



矽谷梵音

Pure Sound From Silicon Valley

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我們過新年，一定要發大誓願，改過遷善。
要諸惡莫做，眾善奉行。

To celebrate the new year, we have to make a great resolve to
definitely change and become good. Do no evil, and practice all good.

— 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.

糊塗的人生有何意義？

What Meaning Is There to a Muddled Life?

宣化上人 開示一九八三年二月十日 於萬佛聖城

A talk given by the Venerable Master Hua on February 10, 1983 at CTTB

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。佛是最明白最有智慧的人，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。舊曆新年即將到來，希望大家生大覺悟心！

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 Greatly Enlightened One. If we want to stop being muddled and attain understanding, we must first do our best to get rid of 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!

虔誠念消災吉祥神咒

Sincerely Recite the Auspicious Spirit Mantra for Eradicating Disasters

宣化上人 開示 / A talk given by the Venerable Master Hua

從

今年元旦(春節)開始，大家誠心來念

消災吉祥神咒：「**曩謨三滿多。毋馱喃。阿鉢囉底。賀多舍。娑曩喃。怛姪他。唵。怛。怛。怛四。怛四。吽吽。入哇囉。入哇囉。鉢囉入哇囉。鉢囉入哇囉。底瑟吒。底瑟吒。瑟致哩。瑟致哩。娑發吒。娑發吒。扇底迦。室哩曳。娑哇訶。**」

若能專一其心來念，一定會有不可思議的感應。所謂「感應道交」，會獲得這種境界。我們為什麼要念消災吉祥神咒？為令全世界人類消弭災難，都得到吉祥，是為拯救眾生出離苦海而念，然後把這種功德，迴向給世界上所有的人類。

我們在這裏誠心誠意的念消災吉祥神咒，幫助所有的人類獲得利益，無論信佛或不信佛，無論是善人或是惡人；我們都為他們迴向，令其離苦得樂。所以要至誠懇切的念，感動佛菩薩大發慈悲心，憐愍我們眾生，將災難減輕。或者將大的災難化為小的災難，將小災難化為烏有。這是我們盡了一分力量，為全人類祈禱，消災吉祥。這是有價值

的事！

萬佛聖城規定在每年陰曆除夕之夜灑淨，大年初一之晨，開始念消災吉祥神咒。各位！參加這種法會是多麼光榮！多麼幸運！應該打起精神來，誠心的念，不可敷衍了事，躲懶偷安。大家團結一致為拯救眾生而念！念！念！念！

From the first day of this New Year, everyone may sincerely chant the Auspicious Spirit Mantra for Eradicating Disasters, which goes like this,

“Na Mo San Man Duo. Mu Tuo Nan. E Bo La Di. He Duo She. Suo Nang Nan. Da Zhi Tuo. Nan. Que Que. Que Xi. Que Xi. Hong Hong. Ru Wa La. Ru Wa La. Bo La Ru Wa La. Bo La Ru Wa La. Di Sai Cha. Di Sai Cha. Shai Zhi Li. Shai Zhi Li. Suo Pan Zha. Suo Pan Zha. Shan Di Jia. Shi Li Ye. Suo Wa He.”

If you recite single-mindedly, you will certainly invoke an inconceivable and miraculous response. These are called “response and the Way intertwined.” Why do we recite this mantra? We wholeheartedly recite to alleviate the calamities of

mankind, to improve human welfare, and

to save all beings from the sea of suffering. Then, we dedicate the merits from this recitation to every human being in the world. In this ceremony, we hope to benefit all beings through our recitation. Whether people are Buddhists, good or bad, we share our merits to alleviate their suffering and bring unconditional happiness to each individual. By reciting sincerely, we move the Buddhas and Bodhisattvas to take pity on living beings with great compassion so that the disasters and calamities will be abated. Perhaps major disasters will turn into minor ones and minor ones will disappear. We must strive to pray for all mankind so that disasters will be eradicated and auspicious events will occur. This is a sacred and meaningful purpose. On the eve of every Chinese New Year, the City of Ten Thousand Buddhas will host the Purification Ceremony. On the morning of the Chinese New Year day, recitation of this mantra will begin. It is a great honor to have this precious opportunity to participate. How fortunate we are! We must rouse our spirits to recite sincerely. Do not be indolent or perfunctory. We shall all unite our energy to liberate beings from suffering. Recite! Recite! Recite!

