



矽谷梵音

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要柔和善順，不應該暴躁，
心裏面對於一切事情也不驚恐。

Be gentle and agreeable.
Avoid a hot temper.
Do not be frightened under any circumstances.

—宣公上人 語錄 / 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.

善惡不離一念心

Good and Evil Are Not Beyond a Single Thought

一念爲善，天地增加正氣；

一念爲惡，天地增加戾氣。

**A thought of goodness increases the proper energy in the world;
a thought of evil increases the world's bad energy.**

宣公上人 開示 於一九八〇年十二月禪七

Dharma Talk by the Venerable Master Hua A talk given during a Chan session in December, 1980

諸

惡莫作，眾善奉行；自淨其意，是諸佛教。

這是佛教的真諦。人人都明白這個道理，可是人人都不能行這個道理，所以天下大亂。

我們在打禪七，就是「改惡向善」，是「改過自新」最好的機會。一念惡，天地會有狂風暴雨發生，造成災害。如果全世界所有的人類，都能受持五戒，奉行十善，天地會風調雨順，世界會國泰民安。簡言之，上

自元首，下至老百姓，守五戒，行十善，這個國家一定會豐衣足食，過著安居樂業的生活。若是犯五戒，造十惡，毫無疑問的，這個國家必定家庭不和睦，社會不安寧，國家不富強，百姓過著顛沛流離的生活。

參禪，就是不殺生、不偷盜、不邪淫、不妄語、不飲酒。在禪堂裏，專心參禪，拿得起，放得下，一念是誰？時刻在尋找，其他妄念就停止下來了，這就是守五戒，也是行十善。所以在

禪堂一坐，五戒十善都具足了。因為這個，所以不要浪費時間，打一些無益的妄念，要把握時機來參「念佛是誰？」

參禪時，要努力用功，勇猛精進。要迴光返照，反求諸己，問問自己，生了多少善念？生了多少惡念？打了多少妄想？要統計一番。

未生善念，令生善念；

已生善念，令其增長。

未生惡念，令其不生；

已生惡念，令其消滅。

這就是修行初步的基礎。

世界爲什麼會毀滅？因爲人們的「善念少、惡念多」的緣故。一念爲善，天地增加正氣；一念爲惡，天地增加戾氣。所以我們要轉戾氣爲祥和，戾氣就是毒氣，生一念貪心，宇宙間的毒氣就多一點；生一念瞋心，宇宙間的毒氣就多一點；生一念癡心，宇宙間的毒氣就多一點。如果用貪瞋癡三毒來處理事情，就會天昏地暗，發生災難。如果用戒定慧來處理事情，天會清，地會寧。所以說，惡人多的地方，災難就重；善人多的地方，吉祥就增加。總而言之，災難或吉祥，都在人爲。

古人說：「善惡兩條道，修的修，造的造。」修善者能出離三界，造惡者就墮落三塗。善惡只在一念之

間，有智慧就是善念，有愚癡就是惡念。

世間一切都在說法，有的說善法，有的說惡法，有的說旁門左道邪知邪見的法，有的說中道了義正知正見的法。換句話說，說善法，就是教人看得破，放得下，得到自在；說惡法，就教人看不破，放不下，得不到自在。人爲什麼顛顛倒倒？就因爲執著，所以一切放不下。古詩云：

古來多少英雄漢，

南北山頭臥土泥。

你們想一想，看一看，世間所有的人，誰能逃出生死關？在一生之中，圖個好名，死了，名也沒有了！貪個大官，死了，官也沒有了！一切都成空了。中國有個秦始皇，他修萬里長城，爲了保護子孫萬代做皇帝。

不料才傳到第二代胡亥時，只做了三年的皇帝，就被丞相趙高所弑，這不是枉費一番心機嗎？

古今中外，發大財、當大官的人，糊塗過一生，爭名奪利，造了多少孽障；等到死的時候，兩手空空去見閻王。由此觀之，我們參禪一定要用功，不可懈怠，不可放逸，錯過機會，就後悔莫及了。所謂「一寸時光，一寸命光。」有人說：「等我功成名就時，再放下一切，專心修道。」可是時光不等待人的，到那時就晚了。

參禪也好，念佛也好，只要認真修行，都能出離生死關。到臨終時，身無病苦，心不貪戀，如入禪定，含笑往生，這才是對生死大事有把握！

我們坐禪時，不要被音聲所轉，不要隨色相而轉。有人修行很久，有境界了，但執著境界，這是錯誤的。應該「聽而不聞，視而不見」，不聞不見，才叫不被境界所轉。

—宣公上人 語錄

"Do no evil deeds; practice all good deeds; purify your own mind: this is what all Buddhas teach." This is the truth of Buddhism. The world is a mess because, although everyone understands the above statement, nobody puts it into practice.

