



矽谷梵音

Pure Sound From Silicon Valley

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修道不要爭第一

好的給人家，壞的自己留著。

Don't Compete to Be Number One As You Cultivate the Way
Let others have the desirable things, while keeping the
undesirable things for yourself.

—宣公上人 法語/ by Venerable Master Hua



金聖寺一角/ Scenery of GSM

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.

地藏王菩薩應機說法(2)

Earth Store Bodhisattva Appropriately Speaks Dharma According to Potentials (2)

— 宣公上人 開示

A talk given By Venerable Master Hua

返生鞭撻現受報

假設地藏王菩薩遇著這種前父後母，或者後父前母，或者後父後母，或者前父前母。怎麼叫前父前母呢？就是自己生身的父親，生身的母親——本有的父親，本有的母親；但是他對子女有偏憎、偏愛。前父後母，好像中國的大舜，父親是他生身的父親，而母親呢？是父親後來再娶的。又有後父前母，這種人的父親死了，母親又改嫁另外一個男人，這叫後父。這個後父對子女也有偏憎、偏愛的，對這個就喜歡，對那個就討厭。

中國有個閔子騫，他是孔子的學生。父親是做官的，娶了個後母，這個後母就虐待閔子騫。冬天冷的時候，需要穿厚棉襖，可是她在閔子騫的襖裏邊絮上蘆花，而對她親生的兒子呢？就絮棉花。蘆花是蘆花草上生的那種毛絮，它不夠暖的，棉花才能隔凍、禦寒。

有一天，這個閔大夫——就是他的父親，要去別的地方，就叫閔子騫趕車。閔子騫凍得打顫，閔大夫就發起脾氣說：「你怎麼這樣？這個天又不太冷，你怎麼凍得這個樣子？」拿了鞭子就往他身上一打，這一打，就

把衣服打破了，一看！裏邊絮的完全都是蘆花，這叫「鞭打蘆花。」啊！他父親一看，自己就哭起來了，說：「我真是對不起我這個兒子，他後母對他這樣子，所以他才這麼冷！」於是就下決心，不要這個老婆了，要休了她。

回家後，閔大夫就真的不要他這個老婆了，閔子騫就跪在他爸爸前，說：「請您不要把後娘休去。」父親說：「爲什麼？」他說：「母在一子單，母去三子寒。」這是說現在母親在，只有我一個人受寒受凍；如果母親不在了，你再娶一

個，三個兒子都要挨凍了。啊！他父親一想，就不叫他這個母親走了。

他這個後母一聽閔子騫這樣講，也受感動了，啊！我這個兒子這麼樣賢德！所以，以後對他也都平等待遇了，不再有所分別了。

又爲什麼有叫後父後母的呢？自己的爸爸死了，媽媽又改嫁了；雖然說是自己的母親，但是自己的這個母親又死了，這個後父又娶一個後母。那麼這種情形，就會受很大的苦。在美國不知道有沒有這種情形？在中國這種情形很多。

總而言之，不是自己親生的兒子就不愛他，就對他很惡毒的，這叫前後父母惡毒者。對這種人，地藏王菩薩給他說什麼因果？說等到來生，也會受被鞭打的這種果報。

骨肉分離報

若遇到網捕生雛的人，網就是用魚網去打魚、網

鳥；捕就是用一種辦法，把動物捉住，這就叫捕。雛，就是小雛，很小很小，剛生出來的——好像小魚、小雀、小畜生，這一些眾生。地藏王菩薩若是遇到這種網捕生雛的人，就說「骨肉分離報」。如果你做這種事情，來生你的骨肉也會分離；就是遇著一種事情，一種因緣，自己的眷屬都要分開，不能在一起，或遠離他鄉，大家不能見面，這叫骨肉分離報。

