



矽谷梵音

Pure Sound From Silicon Valley

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善知識教，猶如滿月，
凡所照及，皆使清涼。

The Good and Wise Advisor's teaching is like a full moon,
in that it refreshes and cools everything it shines on.

——《華嚴經》經文
—— Flower Adornment Sutra



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.

殺生的果報

The Retribution of Killing

現在人爲什麼生一些奇怪的病症？就是從殺生來的。

Why do people nowadays have so many strange illnesses?

These illnesses come from killing.

宣公上人 的諄諄告誡

A talk given by Venerable Master Hua

世界上最大的仇怨，莫過於殺生。所謂「殺人償命，欠債還錢」，你殺人之父兄，人必殺你的父兄。這樣互相殘殺，永無止境。就因爲殺生太多的緣故，所以果報來得很快，所謂「現世現報。」

現在的人，爲什麼生一些奇怪的病症？一言以蔽之，就是從殺生而來的。你殺了眾生，眾生就來向你討命債。這種怪病，醫生也束手無策。那該怎麼辦呢？這就要真心懺悔，改過自新，多做利益眾生的功德，才能消除宿現業。若是不這樣去做，恐怕不容易好的。這是真理，並非迷信。

The greatest source of enmity in the world comes from killing. As it's said,

If you kill someone, you must pay with your life.

If you owe a debt, you must repay the money.

If you kill someone's father or brother, then your own father or brother will be killed by others. Such mutual killing goes on and on without end. Because too many lives have been taken, the retribution comes very fast; this is known as "getting one's retribution in this very life."

Why do people nowadays have so many strange illnesses? To put it simply, such illnesses come from killing. When you kill living beings, they come back to demand your life as repayment. There's nothing the doctors can do to treat the strange illnesses that result. Then what should you do? You should repent with a true heart, reform and renew yourself, and do create more merit and virtue to benefit living beings so that the karma from past and present lives can be eradicated. If you don't do that, I'm afraid getting well won't be easy. This is the truth; it's not a superstition.

不讀《華嚴》不知佛之富貴

**Without reading the *Avatamsaka Sutra*
you will not know the Buddha's true blessings and honor**

恆榮法師 開示於華嚴法會
A Dharma talk given by DM Heng Rung
英譯：鄭耿琳 / Genglin Zheng

大家應該知道，《華嚴經》不但是經中之王，還是王中之王，這部經有八十華嚴、四十華嚴、六十華嚴，現在我們讀的是八十華嚴，經中常常會誦到一些不可說不可說，什麼什麼不可說，太多太多的不可說，不可思議的境界。

這部《華嚴經》是在佛成道之後講的，佛用了21天的時間把這部《華嚴經》講完。這部經佛講完時並沒有留在世上，被龍王收藏在龍宮供養，在釋迦牟尼佛入涅槃六百年後，龍樹菩薩去龍

宮把這部《華嚴經》看了一遍，回來後再把它寫下來。由印度傳入中國，有八十卷三十九品，還有一些沒傳到中國。雖然不足，但是序分、正宗分、及流通分均已全備，所以中國唐朝清涼國師弘揚華嚴時，認為這部經可作為全經。

清涼國師一身經歷九朝，為七個皇帝的老師。圓寂後，有位梵僧從印度來中國，在半路遇到兩位青衣童子。便問他們：往何處去？作什麼？童子說：「到中國請華嚴菩薩的牙齒回印度供

養。」這和尚到達中國後，向皇帝稟明這段經過，然後他們就開龕檢查，發現清涼國師，口裡真的少了兩顆門牙，所以我們知道清涼國師就是華嚴菩薩的化身。

有人學佛法學了一輩子，連《華嚴經》的名字也沒聽過，念一遍華嚴經最快也要二十一天，我想很多人不知道經裡面講的是什麼，因為有時候我們在誦時速度很快，也來不及思維一下，既使有時間讓你思維，也不一定懂得它的意思。所以，如果有人跟不上的時候，也

不要起煩惱，跟不上就用眼睛去看，抓住那個字，一個字一個字不要漏掉，很專心的去看，這樣可以訓練我們的定力。

華嚴境界是不可思議的，不是我們可以用口去講的，它是重重無盡，無盡重重。譬如我們今天讀到佛有大人相，頭有大人相，鼻子有大人相，眼睛有大人相，嘴巴有大人相，總共有九十七個大人相。華藏香水海，重重無盡，然後這個海旁邊有什麼海，那個海旁邊又有什麼海，香水海一重一重的，數不完的，也說不盡的。又如佛的壽量品、離世間品、入法界品等等。上人告訴我們，我們如果不讀《華嚴經》，不知道佛的富貴。華嚴境界是妙中之妙，玄中之玄，不可思議。所以我們要珍惜我們自己有這個福報，能夠誦到《華嚴經》。

