

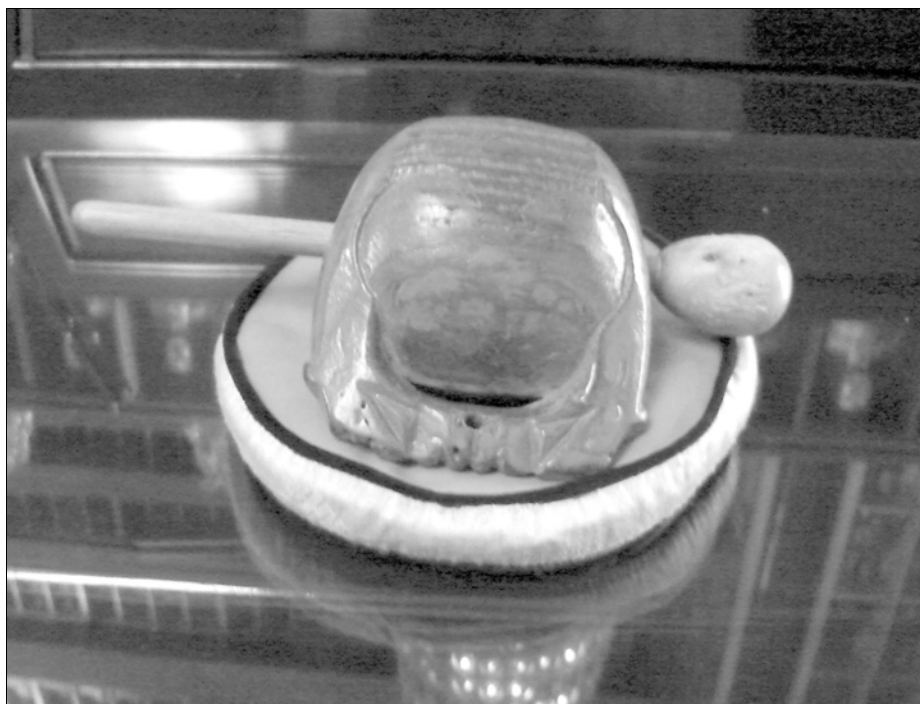


# 矽谷梵音

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人非聖賢，孰能無過；  
過而能改，善莫大焉。  
*Ordinary people aren't sages;  
How could they not make mistakes?  
There is no greater goodness  
Than to be able to correct one's mistakes.*



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.

# 對三寶不要有貢高我慢

## Don't Be Arrogant toward the Triple Jewel

— 宣公上人 開示

Talk given by the Venerable Master Hua

在佛教裏，在家人對出家人要恭敬，不可目空一切，瞧不起出家人，批評出家人，要供養出家人，要讚歎出家人，這樣才不會有「慢」業。否則就是貢高我慢，不但得不到功德，反而造罪業。從因果上來講，這一定會墮落三惡道的。

但是話又說回來，我們出家人接受在家人的供養，令他們種福田，也要迴光返照想一想，自己是否天天認真修行？所謂：

施主一粒米，  
賽如須彌山；  
吃了不修道，  
披毛戴角還。

我們既然受人的恭敬，自己要反省一下，自己值不值得受人恭敬？自己穿上出家人的衣服，是不是還和在家人一樣？是不是天天打無益的妄想？是不是一天到晚發脾氣？一天到晚妒忌障礙，或妨礙他人修道？若是有這樣的情形，就不堪受人家的恭敬和供養，縱使勉強接受，還是有愧於心的。我們修道人，要時刻注意，不可糊裏糊塗在道場中混光陰，這樣接受在家人的供養，實在是大錯而特錯的事。

為什麼在家人要供養出家人，護出家人的法？因為

出家人專心修道，沒有世俗人那麼多的妄想，那樣多的煩惱、妒忌。如果能這樣，對於在家人的恭敬和供養，才能受之無愧。如果不認真修行，甚至不如在家人的虔誠，那就沒有受人恭敬和供養的資格。這一點要深深覺悟，不可魚目混珠，在佛教裏面混飯吃。

在家人供養出家人的時候，也不可以有分別心，有選擇心：「這位法師有修行，我要供養他；那位法師沒有道行，我不供養他。」不要有這種不正當的心理。無論在什麼地方，都應該供養三寶，不要挑三寶的錯，

