



# 矽谷梵音

*Pure Sound From Silicon Valley*

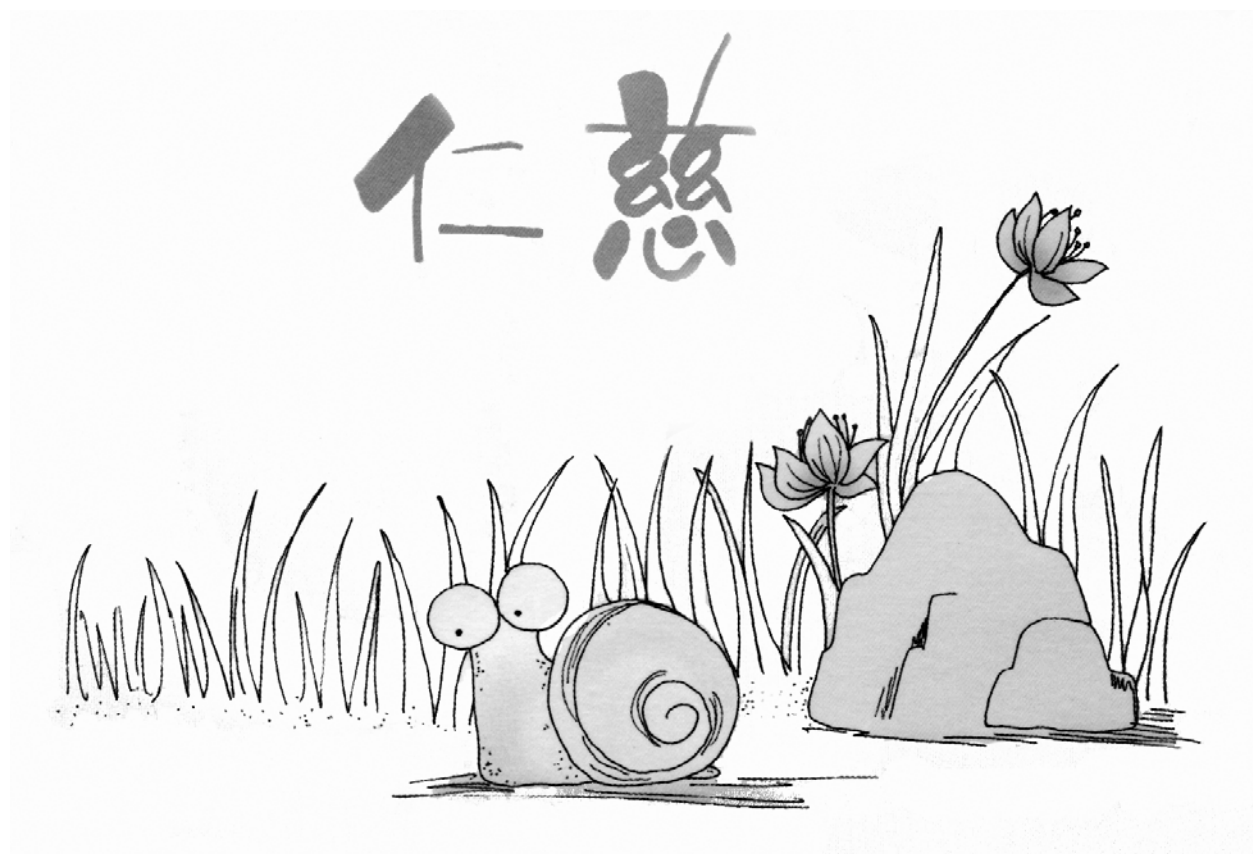
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人若能救助其他眾生，令他(牠)們離苦得樂，健康長壽，  
自己也可以獲得同樣的果報。

If someone rescue and help other sentient beings,  
so that they can leave suffering, and attain bliss, health and longevity,  
he himself will also get the same retribution.

—宣公上人 作

By the 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.

# 吃齋，不吃齋

## To Be or Not To Be a Vegetarian

吃肉，欲念多、妄想多，不容易得定。

不吃肉，則少欲知足，沒有那麼多的妄想。

People who eat meat have more desires and random thoughts.

