



矽谷梵音

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以貪心來做好事；以好勝心來做好事，都是種子不淨。做出來的事，不一定是好事。

If you do a good deed out of greed or competitiveness, the seed is impure, and the deed may actually turn out not to be a good deed.

宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角 / The scene at GSM

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.

知行合一開智慧

Activate wisdom by practicing what you know

◎宣公上人 開示

By the Venerable Master Hua

修

慧，就要恭敬經典；不是說，我就看經典那就開了智慧。我必須要恭敬經典。你看！天臺的祖師智者大師，他只聽見這個《楞嚴經》的經名，每天就向西叩頭頂禮，拜這一部《楞嚴經》；拜了十八年，可是他也沒有看過這一部《楞嚴經》，就聽著有這麼一部經的名字，他就拜。

在中國，智者大師是看《法華經》開悟的，還有其他很多的法師都拜《華嚴經》、拜《法華經》、拜

《楞嚴經》，一個字叩一個頭，一個字叩一個頭。在中國古來，用的銅錢有個窟窿，他把這個銅錢拴上一條繩，放到經上；叩一個頭，把銅錢拉過來一個字，這麼一個字一個字拜，一個字叩一個頭。一生都這樣拜經的都有。總之，必須要恭敬！拜經也能開智慧，看經也能開智慧。

不過，我再要告訴你們各位最要緊、最要緊的話，你們不要當耳邊風，聽了不記得。什麼呢？就是：

若你知道，就要去行；不是單看經，說是我明白這個道理了，那就算了。不是的，要實實在在去做！經上所教你的，要去一切的毛病，你一定要把你這毛病都去了；你若不去毛病，那就不要學佛法！佛法就是要吃虧，要去毛病的；你想要學佛法，毛病又不去，那是辦不到的！所以這一點，每一個各位居士要特別注意、要特別留心，我不是和你們講笑話。你若不去毛病，你還明知故犯，那就不要學佛法。

那簡直就是一個道混子！不要做一個道混子！做道混子，那將來一定是墮地獄的。還有我們修道，每一個人要自己管著自己，把自己習氣毛病儘量要改變。

所以我對於你們各位居士，無論哪一位，都是平等相待。我也不是求全責備，一定要你們即刻就好；我希望你們慢慢地往好了改，把所有的毛病都去了，不要盡令我憂愁。你們要知道，我對你們每一個人都特別關心，特別愛護你們；如果你們哪一個人有毛病，比我自己有毛病，我覺得都更加憂愁。爲什麼呢？我希望我每一個弟子和你們每一位居士，都比我好得多，都在這個西方開闢佛教，做佛教一個模範，做佛教的一個先進者，不要把自己看得輕了！

As to cultivating wisdom, one must respect the Sutras. You cannot just read them and expect to develop wisdom. You must treat them with great respect. The Tian Tai Master Zhi Zhe, for example, after hearing only the title of The Shurangama Sutra, bowed toward India, where the Sutra was, everyday for eighteen years, but he never saw the Sutra.

In China, Great Master Zhi Zhe was enlightened while reading The Dharma Flower Sutra. There were also many other Dharma Masters who bowed to The Dharma Flower Sutra, The Shurangama Sutra, and to The Avatamsaka Sutra, to every word in them. They bowed once for every word in the Sutra, using an ancient coin, the kind with a hole in it, to mark their place. They bowed to them in that way for their entire lifetime. In short, you must be respectful, then your wisdom can be activated either by bowing to Sutras or by reading them.

I will tell you something that is extremely important, and do not let it go in one ear and out the other: You must practice what you know. You cannot just read the Sutra and think, “I understand the principle,” and let it go at that. You must actually do what the Sutras instruct you to do. The Sutras tell you to get rid of all your faults and you must

do that. If you do not get rid of your faults, you might as well not study the Buddhadharma. The Buddhadharma is for taking the loss and getting rid of your bad habits. If you on one hand want to study the Buddhadharma and hold on to your imperfections on the other hand, that won't work. This is one point to which everyone should pay special attention. I am not joking with you. If you do not get rid of your faults and deliberately act wrongly, then you would be better off not studying the Dharma at all, since you are simply a rogue in the Way. Don't act like a rogue of the Way, otherwise, you will certainly wind up in the hells. Another thing, in cultivating the Way, everyone has to watch over themselves and do everything they can to get rid of their habits and faults.