永處惡道報

若遇輕慢佛法、輕視佛法，對佛教有一種驕慢心的人，就說「永處惡道報」，這永遠都在地獄裏受罪的。

億劫輪迴地獄報

若遇到破用常住的人，破用常住就是指寺廟裏的東西，譬如你無故糟蹋一張紙，或者無故損壞一塊木頭。總而言之，若遇破壞常住公用東西的人，就爲他說「億劫輪迴地獄報」，這樣

的人無量億劫都要在地獄裏，受輪迴的果報。

盲聾瘡啞報

若遇到毀謗佛、法、僧三寶的人，就說「盲聾瘡啞報」。你若看見盲聾瘡啞的人，你不問就可知道，他是因爲前生、無量劫以前毀謗三寶，所以才會受這種的果報。毀謗三寶，將來要墮地獄，然後經過百千萬億劫，才能出地獄；出地獄就做畜生，再經過不知多少年，馬、牛、羊、雞、犬、豕，都知要做多少生的畜生，然後再做人。做人時，就貧窮、下賤、盲聾瘡啞，這是毀謗三寶的罪報。

永在畜生報

假設遇到污梵誣僧的人，污梵，就是破壞人家的梵行——破壞人家修清淨行。誣是誣賴，本來這個和尚沒有偷東西，就說：「我看見他偷東西。」這個和尚也沒有殺生，就說：「我看見他殺生！」或「我看見他

吃肉！我看見他在什麼地方喝酒！我看見他在什麼地方玩女人來的……」，無緣無故，就說很多這個和尚的壞話。因為這麼樣的誣謗，將來要墮地獄，然後從地獄裏出來後，就永遠做畜生。所以就說「永在畜生報」。

輪迴遞償報

若遇著用熱水燙畜生，或者用火燒眾生的生命，或者用刀斬眾生的生命，或者用槌子來砸死眾生的生命；對這樣的人，就為他說「輪迴遞償報」，說你用熱湯來燙眾生，來生人家也會用湯來燙你的；你用火來燒眾生，來生人家也會燒你的；你用刀斬眾生，來生人家也會斬你的，這叫遞償。

遞，就是我拿這東西遞給你，你接過去了，這叫遞。遞償，也就是來回輪迴，轉來轉去，你殺人，人家殺你；人殺你，你又殺人，互相來回這麼遞償，就說這種果報。

禽獸飢餓報

人受戒後，就不應該破戒，應該要守戒。怎麼叫把戒破了呢？就是你明知故犯。以前你不知道，做了錯事，這還可以原諒；要是你知道了，還做錯，這罪業可就重了。

你已受不殺生的戒，又去殺生，這就犯了殺戒；你受不偷盜戒，又去偷盜，這又犯盜戒了；你受不邪淫戒，又去邪淫，這也犯了戒；你受不妄語戒，又打妄語，這也犯了戒；你受不飲酒戒，又去飲酒，這也犯了戒。這些是在表面上看來，人人都知道是犯戒了；但還有一般人不瞭解的情形，就是你犯戒，還好像不犯的樣子，雖然別人不知道，但這也已經犯戒了。所以犯戒有有形的，有無形的，有形的犯戒，一般人都看得見；無形的，在佛法裏頭，認為是犯戒了，在一般人是不知道的。

這裏有四種犯了戒，又好像沒有犯戒的情形：

（一）就是這個比丘（尼）能受持禁戒，能守著戒法，並且也還能完全去實行。可是唯獨怎麼樣呢？他在持戒裏邊，有一個我相——還有一個我能持戒，我能守戒的相，總有一個「我」。因為他有這個「我」在裏邊，這就是執著，雖然他沒有犯戒，可是已經是沒有守住真正的戒了。真正守戒，是你不知道你是個守戒的人，是你要不覺得你自己比旁人清高。

（二）就是他能誦持經律，又能守護戒法，可是他對於這個「身見」，不動不離；總不肯離開這個身見，總是有一個身見。他總說他這個身體，不說「我」，但卻執著他這個身體。怎麼樣執著這個身體呢？他不肯將身體改變，不肯改變他那個老樣子。譬如歡喜懈怠，就總是懈怠；歡喜懶惰，就總是懶

