



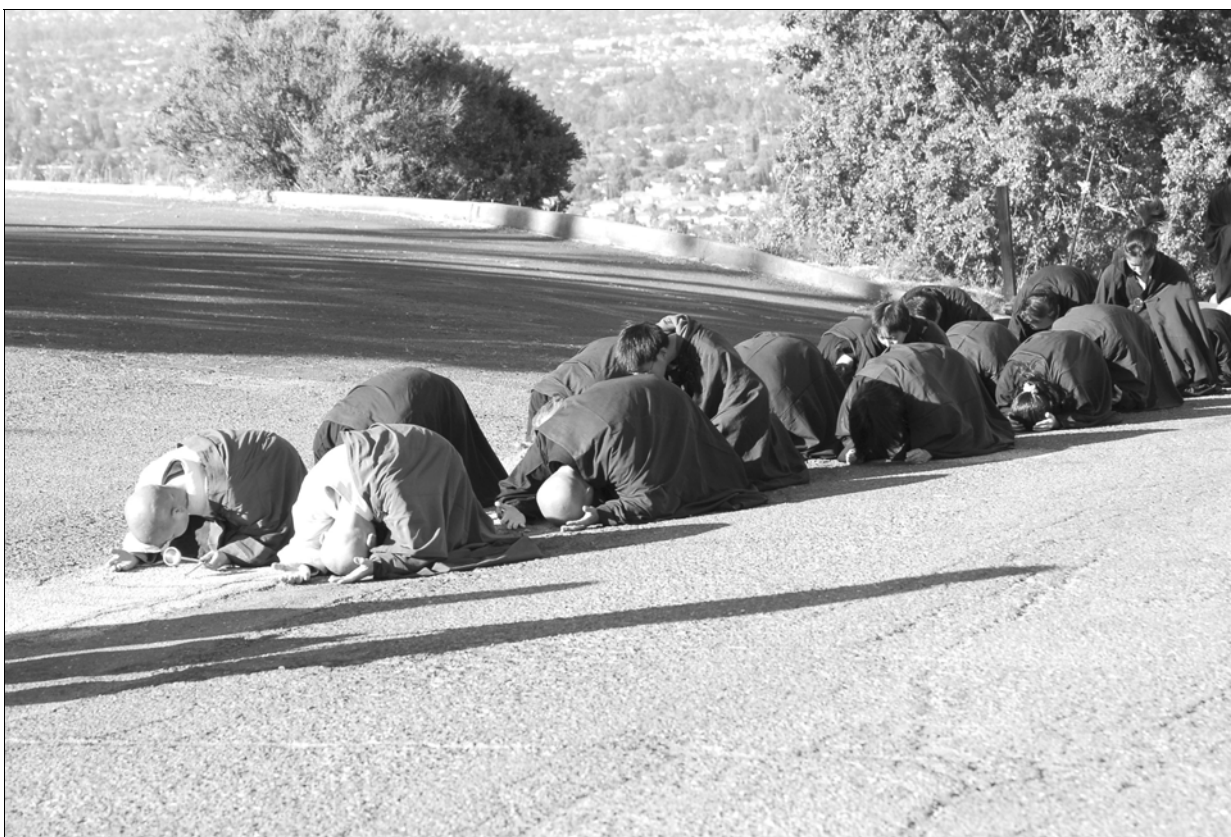
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*Pure Sound From Silicon Valley*

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往昔所造諸惡業，皆由無始貪瞋癡；  
從身語意之所生，一切我今皆懺悔。

All evil karma I did in the past,  
Came from beginningless greed, anger, and delusion,  
And was made by my body, mouth and mind.  
I now repent of it all and reform.



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.

# 學佛法要拿出真心

## In Studying Buddhism, You Must Use a True Mind

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一舉一動，一言一行都要往真的做。

In every move you make and every word you say, you should aim to be true.

