



矽谷梵音

Pure Sound From Silicon Valley

2019年11月第283期 November Issue 283,

人人皆知忍辱能到彼岸，但境界來了，就忍不住；無明火高三丈，將多年所積聚的功德，焚燒一乾二淨。

Everyone knows that patience can help us arrive at the other shore, but when encountering a situation, one cannot endure it. The flame of ignorance burns ten yards tall, completely burning off the merit and virtue accumulated through many years.

—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.

憶念佛戒，必得道果

Following the Buddha's Precepts, You Will Surely Realize the Way

摘自宣公上人《佛說四十二章經淺釋》

Excerpt from the *Commentary of The Sutra of Forty-two Sections* by Master Hua

你

若相信佛的戒律，就算離佛多遠，都是在佛的面前；你不相信、不守持佛的戒律，你就是常在佛的面前，也不見佛、不聞法。這也就和六祖所說的話是一樣的，六祖說：「你相信我，即使你離我十萬八千里，也和我身邊是一樣的；你不相信我，雖然你常常在我的身邊，也和離我十萬八千里一樣的。」佛說，佛的弟子，雖然離我很遠很遠的，有數千里這麼遠，若憶念吾戒，必得道果。憶念。就是不忘。他若常常能記著、能憶念，常常能不忘我的戒

律，能依戒修行，執持戒律去修行，修道一定會證果的。他就算在我的身邊、左右，雖然常常看見我，但不依照著我所立的戒律去修行，他就是怎樣子，也不容易得道的。由此看來，你依教奉行，依照佛法修行，就是真正佛的弟子，就常見佛面，常隨佛學；你要是不持戒律，對面也會錯過。

在以前，波羅脂國有兩個比丘，想到舍衛國來見佛，中間經過的路程是很遙遠的。他們走路走得很渴很渴的，渴得就要沒有法子走路，就要渴死了。結果，在

前邊他們就遇著一點點水，這水是在一個死人的頭骨裏。一個比丘拿起這水就喝了，然後給另外一個比丘喝。另外這比丘看那水裏很多蟲子，因為這水既然在人的頭骨裏邊，又有很多蟲子，他就不喝了。

「你為什麼不喝這水？不喝就要渴死了！」

「因為佛制的戒律，水裏若有蟲是不可以喝的。我寧可渴死，都不喝這有蟲子的水，我是要依照佛的戒律來修行。」

「你真是愚癡啊！現在已經要渴死，你喝了水，

就可以見佛；你不喝水，就渴死了，你還這麼固執。」就這樣說他，這比丘也不喝，那個比丘就把這水都喝了。

喝水的比丘走起路來，就很健康的；沒有喝水的比丘，果然就在半路上渴死了。死了之後，因為他專持戒律，就生到忉利天上去，具足天人的福相。他當天晚間就來見佛，佛為他說法，他當時就得到法眼淨，證了果。那因喝水沒渴死的比丘，卻在第三天才到，也見了佛。

佛就問這一位比丘，說：「你從什麼地方來的？有幾個人和你一起來呀？你在路上都很平安嗎？」這麼一講的時候，這比丘就說了：「我從波羅脂國來的，到這兒的路程很遠，中間經過一個地方，根本就沒有水喝。後來發現一點點水在頭骨裏，我就喝了一點。我有一個同參，他看見那水裏邊有蟲子，就不喝，所以就渴

死了。這是他和佛沒有緣，所以渴死了也沒有見著佛，這個人是太執著，執著心太厲害了。」

佛聽他說完之後，就叫這渴死的比丘出來和他見面，說：「他當天就升天了，得到天人的這種壽命是很長的。他又到我這個法會來，我為他說法，他已經證果了。你說他愚癡，其實你自己真正是愚癡。你不守佛的戒律，雖然來見我，也等於沒有見一樣的，因為你心不真，沒有誠心，不持戒律。」

由這一件事看來，不論你是在佛的面前，或者不在佛的面前，只要你依照佛的戒律修行，那就是見佛；你不依照佛的戒律修行，即使你是在佛的旁邊，也等於沒有見佛是一樣的。

If you believe in the Buddha's precepts, then no matter how far away you are from the Buddha, it is as if you were right next to him. But if you don't believe in and hold the Buddha's precepts, then you may always be by the Buddha's side, but you won't see him and you won't hear the Dharma. This is what the Sixth Patriarch meant when he said, "If you believe in me, you may be 108,000 miles away from me, but it amounts to being right by my side. But if you don't believe in me, although you may be right by my side, it will be the same as if you were 108,000 miles away."