藥師琉璃光如來十二大願

第七~九大願

The Twelve Great Vows of Medicine Master Vaidurya
Light Tathagata No. 7~9

— 宣公上人 開示 / A talk given By Venerable Master Hua

English translation excerpt from the VBS No. 337, 338

第七大願。願我來世得菩提時。若諸有情。眾病逼切。無救無歸。無醫無藥。無親無家。貧窮多苦。我之名號。一經其耳。眾病悉除。身心安樂。家屬資具。悉皆豐足。乃至證得無上菩提。

這

個藥師琉璃光如來，有很多來聽經的人還不認識這一位佛是誰，我現在不妨給你們講多一點。藥師琉璃光如來就是個大醫王——醫生之王。他這個醫生之王，不需要用藥去治人的病，只要有眾生聞到藥師琉璃光如來這個名號，他的病痛就解除了，就沒有了，所以藥師琉璃光如來就是個大醫王。

一般的醫生都講望、聞、問、切。望就是看一看；聞就是聽一聽；問就是用言語來詳細問一問，你的病情是什麼樣子？或者你是頭痛啊？是腳痛啊？是牙痛啊？是眼睛痛啊？是鼻子痛？或者其他什麼病？切就是切脈，就是給聽聽脈。這叫望、聞、問、切。

又有神、聖、功、巧。神就是不可思議；聖就不是像神那麼樣子不可思議了，可是還可思議一點；功就是要下點功夫才能知道；巧就是很巧妙地就知道了。望而知之，這叫神；聞而知之，這叫聖；問而知之，謂之功；切脈而知之，謂之巧。

普通的醫生要用這四種的方法、八種的理論，來知道這個病情。可是藥師琉璃光如來，這些個工具他都不用了，他也不需要望，也不需要聞，也不需要問，也不需要切；你就一稱他的名號，這病就好了，所以這是藥師琉璃光如來，他利益眾生特別的地方。

他為什麼有這麼大的威神力呢？因為他在因地發過願，所以他這十二個大願裏頭，「第七大願」就說了，「願我來世」，「得菩提時」。我得到成佛的時候，「若諸有情」：說所有的一切有情眾生，「眾病逼切」：所有的疾病來逼迫熬煎，令他痛苦得不得了。這時候，「無救無歸」，也沒有人可以救他、幫助他；無歸，也沒有一個歸宿，也沒有寄託，有病是最痛苦了。「無醫無藥」：也沒醫生給他看，也沒有什麼藥品給他治病。「無親無家」：他又沒有親戚，也沒有家眷。「貧窮多苦」：為什麼他這樣子呢？就因為他貧窮多苦。

「我之名號」：藥師琉璃光如來說，我這個名號。「一經其耳」：這個有病的人，他若能聽見，只要聽見我的名，聽見「消災延壽藥師佛」這個名號，一歷耳根，「眾病悉除」：所有的疾病都沒有了，所有疾病都解除了。啊！你看看，也不用吃藥，也不用打針，也不用照 X 光（愛克斯光），也不用鐳射，什麼都不用；也不用電，也不用火，不用艾子灸，也不用針灸，什麼都沒有。你看！眾病悉除，病沒有了。

「身心安樂」：這做醫生的聽見這個經

文，很不高興的，說：「這把我的生意都給搶去了！」不要緊，你還有你的顧客，不會他都搶去的。那麼眾病悉除了，身心都得到安樂了。「家屬資具」：家庭的用具和這個眷屬。「悉皆豐足」：都圓滿無缺。

「乃至證得無上菩提」：最後乃至於能證得這無上菩提的道果，無上菩提就是成佛。所以佛教的理論是一切眾生皆有佛性，皆堪作佛。佛不是說：「只可以我成佛，你不可以成佛。」因為他是平等的，他和人人都一樣。他只是比我們人有智慧；佛是一個大智慧者，所以他是不說糊塗話。我們學佛，也就是學的不顛倒、不糊塗，不再去做一些個損人利己的事情，不再去做一些個妨礙社會的事情。就是要老老實實，好好地循規蹈矩作一個好人，然後才能成一個有智慧的佛。你要是不守規矩，那絕對不會有智慧的；因為有智慧的人才會守規矩，沒有智慧的人，你教他守規矩，他一定反對的。