It's not easy for them to attain samadhi.

People who don't eat meat, however,

are content and have fewer desires and random thoughts.

◎ 宣公上人 開示

By the Venerable Master Hua

佛當初住世，是主張人吃齋的，但並沒有勉強人吃齋，為什麼？因為有些人很歡喜好味，若堅持要他吃齋，他就不敢出家了。所以當時佛有些饞徒弟歡喜吃肉，他也沒有說什麼。出家人是循方乞食，不饞的人會說：「人家供養什麼，我就吃什麼。」饞的人就想有選擇。

究竟吃肉和不吃肉，有什麼不同的地方？吃肉，欲念多、妄想多，不容易得定。不吃肉，則少欲知足，沒有那麼多的妄想，因為氣

血清而不混濁的緣故。肉裏頭含有一種濁氣，因為它是由一種很污濁的東西生出來的，所以人吃了不容易持戒、不容易開智慧、不容易證得三昧，想持戒卻妄想紛飛，總是不守規矩，得不到定力，行住坐臥都不安。既然不能得定，就沒有真正的智慧；有真正的智慧，那任何問題都不會發生。吃肉是往愚癡的路上走，不吃肉則往智慧的路上走，不同之處就在這裏。

誰想要有真正的智慧，就得少欲知足，不要吃那麼

多肉，把自己的肉和豬的肉合成有限公司，將來不變成豬才怪呢！吃那麼多的牛肉，和牛合成一個有限公司，裏邊牛因牛緣都存在，那麼將來做牛是很有可能。乃至於吃狗肉變狗，吃老鼠肉變老鼠，你吃什麼肉，身體就有那些肉的因緣而生存，久而久之，就變成那種東西了。就因為你體內的那股氣都變成豬氣、牛氣了，血也變成那個血，氣也變成那個氣了，所以肉也變成那個肉了。有智者應深思之！

When the Buddha was in the world, he encouraged people to be vegetarian, but he didn't force them. Why? Because some people were very fond of good flavors. If the Buddha had insisted that his disciples be vegetarian, those people wouldn't have dared to leave the home life. Therefore, some of the Buddha's gluttonous disciples ate meat, and he didn't say anything. Left-home people are supposed to make their alms rounds to get food. Those who aren't gluttonous say, "I eat whatever people offer." The gluttons are more selective.

What's the difference between eating and not eating meat anyway? People who eat meat have more desires and random thoughts. It's not easy for them to attain samadhi. People who don't eat meat, however, are content and have fewer desires

and random thoughts. Vegetarians have purer blood and energy. Meat contains a turbid energy because it comes from something filthy and turbid. Therefore, people who eat meat find it difficult to uphold precepts, develop wisdom, and attain samadhi. You want to uphold precepts, but your mind is filled with false thoughts, so you cannot follow the rules and attain samadhi, and are restless whether walking, standing, sitting, or lying down. Since you cannot attain samadhi, you have no real wisdom. If you have true wisdom, nothing presents a problem. Eating meat takes you down the path of ignorance, and not eating meat takes you along the path of wisdom. That's the difference.

If you want to have true wisdom, you should be content and reduce your desires. Don't eat so much meat. If you eat too

much pork, your own flesh combines with that of pigs and you form a corporation with them. It would really be surprising if you didn't become a pig yourself one day! If you eat too much beef, you form a corporation with cows and develop affinities with them, and you'll very likely be reborn as a cow. Eating dog meat, you will become a dog. Eating rat meat, you will turn into a rat. Your body retains affinities with whatever kind of meat you eat, and eventually you'll become that kind of animal. Your physical energy turns into the energy of pigs, cows, or whatever animal you eat. Your blood becomes that kind of blood; your energy becomes that kind of energy; and your flesh becomes that kind of flesh. Wise people should give this deep thought!

