Instructions during an Amitabha Buddha Recitation Session

All the people here in the Saha World enjoy happiness and dislike suffering. Being in the hells enjoy suffering and dislike happiness. Hungry ghosts enjoy hatred and anger, and dislike kindness and compassion. Animals enjoy stupidity and dislike wisdom. That’s why they’ve descended to the destiny of animals.

Although we say that people enjoy happiness and dislike suffering, none of us really know how to end our troubles. Living beings who dwell in the heavens also prefer happiness to suffering. The state of Buddhas and Bodhisattvas is such that they are free of suffering, and they are also free of happiness. They’ve forgotten both joy and sorrow. Most of us living beings are inverted. We take right for wrong, and see wrong as right. We turn black into white and white into black. And yet, are we aware that this is inverted behavior? On the one hand, you might say we do know. But even though we know, we still insist on doing wrong things. We clearly know that something is not in accord with Dharma, yet we do these deeds more often than not. We know what’s right, but we cannot bring ourselves to do it.
譬如，念佛時去喝茶。喝茶有特別時間，
不是隨時隨地可喝。用念佛的時間去喝茶，是
躲懶偷安。念佛念的倦了，便去喝一杯茶休息休
息，懶惰一下。若要真心念佛，怎會想起去喝
茶？早就把喝茶忘了。何況喝牛奶？什麼都忘
了。真正在念佛，吃飯了沒有也不知道，更何
況喝茶？

有人說：「念佛太危險了，連飯也不知道
吃了沒有。」這就是功夫。真正用功的人，吃飯
沒吃飯他不知道，穿衣沒穿衣也不知道， 睡覺
沒睡覺也不知道——什麼都忘了。是白天？不
知道；是黑夜？不知道。上不知有天，下不知有
地，中不知有人，一切都空了。一切都空了，
怎會想起要喝茶、要喝牛奶？

修念佛法門，就要時時刻刻都在念這一句
「南無阿彌陀佛」，沒有停止的時候。醒時也念，睡覺時也念。這一句「南無阿彌陀佛」
六字洪名，拉也拉不斷，扯也扯不斷，用劍斬也
斬不斷。它的力量，比鑽石還堅固。你沒有任
何方法能破壞這句「南無阿彌陀佛」，這才叫做
「念佛三昧」。

念佛是這樣，念經也是這樣，持咒也是
這樣。在這情形之下，想打妄想也打不起來。
修行並不容易的。

娑婆世界的眾生，一舉一動，都是貪，都
是瞋，都是癡。世間法，他用貪瞋癡去修行；出
世法，他還是用貪瞋癡去修行。修行，他貪著開
悟。坐了兩天半禪，想要開悟；修了兩天半法，
想要有神通；念了兩天半佛，便想得到念佛三
昧！你看這貪心多大，都是貪心鬼的表現。

An example would be somebody who goes off to
drink tea when it’s time to reciting the Buddha’s name.
There’s a special time reserved for drink tea; people can’t
drink whenever they feel like it. A person who drinks tea
when its time to recite the Buddha’s name is just being lazy.
He gets tired reciting the Buddha’s name, so he decides to
take a rest and help himself to a cup of tea. If someone sin-
cere enough in reciting the Buddha’s name, how would he/
she think of going to drink tea? He’d have forgotten about
drinking tea altogether. Even less would he think of drinking
milk. He’d have forgotten everything else. When a person is
truly reciting the Buddha’s name, he’s not aware of whether
or not he’s eaten. Even less would he think of drinking a cup
of tea.

Someone may say, “Reciting the Buddha’s name must
be dangerous if you don’t even know whether or not you’ve
eaten.” Nonetheless, this “not knowing” reveals true skill.
Someone who is serious in cultivation will not be aware of
whether or not he’s eaten, gotten dressed, or slept. He’s for-
gotten everything. He doesn’t know if it’s day or night. He
is not aware of the heaven above, the earth below, or the peo-
ple in between. Everything is empty. Everything being
empty, how could he possible think of drinking tea or milk?

