



# 矽谷梵音

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做人真正的責任，就是真正利益他人。

Our real duty as human beings is to truly benefit others.

—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.

# 迷者眾生 覺者佛

Confused, one is a living being; Enlightened, one is a Buddha

摘自宣公上人《大方廣佛華嚴經淺釋》

Excerpt from *Commentary on Flower Adornment Sutra* by Venerable Master Hua

如 果有一天，某個眾生遇到一部經典，內包含著一切無上妙法——就是一切文義——於是便得到出世的法門。就在這世界便能超出世界，不是離開這個世界，才能出世界。換言之，就在世間上，便能出世間。六祖大師曾經說過：「佛法在世間，不離世間覺，離世覓菩提，猶如尋兔角。」你想出世，你想成佛，就要在世間法裡覺悟。如果覺悟了，就能出世。不是離開世間法，再去找另外的出世法，離開世間覓菩提，好像在兔子頭上找犄角、在烏龜身上找羽毛，是一樣的可不能，永遠找不到的！所以出世法就在

世間法裡包括著，菩提就在煩惱包括著。不能離開煩惱，另外去找菩提。若是離開煩惱，也沒有菩提。所謂「煩惱即菩提」，會用就是菩提，不會用就是煩惱，我常說：「菩提是水、煩惱是冰。可是水不是冰，冰不是水。水凝結為冰、冰溶化為水；水冰一體，而作用不同。煩惱和菩提也是這樣的道理。」冰是因水而成冰，水是冰化而為水。眾生若能覺悟，就是佛。若是迷惑，就是眾生。所謂「迷者眾生覺者佛」。眾生和佛的名稱雖然不同，可是自性相同，本來是一個，都有佛性。

有人聽到「佛就是眾

生，眾生就是佛」這兩句話之後，自己便覺得非常高興，說：「我就是佛！」乃叫所有的人，都稱他為佛，不要叫他的名字。這個消息聲明之後，有人叫他為佛，也有人不叫他是佛。他便發脾氣，斥問那個人：「你為什麼不叫我為佛？我要對你不客氣了！」那個人說：「就因為你對人不客氣，不夠資格作佛，所以我不叫你是佛。佛對一切眾生，都有慈悲心，不會發脾氣。你想要作佛，首先應該沒有脾氣，沒有煩惱。你現在還有脾氣，還有煩惱，所以你還是眾生。」這一當頭棒喝，使這人頓時清醒過來，從此

以後，他便認真修行，絕對不發脾氣，果然證得佛位。

佛是真正有道德的聖人，沒有自私心、求名利心，沒有執著心。雖然說眾生就是佛，但是要斷絕執著才能成佛。所以佛才說：

「一切眾生，皆有佛性，皆堪作佛，但因妄想執著而不能證得。」我們切記，不要誤解眾生是佛。佛是一步一步修行而成就的。若是不修行，無論到什麼時候，仍然是眾生。若能修行，返本還原，便能真正開悟證果，了生脫死。到了「三覺圓，萬德備」的程度才是真佛。

眾生就是水結成的冰，佛就使冰所化的水。本來水冰是一性，但是形相不同，一個是液體，一個是固體。用冰打在人頭上，可以把人打死；用水潑在人身上，不會令人受傷。這是比喻的說法。沒有修行的人，隨隨便便說自己是佛，是不可以的。

If one day you come in contact with the Sutras and the unsurpassed wonderful Dharma, You comprehend all meanings of texts, then you come upon a transcendental Dharma door, a Dharma door that transcends the world. Right within the world one can transcend the world. It's not that one has to separate from the world in order to transcend the world. It's right within the world that one transcends the world.

Doesn't it say in the Sixth Patriarch's Platform Sutra that if you want to transcend the world, to become a Buddha, you're going to have to enlighten right in the midst of worldly dharmas? If you enlighten to worldly dharmas, then in doing that, you've transcended the world. It's not that you have to separate from worldly dharmas and go somewhere else to search for world-transcending dharmas. Leaving the world to separate from worldly dharmas to look for some world transcending dharma is just like looking for horns on the head of a rabbit. So it says in the Sixth Patriarch's Platform Sutra: To search for Bodhi apart from the world, is like looking for a hare with horns.