一宣公上人 開示

By The Venerable Master Hua

**學**佛法要拿出真心，一舉一動，一言一行都要往真的做。不像世間人，半真半假，有時說點真話，有時說點假話。修道人時時要講真話，做真事，不打妄語。每一念都要除我們自己的毛病，自己往昔無量劫習氣都要改掉，無量劫以來的罪業都要懺悔。

爲什麼學佛法學得很久，卻都沒有相應呢？就因爲保護著我們的過錯，不肯拿出真心修行，所以把光陰都空過，也沒有開真正智

慧，也沒得真正的定力。時間空過，自己道業也沒成就，這是很可惜的一件事。

在道場裏，要節省一切物質，所謂：

愛惜常住物，  
如護眼中珠。

「常住物」，譬如所吃的米、油、醬、醋，要愛惜，不要糟蹋，不要浪費。所用的甚至一根草，一塊木頭，一張紙都要愛惜保護；在這上面若不小心，不知惜福，就把功德都漏掉了。

所修的，不如所造的；  
所得的，不如所丟的。

再者，一舉一動，一言一行都不要傷害到其他的人，口上也要存德，不說綺語、妄語、惡口、兩舌，口德特別要注意；身不殺生、不偷盜、不邪淫；意念裏不犯貪、瞋、癡，不要盡爲這臭皮囊著想，心心念念要爲它偷東西吃，心心念念想要把這臭皮囊裝飾得好看一點，心心念念想叫這臭皮囊享受一點，快樂一點，這都是顛倒。我們若想出離三

界，脫離六道輪迴，都要把這習氣改掉。情愛也要把它看空了，才能遂心滿願，成就你的菩提道果。

「修道不能享福」，要記得佛教的老祖宗——釋迦牟尼佛當初修道時，貴為太子，富可敵國，他能毅然出家修道。以他的身分來說，雖然出家仍然可吃好的，穿好的，住一座好房子，可是他沒有這樣做，他跑到雪山那裏，忍苦、忍餓、忍寒、忍熱，在那兒修行了六年，在這六年之間沒有吃過什麼好的東西，也沒有各處去叫人供養他，就是在那兒受苦。

以釋迦牟尼佛那種富貴的身分，尚且自己願意受苦來修行，我們又是什麼身分呢？不過是很普通平凡的人，為什麼要穿好、吃好、住好，貪圖享受，受不了苦，怕受苦？想想，比起釋迦牟尼佛，我們是不是要大慚愧？

In studying Buddhism, you must bring forth a true mind. In every move you make and every word you say, you should aim to be true. Don't be like worldly people, half true and half false, sometimes telling the truth and sometimes telling lies. Cultivators must always speak truthfully, do true deeds, and not tell lies. In every thought, we must get rid of our own faults. We must correct the bad habits we have formed since limitless eons in the past and repent of the offenses created in limitless eons.

Why haven't we had any response after studying the Buddha-dharma for so long? It's because we have defended our own faults and have not brought forth a true resolve to cultivate. Therefore, we have wasted all this time and have not achieved any real wisdom or attained any real samadhi. The time has passed in vain, and we have not had any accomplishment in our cultivation. This is very lamentable.

In the monastery, we must be thrifty with all materials. It is said,

*Cherish the things of the temple  
As if they were the pupils in  
your own eyes.*

The things of the temple include the rice, oil, sauce, and vinegar that we consume. We

should cherish them and not let them spoil and go to waste. We should cherish and take care of even a blade of grass, a piece of wood, or a sheet of paper that we use. If we are not careful in this and do not cherish our blessings, all our merit and virtue will leak out. Then,

*Our offenses will exceed our  
blessings, and  
Our losses will surpass our gains.*

Moreover, in our every move and every word, we must not hurt anyone else. We should guard the virtue of our mouth, not speaking frivolous words, untruthful words, harsh words, or words which cause disharmony. We should pay special attention to the virtue of our mouth. With our body, we should not kill, steal, or be promiscuous. In our mind, we should not have greed, hatred, or stupidity. We shouldn't always be worrying about our stinking skinbag, finding good things to feed it in every thought, trying to make it more attractive in every thought. In thought after thought, you only want the stinking skinbag to enjoy more pleasure--that's upside down. If we want to escape the Triple Realm and leave the six paths of rebirth, we must get rid of all these bad habits. We must also see through love and emotion. Only then can we fulfill our vows and accomplish

the fruition of Bodhi.