When we cultivate the Dharma-door of reciting the
Buddha’s name, we should be constantly mindful of the
phrase, “Namo Amitabha Buddha,” and never stop reciting it.
We recite when we are awake and when we are asleep. We
recite this eight-syllable great name “Namo Amitabha Bud-
dha” continuously. Our recitation cannot be separated or
pulled apart or Our recitation cannot be separated or pulled
apart or cut with a sword, and the power of our recitation is
even more solid than a diamond. Then there is no way to in-
terrupt our recitation of “Namo Amitabha Buddha.” This
state is known as the Buddha Recitation Samadhi.

Not only should we recite the Buddha’s name this
way, we should also recite Sutra and mantras this way. In
this state, we cannot indulge in false thinking even if we want
to. Cultivation is really not easy.

Every move of living beings in the Saha World is,
without exception, full of greed, hatred, and stupidity. We
pursue worldly matters with that greed, hatred, and stupidity.
We also use greed, hatred, and stupidity when we cultivate
world-transcending dharmas. As we cultivate, we’re greed
to get enlightened. We sit in meditation for two and a half
days, and want to gain spiritual powers. We recite the Buddha’s
name for two and a half days, and want to attain the Samadhi
of Buddha Recitation. Look at how huge that greed is! These are the thoughts of greedy ghost!
修行，要把它看作各人的本份。不需要貪，久而久之，功德自會圓滿，菩提果也會成就。本來應該成功的，貪多卻嚼不爛，吃飯要一口一口吃，把一碗飯統統塞到嘴裏去，擠到口裏一點地方也沒有，你說怎樣吃？嚼也嚼不動，更嚥不下去。吃飯是最簡單的比喻。這叫「貪多嚼不爛」。

修行，要行所無事，不要有貪心，不要我想如何如何，我想開悟，我想得神通了。哪會這樣快？把種子種到地下，要等它慢慢長出來；時間到了，它自然成熟。古人說：「鐵杵磨成繡花針」，功到自然成，但你不要怕費事。時間久了，自然會磨成針。所以修道，就要去毛病。什麼是毛病？你喜歡喝茶，這是毛病；喜歡喝牛奶，這是毛病；喜歡打妄想，也是毛病。如果一切貪圖自在，用功便不相應。用功，是不怕苦、不怕難、不怕疲倦，才會有成就。這裡要向你們諸位道歉！因為我喜歡說笑話，所以你們胖的人，聽我說了以後，不要急著去減肥。要不然又頭上安頭，弄出很多麻煩來。

全世界都充滿天災人禍，黯淡無光。這表示人類的生命都有危險。這種殺人的戾氣，前所未有的原子彈、氫氣彈、核子武器，現在還有鐳射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。所以，時到今日，唯有依照佛法修行，才能消滅災禍於無形。全世界充滿黑氣，黑業瀰漫。哪個地方真有修行人，哪個地方的災難就少一點。

We should see cultivation as our basic duty. There’s no need to be greedy. Over time, our merit and virtue will naturally be perfected, and we’ll accomplish the fruition of Bodhi. It may be that we were due to accomplish it, but then we bit off more than we could chew. We must eat one mouthful at a time. If we try to stuff too much food into our mouth at once, leaving no room for chewing, how can we eat it? We can neither chew nor swallow it. Eating is a very simple analogy. This is called “biting off more than you can chew.”

