



矽谷梵音

Pure Sound From Silicon Valley

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修道人要記住《金剛經》的四句偈：
一切有為法，如夢幻泡影，
如露亦如電，應作如是觀。

Cultivators should remember this verse from the *Vajra Sutra*,
All things born of conditions are like dreams,
Like illusions, bubbles, and shadows;
Like dewdrops, like flashes of lightning:
Contemplate them in these ways.

宣公上人 語錄 / By 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.

十法界不離一念心

——天、阿修羅法界

The Ten Dharma Realms Are Not Beyond a Single Thought

----- The Dharma Realm of Gods and Asuras

宣公上人 開示/ By Venerable Master Hua

五、天法界

六欲梵天，五戒十善；

種有漏因，輪迴難斷。

「六欲梵天」：六欲天，就叫欲界天。有欲界天、色界天、無色界天，這叫三界。我們現在都在這個六欲天的四王天裡包括著。我們直接所看見的這個天，就叫四王天，有四大天王管著。這個天是在須彌山的半山腰上。

古來中國的人，不知道有佛，就知道有上帝。所以商湯王的時候，他祭天就用黑牛來祭天，他就說：

曰予小子呂。敢用玄牡。敢召於皇皇后帝。朕躬有罪，無以萬方。萬方有

罪，罪在朕躬。

他說「曰予小子呂」：湯王他的名字叫呂，他說小子，就是很客氣說我是一個很沒有用的小子，一個小孩子的樣子。「敢用玄牡」，就是我敢用黑色的牛，「敢召於皇皇后地」：我很至誠懇切地，告訴上帝。說什麼呢？說「朕躬有罪，無以萬方」：朕我一個人若有罪，不要加到一般老百姓身上去。萬方，就是萬方的老百姓。

「萬方有罪，罪在朕躬」：說一般老百姓如果有罪，不怪他們，因為我沒有教化好他們，所以他們的罪都應該給我。所以古來的聖

人，他是這樣自己責罰自己，不像現在的人，明明自己有罪，「喔！不關我事，那是他的。」「那是他的不對嘛，怎能怪我呢？」「你這個上帝，真是不公平，為什麼他那麼有錢？我這麼窮？」怨天尤人，什麼事情不說自己的不對，就找人家的不是。古來的聖人，是認自己錯的。

忉利天是欲界之第一天。第二天是「帝釋天」。這個天在中間，東邊有八天，西邊有八天，南邊有八天，北邊有八天，四八三十二天，這是第二欲天。第三天是「燄摩天」。這個天上的天人非常快樂，一天到

晚都唱歌。唱什麼歌呢？就是我快樂得很呀！晝夜六時他都是快樂的，所以「燄摩」翻譯過來叫「時分」，每一個時分他都是快樂的。

第四天是「兜率天」。「兜率」翻譯過來叫「喜足」。時時都歡喜，時時都滿足，這就是知足常樂。因為知足，所以常常快樂；就是一天到晚都無憂無愁的，沒有煩惱。又叫「知足天」，因為他們能知足常樂，且無憂愁無煩惱。第五天「化樂天」。這天的天人，他會變化他的快樂。思衣衣來，思食食至，變化自在，故非常快樂。

第六天是「他化自在天」。他化，就是他自己本來沒有快樂，他能把其他天上的快樂，拿來做為他自己的快樂。為什麼他要把旁的、天上的快樂拿到他自己來？就因為他不講道理；好像人間的土匪，搶人的錢做為他自己的錢，把人家的東西搶來，做為他自己的東

西，不顧他人之死活。這裏有許多天魔及其眷屬。

「六欲梵天」：梵天，就是大梵天、梵眾天、梵輔天。他們是修「五戒十善」所得天上的福報，這都是種有漏的善根。他們「種有漏因」：種有漏的因，所以「輪迴難斷」：自己生死要自己了，修出世因才得以超脫輪迴。

