



# 金山聖寺通訊

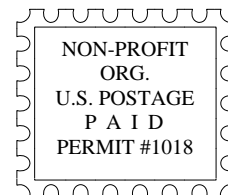
## GOLD MOUNTAIN MONASTERY NEWS

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主 持 禪 語

### 愛護你的靈性

#### Cherish Your Own Spiritual Nature

人也不貴長得高大英俊、漂亮，最重要的是培養良好的人格。

有些人在想：「我長得很醜。」或者：「我個子很矮，反正也沒人喜歡我的長相，我也就不必保護這個身體了。」是嗎？不對的！劉禹錫曾經作了一首〈陋室銘〉：

By the same token, men don't have to be tall and handsome. The most important thing is to nurture and cultivate good character. Some people think, "I'm ugly." Or, "I'm short. No one likes the way I look anyway, so there's no point in my taking care of my body." Is that so?

Wrong! Liu Yuxi wrote a poem called "Inscription for a Humble House," which goes like this:

山不在高，有仙則名；水不在深，有龍則靈。  
斯是陋室，唯吾德馨。苔痕上階綠，草色入簾青。

談笑有鴻儒，往來無白丁。  
可以調素琴，閱金經。無絲竹之亂耳，無  
案牘之勞形。  
南陽諸葛廬，西蜀子雲亭。孔子雲：「何  
陋之有！」



「山不在高，有仙則名；水不在深，有龍則靈」：同樣的道理，人也不貴長得高大英俊、漂亮，最重要的是培養良好的人格。你有這個佛性，那可就是「靈」了。

「斯是陋室，唯吾德馨」：陋室，就是一間簡陋的小房子。雖然我的身體長得不漂亮，可是我有德行，也就是每個人原來具備的良知良能。你能珍惜運用它，那就夠了。

「苔痕上階綠，草色入簾青」：這是形容這間陋室質樸無華，但它有一股脫俗幽清的風貌。石階上長滿了青苔，窗簾也映照著周圍綠草的鮮潤顏色，這完全是大自然的風景。

「談笑有鴻儒，往來無白丁」：鴻儒就是讀書人，我的朋友都是有知識、偉大的人物，我從不與粗魯或隻字不識的白丁來往。所以，雖然我的房子很簡陋，但我的朋友皆是非凡人物，大家共同切磋學問及做人的道理，不亦樂乎？

A mountain is famous not for its height,  
but for its immortals.  
A lake is spiritual not because of its depth,  
but because of its dragons.  
This house may be humble,  
but it is fragrant with my virtue.  
The steps are covered with green moss;  
the window screens reflect the verdant grass.  
I laugh and chat with learned gentlemen;  
there are no illiterates among my visitors.  
I can play the harp and read the Vajra Sutra.  
There is no noise of string and wind instruments to dis-  
turb my ears,  
nor any documents to tire me out.  
Zhuge Liang lived in a thatched hut  
in Nanyang;  
Yang Ziyun dwelt in a tiny shack  
in western Shu.  
Confucius said, "How can that be  
considered humble?"

*A mountain is famous not for its height, but for its immortals. A lake is spiritual not because of its depth, but because of its dragons. By the same token, men don't have to be tall and handsome. The most important thing is to nurture and cultivate good character. You have a Buddha nature, which is what makes you "magical."*

*This house may be humble, but it is fragrant with my virtue. This may be a simple house, small and plain. Although I may not be good-looking, I have virtue, that is, I have the good conscience that is found in everyone. If you can cherish it and use it well, then that is enough.*

*The steps are covered with green moss; the window screens reflect the verdant grass. This describes the small house, which is plain and unadorned, yet possesses an uncommon and serene air. Green moss grows over the stone steps, and the lush green color of the grass is reflected in the window screens. It's a natural scene.*

*I laugh and chat with learned gentlemen; there are no illiterates among my visitors. My friends are all educated and important people. I never associate with coarse or illiterate fellows. Though my house is humble, my friends are not common people. We all get together to exchange knowledge and look into the meaning of life. Isn't this joyful?*