When we cultivate, we should feel as if nothing special is going on. We shouldn’t be greedy and calculate, “What's in it for me? Can I get enlightened? Can I get spiritual powers?” Who could expect results so quickly? A farmer plants seeds in the ground and waits patiently until they sprout. When the time is right, they will ripen by themselves. The ancients had a saying, “Rub an iron pillar down to the size of a sewing needle. When your spiritual skill is mature, you will naturally succeed.” You should not fear that you might be wasting effort. Over time, you will naturally rub the iron pillar down to the size of a needle. In our cultivation of the Way, we have to get rid of our faults. What are our faults? Liking to drink tea is a fault. Liking to drink milk is a fault. Liking to entertain idle thoughts is a fault. If you always crave comfort and ease, then your efforts will never evoke a response. If you don’t feel suffering, difficulty or fatigue, you’ll succeed in cultivation. Now I want to apologize to all of you here. You see, I like to joke around, so those of you who are overweight should not immediately go on a diet after listen to my advice on eating, if you do, you will be “adding a head on top of the head you already have,” and causing yourself much vexation!

Calamities now fill the entire world. Our world has become a dark place without any light. The continued existence of humankind is seriously threatened. We are engulfed by a killing energy that has never existed before. We know about atomic bomb, hydrogen bombs, nuclear weapons, and even laser-cannons. If one of these lethal weapons were set off, the entire human race could easily be wiped out. In the present time, a black miasma covers the entire world, and this karma of black deeds surrounds every land. The only way we can avert calamity is to cultivate according to the Buddhadharmma. In any location where there are genuine cultivators, the disaster will be slightly lessened.
若遇很多人聚在一起修行，共同的力量，便能消灾化劫，无形中把暴戾之气，改为祥和之气。可是必先要脚踏实地，躬行实践，依照佛法修行。大家拿出真心来念佛。念一句佛，虚空里便有一度光明。若能恳切至诚地念佛，这光明便遍照三千世界，令三千大千世界的空气化为吉祥，把染污、暴戾、灾难的空气改变过来。

萬佛聖城是世界上最光明的一个地方，因为万佛放光，遍照寰宇。你在萬佛聖城，就是打妄想，比起在世界上做最大的功德，還有功德。為什麼這樣說？因為萬佛聖城的人，人人向善，就是打妄想，多數打善的妄想，很少打惡的妄想。所以萬佛聖城，可以說是世界的太陽，世界的月亮，遍照大地，令一切眾生普獲清涼。

所以住在萬佛聖城的人，皆是往昔種諸善根，發過願，願意改造這個世界，令世界的災難，化為烏有。所以，在萬佛聖城的人，一舉一動，一言一行，都要往正確的去做。不要同流合污，不要像一般人。萬佛聖城裏的住眾，都是很善良的人；若有劣性眾生，早晚他不能存在，早晚他會自己遷單。

萬佛聖城，在西方從地湧出，將來全世界所有的佛教徒，聚會一起，共同在此地修行，共同研究佛法。今佛教發揚光大，既然能在萬佛聖城出家修道，將來一定會成佛。

The City of Ten Thousand Buddha is the one place in the world right now that shines with a bright light. When ten thousand Buddhas emit their effulgence, the radiance illuminates the entire universe. If you are at the City of Ten Thousand Buddhas, then even when you indulge in delusive thinking, your merit and virtue is still greater than any merit and virtue you could create elsewhere in the world. Why do I say this? Because the people at the City of Ten Thousand Buddhas all want to be good. Even if they entertain idle thoughts, those thoughts, by and large, are wholesome thoughts: rarely are they evil thoughts. So we can rightly say that City of Ten Thousand Buddhas acts as a sun or a moon for the world, shining every-where on the globe, and bringing clarity and coolness to all people.

Residents of the City of Ten Thousand Buddhas have all planted roots of goodness in the past. They’ve all made vows to reform and to rescue the world, to eliminate disaster on the planets. That’s why every word spoken and every deed done by the people here must be correct. We may not mix with undesirable elements and conduct ourselves like everyone else. The residents of the City of Ten Thousand Buddhas are all wholesome and good people. Any evil-natured person, sooner or later, will voluntarily remove himself from the community; such person will not be able to remain here.