In cultivation, we cannot enjoy our blessings. We must remember that when Shakyamuni Buddha, the founder of Buddhism, started cultivating, he was a noble prince of tremendous wealth. Nevertheless, he resolutely left the home-life to cultivate the Way. Given his status, even after he left home he could have eaten well, dressed well, and lived in a fine house, but he didn't. He went to the Himalayas and cultivated for six years, enduring pain, hunger, cold and heat. During those six years, he never ate any good food or went around asking people to make offerings to him. He just endured the suffering.

Even with his position of wealth and honor, Shakyamuni Buddha was willing to suffer and cultivate. What is our position? We are just ordinary, common people, yet why do we still want to dress well, eat well, live well, and enjoy ourselves? Why can't we take suffering? Why do we fear suffering? Think about it. When we compare ourselves to Shakyamuni Buddha, shouldn't we feel great remorse?



## 宣公上人法語

Dharma Talk By The Venerable Master Hua

**我**們爲什麼在往昔的時候造了很多的惡業？仔細地分析，都是因爲無始劫以來由貪瞋癡三毒所生出來的。從身生出殺、盜、淫的業；從口生出妄言、綺語、惡口、兩舌的業；從意生出貪、瞋、癡的業。這所有的業，我們現在都要懺悔。所謂：彌天大罪，一懺便消。有首偈頌說：

罪從心起將心懺，心若滅時罪亦亡；

心亡罪滅兩俱空，是則名爲真懺悔。

罪從心生，罪從心滅，所以將心懺；用真心來懺悔所造的業，心裏把所造的過錯忘掉，罪業也沒有了。所謂：「過能改，歸於無」如果有過不改，把它藏起來，不教人知道，那才是罪上加罪。有智慧的人，勇於改過，歡喜改過，所以人人都仰慕他，讚歎他，知道他是君子。

**W**hy have we created so much bad karma in the past? Looking into it carefully, we can see that throughout beginning-less eons, the three poisons of greed, anger, and delusion have been the reason. Our bodies kill, steal, and engage in sexual misconduct; our mouths engage in lying, frivolous speech, harsh speech, and divisive speech; and our minds indulge in greed, anger, and delusion. But now we want to repent of all our evil karma and reform. It is said: Great offenses which fill the heavens Are eradicated by a single thought of repentance. Another verse says:

Offenses arise from the mind, and must be repented in the mind.  
When thoughts are gone, offenses also disappear.  
With thoughts forgotten and offenses gone, both become empty.  
That is called true repentance and reform.

Offenses come from the mind and disappear because of the mind, and so the mind must repent of them. Using your true mind to repent and reform of the karma you have created, the mistakes made can be dispelled from the mind. It is said that if you correct your faults and errors, they vanish. But if you conceal your offenses, they double. Wise people vigorously change their faults and take delight in reforming themselves. That's why others look up to such people, praise them, and recognize them as great.

# 上虛下雲老和尚在雲居山

— 道高龍虎敬 德重鬼神欽

Stories of Venerable Monk Xu Yun in Yunju Mountain

----- Lofty way wins respect from dragons and tigers

Solid virtue wins admiration from ghosts and deities

紹雲老法師開示

A talk given by Dharma Master Shao Yun

English translation by Genglin Zheng / 鄭耿琳

我們曾經請問老和尚：「聽說證了道的人，就是聖人，是嗎？」他說：「是呀！」我說：「那就是證到初果羅漢的人是不是？」「初果，是呀！」他又說：「實際上 初果很不簡單，證到初果須陀洹的人，不但定中沒有妄想，就是平常的行住坐臥，也沒有妄想。他的六根不染六塵，就是六塵不能打擾他，他就入了聖流。」

據說証了初果羅漢的

人走路時，雖然你看見他雙腳是踩在地上，但實際是離地有兩分高的。那時也有人問我們：「聽說了脫生死的人，走路時腳不觸地，不沾泥巴。那麼老和尚都算是大菩薩了，你們經常隨他走路，究竟他的腳踩不踩地？鞋子沾不沾泥土呢？」於是我們就很留心這個事情，並且經過多次的試驗。

雲居山的地都是泥巴土，經常下雨，一般人走了一趟回來，鞋子自然沾了好

多泥巴；可是老和尚的鞋子從來不見有泥巴。奇怪的是，當我們走在他後面，留心注意 他走路時，明明是見到他的鞋子踩在泥巴土上；但是回來後，我們再看他的鞋子，就是沒有沾上半點泥巴。這其中的奧妙，我們至今還搞不清楚。