吹毛求疵。若是專找三寶的毛病，那是貢高我慢作怪，根本談不上護持三寶。

我們在這道場中不要造罪業，要多做功德，才能將以前的罪業抵消。首先應該懺悔，所謂「彌天大罪，一懺便消。」要如何懺悔呢？要在四眾面前，將罪業全盤托出，一五一十說個清楚，並發誓從今以後絕不再犯，這樣佛菩薩一定會寬恕你，替你了業。因為以前你是無心的，但是今後如果再犯，就是有意的，所謂「明知故犯」。若是這樣，你就算懺悔，也是沒有用的，這就成為定業，將來必定要受果報的。我們人不可以存著一種心理，想：「我白天造罪，晚上祈禱，那就無罪了。」這樣周而復始地造業，而繼續祈禱，成為例行公事，那將來的罪業，積得猶如須彌山那麼高，焉能不墮地獄呢？

在我們的道場中，有十方諸佛的化身，有十方諸菩

薩的化身，也有辟支佛、阿羅漢等諸聖人的化身，又有天龍八部在護法。我們在這道場中，若盡找人家的麻煩，盡找人家的不對，這就等於找十方諸佛、菩薩、辟支佛、阿羅漢諸聖人的不對一樣。

在這道場中一邊修行，一邊造業，修的沒有造的多，這就等於在銀行透支一樣，補不上差額，將來終會信用破產的。所謂「善惡兩條道，修的修，造的造。」不要在這道場中，只知道造惡的業，不知造善的業。要常找自己的不是，不要找人家的不對。如果專找人家的麻煩，障礙人家修道，不但對自己沒有好處，將來還要受果報，這後果不言可知。



In Buddhism, the laypeople should respect the left-home people. Laypeople should not be arrogant, look down on left-home people, or criticize them. Laypeople should make offerings to and praise left-home people, and thus avoid creating the karma of contempt. If laypeople have a haughty or contemptuous attitude, not only will they not have any merit and virtue, but they'll also be creating offense karma. Due to cause and effect, such people will definitely fall into the three evil paths.

On the other hand, when receiving laypeople's offerings and thus acting as a field of blessings for them, we left-home people should reflect within and contemplate whether we have been cultivating earnestly every day. It is said,

A single grain of rice offered  
Is as heavy as Mount Sumeru.  
If one accepts the offering  
and doesn't cultivate,  
Then one has to repay the debt  
by wearing fur and horns.

Since people respect us, we must reflect within: are we worthy of people's respect? Though dressed like left-home people, are we the same as laypeople? Do we have useless idle thoughts every day? Do we lose our temper all the time? Are we jealous and obstructive? Do we

hinder other people's cultivation? If this is the case, then we don't deserve laypeople's offerings or their respect. If we still accept these, then we should feel indebted inside.

We cultivators should heed this at all times, so that we don't muddleheadedly dawdle in the Way-place. It would be a huge mistake to accept laypeople's offerings in such a way.

Why should the laypeople make offerings to and support left-home people? Because left-home people concentrate on cultivation. They don't have as much idle thinking, affliction, and jealousy as laypeople do. If you can be this way, then you'll be worthy of respect and offerings from laypeople. If you don't diligently cultivate, and aren't even as sincere as the laypeople, then you don't deserve their respect or offerings. You should understand this well. Don't "pass fish eyes off as pearls," eating your meals but being idle within Buddhism.

When making offerings to left-home people, laypeople shouldn't pick and choose. "This Dharma Master cultivates, so I like to make offerings to him, that Dharma Master doesn't cultivate, so I won't make offerings to him." We should not have this kind of improper attitude. No matter where we are, we should always make offerings to the Triple Jewel, and not carp and

pick on the Triple Jewel. If we always look at the Triple Jewel's faults, we are being arrogant and failing to protect the Triple Jewel.

We shouldn't create offenses in the Way-place; rather, we should create more merit and virtue to offset the offenses that we committed before. First of all, we should repent. It is said, "Once repented of, great offenses will be eradicated." How do we repent? We should make a clean breast of all our offenses in front of the fourfold assembly and vow not to repeat those offenses. Then the Buddhas and Bodhisattvas will forgive us and help us eradicate our karma, since the offenses were not committed intentionally.

However, if we deliberately commit the same offense again, repentance won't help. Our act will become fixed karma and in the future we will definitely receive the retribution. We shouldn't think that if we create offenses during the day, we can simply pray at night to eradicate these offenses, and so keep on creating more offenses while continuously praying, turning it into a routine. In the future, the offenses accumulated will be as high as Mount Sumeru, so how could one avoid falling into hell this way?