The City of Ten Thousand Buddhas has welled up from the ground here in the West. In the future, Buddhists from around the world will assemble there to cultivate and investigate the Buddhadharma together. The Dharma will flourish and grow great. We who are able to leave the home-life and cultivate at the City of Ten Thousand Buddhas are guaranteed to become Buddhas in the future.
Why? There’s a saying that captures it: “Those who draw near the pagoda at the pond will get to see the moon’s reflection first. Those who arrive first at the City of Ten Thousand Buddhas will attain the Way first. Those who come later will attain it a little later.

Some people come to the City of Ten Thousand Buddhas, but they feel they cannot stay. They may feel that there aren’t enough activities going on, or that the rules are too inflexible, or that there’s not enough entertainment. But you should realize that any entertainment that you seek outside of yourself will interfere with your own true happiness. In this world, those who seek what’s false will lose what’s true. If one wants to find what’s true, the first step is to put down what is false. It won’t work to cultivate world-transcending dhrams on one hand, and still be unable to put down mundane dharmas on the other. Such a person has one foot in each boat. He wants to go to the northern bank and also to the southern bank of the river, but that’s impossible.

We are not holding a Buddha Recitation Session, and our goal is to concentrate intensively on this one method. We cultivate the method of reciting the Buddha’s name with a true, sincere, earnest mind. We don’t want to waste even a minute of time. We should realize that “an instant of time is an instant of life.” If we fail to work hard, then our karmic offenses will increase. If we do work hard, then our good roots will increase. If we honestly recite the Buddha’s name, then we can say we haven’t wasted this time, and our lives will have some real value.

When we recite the Buddha’s name even once, a ray of bright light appears in the air.
經文：
色不異空。空不異色。色即是空。空即是色。
偈頌：
色不異空有若無 空不異色體用殊
色即是空真源徹 空即是色妄流枯
山河大地唯識現 夢幻泡影如是乎
慎勿外求持中道 放下染緣即來如

解釋：
色不異空有若無。什麼叫色? 就是有形相的，有形相的就謂之色。什麼叫空? 就是無形相的，無形相的就是空。那怎麼又說「色不異空，空不異色，色即是空，空即是色」呢? 這說的是徹底的一個了義，是究竟的一個真理。

色，我們所有的這個山河、大地、房廊、屋舍，這所一切都是色。這個色在什麼地方呢? 色就在這個空裏邊。這空又在什麼地方呢? 空也在這個色裏邊。所以說「色不異空」，色和空是不二，是沒有兩樣的。
三昧辯才。現生求願。皆令果遂。決定無疑。

接著是受持大悲心陀羅尼生善的感應。「三昧」是梵語samādhi，音譯曰：「三摩提、三摩地」，意譯為「正定」。心離邪亂稱為「正」；息慮凝心，把心專止於一境。謂之定。以定之力使身、心平等安詳，無念無想，猶如明鏡無心，物來則現，物去不留。這就是三昧境界。

Samadhi, eloquence, and whatever is sought in this present life, are all brought to accomplishment. There is no doubt.

Next is the response of being reborn in a good place by upholding the dharani of the great compassion mind. Samadhi is Sanskrit. The Chinese transliteration is ‘san mwo di’. The meaning of Samadhi is Proper Concentration. The mind without out any evil and confusion is proper. Cessation of anxiety and mental distraction, focusing your mind in one place is called concentration. Using the power of concentration to put your body and mind in serene equanimity without any ideas and thoughts, like a bright mirror without a mind, reflecting any objects but not keeping them there, is called the state of samadhi.

如果要廣度眾生，須要成就辯才，善巧說法，所謂四辯才或稱四無礙辯：1.法辯 -- 能分別諸法；2.義辯 -- 能分別法的義理；3.詞辯 -- 能分別詞語；4.應辯（樂辯） -- 很有自信地提出看法而不怯弱。要成就三昧辯才，首先就要持戒。由戒生定，由定發慧。所以，不是光念咒文就可以成就的，因為不持戒，又怎能與佛菩薩的大悲心相應呢？