《華嚴經》最後一品，普賢行願品，這一品非常非常重要。普賢十大行願

是：

- 一者 禮敬諸佛
- 二者 稱讚如來
- 三者 廣修供養
- 四者 懺悔業障
- 五者 隨喜功德
- 六者 請轉法輪
- 七者 請佛住世
- 八者 常隨佛學
- 九者 恆順眾生
- 十者 普皆迴向

大家都聽到上人的開示了吧？我告訴你們，「一入耳根，永為道種」，所以我們都要把它種到我們八識裡面。

普賢行願品裡告訴我們，讀誦普賢十大願王的人臨命終時，妻子、財產、珍寶都離開我們，只有這普賢願王他不離開我們，因為在我們的八識田中，所以沒法離開，一直跟隨著我們。讀誦普賢行願品可以消滅我們墮地獄的罪障，因為無始劫來我們做錯很多事，種了善因就得了善果，種了惡因就得了惡果，所以我們只要天

天去讀誦，受持，然後廣說，就是我們讀了之後去誦，然後誦了之後去告訴人家，或者把它寫下來，每天這樣不間斷的去念普賢十大願王，那麼在我們臨命終時，佛菩薩就不會棄捨我們。所以我們要把普賢菩薩十大願背下來，因為他的行願是最大的，他發願救度這些有情眾生，連無情的眾生像花啊，草啊，他都有這個願去度這些無情的眾生。上人教我們發願，有願則有緣，先發願，讓這個善緣早日成熟，我們在做任何事情就會比較順利，不要貪快，一步一步慢慢往上爬。在普賢行願品裡說，讀誦的功德只有佛才能知道的，不是我們眾生可以知道的境界。上人講我們每天讀誦普賢行願品時，將來往生時，我們是坐著火箭到西方極樂世界去。所以撥一點時間給自己，每天受持普賢行願品，用功的去做，總有一天我們會體會到這華嚴境界的。

We should have known, *Avatamsaka Sutra* is not only the King of all sutras, but also the King of all Kings. There are different translated mandarin versions of the Sutra: *Avatamsaka* in eighty rolls (bamboo scrolls), *Avatamsaka* in forty rolls, and *Avatamsaka* in sixty rolls. The version we are reciting now is *Avatamsaka* in eighty rolls. During recitation of the Sutra, we frequently come across phrases describing states beyond words, states that are so and so unspeakable, numerous unspeakable states that are inconceivable.

Avatamsaka Sutra was spoken by the Buddha after he attained Buddhahood. The Buddha completed his lectures of *Avatamsaka Sutra* in twenty-one days. The Sutra itself did not remain in the world after the Buddha finished lecture. Instead, it was secured by the Dragon King, who venerated it in the Dragons Palace. Six hundred years after Shakyamuni Buddha's nirvana, Nagarjuna Bodhisattva went to the Dragons' Palace and read through the *Avatamsaka Sutra*. He then had it written out upon returning. Part of the Sutra, eighty rolls in

thirty-nine chapters, was brought to China from India. There are some parts of the Sutra that did not circulate to China. Though not in its entirety, it's got a preface, the main text, as well as the circulation section. For this reason, in the Tang Dynasty, the Chinese National Master Qing Liang considered this Chinese version a complete Sutra as he was propagating the *Avatamsaka Sutra*.

National Master Qing Liang survived nine dynasties, and was the teacher of seven Emperors. After his entering the stillness, a Brahman monk from India came to China. Along the way, he met two youths in black robes, and he asked them: Where to? What for? The youths replied: "To China for purposes of requesting the tooth of the Flower Adornment Bodhisattva to bring back to India to venerate." Upon arriving in China, the monk reported this incident to the Emperor. Subsequently, they opened the shrine and checked, and they found that Master Qing Liang was indeed missing two front teeth in his mouth. From this we know that Master Qing Liang was the transformation body of the Flower Adornment Bodhisattva.