貪心猶如無底坑      填之難滿瞋恨生  
五欲紛陳顛倒想      癡然不覺法器崩

*A greedy mind is like a bottomless pit.  
Because it is hard to fill, anger arises.  
A profusion of the five desires leads to upside-down thinking.  
Without our realizing it, the Dharma vessel disintegrates.*

—宣公上人 作

By the Venerable Master Hua

# 一位真正的善知識

## A Genuine Good and Wise Advisor

文：土豆 / Earth Seed

我從學校畢業後，就來到金聖寺，差不多快五年了，有人問我：妳為什麼不到外面社會上去？妳為什麼不去別的道場呢？妳為什麼喜歡到上人的道場來呢？

為什麼我沒有到外面社會去？一方面可能跟我的性格有關，從中學開始，我就希望可以遇到一位教導我提高品德，指引我成長進步的老師，可是一直沒有這種福分。而從小我所受到的也大多是數理化方面的科學教育，很少人文方面的教育。所以一接觸到佛法，我就很高興，對我而言，這是最有價值的。聽了上人講的佛法之後，我從裡面學到很多做

人真正的道理，我很感恩，來到這裡，最初就是想做善事，做義工，報答佛菩薩、上人的恩；另一方面，也跟專業有關，我學的專業在外面較難找到工作。因為沒有什麼經驗，有時碰到問題，不知道怎麼處理，也會想，是不是該到外面工作一段時間，以便有更好的技能來為道場服務。但轉念一想，現在已經有很多年輕人，在為外面社會的公司服務了，不缺我一個。而在道場，雖然也不缺我一個，但至少能幫點什麼，我就做點什麼，就會把念頭再變回來。

為什麼我不到別的道場呢？就像一個人尋寶一樣，如果他找到真金所在，就不

需要再到外面去挖寶了。我覺得我已經遇到真正的寶藏了。為什麼這樣說呢？因為我遇到了上人，遇到了正法。另外一個原因是我沒有什麼智慧，沒有什麼經驗，我沒有把握有擇法眼。在外面有很多似是而非的佛法，如果沒有擇法眼，很可能就會被誤導。而一個人身體的毛病可以很好改，可是思想上、見解上的毛病是很危險，很難改掉的，所以我不敢，也沒有把握到處跑道場。還有一個很重要的原因，我想就是冥冥中的緣分吧，本性中我覺得與上人和上人的法蠻有緣的，有一種自然而然的親切，信任和認同的感覺。

可是我從來沒有見過上人，那上人給我的印象是什麼呢？

上人給我最深的印象是：他是非常真實的，你可以毫無保留的信賴，他就是最實在，最最真實的所在，容不得半點虛偽，你也不需要有任何的虛偽。他爲了教化弟子不浪費食物，弟子丟在地上的東西，他可以再撿起來吃。我在錄音帶中聽到，有一次，他在火車上，他有錢自己不買東西吃，卻買東西給別人吃。下了火車，他還把剩下的所有錢都給另外一位出家人了。還有一次，一位法師問他：「萬佛城這麼大，你爲什麼不把萬佛城租出去，這樣可以賺很多錢啊！」上人說：「我就願意免費給把萬佛城給所有的人來修行」。聽到這裡，我忍不住高興得笑起來了，當時我想，“這真是個傻師父啊，可是我就是願意跟著這樣一個傻師父來學習。”

但是他真的傻嗎？不是的。他的智慧，他的慈悲，他的神通妙用是無窮無盡的。閉著眼睛他也可以講《華嚴經》，他可以把每一部經都深入淺出地講出來，他可以對不同的弟子，根據他們不同的根性來教化他們。他可以不需要你任何錢，不需要你任何供養，他只需要你改變自己，去除自己的壞習氣，這是對他最好的供養；聽他講的經典，學習他講的佛法，這是他最高興的；依著他所說的法修行，這更是對他最好的供養。我很喜歡有這樣一位善知識，也願意生生世世跟著他學習，生生世世護持佛法。

上人他是一位真正的善知識，我很希望也能跟他一樣，有他那樣的德行，那樣的智慧，那樣的慈悲。理想可以很高遠，但是著手要從很小的地方做起。我自己有很多習氣毛病，常常說得很好聽，但是做起來其實是很

差勁的，所以我是很慚愧的。但是至少我認定，我的目標是要以後能成爲跟上人一樣，不但自己內心快樂光明，也給一切眾生帶來快樂，帶來光明、帶來智慧和慈悲，那是我們真正的寶藏。爲什麼我說找到寶藏了？因爲當我們依照上人的法去修行的時候，就像拿著工具，來開發寶藏一樣，這是我們自性裡的寶藏，不是從外面得來的。開發了我們真正的自性光明的寶藏，那就是真正紀念上人，也是真正讓上人高興，也是真正來報答佛菩薩和上人的恩。

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**I**t has been almost five years since I graduated from school and came to Gold Sage Monastery. Some of you may wonder: “Why don’t work in outside society? Why don’t you go to other wayplaces? Why do you enjoy coming to the Venerable Master’s Wayplaces?”