六、阿修羅法界

**修羅性暴，有福無權；
好勇鬥狠，浮沈業牽。**

「阿修羅」，是梵語，翻譯過來叫無端正；無端正就是醜陋。男的阿修羅，相貌非常地醜陋，愛向外鬥爭；女的阿修羅，相貌非常地美麗，愛用心來鬥爭，也就是所謂的妒嫉、障礙、無明、煩惱。這一類的眾生，自成一個法界，但是又通於其他的三法界，所以在四道裏頭，都有阿修羅。總而言之，無論在哪一個道裏邊，好鬥爭的、脾氣非常大的，願意指揮其他的人，不願意

受其他的人指揮；願意管其他的人，不願意受其他人的管，這都是修羅的表現。

人間修羅有善惡之分，善的阿修羅就是國家的軍隊、兵、將軍；惡的阿修羅，就是土匪、小偷、偷人東西的、搶人東西的、好打人的、好殺人的，這都叫阿修羅。

天上的阿修羅，他和天兵、天將去作戰。一天到晚，想要搶帝釋天的寶座，想要把帝釋天打倒了，他去做帝釋天。可是他戰來戰去，總要失敗的。為什麼呢？因為他可以在天上享受這個天福，但是他不能有權利。所以他雖然和天兵、天將作戰，始終是失敗的。

畜生阿修羅，牠就願意欺負其他的同類，欺負其他的畜生，好像豺狼、老虎、獅子，都想吃其他的畜生，就因為牠是一種修羅性。還有蛇、鷹，都是阿修羅。

鬼裏頭也有阿修羅，他就欺負其他的鬼。這鬼裏頭

也有善鬼、也有惡鬼。這惡鬼啊，在鬼裏頭，他也不講道理。本來鬼就是不講道理的，他在這個不講道理的裏邊，更不講道理。

「修羅性暴」：他性非常暴躁的，「有福無權」：他有天福，而沒有天權。想要爭權奪利，但是也爭不到，「好勇鬥狠」：他就是好鬥爭。現在你看這個世界，都是修羅世界，都講鬥爭、鬥爭；鬥爭這個，鬥爭那個，你把我鬥倒了，我把你鬥臭了。「浮沈業牽」：由他業力牽引著到那業道裏頭去。所以人修行，切記不要和人鬥爭，不要好勇鬥狠，不要性暴，那麼就和修羅脫離關係了。

總而言之，阿修羅就是不講道理，無論對任何人，他常常要發脾氣。要詳細分析起來這個阿修羅，在這個九法界裏頭的眾生，有五個法界裡頭都有阿修羅。畜生法界裏邊，飛禽有飛禽的阿修羅，走獸有走獸的阿修

羅；好像那鱷魚，那就是水裏的阿修羅。馬也有阿修羅，有這個馬在裏邊，這馬群就很多麻煩，這叫「害群之馬」。牛也多數是阿修羅，這個牛性，就是阿修羅的性。狗更是阿修羅，人若愛養狗，常與狗接近，也可能成修羅性格，所以小心一點，不要跑到阿修羅裏頭去。

(5) The Dharma Realm of Gods

*The six desire and Brahma gods, With five precepts and ten good acts,
Plant seeds that have outflows,
So the turning wheel is hard to stop.*

The six desire and Brahma gods: The six Desire Heavens are the heavens of the Desire Realm. The Desire Realm, the Form Realm, and the Formless Realm are called the Three Realms. Right now, we are under the Heaven of the Four Kings, which is one of the six Desire Heavens. The heaven which we can see directly is the Heaven of the Four Kings, ruled by the Four Great Heavenly Kings. This Heaven is located halfway up Mount Sumeru.

The people of ancient China recognized the supreme lord, but did not know about the Buddha. In the Shang Dynasty,

Emperor Tang used a black bull as an offering to the supreme lord and said, "I, Lu, but a small child, presume to use this black bull in venturing to make known to the Supreme Ruling Lord that if I have offenses, they are not the people's, and if the people have offenses, the offenses rest with me." Emperor Tang's name was Lu, and he referred to himself as a small child out of respect for the supreme lord. He earnestly told the Lord that if he made errors, the citizens should not be blamed, and that if the common folk of his country committed offenses, the responsibility should rest with the Emperor for not having taught them correctly.