There are people who

spent a life time learning Buddhism without even hearing the name of the *Avatamsaka Sutra*. The shortest time it takes to recite a complete *Avatamsaka Sutra* is twenty one days. I imagine many people don't know what the Sutra talks about; the reason being that we sometimes recite at a very fast speed, with little time to think. Even if there is time to think, you still might not know its meaning. For this reason, don't worry if you cannot keep up with the recitation; read with your eyes instead. Catch that word with your eyes, word by word, omitting none. Pay full attention to what we read, this way we can train our Samadhi power.

The state of Flower Adornment is inconceivable, is not what can be spoken with words. It is immeasurable and boundless, boundless and immeasurable. For example, today we have read that the Buddha has the Great Person Hallmarks; the head has the Great Person Hallmark; the nose has the Great Person Hallmark; the eye has the Great Person Hallmark; the mouth has the Great Person Hallmark – there are ninety seven Great Person Hallmarks in all. There are one after another of the

往昔由無智慧力 所造極惡五無間 誦此普賢大願王 一念速疾皆消滅
Lacking of strength of wisdom in the past,
We committed the five extremely evil offenses of relentless hells (Panchanantaryani).
By virtue of reciting the Great Vow King of Universal Worthy,
These offenses will be swiftly eradicated in one thought. — 摘自《華嚴經》〈普賢行願品〉

Fragrant Seas of the Flower Store, immeasurable and boundless. Still some other Sea appears right next to this Sea, while yet another Sea is present right next to it -- one Fragrant Sea after another -- uncountable and beyond words. Take another example, the Chapter of the Buddha's Life Span, the Chapter of Transcending the World, and the Chapter of Entering the Dharma Realm. The Venerable Master told us, we would not know how blessed and noble the Buddhas are without reading the Avatamsaka Sutra. The state of the Flower Adornment is the subtlest of all subtleties, the wonder of all wonders, it is unconceivable. Therefore we should cherish our blessings of reading the Avatamsaka Sutra.

The last chapter of the *Avatamsaka Sutra* is the *Universal Worthy's Conduct and Vows*. The *Universal Worthy's Conduct and Vows Chapter* is very very important, with teachings of the ten vast and great conduct and vows:

- First, bow in respect to all Buddhas.
- Second, praise the Thus Come One.
- Third, extensively make offerings
- Fourth, repent and reform all karmic hindrance.
- Fifth, rejoice and follow in merit and virtue.
- Sixth, request the Dharma wheel be turned.

Seventh, request Buddhas' remaining in the world.

Eighth, follow the Buddhas' teachings always.

Ninth, accord with all living beings.

Tenth, dedicate all merits and virtues universally.

We all have heard the Venerable Master's lecture, haven't we? I'll tell you this, "Once entering the ear faculty, it will forever be the seed of the Way." This is why we need to plant it into the field of our eighth consciousness.

The Universal Worthy's Conduct and Vows tell us, the person who recites the Universal Worthy's Ten King Great Vow will not part with it on the verge of death, when the person's wife, fortunes, and treasured jewels are all leaving him. Because the Universal Worthy's Vow King is in our field of the Eighth Consciousness, it will not leave us; instead, it will accompany us at all time. Reciting *The Universal Worthy's Conduct and Vows* can eliminate our hell-bound sins. Since eons without beginning, we have done many wrongs. Good consequences come from good causes; bad consequences come from bad causes. Therefore if we recite the Chapter every day, and uphold it, and speak to many people about it: that is, we recite after we read, we go about telling people or writing it down after we recite

it -- as long as we recite the Ten King Vows of the Universal Worthy's this way every day with no stop, as we approach the end of life, Buddhas and Bodhisattvas will not forsake us. So we must memorize all Ten Great Vows of the Universal Worthy's, as he has the greatest of all conducts and vows. He vows to transcend these sentient beings, as well as these insentient lowers and grass -- he has the same vows to transcend these insentient beings. The Master taught us to make vows. Affiliations come with vows; make vows first to allow this good affiliation mature soon. This way what we do will come along smoothly. Do not be hasty, move upwards step by step. It is said in *the Universal Worthy's Conduct and Vows* that only Buddhas are able to know how much merits and virtues of reading and reciting this chapter. It is a state unknown by us ordinary beings. The Master said that if we recite the *Universal Worthy's Conduct and Vows* every day, at time of passing on, we will be going to the Western World of Ultimate Bliss by rocket. So, make a little bit of time for ourselves every day and uphold *the Universal Worthy's Conduct and Vows*. Make efforts, one day we will grasp this state of the Flower Adornment.