Transcendental dharmas are just included within worldly dharmas and Bodhi is included right within affliction. You can't say you want to separate from

affliction to look for some other Bodhi, for if you look apart from affliction, there is no Bodhi, because affliction is just Bodhi—if you don't know how to use it, it's affliction; if you know how to use it, it's Bodhi. It is like water and ice: Bodhi is like water and affliction is like ice. Ice isn't water and the water isn't ice; however water is ice and ice is water. Water and ice are analogous to Bodhi and affliction. The ice becomes ice from water, and the water can change into ice. When the ice melts, it becomes water. Living beings are Buddhas; enlightened you are a Buddha, confused you are a living being. Although the Buddha and living beings are two different words, they are basically the same. They are basically one.

Some people heard it said that the Buddha is living beings and living beings are the Buddha, and they became really delighted. After that, they told everyone to call them Buddha. "Don't call me by my name, just call me Buddha, because living beings are Buddhas!" Some people started calling them Buddha, but there were others that did not call them Buddha, and so they became irate and said, "I told you to call me Buddha! Why aren't you calling me Buddha?! I'm going to give you a hard time!" Then someone said to this person, "But the Buddha is kind. His heart is compassionate

toward all living beings and he doesn't get angry or afflicted.

If you were a Buddha, you should also not have a temper and not have any afflictions. Now you still have a temper and afflictions so you are still a living being.” So these people woke up from their Buddha dreams, and after that they cultivated the Way very straightforwardly and didn't get angry. Later on, as a matter of fact, they did become Buddhas. So Buddha is not just a word, not just a name. One must truly have virtuous practice and true Way Virtue, and not have any selfishness or any thoughts of seeking fame or profit. One must truly have no attachments. Living beings are the Buddha—right—but you have to cut off your attachments. The Buddha said, “All living beings have the

Buddha nature, all are capable of becoming Buddhas. It's only because of false thinking and attachments that they don't certify to the fruit.

So be careful that you don't hear it said that living beings are the Buddha and then think you are a Buddha yourself, thinking that you have become a Buddha already. First you must cultivate. If you don't cultivate, then you'll be a living being forever. Cultivate, return to the origin and go back to the source and truly become enlightened, truly certify to the fruit, end birth and death, then at that time you will be a Buddha. When you have perfected the three enlightenments and completed the ten thousand practices, then you are a Buddha. It's not just a matter of saying, “The Buddha and living beings are the same, so I'm a

Buddha right now.” It's not something you just say. You must truly have virtuous practices and then it counts.

The Buddha is like water and living beings are like ice. The Buddha is like the piece of ice that has transformed into water. At their source, water and ice are the same, but they look slightly different. If you take a piece of ice and hit somebody over the head with it, you can kill them in a single blow. But if you pour a cup of water over their head, you can use all of the inner strength you have and throw it on their head as hard as you possibly can, but you won't be able to kill them or harm them, no matter how strong you are. The water is analogous to the Buddha. So you can't just casually say, “I'm a Buddha.”

我們想學佛，首先要利益眾生，不能只顧利益自己。現在世間人，顛顛倒倒。我們修道人的責任，是要開導他們、領導他們，助他們走向平坦大道，不要着迷，不要瘋狂。這就是自覺覺他的工作。修多了，就能圓滿。所謂「鐵杵磨繡針，功到自然成」。

The Buddha benefits other living beings and we who study the Buddha should do so too. We should not just be concerned about ourselves all the time. We should look at the large picture. In this era, people are confused and upside-down. The responsibility of cultivators is to teach and guide all people so that they walk on a safe and right path, no longer being confused and crazy. That is the work of enlightening self while enlightening others. Once you cultivate enough, your work will reach perfection. It is said, “In polishing an iron pestle down to the size of a sewing needle, when you have put in the required effort, the job will naturally be accomplished.”

—宣公上人 法語 / By the Venerable Master Hua

# 光含法界

## Dharma Realm Illuminating

恆茂法師 開示 2007 年 6 月於金聖寺

Dharma Talk by Dharma Master Heng Mao

English Translation by Emily Chen

# 我

們今日在此讀誦《大方廣佛華嚴經》，在座的各位，有沒有人知道為什麼法總的分支道場，普遍在這時候讀誦一部《大方廣佛華嚴經》？

因為宣公上人這一生的行誼就是一部法界華嚴大經，他讓我們知道佛經中所說的法，都是活生生的宇宙真理，而且在生活中是絕對可行的，我們都可以去做，去學習的。

所以，我們都在上人涅槃紀念日前讀誦一部《華嚴經》，當我們靜心讀誦《華嚴經》，我們都會看到

上人的影子，上人並沒有離開我們。上人的境界是華嚴的境界，他這一生，只知道有其他人，不知道有他自己。當他病的最嚴重的時候，他說：「我現在好像兩個人，一個人仍然到處救度眾生；而我在病床上的這個人，我不會幫助我自己的。」