一九五七年真如寺關外山上失火，大眾師傅都去救火，老和尚也叫我們跟著他去打火。初時，他穿一件短中褂，步履輕快地在我們前面

走，當走到趙州關外將要上山時，前面的老和尚突然不見了，卻見他在離我們好幾丈遠的一塊大石頭上站著。我們不禁大喊：「老和尚，您剛才還在這裡，怎麼一下子跑得那麼遠呀！」他站在高處說：「你們快點打火啊！」我們真不曉得他是怎麼走過去的。

當時，老和尚每天晚上，或有時隔一、兩天，在禪堂講開示。時間一到，叫香板一打響，不但我們種田的、在外面出坡的師傅們都往回跑；連天空上的烏鴉也一群群地飛回來聽開示。那時雲居山的烏鴉特別多，屋頂上，附近的樹上以及從茅蓬到禪堂的路上都被站得密密麻麻，令我們寸步難行。有時要用杖枝動牠一下，牠跳一下我們才有路可走，否則，就要踩到牠們身上。開示說完了，老和尚回茅蓬，烏鴉也回巢了。所以說鳥雀也是很有靈性啊。

一九五七年六月上

旬，天氣酷熱，一天，老和尚他忽然要到五老峰頂看地形。當時有晴空、淨行、傳印師和我等一共六人，我們就將一張靠背籐椅，用兩根竹子捆綁起來，做一個小轎子讓老和尚坐，我們就分了三班更替。出門時已近九點，天氣很熱，太陽很猛。我們心中暗想：「老和尚體質這麼弱，天氣又那麼熱，偏偏選上今天上五老峰頂，一定被太陽曬得很難受了。」奇怪的是，當我們抬起轎子的時候，天空中飛來了很多很多的烏鴉，會聚在轎子上方盤旋，把太陽遮得密密的，我們一點陽光也曬不到了。它們隨著我們前往，轎子抬到那裡，烏鴉就像烏雲般到那裡盤旋，使得我們一點也不覺得熱。

一直到了五老峰頂，老和尚下了轎子後，那些烏鴉隨即飛下來，圍繞著轎子的四周，翹首望著老和尚叫個不停。老和尚在五老峰頂逗留了一會兒，四周觀看完

地形後，就折回了。我們剛把轎抬起時，烏鴉又一窩蜂飛上天空，像來時一樣在上空跟著盤旋，會成一把大傘子，擋著猛烈的陽光，直到茅蓬門口後，才逐漸散去。

進了茅蓬後，老和尚說：「你們都害怕今天會熱得不得了，結果熱不熱呀？」我們六個人都憋著嘴笑了。我們說：「今天全賴你老人家的福德呀，感動了那些烏鴉來護法，遮了太陽。不然這麼猛烈的陽光，我們一去一回，可不好受呀！」所以道人動一念，有情鳥群也來護持了。

一九五五年七月，老和尚的茅蓬被火燒了，相連的小廚房的外牆也倒塌了。那是土牆，要先用兩塊板夾起來，然後用泥土來打。當時打牆的師傅有淨行師、晴空師等四人。他們剛剛把泥土倒上不久，那時正是下午，西邊天空上烏雲滾滾，大有暴雨欲來之勢；四位打牆的師傅都很著急，因為新

打的土牆未實，被雨水一淋，便會倒塌了。其中的淨行師說：「老和尚正在門口坐著，我們過去請老和尚動個念頭，叫這場雨不要來這裡吧。」其他三人都贊成。於是淨行師就過去頂禮老和尚說：「老和尚慈悲，我們那個土牆剛打好，下雨便會倒掉，不能下雨呀。」老和尚望了望天，一話不說，就起身回寮房去了。

過了一會兒，刮起大風，大雨隨即而至，風雨交加，下到茅蓬西邊房子，離那土牆不到五呎遠的地方，那雨就沒有了。持續下了一個多小時，雨水從屋頂上嘩啦啦地淌個不停，就是打土牆的茅蓬四圍，一滴雨水也沒有。風雨過後，他們四人就歡天喜地的跑去頂禮老和尚，感謝他老人家的幫忙。老和尚不哼氣，也不說話。

