

矽谷梵音

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懷少節 *Cherishing Youth Day*

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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.

一百個當家的

One Hundred Masters

所謂「邪迷之時魔在舍，正見之時佛在堂」，就看你一天用哪一個來做主人，並不是說外邊另外有這個君子、小人、善人、惡人，就是你自性裏邊就具足這些個東西。

The Sixth Patriarch Sutra says, "In times of deviant confusion, the demon king is in the house; but when you have proper views, the Buddha is in the hall." Hence, it all depends on which you choose as the boss. It is not that there exists an exemplary, petty, good, or evil person externally; all these entities exist within your own nature.

— 宣公上人 開示

by the Venerable Master Hua

我告訴你們，我們每一個人都有一百個當家的——有一百個 boss（老闆），就是 manager（經理）、president（董事長），你明白了嗎？一個人就有一百個，說，「這是怎麼搞的，這一百個主人，那怎麼辦呢？」我告訴你們，這一百個主人是什麼呢？

佛，是我們的主人，一分子有十個，十方佛。菩薩，也是我們的主人，也有十個；你不能太多了，太多了，簡直就數不過來了，佛

只是十號，所以菩薩也是十個。聲聞，也是十個，是我們當家的，是我們的主人。緣覺嘛，又有十個，也是我們的主人。這四聖法界，四十個；記得啊，還有六凡法界，六凡法界就有六十個！

六凡法界是什麼呢？天法界，有十個天是我們的主人。阿修羅法界，有十個阿修羅，也是我們的主人。

又有人法界，我們每一個人，你看那是一個人，實際上有十個人：有個好人、有個壞人，有個善人、有個惡人，有個正人、有個邪

人，那裏頭你若分別起來，有很多，總括起來就說是十個。本來一個人到這十法界（人是法界之一），可是在這裏頭，如果在這個「人法界」他當權了，就有十個人在他那裏來給他支配事情，這裏頭大人、小人、好人、壞人、君子、小人都有。爲什麼？你看這一個人，有的時候他就做大人的事情，有的時候他又做小人的事情，那就那小人當家；有時候他又做一點善事，那就那善人當家的；有時候又做一點惡事，那就是那惡人在那兒當

家的。這你們明白了，所以說有十個。

那麼說畜生，我們人怎麼還有了畜生？我們自性裏邊哪，就在你這個身體裏頭有畜生的因緣，因為你吃肉就和牛有因緣，吃狗肉就和狗有因緣，吃豬肉就和豬有合夥的可能，吃羊肉那裏頭就有羊的成分在裏頭；所以我們每一個人身體裏邊，就是在我們的自性裏邊又有十個畜生。你看，要不然有的時候，他這一個人怎麼做起畜生事來呢？就因為他自性裏邊有畜生的一分子。

又有餓鬼，有十個餓鬼，也是在我們自性裏邊，他也會當家做主，也會在那兒結黨成群，所以他就要有十個。那麼地獄法界裏邊，也有十個，他也是可以當家做主，也可以把我們拉到地獄去，在地獄那兒受苦無量。

說，「法師！你在什麼經典上，根據什麼經典講得這麼樣子的十法界？」我啊，我告訴你們，我這個根

據的經典，是無字真經，沒有字的經！說，「我不相信這個！」你不相信這個，那你相信什麼？我不知道你相信什麼？這個，這是裏頭有真理。你想一想：我們每一個人，有的時候就做人，有的時候又做鬼事，有的時候又做畜生事，有的時候又修五戒、行十善做天人的事情，有的時候就去和人鬥爭做修羅的事情，有的時候又以慈悲心、慈悲喜捨去對待人，那就是佛的四無量心——所以我們每一個人都具足這十法界。

在十法界裏每一法界都有一個boss（有一個主人）在我們這個自性裏邊，可是這怎麼又說成十的呢？十個的原因：譬如，你那九個主人都不當權了，就剩這一個主人，或者是佛法界的主人，或者是菩薩法界的主人，或者是聲聞、緣覺法界的主人，或者是天法界的主人，或者是阿修羅法界的主人，或者是人法界的主人，或者是畜生法界的主人，或

