Recitation	慶祝盂蘭盆法會 (正日 Actual Day) Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation			
十六 26	十七 27	十八 28	十九 29	二十 30	廿一 31				
今日不開放 法會暫停 No Assembly today	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	1:00 PM 大悲懺 Great Compassion Repentance	1:00 PM 大悲懺 Great Compassion Repentance	夢裡明明有六趣 覺後空空無大千 — 永嘉大師證道歌			

🌸 : 六齋日 (Six Vegetarian Days)

9月份 金山寺法會時間表

September 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六
<p>萬佛聖城 CTTB 09/09/18 (日 Sun) 慶祝地藏菩薩聖誕法會 (正日) Celebration of Earth Store Bodhisattva's Birthday (Actual Day) 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!</p>						<p>廿二 <u>9:00am</u> 1 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 誦法華經 Dharma Lotus Flower Sutra Recitation</p>
<p>廿三 <u>8:30am</u> 2 誦法華經 Dharma Lotus Flower Sutra Recitation</p>	<p>廿四 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿五 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿六 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿七 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿八 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿九 <u>9:00am</u> 8 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</p>
<p>三十 <u>9:00am</u> 9 慶祝地藏菩薩 聖誕法會 正日 (Actual Day) Celebration of Earth Store Bodhisattva's Birthday</p>	<p>初一 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初三 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初四 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 <u>9:00am</u> 15 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</p>
<p>初一 <u>9:00am</u> 16 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>初八 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初九 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初十 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十一 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十三 <u>9:00am</u> 22 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</p>
<p>十四 <u>9:00am</u> 23 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>十五 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十六 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十七 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十八 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十九 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十 <u>9:00am</u> 29 念佛法會 Amitabha Buddha Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'</p>
<p>廿一 <u>8:30am - 3:30pm</u> 30 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>誦法華經 Dharma Lotus Flower Sutra Recitation 09/01/2018 — 09/02/2018</p>			<p>常獨行。常獨步。達者同遊涅槃路。 調古神清風自高。貌頽骨剛人不顧。 — 永嘉大師證道歌</p>		

🌸 : 六齋日 (Six Vegetarian Days)