



矽谷梵音

Pure Sound From Silicon Valley

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父母就是
堂上的活佛，
我們不能捨近求遠。

Parents
are living Buddhas
right in your home
so do not neglect
what is near
to seek afar.

—宣公上人 語錄
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.

人生如夢要清醒

Life Is Like a Dream. Wake Up!

來，從什麼地方來的？去，往什麼地方去呢？

Where do we come from when we arrive? Where do we go to when we leave?

宣公上人 開示 一九八三年於萬佛聖城

Dharma Talk by the Venerable Master Hua

人來到這個世界，把真的放下，拿起假的，所以生生世世背覺合塵，醉生夢死。醉生就是在生的時候，好像喝醉酒似的，不知怎樣生來；夢死就是在死的時候，好像在作夢似的，不知怎樣死去。人人皆在夢中，不知何日能清醒，所謂「人生如夢」，以假為真，為名為利，貪無止境。

你在夢中，又升官，又發財，又有地位，又有名譽，嬌妻美妾，兒孫滿堂，榮華富貴，享受不盡。假設

這時，在夢中有人對你說：「這都是虛妄的，不是真實的。」你絕對不會相信。等你的甜蜜夢清醒時，沒有人告訴你這是作夢，你自己也知道原來是在作夢哪！

你昨夜在夢中，讀書中狀元，當了宰相，作了皇帝，成了神仙，其樂無窮。今天早晨醒了，啊！原是一場夢呀！這是清醒了；如果沒有醒，認為是真的，就貪戀不捨，不肯放下，執迷不悟。

我們現在就是在作白日

夢，沒有清醒，所以糊塗而來，糊塗而去。來，從什麼地方來的？去，往什麼地方去呢？不知道；一輩子也沒有清醒。各位想想看！這有什麼意義？有什麼可留戀？有什麼值得放不下呢？

我們一生被「三毒」及「五欲」的繩子捆得結結實實，連轉身的自由都沒有，更談不到解脫。所以發心出家修道，用功打坐，努力拜佛，就是解三毒和五欲的繩子，終有一天，能完全解開。那時候就清醒了，回頭

一看，過去所作所爲，完全如夢，一切不如法。現在清醒了，便能出離三界，不受生死的限制，生死自由，願生即生，願死即死，這種境界，遂心如意，來去自由，才是真正解脫，所謂「大夢初醒」。

我們現在把假的抓住，把真的忘了。什麼是假的？財、色、名、食、睡，這五欲的快樂是假的。什麼是真的？涅槃四德——「常樂我淨」的快樂是真的。可是奇怪的人類，真的丟了也不怕，把假的丟了卻起恐怖。爲什麼？因爲認賊作子，捨本逐末，以假爲真，沒有清醒，還在夢中，貪戀夢中的境界。

我們因爲起惑造業受報的緣故，好像一粒微塵，在空中飄上飄下，做不得主，隨著業力在六道輪迴中轉來轉去。所謂「打不破名利關，跳不出輪迴圈」，什麼時候不爲名利境界所轉，那時就脫離六道輪迴的樊籠。

When people come into this world, they put down the real and pick up the unreal. That is why in life after life we turn against enlightenment, unite with the dust, and muddle our way through life as if drunk or in a dream. When we are born, we seem to be drunk and unaware of how we got born; when we die, we seem to be in a dream, unaware of how we die. People are all dreaming, and there's no knowing when they will wake up. It's said that life is like a dream. We take the false for the real, and become insatiably greedy for fame and profit.

In your dream, you are promoted and become wealthy; you have high social status, a good reputation, a beautiful wife, lovely mistresses, and a house full of children and grandchildren; you enjoy boundless affluence, wealth and honor. If at some time during the dream someone were to tell you, "These things are all unreal," you would never believe that person. However, after you woke up from your sweet dream, even if no one told you it was a dream, you would know that you'd been dreaming.