者是餓鬼法界的主人了，或者是地獄法界做主人了；那麼他做主人了，他一個人不夠的，因為他另外還有九個，所以他要分配，把自己弄得很多黨派，就弄成十個，因此他一個可以對付一個，另外那九個可以對付那九法界，所以這個人就橫行無忌了，結果，就跑到地獄去了。

Cheating（欺騙）！告訴你們，我是欺騙你們！為什麼我要告訴你們？就因為我覺得欺騙人始終是欺騙不了的！這是根據什麼說的？《六祖壇經》說的。

《六祖壇經》上說什麼呢？說你啊，有的時候魔在你家裏，有的時候就佛在你的堂上；這看你怎麼樣，所謂「邪迷之時魔在舍，正見之時佛在堂」，就看你一天用哪一個來做主人，並不是說外邊另外有這個君子、小人、善人、惡人，就是你自性裏邊就具足這些個東西。你眼睛所看見的，這外邊所看見的，是因為裏邊有這個

東西，所以外邊才現出這種境界來；如果裏邊沒有，外邊也都沒有了。

在佛法界上，佛的思想是慈悲喜捨的，所以佛看一切眾生「皆有佛性，皆堪作佛」。要是把妄想執著去了，誰都可以成佛；你若有妄想執著，這就是暫時不能成佛，將來還可以成佛。

那我們人就是總起來說，每一個法界的每一界就有十個主人，那麼十個主人要是勢力勝了，又可以每一個主人變成十個，就變成一百個了；一百個，每一個又變成十個，就變成一千個，一萬、十萬、百萬、千萬、萬萬，化化無窮了。這個道理根據什麼知道呢？就根據人的妄想。因為人這個妄想，「一為無量，無量為一」，千變萬化的，所以妄想是這樣子，那麼外邊的境界也都是這樣子。那麼這是簡簡單單說個大概，若詳細分析起來，是說不完，無窮無盡的。

Each one of us has one hundred masters, bosses, or presidents; do you understand what this means? You may ask, “What are you talking about? If we have one hundred masters, how should we handle them?” Well, let me explain what is meant by “one hundred masters.”

The Buddha, for example, is our master. One Buddha has ten replications—the Buddhas of the ten directions. The Bodhisattva is our master and there are ten of them. You cannot have too many; otherwise it becomes countless. The Buddha has only ten titles, and so there are also ten Bodhisattvas. There are ten Hearers as our masters; likewise, there are ten Pratyekabuddhas as our masters. Overall, there are forty masters in the four sagely dharma realms and sixty masters in the six common dharma realms.

What are the six common dharma realms? One of them is the dharma realm of celestial beings, where there are ten masters; similarly, there are ten masters from the dharma realm of *asuras*.

Then there is the dharma realm of humans. When we look at a person, we assume that it is a person, but in reality, there are ten persons involved: good, bad, wholesome, unwholesome, upright, deviant, and so on. If you want to distinguish them in more detail, they are countless, but in general, there are ten. When we become a person in the dharma realm of

humans, ten “people” will dominate this person: good, bad, great, petty, and exemplary people. Why is this the case? Sometimes a person does something great; sometimes a person’s conduct is petty, which means the petty person is now the master; sometimes a person carries out wholesome deeds, which indicates that the wholesome person is being the master; sometimes a person does evil deeds, which means the evil person is now the master. In this way, we come to understand why there are ten masters in each dharma realm.

How does the dharma realm of animals come into beings? It is our physical bodies have affinities with animals. When we eat beef, we create affinities with cows; when we eat dog meat, we develop affinities with dogs; when we eat pork, we build affinities with pigs; when we eat mutton, our bodies contain the essence of a goat. As a result, within our physical bodies and our intrinsic nature, there are also ten animals. This explains why a person would sometimes do animal-like deeds; it is because the essence of animals exists within his nature.

As for hungry ghosts, there are also ten hungry ghosts within our own nature. They will also become our masters and form groups. Hence, there are ten of them. Moreover, in the dharma realm of hells, there are also ten

hell-beings. These ten hell-beings also can become masters and make decisions. They can lead us to the hells where we undergo limitless sufferings.

Question: Dharma Master; on what sutra is your lecture on the ten dharma realms based?

Answer: Let me tell you, it is based on a wordless sutra.

Response: I do not believe what you said.