The Buddha said, "Even if my disciples are very distant from me, if they can constantly recollect my precepts and never forget them, and if they can rely on them and maintain them in their cultivation, such disciples will surely attain the fruition of the Way. Someone who is to my left or right may always see me, but if he doesn't cultivate in accord with my precepts, then no matter how he tries, it won't be easy for him to attain the Way." This makes it clear that if you do what the teachings say, if you rely on the Buddhadharma in your cultivation, then you are a true disciple of the Buddha; you will constantly be in the presence of the Buddha; you will always be studying under the Buddha. If you don't hold the precepts,

however, you'll miss the opportunity that is right in front of you.

Once there were two Bhikshus in Varanasi who wanted to make the long journey to Shravasti to see the Buddha. As they walked, they grew more and more thirsty, until they could barely walk any further. They were about to die of thirst. In front of them, they found a little water that had collected in a human skull.

One of the Bhikshus took up the skull, drank some of the water, and then turned to give some to the other Bhikshu. The other Bhikshu, seeing that the water was in a skull, and that, moreover, there were many bugs in it, didn't drink it.

The first Bhikshu said, "Why aren't you drinking the water? We are nearly dead of thirst."

The other one answered, "Because the Buddha's precepts say that we can't drink water if there are bugs in it. Although I may die of thirst, I'm not going to drink water with bugs in it. I want to stick to the Buddha's precepts in my cultivation."

The first Bhikshu said, "Oh, you're really stupid. If you drink some of the water, you'll be able to go and see the Buddha. If you don't drink it, you'll die of thirst. Don't be so inflexible."

Even after such a rebuke, the other Bhikshu still wouldn't

take a drink. The first Bhikshu drank all of the water, and as he walked on he felt very strong. But the second Bhikshu, who hadn't drunk any water, died of thirst along the way.

Because the second Bhikshu had single-mindedly held the precepts, he was reborn in the Trayastrimsa Heaven and was endowed with the blessed appearance of a god. From there he went to see the Buddha, and upon hearing the Buddha speak Dharma for him, he attained the pure Dharma-eye and realized the fruition of Arhatship. Meanwhile, the Bhikshu who had drunk the water from the skull arrived at Shravasti after three more days of traveling. The Bhikshu who had died of thirst saw the Buddha on the night of his death and then realized the fruition. Three days later, the other Bhikshu arrived and saw the Buddha.

The Buddha asked him, "Where did you come from? How many people came with you? Was the trip uneventful?" The Bhikshu told his story to the Buddha in detail: "We came from Varanasi, and the road was long. At one point on the way we were without water, but eventually we found some water that had collected in a skull. I drank some, but my fellow cultivator wouldn't drink it when he saw that there were bugs in it, so he died of thirst. The fact is that he

didn't have affinities with the Buddha, and so he died instead of seeing the Buddha. His attachments were too strong."

After the Buddha heard the story, he told the Bhikshu who had died of thirst to come forward. The Buddha said, "That very day he was reborn in the heavens and was endowed with the life span of a god, which is quite long. Then he came to my Dharma assembly, and I spoke Dharma for him. He has already realized the fruition of the Way. You say that he was stupid, but in truth you are the stupid one. You didn't keep the Buddha's precepts, and although you have come to see me, you might as well not have seen me, because your mind isn't true. You aren't sincere enough; you didn't hold the precepts."

So from this episode you can see that, whether or not you are beside the Buddha, what matters is holding to the Buddha's precepts as you cultivate. Then you actually get to see the Buddha. If you don't cultivate according to the precepts, although you may be at the Buddha's side, it's as if you never saw him in the first place.