上人曾經說過，「只要我在舊金山一天，我就不准舊金山地震。」結果在1989年的十月份，舊金山發生地震了，大家知道上人那時候在哪裡呢？

——在台灣。那時我在法會担

任義工，這是我第一次親近上人，我覺得很幸運。上人十月份應台灣信眾之請，回台灣舉辦護國息災大悲觀音法會。我還記得上人抵台，一下飛機就對信眾表示：

「我準備餓死在台灣。」因為台灣共業很重，他要把自己的福報給台灣人民，把台灣眾生所應該受的苦難都由他一個人代受。當時我在法會期間擔任義工，所見所聞讓我非常感動，看到上人真是馬不停蹄的，都沒有吃一粒米飯。這還不打緊，在法會開始沒多久，就發生舊金山大地震，舊金山的信眾非

常的著急，打電話請上人慈悲返美來息災，上人普應眾生需求，所以他馬上就返回美國了，第三天他又回到台灣。爲什麼馬上回到台灣呢？因上人一離開台灣，氣象報告就說，台灣現在有個超級大颱風來了，很危險，所以我們很著急，就請求上人趕快回來。上人就這樣子滿眾生的願，不顧他自己的生命，流血汗，不休息。

「一切眾生，若干種心，如來悉知悉見。」我們做爲上人弟子，我們不管作什麼？或者是我們有什麼煩惱？有什麼災難？種種的一切，上人都悉知悉見。就拿我自己來說，那時候剛受完具足戒沒多久，就被調回台灣服務。當時，自己的習氣很重，毛病也多，遇到境界來，不太認識，所以就起了很大的煩惱。有一天我就看到蓮池大師寫的〈竹窗隨筆〉，這本書有說，一個人出家的初發心是很難能可貴的，不容易的，可是往往出

家日子久了，或者爲了名聞利養，或者爲種種的現實，常常自己都過不了關，這時應該要再拿出勇氣來，作第二次出家。我就想「這就是在說我了！」所以我就想「如果我能再出家多好！」我才這麼想，一個念頭而已，那天晚上我就做一個夢，夢到萬佛城的大殿裏面，有三位穿紅祖衣的和尙，其中一位就是上人，他們正在爲一個人剃度，那我一看，好像就是我！我覺得很幸運，這輩子能夠親近善知識，在善知識的座下出家修行。

上人的境界，華嚴境界真的是不可以心思，也不可以言說的。我們說也說不完，寫也寫不盡的。我們只有靜下心來，細細來讀誦《大方廣佛華嚴經》，才能稍微認識這位大善知識。那華嚴經到底講什麼呢？所謂「開慧的楞嚴，成佛的法華」，楞嚴經是開智慧的經，法華經是成佛的經，華

嚴經它不但是開智慧，又是成佛，可以說，它是一部十全十美的大經。

在中國，有一位唐太宗皇帝，他很想讀誦佛經，就問他的臣子，哪一部經最好？最大？臣子孫思邈——當年他已經一百二十五歲了，返老還童，頭髮都很黑，他一生，讀誦、抄寫《華嚴經》就有七百多部，所以他就跟皇帝建議說，皇華嚴經最好。

皇帝聽了就說：「我知道唐三藏法師，他翻譯好一部從印度帶回的《大般若經》，有六百卷，那是最大的一部經，你爲什麼建議我來讀誦《華嚴經》呢？」

孫思邈就說：「皇帝你不知道，一切的法門，都在《華嚴經》包括著。《大般若經》只是華嚴法門的其中一部分，所謂無不從此法界流，無不還歸此法界。」皇帝聽到以後，他就去讀誦這部《華嚴經》。

