

矽谷梵音

Pure Sound From Silicon Valley

2009年7月 第159期 Issue 159, July 2009



虛空有盡 我願無窮 充滿法界 遍入微塵
處處示現 剎剎化身 皆證菩提 圓大覺尊

*Empty space may come to an end, but my vows will not be exhausted.
They fill up the Dharma Realm and pervade every mote of dust.
He appears in all places, manifesting transformation bodies in every land
To cause all living beings to realize Bodhi and accomplish great and perfect
enlightenment.*

— 宣公上人作



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.

福從何來？ 慧由何生？

From Where Do Blessings and Wisdom Come ?

宣公上人開示 / By Venerable Master Hua

釋迦牟尼佛在往昔時，曾經「三祇修福慧，百劫種相好」。所以才成就三十二相、八十種好，莊嚴其身，無有等倫。

我們修道人，必須修福慧。如何修法？多做功德事，凡是對眾生有利益的事，盡力而為之，這是修福。讀誦經典，研究佛理，所謂「深入經藏，智慧如海」，這是修慧。淺言之，多立功德，就有福報；聽經說法，就有智慧，這是自然的道理。

福慧是栽培而來的，若不栽培，始終沒有福慧。修道人，不要以為福小而不為，更不能以為惡小而為之。若能天天惜福、修福、種福，將來定有大福報。否則，福從何來？慧由何生？想福想慧，如同癡人說夢，妄想中之妄想，永遠不能成事實。所謂「緣木求魚」，這是癡人的思想，無有是處！

In the past, Shakyamuni Buddha "cultivated blessings and wisdom for three *asamkhyeyas* of eons, and planted the seeds for good appearance for a hundred *kalpas*." And so he attained the Thirty-two Hallmarks and Eighty Subsidiary Characteristics as peerless physical adornments. Cultivators must cultivate blessing and wisdom. How? By doing meritorious works. We should do our best to do any and every deed that brings benefit to living beings. This is cultivating blessings. When we study and recite Sutras and investigate the principles of the Buddhadharma, "deeply entering the Sutra Treasury to attain wisdom like the sea," we are cultivating wisdom. To put it simply, if we do a lot of meritorious deeds, we'll have blessings; if we listen to Sutra lectures and speak the Dharma, we'll have wisdom. It's a very natural principle.

Blessings and wisdom come from cultivation. If you don't cultivate, you'll never have any blessings or wisdom. Cultivators shouldn't feel that they can get away with an evil deed, however slight it may be; nor should they neglect doing a good deed even if it is small. If you can cherish, cultivate, and plant blessings day after day, you'll certainly have great blessings in the future. If you don't do that, where could blessings and wisdom come from? If you merely wish for blessings and wisdom without doing anything, you're just foolishly indulging in idle fantasies that will never come true. It's like looking for fish in trees--something that could never be.

百人朝山 紀念一代聖人

Annual Bowing Pilgrimage by the Faithful Disciples of Master Hsuan Hua

編輯室撰述/By the Editorial

English translation by Louts Lee / 李海昱

南無大方廣佛華嚴經，華嚴海會佛菩薩...

六月七日清晨，一陣陣莊嚴，旋律優美的梵唱聲，從金聖寺山門響入雲霄；一百多人排著整齊的隊伍，在法師們的帶領之下，三步一拜的進入大殿。爲了安置每位信眾，皆能進入大殿參與法會，讓義工們煞費苦心，希望金聖寺重建工程一切順利，早日完成，能容納更多的人。

今天是宣公上人涅槃十四週年紀念法會，也是華嚴法會的圓滿日，華嚴海會諸佛菩薩，彷彿也正在虛空中，歡喜的注視著大家。而師父上人慈悲的身影，可能也正由每個人的心中，慢慢的擴展至虛空。

「.....普賢行願威神力，普現一切如來前.....」禮誦普賢行願品時，信眾們聲聲雄厚有力的唱頌聲，仿如對普賢菩薩的廣行願，發出深切的讚嘆，也對師父上人，再續我們的法身慧命，由衷的感恩。

