



矽谷梵音

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什麼叫作得了主？

就是不顛倒，不騙自己，有真正的戒德、定德、慧德。

What does having self-mastery mean?

It means not being deluded and not cheating oneself.

It means possessing the virtues of precepts, samadhi, and wisdom.

—宣公上人 語錄 / by 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.

認識自己本有的家珍

Recognizing Our Inherent Treasures

— 宣公上人 開示於一九八〇年六月五日

Talk given by the Venerable Master Hua on June 5, 1980

胡

大川先生在幻想詩裏，有幾句說得很好：

「生不願爲上柱國，
死更不願作閻羅；
閻羅點鬼心殘忍，
柱國憂民事更多。」

他說：我活著的時候不願意做上柱國（宰相），死後更不願做閻王爺。爲什麼？閻羅王很殘忍，他一發脾氣便把這個小鬼投到油鍋裏，又把那個小鬼拋到刀山上。他這樣殘忍，所以我死

後不願做閻羅王。宰相呢？時刻憂國憂民，沒有一刻空暇，我也不願意當這個差事。還是好好地修心養性，涵養玄德，更爲實用！所以在這首詩上，又有兩句：

「但願百年無病苦，
不致一息有愁魔。」

胡大川先生又爲那些好酒、色、財、氣之徒，作一個生動的寫照。好色的人就打這個妄想：

「好花常令朝朝艷」，好色

的人最喜歡花常年開得燦爛，爭妍鬥麗，永不凋謝。這好比一個人希望他的妻子青春常駐，永不衰老；或者有人希望自己的丈夫永遠少年英俊，頭髮不白，皺紋不生，是同一個道理。

好氣的人打這個妄想：「明月何妨夜夜圓」，這個人說：「月圓的晚上雅緻極了，月白風清，星影流光；在園子裏悠閑賞月，好不寫意，爲什麼月兒不能夜夜圓滿？太陽天天是圓的，爲什麼月兒不能夜夜圓呢--太不

公平了！」

好酒之徒又這麼想：「大地有泉皆化酒」，這個人最愛喝酒，於是他便打個妄想：「假設大地所有的川河池沼都化爲酒泉，那麼每當我渴了，只要伸手往泉裏一汲，便能掬取美酒來喝--這不是最方便的辦法嗎？」好財的人又這樣想：「長林無樹不搖錢」，他說：「假若林中的樹木，統統長滿了鈔票，要用時只須搖搖樹幹，錢便會紛紛而下，這樣不是很省事嗎？」

可是，這都是愚夫愚婦盲目的狂想而已。一般人只懂得求假的，而忘卻真的，都忘了我們的真如自性才是本有的家珍，是取之不盡、用之不竭的。什麼是真如自性？就是每個人本有的佛性。這個佛性，是不生不滅、不垢不淨、不增不減，圓陀陀、光灼灼，在佛的分上沒有增加一點，在眾生分上也沒有減少一點，是如如不動，了了常明的。

可是，一般人被自私自利心所蒙蔽，加上嫉妒障礙，心眼變得比一粒微塵還要小，所以只懂得看眼前的，長遠一點的道理便不認識了。爲了這個原因，所以不能返本還原。我們若能

悟以往之不諫，
知來者之可追，
實迷途其未遠，
覺今是而昨非。

能夠覺悟以往的過錯，便可以轉過頭來，重新做人。做新人，就是要沒有自私自利心，沒有嫉妒障礙，沒有貢高我慢。

修道人志願在明心見性，不是口頭上說：「我已明了心，見了性，我已經開悟了！」不是單在口頭上用功夫，而是要有真修實證。明心的人，覺得天下任何事也不困難，也不怕苦。爲什麼呢？因爲他已通達萬物之本體，徹法底源，所以凡事都任運自在。見性的人不憂愁，心如明鏡，又心如止水，事來則應，事去則靜，

這就是最實際的證明。人沒有無明煩惱，般若智慧便現前，自然現出自性的大光明藏。

什麼是自性的大光明藏？裏面無人相、無我相、無眾生相、無壽者相；可是，也有人相、也有我相、也有眾生相、也有壽者相。雖然無相而不滅相，有相不礙無相，無相不礙有相，有無自在，有無如如。在這個境界分上，心佛與眾生，是三無差別的。

