

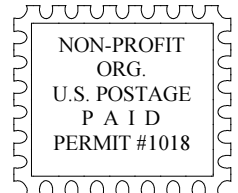


金山聖寺通訊

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上 卍 雙 語

做人的根本先要盡孝道

The Basis For Being A Human Being is Filiality

人要是沒有做好，都是不能成佛的。

If we do not do a good job as human beings, we cannot become Buddhas.

我們做人，人要是沒有做好，都是不能成佛的，所以必須把基礎建立起來。什麼是做人的基礎？做人的基礎是孝悌忠信禮義廉恥，這八種是做人的根本，所以孔子說：「君子務本，本立而道生；孝弟也者，其為人之本歟。」

If we do not do a good job as human beings, we cannot become Buddhas. Therefore, we must lay the foundation. What is the foundation for being a human being? It is: filial piety, fraternal respect, loyalty, trustworthiness, propriety, justice, modesty, and a sense of shame. These eight principles are the basis of being a human being. Confucius said: "The superior person devotes himself to the foundation. Once the foundation is established, the Way comes forth. Filial piety and fraternal respect are the foundation for being a human being."

那麼做人的根本先要盡孝道，先要敬老尊賢，看所有的老人都是等於我的父母一樣，中年人都像我的兄弟姊妹一樣，青年人則像我的子女一樣，能這樣看，這才是懂得怎麼樣做人。因為這個，古人才說：「老吾老以及人之老，幼吾幼以及人之幼。」敬老尊賢，尊重賢人，再能恭敬有道的人，這是做人的根本。

〈禮運大同篇〉上說：「故人不獨親其親，不獨子其子，使老有所終，壯有所用，幼有所長，鰥寡孤獨廢疾者，皆有所養。」在古來古聖先王、有道的明君，都是這樣治理天下。文王發政施仁，必先周濟鰥寡孤獨這四類人，所以周朝人民享受太平。文王能以天下像一家似的，世界像一體，所以沒有彼此親疏遠近的分別，這叫大同世界的開始。

我們做人都要本著這種心理來學佛，你如果有這麼大的心量志願來學佛，佛一定會護持你；你要是不這樣去做，你就是念佛、拜佛，然後常常發脾氣，這也是無有是處的，於佛教得不到什麼利益。

我不會說什麼高談闊論，只希望每一個人都能把脾氣布施出來，這是你真正的布施。你要是不能布施你的脾氣，這與佛道一定不相應的。

To have the basis for being a human being, first of all you must be filial. Respect the elderly and the worthy. Regard all elderly people as your own parents, all middle-aged people as your own siblings, and all young people as your own children. If you have this attitude, then you understand how to be a person. Thus, the ancients said, "I take care of my own elders and children and extend the same care to others' elders and children as well." Respecting the elderly, honoring the worthy, and venerating those who have attained the Way--these are the basis for being a human being.

The Chapter "Great Commonwealth of Peace and Prosperity" in the Book of Rites says, "People cherish not only their own parents and children, but cherish the parents and children of others as well. The elderly live their last years in happiness; able-bodied adults are usefully employed; and children are properly raised. Widowers, widows, orphans, the childless elderly, the crippled, and the ailing are well cared for." In ancient times, all the sages, worthy kings, and virtuous emperors governed the nations in this way. When King Wen implemented policies with kindness, he always first gave aid to widowers, widows, orphans, and the childless aged. Therefore, the people of the Zhou Dynasty enjoyed peaceful times. King Wen was able to regard the country as one family and the world as one body. Thus there were no distinctions between you and me, between near and distant relatives, or between those who were close and those who were far. That was the beginning of a commonwealth of peace and prosperity.

We should study Buddhism with this kind of spirit. If you are studying Buddhism with such a magnanimous spirit and resolve, the Buddha will surely protect and support you. If you do not have this kind of spirit--if you recite the Buddha's name and bow to the Buddha, yet constantly lose your temper, then you will not be able to obtain any benefit from Buddhism.

I do not know how to speak about lofty theories. I simply hope each one of you can give away your temper. That is true giving. If you cannot give away your temper, you will not be able to practice the Buddha's path effectively.

