



矽谷梵音

Pure Sound From Silicon Valley

2018 年 11 月第 271 期 Issue 271, November 2018

世界的快樂是短暫的，究竟的快樂是永遠的，所以才要修道。

The worldly pleasure is transient, but the unconditional happiness is eternal, therefore we need cultivate the Way.

—宣公上人 法語/ By the 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.

一念迴光極樂現

Returning the Light to Illuminate Within Makes the Land of Ultimate Bliss Appear

摘自 宣化上人《佛說阿彌陀經淺釋》

Excerpt from the Commentary of *Amitabha Sutra* by Venerable Master Hua

佛

說，爲什麼叫極樂？就是阿彌陀佛那國土，他那國裏頭的眾生，都是從蓮華化生的。因為從蓮華化生，是清淨所生，不是欲愛所生；清淨所生，就是沒有男女這種欲愛，不是由這種姪欲心所生出的這個身體，所以他就無有眾苦。

我們爲什麼會有眾苦呢？就因為我們這個身體，是由父精母血，這一種污濁東西所成就的。就因為這種污濁東西，所以一天到晚就想這個污濁的事情——男人

多數就想女人，女人多數就想男人。一天到晚，吃飽了沒有事情做，把這個當第一件事情。所以，男的到時候了也想結婚，女的到時候也想結婚；若不結婚，就覺得好像有一種大病沒有好一樣。這就是因為這個根本種子不淨，所以就有這種心念也不淨。因為你種子不淨，所以心念也就不淨；心念不淨，就發生種種的苦囉！爲什麼有眾苦？就因為有這個！

現在爲你們講經說法，

無論講多少，無非是講這個。佛所說的經典，也是叫你們沒有染污心，沒有姪欲心。你若沒有姪欲心，就是清淨大海眾菩薩；你若有姪欲心，就是五濁惡世鬼眾生。所以，修道不修道就在這一點！你能清淨其心，你就是功德無量；你不能清淨其心，那就是罪過無量。罪過，就是因為你心裏不清淨，而造的罪過，這是在你自性裏頭的因，結成你形相上的果，造出的罪惡；你若自性清淨了，你內裏邊自性

清淨了，外邊就沒有惡業的果報了。

所以你學佛法，要是不懂真正的道理，學幾萬萬個大劫，你也不能脫出輪迴去；你要是明白真正佛法的要點了，「喔！就要自淨其意志啊！原來佛法說來說去，都是說的這個！」都是叫你自淨其意志，這你就是明白佛法了。你明白佛法也就是開悟了；你開悟，也就是不再有這種不清淨的思想了。明白了嗎？為什麼我們有眾苦？就因為我們這念慮不清淨。為什麼極樂世界沒有眾苦？也就因為他念慮清淨了。所以沒有一切的苦，而受一切的樂，所以給它起個名字，就叫極樂世界。

我們現在念「南無阿彌陀佛」，就是每一個人造就我們自己的極樂世界，每一個人莊嚴我們自己的極樂世界，每一個人成就我們自己的極樂世界。這個極樂世界，並沒有十萬億佛土那麼

遠，這個極樂世界，也真是有十萬億佛土那麼遠。雖然有十萬億佛土那麼遠，但是也沒有出去你我現前這一念的心。因為它沒有出去你我現前這一念的心，所以說，也就沒有十萬億佛土那麼遠，也就是在我們的心裏邊。

這個極樂世界，就是你我眾生本來的真心。你得到你本來的真心，你就生在極樂世界；你沒有明白你自己本來的真心，你就沒有生到極樂世界。極樂世界，是在我們心裏邊，而不是在心外邊。

那麼，極樂世界是清淨無染的世界，你我現前一念的清心，也就是清淨無染的。不過，你我現在還在凡夫的境界上，自己有所執著；有所執著，就變成染污了。你若把執著空了，即刻就是極樂世界，即刻就見阿彌陀佛。阿彌陀佛和我們眾生沒有分彼此，所以我說極