Why don’t I work in outside society? First it might be due to my personality. Starting from secondary school, I was hoping for a teacher who can instruct me in developing better

quality, and guide me in improving virtue, however, I did not have such fortune and blessings. In addition, I was educated mostly on science, seldom on humanity. Therefore, I am truly happy to encounter Buddha dharma, since for me it is the most precious thing. After listening to the Venerable Master's teachings, I learned many fundamental and essential principles of how to be a better person, which I appreciate a lot. Therefore the initial motivation for my coming here, is to repay the kindness of Buddhas, Bodhisattvas and the Venerable Master by doing volunteer work. Another reason is due to my major, which is not easy to find a job outside. Sometimes since I don't have enough life experiences to deal with problems, I thought to myself, maybe I need work outside for some time so that I have better skills to serve the workplace. However, the second thought is: there are already many young people working for outside companies, our workplace also need support from young people, although my strength was insignificant, at least I can contribute what I can to help when needed.

Why didn't I go to other workplaces? It is like someone who searched for treasure, if he already located the genuine gold, why bother searching around. I am quite

sure that I already found the genuine treasure. Why? Because I found the Venerable Master and the Proper Dharma. Another reason is that I feel I don't have enough wisdom and experience to wander around outside randomly. Without Dharma-selecting Eye, it is most likely to be misled in midst of many types of pseudo-dharmas, which is very dangerous, since eradicating a bad habit of body might be easy, but getting rid of an erroneous view of mind is not easy. Another very important reason, I guess it might be due to affinities, a natural feeling of familiarity, reliability and identity with the Venerable Master and his teachings.

However, I never met the Venerable Master in person, then what's my impression about him?

What impress me most is his being so genuine, without a slightly pretentious or phony. He is where the most genuine and real locates, which you can totally trust and rely on without remainder. In front of him, there is no room for any type of phony, actually you don't need any. In order to teach his disciples not to waste food, he picked up and ate the potato skin discarded by them on the ground. From historical tapes in 1970s, I got to know that once when he was on the train, he did not buy any food

for himself, but saved the money to buy food for the other dharma master, actually he donated all the money to him after they got off the train. Once a guest Dharma Master suggested to him, "the City of ten Thousand Buddhas are so big, why don't you rent some rooms so that you can make a lot of money." The Venerable Master said, "Since I would like to open CTTB to all the cultivators in the world for free." After listening to this, I could not help laughing happily, I thought to myself, "What a silly Master, but he is the one that I am willing to follow."

But is he really silly? No. He has limitless and boundless compassion, wisdom and spiritual powers. He could continue lecture on the *Flower Adornment Sutra* when the light was out, he could explain the deep and profound meanings of many sutras with very simple commentary, he could use different means to teach disciples according to their different dispositions and potentials, he does not care whether you make any offerings to him or not, but he does care whether you change yourself or not, get rid of your bad temper and habit or not. What makes him happy is that you listen to his sutra lectures, study his teachings. What he regards as supreme offering to him is that

you put his teaching into practice. I am really delighted to have such a good-knowing advisor, I am willing to encounter him, follow him, and learn from him life after life, I am willing to guard and cherish his teaching life after life.

The Venerable Master is a genuine good and wise advisor, I really hope I could be like him, with the same virtue, wisdom and compassion. The goal could be far and high, but the starting point is from small things. As for myself, I have a lot of bad habits, and my practice is very poor, therefore I am really shameful. However the goal is set, that not only to be happy and full of light inside myself, but also to bring all living beings bliss and light, compassion and wisdom, which are our inherent treasury. Why I said that I found the treasury? Because if we practice according to the Venerable Master's teachings, it is like using tools to exploit a treasury, the inherent treasury of our nature, which is attained from outside. By discovering the bright treasure within our nature, we are truly honoring and remembering the Venerable Master, repaying the kindness of Buddhas, Bodhisattavas and the Venerable Master.



