



# 矽谷梵音

*Pure Sound From Silicon Valley*

2019 年 07 月第 279 期 Issue 279, July 2019

沒有分別心，就是念佛菩提。沒有分別心，就會開大智慧。

Having no discrimination is being mindful of Buddha and Bodhi.  
Free of discrimination, one's great wisdom will shine through.

—宣公上人 法語/ 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.

# 清淨自心令世界平安

## Purify our Mind to Bring Peace to the World

宣公上人 開示  
By Venerable Master Hua

### 學

佛法的人，應該以拯救世界爲己任。每個人一舉一動、一言一行，應爲整個世界著想。現在世界爲什麼有這樣多的戰爭？就因爲在每個人的心中，有特別多的戰爭。心裡的戰爭，就是心裡的妄想。心裡的妄想，就是理和欲的戰爭。理是天理，自然的真理。欲是欲念，貪而無厭。欲念時常把理智戰勝，就因爲欲念征服理智，所以世界一天比一天壞下去了。

如果人人的頭腦清醒，把自己的妄想消滅，那麼，真正的智慧便現前。一人有了真正智慧，一人得平安。十人有了真正智慧，十人得

平安。整個國家的人民，都有理智，那麼，整個國家就會平安。乃至整個世界，都會平安。

爲什麼世界不平安？就因爲人人的心中，淫欲橫流，智慧減少的緣故。所以世界一天比一天壞。如果人人向善，以救世界爲自己的責任，那麼世界永遠和平，沒有戰爭。要曉得不是世界沒有好，乃是我們自己沒有好。若想世界好，必須由本身做起，把自私心、自利心、貪欲心、瞋恚心、愚癡，統統減輕，或者一掃而光。這樣，世界便會好的。

佛教也是這樣的情形，不是佛教沒有好，乃是我個

人還沒有好。我個人如果能清心寡欲，沒有一切習氣毛病，不聽鬼話，而聽佛話，那自然平安無事。聽鬼話，就是自私鬼在作怪，向你建議：這種事，對你沒有利益，你應該改變思想，如何又如何，替你出主意。總之，完全爲自己的利益作打算。聽佛話，就是捨己爲人，爲大眾的利益而努力。爲大家的幸福而發展，自己的利害不計較。見義勇爲，甚至赴湯蹈火，在所不辭。有犧牲的精神，這是真正佛教徒的思想和行爲。

想令佛教好，每個佛教徒，只要把自己的妄想掃除清淨，沒有染污的念頭存

在。如存一絲一毫的染污念，就不能得到清淨的智慧，清淨的境界也不會現前。永遠糊塗，只知求名求利，求福求祿，只知道自私自利，一切爲自己，不替他人著想。

我們修行多年，爲什麼還是愚癡？什麼事情也不明白？就因爲染污心太重，清淨智慧不現前。誰能「心清水現月，意定天無雲」，誰就沒有私欲雜念，真正智慧現前。

我們要修忍辱的法門，要有涵養的功夫，聽到不順耳的話，不要不高興。古人說：「見吾過者是吾師」。

誰能見到我的過錯，誰就是我的師父。古時的子路，聞過則喜。大禹王，聞過則拜。這是勇於改過的人，有過要自己改，旁人無法幫助你改，旁人僅僅規勸而已，還得要你自己把習氣毛病除掉。改不改在乎你自己，旁人是無能爲力的。

我們修道人，切記！切記！不可障礙他人修道。自己不修道，已經犯了規矩，再去影響他人不修道，令他人心不平安，打些妄想，這是一件很危險的事。若不糾正這種思想和行爲，那麼，將來墮地獄，一定會有你的分了。

Those who cultivate the Buddhadharma should take on the responsibility of saving the entire world. Every thought, word, and deed should be dedicated to the good of the entire world. Why are there wars in the world? It's because the fighting in the minds of living beings is especially heavy. People's minds continually engage in battling and false thoughts. The false thoughts set up a struggle between reason and desire. "Reason" is heavenly principle, something very spontaneous and natural. "Desire" refers to sexual desire and greed without satiation. Thoughts of desire obstruct great wisdom. They do battle with great wisdom. That is why, day by day, the world becomes worse.