「可以調素琴，閱金經。無絲竹之亂耳，無案牘之勞形」：閒時就彈琴自娛，靜時就細閱《金剛經》，這種境界多麼瀟灑，一點俗氣都沒有。無絲竹之亂耳，古時的樂器有些用絃絲或竹皮造成。這些人所聽的音樂都很清雅、很高尚，不像現在的搖滾樂，把人吵得頭昏腦漲。也不用每天趕著上班，坐在辦公室裏忙忙碌碌，受疲勞轟炸，這叫案牘之勞形。他沒有那種緊張的生活，而是很優閒自在的。

「南陽諸葛廬，西蜀子雲亭。孔子曰：『何陋之有！』」：在南陽，諸葛亮曾隱居在草廬；在西蜀，揚子雲也曾住在一所簡樸的小亭。這是舉出過去兩位高士、隱士，他們不貪慕世間浮華，而隱遁於陋室裏頭。孔子曾說：「何陋之有！」有什麼醜陋呢？這不是很好嗎？

從這一首「陋室銘」看來，我們人也應該不貪求外表的華麗。只要你珍惜自己身體的能源，好好運用你的見聞覺知，才不辜負你本身的智慧佛性。大家要立好目標，勇往直前！



# 慈悲

源於自性，無須半點矯柔造作，不是故意去討好人，這就落於虛偽。

# COMPASSION

comes from within your own nature. It is not the least bit contrived or artificial. Deliberately trying to please others is nothing but hypocrisy.

*I can play the harp and read the Vajra Sutra. There is no noise of string and wind instruments to disturb my ears, nor any documents to tire me out. In my leisure time, I play the harp to amuse myself; and when all is quiet, I read the Vajra Sutra. How carefree and transcendent this state is; it's not the least bit worldly. In ancient times, some musical instruments were made of strings or bamboo. The music those people listened to was very elegant and lofty, not like the rock-n-roll music of today, which makes people dazed and confused. They didn't have to rush to work, sit in the office, and get bombarded with work every day. That's what's meant by "being tired out by documents." He didn't lead that kind of hectic life, but one that was very leisurely and comfortable.*

*Zhuge Liang lived in a thatched hut in Nanyang; Yang Ziyun dwelt in a tiny shack in western Shu. Confucius said, "How can that be considered humble?" In Nanyang, Zhuge Liang lived in a thatched hut as a hermit; and in western Shu [Sichuan Province], Yang Ziyun lived in a small and simple shack. These were a lofty gentleman and a hermit of the past, who didn't admire the superficial splendor of the world, but secluded themselves in humble dwellings. Confucius commented, "How can that be considered humble?" What's vulgar about that? Isn't it a fine thing?*

From this poem, "Inscription for a Humble House," we should learn not to crave superficial beauty. Rather, we should cherish our own energy and use our sense faculties in a good way. Then we won't be wasting the wisdom of our Buddha nature. Each of us should set our goal and march towards it!

# 圓滿十禪七

## The Completion of Ten Weeks of Chan

今日圓滿十禪七，  
改頭換面發菩提；  
常握金剛智慧劍，  
縱橫南北與東西。

今天是十個禪七圓滿日。不管往昔如何，只要我們從今以後，重新做人，改頭換面，重頭再練，跟以前的貪心鬼完全不同，就可以了。我們不要像以前一樣，盡在人我是非上用功夫，而要發大菩提心。

要常握著金剛王智慧寶劍，不要愚癡；不愚癡就不會做顛倒事。為什麼顛倒？因為愚癡無明，昏昧幽暗。應該時時拿著金剛智慧劍，縱橫南北與東西，遨遊天下，願意到那裏就到那裏，也就是無人無我，無拘無束，大自在無是無非的境界。

Today we complete ten weeks of Chan.  
Putting on a new face, we make the Bodhi resolve.  
Always wield the Vajra sword of wisdom.  
Up and down, north, south, east and west.