# 父母恩

## The Deep Kindness of Parents and the Difficulty of Repaying It

By / Linda Young Lin

My name is Linda Young Lin. I appreciate the opportunity to share with you how I tried to repay my parents' deep kindness. Filiality is the root of humanity, the foremost of the ten thousand virtues and the foundation of all cultivation. Our parents are living Buddhas who reside in our very own homes. If they are still alive, we have the good fortune of being able to still serve and repay them for their bottomless wells of kindness. Being filial means doing things that will please them and avoiding doing things that will hurt or make them worry. Ever since I studied the Buddha Dharma, I realize the profound deep kindness of parents and the difficulty in repaying it.

My mother was a well-rounded lady; she was artistic, excelled in academics and sports. She became a very dedicated and compassionate school teacher and always staying late after school for her students. One can only imagine the amount of time and effort she put into her own children. Because

my mother was a schoolteacher, I had a pretty solid foundation of knowledge before I even started first grade at the age of four. I was in third grade and only six years old when I participated in an essay contest titled "My Dear Mother." In my paper, I wrote about how much I loved my mother and how she cared for me from morning to night. I wrote about how she always brought me to school on crowded buses, but would always let me sit down at the first available seat despite her being pregnant then. At mealtime, she would allow me to eat early when the food was nice and warm. She made sure that I did my homework as soon as possible after school so I can go to bed early at night. Although she was often tired after work, she always made time to patiently answer all my questions. Whenever I was sick, my mother would stay up late by my bedside. Surprisingly, I won first prize in the contest. My mother, along with the rest of the school staff, was very pleased

that I noticed what my mother did for me. At such a young age, I do not think that I knew what gratitude was just yet, but what I did know was how happy I was for my mother's loving care. When I later became a mother myself, I realized how valuable my mother discipline had on me and how much I was willing to sacrifice for my own children when I readily put their needs first and did not expect anything in return.

Even though my mother was mentally sharp and intelligent, she unfortunately suffered from very poor health and consequently needed full time care. In order to repay my mother's kindness, I decided to take care of her when her health deteriorated. I could not be able to do it alone, but, thanks to my husband and children who cooperated fully so my mother can move in and stayed with us. We tried our best to make her stay as comfortable as possible, making sure she got her meals on time and received medical attention as needed. I am very happy that my mother decided to be a vegetarian in her later years.

I am very grateful that I had the opportunity to take care of my mother during her old age when she needed it most. I regretted very much I did not have an opportunity to take care of my father but would like to thank him for playing a very important part in my life as well. For seeing the importance of English, he en-

sured that I learn that foreign language at an early young age. Without that good foundation, I would not have been able to successfully gamer jobs and perform as well as I did in them when I moved to the United States later on in my life. I know I could never repay all of their deep kindness and the sacrifices they made for me. Ever since their passing, I have continually been trying to repent offences for the benefit of my parents by practicing the art of giving and cultivating blessings, and then sharing the merits with them.

I am very thankful to Buddha for giving me obedient and filial sons. Growing up, they pitched in to help with household chores and also lent a hand when I was caring for my mother. Consequently, they were exposed to the constant care and attention given to their grandmother, so it became very natural for them to care for me when I had my bilateral knee replacement few months ago.

Knowing that I would be helpless after surgery, my second son insisted on paying for my rehabilitation at a nursing home. Despite it being winter, my eldest son never failed to come and visit me daily, rain or shine, during the five weeks that I stayed at the nursing home and make sure I was okay. My youngest son was out of town and exceptionally busy with his schoolwork, but called often to

check in on my progress. On the occasions that he did manage to come back, he would get in late at night just to see me and provide support. It was really heartwarming to know that my sons cared enough to want to come and spend time with me rather than stay at home with their families, warm and comfortable. These displays of filiality I believe are absolutely the result of cause and effect. All the residents at the nursing home were happy for me when they saw that I had visitors everyday. It was heart wrenching for me, however, to see seniors, all dressed up in the early morning in the hopes that someone, particularly family members, would come. Unfortunately, more often than not, they ended up being greatly disappointed when no one would show up for days and sometimes weeks. I was very fortunate and feel blessed for my sons' and others' constant flow of love, and I thank them all from the bottom of my heart for their best wishes, prayers and nutritious food they cooked for me. Without their kind support I doubt I would have been able to recover as well as I did in such a short time.