華嚴經最主要講的是

一真法界，到底什麼是法界？我們晚課的時候，放蒙山有一句，「若人欲了知，三世一切佛，應觀法界性，一切唯心造」。那什麼是法界呢？「所謂粗言細語，皆歸第一義諦」。第一義就是表示法界。換句話說，所有的一切法，都在法界裏面含蓋著，都不離開此法界，無不從此法界流，無不還歸此法界。法界有無量無邊的，有事法界，理法界，千法界，萬法界，佛法界，菩薩法界，辟支佛法界，羅漢法界，天人法界，人法界，阿修羅法界，還有三惡道的畜生法界，餓鬼法界，地獄法界，這無量無邊的法界，總歸過來，無不超出什麼？這一念的心法界。如果你把這個心法界明白了，就明白無量無邊的法界，如果心法界不明白的話，你這無量無邊的法界也不會明白的。

十法界不離一念心，我們一念的善，就可以上升到佛法界；如果我們一念的

惡，就會墮落到地獄法界。所以我們修道人要時時刻刻來攝住我們這顆心，我們最好時時都保持正念，就能夠到達四聖法界，不要再落到這六凡法界。

心理學家都很會照顧別人的心，可是往往自己的心都沒有照顧得到。那心法界就告訴我們要常常來攝住我們的心，管住我們自己的心。不要別人說一句，或者罵一句，甚至批評我們一句，我們就起煩惱，發脾氣了，不高興了，為什麼這麼顛顛倒倒的？所以我們就要在這個地方下功夫去研究它。這時，我想起來在《上人事蹟》裏有一段小故事，上人在當沙彌的時候，有一次過年寫春聯，上人就寫了四個字，「智慧如海」，寫得大大的，龍飛鳳舞很漂亮，他的師兄看到很歡喜，就一直唸「智慧如海，智慧如海，智慧如海，智慧如海，-----」不停唸它，上人就對他講：「你業力如

海！」結果他的師兄就生氣，「你怎麼說我業力如海，你欺人太甚了！」上人說：「你知不知道業力有兩種，一種是善業，一種是惡業，我說你是善業如海，因為你會出家來當沙彌，那真是你的善業如海才有辦法來出家的。」講完這句話，他的師兄就笑了，他說：「哎呀！你怎麼不早說？你真是辯才無礙！」上人說：「我不是辯才無礙，我只是一句話還沒講清楚，你就發脾氣了。」他師兄知道以後，哈哈大笑，就走了。從這故事就讓我們知道，一個字就讓我們高興，一個字就讓我們發脾氣，我們真的是需要在這地方，好好來下工夫，來研究，不要再去顛顛倒倒了，願以此和大家共勉。

阿彌陀佛！

**T**oday we are here at the Gold Sage Monastery reciting the “*Avatamsaka Sutra*”. Does anybody know the reason why, at this time, all the way-places of DRBA recite the “*Avatamsaka Sutra*”?

Because the life of the Venerable Master is reflected in the “*Avatamsaka Sutra*”, he let us know the teachings of the dharma sutra are the living universal truth and can be learned and practiced daily.

Therefore when it is near the anniversary day of Venerable Master entering nirvana, we recite one set of “*Avatamsaka Sutra*”. While reciting the sutra tentatively, the image of Venerable Master appears in our mind such as he has never left us. The state of Venerable Master is the *Avatamsaka State*. In his life, he thinks of others before himself. Even when he was terminally ill, he said, “I seem to be split into two, one saving all living beings, and the other not even saving myself from the sick bed.”

The Venerable Master once said, “As long as I dwell in San Francisco, I will not allow an earthquake to happen here.” Then, an earthquake happened in San Francisco on October 1989. Does anybody know where the Venerable Master was at that time? Taiwan. Being requested by the disciples of Taiwan, the

Venerable Master went to host a Great Compassion Guan-Yin dharma assembly for protecting the nation and quelling the disasters. At that time, I was very lucky to meet the Venerable Master while being a volunteer helping in the assembly. I remember the moment that the Venerable Master came out the airport and said to his disciples: “I am going to starve myself to death in Taiwan,” because of the omnipresent bad shared karma presiding there. He would give his own blessings to all Taiwan people, take away their sufferings and endure their pain for them. At that time I witnessed the Venerable Master busying himself nonstop in the dharma assembly, not resting for one moment to eat one grain of rice. The assembly had only begun for a short time when the earthquake stroke in San Francisco. Being requested by the worried disciples, right away the Venerable Master rushed back to San Francisco to inhibit the disasters; the next day he came back to Taiwan. Why did the Master return so hastily? Because the weather forecast predicted a tremendously hazardous typhoon approaching Taiwan, so the nervous disciples pleaded the Master to return. The Master, in order to fulfill the disciples’ wishes, shed his own sweat and blood, regardless of his own health, never stopped to rest.

