

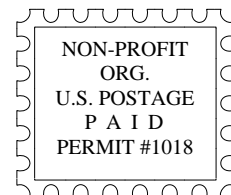


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上 月 獎 語

法法皆通念觀音

Penetrate Every Dharma: Recite the Name of Guanyin Bodhisattva

從無量劫以來，生了又死，死了又生，經過有百千萬劫這麼長的時間，也沒有遇到過觀音法會，所以我們的習氣毛病絲毫沒有減少，而無明煩惱一天比一天多。現在既能遇到觀世音菩薩法會，這也可以說是在無量劫以前所種的善根，到今天才成熟，所以才能參加這樣微妙不可思議的法會。如果你沒有善根，沒有德行，是沒有機會讓你打觀音七的，所以要珍惜這七天的寶貴時間，不要打妄想，虛度光陰。如果盡打妄想，雖然參加這個法會，也等於沒有參加一樣，因為你不會得到什麼好處。

From beginning-less eons in the past, we have died and been reborn, over and over, passing through hundreds of thousands of myriads of eons. During all this time, we've never encountered a Guanyin Bodhisattva Dharma Session, so our bad habits and faults have not decreased by the slightest bit. In fact, our ignorance and afflictions have increased day by day. Now that we've encountered a Guanyin Bodhisattva Dharma Session, we might say that the roots of goodness we've planted throughout measureless eons in the past have matured, enabling us to join this wonderful and inconceivable Dharma session. Someone who lacked these roots of goodness, who has no virtuous practices, would never have the chance to attend a Guanyin Recitation Session. Since this is the case, we must cherish every minute of these seven days. Don't indulge in idle thinking, or let the time pass in vain. If all you do is indulge in idle thinking, then even though you may take part in this Dharma session, it's just as if you hadn't come at all, because you won't gain any advantages whatsoever.

雖然這法會才開始兩天，可是我知道有人已經見到菩薩、見到光……，有種種不可思議的境界現前；又有人將要開五眼。所以沒有得到好處的人，應該生大慚愧；不要以為自己沒有得到好處，其他人也是這樣子，不是的。

金山聖寺也可以說是沙裡澄金的工廠，誰想要真修行，就不能離開金山聖寺。離開金山聖寺，想再找修行的地方，就不容易找了。金山聖寺的人，都是有道心的修行人，縱使在極度艱難困苦的環境，也要用功修行。

修道的法門，有八萬四千那麼多種。每一種法，你都要明白一點，不要單單知道一種而已。你若能每一種法門都知道一點，久而久之，就能把所有的法門都明白了。

單單只明白一個法門，就不容易體會佛法深如大海的境界。就好像愚人「以管窺天」，還以為天只有管口那麼大而已。你要是不用竹管子，你看看天究竟有多大！所以學佛，不要單單知道一種法門，應該法法皆通，法法皆明。

現在我們打觀音七，這是佛法的一部分。你如果沒有修過這個法，就一定要來試驗一次，不要沒有試驗，就不修了。如果能圓滿打完這七天，對你身心一定有好處。諸位千萬不要當面錯過，失之交臂！

Although this Dharma session began only two days ago, I know that some people have already seen the Bodhisattva, and other people have seen lights. A variety of inconceivable states have occurred. Some people are on the verge of opening their five spiritual eyes. People who haven't gained any advantages should feel deeply ashamed. Don't assume that just because you haven't experienced any benefits, the same goes for everyone else. That's not the case.

Gold Mountain Monastery, you might say, is a gold refinery. Whoever wants to cultivate should not leave Gold Mountain Monastery. If you want to find another Way-place in which to cultivate, it may not be so easy. Cultivators at Gold Mountain Monastery have a "mind" for the Path. Even though they are in an environment where conditions are extremely difficult, they still want to cultivate hard.

There are as many as eighty-four thousand Dharma-doors for cultivating the Path. You should be familiar with each one of these Dharma-doors. It shouldn't be the case that you only know a single method of cultivation. If you know something about the cultivation of each Dharma-door, then over time you'll understand all the myriad Dharma-doors.