上人最早期的美國女弟子一恆持法師，在講述上人的教化事蹟時，鼓勵大家，他說：「在這一生，我沒有見過第二個像師父的人，如果你相信師父，就要努力修行，發願：『來生我要早一點見到師父，然後跟他學。』能碰到一位聖人，在這個世界上是很特殊的因緣。」

接著，是大家非常期待的廣大供養—傳供，108盤由信

眾們精心製作的供品，由每個人手上傳到供桌，這個供養三寶的儀式，似乎在教導我們，如何發菩提心？我們在爲自己祈福之時，也爲世界一切眾生祈福。

下午，恆良法師帶領大家禮拜華嚴懺，法會後，他向大家介紹法界佛教大學，引起很大的共鳴，大家期待來日聖荷西也能有一所分校；恆良法師強調，教育是上人最爲重視的志業之一，而師父上人曾說過：「佛教是教育的根本。」

今天我們在此紀念上人，應該努力修行，護持道場；其實，師父上人是無所不在的，只要真心修行，他就在我們左右。

On the early morning of June 7th, 2009, from the mountain gate of Gold Sage Monastery echoed waves of beautiful chanting of *“Namo Great Means Expansive Buddha Flower Adornment Sutra, with Great Buddhas and Bodhisattvas of the Flower Adornment Assembly as vast as the sea”*. More than a hundred people, following the Dharma Masters, did *three steps, one bow* into the Buddha hall. Since there were more people than past years’, the Buddha hall was really packed. Let’s hope that the reconstruction project for Gold Sage Monastery will be quick and successful, so that it can accommodate more people.

Today was the 14th Anniversary of the Venerable Master Hua entering Nirvana, and also the completion of the Avatamsaka Dharma Assembly. I can imagine that all of the Buddhas and Bodhisattvas of the Flower Adornment Assembly as vast as the sea were in empty space, happily looking down at us. And from our hearts, the Venerable Master’s compassionate figure pervaded into empty space also.

“With the awesome spiritual power of Samantabhadra’s vows, I appear at the same time before every Thus Come One...” When the assembly was reciting the *Samantabhadra Bodhisattava’s Conducts and Vows Chapter*, the chanting was deep and strong, as if they were truly praising Universal

Worthy Bodhisattva’s vast conduct and vows. From the chanting, we also expressed our gratitude towards the Venerable Master because he helped us develop our wisdom and build our Dharma body.

One of the Venerable Master’s early disciples—Dharma Master Heng Chih—told us stories about the Venerable Master’s teachings. She said: “I have to say that I have never met anyone like Shi Fu in this life and it is wonderful to have met a sage and have been with him. If you have faith in Shi Fu then you should practice hard and vow that in your future life you would like to meet Shi Fu and learn from him. The opportunity to encounter a sage is a very special affinity. For me there is nothing to compare with that experience in my life. It was probably the most miraculous and wonderful thing.”

Following Dharma Master Heng Chih’s lecture was the highlight of the day: passing the offerings. 108 plates of delicately crafted offerings passed from hand to hand to the front. From this ceremony we were able to

practice the giving of offerings and also to bring forth the Bodhi resolve. Not only do we pray for ourselves, we also pray for all living beings in the world.

In the afternoon, Dharma Master Heng Liang was the cantor and led the assembly in the Avatamsaka Repentance. After the assembly, she introduced Dharma Realm Buddhist University to everyone and raised a lot of interest. Many people hope that one of these days, there will be a branch of DRBU in San Jose. Dharma Master Heng Liang emphasized that the Venerable Master once said that Buddhism is the basis for education, with education being one of his most important tasks.

Today as we are remembering the Venerable Master, we should cultivate vigorously and support the Way-place. In truth, the Venerable Master is always with us; as long as we cultivate sincerely, he is right at our side.