“Tathagata can sense everything in the mind of all living beings.” As the disciples of the Venerable Master, whatever we do, any afflictions we have, or any disasters we encounter are known by the Venerable Master. From my experience, after received the full precepts I was transferred to Taiwan. Not for long being a bhikshuni, I still had some left-over habits. So when the conditions came to test, afflictions took over me. One day, I read “Bamboo Window Rambles” from the Dharma Master Lian-Zhi, it states that “It is very difficult and rare to bring forth the bodhi resolve to live a left-home life. Sometimes after being left-home for a while, they fail to pass the reality test in life. When this happens, you must encourage yourself to bring forth the bodhi mind to leave-home once again.” When I read this, I thought, *Wow this statement relates to me! If only I could leave-home once again...* this was only a thought; that night I had a dream. I dreamt a left-home ceremony took place in the Buddha Hall of the City of Ten Thousand Buddhas. Three monks were wearing red formal sashes; one was the Venerable Master who was shaving a persons head. I looked closer, and that person was me! I felt so blessed to have been near the good knowing advisor and cultivating under his teachings.



The state of the Venerable Master is the Avatamsaka state; it is inconceivable and ineffable. We can talk about it but never finish, write about it but never be complete. The only thing we can do is to calm our minds and recite the “Avatamsaka Sutra” tentatively so that we can know a little more about the Venerable Master. What is the “Avatamsaka Sutra” talking about? “Awakening the wisdom is the *Shurangama Sutra*, attaining the buddhahood is the *Dharma Flower Sutra*.” The “*Avatamsaka Sutra*” not only does it awaking the wisdom, but can also attaining Buddhahood. Therefore, it is a complete and perfect Sutra.

The emperor of China, Tai-Zong of the Tang Dynasty, asked his officials which sutra was the best and greatest. His official, Hsun-Xhi-Mao, regained his youth and had black hair although he was 125 years old. In his life, he recited and copied the “*Avatamsaka Sutra*” 700 times, so he suggested it to the emperor. The emperor heard and asked, “The Tang Tripitaka Master translated from India the *Great Prajna Sutra* which has 600 volumes; it is the biggest sutra, so why do you suggest the *Avatamsaka Sutra*?”

Hsun-Xhi-Mao said, “Emperor, you don’t know that the *Avatamsaka Sutra* holds the teachings of all the dharma doors. The *Great Prajna Sutra* is part of the Avatamsaka dharma

school. Everything in the dharma realm originates from the Avatamsaka, and returns to the Avatamsaka.” After hearing this, the emperor recited the “*Avatamsaka Sutra*”.

The *Avatamsaka Sutra*’s main point is the realm of absolute principle. Then what is the dharma realm? As said in our evening recitation, “If people wish to fully understand all Buddhas of the three periods of time, they should contemplate the nature of the Dharma-Realm: everything is made form mind alone.” “Scratch talking or detailed descriptions are all about primary truth.” The primary truth is the dharma realm. All the dharma doors are contained within the dharma realm and won’t be able to separate from it. Everything originates from the dharma realm, and eventually returns to the dharma realm. It is infinite and boundless. It encompasses the dharma realm of principles, the dharma realm of specifics, the dharma realm of thousands, the dharma realm of ten thousands, the dharma realm of Buddha, the dharma realm of Bodhisattvas, the dharma realm of Pratyekabuddha, the dharma realm of Arhat, the dharma realm of heaven god, the dharma realm of human beings, the dharma realm of Asuras, the three evil paths- the dharma realm of animals, the dharma realm of hungry ghosts, and the

dharma realm of hells. Where are these countless and boundless dharma realms originated from? It’s from our minds alone. If you understand the dharma realm of mind, then you understand all of dharma realms. If you don’t grasp the dharma realm of mind, then you will never comprehend them.

The ten dharma realms are not beyond a single thought, one wholesome thought will bring us to dharma realm of Buddha; one evil thought will bring us to dharma realm of hells. So we must always keep our minds at proper thoughts to attain the four sagely dharma realms, not fall into the six paths.

Often physiologists take good care of other people’s minds, but they forget to take good care of their own minds. The dharma realm of mind teaches us how to gather in and manage our minds. We shouldn’t get agitated, raise our afflictions or lose our temper upon the other people’s words, scolding, or merely a comment. Why are we so upside-down? We need to put our effort to study this.