學佛的人，應該問問自己：「我布施是爲了求名，還是爲了真心修行？我持戒、忍辱、精進、禪定、修智慧，是爲了要給人家看，還是爲了真心修行？」修道不是戴面具，不是裝模作樣，專給人家看的。修道全靠自己用功夫，付出一分功夫，便有一分收穫；拿出一分誠心，則有一分感應。一切一切，都要真實不虛，切勿自欺欺人！願共勉之。

Mr. Dachuan Hu has a few more lines in his "Fantasy Poem," which states things quite well:

I don't wish to be a prime minister in life,
Nor do I wish to be King Yama after I die.
King Yama is cruel in sentencing the ghosts,
And a prime minister is too busy worrying about his people.

He said, "While I am alive, I have no ambition to be a prime minister, and after I die I won't want to be King Yama." Why? King Yama is very cruel. When he gets angry, he dumps this little ghost into the pot of boiling oil and throws that little ghost onto the mountain of knives. I wouldn't want the job of a prime minister either, for he has to worry constantly about national affairs and has no time to rest. It's more practical for me to spend my time cultivating the inner nature and fostering its inherent virtues. The poem also says,

I hope to be free from illness for a hundred years,
And not troubled by grief for even one moment.

Mr. Dachuan Hu vividly portrayed those who are fond of wine,

beauty, wealth, and fame in his poem.

He said that those who like beauty may wish: "*Beautiful flowers should stay abloom every day.* Flowers should bloom all year round and never wither." This also refers to a man wishing his wife would stay young forever, or a woman wishing her husband would stay handsome and never get gray hair or wrinkles.

People with big tempers may indulge in this wish: "*Why can't the moon be full every night?* It's so nice to sit outside and gaze at the full moon on a night when there is a gentle breeze and the stars are shining. Why can't the moon be full every night, just as the sun is full every day?"

People who like wine fantasize: "*What if all the springs on earth turned into wine?* If all the water in the rivers, streams, ponds, and lakes became wine, I could just reach out and scoop up wine to drink whenever I felt thirsty. Wouldn't that be convenient?"

People who are fond of wealth think: "*What if money grew on every tree in the forests?* Whenever I needed money, I could just shake the trees and money would fall. That would save me a

lot of trouble."

These thoughts are the fantasies of fools. Ordinary people seek after the false and forget about the true. They forget that their inherent true nature is an inexhaustible treasure trove. What is the inherent true nature? It's the Buddha nature within each one of us. The Buddha nature is neither created nor destroyed; it is neither defiled nor pure; and it neither increases nor diminishes. It is perfect and bright; the Buddhas do not have more of it, and living beings do not have less of it. It is unmoving and constantly clear.

Blinded by selfishness, greed for personal gain, jealousy, and obstructiveness, our minds have become smaller than a speck of dust. We see only what is immediately in front of us and fail to understand far-reaching principles. That's why we cannot return to the origin. As the [classical Chinese] poet Tao Yuanming said,

We should realize that while the past has gone by,
We can work on the future.
If we recognize past errors and know that we are right today,
Then we have not strayed too far.

If we realize our past mistakes,
we can turn around and reform.

To reform and become a new person means getting rid of selfishness, greed for personal gain, jealousy, obstructiveness, and arrogance.

The goal of a cultivator is to understand his mind and see his nature. That doesn't mean simply saying that you understand your mind, see your nature, and are enlightened. You must have genuine achievement in your practice; don't just pay lip service. Once you understand the mind, nothing will present any difficulties. You won't fear any hardships. Why not? Because you will understand the essence of all things. You will have penetrated to the source of the Dharma. You will be free and at ease in everything you do. Once you see the nature, you won't

have any worries. Your mind will be like a clear mirror or calm water, reflecting states when they come and becoming still when they pass. This is the most genuine proof of skill. Once ignorance and afflictions are gone, *prajna* wisdom will manifest and the brightness of the inherent nature will shine forth.