I look upon all of you as equal. I am not insisting that you improve instantly, but I hope that you will gradually improve and get rid of all your faults. Do not make me worry for you. I am deeply cared about all of you and I watch after you. I worry about your faults more than I do my own. Why? Because I hope that each one of my disciples and all of your layperson can be better than me. I hope that you will blaze the trail for Buddhism in the West, and be role models and pioneers. Do not look upon yourselves lightly.

天地靈文楞嚴咒 (3)

The Shurangama Mantra-- The Efficacious Language of Heaven and Earth

◎ 宣公上人 開示

By the Venerable Master Hua

無

論哪一個國家飢荒、瘟疫傳染病，或者有打仗、賊難，所有一切的災難。你若能寫楞嚴神咒，放到城的四門上，或者有砲臺、堡壘那個看崗的地方，使令這個國家所有的眾生都迎接這個〈楞嚴咒〉，叩頭頂禮恭敬，一心供養這個〈楞嚴咒〉，就像供養佛那麼樣恭敬。使令這個國家的人民，每個人身上都佩帶一卷〈楞嚴咒〉，或者每個人把它放到自己所住的宅子裡邊。這樣，這些災難的事情都消滅了。如果有〈楞嚴咒〉在這個地方，天龍就都歡喜，也沒有狂風暴雨這種

災害了，所有的五穀也都豐收，一般老百姓都很平安的。所以〈楞嚴咒〉這個功德是不可思議的，你想也想不到，思也思不到的，它妙的地方也在這個地方。

本來破戒是不可補救的，但是你若能念〈楞嚴咒〉，還能恢復你戒根清淨。但是能念，不是就念一念，一定要得到誦咒三昧。這個咒就是從你心裡念出來的，這個咒又能回到你心裡。所謂咒心心咒，這個心和咒合成一個了，沒有分別，你想要忘，也忘不了，這叫不念而念，念而無念。你把一切妄想雜念都念

沒有了，就是一個誦持〈楞嚴咒〉的心，這叫打成一團，成一個了，團結起來了。你這思想念頭團結起來了，沒有第二念了，就像流水源源而來，前浪推後浪，浪浪不斷，這樣子水流風動演摩訶，水流的聲音，和風動的聲音，都是〈楞嚴咒〉的咒心。你能念到這個樣子，那時候你就是破戒了，也還能得到戒根清淨；你沒有受戒，就得到受戒。本來你不向前進步，不研究佛法，一念〈楞嚴咒〉，念得時間久了，也自然生出一種精進心來；沒有智慧的人，也會開智慧。如果你修行不

得清淨，開齋破戒，但是因爲你不忘〈楞嚴咒〉，所以很快又恢復清淨了。如果你在沒持咒、沒受戒以前，犯過禁戒，那麼持咒之後，所有一切破齋犯戒，這一些個罪，不管是輕、是重，甚至於不通懺悔的四波羅夷罪、五逆、四棄八棄，你一念〈楞嚴咒〉，無論怎麼樣重的罪都消滅了，連一個頭髮那麼多都沒有了，所以〈楞嚴咒〉的力量是不可思議。

有的人聽見〈楞嚴咒〉這麼靈，他就單單念咒，也不修行了，這也是一種太過的行爲。因爲修道，無論修哪一種法，要求中道，不要太過，也不要不及。這個咒固然是靈，但是定力也要修的。《楞嚴經》說這個咒是靈的，但是反聞聞自性，修耳根圓通這個法門，也是最要緊的。你就誦咒的時候，也應該反聞聞自性，要自己迴光返照。前邊不是說嗎？誦這個咒，咒就是心，心也就是咒，心和咒分不開了，

心、咒，二而不二。你能到這個樣子上了，你求什麼就都能隨心如意，一定會成就的。那麼你能心和咒都合到一起，這也正是你得到禪定三昧了，得到真正的定力了。所以這一點，我們每一個人要知道的。

〈楞嚴咒〉每一句都有無量意義，每一義都有無量功能。要明白〈楞嚴咒〉是天地間的靈文，靈文中之靈文，秘中之秘，無上法寶，是一切眾生救命之寶。它包羅萬有，上自十方諸佛，下至阿鼻地獄，四聖六凡都要遵從〈楞嚴咒〉的法，十法界中，無論哪一個法界都沒有超出這個範圍；所有一切鬼種類、神種類、一切護法諸天的種類、聲聞、緣覺、佛乘都在〈楞嚴咒〉內。〈楞嚴咒〉所說的都是鬼神王的的名字，一念這鬼神王的的名字，其餘鬼眷屬和神眷屬就都服服貼貼，循規蹈矩，不敢放肆了。天天念〈楞嚴咒〉，能令世上的妖魔鬼怪

