



矽谷梵音

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松柏長青祝君安

*May our elders enjoy eternal health
like the evergreen pines and cedars.*



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.

宣公上人給老人的一份重要工作

The Venerable Master Hua,
assigned senior citizens an extremely important task.

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間很多老人因年老體衰，自以為無所用於世，因而消極度日。上人卻派給每位老人一份極為重要的工作，上人說：

你雖然眼耳鼻舌身意，這六根有五根都不願意工作了，但是你這意根還很強壯的，它是沒有老、沒有少、隨時都可以工作的。那麼現在我給你一點工作，一點都不費力，你無論信哪一個宗教，就用你本來的宗教，那種方式去祈禱世界和平。

這個世界為什麼不和平呢？就因為人人都不希望這個世界好，不祈禱這個世界和平。你們長壽的人，現在正可以做這種工作來祈禱世界和平，令世界上沒有戰爭，沒有互相殘殺。

Many elders spend their days in idle passivity, considering themselves useless due to their poor health and old age. The Venerable Master Hua, However, assigned senior citizens an extremely important task. He told them,

Although five of your six senses (eyes, ears, nose, tongue, body, and mind) have failed; your mind is still strong. It doesn't age or decline. It can continue to work at any time. So let me give you a job that doesn't require any exertion. No matter what religion you are, just pray for world peace the way you would in your religion. There's no need to change your religion.

Why is there no peace in the world? It's because people don't want a better world. They don't pray for world peace. People who live a long life like you do can do the job of praying for world peace right now, with the profound hope that there will be no more warfare or carnage.

從敬老節來實踐孝道

Practice Filial Respect by Holding Honoring Elder's Day



◎ 近梵法師 開示於9月25日敬老節

A Talk Given by DM Jin Fan

English Translation by Peter Wu / 吳泊

1992年是我第一次到萬佛聖城，在萬佛城住了五個月，很幸運碰到了第一個敬老節，那時上人提倡敬老懷少。我聽到上人是這樣講的，上人說：「每一年在秋天，天氣不冷也不熱時來舉辦敬老節。」為什麼要舉辦敬老節？除了對長者表示關心照顧之外，因為在萬佛聖城有中、小學，所以上人是用一個很有智慧的方便法門來設立敬老節，讓學校的學生有實踐對長輩的尊敬，或是孝道的機會，因此創辦了敬老節。

敬老節本來只有在萬佛聖城舉辦，現在法界佛教總會所有分支道場，每一年每個地方都有敬老節，而且規模越來越大。在萬佛聖城也是一樣，很多長者每年都在期待這一天。在美國的社會，很多老人住在老人院裡，相當孤單，所以通常他們參加敬老節以後，就在期待著明年這一天的來臨，可見敬老節對他們來講是一個很重要的日子。

我們知道，上人從小大家就稱他為「白孝子」，他母親往生的時候，曾經在母

親的墳墓旁邊守孝三年，照道理守孝三年就表示盡孝道了，但上人怎麼講呢？他說，他這個行孝道是沒有時間限制的，是盡未來際的。所以上人就發願要照顧所有的老人，對所有的老人恭敬孝順，因此上人一輩子也用「恭敬」和「孝順」來教導年輕人、學生、小孩子等實踐孝道，這是萬佛聖城創立的宗旨之一。

今天是九月二十五日，再過三天就是九月二十八日，是孔子的誕辰，孔子是中國的至聖先師，是第一個

至高無上的聖人。上人所提倡的教育，基本上就是以孔子儒家的學說來教育學生的，因此萬佛聖城中小學就是教學生怎麼孝順，敬老節就是讓學生來實現對長輩的孝順跟恭敬，每年學生都有這個機會，他們要準備表演一些節目，還有佈置場地，甚至要做善後處理，但是不管怎麼辛苦，每個學生都非常高興有這樣一個實際體驗的機會，所以不僅理論上是這樣，在真正的實踐上也是很重要的。