古德說：「道高龍虎敬，德重鬼神欽。」是真實不虛的。他老人家一動念

頭，好像海龍王也得聽從，不讓雨淋的地方，雨就下不到那裡。

一九五七年的五月中旬，水稻田裏的秧苗剛插下不久。山中連續下了幾天大雨，山洪暴發，安樂橋都被沖斷了。挾帶小石泥砂的洪水翻越山溪堤埂，快要沖往稻田了。時間大約是中午十二點多，宏清師剛從小廚房出來時，很意外地發現老和尚獨自一人在風雨中，沒有打雨傘，身穿衲襖，腳穿羅漢草鞋，由安樂橋溪堤緩向東行，朝稻田方向走去。他馬上趕緊拿了一把雨傘，自己也打了一把，跑向老和尚處去了。

奇怪的是，他發現老和尚走過之處，洪水就不往稻田裏面沖，反而都沿山那邊向東流，高出稻田邊、溪堤數尺之高，即是洪水不往低流，反而向高處沖！就是這樣，剛插秧的稻田便免遭洪水泥砂淹沒之患了。

之後，老和尚走至佛

印橋，站在那裡。宏清師便回來喊印開當家師，當家師知道後便一面安排打出坡板，一面自己走去老和尚處，請問他：「這樣大雨，您老人家怎麼一個人跑出來呀？」老和尚說：「我不出來，上面的幾十畝稻田就沒有了，都要被山洪泥砂覆蓋了，到時還哪有穀子收呢？」當時，我們見到老和尚的衲襖上雨點並不多，只有腳穿的羅漢草鞋被雨水打濕了。真是道人走過的地方，水也要讓路。

他老人家行住坐臥的威儀很嚴正，真正做到「行如風、立如松、坐如鐘、臥如弓」。他站起來都是雙手下垂，頸靠衣領，筆直地走路。也經常對我們說：「身直影無斜」，即身子筆挺，影子一定是直的。他老人家隱喻著用功辦道的人，若有直心，決定能夠成功的。他老人家平生的一言一語，都是我們的指引；一舉一動，都是後人的榜樣。

We once asked the Elder Monk: “It is said that the enlightened ones are sages. Is this true?” He said, “True.” I said, “What about those who achieved the first stage of sagehood, Srotāpanna? Are they sages?” “The first stage of sagehood? Yes.” He continued: “In fact the first stage is not easy at all. Having achieving sagehood in this stage, the person not only is free from false thinking in his Samadhi but also is without false thought in his walking, standing, sitting, and reclining. His six senses are detached from the six defilements. That is, the six senses are not able to bother him; he has entered the stream of sageness.”

It is said that when a first stage Arhat walks, you may see his feet on the ground, but they in fact are two (Chinese) inches above the ground. Some people asked us: “We heard that people who have ended life and death, when they walk, their feet don’t touch the ground, nor get muddy. Then the Elder Monk can be counted as a great Bodhisattva; you often go out with him, does he indeed step on the ground or not? Do his shoes get muddy?” So we observed closely, and did so for several times.

There was mud all over the land in Yun Ju Mountain. It rained often. People would return from a trip with shoes plastered with mud. But there was never

mud at all to be seen on the Elder Monk’s shoes. Strangely, we would walk behind him, watching him closely when he walk and seeing clearly his shoes stepping on muddy earth; but we would see no mud at all when we look at his shoes upon returning. To this date we still cannot understand what happened.

One day in 1957, a fire broke out uphill outside the pass of Zhen Ru Monastery. All monastic members went to help putting out the fire. The Elder Monk told us to follow him too, to fight the fire. In the beginning, he wore a vest, walking in brisk steps before us. We were at outside of Zhao Zhou pass, and were about to go uphill, the Elder Monk all of a sudden disappeared before us and was then seen standing on a big rock about 300 feet away. We shouted – “Elder Monk, you were just here, how did you manage to get so far away!” He said from the high ground: “You folks hurry up and fight the fire!” We really didn’t know how he walked over there.

