



矽谷梵音

Pure Sound From Silicon Valley

2017年10月第258期 Issue 258, October 2017

人能孝順父母，這是天地的光輝。

天地所歡喜的，就是人能孝順父母。

People who are filial to their parents shine the radiance of the heaven and earth, and also delights the heaven and earth.

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.

精研孝道持誦《地藏經》

Be Well Versed in Filiality and Diligently Practice *Earth Store Sutra*

真正能研究佛法，能行持佛法，這才是真正的孝順父母。

To truly investigate the Buddhadharma, and practice and uphold the Buddhadharma, is to be truly filial to your parents.

◎宣公上人 開示

By the Venerable Master Hua

《地藏經》是佛教裏的一部「孝經」。地藏王菩薩也就是一位行孝的菩薩，是最孝順父母的一位菩薩。因為希望我們每一個人，都學地藏王菩薩那種孝順父母的精神，所以來講這部《地藏經》。

因為釋迦牟尼佛成佛之後，說法四十九年，講經三百餘會，始終也沒有去超度他的母親。釋迦牟尼佛是從他母親的右脅生出來的，之後母親就死了，而他成佛

後，知道母親摩耶夫人已經生天了，所以等到釋迦牟尼佛說完《法華經》後，在沒說《涅槃經》之前，想起母親來了，就升到忉利天宮三個月，為母親說法。說什麼法？就說這一部孝經——《地藏菩薩本願經》。所以這部經的因緣，是釋迦牟尼佛為了母親而說法的。因此這部經是不是很重要呢？

這一部經以什麼作為宗旨呢？這一部經的宗旨有八個字——「孝道、度生、拔

苦、報恩」。它指的是什麼呢？就是精研孝道——孝順父母這個道理。人能孝順父母，這是天地的光輝。天地所歡喜的，就是人能孝順父母，所以說：「天地重孝，孝當先。」這個孝字是最要緊的，就用一個孝字，全家都會平安。「孝順還生孝順子」，你要是孝順你的父母，將來你的子女也會孝順你；你要是不孝順你的父母，你的子女也不會孝順你。所以為什麼要做人呢？做人有什麼意思？不是說：

「啊！我就這麼糊糊塗塗地來做人就算了。」不是這樣，做人的本份就應該孝順父母。因為父母就是天地，父母就是師長，父母也就是諸佛。你要是沒有父母，就沒有你這個身體，沒有你這個身體，就不會成佛了。所以你要想成佛，先要孝順父母，因此第一就是「孝道」。

這一部經的第二個宗旨就是「度生」。怎麼叫「度」呢？由此岸到彼岸這叫度、由生死到涅槃這也叫度、由煩惱到菩提這也叫度。現在所說的這個度生，就是度眾生。度眾生不是說度一個、兩個，也不是度三個、五個就叫度眾生。度眾生是指所有一切十二類的眾生，都應該發心來教化他們，令一切眾生早成佛，這才叫度眾生。

第三要「拔苦」，這一部經要拔除眾生的苦。第四是「報恩」，要報父母的恩。孝道、度生、拔苦、報

恩，這八字是這部《地藏經》的宗旨。要是詳細講，這太多了，所以現在就講這個重要的意思，講明白了，然後大家也就明白了。

講起這個孝道，有的人一聽到這樣講，就想：「我要回家孝順我的父母。」可是到了家裡，見著父母又忘了孝。在這兒想回家孝順父母，回到家裡又忘了。為什麼忘了？就因為我們沒有明白什麼是真正的孝順父母。真正的孝順父母，就是你要研究佛法。你在這兒研究佛法，就是孝順父母，不需要說我回到家裡去才是孝順父母，可是到了家裡又忘了孝順父母。你在這兒研究佛法，做一個世界最好的人，這對於世界就有利益。對世界有利益，這就是孝順父母。

所以孝分為四種：有小孝、大孝、有遠孝、近孝。什麼叫「小孝」？小孝是孝於庭闈，就是只在家裡孝順自己的父母，沒能「老吾老

以及人之老」，未能做到廣大的孝。什麼叫廣大孝？廣大的孝就是「大孝」——孝於天下，以天下的父母為父母，這叫「老吾老以及人之老」。這是廣義的，不是狹義的。但這大孝，還談不到真正的孝。「真孝」是什麼？真孝，只有你成佛，那才是真孝。這是在四種的孝之外，是一種真正的孝順。所以釋迦牟尼佛，他父親不准他出家，把他鎖在皇宮裡。他自己偷偷跑去出家修行，在雪山受了六年的苦，然後在菩提樹夜睹明星，悟道成佛，這是真正的孝順。所以當他成佛了，就到天宮為母親說法，你說這是不是真孝呢？什麼叫「近孝」？近孝是仿照近代孝順父母的人，去學孝順父母的方法，這叫近孝。「遠孝，效於萬古；近孝，效於當時。」近孝也可以說是小孝，但是又有多少不同的。遠孝，效於萬古，好像中國有二十四孝，這二十四孝是效於萬

