



矽谷梵音

Pure Sound From Silicon Valley

2011 年 7 月第 183 期 Issue 183, July, 2011

小朋友 小朋友
大家同攜手 一齊向前走

Little Friends, Little Friends,
Hands by Hands, Walk Forward Together.



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.

宣公上人的殷切教誨——

By the Venerable Master Hua

學佛不要貪名利

Doing Something without Letting It Be Known

我們學佛的人，要腳踏實地修行，老老實實用功，不要貪圖虛名。若是愛好假名，對修道是沒有用處的。我們要做到有實無名，好像這次祈雨的事，有實在的事相表現出來，這叫做有實無名。不要貪求有名無實的事，有名無實是個假好。

不要貪求假名，一舉一動，一言一行都要往真處來做，有多真就做多真，這才是佛教徒的本色。

我們一定要在內裏邊充實道德，有學問，有智慧，那才算有本領。不要貪世間的名，好世間的利，那是開謊花不結實果的。這一點非常要緊，希望各位注意！



We who study Buddhism should cultivate with our feet planted firmly on the ground. We should apply true and honest effort, and not be greedy for fame. A phony reputation is of no use in cultivation. We should really do things without letting it be known. For instance, this time in praying for rain we got real results. That is an example of doing something without letting it be known. Don't be greedy for fame that lacks anything real to back it up. Fame with nothing to back it up is phony repute.

Don't be greedy for a false name. In every move and every word, strive to be true. Be as true as you can. That's the way a Buddhist should be.

You must build up your inner virtue and integrity, and possess both knowledge and wisdom. Only then can you be considered a capable person. Don't be greedy for worldly fame; don't hanker after worldly gain. Those are sterile flowers which bloom but don't bear fruit. This is such a crucial point, I hope everyone will take heed of it!

讀誦大乘 同入佛界

Recite Mahayana Sutras, And Enter Buddha's Realm Together

恆慎法師 開示於金聖寺/ By DM Heng Shen

英譯：袁華麗/ Huali Yuan

記得上人要入涅槃之前，他說我們要誦持四十九天的佛號，或者是誦四十九天的華嚴經都可以，那麼可以說華嚴經及念佛法門是師父希望我們可以依這個法門修行。

華嚴經是很大的一部經，在佛經裡面它是最大的，教法最寬廣，也最深的，所以叫大方廣佛華嚴經。它的範圍包括很廣，第一會是普賢菩薩為會主，最後一會，也是普賢菩薩為會主，前後是相貫的。

華嚴經裡很多地方要我們離開執著，所以很多講到空法。我們世間人很容易執著善的，惡的，或者是家親眷屬，乃至工作等。很多方

面我們都會有執著，十地品裡面有一個偈誦是說，「生死皆由心所作，心若滅時生死盡」如果我們心能夠空，生死就可以了了。

那怎麼了生死呢？就是要去掉我們的執著，所以後面又有一段說到「隨順無明起諸有，若不隨順諸有斷」。整部華嚴經，義理非常的深奧，如果我們有清淨心，質直心，還有慈悲心，有這樣善根的人來讀誦華嚴經，就能夠非常歡喜，所以你如果讀誦華嚴經的時候，有一種歡喜心，一種學習的心，那你就是多劫以前就種下善根的。其實，善根我們都有一點點，但是我們怎麼把它培深，培厚，培廣，培

大，這是非常重要的。一個善根深厚的人，在正法或者像法的時候都已經得到解脫了。現在佛入滅三千多年，我們今天可以學到佛法是有一點善根的，但是善根不夠深厚，所以還在這裡。

我們讀經典就知道有很多居士，佛一講法就開悟了，或者證法眼淨，有些就只是見了佛面，聽佛講了一句話就開悟，就證果了。怎麼這麼容易啊？而我們讀了這麼多經典都還沒開悟，沒證果，肯定是時代不同，善根也是不同。我現在來講一個故事，是舍衛國一戶人家的故事，讓大家了解一下，佛陀時代人們的善根是多麼的深厚。

舍衛國翻譯成一豐德，為什麼叫豐德？因為此城多出名人，多產勝物。國家有財寶，還有豐富的土地，人民有解脫與般若之德。在舍衛國的人民，大多孝順父母，奉事師長，還有恭敬三寶，勤修善業，這個國家的人民都很善良，聲名遠播他國，所以其他國家的人民就到舍衛國參訪，想要看看這一國的人民到底怎麼樣的。