What is the brightness of the inherent nature? It's the absence of attachment to the appearances of self, others, living beings, and life span. And yet these appearances still exist. Despite the lack of attachment to them, they are not destroyed. Appearances do not obstruct nonappearances, and nonappearances do not hinder appearances. One is free and at ease between existence and nonexistence. In

this state, there is no difference between mind, Buddha, and living beings.

Students of Buddhism should ask themselves, "Am I practicing giving just to make myself look good? Am I holding precepts and practicing patience, vigor, samadhi, and wisdom just to show off? Or am I really sincere about cultivating?" Cultivation doesn't mean putting on a show for others. It requires genuine effort. For every bit of effort we put in, we gain a corresponding bit of skill. For every bit of sincerity we muster, we obtain a bit of response. We must be completely true in all we do. We shouldn't cheat ourselves or others. Instead, we should mutually encourage one another.

人的一舉一動，一言一行，都要老老實實，言必忠信，行必篤敬，不打妄語。如果怕認自己錯，儘是覆諱過失，這不是修道的行爲。必須要開誠佈公，很坦白慷慨地做事，本照義理道德良心去行事；若是與道德良心有不合之處，則絕不去做。

In every word and deed, we must be true and honest. We must be trustworthy in speech, sincerely respectful in action, and not given to lying. One who always covers errors instead of admitting them cannot cultivate. We should be honest and up front about things, and work in an open and public-spirited way. We should cultivate righteousness and morality and do nothing that goes against our conscience.

—宣公上人 語錄/ by Venerable Master Hua

改變自己一次

Reform oneself just once

恆居法師 開示 / Spoken by Dharma Master Heng Ju
鄭耿琳 英譯 / English Translation by Genglin Zheng

今年新年我們拜楞嚴懺，相信很多人沒有拜過，連我自己都是第一次拜，所以這個因緣是很殊勝的，可以說是百千萬劫難遭遇。

在《楞嚴經》裡阿難尊者是代表眾生向佛請法，阿難尊者雖然多聞第一，但是佛說：「阿難，你雖然多聞第一，但是你就像熟讀了藥材，而真正的藥材放在你前面，你也不認識。」我們眾生也是一樣，我們自認都是用真正的心，但是，我們不知道真心到底是在那裡？

現在講一個故事，有一個年老的富翁，很耽心從小被驕慣的兒子以後不能獨

立。他想，如果把財產交給兒子，可能會害了他，還不如叫他出去奮鬥一番。所以他就把如何白手起家？如何奮鬥？講給兒子聽，他的兒子聽了很感動，也希望自己能像父親一樣。

這位年青人就造了一艘很大又堅固的船，在親友的歡送下出發了，經過了很多海洋，種種險難，也經過很多島嶼，終於到了一片熱帶的木林。在這一片木林裡，他找了很多樹木，其中只有找到一棵很高的樹，差不多有十公尺，在這林裡這種樹很少，只有一兩株而已。於是他把這棵樹砍下來，讓樹

皮脫落，只留中間沉黑色的木心，這木心很香，所以他想，「我現在得到稀有之寶了。」他就運到市場賣，但是沒人要買他的香木，這時他看到鄰近有一個小販在賣木炭，生意很好，很快就賣光了。「嘿！怎麼那麼好賣？」他想。

日子一天天過去，他開始動心了，就想：「我為何不把木材燒成木炭來賣呢？」所以他就把香木燒成木炭，第二天拿到市場去，一下子也就賣光了，他很高興，他想，「我改變心意是對的。」於是，他就回去告訴父親，他把香木燒成木炭

賣了，而且一下就賣光了。他父親聽了很難過，傷心的掉下眼淚，說：「兒子，你把最真貴的沉香，當成木炭去賣，你不知道這沉香有多珍貴？只要拿一小塊磨成粉屑，就可以值一車的木炭。」

這故事啓示我們，都忽略了自己手中的沉香，而去羨慕別人手中的木炭，把最珍貴的沉香給丟了，就是我們的自性佛性給丟了。我們總是喜歡羨慕別人，跟人比較，有時候我們發心想學佛，想成聖成賢，初發心時可能有這個氣概，但是看到一般凡夫俗子，覺得他們很輕鬆，很容易的，不用費什麼工夫就可以了。所以很羨慕，就把原先的志願改變了，也就和一般凡夫俗子一樣了。