古，萬古流芳。

談起二十四孝，中國有一個叫董永的，董永又叫董黯，他很孝順父母的。他的鄰居有個姓王的，叫王寄。這個董永是最沒有錢，最窮的一個人，而王寄是最有錢的一個人。可是董永的母親，因為兒子孝順，就吃得身體很肥胖，雖然很老了，但一天到晚都很快樂。而王寄的母親，有錢是有錢，吃雞、鴨、魚、肉，盡吃好東西，但是瘦得不得了，非常的瘦。她不高興，總是憂愁。

有一天董永——董黯不在家，王寄也不在家。瘦婆就問肥婆說：「你家裡這麼窮，也沒有什麼好東西吃，妳為什麼這麼胖呢？妳這麼大年紀，這麼胖是什麼道理？」董黯的母親就對這個瘦婆說：「因為我的兒子非常的孝順，他一點壞事也不做，又守規矩，又勤儉做工。所以我一點也沒有憂愁，很快樂的。心寬體胖，

我心裡這麼歡喜，所以身體就很胖。」然後董永的母親——就是這肥婆，又問瘦婆說：「妳這麼有錢，家裡吃得這麼好，為什麼妳這麼瘦呢？妳簡直骨瘦如柴。妳是不是有什麼毛病啊？」這個瘦婆就對肥婆說：「我呀！有錢是有錢，吃得也好。唯獨這個兒子，不守規矩，盡做一些非法的行為。今天也犯法，明天也犯法；今天被警察抓去問話，明天又有傳票到家裡來。我一天到晚為這個兒子擔心，吃得再好也不覺得快樂，一天到晚憂愁得不得了。所以，就一天一天瘦下來了，胖不起來。都是因為這個愁。」

這兩個一肥一瘦，這麼互相談一孝一逆，一個談孝順的兒子，一個談忤逆的兒子時，這個忤逆的兒子回來了，在旁邊偷聽這兩個肥瘦的女人講話。等她們兩個離開了，各回各的家後，這個王寄就到董黯的家裡，將這個肥婆拳打腳踢，痛打了一

頓，說「妳盡講閒話，妳為什麼對我母親講這麼多囉囉唆唆的話？」這樣打了一頓，董永回來了。他看他母親不高興，就問她為什麼，她母親就對她的兒子說：「今天王寄過來把我打了一頓，說我今天跟他母親講他的壞話。」董黯一聽，也不出聲，就安慰他的母親說：「妳不要生氣啦！他是這樣一個人呢，不要怪他了。」可是他的母親自從被這麼一個壞孩子給打了一頓，罵了一頓，就生病死了。

母親死後，董永這回可發大脾氣了，「啊！在我母親活著的時候，我不和你打架。因我怕母親憂愁呢！現在你把我母親給害死了。」於是乎，拿著刀就把王寄給殺了。這個瘦婆怕她兒子被人殺了，果然被人殺了。殺了之後，董永拿王寄的頭，到他母親的墳前，放在一張桌上，叩頭焚香說：「母親！您不要生氣啦！他打您不是嗎？現在我給您報仇，

我把他殺了，拿他的頭來祭奠您。」祭完，你說怎麼樣呢？他拿著這個人頭，就去自首報官，到縣政府去投案。說是：「因為他把我母親打了一頓，我母親就死了，現在我把他殺了，來祭祀我母親。現在官府怎麼樣斷我，我就怎麼接受這種懲罰，我不會逃避王法的。」縣官就判他終身監禁。終身監禁之後，偏偏遇著當時的皇帝大赦，所有的罪人都被赦免了，不追究他以往的罪過，他就被放出來了。放出來以後，做了很大的官。原因來自他是一個孝順的兒子。

孝雖有遠孝、近孝、大孝、小孝，要是講起真正的孝順，就是修道，將來成佛。你們現在研究佛法，不回家去，這就是「真孝」。真正能研究佛法，能行持佛法，這才是真正的孝順父母。

The *Earth Store Sutra* is a Buddhist scripture on filial piety. Earth Store Bodhisattva is a Bodhisattva who practices filial conduct and is most filial to his parents. By giving my lectures on the Sutra, I hope to inspire everyone to follow Earth Store Bodhisattva's example on filial piety.

After Shakyamuni Buddha had attained Buddhahood, he spoke the Dharma for forty-nine years in over three hundred assemblies, yet all along, never once did he get a chance to take his mother across [to the other shore of nirvana]. Shakyamuni Buddha was born from his mother's left ribcage, and his mother passed away after giving birth. When he became a Buddha, he learned that his mother, Lady Maya, had ascended to the heavens. After he had spoken the Dharma Flower Sutra and before starting the Nirvana Sutra, he thought of his mother and ascended to the Palace of Trayastrimsha Heaven. He stayed there for three months to expound the Dharma for his mother. And what was that Dharma? It was the Earth Store Sutra, the sutra on filial piety. For the sake of crossing over his dear mother, Shakyamuni Buddha spoke the Sutra of the Past Vows of Earth Store Bodhisattva in the Palace of Trayastrimsha

Heaven—those are the causal conditions leading up to this Sutra. Shakyamuni Buddha speaking the Dharma for his mother—Therefore isn't this a very important Sutra?

