



矽谷梵音

Pure Sound From Silicon Valley

2014 年 11 月第 223 期 Issue 223, November, 2014

有善根的人，天天在道場裏被香薰陶；
薰久了，就能和法合而為一，豁然大悟。

People who have good roots are in the Way-place every day,
being permeated by incense.
Over the course of time, they will become one with the Dharma
and will experience sudden enlightenment.

—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.

嚴持戒律學忍辱

Strictly Uphold Precepts and Learn to Be Patient

— 宣公上人 一九八一年六月

A lecture by Venerable Master Hua on June, 1981

戒

律就是修行人的生命，如果犯戒，等於生命斷了一樣地悲哀。世尊在將入涅槃時，告訴阿難尊者說：

「以戒爲師」，由此可以證明，戒律的重要性。

「嚴」是嚴明，也就是嚴謹明察的意思。修行人不能隨便亂講話，在必要時，說話要有分寸，合乎法度，不可以信口胡言。也就是說行住坐臥，都有一定的次序，不是說我想怎樣就怎樣，那就是不持戒律。

「持」是把持，用手拿住的意思。謹慎而小心地拿著，時時刻刻注意，而不懈怠，聚精會神來把持戒律。

「戒」是防非，也就是禁止作惡的意思，所謂「諸

惡莫作，眾善奉行」。戒是犯罪前的規勸，律是犯罪後的懲罰。例如蛇行是曲，入管自直，這是戒律的功用。

「律」是法律。無論做什麼事，要合乎規律，所謂「無規矩不以成方圓」。不能隨便行動，妨礙他人自由，侵犯他人利益。

一言以蔽之，嚴持戒律就是沒有脾氣。忍辱功夫修到家了，順逆境界來臨時，都經得起考驗，而無動於衷，心平氣和，處之泰然。到了這種程度，便不會不守規矩。凡是不守規矩的人，他的忍辱功不夠，壓制不住無明火，往往把所修的功德，燒得一乾二淨。

Precepts are a cultivator's life. If one transgresses them, this would be as grievous as having one's life cut off. Before the World Honored One entered Nirvana, he told the Venerable Ananda, "Take the precepts as your teacher." This shows how important the precepts are.

"Strictly" means with certainty, cautiousness, and perceptiveness. Cultivators should not talk carelessly. When you need to speak, do so in a discreet and appropriate way, and don't babble nonsense. In other words, there's a definite way to act whether you are walking, standing, sitting, and lying down. You can't just do whatever you want; that wouldn't be upholding the precepts.

To "uphold" means to manage. It also means to carefully hold something with

your hands, being constantly attentive and never lax. We should uphold the precepts with full concentration.

Precepts serve to prevent mistakes and to stop evildoing. “Do no evil; do all good.” Precepts serve to warn us before we commit offenses; they also stipulate the penalties incurred by offenses. A snake normally slithers in curves, but when it goes into a pipe, it straightens out by itself; this is the function of precepts.

Precepts are laws. In everything we do, we should abide by the rules. There’s a saying: “Without a T-square, you can’t draw circles and squares.” [Note: In Chinese the words for and ‘T-square’ form a compound that means “rules”.] We should not act carelessly, hinder other people’s freedom, or usurp others’ benefits.

In a nutshell, upholding precepts means not having a temper. When we cultivate patience to the utmost degree,

then we’ll be able to handle favorable as well as adverse states without losing our calm; we’ll deal with everything naturally and easily. When we reach that level, we won’t transgress the rules. People don’t abide by rules because they don’t have enough patience; they can’t keep the fire of ignorance under control, and it burns up all the merit and virtue they have cultivated.

破戒怎麼辦？ What If I Break The Precepts?