In this meditation retreat, we are engaged in reforming our evil ways. This is a perfect chance to turn over a new leaf and start anew. A single thought of evil can cause gales, deluges, and tragic disasters. Yet if every person in the world could uphold the Five Precepts and practice the Ten Good Deeds, the world would enjoy seasonal rains and gentle winds, and all nations and their citizens would be at peace. To put it simply, if everyone from the national leader down to the ordinary citizens could observe the Five Precepts and practice the Ten Good Deeds, they would surely be blessed with ample clothing and sufficient food, and their lives would be satisfying and happy. But any country whose people break the Five Precepts and violate the Ten Good Deeds will, beyond a shadow of a doubt, be full of broken families and civil strife; it will be a poor and weak nation whose citizens suffer deprivation and hardship.

Investigating Chan is simply a process of refraining

from killing, stealing, lustful conduct, lying, and using intoxicants. In the meditation hall, we concentrate our minds on the investigation: raising a question, then letting it go. We busily ask the question "Who?" and look into it at all times, putting a stop to all other thoughts. Doing this is nothing less than holding the Five Precepts and putting into practice the Ten Good Deeds. Thus, as soon as we sit down in the meditation hall, we are replete with the Five Precepts and the Ten Good Deeds. For this reason we must not waste time on useless idle thoughts. We should instead seize the time and ask, "Who is mindful of the Buddha?"

During your meditation, you should work hard and advance with determination. Reflect inwardly, seek your true self. Ask yourself, "How many evil thoughts have I created? How many good thoughts? How many idle thoughts have I let arise?" Take an inventory.

Bring forth the good thoughts that have not yet arisen;

Increase the good thoughts that have already arisen.

Suppress the evil thoughts that have not yet emerged;

Wipe out all the evil thoughts that have already occurred.

This is the foundation of a beginner's career in cultivation.

The world faces imminent

destruction because peoples' evil thoughts outnumber their good thoughts. A thought of goodness increases the proper energy in the world; a thought of evil increases the world's bad energy. We want to transform bad energy into auspicious, peaceful energy. Bad energy refers to noxious, toxic energy. Each thought of greed increases the harmful energy in the universe. Each thought of hatred increases the harmful energy in the universe. Each thought of stupidity increases the harmful energy in the universe. If we do things using greed, hatred, and stupidity, then the world will be a murky, dark place, and disasters will occur. If we use precepts, concentration, and wisdom to solve our problems, then heaven and earth will be pure and peaceful. That's why it's said that wherever evil people prevail, calamities will abound. Wherever good people prevail, good fortune will abound. In general, both disasters and good fortune are made by people.

The ancients had a saying that goes, "Good and evil are two different roads; you cultivate the one or commit the other as you walk." People who cultivate goodness can leave the Triple Realm; evildoers can fall into the Three Evil Destinies. Both good and evil lie with a single thought. Wisdom is the occurrence of good thoughts; stupidity is the occurrence of evil thoughts.

All things in the world are constantly expounding the Dharma. Some things expound wholesome Dharma, while others expound unwholesome dharma. Some things speak of the deviant knowledge and views of heretics and cultists; other things speak of the proper knowledge and views of the Ultimate Meaning of the Middle Way. In other words, those that speak wholesome Dharma teach people to see through things, to let them go, to become free. Those that speak unwholesome dharma teach people to preserve their illusions and cling tightly to them. They do not allow people to get free. Why are people muddled and disoriented? It's simply because they're attached and unable to let go of things. An ancient verse reads,

*How many of the great heroes
from times past
Are lying in the mud beneath
the mountains.*

So think it over carefully, all of you, and take a good look: of all

the people in the world, who can avoid entering the gate of death? Our lives are spent in seeking good reputations; but after we die, where does a good name go? We long for a powerful political office; but after we die, that position vanishes. Everything returns to the void. The First Emperor of the Qin Dynasty of China built the Great Wall to protect his descendants, so that they could continue as emperors for many generations. Unluckily for him, the rule passed only into the next generation, when his son Hu Hai lasted a mere three years as emperor before being murdered by Zhaogao, the Prime Minister. Wouldn't you call this a waste of effort?

