



矽谷梵音

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我們永遠都應該以利人為前提。
利人，就要從不障礙人開始做起。

We should make it our top priority to benefit others.
The first step in benefiting others is not to obstruct others.

—宣公上人 語錄 / by Venerable Master Hua



浴佛節朝山盛況

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.

我們活著爲什麼？

What are we living for ?

— 宣公上人 一九八〇年三月二十一日開示於萬佛聖城
Talk given by the Venerable Master Hua on March 21, 1980

我們活著爲什麼？我們人這個「我」是誰？是你、是我，也是他；可是我們來到這個世界，又爲了什麼呢？

有人說：「收拾垃圾！」是這樣嗎？可是現在的人，是專門撿前人的垃圾，還自以爲是寶貝；盡去學別人的樣子，卻漠視自己本地的風光，還自己給自己辯護，說：「不學別人的樣子，那別人的樣子，又從哪裏來？」這就是捨本逐末，頭上安頭，好像東施效顰一樣，自己真實的智慧遮蔽了，不懂得去開發，卻盡去

向外馳求，結果愈跑愈遠。這種人真是大錯特錯！

那麼我們人生在這個世界，又爲了什麼呢？爲了淘金牟利嗎？不是！爲了賺錢發財嗎？也不是！金銀財寶都不是實在的，等到人死了，這些又有什麼用呢？

既然這樣，那我們人活著，究竟爲了什麼？我們人生在這個世界上，應該有功於世，有德於民，利益一切的眾生，這是我們的責任。不要看輕自己生命的意義，以爲人只是爲了謀求個人私人的利益。我們應當爲全人類做著想，我們永遠都應該

以利人爲前提。什麼是利人？利人，就要從不障礙人開始做起；損人利己，惱害他人，都不是我們應該做的事。

所以我們人生在這個世界上，應該以立功、立德爲本；至於立言，那是其次了。因爲功和德是沒有形相的，而言語是有形有相的。所謂「言語道斷，心行處滅。」我們如果能做到這樣，可以說離道就不遠了。



What are we living for? Who are we? It is you, is me, him too. What are we here for?

Someone says, "We're here to collect garbage." Is that so? Nowadays, people pick through things that others throw away, finding treasures in others' garbage. People also plagiarize and copy others' styles, while neglecting their own inherent talents. They rationalize, "If copying isn't allowed, then where did other people get their styles from?" They renounce the essence and grasp at trivialities, making things worse by clumsily trying to imitate

others. As a result, their own true wisdom remains concealed and undeveloped. The more they direct their attention outwards, the further away they drift! This is truly a great mistake.

But why are we born here? To pan gold and seek profit? No! To make fortunes? No! Money and material things are not truly useful. When the time comes to die, what use are they?

What have we come into this world for? Since we have been born here, we should help the world and the people in it. Benefiting living beings is our duty. We shouldn't degrade the value of our life by directing it towards selfish ends. We make

it our top priority to benefit others and always be concerned about humanity as a whole. The first step in benefiting others is not to obstruct others. To benefit ourselves at the expense of others, thus bringing harm and affliction to others, is not a proper thing to do.

Being born in this world, our first task is to establish merit and virtue; writing literature is secondary. Merit and virtue are invisible, while words are visible. It is said, "When words are cut off, the mind's activity ceases." If we arrive at that state, we are not far from enlightenment.

無明有兩個幫兇，兩個夥計，究竟是什麼呢？就是食與色。一個食欲，一個色欲，這兩個幫著無明做種種壞事。所以儒教中說：「食色性也。」好吃、好色是天然的生性。要知道，我們這個無明為何總也不能破？煩惱總也不斷？智慧總也不現？就因為貪吃、好色。

Ignorance has two accomplices—the desires for food and sex. Food and sex support ignorance in perpetrating all sorts of evil. A Confucian proverb says, "Food and sex are part of human nature.* We are born with the craving for food and sex. Why is it that we have not been able to demolish our ignorance, eliminate our afflictions, and reveal our wisdom? Because we crave food and sex.