我們學佛是不容易，修行也是不容易的，因為一定要下工夫，就像有些人發心想受菩薩戒，但到了半途覺得這個菩薩太難做了。我們

也很喜歡跟人家比較，可是跟高人比，就覺得很自卑；跟低人比又自滿，比來比去，就把自己的自信，自我都丟了；所以我們不要羨慕別人手中的木炭，要珍惜自己手中的沉香，要好好珍惜自己的自我。

現在大家都在吃飯用餐，請問一下，有沒有人說：我不會吃飯的。大家都會吃飯，對不對？但你們是覺得很平常，很容易對吧？講第二個故事。

有一個沙彌，問一個高僧：「師父啊！你平常悟道修學有什麼秘訣？」高僧說：「我覺得餓了，就去吃飯；疲倦了，就去睡覺。」沙彌說：「這沒有什麼與眾不同的啊！一般人都是這樣啊！」高僧就說：「我是跟他們不一樣的，你要知道一般人吃飯時，都在想別的事情，打很多妄想；睡覺時做夢，所以睡不安穩；我吃飯時就很專心的吃飯，也不打妄想；我睡覺時從來不做

夢，這就是與眾不同的地方。」高僧又繼續說：「一般人都不懂得一心一用，都去追逐那些功名利祿，忙忙碌碌的奔波，都是為那些名利；因為他們追求這些功名利祿，所以起心動念打種種妄想，把自己最珍貴的自信都給丟了，不懂用平常心去面對浮華的一些事情啊！」

所以最珍貴的是我們的平常心，沒有雜念的心，常會在經典裡看到那些高僧說：「平常心是道。」如果我們面對事務，用平常心去處理，很多事情可以迎刃而解；而且要看破功名利祿，成敗勝負，這樣才可以活的很自在，又很輕鬆。

再講一個小故事，有一位居士問一位高僧：「什麼是世界上最好的食物？」高僧就悄悄的對旁邊的小和尚說話，然後叫小和尚去市場買這個最好的食物。不久，小和尚就把最好的食物帶回來了，打開一看，居然是豬舌頭。這居士覺得很納悶，

高僧說：「你不懂啊！舌頭能夠說出最美的語言，最華麗的言辭。」居士聽了點點頭。那居士又問：「什麼是世界上最壞的食物呢？」高僧又悄悄的對小和尚說話，然後又請小和尚去市場，買這個最壞的食物回來。

不久小和尚又把最壞的食物帶回來了，打開一看，居然又是豬舌頭。這居士更納悶了：「這不是最好的食物嗎？怎麼又變成最壞的食物。」高僧就說：「你不懂啊！舌頭最壞了，能夠把死的說成活的，把活的說成死的，所以這個舌頭是很厲害的，可以改變一個人的命運，所以它是最壞的食物。」居士聽了，對這位高僧非常的佩服，他可以講出

這種非我們一般人可以理解的所思所言。所以我們說話要非常小心，一句話可能把一個人前途給毀了；可是你一句好話，也是可以改變一個人。

所以我們在新的一年要發心，這一年要說好話，要做好事。因為說話很不容易的，你要傷人，要毀人，一句話就把他毀了；可是你要度一個人，千言都可能難度一個人，對嗎？是不是很難，要毀一個人很容易，你說一句話刺到他，他永遠放在心上，說話很重要。

總結以上的故事，佛陀也說：一個人要去改變一千個人一千次，遠不如改變自己一次。

During the New Year's holiday, we bowed to the Shurangama Repentance. I believe many of you have not participated in this repentance before; even for me, this was the very first experience. It is truly a rare and special occasion. One can say that it is an occasion difficult to encounter in hundreds of millions of eons.

