



矽谷梵音

Pure Sound From Silicon Valley

2018年07月第267期 Issue 267, July 2018

修道人要記住《金剛經》的四句偈：

一切有爲法，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 the Venerable Master Hua



金聖寺一角/ The scene at 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.

善根的母體——慈悲

Compassion- The Origin of Roots of Goodness

摘自宣公上人《華嚴經淺釋》

Except from *Commentary on Avatamsaka Sutra* by The Venerable Master Hua

慈

、悲、喜、捨，這是菩薩的四無量心。所有一切的善根，都是從這四無量心生出來的，尤其是慈心，所以在疏上說：

以慈善的根力，放月愛等光，身心兩病，纔念便滅。

慈就是善根的一個母體，若沒有慈，這一切善根就不能增長；你若修慈心三昧，才能增長你的善根。增長善根，然後放月愛等光，月愛就是月愛三昧。慈，也可說是一切的聲聞、緣覺、菩薩、諸佛如來，都是從慈心而成就的。以慈心生出來一切的善根；一切善根生出

來了，才能成就佛果。所以慈悲是修道人最要緊的，你以慈心來做布施，那個布施功德是無量無邊的；你以慈心來持戒，那個戒的功德也是無量無邊的；你以慈心來忍辱，那個忍辱的功德也就無量無邊了；你以慈悲心修精進，這個精進的功德也是無量無邊了；你慈悲心修禪定，禪定的功德也很快就會成就了；你慈悲心修般若，那個般若也就會現前了，般若就會長明了。

所以慈悲心是修道的人最重要的一件事。還要有喜捨，這是菩薩的四無量心。

行菩薩道的人必須要具足這慈悲喜捨四無量心；你有這四無量心做根本，一切的善根就都生出來了；一切的善法都生出來了；一切的神通妙用也都生出來了。也可以說這個慈就是佛，佛就是慈；又可以說慈就是大乘法門，大乘法門也不超出慈；你有慈也就是菩提道，修菩提道也就是個慈；慈也就是如來，所以這慈悲是非常重要的。你看釋迦牟尼佛就修慈心三昧，降伏醉象。

提婆達多最妒嫉的就是佛，他就想要把佛害死，他好作新佛，所以就挑撥離

間。當時有個阿闍世王，叫未生怨，未生出來他就有一種仇怨。這個阿闍世王既有地位又有權力，可以隨便叫所有的人死，也可以隨便叫所有的人活，他的權力是很大的。這阿闍世王什麼罪都犯，犯了殺父的罪、殺母的罪、弑阿羅漢、破和合僧的罪、出佛身血，所有的罪他都犯了。可是，因為他還有善根，始終得到佛的度了。提婆達多就叫阿闍世王把他護財的醉象放出來，想把佛用這象的蹄子來踩死。因為醉象牠什麼也不管，不管你是佛、菩薩，牠一樣要橫衝直撞把你踩死。可是雖然是醉象，牠也怕獅子。佛就入慈心定，伸出一隻手來叫這個醉象看。你說這個醉象怎麼樣？真是喝醉了，牠一看佛這個手指頭都變成五個獅子向他走來了。這個醉象雖然是喝醉了，但是被這五個獅子一嚇就給嚇醒了，不醉了；不醉了，於是乎就向佛降伏了。佛就告訴弟子說我

當時這手指頭並沒有獅子，怎麼會現出五個獅子呢？就因為修慈善根力所成就的，以大慈悲心來降伏這個醉象，這是佛以慈善根力來降伏醉象的證明。

怎麼叫月愛等光呢？月愛等光也就是月愛三昧，也就是釋迦牟尼佛在娑羅雙樹林的時候看見阿闍世王病了；病到什麼樣子呢？病得幾乎斷氣了，悶絕於地就要死了。佛觀察這個因緣應該度他，於是乎就入月愛三昧放大光明。這個光不像火光那麼的熱，這個光像月光那麼清涼。所以在四十二手裏邊有一手叫月精摩尼手，就能除一切的熱病。

佛放清涼光就照阿闍世王的身體，一照到阿闍世王的身體上，阿闍世王的疾病就好了。悶熱的熱氣，鬱蒸之氣也沒有了，得到清涼了。阿闍世王就問耆婆，說什麼叫月愛三昧呢？佛用月愛三昧把我病給治好了；我不懂什麼叫月愛三昧？你能