「戒為成佛之母」，想要成佛就要持戒，不能犯戒的。犯戒就好像船有窟窿，你說這個船是不是要沉到大海裡去？所以犯戒就好像船沉到大海一樣，所以不是受了戒不持戒。你受了戒，就要守著戒；你不守著戒，那就是漏了。你這一漏，就成了有漏，不是無漏了。無漏就是你不破戒；你破了戒，就是漏。漏了怎麼辦？就要補。怎麼補？就要做功德，用錢或是用力量來做功德，在三寶的面前立功德贖罪，你立功就沒有罪了。

Precepts are the mother of Buddhahood. If you want to become a Buddha, you must uphold precepts and not break them. Having transgressed the precepts is just like drifting in the ocean in a leaking boat. Won't the boat sink? Violating the precepts is just like causing the boat to sink in the ocean. When you have received the precepts, you must uphold them. If you don't, it's the same as having leaks. When you leak, you are not free of outflows. Having no outflows comes when we do not break the precepts; when you break the precepts, you have outflows. What should you do if that happens? You must mend the precepts. How? You may create merit and virtue either by making monetary donations or by doing volunteer work. By redeeming your offenses and establishing merit before the Triple Jewel, you will wipe out your offenses.

—宣公上人 語錄 / by Venerable Master Hua

戒定真香的奧義 (1)

The Wondrous Meaning of “Precepts and Samadhi Make True Fragrance”

恆雲法師 2014年2月開示於台北法界佛教印經會

Spoken by Dharma Master Heng Yun on February, 2014

at the Dharma Realm Buddhist books Distribution Society, Taipei

李海昱 英譯/English Translation by Lotus Lee

花

有花的香味，但是這個香味並不是永久的；在佛堂裡點香的這個香味也不會是永久的。但有一種香是永久的，那就是「戒定真香」。現在我們拜梁皇寶懺，每天都會唱戒定真香，今天和大家講講戒定真香。

《楞嚴經》云：「因戒生定，因定發慧，是則名三無漏學。」由戒生出定，從定才能夠發出智慧，這就是每個人進趣佛道，必須要努力修學的三無漏學。

「戒定真香」，也可以說是「戒定慧真香」，由

「戒」生「定」，由「定」發「慧」，這就是真香，這種香普熏十方，是永遠不滅的。所以持戒精嚴就會有這種香普熏十方。講到「戒」，梵文波羅提木叉、尸羅都是戒的意思，「戒」也有清涼和莊嚴的意思，由「戒」能生出「莊嚴」。

世間上很多的莊嚴，但是都沒有比持戒所成的美德來得更加莊嚴，說「萬德莊嚴」，這「德」就是內具性德外現威儀。你若有德行，外表自然會現出威儀來了，就會特別的莊嚴。佛陀的莊

嚴，我們現在只能從佛像看到；上人的莊嚴我是親身看過的。1993年上人回到台灣弘法，回美前，在候機室等待。那時上人要把當時報紙的內容唸給他聽。因為上人特別關心國家，那一年對政府各界做了很多的勸諫，震撼台灣。所以，上人叫我把每份報紙內容都念一念，看看各界對上人的迴響如何。印象中有一位記者，他寫的都是正面的，他說：「這位老和尚這樣的關心我們國家，國人要深知警惕啊！」他不是學佛的人，所

以他用「非常高雅」一句話來形容上人的行為舉止；那篇報導對我來說是特別的印象深刻。佛陀有位弟子是「威儀第一」的，他就是馬勝比丘。馬勝比丘用威儀就教化了很多；上人也是，無形中，那種慈悲、還有德行的光輝自然顯現在上人的言語舉止中，這就是一種「戒」所顯出來的美德。所以我們每個人如果可以持戒，相信大家都會有這種戒德的光輝。

勤修「戒定慧」，這個「戒」，首先要「斷惡」，我們每天中午吃飯前念「臨齋儀」的「願斷一切惡」，這就是一種戒律了。所有的惡我都不去做；「願修一切善」，所有的善法我都要去行持，這在戒律裡叫作持；「誓度一切眾生」，這時我們把持戒的美德發揮得更為光大，不單是自己，還要去關心、去幫助其他的眾生。剛剛周居士提到她去關懷獨