But if you only understand one Dharma-door of cultivation, then it won't be easy for you to experience the state of the Buddhadharma, which is as deep as the sea. You'll be like a foolish person who peers at the sky through a tube and assumes the sky is no bigger than the little circle of light he sees at the end of his tube. If he doesn't use his bamboo tube, then he can see how vast the sky really is. So we who cultivate the Buddhadharma should not know how to practice only one method, we should penetrate every Dharma and understand every kind of practice.

Now we're reciting the name of Guanyin Bodhisattva, which is a part of the Buddhadharma. If you've never cultivated this method before, then you should try it! Don't stubbornly refuse to try it. People who fully participate in this Dharma session to its end will surely get benefits for both body and mind. Under no circumstances should you pass up this opportunity which is right before you!



菩薩所修的是六度萬行，六度就是：

（一）布施：自己要布施給其他人，不是要其他人布施給自己。

（二）忍辱：現在是打觀音七的時候，就看你能不能忍。要是能忍，就能圓滿地打完觀音七。要是不能忍，就一天到晚打妄想，譬如：

「我等一會兒要到某一間餐廳去大吃一頓。」或者想：「我在這裏念觀音，有什麼用？簡直是胡鬧，趕快跑！」這都是沒有忍。沒有忍的人，不能修道。你修坐禪也可以，念佛也可以，念觀音菩薩也可以，這都是一樣的法門，根本上沒有什麼分別。無論什麼法門，只要你有忍耐心，都會有所成就。你要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對，那樣也不好，事事不如你的意，那麼你能修什麼呢？道是沒有我見，沒有我執。如果有所執著，就永遠不能修道。有人說：「我要參禪。」你要參禪，更需要有忍辱心。

（三）持戒：就是「諸惡莫作，眾善奉行。」

（四）精進：就是不懶惰。

（五）禪定：我們念觀世音菩薩，就是求觀世音菩薩幫助我們獲得禪定。

（六）智慧：有了禪定，就生出智慧。所以六度是有連帶關係的。

Bodhisattvas cultivate the six perfections (paramitas) and the myriad practices. The six perfections are:

(1) Giving: This means that we should give to other people, not that other people should give to us.

(2) Patience: During this Guanyin Recitation Session, we'll see whether or not you can be patient. A patient person will successfully complete this session, while an impatient person will indulge in idle thoughts all day long. He might think, "I'll wait awhile, and then go to a restaurant and have a big feast." Or maybe he'll think, "What's the use of my being here, reciting Guanyin Bodhisattva's name? It's a lot of nonsense. I'm leaving right away!" These are the thoughts of an impatient person. An impatient person cannot cultivate the Way. It doesn't really matter whether you sit in meditation or recite the Buddha's name or Guanyin Bodhisattva's name. These are really the same Dharma-door; there's basically no difference between them. No matter which Dharma-door you cultivate, you need to have patience before you can succeed. If you have no patience, then you'll never cultivate any Dharma-door successfully. A person who has no patience always feels that everything is wrong and bad. Nothing ever suits him. If nothing meets your desire, then what method could you hope to cultivate? There is no mark of self within the Way, and no ego to attach to. One who is attached will never be able to cultivate the Way. Someone may say, "I want to meditate!" Well, if you want to meditate, then even more do you need patience.

(3) Holding precepts: This means "Do no evil and respectfully practice all good deeds."

(4) Vigor: This means not being lazy

(5) Chan samadhi, or concentration: We are now reciting Guanshiyin Bodhisattva's name and seeking Guanshiyin Bodhisattva's help so that we can obtain Chan samadhi.

(6) Wisdom: Once we have Chan samadhi, we can bring forth wisdom. These six perfections are interrelated.