Answer: If you do not believe it, then what do you believe? There is truth in what I said. Think about it. All of us do the deeds of humans, ghosts, and animals. Sometimes, we uphold the five precepts and practice the ten wholesome deeds, which are the deeds of celestial beings. At times, we fight with others, behaving like asuras. At other times, we embody compassion and treat others with kindness, compassion, joy, and giving. These are the Buddha's Four Unlimited Minds. In conclusion, all of us are replete with the ten dharma realms.

There is a boss in our nature from each of the ten dharma realms, but how did there end up being ten? The reason is that when nine of the bosses are not in power, only one reigns, and that one might be the boss of the Buddha realm, the Bodhisattva realm, the Pratyekabuddha realm, the Hearer realm, the celestial realm, the *asura* realm, the human realm, the animal realm, the hungry ghost realm, or the hell

being realm.

However, it is not sufficient for one master to rule, because the nine other masters are still around. As a result, the ruling master forms a party of ten. The masters handle one another respectively—one against one and the other nine against the other nine. Then that one master can do as he pleases and eventually ends up in the hells.

I am lying to you! Why am I telling you this? This is because I believe there is no way to deceive people. What is this based on? The *Sixth Patriarch Sutra* says, “*In times of deviant confusion, the demon king is in the house; but when you have proper views, the Buddha is in the hall.*” What do these sutra lines mean? They refer to you; sometimes the demon is within your “home”; sometimes the Buddha is your boss. It all depends on your reaction. Hence, it all depends on which you choose as the boss. It is not that there exists an exemplary, petty, good, or evil person externally; all these entities exist within your own nature. The external environment that you see exists because you internally assume the identity of these entities; as a result, these external states manifest before you. If these entities were not within you, the external states would disappear.

In the dharma realm of Buddhas, Buddhas embody kindness, compassion, joy, and

giving. Hence the Buddhas view all living beings as being endowed with the Buddha nature and the potential to become Buddhas. As long as you let go of your false thoughts and attachments, you can realize Buddhahood. As long as you hold on to your false thoughts and attachments, you cannot realize Buddhahood, but in the future you will still be able to become a Buddha.

In summary, every realm within a dharma realm has ten masters. Each master, upon becoming powerful, can transform into another ten, which makes one hundred in all. If these hundred masters also become powerful, each of them will have another ten replications, which totals one thousand, and these can extend to ten thousand, a hundred thousand, millions, and so forth. The transformations are boundless. How can this be explained? It is all due to people's false thoughts, for it is said, “The one can become limitless; the limitless can turn into one.” There can be numerous transformations and changes. In accordance with false thoughts, external states come forth. I have explained this phenomenon briefly, but the discussion could go on endlessly if we were to analyze it in more detail.



淺談五陰

A Brief Discussion of the Five Skandhas

— 恆雲法師 開示

by Dharma Master Heng Yun

English Translation by Lotus Lee / 李海慈

要

了解為什麼有五十陰魔，要先了解我們自己，我們的身心到底是怎麼一回事？用現代的話來說，有生理、心理；在佛教裡面就說心法、色法，但是佛教更為深遠寬廣。

《心經》上說：「觀自在菩薩行深般若蜜多時，照見五蘊皆空」，而我們常常說落入五陰之身，因為我們有蘊。「蘊」跟「陰」是同義的——「陰」，就是陰暗，覆蓋我們本來光明清淨的自性；「蘊」，是積聚的意思，積聚什麼？積聚陰暗，這不是我們本覺明性。所

以，我們這色、受、想、行、識之身叫五陰之身，又稱五蘊之身。

色法，凡是有形質、有障礙的都叫色法，不是單單有顏色才叫色法——像聲音，雖然它沒有顏色，可是它是一種色法。色法，有十一種——眼耳鼻舌身、色聲香味觸法。色法，指一切物質現象，你會看、會聽、會聞、會嚐、會拿東西、會接觸，這有形質的，都是屬於色法。「色陰」，以質礙為義，是屬於色法。

「受陰」，以領納為義，你一接觸，就有感受。我們每一個人會沒有感受

嗎？所以，我們不要把經典的道理想得很困難，其實是講我們自己本身，只是佛陀用這樣的名詞來講，所以不要把五陰跟自己分開了，這就是講我們自己。

「想陰」，以取像為義，對於現前的種種境界，起種種的想像。我們都有思想，有沒有人會不打妄想？說晚上不打妄想，其實作夢也是一種想，所謂「日有所思，夜有所夢」，這都是屬於想陰方面的。