今天我頭一次到這兒來和你們各位見面談話，因為在飛機上沒有睡覺，昨天晚上也沒有睡覺，今天又有很多人來見我，所以覺得很累。我不多說了，說得太多，你們都忘了，也是沒有用的；說得少，你們記住一句，真能去躬行實踐，真能去認真行孝悌忠信禮義廉恥，再加上不爭、不貪、不求、不自私、不自利、不打妄語，這是把佛教的路邁出頭一步；第二步你們更應該努力勇猛精進，祝你們各位早成佛道。

Today is the first time I have come here to talk to you. Since I didn't sleep on the plane, didn't get any sleep last night, and had a lot of visitors today, I feel very tired. I will say no more. If I said too much, you would all forget and it would be useless. If I say less and you can remember even just one sentence and truly put it into practice--sincerely practice the virtues of filial piety, fraternal respect, loyalty, trustworthiness, propriety, justice, modesty, and a sense of shame, as well as not fighting, not being greedy, not seeking, not benefiting yourself, not being selfish, and not lying--this would be the first step in studying Buddhism. The second step is to work hard and advance vigorously. I hope you all attain Buddhahood soon!



敬老聯歡

Honoring Elders' Day

金山聖寺謹訂於十月十四日（星期日）舉行一年一度的敬老聯歡會
We will celebrate Honoring Elders' Day on October 14, 2018

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：11/18 — 11/24



莫待老來方學道

Don't Wait Until You're Old to Cultivate the Way

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，所謂：

莫待老來方學道，
孤墳盡是少年人。

年輕人也會很快就死去，不管老少，只要時候到了，無常鬼就捉你去見閻羅王，這是一點也不客氣的，所謂：

陽間無老少，
陰間常相逢。

各位注意！光陰很寶貴，一寸時光，就是一寸命光，不要隨隨便便把光陰空過，等三災來臨的時候，我們能否受得了？趁現在年輕時，要發奮修行，不要等到明天才修行。今天及時修行，方為上策。

有人想：「今天先不修行，等明天才修行。」明天又等明天，等來等去，頭髮白了，眼睛花了，耳朵聾了，牙也掉了，到了那個時候想修行，身體不聽招呼，四肢不靈活，那時就苦不堪言。

各位要知道，我們活在世界上，好像沒有水的魚，沒有多久的時間，便嗚呼哀哉！所謂：

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. The saying goes,

*Don't wait until you're old to cultivate the Way.
The lonely graves are full of young people.*

Young people will also die soon. Regardless of whether you are young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. They won't show you any courtesy at all. It is said,

*Age makes no difference in
the realm of the living,
For people constantly meet in
the realm of the dead.*

Each of you should pay attention! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? While we are still young, we must cultivate zealously. Don't wait until tomorrow to cultivate. The best way is to immediately start cultivating today.

Someone is thinking, "I won't cultivate today. I'll put it off till tomorrow." Tomorrow, you'll put it off to the next day. You keep putting it off until your hair turns white, your eyes become blurry, your ears go deaf, and your teeth fall out. At that point, you want to cultivate, but your body won't obey, and your four limbs are no longer agile. It will be unspeakably bitter then.

You all should know that living in this world, we are like fish in a pond that is evaporating. We don't have much time left! As it is said,

是日已過，命亦隨滅；
如少水魚，斯有何樂。
大眾！
當勤精進，如救頭然；
但念無常，慎勿放逸。

*This day is already done.
Our lives are that much less.
We're like fish in a shrinking pond.
What joy is there in this?
Great Assembly!
We should be diligent and vigorous,
As if our own heads were at stake.
Only be mindful of impermanence.
And be careful not to be lax.*

我們從無量劫以來，一直到現在，還不知修行，生了又死，死了又生，這是很值得我們痛心。為什麼到了現在，還要等待，不去修行？各位想一想，時間不會等待，轉瞬之間，一生就結束了。

From beginningless eons in the past until now, we have not known to cultivate. We undergo birth and death, and after death, birth again. We should really be pained at heart about this. Why, even now, do we still want to put off cultivating? Each of us should think about it—time doesn't wait. In the twinkling of an eye, this life will be over.

彌勒菩薩偈

Maitreya Bodhisattva's Old Fool Verse

老僧穿衲襖，淡飯腹中飽；補破好遮寒，萬事隨緣了。
有人罵老拙，老拙自說好；有人打老拙，老拙自睡倒。
睡在我面上，憑它自乾了；我也省力氣，你也無煩惱。
這樣波羅蜜，便是妙中寶；若知這消息，何愁道不了。

*This old monk wears tattered clothes and fills his belly with tasteless food,
Mends his clothes to keep away the cold and lets all things take their course.
If someone scolds the old fool, the old fool just says, "Fine."*

*If someone hits the old fool, he just lies down to sleep.
Spit in his face, he just lets it dry.*

"That way I save my strength and give you no affliction."