惰；總是不想叫這個身體辛苦一點，總為這個身體做打算，這叫身見。這是第二種，雖然他守護戒律好像沒有犯，但是實際上並沒有守住戒律。

（三）就是他能實行十二頭陀行；「頭陀」是梵語，譯為「抖擻精神」，就是振作精神，不睡也不餓，打起精神來和懶惰鬥爭，這是抖擻精神，不懶惰。想要睡覺嗎？我坐這兒打坐；你要吃飯嗎？我連水都不喝。就是這樣行十二頭陀行，但是他沒有得到諸法空相的境界，不知道人空、法空，而認為一切法都是有的。所以看起來好像守戒，實際上他守戒的功夫不圓滿。

（四）他對於一切眾生都有一種慈悲心，可是他要是聽見諸法，這一切法相，法本無生——本來沒有所生的，也沒有滅——他聽見這一種的法，心裏就驚怖了。

以上所說這四種，雖然

好像沒有犯戒，實際上也沒有守住戒。

齋，是不吃肉；犯齋，就是吃肉。不單吃肉是犯齋，就是非時食也是犯齋。怎麼叫非時食？好像發願過午不食，而你在過午又吃了，這叫非時食。這非時食，也是犯盜，因為你說是過午不食，說完了又吃，這叫犯盜戒。已犯一個過午不食戒，又犯一個盜戒，人家問你吃東西了沒有，你說：「我沒有吃！」這又犯了一個打妄語的戒；所以一共犯了三種戒。如果有人給你東西吃，這個人也犯同樣的戒，也犯同樣的罪。所以佛說：這非佛弟子，非吾弟子。

犯戒的人和什麼一樣呢？和鸚鵡一樣，發出一種鸚鵡聲，人聽見這鸚鵡聲都很奇怪的。又像餓鬼吃糞一樣，因為業力的關係，餓鬼沒有東西吃，只好去吃糞。所以這破戒犯齋的人，是人裏邊

最貧賤的一等，將來一定還會遭受禽獸、畜生這種的果報。所以地藏王菩薩若是遇到破戒犯齋的人，就說「禽獸飢餓報」，說你破戒犯齋，來生就會做禽獸，總也沒有東西吃。

所求闕絕報

若遇到非理毀用的人，地藏王菩薩就說「所求闕絕報」。非理，是不合乎理；毀用，毀是毀壞，用就是器皿，所有的一切東西。好像一個碗，一個茶杯，本來可以用的，你無緣無故把它拿起來，「啪」一聲，就打爛了，這就叫非理毀用；沒有理由就把它打爛了，沒有正當理由就毀壞東西。不單是一個茶杯，所有常住的用品——就是廟上的東西，都是這樣子；即使連私人的東西，也不應該無故毀壞。如果任意毀壞東西的話，就說來生你求什麼也得不到，常常有求不得苦，常常闕絕；闕是欠缺，絕是斷絕。無論

你求什麼，絕對得不到的，
來生就要受這種果報。

卑使下賤報

要是遇著我見重的人，
什麼都是我，把這個「我」
看得比須彌山都大；或遇著
貢高的人——貢高就是看高
自己，架子非常的大。對這
種人就說「卑使下賤報」，
你今生不覺得自己這麼貢高
我慢，架子這麼大，等來生
就給人家做奴隸，做卑使下
賤的人。

無舌百舌報

若遇兩舌鬥亂的人，兩
舌就是挑撥離間，令人家生
出是非鬥爭。對這種人就說
「無舌百舌報」，對他說來

生沒有舌頭，說不出來話，
或者做小鳥這種的果報。

邊地受生報

若遇邪見的人，邪見就
是總不守規矩；不守規矩的
這種人，都是有一種邪見，
有一種錯誤的見解。說「邊
地受生報」，就對他說：
「將來你要托生到邊地下
賤，最貧窮的地方，受這一
種的果報。」

以上是地藏王菩薩到處
教化眾生，用百千萬種權巧
方便法門，說種種因果報應
的道理，令眾生知因達果，
諸惡莫作，眾善奉行。

The retribution of being whipped and beaten in future lives

“To cruel parents or
step-parents, either real dad and
step mom, real mom and step
dad, step dad and mom, or real
dad and mom who have favorites.
Dashun of China, for example,
had his real father and a step
mother.