都老實一點，不敢出來害人。〈楞嚴咒〉是全體大用的，可以說是包括佛教所有的教義，若能明白〈楞嚴咒〉，就能將佛教秘密精華都明白。天地間的奧妙、天地間不可思議的事情，也是在〈楞嚴咒〉內。若會〈楞嚴咒〉，則不必學密宗，白教、黑教、黃教、紅教，什麼教也不需要學。這是根本的三昧法，最究竟的密法。不過這種密法沒有人懂得，也沒有人認識。一般人都是學而不化，只知道念，卻不知它的意義。本來咒不必知道意義，只要知道它是不可思議的靈文就夠了。

能念〈楞嚴咒〉就是利益眾生，不能念就不能利益眾生。各位趕快把〈楞嚴咒〉學會，背得出，再研究明白了，才是佛教徒所應有的行爲。想學〈楞嚴咒〉，持誦〈楞嚴咒〉的人最好能發大心，爲全世界誦持，把所有的功德迴向給全世界。在佛教裡再沒有比〈楞嚴

咒〉更重要了，〈楞嚴咒〉是正法的代表，有〈楞嚴咒〉就有正法，沒有〈楞嚴咒〉就沒有正法，不會背〈楞嚴咒〉不配做佛教徒。〈楞嚴咒〉叫楞半年，天天念，要念半年才會背。我們能誦〈楞嚴咒〉的人，都是在無量劫以來培植大善根的人，才能把〈楞嚴咒〉讀得熟，背出來，永遠也不忘，這就是善根的表現。若你沒有善根，不但不能念，就連〈楞嚴咒〉的名字也遇不著；就算遇著了也不懂，不會念。所以我們現在能念能背，都是有大善根。

楞嚴法是百千萬劫難遭遇的法門，我們學得一句，明白一句的力量，便要照著去實行。但也不是聽說法有大靈感妙用及力量，就去用它。你用法，但不持戒，好像一般人什麼都不懂，隨便殺生、偷盜、邪淫、妄語、飲酒，而在緊要關頭時念五大心咒，這是污蔑法；沒有功德，卻要支配鬼神及護

法，那只有增加自己的罪業，自己會遭受飛災橫禍之事。所以修法的人首先要守持戒律，要注重德行，必須要不爭、不貪、不求、不私自、不自利、不打妄語。你道德不夠，就像假傳聖旨，冒充國王，這是行不通的。現在人只注重念咒靈驗有功力，但不注重自己的品德，即使念也沒有功力。

所以學〈楞嚴咒〉法，所行必須要正，存心要正，不打不清淨的妄想，不做不清淨的事，要念茲在茲修清淨的行門。如果一方面修〈楞嚴咒〉法門，一方面不好好守規矩，就會有很大的問題發生，這一點大家必須明白。若是你不存正念，不行正行，便會令金剛藏菩薩不佩服你，不保護你，佛菩薩是慈悲的，他不會損害眾生，不會瞋害人；可是所有的侍從，一切的護法、天龍、鬼神，都是有很大的脾氣。這種惡鬼、惡神，他見到你這修道持咒的人有過錯

了，他就給你一點災害，或者令你不自在，令你有很大的麻煩，你便會發生種種災難，受種種的果報，這是絲毫不可以開玩笑的。所以必須要齋戒沐浴，要心裏也清淨，不打染污的念頭；身上也清淨，不行染污的法門，時時刻刻要保持清淨，不可以有絲毫不守規矩的行為。

誦持〈楞嚴咒〉比買賣黃金更賺得多，誦〈楞嚴咒〉一遍，就等於幾萬萬盎斯的黃金那麼有價值，不過不能用貪心來誦持。若能持戒律，無嫉妒障礙，無貪瞋癡，那麼誦持〈楞嚴咒〉就有大感應、大利益；若你不守規矩的行為，修這個法便沒有大的感應力量。並不是咒沒有靈驗，而是因為你不守規矩，護法善神離得你遠遠的，有什麼事情他也不管。所以凡是讀誦〈楞嚴咒〉的人，不要有一種詭譎的心，不要有一種盡造罪業的行為。任何時候都要正大光明，只知利他，不知利