Last night in a dream, you came out first in the imperial examinations, got appointed prime minister, later became emperor, and finally became an immortal enjoying boundless

happiness. This morning you wake up_ "Oh! It was a spring dream!" That is when you are awake. If you don't wake up and you continue to think it's real, then you become enamored of it and can't let go. Unable to let go, you become deeply attached and deluded. Right now we are daydreaming, not awake. So we come into this world muddled and leave muddled. Where do we come from when we arrive? Where do we go when we leave? We don't know. During our whole life long, we are never once awake. Think about it: Is that meaningful? What do we want to stay around for? What is so precious that we cannot bear to put it down?

In our lives, we are tightly bound by the ropes of the three poisons and the five desires. We don't even have the freedom to turn around, let alone be liberated. Hence, we must resolve to enter the monastic life and cultivate the Way, meditating and bowing to the Buddha with vigor. Those are the ways to untie the ropes of the three poisons and the five desires. The day will come when the ropes are completely untied. At that time, you will be awake. Looking back on what you have done, you will find that it was completely like a dream, and nothing you did was in accord with the Dharma. Since you now are fully awake, you can leave the Three Realms and not be bound by birth and death. You will

have control over your own birth and death: you can be born if you like to and die when you want to. This state, where everything is just as you wish, where you can come and go freely, is true liberation. It is like waking up from a big dream.

But now we hold on to what's false and forget about what's true. What is false? The objects of the five desires: wealth, sex, fame, food and sleep. What is true? The happiness of the four virtues of Nirvana — permanence, bliss, true self, and purity. And yet we human beings are so strange: We're not afraid of losing what's true, but we're terrified when what's false is lost. Why is that? Because we take a thief for our son, we reject the roots in favor of the twigs, take the false for the true, and are continually dreaming, hooked by dream states.

Because of delusion, we create karma and then receive the retribution. We are like a dust mote floating up and down in the air, led by the power of our karma, revolving in the six paths, with no control of our own. It is said, "If you can't clear the hurdles of fame and profit, you won't be able to leap out of the cycle of rebirth." When fame and benefit cease to attract you, you'll escape the trap of rebirth in the six paths.

佛法問答

(To be continued)

Buddha-dharma Q and A

萬佛聖城方丈 恆律法師 開示

Dharma Talk by the CTTB Abbot Dharma Master Heng Lyu

袁華麗 英譯 / English Translation by Huali Yuan

問

：不知道怎麼使自己
不要怕鬼？

律法師：這世界上鬼在哪裡啊？我們經常在家裡聽到「死鬼啊！死到哪裡去了？」對不對？鬼在每一家都有啊。是不是？「死到哪裡去了？」那死了以後變活鬼了。

還是一樣，慈悲心，當你有慈悲的時候，一切都吉祥如意。

問：請問法師怎樣可以破除心中的無明，開顯真正的智慧，回到真正的本心呢？

律法師：我剛剛就講到從「身受心法」開始。一步一步來，有次第的。依照這個

次第來修行，就很容易步入佳境。

問：如何去掉對某些人的瞋恨心呢？

律法師：還是從慈悲心開始啊，不過慈悲心要先從慈悲自己開始。

問：我聽到現在是末法時期，如何能夠在這種時期行正法呢？

律法師：宣公上人曾告訴我們，是人弘法，不是法弘人。如果你有心要來受持佛法，就是正法；你沒有心來持佛法，就是末法。

問：為什麼在廟裡有那麼多的螞蟻，老鼠，小老鼠，還

有這些昆蟲，我們不能用化學藥品來傷牠，請告訴我們應該怎麼樣把牠們除掉？

律法師：我想回到一句剛剛所講的，這個世間並不是只有我們人，你或我，神，鬼，各方面眾生，鳥陸飛行都擁有它，所以我們對牠們要有慈悲心，我們可以把環境打掃乾淨，牠們願意搬家就搬家。

問：我是廟上的義工，我有時在廟裡吃飯，但是沒有給錢，我是不是欠了三寶的錢？下輩子是不是要還？

律法師：那你乾脆這輩子還就好了嘛，何必等到下輩子，下輩子有利息了。

其實我是覺得大家量力而為，你進來廟裡做事，就是淨人了，如果你能夠供養三寶是你的誠心，你的福德，如果能力不及，不必勉強的，畢竟你是為廟裡出力的。

問：去超市買花買菜，售貨員會聞，請問被聞過的可否供佛？

律法師：重要是我們有一個恭敬心。我們之所以講「聞過」，是因為我們沒有恭敬心，拿來隨便聞一聞，再來供佛。事實上，當它在空氣當中的時候，就已經有各種的昆蟲，或者是微生物都聞過了，那就不能供了嗎？重要的是我們的恭敬心是最重要的。