「行陰」，以遷流為義。你小的時候跟現在長的不太一樣吧？你從小到大，是怎麼長大的？你有沒有感

覺每一刻、每一秒怎麼長大的？指甲什麼時候長的知不知道？皺紋怎麼跑出來的知不知道？有沒有感覺到？你的身體是這樣子，你的心是不是也是這樣子？你的想念，念念變化，念念不停，所以它就好像在走路；你的身體在變化也好像在走路，不停不停，可是自己感覺不到。我們說路上的行人，這表示那個人在流動，來來去去，我們的身心也有這個的，這是屬於行陰方面。

大家有沒有聽過阿闍世王的故事？阿闍世王叫未生怨，他受了提婆達多的影響，要殺父害母，他把父親關到監獄裡要把父王餓死。後來，他看到一個木馬椅，這是從前小時候，父王給他的。這勾起他的回憶，想起小時種種的情況，他想起那時他生一個瘡，父王用口去吸瘡的情景；當他想到父親這麼的疼愛他時，就非常後悔要殺害父王。我們不是阿闍世王，可是，我們會有阿

闍世王同樣的經驗——當你看到一個小時候用過的東西時，會有種種的回憶。

我相信大家都有很多類似的記憶，看到一個東西，本來已經忘記了，可是再看到的時候就想起來了，有沒有這樣的經驗？每一個人都有這樣的經驗！就像阿闍世王，所有父親對他的種種好處都想起來了。那麼這是誰幫你這筆賬記在那兒，讓你一看到時，那影像又回來了。是誰幫你記的？是識陰幫你記的。你所聽的、所見的、所接觸的，這見聞覺知，它都幫你記下來，天然就是在那裡，這是「識陰」的作用。電腦裡面有記憶體，你輸入什麼它就會記憶什麼，對不對？這電腦的記憶你可以把它刪掉，可是我們八識中的記憶去不掉的，所以說，「罪從心起將心懺，心若亡時罪亦亡」，你要洗乾淨它，那是不容易的，它就天然幫你記在那裡，這是八識的作用。

你們覺得五陰是跟你離開、還是不離開的？當然是不離開。研讀《楞嚴經》會了解我們自己，經典所說的都不離開我們，為什麼佛說一切法？因為眾生有一切心。法本來是不用說的，也無法可說，可是因為有眾生，所以佛要說法讓我們瞭解。

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If we want to understand why the fifty skandha demons exist, we must first understand what is going on in our mind and body. To put it in modern terms, it is called physiology and mentality. Buddhism delves even deeper; they are referred to as the mind-dharmas and the form-dharmas.

The Heart Sutra says: "When Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the Five Skandhas and saw that they are all empty." In contrast to the text, we sometimes say that we have fallen into the body of the five skandhas. Skandha means negativity, or darkness. This darkness covers our originally bright and pure self-nature. *Skandha* also means accumulating;

it accumulates the negative energy that is not part of our original enlightened nature. The body is called the body of the five skandhas because it is equipped with the form, feeling, thought, formation, and consciousness skandhas.

Everything that has form and impedes is included in the form dharmas. Contrary to popular belief, it is not just objects with color that are called form dharmas. Take sound for example. Although it is invisible, it is a kind of form dharma. There are eleven kinds of form dharmas: eye, ear, nose, mouth, and body; form, sound, smells, flavors, objects of touch, and dharmas pertaining to form. The form dharmas represent all material matter. Anything that you can see, hear, smell, taste, hold, and touch is included in the form dharmas. The essence of the *Form Skandha* is perceptibility and impedibility.

The essence of the *Feeling Skandha* is receiving. We all have feelings, because when you come in contact with something, emotions arise. Let's not think that the sutras are very difficult to understand, for they are actually referring to ourselves. It is just that the Buddha uses different terms to explain them. So we shouldn't separate ourselves from the

five skandhas because they are actually us.

The essence of the *Thought Skandha* is impression from different states. It produces different kinds of thoughts according to the situation. We all have thoughts. Is there any person who does not have false thoughts? Some people say that when you sleep you do not have false thoughts, but actually dreaming is a kind of thought also. Hence the saying, "Thinking in the day and dreaming at night." These are all included in the *Thought Skandha*.