This is the last day of the ten-week Chan session. No matter how we were in the past, from now on, all we need to do is to become new people, to put on new faces, and to start fresh, being totally different from the greedy ghosts of the past. Instead of always discriminating between self and others and rights and wrongs as we did in the past, let's make a great Bodhi resolve.

We should constantly wield the Vajra King's Jeweled Sword of Wisdom, and get rid of stupidity. If we weren't stupid, we wouldn't do upside-down things. Why are we upside-down? It's because of stupidity, ignorance, and dark confusion. We should always grasp the Vajra Sword of Wisdom, roaming upwards, downwards, to the north, south, east, or west, throughout the world, going wherever we please. That's the state of great freedom in which there is no self and no others, no restrictions, and no rights or wrongs.



## 心經非臺頌解

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

是道應修悟法空。道是應該修的，滅是應該證的。談到「道」的問題，我們首先把這個「道」字解釋一下。道這個字用一個「走」字，這個走字就是行的意思，言其這個道就是要修行；不修行，這道也沒有什麼用。你必須要依著這個道去修行，所謂「道是行的，不行何用道？」道就是要去修行，你不修行，道是道，你是你，沒能合而為一。你若依法去修行，這個道也就是你，你也就是道，道和你根本就分不開。

德行也是這樣，「德是做的，不做哪有德？」不是說，我一天到晚口頭上說做德、做德、做德，實際上什麼德你也不做；不單不做德而且還造孽，口頭上造德，身上就造孽，這根本就沒有德的，所謂「掛羊頭賣狗肉」，掛著個羊頭，不賣羊肉賣狗肉。你說做德就必須要做德，所以說「德是做的，不做哪有德？」你想修道，就要去行去，要依照方法去行去。

你想修道嗎？就要去行去，要依照這個方法去行去。那麼這個「道」字，走字又加上一個首字。這「首」者頭也，首就是頭，是說修行這件事，是世界上第一件最重要的事情、最要緊的事情。你想要了生死嗎？那就要修道；你若不想了生死，那就不要修道。這個了生死並不是怕生死。這個人活著的時候，覺得很歡喜，死的時候，哦！非常的恐怖，這叫怕生死。了生死是想要沒有生死，並不是怕這個生死。你想要了生死，第一件事情就要修道，所以「道」用一個首字，你若不修道就不能了生死。

*Therefore, this is the Way that should be practiced to awaken to the emptiness of dharmas.* “This is the Way; you should cultivate it.” In discussing the question of the Way, I will first explain the Chinese character dao, “Way.” The character contains an element indicating “going” or “walking”. This tells you to practice; only then is the Way of use. Because you need to cultivate according to the Way, it is said, “The way is to be practiced; if you don’t practice it, of what use is the Way?” If you don’t cultivate, then the Way is the Way and you are you, the two cannot be united into one. If you cultivate according to Dharma, that is, if you practice the Way, then the way is you and you are the way. The Way and you are fundamentally inseparable.

It is said of the virtuous nature, “Virtue is to be practiced; if it is not practiced, how can there be virtue?” That is not to say, “Day in and day out I say, ‘Act virtuously, act virtuously, act virtuously.’” You practice virtue with your mouth, but you don’t actually practice any virtue at all. Not only do you not practice virtue, but you create bad karma with your body. In that case there is no virtue at all. Thus the saying, “Hanging out a sheep’s head and selling dog-meat.” If you talk about acting virtuously, then you must do it.

Above the element which designates “going” in the character dao, the character shou is added. 首 Shou is defined as that which is “ahead” or “foremost.” In other words, cultivation is the most important business in the whole world. If you wish to end birth and death, then you must cultivate the Way. If you don’t wish to end birth and death, you need not cultivate the Way. To end birth and death is certainly not to be afraid of birth and death. Someone who is afraid of birth and death really likes being alive, but he is extremely afraid when he is dying. That is to be afraid of birth and death. If you wish to end birth and death, cultivation of the Way must be foremost; therefore, the character shou, foremost, is part of the character dao, the Way. If you don’t cultivate the Way, then you cannot end birth and death.

