



矽谷梵音

Pure Sound From Silicon Valley

2010年11月第175期 Issue 175, November 2010

護生

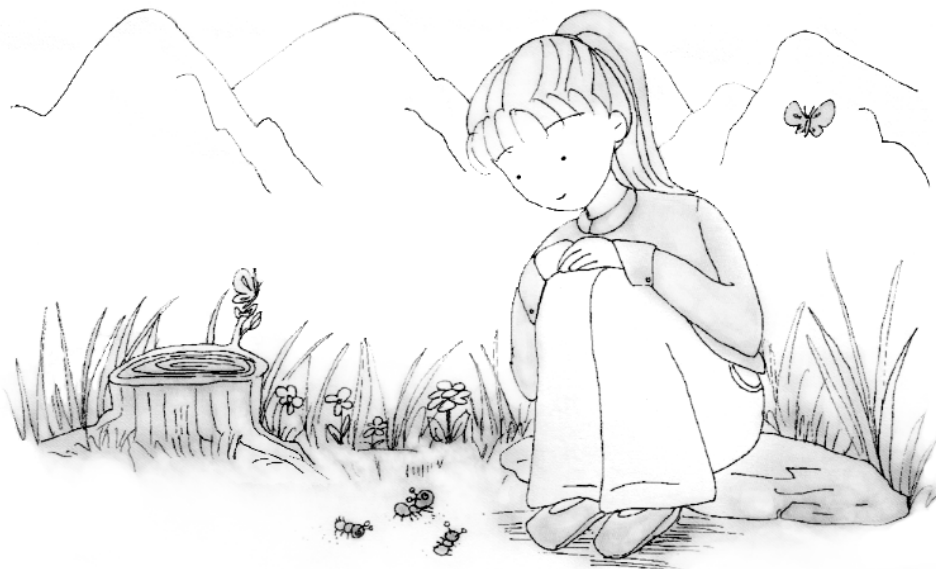
萬物傷亡總痛情 雖然蟲蟻亦貪生
一般性命天生就 分付兒曹莫看輕

—清·荅湖愚者

On Protecting Life

*All creatures feel pain when they're hurt.
Even bugs and ants long to live.
Creatures' lives were given to them by Nature.
Tell the children not to take life lightly.*

—The Fool of Rong Lake (Qing Dynasty)



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.

修道不要太聰明

In Cultivating the Way, Don't Be Too Smart

◎ 宣公上人 開示

By the Venerable Master Hua

古人說：
養成大拙方爲巧，
學到如愚始見奇。
我們要學愚癡，但要學愚癡並不容易，因爲境界時常來告訴你不要愚癡。所以養成大拙方爲巧，修行就是要養拙，「拙」就是很笨的意思。修行要越笨越好，笨得什麼也不知道，一點妄想也沒有。你若不笨，妄想就多；妄想一多，就想考古、證今，或者想管許多閒事，或者想明白很多新聞，這都是修行的障礙。

真正的拙、愚癡是什麼樣子呢？就是「入定」。你入定了，東西南北都不知，

與世事無爭，自在無礙。爲什麼不能自在無礙？就因爲還有爭、貪、所求、自私、自利心，所以不能自在。你想要自在，但是辦不到，因爲你不滿現實，不滿現在、過去，總覺得人人對自己都不好，但自己對別人都很好。你總是自己爲自己講道理，自己站在不敗之地，這樣就不能修道。修道就是不爲自己講道理，不狡辯，不談是非，所謂：

摩訶薩不管他，

彌陀佛各顧各。

常常守住自己的身心，不打那麼多妄想，這才是真正的修道人。不是真修道

人，天天都打妄想，總是在想辦法得到利益。所以真正的修道人「萬緣放下，一念不生。」把一切名利，財色名食睡都放下了，一念不生；無我相、無人相、無眾生相、無壽者相，常常自在快樂。

真正自在是什麼？就是不打妄想。你若儘打妄想，就不能自在，總是盡虛空遍法界隨處亂跑。你若不想真修行，那是無話可講；你若想真修行，就不要打妄想。你要把心制之一處，使心念專一，所謂「專一則靈，分歧則蔽。」這是想修行的人所應該知道的一個道理。

The ancients said,

When one cultivates to the point of great stupidity, one is truly clever.

When one learns to be like a fool, one experiences that which is wonderful.