有人說：「我喜歡專門修禪定。」那麼我告訴你如何修禪定？就是一進入禪堂，不論怎麼樣，也不能出禪堂一步。有人說：「假如有病了，怎麼辦？」有病你就病，有病也要參禪！「要是死了，怎麼辦？」死了也不可以抬到禪堂外邊去。參禪的人死了，就把他的屍體放到空的坐單底下；縱使發臭了，也放在那兒，不往外抬。人死了，也不准出去。

有人說：「那不等於監獄一樣嗎？」等於監獄？你現在以為你沒有坐監獄嗎？每一個人都在監獄裏頭，不過你自己不知道而已。你的自性想出也出不去，想回來又不能回來。出去了，不能回來；回來了，不能出去，這是自由嗎？每個人的身體就是個監獄，只是你不了解。

我們現在坐禪，一進禪堂，就不准出禪堂的門口。誰一出去，香板就往頭上、背上打下去，這就是打七。打觀音七也是一樣不准出禪堂，誰一出去，就要打，因為誰叫你來的！有人說：「我是看到公告，所以才來。」可是公告上面，並沒有寫來了就可以走。

.Someone says, "I'd like to specialize in Chan samadhi." Well then, I'll tell you how to cultivate Chan samadhi: once you enter the Chan hall, you may never under any circumstances set foot outside it again. Someone asks, "But what if I get sick? What will I do then?" If you get sick, then you are simply sick. Even if you are sick, you still must meditate. And if you die, what'll you do then? Even if you die, we won't carry you out of the meditation hall. When a Chan cultivator dies, his corpse is placed under an empty seat. Even though it stinks, it isn't carried out of the hall. Our rules say that even when somebody dies, he is not allowed to leave.

You say, "Isn't that just like being in jail?" I ask you, "Do you really think you're not in jail right now?" Every person is locked in his own jail, only he's not aware of it. When your self-nature wants to leave, it cannot go freely. When it wants to return, it cannot return. If it goes out, it cannot come back; when it comes back, it cannot leave again. Is this what you call freedom? Every person's body is a jail, but you don't understand this.

Therefore, during our Chan session, once you enter the Chan hall, you stay. You're not allowed to go out of the door whenever you want. Anyone who wants to leave will be hit on the head, shoulders, and back by the proctor's stick. This is during a Chan Meditation Session. When we hold a Guanyin Recitation Session, it's also the same way: no one is allowed to leave the hall. Anyone who leaves is in line for a beating, because who told you to come in the first place? You say, "I saw the announcement; that's what brought me here." Well, the announcement didn't say that you're free to leave after you come.

**無論什麼法門，只要有忍耐心，
都會有所成就。**

**As long as you have patience,
you'll succeed at whatever Dharma-door
you practice.**



走，可以的，但是要付大家的伙食費，才可以走；否則是不可以走的。為什麼呢？因為你一走，旁人看你走，也跟著走了。你也走，他也走，大家都走了，這叫做破壞道場。因為免得你有破壞道場的罪，所以你需要負擔大家的伙食費。如果你付不起，那就最好不要走！

你們各位都是有緣，才到金山聖寺來。要是沒有緣，連金山聖寺的門口也沒法子進來。既然有緣，大家不妨做觀音法會上的朋友。大家手拉著手，一起向前開步走。到什麼地方呢？到每個人心中想要到的地方。我們每個人都要幫助其他人，為什麼我要這樣說呢？因為我怕你們走錯路。

Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

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

根本煩惱有六種，隨煩惱有二十種，這都是在四諦法裏頭的集諦裏包著。這個集諦裏頭，就招引出這麼多的煩惱來，所以說「此是集，招感性」。招感什麼呢？就招感煩惱。有煩惱就令你得不到真正的智慧，你若想得到真正的智慧，就要把煩惱先降伏了。要降伏煩惱，你要先認識它是煩惱，你才能降伏它。你若不認識它是煩惱，你降個什麼呢？降哪一個呢？不知道哪一個是煩惱，你怎麼降呢？就好像《楞嚴經》裏講的，你想去殺賊，就必須先要知道這個賊在什麼地方，還要認識賊的面貌。你若不認識賊的面貌，你和這個賊對面走過，你還以為他是好朋友哩！為什麼呢？因為你不認識他，所以你不知道原來偷你東西，搶劫你珠寶的就是這個賊。煩惱也是這樣子的，你若認識什麼是煩惱了，就不會再被煩惱的境界所轉，這就可以把煩惱降伏了。

Actually, you may leave, but only on the condition that you pay everyone's food bill for the entire session. Otherwise, you can't go. Why not? Because as soon as you go, other people will watch you leave and they'll want to go, too. Once you leave, another person will leave, and then everybody will go. That's called "destroying the Way-place." So in order to avoid creating the offense of destroying the Way-place, you should pay for everyone's food. If you can't afford it, then the best thing would be for you not to go!

