

金山聖寺通訊

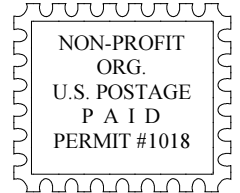
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Address correction requested

上 卍 變 語

念佛如同打電話

Reciting the Buddha's Name Is Like Making a Phone Call

如果你自己不打電話，又有誰來接你的電話？

If you don't make the call, then who's going to answer the phone?

念念真誠念念通，
默默感應默默中；
直至山窮水盡處，
逍遙法界任西東。

*Thought after thought is true and sincere; thought after thought penetrates.
Working quietly, there's a response in the midst of the quiet work.
Go straight to the place beyond the mountains and streams,
And you will be free to roam the Dharma Realm, going east or west as you please.*

剛才所說的偈頌，大家能否了悟其中的真義？

「念念真誠念念通」：第一個念，是心中所發出的念。第二個念，是有之於心，而形之於口，從口中發出的；若只存有第二念，口念的「念」，便不能算是真誠的念了，所以「心」、「口」俱要真誠，這是對念菩薩或念佛而言。我們要念到心口合一，一而不二。我們不可隨便地念，也不可散亂地念，也不可夾雜其他的妄想來念，如果能做到這幾點，便可以稱為「真誠」了。

有了真誠的意念，一定會有感應的，這感應是什麼呢？就是凡夫的心和佛菩薩的光相通，所謂：

光光相照，
孔孔相通。

為什麼會有這種感應呢？譬如打電話，號碼打通了，對方一聲「喂！」於是乎就可以暢所欲言，有了連絡。念菩薩聖號也如同撥電話號碼，到時菩薩就會問你：「善男子（善女人），你想求些什麼？」於是你就可以有求必應了。若是沒有誠心，這就好像是五個號碼，你只撥三個號碼就住手了，那又怎能將電話打通呢？念菩薩亦復如此。假使你念一會兒又不念了，這就沒有誠意，那是一定不會通的。

這種光光相照的感應，是只有身受的人才能感覺到的。譬如打電話，也只有拿起聽筒收聽的人才能清楚對方的話，凡夫的肉眼是無法看到聲波的去來，所以說：「默默感應默默中」。

Has everyone awakened to the true meaning of the above verse ?

The first “thought” refers to the thought produced from the mind. The second thought comes from the mouth. It originates in the mind and takes form in the mouth. If you only keep the secondary thought of the mouth, it doesn't count as a thought of true sincerity. Therefore, the mind and the mouth must both be sincere in reciting the name of the Buddha or Bodhisattva. We should recite until the mind and mouth unite into one, and are no longer two. We should not recite casually or with a scattered mind, nor should we entertain idle thoughts while reciting. If we can fulfill these conditions, then we can be considered sincere .

If our thoughts are sincere, we will certainly obtain a response. What kind of response? Our common mind will interpenetrate with the light of the Buddhas and Bodhisattvas, as in the saying,

*The lights shine upon one another;
The holes mutually connect.*

Why will such a response occur? It's like making a phone call: after you dial the number, the other person answers, “Hello?” Then you can say what you need to say and communicate with each other. Reciting the Bodhisattva's name is like dialing the number. Then the Bodhisattva will ask you, “Good man (Good woman), what do you seek?” At that point, you will obtain whatever you seek. But if you aren't sincere, it will be like dialing only three digits of a five-digit phone number. How can the call go through? Reciting the Bodhisattva's name is the same. If you recite for a while and then stop because you lack sincerity, your recitation certainly won't go through .

The response of lights shining upon one another can only be felt by the people who personally do it. Similarly, when there's a phone call, you have to pick up the receiver in order to hear the caller clearly, because the eyes of ordinary people cannot see the sound waves. So it is said, “Working quietly, there's a response in the midst of the quiet work.”