We should learn to be dumb. Being dumb is not that easy, because we meet situations which tell us not to be dumb. When one cultivates to the point of great stupidity, one is truly clever.” Cultivation is just “nurturing stupidity,” being very dumb. In cultivation, the dumber you are, the better. Be dumb to the point that you know nothing and have no rambling thoughts whatsoever. If you aren't dumb, you have many rambling thoughts. You want to study the past and verify the present, meddle in other people's business, or keep up with the news; these are all obstacles to cultivation.

How can you be truly

dumb? You must enter samadhi. Once you are in samadhi, you won't be aware of north, south, east, or west, and you won't care about worldly affairs; you'll be free and at ease. You cannot be this way now, because you still have thoughts of fighting, greed, seeking, selfishness, and self-benefit. You aren't satisfied with the way things are. You feel that you treat everyone well, but that everyone treats you badly. You always defend yourself and secure the most advantageous position for yourself. That's not the way to cultivate. If you want to cultivate, you cannot defend yourself, argue, or talk about other people's shortcomings.

Mahasattvas don't care about others.

Amitabha Buddha, each man for himself.

A true cultivator constantly watches over himself and doesn't entertain false thoughts, while a phony cultivator

generates false thoughts and tries to think of ways to benefit himself all day long. A true cultivator “puts down all conditions and has no thoughts.” He has no wish for name or gain, and he does not pursue wealth, sex, fame, food, or sleep. “unattached to the ideas of self, others, living beings, and lifespan, he is always truly carefree and happy.”

What does being “truly carefree” mean? Having no false thoughts. If you have false thoughts, you cannot be carefree, because your thoughts will go running all over the universe. If you truly don't want to cultivate, there's nothing to be said. But if you do, then mind single-pointed and concentrated don't have false thoughts. Keep your attitude. “When you concentrate, every endeavor is successful. When you're distracted, nothing turns out right.” Anyone who wants to cultivate should know this principle.

真認自己錯，莫論他人非；他非即我非，同體名大悲。

Truly recognize your own faults,

And don't discuss the faults of others.

Others' faults are simply my own faults,

Being one in substance with all is called Great Compassion.

—宣公上人 語錄/ By the Venerable Master Hua

心的力量 The Power of the Mind

心的力量可以讓我們做人、做莽蛇、做天人，乃至成佛。

The power of the mind can turn us into people, pythons, heavenly beings, or even help us realize Buddhahood.

◎ 恆雲法師 開示

A Dharma talk given by DM Heng Yun

English translation by Lotus Lee / 李海昱

從梁皇寶懺可以學到非常多的東西。梁皇寶懺的緣起，是梁武帝的王后郗氏變成一條莽蛇，請梁武帝來超度她。郗氏三十歲就過世了，她貴為王后，福報非常大，照理說不應該這麼早就過世的。為什麼她這麼早逝，讓我們來看看這部懺的緣起提到：「梁武帝之原配郗氏，妒忌側室，動心發口，有如毒蛇」。郗氏是原配，梁武帝又非常疼愛他這個王后，所以她的權力非常大。可是她嫉妒心重，這種嫉妒心發出來，又有強

權，就會傷到很多人。所以三宮六院，受她這種毒害的人就非常之多。因為她如毒蛇般地傷害很多眾生，故受短命報。

「動心發口」，是說心念開始動的時候，就發在行為上，用口傷人。這位郗氏因為她有權力，所以看那一個不滿意，用口下令就把對方殺了。因此起心動念不能不戒慎警惕，大家為什麼要來拜梁皇寶懺，是怎麼來的？是心要來的；你的心願意來，才會來。有些居士，這禮拜他還要上班，可是他

的心願意來，就克服種種困難，來拜梁皇寶懺，所以心的力量是非常大的。

這心的力量讓郗氏去做一條莽蛇，莽蛇屬於毒類，有一種瞋恨、毒害，這是郗氏放縱毒害心所致。可是她做了莽蛇以後，「靈性不滅，知其業因」，由此可看出，郗氏過去也是有修行，也懂佛法；她可能修學佛法的時候不太了解，修了人天福報，日後就做了王后。做了王后，就糊塗了，造業做了莽蛇；可是，不是一般的莽蛇，牠靈性不滅，可以到

王宮來向梁武帝求救。梁武帝就請了誌公禪師等，依經律懺罪要義，製了梁皇寶懺十卷，為郗氏懺悔，脫去莽身，做了天人。郗氏能夠做天人，除了高僧幫她懺罪外，也要她自己本身願意懺悔，知道過去所做所為不對；因此相信當年舉行梁皇寶懺時，她是很誠心懺悔的，才能夠跟懺文相應。因此我們看到，心的力量可以讓我們做人、做莽蛇，也可以做天人，乃至成佛。