All the people who've come to Gold Mountain Monastery for this session have deep affinities with one another. If you didn't share these affinities, you wouldn't have entered the door of Gold Mountain Monastery. Since we have these ties, why don't we become friends within this Guanyin Dharma Session? Let's all join hands and go forward together. Where are we going? We're going wherever each of us wants to go. Each one of us should help the others out. Why am I saying this? Because I don't want you to go down the wrong path.

All the six basic afflictions and the twenty subsidiary afflictions are included in the second of the Four Truth, accumulating. Because the truth of accumulating beckons so many afflictions, the turning by manifestation is, "This is accumulating; its nature is feelings which beckon." What do the feelings beckon? They beckon the afflictions, and it is your afflictions that keep you from attaining genuine wisdom. Should you wish to attain genuine wisdom, you must first defeat the afflictions. In order to defeat them, you must first recognize that they are afflictions. If you don't, what will you defeat? If you have no idea at all what afflictions are, how will you be victorious? It is like wanting to kill thieves. They too are people. As it says in the *Shurangama Sutra*, you must know where the thieves are and must recognize what they look like; otherwise, when you are face to face with them, you will take them to be good friends instead of the very people who were the ones who stole your things and who will rob you of all your treasures. Our afflictions are just the same way. If you recognize situations of afflictions for what they are, then you will no longer be affected by them, and you can defeat them.

惟滅可證究竟樂。前邊已經講過苦諦，苦有三苦、八苦、無量諸苦。又講了集諦；六根本煩惱，二十種隨煩惱，這是屬於集諦。

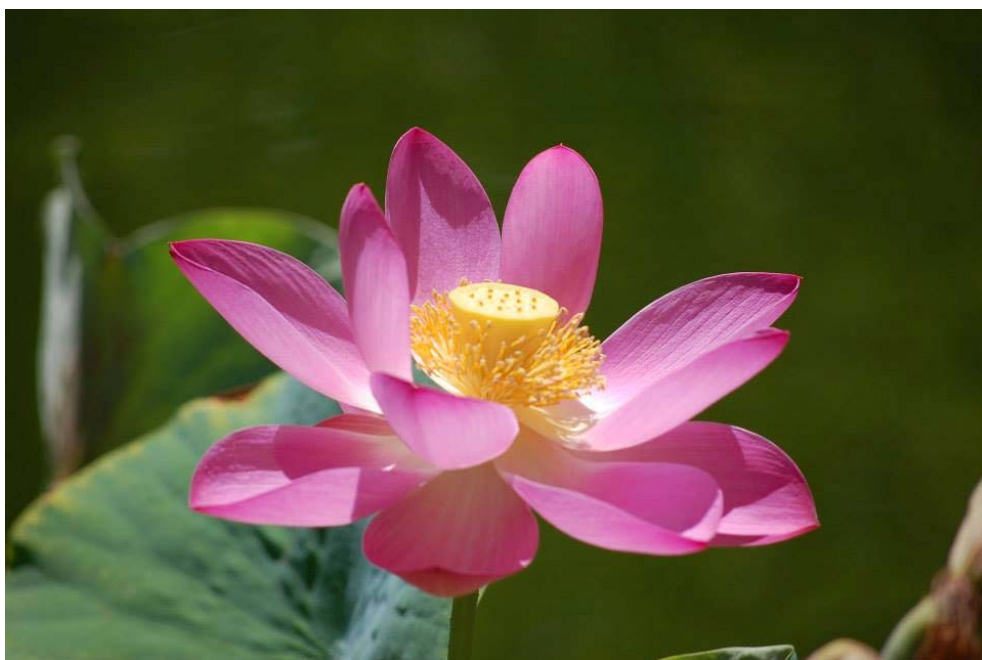
現在講滅諦，這個「滅」就是不動的意思，也就是如如的意思。證得滅諦，你就得到真正的快樂了，所謂「涅槃四德，常樂我淨」，得到這常樂我淨，就是證得寂滅的果。可是證得這種果，還是小乘的果，不是大乘的究竟妙果，是阿羅漢所證得的一種偏真的理；他把分段生死斷了，但還沒有了脫變易生死。