讀微妙《法華》 見自性寶塔

Reading Wondrous Dharma Flower Sutra,
Seeing Jewel Stupa of Inherent Nature

文/ 親華 / Qing Hua

今天我要和大家分享的
是《法華經-見寶塔品》，
這一品是講釋迦牟尼佛給聲
聞弟子授完記之後，有一座
很大的寶塔從地湧出。這座
寶塔不是普通的寶塔，它高
五百由旬，也就是差不多四
萬里；寬二百五十由旬，也
就是差不多兩萬里，非常的
莊嚴，從地湧出，住在虛空
中。

這時大家都很奇怪，
為什麼會出現這個寶塔？這
寶塔為什麼這麼莊嚴？從那
裡來的？更奇怪的是，寶塔
中有個聲音說：「釋迦牟尼
佛，你講的很好，講的是正
確的。」這時，有一位名為

大樂說菩薩，從大眾中站起
來，請問釋迦牟尼佛關於寶
塔的因緣。佛就告訴他說，在
過去久遠劫以前，有一位
佛，他的名字叫多寶如來，
以前曾發過誓願：「只要是
講《法華經》的地方，我的
全身寶塔就會出現在法會
中，來讚嘆《法華經》，擁
護《法華經》。

這時大家說，我們可
不可以見一下這位多寶如來
呢？釋迦牟尼佛說，這多寶
如來以前發願時就說：「我
的寶塔出現時，如果佛要將
我的全身示現給大眾，這位
佛十方的分身都要來集會，
才可以現出我的全身來。」

大樂說菩薩說：「我們正好
想禮拜佛的分身諸佛。」於
是釋迦牟尼佛就放光，遠召
所有祂的分身諸佛來到這娑
婆世界，先照東方的五百萬
億佛的國土，佛的分身諸佛
都在清淨的國土說法，這時
諸佛向大眾說：「我要到娑
婆世界釋迦牟尼佛的國土去
聽《法華經》。」

就像家裡有貴客要來
時，要先把家裡打掃乾淨，
如果有寵物要把寵物放在外
面一樣。釋迦牟尼佛就三變
土田，「土田，就是我們這
娑婆世界，因為是土做的，
所以叫土田。「三變土
田」，第一次變化就把娑婆

世界變為琉璃為地，寶樹莊嚴，非常莊嚴清淨的一個世界，把人和天人都移到另外一個世界去，只留下當時的大眾，結果還是容納不下所有來的佛。接著佛又變了一次，這第二次，又將兩百萬億的國土變得非常清淨，把天人，還有阿修羅、餓鬼、畜牲、地獄的眾生都移走了。這樣連續變了三次，才能容下所有來自十方的釋迦牟尼佛的分身諸佛。

這樣釋迦牟尼佛在八方各變了兩百萬億國土，諸佛來集之後，大眾就請釋迦牟尼佛開寶塔。釋迦牟尼佛就住在虛空中，用右手指，像開大城門一樣，很大的聲音，把寶塔就打開了。大眾說：「佛座那麼高，在虛空中，請佛把我們接到虛空中看就好了。」佛知道大家的意思，就把所有人都接到虛空中，大家就都見到多寶如來。

再後來，釋迦牟尼佛勸勉大家發願受持《法華

經》。大家到大殿來誦持《法華經》，那怕你是暫時讀《法華經》，也很難。佛有一個比喻，說用你的足趾甲來放整個大地，升到大梵天上去，這也不算難，但是你暫時讀一下《法華經》，很難。

這個故事看起來很簡單嗎？其實不簡單！這一品，每一句都有很深的含意，我都是從上人的淺釋或《法華通義》裡面看來的。

稍微講幾個比喻，為什麼寶塔從地湧出來？不是從別的地方來呢？從地湧出，就是從我們眾生心裡面出現的。這寶塔表示是我們真正的法身，我們真正的跟佛一樣本有的智慧和法身。見這寶塔不光是我們的眼睛見，也是我們的本性裡面現出來的，如果見到我們本性的智慧法身，也就是見到本性的多寶如來。寶塔住在虛空中，也有它表示的方法，表示無所著住。高五百由旬，表示在我們這五蘊身之中，在我們

現在這個肉身中，就有多寶如來常住的法身，它有很深的含意。寶塔是金銀琉璃等七寶合成。金，表示堅固的智慧；銀，表示很清淨的行願，這都很有意思。後來寶塔開了，多寶如來就請釋迦牟尼佛進去跟他坐在一起，這也有它的含意在裡面，因時間關係不能多講。如果你感興趣，就花時間去看上人的淺釋或《法華通義》。