這個人到舍衛國以後，就看到兩個人在耕田，一個父親，一個兒子，忽然出來一條毒蛇，把那個兒子給咬死了，這個父親並不驚惶，也不著急繼續耕作，反倒這個梵志就很著急，「這個死的是誰啊？他怎麼不理不睬，也不管他呢？」農夫說「喔，他是我的兒子。你是哪裡的人呢？」梵志說「我從國外來，聽說這個國家很好，我過來看看。」農夫說「請你路過我家時，告訴我太太，今天中午只要送一個便當來就好了。」這個梵志

就很訝異，心想「你兒子死了，不哭也不驚惶，還好像沒事一樣，叫你太太送一個便當來。」

臨走的時候梵志問這個農夫說「你不憂傷悲戚嗎？」這個農夫就回答說「生死有命，善惡有報，各隨其業，憂悲苦惱，何益亡者？」這個梵志歎息著就去他家了。告訴農夫的太太說：「你的兒子被蛇咬死了，你的先生要你今天中午只送一份午餐過去就好了。」這個太太聽了也就說「好」也不悲傷，也不哭泣，這個梵志就很驚訝，「妳不覺得悲傷？」這個太太一樣跟他說，「我的兒子要來，我不能阻擋，要走，我也不能阻擋，人都隨著自己的業在受報，沒有什麼可以悲傷。如果我悲傷，對我兒子也沒有幫助。」這個梵志聽了，實在是很不能接受，再去告訴這個農夫的女兒，就是死者的姊姊。他說「你弟弟死了。」這個姊姊

也是一樣的反應，也不哭，人生因緣聚會，就像木筏，有因緣聚在一起的時候就一起，遇到大風的時候就被拆散，各隨其去，所以她也不悲傷。再來他找到這個死者的太太，就跟她說：「你的先生已經被蛇咬死。」這個太太就說「人生聚會，夫妻聚會，有緣則聚，無緣則離，夫妻就像一個同林鳥，同一個樹林，在一起住，有因緣就住在一起，緣盡各自飛。」所以她也不哭。再來又去找他的兒子，就說：「你父親已經被蛇咬死了。」梵志心想兒子一定會哭吧？那結果呢，兒子也不哭，梵志說「你父親死了，你怎麼不哭？」他說「我就像一隻小牛跟著一隻大牛，如果大牛被人給殺了，小牛一點辦法都沒有，我如果哭泣呢，對父親也沒有幫助。」這梵志聽了真是百結糾心，他已經很不能接受了，他很納悶的走出去：人家都說這個國家，孝順，又

修十善業，我這第一戶遇到的人家就這麼無情無義，一點也沒有報恩的心。

梵志就在附近無目的的走著，後來有人告訴他佛在附近，所以他就去見佛，他告訴佛說，「我聽說這個國家的人民，信奉三寶，又具足功德，所以我來到這裡，但是我看到這個國家的人民都是無情無義的人。」佛就回答說：「這五個人不是無情無義，他們是心得解脫，是沒有執著的人，其實他們都知道這個世間是無常的，人生的聚會也是無常的，所以不會為無常哭泣，即使是哭泣，對亡者也沒有幫助。」佛跟他講很多法以後，梵志才說，「喔，原來他們是心裡沒有執著，而不是無情無義的人。」梵志聽完了以後他就說「喔，人生就是如此，不應該為他哭泣，反而應該為他修福，做功德，這樣才是利益亡者。」

由這個故事我們可以看到，當時的人民他們對於世

間的事，物，還有人，是這麼樣的。我們現在的人，跟當時的人一半都不及，尤其是我們很親近的人，要我們沒有執著很難。譬如說你看別人的爸爸媽媽死，你可能會哭，因為那不是你的爸爸媽媽，你對那人沒有執著，看到自己父母死的時候呢，我們就會很傷心，其實這是一種孝的表現，但我們學習佛法，應該有智慧，應該選擇方法來幫助父母，譬如說教導父母學習善法，學佛，一同求得究竟的解脫，這個才是大孝。世間的奉養只是人間的小事，如果能夠幫助父母學習佛法，究竟出離這個輪迴的道路，這才是真正的大孝。