眾生難度菩薩忙

Living Beings Are Difficult to Teach and Bodhisattvas Are Busy

宣公上人一九五八年六月十六日上午開示

A talk given on the morning of June 16, 1958 by the Venerable Master Hsuan Hua

夙興夜寐為誰忙？
眾生難度頗堪傷；
迷諸塵勞性顛倒，
耳提面命化無方。

夙興，是早起；夜寐，是夜眠。有很多人兢兢業業，早起夜眠，為的是什麼？究竟是為我忙呢？還是為你忙呢？還是為他忙呢？這個問題，我相信很多人都無法回答，甚至於有人索性就說：“無事忙！”

啊！那可奇怪了。然而卻偏偏有人去做連自己也不清楚的事。譬如商人，他們一天到晚都想著自己的“生意”，弄到睡也睡得不安眠，這就是夙興夜寐為“錢”忙；乃至於士、農、工、商，凡是想成功的，便

會不由自主地要“朝起早，夜眠遲”了。

《詩經》裏有這麼一段：
雞既鳴矣，朝既盈矣，
匪雞則鳴，蒼蠅之聲。

這幾句話，如果照普通的口氣來說，就是“雞好像已經啼了吧！現在已是早上了嗎？啊！原來不是雞在啼，只不過是蒼蠅的聲音罷了！”這段《詩經》是形容古代的賢明君主。你看！身為皇帝，晚上尚且不得好睡，整晚惦記著只要天亮了便應臨朝理事，以致神經過敏地把蒼蠅的聲音聽為雞在鳴叫，這就是夙興夜寐為“民”忙了。

所謂“一人有慶，兆民賴之。”若是遇著了這樣賢

明的仁君，老百姓就可以過著刀槍入庫、馬放南山的幸福生活。那麼，身為君主的，難道可以不夙興夜寐地為人民謀幸福嗎？

至於我們修道的人，也要夙興夜寐，既不是為利忙，也不是為名忙，而是為“法”忙。我們要“夙興夜寐，以事諸佛”。要朝起早、夜眠遲地日日禮佛誦經，表示我們是個忠實、誠摯的佛教徒，並不是口是心非，能說而不能做的。況且禮佛，又包含了專一其心、恭敬其身的意思；並且禮佛更能消除業障，所謂“佛前頂禮，滅罪河沙”。罪，幸虧是無形的，若是有形的東西，便會把恒河沙那麼多的

世界都充滿了。所以，我們要夙興夜寐地去禮佛、念佛，爲求消滅罪障，爲法忙。

可是眾生的品性，是極其難測的！譬如他歡喜吃甜的，給他酸的便不高興；歡喜酸的而給他甜的，他也不高興。諸如此類，若是不認識眾生的性，就無法去度眾生了。可是佛有智慧，他能夠熟知眾生的根性，所以便能隨類應化，時常奔走跋涉，不辭勞苦地去度眾生。不過眾生並不因此而感動，反而不肯接受佛、菩薩的度化，所以說：“眾生難度頗堪傷”，傷就是悲傷，爲了眾生的愚昧顛倒而悲傷；佛菩薩是常常生大悲心的。

爲什麼眾生會這樣難度呢？“迷諸塵勞性顛倒”，這就是一個答案。因爲眾生在無量劫裏頭深染六塵，於是便在苦海中，頭出頭沒，輾轉沈淪，弄得顛顛倒倒，以苦爲樂、以非爲是。譬如現在的人，明明知

道服裝太時髦了，就不莊嚴，也會生出不良的後果來，可是呢？人人都明知故犯，互相比賽競爭，卻不知道“苦海無邊，回頭是岸”。你說！這不是顛倒是什麼？

爲了眾生的顛倒，一切聖人、善知識都苦口婆心地諄諄勸導我們這般可憐的眾生，像長輩提著小輩的耳朵來當面訓導一樣，可是呢？眾生卻置若罔聞，甚至還千方百計地隱瞞自己的罪過，不被師長們知曉，這真是“耳提面命化無方”了。