心為善、為惡的力量這麼大，所以，要非常小心我們的心念，所謂：莫以惡小而為之，莫以善小而不為；善惡的行為是從心發起的，惡念一生的時候，就要猛然察覺反省。這位郗氏，若嫉妒心一起來的時候，能省察到：「這是嫉妒心，不可以有，要停止它。」就不會累積到變成非常強壯的習性，管不住她的心了。

另一方面來說，當我們起一個善念的時候，要繼續

培養灌溉它、鼓勵它。人心是陰陽兩面，這叫做「理欲交戰場」，理、欲常在那兒互相拉扯，這時候你要用智慧觀照，或是鼓勵它，或是勉強它，也就是說訓練自己的心，慢慢把自己往上推。所以有句話說：「不怕念起，只怕覺遲。」我們凡夫就像濁水一樣，所以一動念，就很多雜想妄念在裡面伏起。水裡有雜質，我們可以看得清楚；我們看我們的心，也要看得清楚。你有這樣省察的功夫，慢慢去練習，相信對自己的修行，或是日常待人處事，都是有相當幫助的。

在學佛的路上要有助緣，大家要互相借光，就像我們一起拜梁皇寶懺，互相你借我的光，我借你的光。大家共聚在一起，在一個齋堂吃飯，在一個大殿裡拜佛，這都是有非常深的法緣，我們一定要結善緣。郗氏這輩子雖然傷害人，相信過去也有她的善緣；要不是

她有這個善緣，不知道還要做多久的莽蛇，所以這也是給我們說法的地方。同參在一起，有時候難免有什麼習氣毛病，可是大家要互相包容，欣賞對方的好處，接納對方的缺點，這樣光與光合，力量就大；大家共同攜手往菩薩道行，為菩薩法侶。共勉之。

There are many things we can learn from Emperor Liang's Jeweled Repentance. Emperor Liang's Jeweled Repentance came about because Emperor Liang's wife, Queen Chi, was reborn as a python after she died, and she asked Emperor Liang to cross over her. Queen Chi was about thirty years old when she died. As a queen, she had a lot of blessings, so technically she should not have died at such a young age. Why? The reason can be found in the preface of the repentance: "Emperor Liang's number one wife, Queen Chi, was jealous of her husband's concubines, and her thoughts and mouth were as poisonous as a venomous snake." Queen Chi was Emperor Liang's queen and original wife, whom he loved very much, and granted her great power. However, she became

jealous of others easily, and with her high position in the royal court, she hurt many people. So in the palace, there were many people who were victims of her jealousy. Because she was like a venomous snake, killing people left and right, she had to undergo the retribution of a short life.

Whenever Queen *Chi* had evil thoughts, they appeared in her actions, and she would use her mouth to abuse people. Because of her authority, she could do almost anything—if she was angry at anyone, she could order that person to be executed. Therefore, we must be extremely careful about our thoughts. Why is it that we all want to participate in Emperor Liang's Repentance? It all comes from your mind; if your mind is willing, then you will come. One layperson was supposed to work this whole week, but because he really wanted to come, he overcame numerous difficulties and was able to attend. As you can see, the power of the mind is inconceivable.

The power of Queen *Chi*'s mind caused her to be reborn as a python. Pythons are poisonous and have hearts filled with hatred. This was all because of the hatred in her mind. But after she was reborn as a python, her "true nature had not been destroyed, and she

knew of her evil karma". From this, we can assume that Queen *Chi* had cultivated in the past, and also had some understanding of the Buddhadharma. However, when she was learning the Buddhadharma, she probably did not understand it very well, but was still able to accumulate enough blessings to be reborn in the heavens. In her next life, she became a queen. But after she became a queen, she was confused, and created evil karma that caused her to be reborn as a python. However, she did not become an ordinary python. Its Buddha nature had not disappeared, and it went to the royal palace to plead for help from Emperor Liang. Emperor Liang then asked Chan Master Zhi Gung and others to write the ten chapters of Emperor Liang's Jeweled Repentance for Queen *Chi* to repent. Afterwards, Queen *Chi* was liberated from the body of a python and was reborn in the heavens. Other than high Sanghans helping her repent of her past offenses, Queen *Chi* was able to be reborn in the heavens because she knew that her past actions were wrong, and she was willing to repent. I believe that when they held the repentance ceremony at the time, she repented sincerely, the repentance manifested a response. From this instance, we can understand that the power of the mind can turn

us into people, pythons, heavenly beings, or even realize Buddhahood.