我們都知道，孔子對中國的影響到現在已經有兩千五百六十一年了，由此可證孔子對中國人的教導是歷久不衰的。今天在灣區有一個祭孔大典，這個祭孔大典已經舉辦很久了，是由灣區的中文學校，還有很多單位聯合舉辦的，這個活動很有意義，可見中國人對孔子是非常尊崇的。孔子的教導是以孝道為主，所以打開論語從《學而篇》開始，很多都講孝道。孔子對恭敬和孝道他

是這樣講的：「君子務本，本立而道生，孝悌也者，其爲仁之本歟。」是說我們要做一個正人君子，就要把根本做得很好。那麼什麼是做人的根本呢？孝順跟恭敬就是做人的根本。如果你孝順跟恭敬做好了，人有根以後道德自然就生出來了，所以這個道德不是天生就有的，是從生活中去實踐來的。

一般人要有道德；出家的人也要有德行，就是要有道德，出家人如果沒有德行，第一，居士對出家人不會產生恭敬心；第二，修道不會有成就，因爲沒有根本。因此上人也講「人道盡，佛道成。」人道做好了，佛道才會成就。所以修行也是一樣，要從根本的地方做起，對父母要孝順。但是在佛教這地方心胸是更寬敞的，爲什麼？因爲我們一般人都說，這是我的父母，或是有人結婚了，有了岳父母，或是有了公公、婆婆，親戚關係上的父母。但是在佛教，《梵網經》裡頭說：

「一切男子是我父，一切女人是我母。」所有世界上的男人都是我的父親，所有女人都是我的母親。這是怎麼講法呢？因爲佛知道，在過去生中，每個人都是互爲兄弟，互爲父母，互爲姐妹。就是每個人過去生中可能他是他的父親，他是你的兒子，可是這一生就對調了，這個關係是變來變去的，但是我們凡夫看不出來，因此佛告訴我們，我們過去生中有這樣的關係，這個人可能是你的父親，可能是你的母親，我們要恭敬他、孝順他，所以這心胸是非常廣大的！

每個人在修行過程中，都希望幫助自己的父母離苦得樂。所有學佛的人都知道，幫父母離苦得樂最快的方法，就是往生極樂世界，那裡沒有苦了，而且到那邊最後一定成佛，不會在世間上受六道輪迴。所以發的心是很廣大的，就是把每個男人當成是我們的父親，把每個女人當成是我們的母親這

樣子來看待，這樣子我們就會產生一種恭敬心和孝順心，想幫助我們的父母，想救度我們的父母，不只是今生的，過去生的、生生世世的，我們都想來度他們離苦得樂。

佛經上所講的另外一個用意是，在我們修行過程中，最困難的就是淫慾心，因為有了淫慾心，所以我們修行不容易成功，淫慾心是修行上很大的障礙。所以佛就講一切男子是我父，一切女人是我母。你想想看，我們每個人對自己的父母會產生淫慾心嗎？不可能！如果我們對每個人都用這種心態來看待的時候，這淫慾心就生不出來了，這是修行上一個很好的助益。這也可說是在佛教上的一種大孝，這個大孝是對每個人就像父母一樣來孝順。所以在佛教也是講究孝道的。大家都知道《地藏菩薩本願經》就是一本孝經，是地藏王菩薩過去生中行孝的事蹟，如果在孝道上能夠實踐，做人的根本

都有了，那麼修行的本錢也有了，要成就是很容易的。

今天各位長者來到這裡，除了參加敬老節活動之外，最重要的就是讓那些年輕的人能有個恭敬孝順的機會。我們剛剛誦《普門品》就誦到了觀世音菩薩是：

「應以長者身得度者，即現長者身而為說法。」所以你們這些長者也可說是在示現，示現以長者的身份來教導這些年輕人，讓他們知道怎麼做，怎麼來修行；就像親偉師所講的，你們一生當中有很多寶貴的經驗，這是一個很好的傳承，可以傳給下一代，教導給下一代，讓他們成為一個更好的人。敬老節時很多人聚在一起，其實很多人在一起也是互相學習，互相成就的好機會。