There’s a story from the Venerable Master’s biography, when he was a shramanera, on Chinese New Year, he wrote a phrase which said, “Have wisdom like the sea.” The phrase was written very great and splendid, like flying dragon and dancing phoenix. His dharma brother admired it so much that he kept reciting ““Having wisdom like

the sea, having wisdom like the sea, ....” Then the Venerable Master said, “Your karmic force is like the sea.” The dharma brother was offended and angrily said, “How dare you say my karmic force is like the sea? You tease me too much!” The Venerable Master responded “You don’t understand, there are two kinds of karmic forces: one is wholesome karma, the other is evil karma. I said that your wholesome karma is like the sea. If you didn’t have that wholesome karma like the sea, then how would you be able to leave-home as a shramanera?” The moment the dharma brother heard this, he happily said, “Why didn’t you mention this earlier? You are really with unobstructed eloquence.” The Venerable Master said, “I’m not eloquent, I just missed one word and immediately your temper flared.” The dharma brother laughed loudly and left. From this story, we learn that just one word can determine our happiness, sadness or anger. We must focus on this place, we must put fully efforts and contemplate well on our minds; not stay upside-down.

Ah Mi Two Fo.



## 宣公上人法語

By the Venerable Master Hua

### 煩

惱是從什麼地方來的？是從自私自利那裡來的。凡事對自己沒有好處，便發脾氣。若有事情，或妨礙自己的利益，或損害自己的名譽等，都會生煩惱。若能無所謂，對一切事放得下，不斤斤計較，一切原諒人、寬恕人、那麼還有什麼煩惱呢？所以最輕的煩惱也要永遠斷絕，因為煩惱能障礙發菩提心。

Where does the afflictions come from? They come from being selfish and self-seeking. If something is not to your own advantage you get angry. Or, if something doesn’t go the way you want it to, you get mad. Or if something is harmful to your own reputation or position you will get afflicted. All of you think it over: the basis of afflictions is selfishness and seeking for self-benefit. If you are unselfish and not seeking for self-benefit, you won’t have any afflictions. If in every way you are not afraid of being obstructed by other people, if you feel, “No matter how they treat me, it doesn’t matter”, then how could you have afflictions? Wouldn’t you agree? Therefore you should forever sever from the slightest bit of afflictions, because afflictions can obstruct your resolve for Bodhi.



# 金聖寺

## 2019年九、十月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September , 2019		
週 日 (Sunday)	9 / 1	念佛共修法會 (8:15AM~4:00AM ) Dharma Assembly of Buddha Recitation
週六, 日 (Sat. & Sun.)	9 / 7, 8	誦法華經 ( 8:15AM~ afternoon ) Sutra on the <i>Lotus Flower of the Wondrous Dharma</i> Recitation
週日 (Sunday)	9 / 15 , 29	楞嚴咒法會 (8:00AM~8:50AM ) Dharma Assembly of The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM ) Lecture on the <i>Shurangama Sutra</i>
	9 / 22	水懺法會 ( 8:15AM~afternoon ) Dharma Assembly of The Water Repentance
每日 1 pm		大悲懺法會 Dharma Assembly of Great Compassion Repentance

十月份活動 Buddhist Events in October, 2019	日期 Date	地 點
敬老節 Honoring Elders' Day	10/6 週日 8:30AM ~2:00PM	金聖寺 (GSM)
觀音菩薩出家法會 Gwan Yin Bodhisattva's Leaving Home	10/17 週四 8:30AM	
楞嚴咒法會 The <i>Shurangama Mantra</i> Recitation	10/20 週日 8AM ~8:50AM	
楞嚴經講座 Lecture on the <i>Shurangama Sutra</i>	10/20 週日 9AM~10:50AM	
藥師懺法會 Dharma Assembly of Medicine Buddha Repentance	10/27 週日 8:15AM~afternoon	
大悲懺法會 Dharma Assembly of Great Compassion Repentance	每日 ( Everyday ) 1 pm	

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life	10 / 13 週日	萬佛聖城 (CTTB)
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## 敬老節Honoring Elders' Day

金聖寺謹訂於 10 月 6 日(星期日)早上 8 時 30 分開始，  
舉行一年一度的敬老尊賢聯歡會，歡迎參加，請提早報名。

Gold Sage Monastery will be conducting Honoring Elders' Day  
on October 6th, 2019. Please sign up early.