



金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 234期
2月& 3月07年
Feb& Mar 07

800 Sacramento Street
San Francisco, C.A 94108 U.S.A.
Tel: (415) 421-6117
E-mail: goldmountain 6117@sbcglobal.net
Web Site: www.drba.org



Address correction requested

上人法語篇

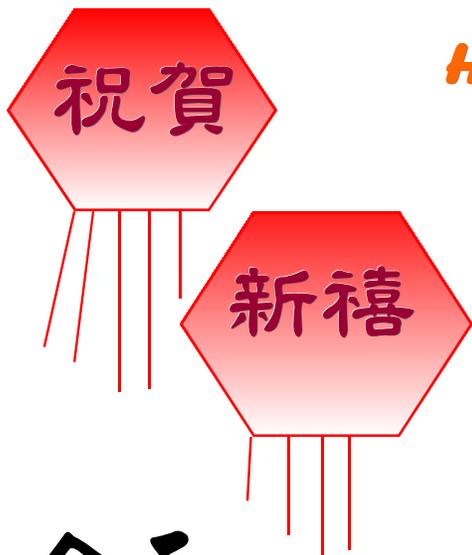
感激諸佛菩薩恩

How to Repay the Kindness of the Buddhas and Bodhisattvas

我們

在世界上一切的一切，都是諸佛菩薩在無量劫中，捨身命而培養的。我們一定要發大菩提心，上求佛道下化眾生，應該念茲在茲，感激諸佛恩，感激菩薩恩，感激父母恩，感激師長恩。我們人在宇宙間，與天、地並列，是三才之一，我們不要浪費生命的價值，要體諒佛菩薩的本懷，要深深明瞭諸佛菩薩的願力，才沒有白做人一場！

From beginningless time, the Buddhas and Bodhisattvas have been giving up their very bodies and lives in order to nurture us. And so we must bring forth the resolve for Bodhi in order to repay their kindness, as well as the kindness of our parents and teachers and that of heaven and earth. We should seek Buddhahood and vow to liberate all living beings. We should remember and be grateful to the Buddhas and Bodhisattvas, as well as our parents and teachers. Human beings are ranked equally with heaven and earth. We should not waste our precious lives. We should clearly recognize the Buddhas' and Bodhisattvas' intent and the power of their vows, so that we don't live our human lives in vain.



Happy New Year



宣化上人開示

歲次辛亥 祝君愉快
大展雄圖 德澤法界
如意迪吉 福慧臻逮
既壽且昌 身心清泰
性淨圓明 覺觀自在

今天

我又給你們寫幾句偈頌，這個偈頌是我們「中美佛教總會」、「佛教講堂」和《金剛菩提海》向廣大的讀者來祝賀 Happy New Year，祝賀新禧。

那麼第一句就說「歲次辛亥」，因為今年這個年是辛亥年。

「祝君愉快」，辛亥年怎麼樣呢？我現在祝賀祝賀你們諸君。這個君不是一個人，就是我們的讀者、不是我們的讀者，所有的眾生都包括在內了，誰看到我們這個雜誌，就是誰。愉快，就是很快樂的，非常地快樂，祝君愉快。

「大展雄圖」，你把你所有的抱負，就是你想要做的事情，現在都可以做到了。雄圖，甚至於你想去做皇帝，或者你想去做總統，都可以的；你競選總統，一定能遂心滿願的。大展雄圖，人家做不到的事情你能做，這叫「雄圖」。好像你一定要學佛法，你想：「我一定要把每一部經典都通達了明白了。」這也叫一個「雄圖」，就是你最大的希望能展開，展開也就是滿足的意思，那麼你這種的希望滿足了。

「德澤法界」，你這種的德行也就周遍法界了，德

行的光明，法界人都得到你的好處了。

「如意迪吉」，很能如你的意。你去年什麼事情不如意，去年呢！想什麼也不成功，想讀書也讀不好，想做工也沒有工作，失業了，想...；總而言之，你所希望的事情都不成就。那麼今年都會成就了。迪吉，順著你那個吉祥。