我希望各位長者今天在這裡能夠過一個非常愉快的敬老節，也將在這裡所學到的，回家以後可以做為日常生活的一部份，這樣敬老節就更有意義了。

The first time I came to City of Ten Thousand Buddhas (CTTB) was in 1992, and I lived there for 5 months. I was fortunate to encounter the first Honoring Elders Day. Back then, the Venerable Master brought up the idea of honoring the elders and cherishing the youths. He said: "Every autumn, when it's neither cold nor hot, we can hold Honoring Elders Day." Why should we hold this event? It is to express our care to the elders. In addition, since CTTB has elementary school and middle school, by establishing the Honoring Elders Day, the Venerable Master skillfully applied a wise expedient method, to give school students an opportunity to practice being respectful to elders and practice filial respect. That's how Honoring Elders Day was established.

Originally, Honoring Elders Day was only held in CTTB. Now, every branch monastery of Dharma Realm Buddhist Association (DRBA) holds this event every year, in larger and larger scale. It is the same way in CTTB, where many elders anticipate this day every year. In America, many elders are very lonely living in the nurseries. Therefore, after the event, they usually look forward to coming back next year. From this, you can see how important Honoring Elders Day means to them.

We know that the Venerable Master was called “Filial Son Bai” ever since he was young. After his mother died, he stayed by his mother’s graveside for three years to observe filial respect. Usually, people say that doing so for three years is enough to fulfill one’s responsibility of being filial. However, what did the Venerable Master say? He said that practicing filial respect has no time limits and no boundaries into the future. Therefore, the Venerable Master made a vow to look after all elders, to be respectful and filial to them. Throughout his life, he used the principle of being respectful and filial to teach young people, students and children to live a filial lifestyle. That was one of the principles and purposes of establishing CTTB.

Today is September 25. Three days later, on September 28, it is Confucius’ birthday. Confucius is a great sage and teacher of China, the first and unsurpassed sage. The education that Venerable Master advocated was based on Confucius. Therefore the elementary and middle school in CTTB teach students how to be filial. Honoring Elders Day is for putting into practice being filial and respectful to the elders. Students have this opportunity every year. They always have to prepare programs to perform, set up stages and even clean up after the events. But no matter how tiring the work is, every student is



very happy to have such an opportunity to practice. Therefore, not only is the theory important, real practice is just as important.

We all know that Confucius has influenced China for over 2561 years. The teaching of Confucius is everlasting for Chinese people. Today, in the Bay Area, people commemorate his birthday with a great ceremony, which has been a long tradition. With the collaboration of Bay Area Chinese Schools and other organizations, the event turned out to be a very meaningful. It was obvious that the Chinese community deeply honors and respects Confucius. Confucius mainly taught us to have filial respect. Starting from the first chapter onwards, *On Studying*, of *The Analects*, many chapters talk about filial respect. Confucius says, “The superior person focus on the essentials. Once the essentials are established, the Way naturally comes forth. Wouldn’t you say that filial respect and brotherhood are the essentials of humanity?” It says

that in order to be a proper and superior person, we must base ourselves in the essentials and do it very well. So what are the essentials of being a human? They are filial respect and respect for others. If you do these well, then a person’s virtue in the Way will naturally come forth. This virtue is not something we are born with, but is revealed through our practice in our everyday life.

Generally, we all have to be virtuous. Monastic people also need to have virtuous conduct; in other words, they need to have virtue in the Way. Otherwise, firstly, laypeople would not give rise to respect for them. Secondly, the monastic people wouldn’t be successful in their cultivation. That’s because they’re missing the essentials. Therefore, the Venerable Master said, “When a person knows how to be a human to the utmost, Buddhahood will be accomplished naturally.” One needs to be firmly established in human propriety in order to