這個世間越來越多的災難，災難越來越大，越來越大不是人可以控制的，譬如說，四月底美國中部的龍捲風，有史以來美國最大的龍捲風，死傷最多的，被龍捲風捲過的房子就好像二次世界大戰被炸過的房子一樣。

如果依華嚴經來講，眾生的業不是因為天災引起的，是人心引起的，是我們的心，人心越來越壞，感到業報越來越劣。所以依前面的故事，我們就知道，善根要培養深厚非常重要，善心的凝聚會幫助災難的減少。怎麼樣來培善根呢？我們要常常存善心，不殺生，不發脾氣，不欺壓別人，還要敬奉師長，孝順父母，還有謹守五戒，修諸善法，影響你身邊的人，都能夠同行善法，才能使這個世界越來越祥和，這也是依著華嚴經的宗旨在行，華嚴經最終的旨意是要我們捨離這個世間的混濁，究竟出離到清淨的國土，回向往生極樂世界，所以如果我們要修行究竟堅固跟圓滿，就要把今生所修的任何福報，不回向現世的壽報，而回向法身淨土，這是究竟的善法，也是最後成就的福報。最後祝福各位福慧圓滿，常常讀誦大乘經典，開佛智慧，成就佛果。

I remember before the Venerable Master entered nirvana, he said if we wanted, we could either recite the Buddha's name or Avatamsaka Sutra for 49 days. In other words, Shr Fu had hoped that we cultivate according to these two Dharma Doors.

The Avatamsaka Sutra has many volumes, among all the Buddhist sutras, it is the greatest one since its teachings are the most vast and profound, that is why it is called the Buddha's Flower Garland Sutra of Great Expansive Teachings. The scope it covers is very expansive, in the first and last dharma assembly, universal worthy bodhisattva is the dharma host, which indicates the whole sutra is consistent and connected.

In many parts of the Avatamsaka Sutra, it teaches us to renounce attachments, therefore it talks a lot about the Dharma of Empty. We worldly people tend to be attached in many ways, from wholesome or unwholesome dharmas, to our relatives, jobs etc. In the Ten Grounds Chapter, a verse goes, "Birth and death are created from minds; with minds being extinguished, birth and death will end." If we can empty our minds, then we can end birth and death.

Then how to end birth and death? It is by removing our attachments. So in the later passage, it mentions, "Following with ignorance, all existences

arise; if not following ignorance, all existences will stop into being." The entire sutra is very esoteric and profound, if a person reads the sutra with a pure, straight and compassion mind, having such good roots, he will be very blissful. Therefore, if when you recite the sutra, you give rise to a happy mind, a mind willing to learn, then you must have planted good root many eons ago. Actually, we all have good root, more or less, but the point is how we can make our good roots grow more deep, solid, expansive and extensive, which is very important. A person with enough deep good roots has already gained liberation in the Proper Dharma Age or the Image Dharma Age. Now the Buddha has entered Nirvana for over 3000 years, and we are still here, it is because our good roots are not sufficient, although we do have some goodness for us to study Buddhadharma.

We know from sutras that many laypersons got enlightened or obtained pure dharma eye once they heard Buddha's lecture. Some of them even reached sagehood once they just met the Buddha or listened to a few words of his lecture. How could it be that easy? How come we have read so many sutras, and we are not enlightened yet. It certainly because our times and good roots are different from theirs. Let me share a story about a family in Sravasti, so that you would know

how deep good roots people had when the Buddha was in the world.

Sravasti is translated as abundance and virtue? Why is it called this name? Because this country was abundant in renowned people, superb materials, plentiful treasures and rich land, moreover, people were replete with the virtue of liberation and prajna. In this country, most people were filial to parents, respectful to teachers and elders; also they were faithful to the Triple Jewel and diligent in cultivating wholesome karma. The reputation of their kindness had been widely spread, so people of other countries paid visit to Sravasti in order to know how they were like.