In the Shurangama Sutra, the Venerable Ananda requested the dharma from the Buddha on behalf of all beings. Although Ananda was foremost in erudition and learning, the Buddha still said, "Ananda, even though you are foremost in learning, you are like a person who is only well-versed in the study of medicinal herbs. But when you come face to face with the herbs, you don't recognize any of them." We living beings are the same. We think that we are using our true mind, but we don't know where the true mind really is.

Let me share a story. There was an elderly wealthy

愛是一種情牽物累，人之所以精神痛苦不自在，因為都是這個愛。

Love is a kind of emotional attachment that weighs us down.
People suffer psychological trauma because of emotional love.

—宣公上人 語錄/ by Venerable Master Hua

person. He was worried that his spoiled son would not be able to live independently. He thought to himself, if I hand my fortune over to my son, it might be harmful to him. Why don't I let him go work hard for himself? So he told his son how he established himself from nothing and how hard he worked. His son was very touched; he wished to follow his father's footsteps.

The young man built a big, sturdy ship. Amidst the cheers of friends, he sailed away. He travelled many oceans and experienced perils and difficulties. Having come upon many islands, he finally arrived at a tropical grove. Searching through the trees in this place, he found a very tall tree, about ten meters in height. There were only a couple of trees of this species in the grove. He cut down the trees and peeled off the barks, keeping only the dark inner part of trees. The heartwood was fragrant. He thought to himself, "Now, I have found a rare treasure." He carried the log to the market to sell. But no one was interested in his fragrant wood. At that time he saw a peddler selling charcoals. It was very good business and soon the charcoals were sold out. "Well, what good business!" he pondered.

Day after day went by. His mind swayed. "Why don't I burn the log and make charcoals

out of it?" So he burned the fragrant wood into charcoals and took them to the market the next day. The charcoals were sold instantly. He was very happy, thinking to himself, "I was right to have changed my mind." He went back home and told his father that, by turning the fragrant wood into charcoal, the wood was sold instantly. His father was very sad at hearing about this. In tears, he said, "Son, you sold the most precious sandalwood as charcoal. Don't you know how precious the sandalwood is? The powder from a small piece of sandalwood is worth a cartload of charcoals."

This story tells us that we often neglect the sandalwood in our own hands; instead, we admire the charcoals in other people's hands. To lose the precious sandalwood is like losing our own Buddha nature. We tend to admire other people; we compare ourselves with other people. Sometimes, we are determined to learn Buddhism and achieve sagehood. Maybe we are courageous in the beginning. But then we see the easy life of ordinary people. Because their lives seem more carefree and easier, I envy that and change our original determination. We turn ourselves back into ordinary people who don't cultivate anymore.

It's not easy to practice

Buddhism nor is it easy to cultivate because it takes effort. For example, some people resolved to receive the Bodhisattva precepts, but along the way, they realized that it is too difficult to be a Bodhisattva. We are inclined to compare ourselves with others. When comparing to people who are better off, we feel inferior; when comparing to people who are worse off, we feel superior. We lose ourselves and our self-confidence in the midst of all these comparisons. Let us not envy the charcoals in other people's hands. Let us instead treasure the sandalwood in our hands and treasure who we are.

Right now everyone is having lunch. May I ask if anyone would say, "I don't know how to eat?" Of course we all know how to eat. It is very commonplace and easy, right? Now for a second story:

A shramanera once asked a high monk: "Master! In your practice, is there any secret to enlightenment and cultivation?" The high monk answered, "I eat when I feel hungry and sleep when I am tired." The shramanera said, "This is no different from anyone else! Everyone does them." The high monk said, "I am indeed different. You should know that ordinary people keep other things in mind while eating and have many false thoughts. They dream in their sleep, so

they don't sleep at ease. But when I eat, I pay attention to eating, without false thoughts; when I sleep, I never dream. This is where I am different from other people." The high monk continued: "Most people don't know about single-mindedness. They go about chasing social status and riches; that's why they are constantly busy. So they incur all kinds of false thoughts in their mind. In the end, they lose the priceless faith in themselves. Such is the result of not knowing how to apply an straightforward mind to mundane matters."