accomplish Buddhahood. It's the same with cultivation. One has to begin with the fundamentals, that is, one need to be filial towards his/her parents. Buddhism is more vast and open-minded in this respect. Why? Normally, we say that these are my parents or, when we get married, these are my parents-in-law. We limit ourselves to parents directly related with us. In Buddhism, however, the Brahma Net Sutra says: "All men are my fathers; all women are my mothers." Every man in this world is my father; every woman is my mother. How do we explain this? It's because the Buddha can see that everyone is related to each other as brothers, parents and sisters. In other words, in past lives, you may have been his father and he your son. And in this life, the role has reversed. The relationship is constantly interchangeable. But we common people cannot perceive this. Thus, the Buddha informed us about such relationships in our past lives. Since this person could've been our father or mother, we should be respectful and filial. So you can see how vast this mindset is!

Every person during his/her cultivation wishes to help his/her parents leave suffering and attain bliss. All disciples of the Buddha know that the quickest way to help parents leave suffering and attain bliss is by helping them get reborn in the Land of Ultimate

Bliss. In that land, there is no suffering; moreover, everyone is guaranteed to accomplish Buddhahood there, and will no longer undergo rebirth in the six realms of existence. So we should bring forth a vast mind to regard every man as our father and every woman as our mother. In this way, we can bring forth a respectful and filial attitude. We not only wish to help and cross over our parents of this life, but also cross over all our parents of the previous lives and in life after life so they can leave suffering and attain bliss.

The most difficult obstacle during cultivation is sexual desire. Because of sexual desire, we cannot easily accomplish the Way. Sexual desire is the greatest obstacle for cultivators. Therefore, the Buddha spoke in the sutra that every man is our father and every woman is our mother. This was the other intention for speaking the sutra. Just think about it. Is it possible for us to give rise to sexual desire towards our own parents? No. If we regard everyone in this way, there is no way we'll give rise to sexual desire. This is a useful and beneficial tool in cultivation. In Buddhism, we call this great filial respect, which regards everyone with filial respect the same way we are towards our own parents. Therefore, in Buddhism, we emphasize filial respect. Everyone knows that the *Sutra of the Past Vows of Earth Store* is a sutra about filial respect. It describes the

filial deeds and practice of Earth Store Bodhisattva during his past lives. If one can practice filial respect, all the fundamentals of being human are fulfilled. The foundation of cultivation is likewise established. It then becomes very easy for us to accomplish the Way.

Today, besides attending the events, the most important point is giving youths an opportunity to practice filial responsibilities and respect. We just recited the *Universal Door Chapter* which talks about Guan Yin Bodhisattva, saying: "If someone should be crossed over by an elder, then Guan Yin Bodhisattva will appear in the form of an elder to speak the dharma for him." So you can say that you have all appeared as elders to teach the young how to behave and cultivate. Just as what Shramana Qin Wei said: "In this life, you have many precious experiences which can be passed down to people of the next generations, so that they can be better people. On Honoring Elders Day, many people gathered together. In fact, being together is a great opportunity to learn from each other and help each other accomplish the Way.

I wish everyone had a good time on this day. May you be able to put to practice what you've learned on this day when you go home. In this way, Honoring Elders Day would be even more meaningful.

Like Sponge to Water

如同海綿吸水

By Peter Wu / 吳泊道



Try your best!

Venerable Master always said Everyone certainly did so for Honoring Elders Day.

People of all ages contributed to Honoring Elders Day. During the weeks prior to the event, nuns and laypeople, youths and adults all worked together to prepare and plan. You could see the joy in their eyes and dedication in their hearts as they wholeheartedly made the whole event possible.

People all did their part. And, somehow, the individual efforts came together in a melodious and harmonious symphony. The entire Gold Sage community felt like one big family that got bigger. Even laypeople I seldom saw came to help out.

The laymen banded together to get the monastery tidied up. They cut the bushes and overhanging tree to ensure the bus had clearance. They moved away anything that

would potentially hinder the paths. They sectioned out the parking lot with white-colored scrap wood so cars could park in an orderly fashion. They even repainted the parking lines in the pavement parking lot. Some fixed faucets and water leaks, while others made sure tall grass remained short. They did things I could never have thought of myself. Not only were their level of attention to details amazing, the 100% that they gave in transporting the heavy loads of tables and chairs could put anyone to shame. They pushed their bodies to the limit similar to Bodhisattvas when they make offerings to the Buddhas.