「山窮水盡」是「百尺竿頭重進步，撒手天空另有天。」的境界，念至山窮水盡時，簡直是念而不念，打成一團、念成一片了，那時就可以「逍遙法界任西東」。若是我們要往生西方極樂世界，就可以應念而往；若想倒駕慈航，回來廣度眾生，也可以應念而回到極樂世界之東的娑婆世界，乃至一切法界，也皆可應念而往，所以說「任西東」，所謂：

一如意一切如意，
一自在一切自在。

所以我們學佛，處處要真誠，不然便是虛偽，虛偽便會「開謊花，不結果」，所以學佛切記不要自己騙自己。

其次，古人也說：「君子求諸己，小人求諸人。」我們不可有依賴心，應知感應是自己所招，並非從外得來的。有人說：「念佛得生淨土，是仗佛力所接引。」此話可以說是對，也可以說是不對，為什麼？因為「接引」這個說法，只是對機而言；因為眾生的貪，都是希望能用力少而收效大，好像放高利貸，放出的少，而收入的多，所以聖人隨機應變，說出了佛力接引的話，目的是叫一切眾生努力去念。其實他們念佛、菩薩的名號而能往生淨土，也是全憑自己的力量，怎麼說呢？

“Beyond the mountains and streams” refers to the state of: “At the top of a hundred-foot pole, take another step. Let go in midair and another world appears.” When you recite to the point that the mountains and streams have vanished, you are basically reciting, yet not reciting. You are reciting with a single mind, in a state of uninterrupted mindfulness. At that time, “you will be free to roam the Dharma Realm, going east or west as you please.” If we want to be reborn in the Land of Ultimate Bliss in the West, we can recite and obtain the response of being reborn there. If we want to turn the ship of kindness around and come back to save living beings on a vast scale, we can also recite and obtain the response of returning to the Saha world, east of the Land of Ultimate Bliss. In general, we can recite and obtain the response of going to any Dharma Realm. So the verse says, “going east or west as you please.” It is said,

*When one wish is fulfilled,
all wishes are fulfilled.
When we are at ease in one place,
we are at ease everywhere.*

Therefore in studying Buddhism, we must always be sincere. If we are false, then we are nothing but “sterile blossoms that don't bear fruit.” So in the practice of Buddhism, take care not to cheat yourself.

Furthermore, the ancients have said, “The superior person makes demands on himself. The petty person makes demands on others.” We should not be dependent on others. We should recognize that responses result from our own efforts; they don't come from outside. Someone objects, “When we recite the Buddha's name to be reborn in the Pure Land, we rely on the Buddha's power to lead us there.” You could say that statement is right, but you could also say it's wrong. Why? Saying that the Buddha leads us there is only a provisional explanation spoken for greedy living beings who hope to put in a little effort and obtain a lot. This is like loan sharks that give a little and take in a lot. The sages accommodated the potentials of living beings and said that the Buddha's power leads us, with the goal of making living beings recite vigorously. In reality, when they recite the names of the Buddhas or Bodhisattvas, they are relying on their own strength to obtain rebirth in the Pure Land. How is this the case?

念佛是佛替你念的嗎？你念菩薩的那個念，是菩薩生出來的嗎？如果不是，又豈能說是仗他力？譬如佛菩薩放光加被你，這也是你自己念佛菩薩的功德所感。再拿打電話作一個例子，如果你自己不打電話，又有誰來接你的電話？所以念佛也是這個道理。

其實有這種希望仗佛力接引而生淨土的心，就是貪心，就是依賴，是要不得的。我們修行要仗自力，打起精神，鼓起勇氣，勇猛精進，應知果報並不是人家能夠賜與的，所以念佛也可以說不是仗佛力所接引。

古人又說：「將相本無種，男兒當自強。」我們學佛，也要挺起胸膛來這樣說：
佛陀本無種，
眾生當自強。

若是不這麼樣，整日依賴佛力接引，猶如富家子弟依賴父兄遺業，終會把自己害了，大家應該趕快猛醒啊！

When you recite the Buddha's name, does the Buddha recite for you? Does the thought of reciting the Bodhisattvas' names come from the Bodhisattvas? If not, then how can you say you rely on an external strength? For example, when the Buddhas and Bodhisattvas bestow aid by shining their light on you, that's also in response to your efforts in reciting the names of the Buddhas and Bodhisattvas. Consider the analogy of a phone call again. If you don't make the call, then who's going to answer the phone? The same principle applies to reciting the Buddha's name.

Actually, hoping the Buddha's power will lead us to rebirth in the Pure Land is just greed and dependency, and we don't want that. In cultivation, we want to rely on our own strength, rouse our spirits, pluck up courage, and vigorously advance. Know that rewards and retributions cannot be given to you by others. Therefore, when we recite the Buddha's name, we're not really relying on the Buddha's power to lead us.