*This kind of Paramita is the jewel in the wonderful.
Knowing this news, how can you worry about not attaining the Way?*



過能改 歸於無

If We Correct Our Errors, They Disappear

聰明人，有過必改；愚癡人，有過不改。

Intelligent people correct their errors; deluded people don't.

往昔所造諸惡業，
皆由無始貪瞋癡；
從身語意之所生，
一切我今皆懺悔。

*All evil karma I did in the past,
Came from beginningless greed, anger, and delusion,
And was made by my body, mouth and mind.
I now repent of it all and reform.*

我為什麼在往昔的時候造了很多的惡業？仔細地分析，都是因為無始劫以來由貪瞋癡三毒所生出來的。從身生出殺、盜、淫的業；從口生出妄言、綺語、惡口、兩舌的業；從意生出貪、瞋、癡的業。這所有的業，我現在都要懺悔。所謂：

Why have we created so much bad karma in the past? Looking into it carefully, we can see that throughout beginningless eons, the three poisons of greed, anger, and delusion have been the reason. Our bodies kill, steal, and engage in sexual misconduct; our mouths engage in lying, frivolous speech, harsh speech, and divisive speech; and our minds indulge in greed, anger, and delusion. But now we want to repent of all our evil karma and reform. It is said:

彌天大罪，一懺便消。

*Great offenses which fill the heavens
Are eradicated by a single thought of repentance.*

有首偈頌說：

罪從心起將心懺，
心若滅時罪亦亡；
心亡罪滅兩俱空，
是則名為真懺悔。

Another verse says:

*Offenses arise from the mind,
and must be repented in the mind.
When thoughts are gone, offenses also disappear.
With thoughts forgotten and offenses gone,
both become empty.
That is called true repentance and reform.*

罪從心生，罪從心滅，所以將心懺；用真心來懺悔所造的業，心裏把所造的過錯忘掉，罪業也沒有了。

Offenses come from the mind and disappear because of the mind, and so the mind must repent of them. Using your true mind to repent and reform of the karma you have created, the mistakes made can be dispelled from the mind. With that, the offenses also vanish.

所謂：「過能改，歸於無」如果有過不改，把它藏起來，不教人知道，那才是罪上加罪。古時大英雄、大豪傑，都是勇於改過。古人云：

It is said that if you correct your faults and errors, they vanish. But if you conceal your offenses, they double. The great heroes and outstanding people of ancient times were all courageous in correcting their errors. Thus the ancients said,

君子之過也，
如日月之蝕焉。
過也，人皆見之；
更也，人皆仰之。

君子有了過錯，就好像日蝕和月蝕一樣，
人人都能看見；若是能及時改過，則人人都會敬
仰而羨慕。

聰明人，有過必改；愚癡人，有過不改。
所以古人又說：

人非聖賢，孰能無過；
過而能改，善莫大焉。

有智慧的人，勇於改過，歡喜改過，所以
人人都仰慕他，讚歎他，知道他是君子。古時子
路聞過則喜，大禹聞善則拜，這些我們都應該引
以為寶鑑。

*A superior person's error
is like a solar or lunar eclipse
which is seen by all.
If he immediately corrects it,
everyone looks up to him.*

A superior person's error is like solar or lunar
eclipse in that everyone notices it. If he corrects him-
self right away, people then respect and admire him.

Intelligent people correct their errors, deluded
people don't. The ancients also said,

*People aren't sages or worthies—
Who can be without faults?
To courageously correct one's faults
Is the greatest good of all.*

Wise people vigorously change their faults and
take delight in reforming themselves. That's why others
look up to such people, praise them, and recognize
them as great. In ancient times, Zi Lu [one of Confu-
cius' disciples] rejoiced when people criticized him,
and the Great Yu [Emperor of China, c. 2205 b.c.]
bowed in respect when he heard of the goodness of
others. Those two are good models for us.