傳供 / Passing offering



感恩的心 Mind full of Gratitude

文：安麗 / Ann Li

English translation / Shenghua Fan / 范盛華

一星期前，因牙周病，做植牙手術，臉部兩顎腫脹，引起頭部前額靜脈充血，造成雙重的疼痛，不但睡不好，也吃不了東西，每隔幾小時就要服消炎止痛藥；這是畢生以來，第一次經歷最大的疼痛，真正了解人生無常苦。

四月底在萬佛城，參加萬佛寶懺法會時，恆實法師講述宣公上人作的一句咒語「忍耐，忍耐，再忍耐，莫生氣，娑婆訶。」至今還銘記於心，把它落實運用上了，這是一個非常棒的處方，教導我們對待人、事、物，應常保持心定不動搖，也不起煩惱。另外在聽師父上人的錄音帶開示，有一句「只要我們誠心念誦大悲咒，戰勝一切諸病苦…」啓發我每天勤加努力，打坐、誦經、持咒、禮佛。感恩諸佛菩薩，師父上人慈悲加持，使我得以康復的如此快。

今天早上很高興能參加朝山，未出門前，心裡還在猶豫，自己虛弱的身體能否參與？沒想到，不但能做到，而且很開心，就像從未動過植牙手術。

今天是非常殊勝的日子，除了朝山、誦經、傳供、禮拜華嚴懺，還有聽恆持、恆良法師的開示，讓我心開意解，法喜充滿。

.....
A week ago, because of periodontitis I did tooth-planting and so my jaw was swelled and my forehead veins were congestive. Due to the severe pain, I could neither eat nor sleep and must take pain killers every a couple of hours. This is the most adverse pain I have ever had in my life; I now really understand the suffering from the impermanent of life.

At the late April, I attended the Ten Thousand Buddhas Jeweled Repentance held in CTTB. Dharma Master Heng Sure told us a “Mantra” from Venerable Master Hua: “Be patient, be patient, even more patient, don’t be angry,

Svaha!” I have still kept it in mind so far. It is a great prescription if you apply it to the daily life. It teaches us to remain calm, firm and affliction-less when facing any people, beings and matters. In addition, I learned from listening to Venerable Master Hua’s tapes that all body suffering can be overcome by chanting Great Compassion Mantra sincerely. It inspired me to cultivate harder: meditating, bowing, and chanting Sutras and Mantras daily. Thanks to Buddhas, Bodhisattvas and Venerable Master. Because of them, I can recover so fast!

I am so glad I joined the Pilgrimage this morning. Before leaving for the event, I was hesitate and not sure if my weak body could take it. It turns out, beyond my imagination, that not only can I finish it, but also I feel well and happy as if there was no tooth-planting ever. Today is a very superior day to me. In addition to the Pilgrimage, Sutra Recitation, Special Meal Offering Ceremony and Flower Adornment Repentance, I also attended the lectures of Dharma masters Heng Chih and Heng Liang. I am understood and full of Dharma joy now.

朝山後記 Bowing Pilgrimage After word

文：果馨 / by Sandy Lee

English translation by Louts Lee / 李海昱

朝山的前一天，才法師問我星期天要不要來朝山，我不好意思說我不想來，因為我怕膝蓋痛，只好說我還沒決定。本來以為慈慈會滿我的願，跟我說她也怕膝蓋痛不要朝山，沒想到她興緻勃勃的說，媽媽明天要朝山，要早一點起來。我看她一臉天真，還有那一股天塌下來我都要去的勇氣，我不好意思說我不要朝山。

朝山的時候，站在我旁邊和我一起拜的是4歲的Hillary Tran。這是她第一次朝山，原本以為她會受不了馬路上的小石頭，讓她的手痛腳痛，結果Hillary不但沒有哭，沒有埋怨，忍著痛，中規中矩的跟著大伙兒三步一拜，拜到佛殿，一直到整個儀式結束，不吵不鬧，又非常的識大體，讓我很欽佩也很讚嘆。

我覺得有時候不是我在教

小孩，是小孩子在給我上課。今年的朝山就是一個最好的例子。業障消了沒有我不知道，智慧增長了沒有我也不知道，但是今年陪著這位小勇士一起朝山，雖然我膝蓋還是很痛，可是法喜充滿。

.....
The day before the bowing pilgrimage, DM Heng Tsai asked me if I was coming to the pilgrimage on Sunday. I was embarrassed to say that I didn't want to come because I was afraid of getting poked by the pebbles and getting hurt, so I said I hadn't decided yet. At first I thought that Lotus would fulfill my request and say that she was also afraid of the pebbles and didn't want to go either. Unexpectedly, she announced, with great enthusiasm, "We are all going to the bowing pilgrimage tomorrow, RIGHT?" Looking at her innocent face and even-if-the-sky-falls-down-I'm-still-going eagerness, I didn't have the heart to say that I didn't want to go.