— 宣公上八 語錄 / by Venerable Master Hua

規矩，在你我之間流失 (1)

Rules, Are Lost between You and Me

恆雲法師 2013年6月開示於台北法界佛教印經會

Spoken by Dharma Master Heng Yun on June, 2013 at the Dharma Realm Buddhist books Distribution Society, Taipei

◎ 摘自金剛菩提海 520期

今天 是上人涅槃十八週年的紀念日。已經十八年了，在上人涅槃紀念的法會上還這麼多人，可見上人的教化真實流入每個人的心裡。

等一下我們要傳供，傳供這個因緣怎麼開始的呢？上人住世的時候也舉行過傳供，那是在舊的金山寺（當時叫「金山禪寺」），我看過照片，但我本人並沒有參加。當時上人在場指導，人不多，大家在佛前排成一個大圓圈來傳供。1983年我到萬佛聖城常住，一直到上人圓寂前，都沒有看過上人舉

行這樣的傳供儀式。直到上人圓寂的那一年（1995年），我們要舉行涅槃追思法會，因為一般開山祖師大德的涅槃法會都有傳供，所以就開始了這樣的儀式。我也沒有想到，因為這樣的因緣，傳供就一直延續下來。

這幾年來，我發現大家不說來參加上人涅槃紀念法會，而是說來傳供。其實這是把追思上人的真正意義給忘了，變成最主要是在傳供。為什麼我要特別講這個呢？因為我們不要讓這一天變成好像大家是來吃好東西，這樣子我覺得真是太對

不起上人了。

我在萬佛聖城當沙彌尼時，其實是還在當在家人的時候，就開始擔任廚房的典座，所以有時要為上人備飯。上人吃得非常簡單，記得那時候我和一個同參一起管理廚房，有一天這位同參發了一個孝順心，費心地把水果切得好漂亮，然後排個很漂亮的水果拼盤呈給上人；結果被上人罵：「這簡直是看不起我！」上人完全不吃。

上人用的、穿的都很簡單，不吃油、鹽。上人真的吃得非常簡單，吃什麼呢？

上人通常吃一碗粥，或是一碗飯，再一碗大鍋菜，還有一些水果、乾果。水果，誠如前面所言，都不能擺什麼花色，就是放著就好了，否則上人就不吃了。而且也不能給上人太多東西，吃的量不多。上人吃得這麼簡樸，我們真是不應該在上人涅槃法會的時候大吃大喝，這是捨本逐末，忘記了追思上人的真正意義。

有時候我們出家眾自己也忘記了，跟居士說：「這一天你們來傳供喔！」應該是要說：「這一天是上人的涅槃法會，我們來追思上人。」這個追思，包括回顧與展望。我們應該看一看，上人圓寂十八年了，這十八年來我們到底做了什麼？未來應該要怎麼做？我想這樣來紀念上人、追思上人是比較有意義，也比較受用；而不要把這個日子變成是在慶祝上人圓寂，這樣就失去它的意義。

我們應該要想想上人的

教化，想想上人的教化我實踐了沒有？今天我們誦〈普賢行願品〉，經文提到「如說修行供養」，問問自己有沒有如說修行？有沒有依教奉行？若有依教奉行，這就是供養，不是只有拿食物來才算是供養。上人住世時耳提面命，要「不爭、不貪、不求、不自私、不自利、不打妄語」，那麼日常生活碰到事情時，是不是就起爭心跟人家爭啊？上人告訴我們不要常常給人家洗衣服，我們是不是常常在洗別人的衣服？這都是生活上很受用的教誨，也是修行的根本。每天洗心滌慮觀照自己，問問自己有沒有不爭、不貪？做佛事的時候會不會貪功德？例如我很會做事，我喜歡做的你們都不要做、不能做，統統我來做完。