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

修道人，就要修忍的功夫，忍飢忍渴，忍風忍雨，忍熱忍
寒，甚至還要忍罵忍打，這些境界都是考驗。我常說：

一切是考驗 看爾怎麼辦
靚境若不識 須再從頭煉

Cultivators should cultivate endurance. They should be able to endure hun-
ger, thirst, wind, rain, heat, and cold, as well as beatings and scoldings. All these
states are tests. I often say,

Everything's a test, To see what you will do.

If you don't recognize the state, You'll have to start anew.

心經非臺頌解

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

偈誦：

咒乃密分匪思量
如王詔旨僉同遵
亦似軍中祕密令
問答不符便執行
大乘妙理離分別
凡夫知見妄緣真
因指望月指非月
藉咒明心咒即心

文解：

咒乃密分匪思量。咒是屬於密部的，既然是密，你就不能想它；不能用思想來想它是怎麼一回事，是言語道斷，心行處滅的。

如王詔旨僉同遵。這有個比喻，前幾天我講的四種比喻，有一個比喻就是如王詔旨。「僉同遵」，國王有一個詔書下來，下邊一切臣民都要遵守它。

亦是軍中祕密令。也好像軍中祕密的口令似的。譬如說今天的口令是「勝利」，兵和兵一見著就問：「口令？」若是回答：「勝利。」他就知道是自己人，沒有話講了。如果他問你：「口令？」你說：「吉祥。」那就錯了，對方就會開槍打你了。軍中因為人太多，得有這麼一個祕密的口令，每一天都不同，這才不至於拿外邊人當自己人，這個咒也是這個意思。

Verse:

*As part of the esoteric,
the mantra can't be thought about;
It is followed by everyone together,
like the edict of a monarch
And like a secret password among the troops.
If one's reply to the question is not fitting,
one is quickly put in line.
The wonderful truth of the Great Vehicle
is apart from distinctions,
Yet ordinary people see false conditioned cause
as true.
Guided by the finger, gaze at the moon;
the finger is not the moon;
Borrowing the mantra, light the mind.
The mantra is the mind.*

Commentary:

As part of the esoteric, the mantra can't be thought about. The mantra belongs to the esoteric teaching, which is inconceivable. You cannot use any kind of thought to think about what it is. "The path of words is cut off, and the place of mind and the nature is already destroyed"; there isn't a way to think about it even if you try.

It is followed by everyone together, like the edict of a monarch. This analogy is one of the four explained above. When a monarch sends down an edict, it is respectfully received by all the officials.

And like a secret password among the troops. It's as I said earlier: if the password for the day is "victory," and when challenged you say, "lucky," then the fighting begins, and they shoot you. Because there are so many people in the army, they use such secret passwords, one each day. In that way they don't mistake outsiders for their own people. Mantras have the same meaning.

問答不符便執行。你答不上這個口令，他就要執行他的任務了。

大乘妙理離分別。般若屬於大乘法，大乘這種不可思議的道理，是沒有分別的。掃一切法，離一切相，隨說隨泯。這個般若法是隨說隨就了了的，沒有的。

凡夫知見妄緣真。凡夫這種的知見、見解，以妄想來攀緣，執著一切有形有相的，執著這個影子，認為這是真實的，就是認賊做子了。

因指望月指非月。經典是指你一條修道的路，也就好像用指頭指這個月亮。你用手指這個月亮，說：「月在那兒呢！」這個人不看月就光看這個指頭，以為這個指頭就是月亮。「指非月」，你不要誤認這個指頭就是月亮，經是教你修道的，你不要認為經就是道了。道是要你修去才能得道，你不修，以為經就是道，那又錯了。

藉咒明心咒即心。藉著咒的力量可以明心，因為咒是不可思議的。你要離分別心、離攀緣心、離一切的妄想心來誦持咒語。持咒就是不明白，不明白這裏頭就會真明白，所以藉著咒能令你明心見性。「咒即心」，咒就是心，你明心見性了，咒的意思也就明白了。

If one's reply to the question is not fitting, one is quickly put in line. If you don't answer the password correctly, then they fulfill the responsibility of carrying out their orders.

The wonderful truth of the Great Vehicle is apart from distinctions. The Great Vehicle belongs to the Great Vehicle Dharma. Its wonderfully inconceivable principle contains no distinctions at all. It destroys all dharmas and is apart from all characteristics. Whatever is said disappears: that is prajna dharma. Whatever you say no longer exists after you say it.