If one wants to save and liberate sentient beings, he must achieve methods of eloquence and skillful speech, such as the four kinds of eloquence or the four kinds of unobstructed eloquence. 1) Dharma Eloquence – knowing the distinctions of all dharmas; 2) Meaning Eloquence – knowing the meanings of all dharmas; 3)Word Eloquence – knowing different words and phrases; 4) Responsive Eloquence (confident eloquence) – confidently present ideas without hesitation. To achieve Samadhi eloquence one needs to uphold the precepts. By upholding precepts one will gain Samadhi, and having Samadhi one will gain wisdom. Therefore, one can’t gain a response by only reciting mantras and sutras. How can one expect to get a response from the great compassion mind of Buddhas and Bodhisattvas without upholding the precepts?

從上一句「三昧辯才」，我們知道我們所求的應當是修行者要發的求戒定慧三無漏學的大願，希望能夠藉受持大悲懺法的功德，今生即能感果，遂心稱意。宣化上人在《大悲心陀羅尼經淺釋》裡說：「若生少疑心者，必不得果遂也。你要是有一點點、一根頭髮這麼多的懷疑心，也達不到你這種願望。」源慧法師在《大悲心咒懺法講記》裡說：「若以至誠心，以決定心，以精進心，受持大悲心陀羅尼咒，決定能消除行者一切惡業，能證三昧辯才，能成就一切所求。」所以「現生求願………決定無疑」，是要具備最大的信心與誠心。
From the aforementioned ‘Samadhi eloquence’, we know that to get the response we seek it is necessary to make a great vow of cultivating the three no-outflow methods --- precepts, meditation, and wisdom, hoping to certify the results and fulfill one’s wish in this lifetime through the merit and virtue of upholding the Great Compassion Repentance Dharma. In the Explanation of the Sutra of the Dharani of the Great Compassion Mind, it is stated: “If one has a little doubt, he can’t fulfill his wishes. If you have a little bit, even as little as a hair’s breadths of doubt, you can’t achieve your goal.” Dharma Master Yuan Hui once mentioned in Notes on Great Compassion Mantra Repentance, “If one has a sincere, determined, and vigorous mind to uphold the Great Compassion Mind Dharani Mantra, he will certainly wipe out all his evil karma to certify Samadhi eloquence and fulfill all his wishes.” Therefore, “whatever is sought in this present life … there is no doubt.” Therefore, you need to have the greatest sincerity and faith.

能使速獲三乘。早登佛地。

受持大悲懺法大的生善功德不但能使我們脫離三界（欲界、色界、無色界），六道（天、人、阿修羅、地獄、餓鬼、畜生）輪廻，還可以進階三乘（聲聞、緣覺、菩薩），登至佛地。依天台宗的解釋，佛地在此非指佛果，是指一切種智等諸佛之法完全具備之位。佛地是三乘共通之十地最後一地。所以拜大悲懺是效法三乘，最後像菩薩發大悲心，修行六度，才能早成佛果。

The Three Vehicles can be quickly attained and that the ground of the Buddhas can soon be reached.

The merit and virtue of cultivating the Great Compassion Repentance Dharma can not only let us get out of the three realms (realm of desire, realm of form, realm of formlessness) and the cycles of the six paths (heavens, humans, asuras, hells, hungry ghosts, and animals), we can further reach the three vehicles (Vehicle of Sound-hearers, Vehicle of Those Enlightened by Conditions, and the Vehicle of Bodhisattvas), and ultimately to Buddhahood. According to the explanation of Tian-Tai School, to be on the Buddha-ground is not yet to be certified to Buddhahood. It is only a level of understanding of all wisdom and dharmas. Buddha-ground is the last ground of ten in the Three Vehicles. Therefore, bowing the Great Compassion Repentance is to learn after the Three Vehicles, finally bringing forth the great compassion mind as a bodhisattva to cultivate the six paramitas, and then one can soon realize Buddhahood.