Likewise, the nuns, laywomen and girls were just as vigorous. They rolled the doughs and chopped vegetables, baked cookies and cooked heavenly food from the kitchen. They gathered, bustled about, shared skills and learned from each other. At the end of each milestone, cookies

were baked and tested. Samples were passed out and verified. Everything had to be just right. With the greatest sincerity and attention to details, they made sure the cookies were just the right amount of sweetness. Others worked on decorating the whole monastery with flowery ornaments and paper cranes. No matter how long it took them, they made sure they did it right. Still others worked on the book stand, making sure books were sorted correctly and beautifully laid out.

In the weekend and the Saturday before the event, in practically every publicly accessible corner of the monastery, you could find someone doing something.

It was not until I had to write this article that I truly digested the whole experience leading to the big day. Yes. Honoring Elders Day has always been and will always be an important event. It is our way of expressing infinite gratitude to Venerable Master Hua and all the

elders, without whom we'd be nothing. So, getting back to the topic, I spent a whole day or two (or three) with nothing written. It was quite intimidating because I knew I'm not a very virtuous person with a storehouse of wisdom to share. But what helped me was writing out the little vignettes of what I saw. From those vignettes, I discovered that the stories of the 24 Paragons of Filial Respect can take place in real life. For example, the cookies were made, not too sweet and not too plain. This paralleled the sincere spirit of Huang Xiang when he fanned the pillow on summer nights and used his body to warm the bed just right during the cold winter months. Another example came from Kenny, who flew back from Los Angeles just so he could perform his part in the Three Cart Patriarch play for the elders. This reminds me of Confucius' disciple, Zi Lu, who would often travel over a hundred miles to earn a living for

his parents.

In this article, I didn't speak much on what happened during the day of Honoring Elders Day. I had perfect reason. I was too preoccupied with what I had to do that day, that I didn't have a chance to pay attention to anything else. Thus, I can safely excuse myself, with a quote from the Venerable Master: "You don't need to say anything, just do it."

Being physically present at the monastery truly helps one cultivate, even for scatter-minded folks like myself. You naturally soak up, like sponge to water, the sincerity and proper mindset from fellow cultivators. It is indeed a rare opportunity, in a hundred thousand million eons, to meet with such good knowing friends of the Way.

May we together reach Buddhahood real soon.
Amitabha.

在敬老節的時候，每個人都如上人所說的「盡你最大的努力」。

在敬老節前，不論法師，居士，男女老少，都同心協力地來準備這個活動，用他們最誠懇的心來做，心裡都非常快樂。如果不是如此，這個活動不會辦得這麼好。

每個人都盡其所能。就如同一個樂團，每個人都演奏好自己的樂器，就能共譜和諧動聽的音樂。整個金聖寺就如同一個比平常更大的家庭，即使我不常見的人也會來幫忙。

每個男居士都分工合作，幫忙整理道場。有的剪樹，讓巴士可以很容易進來。有的打掃道路，讓大家可以通行無阻，老人家也不會危險。有的人整理停車場，重新劃線，鋪木頭，讓車可以停得很好。有的人修理水管以免漏水，有的人幫忙剪草。他們所想到的是我



自己所想不到的，他們的用心也是在這世界上很少可以看到的。即使搬著粗重的桌椅，也是那麼地全心全力，令人覺得慚愧自己沒有那麼用功。他們的盡心盡力，就好像菩薩在供養佛的時候一樣，做到自己可以做到的全部。