The ancients also said, "No man is a general or prime minister by birth. One must rely on his own effort to obtain such a position." We who study Buddhism should stand up tall and say,

*No one is a Buddha by birth.
A living being must rely on his own
effort to achieve Buddhahood*

If you don't do this, but instead rely on the Buddha's power all day long, you are just like the children of rich families who depend on what they inherit from their parents and older brothers. In the end, you only hurt yourself. Everyone should quickly wake up!

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

多立功德，就有福報；聽經說法，就有智慧。

**If we do a lot of meritorious deeds, we'll have blessings;
if we listen to Sutra lectures and speak the Dharma, we'll have wisdom.**

參禪要念茲在茲

Investigating Chan, One Must Be Mindful

這次禪七剛開始，希望大家聚精會神來參禪，拿出勇氣來參禪，念茲在茲來參禪。總之，要拿出「了生脫死，發憤忘食」的精神；「不到開悟不罷休」，要有這種金剛的願力。

若能有人罵你，你沒聽見；有人打你，你也無感覺；有沒有吃飯都不知道；有沒有睡覺都不知道。如果到了這種境界，轉過身來，就知道以前都是在皮毛上用功夫，到今天才真正知道應該做些什麼。

禪七開始，我對大家說幾句粗淺的話，要是能明白，就有很大的幫助；若是不明白，也有很大的幫助。有人問：「怎麼樣幫助呢？」我現在不能告訴你。如果告訴你，你明白之後，就在那裏障住了，不能進步。現在把這幾句說出來，希望你們注意聽：

梵語禪那波羅蜜，
此云靜慮細進參；
山高水深無所畏，
始知天外別有天。

「禪定」在印度話叫作「禪那波羅蜜」。這個法門修行到圓滿時，便可到彼岸。在中國譯為「靜慮」，又叫「思惟修」。可是靜慮和思惟修，要仔細地追究，要詳細地鑽參。參什麼？參「念佛是誰？」的話頭。就是上高山、入深海也不怕，這時候，才知天外還有重重無盡的天。所以要綿綿細細地參，念茲在茲地參，參來參去，參到「山窮水盡疑無路」時，一轉身就是「柳岸花明又一村」的境界。

This Chan session has just begun. I hope you will concentrate your attention and energy to investigate Chan, to be mindful in your investigation. You should be so determined to end birth and death that you even forget about eating. Don't give up until you have reached enlightenment. You must have adamant will power.

When you reach the state where you don't hear it when people scold you, don't feel it when people beat you, and don't even know if you have eaten or slept, then you can look back and know that everything you did in the past was inconsequential and that only today do you really know what you need to do.

At the beginning of this Chan session, I will say a few introductory words to you. If you understand, they will be a great help. If you don't understand, they will also be a great help. Someone may ask, "How can this be?" Well, I cannot tell you now. If I told you, then after you understood it, you would get stuck there and wouldn't advance. Now let me read you a verse. I hope you'll listen carefully

*The Sanskrit words dhyana paramita
Mean to contemplate in stillness and subtly advance
your investigation.
Have no fear of high mountains or deep waters;
Then you will discover the sky beyond the sky.*

In Sanskrit, Chan samadhi is called dhyana paramita. When you cultivate this Dharma-door to perfection, you can reach the other shore. In Chinese it is translated as "still contemplation," or "mental cultivation." In still contemplation and mental cultivation, you need to investigate carefully and in detail. Investigate what? Investigate the topic of "Who is reciting the Buddha's name?" Don't be afraid of ascending the high mountains or descending into the depths of the sea; at this time you will find there are myriad layers of heavens beyond heavens. Therefore, investigate continuously, extensively, and mindfully; investigate back and forth until "the mountains disappear and waters vanish, and there is no road ahead." At that time, you turn around and enter the state where "in the shade of the willows, bright flowers bloom and there is yet another village.