The mind can be good or evil; its power is immeasurable, so we must be very careful about our thoughts. Do not do an evil deed just because it is small; at the same time, do not refrain from doing a good deed because it is trivial. Good and evil actions all come from our thoughts. When we have an evil thought, we must catch it and cut it off immediately. When Queen *Chi* had her first thought of jealousy, if she had detected it and stopped it immediately, her jealousy would not have become an unstoppable habit that she was unable to control.

On the other hand, whenever we have good thoughts, we should nourish and encourage them. The human mind has both a bright and dark side to it. This is called "the battle between reason and desire". Reason and desire are always fighting each other. When they are clashing, you must use wisdom to contemplate and enforce reason. In other words, you train your mind to go in the right direction. There is a saying: "False thoughts are not something to be worried about; but you should be scared if you discover them too late." We ordinary people are just like turbid water; we only

have messed-up false thoughts. When the water is dirty, we can see it very clearly, and we should do the same with our mind. If you can reflect in this way and practice patiently, I believe that this will be very helpful to your cultivation and daily life.

On the road of cultivation, we need to help each other and rely on each others' light (*light=wisdom*). We are all here, bowing to Emperor Liang's Repentance together, eating in the same place and bowing to the Buddhas in the same Buddha hall. This is all because of a very deep Dharma affinity. We must tie wholesome affinities. Although Queen *Chi* harmed many people when she was alive, I am sure that she must have had wholesome affinities as well. If not, she probably would have stayed a python for a long, long time. This story is speaking the Dharma to us. As ordinary people, it is inevitable that we will get annoyed at some of our fellow cultivators' shortcomings, but we have to tolerate each other, and enjoy others' virtues and accept their faults, so that light and light will come together. When the light comes together, the power will be inconceivable. Let us hold hands and walk the Bodhisattva path together as companions in the Dharma.

歡迎回家 *Welcome Home*

—記金聖寺敬老節 *Celebrating Honoring Elder's Day at GSM*

文：彭 彬

By/Bin Peng

經過法師和義工們的精心準備，金聖寺敬老節在9月26日早晨9點，恭誦《香讚》中拉開了序幕。今天的金聖寺張燈結彩，到處都洋溢著節日的氣氛。長者們都穿上了節日的盛裝早早的到了，有些在義工的帶領下正優雅地練習八段錦，有些正在讓義工測量血壓。在廚房裏，香積組的義工們正為長輩們精心地準備今天的齋菜。長輩們的臉上都洋溢著幸福的笑容，義工們都在用一顆虔誠和孝順的心來服務長輩們。

早上的節目與往年有些不同，首先由法師們帶領大

眾誦念《普門品》，在誦念過程中，長輩們認識了這位尋聲救苦大慈大悲的觀世音菩薩。今天特別邀請宣公上人的資深弟子—恒實法師給長輩們開示。恒實法師以“天不怕，地不怕，就怕洋和尚講中國話”開頭，立刻贏來長輩們的哄堂大笑，氣氛一下就活躍起來。恒實法師首先用吉他來帶動大家念《南無阿彌陀佛》六字洪名，長輩們念的都很開心，這一刻，能感受到大家的心都打開了，都很樂意接收佛法。恒實法師還用布偶講述宣公上人在猶太教敬老院開示的故事：上人對猶太教的老人家



們說：不要再等了，您的子女們，不會來看您的，他們都在忙。您們現在要去工作。當然不是到外面去工作，而是去幫助這個世界變得和平，用您們自己的方式，用祈禱來讓這個世界變得越來越和平”。恒實法師還為大家演唱了他在很多地方都演唱過的英文歌曲《她度我》"She Carrys Me"。整個開示幽默，平實，積極向上，充滿智慧和人生啓迪。無論是學習佛教的，基督教的，天主教的長輩們，還是無神論的長輩們，都很樂意接受恒實法師的教化。

趁著長輩們休息的空

檔，義工們快速地把佛殿和齋堂的桌椅設置好。大殿的節目在義工們合唱《三寶歌》和《禮運大同篇》中開始了。義工們用虔誠的心，渾厚有力的歌聲來供養三寶和長輩們。在排練合唱的過程中，義工們學習了三寶的甚深含義，也體會了上人的“大同乃是你我一樣，沒有彼此、人我、是非之分別。人人自由，人人平等，就是極樂世界...只要人人做到不爭，不貪，不求，不自私，不自利，不妄語，就是天下為公”的微妙含義。是啊，只要人人能做到六大宗旨，這個世界就將會大同。