The ancient sages and worthies would always blame and punish themselves, unlike people nowadays who, clearly knowing they are at fault, say, "Oh, I didn't have anything to do with it. It's all his doing." "It's his fault, so why are you blaming me?" "God, you're really unfair! Why is that person so rich, while I'm penniless? Why is he so honored, while I'm lowly?" They damn heaven and curse at people, never admitting that they are wrong, and only looking for the faults of others. The ancient sages always acknowledged their own mistakes.

The second heaven is the heaven of Lord Shakra. There are eight heavens to its east, eight heavens to its west, eight heavens to its south, and eight heavens to its north, making thirty-two

heavens surrounding it. That's the second heaven in the Desire Realm.

The third heaven is the Suyama Heaven. The beings in this heaven are extremely happy, and they sing songs from morning to night. What do they sing? They sing, "How happy I am!" They are happy in the six periods of the day and night. Suyama means "time period," because every time period is joyful.

The fourth is the Tushita Heaven. Tushita means "blissfully content." The gods are constantly happy and satisfied. Since they know to be content, they are always happy. From morning to night, they have no cares or worries, and no afflictions. This heaven is also called the Heaven of Contentment, because the gods are constantly content and happy, with no worries or afflictions.

The fifth is the Heaven of Bliss by Transformation. The gods can obtain happiness by transformation. When they think about clothing, clothing appears. When they think about food, food appears. Freely performing transformations, they are extremely blissful.

The sixth is the Heaven of Transformation of Others' Bliss. Originally these gods had no happiness of their own, so they take the bliss of other heavens and transform it into their own. Why do they do this? It's because they're unprincipled. They're just like bandits in the human realm who seize the wealth and possessions of other

people for themselves, not caring whether others live or die. Many celestial demons and their retinues can be found in this heaven.

"The six desire and Brahma gods": The six Desire Heavens have already been discussed. The Brahma heavens refer to the Great Brahma Heaven, the Heaven of the Multitudes of Brahma, and the Heaven of the Ministers of Brahma. They cultivated the *five precepts and ten good acts*, thus earning the blessings of being born in the heavens. But these are good roots which have outflows. They *plant seeds that have outflows, / So the turning wheel is hard to stop*. Since they plant these seeds that have outflows, it is difficult for them to end birth and death. One must cultivate the causes for transcending the world if one wants to escape the turning wheel of samsara.

(6) The Dharma Realm of Asuras

*Asuras have a violent nature;
Laden with blessings, lacking power;
Absolutely determined to fight,
They bob along in karma's tow.*

Asura is a Sanskrit word which means "unattractive" or "ugly." Male asuras are extremely ugly and love to fight with others. Female asuras are extremely beautiful, but they love to wage mental wars using jealousy, obstructiveness, ignorance and afflictions.

Although the asuras are an individual Dharma Realm by themselves, no matter which destiny it is, if there are aggressive fighters

with huge tempers who like to order others around but don't like to be ordered around, who like to supervise others but don't like to be supervised, these are also manifestations of asuras.

Among people, asuras can be good or bad. The good asuras include military officials and soldiers, and the bad asuras are bandits, thieves, and so forth. In general, those who like to steal other people's things, seize others' belongings, beat people, or kill people, are all called asuras.

In the heavens, the asuras wage war with the heavenly troops. From morning to night, they hope to overthrow Lord Shakra and seize the jeweled throne. But they are defeated every time, because although they possess the blessings of gods, they lack the power of gods. Therefore, they may wage war with the heavenly troops, but they are always defeated.

The asuras in the animal realm tend to take advantage of the other animals. Wolves, tigers, and lions, for example, wish to eat other animals, because they have asura natures. Snakes and eagles are also asuras.

Asuras in the ghost realm bully other ghosts. There are good ghosts and evil ghosts. The evil ghosts refuse to listen to reason. Basically, ghosts generally cannot be reasoned with, but the evil ghosts are the most unreasonable among the unreasonable.