永嘉大師證道歌註釋

Song of Enlightenment by Great Master Yung Chia of The T'ang Dynasty

Commentary by Tripitaka Master Hua

序言

夫禪宗妙旨，離言說相、離心緣相，故達摩西來，不立文字，直指人心，見性成佛，豈有歌乎？又豈有歌中之解乎？

然乃玄覺禪師靜極思動，竟於無開口處而開口，離言說相而言說，老婆心切作不平之鳴，以遊戲三昧演成證道歌訣，無非欲接引眾生同登聖域。

宣化亦不揣孤陋寡聞，冒豐干饒舌之咎，作無病呻吟之說，不惜拋磚引玉，竭盡愚忱，略述管見而解之。功乎？罪乎？非所計也。

作者發願偈

宣化清淨身口意 皈命頂禮佛法僧
乃至十方三世佛 過去現在未來中
諸尊菩薩摩訶薩 西方東土歷代祖
古往今來賢聖燈 惟願三寶垂加護
啟我正覺轉法輪 見聞精進證不退
倒駕慈航救同倫 一切眾生皆滅度
還我本來法性身 覲見威音古慈親
一九六五年十二月七日

Preface

Since the wonderful meanings of the Ch'an School are apart from words and speech, and apart from the mind and its conditions, Bodhidharma did not establish a literature when he came from the West. He pointed directly to the mind of people, so that they might perceive their nature and become Buddhas. How then can there be a Song, and how can there be an explanation of the Song?

Because in Ch'an Master Hsuan Chueh's stillness, ultimately a thought moved, and, finally speechless, he opened his mouth. He was apart from the characteristics of words and speech, and yet he spoke words. His kindly heart compelled him to spontaneously express the inexpressible while in a playful samadhi. He explained this secret formula, this Song of Enlightenment, not failing to wish to guide living beings to reach, as he had, the region of the Sages.

And I Hsuan Hua, chatter on, heedless of my untutored rusticity and dearth of learning, speaking like one who groans when he isn't even sick. And so, with the intention to cast out bricks to attract jade, exhausting my stupid sincerity I've briefly commented, describing my view as seen through a hollow reed. Whether it is a case of merit or offense is not my concern.

COMMENTATOR'S VOWS IN VERSE

*Hsuan Hua purifies his body, mouth and mind,
Dedicates his life and bows to the Buddha, Dharma and Sanga,
And to all the Buddhas of the ten directions and the
three periods of time--
The past, the present, and the future;
To all the honored Bodhisattvas, Mahasattvas;
To the succession of Patriarchs of East and West,
And to the lamp of holy sagehood still passed on from of old.
I only hope the Triple Jewel will confer aid and protection,
Explain for me the Proper Enlightenment and turn the
Dharma Wheel,
So that seeing, hearing, and persevering, I become irreversible,
Turning the boat of kindness around to rescue my fellow beings
Until every single living being is taken across to stillness
And I return to my original Dharma-nature body
And behold the ancient, kind visage of awesome sound Buddha.*

— The Seventh Day of the Twelfth (Lunar) Month, 1965

前言

永嘉，地名，唐置溫州，宋、元、明、清，稱溫州府，今改稱永嘉縣。

稱地而不稱名，以示尊敬之意。大師，示尊稱也。其名曰玄覺，溫州戴氏子，童貞出家，博覽三藏，精習天臺、方等諸經，而於維摩悟佛心宗。偶遇玄策，語契祖意，往就六祖印證後，乃作證道歌。



34th Generation Dhyana Master Chen Chueh (True Enlightenment) Yung Chia of The T'ang Dynasty

FOREWORD

Yung Chia is the name of a place founded at Wen Chou (in Zhung Kuo's (China) southern Che Chiang province) during the T'ang Dynasty (618-907 A.D.) It was know as Wen Chou Prefecture during the Sung, Yuan, Ming, and Ch'ing Dynasties. The name has since been changed to Yung Chia County.

The Master is called by the place where he lived, rather than by his own name, in order to show respect for him. "Great Master" is also a title of respect. His name was Hsun Chueh,¹ and he was a son of the Tai family of Wen Chou. He left the home-life as a pure youth, and read widely in the Tripitaka, specializing in the T'ien T'ai. Of all the Vaipulya Sutra, it was upon studying the Vimalakirti Nirdisha sutra that he was awakened to the principles of the Buddha-mind. He was told by Dharma Master Hsuan Ch'e,² whom he happened to meet, that he had tallied with the mind of the Patriarchs. He thereupon went to see the Sixth Patriarch.³ After he had been certified, he wrote this Song of Enlightenment.⁴

Translation Notes

1. Hsuan Chueh means "Profound Awakening."
2. Hsuan Ch'e received the Dharma from the Sixth Patriarch, Great Master Hui Neng, and travelled widely propagating his teachings.
3. See Venerable Master Hua's commentary to the Sixth Patriarch Sutra, Chapter Seven, "Opportunities and Conditions," for a lively narration of their meeting. (BTTS Publication)
4. Literally, "Song of the Certified Way" (證道歌 Cheng dau ge). The Zhung Wen (Chinese) word cheng (證), means to verify, prove, certify, or confirm. Great Master Hsuan Chueh had the way, and Great Master Sixth Patriarch, confirmed and certified it.