己，存菩薩心腸，行菩薩行門。

修楞嚴法是很靈感的，但也不是那麼容易，首先要沒有自私心，其次要沒有自利心，要存大公無私的心，要存至中不偏的心，要存捨己爲人的心，要存普度一切眾生的心。有以上所說這樣的心，便能很快成就。各位要很注意，你一定要守五戒，奉行十善，這是最低限度要遵守的規則。修這個法不守規矩是不行的，你不守戒律，或心裏盡打染污的妄想，不單修法沒有感應，不能成就，而且會有奇禍。所以修楞嚴法的時候，要特別注意，要身、口、意三業清淨，才可以相應。不可以隨隨便講是講非，挑撥離間，或令大家在道場住得不安樂。你一定要舉動行爲管自己，行住坐臥不離家，不可以盡給旁人洗衣服，要自己好好把自己照顧一下，迴光返照。

It doesn't matter if it's a nationwide famine, plague, war, or plunder, all those kinds of disasters will be alleviated. Suppose you were to write out the Shurangama spiritual mantra and place it at the main entrances to the city, or in its watchtowers or other lookout places; suppose you could inspire the nation's inhabitants to show interest in the Shurangama Mantra, so that they bow to and revere it and single-mindedly make offerings to it as if they were offering to the Buddhas themselves; suppose you could get every single citizen to wear the mantra on their person or to keep it in their place of residence; well, if you could do that, all disasters would disappear. Whenever the Shurangama Mantra can be found in a place, the gods and dragons are delighted, and so that place will be free from devastating storms; the crops will produce in abundance; and the populace will be peaceful and happy. That is why I say that the merit and virtue of the Shurangama Mantra is inexpressible; it can't be reckoned in the mind; it can't be cognized in our thoughts. That's the wonder of it!

Basically broken precepts cannot be mended. But if you recite the Shurangama Mantra, you can return to purity. But when I say recite, I don't mean you can just do it casually. You have to attain the mantra-recitation

samadhi. The recitation of the mantra must flow forth from your mind and the mantra must flow back into your mind. That's called "the mantra is the mind and the mind is the mantra." Your mind and the mantra become united. There isn't any distinction. It reaches the point where you couldn't forget it if you wanted to. That's called even when not reciting, the recitation continues; when reciting there really isn't any recitation. You recite until there aren't any idle thoughts remaining. The only function of the mind is the recitation of the Shurangama Mantra. That's called meshing with the mind. There are no second thoughts. The flow of the mantra's recitation is like water that flows on in uninterrupted waves. At that point, everything expresses the Mahayana—the sounds of the breezes blowing and the water flowing are all the Shurangama Mantra's Heart Mantra. If you can reach that level, then if you have broken precepts, you will be able to return to pure precepts. You will be endowed with the precepts without going through the formal transmission. If you are someone who doesn't want to progress in your practice, who doesn't want to investigate the Buddhadharma, but you recite the Shurangama Mantra for a period of time, quite naturally you will be inspired to be vigorous; those who lack wisdom

can open their wisdom. If you are not pure in your cultivation so that you break your vegetarian practices and violate the precepts, but you have not forgotten the Shurangama Mantra, you will be able to quickly return to purity. If you violated precepts before you began upholding the mantra and prior to receiving the precepts, then once you start reciting the mantra you can completely wipe out all those former offenses, no matter how serious they were, including even the Four Parajikas, the Five Rebellious Acts, the Four or Eight Offenses warranting dismissal from the Sangha, which are basically unpardonable. Not even a hair's breadth of an offense will remain. And so I say that the power of the Shurangama Mantra is beyond all conception or description!

Some people who learn how efficacious the Shurangama Mantra is decide to exclusively recite it and ignore all other aspects of cultivation. That's going overboard. In cultivation, no matter what Dharma it is, you have to keep to the Middle Way. Don't do too much and don't fail to do enough. Although the mantra is definitely efficacious, still, you have to develop samadhi. The *Shurangama Sutra* describes how efficacious this mantra is, but it also explains the method of returning the hearing to listen to your own nature by cultivating

perfect penetration of the ear organ. That's also extremely important. While you are reciting the mantra you should be returning your hearing to listen to your own nature. You must reflect within. Didn't I explain earlier how the mantra becomes the mind and the mind becomes the mantra? The mind and the mantra cannot be separated; they are non-dual. When you get there, then you can attain whatever you seek; everything will go the way you want it to; and you will have success in whatever you undertake. When the mind and the mantra merge into one, then you have actually attained the samadhi of Chan meditation and have acquired real samadhi-power. That is something you should know.