Yet ordinary people see false conditioned cause as true. Ordinary people suppose that their kinds of knowledge and views, that their viewpoints, which are generated by false thinking and self-seeking, are real. That is to mistake a thief for your own son. It is to be attached to everything which has a perceptible characteristics; it is to be attached to shadows.

Guided by the finger, gaze at the moon; the finger is not the moon. The sutra points out a road for you on which to cultivate the Way. It is like pointing out the moon with a finger. For instance, someone points at the moon with his finger and says, "There's the moon." Supposing that the finger is the moon, you people look at the finger and not at the moon. But "The finger is not the moon"; you shouldn't think that it is. Although the sutra teaches you to cultivate the Way, you should not think that the sutra is the Way. Before you can have an attainment, it is necessary to cultivate the Way. You're wrong if you don't cultivate and if you suppose that the sutra is the Way.


Borrowing the mantra, light the mind. The mantra is the mind. Because the mantra is inconceivable, you can light up your mind by borrowing its power. You need only depart from the mind which makes distinctions, the self-seeking mind, the false-thinking mind, and recite the mantra and hold to it. To hold to the mantra is not to understand it, yet in that not understanding there can be true understanding. Therefore, borrowing the mantra enables you to light up your mind and see your nature. And "the mantra is the mind": if you light up your mind and see your nature, then you will also understand the mantra's meaning.

(全文終 The end)

10月份 金山寺法會時間表

October 2018 SCHEDULE OF ACTIVITIES


SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
	廿二 1 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿三 2 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿四 3 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿五 4 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿六 5 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿七 <i>9:00am</i> 6 楞嚴咒法會 Shurangama Mantra Recitation <i>10:00 am</i> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
廿八 <i>9:00am</i> 7 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	廿九 8 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	九月初一 9 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初二 10 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初三 11 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初四 12 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初五 <i>9:00am</i> 13 念佛法會 Amitabha Buddha Recitation <i>1:00 pm</i> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
初六 <i>9:00am - 1:30pm</i> 14 慶祝敬老節 Celebration of Honoring of the Elderly	初七 15 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初八 16 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初九 17 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初十 18 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十一 19 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十二 <i>9:00am</i> 20 念佛法會 Amitabha Buddha Recitation <i>1:00 pm</i> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
十三 21 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	十四 22 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十五 23 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十六 24 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十七 25 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十八 26 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十九 <i>9:00am</i> 27 慶祝觀世音菩薩 出家法會 正日 (Actual Day) Celebration of Guan Yin Bodhisattva's Leaving Home Day <i>1:00 pm</i> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
二十 28 <i>8:30am - 3:30pm</i> 藥師懺 Medicine Master Repentance <i>10:00 am</i> 聽經 Dharma Lecture	廿一 29 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿二 30 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿三 31 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	10/21/2018 (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 (電話: 415-421-6117) Please contact us if you would like to participate!		

 : 六齋日 (Six Vegetarian Days)

11月份 金山寺法會時間表

November 2018 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
		<p style="text-align: center;">金山聖寺 11/18/18 — 11/24/18 禮拜梁皇寶懺 Emperor Liang Repentance Ceremony</p>		廿四 1 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿五 2 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿六 9:00am 3 楞嚴咒法會 Shurangama Mantra Recitation <i>1:00 pm</i> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
廿七 9:00am 4 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	廿八 5 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿九 6 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	三十 7 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十月初一 8 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初二 9 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初三 9:00am 10 念佛法會 Amitabha Buddha Recitation <i>10:00 am</i> 聽經 Dharma Lecture <i>1:10 pm</i> 大悲懺 Great Compassion Repentance
初四 9:00am 11 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	初五 12 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初六 13 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初七 14 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初八 15 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初九 16 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初十 9:00am 17 念佛法會 Amitabha Buddha Recitation <i>10:00 am</i> 聽經 Dharma Lecture <i>1:10 pm</i> 大悲懺 Great Compassion Repentance
十一 18 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony	十二 19 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony	十三 20 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony	十四 21 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony	十五 22 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony	十六 23 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony	十七 24 <i>8:30 AM</i> 梁皇寶懺 Emperor Liang Repentance Ceremony
十八 <i>8:30am - 3:30pm</i> 25 藥師懺 Medicine Master Repentance <i>10:00 am</i> 聽經 Dharma Lecture	十九 26 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	二十 27 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿一 28 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿二 29 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿三 30 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	

 : 六齋日 (Six Vegetarian Days)