(待續 To be continued)

佛說阿彌陀經淺釋

A General Explanation of The Buddha Speaks of Amitabha Sutra

五重玄義

依照天臺教，凡釋諸經，皆立五重玄義。所謂：釋名、顯體、明宗、論用、判教相。五重就是五層，因為有五層玄妙的意思。

I. 釋名

首先是解釋經名。只有當我們明白了經名之後，我們才能了解它的道理。就像我們想要認識一個人，首先要知道他的名字。學習經典也是這樣的，每一部經典都有它特別的名字。

所有的經名都可以分成兩部分，通名和別名。現在這一部經，「佛說阿彌陀」就是個別名，也就是一個獨有的名詞，只有這一部經叫這個名，其他的經都不叫這個名。那麼「經」這一個字，就是個通名，是共有的，哪一部經都有這個「經」的名字，所以叫通名。

五種人可以說經，是哪五種人呢？第一、佛可以說經。第二、佛的弟子也可以說經。第三、天上的人也可以說經。第四、一切仙人也可以說經。第五、化人，化就是變化出來的，化人可以說經。

不過佛的弟子、天人、仙人和化人所說的經典，都必須經過佛來給印證，這才叫經典。如果沒有經過佛給印證過，就不能稱之為「經」。

這一部經是佛親自說的，也不是天人說的，也不是化人說的，也不是仙人說的，也不是佛弟子說的。

The Five-fold Profound Meanings

According to the instructions of the Tian Tai School, sutras are outlined according to Five-fold Profound Meanings: Explaining the Name, Describing the Substance, Clarifying the Principle, Discussing the Function, and Determining the Teaching Mark. The Five-fold Meanings are called “five-fold” because they unfold, layer after layer.

I. Explaining the Name

The first is Explaining the Name. Only when you know the sutra’s name can you begin to understand its principles. Just as when you meet a person you first learn his name, so it is with sutras, for each has its own particular name.

The titles of all Buddhist sutras may be divided into two parts, the common title and the special title. The special title of this sutra is the *Buddha Speaks of Amitabha*, only this sutra has that name. And the word sutra is the common title, as all discourses spoken by the Buddha are called sutras.

Although five kinds of beings may speak sutras,

- (1) The Buddhas,
- (2) The Buddha’s disciples,
- (3) Gods,
- (4) Immortals, and
- (5) Transformation beings, that is, gods or Buddhas who transform into human form.

The disciples, gods, immortals, and transformation beings must first receive the Buddha’s certification before they speak a sutra; without certification, what they speak is not truly a sutra.

This sutra was spoken by the Buddha, not by those in the other four categories; it came from Shakyamuni Buddha’s mouth.

這部經是佛金口所宣，是佛不問自說的妙經。其他的經典都有人請問，唯獨這部《彌陀經》是不問自說。為什麼不問自說呢？因為這個道理太玄妙了，一般聲聞人的智慧達不到，一切的菩薩也不明白這個道理，所以就沒有人請問淨土法門這種的因緣。那麼沒有人請問，這種法又應該說了，到了時候了，所以佛就說了這一部經。

這一部經在佛教裏非常重要，怎麼樣個重要法呢？這佛法將來都會滅亡的，最先滅的經典就是《楞嚴經》——《大佛頂首楞嚴經》先滅。為什麼《楞嚴經》先滅呢？因為一切的魔王最怕的就是〈楞嚴咒〉，那麼《楞嚴經》沒有了、滅了，〈楞嚴咒〉當然也就沒有人會念了。以後就繼續一切經典都會滅了，雖然有紙，但是沒有字了，這個字也不知道為什麼就都跑了，沒有了。現在白紙有黑字啊，等佛法滅了、經滅的時候，這個紙是有，字就沒有了，滅了。所有的佛經都滅了，最後就剩這一部《阿彌陀經》，所以《阿彌陀經》是最後才滅的。

