



矽谷梵音

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切記！學佛的初步，一定要修忍辱！

就算他人真的要把你殺了，也不應該生出瞋恨心。

Remember, the first step in studying Buddhism is to practice patience.
Even if someone wants to kill you, you shouldn't get angry.

—宣公上人 語錄 / by Venerable Master Hua



不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

做人的根本先要盡孝

The Basis for Being a Human Being Is Filiality

人要是沒有做好，都是不能成佛的。

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

— 宣公上人 一九九三年一月開示於臺灣法界佛教印經會

A lecture by Venerable Master Hua at the Dharma Realm Buddhist Books Distribution Association
on January, 1993

我

們做人，人要是沒有做好，都是不能成佛的，所以必須把基礎建立起來。什麼是做人的基礎？做人的基礎是孝悌、忠信、禮義廉恥，這八種是做人的根本，所以孔子說：「君子務本，本立而道生；孝悌也者，其爲人之本歟。」那麼做人的根本先要盡孝道，先要敬老尊賢，看所有的老人都是等於我的父母一樣，中年人都像我的兄弟姊妹一樣，青年人則像我的子女一樣，能這樣看，這才是懂得怎麼樣做

人。因爲這樣，古人才說：「老吾老，以及人之老；幼吾幼，以及人之幼。」敬老尊賢，尊重賢人，再能恭敬有道的人，這是做人的根本。

〈禮運大同篇〉上說：「故人不獨親其親，不獨子其子，使老有所終，壯有所用，幼有所長，鰥寡孤獨廢疾者，皆有所養。」在古來古聖先王，有道的明君，都是這樣治理天下。文王發政施仁，必先周濟鰥寡孤獨這

四類人，所以周朝人民享受太平。文王能以天下像一家似的，世界像一體，所以沒有彼此親疏遠近的分別，這叫大同世界的開始。

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

我不會說什麼高談闊

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

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



If we do not do a good job as human beings, we cannot become Buddhas. Therefore, we must lay the foundation. What is the foundation for being a human being? It is: filial piety, fraternal respect, loyalty, trustworthiness, propriety, justice, modesty, and a sense of shame. These eight principles are the basis of being a human being. Confucius said: “The superior person devotes himself to the foundation. Once the foundation is established, the Way comes forth. Filial piety and fraternal respect are the foundation for being a human being.” To have the basis for being a human being, first of all you must be filial. Respect the elderly and the worthy. Regard all elderly people as your own parents, all middle-aged people as your own siblings, and all young people as your own children. If you have this attitude, then you understand how to be a person. Thus, the ancients said, “I take care of my own elders and children and extend the same care to others’ elders and children as well.” Respecting the elderly, honoring the worthy, and venerating those who have attained the Way—these are the basis for being a human being.

The Chapter on the

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

We should study Buddhism with this kind of spirit. If you are studying Buddhism with such a magnanimous spirit and resolve, the Buddha will surely protect and support you. If you do not have this kind of spirit—if you

recite the Buddha's name and bow to the Buddha, yet constantly lose your temper, then you will not be able to obtain any benefit from Buddhism.

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

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

問：世情災劫，日深月險，如何消災化解，自救救人？

答：就是大家都不生氣、不鬥爭，不你欺騙我、我欺騙你，不互相想要摧殘，這個災劫就都沒有了。要團結一致，譬如不能弄出很多的黨，很多的派。你這有黨有派，就是不會團結的，真正大團結是無黨無派的。在《書經》上說：「無偏無黨，王道蕩蕩；無黨無偏，王道平平；無反無側，王道正直。」這是國家所需要的。

Q：The calamities in the world grow day by day, month by month. How can we quell them and save ourselves and others?

A：Simply don't get angry and don't fight. Don't cheat and hurt one another. Then the calamities will disappear. Everyone should unite instead of breaking into so many factions and parties. If you have factions, then you won't be able to unite. True unity—great unity—is without factions. In the *Book of History (Shu Jing)* it says, "Without factions or favoritism, the way of the kings was broad. Without favoritism or factions, the way of the kings was just. Without twists and turns, the way of the kings was straight and proper" That is what a nation needs.