啊！眾生犯罪的本領，可謂至矣、盡矣！連佛、菩薩也感到難以化度我們這般可憐的眾生，你說這不是很值得悲哀嗎？



*Rising up early in the morning,
going to bed late at night,
for whom are we busy?*

*Living beings are hard to save:
it's pretty sad.*

*Confused by the wearisome dust,
their natures are upside-down.*

*Boxing their ears and commanding
them directly, there is still no way
to teach them.*

Getting up early in the morning and going to bed late at night, many people are busy all day doing all kinds of work. What is it for? Is the person busy for the sake of himself? Is he busy for your sake? Or is he busy for the sake of others? I believe that a lot of people can't come up with an answer to this question, so they make a point of flippantly saying "busy doing nothing."

That's strange. But some people do things without really knowing why. For example, businessmen think about their business all day long, to the point that they cannot fall asleep at night. This is being busy from morning till night for the sake of money. And so it is the case for scholars, farmers, labors, businessmen: whoever wants to be successful cannot help but getting up early and retiring late.

As a passage from the Book of Odes says,

The cock has already crowed!

The morn is already full!

*Oh, that's not that cock that's crowed.
It's just the buzzing of a fly.*

It says in these few lines, "It seems that the cock has already crowed. Is it morning already? Oh! That wasn't the cock crowing, it was just the sound of a fly buzzing." This is describing one of the ancient virtuous and wise kings. As an emperor, he couldn't have a good sleep at night, because he was concerned so much about dealing with national things the next morning as soon as the break of day, that he was on his nerves and mistook the sound of a buzzing fly for the cock's crow. This is an instance of being busy from morning till night for the sake of the people.

It is said, "If one person has blessings, billions of people can rely on him." If there is a humane ruler who is worthy and intelligent, ordinary people can put away their weapons, let their horses out to the pasture, and live in peace. However, the emperor himself must rise early and retire late, working for the prosperity of the people. How can he not do that?

We who cultivate the Way should also be busy from morning till night, not for the sake of profit, nor for the sake of fame, but for the sake of the Dharma. We should "serve the Buddhas without laxness in the

morning and evening." We should get up early in the morning and go to bed late at night, and every day bow to the Buddhas and recite sutras to display our devotion and sincerity as Buddhist disciples. It is not that we say yes with mouth and no with heart, merely talking about it without practice.

Bowing to Buddha also means we are single-minded and showing respect with our bodies. It can also eradicate karmic obstructions. It is said "To bow before the Buddhas can eradicate offenses as numerous as the grains of sand in the Ganges." Luckily, offenses are formless, otherwise if they had forms, they would fill up worlds as numerous as the Ganges' sands. Therefore, from morning till night, we bow to the Buddhas and recite the Buddhas' names to eradicate our obstructions from offenses, and we are busy for the sake of the Dharma.

But living beings' dispositions are extremely difficult to fathom. For instance, if they like to eat sweets and you give them something sour, it makes them unhappy. But on the other hand, if you give sweet things to people who like to eat sour things, then they get upset. That's the way they all are. If you don't understand each individual's disposition, you will have no way to teach people. Only the Buddha's wisdom is sufficient to know well living

beings' propensities and teach them accordingly. He frequently travels and roams about, enduring toil and suffering in order to save living beings. But even that doesn't suffice to move living beings. They still do not accept the teachings of the Buddhas and Bodhisattvas. So it is said, "Living beings are hard to save: it's pretty sad." "Sad" means grief. Because living beings are so stupid and upside-down, the Buddhas and Bodhisattvas constantly give rise to hearts of great compassion on their behalf.

Why are living beings so hard to save? "Confused by the wearisome dust, their natures are upside-down." That's the answer. Because throughout limitless eons, living beings have become deeply stained by the six defiling objects, the six dusts, they constantly bob around in the sea of suffering, sinking, thrashing, totally upside-down. They take suffering for bliss and the false for the true. For example, people of today know clearly that if their clothes are too fancy, they won't look adorned and they might bear unwholesome consequences, but they still compete to stay in fashion. They aren't aware that "the sea of suffering is boundless, but a turn of the head is the other shore". If that isn't upside-down, what is?