樂世界並不是那樣遠。我們一念迴光，知道本來是佛；本來是佛，就是極樂世界。

所以，你能把你這個染污的心去了，就是除去你的私欲雜念——沒有妒忌心，沒有障礙心，沒有自私心，沒有利己心。你若存菩薩利人，覺悟一切眾生的心，這就是極樂世界現前了。你沒有雜念了，也沒有妄想了，你說不是極樂世界嗎？這要不是極樂世界，這是個什麼？不要向外去找！

各位善知識！你們都是有大智大慧的，都比我聰明，將來你們說法都會比我說得更好。不過，現在你們不懂中文，所以我介紹介紹這個「老生常談」——這個說得古古老老的，沒有什麼新奇的。但是，將來你們把它神而明之，把它再變化出來，啊，那就是妙不可言了！

In Amitabha Buddha's land, living beings are born by transformation from lotus flowers. Their birth is pure, not one of desire and emotions, and so their bodies are pure and are not the result of sexual desire and the lustful thoughts of men and women. This is why they endure none of the sufferings, but enjoy every bliss. Why do we suffer? We suffer because our bodies are created from unclean substances of the father's semen and the mother's blood. We continually think of unclean things.

Men usually think of women, women of men. People eat their fill and, since there's nothing else to do, sexual desire is foremost. When the time comes, men and women want to marry. If they don't, they feel as if they have a great illness which has not been cured. Because the basis, the seed, is impure, the thoughts are impure, and those impure thoughts bring about all kinds of suffering. Why is there suffering? For no reason other than this.

Sutras are lectured and Dharma is taught only to teach you one thing, have no unclean, impure thoughts, have no sexual desire. Without sexual desire you are one of the clear, pure, ocean-wide assembly of Bodhisattvas. With

sexual desire, you are a ghostly living being of the five turbid realms. Cultivation and non-cultivation are right here.

If you can purify your mind, your merit and virtue are limitless. If you cannot purify your mind, your offences are limitless. Offences are created from impure thoughts. Such thoughts are causes planted in your self-nature and they result in the manifestation of offences and evil. But if your self-nature is pure, outwardly there will be no evil karmic retribution.

Therefore, you may study the Buddhadharma for several tens of thousands of great kalpas, but unless you understand the genuine doctrine you won't get off the revolving wheel. If you understand the essential message of the Buddhadharma, however, you will know, "Oh! It is simply a matter of purifying my mind and will."

The Buddhadharma teaches you to purify your mind and will. If you understand the Buddhadharma you can become enlightened, and once enlightened, you will never have unclean thoughts again. Why do people suffer? It is because of unclean thoughts. Why is there no suffering in the Land of Ultimate Bliss? It is because the people there have no impure thoughts. Thus, they endure none of the sufferings,

but enjoy every bliss.

As we recite "Namo Amitabha Buddha" we each create and adorn our own Land of Ultimate Bliss. We each accomplish our own Land of Ultimate Bliss which is certainly not hundreds of thousands of millions of Buddhalands from here. Although it is far away, it doesn't go beyond one thought. It is not hundreds of thousands of millions of Buddhalands from here; it is right in our hearts. The Land of Ultimate Bliss is the original true heart, the true mind, of everyone of us. If you obtain this heart, you will be born in the Land of Ultimate Bliss. If you don't understand your own original true heart, you will not.

The Land of Ultimate Bliss is within our hearts, not outside. This land is clear, pure, and undefiled and so is that one thought of the mind and nature. It is just that now, as common people, we are defiled by attachment. If you can empty yourself of attachments, you will immediately see Amitabha Buddha; that is the Land of Ultimate Bliss. Amitabha Buddha and living beings – do not discriminate between this and that, for the Land of Ultimate Bliss is not so far away. In one thought, turn the light within. Know that originally you are the Buddha, and your original

Buddhahood is just the Land of Ultimate Bliss.