二乘人把這個分段生死已經了了，沒有了分段生死，證得寂滅的樂了。證得寂滅樂的時候，就把見惑和思惑給破了。

Only through extinction can the ultimate joy be attained. We are continuing the discussion of the dharma of the Four Truths: suffering, accumulating, extinction, and the Way. I have already spoken about the three kinds of suffering, the eight kind of suffering, and all the infinite kinds of suffering. I have also spoken about the truth of accumulating, that is, about the six basic afflictions and the twenty subsidiary afflictions which form part of the truth of accumulating.

The third of the Four Truths, **extinction**, is explained as meaning both “unmoving” and “such, such.” When you have been certified as having attained the truth of extinction, you have attained genuine happiness. The four attainments of Nirvana are permanence, bliss, self, and purity. This attainments is the receipt of certification of the fruition called “still extinction.” However, it is still the fruition of the small vehicle, not the ultimate and wonderful fruition of the great vehicle. It is a partial principle of truth to which Arhats are certified as having attained. They cut off the birth and death of the delimited segment – the body – but have not yet attained final liberation from the birth and death of the fluctuations.

By ending the birth and death of the delimited segment, those of the two vehicles, Arhats and Pratyekabuddhas, attain the bliss of the still extinction and destroy the delusions of the views and thoughts.



什麼又叫「見惑」？見，就是你看見而生出一種貪愛，這叫見惑。你對著這個境界生出一種貪愛心，這叫見惑。你見著，被見著的這個境界所迷惑了。

什麼叫「思惑」呢？思惑就是迷理起分別。你對於這個理，道理不明白了，生出一種分別心；你這個分別心一生出來，越分別就越遠，越遠你就越分別。這所謂誤入歧途：你走到這個岔路的裏邊去了。所以，這叫思惑。

證得這個寂滅之樂，就把見惑和思惑都斷了，可是這個無明還沒有斷，因為這個時候無明僅僅可以降伏，還沒有斷。不單在羅漢的境界上沒有斷這個無明，就是等覺的菩薩也還有最後一分的生相無明沒有破，所以證得寂滅這種的果位時，無明還有，不過它不現出來。

阿羅漢分段生死已了，變易生死還存在。什麼又叫「變易生死」呢？這「變易」就是我們人所生的這種念，後念跟著前念，後後念又跟著後念，念念不停、念念遷流，這就叫變易生死。一念生，這就是一個生；一念滅，就是一個死。因為他這種境界還沒有到真正的定上，若到那個定上，就連念慮也沒有了。所以得到初禪的境界，你這個呼吸會停止；到二禪的境界，你這個脈搏會停止；到三禪的境界，你這個念慮會停止；到四禪的境界就無念了。可是這四禪的境界並不是證果，不過是修道的一個過程而已，這四種禪定並不是什麼太高的境界，一般修道的人多數可以得到這種的境界。

Deluded views refer to the arising of crazing for what you see. The craving which arises in your mind as a result of confronting a certain situation is called a view-delusion; you are confused by the situation.

Thought-delusion, on the other hand, refers to confusion about the principles of the Way. Because you don't understand them, your mind gives rise to the making of distinction. When distinctions are made, the more you make, the farther away you get. The farther away you get, the more distinction you make. This "taking the wrong road" is called thought-delusion.

When you are certified as having attained the bliss of still extinction, you cut off the delusions of both thoughts and views. Yet you are still able only to make ignorance surrender; you have not yet eradicated it. Not only in the state of an Arhat, but in all states of enlightenment up to and including the state of the Equal- Enlightenment Bodhisattvas, there still exists a very last portion of ignorance characterized by production which has not been destroyed. Therefore, even when one is certified as having attained the fruition which is still extinction, ignorance still exists; however, it does not appear.