In order to put an end to living beings' upside-down confusion, sages and wise advisors

earnestly admonish us and repeat their exhortations over and over in order to guide us pitiful beings. They are like elders who pull on the ears of their youngsters and admonish them directly. But living beings ignore those messages as if they hadn't even heard them, to the point that they employ thousands of methods and hundreds of schemes to hide away their offenses so their teachers and elders won't find out about them. This is truly a case of "boxing their ears and commanding them directly, there is still no way to teach them."

Ah! The abilities of living beings to commit offenses is truly endless! Even the Buddhas and Bodhisattvas feel it is hard to save us pitiful beings. What a sad situation!



不思善惡超對待

Thinking Neither Goodness Nor Evil, Transcend Duality

錄自 宣公上人 講述《華嚴經淺釋十回向品》
From the VM Hua's Commentary on the Avatamsaka Sutra,
Ten Transference Chapter

在

世界上的一切法，都是對待法。出世法是絕對的，世間法是相對的。相對者：善與惡對，是與非對，陰與陽對，明與暗對，晝與夜對。總之一切與一切，都是相對。所謂「無善不顯惡，無逆不顯孝，無陰不顯陽，無是不顯非。」世間法都是相對法。修出世法的

人，要超出相對法。所以六祖大師說：「不思善，不思惡，正在這個時候，才是明上座的本來面目。」這是超出對待法。在無善無惡的時候，便是絕對法。

我們人呢，無論哪一個都是在這相對法裏頭轉。前一念生了一個善念，後一念就生出一個惡念；前一念生

修行，修什麼？修這個心。心要怎麼樣子呢？心要專一，所謂「得一萬事畢」。要修你的念專一；念要是專一了，才能開智慧；念要是不專一呢，那是向外馳求。

In terms of cultivation, what are we cultivating? We are cultivating our minds. What do we want our minds to be like? To be completely settled. It is said, "Being single-minded brings the completion of myriad things." You must train your mind to be completely settled; only when you mind is single-mindedly settled will your wisdom be revealed. Otherwise, you are just seeking outward.

宣公上人 語錄 / By the Venerable Master Hua

出一個是念，後一念就生出一個非念來；前一念生出一個陽念，後一念生就出一個陰念來——就在這些對待法裏頭循環無端地轉，沒能超出去這個數外。乃至於我們在世間所做的一切事情，也都是在這裏頭轉來轉去的，超不出去對待法的圈圈，所以什麼時候也得不到解脫。

善到極點又生出惡念，惡到極點又會生出善念；是到極處又該非了，非到極處又該是了；陰極就生陽，陽極就生陰；明極暗生，暗極又明生——都是在對待法裏頭來變化。日頭過去就該晚間了，晚間過去又是日頭了。

所以一切萬事萬物都是在那兒演說妙法，不過我們人被無明遮蓋著，認識不清楚，所以始終在裏頭浮沈漂流，不能停止。若想停止這種對待的業果報應，就要修不思善、不思惡的這種境界。

All phenomena in the world are dualistic dharmas. The world-transcending dharma is non-dual, and the worldly dharma is dual. In terms of dualistic phenomena, that is: good and evil, right and wrong, yin and yang, brightness and darkness, night and day. In all, everything is dual. It is said, “evil cannot be revealed without goodness, filial respect cannot be revealed without rebellion, yang cannot be revealed without yin, wrong cannot be revealed without right.” Worldly dharmas are all dual. Those who cultivate the world-transcending Dharma should go beyond duality. Therefore the Sixth patriarch said, “not thinking of good or evil, right then, it is the respected one’s original face.” This is transcending duality. Right at the point of not thinking good or evil, it is the non-dual Dharma.

We people are easily trapped by dualistic dharmas. Right after a good thought arises, an evil thought follows; Right after a proper thought arise, an improper thought arises; and a Yin thought will follow directly after a Yang thought. We are turning in the endless cycle of duality without being able to transcend it. In whatever we do in the world, we are just turning back and forth in this cycle of duality. That is why we cannot

attain liberation.