給我說一說嗎？耆婆也是一個博學多聞的人，他懂月愛三昧這個道理，就對阿闍世王說**月愛三昧有六種意思**。

第一種，月光能令一切優鉢羅花開敷鮮明，開得很鮮明，月光能這樣子；月愛三昧也就是這樣子，能令一切眾生善心開敷，能令眾生善心開發得很勇猛的；菩提心也很長遠的，這是第一個意思。

第二個意思，月光能令行路的人歡喜，可是做賊的就不高興了。但是這個月光是為行路人而照，不是為做賊的。這個月光，行路的人就喜其光輝；做賊的就怕它的光輝。可是月愛三昧能令修習涅槃道的人歡喜；誰修習這個佛法，就生一種歡喜心，這是第二。

第三呢？月光由初一到十五這期間一天比一天光明，一天比一天圓滿。月愛三昧能令一切眾生的善根增長，這第三個意思。

第四個意思，由十六到

三十這月光一天比一天就減少，這月愛三昧能令眾生的煩惱一天比一天減少。

第五個意思，月光能除去鬱蒸之氣，就是令人悶熱覺得很不舒服的氣，能把這個氣除去了。月光三昧能除一切眾生的貪惱熱；貪心和煩惱這種的熱毒能除去，這第五。

第六呢？月光為眾星中王，猶如甘露一樣，人人都愛樂的。月愛三昧呢？它為眾善中王，也譬如甘露能令一切眾生心裏頭生一種愛樂的心，所以叫月愛三昧。

下邊兩句就說的「身心兩病，纔念便滅」身心兩病不知道是什麼？等一等我們大家共同來研究看是什麼。

毛孔現光主藥神得到大悲幢，速赴一切病境界。為

什麼要速赴一切病的境界呢？是不是也想去看病？一起跑到病那兒去，也願意生病？或者願意同病人一起死？不是的。他速赴一切病，就想叫所有有病的眾生都病癒了；身病也癒了；心病也癒了，身心無病，所以速赴一切病境界，得這種的解脫門。

什麼病？就是三惡，殺、盜、淫；三惡就是病。你知道心的病就是貪瞋癡；貪瞋癡那是心的病，不是身的病。要是附會牽強地講多得很，怎麼樣都可以講；不過殺盜淫，貪瞋癡比較容易懂一點。這個纔念便滅，一念慈心月愛三昧，這兩種病就都沒有了，你得到清涼了。

Kindness, compassion, joy, and equanimity are the Four Unlimited Minds of a Bodhisattva. All good roots whatsoever are produced from these Four Unlimited Minds, especially from the mind of kindness. Thus the *Flower Adornment Sutra Prologue* has these lines:

By the power of the good roots of kindness,

The light of Moon Love and so forth is emitted.

The diseases of both body and mind

Are extinguished at once by mindfulness.

Kindness is the mother-substance of good roots. Without kindness, it would be impossible for good roots to grow. In order for your good roots to grow, you must cultivate the Samadhi of Kindness. Then you can radiate the light of the Moon Love Samadhi and other lights. It could be said that the accomplishments of all the Hearers, Condition-Enlightened Ones, Bodhisattvas, and Buddhas were realized by means of a kind heart. A kind

若人靜坐一須臾，
勝造恆沙七寶塔。

If one can sit perfectly still for even a split second,
One's merit surpasses that of building pagodas of the seven gems in number
like the Ganges' sands.

宣公上人 法語 / By Venerable Master Hua

heart gives rise to all good roots. After all good roots have arisen, the fruition of Buddhahood may be realized. Therefore, kindness and compassion are the most important virtues that cultivators must have. If you use a kind heart to practice giving, such giving reaps boundless merit and virtue. If you hold precepts with a kind heart, your precepts carry boundless merit and virtue. If you cultivate patience with a kind heart, that patience has boundless merit and virtue. If you apply kindness and compassion to the practice of vigor, the merit and virtue of your vigor are boundless. If you cultivate dhyana concentration with a kind and compassionate heart, the merit and virtue of your concentration will soon be realized. If you cultivate the perfection of Prajna wisdom with a kind and compassionate heart, Prajna will constantly manifest its light. Therefore, it is essential for cultivators to have a kind and compassionate heart. They should also practice joy and equanimity. These are the Four Unlimited Minds of a Bodhisattva. People who practice the Bodhisattva Path must possess kindness, compassion, joy, and equanimity. If you have these Four Unlimited Minds as a foundation, then all good roots come forth. All good dharma, and all the miraculous functionings of spiritual penetrations