In the line-up the next day, standing beside me was four-year-old Hillary Tran. This is her first time participating in a bowing pilgrimage. At first I thought that she wouldn't be able to stand the pebbles on the road, and that she would start whining that her hands and legs were hurting. However, to my surprise, Hillary not only didn't cry, she didn't complain either. , and if she was hurting she didn't show it. She followed the procession and bowed quietly with everyone until the whole ceremony was finished in the Buddha Hall. I truly admire her bravery.

I feel that sometimes it isn't me who is teaching the children, it is the children who are giving me a lesson. My experience on June 7th is a wonderful example. As for the bowing pilgrimage, I don't know whether any of my karmic obstacles were eradicated or if my wisdom has increased, but I do know that bowing next to this brave little lady has filled me with Dharma joy.

我們的師父——香港事蹟 (一)

Our Master ——Stories in Hong Kong (1)

黃可泰 講述於金聖寺 / By Hector Wong in GSM
English translation by Huali Yuan/袁華麗

我是在1950年皈依的，我當年是十一歲。當時我是怎麼認識師父的呢？師父從南華寺到香港的時候，在火車上，碰到一位方居士，方居士是虛雲老和尚的弟子，因為師父從南華寺來，所以就認識他。

方居士問師父在香港有沒有認識什麼人？師父說：「沒有，一個人都不認識。」方居士就說：「我介紹一些朋友給你認識。」所以他就介紹一位王太太，王太太是我媽媽在銅鑼灣認識的一位街坊鄰居，這個王太太就同我媽媽，還有一些人，一共四五個人，就這樣子，頭一批人皈依師父，我是過幾天，在王太太家裡，和早幾年往生的果森兩個人一起皈依師父的。

後來師父就去了筓灣芙蓉山的觀音洞，那個觀音洞，大

概有一半這個大齋堂 (指金聖寺) 那麼大，裡面什麼都沒有的，一個山洞，只有中間一個桌面大的石頭，師父就在這塊石頭上面打坐；當時他在香港，在這個山洞住了一陣子，沒有什麼人認識他。

那時，在山下附近有一位太太，她的腿被野狗咬了，腿爛了，中西醫都看不好，有一天，她夢到韋陀菩薩，她當時沒有信佛，也不知道什麼叫韋陀菩薩，是事後到廟裡面看到菩薩相，才知道那是韋陀菩薩；韋陀菩薩就告訴她：在山上有個山洞，那個地方有位度輪法師沒有人供養。然後他就給她看誰是度輪法師，在夢裡面她就看到師父，韋陀菩薩告訴她：「你要腿好，要帶一點吃的東西，用的東西去供養那位法師，你的腿就會好了。」

她醒過來以後，覺得這個

夢很奇怪，那麼就試試看有沒有這樣子的事，所以她就買了一些吃的東西上山，找到地方，但師父在山洞裡面沒有出來，她就問人：「度輪法師在哪裡？」當時有一位法師，住在旁邊一個茅蓬裡，他走出來，問她要找誰？她說「找度輪法師。」「找他幹什麼？」她說：「我要送點米，送點東西給他。」那位法師說：「我就是啊！妳給我好了。」但是她說：「我在夢裡見到的不是你啊！」正在講的時候，師父就從山洞裡面出來，那個太太說：「這個才是我在夢裡見到的度輪法師，不是你。」師父說：「我們是一起的。」師父就把一半的供養，送給那另一位法師。