它在世界上多存一百年，度了無量無邊的眾生，然後《阿彌陀經》也滅了，就剩下六字洪名「南無阿彌陀佛」。這六字洪名在世界上又多存一百年，以六字洪名又度了很多的眾生，無量無邊那麼多。等「南無阿彌陀佛」這六個字多住一百年，以後六個字又滅了兩個字，把「南無」兩個字又滅了，就剩「阿彌陀佛」四個字，再多住世一百年，然後這佛法就都斷滅了，沒有了。所以這一部經是最後才滅，那麼它是非常重要的。

Because its principles were too profound and wonderful for the Sravakas or Bodhisattvas to comprehend, no one requested the Pure Land dharma-door. Nonetheless, it had to be revealed and so the Buddha spontaneously spoke this very important sutra, doubly important because it will be the last to disappear in the Dharma-ending age.

In the future, the Buddhadharma will become extinct. Demon Kings most fear the Shurangama Mantra and so the *Shurangama Sutra* will be the first to disappear, for without the sutra, no one will be able to recite the mantra. Then, one by one, the other sutras will disappear. We now have the black words of the text on white paper, but in the future, when the Buddhadharma is on the verge of extinction, the words will disappear from the page, as all the sutras vanish. The last to go will be the *Amitabha Sutra*.

It will remain in the world an additional hundred years and ferry limitless living beings across the sea of suffering to the other shore, which is Nirvana. When the *Amitabha Sutra* has been forgotten, only the great phrase “Namo Amitabha Buddha” will remain among mankind and save limitless beings. Next, the word “Namo” which is Sanskrit and means “homage to” will be lost, and only “Amitabha Buddha” will remain for another hundred years, rescuing living beings. After that, the Buddhadharma will completely disappear from the world. Because this sutra will be the last to disappear, it is extremely important.

(待續 To be continued)



12月份 金山寺法會時間表

December 2018 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
<p>萬佛聖城 CTTB 12/23/18 (日 Sun) 慶祝阿彌陀佛聖誕法會 (正日) Celebration of Amitabha Buddha's Birthday (Actual Day) 請與金山寺聯絡交通安排 (電話: 415-421-6117) Please contact us if you would like to participate!</p>						<p>廿四 <u>9:00am</u> 1 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</p>
<p>廿五 <u>9:00am</u> 2 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>廿六 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿七 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿八 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿九 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十一月初一 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初二 <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>初三 <u>9:00am</u> 9 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>初四 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初七 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初八 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初九 <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>初十 <u>8:30am - 3:30pm</u> 16 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>十一 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十三 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十四 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十五 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十六 <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>十七 <u>9:00am</u> 23 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 正日 (Actual Day)</p>	<p>十八 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十九 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿一 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿二 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿三 <u>8:30am</u> 29 誦法華經 Dharma Lotus Flower Sutra Recitation</p>
<p>廿四 <u>8:30am</u> 30 誦法華經 Dharma Lotus Flower Sutra Recitation</p>	<p>廿五 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>誦法華經 Dharma Lotus Flower Sutra Recitation 12/29/2018 — 12/30/2018</p>				

🌸 : 六齋日 (Six Vegetarian Days)

1 月份 金山寺法會時間表

January 2019 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
		二六 1 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	二七 2 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	二八 3 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	二九 4 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	三十 5 <i>9:00am</i> 楞嚴咒法會 Shurangama Mantra Recitation <i>10:00 am</i> 聽經 Dharma Lecture <i>1:10 pm</i> 大悲懺 Great Compassion Repentance
十二月初一 <i>9:00am</i> 6 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	初二 7 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初三 8 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初四 9 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初五 10 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初六 11 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初七 12 <i>9:00am</i> 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
初八 <i>9:00am</i> 13 釋迦牟尼佛 成道法會 Celebration of Shakyamuni Buddha's Enlightenment 正日 (Actual Day)	初九 14 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初十 15 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十一 16 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十二 17 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十三 18 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十四 19 <i>9:00am</i> 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
十五 <i>9:00am</i> 20 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	十六 21 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十七 22 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十八 23 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十九 24 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	二十 25 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿一 26 <i>9:00am</i> 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
廿二 27 <i>8:30am - 3:30pm</i> 藥師懺 Medicine Master Repentance <i>10:00 am</i> 聽經 Dharma Lecture	廿三 28 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿四 29 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿五 30 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	廿六 31 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance		

🌸 : 六齋日 (Six Vegetarian Days)