Asuras have a violent nature: they are extremely violent in nature.

Laden with blessings, lacking power: they have heavenly blessings, but no power in the heavens. They struggle for power and gain, but fail to get them. *Absolutely determined to fight:* they just love to fight. Take a look at this world: it's a world of asuras. All that people talk about is fighting, fighting, fighting. People are fighting for this and fighting for that. You knock me over, and I push you down. *They bob along in karma's tow:* they are dragged by the force of their karma into the karmic destinies. Therefore, cultivators must avoid fighting at all costs. Don't be so belligerent and eager to fight. Don't have an explosive temper, and then you won't be associated with asuras.

In general, asuras refuse to listen to reason. They constantly lose their temper at everyone. If we take a closer look at the asuras, we find that five of the nine Dharma Realms contain asuras. In the Dharma Realm of animals, there are asuras among the birds and asuras among the beasts. For example, crocodiles are asuras in the aquatic world. There are also horse asuras. In a herd of horses, there may be one horse which causes a lot of trouble. That's known as "a horse which harms the herd." Most bulls are also asuras. The bovine nature is an asura nature. Dogs are even more prone to be asuras. People who raise dogs and spend a lot of time with dogs may also develop asura natures, so be careful! Don't run off to join the asuras.

一年一度大清洗

An Once A Year Cleansing Event

恆君法師 講於2011年萬佛城大殿
A Talk by DM Heng Jun in the Great Hall, CTTB
英譯/鄭耿琳/by Genglin Zheng

拜

萬佛懺的第二天，我開始重感冒，嚴重地咳嗽。四天前，我在大殿已經咳嗽到哮喘了；大家唱誦的聲音非常大，還好沒有引起別人的煩惱。前天晚上十點鐘我又嗽嗽，咳得很嚴重，忽然我沒有意識了。我不知道過了多久，忽然聽到好多人的聲音，眼前恍恍惚惚的，「我在哪裏？這是什麼地方呢？」我才想起這是我的寮房。

這種情況，我已經發生過幾次，感覺到生命真的在呼吸之間！所以這次我有先見之明，在延生堂立了我的

消災延壽牌位，在往生堂也擺了超度冤親債主的牌位。藉著各位這麼用功、大眾修行之力，我又平安地度過一劫；如果沒有做這些，也許這時候我可能需要各位幫我助念了。

去年在萬佛懺期間，有一位法師在深夜裡，忽然心臟病發作，急送醫院。在前年的萬佛懺，另外一位法師痛得倒在地上。有人說送醫院掛急診，病人喊痛叫苦卻不肯去。那時候有個醫生來參加萬佛懺，臨時被請去急救。醫生事後跟我講：「守護的人說要送醫院，那個病人就是不要。我站在中間，

真的不曉得該怎麼辦。」他說：「最後，不管她們了，我來治吧！其實她那個情況，說實在的，我也不知道該怎麼做，能做多少就做多少吧！」他說冥冥中有佛菩薩的加被，生病的法師終於平靜下來了，度過了「要命」的一劫。

人在福中不知福，如果我不講這些，你也不曉得有人在這段時間，正面臨生死交戰的那一剎那。所以，各位能夠在萬佛城大殿裡，無災無難的拜萬佛，你們是很有福報的！雖然有的時候天氣有種種狀況，雖然有的時候旁邊的人給你一些煩惱；但是你能夠平安地繼續拜懺，這已經被加被了，你要格外地珍惜，感恩地把佛事做好。

懺悔，懺悔什麼呢？懺悔過去一直到現在，我們所做的一切罪業。什麼罪業呢？身口意的罪業。我們大多不是大根器的人，不能夠當下頓悟，那麼我們要漸

修、要勤——「時時勤拂拭」。拂拭什麼呢？藉著懺悔、修行、做功德、超度，不斷地自我反省，不斷地洗淨罪業，期望能斷惡修善，期望有業盡情空之時！

我們每一天在這邊拜懺，可是身口意也沒有停止造業。拜懺好像每天在洗衣服，可是每一天丟出來的髒衣服，又不知道有多少件，何況還要洗過去累積那麼多世的髒衣服！你想想看，這幾天拜懺，你是洗衣服？還是丟的髒衣服更多呢？如果一邊拜懺一邊造業，乍看是洗了，可是髒衣服堆積的只有多不會少。有人跟我講：