後來，這位太太的腿果真好了，這個事情傳開了，一傳十，十傳百，知道師父的人愈

來愈多了。漸漸弟子也多了，這個山洞就不夠用了；同時香港有一個問題，因為是一個海島沒有水，師父在這個山洞也是有缺水的問題，他就怎麼辦呢？他就在山石前面，用水泥圍起來做一個水池的樣子，插一塊竹片在山石的縫裡，大概是持了大悲咒，便有清水涓涓滴滴地流出，把水池儲滿了。

現在弟子多了，地方不夠用，怎麼辦呢？他就在香港西灣河的山上蓋了一個西樂園，當時那地方是貧民木屋區，房子都是違章建造的，整個山區很沒有規範，路很難走，要走三百多級台階上去，也是同樣沒有自來水，一般人要用水，要到山下公共的水龍頭挑水，很辛苦的。那麼師父也同樣地，在山石前面，圍起來築個池，插塊竹片進石縫裡，持大悲咒，慢慢就有水了。這個水池很奇怪，平常水都保持七、八分滿，人多的時候，幾百人的法會水也用不完，人少的時候，水也不會滿溢出來。而且奇怪的是，這池築成之後，原本在芙蓉山洞旁邊的水池就乾掉了，可能是把那裡的水搬到西樂園來了。我們看師父的事

蹟，知道他在東北有來皈依的天龍護法弟子，而龍是負責水的，我想大概是這個原因吧。

當時有一位常住在西樂園幫忙的老太太叫果平，她是負責清潔庶務的，師父對果平說：「妳不要隨便跑到水池裡面去清潔。妳在清潔這水池之前，要先告訴我一聲。」有一天，果平看見水池青苔很多，她忘記了師父的分咐，忍不住跑進去把它抹乾淨，但之後水池就乾掉了。師父就說：「果平啊！水沒有了，妳要負責去祈求觀世音菩薩把它求回來。」果平也是很老實的，整個晚上就在佛殿上唸大悲咒，唸觀音菩薩，第二天水池就再有水了。師父對大家說：「這個水是果平求回來的。」

又說回那個介紹我媽媽認識師父的王太太，她是師父的第一個弟子，法名叫果海，她先生是跑船的，很久才回家一趟，家庭也並不怎麼寬裕，所以他們的生活就比較困難。在香港1950年代，假如是信天主教，基督教，小孩子讀書比較方便，同時天主教、基督教有救濟品，像送麵粉之類吃的和用的東西；所以，她因為家庭

環境的關係，常常跑基督教天主教的地方；有一天，她到了西樂園，大概想要對師父說：

「我以後不再來了。」因為她已經信了天主教，可是她說不出口，那天當她向師父告假要回去時，師父對她說：「果海，我送妳下山吧，妳會走錯路的。」果海說：「不會啊！我來了很多趟了，怎麼會走錯路呢？」師父說：「我還是送妳下去吧，你會走錯路的！」所以他就送她下山，那天我們也覺得很奇怪，因為師父從來都不曾送人下山的。以後果海就沒有來了。我們事後想起來，她的法名叫果海，是不是還在苦海裡的意思呢？在香港師父幫我們起法名，都不是依據原來我們的名字，而是往往有另一層的意思。

講起師父關於水的故事也很多的，剛剛我們在大殿裡面，看到投影機影出來有一條龍，這條龍是築在大嶼山慈興寺的山坡上，當這條龍做好以後，在山坡下，這龍嘴正對的地方，就多了一潭水出來，這確是很奇怪的事，由此可見師父有天龍護法的事是不假的。

I took refuge with the Master in 1950 at the age of eleven. How did I get to know him? On his way to Hong Kong from Nanhua Temple, The Master met a layperson Fang on the train, and they knew each other, since layperson Fang was a disciple of the Venerable monk XuYun and the Master came from Nanhua Temple.