Every line of the Shurangama Mantra contains infinite meanings as well as infinite functions. You should realize that the Shurangama Mantra is the most efficacious language in the world--the efficacious within the efficacious, the esoteric within the esoteric! It is an unsurpassed Dharma Treasure--the gem that can save living beings' lives. It embraces all that exists. From the Buddhas of the ten directions to the Avichi Hell, all the four kinds of sages and six sorts of common realms pay homage to the Shurangama Mantra. None of the ten Dharma realms transcends its scope. All categories of

ghosts, spirits, Dharma-protecting deities, Hearers, Condition-enlightened Ones, up to the Buddha Vehicle are contained within the Shurangama Mantra. The Shurangama Mantra contains the names of ghost and spirit kings. When the names of those leaders are recited, all the ghosts and spirits in their retinues become very obedient and behave themselves. They don't dare to make trouble. Reciting the Shurangama Mantra every day can cause demonic beings and weird ghosts throughout the world to settle down and stop harming people. The substance and function of the Shurangama Mantra are all-encompassing. It can be said that within the mantra can be found the entirety of Buddhism's teachings and meanings. If you can understand the Shurangama Mantra, then you have understood the essence of Buddhism's esoteric teachings. All the inconceivable wonders and esoteric phenomena in the universe are contained in the Shurangama Mantra. If you master the Shurangama Mantra, then you don't need to study the esoteric school's white teaching, black teaching, yellow teaching, red teaching or any other teaching. This is the ultimate method of samadhi and the most esoteric Dharma. Unfortunately no one really understands this esoteric Dharma; no one even recognizes it. Most people study it but cannot

absorb it; they can only recite it but don't know its meanings. Basically it's not necessary to know the meanings of mantras, you need only realize that they are an ineffable efficacious language.

Being able to recite the Shurangama Mantra is a benefit to all beings. Not being able to recite it, you cannot offer that benefit to beings. Quickly learn it, memorize it, investigate and understand it! Then you will be doing what Buddhist disciples should do. The very best is for those who want to recite the Shurangama Mantra to do it for the sake of the entire world; transfer all the merit to the whole world. There isn't anything more important in Buddhism than the Shurangama Mantra. The Shurangama Mantra is a sure sign of the Proper Dharma. The existence of the Shurangama Mantra ensures the existence of the Proper Dharma. When the Shurangama Mantra is gone, the Proper Dharma is gone. Those who cannot recite this mantra are not worthy of being Buddhist disciples. The Shurangama Mantra is nicknamed "six months' stupor" because for most people it takes a half year of diligent recitation to get it memorized. Those of us who can recite the Shurangama Mantra have been planting and nurturing good roots for countless eons. Being able to memorize it perfectly and never forget it is

evidence of those good roots. Without good roots, not only will you not be able to recite it, you will never even hear of the existence of the Shurangama Mantra; or if you hear of it you won't understand it and won't be able to recite it. Truly, then, those who can recite it by heart do have great good roots!

The Shurangama Mantra is a Dharma-door difficult to encounter in billions of eons. For every line we learn and understand, we activate one part of its power. But, then, we must actually put it into practice. However it's not that you try to make use of the mantra's vast efficacy and tremendous power. If you use this Dharma but you don't hold the precepts--like most people who aren't clear about anything and casually kill, steal, are lustful, lie, and indulge in intoxicants, and who only recite the Five Great Hearts Mantra when some crisis happens--then you are defiling the Dharma and there is no merit in that. If you insist on trying to control the ghosts and order the Dharma protectors around, then you're just going to be increasing your own karmic offenses. You will bring calamities down upon yourself. Therefore, the first criterion for people who want to cultivate a Dharma is to hold the precepts and place emphasis on developing virtuous conduct.

You must not fight, be greedy, seek, be selfish, pursue your own advantages, or lie. If your virtue in the Way is insufficient but you pretend to be a sage who can transmit teachings, or pass yourself off as the leader of a nation, then your behavior is unacceptable. Nowadays everyone is interested in getting the most magic out of mantras, but they are not attentive to their own moral character. And so in fact their recitation will be ineffectual.