From ancient to modern times, from East to West, people who strike it rich or who occupy high status, for the most part, run through their lives in confusion, striving for name and gain and creating huge karmic obstacles in the process. But when they die, they go empty-handed to pay a

visit to King Yama, Lord of the Underworld. When we look at it from this perspective, it compels us to work hard here in our Chan meditation. We must not be lax, nor can we be careless, or else we will miss our chance, and our regrets will come too late. It's said, "An instant of time is an instant of life." Someone may suggest, "Wait until I make a name for myself and get some success, and then I can put it all down and concentrate on cultivating the Way." Unfortunately, time does not wait for people; by then it will be too late.

Whether you practice Chan meditation or recite the Buddha's name, what matters is that you get serious about your cultivation: then any method can lead you out through the gate of birth and death. Then, when you approach your end, your body will suffer no sickness, your mind will not be fettered by craving, you'll be as if in Chan samadhi, and you'll go off to rebirth with a smile. That's called taking charge of your own birth and death!

When we sit in Chan, we should not be distracted by sights and sounds. Some people may experience states after long cultivation, but if they get attached to the states, they are making a mistake. You should "listen without hearing, and look without seeing." If we don't hear and we don't see, that's truly not being distracted by states.

——By The Venerable Master Hua

「慈悲」是最好的生活方式

The best lifestyle- Living with Compassion

萬佛聖城方丈 恆律法師 開示

Dharma Talk by the CTTB Abbot Dharma Master Heng Lyu

袁華麗 英譯 / English Translation by Huali Yuan

先

講個故事，這個故事是發生在佛陀在舍衛國祇樹給孤獨園的時候，那時候波斯匿王和他老婆末莉夫人，他們談到一個問題，波斯匿王問末莉夫人，說：「在這個世界上，妳認為有沒有比你更重要的人？」末莉夫人怎麼回答？

大家都知道在古時候，君主集權的時代，誰敢說大王不是最重要的，那就捉出去砍頭了，對不對？波斯匿王大家都看過歷史，他在沒有學佛前是個非常殘暴的人，他的脾氣很大。但是末莉夫人她很直心，她就跟波斯匿王說：「大王，在這個世界上，我認為沒有比我自己更重要的。」她並沒有對大

王說：「大王你是這世界上最重要的人。」她沒有拍他馬屁， she就把這話講出來，波斯匿王聽了，也很坦白對她說：「妳講的我覺得也很對。」

末莉夫人就問大王說：「那你認為這世界上，有沒有比你更重要的人呢？」波斯匿王說：「怎麼可能會有呢？我是最重要的。」他們覺得這答案不錯，他們就去問佛，佛陀怎麼樣回答呢？

剛剛有人就說：「我認為為父母，孩子最重要的。」我相信在座的有人會認為，我會願意為我的父母，我的孩子犧牲生命。我相信很多人會這麼做，但是這也就證明了一我們的意願，對我們

而言是最重要的，不是別人的意願。換句話說，我們願意做的事情，事實上是為我們自己做的，對不對？我們願意做，還是我們自己最重要，這是我的意願，不是別人的意願。

所以當佛陀聽到他們所講的事情的時候，他們的討論佛陀同意。佛陀說：「在這個世界上，你找遍了天上天下四方，沒有一個人會比你更重要。」但是佛陀又加了話。

佛陀說：「既然眾生們都這樣的珍惜他們自己，認為他們自己是最重要的，我們就應該有一種同理心，把自己放在別人的位子來想一想——我就不應該傷害別

人。」

這就是說，我不願意人家來殺我，打我，我就不應該去殺人，打人；我不希望人家來偷我的東西，我就不應該去偷人家的東西；我不希望人家破壞我的婚姻，我就不應該去破壞人家的婚姻；我不希望人家欺騙我，挑撥離間，或者是罵我，我就不應該去罵人，去挑撥離間，或者去欺騙別人；我不希望吸毒的人，或者是醉漢，酒鬼來打擾我，或者我不願意吸二手煙，我就不要抽煙，我就不要飲酒，我就不要吸毒。