The essence of the *Formation Skandha* is change. I bet you look different from when you were a child. While you were growing up, did you feel that you were growing in every second and every moment? Do you know when your fingernails are growing? Or when all those wrinkles appeared? Did you feel it? Well, if your body is like this, then how about your mind? Your thoughts are changing all the time and never stop. To illustrate this principle, picture a person walking continuously. He is moving forward. For the same token, the changes in our body are constantly taking place, just like the person moving forward. It

never stops, but you never feel it. This phenomenon represents the formation skandha.

Do you know the story of King Adushi? Due to Devadhatta's bad influence, he wanted to kill his parents so that he could become the king. He threw his father in jail and tried to starve him to death. Subsequently, he saw a rocking horse that his father had given him when he was a child. This triggered memories of his childhood. He remembered one time he had an infected sore on his finger, and in order to ease his pain, his father used his mouth to suck out the pus. When he thought about how much his father had loved him, he became very ashamed and regretted wanting to kill his father. We are not like King Adushi; nevertheless, we have all had the same experience. When you see an object from your childhood, all the memories come rushing back.

I believe that we have all had this kind of experience. When we see something that we had long forgotten, once we see it again, we remember it immediately. When King Adushi saw that rocking horse, right away, he remembered all the good memories about his father. Then how does one remember all of this? It is with the help of

the Consciousness Skandha. Everything that you have heard, seen, or come in contact with is recorded in your consciousness. That is the function of the consciousness skandha. This skandha is similar to computers. Computers also have memories. It can remember your inputs, but with the computer you can delete your data. However, the memory in our eight consciousnesses cannot be deleted because its function is to remember everything. There is a saying: "Offenses arise from the mind; repentance must be done in the mind. If the mind is extinguished, offenses are wiped out."

Do you think the five skandhas are separate from you? Of course, they are not separate. Investigating the Shurangama Sutra will help us understand ourselves, for the sutra is not apart from us. Why did the Buddha speak all Dharmas? It is because living beings have all kinds of minds. Originally, there was no need to speak the Dharma, and there is no Dharma to be spoken, but because there are living beings, the Buddha spoke the Dharma to help us understand.

學佛讓我成長

Practicing Buddhism helped me grow

文：侯祖庚/ Catherine Huang

英譯：袁華麗/ Huali Yuan



我是一個個性急躁
又缺乏耐性的

人，尤其是對我的先生及孩子，更是表現無遺。自從成為佛門弟子是有些許改善，但一不小心，習氣毛病又顯現於言行舉止上。

我的大兒子自小到大，成績單上如出現B就會被我大罵一頓，直到上了高中，有次，他還未將成績單拿到我手上，就對我說：「媽，妳又要罵我了！」可見那時的我脾氣有多壞！

今生有幸聽聞佛法，成為佛門弟子，在廟上行走多

年，加上善知識的提醒，讓我知道參加法會或拜懺，可以幫助我發現自己的缺失，鍛鍊自己尚不穩固的德性。

我有兩個兒子，二人相差九歲，當老二拿著成績單到我面前並拍著我的肩膀對我說：「媽，B is OK, right?」那時回答他說：

「Next time, do your best!」老大就說：「媽，That's not fair!」我答道：「你小時候，媽媽還年輕，到了弟弟，媽媽沒力氣與他多囉嗦。」其實是學佛後，心境上的轉變。

法師幾天前才提示過，拜梁皇寶懺是給自己一年一度大掃除的好時機，對此非常認同，是個非來不能釋懷的法會。所以向公司經理請了一星期的假來參加拜懺，後來差一點假就請不成，因有位同事家中有急事請長假，這期間我又要請一星期的假，明顯的人手不足；而經理滿了我的願，仍然給了我這一星期的假，讓我順利的來參加法會。

既然來到廟上，儘量不要多想事情，將心安住下來，身心放輕鬆的拜懺，會有不一樣的效應，這效應就是拜懺帶來新生的感覺，期待經過一星期拜懺的洗禮，會有一個進步的我，與大家共勉之！



I am a person lack of patience and have a quick temper, especially when dealing with my husband and children, such kind of personalities completely reveals. It has been improved to some extent since I became a Buddhist, however, whenever I wasn't paying attention, these bad habits would manifest again in my speech and behaviors.