Therefore those who study the Shurangama Mantra Dharma must be proper in their behavior, proper in their intent; must not have defiled thoughts, and must not do impure deeds. They should be very attentive to cultivating purity. If on the one hand they cultivate the Shurangama Mantra and on the other hand they don't follow the rules, then they will get themselves into deep trouble. Everyone should pay close attention to this point. If your intent is not proper and your conduct is not proper, then the Vajra Treasury Bodhisattvas will lose their respect for you and won't protect you. The Buddhas and Bodhisattvas are compassionate and would not hurt any living being or harm beings out of anger. But their attendants--the Dharma-protectors, gods, dragons, ghosts, and spirits will become enraged. Those evil ghosts and evil spirits, upon seeing you

cultivating the mantra while committing offenses, will bring disaster and harm down upon you; will make you feel very uncomfortable; will cause you to get in grave trouble; or make you have to undergo a series of misfortunes or a series of retributions. This is really no joking matter! Therefore you must eat vegetarian food and purify yourself. Most of all your mind must be pure. Don't have defiled false thoughts. Maintain physical purity and don't practice defiling dharmas. At all times guard your purity. Don't commit even the slightest infractions of the rules.

Reciting the Shurangama Mantra is more valuable than any amount of gold. Reciting the mantra once is equivalent to tons of gold! But your recitation shouldn't be motivated by greed! If you hold the precepts, then you won't be jealous or obstructive; you won't be greedy or angry and your recitation of the mantra will generate pervasive responses and massive benefits. But if your behavior doesn't accord with the rules, the Dharma protecting good spirits will stay far away

from you and when something happens to you they won't pay any attention. Therefore, those who recite the Shurangama Mantra shouldn't be cunning or behave in ways that continually create offenses. At all times they should be open and public-spirited; they should strive to benefit others, not themselves; they should cherish the ideals of Bodhisattvas; and cultivate the practices of Bodhisattvas.

The Shurangama Mantra is extremely efficacious, but it is not that easy to master. First of all you cannot be selfish; next you cannot be out to get your own private gains. You have to be magnanimous and devoid of selfish thoughts. You have to be impartial and not prejudiced. You have to be willing to sacrifice yourself for the sake of others. You have to have the resolve to universally save all living beings. If you can embody the above-listed qualities, then you will have swift success. Pay close attention: you must hold the five precepts and practice the ten good deeds. That's the very least you should

do.

It won't work to practice this Dharma if you are not following the rules. If you cultivate this Dharma but you don't behave yourself; if you don't guard the precepts or if you are always having defiled thoughts, then not only will there be no response, not only will you have no success, you will in fact bring disaster down upon yourself. And so when you are cultivating the Shurangama Mantra you must be very attentive to maintain purity with your body, your mouth, and your mind. That's the only way you're going to get a response. You cannot say things that cause schisms or make people in the Way-place uneasy. You must pay attention to all aspects of your behavior, whether walking, standing, sitting, or lying down. It's not all right to always be "washing other peoples' clothes" as it were. Take care of yourself. Look into yourself.

(To be continued)

修行做事不要有所求。

In Cultivation and Work, Don't Seek Rewards.

宣公上人 語錄 / By the Venerable Master Hua



金聖寺

八、九月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2017		
8/ 6, 27 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	8/ 6, 27	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	8/ 13	慈悲三昧水懺法會 (8:15AM~ afternoon) The Water Repentance Dharma Assembly
	8/ 20	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
每日 1 pm		大悲懺法會 Great Compassion Repentance

九月份活動 Buddhist Events in September, 2017	日期 Date	地點
地藏七 Earth Store Recitation Dharma Assembly	9/4~10 週一~日 8:15AM~4:00PM	金聖寺 (GSM)
上午盂蘭盆法會 Celebration of Ullambana Dharma Assembly 下午地藏法會 Afternoon: Earth Store Recitation	9/ 5 週二 8:15AM~ 4:00PM	
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	9/19 週二 8:30AM~ 10:00 AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	9/24 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

盂蘭盆法會 Celebration of Ullambana Dharma Assembly	9/ 3 週日	萬佛聖城 (CTTB)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	9/17 週日	
金聖寺將安排巴士前往聖城參加法會，請提早報名。 GSM will arrange bus tour for same-day travel. Please sign up early.		

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地藏七 孟蘭盆法會

Earth Store Recitation and Celebration of Ullambana

一、地藏七：九月四日(星期一)至九月十日。

從早上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。歡迎參加！

We would like to welcome everyone to attend the Earth Store Recitation starting from September 4 to 10 , 8:15 am to 4 pm at Gold Sage Monastery.

(Set up Plaques for Lengthening Life and for the Rebirth are available.)

二、孟蘭盆法會：九月五日(星期二)上午八時十五分開始。歡迎參加！

(下午：地藏法會)

Gold Sage Monastery would like to welcome everyone to attend the Celebration of Ullambana on September, 5 (Tuesday) , 8:15 am.

(Afternoon: Earth Store Recitation)