第八大願。願我來世得菩提時。若有女人。為女百惡之所逼惱。極生厭離。願捨女身。聞我名已。一切皆得轉女成男。具丈夫相。乃至證得無上菩提。

藥師琉璃光如來，他在沒成佛之前，又發過一種願，這種願是轉女成男的願。為什麼要轉女成男呢？並不是說女人不好，不願意做女人而做男人。那麼現在在這個國家，有一些個婦女解放的人，就來反對阿彌陀佛，說：「阿

彌陀佛嘛！是大男人主義，在這個極樂世界，只有男人沒有女人！」這是她們反對的。其實不是這樣子，阿彌陀佛他根本就沒有一個男女相。他見到男人，也不知道他是個男人，見到女人，也不知道她是個女人；不是不知道，而是不生這種的分別心，沒有這種分別相。

那麼為什麼極樂世界只有男人，沒有女人呢？就因為女人的身體，有的時候不清淨，有的時候很多的病痛來逼惱。病一來的時候，也有許多不方便的地方，因為這個嘛，人才不願意成為女人身，也就是不願意有這一些個百惡。為什麼叫百惡呢？就因為它很多很多的，恐怕不止百惡，那麼或者一百一、一百二、一百三，也不一定。或者有九十、八十也不一定。總起來這個數說是百惡，就表示這個女人身，有很多麻煩的問題，有很多不乾淨的時候。那麼在這不乾淨的時候，做什麼事情也不太方便，所以這叫百惡。因為這個，修行的人有的時候，就覺得女身有很多麻煩、很多問題，所以願意就轉女成男，就是沒有那麼多的病痛，沒有那麼多不方便的時候。

好像女人，這個月數若來的時候，就心情也不太好，有的人又這個經前痛，或者經後痛。在這個月數沒來之前，就痛得不得了；或者月數完了之後，又痛得不得了；或者月數就不停止地那麼來；或者嘛又總也沒有，這都是一種疾病的現象；有這種疾病的現象了，那麼就很多事情也都不能做，因為這個嘛，女人身是不方便，所以願意轉女成男，是這個道理。

尤其男女這個欲念，也有的時候很重的！

我們現在這個時代，是奇奇怪怪的事情都發生了，很多的問題也都發生了，妖魔鬼怪都出世了！所以藉著男女這個問題，也在這兒弄麻煩，尤其是這個同性戀。

「第八大願」：藥師如來的第八種大願。他說「願我來世得菩提時」：願我來世的時候，若證得這個佛果。「若有女人」：假如有女人。「為女百惡之所逼惱」：為女人的百惡所逼惱。「極生厭離」：很要離開這女人身。「願捨女身」：願意把這個女身捨棄了。「聞我名已」：聽見我這藥師如來的名號之後。。「一切皆得轉女成男，具丈夫相」：就是像男人一樣了。「乃至證得無上菩提」：到最後證得無上佛果。這是第八個願，轉女成男願。

第九大願。願我來世得菩提時。令諸有情。出魔罣網。解脫一切外道纏縛。若墮種種惡見稠林。皆當引攝。置於正見。漸令修習諸菩薩行。速證無上正等菩提。

「第九大願」：藥師如來在因地所發的第九個大願，是破魔羅網，脫離外道這個惡見的稠林。所以他就說，我第九個大願，「願我來世得菩提時」，「令諸有情」：令所有的一切眾生。「出魔罣網」：我們現在作人的時候，和魔王是很接近的，和佛是很遠的；我們若願意做作魔王，隨時都可以作；若願意成佛，就要破除種種的惡見稠林，沒有邪知邪見，常修正知正見，才能出魔這個羅網，所以說出魔罣

網。

這個胃是一種很柔軟、又很不容易斷的這種東西，也就好像現在有這一種的拉纜，雖然很細，但是它力量很大，不容易斷。這個譬如魔那種網，就用這種不容易斷的東西來織成的。那麼織成的這個網，把我們每一個人，捲入到這個網裏頭，就不容易出來，就作魔王的眷屬，作阿修羅的眷屬。