Ever since my elder son was little, whenever he got a B on his grade sheet, he would be scolded harshly by me. Once when he was in middle school, he said to me before he handed me his grade sheet: "Mom, you will scold me again!" You can see how bad my temper was back then.

It is very fortunate for me to encounter Buddhadharma and become a disciple of the Buddha. By being a volunteer in the temple for many years, also, by participating in Dharma assemblies or bowing repentance, which was reminded by good knowing advisors, I was able to realize my own shortcomings and cultivate my not yet solid virtue.

I have two sons, and one is nine years younger than the other. When the younger son came to me with his grade sheet, padding my shoulder, and said: "Mom, B is Ok, right?" my response was: "Next time, do your best!" At that time, the elder younger son

would say: "Mom, That's not fair!" I replied: "Mom was still young when you were little, but now, mom has not enough energy to deal with your younger brother." It was actually because I had changed my temper ever since I learned Buddhadharma.

A few days ago, Dharma Master mentioned that bowing Emperor's Liang Jeweled Repentance was a good opportunity for us to clean our body and mind annually, I fully agreed with this point, and I thought this was a Dharma assembly one should not miss. Therefore I requested for a one week leave to my supervisor, and it was barely approved, since one of my colleague had took a long time off due to an emergence in his family, if I also asked for a leave, the company would be apparently short of hands. However, the supervisor approved my request, and let me join the Dharma assembly as I wished.

Since now we are in the temple, try to not worry too much things, instead, we should settle down our minds, and bow repentance with a relaxing body and mind, by doing so, you would feel different, and this is the feeling of starting anew which results from bowing repentance. I wish for a better self after this week of repentance, and I wish you the same.



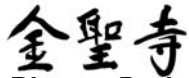
金聖寺 五、六月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

5 / 3 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週六 (Sat.)	5 / 2	釋迦牟尼佛聖誕法會 (浴佛節，正日) (8:30 AM~10:20 AM) Celebration of Shakyamuni Buddha's Birthday (actual day)
週日 Sunday	5 / 3	金光明最勝王經講座 (9:00 AM~11:00 AM) Lecture on The Golden Light of the Most Victorious Kings
	5 / 10	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	5 / 17	懷少節 (8:30 AM ~ 2:00 PM) Cherishing Youth Day
5/18 ~ 6 / 7		華嚴法會 (8:15AM ~ 3:30 PM) Avatamsaka Sutra Recitation (5/31 週日暫停)

五月份活動 Buddhist Events in May, 2009	日期 Date	地點
宣公上人涅槃十四週年紀念法會 Fourteenth Anniversry of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於5月28日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	5 / 31 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	5/2 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
念佛共修法會 Dharma Assembly of Buddha Recitation	5/10 週日 8:15 AM ~ 4:00 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm (法會期間除外)	

六月份活動 Buddhist Events in June, 2009	日期 Date	地點
宣公上人涅槃十四週年紀念法會 Fourteenth Anniversry of Venerable Master Hua's Entering Nirvana	6 / 7 週日	金聖寺 Gold Sage Monastery
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	6 / 14,28 週日	
念佛共修法會 Dharma Assembly of Buddha Recitation	6 / 21 週日	
大悲懺法會 Great Compassion Repentance	每日 1 pm	



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*The Flower Adornment Assembly and The Assembly in memory of
The 14th Anniversary of Venerable Master Hua's Entering Nirvana*

紀念宣公上人涅槃十四週年，金聖寺將於

1. 5月18日至6月7日舉行華嚴法會，早上8:15時起。
2. 6月7日(星期日)舉行對宣公上人追思儀式。上午七時起朝山、禮誦普賢行願品、普佛、傳供，下午禮拜華嚴懺。

歡迎大家踴躍參加！

The 14th Anniversary of Venerable Master Hua's Entering Nirvana

1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting from May 18 ~ June 7, 2009. 8 am
2. GSM will be hold ceremony in June 7, (Sunday) , The schedule following—
The Pilgrimage-7am , Universal Bowing, Passing offering,
The Flower Adornment Repentance will be hold in the afternoon .

You are cordially invited.