「我每一年都來拜懺，來了好多年了！我想懺得大概差不多了，超度也超度得差不多了。」我看看這個說話的人，從頭看到腳，再從腳看到頭，看不出這個人已經業盡情空了，也看不出來他是個無「業」遊民，他依舊還是個煩惱人。

有很多人年年來拜萬佛

懺，「這個唱誦真好聽，我差不多每一年都來！」那麼今年的你跟去年的你又有什麼不同呢？很多人還是年復一年，在原地踏步呢！當然，能來拜懺總比不來好，但是在這段時間裏，你若沒有明白拜懺的意義，不能真正地在「懺悔」上面用心，這只是隨喜法會而已。到了寶山，空手而回，這豈不可惜？有人也很擔心「世界末日」，我跟他們講：「是有災難，但是絕對不是末日。不用擔心！我們好好地拜懺，這個世界安定的力量自然會多一點，和平的力量也會更強一點。」

拜懺期間，中間休息十五分鐘時間。除了上洗手間以外，希望大家在大殿裡靜坐念佛，或者看看剛才拜的佛名，對你都是有益的。因為剛剛拜佛是動，現在靜下來念佛是靜，在這個時候容易領會到佛的加持。你也可以從懺本上一尊一尊的佛名，省思學習，比如拜到

『南無無嗔恨佛』，你就想：「我願意跟『無嗔恨佛』學習，現在沒有嗔恨，將來也沒有嗔恨。」我記不清楚是今天還是昨天，有一尊佛名是『南無可愛佛』；我在萬佛城拜懺十年，我真的沒有印象，這是「第一次發現」佛有『南無可愛佛』這麼可愛的佛名！我不曉得你在拜佛的時候，又看到哪一尊佛了？

有一次，我要到大殿的時候，有一隻大孔雀在我旁邊大叫一聲。孔雀的叫聲有很多種聲音，當時牠那個聲音像破鑼嗓子一樣「呱……」，嚇了我一跳。我邊走邊抱怨，說：「你叫好聽點行不行？真是的！」等我到大殿拜佛，沒多久我就拜到『南無孔雀聲佛』，我想：「天啊！佛菩薩在提醒我，就是對孔雀說話也要客氣點！」所以各位，這個都是拜懺的感應，就看你能不能體會。

在懺法裡，萬佛懺可以

說是馬拉松式的懺法。因為平常大悲懺是一個半小時，水懺或者淨土懺也頂多是一天、半天的，梁皇寶懺是七天。在萬佛城，萬佛寶懺是23天，這是需要毅力的；有些人剛開始很精進，中間生煩惱就走了。拜萬佛懺是一年一度的大清洗，真的要好好地把握，我常常提醒大家——能來比不來好，早來比晚來好，年年來比今年來好。各位你們是哪一種「好」呢？

阿彌陀佛！

On the second day of the Ten Thousand Buddha's Repentance, I started to have a serious cold, coughing hectically. Four days ago, in the Hall, my cough turned into asthma. Thank goodness, the recitation of the assembly was loud enough that my cough did not upset people around me. The day before at ten o'clock in the evening, I started to cough again, seriously, and all of a sudden lost consciousness. An unknown length of time passed, and suddenly in a trance I heard the voices of many people. "Where am I? What is

this place?" Then I realized that I was in my dorm room.

Having had similar encounters a few times, I have come to realize that life is just between breathings! Therefore this time, I had the foresight to set up my own plaque of quelling disasters and lengthening life; I had also set up the rebirth plaque for my debtors, enemies and relatives. With the power of the efforts and cultivations of the assembly here, I have again pulled through this challenge. Without all that was done, I might be needing assistance of recitation from you folks now (meaning: I might be on the verge of death ---- translator).