問：有佛字或經書名字的紙箱如何處理呢？

律法師：我上次看到有人寫一封信到萬佛城，佛不能寫就寫個B，萬B城，他連Buddha都不敢寫，寫萬B城，萬B城是我們住的地方。

我想這個問題重要的還是用恭敬心把它處理。問題是你箱子要怎麼處理，如果拿來裝佛書就沒有問題，如果要拿來裝些雜七雜八的雜物，那最好把這佛字能夠塗掉或者蓋掉。有人說剪個洞嘛，剪個洞這箱子恐怕就不能用了。佛陀給我們的教導是很節儉的，除非你要把它

recycle，那最好你把這字弄掉，因為在recycle處理的時候，有人把它丟在地上，不是很好。

問：請問法師，我們念佛，“心聽”或用“看的念”有什麼分別呢？

還有以前佛陀有沒有參話頭嗎？

律法師：念佛就是打妄想，讓你能攝耳，幫助我們的心在四念處能夠專注，因此心念處沒有雜念，一直淨念相續。因為我們沒辦法淨念相續，所以我們才須要一個法門，才有法念處。

剛剛問佛有沒有參話頭？佛是有參話頭的，不過佛是無形的，他已經回到自己本來的佛性，他時時都在佛性當中。所以在禪宗來講，它的起源，這個「教外別傳」，它本來就是不立文字的，所謂話頭也是方便法，就是回到我們清淨的本源處。

事實上我們是未成的佛，諸佛是已覺悟的眾生，就這麼簡單。

問：法師我母親年紀大了，沒有記性，只有常常哭，請問法師我怎麼樣幫助母親呢？

律法師：讓她常常笑。中國不是有個老萊子嗎？他父母老的時候還歡歡喜喜的，也一樣學老萊子啊，讓父母開心。

問：法師，我聽說如果我們每天唸五遍大悲咒，七遍月光咒，七遍日光咒，連續三年不斷，可以消除所有業障，但是有時我忙，兩三個晚上沒有唸，那怎麼辦？我是不是要從頭開始？

律法師：這頭啊，頭在哪裡啊？頭在心頭上。要消除業障怎麼消除呢？經常在心頭上持咒，業障才能消除。這業障沒有PAY OFF的時候，只有你時時保持正念，業障就消除了，一旦沒有正念的時候，業障就起來了。

Question: *How do I become unafraid of ghosts?*

DM Lyu: It's all the same principle – just be compassionate. When you have compassion, everything is auspicious and wish-fulfilling.

Question: *How do we break through ignorance, reveal genuine wisdom and return to the proper original mind?*

DM Lyu: Starting from *body, feeling, mind and dharma*, which I just mentioned. Do this one step at a time. This is why when Venerable Ananda asked the Buddha, and the Buddha specifically taught these four steps. Follow this sequence to practice and you will easily get better.

Question: *How does one get rid of the hatred toward some people?*

DM Lyu: Again, start from compassion. But first we have to be compassionate to ourselves.

Question: *I have heard that we are in the Dharma-ending age, how can we practice the proper Dharma in this age?*

DM Lyu: The Venerable Master Xuan Hua told us, it is people who propagate Dharma, not Dharma that propagates people. If you have the resolve to uphold

the Buddha-dharma, it is proper Dharma; otherwise, it is the Dharma-ending age.

Question: *Why are there so many ants, rats and insects in the temple? How can we get rid of them while avoid killing them with chemicals?*

DM Lyu: I just mentioned that not only we humans, you and me, live in this world, but spirits, ghosts and other kinds of living beings on lands or in the air all reside in this world. Therefore we should be compassionate to them. We should keep the environment clean, but whether they move away or not is up to them.

Question: *I am a volunteer in the temple. Sometimes I ate in the temple but did not pay. Do I owe to the Triple Jewel? Need I pay back in next life?*

DM Lyu: Why not just pay off in this life, you don't have to wait until your next life, since you need pay interests in next life.