「福慧臻逮」，福，你今年也可以有，慧也可以有，福慧臻逮。

「既壽且昌」，既長命，又昌盛、又發達、發財。昌，就是發財的意思。

「身心清泰」，你的身也覺得很好的；泰，泰然自得。清，清淨，就是沒有煩惱了，身心都沒有煩惱，也沒有麻煩。

「性淨圓明」，你那個性啊！自性也清淨了；圓明，就是有光了。你自性有光，放光了，所以「覺觀自在」，你這種覺悟和觀察都得到自在了。這個觀自在，不一定是觀自在菩薩，就是你自己，你自己覺悟，常常都像觀自在似的。

這是我們這三個機構，就是「中美佛教總會」、「佛教講堂」和《金剛菩提海》的眾同仁對他們各位說這幾句過年的吉祥話，所以你們誰把它翻一翻，登在雜誌上，我們對所有的知音人，都給他祝 HAPPY NEW YEAR！

Happy New Year



Talks on Dharma by Venerable Hua

**IN THE NEW YEAR ' 71,
WE PRAY YOU'LL ALL BE HAPPY.
MAY YOUR BRAVEST HOPES UNFOLD,
YOUR EXCELLENCE ENRICH THE DHARMA
REALM.
MAY FORTUNE ACCORD WITH YOUR WISHES,
AND YOUR WISDOM AND BLESSINGS REACH THE
HIGHEST PEAKS
MAY LONG LIFE AND GLORY BE YOURS,
YOUR BODY AND MIND FLOURISH IN CLARITY.
MAY YOUR NATURE BE PURE, FULL AND BRIGHT.
ENLIGHTENMENT,**

CONTEMPLATION—FREE AND AT EASE.

I have written some verses for you that is from SABA, BLH and VBS addressed to all of our readers to wish them a Happy New Year. The first sentence says, The cyclical year is Hsin Hai, because this year is 'Hsin Hai' in the cyclical system.

We wish you all to be happy. This word does not mean just one person but all our readers. It includes anybody who is our reader and anybody who is not our reader, all living beings are included in this word 'you'. Whoever sees our magazine, that is who it is. So we hope you all are happy. Happy means very happy. May there be a great unfolding of your heroic plan. May all your plans, everything you want, everything you would like to do, no matter what it is, you can do it now. 'Heroic designs' - if you want to be Emperor you can do that, or if you want to be President you can do that too. If you want to be President you can. Things that nobody else can do you can do. Heroic plans – for example, if you want to study the

Buddhadharma you say, "I will certainly penetrate the meaning of every single sutra, certainly understand them all" this is also a heroic design. Greatly unfold means to complete to perfect. If your hopes are fulfilled in this way...

Your virtue universally fills the Dharma Realm. Everyone in the Dharma Realm that obtains the light of your virtue, advantages.

As you will, lucky. Last year, nothing was as you wanted it. But this year, you wanted to study and you couldn't study your books well. You wanted to go to work, but you couldn't find a job. Whatever it was that you wanted to do, it didn't come off. So this year it is all going to work out. It will all be lucky.

Reaching to blessing and wisdom. You will have blessings and wisdom. Both will be fulfilled. Have long life and great flourishing. You will get rich. In body and mind, clean and at peace.

You will be comfortable in body and mind, everything peaceful and no problems, annoyances, hassles.

The nature is pure, perfect and bright. Your own nature is pure and perfect. Round and bright, emitting light. You put out light and so..

Enlightenment and contemplation are self-existent. Independence – this contemplation self-existent is not necessarily Kuan Shih Yin Bodhisattva. It just means that your enlightenment is such that your contemplation is self-existent.

Now I wish each of you a Happy New Year.