問：請問平日持咒是專持一咒呢？或是持念多種咒？哪樣較殊勝得利？

答：沒有得益的！是法平等，無有高下，一即是多，多也是一。你多，也要專一，才能靈；你一，若能專一，也能更靈。所以這是你貪心，才說願意讀多一點咒，或者多一點經，這都是貪心作怪的。

Q：If we recite mantras on a daily basis, should we recite just one mantra or many different mantras? Which is more beneficial?

A：Neither is more beneficial. All Dharmas are equal, without one being better than another. The one is just the many, and the many are just the one. Whether you recite many mantras or one, you have to be single-minded for it to be efficacious. If you say you want to recite more mantras or Sutras, that's just your greed acting up.

—宣公上人 語錄/ by Venerable Master Hua

Remarkable Experiences After Precepts Ceremony

受戒儀式後的殊勝體驗

By Dan Leong (Gwo Fook)

中譯：鄭耿琳/Genglin Zheng

After receiving the Lay Bodhisattva Precepts at CTTB, I returned home to San Jose the next day. The week spent exploring the Six Major and the Twenty- Eight Minor Precepts and its implications were invaluable. Being able to ask the Dharma Masters questions in regard to the Precepts as to what was acceptable or not in this age of modern technology was very helpful. I would like to thank the Dharma Masters for their hard work in preparing teaching materials for the classes as well as exhibiting patience, compassion and kindness in getting us ready to receive the Precepts.

I am writing this article to share a few observations that I have found to be just remarkable. The weather for the entire week prior to the day of

the Precept Ceremony was sunny and hot. But on the day of the ceremony there was a cloud cover which cooled the temperature down to what felt like the 80's instead of the 90 plus degrees of heat on previous days.

A part of the ceremony called the contemplation was changed so that we would have an easier time completing this part. We were to imagine or visualize a vast blue sky in our mind, and that clouds would fill up the sky. These clouds would be called compassion, wisdom, Dharma, joy, equanimity, the Six Paramitas, and so on. Then these clouds would rain down on us to deliver into our bodies all the goodness contained in the clouds – the precept substance. We were told that this was a critical part of the ceremony. As the ceremony

proceeded, I found myself concentrating on the beginning part of the contemplation so much and then I realized I was a page or so behind. The contemplation step was past – I missed it! I didn't finish the contemplation! Even placing post-it reminders in my ceremony book did not prevent me from being out of step. Needless to say, I was upset with myself.

After the ceremony was completed, still upset, I found a Dharma Master and described to him how I may have missed receiving the precept substance. He consoled me by saying, "Do not worry", and that I'll have time to "work on and grow my substance". His words relieved some of my angst (anguish?), but what happened next as we were exiting the Buddha Hall was truly remarkable. There was a very light, gentle rain falling all around

the Buddha Hall. As I felt rain drops on my head and shoulders, I was fully aware of the rain metaphor we were to use in the contemplation step in order to receive the precept substance. Historical records show that a chance of rain in early August was less than 3% probability. Immediately, I thought to myself, if not inside the Buddha Hall, then certainly outside, in the rare rain that was falling, I had received the precept substance. I was no longer upset and was at ease.

On the evening of my return home from CTTB, my wife prepared a simple dinner for me. She set down a plate of mushroom soup sauce on top of noodles with some vegetables. After a few bites of the noodles with the sauce which I have eaten before, I started to choke as it felt like some food was lodged in my wind pipe. I was coughing for several minutes before I was back to normal. Then it occurred to me to read the label on the soup can. Sure enough, the soup had dehydrated garlic in it, one of the five pungent plants I am to avoid eating. But was it remarkable that I choked when I did? I have since carefully read the labels on the foods stored in my pantry and physically separated the foods I can eat from those I cannot eat. This incident has taught me to be more diligent in screening the ingredients in the foods I ingest.

A day or so later, a boy in my neighborhood was taking his dog out for a walk and was walking past me while I was standing in the driveway to my home. I had seen him walking another dog and started asking him questions about this dog at the end of his leash. So he stopped walking to answer my questions as I took a few steps closer toward the dog. He warned me that the dog was very protective so I backed up a few steps not wanting to provoke the dog. The dog sat down, facing me. He then proceeded to nod his head up and down several times in succession. I wasn't sure of what I was seeing except that I saw it happened. When our conversation ended, the dog was still facing me in his sitting position and did not respond to the boy's urging to leave. The dog maintained the same seated posture even after several pulls on his leash signaling him to leave. The boy then stated, "He wants to stay here." The dog and the boy finally continued on their way. I was standing there, unsure of what I had just witnessed. My reaction was, "Oh, my goodness! That was remarkable." Should my earlier anxiety about not receiving the precept substance be of concern to me now? Experiencing these amazing events leaves me with no doubts at all. Amitufo!