Actually I feel that we should do things within our capacity. By working in the temple, you are close to the monastic. Offering to the Triple Jewel indicates your sincerity, and that brings virtue and blessings. However if it is unaffordable to you, then you don't have to force it, since after all you are working for the temple.

Question: *When I check out flowers and fruits in the supermarket, the salesman would smell it. Can we still offer these flowers and fruits to Buddhas?*

DM Lyu: Our reverence is the most important. The reason why we said that flowers and fruits that have been smelled cannot be offered to Buddhas, is that we are not respectful. We casually smell them first, then offer to the Buddhas. Actually, when they were growing, many insects and microorganisms already smelled them. So does this mean they cannot be used as offerings? The key point is being respectful.

Question: *How do we deal with boxes with the Buddha character or sutra title on them?*

DM Lyu: Last time, I read a letter addressed to City of Ten Thousand Buddhas. The person did not dare to write “Buddha” on the paper, so he wrote “Ten Thousand Bs”. We live in City of Ten Thousand Bs. We should handle them with a respectful mind. It depends on how you use those boxes. If you use them to place Buddhist Texts, then there is no problem. If you use them to place miscellaneous items, then it is better you erase or cover the character “Buddha”. Somebody said that you might cut a hole on the box, but I am afraid it won’t be usable any more. The Buddha taught us to be

frugal, but it is better you take off the character if you plan to recycle them, since people doing recycle may discard them on the ground casually, and that is not appropriate.

Question: *When we are reciting the Buddha’s name, what is the difference between listening versus visualizing during the recitation? Did Buddha investigate a meditation topic?*

DM Lyu: Reciting the Buddha’s name is doing false thinking, by which we can gather in the ear faculty, and focus our mind on the four places of mindfulness. That way, we constantly maintain pure thoughts without discursive thoughts. It is because we are not able to maintain a pure thought, that we need a Dharma-door to work on the mindfulness of Dharma. Did Buddha investigate a meditation topic? He did. However Buddha is formless, “He has already been a Buddha”, thus he has already returned to his original Buddha-nature, and he is in the Buddha-nature at all times. In terms of Chan, it is “transmitted beyond teachings”. The original source is where there are no words or languages. A mediation topic is also an expedient means for us to return to our original source of purity. In fact we are Buddhas to come in the future, and Buddhas are awakened living beings. It’s that simple.

Question: *My mother is very old and her memory is lost, but she keeps crying. Dharma Master, how can I help my mother?*

DM Lyu: Make her laugh all the time. In China, there was a Lao Lai Zi who made his parents very happy when they were old. You can learn from Lao Lai Zi and make your parents happy.

Question: *I’ve heard that if we recite Great Compassion Mantra five times, Moonlight Mantra seven times, and Sunlight Mantra seven times every day for three years nonstop, then all our karmic obstacles will be eradicated. I however skipped two or three nights without recitation because I was busy. Does that mean I have to restart?*

DM Lyu: The starting point is on your mind. How does one eradicate karmic obstacles? By constantly holding mantras in our mind, the karmic obstacles will be eradicated. It is not fixed when you will pay off the karmic obstacles. As long as you keep the right mindfulness all the times, your karmic obstacles are gone. Otherwise, once you lose the right mindfulness, your karmic obstacles will reappear.



忍辱法門

The Practice of Patience

切記！學佛的初步，一定要修忍辱！

就算他人真的要把你殺了，也不應該生出瞋恨心。

**Remember, the first step in studying Buddhism is to practice patience.
Even if someone wants to kill you, you shouldn't get angry.**

宣公上人 開示 一九八三年開示於萬佛聖城

Dharma Talk by the Venerable Master Hua

你

們要知道，你們這個師父很辣，不是甜的，有時辣到我的弟子眼淚、鼻涕一股腦兒都跑出來了。告訴你，我怎樣學得這麼辣？

我十六歲便開始為人講《金剛經》，經上講忍辱仙人被歌利王割去四肢，也不生瞋恨心。從那時候我便發願效法，一心去修這個忍辱法門。我知道自己生來性情那麼辣，這麼剛強，最適合修忍辱法門。一旦下了決心，考驗就從四面八方蜂湧