長青佛學班的長輩們今天合唱了《願力》：“我從紅塵中，來到金聖寺，舉頭望世尊，祈求在心中，不為自利益，但為一切眾...”，這歌詞正表達了長輩們的菩提心願。再者，王宏銘等居士的《八段錦》表演，周家兩位兄弟《D大調卡農》小提琴演奏，皆十分精彩。陳明荃姐妹演唱80年代在臺灣特別流行的校園民歌—《浮雲遊子》等三首，長輩們覺得意猶未盡，要求兩姐妹加演。之後，江國城用他街頭藝人般的口琴才藝，精彩地表演了上世紀30年代有名的《西湖春》和60年代的《臺灣小調》。蔡婷妮兩位姐妹用二胡和琵琶合奏《將軍令》和《王昭君》，二胡的聲音淒美悠長，琵琶則鏗鏘有力，二者合奏形成強力對比又互相補充，非常震撼人心。還有禮品大派送的有獎徵答，長輩們不僅學到了一些基礎的佛學知識，又可以開心地拿到獎品。

時間過的真快，今年的敬老節感覺剛剛開始，就結束了。來參加敬老節的長輩們都是最幸福的，他們既有機會親近三寶，聽聞佛法，還有這麼多人的真誠關心。當我們心懷感恩時，心裏就會柔和快樂。所以要感恩佛法僧三寶，因為他們是我們心靈永遠的明燈和指引。感恩上人給我們很多的法寶，也提出敬老懷少的理念，我們才有機會共聚一堂。感恩法師們，他們秉承上人的教誨，認真修持佛法，他們犧牲了很多寶貴的修行時間來成就今天的敬老節。要感謝所有的義工，今天有一百多位義工，有些在節目結束的時候都還沒有機會吃飯，大家都在默默地、無私地奉獻著。更要感謝所有參加敬老節的長者們，因為他們的參與，我們才有機會來學習孝順長輩。最後，希望各位長輩和義工們能常回金聖寺，



After thoughtful preparation by Dharma Masters and volunteers in Gold Sage Monastery, the Honoring Elder's Day started in the chanting of Incense Praise, at 9Am, on September 26. The monastery was decorated and immersed in a festival atmosphere. Elders were dressed up and arrived very early, some of them were exercising Eight-fold Brocade gracefully, some of them were having their blood-pressure measured. In the kitchen, volunteers were busying in preparing delicate vegetarian dishes. With a happy smile, elders were enjoying cares from volunteers who served with hearts of sincerity and filial piety.

The morning program was slightly different from previous years. To begin with, Dharma Masters led the assembly to recite "the Chapter of Universal Door", from recitation, elders got to know Guan Shi Yin Bodhisattva who is greatly kind and compassionate to rescue living beings by hearing their cries. Then one of the Venerable Master's senior disciples, Dharma Master Heng Sure was invited to give lectures, he opened his talk by saying "not afraid of heaven, not afraid of earth, but afraid of foreign monk's speaking Chinese", immediately made elders burst into laughter, and the atmosphere became active. Then accompanied at his guitar, he led everybody recite "Na Mo Amitabha Buddha", elders were very happy, at that moment,

you can feel their hearts opened and they were ready for Buddhadharma. With a puppy show, Dharma Master Sure related a story once when the Venerable Master visited a Jewish nursing home, the Venerable Master said to those Jewish elders: "Do not spend time in waiting any more, since your children are all busy and they won't come to visit you, now you yourself should go to work, certainly not to go outside to work, but to help world become more peaceful, using your own method, your prayer to make this world a more and more peaceful world." Then Dharma Master Sure performed an English song that he sang in many places "She Carries Me". The whole lecture was given in a humorous, approachable and uplifting way, full of life wisdom and inspiration. No matter Christian, Catholic elders or elders of Atheism, they were willing to receive the Dharma Master Sure's teaching.