不爭、不貪、不求、不自私、不自利、不打妄語，其實就是基本的五戒。上人解釋「不求」說是不求男，不求女。那麼在這一方面，

我們是不是有正確的知見？過去道場裡的道風比現在更嚴謹，男女眾幾乎沒有什麼往來。尼眾很少跟男眾講話，若有公事需要和男眾講話時，必須有兩位尼眾以上在場。

八〇年代曾經發生過一件事情。那時，萬佛聖城的辦公室是由男眾法師輪流值班，所有的信件都會先送到辦公室，所以女眾必須去辦公室拿信。其中有一位比丘尼，常常利用吃飯的時間去拿信。後來有一天晚間，我們在聽經時，一位比丘就上去當面罵這位比丘尼，大家都嚇一跳！不久，這位比丘尼就還俗了。之後上人提到這件事時告訴我們，那位比丘為什麼會去罵她，因為他要修行，而她去拿信時對他笑，令他受不了。

出家人雖然放下世緣來修行，但是畢竟還不是一個聖人，還是在半路上，所以凡夫的這些情感還沒有斷。因此我們要知道規矩，分支

道場多數是女眾道場，公事上難免和男眾居士接洽，所以居士就要知道怎麼樣當個正確的護法。要成就一個出家人很不容易的，女眾方面，必須在道場當淨人兩年；兩年後，你的行爲、道心合格了才可出家；出家後起碼當三年的沙彌尼，才能夠受具足戒，總共需要五年的歷練。所以成就一個出家人是不容易的。

護法要知道護法的分寸，如果男居士有事跟一位尼眾講話，要多找一個男居士或者女居士陪同，最起碼是這樣子。以前上人規定，要有兩個比丘尼才能夠去辦公室，因為看辦公室的是男眾。雖然上人圓寂日久了，但是我們還是要知道規矩。

現在又有email在網路上傳來傳去，以前萬佛城只有一支電話，就在總辦公室裡，哪裡有什麼email？哪裡有什麼手機？都沒有的。那個時候，電話算是蠻普遍的，可是上人就是無論你覺

得怎麼樣困難不方便，也不多設。後來慢慢開放了，現在是電子時代，有時候公事上不得不用email，那麼公務上的來往，出家人該怎麼使用呢？

以前我在當在家人、沙彌尼的時候，會碰到一種情況：一位比丘尼來對我說：「你可不可以幫我簽一個seen by（會簽）？」因為她要寫紙條給別人，必須要找人簽seen by——就是這件事情，不是我單獨給你的，他人也看過，可見當時的僧眾都很有概念。現在，就算尼眾和女眾往來不簽seen by，最起碼和男眾往來的時候一定要簽，不要在email上和男眾單獨往來。男居士也要有概念，不要單獨和一位尼眾email往來，這樣單獨一來一往，其他人也看不到，你們在email裡面談些什麼誰知道啊？

所以和男眾往來email時，我會同時email給相關尼眾，這是保護我的修行。出

家不容易，出了一輩子家，說真的個人也沒什麼修行，可是最起碼我希望能繼續當出家人。當出家人需要有一些資糧，守本份，要知道怎麼樣保護自己的修行。以前我們如果跟男眾嬉嬉哈哈，真的被上人罵死了。還有即使是同性之間，例如女居士對尼眾，也不要送些無關緊要的email讓修道人分心，或是送出家人iphone、ipad。若出家人沒有克制力，很容易失去菩提路。

說這些，是因為今天來參加的有出家眾，也有在家居士，希望讓居士知道怎麼樣保護出家人，這是互相保護。居士不要單單護持一個出家人，這樣會把他（她）護到地獄去，種這種因很不好，以後就跟他（她）結作眷屬。在〈虛雲老和尚年譜〉裡記載了一件事，老和尚提到廟前一個賣香人的因緣。這個賣香的過去是一個比丘，他太太過去是一位女居士，因為供養他一件袈裟

就跟他結成眷屬，所以這會有一種緣。

所以供養要供養大眾僧，不能說我喜歡哪位法師，就單獨來供養他。這對出家眾不好，會損害他的修行。而且常常有這樣的行為，出家人也會慢慢養成習慣，或許這輩子還能繼續做出家人，可是在因地上就有一個不對的地方；有不對的地方，以後可能就不能再做出家人了。在座各位很多人過去世可能都是做出家人的，這輩子因緣不足，就來做在家人，你們也很遺憾對不對？那麼，這輩子我們不能做出家人，但可以種來世的因；來世的因，就是幫忙把道場、上人的家風建立好，你如法地供養，就可以種這個因。

(待續)



Today is the eighteenth anniversary of Ven. Master's Nirvana. It's been eighteen years and yet many people still come to participate in Ven. Master's memorial ceremony. As you can see Ven. Master Hua's teachings had truly flowed into everyone's heart.