Back then, almost every night, or sometimes every other night, the Elder Monk would give dharma talk in the Chan Hall. When it came the time to begin, at the clapping of incense board, everyone rushed back ---- not only farmers in the fields and monastic members working outdoor, but also the crows in the

air. The birds would fly over for the talk, flock after flock. There were a great number of crows in Yun Ju Mountain back then. During the talk, the crows crowded over the rooftop, the nearby trees, as well as the path from the grass shed to the Chan Hall. We could hardly inch in. So sometimes we would need to wave a stick or a twig at the crows, so they would hop a bit to make way for us; else, we would step on them. As soon as the dharma talk was over, the Elder Monk returning to his grass shed, the crows would return to their nests. So even the crows are replete with spiritual nature!

Early in June of 1957, on a day of scorching heat, the Elder Monk suddenly decided to go up Wu Lao Feng to check the terrain. There were six of us then, including myself and dharma masters Qing Kong, Jing Xing, and Chuan Yin. We made a palanquin for the Elder Monk out of a cane chair tying to two bamboo sticks. We carried him on three shifts. It was almost 9 o’clock when we started out. It was very hot; the sun was fierce. We thought to ourselves: “The Elder Monk is in poor health. The weather is so hot, and he happened to pick such a day to go up Wu Lao Feng; he would be badly burned by the sun.” But something strange happened. When we lifted the seat, many many crows all over the sky flew in, gathering



and circling above the palanquin, forming such thick shield that not even a ray of sunlight could reach us. They moved forward along with us. Wherever the palanquin was, there were crows circling above like black clouds, we did not feel the least bit of heat.

Finally we reached Wu Lao Feng. No sooner had the Elder Monk got out of the seat than the crows glided down, swirling around the palanquin, looking up at His Highness, cawing nonstop. The Elder Monk made his brief stop at the peak, making his round checking the terrain, then started back. As we lifted the palanquin, the crows again flew up the sky in a swarm, circling and moving along with us as they did earlier. The birds made a big umbrella and shielded off the fierce sunlight. When we reached the grass hut, the birds gradually flew away.

When we entered the hut, the Elder Monk said: "You were all worried that it would be extremely hot today. So, was it hot, or not?" The six of us chuckled. We said: "Thanks to Your Elder! Your blessings and virtues had moved the crows. They came forth as dharma guardians. They shielded off the sun; otherwise it would have been unbearable to make such a trip back and forth in such scorching sunlight!" Such is one single mind movement of a sage!

Even the sentient birds came to his protection.

In July 1955, the Elder Monk's hut was burned down in fire. The exterior wall adjoining the kitchenette collapsed with it. It was an earthen wall. Two boards were erected. Earth was filled in between then tamped. At that time, four masters were beating the earthen wall, including Jing Xing Shi and Qing Kong Shi. That afternoon, shortly after they poured earth in, dark clouds scudded across the western sky. It looked like that a storm was approaching. The four masters building the wall was very anxious. The newly tamped wall was not sturdy yet, it would collapse in the rain. One of them, Jing Xing Shi, said, "The Elder Monk is now sitting by the door, let's go over to ask him to move a thought, so the rain would not come here." The other three all agreed. Jing Xing Shi then went over and bowed to the Elder Monk, saying: "Your compassionate elder monk, would you be kind enough to help us. The earthen wall has just been completed. The wall would collapse in the rain. We cannot afford the rain!" The Elder Monk looked up to the sky. Without a word, he stood up, and returned to the dorm.

Soon, strong wind came up; heavy rain followed in no time. Rain intensified in the

wind, reached the building to the west of the grass shed; it disappeared a few feet away from the earth wall. The rain poured for over an hour, rain water splashed down nonstop from the roof. But there was not a drop of rain around the newly laid earthen wall. When the storm was over, the four went in great joy to bow to the Elder Monk, thanking him the help. The Elder Monk, silent, did not say a word.

The ancient virtuous says, "Lofty way wins respect from dragons and tigers; solid virtue wins admiration from ghosts and deities." This is true beyond any doubt. As soon as the elder monk started a thought, even the dragon king of the sea would obey. If he did not want a wet spot, the rain would not get there.