In our Way-place, there are transformation bodies of Buddhas and Bodhisattvas of the ten directions, and transformation

bodies of Pratyekabuddhas, Arhats, and other sages. There are also gods and dragons of the eightfold division. They are all here to protect the Dharma. If we constantly find fault with other people in the Way-place, that's equal to finding fault with all the Buddhas, Bodhisattvas, and sages.

If we cultivate in the Way-place on the one hand, and create karma on the other, and our cultivation is less than the offenses we create, this is just like overdrawing a bank account. If we cannot make up the deficit, we'll go bankrupt. It's said,

Good and evil are two diverging roads.

You can either cultivate the good,  
Or commit offenses.

Don't just create evil karma and neglect creating good karma in this Way-place. We should always examine our own faults and not denounce others. If we just harass others and obstruct them in their cultivation, then not only will there be no benefit for us, but in the future we will also receive the retribution. The consequences go without saying.



# 解倒懸

Liberating those who are hanging upside-down

恆雲法師 開示於盂蘭盆節  
Spoken by Dharma Master Heng Yun  
李海昱 英譯 Lotus Lee

我想很多人都已經知道盂蘭盆節的由來，是因為目連尊者要幫助母親離開地獄之苦，所以請佛設法幫助他的母親離苦得樂。由於他的母親罪根非常深重，所以佛陀說：「你的母親罪根深結，不是你一個人可以幫助的，必須借大眾僧的力量來幫助她。」因此就有盂蘭盆節的由來。

「盂蘭盆」的意思是「解倒懸」，意思就是好像一個人被倒掛那樣子的痛苦，要從那種痛苦中把他解救出來，所以叫「解倒懸」。那這個「倒懸」是從

那裡來的呢？是從我們顛倒的知見來的，如果沒有顛倒的知見，在形體上就不會受這顛倒的痛苦。

《盂蘭盆經》上佛說目連尊者的母親罪根深結，那她到底是怎麼樣罪根深結呢？上人在講《地藏經》的時候，曾經講到目連尊者就是地藏菩薩，在《地藏經》裡有一位婆羅門女，婆羅門女的母親也是死後墮入了地獄，所以婆羅門女想盡辦法要救度母親，婆羅門女自己提到：「我母邪見，譏毀三寶。」說她的母親邪知邪見，而且譏笑毀謗三寶，因

此死後就墮了地獄；還有一位就是目連尊者的母親在世的時候愛吃魚卵，所吃得生命不知道有多少，因為這種種的罪業她就墮入了地獄。

所以我們的知見是非常重要的，我們的想法、看法、思想會衍生出行為，行為就是一種造作，造作中又起惑、造業、受報，循環不已。「起惑」就是你不明白，對真理的疑惑；然後就跟著「造業」，「業」是一種行為，就是你的所作所為；然後，「受報」，這樣循環不停。所以怎樣培養我們的正知正見，這是非常

重要的。

清朝順治皇帝在〈讚僧詩〉中提到「我本西方一衲子，為何流落帝王家？」他很感慨地說：「我本來是一個出家人，為什麼我會落入帝王這個家呢？讓我這十八年來憂國、憂民、憂天下，沒有一天安靜的時候。」他提到「只恨當年一念差」，這是說過去做出家人的時候一念偏差了，大概當出家人時就打妄想「做皇帝也不錯」，出家人修行，修行有福報，所以來生就做帝王了。就像上人講過有兩位國家領袖，過去生都是出家人，因為出家人的福報力，這一生就做了國家領袖，可是在因地時勾心鬥角，在果地上就兩人對立了。

昨天在萬佛聖城的法會上，上人提到我們修法一定要注重德行，我們要有德

行，修法才會有成就、才會是正確的、才能幫助世間；那德行從那裡來的呢？德行其實也是從我們的心開始的。我們的心念，造成我們的見解，如果我們的見解是錯誤的，就積不起德來；譬如說，目連尊者的母親邪知邪見譏毀三寶，為什麼她會譏毀三寶呢？因為她不認識真理，她不相信我們有清淨的本性，不信有佛、有法、有僧。講到佛法僧三寶，我們每一個人本身都具足自性三寶，我們的精、氣、神就是我們的自性三寶；所以為什麼出家人不結婚，過著清淨的生活，因為要保住自己的精氣神，這個自性的三寶圓滿了，佛道也就成了。佛是覺者，自覺、覺他、覺行圓滿，這三覺都圓滿了，佛跟我們一樣本來是凡夫，可是他修行圓滿，所以成佛