好因好果

Good Causes, Good Effects

宣化上人於一九八三年四月三十日中午開示於萬佛聖城

Talks on Dharma by Venerable Hua

人
在这个世界上，什麼奇奇怪怪的事情都有，為什麼？因為當初種奇奇怪怪的因，所以現在結奇奇怪怪的果。你若不種這種因，就不會結這種果。我們若明白因果的道理，就要「諸惡莫作，眾善奉行」。世界上的人與因果是分不開的，但是人人都看不見因，只看見果。當果報到來時候，就手忙腳亂不知如何是好，這都是當初種因時不知小心，等到受奇奇怪怪的果報時，才覺得莫名奇妙。

現在大家研究《楞嚴經》上的〈四種清淨明誨〉，這段經文把人雜亂古怪的因果，全都說得清清楚楚。你若明白因果，就要「諸惡莫作，眾善奉行。」不要天天儘想利益自己，應該想怎麼去利益他人，但是也不必在口頭上說：「我常利益人啊！我修廟、造塔、布施、濟貧……。」這不是講的，而是要真正去實行。以「助人為快樂之本」為自己的天職，那麼這個世界自自然然就會好起來了。

There are all kinds of peculiar matters in this world. Because peculiar causes were planted before, now peculiar results appear. If we hadn't planted a certain cause, there wouldn't be a corresponding effect, we wouldn't do any evil deeds, but would only do good. People in this world cannot avoid cause and effect, yet no one can see the causes; we only see the effects, the results. When retribution comes, we panic and don't know what to do, but it's all because we weren't careful at the time the causes were planted. We wait until we receive all kinds of strange retributions and are then confounded by them.

In the *Shurangama Sutra*, which we are studying now, the section on the Four Rules of Purity explains very clearly about various kinds of strange, confusing causes and effects. If you want to understand cause and effect, then you should "do no evil, but only do good." Don't spend your days thinking about how to benefit yourself. Instead, think about how to benefit of others, you don't need to announce, "I often benefit other people. I build temples and stupas, and I give to the poor." This isn't something to talk about; you have to actually do it. Consider helping people to be the source of your happiness and your personal duty. Then this world will naturally become wholesome.

糊塗的人生有何意義？

What Meaning Is There to a Muddled Life?

宣化上人開示 *Talks on Dharma by Venerable Hua*

時間 過得很快，不知不覺中，今年已經又過去了，第二年即將來臨。

這表示人從生到老死也是不知不覺，生老病死迅速交輪，人就糊糊塗塗過了一年又一年。如果我們不覺悟生死的問題，就這麼糊塗生、糊塗死，這種人生到底有何意思？看看每個國、家、人，都是跑這條老路——生，糊塗生；死，糊塗死，糊塗的生命總被無明遮障。

怎麼樣有了無明？「一念不覺生三細」：業相、現相、轉相三細生出之後，繼續擴大，在生命裏就產生千差萬別，所以每個人有種種因緣與遭遇。我們覺悟到這種情形，就要發大菩提心，求得智慧明白。佛是最有智慧的人，故稱為大覺者。我們想從糊塗返歸明白，先要盡力去除習氣毛病，這樣智慧光明就會現前。

舊曆新年即將來到，希望大家生大覺悟心！

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。

Time flies, and the year has gone by before we know it; the next year is approaching. In the same way, people progress from birth to old age and death without being aware of it. Birth, old age, sickness, and death come in quick succession as we pass the years in muddled confusion. If we do not wake up to our own birth and death, then, having been born muddled, we will also die muddled. What meaning is there to this kind of life? Take a look! In every country and family, every person is taking this well-worn path of muddled birth and death; we lead our muddled lives in total ignorance.

How does ignorance come about? One unenlightened thought produces the three subtle attributes: the attribute of karma, the attribute of manifestation, and the attribute of turning. The three subtle attributes result in all the various differences in our lives. Each individual finds himself in various situations and each has his own lot in life. Once we recognize what is going on, we should make a great resolve to reach enlightenment and seek wisdom and understanding. Since the Buddha has the greatest understanding and wisdom, he is called the Great Enlightened One. If we want to stop being muddled and attain understanding, we must first do our best to get rid of our bad habits and faults, for only then can our wisdom shine forth.