When goodness reaches the extreme point, it will give rise to evil thought; when evil reaches the extreme point, it will give rise to good thought; rightness to the ultimate point will turn into falsehood; vice versa. When yin reaches the ultimate point, it will generate yang, vice versa. When brightness reaches the extreme point, darkness arises. When darkness reaches the extreme point, brightness arises. They all alternate according to the dharma of duality. When the sun sets, it is night time; when night time is over, it is time for sunrise.

Therefore everything is proclaiming the wonderful Dharma, however, we human beings are covered by ignorance, and fail to clearly recognize it, so we always float up and down without ceasing. If we want to stop the dualistic karmic retribution, then we have to cultivate the state of neither thinking of goodness nor thinking of evil.



宣公上人法語

By the Venerable Master Hua

我們無論做什麼事情，都要有一種忍耐心。這種忍耐心，就是任勞任怨。怎叫任勞？就是勞苦也要忍耐。怎叫任怨？就是怨恨也要忍耐。例如有人惡意批評你，吹毛求疵說這樣也不對，那樣也不對。總之，說你一言一行、一舉一動，都是錯誤。這時候，自己要迴光返照，如果真的錯了，就要改過來。若是沒有錯，就要忍耐，不發脾氣。修行人必須有這種忍耐的功夫，也是必經之路，就是來考驗自己定力夠不夠，能轉境界，或被境界所轉。

你要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對、那樣也不好，事事不如你的意。那你能修什麼呢？道是沒有我見、沒有我執的。

We must have patience in whatever we do. Having patience is to endure handwork and take resentment. What is enduring handwork? It is to be patient with labors and hardships. What is taking resentment? It is to be patient when others are resentful toward you. For example, if someone maliciously criticizes you, and nitpicks everything about you, saying that everything you say or do is wrong. At that time, you should reflect upon yourself. If you are really wrong, you have to change it. If there is nothing wrong, you need to be patient without losing paper. A cultivator must have the skill of patience. It is an essential path of cultivation, to test whether you have enough Samadhi strength, or whether you will turn the states or be turned by states.

You will not be able to cultivate any Dharma practice if you lack patience. Being impatient, you will find faults in everything; nothing goes as you wish. What Dharma practice can you pick by the end of the day? You have to transcend both the notion of a self and the attachment to a self in your cultivation.



金聖寺

2019年十一、十二月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2019		
週日 (Sunday)	11 / 3,17	楞嚴咒法會 (8:00AM~8:50AM) The <i>Shurangama Mantra</i> Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on <i>the Shurangama Sutra</i>
週日 (Sunday)	11 / 10	念佛共修法會 (8:15AM~ 4 PM) Dharma Assembly of Buddha Recitation
11/24~12/1 (週日Sun. ~ 週日Sun.)		梁皇寶懺法會 (8:15AM~ 4:30PM) The Jeweled Repentance of Emperor Liang
週日 (Sunday)	11 / 24	八關齋戒 6:30AM Transmission of the Eight-fold Precepts
每日 1 pm		大悲懺法會 (法會期間暫停) Dharma Assembly of Great Compassion Repentance

十二月份活動 Buddhist Events in December, 2019	日期 Date	地點
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	12/1 週日 8:15AM~4:30PM	金聖寺 (GSM)
慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday	12/12 週四 8:30AM~10AM	
楞嚴咒法會 The <i>Shurangama Mantra</i> Recitation	12/15 週日 8AM~8:50PM	
楞嚴經講座 Lecture on <i>the Shurangama Sutra</i>	12/15 週日 9AM~ 10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/22 週日 8:15AM~4PM	
法華法會 Sutra on the Lotus Flower of the Wondrous Dharma Recitation	12/28, 29 週六, 日 8:15AM~ afternoon	
大悲懺法會 Dharma Assembly of Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday	12 / 8 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

梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 24 日(星期日) 至 12 月 1 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24日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 24 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 24 to Dec. 1, 2019 (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.