I have never regretted giving up my career to care for my children and mother. The satisfaction I get from knowing my mother enjoyed a peace of mind during her old age, as well as the fact that my sons turned out to be such filial and responsi-



ble adults are the best rewards that no amount of money can be exchanged for. Regardless of how old and independent her child becomes, in the mother's mind, her child will forever be that same child she brought into this world. She will presumably think of him often and constantly pray for his well-being, but will not have the heart to call on the possibility of disturbing him. Therefore, in order to lessen her anxiety, it is up to the child to contact the parents regularly rather than just on father's or mother's day. I told my sons not to spend their money buying me expensive jewelry, clothes or fresh flowers, but to instead simply let me know whenever they have a few minutes so that I know they are doing okay. I think most mothers will agree with me on this. If you can spend hours chatting with friends, why not spend a few minutes talking to the two most important people in your life – the ones who brought you into this world and helped shape you into the person you are today. Additionally, not only should you respect your own parents, but sons-in-law and daughters-in-law should regard their parents-in-law as their own biological parents as well by addressing them properly and giving them due respect.

Last but not least, I would like to share with you the

following poem I read several times a day to remind myself of the deep kindness of my parents:

*"How much love, compassion and attachment must have stolen their handsome youth away. How many worries, anxieties and attachments must have caused their hair to turn gray. Streams of tears have rolled down because of me. Their love and compassion are like the flowers that bloom forever. Who in the world could be more supreme than my father and mother?"*

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我的名字叫曹楊琳達，很高興有機會跟大家分享我的經驗。百善孝為先，父母是我們堂上的活佛。父母健在，我們才有報答親恩的福報。孝順就是要使父母開心，同時也不能讓他們憂慮。自從學了佛法，我才了解父母對我們的恩情是多麼深重難報。

我的母親是一位品學兼優，才藝出眾的人。她是一位很有熱誠的教師，經常為了學生，課後留到很晚。她對待學生如同自己的子女。因為母親是教師的關係，所以我雖然四歲就上小學一年

級，我還是很好的學習基礎。記得當我三年級時，那時我只有六歲，我寫了一篇文章叫“親愛的母親”，描述了我母親對我無微不至的照顧：「在擁擠的巴士上，即使懷著身孕，我的母親總會讓我先坐下；用餐時，她總會讓我先吃；敦促我早早做完功課，早早上床；母親即使在疲憊不堪的情況下，也會耐心的回答我的問題；在我生病時，她總是陪伴我直到深夜.....。」

我的文章意外的得了第一名，我想師長們都很高興看到我能了解母親為我所做的一切。在那樣年輕的歲月，雖然不知道什麼叫感恩，但我的的確確知道，母親的關愛，讓我覺得非常非常的幸福快樂。直到我身為人母，我才真正了解母親身教對我的深遠影響，她以身作則的教導了我：不求回報的犧牲與奉獻。

母親晚年，雖然心智健全，但身體狀況並不理想。當她的健康狀況愈來愈差，

我決定將她帶來家中奉養。非常感恩我的先生和孩子們，他們成全了我的孝心，並且盡心盡力的幫助我，照顧母親的飲食和醫療，讓她得以安享晚年。

我非常的感恩自己有機會可以照顧母親的晚年，但我很遺憾自己沒有機會可以照顧我的父親，回報他的深恩。他使我能有機會受到良好的英文教育，也因此使我以後有了很好的立身基礎。我知道自己永遠無法回報他們的恩情於萬一，只能努力的拜懺，修行，希望能迴向給我摯愛的雙親。