In just a moment, we will start the Grand Meal Offering ceremony. What was the occasion that this particular offering ceremony started? When Ven. Master was alive, the Grand Meal Offering ceremony was once held at the old Gold Mountain Monastery, which was known as the Gold Mountain Chan Monastery at that time. I have seen the pictures of the ceremony but did not participate in it. Ven. Master gave instructions to people in the ceremony which not many people attended. A circle was formed in front of the Buddha and offerings were passed around. In 1983, I moved to CTTB as a permanent resident and I have not seen this type of offering again. Due to Ven. Master's passing into Stillness in 1995, we held a memorial ceremony for Ven. Master's Nirvana. It was not until then the Grand Meal Offering ceremony was revived again; most founders of monasteries and great virtuous ones were honored with such ceremony on their Nirvana Day. Out of my expectation, with

such causes and conditions, the Grand Meal Offering ceremony has continued every year since then.

For the past few years, I realized that people no longer say they are coming to participate in Ven. Master Hua's Nirvana Memorial, instead, to the Grand Meal Offering Ceremony. Such sign actually indicates that people forget the true meaning of Ven. Master Hua's memorial day and made the Grand Meal Offering ceremony the main theme of the day. Why do I specifically mention this phenomenon? It's because I do not wish this memorial day turns into a day of gourmet feast for all of us. If this is the case, I really feel sorry for Ven. Master.

When I was a novice, actually a laywoman to be exact, I was already working as the kitchen manager. Because of this, I sometimes needed to prepare Ven. Master's lunch. He ate very simple food. I remember at the time I was the co-manager with another fellow cultivator. One day, this fellow cultivator resolved to be filial to the Master. She took the time to cut the fruits very nicely and arranged a beautiful fruit platter to present to Ven. Master. It ended up that this person was scolded by the Master, "This is simply a lookdown on me!" Ven. Master did not touch the fruit at all.

Everything Ven. Master ate and wore was very simple. There was no salt or oil in his diet; it's just plain and simple. What did he eat? He would usually eat a bowl of congee or a bowl of rice and a bowl of plain mixed vegetable soup along with some fruits and nuts. Just like aforementioned, no specially arrangement or platter was allowed; just leave the food there the way it is or else Ven. Master would not eat it. Additionally, we could not give him too much food since he didn't wish to eat that much. Ven. Master's diet was so simple and plain. Due of this reason, we should not indulge ourselves in a gourmet feast on his Nirvana Day because by doing so, we would have attended to trifles to the neglect of the essentials, which means we forget the true significance of Ven. Master's Memorial Day.

Sometimes, we monastics will also forget and inform the lay people, "Remember to come for the Grand Meal Offering ceremony!" Instead, we should have said, "This is Ven. Master's Nirvana Day. Let's come together to reminisce Ven. Master." This memorial day should retrospect of the past and prospect of the future. We should examine ourselves: "Ven. Master Hua has passed into Stillness for eighteen years. What have we done during these years What

should we do in the years to come? If we hold the memorial with this attitude, it is more meaningful and beneficial. This should not be the day that we "celebrate" Ven. Master's passing. If so, we have lost its meanings.

We should also think about Ven. Master's teachings, of which, have we embodied? Today, we recited the Chapter of Universal Worthy's Practices and Vows. A passage in the text said, "Make the offering of cultivating according to the teachings." Have we cultivated according to the teachings? Have we followed the teachings in our practices? If we have cultivated according to the teachings, this alone is an offering. Making an offering does not merely mean to bring food to the monastery. When Ven. Master was alive, he always reminded us frequently that we do not fight, do not be greedy, do not seek, do not be selfish, do not pursue personal advantages and do not lie. Then, when we encounter circumstances in our everyday life, have we fought with others? Ven. Master had instructed us not to wash others' laundry. Are we washing other's dirty laundry often? These are very beneficial instructions in our daily life and are the foundations of one's cultivation. We should cleanse our minds and reflection upon ourselves every day. Ask ourselves, "Do I fight? Am I greedy? When I

do the Buddha's work, am I greedy for gaining merit and virtue?" For example, if I am good at doing something or I like doing something, none of you should do it or can do it but me. I am the one who will do it all.