If everyone can purify his mind so it becomes clear and still, and one can destroy false

天天要迴光返照：「我的欲念是增加還是減少？是清心寡欲？還是妄想紛飛？」如果不是清心寡欲，而是妄想紛飛，那就要趕快修清淨業。修清淨行，才能有真正的智慧，也就是到彼岸的智慧。不修清淨行，就是愚癡。一見到財就發狂，一見到色就發狂，一見到名就發狂，一見到利就發狂。這就是染污法。

Day after day ask yourself: "Are my desire thoughts increasing or decreasing? Are my desire thoughts diminishing? Am I clear in mind with few desires? Have I cut off desire and done away with love? If you haven't, then you should quickly cultivate pure Karma. If you cultivate pure karma, then you can obtain true wisdom. If you can obtain wisdom, it can take you to the "other shore." If you don't cultivate pure karma, then you become very stupid. Every day your seeking for wealth gets you in a frenzy. Every day you look at forms, until it drives you crazy. Every day you strive for fame and end up going mad. This is defiled dharma .

—宣公上人 法語/ By the Venerable Master Hua

thoughts, then one's true wisdom will manifest. If one person has true wisdom, then there's one person who is peaceful. If ten people have true wisdom, then ten people are peaceful. If all the people in an entire country have true wisdom, then the entire country will be peaceful. This can be extended all the way up to the point where the entire world could become peaceful.

Why isn't the world peaceful? Because the minds of living beings are constantly filled with desire, and there's little wisdom in evidence anywhere. So day by day the world becomes worse. That is why each person in the world should make it his or her responsibility to make the world a good place. So everyone should get rid of his or her thoughts of selfishness, self-benefit, greed, hatred, and stupidity. Once you purify them, the world will become a good place.

The Buddhadharma is also like this. Everyone should purify his or her mind and get rid of his or her desire, habits, and faults. One should not listen to ghostly talk. Listen to the Buddhadharma, don't listen to what the ghost says. What's meant by listening to ghostly talk? This refers to your ghost of selfishness who whispers to you, telling you that what you're doing doesn't carry any benefit for you, that you should change your thinking, and

so on and so on.

To make Buddhism right, Buddhist disciples should purify themselves and not have impure thoughts. If you have even a hair's worth of defile thoughts, you won't attain any wisdom. For so many years we've been cultivating, so why is it we're still so stupid and don't understand anything? It's because our defiled thoughts are too heavy, so that pure wisdom isn't able to manifest.

*When the heart is pure,*

*The moon can reflect in its waters.*

*When the mind is in samadhi,*

*There are no clouds in the sky.*

If we can be without selfish desire and random thoughts, the true wisdom can manifest. We shouldn't be unhappy when we hear people talk about our faults. If someone says we are incorrect, we shouldn't be unhappy. The ancients said, "Whoever is able to bring up our faults is our teacher." We should be pleased with whoever speaks about our faults. This person is our Good Knowing Advisor. When Tzu Lu heard others speak of his faults, he was happy. When Emperor Yu heard wholesome words, he bowed.

When Tzu Lu heard from others about his own faults, it made him incredibly happy. He would think, "You are truly my Good Knowing Advisor! If you hadn't told me, I never would

have been able to recognize this in myself." Great King Yu was an Emperor, and yet whenever he heard someone say a sentence of good words, he would make obeisance to that person. There are both people who were willing to correct their faults.

Mistake must be corrected by yourself; they can't be corrected by other people. Other people can only bring them up, but you have to correct these problems yourself. A Good Knowing Advisor can bring them to your attention, tell you about them, but whether you listen or not is up to you.

Those who cultivate the Way can't obstruct other people's cultivation of the Way. It's already bad enough that you don't cultivate the Way yourself, but if in addition you proceed to confuse other people, cause them not to cultivate, cause their minds to be disturbed, and cause them to have a lot of false thinking, then you are creating an extremely dangerous situation.

It's not the world that's not good, it's I who am not good. If I want to make the world right, then I first have to be right. If you don't want your family to fight, then you yourself shouldn't fight. It all stems from you yourself. It's not that my disciples are bad, but that I'm bad. I want to correct myself, then my disciples will be good.