了；那我們也要相信，我們也有成佛的本能。佛陀示現出家、證果、成道，這個就是給我們做一個榜樣，告訴我們：我們也是可以這樣子的。那麼目連尊者的母親，因為不相信這些，就毀謗三寶，也可說不相信自己會成佛，所以就有種種錯誤的行為發生，她知見顛倒，所以就下了地獄。

目連尊者的母親因為知見顛倒墮了地獄，這是給我們一個警惕，也是給我們說法。今天在盂蘭盆節法會裡，希望不只是我們過去的父母祖先、現在的父母祖先、未來的父母祖先、師長都要解倒懸，我們也要解倒懸，解倒懸就要從我們的心地開始做起，先要有一個正確的知見，然後從正確的知見，發出正確的行爲。

時時刻刻正念現前，就沒有任何煩惱。

At all times, have a proper mind; then you won't be any afflictions.

—宣公上人 語錄 / by the Venerable Master Hua

I believe that many people already know how Ullambana Day came about. In order to help his mother leave the suffering of the hells, the Venerable Mahamaudgalyayana asked the Buddha to think of a method that would enable his mother to leave suffering and attain bliss. Because his mother's evil karma was very heavy, the Buddha said: "Your mother's karma is deeply rooted, you alone cannot do anything. Only the power of the Sangha will be able to help her." This was the origin of Ullambana.

The meaning of Ullambana is to "save those who are hanging upside-down," to save these people from their suffering. Where does "hanging upside-down" come from? It comes from our inverted knowledge and views. If we did not have inverted knowledge and views, our physical bodies would not undergo such suffering.

In the *Ullambana Sutra*, the Buddha said that the karma of the Venerable Mahamaudgalyayana's mother was deeply rooted. How was it deeply rooted? When the Venerable Master was explaining the *Earth Store Sutra*, he once said that the Venerable Mahamaudgalyayana was Earth Store Bodhisattva. In the *Earth Store Sutra*, there was a story about a Brahman woman whose mother fell into the hells after she died. The Brahman woman thought of every method

possible to save her mother; she said, "My mother had deviant views and slandered the Triple Jewel." Not only did her mother have deviant views, she also mocked and slandered the Triple Jewel, and so fell into the hells after she died. In another story, the Venerable Mahamaudgalyayana's mother loved to eat fish eggs when she was alive, killing countless lives. Because of such karmic offenses, she fell into the hells.

Therefore, our knowledge and views are very important, because our views, opinions, and thoughts will develop into actions. From our actions, the endless cycle of becoming confused, creating karma, and undergoing retribution comes into existence. Having confusion means that you do not understand and are confused about the truth. Then, you create karma, which is a form of action, and undergo retribution according to the karma that you have created. This cycle never ends. How we develop and nurture our proper knowledge and views is crucial.

In the poem "Praise of the Sangha," Emperor Shunzhi of the Qing Dynasty wrote: "I was originally a left-home person of the West. How did I fall into the house of nobility?" He sadly said, "I was originally a monastic. Why did I fall into the house of nobility? I have spent the past eighteen years worrying about my country, my people, and the state of the

world. I do not have even a single day of peace." The verse continues: "If only I did not have that one thought of ignorance": this means that in the past, when he was a left-home person, he had a thought that went out of line. Perhaps he thought, "Being an emperor isn't too bad," and because of the blessings he had accumulated from his cultivation as a monastic, he became an emperor in his next life. The Venerable Master once said that there were two national leaders who were both monastics in their past lives. Because of the blessings they had accumulated in the past, they were leaders of countries in this life, but due to mutual conflict that had occurred when they were on the causal ground, in this retribution, they were enemies.