同樣地，法師們，及不同年齡的女居士們也很精進。她們揉麵，切菜，做餅乾，做出的食物有如天廚妙供。她們忙碌地工作，同心協力，互相學習，希望做到盡善盡美。例如，做好食物時，她們會請人試吃，互相討論，看有沒有做好，會不會太甜，味道夠不夠，希望每樣食物都能色香味俱全，恰到好處。她們真是用著最大的誠心，和最大的努力。還有些人忙著用花朵和紙鶴佈置道場，希望大家進來都會很高興，不論花了多少時間，她們就是努力的做到好為止。另外，結緣書的攤位也是一樣，總希望能很漂亮，整齊。

在敬老節的前一個禮拜六，禮拜天，以及敬老節的前一天，在道場的每一個公共角落，都可以看到正在忙碌的人。

因為要寫這篇文章，我才有敬老節前置工作的經驗，這敬老節永遠是一個很重要的活動，因為它讓我們能表達我們對上人，及對所有老人家，無量無盡的感恩心，是他們成就了我們，如果沒有他們，就沒有我們。

在寫這文章的過程中，我有兩三天是什麼也寫不出來，因為我覺得自己是一個沒有道德，沒有智慧的人。後來，我只能一點一點的寫，分享我看到的，但是，也是在寫這些分享的時候，看到大家的盡心竭力，我看到，也了解到，二十四孝是可以在我們現在的生活裡找到的。例如在做餅乾時，那種要恰到好處，不能太甜也不能太不甜的體貼，就有如黃香在夏天用扇子扇涼枕頭，

冬天用身體溫暖床褥的心。

另外一個例子就是kenny，老遠的從洛杉磯來，就為了要表演三車祖師讓老人家看，這讓我想到孔老夫子的弟子一子路，經常走百哩的路來奉養父母。

在這篇文章裡，我沒有講到敬老節當天的事，因為，當天我只能專注在我須要做的事，實在沒有時間可以注意到其他的事情。我只能像上人說的

「不需要說什麼，就是去做去。」

當我們來到這個道場，真的是可以幫助我們來修行。像我自己是個容易分心的人，但同修道友們的誠心和正心，自然而然令我耳濡目染，就如同海綿會自然的吸水一樣。在修行的道路上，能遇到善知識及好的同參，是百千萬劫難遭遇的，希望大家都能早證菩提。阿彌陀佛。





金聖寺

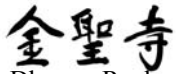
十一、十二月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2011		
11 / 6, (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	11 / 6	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
	11 / 13	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	11 / 20	八關齋戒 (7:00 AM) Transmission of the Eight-fold Precepts
	11 / 20~27	梁皇寶懺法會 (8:15AM~ 4:30PM) The Jeweled Repentance of Emperor Liang
週六 Saturday	11 / 5	長青學佛班 (2:00PM ~ 4:30PM) Elders' Dharma Study Group
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

十二月份活動 Buddhist Events in December, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	12/3 週六 2:00PM ~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	12/4 週日 8:15AM~ 4:00PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	12/18, 25 週日 9AM~ 11AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士當天前往萬佛聖城參加法會。 請於即日起至12月8日以前至辦公室報名。 Gold Sage Monastery will arrange bus tour for same-day travel.	12 / 11 週日 (actual day)	萬佛聖城 (CTTB)
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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

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金聖寺網路訊息 News from Gold Sage Monastery Website

金聖寺網站已經重新整理，您可從中查看廟上各種訊息，歡迎大家上網觀覽。如果您想取消郵寄矽谷梵音，請寫上郵件上的姓名地址，交到辦公室即可。感恩您對道場的護持。

Gold Sage Monastery website has been reconstructed and updated, welcome everyone to go online and check out information of the temple. If you would like to cancel subscribing newsletter by mail, please leave your name and address in the office .

Appreciate your support to the Way-place.

website: <http://drbachinese.org/branch/GSM>

梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 20 日 至 27 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
法會期間，並可設消災延壽及超薦牌位。

八關齋戒：11月20日(星期日)早上七時

Transmission the Eight-fold Precepts: 7:00 am on November 20 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 20 to 27, 2011. 8:15 am—4:30 pm everyday
Setting up Plaques for Lengthening Life and for the Rebirth is available