「首」字我們再把它分開來，這「首」字上邊兩點，底下加一橫，這個我們把它先放到一邊去不講它，單講底下這個字。這是個自己的「自」，是說修道要你自己修，不是叫人家去修，不是光叫別人：「你要修道啊！你要了生死啊！你要做德啊！」不是這樣子的，要你自己修。這個道，頭一件重要的事情就是要你自己去做，所以用一個「自」字。自己做，做什麼呢？這「自」上面這有一橫，就找這個「一」。

這個「一」，「一」又有什麼用呢？世界所有的一切一切，都是從這個「一」字生出來的。什麼是開始？這一個就是個開始，有一個然後就有兩個，有兩個就有三個，有三個就有四個，有四個就有五個，乃至無量百千萬萬萬萬萬那麼多，都是從這個「一」字生出來的，所以這個「一」字就是無量。無量是從「一」字生出來，無量也就是這個一。若沒有一就沒有無量，沒有無量也就沒有一。我講這個道理呀，我相信任何人都沒有法子反對的，為什麼呢？因為我識數，哈！我懂這個數學。數學就是從一開始的，一為無量，無量為一。

我們現在也不要一，也不要無量；也沒有一，也沒有無量；也沒有無量，也沒有一。那麼變成一個什麼呢？變成什麼也沒有，就是個「○」，變成一個「○」字。這個「○」字，就是一個圓圈圈。這個「○」字包羅萬有，真空也在這個「○」字裏頭，妙有也在這個「○」字裏頭，這個「○」字從什麼地方來的？它就是「一」字的變相。這「一」你把它這麼一圈成圓圈，就變成「○」；你把它一打開就變成「一」了。這個「○」字就是「一」字的本體，它不單是「一」字的本體，也是天地間一切一切的本體，也就是那個大光明藏，也就是那個如來藏性，也就是那個佛性。這個佛性就是這麼一個「○」字。

We will now divide the character shou further. There are two dots on top, then a line, and below them the character, which means “self.” In cultivation, it is you yourself who must cultivate. It isn’t that you tell other people to cultivate: “You should cultivate; you should end birth and death; you should act virtuously.” That isn’t what is meant. You must cultivate the Way yourself. The one important matter is for you to do it yourself, so there is the character, zi, in the character meaning Way. Do it yourself! The horizontal line above the zi is the character yi, “one.” What should you do? Find the one.

Of what use is it? From the one, everything in the world is generated. One is the beginning. Only after one are there two, then three, then four, then five, up to an infinite number. They are all generated from number one. If there is no one, then there is no infinite. If there is no infinite then there is no one. I don’t believe that anyone at all has a way to oppose the principle which I am explaining. Anyone who understands mathematics knows that mathematics begins from one. The one is the infinite, and the infinite is the one.

We want neither one nor infinity. There is no one and there is no infinity. No infinity and no one. Change into nothing at all, which is zero. The 0 contains all existence. True emptiness is in the 0, and, wonderful existence is in it too. Where does the 0 come from? It is a shape made by changing the one. You make a circle and that is a 0; you open it up and turn into a one. Therefore, the 0 is the original substance of the one. Not only is the 0 the original substance of the one, it is also the original substance of everything between heaven and earth. And it is also the great bright storehouse, the nature of the Treasury of the Thus Come One, that is, the Buddha nature. The Buddha nature is the 0.



這一個「○」，就是代表如來藏性，也就是代表世界上所有一切生生化化，真空妙有、妙有真空。這個「○」字，它沒有一個始，也沒有一個終；你若把這個「○」字給打破，給割斷了，它就變成「一」字了。這個「一」字是什麼？就是無明。有了這個「一」就有了無明瞭，沒有這個「一」的時候，這個圓圈還沒有打破的時候，那就是一個如來藏性；打破這個圓圈，就變成無明瞭，這「一」字就是無明的開始。

(待續 To be continued)

The 0 represents the nature of the Treasury of the Thus Come One and everything which is generated and changes in the world: true emptiness and wonderful existence, wonderful existence and true emptiness. The 0 has no beginning and no end. If you want to destroy the 0, cut it and it will turn into a one. What is the one? Ignorance. The change into the one is the change into ignorance. When there is no one, the circle which has not been destroyed is the nature of the Treasury of the Thus Come One. When the circle is destroyed, it turns into ignorance. One is the beginning of ignorance. Didn't I just say that the infinite is made from the one and the one is made from the infinite?