The lunar New Year is coming, and I hope everyone will make a great resolve to seek enlightenment!

This day is already done,

And our lives are that much less.

We're like fish in an ever-shrinking pond.

What joy is there in this?

Great assembly!

We should be diligent and vigorous,

As if our own lives were at stake.

Only be mindful of impermanence,

And be careful not to be lax.



貧女施燈的故事

佛

陀住在舍衛國祇樹給孤獨園時，每天總有成千上萬的人去向佛陀請問佛法，並帶衣服物

品等去供養佛陀。舍衛城裡有一個貧窮的孤女，名字叫做難陀，也常常去聽聞佛陀說法，她看到國王大臣等富有的弟子經常供養佛陀名貴的東西，而自己卻做不到，她很難過。因為她連吃飯都必須向人乞討，根本沒有東西可以供養佛陀。

難陀明白，自己的命不好，是前世所種的因，這是佛說過的道理，所以不敢埋怨。她知道，唯有布施才能轉變貧窮的命運，她也知道，如果自己有了智慧，就會種善因，因為善因才不致於受苦。

終於有一天難陀很高興，因為她乞得一件舊衣服，以舊衣服換得一文錢，再將這一文錢換得一盞油燈，她將有一盞光明的燈可以供養佛陀。難陀很歡喜地在佛前點了一盞燈。她站在佛陀的面前合掌頂禮，至誠懇切地發願：「願這盞燈的光明，除去我多生多世以來心中的無明闇昧，消除過去的罪障，獲得大智慧。佛陀！請您慈悲加被我！」

每一個人都祈望自己的前途能夠光明，所以在佛前供養了一盞又一盞的燈。隔日天亮之前，目犍連尊者去巡視油燈，發現國王和大臣們的供燈僅剩餘微弱的光，難陀的供燈卻燈炷如新，非常的光亮。天亮後，目犍連尊者用扇子要去熄滅燈盞時，不管怎

樣用力也滅不掉難陀的燈火，而其他的燈，已在不知不覺中熄滅了。目犍連尊者覺得很奇怪，就去請問佛陀，佛陀為他說道：「這盞燈火，不只是用手，就是傾倒四大海的海水來澆潑，暴風來吹襲，也不能熄滅。因為它是主人發菩提心所布施的。目犍連尊者，一個人在佈施時，假如存有輕慢心或存有沽名釣譽的企圖心，所得的功德一定很微薄，即使布施了很多的物品，也是有為的功德。」

佛陀話說到這裡難陀正好來禮拜佛陀，佛陀慈愛地伸出手，撫摸難陀的頭頂，為她授記道：「在未來阿僧祇劫中，妳將成佛，佛號燈光，具有十種佛陀的尊號。」於是難陀就在佛陀的僧團出家為比丘尼。法會中很多的四眾弟子聽聞佛陀這一席話，都歡喜發願，奉持佈施，點亮心光供養佛陀。

施燈功德

得莊嚴相 得智慧眼

得離眼疾 易得眼通

處事分明 得大福報

不墮三途 得生善處

續加慧命 速證涅槃

A Poor Woman Donates a Lamp



When the Buddha lived in the country of Sravasti in the Jeta Grove, at the Garden of the Benefactor of Orphans and the Solitary, everyday there would be thousands upon thousands of people who go and ask the Buddha about the Buddhadharma. A poor woman in Sravasti named Nanda also went to listen to the Buddha speak the Dharma. She saw how all the kings, ministers and other wealthy disciples make offerings of expensive items to the Buddha and she felt bad that she had nothing to offer the Buddha. She has to beg for her food even.