# 在無常變化迅速中，找回「真常」

Re-discovering What's True and  
Permanent amidst the Unpredictable Changes of Impermanence

文：比丘尼 釋恒雲 · 二〇一九年一月於金聖寺  
By Bhikshuni Heng Yun in January, 2019 at Gold Sage Monastery  
English Translation by Michael Lu

金聖寺是宣公上人人生最後購置的道場，上人買下金聖寺一段時間後，就圓寂了；但是，上人跟聖荷西 bay area 的因緣非常深。

聖荷西，是高科技的地方。在八〇年代，能夠來到這裏的，大部分是世界的精英分子，很多頂尖的科技人員，現在也差不多是這樣。這些科技人員去親近上人，上人怎麼教導他們呢？上人用不科技的方式來教導他們，可是，這些人都對上人非常尊敬，因為上人用道德來感化大家。

怎麼說上人用不科技的方式來教導呢？因為科技要求效率迅速，甚麼都要快，包括名利、賺錢，而上人說：「錢要少少的，房子要小小的，人要好好的。」當然，這對科技人員來說，是反行其道。但是，他們還是非常尊敬上人。

在八〇年代，灣區有一批居士，常常到萬佛聖城或金山寺親近上人。那時聖荷西還沒有法總道場，所以居士組成一個聖荷西佛學班，請上人或弟子到 mission college 講法。我是出家人，

沒有參與這個團體，不過，從一個出家人的角色，可以看得出他們對上人的尊敬。

這次回到金聖寺來，主要是爲了要整理相片，上人住世時留下很多珍貴的法寶、相片，還有些錄影帶等等。上人圓寂二十四年了，這麼長的時間，上人的法寶還沒整理完！因為早期的錄影帶VHS已經沒有，沒有辦法把錄影轉成 digital（數位），就找一位張居士，是當年聖荷西佛學班的居士之一，很快地他就把舊式電視機送過來，以便可以播放錄

影帶，又幫忙尋找可以轉錄的機器。這在說甚麼呢？這是說一位真正善知識教化我們，帶領我們修行，不會因為時間而磨滅。善知識的教誨，經得起時間的考驗；在時代的洪流中，會越來越重要。人心對善法、對佛法的渴仰，在時代的變遷中，反而更需要這些教誨。

我是八〇年代來到美國，現在的美國跟那個時代的美國不太一樣。我是出家人，很少到外面去，但是，有時候上人帶我們到三藩市上課。那時在路上，就可以感覺到美國的富裕，有很多的大大的RV（活動露營車）到處跑；現在則很少看到，而且車子越來越小。那時路上很乾淨，不像現在很多公路旁都很髒。我來自台灣，以前對台灣人來說美國是個天堂，所以很多人都要來美國。現在台灣人不多了，很多人回去了。外在環境改變很大，有一次我聽到一個報導，聖荷西Google 附近很

多人住在車子裏；甚至在LA，有一條街都是帳篷，homeless。這怎麼會是我们印象中的美國？這兒原來是一個天堂，一個富裕的地方！

這幾年，美國常常受火災的威脅，火災把整個Paradise（天堂鎮）燒掉了，這真是很大的警訊！連太空都可看到大片大片地燒。外在環境呈現了改變，在我們不斷追逐科技的時候，人心的變化、人心的惶恐也都呈現出來了。你進到美國海關就知道，以前美國是一個welcome人的地方，這次進美國海關，花兩個鐘頭排隊，因為入關的人很多，而海關人員不多。等到面談的時候，還是一個一個慢慢地詢問，很多人都被送到secondary，進行第二次的面談。上列對我來說，這都是很大的改變。

十幾年前，就有聖荷西的居士提到老闆免費送給他們電腦，讓他（她）把電

腦帶回家，可以隨時工作。台灣有一位居士是一家公司的人事主管，再過兩三年就要退休了，但是他快做不下去了，因為隨時都要待命，乃至半夜也要待命，非常辛苦。他說很多人力做的事情，都被科技取代了，而且不只是基層人員被取代，連主管也被取代。他說現在主管怎麼做？甚麼也不用準備，只要按一個鈕，機器就幫你做好，乃至今天你要說甚麼話，都幫你弄好了。他主要是開會、開會、開會。他還提到很多人找不到工作，即使一個沒有保障，可能隨時會被辭退的工作，也很多人搶著做。