在

萬佛城受了菩薩戒後的第二天，我回到聖荷西家中。之前的一周時間，探討六重戒和二十八輕戒及其含義，非常寶貴。感謝法師們辛苦準備教材；感謝他們在幫助我們準備受戒期間，所展示的耐心與慈悲。

寫這篇文章是想跟大家分享我觀察到的幾件極不尋常的事情。受戒儀式之前，整整一周，天氣晴朗炎熱。但受戒的那天，天上有一片雲罩，使氣溫降低，感覺起來像在80度範圍，一改前幾天90度以上的炎熱。

法師改變了儀式中的觀想部分，以方便我們觀想。觀想步驟，要求我們在頭腦裡想像，或設想一望無際的藍天，並想像雲朵鋪滿了天空。這些雲朵是慈悲、智慧、佛法、喜悅、平靜、六波羅蜜，等等。接著，設想這些雲化作雨落下，讓我們的身體收受雲所包含的種種善，即戒體。在受戒的行程

中，我發現自己的注意力集中在觀想的開頭部分，以至於落後了一頁左右。不知不覺，觀想部分過去 -- 我錯過了！我沒有完成觀想！事先在儀式冊上貼了提示，還是沒能使我與儀式同步。不用說，我心裡悶悶不樂的。

儀式結束了，依舊悶悶不樂。我找到一位法師，我向他描述了如何自己可能錯過了接受戒體。法師安慰我說：「別擔心。」告訴我「慢慢地努力增進戒體」。他的話語解除了我的部分焦慮，但接下去，我們離開大殿時所發生的，實在非同尋常。大殿周圍密密地下著微微細雨。當我感覺雨點落在我的頭上、肩上，我清醒地意識到雨的譬喻——在觀想步驟，我們本來就是需要用這個譬喻來接納戒體的。根據歷史記錄，八月初降雨的機率在3%以下。我當下意識到，即便早先在大殿內沒有得到，現在在大殿外正在飄落的難得的細雨裡，我已經

得到了戒體。我安心了，之前的鬱悶一掃而光。

我從萬佛城回家的當晚，我太太為我準備了簡單的晚餐。她在一盤蔬菜麵條上澆了蘑菇濃湯。蘑菇濃湯以前也吃過。我才吃了幾口麵條就噎住了，好像什麼東西梗在氣管裡，我咳了好幾分鐘才恢復正常。我忽然意識到該看看濃湯罐頭上的說明。果然不出所料，湯裡摻了大蒜粉，大蒜粉是我應回避的五辛之一。難道剛才吃到時噎住，不是非同尋常嗎？打這以後我把儲藏櫃裡的食品的配料都仔細讀過，把可吃和不可吃的分開來。這件事給我一個教訓，凡我所食用的食品都仔細流覽其配料。

一兩天後，鄰居的一個男孩出來遛狗，經過我時，我正好站在通向我家的車道。以前我看過他遛另一隻狗，所以向他問起這隻狗，他停下來回答我的問題，我向這隻狗走近了幾步。男孩

警告我這隻狗挺警覺的。我於是退了幾步，以免招惹這隻狗。狗坐了下來，臉朝著我。接著，它的頭連續上下點了好幾次。當時我不太明白自己所看到的，但我相信自己的確看到所發生的事情。我們的對話結束後，那隻狗仍然面朝我坐著，男孩催促牠離開，牠沒有反應。男孩子於是鄭重地說：「牠想留在這裡。」狗和男孩終於繼續往前走。我站在那裡，不太確信剛才自己見證了什麼。我的反應是，「天啊！這真是非同尋常！」之前擔心自己沒有得到戒體，現在還需擔心嗎？在這些難以置信的經歷之後，我不再懷疑了。

阿彌陀佛！



禮運大同篇 (續)