One day a Brahman arrived at Sravasti, he saw a father and son working in a farm. Suddenly, a venomous snake came out and killed the son. But the father did not panic, and he continued on his plowing. This Brahman was very anxious, he asked: "Who is this dead, how come you just ignore him?" The farmer said, "Oh, he is my son. Where are you from?" The Brahman replied, "I came from abroad, since I have heard people in this county are very nice, so came to visit." The farmer said, "If you pass by my house, please tell my wife to send just one lunch box today." The Brahman was very surprised, he thought, "Your son is dead, and you are not crying or panic, how



宣公上人涅槃十六週年追思法會

The 16th anniversary of Venerable Master Hua's Nirvana

come you acts as if nothing happened, and ask your wife to send one lunch box."

Upon leaving, the Brahman asked the farmer, "Do you feel grieved or sad?" The farmer replied, "Life and death has its time, good and evil deeds bring about corresponding retributions of karma respectively. What benefits can sadness and worries bring to the dead?" The Brahman sighed and went on to the farmer's home. He told the farmer's wife: "Your son was bitten by a snake and dead, so your husband asked you to prepare just one lunch box today." The wife said, "Ok, and she was not sorrowful or crying either." The Brahman was very surprised, "You do not feel sad?" The wife said to him, "When my son came, I could refuse him, now he left, I cannot stop him either, since everyone undergoes retributions of their own karma, there is no

point of feeling sad, which is of no use to my son. The Brahman really could accept what the wife said, so he went on to tell the farmer's daughter, the sister of the deceased. He said, "Your brother is dead." The sister had the same reaction, she did not cry, "Because people's getting together is like a raft- when there is a cause to be together, then people stay together; when a strong wind blows, everyone departed and went on his own way." so she was not sad. Again he found the deceased's wife and told her: "Your husband has been bitten by snakes and died." The wife said, "Couples are together when having affinities, and will be apart when affinities end, husband and wife are like birds in a forest, living together when there is conditions to be together, otherwise, they fly apart when affinities end." So she did not cry. Later the Brahman found the son and told him:

"Your father has been bitten by a snake and is dead." The Brahman thought the son would definitely cry? But it turned out the son did not cry either, the Brahma said, "Your father is dead, how come you not cry?" The son said, "I am like a calf who follows along with an adult cow, if the cow was killed, the little cattle had nothing do to help, if I cry, that makes no sense to my father." The Brahman was so upset, since he really could not accept their reactions, he was wondering to himself as he went out: "People in this country are known for their wholesomeness in being filial and cultivating of the Ten Good Deeds, but the first family I encountered are so cold and ruthless, there is not a bit sense of gratitude in their hearts."

The Brahman wandered pointlessly around the city, and later he was told that the Buddha was in the vicinity, so he went to see the Buddha. He told the Buddha, "I have heard people of this country are faithful to the Triple Jewel, and they are replete with merit and virtue, so I came here for a visit, but I found they were actually ruthless." Buddha replied: "These five people are not ruthless, but instead they have gained liberation, free of attachments. In fact, they are aware that this world is impermanent, so does the impermanence of life, that is why they do not cry over the impermanence, in addition, crying is not helpful to the

deceased." After the Buddha spoke a lot of Dharma for him, the Brahman said, "Oh, it is because they have no attachment in their hearts instead of being ruthless. So that is how life goes, and we should not cry for the deceased, but should cultivate blessings and do good deeds on behalf them, only by this way, can we benefit the deceased. "

From this story we can see how people at that time treated worldly things, objects, and people around them. People nowadays cannot reach half of the state of people at that time. In particular, it is difficult for us to have no attachment to those who are very close to us. For example, if other people's father and mother died, you may not cry because it's not your parents, and you have no attachment to them. However, if our own parents were dying, we would be very sad. It is an expression of filial piety, but since we are studying Buddhadharma, we should use our wisdom to find a way to help parents, for example, we can help them study wholesome dharmas, or Buddhadharma, so they can gain liberation together, and doing this is the genuinely great filial piety. Since by attending to parents' daily needs, we are performing small filial piety, however if we can help them learn Buddhadharma and find the road to ultimate liberation from samsara, then we are practicing genuinely great filial piety.