所以我們可以看到科技的進步，有沒有帶給人幸福呢？宣公上人告訴我們，真正的科技就在我們的自性中，要反本還原。早在一九八五年，上人就提到科技造成人的退化，科學家玩基因互換把戲，以後人會生一個長長的鼻子，一個長長的尾

巴，忘記人的基本相貌等等，這大家不妨看看《人類的未來》一書。你看，現在自願變形的人也很多，這些上人早就提醒我們，教導我們，告誡我們。

科技是人為的，它改變環境，改變人心。在這個時代，在家居士沒有手機沒辦法生活；出家人比較幸運，可以不用手機。這是眾生業力的關係，大家不得不跟著腳步，淪陷在業力裏面打轉、輪轉。

說天災人禍，是來自大自然的，其實這和跟我們的業力有關係。《楞嚴經》提到「循業發現」，譬如人的脾氣很大，身心陰陽不調，就很容易處在天地陰陽不調的地方，如水災或火災很多的地方。這天地陰陽不調，是人的業力。為甚麼我

們不生在極樂世界？因為我們「業不重不生娑婆」。

可是，在這裏面，我們又很幸運，能夠學習佛法，能夠遇到善知識。前兩天我聽到上人開示「怎麼可以遇到善知識」，說你善根夠，就可以遇到。你善根越深厚，你會遇到善知識，而且時間很長。如果你有一些善根，但是不太夠，你可能遇到善知識一段時間，就離開了。在上人住世的時候，很多人來親近上人；可是，也有很多人親近一陣子就離開了。這就是上人所說善根不夠的關係。所以在這麼一個無論是外在環境、大環境、小環境迅速變動的時代裏，我們要多多栽培善根，諸惡莫作眾善奉行。你能盡多少力量就盡多少力，為自己加油，為自己加分，培植

自己的善根。要不然在這變動很大的時代裏，隨波逐流，很容易就墮落了。

外在的環境和我們說無常的法，在無常中，要認識甚麼是「真常」。今天早上有位小小的孩子問我甚麼叫nature（自性）。因為他是小孩子，我簡單地跟他說：「你能夠看，能夠聽，能夠講，能夠說，這都是自性的作用。」自性裏那種真正的作用，沒有負面的；所謂負面如災難、傷害、貪瞋痴都是。「真常」是陽面的，是純陽；佛菩薩就是純陽。佛菩薩、善知識來到世界教導我們，引導我們，我們要好好把握。總之，我們看到這些變化，應該體會到無常變化迅速；在無常變化迅速中，要找回「真常」。

### ◎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](mailto:linww@yahoo.com)

If want to cancel subscribing newsletter by mail.

Please write your name and address. Send the Email to : [linww@yahoo.com](mailto:linww@yahoo.com)

**G**old Sage Monastery is the last monastery purchased by the Venerable Master when he was still in the world. Shortly after purchasing this monastery, the Master entered stillness. However, the Master's affinities with San Jose and the Bay Area are quite deep.

San Jose is a high-tech city. During the 80s, most of the people who came were the most talented people around the globe, including engineers working on cutting-edge technology. That is still the case today. How did the Master teach those engineers that drew near to him? The Master taught them using unscientific methods, but they still treated the Master reverently, because he used virtue to influence others.

What does it mean for the Master to teach using unscientific methods? Technology puts an emphasis on speed and efficiency. Everything needs to come quick, including profit and money. But the Master said, "We should have less money, small houses, and good characters." Of course, this is the exact opposite of the mantra for engineers. However, they were still reverent toward the Master.

During the 80s, some laypeople in the Bay Area would frequently go to the City of Ten Thousand Buddhas or Gold Mountain Monastery to draw near to the Master. At the time,

San Jose did not have a DRBA branch monastery, so these laypeople formed a San Jose Buddhist Club and invited the Master and his disciples to come give lectures at Mission College. As I was a monastic, I did not join this club, but I could see their reverence [from a monastic's perspective].

I returned to Gold Sage Monastery this time primarily to organize different forms of media—all precious Dharma treasures—that were produced from when the Master was still in the world: photographs, cassette tapes, and more. Twenty-four years after the Master entered stillness, we still have not finished organizing all of his Dharma treasures. Because we did not have the VHS player for cassette tapes, there was no way to convert the recordings to digital. We found a layperson by the surname of Zhang, who was one of the members of the San Jose Buddhist Club back in the day, and he quickly sent over an old VHS player to play the cassette tapes and also helped to find a conversion device for digital conversion. What does this tell us? The teachings and guidance of a genuine good and wise advisor will not be destroyed with the passage of time. The teachings of good and wise advisors can pass the test of time, becoming ever more salient as time flows on. The yearning in the human mind for wholesome dharmas, for the Buddhadharma,

becomes stronger as times change.