而來。本來不罵我也罵我，本來不打我的人都打我；本來對我最好的朋友，結果專門來攻擊我。於是我自己就想：「我為別人講《金剛經》，說忍辱仙人被割截身體而不生瞋恨。現在這些人只是罵罵我、攻擊我，還不致於割斷我的四肢，我若是不能忍辱，還講個什麼《金剛經》？」

於是就下定決心要忍辱，無論誰對我不客氣，甚至要害我，也都忍受了，結

果終於能夠不為境界所動。其實，這些人並不是要來害我，而是反面來教化我，看看我是否能接受這種考驗。誰罵我，我便向他叩頭；誰打我嘛！我就睡著了給他看看！在家的時候便時常受這種打擊；出家之後，善知識更是往來不絕，左右前後的出家人，沒有一個瞧得起我，都視我為眼中釘，都給我氣受。有個出家人看我上一炷香，便破口大罵：「你出什麼家？連一炷香也不會

上，真笨！還說出家！」

這時我心裏想：「嗯，考驗又來了。忍辱仙人被歌利王割去肢體，也不生瞋恨，現在我尚不致如此。好吧，向他叩個頭！」於是就向這個人叩頭，謝謝他幫助我。那時候，無論出家、在家的善知識，都不斷地來幫助我，但我對他們不曾生出絲毫瞋恨心。每次都是這樣迴光返照：「一定是在往昔沒有幫助他們，現在他們反來幫助我，應該感謝他們才對。」

諸位現在明白了嗎？你們的師父就是這樣的一個師父，是專門修忍辱行，專門受人家氣的師父，專門忍人不能忍，讓人不能讓。這樣的人，有什麼出息呢？可是你們很不幸，遇上這麼樣一個沒有出息、這麼愚癡的師父，還要跟我來學習。既然要跟我學，我就不能不把我過去的經歷和盤托出，我是從修「忍辱行」這條路走過來的。

諸位學佛，不要聽了很多佛法而不去實行，要躬行實踐，依照佛所教的去身體力行。耶穌提倡「愛敵」，越對他不好的人，越要去愛他。佛教是提倡「怨親平等」，對誰也是一視同仁，不分親疏厚薄。學佛的人要是不能躬行實踐，那麼學到什麼時候也只是皮毛，不能得到真正的大利益！

切記！切記！學佛的初步，一定要修忍辱！就算他人真地要把你殺了，也不應該生出瞋恨心。我們甚至要比忍辱仙人所修的行門，更進一步。但也不是說：「忍辱仙人被人割斷四肢而不生瞋恨，現在你可以割去我的身體，我也不生瞋恨！」這是跟人學的，不是出於自己，又落到第二義了。要真正依教修行，不要說單割斷四肢，甚至粉身碎骨，我也不生瞋恨！所以往往有人譏謗我，或者對我不客氣，我也不生瞋恨心。

You know this teacher of yours is very "spicy" not sweet. I am so acerbic that sometimes I bring tears to my disciples' eyes. Let me tell you how I came to be so acerbic.

I lectured on the *Vajra Sutra* when I was sixteen years old. That Sutra talks about the Patient Immortal, who endured being dismembered by King Kali without giving rise to anger. When I read that story, I vowed to emulate the Patient Immortal and wholeheartedly devote myself to the practice of patience. I had always had a harsh and stubborn character, and the practice of patience was just what I needed. Once I made up my mind, challenges came from all directions to test my resolve. I was scolded by people who had never scolded me before, beaten by others who had never struck me before, and assaulted by friends who previously had treated me well. I thought to myself, "I explained the *Vajra Sutra* to people, and that Sutra says that the Patient Immortal didn't feel hatred even when his limbs were chopped off. I have only been scolded and assaulted, but no one has chopped my limbs off. If I cannot endure this, how can I be qualified to explain the *Vajra Sutra* to others?"