More and more disasters happened in this world, and they became more and more severe and out of control, for example, tornados happened in the central United States in late April is the fiercest one ever in U.S. history, it caused the most casualties, houses were swept the same way as being bombed in World War II. According to the Avatamsaka Sutra, living beings' karma is not caused by natural disasters, but instead by people's minds. The minds were getting more and more unwholesome, therefore incurred worse and worse karma retributions. We know from the previous story that it is very important to cultivate deep and solid good roots. A collection of minds of goodness will help reduce disasters. How to cultivate good roots? We should always keep good-hearted, do not kill, do not get angry, do not oppress others, as well as be respectful to teachers, be filial piety to parents, strictly hold

the five precepts, and do all kinds of wholesome deeds, so as to influence people around us in good ways. Only by doing so, can we make this world more peaceful, and practice in accordance with principles in Avatamsaka Sutra. The ultimate purpose of the Sutra is to teach us how to transcend the turbid world, ultimately attained rebirth in the pure land, the Land of Ultimate Bliss. If we want our cultivation and practice to be solid and perfect, we should transfer our blessing accumulated in this life to attain rebirth in the Pure Land of our Dharma Body, instead of seeking longevity in this world. This is wholesome dharma which is ultimate, and it is blessings we will eventually accomplish. Finally I wish everyone be complete with wisdom and blessings, frequently recite Mahayana Sutras, realize the Buddha's wisdom, and attain Buddhahood.



宣公上人涅槃十六週年追思法會

The 16th anniversary of Venerable Master Hua's

依教奉行報師恩

Following Shr Fu's teachings to repay his kindness

文 / 吳寶珠/Judy Jeng

英譯 / Grace Jeng

今天 是宣公上人涅槃十六周年紀念日。清晨六點多停車場就停了好多車。大家爲了緬懷上人，都趕早前來朝山。在肅穆的“南無大方廣佛華嚴經，華嚴海會佛菩薩”聲中，三步一拜從山門朝向大殿。朝山完畢眾人虔誦華嚴經，普佛，接著舉行傳供儀式。由眾多弟子發心準備的各式各樣精致供品，一個接一個地傳遞，就像是提醒大家師父的法，也要由大家薪火相傳一直傳承下去一樣，場面非常感人。午齋的時候，聆聽恆慎法師對大家的開示，法師教導大家要放下執著，心存善念，嚴守五戒。下午繼續禮誦華嚴經，結束一天莊嚴的法會。上人雖然離開了我們，但是他的諄諄教誨永遠留在

大家心中，不斷地提醒我們要如法修行。

接著我要談談與上人的因緣。我十八年前到美國，因爲大伯的接引，接觸師父的道場，有福親見師父，可惜當時因緣尚未成熟，雖進寶山卻不知挖寶。直到師父圓寂後，方皈依僧團。近幾年才常常到金聖寺聽經聞法，做義工。更深深感覺到上人肉身雖然圓寂，但仍無時無刻在指引關懷弟子。

記得有一次我爲孩子的事情困擾，不知如何是好，竟打起妄想要找相士指點迷津。當下隨意翻開師父的開示錄，映入眼簾的竟然有這麼一句話：兒孫自有兒孫福。並且談到不應該請術士問卜。真是一點都逃不過師父的法眼啊！這幾年較常在廟

上做義工只知應該盡量地付出以報師恩、佛恩，不敢做功德想，但是往往所獲遠遠超出我的付出。

上個月返台正值家母身體病痛，可憐的她，一生動了十一次刀，據醫生說她這次的病痛需再動一次刀。我每天爲她誦藥師經、地藏經和一百零八遍藥師咒及消解病咒，並跪求上人。蒙佛菩薩及上人的慈悲庇佑，在特殊的機緣下找到了治療方法，家母在很短的時間內解除了身體的病痛，不用開刀了。連平日不信佛的二姐都說不可思議。

感謝上人建立這樣一個正法道場，幫助我們修行，相信如果我們能依照上人的教誨依法奉行，必定不會空得人身。

Today is the 16th anniversary of Venerable Master Hsuan Hua's Nirvana. Early in the morning around six, the parking lot was filled with cars. For the sake of praying in tribute to the Venerable Master, many people came for the three steps one bow pilgrim. Bowing started from the gate towards the Buddha Hall, everyone respectfully recited in unison "Homage to the Buddha's Flower Garland Sutra of Great Expansive Teachings, and The Ocean Wide Buddhas and Bodhisattvas". After arriving at the Buddha Hall, participants sincerely recited one chapter of the Flower Adornment Sutra, followed by Universal Bowing. The highlight of the anniversary was the Food-Passing Offering Ceremony, which involved careful preparation and passing of many exquisite food offerings made by disciples. This ceremony depicted a touching metaphor of disciples who continue to pass down the Venerable Master's teachings.