威神之力。歎莫能窮。

《大悲心陀羅尼經》裡說：「此陀羅尼威神之力。不可思議不可思議。歎莫能盡。」這裡總括前面所說受持圓滿神咒的種種功德力用，我就借宣化上人講解的《大悲心陀羅尼經淺釋》裡明確的解釋：「威神，就是有威可畏；所有的人，所有的魔鬼，都怕這一種不可思議的力量。威神之力，也就是令人畏敬的一種力量。讚歎這個陀羅尼威神的力量，是說不完的啊！」

No one can exhaust the praises of his awesome spiritual might.

Great Compassion Dharani Sutra stated, “The mighty power of this dharani is inconceivable and unimaginable and one can’t exhaust its praises.” This includes all the aforementioned kinds of merit and virtue power of upholding the perfect mantra. I am using the evident descriptions from the“Explanation of the Great Compassion Mind Dharani Sutra” by Venerable Master Hua: “Mighty is the authority others fear; all people and demons are in terror of this inconceivable power. The power of the mighty is a power that others fear and respect. We will never be able to exhaust praising the mighty power of this dharani in our words.

1. 大正新脩大藏經 第二冊 No. 125《增壹阿含經》卷第二十一。
2. 見《佛光大辭典》、摩訶般若波羅蜜經卷六。智顗之法華玄義卷四下、摩訶止觀卷六上。謂菩薩依方便力修六波羅蜜，同時順次行十念處乃至十八不共法，經前九地至佛地-----佛的修行境界。

(待續 To be continued)
Some Thoughts

By Chin Jian 竦建

Above, I have shared with all of you the importance and auspicious experience of taking precepts. Now, I like to share some of my volunteering experience in CTTB during the Ten Thousand Buddha Repentance ceremony. For three years, from 2009 to 2011, I had attended the Ten Thousand Buddha Repentance ceremony. During these sessions, I volunteered in various jobs at CTTB. The most special experience I had encountered was during the session of 2009. At noon time, I helped out in the recycling center and sorted out all trashes.

Every day during lunch time, some volunteers would gather all kinds of trash from every building in CTTB. They carried all the trashes from the Boys’ school, the Girls’ school, the offices, men’s dorms, women’s dorms, restrooms, kitchens to the recycle center near Tathagata Monastery. Another volunteer (he has left home and become Shramanera Guo Shun Shi in March 2011) and I took care of sorting all trashes out.

First, we opened the big plastic trash bags and checked whether all trashes were recycled properly. For example, glasses bottles, plastic bottles, cans, recyclable paper would be sorted out and tied up. All the non-recyclable trashes would be combined and put in the truck in the back. After working a few days, as long as I opened the big, black trash bag and looked inside, I could usually figure out where the trash came from. For instance, if the trash came from the schools; it usually had lots of notebooks. If it came from the offices, it had lots of paper. Trashes came from the men’s dorms, the women’s dorms, the restrooms, or the kitchen could easily be recognized.

One day, I asked the other volunteer: “How does CTTB deal with the trash in the recycle center?” He said, “Glasses bottles, plastic bottles, cans can be sold for a little bit of money, but CTTB needs to spend money to call for the trash truck to pick up those non-recyclable trashes.”
I was shocked when I heard what he said. I suddenly realized that I should not make too much trash, otherwise, I would waste CTTB’s funding. These sincere disciples worked so hard to earn every penny and then donated to CTTB, so money should not be wasted.

When I opened a trash bag from the dorms, I usually saw some packaging material from various types of food. I was wondering: “Why are there food packaging in the dorms? Shouldn’t we carry food to CTTB?” Since we shouldn’t eat in the dorms, where did these packaging materials come from? Did someone bring the food out of the dining hall? It is also forbidden to bring food out of the dining hall. For example, I saw the outer wrappings of cookies, bread and various small empty bags of instant drinks such as sesame powder drink, black bean drink, barley drink, yam drink, 3-in-1 instant coffee drink.