Not fighting, not being greedy, not being selfish, not pursuing personal advantages and not lying are basically the Five Precepts. Ven. Master explained "not seeking" as not pursuing men and women. As far as this point is concerned, do we have the correct knowledge and views? In the past, our tradition was more conservative than now. Men and women hardly interact with each other. Nuns seldom talk to the men side. If there was monastic business to discuss with the men side, two nuns must be present during the time of conversation.

In the 80s, an incident had occurred. At the time, monks worked at the CTTB administration office. All mail were sent to the office first. Therefore, nuns had to get our mail from there. One of the bhikshunis often used lunch time to pick up the mail from the administration office. One night during the lecture time, a bhikshu went up to the stage to scold that bhikshuni and everyone was shocked! Not long after that, that bhikshuni returned to the lay life. Ven. Master talked to us about this afterwards. He told us

the reason why the bhikshu scolded that bhikshuni. It was because he wanted to cultivate but then when she went to pick up the mail, she always smiled at him. He couldn't stand it.

Although monastics have renounced worldly conditions to cultivate, we are not sages after all. We are only walking on the Path and therefore, we have not cut off all of our love and emotions yet. Consequently, we must know the rules. The branch monasteries are mostly managed by the women side. Unavoidably, we need to talk to lay men about monastic business from time to time. So, lay men must know how to be a proper Dharma protector. It is not so easy to nurture a monastic. On the women side, lay women must live and work in the monastery for two years as a "pure person" first. (Note: this is the training stage of becoming a novice nun.) After two years, the lay woman would have been qualified in her behaviors and her resolve to walk the path. If she passes, she can enter the monastic life as a novice nun for at least three years before she is ordained. All together, it takes five years of training. Hence, it is not very easy to train one to become a monastic.

Dharma protectors must know your boundaries. If a layman must talk to a nun, he must find another layman or laywoman to

accompany him in the conversation. This is the most basic requirement. In the past, Ven. Master's rule was that if a bhikshuni needs to go to the administration office, she must be accompanied by another bhikshuni in order to go because the men side works in the office. Even though Ven. Master has passed away for a long time, we still must know the rules in this area.

Now we communicate via e-mail on the internet all the time. In the past, there was only one telephone located at the administration office in the entire CTTB. There was no e-mail or cell phones; none of these existed. At that time, phones were very prevalent. But Ven. Master never added more phones anywhere regardless of how inconvenient it is. Later, things became more open. It is now the digital age. We could not help but use e-mail to communicate to discuss monastic affairs. What is the code of conduct when monastics use e-mail to communicate?

When I was a lay woman or a novice nun, I frequently encountered the following situation. A bhikshuni would come to me and said, "Could you sign a 'seen by' for me?" (Note: It's a way to co-sign a note.) Because she wanted to write a note to someone, she had to find another person to

sign "seen by", which means this is not a note I sent you alone; another person has also read the content. From here you see the monastic back then had good concept of this. Nowadays, even if we do not co-sign "seen by" the notes we pass to another woman, at the minimum, nuns must co-sign a note communicating to the men side. Do not send e-mail to the men side alone by yourself. Laymen must also know this: do not communicate to the nuns via e-mail one on one by yourself. When communication is one on one, who knows what you talk about in the e-mail?

Therefore, when I send e-mail to the men side, I will copy another bhikshuni in the e-mail. This is a way to protect my cultivation. It's not easy to leave the home-life. I have been a nun all these years and I don't really have much cultivation. But at least I hope to continue my life as a nun. Monastic must amass some provision and know their places and duties. We must know how to protect our own cultivation. In the past, if we fool around with the men side, Ven. Master would scold us very badly. Moreover, even the interaction amongst the same sex, for example, laywomen should not send unimportant and miscellaneous e-mail to the nuns to distract them from their cultivation, or offer nuns

iPhone or iPad. If monastics cannot self-discipline themselves, it is easy for them to lose their resolve on the Bodhi path.