Nanda understood that her misfortunes were due to causes in lives past. She did not dare to complain because this was a principle the Buddha expounded. She knew that only through giving can she change her fate of being impoverished. She also knew that if she had wisdom, she would be able to plant good causes that do not lead to suffering.

Finally one day, Nanda was very happy because she received a piece of used clothing from her begging round. She exchanged this article of clothing for a penny, then bought an oil lamp with this penny. She had a bright lamp to offer the Buddha. Nanda happily lit the lamp before a Buddha image. She stood before the Buddha image with her palms together and made a wish, "May the light of this lamp eliminate the dark ignorance in my mind that existed for so many lives. May my past karmic obstructions be eliminated so that I have great wisdom. Buddha! Please be compassionate and help me!"

Everyone hopes for a bright future, so there are one offering after another of lamps before the Buddha image. Before dawn the next day, Venerable Master Madgalyayana went to check on the oil lamps and discovered the lamps offered by the kings and great ministers had already become very dim; however, the flame to Nanda's lamp was extremely bright as if it were a new wick. When daylight came, Venerable Madgalyayana tried to fan out the lamp but could not. Other lanterns, however, had already gone out on their own. Venerable Madgalyayana thought it was really strange and asked the Buddha. The Buddha explained, "Not only will we not be able to fan out the flame to this lamp with our hands, but it will not die out even if we poured the waters of the four seas over it or blow it with a violent wind. It is gift made out of the owner's Bodhi resolve. Venerable Madgalyayana, when someone makes a large donation out of conceit or wish for fame, one will receive very little merit because the giving is conditional."

Just as the Buddha was talking at this point, Nanda came to bow to the Buddha. The Buddha kindly extended his arm and patted Nanda on the head, bestowing her with this prediction, "In a future asank-eyeya eon, you will become a Buddha named Light of the Lamp and be replete with the ten honorable titles of the Buddha." Nanda then became a Bhikshuni in the Buddha's Sangha. Many members of the fourfold assembly heard what the Buddha said, delighted, they also vowed to give and light up the lamp in their hearts as an offering to the Buddha.



人天同慶

Celebration by People and Gods

譚果正

一九四五年（甲午）春天，慈興寺左院別墅與客堂部份修建完畢，於是在三月十六日舉行西方三聖崇陞典禮。

三月十三日起，連拜三天大悲寶懺，十五日晚上放三大士焰口。當時正是春夏之交，下雨不停，大地猶如籠上一層白紗，十步以外人影模糊。接連著雨水不斷，看看似乎雨還會下一陣子。自從西樂園創立後，一直發心負責籌備法會膳食的甘果彥居士，便對上人說：「師父，今天已經是十五了。照現在情況估計，明天還是下大雨啊！山路泥濘，這麼難走，很多人可能不會來了。我看，我們原先算好的一百桌，要不要準備少一點？」

「一百桌。」上人斬釘截鐵的回應，甘果彥只得言聽計從。

沒料到，當天晚上豪雨突然停止，天氣放晴。十六日麗日當空，風清氣爽。是日從早上到下午，香港、九龍及新界各地前來參加典禮的善信將達千人，佛殿擠得水洩不通，一共開了九十七桌素菜，剩下來的三桌，剛好是留下來幫忙工作的人員翌日的午膳。

據大嶼山當地的人說，此次慈興禪寺左院的開光典禮，打破該島數十年來任何慶典參加人數的紀錄。

Ju the spring of 1945, the building left of the Cixing Monastery and portions of its guest building were completely constructed. A worship ceremony was to be held on March 16th for the Three Sages of the West.

Starting on March 13th, however, it seemed as if the rain would continue for a while longer. Since the Western Bliss Garden was founded, the volunteer responsibility for the food for the Dharma Assembly, Upasika Gan Gwo Yan, said to the Venerable Master, “Master, it is already the 15th, looking at the way things are now, it will be pouring rain tomorrow! The roads will be muddy and difficult to walk, there will probably be very few people coming. Should we prepare fewer than our originally planned 100 tables?”