Although the birth and death of the delimited segment has already been ended, the birth and death of the fluctuations still exists. What is meant by the birth and death of the fluctuations which continue even after the attainment of still extinction? The fluctuations refer to the thoughts we give rise to: one thought after another, the first then the next then the one after, thought after thought, unceasingly. The unending transformation of the flow of thought is called the birth and death of the fluctuations. The production of one thought is a birth, and the extinction of one thought is a death. Why is it called birth and death? It is because genuine samadhi has not been attained. When one enters samadhi, coarse thoughts and desires stop. When the first dhyana, called the ground of bliss born of separation, is attained, the breath stops. When you reach the second dhyana, called the ground of bliss born of samadhi, your pulse stops. At the third dhyana, called the ground of wonderful happiness part from bliss, your thought stops. In the fourth dhyana, called the ground of clear purity which discards thought, there are no fine thoughts. However, attainment of the four dhyanas is not a verification of the fruition of enlightenment. They are nothing more than temporary realizations which come as a result of cultivating the Way. Moreover, the four dhyanas are not very high levels. Most ordinary people who cultivate the Way can probably attain the fourth dhyana.

(待續 To be continued)

大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
Translated by Guo Shu, edited by Guo Jin Stross

外道：迷於真理以外的別行邪法。何謂「真理」？即是這理論可以用佛教的「三法印」來印證。就是說的要合乎三個條件：**Externalists:** Those who are confused about the truth and practice deviant dharmas. What is truth? It means the principles can be certified with the Three Dharma Seals in Buddhism. In other words, they should agree with the three conditions:

諸行無常 ---- 世間一切事物包括時間、空間，都不停遷流變化。

All activities are impermanent- all things in the world including time and space are continuously changing in flux.

諸法無我 ---- 「法」是指一切事物包括物質現象和心識活動，像我們身體，都沒辦法主宰它不病不死。

All dharmas are free of self- dharmas refer to all things including physical phenomena and mental activities, for example, we have no way to make our body not become sick or extinct.

涅槃寂靜 --- 涅槃是梵語，意譯為不生不滅。已斷除貪瞋癡等煩惱。

Nirvana is in tranquil stillness—Nirvana is a sanskrit which means neither born nor dying. All the afflictions such as greed, anger and delusion have been removed.

佛在世時，印度有九十六種外道。現在有嗎？多着呢！世界各地都有附佛外道，臺灣尤甚。《佛說法滅盡經》云：「魔作沙門，壞亂吾道，著俗衣裳，樂好袈裟五色之服，飲酒噉肉」。這些人混入佛門，破佛正法。詐財騙色。所以宣化上人教大家每日拜大悲懺，念大悲咒，修學正法，破除魔障。

When the Buddha was in the world, there were ninety-six kinds of externalist. Are there any nowadays? Many! There are externalist attaching to Buddhism all over the world, especially in Taiwan. It says in the *Buddha speaks of Dharma-extinction sutra*, "The demons will become Shramana, undermining my teachings. They will wear worldly ordinary clothes, and favor five-color Sash, they drink wine and eat meat." These people slip into Buddhism, destroy Buddha's right Dharma, cheat to obtain wealth and lust. Therefore, Venerable Master Hsuan Hua taught people to bow the Great Compassion Repentance every day, recite the *Great Compassion Mantra*, cultivate and study right Dharma so as to get rid of demonic obstacles.

恐怖毛豎 ---We so afraid their hair stood on end

魔爲什麼會恐怖呢？因爲受持大悲心陀羅尼的行者，都能得到十二種超越常人的微妙功德藏¹，魔見而生畏。當衆生心情緊張時，皮膚內部豎毛肌不收縮，根根汗毛便直立起來。

Why do demons were so terrified? Because the any cultivators who upholds the Great Compassion Darani can attain the treasure of wondrous merit and virtue surpassing those of ordinary people.¹ Demons will give rise to fear upon seeing such a cultivator. When living beings feel nervous, their hair erected muscles in skin will stop contraction and the hairs will stand up.

會眾證果

The assembly achieved fruitions

一切眾會，皆獲果證。**Everyone in the entire assembly achieved fruitions**

用現代的方式說，就是一切會眾，皆獲證果。Everyone in the assembly accomplished a fruition.