上人說我們如果聽《法華經》，我們下輩子的智慧就不可思議；還說，如果聽《法華經》，比你一天撿百萬兩黃金更有價值。如果誦持《法華經》，不光是釋迦牟尼佛、多寶佛，還有佛的所有分身諸佛都會來護持你，保護你。我們應該發願來讀誦《法華經》，受持《法華經》，見到自己本性的多寶如來。



Today, I am going to share with everyone the chapter in *Dharma Flower Sutra*- “*Seeing the Jewel Stupa*”. After the Buddha bestowed predictions for all the sound-hearer disciples, suddenly a huge jewel stupa welled forth from the ground. This stupa is not an ordinary stupa. It was a stupa 500 yojana (about 40 thousand miles) high and 250 yojana (about 20 thousand miles) wide. It was splendidly sublime, and it welled forth from ground and dwelled in the space.

At that time, the assembly felt it was strange why such a stupas appeared from nowhere and why it was so sublime. More strangely is that, a voice came from the stupas, praising: “Well said, well said, Shakyamuni Buddha, what you said is correct.” Then a Bodhisattva named Greatly Delighted in Speaking rose up and asked the Buddha about the origin of this jewel stupas. The Buddha told him, limitless eons ago, there was a Buddha named Many Jewels Tathagata, he made a vow and said: “Wherever the *Dharma Flower Sutra* is being spoken, the jewel stupa containing my entire body will appear in the assembly, and I will praise the *Dharma Flower Sutra*, and protect and guard the sutra.

Then the assembly requested to see the Many Jewels Tathagata. Shakyamuni Buddha said that

when the Many Jewels Tathagata made the vow, he said, “When my jewel stupa appears, and if the Buddha would like to show my body to the assembly, he should gather all his transformation bodies in ten directions, then my entire body will appear.” The Greatly Delighted in Speaking Bodhisattva said: “We also would like to bow to all the Buddha’s transformation bodies.” Then Shakyamuni Buddha emitted light to call all his transformation body Buddhas to come to the Saha world. The light first illuminated 500 billion of Buddhaland in the east, where the transformation body Buddhas were speaking Dharma. Then those Buddhas told their assemblies, “I will go to the Saha world, Shakyamuni Buddha’s Land, to listen to *Dharma Flower Sutra*.”

It is like when you have guests coming to visit, you will firstly clean up the house; and put your pets in backyard. Shakyamuni Buddha transformed the earth field, the Saha world, for three times. The Saha world is called earth field, because it is made of earth. The first transformation is to transform the Saha world into a very pure and magnificent world, with lapis lazuli being the ground, and adorned with jewel trees. Except for the present assembly, other human and heavenly beings were moved to another world. Since the space for all the Buddhas was

not enough, the Buddha made a second transformation, which transformed another two hundred billions of lands into very pure lands, and moved away all the heavenly beings, asuras, hungry ghosts, animals and hell beings. He did so for three times, in order to contain all the transformation body Buddhas.

Shakyamuni Buddha transformed two hundred billion of lands in each of the eight directions. After the transformation body Buddhas all gathered, the assembly requested Shakyamuni Buddha to open the stupas. Then Shakyamuni Buddha ascended to the empty space, and used one of his fingers of his right hands to open the stupas. With a huge sound like opening a big city gate, the jewel stupa was opened. Then the assembly thought, “The Buddha seat is so high in the empty space, it would be nice if the Buddha can pick up us into the empty space.” The Buddha knew their thoughts, so he raised the whole assembly up into empty space, so that everyone were able to see the Many Jewels Tathagata.

In the following text, Shakyamuni Buddha exhorted the assembly to recite and uphold the *Dharma Flower Sutra*. Now we are reading the *Sutra* in the Buddha hall, it is very rare even if you just recite the sutra for a short period of time. The Buddha told an analogy, which says if you put the entire

earth on your toes and ascend to the Great Bharma Heaven, it is not very hard, but if you recite the Dharma Flower Sutra, even in a temporary period of time, that is very difficult.