also come forth. Kindness is just the Buddha; the Buddha is simply kindness. Kindness is the Great Vehicle Dharma door. The Dharma door of the Great Vehicle does not go beyond kindness. If you have kindness, you are cultivating the Bodhi Path, for the Bodhi Path is just kindness. Kindness is the Thus Come One. Thus, kindness is extremely important. Shakyamuni Buddha cultivated the Kindness Samadhi and used it to subdue the drunken elephant.

Devadatta was terribly jealous of the Buddha and wanted to kill him so that he could become the new Buddha. He collaborated with King Ajatashatru, whose name means "grudge before birth," because he carried a grudge even before he was born. As the King, he had both position and power, and a word from him could decide whether a person would live or die. He was that powerful. He committed every evil deed, including killing his father, killing his mother, killing an Arhat, breaking up the harmony of the Sangha, and shedding the Buddha's blood. Although he committed every offense, because he still had some good roots, he was saved by the Buddha in the end. Devadatta told King Ajatashatru [who at that time was still the Prince] to release the drunken elephant that guarded his treasures upon the

Buddha, hoping that the elephant would crush the Buddha to death. Being intoxicated, the elephant did not care whether it was a Buddha or a Bodhisattva in front of it; it was only intent upon running over and crushing whoever was in its path. Yet even in its intoxicated state, the elephant was still afraid of lions. The Buddha entered the Samadhi of Kindness, and then extended one hand out for the elephant to see. What do you suppose the elephant saw? It must have been truly drunk! It saw the Buddha's fingers turn into five lions. The five lions started walking toward the elephant, which was so terrified that it promptly awoke from its drunken stupor. No longer drunk, the elephant was tamed by the Buddha. The five lions conjured up by the Buddha had subdued the drunken elephant. The Buddha told his disciples, "My fingers did not really turn into lions. They manifested as lions due to the strength of the good roots of kindness I cultivated." The Buddha's heart of great compassion subdued the drunken elephant.

What is meant by "the light of Moon Love and so forth"? It refers to the Moon Love Samadhi. When Shakyamuni Buddha was at the Grove of Twin Sala Trees, he observed that King Ajatashatru was

gravely ill and on the brink of death. He was barely breathing. Contemplating the causes and conditions and seeing that it was time to save him, the Buddha entered the Moon Love Samadhi and emitted a bright light. The light was not hot like that of fire; rather, it was as cool and refreshing as moonlight. One of the Forty-two Hands is the Moon Essence Mani Hand, which dispels fever and illnesses of heat. The Buddha emitted a cool radiance that shined upon King Ajatashatru's body, at which point the King recovered, his anxieties vanished, and he felt peaceful and refreshed. The King then asked Jiva, "The Buddha used the Moon Love Samadhi to cure me, but what exactly is the Moon Love Samadhi? Can you tell me?" Being a learned man, Jiva understood the principle behind the Moon Love Samadhi and explained its six meanings to the King.

1. Just as the moonlight causes all *utpala* blossoms to be fresh and beautiful, the Moon Love Samadhi causes living beings' wholesome thoughts to blossom vigorously and their Bodhi resolve to be long-lasting.

2. The moonlight delights all travelers, but it upsets thieves. The moon shines for the sake of travelers, not for thieves. Travelers like the moonlight, but thieves are afraid of it. The Moon Love

Samadhi delights those who cultivate the path to Nirvana. It brings happiness to whoever cultivates the Buddhadharma.

3. Between the first and the fifteenth of the lunar month, the moon grows brighter and fuller day by day. Likewise, the Moon Love Samadhi causes the good roots of all living beings to grow day by day.

4. From the sixteenth to the thirtieth of the lunar month, the moon gradually wanes day by day. Similarly, the Moon Light Samadhi causes living beings' afflictions to diminish day by day.