In CTTB, all Dharma Masters are very compassionate. They uphold the precept of only eating one meal a day. However, they still prepare breakfast and dinner for all lay participants to eat in the dining hall. Eating in the dorms may attract small insects such as ants, cockroaches, or rats. After we finish and leave the dharma assembly, when volunteers clean the dorms, they would accidentally kill these ants and create killing karmas. If you think that it would be very convenient to eat in the dorms for breakfast or for dinner, and eat the food you have brought and do not have to go to the small dining hall, you would make more trashes, create more work for volunteers, waste CTTB’s funds, attract ants, and cause killing karmas. It would certainly leak out the merits and virtues that we have earned through hard work by participating in the dharma assembly.

In fact, these dormitory rules were created to protect us and it is certainly not to make us feel inconvenient. It will protect us from leaking our merits and virtues while we participate in dharma assemblies. All of you are all seasoned cultivators and have been to CTTB many times for various dharma assemblies. I sincerely hope that you would not bring food to CTTB nor eating various foods or drinking in dorms.

I also hope that you would kindly remind newcomers because they might not know the dormitory rules. Thus, they will not leak out their hard-earned merits and virtues attained through cultivation, and we can really take good care of CTTB. Disciple Chin Jian’s sharing ends here. I don’t have cultivations or virtues but I over elaborate so much in front of all of you--- good knowing advisors. I just sincerely wish everyone when we end our karmic retribution body in this life, we all get reborn in Amitabha’s Pure Land. Namo Amitabha Buddha! (The End)
# 12月份 金山寺法會時間表

**December 2011 SCHEDULE OF ACTIVITIES**

<table>
<thead>
<tr>
<th>S U N</th>
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Please contact us if you would like to participate!
# January 2012 SCHEDULE OF ACTIVITIES

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<tr>
<td>初八 8:30am - 4:00pm</td>
<td>普佛 Universal Bowing</td>
<td>読誦法華経 Dharma Flower Sutra Recitation</td>
<td>普佛 Universal Bowing</td>
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<td>説地藏經 Earth Store Sutra Recitation</td>
<td>二十二 1:00 PM</td>
<td>三千佛懺 Three Thousand Buddhas Repentance</td>
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<td>藥師懺 Medicine Master Repentance</td>
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**活动详情**

- **初八 8:30am - 4:00pm**
  - 诵读《法华经》
  - 读诵法华经

- **二月初一 8:00am**
  - 念消灾吉祥咒
  - 念消災吉祥咒

- **正月正月 正月正月 初一初一初一初一**
  - 7:30am 点吉祥灯
  - Lighting of Auspicious Lamps
  - 点吉祥灯

- **正月正月 正月正月 初九初九初九初九**
  - 1:00 PM 大悲懺
  - Great Compassion Repentance

- **正月正月 正月正月 初十初十初十初十**
  - 1:00 PM 大悲懺
  - Great Compassion Repentance

- **正月正月 正月正月 十一十一十一十一**
  - 1:00 PM 大悲懺
  - Great Compassion Repentance

- **正月正月 正月正月 十二十二十二十二**
  - 1:00 PM 大悲懺
  - Great Compassion Repentance

- **正月正月 正月正月 十三十三十三十三**
  - 1:00 PM 大悲懺
  - Great Compassion Repentance

- **正月正月 正月正月 十四十四十四十四**
  - 9:00 am 棟嚴咒法會
  - Shurangama Mantra Recitation
  - 1:10 pm 大悲懺
  - Great Compassion Repentance
  - 2:45 pm 佛學研討
  - Dharma Lecture

- **正月正月 正月正月 十五十五十五十五**
  - 9:00am—3:10pm
  - 诵地藏经
  - Earth Store Sutra Recitation
  - 説地藏經 Earth Store Sutra Recitation

- **正月正月 正月正月 十二十二十二十二**
  - 8:30am - 4:00pm
  - 三千佛懺
  - Three Thousand Buddhas Repentance

- **正月正月 正月正月 十三十三十三十三**
  - 8:30am - 4:00pm
  - 三千佛懺
  - Three Thousand Buddhas Repentance