There are also real
mother's and step father's.
Someone's father dies and the
mother remarries someone who
becomes the stepfather. The
step dad may have favorites,
preferring this child and hating that
child. Ming Zician of China, for
instance, is one of Confucius'
students. His father was an official
who remarried. The stepmother
abused Ming Zician. In cold
places during the winter, she put reed
puffs in Ming Zician's padded jacket.
For her real sons, she padded
their jackets with cotton.

福不可享盡，享盡就沒有福了；
苦可受盡，受盡則沒有苦。

We should not enjoy our blessings to their end, for if we did, we would
have no blessings left. On the other hand, we can endure suffering to
its end, for then there will be no more suffering.

—宣公上人 法語/ by Venerable Master Hua

Reed is fluffy and not warm enough; only cotton can isolate chills and prevent cold. One day, Official Ming, the father of Ming Zician, was going somewhere and told Ming Zician to steer the carriage. He was so cold that he trembled. Official Ming got upset, "What is the matter with you? The weather is not even too cold, how can you be freezing the way you are?" He picks up a whip and smacks him, which ripped his jacket. He took a look and saw that the padding was made entirely of reed puffs. The father started crying, saying, "I have so wronged my son. He is so cold because his stepmother treats him like this." He swore that he would get rid of this wife.

When he got home, he was going to divorce his wife, but Ming Zician knelt down before his father. He said, "Please do not get rid of my stepmother." The father asked, "Why?" He said, "One son alone bears the cold when the mother is around; but three sons have the chills with the mother gone." He said that he was the only one who bears the cold when his stepmother was around; but if his stepmother were to leave and remarry another, then three sons (includes-brothers) will all suffer the cold. His father thought it over and did not ask his wife to leave. The stepmother was moved by Ming Zician's

words and thought, "My son is so considerate." She treated him impartially, without discriminating against him in the future.

Why are there people with step parents? Perhaps their father passed away and their mother remarried. Perhaps their real mother dies and their stepfather remarries. Children in this situation usually suffer a great deal. I do not know whether this occurs in America or not? This occurs frequently in China. In summary, for those parents, who do not love children who are not related to them by blood; they may be extremely vicious toward them. This is some of what it means by cruel parents or step-parents. He, Earth Store Bodhisattva, says that being flogged in future lives will be the retribution. What kind of cause and effect does he say to these people? He tells them in future lives, they will face the retribution of being whipped and beaten.

The retribution of being separated from one's children

To those who net and trap young animals, such as newborn or baby fish, sparrows, and other creatures. He says that being separated from one's own children will be the retribution. Do things like this and in future lives you will be separated from

your family. You encounter situations where you cannot be together. You may have to go far away from your hometown so that not everyone can see each other. This is the retribution of being apart from your children.

The retribution of staying in the evil destinies forever

To those who slight the Dharma and regard the teachings with arrogance, those who look down on the Buddhadharma and are conceited toward Buddhism, he says that remaining in the bad paths forever will be the retribution.

The retribution of being repeatedly reborn in the hells for kotis of eons

To those who destroy or misuse possessions of the Eternally Dwelling, of the temple. Perhaps you ruin a piece of paper or a piece of wood for no reason. In general, to those who damage the temple's communal goods, he says that revolving in the hells for hundreds of millions of eons will be the retribution.

The retribution of being blind, deaf and mute

To those who formally slander the Triple Jewel of the Buddha, the Dharma, and the Sangha, he says that being blind, deaf, or

mute will be the retribution. You do not need to ask and yet you can tell that blind, deaf, and mute individuals slandered the Triple Jewel in their past lives since limitless eons ago. You will fall into the hells if you slandered the Triple Jewel. Once you fall into the hells, you will not be able to get out of it until billions and billions of eons later. Once you leave the hells and before you become a human being, who knows how many lifetimes you would have to be an animal? How many years you would have to be a horse, a cow, a sheep, a chicken, a dog, or a pig? As a human being, you will be poor, of a low class, blind, deaf, or mute as a result of having slandered the Triple Jewel.