The Venerable Master once said that when we cultivate, we must pay great attention to virtue. Only with virtue will our cultivation be successful and correct; only with virtue can we use our cultivation to help the world. Where does virtue come from? It begins in the mind, for our thoughts mold our knowledge and views. If our knowledge and views are incorrect, we cannot accumulate virtue. For instance, since the Venerable Mahamaudgalyayana's mother had deviant knowledge and views, she slandered and mocked the Triple Jewel. Why did she slander the Triple Jewel? Because

she did not understand the truth. She neither believed everyone has the pure inherent nature nor believed in the existence of the Buddha, the Dharma, and the Sangha. Speaking of the Triple Jewel of the Buddha, Dharma, and Sangha, we are also replete with the Triple Jewel of the inherent nature, which are the essence, *qi*, and energy of the body. The reason monastics lead a celibate life and do not marry is to retain essence, *qi*, and energy. When the Triple Jewel of the inherent nature is perfect, then Buddhahood is attained as well. The Buddha is the enlightened one, for he enlightens himself and enlightens others, and his practice of enlightenment is perfect. He

has perfected enlightenment in these three ways. The Buddha began as an ordinary person, just like us, but he perfected his cultivation and so became a Buddha. We should also believe that we have the innate ability to attain Buddhahood. In his manifestation of the process of leaving the home life, attaining fruition, and attaining the way, the Buddha was serving as a role model and telling us that we can be like him too. Because the Venerable Mahamaudgalyayana's mother did not believe all of the above, she slandered the Triple Jewel; we can also say that she did not believe that she had the potential for attaining Buddhahood. Consequently,

because of her inverted knowledge and views, she did many wrong things, and fell into the hells afterwards.

The story of the Venerable Mahamaudgalyayana's mother should serve as a moral for us, for it is speaking the Dharma. On this Ullambana Dharma assembly today, I hope that we not only be able to save our parents and ancestors of past, present, and future, and our elders and teachers who are hanging upside-down, we will also be able to save ourselves from the same predicament. In order to do so, we must begin from the mind, for we must first have correct knowledge and views, and proper action will follow.

事事都好去，脾氣難化了；  
真能不生氣，就得無價寶。  
再若不怨人，事事都能好；  
煩惱永不生，冤孽從哪找？  
常瞅人不對，自己苦未了。

Everything is easy to deal with, But a bad temper's hard to change.  
If you can truly not get angry, You have a priceless jewel.  
If you can further hold no grudges against others, Everything will turn out well.  
If afflictions never arise, Where can offenses be found?  
If you always look for others' faults, Your own suffering has not come to an end.

—宣公上人 語錄 / by the Venerable Master Hua



# 佛教徒的本份

— 宣公上人 開示

人相處在一起，都是有緣人，所以不可以發脾氣，更不可以罵人，這種行為最要不得；希望大家有君子的風度，有涵養的功夫。六度之中，忍辱法門最為重要，大家要把忍辱法門修到圓滿，才能有所成就。修道人絕對不可動肝火，一切都要忍可於心，所謂「無明火燒盡功德林。」大家千萬記住這一點。

今天有弟子要求懺悔，我看他犯的不是大過，所以告訴他不需要當眾懺悔，只要能改過就可以了。古人云：

「人非聖賢，孰能無過；過而能改，善莫大焉。」

自己知道不對，以後不要再犯就好了，所謂「過能改，歸於無」，知道改

過，過便沒有了，就是彌天大罪，一懺便消。就怕知道自己不對，還硬認為是對，拿不是當理講，那就真是不對了。

我所講的話，不是對一個人說的，而是對大家說的，無論哪一位，假如有這種情形，就趕快改過來；沒有這種情形，也應該更往前進步。凡是對人有不圓滿的地方，都應該即時改善。大家到這裏來，都是在往昔種下了善緣，否則今生也不能聚會在一起，這一點大家要弄清楚。尤其身為佛教徒，更要注重「緣」字，俗語說得好：「有緣千里來相會，無緣對面不相識。」這兩句話是很有哲理的。

我們大家共同住在萬佛聖城，要互相尊重，互相

援助，不可以袖手旁觀看笑話，不可以隔岸觀火說風涼話。要學菩薩的精神，看見眾生在水深火熱中受苦，就等於自己在受苦一樣，要設法令眾生脫離苦海，這是佛教徒的本份，不可以有幸災樂禍的心理。這是我對大家的期望，希望人人都有菩薩的心腸，捨己為人。

我們要在念念之中，幫助佛教，弘揚佛法，一切為佛教服務，做個真正的佛教徒；我們要不怕苦、不怕難，盡心盡力來擁護道場，在佛教中立功、立言，做一個真佛子。我們要有勇猛善戰的能力，才能百戰百勝，不是一上陣，就敗下來，經不起考驗；若經得起考驗，那就離道不遠了。

# The Basic Responsibility of a Buddhist

— Talk given by the Venerable Master Hua

When people come together, it is because they have affinities with one another. We should never get mad at or scold others. That's the worst kind of behavior. I hope everyone will behave like a refined person and will discipline him or herself.