Does the story sound simple? Not at all! In this chapter, every sentence carries profound meaning, you may read from the Venerable Master's commentary or *General Principle of Dharma Flower*. For example, why did the jewel stupas well forth from the ground, not from other place? It shows that the stupa appears from our mind ground. The jewel stupa represents our genuine Dharma body, the same inherent wisdom as the Buddha's. The jewel stupa was not only seen by our eyes, it also appeared in our inherent nature. If we are able to see the wisdom

Dharma body in our nature, we will see the Many Jewels Tathagata in our inherent nature. The stupa was in the empty space, it shows that we should be nowhere attached. The height of the stupas is five hundred yojana, which means that, right in our five-skandas body, dwells the eternal Dharma body of Many Jewels Tathagata. The jewel stupa was made of seven kinds of jewels, such as gold, silver, lapis lazuli. Gold represents the solid wisdom; silver represents pure practice and vows. These meanings are all very interesting. Later the jewel stupa was open, and the Many Jewels Tathagata invited Shakyamuni Buddha to enter the stupas, and shared the seat with him. This also carries meaning. Since time is up, I can not speak in detail, but if you are

interested, I highly recommend you read the Venerable Master's commentary or the *General Principle of Dharma Flower*.

The Venerable Master said, if we listen to *the Dharma Flower Sutra*, our wisdom in next life will be inconceivable; he also mentioned that, listening to this sutra is more valuable than getting a million pounds of gold every day. If you can recite and uphold *the Dharma Flower Sutra*, not only Shakyamuni Buddha and Many Jewels Buddha, but also all the transformation Buddhas of Shakyamuni Buddha will protect and support you. We should all make a vow to read and uphold the Dharma Flower Sutra, so that we can see the Many Jewels Tathagata in our inherent nature.

學佛的人不是一朝一夕就學得了佛，必須用長遠的時間來體驗佛教的道理，依教修行，久而久之才能有所成就。

真正認識佛法的人，也不驚，也不怖，也不哭，也不笑。佛法就是如此，沒有值得驚恐的地方，也沒有值得哭或值得笑的地方。能時時保持如如不動，了了常明，這就是佛法的本性。

People who study Buddhism cannot learn all there is to know about Buddhism in just a day and night. One must gradually experience the principles of Buddhism over a long period of time. After cultivating according to the teachings for a long time, one will have some attainment.

Those who truly understand the Buddhadharma will neither be frightened, nor alarmed, nor be given to crying or laughing. The Buddhadharma is about the way things are, and there is nothing to be frightened of. Nor is there anything to cry or laugh about. One should remain in a state of unmoving suchness and be clear and lucid at all times. That is the basic nature of the Buddhadharma.

宣公上人 法語/By Venerable Master Hua



金聖寺

九、十月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2012		
9 / 23 (8:00AM ~ 9:00AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	9 / 2	地藏七圓滿日 (Starting from 7:30AM ~ afternoon) Completion of Earth Store Recitation
	9 / 2	金光明最勝王經講座 (9:00AM ~11:00AM) Lecture on the Golden Light of the Most Victorious Kings
	9 / 16	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	9 / 23	恆律法師佛學講座與問答 (9:00AM ~10:50AM) Dharma lecture by Dharma Master Heng Lyu (Buddhism Q & A)
	9 / 30	敬老節 Honoring Elders' Day (9:00AM ~ 2:00PM)
週六	9 / 15	慶祝地藏菩薩聖誕法會 Starting from 8:30AM Celebration of Earth Store Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於9月6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Sept. 6	9 / 9 週日	萬佛聖城 (CTTB)
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十月份活動 Buddhist Events in October, 2012	日期 Date	地點
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	10/ 7 週日 9:00AM ~11:00AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	10/14 週日 8:15AM~ 4:00PM	
觀音法會 Dharma Assembly of Guan Yin	10/21 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀世音菩薩出家日 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25日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 25	10 / 28 週日	萬佛聖城 (CTTB)
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金聖寺

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◎ 恆律法師佛學講座

Dharma lecture by Dharma Master Heng Lyu

萬佛聖城方丈-恆律法師將於九月二十三日蒞臨金聖寺，除了佛法開示，也開放佛學問答，從早上九時開始，歡迎參加。

The abbot of City of Ten Thousand Buddhas, Dharma Master Heng Lyu will visit GSM at 9:00AM on 09/23, in addition to Dharma lecture, he will hold a question and answer (Q&A) session. Welcome to attend.

◎ 敬老節 Honoring Elders' Day

金聖寺謹訂於九月三十日(星期日)早上九時開始，舉行一年一度的敬老尊賢聯歡會，九月一日開始報名，額滿為止。

GSM will be conducting Honoring Elders' Day on Sept. 30th, 2012.
Registration starting on September, 1th, Limited Seats.