我們每一個人，如果常常有脾氣，常常發大無明火，這都是在這個魔的胃網裏頭。我們人去打魚，把魚打到網裏，我們就很高興：「哦！可得到一條大魚，可以吃。」魔把我們人，捲到他那個網裏，他也很高興的，他說：「我又得到一個人來受用了！」也就好像我們人打到魚那麼歡喜。出魔胃網，怎麼樣出去這個魔的胃網呢？這個方法很簡單，就是要沒有脾氣、不發火；沒有無明火，沒有脾氣，那就是出魔的胃網了。魔他就是用這種邪術，來控制著我們人的知見，令我們不起正知正見，盡生這邪知邪見，所以，這是很不容易擺脫魔的羅網的。那麼現在藉著藥師琉璃光如來這個願力，我們很容易就可以出魔的胃網，就跑出去了！

「**解脫一切外道纏縛**」：這個外道也是天魔外道；外道都是以天魔為眷屬。外道他總想控制人，不給人自由，用種種的邪術，來控制著人。甚至於他教你發毒咒、發惡誓，你不能背叛他這個道；你若背叛他這個道，就要樣子啊？五雷轟頂，得到一切的災難，令你就怕了，也不敢違背他；明明知道他不對，也不敢

違背他，這就纏縛。就好像用繩子把你捆住了，用那種絲把你纏住了，你想擺脫是擺脫不了的。

「**若墮種種惡見稠林**」：墮，就是墮落到那裏邊去了。種種惡見，這包括種種的邪知邪見；稠林，就好像樹林子那很稠密的。有很多這種邪知邪見的邪法，來控制著你，令你一點自由也沒有。

所以在佛教裏，我不控制人。以前我對於斌樞機主教曾經講過，我那時候告訴所有的佛教徒，我說：「你們信佛；若覺得佛教很古老了，不願意在佛教這個小範圍裡頭來轉了，想要找一個新鮮的宗教、時髦的宗教，現在是機會了！你可以隨便改變你們的信仰，因為佛教不是監獄，佛教不能把人來管得嚴嚴的，控制得緊緊的，不這樣子。隨便你願意選擇你所歡喜的、信仰的宗教，可以隨便。」然後我就問，我說：「于樞機，你敢不敢講這話？」他晃頭，說他不敢講。

那麼為什麼他不敢講呢？就因為他們那裏頭，就是要控制人，你不能擺脫他；你一擺脫啊，那這就犯了瀾天大罪了！這是惡見稠林；就是見不得光，邪知邪見，不值得研究，不能擺出來公開來討論，這都叫「惡見稠林」。

那麼遇著這一種邪知邪見的人，「**皆當引攝**」：引攝就好像用吸鐵石吸鐵似的，把他「**置於正見**」：給他說明正知正見。「**漸令修習諸菩薩行**」：行菩薩道。「**速證無上正等菩提**」：很快證得無上正等正覺的佛果。

Sutra:

"The seventh great vow: 'I vow that in a future life when I attain Bodhi, I shall cause sentient beings who are oppressed by many illnesses and who are without aid, without a place to turn, without a doctor, without medicine, without relatives, and without a family, who are poverty-stricken and filled with suffering to be cured of their sicknesses upon having my name pass by their ear, so they are peaceful and happy in body and mind. They will have a family and relatives, and acquire an abundance of property and wealth, and even realize unsurpassed Bodhi.'"

Commentary:

Many of the newcomers still don't know who Medicine Master Vaidurya Light Tathagata is. I shall tell you a little more about this Buddha. He is a great king of physicians who cures people without using medicine. Living beings only need to hear his name, and their illnesses will be cured.

Chinese physicians use the methods of looking, listening, asking, and feeling the pulse to diagnose a patient's condition. Physicians are classified as "spiritual," "sagely," "skillful," or "clever." The "spiritual" are the very best, while the "sagely" are not quite as good. "Skillful" refers to those who have to apply some skill and effort before they can know a person's condition. The "clever" can know in an ingenious way. In general, the "spiritual" know by looking; the "sagely" know by listening; the "skillful" know through asking; and the "clever" know through feeling the pulse. Ordinary doctors must use these four methods to diagnose sickness.