Achieving Universal Harmony through the Use of Propriety

— 宣公上人 開示 於一九八三年九月二十八日

Talk given by the Venerable Master Hua on September 28, 1983

男

有分：男人有男人的本分、地位、責任，為國為家，要盡應盡的義務。不可好吃懶做，成為不良份子。

「女有歸」：婦女有所歸宿。相夫教子，作個賢妻良母，這就是女人的責任。各人安居於己之崗位，不錯位、不濫權，不可男女互相爭權，男主外，女主內。各有所主，各有所守。

中國主張男女有別，為避嫌疑，男女不交談，所謂「瓜田不納履，李下不正冠。」為維持禮教，男女保持距離，所謂「叔嫂不授受，長幼不並肩。」

「貨惡其棄於地也」：「貨」指一切糧食和一切物資，「惡」是不願意的意思，「棄」是糟蹋、浪費、損失的意思。不可以將糧食糟蹋，不可以將物資浪費。好像現在糧食過剩的國家，不可以拋到大海中，不可用火焚掉，那是暴殄天物，將來必受報應。

「不必藏於己」：有物資要互相交換，不必藏私，認為奇貨可居，以待善價。更不可操縱把持，應該以貨易貨，公平交易，這個國家沒有，那個國家有，可以交換。利己利人，何樂而不為！如果不肯這樣做，那就

是「貨棄於地藏於己」的行為。

「力惡其不出於身也」：力是能力，所學的本領技能，不是自己專用，而是要為世界人類服務，所謂「學以致用」。

「不必為己」：不為己謀。無論何事，不為自己打算，而為眾生著想。要有「捨己為人」的精神，這是做人起碼的道理。

「是故」：因為這種種的緣故，所以大家坦白率直，在世界上沒有的勾心鬥角的思想，沒有明爭暗奪的行為。

「謀閉而不興」：謀是

計謀，關是關閉。計謀沒有了，把爭奪欺騙的門關上了，不會有「掛羊頭賣狗肉」的手段騙錢，這種不正當的行為，也不會興起了。

「盜竊亂賊而不作」：明搶為「盜」，暗偷為「竊」，「亂賊」是造反的人。因為不公平，你有他沒有，才發生盜竊事件。如果人人生活安定，豐衣足食，盜竊自然消失。人民皆因飢荒而搞革命，弄得民不聊生，十室九空，流離失所，苦不堪言，所謂「勝者王侯，敗者賊」，也就是亂賊。如果人人有工作，人人有飯吃，亂賊自然消滅。

「故外戶而不閉」：到了這種境界，沒有內憂，沒有外患，人人奉公守法。那時，路不拾遺，夜不閉戶，風調雨順，國泰民安。

「是謂大同」：這就是大同世界。人人不自私、不自利。人人公平，人人和樂，天下太平。

(全文完)

All men share their social responsibilities. Men have their duties, positions, and responsibilities. They should fulfill their obligations to their families and their country. They cannot be lazy or become deadbeats.

All women have their respective roles. Women who have families should assist their husbands, teach their children, and be able wives and good mothers. Those are the duties of women. Everyone is content with his or her position and role, and doesn't try to change it or abuse his or her rights. Men are in charge of external affairs and women of domestic affairs. Men and women shouldn't fight with each other for their rights. They should each have their respective responsibilities and rights.

Chinese culture exhibits a preference for men and women who are unrelated to keep their distance. In order to avoid suspicion, men and women should not casually chat with each other. In this context, an adage advises: "Never bend down and put on your shoes in the middle of a melon patch; never get up and touch your hat while standing underneath a plum tree." In order to maintain propriety, men and women should keep some distance between each other. Another piece of advice:

"Brother and sister-in-law should not give or receive things from each other; children should not walk side by side with adults."

Natural resources and commodities are not wasted. We should conserve natural resources, food supplies, and other things we use. We should not squander food or waste commodities. Countries with a surplus of agricultural produce should not dump the excess in the ocean, or burn it, or otherwise destroy it. To do so is to waste natural resources, which will surely bring a retribution in the future.

Or appropriated for selfish ends. Commodities should be circulated, not hidden for selfish ends, hoarded for higher prices, or monopolized. There should be fair trading of commodities. One country should exchange its surplus goods with other countries to get the things it lacks. That is benefiting both self and others. Isn't that a positive thing to do? If we refuse to trade, it is the same as wasting goods or appropriating them for selfish ends.