The Layperson Fang asked the Master whether he knew anybody in Hong Kong. The Master said: "No, no one." Layperson Fang said: "I will introduce some friends to you." Then he introduced Mrs. Wang to the Master, Mrs. Wang was a neighbor of my mother in Tongluo Bay. Therefore, Mrs. Wang, my mother, and some other people, four or five people in total, became the first group who took refuge with the Master. Several days later, I also took refuge with him in Mrs. Wang's home, together with Guoseng, who passed away a few years ago.

Later the Master went to the Guanyin Cave of Furong Mountain in Quan Bay, the cave was about half size of this dining hall (in Gold Sage Monastery), it contained nothing but a table-size boulder in the middle, where the Master used to meditate. When he was in Hong Kong, he lived in this cave for some time, and very few people knew him.

There lived a woman at the foot of the mountain, she was bitten by a wild dog, and the wounded place was rotten, but

neither the Chinese nor Western doctor was able to cure her. One day, she dreamed of Weituo Bodhisattva, (At that time, she did not know it was Weituo Bodhisattva since she was not a Buddhist, she recognized after she went to a temple and saw the image of the Bodhisattva). In the dream, Weituo Bodhisattva told her: "There lives a Dharma Master named TuLun in a cave of the mountain, but no one is making offering to him." Then Weituo Bodhisattva showed her how Master Tulun looked like, so that she was able to see the Master in her dream, then Weituo Bodhisattva told her: "If you want your leg to be cured, you should offer some food to that Master, then your leg will be fine."

After she woke up, she felt it was a strange dream, however she decided to give it a try anyway, so she bought some food, went up to the mountain, and found the cave, since the Master stayed in the cave and did not come out, she asked: "Where is Dharma Master Tu lun?" At that time, there was another Dharma Master living in a nearby hut, he showed up and asked her whom she was looking for. She said: "I am looking for Master Tulun." "For what?" She said: "I would like to offer some rice and food to him." The Dharma Master said: "I am Master Tulun! You can offer to me. She said: "But you are not the one I saw in my dream." When they were talking to each

other, the Master came out from his cave, and the woman said: "He is Dharma Master Tulun and I saw him in my dream, not you." The Master said: "We are together." Then the master shared half of the offering with the other Dharma Master.

Later this lady's wounded leg was healed as she had been told, and this news was spread from one person to ten, ten to a hundred. More and more people got to know the Master, and gradually the number of his disciples increased to a point that the cave was not able to hold them. Since Hong Kong was located on an ocean island, it was short of drinking water, so was the Master's cave. What did he do? He built a pool-like space by putting the concrete into a circle in front of a mountain rock, then he inserted a piece of bamboo into the crevice of the rock, probably because he recited the Great Compassion Mantra, then drops of clean water started to trickle, and the pool was filled up with water.

Now since the number of his disciples increased, there was not enough space. What did he do? He built the Western Bliss Garden on a mountain in the West Bay of Hong Kong. At that time, people who lived in that area were mostly in poverty, and their wooden huts were built against regulations, therefore, the entire mountain area was not well organized, since the

road is not convenient for use, it took more than 300 steps to get up there, besides this, it is also lack of tap water, if people need water, they had to fetch water from a public faucet at the bottom of the mountain, which really took efforts. So, as what he did before, the Master built a pool in front of a mountain rock, inserted a piece of bamboo into the rock crevice, recited the Great Compassion Mantra, then gradually water came out. What was strange about the pool was that the pool was about seventy to eighty percent full at usual times, but at the time of dharma assembly with several hundred people, the water in the pool was also adequate for use, while the water did not overflow when less people were present. Moreover, the strange thing was that after this pool was built up, the pool by the cave of Furong Mountai dried up, probably because the water had been moved to the Western Bliss Garden. If we read the biography of the Master, we would know that the Master had heavenly dragon disciples protecting his Dharma when he was in Northern East China, dragons were in charge of water, so I guess probably that is why.