Medicine Master Buddha, however, doesn't use these methods. He can cure people as long as they sincerely recite his name. That's his special way of helping people. Such awesome spiritual power comes from the

following vow.

The seventh great vow: I vow that in a future life when I attain Bodhi, I shall cause sentient beings who are oppressed by many illnesses, and who are without aid, without a place to turn, without a doctor, without medicine, without relatives, and without a family, who are poverty-stricken and filled with suffering. They have no one who can help them, and no safe place where they can take refuge. Being sick is the greatest suffering. They're poor and alone and beset by hardships.

To be cured of their sicknesses upon having my name pass by their ear. If they hear my name, "Medicine Master Buddha Who Quells Disasters and Lengthens Life," they will be cured of all disease, without having to take medication or get shots, X-rays, or CAT scans. There's no need for electrotherapy, acupuncture, or any other treatments or operations. However, this passage doesn't mean that doctors will be out of business, so doctors should not worry!

So they are peaceful and happy in body and mind. They will have a family and relatives, and acquire an abundance of property and wealth. They will fully regain physical and mental health. They will not be alone in the world, nor will they be poor.

And finally, they will even realize unsurpassed Bodhi. All living beings have the Buddha-nature and can become Buddhas. The Buddha didn't say, "I alone can become a Buddha, and no one else can." Buddhism is very democratic. The Buddha is just the same as us, except that he has great wisdom, so he doesn't say or do confused things. We study the Buddha's teachings in order to learn to live in harmony, be good people, and ultimately, become wise Buddhas. However, if we don't follow the rules, we will never become wise.

Sutra:

"The eighth great vow: 'I vow that in a future life when I attain Bodhi, if there are women who give rise to a deep loathing for their female body and wish to renounce it because they are oppressed and disturbed by the myriad sufferings of being female, upon hearing my name, they will be able to turn from women into men who are replete with the features of a hero, and ultimately realize unsurpassed Bodhi.'"

Commentary:

Why would women want to become men? Don't misunderstand and think that Buddhism considers women to be bad. Some members of the Women's Lib movement in America have accused Amitabha Buddha of being a male chauvinist, because his Land of Ultimate Bliss is "men only." Actually, Amitabha Buddha doesn't discriminate between "men" or "women."

Why does the Land of Ultimate Bliss have no women? It's because the bodies of women are sometimes impure. Sometimes women are afflicted by many illnesses, and when that happens, things become quite inconvenient for them and they undergo a lot of trouble. Some people prefer not to be women, because they don't want to undergo the myriad sufferings of being female. There are said to be a hundred sufferings, which means there are extremely many sufferings, perhaps even more than 100. There might be 110, 120, or 130, or only 90 or 80; it's not fixed. In general, the myriad sufferings refer to the many troublesome pains and sicknesses that commonly afflict women. Their bodies are periodically unclean, and during those times, they cannot do much. That's why cultivators sometimes find a woman's body too much hassle and wish to become men, so they don't have to endure so much pain and inconvenience.

When a woman has her menstrual period, she's usually not in a good mood. Some women experience great pain right before or after their periods. Their menstruation may be irregular, so that it doesn't stop flowing, or else they never have their period. These problems make having a woman's body very inconvenient, and so some cultivators prefer to be men.

Moreover, the sexual desire between men and women can be very strong. In this day and age, there are all sorts of strange problems. Demons and ghosts take advantage of the lust between men and women and stir up trouble. This refers to homosexuality.

In the eighth great vow, Medicine Master Buddha says: "I vow that in a future life when I attain Bodhi, when I become a Buddha, if there are women who give rise to a deep loathing for their female body and wish to renounce it because they are oppressed and disturbed by the myriad sufferings of being female, if they desperately wish to renounce the bodies of women, upon hearing my name, they will be able to turn from women into men who are replete with the features of a hero and ultimately realize unsurpassed Bodhi. They will become just like men, and will eventually attain the supreme fruit of Buddhahood."



Sutra:

“The ninth great vow: ‘I vow that in a future life when I attain Bodhi, I shall liberate sentient beings from the nets of demons and the bonds of external sects. If they have fallen into the dense forests of evil views, I shall lead them to have proper views and to gradually cultivate the practices of Bodhisattvas so they will quickly realize Unsurpassed, Proper and Equal Bodhi.’”