During lunch, participants respectfully listened to a lecture by Dharma Master Heng Shen, who taught everyone the importance of letting go of attachments, harboring good thoughts and strictly holding five precepts. The afternoon was a continuation of reciting the Flower Adornment Sutra, ending a day of adorned ceremony. Although

the Venerable Master has already left us, his wise words and great teachings forever remain in our hearts, constantly reminding us to cultivate according to Dharma.

Now I would like to share with you my affinity with the Venerable Master. I came to the United States over eighteen years ago. I first came in contact with the Venerable Master's monastery through my brother-in-law's influence. I was fortunate enough to meet the Venerable Master in person, but my affinities were not yet mature at the time, so I did not become a disciple till after his passing away. It wasn't until recent years did I start regularly visiting Gold Sage Monastery to listen to lectures and do volunteer work helping me realize the lingering care that The Venerable Master had for his disciples.

One time, I was bothered over matters related to my child, not knowing what to do. I even thought of resorting to advices from a fortune teller. On a whim, I flipped open a book on the Venerable Master's lecture, where I found a sentence: "Each child has his own destiny." He also mentioned that it is inappropriate to rely on fortune tellers. I really couldn't escape from Shr Fu's Dharma eye! The Buddhas and the Venerable Master are always showering me with compassion. These few years, I've been consistently volunteering at

the monastery to show my appreciation, not desiring any reward in return. Even so, I feel that my dedication does not measure up to all the help that I've received.

Last month I went back to Taiwan to take care of my sick mother. Throughout her life she has gone through eleven surgeries. According to the doctor, she would need another surgery for relieving pain. Every day I recited Medicine Master Sutra, Earth Store Bodhisattva Sutra, and 108 times Medicine Master Mantra and Eradicate Sickness Mantra, also praying to the Venerable Master. Under the Buddhas', Bodhisattvas' and the Venerable Master's compassionate protection, a remarkable way to heal my mothers' sickness was discovered. Not only was my mother's pain alleviated, but she didn't even need to perform surgery. Even my non-Buddhist sister found this is inconceivable.

I thank the Venerable Master for establishing this virtuous Dharma monastery for us to become better cultivators. I believe that following the Venerable Master's teachings will help us attain ultimate fulfillment in our lives.





金聖寺

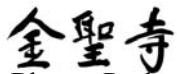
七、八月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July, 2011		
7 / 24 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	7 / 3	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
	7 / 10	六字大明咒法會 (8:15AM ~ 4:00PM) Six Syllable Mantra Assembly
	7 / 24	金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on the Golden Light of the Most Victorious Kings
	7 / 31	地藏法會 (8:15AM ~ 4:00PM) Earth Store Dharma Assembly
週六 Sat.	7 / 2	長青學佛班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
週二 Tue.	7 / 19	慶祝觀音菩薩成道法會 (8:30AM~ 10:20AM) Celebration of Guan Yin Bodhisattva's Enlightenment
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance

八月份活動 Buddhist Events in August, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	8 / 6 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
觀音法門 The Guan Yin Dharma Door	8 / 7 週日 8:15AM~ 2:30PM	
地藏七 Earth Store Recitation	8 / 8~14 8:15AM~ 4PM	
盂蘭盆法會 Celebration of Ullambana	8 / 14 週日 8:15AM 開始	
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25日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Aug. 25	8 / 28 週日	萬佛聖城 (CTTB)
--	--------------	----------------



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

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

慶祝盂蘭盆法會 暨地藏七 *Celebration of Ullambana and Earth Store Recitation*

◎金聖寺舉行法會時間

一、地藏七：八月八日至十四日(星期一至星期日)。

從早上八時十五分至下午四時。

二、盂蘭盆法會：八月十四日(星期日)上午八時十五分開始。

屆時可立牌位，超渡先亡，亦可為現存者消災延壽。

Gold Sage Monastery would like to welcome everyone to attend

1. The Earth Store Recitation starting from August 8 to 14, 2011. 8:15am ~4pm
(Set up Plaques for Lengthening Life and for the Rebirth are available.)
2. Celebration of Ullambana on August, 14 (Sunday), starting from 8:15 am.