The retribution of becoming animals forever

To those who defile the pure conduct of others and bear false witness against members of the Sangha refers to those who ruin others' Brahma conduct, the purity in cultivation and those who commit libel. This monk did not steal, but they say, "I saw him steal." Like this monk did not kill and they say, "I saw him kill!" Or "I saw him eat meat! I saw him drink somewhere! I saw him fooling around with women somewhere..." They badmouth this monk for no good reason. To those who slander with false

accusations, he says that remaining in the animal realm forever will be the retribution. This kind of people will fall into the hells in the future and be an animal forever after they leave the hells.

The retribution of undergoing the same sufferings as that one does to others

Shakyamuni Buddha told the Four Heavenly Kings that to those who scald, burn, behead, maim, or otherwise harm beings, he, Earth Store Bodhisattva, says that undergoing the very same suffering will be the retribution. Scald people with hot water and in future lives you will be scalded with hot water too; burn people with fire and people will burn you in the future too; cut people with a knife and others will cut you with a knife in the future too. These are paybacks where the debts are handed over back and forth. You kill someone, someone kills you; someone kills you and you kill someone. He explains this kind of retribution that is delivered back and forth.

The retribution of becoming hungry animals

"To those who violate precepts and the regulations of precepts. People who receive the precepts should not break the precepts; they should observe

the precepts. What does it mean by breaking the precepts? You transgress on purpose. It is okay if you did not know before and made mistakes. If you know and still make mistakes, then your offenses are even more serious. You take another's life though you received the precept against killing, so you break this precept. You steal though you received the precept against stealing, so you break this precept.

You engage in sexual conduct though you received the precept against committing sexual misconduct, so you break this precept. You lie though you received the precept against lying, so you break this precept. You take intoxicants though you received the precept against taking intoxicants, so you break this precept. These are obvious transgressions that everyone knows; but transgressions also occur when people do not understand about them. You appear not to make any transgressions when you did. Transgressions can be apparent to most people; transgressions can also be unbeknownst to most people, nevertheless they are transgressions according to the Buddhadharma.

The following are four scenarios of transgressions that do not appear to be transgressions.

1. A Bhikshu can adhere

to the precepts completely, except that he is egoistic about keeping the precepts. There is still an “I” about who receives the precepts, an “I” who upholds the precepts, and an “I” who keeps the precepts. There is always a self, which is an attachment. Although he did not violate the precepts, he is not really keeping the precepts. Keeping the precepts means that you do not feel you are better than other people because you keep the precepts.

2. He can recite and apply the sutras and vinaya, keeping the precepts completely, but he is inseparable from “the view of his body”. He does not talk about “I”, but talks about his body because he is attached to it. How is he attached to the body? He refuses to change his old body habits, such as being lax and lazy. He always works hard to protect his body, not try to do more with his body. This is called “the view of the body”. This is the second type of transgression that looks as if he is keeping the precepts and making no transgressions.

3. He practices the

Twelve Dhutanga practices. Dhutanga is a Sanskrit word that means upbeat and energetic. One is not sleepy or hungry. He strikes up his spirit to fight off laziness. Sleepy? I am going to sit here and meditate. Hungry? I am going to avoid even water. This is how we practice the Twelve Dhutanga practices. But he does not know about the emptiness of people and the emptiness of Dharma; he feels that all dharmas are existent. He has not reached the state of all dharmas are empty of characteristics, but thinks that all dharmas are existent. This appears to be keeping the precepts, but his skills at keeping the precepts are imperfect.

4. He is compassionate towards all beings; however, if he were to hear that all dharmas, all marks of Dharma are fundamentally uncreated, that nothing comes into being and nothing ceases, then he is frightened at the prospect of seeing this type of Dharma.

The above four scenarios describe what appears to be no

violation of precepts, but they are not adherences to the precepts either.

Violate the regulations of pure eating, such as being a vegetarian, but eats meat. Not only is eating meat a violation of the regulations of pure eating, but eating at the inappropriate times also violates the regulations of pure eating. What does it mean by eating at the inappropriate times? Eating after noon when you made a vow not to eat past noon is to eat at an inappropriate time. Eating at the inappropriate time is also a theft because you said that you would not eat after noon and you do. Having violated the precept of not eating beyond noon and the precept of stealing, when people ask you if you ate anything, you answer, “Oh, I did not!” This violates another precept of lying.