5. Just as moonlight can dispel heated and pent-up energies, which make one uncomfortable, the Moon Love Samadhi can rid all living beings of the heat of greed and affliction.

6. The moon, which is like a king of stars, gives off a light that everyone loves. Likewise, the Moon Love Samadhi is the king of all goodness, living beings love this samadhi the way they love sweet dew. That's why it's called "Moon Love Samadhi." The last two lines of the verse say,

***The diseases of both body and mind
Are extinguished at once by
mindfulness.***

What are the diseases of body and mind? We will look into this a little later.

The Medicine-Ruling Spirit named Emitting Light from Pores obtained a great compassion banner that quickly reaches all states of illness. Why does he want to quickly reach all states of illness? Does he want to get ill himself and die along with the patient? Not at all. He wants to go quickly to help those sick living beings get better, to cure both their physical and mental diseases, so that their bodies and minds are free from illness. He obtained the liberation door of quickly reaching all states of illness.

What are the illnesses of the body? The three evils of killing, stealing, and lust. These evils are diseases. The illnesses of the mind are greed, hatred, and stupidity. If you want to force an interpretation, you can explain it any way you like, but killing, stealing, lust, greed, hatred, and stupidity are a little easier to understand.

"Are extinguished at once by mindfulness." As soon as you are mindful of kindness and of the Moon Love Samadhi, the two kinds of illnesses disappear and you feel cool and refreshed.

宣公上人事蹟選 (四)

Stories of the Venerable Master Hua (4)

1, 一舉一動存孝念 Everything I Do is Based on Filiality

2, 我為什麼日中一食 Why do I Eat Only One Meal a Day

我

一舉一動都是本著孝念來做的，不是說像某人守孝多少年，我這是無限期的。因為，我時時刻刻都追念我父母，我不敢做錯事；我若做錯事，這就是個不孝的子弟。你問我守孝幾年，我到現在還是一樣在守孝，這是沒有限期的，我也不知道是幾年了！

因為這個，我對老人都特別好，我要養大家的老。為什麼我要養大家的老？我是還報大家。因為人人稱讚我怎麼樣盡孝，我實在是抱歉得很，沒有圓滿。

所以，我要以所有的老年人做我的父母。「是男子皆是我父，是女子皆是我母」，我心裏真是做這樣的觀想：眾生都是過去的父母，未來的諸佛。

Everything I do is motivated by the wish to be filial. Some people speak about practicing filial piety for a certain number of years, but my filial obligations have no time limit.

In remembrance of my father and mother, I dare not commit any mistakes. If I were to do something wrong, I would be an unfilial son. If you ask me how many years I practiced filial piety, I would answer that I'm still practicing now--I don't know how many years it has been, but my filial piety has no limit. I wish to be kind to all elderly people. I want to support everyone's parents, in order to repay everyone's kindness. People have praised me for my filiality to my parents, but I feel my practice is very imperfect.

Therefore, I wish to treat all old folks as my own parents. I contemplate all men as my fathers and all women as my mothers. I truly see all people as my parents in past lives and as future Buddhas.

我從年輕的時候，就願意代替眾生受苦。我所應該享的福，都送給大家；大家的苦，都交給我受。那時正是日本侵略中國東北的時候，我在母親墳上守孝，有人告訴我，說：「日本人把中國人抓去做勞工，吃不飽，也不給衣服穿；很多人凍死餓死，日本人就叫狗吃這些死人！」我想起這麼多人沒有衣服穿，沒有飯吃，很多人餓死凍死；所以我就發願，我願意一天吃一餐，把我早晨這一餐和晚間這一餐，都留給沒有飯吃的人吃。

有人說：「這種行為太愚癡了！因為沒有飯吃的人，得不到你所省下的飲食。」但是各位要知道，物質不滅；我不吃的東西，這飲食始終會在世界存在的，終會有人來吃的。我看《四十二章經》說：比丘「日中一食，樹下一宿，慎勿再矣！」因為這樣，我發願吃