居老人，從獨居老人身上她學到了很多，這無形中都是在增長她的智慧！所以說從「戒」裡面，我們會改變我們的人生、改變我們的心性，更進一步，我們還會關心、幫助其他的眾生；這就是在「自利利他，自覺覺他」，無形中你就是在行持菩薩道了！剛剛周居士提到：「對別人身段都可以這麼的柔軟，為什麼對自己的家人卻沒辦法？」通常我們對自己的家人會有一種「我」執，因為有情感的成份，無形中就會有些要求，這也可以說是私心在作祟。但是周居士進一步想到自己對獨居老人都能這麼樣的折得下腰來，為什麼對自己家人卻無法？所以她就把所有的家人都當成自己的朋友了，這心態一改，心一開的時候，外境對她來說，就比較不會起種種的煩惱脾氣，這就是一種「定」。

有「定」以後就會有

「智慧」，有「智慧」就能夠把事情都處理得很得宜。譬如說對我們的長上、長輩還是下屬、晚輩，都能如法進退得宜，這就是我們平常人的一種「慧」。由「戒」生「定」，生出真香這種真正的智慧，就如同佛陀的大智慧一樣。佛陀有四種的大智慧：「大圓鏡智、妙觀察智、成所作智、平等性智」。「智」是智慧；「大」，大而無外，謂之「大」，無邊無界的，有邊界的都不算大；「圓」是圓滿，我們中國人特別喜歡圓滿，不喜歡有缺陷，圓如果砍了一邊，就不圓滿了；所以說這個「圓」就是大而圓滿；「鏡」是鏡子，它有照境的作用，隨來隨應、隨去隨靜。「大圓鏡智」，也就是說這種智慧是大而圓滿的，事情來的時候就像鏡子一樣，馬上照了諸法實相，卻又無所黏著。

我們也會「照境」，

但是我們眼睛看、耳朵聽的時候，卻黏著了。怎麼黏著呢？看到子女或是事情不順我們的心時，就生氣，起煩惱心，沒有辦法清淨了。當我們照鏡子離開的時候，鏡子裡面的人是不會留著的，要是留著的話那豈不是嚇死了？鏡子，人走了之後它是無所黏著的，所以我們「照境」處理事情時也應該要像「大圓鏡智」一樣無所黏著。這是我們每個人本有的智慧。

「平等性智」的平等呢，說真的我們很難平等，不說在家居士，就出家人來說也難免有依照自己所好偏私的地方，因為出家是在學習的路上還不是聖人。在家居士有眷屬子女，這份的執著也就更不容易放下了。譬如說你對別人的子女和對自己的子女一定會不一樣的，是不是？而佛是無緣大慈、同體大悲的，和萬事萬物是一體的，看一切都是平等

的，基本上沒有遠、近、親、疏、好、惡、順、逆。

接下來是「妙觀察智」，這也是我們本有的智慧，但凡夫雖有觀察智，卻不妙。我們要有觀察事情的智慧，譬如說，在道場，應該用什麼方法來啟發在家居士發菩提心；成為僧人後，我們該用什麼方法來幫助他在僧團修行，這個就需要一個觀察的智慧。像上人就很智慧，他會告訴你應該從哪個法門去修比較好，我們就沒有那樣的智慧：就如這個人本來喜歡吃鹹的，我們一直叫他吃甜的，搞得他很起煩惱；後來才弄清楚原來他喜歡吃鹹的。回到鹹的位置上，他就會修行得比較好。

在經典裡面有一個公案，舍利弗尊者有兩位弟子，一個是打鐵的，另一個是撿骨的。舍利弗尊者要打鐵的弟子修「白骨觀」，要撿骨弟子的修「數息觀」。

但是兩個人怎麼修都修不成，後來就去請示佛陀，佛陀說這兩個人互相調換過來就好了。以前打鐵的弟子在打鐵的時候，有一種節奏韻律，所以他修數息觀就很容易成就。另外一位以前撿骨的弟子已經看了很多世間的無常，修這個白骨觀就很容易入道。這麼一調換，兩個人果然都修成功了。這就是「妙觀察智」啊！我們雖談不上「妙觀察智」，但是我們要平心靜氣來觀察，不要一件事情眼睛看到、耳朵聽到、頭腦還沒思考，脾氣就先發出來了，這時候不要說「妙」，連「觀察」都說不上！