大家會對這很熟悉啊，這就是我們所講的戒律，對不對？所以我們了解到，戒律就是同理心的發揚。也就是說，同理心是慈悲的基礎。所以上人跟我們講：**戒律的根本只有一個。是什麼呢？就是不自私。**所以萬佛聖城六大宗旨的第四條就是不自私，就是要我們守戒律，來行慈悲。

我們講到「同理心」，同理心在英文，我們翻譯 empathy，這個字也很有意思。中文講的是「人同此心，心同此理」，是同理心。英文這個字可以說是兩個字的結構，一個是em一個是pathy。em的來源是in，pathy的來源是path，也就是說，我跟眾生走在一條路上，我能夠感受到他的感覺，他的感受，因為我們一起走，也就是我能夠了解到他的處境。

再來我們講「慈悲」，因為**慈悲可以讓我們心裡產生光明，可以讓我們心裡產生希望，可以讓我們感覺到溫暖和積極。**如果當我們內心停止了慈悲的時候，我們會有離開生命的真善美的感覺，而墮入一種冷漠，黑暗和失望的心情。

事實上我們可以仔細想一想，觀察我們的身心，我們念念當中呢，都在因果的輪迴當中，當我們有一念慈悲心的時候，我們覺得身心

非常的輕快，精神很爽朗；相反的，當我們有一念愚癡的瞋恨心的時候，我們就覺得心裡很黑暗，身心很沉重。我們念念當中都在承受我們所造的業，得到好的果，或壞的果報，就在我們一念之間。

Helen 吳 是上人的老弟子，她的先生吳醫師昨天在洛杉磯舉行了告別式，火葬，他享年八十六歲。上人說他是菩薩，為什麼這麼講呢？

因為吳醫生他很慈悲，他幫助別人很自然，他免費的幫貧窮人看病，治療他們，他說，他每天都過的很快樂，因為他能夠幫助別人。這是從自性流露出來的，雖然他沒有信佛法，他就是這樣做。所以到他往生那天，他還去看了三個病人，然後才往生。所以為什麼上人說他是菩薩，就是這個道理。

或許在座的，有人會說：「我是醫生」，或者說

「我不是醫生，我也沒做過護士。」，但是我們同樣可以伸出援手給眾生，可以問眾生說：「有沒有我可以幫忙的地方？」相信聽到的人都會覺得很溫暖，也會覺得很高興，因為你願意伸出手來幫助他們。如果他們接受我們善意的幫忙，而提出的要求，也在我們的意願和能力範圍內，我們就真心的來做它，來幫忙他們。因為只有在內心充滿著慈悲，是最好的生活方式，是最幸福的方式，是有百益，千益，萬益而無一害的生活方式。

有些人會問：「法師，如果他要求不是件小事情，是大事情的話，超出我能力之外，我該怎麼辦？或者是我不同意做的事情。」我們可以很禮貌的婉拒他們，至少他們知道我們誠心願意幫助他們，他們也會高興的，或是感激，同時也能了解，我們不能夠幫助的因緣。

I will start by telling a story, which happened when the Buddha dwelt in the Garden of Anathapindada, the benefactor of orphans and the solitary, the Jeta Grove in Shravasti, King Prasenajit and his wife Madame Jasmine were having a discussion, and King Prasenajit asked Madame Jasmine, "Who do you think is the most important person to you?"

Everyone knows that in the ancient era of centralized monarchy, whoever ventured to claim that the king was not the most important person, would be executed. Additionally, King Prasenajit was a very cruel person with very bad temper before he learned from the Buddha. But Madame Jasmine had a very direct mind, she told the king, "Your majesty, I think for me, no one else is more important than myself." She did not say: "You are the most important person in the world." She did not flatter him. After hearing this, the king frankly said, "I think you are right."

Madame Jasmine then asked the king, "Do you think there is anyone else who is more important to you than yourself?" The king said, "How could that be possible? I am the one and only!" They felt they had a good answer, so they went to ask the Buddha. How did the Buddha respond?

Someone just mentioned,

"I think my parents and kids are the most important." I believe some people think, "I am willing to sacrifice my life for my parents and my kids", and I believe many people can do so. However it also proves that our will, for us, is the most important to us, not the will of others. In other words, things which we are willing to do are actually done for us, since they are my will and my wish, not those of others.

So when the Buddha heard their discussion, he agreed with them. The Buddha said, "In this world, if you search throughout all directions up to the heavens and down to the earth, you will find no one who is more important than yourself." The Buddha then added, "Since all living beings treasure themselves so much and think that they themselves are the most important, we should have empathy, putting ourselves in others' shoes. We should not hurt others."