Thus, I resolved to be patient. No matter who bullied me or tried to harm me, I endured it. I learned to remain unaffected

by external states. Instead of harming me, these people were teaching me by testing me out. I bowed to those who scolded me and lay down when I was beaten. I encountered frequent tests like this as a layman, and I was never short of "good advisors" after I left the home-life either. All the other monks looked down on me and bullied me, considering me a thorn in their flesh. One monk saw me light incense and railed, "What kind of monk are you that you don't even know how to light incense? What an idiot! How dare you talk about leaving home!"

I said to myself, "Here it comes again. The Patient Immortal didn't feel anger even when King Kali cut off his limbs. This isn't half as bad as that. Fine, I'll just bow to him." Then I bowed to the monk and thanked him for his help. Both left-home and lay "good advisors" constantly came to "help me," and I never got angry at them. Each time I

would reflect: "I must not have helped them in past lives. Now they're coming to help me, so I ought to thank them."

Do you understand now? Your teacher is one who specializes in practicing patience when he is bullied by other people. I specialize in bearing what others cannot bear, and in yielding where others cannot yield. What use is this kind of person? You all are pretty unfortunate for having encountered such a useless and stupid teacher and deciding to study with him. Nevertheless, since you came to study with me, I have to tell you about my past. I travelled the path of patience.

When you study Buddhism, you should not only listen to the teachings, but also put them into practice in your own lives. Jesus taught us to love our enemies, to be especially kind to those who mistreat us. Buddhism teaches us to regard loved ones and enemies equally. We should treat everyone

the same way, not regarding some as closer than others or favoring certain people over others. If students of Buddhism cannot put the teachings into practice, then their learning is superficial and they cannot gain real benefit.

Remember, the first step in studying Buddhism is to practice patience. Even if someone wants to kill you, you shouldn't get angry. We should go one step further than the Patient Immortal in practicing patience. However, that doesn't mean saying, "The Patient Immortal didn't get angry when his four limbs were severed. Now you can hack up my body and I won't get angry." That's still copying someone else; it doesn't come from yourself, so it's already second-rate. Not only should we feel no anger when people chop our limbs off, we shouldn't resent it even if they pulverize our body. That's why, when people slander me or treat me rudely, I don't get angry.

要柔和善順，不應該暴躁，
心裡面對於一切事情也不驚恐。

Be gentle and agreeable.
Avoid a hot temper.
Do not be frightened under any circumstances.

—宣公上人 語錄/ by the Venerable Master Hua



金聖寺

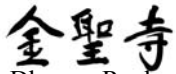
七、八月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July, 2013		
週日 Sunday	7 / 7	佛學基礎講座 (9:00am ~10:50am) Introduction to the basic of Buddhism
	7/ 14	念佛共修法會 (8:15am ~4:00pm) Dharma Assembly of Buddha Recitation
	7/ 28	觀音法門 (8:15am ~2:30pm) The Guan Yin Dharma- door
週六 Saturday	7 / 6	長青佛學班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
週五 Friday	7/ 26	觀音菩薩成道法會 Starting from 8:30 AM Celebration of Guan Yin Bodhisattva's Enlightenment
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩成道法會 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 18日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July, 18	7 / 21 週日	萬佛聖城 (CTTB)
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八月份活動 Buddhist Events in August, 2013	日期 Date	地 點
長青佛學班 Elders' Dharma Study Group	8/ 3 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	8/ 4 週日 8:15AM ~4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	8/ 11 週日 8:15AM ~10:50AM	
盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8/ 17, 21 8:30AM	
地藏七 Earth Store Recitation	8/ 19 ~25 8:15AM ~4:00PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	



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://drbachinese.org/branch/GSM>

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近期法會活動

Gold Sage Monastery Recent Dharma Events

一、慶祝觀世音菩薩成道法會：

七月二十六日(星期五)：八時三十分

Celebration of Guan Yin Bodhisattva's Enlightenment

July 26, Friday (Actual Day) : starting from 8:30am

二、地藏七：八月十九日(星期一)至二十五日。

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 19 to 25 , 8:15 am~4: 00pm

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

三、盂蘭盆法會：八月十七(星期六)和二十一日(星期三)上午八時三十分。

Celebration of Ullambana on August, 17 (Sat.), 21 (Web.) , 8:30 am.