I came to America in the 80s, when it was different than it is nowadays. As a monastic, I rarely went outside, but sometimes the Master would take us to attend classes in San Francisco. Walking down the road and seeing large RV trailers racing past, I could practically perceive America's wealth. Such vehicles are seldom seen nowadays, and the cars on the road are much smaller. The roads then were much cleaner, unlike the litter strewn on roadsides now. I am from Taiwan; in the past, America was heaven to the Taiwanese, a place they all sought to come. There are fewer Taiwanese now, because many have returned to their home country. Changes to the socio-economic landscape have also been dramatic: I once heard a report saying that many people lived in their cars near the Google offices in San Jose. In LA, an entire street was occupied by tents for the homeless. How was this the America we had envisioned? This was supposed to be heaven, an affluent society!

In the past few years, America has been frequently threatened by wildfires. Fires burned the entire city of Paradise to the ground—this was a major wake-up call! The extent of the fires could even be seen in outer space. As the outside environment changes, as we continue our pursuit for advancement in

technology, the changes and terror in our hearts also become visible. Just take a stroll through U.S. customs: in the past, America welcomed everyone who came. This time when I was passing through U.S. customs, I waited in line for two hours because of the disparity between incoming visitors and customs officers. During the screening, each person was questioned carefully and many were sent to secondary screening. In my eyes, these have all been dramatic changes.

A dozen or so years ago, some laypeople in San Jose mentioned that their employers gave them free laptops so that they could work from home if necessary. One layperson in Taiwan is a director of human resources department for a company and plans to retire in the next few years. However, he finds it difficult to continue working, because he must always be on-call, even during late hours of the night, which is very stressful. He says that many manual tasks have become automated, thus not only replacing lower-level employees, but even those in managerial roles. According to him, what do managers do nowadays? No preparation is needed; press a button, and machines will complete your tasks. They can even help you prepare what you need to say on a given day. His main task is meetings, meetings, and more meetings. He also said that unemployment is high, to

the point that many will fight for an insecure position where they could be laid off at any time.

Therefore, has technological progress brought people happiness? The Venerable Master tells us that true technology exists within our self natures, so we should return to the source within. As early as 1985, the Master mentioned that technology induces a retrogression in humankind. He said that because scientists were playing with genetic mutations, people would grow long noses and long tails in the future, to the point that they would not retain their original appearance. If you are interested, you can learn more in *The Future of Humankind*. Seeing how many people are willing to undergo plastic surgery nowadays, we realize that the Master had given us due reminder, guidance and warning.

Technology is created by humans, and it can change the environment and humans' minds. In this day and age, laypeople cannot survive without their smartphones. Monastics are more fortunate because they don't use smartphones. This is the collective karmic power of living beings. We cannot do anything but follow along, becoming mired deeper in our karma as we struggle and turn in vain.

Although we say that disasters and calamities are caused by nature, they are actually related to our karmic power. *The*

*Shurangama Sutra* says, "It is experienced to whatever extent is dictated by the law of karma." For example, if someone has a big temper and does not have their yin and yang energies harmonized, it is likely they will live in a place where the yin and yang energies of nature are also unharmonized, such as a place with many fires or floods. Disharmony in the yin and yang energies of nature are a result of the karmic power of humans. Why were we not born in the Land of Ultimate Bliss? If our karma were not heavy, we would not have been born in this Saha World.

At the same time, however, we are very fortunate because we can study the Buddhadharma and encounter good and wise advisors. A few days ago, I heard the Master give an instructional talk on how to encounter good and wise advisors, in which he said that you can encounter them as long as you have sufficient roots of goodness. The deeper your roots of goodness are, the longer you will be able to learn from good and wise advisors. If your roots are sparse or insufficient, you might be separated from your good and wise advisors after a period of time. Many people drew near to the Master when he was in the world; however, many people also ended up leaving after some time. This is what the Master meant by insufficient

roots of goodness. Therefore, in a time where external, macro-, and micro-environments are volatile and ever-changing, we must diligently develop our roots of goodness, doing no evil and practicing all good. Put in as much effort as you can; encourage and motivate yourself to develop your own roots of goodness. Otherwise, if you follow the general trend in these turbulent times, it is easy to fall.