For this reason, you should cast out your defiled thoughts, your lustful desires, your confusion, jealousy, contrariness, and selfish thoughts of personal gain. Be like the Bodhisattvas who benefit everyone and enlighten all beings. Just that is the Land of Ultimate Bliss. Don't you agree that the absence of confusion and false thoughts is the Land of Ultimate Bliss? If it isn't, what is?

Good knowing advisors, you are all ones of great wisdom and great intelligence. You are all more clever than I, and in the future you will explain the Dharma better than I do. But now, because you don't know Chinese, I am introducing you to this old-fashioned tradition. In the future you will transform it and make it unspeakably wonderful.



宣公上人法語

—By the Venerable Master Hua

你為什麼煩惱？因你貪沒空，未看破放下，故「處處是荊棘，處處撞牆。」若能無四相，誰痛呢？連痛的人也沒有，煩惱從何來？

Why are you troubled? Because you are greedy, and you don't see things though and put them down, so "there are thorns everywhere, and bump into walls everywhere." If you are free of the the Four Marks, then who is in pain? If there is no one who is in pain, then where do afflictions come from?

世界為什麼會毀滅？因為人們的善念少、惡念多的緣故。一念為善，天地增加正氣；一念為惡，天地增加戾氣。要轉戾氣為祥和。

Why will the world be destroyed? Because people have less good thoughts and more evil thoughts. One thought of goodness will increase the proper energy in the heaven and earth; One evil thought will incur more cruel energy in the world. It is thus necessary to transform the energy of cruelty into harmony and peace.

人的性格是自私的；明知某事情不對，倘若對自己有利，還是照樣去做，所謂：「勸君為善曰無錢，有也無；禍到臨頭用萬千，無也有；若要與君談善事，去也忙；一朝命盡喪黃泉，忙也去。」

People are selfish; knowing what is wrong, he still follows if it is beneficial to him. It is said, "Being asked to do good, your reply is 'no penny' even though you have a lot of money; Encountering disasters, you spend a lot of money even though you have no penny; Invited to discuss good deeds, you cannot go because you are busy; Dying at the end of life, you have to go even if are busy."

口念心念打成一片

Wholeheartedly Reciting the Buddha's Name to Be One with the Buddha

宣公上人 開示於一九七二年十二月 金山禪寺佛七

By the Venerable Master Hua in December, 1972

阿彌陀佛大法王
菩薩親接往西方
朝夜持名專誠念
時刻觀想善思量
一心不亂成三昧
萬物皆空入蓮邦
頓悟無生佛身現
妙覺果位自承當

這八句是讚歎阿彌陀佛為大法王；「阿彌陀」是梵語，中譯為「無量光、無量壽」。壽無量，就是福無量；光無量，就是慧無量。阿彌陀佛已得福慧雙圓，因為佛具足慈悲喜捨、不自私，所以自己獲得了福慧，也想令一切眾生都獲得福

慧。所以發弘願說：「一切眾生，誰肯念佛，便可成佛。」這「阿彌陀佛」四字，是不可思議的，所以就稱為佛法中的大法王。

能念「阿彌陀佛」的人，是具有很大的善根，不是任何人都會念的。只要你肯誠心念，不費錢、不費力，便可得無量壽、無量光。或者有人說：「這豈不是太便宜了？」這是因為當初阿彌陀佛修道的時候，曾經修種種的法門，經過千辛萬苦都不能成功，所以發四十八大弘誓願，只要眾生肯念他的名字，就決定能往生到他的

國土中，而成正覺，要不然他自己也不成正覺。所以，我們如果一發願要念佛，就有一個電波好像雷達一樣，傳到阿彌陀佛的國土；等到臨命終時，「菩薩親接往西方」，菩薩就會親自來接引我們往生到西方極樂世界。

「朝夜持名專誠念」，「朝夜」就是時刻，也是動靜；即動中念至靜，靜中念至動，亦即非動非靜，這樣才有感應，證明打給阿彌陀佛的電報已打通了。能這樣專心持念，朝夜不停，念到行不知行、臥不