「成所作智」，是成功圓滿的處理一切事情，成就其所作來利益眾生。

佛陀有這樣的四慧，由這些的智慧發出來的香就是戒香普熏十方，永遠不滅，所以說「戒定真香，焚起沖天上」。「焚」是燒的意

思；就是說我們有戒、有定的時候，這個真香就發出來了，到十方世界；「天上」是一個代表，可以說十方世界都有這個真香在。

「眾等虔誠」的「眾」是誰呢？就是我們。誰在禮拜，誰就是那個眾。我們非常虔誠恭敬的來禮敬三寶：禮佛、禮法、禮僧。「眾等虔誠，薰在金爐放」，這個金爐也可以是一個大冶洪爐，用戒、定在大冶洪爐裡煉，都是真金不怕火煉的。接下來的「頃刻氤氳，即遍滿十方」，氤氳就是煙霧繚繞，遍布十方。我們拜《梁皇寶懺》時，唱「戒定真香」，梵唄非常優美。除了梵唄優美之外，更優美的是我們的心，我們這種心香是更為莊嚴的。所以大家要發出一個最誠懇、最懇切的心來。

(待續)

Flowers have fragrance, but it does not last forever. The fragrance of the incense that is burned in the Buddha Hall does not last forever either. However, there is a kind of fragrance that lasts forever, which is the fragrance of precepts and samadhi, as in “precepts and samadhi make true fragrance” (from the *jiedingzhenxiang* praise). We are doing the *Jeweled Repentance of Emperor Liang* and we sing this praise every day, so today I would like to talk about “precepts and samadhi make true fragrance.”

The *Shurangama Sutra* says: “From precepts arises samadhi, and from samadhi, wisdom comes forth. These are the three studies of no outflows.” From precepts, samadhi arises, and only from samadhi can there be wisdom. Any person who is working to attain Buddhahood must diligently practice the three studies. We could also rephrase “precepts and samadhi make true fragrance” and say “precepts, samadhi, and wisdom make true fragrance,” because precepts are the source of samadhi, and samadhi is the source of

wisdom. This is true fragrance, which pervades the ten directions and will never fade. Therefore, if you uphold the precepts vigorously, this fragrance will pervade all places. In Sanskrit, the words *pratimoksha* and *śīla* both mean precepts. When one upholds the precepts, one will be tranquil and appear dignified.

There are many kinds of adornment in the world, but there is nothing that can compare to the virtue that comes from upholding the precepts. The term “adorned with myriad virtues” means that internally, one has virtue, and externally, one has awesome deportment. If you have virtue, you will naturally have very good deportment, and you will be very adorned and solemn. We can only see the Buddha’s adornment from statues and paintings, but I have seen the Venerable Master’s adornment personally. In 1993, the Venerable Master went to Taiwan to propagate the Dharma. Before we flew back to America, while we were waiting in the airport, the Venerable Master asked me to read the newspapers to him. Since the Venerable Master cared about country affairs a lot, he had put forth

numerous suggestions to the political realm, many of which were shocking to people in Taiwan. He asked me to read the newspapers to him to see how people had responded. One example I remember clearly is that one reporter provided positive feedback, saying: “This Dharma Master really cares about our country, so we should take notice and heed his warning.” He was not a Buddhist and so used the phrase “highly refined and graceful” to describe the Venerable Master. Among the Buddha’s disciples, the one with the best deportment was the bhikshu Aśvajit, whose conduct influenced and transformed many people. In the same way, the Venerable Master’s compassion and virtue was naturally reflected in his words and actions. This is a manifestation of precepts. If we can uphold the precepts, our virtue will also shine with a bright and luminous light.