This is to say, if I do not want people to kill or beat me, I should not kill or beat others; if I do not want others to steal my stuff, I should not steal from others; If I do not want others to break up my marriage, then I should not undermine others' marriage; If I do not want others to deceive me, sow dissension toward me, or scold me, then I should not scold others, foment dissension, or deceive others; I do

not want people who are drunk or on drugs to disturb me, or I do not want to be exposed to second-hand smoke, so I should not smoke, drink or do drugs.

Sounds familiar? These are the precepts we refer to, right? So we learn that precepts are an expression of empathy. In other words, empathy is the basis of compassion. Therefore, the Venerable Master told us only one fundamental precept. What is that? It is to not be selfish. The fourth one of the six guidelines of CTTB is to not be selfish, which means we should follow the precepts and be compassionate.

The English word empathy is very interesting. The old Chinese saying “All human shares the same mind and the mind share the same principle.” refers to empathy. The structure of word empathy is composed of two parts, one is *em* and the other is *pathy*. The origin of *em* is in, and *pathy* is path. In other words, I walk on the same path with living beings; I can feel how they feel, because we walk together and I understand their situations.

Let us talk about compassion, since compassion will bring light and inspire hope in our hearts, and make us feel warm and positive. If our inner compassion is inactivated, we will feel separated from what is true, wholesome and beautiful in our life. Thus, our inner self

will fall into a cold, dark and disappointed state.

Actually let us examine carefully and observe our body and mind. We will find that in each and every thought, we are in the samsara of cause and effect. With one thought of compassion, we will feel very light physically and mentally, in a very hearty spirit. Conversely, whenever we give rise to a thought of ignorant anger, we will feel dark inside while our body and mind are very heavy. So in each and every thought, we are experiencing the karma we created, and obtaining good or bad retribution is contingent on one thought.

Helen Wu is one of the Venerable Master’s senior disciples. Yesterday, her husband Doctor Wu’s memorial ceremony was held in LA. He died at the age 86. The Venerable Master mentioned that he was a Bodhisattva. Why? Because Doctor Wu is very compassionate, it is very natural for him to help others, and he treated the poor patients for free. Doctor Wu said he was very happy every day, because he was able to help others. Although he is not a Buddhist, he does things this way, which comes from his inherent-nature. On the day he passed away, he saw three patients before he died. That is why the Venerable Master said that he was a Bodhisattva.

Some of you may say, “I am not a doctor, and I am not even a nurse.” However, we still can lend a helping hand to living beings. We may ask them: “Anything I can do to help?” Whoever hears this will surely feel warm and happy because of our willingness to help them. If they accept our well-intentioned help, and their request is what we are willing to do and is within our capacity, we should really do it, to sincerely help them. Because the very best way of life is living with a heart full of compassion, it is the happiest lifestyle, the lifestyle that benefits in hundreds and thousands of ways, but never harms.

Some of you will ask, “Dharma Master, what about if their request is not a small matter, but a big favor out of my capacity? How should I do? Or what if it is something I am not willing to do?” Then we can politely reject. At least we let them know, we are sincerely willing to help them. Then they will also feel happy and grateful, at the same time, they can understand why we are unable to help them.



◎ 佛法問答 Buddha-dharma Q and A (To be continued)

萬佛聖城方丈 恆律法師/ CTTB Abbot Dharma Master Heng Lyu

問：當人們往生的時候可不可以抱著佛像，或是經書，或是咒本？

律法師：我們對佛像是一個恭敬心，人死的時候，佛像最好在他臨終的時候，放在他的面前，讓他能夠觀想，並不適合在人死之後，把佛像或是經書或是咒本放在往生的人的身體上。人的身體並不是很清淨的。我們經常講要供養經典、佛像、七寶、香花，我們怎麼可以把它放在一個往生的人的身體上？我們可以很恭敬的把經書和佛像放在該放的地方。並不是我們不願意幫助亡者，而是幫助亡者要有適當的方式。