非常感恩佛菩薩給了我孝順的兒子。他們從小就會幫忙家務，幫我照顧母親，也因為長期照顧祖母，所以，當我數月前因雙膝開刀住院時，他們也自然而然的給了我很好的照顧。

我的二兒子知道我手術後，一切都需要別人照料，堅持付錢讓我到安養中心復健。我的大兒子，在我到安

養中心的五個禮拜，寒冬中，每天風雨無阻的到中心看我，確定我一切無恙。小兒子雖然沒有住在附近，並且課業繁重，也常常打電話了解我復原的情形，有機會回來時，再晚也會來看我，給我打氣加油。他們的行為確實令我覺得非常窩心。在安養中心，看到有些老人家，每天早晨打扮的光鮮亮麗，盼望有人，尤其是家人來看他們，卻常常失望。他們常常數日，甚至數週沒有訪客。我覺得自己真是非常幸運，有這樣好的兒子和這麼多的支持與關愛。如果沒有大家的關懷，我想我不可能在這麼短的時間就復原的這麼好的。

我一點也不後悔爲了母親和孩子放棄了自己的事業。讓母親能安度晚年，兒子們懂得孝順負責，這份的心安和喜悅，實在不是金錢所能換取的，也是所有犧牲最好的回報。無論什麼樣的年紀，在母親的心中，孩子永遠是孩子，對孩子的關心

與憂慮也是無時無刻的，所以，千萬不要等到父親節，母親節，才和你們的父母聯繫報平安。我時常告訴我的孩子，不要給我買昂貴的首飾，衣服，與鮮花，只要常常讓我知道你們一切安好，相信天下所有的母親都會贊同我的說法。與其花數小時的時間和朋友閒心雜話，不如花幾分鐘的時間，與你生命中最重要的一個人閒話家常，別忘了他們將你帶到了這個世界，他們也塑造了你今日的一切。同時，也不要忘了將自己的公公婆婆，岳父岳母也當成親生父母般的奉養與尊重。

最後，我希望能跟大家分享我每天都要讀誦的慈恩頌：

多少慈愛牽掛  
送走歲月年華  
多少憂慮牽掛  
染白他的頭髮  
眼淚爲我串串落下  
慈恩像永恆不謝的花  
在這世界有誰最偉大  
就是我的爸爸媽媽



# 金聖寺

十、十一月份法會活動表2010年

**GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES**

十月份活動 Buddhist Events in Oct. 2010		
10 / 10,31 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	10 / 3	念佛共修法會 (8:15 AM ~ 4:00 PM)
	10/10,31	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
	10 / 17	楞嚴咒法會 (8:15 AM ~ 4:00 PM)
週六	10 / 2	長青學佛班 (2:00 PM ~ 4:30 PM) Elders' Dharma Study Group
週六	10 / 23	慶祝觀音菩薩出家日 8:30 AM ~ 10:20 AM Celebration of Gwan Yin Bodhisattva's Leaving Home
週二	10 / 26	慶祝觀音菩薩出家日(正日) 8:30 ~ 10:20 AM Celebration of Gwan Yin Bodhisattva's Leaving Home (actual day)
每日1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩出家日 Celebration of Gwan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於10月20日以前報名。	10/24 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in Nov. 2010	日期 Date	地點
藥師佛聖誕 Medicine Master Birthday	11/5 週五 8:30AM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	11/6 週六 2:00PM~ 4:30PM	
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	11/7,14 週日 9AM~ 11AM	
八關齋戒 Transmission Refuge with the Eight-fold Precepts	11/21週日 7:00 AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/21 ~28, start from 8:15AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日( Everyday ) 1 pm	

金聖寺

Dharma Realm Buddhist Association  
Gold Sage Monastery  
11455 Clayton Road, San Jose, CA 95127  
Tel : (408) 923-7243 / Fax: (408) 923-1064  
法界佛教總會網址: [www.drba.org](http://www.drba.org)

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# 梁皇寶懺法會

## The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 21 日中午 至 28 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：11月21日(星期日)早上七時**

**Transmission Refuge with the Eight-fold Precepts: 7:00 am on November 21 (Sun.)**

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**  
from November 21 noon to 28, 2010 (8:15 am—4:30 pm everyday )

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

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