When “diligently cultivating precepts, samadhi, and wisdom,” we should first cut off all evil. Every day, before lunch, we recite the three recollections: “I vow to cut off all evil” is a kind of precept, because you refrain

from doing any bad things. “I vow to do all good” means that you will practice all wholesome things. In the precepts, that is called upholding and practicing. “I vow to save all living beings.” This means that you apply the virtue of upholding the precepts to greater purposes, and use it to help other living beings. Just now Mrs. Chou mentioned that she regularly visits old people who live alone, and she has learned a lot from their experiences. By doing so, her wisdom will increase, even if she is not aware of it. If we uphold the precepts, we can change our lives and nature; furthermore, we learn to care for and help other beings. This is called “benefiting the self and benefiting others, and enlightening the self and enlightening others.” You may not be aware of it, but you are already practicing the Bodhisattva Way. Just now, Mrs. Chou said, “I found that I was capable of being nice and gentle to others; why couldn’t I treat my own family members the same way?” Usually, when we interact with family members, there is more of an attachment to the self involved. Because we are emotionally caught up with them, we may have some more expectations,

whether we’re aware of them or not. We could say that this may also have to do with being selfish. After asking this question, Mrs. Chou decided to treat her family members as if they were her friends. Once she changed her attitude and opened her mind, she did not get angry or have afflictions when certain situations arose. This is a kind of samadhi.

After you develop samadhi, you will have wisdom. With wisdom, you will be able to take care of matters properly. For instance, you will know how to interact with people appropriately, whether they are older or younger than you, and whether they are your seniors or your subordinates. This is the wisdom of ordinary people. From precepts, samadhi arises, and from that arises true wisdom that is like eternal fragrance, just like the Buddha’s great wisdom. The Buddha has four kinds of great wisdom: wisdom of the great perfect mirror, wisdom of inconceivable observation, wisdom of accomplishing all one sets out to do, and wisdom of equality. “Great” means that it is boundless and limitless; anything that has limits and boundaries cannot count as great.

“Perfect”: Chinese people like things to be perfect and flawless. If a circle is missing a part, it cannot be perfect. A mirror can reflect things. When something is put in front of the mirror, the mirror shows its reflection; when the thing is taken away, the mirror returns to its original state. Wisdom of the great perfect mirror means that this kind of wisdom is great and perfect, and when matters arise, like a mirror, this kind of wisdom immediately reveals the true nature of all phenomena, but does not become attached.

We are also capable of reflecting things like a mirror, but when we see with our eyes and hear with our ears, we get attached. When we see things not going our way, or our children not being cooperative, we get angry and have afflictions. After we use a mirror, the mirror will not retain the reflection. If it did, wouldn't that be terrifying? Since a mirror retains nothing after it is used, when we deal with matters as they arise, we should be like this wisdom of the great perfect mirror, which remains unattached and does not cling to anything. This is the inherent wisdom that everyone has.

The wisdom of equality: to be honest, it is very hard for us to treat everything equally. It is difficult for monastics to refrain from following our own likes and dislikes, let alone laypeople; monastics are still in the process of learning, and are not sages yet. As for laypeople, their attachments to their family and children are even more difficult to let go of. For instance, you would definitely treat your own children differently than the children of other people. However, the Buddha practices kindness without affinities and compassionately views all beings as being of one substance. He sees everything as one and all things equally, and does not discriminate between near and far, familiar and unfamiliar, good and bad, or favorable and unfavorable.

The next one is wisdom of inconceivable observation, which is also inherent wisdom. Commoners have wisdom that can observe things, but it is not inconceivable. We should have the wisdom to observe matters. For example, in the Way-place, how should we inspire laypeople to aspire to Bodhi? After they become members of the Sangha, how

should we help them cultivate? All of these require wisdom to observe and reflect. The Venerable Master had a lot of wisdom and would tell you which Dharma Door was more suited to you, but we do not have that kind of wisdom. A person may like eating salty food, but if we keep telling them to eat sweets, they would become very afflicted, and we probably would not find out that they liked salty food until much later. The point is that when people are in the right position, they will be able to cultivate better.