問：法師，請您教我們如何念佛？

律法師：南無阿彌陀佛。我想，這個重要的是，我們經常能夠把自己的身心安定下來。你身心都安定下來的時候，就比較容易念佛了。所謂身心安定下來，就是說，讓你的身能夠靜下來，讓氣能夠調和，就是所謂「氣和，心就平」，當你氣和、心平的時候，佛號就很容易自然湧出來，念的很自然。如果你的心，身體是很燥亂，很緊張的，你的氣就不順，這時候你情緒就波動很大，肯定念一聲，下一聲就被妄想沖走了。所以佛說「四念處」是「身、受、心、法」，你先從「身、受」調整，再來念佛，心念處、法念處就容易得到感應。

Question: *Is it appropriate that putting Buddha's images, sutra or mantra on a person's body who is dying?*

DM Lyu: We should be respectful to the Buddha's image. When someone is dying, it is better to put the Buddha image in front of him so that he is able to contemplate. It is not suitable to put the Buddha image, or sutras and mantras on the dying body, because the body is not clean or pure. Usually we talk about how we should respectfully offer seven jewels and fragrant flowers to Sutra, Buddha image, then how should we put them on a dead body? we should reverently put the Buddha image and sutra where they are supposed to be. It is not that we are not willing to help the dead, but we should do it right.

Question: *Could you teach us how to recite the Buddha's name?*

DM Lyu: *Na Mo Amitufo.* I think what is important is that we should calm down our body and mind at all times, then when we physically and mentally calm down, reciting the Buddha's name becomes easier. By calming down body and mind means that you keep your body still, and make your breath (Qi) soft and gentle, it is said "A gentle breath brings a peaceful mind." When your Qi is gentle and your mind is peaceful, the Buddha's name will spontaneously arise in your mind, which is quite natural. If you mind and body is anxious, mixed-up and nervous, then your Qi is not smooth, then you will be very emotional. You may recite Buddha's name only once, but your next recitation will be swept away by your discursive thoughts. This is why the Buddha talked about the four places of mindfulness, which are the body, feeling, mind and dharma. You adjust your body and feeling first, then you start reciting the Buddha's name, this way, your efforts on the mind and dharma will be easily effective.



金聖寺

五、六月份法會活動表 2013 年

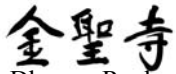
GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2013		
週日 Sunday	5 / 5	釋迦牟尼佛聖誕法會 (8:15am ~10:50am) Celebration of Shakyamuni Buddha's Birthday
	5 / 19	念佛共修法會 (8:15am ~4:00pm) Dharma Assembly of Buddha Recitation
	5 / 26	楞嚴咒法會 (8:15am ~10:50am) The Shurangama Mantra Recitation
週六 Saturday	5 / 4	長青佛學班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
週一~六	5 / 6~11	地藏法會 (Starting from 1:00 pm) Earth Store Sutra Recitation
週五	5 / 17	釋迦牟尼佛聖誕法會 (Starting from 8:30am) Celebration of Shakyamuni Buddha's Birthday
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5月9日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 9.	5/12 週日	萬佛聖城 (CTTB)
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六月份活動 Buddhist Events in June, 2013	日期 Date	地 點
長青佛學班 Elders' Dharma Study Group	6/ 1 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	6/ 2 週日 8:15AM ~4:00PM	
華嚴法會 Avatamsaka Sutra Recitation 6/ 9 ~15, 23, 30 (8:15AM~ afternoon) 6/17~29 (Starting from 1:00PM)	6/ 9~30	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

宣公上人涅槃十八週年紀念法會 18th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月13日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 13.	6/16 週日	萬佛聖城 (CTTB)
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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

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

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◎ 地藏法會

Earth Store Sutra Recitation

金聖寺為了重建工程順利進行，將於五月六日至十一日舉行禮誦地藏經法會，從下午一時開始，請大家踴躍參與。

In order for Gold Sage Monastery remodeling project to be carried out smoothly, an Earth Store Sutra Recitation Dharma Assembly will be held from May 6th to 11th, starting from 1PM. Welcome everyone to attend!

◎ 華嚴法會

The Flower Adornment Assembly

紀念宣公上人涅槃十八週年，金聖寺將於6月9日至6月30日舉行華嚴法會，禮誦華嚴經，邀請您一起來共襄盛舉。

6月9~15日：8:15AM~下午，6/17~29日：下午一時開始

6月23, 30日(星期日)：8:15AM~下午。

The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting from June 9 ~ 30, 2013. You are cordially invited.

6/9 ~15 (8:15AM~ afternoon) 6/17~29 (Starting from 1:00 PM)

6/23, 30 Sunday (8:15AM~ afternoon)