“One hundred tables,” the Venerable Master resolutely answered. Gan Gwo Yan of course complies.

Unexpectedly though, that evening the pouring rain stopped suddenly and it became sunny. On the 16th, the sun was shining brightly, the air was cool and clear. That day, nearly one thousand people from Hong Kong, Kowloon, and other parts of the New Territories came to attend the ceremony. The Buddha Hall was completely packed. There were 97 tables of vegetarian food for everyone and food at the three remaining tables was just enough to feed the volunteers who stayed for lunch the next day.

According to the locals at Dayu Mountain, this inauguration ceremony for the building left of the Cixing Monastery broke records for the number of participants attending any ceremony at this island in the last several decades.

萬佛聖城傳授在家菩薩戒通告

The Transmission of the Lay Bodhisattva Precepts at the City of Ten Thousand Buddhas.

日期：戒期學習從6/25/07 (Mon) ~ 6/30/07

正受在家菩薩戒6/30/07 (Sat)

傳戒地點：加州萬佛聖城

費用：隨喜供養

報名日期：即日起至4/8/2007止，名額有限，請及早報名，額滿為止恕不接受。

有意參加者請到金山寺索取報名表

Date : 6/25/07 (Mon) ~6/30/07 (Sat) Training period for precepts

6/30/07 (Sat) Transmission of the Lay Bodhisattva Precepts

Location : The City of Ten Thousand Buddhas (CTTB)

Fees : Preceptees may make a donation as they wish according to their ability

Application deadline : April 8, 2007 is the deadline for the applications. Apply early because space is limited. If space is full, no more applicant will be accepted.

金山寺中文學校春季班招生

Gold Mountain Monastery Saturday Chinese School

1月20日2007年 開學



教學內容：中文、倫理、靜坐、美術、國畫

招生對象：五歲至十六歲

Spring Semester 1/20/2007

Every Saturday 9:00 am ~12:20 pm 1:00 pm ~ 2:00 pm

Subject: Chinese Class, Moral Conduct, Meditation, Chinese Calligraphy & Brush Painting Class

Age : 5 to 16 years old

2月份 金山寺法會時間表

February 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
 <p>正月初一 8:30 am 慈悲三昧水懺法會 The Water of Compassionate Samadhi Repentance</p>				<p>1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>4 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>11 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>17 除夕 (年三十) <u>8:30 am</u> 華嚴懺法會 Flower Adornment Repentance <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>18 正月初一 <u>8:30 am - 3:30 pm</u> 彌勒菩薩聖誕 慈悲三昧水懺法會 The Water of Compassionate Samadhi Repentance</p>	<p>19 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>24 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>25 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>			

3月份 金山寺法會時間表

March 2007 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
 <p style="text-align: center;">慶祝觀音菩薩聖誕法會 <i>Celebration of Gwan Yin Bodhisattva's Birthday</i> 3/31/07</p>				1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	3 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
				4 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance
11 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	17 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
18 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	19 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	24 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
25 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	31 <u>9:00 am</u> 慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance

祈求世界和平。國泰民安

農曆新年特別法會

Special Dharma Events for Lunar New Year



2/17/07 Sat (六) 除夕 Chinese New Years Eve

- * 華嚴懺法會 8:30 am
Avatamsaka Repentance

2/18/07 Sun (日) 正月初一 Chinese New Year

- * 慈悲三昧水懺法會 8:30 am – 3:30 pm
The Water of Compassionate Samadhi Repentance

迎新春，點心燈，祈福法會

點燈供佛迴向個人、親友及眾生。

智慧明朗，福德增長，闔府平安。

Greeting for New Year, Lighting Candle,

Pray for Blessing Dharma Assembly

Offer candle to Buddhas and transfer merit to individual, family members & living beings

Brighten Wisdom, Increase Blessing & Virtue, Peace in Family

正月初一 2/18 /2007 (星期日) 早上8:30

歡迎參加，共襄盛舉。