知臥、饑渴不知饑渴、冷熱不知冷熱，人亦空，法亦空，便與阿彌陀佛打成一片；阿彌陀佛即我，我即阿彌陀佛，兩者不能分開，故名「專誠」。也就是沒有一切雜念，不聞世事，不管俗務，時不知時，日不知日，便臻妙境。

或者有人又說：「豈不成爲愚癡之人？」實在是要養成你成爲愚癡之人。所謂：「養成大拙方爲巧 學到如愚始見奇。」孔子也說：「吾與顏回終日，不違如愚。退而省其私，亦足以發，回也不愚。」

講到這裏，想起我年輕的時候，讀書非常地笨，讀來讀去也背誦不起來；等到背熟了，一到老師面前，又背誦不出來。後來忽然靈通了，可以過目成誦，在一小時內可做完同學五天的功課，所以生了驕傲貢高的心。老師當時對我說：「想不到你這樣笨的人，現在變成這樣聰明，就像顏回一

樣。」我聽了之後，不覺凜然，恐怕自己和顏回一樣短命，所以馬上放下貢高之心，抱定宗旨不妒忌人，希望人人都比我好、比我能幹，我才高興，因此自命名「如愚子」。

「時 刻 觀 想 善 思 量」，時時刻刻觀想阿彌陀佛的相貌光明，不要放鬆。

「一 心 不 亂 成 三 昧」，時刻思量阿彌陀佛的善境界，不要想俗事俗務，要一心不亂，即入禪定。

「萬物皆空入蓮邦」，什麼憂愁煩惱都消除，而入蓮華鄉。

「頓 悟 無 生 佛 身 現」，頓悟無生法忍，也就是能明白自己本來面目。

「妙覺果位自承當」，「妙覺」就是佛，也就是得到佛的果位，不是說你想成佛就是佛，是應該靠努力修成果位的。

能念到一心不亂，萬物皆空，就能放下一切，而得到自在、清淨，所以念佛

法門是妙不可言。念佛念到有功夫時，口就不會覺得乾，反而常常覺得如飲甘露水。但你不要執著，一執著就有貪心——貪飲甘露水之心；貪心一生，佳境就沒有了。有時你念佛也會見光、見佛、見蓮華等境界，但是不要貪著，你要是一貪著，一生起歡喜心，這個佳境就不現了。

今天是頭一天，所以還有很多機會能一心不亂而得到佳境。可是千萬不可懶惰，不要等待，以爲還有很多時間，慢慢來，不急；這是不可以的！必須時刻關注，不要荒廢時間，口念心念打成一片，到晚間「大回向」時，更要萬分誠心，希望在打七期間能得收穫。否則，讓時間空過，豈不太辛苦、太可惜嗎？

At the two-week recitation session, during which participants meditated on and recited Amita Buddha's name from four in the morning until ten in the evening, the Venerable Master gave the following daily instructional talks.

The Buddha Amita is the great Dharma King.

May his Bodhisattvas guide you to the Western Land.

Morning and night, hold his name, with sincerity recite it;

At all times, in contemplation, think upon it well.

With one heart unconfused, you'll realize Samadhi;

When all creation's void, you'll enter the Lotus Land.

Suddenly awakened to the uncreated, the Buddha appears in person,

And wonderful enlightenment is naturally attained.

This eight-line verse praises the Buddha Amita, the great Dharma King. "Amita" translated from Sanskrit means "limitless light" and describes his unlimited wisdom. He is also name "Amitayus," which means "limitless life," symbolizing his unlimited blessings. Because he is complete with both blessings and wisdom, he is called the

Buddha of Limitless Life and Light.

The Buddha has perfected great kindness, compassion, joy, and renunciation. Having attained blessings and wisdom, his unselfish wish is to lead all living beings to attain them. He has vowed that all living beings who recite his name will realize Buddhahood. The two words "Amita Buddha" are inconceivable, and within the Buddhadharma, Amita Buddha is a "great Dharma King."