The reason I am talking to you about this is because the participants today consist of monastics and lay people. I hope to help lay people understand how to protect monastics; it's actually mutual protection. Lay people should not support only one monastic; by doing so, he or she will be "supported to fall" to the hells. This is planting a very bad cause. In the future, the monastic and the dharma protector will become family members. In the Chronicles Biography of Ven. Master Xu-Yun, the past causes and conditions of an incense vendor were told there. The

incense vendor in the past life was a bhikshu; his present wife was a lay woman in the past. Because the wife (laywoman) had offered the husband (bhikshu) a precept sash in the past life, they became spouses this life. Therefore, there is this kind of conditions.

When making offerings, one must make offerings to the Sangha community. It should not be the case that I like this Dharma Master, I will only make offering to him or her only. This kind of offering is not good for monastics and will harm his or her cultivation. Lay people should not have this kind of behaviors frequently because monastics will gradually get used to it. Maybe in this life, they are still left-home people.

However, due to a mistake made on the causal ground, in the future lives, they will not be able to become monastics again. Those of you who are sitting here were probably monks and nuns in the past; however, due to insufficient causes and conditions, you are a lay person this life. You feel regretful, right? Although we cannot become left-home people this life, we can create causes to become one in the future. These causes to plant are to help establish and maintain Ven. Master's traditions in our monasteries; make offerings properly accordingly to the Dharma. You can plant these causes.

(To be continued)

暑期懷少班開始於七月六日

GSM Summer Sunday School starting from July 6.

請不要讓時間空過，把握孩子成長的時段，帶孩子到這清淨的道場，讓孩子從小懂得孝順、友愛、慈悲、感恩等美德。

Don't let time pass by in vain, take full advantage of their shaping period. On this hot summer day, bring your children to this peaceful dharma place to explore the meaning of life and to learn the virtues of filial obedience, love, compassion, and gratitude.

上課日期：2014年7月6日~8月17日
星期日早上9~11時

學員年齡：3~18歲
費用：\$20元

Time : Sunday 9:00AM – 11:00AM,
July, 6 to Aug. 17, 2014

Age : 3-18 years old
Fee : \$20



金聖寺

七、八月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July, 2014			
7 / 20, 27 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation	
週日 Sunday	7 / 6	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation	
	7 / 20, 27	楞嚴經講座 (9:00AM ~10:45AM) Lecture on the Shurangama Sutra	
週六	7 / 5	長青佛學班 Elders' Dharma Study Group (2:00PM ~4:30PM)	
週二	7 / 15	觀世音菩薩成道法會 (8:30AM ~10:20AM) Celebration of Guan Yin Bodhisattva's Enlightenment	
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)	
慶祝觀世音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月10日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July, 10			
		7 / 13 週日	
		萬佛聖城 (CTTB)	
八月份活動 Buddhist Events in August, 2014		日期 Date	地點
長青佛學班 Elders' Dharma Study Group		8/2 週六 2:00PM ~4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation		8/3 週日 8:15AM ~4:00PM	
盂蘭盆法會 Celebration of Ullambana Dharma Assembly		8/10 週日 starting from 8:15AM	
地藏七 Earth Store Recitation Dharma Assembly		8/10 ~17 8:15AM ~4:00PM	
六字大明咒法會 Six Syllable Mantra Dharma Assembly		8/24 週日 8:15AM ~10:45AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)		每日 (Everyday) 1 pm	
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於8月21日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before August, 21			
		8 / 24 週日	萬佛聖城 (CTTB)

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>

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近期法會活動

Gold Sage Monastery Recent Dharma Events

1. **盂蘭盆法會**：八月十日(星期日)上午八時十五分開始。

Celebration of Ullambana :

On August, 10 (Sunday), starting from 8:15 am.

2. **地藏七**：八月十日(星期日)至八月十七日。

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 10 to 17 , 8:15am~4: 00pm

(Setting up Plaques for Lengthening Life and for the Rebirth is available.)