So the most precious thing in the world is our straightforward mind, a mind with no impure thoughts. In the sutras, it is often mentioned by the high monks that "A straightforward mind is the way." If we face things with a straightforward mind, many things would naturally have solutions. Furthermore, we should see past fame and fortune, success and failure. That way we can live unimpeded and at ease.

Here's another story. A layperson asked a high monk: "What is the best food in the

world? " The high monk murmured to a young monk and sent him to the market to get the food. The young monk returned shortly with the best food. The layperson opened the package. There, alas, was a pig's tongue! The layperson felt odd. The high monk said, "Don't you know! The tongue can speak the most beautiful language and the most exquisite words." The layperson nodded his head. Then the layperson asked, "What is the worst food in the world?" The high monk again murmured to the young monk and sent him to the market to buy the worst food.

Shortly, the young monk returned with the worst food. The layperson opened the package and again saw the pig's tongue. The layperson felt even more confused. "Isn't this the best food? How come it is now the worst food?" The high monk said, "Well, you really don't know this! The tongue is the worst thing; it can call the white black and black white. You see, the tongue is a very powerful thing. It can change a person's fate; so it is the worst

food." The layperson, at hearing this, admired the high monk very much. For what he said was not something we ordinary people can easily grasp. This story tells us that we should be very careful in what we say. A few misguided words could ruin a person's future, just as a few wholesome words could transform a person for the better.

At the onset of this New Year, we should resolve to say and do wholesome things for the entire year. Speaking is not an easy task. Even with a thousand words of good advice, it's hard for us to teach and transform even a single person for the better. On the other hand, it's very easy for us to hurt someone or ruin them with just a few words. Just say something hurtful and that person will remember it forever. Isn't this how it is? The act of speaking is a very serious matter.

The Buddha said, "For a person to reform a thousand people for a thousand times is not as good as reforming oneself just once." I would like to use this to conclude the above stories.



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金聖寺

五、六月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2014			
週日 Sunday	5 / 11	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation	
	5 / 18	楞嚴經四種清淨明誨講座 (9:00AM ~11:00AM) Lecture on The Four Kinds of Clear Instruction on Purity	
	5 / 25	觀音法會 (8:15AM ~10:40AM) Dharma Assembly of Guan Yin	
週六，二 Sat. & Tue.	5 / 3, 6	慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	
每日 1 pm		大悲懺法會 Great Compassion Repentance	
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於5月1日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 1.			
5 / 4 週日 萬佛聖城 (CTTB)			
六月份活動 Buddhist Events in June, 2014		日期 Date	地點
宣公上人涅槃十四週年紀念法會 19 th Anniversary of Venerable Master Hua's Entering Nirvana		6/1 週日 8:15AM ~ afternoon 朝山 6:30AM,	金聖寺 (GSM)
華嚴法會 Avatamsaka Sutra Recitation		6/1~ 22 (6/7 週六暫停) Mon.~ Fri. starting 1pm 週六，日8:15AM~ afternoon	
念佛共修法會 Dharma Assembly of Buddha Recitation		6/29 週日 8:15AM ~ 4:00PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)		每日 (Everyday) 1 pm	
宣公上人涅槃十九週年紀念法會 19 th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月4日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before June 4.		6 / 7 週六	萬佛聖城 (CTTB)

金聖寺

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宣公上人涅槃十九週年紀念法會

The Assembly in memory of
The 19th Anniversary of Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃十九週年，金聖寺將於

1. 6月1日(星期日)舉行追思儀式。上午六時三十分朝山。
八時十五分開始誦華嚴經、傳供。
2. 6月1日至22日舉行**華嚴法會**：週一至週五下午一時起。
週六、日上午八時十五分至下午。
歡迎大家踴躍參加！

The 19th Anniversary of Venerable Master Hua's Entering Nirvana

1. Gold Sage Monastery will be hold ceremony in June 1, (Sunday) , The schedule following—
The Pilgrimage : 6:30am. Sutra on the Flower Adornment Recitation : 8:15am
and Passing offering
2. The Flower Adornment Sutra will be reverently recited at GSM
Monday to Friday : starting from 1pm on June 1 to 22, 2014.
Saturday and Sunday : starting from 8:15am to afternoon

You are cordially invited.