# 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

或得一地、二地、三地、四地、五地，乃至十地者。

Others attaining the first ground of a Bodhisattva, the second ground, the third, the fourth, or the fifth ground, even up to the tenth ground.

亦有無量眾生發菩提心，得一地、二地、三地、四地、五地，乃至十地，不用經歷阿僧祇劫便速臻聖位。依據華嚴經菩薩修行之過程有：外凡位之十信、三賢位：十住、十行、十迴向，這三賢位的菩薩但斷見思惑，尚有無明惑在。到了十地菩薩才入聖位。十地之名稱是：(一)歡喜地、(二)離垢地、(三)發光地、(四)焰慧地、(五)難勝地、(六)現前地、(七)遠行地、(八)不動地、(九)善慧地、(十)法雲地。不肖遵從宣公上人時刻教導，講經不拿著筆記，故常把名相編成偈頌，幫助自己記憶，願獻醜與各位互勉：

Also immeasurable living beings made the resolve for Bodhi and accomplished The First Ground, the Second Ground, the Third Ground, the Fourth Ground, The Fifth Ground, up to the Tenth Ground. They quickly realized Sagehood without going through Asankay eons. According the Avatamsaka Sutra, the cultivation stages of Bodhisattvas include: The outside ordinary positions of ten faiths and three worthies-the ten dwellings, the ten practices, and the ten dedications. Bodhisattvas of these three worthy positions ended the delusion of view and thought, but still had the delusion of ignorance. Only Bodhisattvas of the Ten Grounds enter the sagely position. The names of the Ten Grounds are: 1. The ground of happiness, 2. the ground of leaving defilement, 3. the ground of emitting light. 4. the ground of wisdom flame, 5. the ground invincibility. 6. The ground of presence, 7. The gound of traveling far, 8. The ground of unmoving, 9. the ground of wholesome wisdom, 10. the ground the Dharma cloud.

As a person who try to follow the Venerable Master's instructions all the time, I do not have notes with me when lecturing on sutra, I complied the terms into verses to help me memorize them. Now I would like to share with everyone as an exhortation for us.



歡喜、離垢、並發光、焰慧、難勝、及現前、  
遠行之後加不動、善慧、法雲十地同。  
Happiness, leaving defilement and emitting light  
Flaming wisdom, invincibility, and attending  
Traveling far while unmoving  
Wholesome wisdom, Dharma clouds are all included in the Ten Grounds

詳細解釋，請查閱《佛學常見辭典》「十地」條。<sup>1</sup>

For detailed explanation, please refer to the Ten Grounds in the *Dictionary of Buddhist Frequently Cited Terms*.<sup>1</sup>

無量眾生，發菩提心。

Innumerable living beings brought forth the Bodhi-mind

觀世音菩薩，說此咒已，會眾皆發求覺道的心，也就是說求智慧的心。回憶最初接觸佛教的時候，看到《宣化上人事蹟》上的十八大願<sup>2</sup>，只感嘆上人多麼偉大！研究佛法之後，才明白這是佛弟子人人都要效法的發菩提心，這是想修行成就佛道必具的大慈悲心，也就是誦持大悲咒十心相貌的無上菩提心（見前 II 釋題 B. 大悲心咒）。

After Guan Shr Yin Bodhisattva spoke the mantra, all those in the assembly made a resolve to achieve awaking, in other words, the resolve to seek for wisdom. I remembered that when I firstly encountered Buddhism, I read the Eighteen Great Vows<sup>2</sup> listed in the Biography of Venerable Master Xuanhua, I was impressed by how great he was! After I studied the Buddhahood in more depth, I realized that it was the resolve for Bodhi which every Buddhist disciple should make, it is the greatly compassionate and kind heart one must have in order to accomplish Buddhahood, it is also the unsurpassed Bodhi resolve, one of the ten mindsets of reciting the Great Compassion Mantra. (Please refer to section II- explaining the title B. Great Compassion Mantra)

歸命懺悔 Take refuge and repent

（見前 I B please refer to section 1B）（拜下，默念想雲： Bow and reflect, silently）既發菩提心，知因識果，於是把自己的身心性命歸依佛菩薩，誠心懺悔過往夙業。

Now one has made the resolve for Bodhi, and understands the principles of causes and effects, one then returns one's body and mind to Buddhas and Bodhisattvas, sincerely repenting and renewing one's past karma.