In the sutras, there is a story about the Venerable Shariputra and two of his disciples. One of them was an ironworker and the other collected corpses for a living. Shariputra told his ironworker disciple to cultivate the contemplation of a body decaying, and told his corpse collector disciple to cultivate the practice of counting the breath. However, no matter how hard they tried, these two people could not succeed in their cultivation, and so they went to ask the Buddha. The Buddha simply told them to trade cultivation

practices. Since the ironworker disciple always pounded iron with a certain rhythm, with the practice of counting the breath, his cultivation succeeded easily. Because the corpse collector had experienced the impermanence of the world firsthand, the contemplation of a body decaying also helped him succeed in his cultivation. After trading cultivation methods, both of them were able to attain fruition. This is an example of the wisdom of inconceivable observation. We may not be able to get there at the moment, but we should observe everything calmly and collectedly, and not lose our tempers without thinking as soon as we see or hear something. That cannot even pass as “observation,” let alone “inconceivable.”

With the “wisdom of accomplishing all one sets out to do,” one will be able to take care of all matters perfectly, and benefit sentient beings.

The fragrance that is emitted from the Buddha’s four kinds of wisdom is the precept-fragrance that pervades the ten directions and never fades. The praise says, “Precepts and samadhi make true fragrance; as soon as it is burned, the fragrance shoots into the heavens.” When we have precepts and samadhi, this true fragrance arises, and it travels to all the worlds in the ten directions. Here, “the heavens” serves as a symbol and represents the fact that this true fragrance exists in the worlds everywhere.

“The assembly is sincere

and respectful.” Who is the assembly? It refers to us, the people who are bowing. We sincerely and respectfully bow to the Three Jewels: the Buddha, Dharma, and Sangha. “The embers glow in the golden censer.” We could also compare this censer to a big kiln where precepts and samadhi are fired and turn into pure gold, which does not fear fire. “In an instant, the fumes and smoke swirl upwards and immediately pervade the ten directions.” The melody of the “Precepts and Samadhi make True Fragrance” praise in the Jeweled Repentance of Emperor Liang is very beautiful, but our resolves and the fragrance of our minds should be even more so. Therefore, everyone should be most sincere.

佛是隨類而化身，眾生心水淨，佛便現其中。我們為什麼沒有見到佛身？因為我們的私欲太重，無明太重，所以智慧不現前；心水混濁，有佛也不現。

The Buddha transforms into different forms to accord with living beings' minds. If living beings' minds are like clear water, then the Buddha's reflection appears in them. Why can't we see the Buddha's body? Because we have too much lust and ignorance, and so our wisdom cannot come forth. Our mind is like a pool of muddy water that cannot reflect the Buddha.

—宣公上人 語錄/ by Venerable Master Hua



金聖寺

十一、十二月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2014		
11 / 2, 16 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	11 / 2, 16	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	11 / 9	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	11 / 23~30	梁皇寶懺法會 (8:15AM ~4:30PM) The Jeweled Repentance of Emperor Liang
週六 Saturday	11/ 29	八關齋戒 (Starting from 7AM) Transmission of the Eight-fold Precepts
每日 1 pm		大悲懺法會 Great Compassion Repentance

十二月份活動 Buddhist Events in December, 2014	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	12/6 週六 2:00PM ~4:30PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	12/14, 28 週日 9:00AM ~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/ 7 週日 8:15AM ~4:00PM	
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18日以前至辦公室報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up early.	12 / 21 週日	萬佛聖城 (CTTB)
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金聖寺

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 23 日 至 30 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29日(星期六)早上七時

Transmission Refuge with the Eight-fold Precepts: 7:00 am on November 29 (Saturday)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 23 to 30, 2014 (8:15 am—4:30 pm everyday)

The faithful can thus repent their karmic obstacles, benefit the living and
the underworld, So that they leave suffering and attain bliss.

Setting up Plaques for Lengthening Life and for the Rebirth is available.