一餐。

東北天氣冷的時候，常常是零下三十三、四度；零下三十八度時，一定會凍死人的。在那麼冷的天氣，我又發願不穿棉衣服，就穿單衣服，冬天夏天都穿三層布，也不穿毛線衣服。甚至以後，我連襪子、鞋子也不穿；我在雪地上光腳走，腳不會凍壞的。我把衣服省下來，迴向給沒有衣服穿的人；這也是物質不滅的一種方法，一定會有人用的。

講起這個，有一個很可笑的事情。我有個徒姪他十八歲，年紀輕很活潑。他看不穿鞋、不穿襪子，他也試試在雪地上走一百多步遠，他的腳就凍得腫得很大。他趕快跑到廟上，有半年不能走路。我那時候二十多歲，他十八歲比我年紀還輕，他就受不了；不單他受不了，和我差不多年齡的人也都受不了。

人要有願，佛菩薩會滿你的願！因為我發願我不穿

棉衣服，以後不穿棉衣服，也不凍了；我發願日中一食，沒吃那麼多飯，也不餓了。在以前不是吃一餐的時候，我每一餐要吃五碗飯，一天一十五碗，碗是普通吃飯的碗。我因為年紀輕，身體也不小，所以吃五碗飯。但是發願吃一餐以後，最多只吃三碗飯，不論大小碗；大碗吃兩碗，小碗吃三碗。省下來十二碗飯，給沒飯吃的人吃。因為他們有飯吃，就可以生存下去，命可以活得長一點。我吃一餐就是這個原因，我這才是真正的「共產」！

我從小生長在貧苦家庭，所謂「富家一席酒，窮人半年糧」；在我還未出家，在母親墳邊守孝時，我已開始每天只吃一餐。我的弟子多數都是吃一餐的，不單出家人吃一餐，在家人有很多也都吃一餐；他們也願意學我這個笨法子，在科學時代用這個笨法子來修行。可以說是不會算賬，不會算

數，又可以說算得很清楚。我們不吃的東西，給其他人吃，和其他人結飲食緣，相信盡未來際都不會餓死；因為我們怕餓死，所以把應該吃的東西，留它一些慢慢吃。

— • • — • • — • • —

Since I was young, I have been willing to endure suffering on behalf of living beings. Whatever blessings I earned, I am willing to give to everyone; whatever sufferings others were enduring, I am willing to take them. When Japan invaded Manchuria, I was mourning beside my mother's grave. Meanwhile, somebody told me that the Japanese had seized a lot of Chinese people and put them into labor camps. They didn't have enough food to eat or clothes to wear and so a lot of people starved to death and froze to death. It was extremely bitter. I pondered this situation and the severity of their plight, and then I made a vow to eat one meal a day. I wished to save my breakfast and dinner for those who didn't have food to eat.

Somebody might say this kind of attitude is very stupid. Well, you can say it's very stupid

because those hungry people might not directly receive the food which I saved. But all of you should know it's the law of the conservation of matter. The food I didn't eat will remain in the world. Since it remains in the world, somebody will get to eat it. So I made this vow to eat one meal a day. The Sutra in Forty-two Sections says, "Bhikshus take only one meal a day at noon, pass the night beneath trees, and are careful not to acquire worldly things." That's why I vowed to take one meal a day.

I also vowed not to wear padded cotton clothing. During the winters in Manchuria, the temperature often dropped to 33 or 34 degrees below zero. When the temperature dropped to 38 degrees below zero, people would freeze to death. But even in such cold weather, I wore only three layers of clothing. Whether in winter or summer it was always the same, I did not even put on an extra sweater. By my vow I saved the cotton for those who didn't have clothes to wear. I transferred it to them. Did they obtain benefit from it? This again is a case of the law of conservation of matter. Somebody would use it for sure. From the time I made that vow not to wear padded clothes, I didn't feel cold even in very chilly weather. Later on, I even went without

socks and shoes, and I could walk with bare feet on icy ground at any time. My feet didn't get frozen.

That reminds me of a funny thing that happened. I had an eighteen-year old fellow student who was a very energetic young man. He saw me walking on the icy ground without wearing socks and shoes, and he wanted to try it out. But he hadn't taken more than 100 steps when his feet completely froze and then swelled up. He couldn't endure it any more and hurriedly ran into the temple. It took six months before he was able to walk again. At that time, I was twenty years old, and I could bear the cold, but even though he was younger, he couldn't. How could I bear it? It had to do with my vow not to wear padded clothes. Since I didn't wear padded clothes, I didn't feel cold at all. Since I didn't eat so much food, I didn't feel hungry.