During last year's Ten Thousand Buddha Repentance, a dharma master had a heart attack one late night and was rushed to the hospital. During the same dharma assembly the year before, another dharma master was in so much pain that she collapsed on the floor. Someone was talking about sending her to the emergency; but the patient, crying and yelling in pain and suffering, insisted on not going. At that time a doctor was in the assembly, and was asked to the urgent care on the spot. The doctor told me afterwards that the caretaker said to send her to the hospital, but the patient insisted on not going. Being in the middle, I really did not know what to do." He continued: "in the end, I could not bother about their opinions; I

went ahead with my healing efforts. Indeed, to be honest, I did not know much what to do with someone in her condition. I just did whatever I could.” He said that through the invisible empowerment of Buddhas and Bodhisattvas, the sick dharma master calmed down, surviving the life-threatening episode.

People might not know the blessings they have. Had I not mentioned the above, you might not know during this period, someone is facing the very moment of a battle between life and death. For this reason, everyone here is so blessed to be free from sufferings and calamities while bowing to the ten thousand Buddhas in the Great Hall of the CTTB! Sure, the unpredictable weather caused difficulties; sure, folks around you sometimes caused afflictions in you; but you bowed along peacefully in repentance. How blessed you are! You should especially cherish and be gratefully for this, and do your best in the Buddhist work.

Repentance ---- what to repent? It is to repent all evil karmas we’ve committed in the past and present. What evil? That from body, mouth, and mind. Most of us are not people of great talent and are not able to realize enlightenment instantly in the moment. So we must cultivate gradually. Be diligent ---- “diligently dusting and cleaning at

all times”. What to dust? Dusting off evil tirelessly, by means of repentance, cultivation, deeds of merit and virtue, cross over living beings to liberation, constantly self-reflection and purification of karmic offenses ---- in the hope to end evil and to nurture goodness; and that the time will come when all karmas come to an end and all emotional lust become empty!

Here we are, bowing in repentance while our body, mouth, and mind are creating karmas unceasingly. Bowing in repentance is like doing laundry everyday. Guess in the meantime, how many more dirty clothes are being accumulated! Not to mention the need to wash the dirty clothes accumulated life after life! Think of this: when bowing in repentance over the past few days, have you been washing clothes? Or have you just been turning up more dirty clothes? To commit karmas during repentance is as if it looks like clothes are being washed; in fact, dirty ones are increasing instead of decreasing. Someone told me, “I’ve come to the repentance every year. It’s been a good many years! I think I have done just about enough repentance and enough liberation of beings as well.” I looked at this person, from head to feet, again from feet to head; I couldn’t tell that this person had achieved emptiness in karma and emotional lust. Neither could I

tell that he was a “jobless wondering folk” (*job – 業, means both “job” and “karma” in Chinese ---- translator*); he was still a person of afflictions.

Many people come to the Ten Thousand Buddha Repentance every year. “The recitation is truly melodious; I come here almost every year!” Well, can you tell the difference in yourself between this year and last year? Many people are still in square one year after year! Of course, it is better to come than not to come. But during the assembly, if you do not understand the meaning of repentance, are not able to make conscious efforts in “repentance”, you are merely following along with the dharma assembly. What a pity that you are about to leave the treasure mountain with empty hands! Some people are very worried about “the End of the World”. I told them, “there are calamities, but is absolutely not the end of the world. Don’t worry! Let us concentrate on bowing repentance; this will naturally add to world stability and strengthen the power of peace.