Among the six perfections, patience is the most important. If we can perfect our patience, we will succeed in our cultivation. A cultivator should never lose his temper; he should be able to endure all things. Everyone, please remember the saying: "The fire of ignorance can burn down a forest of merit and virtue."

One of my disciples asked to repent today. Since his mistake is not a grave one, I told him it would be enough for him to correct the error; there is no need to repent before the assembly. The ancients said,  
*Ordinary people aren't sages;  
How could they not make mistakes?  
There is no greater goodness  
Than to be able to correct one's mistakes.*

If you know you have done wrong, just make sure you don't repeat the mistake in the future. It's said, "If one can correct

the mistake, it will vanish." Even great offenses can be eradicated with repentance. It is only to be feared that you will insist that you are right, even though you know you are wrong. That would be totally wrong.

I am speaking to the whole group, not to anyone in particular. If you are in this kind of situation, you should correct it right away. If there is any way in which you don't treat people well, then you should correct it immediately.

We have come here because of the wholesome affinities we have planted in the past. Without such affinities, we wouldn't be able to get together. You should understand this. As Buddhists, we should pay close attention to affinities. It's said, "Where there are affinities, people will come from a thousand miles away to meet one another. Where there are no affinities, people won't get acquainted with each other even when meeting face to face." These two sentences make a lot of sense.

We live in the City of Ten Thousand Buddhas together, and we should respect and help each other. Don't just be a bystander,

who watches what is happening and drops sarcastic remarks, but doesn't get involved. We should learn the Bodhisattva spirit. When living beings are in dire straits, it is as if we ourselves were in trouble. We should find a way to rescue living beings from the sea of suffering. This is the basic responsibility of a Buddhist. We shouldn't gloat over other people's misfortunes. This is what I expect from all of you. I hope you all have the hearts of Bodhisattvas and are willing to sacrifice yourselves for other people.

Our every thought should be directed towards helping Buddhism and propagating the Dharma. We should be true Buddhists and do everything we can for the sake of Buddhism, not fearing suffering or difficulty, and doing our best to protect the Way-place. One who establishes merit and teachings in Buddhism is a true disciple of the Buddha. We must be fearless and resourceful, and win every battle. Don't be defeated as soon as you reach the battlefield, unable to meet challenges. If you can face tests, you're not far from the Way.



# 金聖寺

十、十一月份法會活動表 2013 年

**GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES**

十月份活動 Buddhist Events in October, 2013		
10 / 13, 27 (8:00 AM ~ 9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	10 / 6	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	10 / 13,27	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
週六, 三	10/19, 23	慶祝觀世音菩薩出家日 ( Starting from 8:30AM ) Celebration of Guan Yin Bodhisattva's Leaving Home-Life
每日 1 pm		大悲懺法會 Great Compassion Repentance

<b>慶祝觀世音菩薩出家日</b> Celebration of Guan Yin Bodhisattva's Leaving Home-Life 金聖寺將安排巴士前往聖城參加法會，請於10 月17 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 17	10 / 20 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2013	日期 Date	地 點
慶祝藥師佛聖誕 Medicine Master Buddha's Birthday	11/ 2 週六 8:30AM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	11/ 2 週六 2:00 PM ~ 4:30 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	11/ 3 週日 8:15AM ~4:00PM	
楞嚴經四種清淨明誨講座 Lecture on The Four Kinds of Clear Instruction on Purity	11 /10,17 週日 9AM ~11AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/24 ~ Dec. 1, 8:15AM~4:30PM	
八關齋戒 Transmission of the Eight-fold Precepts	11/ 29 週五 7:00AM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

金聖寺

Dharma Realm Buddhist Association

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

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# 梁皇寶懺法會

## The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 24 日 至 12月1 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 )

虔禮梁皇寶懺，懺悔業障，普利冥陽，離苦得樂。

法會期間，並可設消災延壽及超薦牌位。

**八關齋戒：11月29日(星期五)早上七時**

**Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 29 (Friday)**

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**  
from November 24 to Dec 1, 2013 (8:15 am—4:30 pm everyday )

The faithful can thus repent their karmic obstacles, benefit the living and  
the underworld, So that they leave suffering and attain bliss.

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