(拜下，默念想雲： Bow and reflect, silently)

我及眾生，無始常為 三業六根，重罪所障。不見諸佛，不知出要。但順生死，不知妙理。  
我今雖知，猶與眾生，同為一切 眾罪所障。今對觀音、十方佛前，普為眾生，歸命懺悔。

Living beings and I, from time without beginning, have been constantly obstructed by the heavy offenses of the three karmic actions and the six sense-faculties, not seeing any Buddhas, not knowing the essentials of transcendence, merely following with birth and death, without knowing the wondrous principles. Now although I know about it, living beings and I are still obstructed by all kinds of offenses. Now, before Guan Yin and Buddhas of the ten directions, I take refuge and repent on behalf of all living beings.

<http://goldmountainmonastery.org/wp-content/uploads/poster/repentance-2015.jpg>

1 <http://www.fodian.net/zxcd/default.asp>

2 [http://v.youku.com/v\\_show/id\\_XMjkzMTU5MzA4.html](http://v.youku.com/v_show/id_XMjkzMTU5MzA4.html)


(待續 To be continued)



# 12 月份 金山寺法會時間表

## December 2015 SCHEDULE OF ACTIVITIES


SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
		二十 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	二十四 5 <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
二十五 6 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society Class	二十六 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	二十九 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	初一 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 12 <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
初三 13 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初四 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	初九 19 <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
初十 20 <u>8:30am - 3:30pm</u> <b>藥師懺</b> Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	十一 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	十五 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	十六 26 <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
十七 27 <u>9:00 am</u> <b>慶祝阿彌陀佛聖誕法會</b> (正日 Actual Day) Celebration of Amitabha Buddha's Birthday	十八 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12/27 (日 Sun) 萬佛聖城 CTTB <b>慶祝阿彌陀佛聖誕法會</b> Celebration of Amitabha Buddha's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate! 415-421-6117	

 : 六齋日 (Six Vegetarian Days)

# 1 月份 金山寺法會時間表

## January 2016 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	若人散亂心 入於塔廟中 一稱南無佛 皆已成佛道  <i>Should there be those with some focus of mind, who enter stupas or temples; and say but once Namo Buddha, that they will all realize Buddha Way.</i>				二十二 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 2 <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 
二十四 <u>9:00am - 3:10pm</u> 3 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society Class	二十五 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	三十 9 <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 
初一 10 <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	初二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 16 <u>8:30 am</u> 讀誦法華經 Dharma Lotus Flower Sutra Recitation
初八 <u>8:30 am</u> 17 釋迦牟尼佛成道法會 Celebration of Shakyamuni Buddha's Enlightenment 讀誦法華經 Dharma Flower Sutra Recitation <u>10:00am</u> 普佛 Universal Bowing 	初九 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 23 <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 
十五 <u>8:30am - 3:30pm</u> 24 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture 	十六 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 30 <u>9:00am - 4:00pm</u> 讀誦楞嚴經 Shurangama Sutra Recitation
二十二 31 <u>9:00am - 4:00pm</u> 讀誦楞嚴經 Shurangama Sutra Recitation	奇哉! 奇哉! 奇哉! 一切衆生皆有如來智慧德相， 但以妄想執著，不能證得。  Strange indeed! Strange indeed! Strange indeed! All living beings have the wisdom and virtue of the Thus Come One, yet because of their idle thoughts and attachments, they fail to realize it.					

 : 六齋日 (Six Vegetarian Days)