There are fifteen-minute breaks between sessions of the repentance. Some will be using the restrooms, the rest of the people are advised to sit in quietness, reciting the Buddha’s name, or reviewing the names of the Buddhas just being bowed to. This should be

beneficial to you. Because we were in motion when we were bowing earlier; to quiet down now in reciting the Buddha's name is still ---- this is a good time to experience the blessed protection from the Buddhas. The other thing to do during breaks is to reflect upon and learn from the names of the Buddhas one by one in the repentance text. For example, while bowing to "Namo Buddha Free of Anger and Hatred", you could think, "I am willing to learn from 'Buddha Free of Anger and Hatred'; I would not have anger and hatred now, nor in the future." Sometime today or yesterday, we came across a Buddha by the name of "Namo Lovely Buddha." For the ten years bowing repentance in CTTB, I honestly have not been aware of this name. This was my "discovery for the first time" that there is "Namo Lovely Buddha" among all Buddhas. What a lovely name! Now I wonder which one of the Buddhas did

you see when you were bowing to them?

Once on the way to the Great Hall, a big peacock near me made a loud cry. Peacocks cry in various sounds. The cry right then sounded like from a "broken-gong" throat "gua...", which took me by surprise. I walked by, complaining, "Can you sound a bit pleasant? For crying out loud!" Then I got to the Great Hall and started bowing to the Buddhas. Sure enough, soon I was bowing to "Namo Peacock's Voice Buddha". I thought to myself, "Good Heaven! This is a reminder from Buddhas and Bodhisattvas that I should be polite even when speaking to peacocks!" So folks, this is the response from bowing the repentance. It's up to you to grasp it.

Among repentance assemblies, the Ten Thousand Buddhas Repentance can be said as a marathon repentance. The regular Great Compassion

Repentance is an hour and a half, the Water Repentance or the Pure Land Repentance is half a day or one day at most. The Jeweled Repentance of Emperor Liang is seven days. But in CTTB, the Ten Thousand Buddhas Repentance is 23 days. This takes persistence. Some people are vigorous at the beginning, but afflictions occur along the way and they leave the assembly halfway. To bow the Ten Thousand Buddhas Repentance is to have a good cleanse once a year. It's an opportunity to be cherished. I often remind people ---- It's good to have come versus to have not come; good to have come earlier versus later; and good to come every year versus just this year. Folks, which type of these "good's" do you belong to? Amitabha!



要迴光返照，認清自己的過錯，
痛改前非，不要緊抱著臭習氣而放不下。

We must look within ourselves and clearly see our own faults. Then we need to earnestly repent of these past mistakes. We must not hold onto our stinking habits and fail to let them go.

宣公上人 語錄 / By Venerable Master Hua



金聖寺

四、五月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2012		
週日 Sunday	4 / 1	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	4 / 29	觀音法會 (8:15AM ~2:30PM) Guan Yin Dharma Door
週一~日	4 / 2~25	華嚴法會 (weekday starting 1pm , Sat & Sun 8:15AM ~ noon)
週六	4 / 28	慶祝釋迦牟尼佛聖誕法會 (浴佛節) (8:15AM ~ 10:30AM)
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於4月19日以前報名。	4/22 週日	萬佛聖城 (CTTB)
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五月份活動 Buddhist Events in May, 2012	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	5/5 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	5/6 週日 8:15AM~ 4:00PM	
觀音法門 Gwan Yin Dharma Door	5/13 週日 8:15AM~ 2:30PM	
懷少節 Cherishing Youth Day	5/20 週日 8:30AM~ 2:00PM	
禮誦妙法蓮華經 Sutra on the Lotus Flower of the Wondrous Dharma Recitation	5/26, 27 週六, 日 8:15AM~ noon	
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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金聖寺近期法會活動

Gold Sage Monastery Recent Dharma Events

一、華嚴法會

時間：4月2日至4月25日，每日下午1:00時起，

星期日、六早上8時15分起至下午。(4月22日暫停)

1, Avatamsaka Sutra Recitation

Time: April 2~ 25, 2012, starting at 1:00pm. Sat. & Sunday starting from 8:15 AM.
(Except April 22 .)

二、慶祝釋迦牟尼佛聖誕法會

四月二十八日(星期六)早上八時十五分開始，舉行浴佛法會。

2, Celebration of Shakyamuni Buddha's Birthday

Time: April 28 (Saturday) at 8:15am (Bathing the Buddha day)

We welcome everyone to attend!