Those who recite the Buddha's name have good roots. All you need to do is recite, and without spending money or effort, you too can attain limitless life and light.

"But isn't this a bit too much of a bargain?" someone may ask.

The reason this simple method is so efficacious is that in former lives, when Amita Buddha was cultivating the Way, he practiced many methods and underwent thousand of tens of thousands of bitter experiences and found them difficult to bring to accomplishment. Accordingly, he made forty-eight great vows, one of which states that any person who recites his name will be assured of rebirth in the Western Land and the attainment of orthodox enlightenment. Until this vow is fulfilled, Amita Buddha himself will not realize

Buddhahood.

Our recitation is like sending a telegram to Amitabha in the West. At the end of our lives, the Bodhisattvas will guide us to rebirth in the Western Pure Land.

Morning and night, in motion and stillness, at all times you can recite. While moving you can recite and change the motion into stillness; when still you can recite and turn the stillness into motion. When there is neither motion nor stillness, your telegram to Amitabha has gotten through and you've received his response.

If you maintain your recitation with undivided attention morning and night without stopping, you may recite to the point that you don't know that you are walking when you walk, you don't feel thirsty when you are thirsty, and you don't experience hunger when you are hungry, you don't know you are cold in freezing weather, and you don't feel the warmth when you are warm. People and dharmas are empty, and you and Amita Buddha become one. "Amita Buddha is I and I am Amita Buddha." The two cannot be separated. Recite single-mindedly and sincerely without false thoughts. Pay no attention to worldly concerns. When you don't know the time and don't

know the day, you may arrive at a miraculous state.

You may ask, “but isn’t that just being stupid?”

In fact, rather than having become stupid, you will have experienced “great wisdom which appears to be stupidity.” Confucius said, “I have spoken with Hui for a whole day and he has not contradicted me, as if he were stupid. But I have examined his actions when he retires from me and found that he puts the teachings into practice. Hui is not stupid.” (Confucian Analects, II., Chapter 9.)

I remember when I was young and first started school I was very dull. I studied over and over again but could not remember my lessons, and if I did manage to learn them, I forgot them when I stood before the teacher to recite. Then suddenly my intelligence opened and I was able to recite a work having read it only once, and could master in an hour what took other students five days to learn. I became arrogant and my teacher said to me, “Who would have thought that such a stupid person could become as intelligent as Yen Hui?”

When I heard this, I shivered in fright: “will I die as young as Yen Hui did?” (Yen Hui, Confucius’s most intelligent disciple, died when he was only thirty-three.) So I quit being arrogant and resolved never to

be jealous of another person. I took this as my guiding principle and wished that everyone would surpass me. The better others are than I, the more I like it. At that time I also gave myself the name “Semblance of Stupidity.”

At all times contemplate the bright countenance of Amita Buddha with singleminded concentration. At all times recollect his wonderful realm and don’t think about the matters of the world. With one heart unconfused you may enter dhyana samadhi; all worries and afflictions will completely disappear as you enter the lotus land and enlighten to the unconditioned. This is to understand your own original face. Wonderful enlightenment is just certification to Buddhahood. It’s not enough just to say, “I want to be a Buddha,” and thereby become a Buddha; on the contrary, you must work with great effort to realize Buddhahood.

If you can recite with one unconfused heart, you may arrive at the state where the ten thousand dharmas are empty. You may then let go of everything and obtain independence and purity. So the Dharma-door of Buddha recitation is ineffably wonderful.

When you have recited enough to have gained some skill, not only will you not feel thirsty, but you will feel as if

you were drinking sweet dew. Don’t become attached, however, for if you do, your greedy thoughts for sweet dew will cause for the fine state to vanish. You may also recite until you see light, the Buddhas, or lotus flowers. But don’t be greedy for these states, either, or in your delight, they will disappear.