Before when I wasn't eating one meal a day, I had to eat five small bowls of food at each meal, which means a total of fifteen bowls a day. But after I vowed to eat one meal a day, I could manage with three bowls of rice at most. If the bowl was a big one, I ate two bowlfuls. If the bowl was a small one, I ate three bowlfuls. It is not that I put myself on a diet. Actually I feel uncomfortable

when I eat too much. And so even though I was eating less, I didn't feel hungry at all. From this, people should recognize the power of vows. If you make vows, you will be able to fulfill them. This is the story behind why I eat one meal a day.

Most of my disciples also eat one meal a day. Not only do the left-home people eat one meal a day, but a lot of the laypeople also eat one meal a day. They like to learn my stupid method. In this scientific age, they want to use this stupid method to cultivate. You can say that they don't know how to calculate. But from another viewpoint, they can be said to be calculating very clearly. They give away the food which they don't eat and save it for other people. This is creating food-affinities with other people. So, I believe they will never starve to death to the ends of time. It is because we're afraid that we'll starve that we save some food for future use.



宣公上人答問錄

Question And Answers by the Venerable Master Hua

問：

上人出家以來，一直堅持著「日中一食」、「夜不倒單」的戒律生活。你這麼受苦，有必要嗎？

上人：省下我的糧食給眾生，省下我的衣服給眾生；我曾許下願：法界眾生一切苦難，都由我一人代受。

問：師父為什麼不穿好點的衣服，也不吃好的東西？

上人：我如果吃好穿好，我的徒弟也一樣要吃好穿好，這樣還能修行嗎？

Question: You have maintained a lifestyle of “eat only one meal a day at noon”, “sleep sitting up without lying down” since you left home. Is it necessary to suffer in this way?

The Venerable Master: I am saving my share of food for living beings, and saving my clothes to give to living beings. I already made a vow: Take on all the sufferings of living beings in the Dharma Realm.

Question: Master, why don't you wear nice clothes or eat fine food?

The Venerable Master: If I ate well and dressed well, my disciples would do the same, the way, how could they cultivate then?



金聖寺

七、八月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July, 2018		
週日 (Sunday)	7/1, 8 /2018	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
	7/1, 8 /2018	楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
	7/15 /2018	慈悲三昧水懺 (8:30AM~ afternoon) Dharma Assembly of Water Repentance
	7/22 /2018	念佛共修法會 (8:15AM~ 4:00PM) Dharma Assembly of Buddha Recitation
週二 (Tue.)	7/31 /2018	慶祝觀音菩薩成道法會 8:30AM Celebration of Gwan Yin Bodhisattva's Enlightenment
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7/29 週日	萬佛聖城 (CTTB)
---	------------	----------------

八月份活動 Buddhist Events in August, 2018	日期 Date	地 點
楞嚴咒法會 The Shurangama Mantra Recitation	8/5, 26 週日8:00AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	8/5, 26 週日9:00AM ~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	8/12 週日8:15AM~ 4:00PM	
盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8/25 週日 8:30AM ~10:00AM	
地藏七 Earth Store Recitation Dharma Assembly	8/27~9/2 週一~日 8:15am~4:00pm	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8 / 19 週日	萬佛聖城 (CTTB)
--	--------------	----------------

◎若要取消郵寄矽谷梵音

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

金聖寺

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://drbagsm.org>

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

慶祝盂蘭盆法會 地藏七

Celebration of Ullambana And Earth Store Recitation

一、盂蘭盆法會：八月二十五日 週六 上午八時三十分。

Celebration of Ullambana : August 25. (Saturday) 8:30 am.

二、地藏七：八月二十七日(星期一)至九月二日，從早上八時十五分至下午四時。

屆時可立牌位，超度先亡，亦可為現存者消災延壽。

Earth Store Recitation: August 27 (Monday) to September. 2 (Sunday)

From 8:15 am to 4 pm at Gold Sage Monastery.

Set up Plaques for Lengthening Life and for the Rebirth are available.