Whether it's the external environment or impermanent dharmas, we need to recognize what is true and eternal within such impermanence. This morning, a young child asked me what is our self-nature. Because it was a child, I gave a simple reply: "Being able to see, hear, and talk are all functions of our self-nature." The true functions of our self-nature are not negative—disasters, harm, greed, hatred, and ignorance are examples of negativity. What's true and eternal is purely *yang*, just like the Buddhas and Bodhisattvas. Buddhas, Bodhisattvas, and good and wise advisors come to this world to teach and guide us, so we should make good use of this opportunity. In conclusion, we should realize swiftly changing impermanence through the changes we now see, and then re-discover what's true and eternal amidst the unpredictable changes of impermanence.

## 宣公上人法語

By the Venerable Master Hua

### 貪

財、色、名、食、睡種種的享受，這也是欲。貪求修行，貪求智慧，貪求開悟，貪求成佛，這也是欲。欲有上達和下達的區別。所謂「君子上達，小人下達。」換言之，求佛法爲上達，求享受爲下達。

**G**reed for fame is desire. Greed for food is desire. Greed for sleep is desire. Greed for cultivation, wisdom, enlightenment and achieving Buddhahood, is also desire. Desires can either make you rise or fall. So it said,

"The superior man rises, and the inferior man falls." Seeking Buddhahood is a desire to ascend, and seeking pleasure is a desire to fall.

### 什

麼是堅固菩提心？就是發願修道，無論遇到什麼障礙，一定要修道。無論有什麼困苦艱難，一定要修道。絕對不改變當初所發的願，也不會見異思遷，改變思想。無論是順的境界或逆的境界，一定要隨緣不變，不變隨緣，堅住菩提心。

**W**ith a solid mind for Bodhi, you should think, "I want to make vows and cultivate the Way. No matter what obstructions I encounter, I still want to cultivate the Way. No matter what sufferings or difficulties confront me, I still want to cultivate the Way. I certainly won't stray from my original intention. No matter what kind of state confronts me, whether it's according or opposing, I will maintain this attitude:

'According with conditions, yet not changing;  
Not changing, yet according with conditions'"

That is to firmly dwell in the Bodhi mind.



# 金聖寺

## 2019年七、八月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July , 2019		
週 日 (Sunday)	7/ 7	念佛共修法會 (8:15AM~ 4:00PM ) Dharma Assembly of Buddha Recitation
	7 /14, 28	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
	7 / 21	慶祝觀音菩薩成道法會 (8:15AM) 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	7/21 週日	萬佛聖城 (CTTB)
---	---------	----------------

八月份活動 Buddhist Events in August, 2019	日期 Date	地 點
楞嚴咒法會 The Shurangama Mantra Recitation	8/ 4, 週日 8AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	8/ 4, 週日 9AM~10:50AM	
地藏七 Earth Store Recitation Dharma Assembly	8/12 ~ 8/18 週一 ~ 日 8:15am ~ 4:00pm	
慶祝盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8/15 週四 8:15AM	
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	8/29 週四 8:30AM ~10:00AM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

慶祝盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8 / 11 週日	萬佛聖城 (CTTB)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	8 / 25 週日	

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](http://www.drba.org)  
website: <http://drbagsm.org>

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

## 地藏七 暨 盂蘭盆法會

Earth Store Recitation And Celebration of Ullambana

1. **地藏七**：八月十二日(星期一)至八月十八日(星期日)。  
上午八時十五分至下午四時。  
(屆時可立牌位，超渡先亡，亦可為現存者消災延壽。)

### **Earth Store Recitation :**

starting from August 12 to 18 , 8:15am~4: 00pm  
( Setting up Plaques for Lengthening Life and for the Rebirth is available.)

2. **盂蘭盆法會**：八月十五日(星期四)上午八時十五分開始。  
下午地藏法會。

### **Celebration of Ullambana :**

On August, 15 ( Thursday ) , starting from 8:15 am.