或得須陀洹果、或得斯陀含果、或得阿那含果、或得阿羅漢果。

Some attaining the fruition of a stream-enterer, some the fruition of a once-returner, some the fruition of a never-returner, some the fruition of an Arhat,²

這兒說的是發出離心的人，聽觀世音菩薩說此大悲咒已，很快就證果。小乘聲聞修行，斷除三界（欲界、色界、無色界）見、思惑，可以證四種不同層次的果位，最後脫離生死，永入涅槃。見下表：

Here it talks about those who have made the resolve to transcend the world. Upon hearing Guan Shr Yin Bodhisattva speak the Great Compassion Mantra, they quickly accomplished a fruition. The Hearers of the Small Vehicle cultivate in order to end the delusion of view and delusion of thought in the Triple Realm (the desire realm, the form realm and the formless realm), they then can certify fruitions of four different levels, eventually they will end birth and death, and enter Nirvana forever. Please refer to the form below.

¹ 見《大悲心陀羅尼經》：佛身藏、光明藏、慈悲藏、妙法藏、禪定藏、虛空藏、無畏藏、妙語藏、常住藏、解脫藏、藥王藏、神通藏。Please refer to Great Compassion Darani Sutra: The treasure of Buddha's body, the treasure of radiance, the treasure of compassion, the treasure of wondrous Dharma, the treasure of Samadhi, the treasure of empty space, the treasure of fearlessness, the treasure of wondrous word, the treasure of eternal dwelling, the treasure of liberation, the treasure of medicine king, the the treasure of spiritual power.

² <http://zh.wikisource.org/zh/佛學大辭典/八十一品思惑>



小乘果位 Fruitions of Small Vehicles	梵語 Sanskrit	斷惑 Ending delusions
初果須陀洹 The first fruition-a Stream-enterer (預流果Fruition of ready to enter the stream - 預聖 人流-ready to enter the stream of sages)	Srotāpanna phala	斷三界見惑。Ended the delusion of view in the Triple Realm.
二果斯陀含 The second fruition-a once returner (一來果 Fruition of returning once - 一來欲界受生 returning to the realm of desire to get born for one time)	Sakrdāgāmi phala	斷欲界前六品思惑。Ended the first six kind of delusion of thought in desire realm
三果阿那含 The third fruition-a never-returner (不還果 fruition of never returning- 不再來欲界受生 never returning to the realm of desire to get born)	Angāmi phala	斷欲界思惑後三品。 Ended the last three kinds of delu- sion of thought in the desire realm
四果阿羅漢 The fourth fruition-an Arhat (解脫生死，永入涅槃) Attaining Liberation from birth and death, and entering Nirvana forever.	Arahat phala	三界見、思惑斷盡。 All the delusion of view and delu- sion of thought are eradicated.


(待續 To be continued)



10月份 金山寺法會時間表








October 2015 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
 <p>10/25/15 (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 (415-421-6117) Please contact us if you would like to participate!</p>				十九 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 3 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'
二十二 4 <u>9:00am - 3:00am</u> 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'	二十三 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 10 <u>9:00 am</u> 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'
二十九 11 <u>8:30am</u> 藥師懺 Medicine Master Repentance <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	三十 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 17 <u>9:00 am</u> 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'
初六 18 <u>9:00am - 1:30pm</u> 慶祝敬老節 Celebration of Honoring of the Elderly	初七 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 24 <u>9:00 am</u> 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'
十三 25 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 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 31 <u>9:00AM</u> 慶祝觀世音菩薩 出家法會 (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Leaving Home Day <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'

 : 六齋日 (Six Vegetarian Days)

11月份 金山寺法會時間表

November 2015 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
二十 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	二十四 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 <u>9:00 am</u> 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
二十七 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十八 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	三十 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	初一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
初四 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初五 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	初九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
十一 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十二 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十三 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十四 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony 	十五 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony 	十六 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十七 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony
十八 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	十九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	 <div> <p>金山聖寺</p> <p>11/22/15 — 11/28/15</p> <p>禮拜 梁皇寶懺</p> <p>Emperor Liang Repentance Ceremony</p> </div>				