At that time, there was an old lady named Guo Ping who lived in the Western Bliss Garden to help, and she was responsible for cleaning. The Master told Guoping: "You should tell me in advance before you clean the pool, do not go into the pool

randomly without notifying me." One day, Guopin found that the pool were covered with a lot of lichen, forgetting what the Master had told her, she entered the pool to clean, after that, the pool dried up. So the Master told her: "Guo Ping, since the water is gone, and you are responsible for this, you should pray to the Guan Shr Yin Bodhisattva for the water to come back." Guoping was very obedient, so she stayed overnight in the Buddha Hall, reciting the Great Compassion Mantra and the name of Guan Yin Bodhisattva. On the next day, the pool was filled with water again. The Master told everybody: "The water came back because of Guoping's prayer."

Let's go back to the story of Mrs. Wang, she was the first disciple of the Venerable Master, with a Dharma name Guohai. Her husband made a living by going out on the sea, and he seldom visited home, since they were not a wealthy family, they had a hard time with life. In the early 50s of Hong Kong, if you are a Catholic or Christian, it is very convenient to send your child to school, and you are often provided with necessities, such as food or other basic materials. Because of Mrs. Wang's living conditions, she often visited Catholic or Christian Church. One day, she came to the Western Bliss Garden, probably she was planning to tell the Master that she would not come any more, because she

already became a Catholic, but she did not know how to tell the Master. That day, when she told the Master that she was about to leave, the Master told her: "Guohai, let me send you off the mountain, since you will get lost." Guohai said: "No, I won't, I have visited here many times, how come I will get lost?" The Master said: "Let me accompany you down the mountain, you will get lost!", therefore, the Master accompanied Guohai down the mountain. We all felt very strange that day, since the Master never accompanied anyone down the mountain. From that day, Guohai never came back. Later when we recalled this, since her Dharma name was Guohai (Chinese "hai" means sea), does that mean she still stays in the sea of suffering? When the Master gave us Dharma name in Hong Kong, he did not use our original name, but incorporated another layer of connotation in the name.

There are many stories about Master and water. This morning we watched an image of dragon statue from the presentation in the Buddha hall. This dragon was built on a slope of Cixing Monastery on Da Yu mountain, after the statue of dragon was established, there emerged a pool of water at the bottom of the slope, facing right across to the mouth of the dragon, which was really strange, but it proved the Master did have heavenly dragon protecting his Dharma.



金聖寺 七、八月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

七月份活動 Buddhist Events in July, 2009		
7 / 12, 26 週日 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	7 / 12	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
	7 / 19	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	7 / 26	楞嚴法門 (8:00AM ~ 11:00 AM) Lecture on The Shurangama Dharma Door
週六 (SAT.)	7/4	長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM)
每日 1 pm	大悲懺法會 Great Compassion Repentance	

八月份活動 Buddhist Events in August, 2009	日期 Date	地點
慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	8/9 週日	萬佛聖城 (CTTB)
慶祝盂蘭盆法會 Celebration of Ullambana	8/30 週日	
金聖寺將安排巴士前往聖城參加以上之法會，請即早報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up early.		
楞嚴法門 Lecture on The Shurangama Dharma Door	8/2 週日 8:00AM ~ 11:00 AM	金聖寺 Gold Sage Monastery
長青學佛班 Elders' Dharma Study Group	8/8 週六 2:00 PM ~ 4:30 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	8/16 週日 8:15 AM ~ 4:00 PM	
觀音法門 Gwan Yin Recitation	8/23 週日 8:15AM ~ 2:30 PM	
地藏七 Earth Store Recitation	8/31 ~ 9/6 8:15AM ~ 4:00 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	

金聖寺

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慶祝盂蘭盆法會 暨地藏七

Celebration of Ullambana and Earth Store Recitation

◎金聖寺法會時間

一、地藏七：八月三十一日(星期一)至九月六日。屆時可立牌位，超渡
先亡，亦可為現存者消災延壽。歡迎參加！

We would like to welcome everyone to attend the Earth Store Recitation starting from
August 31 to September 6 , at Gold Sage Monastery.

(Set up Plaques for Lengthening Life and for the Rebirth are available.)

二、盂蘭盆法會：九月三日(星期四)上午八時十五分。歡迎參加！

Gold Sage Monastery would like to welcome everyone to attend the Celebration of
Ullambana on Sept. 3 (Thursday.) , 8:15 am.