Altogether you violated three precepts. If someone gave you any food, this person also violates the same precepts and commits the same offenses. This is why the Buddha said they are not the Buddha’s disciples, they

問：爲大眾服務，而又被人誹謗，怎麼辦？

宣化上人答：

爲大眾服務，又受人誹謗，就越要去做！若受人誹謗，就不去做，這還不是真的。

Q: What should I do if people slander me when I am working for the public?

Venerable Master Hua:

If you are working for the public and are slandered, you should want to do it even more! If you quit because people slander you, you are not really being true.

are not my disciples. What are people who break these precepts like? They are like fish hawks that make strange sounds or hungry ghosts that eat excrement because they have nothing to eat. People who break the precepts and the regulations of pure eating show themselves to be people of the lowest class. In the future they will experience the retribution of being animals. If Earth Store Bodhisattva encounters those who break the precepts and the regulations of pure eating, he says that being born as birds or beasts and suffer from hunger and thirst, will be the retribution. They will not have any food to eat in their future lives.

The retribution of not fulfilling one's wishes

To those who make unprincipled and destructive use of things, he says that being unable to ever obtain what they seek will be the retribution. To those who do unreasonable damage, such as a bowl or a cup by picking it up and smashing it for no reason at all. Actually, not just a cup,

but all goods belonging to the temple, even your own personal goods, cannot be destroyed. If these things are damaged, then in future lives you will not get anything you want. You often experience the suffering of not getting what you wish. As a retribution, you will always lack or can not get what you seek in future lives.

The retribution of being servile or base

To the arrogant and haughty who have a strong view of a self, who are so egoistical that they consider themselves bigger than Mt. Sumeru. Arrogant individuals think highly of themselves and are quite pompous. For them, he says that being servile and of low station will be the retribution. Not aware of how arrogant and pompous you are in this lifetime, you will be servants to others or those of the lowest class or ignoble background in future lives.

The retribution of having no tongue or hundreds of

tongues

To those who use backbiting to cause divisions, gossip, contention, and discord among others, he says that being tongueless or having speech impediments or being sparrows will be the retribution.

The retribution of being reborn in remote and undeveloped regions.

To those with deviant views, for which they do not observe the rules because they have the wrong kind of understanding, he says that being reborn in the most impoverished and backward regions will be the retribution.

The above-mentioned is how the Earth Store King Bodhisattva teaches living beings everywhere. He uses hundreds and thousands of expedient means to explain the principle of cause and effect, so that living beings understand cause and effect, refrain from all evil and do all good deeds.

你不把狂心野性降伏，
那麼真正的智慧就不能現前，
因為你總用無明覆蓋著自性。

If we don't calm our false, wild natures,
then genuine wisdom cannot manifest.
Our inherent nature is covered by ignorance.

—宣公上人 法語/ by Venerable Master Hua



金聖寺

十、十一月份法會活動表2015

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October , 2015		
10 / 4,11 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日	10 / 4,11	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	10 / 18	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
週六	10 / 31	慶祝觀世音菩薩出家日 (8:30AM ~4:00PM) 朝山：早上六時五十分 Guan Yin Bodhisattva's Leaving Home-Life
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life 金聖寺將安排巴士前往聖城參加法會，請於10 月 22 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 22	10 / 25 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2015	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	11/1,15 週日 9AM ~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	11/8 週日 8:15AM ~ 4:00PM	
長青佛學班 Elders' Dharma Study Group	11/7 週六 2:00PM~ 4:30PM	
藥師佛聖誕法會 (拜藥師懺) Celebration of Medicine Master buddha's Birthday	11/11 週三 8:00AM~10:40AM	
八關齋戒 Transmission of the Eight-fold Precepts	11/ 22 週日 6:30AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/ 22 ~29 8:15AM~4:30PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

◎ 取消郵寄矽谷梵音 請寫上郵件上的姓名及地址，Email to : linww@yahoo.com If want to cancel subscribing newsletter by mail. Please write your name and address. Send the Email to : linww@yahoo.com

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 22 日(星期日) 至 29 日(星期日) 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22日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 22 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 22 to 29, 2015 (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.