This is the first day of the session and there is still much time in which to obtain a single unconfused heart and experience these fine states. Whatever you do, don’t be lazy and wait around thinking you have a lot of time. You must recite earnestly and not waste your days. In the evening, during the Great Transference of Merit Ceremony, be even more sincere and determined to attain good results. If, instead, you waste your time, you will undergo all this bitterness for nothing. Won’t that be a shame?



改變命運 多做功德

To Change Your Fate, Do Many Meritorious Deeds

—宣公上人 開示 / By the Venerable Master Hua

在世界上有很多問題，你認為是好的，可是在這裏頭也會有不好的事情發生；現在你認為是很快樂，將來可能會受痛苦。要想避開這些煩惱，莫如守中道，中道既不太過，也沒有不及；沒有煩惱，沒有快樂。在《中庸》上說：

喜怒哀樂之未發，謂之中；

發而皆中節，謂之和。

如果懂得這個道理，無論做什麼事情，不要太過，不要迷惑，不要顛倒。你要認清楚，黑的是黑，白的是白；善的是善，惡的是惡，把它分析得明明白了，就不會做善惡夾雜的事。

我們一生所遭所遇都是往昔業力所造成的，現在要改變我們的命運，必須多做功德事。所謂「君子有造命之學」，命由我立，福自己求。「禍福無門，惟人自召。」就是這個道理。

學佛法的人，一定要對因果報應認識清楚，不可以隨便造惡業、種惡因，更不可以錯因果，要十分謹慎。否則等到受果報時，則悔之晚矣！

In the world, there are many things which you might think are good, but there are also bad things which occur within them. You might think you're very happy right now, but in the future you may experience pain and grief. If you want to avoid these afflictions, you should simply hold to the Middle Way. Holding to the Middle Way means neither going too far nor coming up short. Afflictions are gone, and so is happiness. The *Doctrine of the Mean* says:

While there are no stirrings of
pleasure, anger, sorrow, or joy,
The mind may be said to be in
the state of equilibrium.

When those feelings have been stirred,
and they are moderated,

What ensues may be called the state of harmony.

If you understand this principle, then no matter what you do, you shouldn't go overboard, become confused, or be turned upside-down. You should clearly recognize black as black, white as white, good as good, and bad as bad. If you can distinguish them clearly, you won't do things that are a mixture of good and evil.

Everything that happens to us in this life comes from the karma that we created in past lives. If we want to change our fate, we must perform many meritorious deeds. It is said, "A superior person knows how to determine his own fate. One can establish one's own destiny and seek one's own blessings. Calamities and blessings do not come on their own; people themselves bring them about." This is the same principle.

Students of the Buddhadharma must clearly recognize causes, effects, retributions, and responses. Don't carelessly create evil karma or plant evil causes. Don't make mistakes in cause and effect. Be extremely cautious, or you'll be sorry when you undergo the retribution.



金聖寺

十一、十二月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2018		
週日 (Sunday)	11/4, 11	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
	11/18~25	梁皇寶懺法會 (8:15AM~ 4:30PM) The Jeweled Repentance of Emperor Liang
	11/18	八關齋戒 6:30AM Transmission of the Eight-fold Precepts
週三 (Wed.)	11/7	藥師佛聖誕法會 (拜藥師懺) (8:30AM ~3:00PM) Celebration of Medicine Master buddha's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

十二月份活動 Buddhist Events in December 2018	日期 Date	地點
楞嚴咒法會 The Shurangama Mantra Recitation	12/2, 30 週日 8AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	12/2, 30 週日 9AM ~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/9 週日 8:15AM~ 4:00PM	
慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday	12/23 週日 8:15AM~ 10:20AM	
楞嚴咒法會 The Shurangama Mantra Recitation	12/16 週日 8:15AM~10:45AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday	12 / 23 週日	萬佛聖城 (CTTB)
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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 18 日(星期日) 至 25 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18日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 18 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 18 to 25, 2018 (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.