People want to contribute their strength and ability to the society for public good. We should not consider the knowledge and skills we have learned to be for our own use. Instead, we should use what we know and what we are able to do

to serve the people of the world. To apply our education in that was known as learning that is put to good use.

Not for private gain. We should never scheme for ourselves. The plans for our lives should not be made just for ourselves; they should include all living beings. We must have this spirit of devoting ourselves to others; that is a basic principle of being a person.

If all of the above prevailed, then people would be frank with each other and would not scheme or fight against each other either openly or covertly.

Deception and cheating cannot occur in such a society: There would be no more deception. The door of fighting and cheating would be closed. Dishonest tactics to cheat people of their money would not be used. Such improper conduct would no longer exist.

Robbery, larceny, rebellion,

and other crimes all disappear. To take something by force is robbery; to steal it covertly is larceny; uprising against the government is rebellion. When there is unfairness, such as one person having things another one doesn't have, robbery and larceny will occur. If everyone lives secure and peaceful lives, with adequate food and clothing, then robbery and larceny will naturally disappear. People revolt when there are famines and they don't have enough to eat. When it is impossible to make a living, when nine out of ten houses are deserted because their occupants have been forced into homeless wandering, then the misery people suffer is unspeakable. Thus the saying: "The winner becomes a king; the losers become bandits." Given those circumstances, people will rebel. But if everyone were employed and well fed, rebellion would naturally

disappear.

Gates and doors are not locked. If such an ideal society were to prevail, then there would be no internal troubles and no external calamities. Everyone would abide by the law. In such a social climate, no one would take things belonging to others, even if they found something lying in the street. Since no one would think of stealing, doors and gates would not need to be locked at night. In such a social climate, even the weather becomes temperate and the whole country becomes safe and peaceful.

This is a world where harmony, equality, and justice prevail. No one will be selfish or pursue personal advantage. Everyone will be honest, just, happy, and friendly, and so the world will be peaceful.

一般人不知道粒粒皆辛苦的道理，所以任意暴殄天物，隨便糟蹋食物。要知道世上沒有飯吃的人，都是因為在往昔糟蹋食物，所以今生才受沒有飯吃的果報。這個淺顯的道理，必須告訴大家，讓大家明白之後，才不會糟蹋東西。

Most people do not realize how much toil it takes to produce every single grain of rice, so they waste food carelessly. You should understand that people who have nothing to eat now are undergoing the retribution for having wasted food in past lives. I'm telling you this simple principle, so you won't be wasteful.

—宣公上人 語錄 / by Venerable Master Hua



金聖寺

十、十一月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October, 2014		
10 / 19, 26 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	10 / 5	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	10 / 19,26	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
週六 Saturday	10/11	慶祝觀世音菩薩出家日 (8:30AM ~10:20AM) Celebration of Guan Yin Bodhisattva's Leaving Home-Life
	10/18	祈雨法會 (8:30AM ~2:30PM) Dharma Assembly of Pray for Rain
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life 金聖寺將安排巴士前往聖城參加法會，請於10 月 9 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 9	10 / 12 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2014	日期 Date	地 點
長青佛學班 Elders' Dharma Study Group	11/1 週六 2:00PM ~4:30PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	11/2 , 16 週日9: 00AM ~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	11/9 週日 8:15AM ~4:00PM	
梁皇寶懺法會The Jeweled Repentance of Emperor Liang	11/23~30 每日8: 15AM ~4:30PM	
八關齋戒 Transmission of the Eight-fold Precepts	日期刊登於下期月刊	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

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Gold Sage Monastery
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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 23 日 至 30 日舉行梁皇寶懺法會
(每天從早上八時十五分 至下午四時三十分)
虔禮梁皇寶懺，懺悔業障，普利冥陽，離苦得樂。
法會期間，並可設消災延壽及超薦牌位。

八關齋戒：日期刊登於下期月刊或請上網查尋

Transmission Refuge with the Eight-fold Precepts:
The date please check the next issue or check: <http://drbagsm.org>.

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 23 to 30, 2014 (8:15 am—4:30 pm everyday)

The faithful can thus repent their karmic obstacles, benefit the living and
the underworld, So that they leave suffering and attain bliss.

Setting up Plaques for Lengthening Life and for the Rebirth is available.