Commentary:

The ninth great vow concerns destroying the nets of demons and gaining liberation from the dense forests of the evil views of externalists. Medicine Master Buddha said: **“I vow that in a future life when I attain Bodhi, I shall free sentient beings from the nets of demons.”** Right now as people, we are very close to the demons and very far from the Buddhas. If we wish to be demons, we can do so anytime. If we wish to become Buddhas, we have to break through many dense forests of evil views. We have to cast out deviant views and constantly cultivate proper views before we can escape the demons' nets. As these nets are very tough to break, we may easily become followers of demons and asuras. If we are always getting angry or doing stupid things, we are in the demons' nets.

When a fisherman nets a big fish, he thinks, “What a big fish I've caught for supper today!” When a demon catches a person in its net, it thinks, “Great! I've got another person for my retinue!” How can we escape the nets of demons? It's very simple. Just avoid getting mad and doing stupid things. Demons use their tricks to lead people to believe in wrong views, and it's very difficult for them to get free. However, if we rely on the power of Medicine Master Buddha's vow, it becomes very easy to escape the demons' nets.

And the bonds of external sects. External sects

follow the demons in the heavens. They use various evil methods to control people, even making them say spells and swear that if they disobey their religion, they will be struck by lightning or suffer other calamities. Thus the adherents of external sects are afraid and dare not offer any opposition, even though they know their belief is mistaken. They are as if tied up with rope, so that they have no freedom and cannot escape.

If they have fallen into the dense forests of evil views. There are all sorts of teachings based upon deviant knowledge and deviant views, as thick as forests, that totally control people's minds and allow them no freedom whatsoever. Buddhism, however, does not attempt to control people. I once announced to a group of Buddhists in the presence of the Roman Catholic Cardinal of Taiwan, Paul Yubin, “If you think Buddhism is too old-fashioned and you want to find a new, trendy religion, here is your chance to change your faith. Buddhism is not a prison. People are free to choose whatever religion they like.” Then I turned to Cardinal Yubin, “Do you dare to tell your followers the same thing?” He shook his head and said no.

Why couldn't he do it? It's because his religion still wants to control people. Those who desert the religion are considered the greatest offenders. The “dense forests of evil views” refers to views that cannot be brought out into the open and discussed in public.

Medicine Master Buddha says, “When I meet people of deviant views, **I shall lead them to have proper views and to gradually cultivate the practices of Bodhisattvas. I shall explain proper views to them and teach them to cultivate the Six Perfections and myriad practices of Bodhisattvas so they will quickly realize Unsurpassed, Proper and Equal Bodhi.**”



金聖寺

二、三月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2016		
2 / 21, 28 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週六~一 (春節法會)	2/ 6, 8	藥師懺法會 (8:30AM ~ afternoon) Dharma Assembly of Medicine Buddha Repentance
	2/ 7	慈悲三昧水懺 (8:30AM ~ afternoon) Dharma Assembly of Water Repentance
週日	2/ 14	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	2/ 21, 28	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	2/ 21	長青學佛班 (9:00AM) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

三月份活動 Buddhist Events in March, 2016	日期 Date	地 點
楞嚴經講座 Lecture on the Shurangama Sutra	3/6,20 週日9:00AM~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	3/13 週日8:15AM ~ 4:00PM	
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday	3/27 週日8:30AM~ 10:00AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday	3/ 27 週日	萬佛聖城 (CTTB)
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宣公上人新年勉詞

Words of Encouragement for the New Year from Venerable Master Hua

時時佛光普照
日日如意吉祥
月月福慧雙增
年年壽祿無量
晝吉祥, 夜吉祥, 晝夜六時恆吉祥
諸佛菩薩, 護法善神, 來此處
是故此處最吉祥

At all times, Buddhas light universally shines.
Day in and day out as you wish and auspicious.
Each month both blessings and wisdom increase.
Every year long life and good fortune never ending.
Days auspicious; nights auspicious!
Day and night at all times auspicious!
Buddhas, Bodhisattvas, Dharma protectors and
kind spirits gather at this place,
So this place is most auspicious