During the break time, volunteers efficiently set up dining tables and chairs in Buddha Hall and dining Hall. In the Buddha Hall, the first show was by volunteers, with a sincere heart, deep and resounding voices, volunteers performed chorus "Song of The Triple Jewel" and "The Commonwealth of Great Unity" for the Triple Jewel and the elders. During the rehearsal, volunteers learned profound meaning of the Triple Jewel, and gained

understanding of the Venerable Master's subtle explanation on Great Unity: "Great unity means everyone is united as one without any distinction of self and others, you and me, right and wrong. All are free and everyone is equal, such a world is the Land of Ultimate Bliss. As long as everybody does not fight, is not greedy, does not seek, is not selfish, does not seek self- advantage, and does not lie, then it is a commonwealth world of great unity."As long as everyone observes these six great principles, then this world will turn into a world of great unity.

The Evergreen Elder's Buddhism Study Group performed the chorus "Vow and Inspiration": "From the mundane world I come to Gold Sage Monastery, looking up respectfully toward the World Honored One, I have a prayer in my heart, not for myself ,but for benefiting every living beings. ... This lyrics express the Bodhi resolve of the elders. As follows, the performance "Eight-fold Brocade" by Hongming Wang and his team members, and the violin performance "Canon in D major" by two Zhou brothers were all very exciting, Mingquan Chen sisters performed three very popular folk songs in 80s of Taiwan campus, such as "Wandering Clouds and Travelling Son" , elders felt so pleased that they requested the two sister encore. Then later Guocheng Jiang, with his harmonica-like skills, performed tunes popular in 30s and 60s of last century,

the famous "Spring of West Lake"and "Taiwan Minor". Tingni Cai and her sister, performed erhu and pipa ensemble "General Order" and "Zhaojun Wang", with one being very soft and sonorous, the other being very strong and powerful, these two tunes form poignant contrast while complementing each other, very impressive. The last program was gift quiz, elders not only learned some basic knowledge of Buddhism, but also happily won the prize.

Time flies, the Honoring elders Day ended as if it had just started. Elders who participated in the event were the most happy elders, since they not only have the opportunity to draw near Triple Jewel and learn Buddhadharma, and but also have so many people sincerely caring for them. When we are thankful, our hearts will be happy and mellow. Therefore, we are grateful to the Triple Jewel, the Buddha, the Dharma and the Sangha, since they are our everlasting spiritual guidance and light in our heart; We are

grateful to the Venerable Master, for his bestowing us so many dharma treasury, for his initiating the program of Honoring Elders and Cherishing Youth, so that we have the opportunity to get together; We are grateful to our Dharma Masters, for their serious cultivation of Buddhadharma according to the Venerable Master's instructions, for their sacrificing valuable time of cultivation to accomplish this event;we are grateful to all the volunteers, total number over 100, for their selfless efforts and dedication, many of them did not have time to eat till the end of the event; The most important, we are grateful to all the elders who attended this event, for their presence provided us the opportunity to practice how to be filial. Last but not least, we hope all the elders and volunteers come back frequently to Gold Sage Monastery, which is our shared home of cultivation. Let us get back together for next year's Honoring Elder's Day.



以素糕祝賀
老人家
松柏長青
Veggie Cake
for wishing
elders healthy



金聖寺

十一、十二月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in Nov. 2010		
11 / 7, 14 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	11 / 7,14	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
	11/ 21	八關齋戒 7:00 AM Transmission of the Eight-fold Precepts
	11/21~28	梁皇寶懺法會 (8:15AM ~ 4:30 PM) The Jeweled Repentance of Emperor Liang
週五 Friday	11 / 5	藥師佛聖誕法會 8:30AM Medicine Master Buddha's Birthday
週六 Saturday	11/ 6	長青學佛班 (2:00 PM ~ 4:30 PM) Elders' Dharma Study Group
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

十二月份活動 Buddhist Events in Dec. 2010	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	12/4 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
地藏法會 Earth Store Recitation	12/5 週日 8:15AM~ 4:00PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/12 週日 8:15AM~ 4:00PM	
阿彌陀佛聖誕 Amitabha Buddha's Birthday	12/22 週三 8:30AM~ 10:20AM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	12/26 週日 9:00AM~ 11:00AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士當天前往萬佛聖城參加法會。 請於即日起至12月16日以前至辦公室報名。	12 / 19 週日	萬佛聖城 (CTTB)
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金聖寺

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金聖寺
Gold Sage Monastery

梁皇寶懺

The Jeweled Repentance of Emperor Liang

Nov. 21 noon to 28, 2010
Everyday 8:15am to 4:30pm

法會期間
可設消災延壽及超薦牌位。

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

八關齋戒

Transmission of the Eight-fold Precepts

11月21日(星期日) 早上7時

November, 21 (Sunday) 7:00 am