In Mid-May of 1957, the seedlings were just transplanted in the paddy field. It rained heavily for days in the mountain. Flood erupted. Even An Le Bridge broke in the torrent. Flood carrying mud and gravel stones, overran dams of mountain streams, and was about to hit the paddy fields. It was a little bit past 12 o'clock mid day. Hong Qing Shi had just stepped out of the kitchenette and unexpectedly saw the Elder Monk. He was alone in the storm, without an umbrella, wearing a cassock, and in the monk's straw sandals. He

was walking slowly eastwards to the paddy fields along the dams of the An Le Bridge Creek. Hong Qing Shi, carrying an umbrella himself, grabbed an extra one, and ran towards the Elder Monk.

Strange enough, he realized that where the Elder Monk walked by, the floodwater did not rush to the paddy field, instead, it flowed eastwards alongside the mountain. The flood was several feet higher than the fields and dams; it should have flowed downwards, instead it dashed upwards! This way, the fields with young seedlings escaped the fate of being overrun by flood, mud, and gravel.

Later, the Elder Monk walked to the Fo Yin Bridge. He stood there. Hong Qing Shi went ahead to fetch the manager of the

temple. The manager learned about what had happened. While he had the board clapped for work, he himself went to the Elder Monk and asked: “Why did Your Elder went out alone in such heavy rain?” Replied the Elder Monk: “Had I not gotten out, tens of acres (Chinese acre) of paddy fields up there would have gone, buried by muddy and sandy flood. Where would grains be to harvest when the time comes?” We didn’t see many rain drops on the Elder Monk’s cassock. His straw shoes did get wet in the rain. Indeed, where a saint walks by, even water makes way for him.

His Elder maintained dignified bearing whether walking, standing, sitting, or lying down. He truly carried out

the practice of “walking like a breeze, standing like a pine, sitting like a bell, and lying down like a bow.” He stood with arms down; his neck rested against the collar; his body was straight when he walked. He also often said to us: “One’s shadow will not be crooked if his body is straight.” With this His Elder alluded to people working for the Way ---- they will succeed if their minds are straight. In his lifetime, his Elder had established guidance for us in every word and speech of his. He had also set examples for later generations in every deed and movement of his.



## 金聖寺訊息

### News from Gold Sage Monastery

金聖寺網站已經重新整理，您可從中查看廟上各種訊息，歡迎大家上網觀覽。  
如果您想取消郵寄矜谷梵音，請寫上郵件上的姓名地址，交到辦公室即可。  
感恩您對道場的護持。

Gold Sage Monastery website has been reconstructed and updated, welcome everyone to go online and check out various information of the temple. If you would like to cancel subscribing newsletter by mail, please leave your name and address in the office .  
Appreciate your support to the Way-place.

website: <http://drbachinese.org/branch/GSM>



# 金聖寺

## 十、十一月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October, 2011		
10 / 23, 30 ( 8:00AM~9:00 AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	10 / 2	念佛共修法會 ( 8:15AM ~4:00PM ) Dharma Assembly of Buddha Recitation
	10 / 16	楞嚴咒法會 ( 8:00AM~11:00AM ) The Shurangama Mantra Recitation
	10 / 23,30	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
週六 Saturday	10 / 1	長青學佛班 ( 2:00PM ~ 4:30PM ) Elders' Dharma Study Group
	10 / 15	慶祝觀音菩薩出家法會 ( 8:30AM ~10:20AM ) Celebration of Guan Yin Bodhisattva's Leaving Home
每日 ( Everyday ) 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩出家法會 Celebration of Guan 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6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Oct. 6	10 / 9 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	11/5 週六 2:00PM ~ 4:30PM	金聖寺 (GSM)
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	11/6 週日 9AM~ 11AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	11/13 週日 8:15AM~ 4:00PM	
八關齋戒 Transmission of the Eight-fold Precepts	11/20 週日 7:00 AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/20~27 8:15AM~ 4:30PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 ( Everyday ) 1 pm	

金聖寺

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Gold Sage Monastery  
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# 梁皇寶懺法會

## The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 20 日中午 至 27 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20日(星期日)早上七時**

**Transmission Refuge with the Eight-fold Precepts: 7:00 am on November 20 (Sun.)**

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**  
from November 20 noon to 27, 2011 (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)