So what does the Sutra take as its aim and purport? Eight words: Filial piety, taking beings across, uprooting suffering, and repaying kindness. What does it all come down to? It all comes down to being well versed in filial piety—the principle of being filial to one's parents. One who can be filial to one's parents is heaven and earth's light of glory. What gladdens heaven and earth is for people to be filial to their parents, hence the verse:

Heaven and Earth values filiality—filiality comes first: Filiality is of utmost importance.

One word—filiality—brings peace upon all in the home: Through the workings of filiality—just this one word—the entire family may enjoy peace.

Filiality begets filial offspring: If you are filial to your parents, your children will be filial to you, and vice versa.

Why be a person, and what is the point in that? Do not just resign yourself to being born a person muddled and confused. That is not the way to go. Being a person, you have a moral obligation to be filial to your parents because they are the heaven and earth; they are your elders and teachers; they are—

simply—the Buddhas.

If it were not for your parents, you would not have this body of yours; without this body of yours, you would have no way of becoming a Buddha. Therefore, if you wish to become a Buddha, first you need to be filial to your parents, hence filial piety is foremost.

The second tenet of this Sutra is "taking beings across." What does "taking across" mean? It means to embark from this shore to arrive at the other shore, likewise from birth and death to nirvana, and also from afflictions to bodhi.

Here, "ferrying beings" means to take sentient beings across. To take across one sentient being, two sentient beings, or three, or five does not qualify as taking sentient beings across. The term refers to resolving on teaching and transforming all the 12 categories of sentient beings, thus quickly leading them to Buddhahood—that qualifies as taking beings across.

The third: Uprooting suffering. This Sutra aims at putting an end to beings' sufferings.

The fourth, Repaying kindness, is to reciprocate the kindness of one's parents.

Filial piety, taking across beings, uprooting suffering, and repaying kindness—these eight words make up the aim and purport of the Earth Store Sutra. It would

be too much for us to go into detail. I went over the important points so you would get the gist of it.

At the mention of the practice of filial piety, the thought, "I've got to get home to be filial to my parents" popped into some people's minds. Once they get home and see their parents, they may forget all about it. While here, they meant to be filial to their parents, but once back home, they forget all about filiality. Why? It is because they did not truly understand the meaning of being filial to their parents.

True filiality is in investigating the Buddhadharma. You are being filial to your parents while investigating the Buddhadharma here—not necessarily waiting to be filial after you get home, in which case you only forget all about filiality anyway. By investigating the Buddhadharma here and becoming the best person in the world, you will benefit the world. Benefiting the world is being filial to your parents.

Therefore, filiality can be classified into four types: lesser, greater, abiding, and recent. What is "lesser filiality"? It refers to filiality in one's family, toward one's own parents. It falls short of "extending the filiality for one's elders to others' elders"—of achieving vast and great filiality.

What is vast and great fili-

ality? It is the "greater filiality" that attends to all under the sky, considering everyone's parents as one's own parents. That is "extending filiality for one's elders to others' elders". Its scope is expansive and not narrow.

Yet this greater filiality falls short of being true filiality. What is true filiality? True filiality is when you become a Buddha; it is beyond the scope of the four types of filiality. It is genuine and true filiality.

Take the example of Shakyamuni Buddha. Although his father forbade him from venturing forth into monastic life and locked him up in the palace, yet he stole away to cultivate [the Path] as a monastic. After six years of hardship on Snow Mountain, he sat under the bodhi tree and, upon seeing the shining [bright] stars in the night sky, became enlightened to the Path and attained Buddhahood. That is true filiality. Thereafter he became a Buddha. He later ascended to the celestial palace to instruct on the Dharma for his mother. Wouldn't you agree that that is true filiality?

What is "recent filiality"? It is to pattern one's filiality on latter-day role models. Abiding filiality: emulated for all time; Recent filiality: emulated in the present.

"Recent filiality" is comparable

to "lesser filiality," with some exceptions.

Abiding filiality, for example, is found in China's Twenty-four Paragons of Filiality. They are models for all times. The august virtue they exemplified endures through all ages.

One of China's twenty-four paragons of filiality was Dongyong, also known as Dongan, a very filial person. One of his neighbors, Wangji, was the richest man, while he himself was the poorest. Dongan's mom, because of her son's filial devotion, was well-nourished and plump. Though advanced in years, she felt happy day and night.

On the other hand, Wangji's mom was made of money and ate only the finest delicacies—poultry, seafood, assorted meats—but she was thin as a rail. She was unhappy and worried all the time.

One day, when both sons were away, the skinny mom inquired of the plump mom, "Your family lives hand to mouth and can't put anything nice on the dinner table, yet you're all chubby and round. How is it that you get so plumpish in your old age?"

Dongan's mom said to the skinny mom, "My son is very filial. He stays out of trouble, behaves himself, and works hard at his job. I've got absolutely no

worries and I'm very happy. As the saying goes, when the heart is carefree, the body plumps out. I'm happy at heart, so I plump out."

She went on to ask the skinny mom, "You live the good life and there are plenty of nice things to eat in your house. Yet why are you all skin and bones? Is there something wrong with you?"

The skinny mom replied, "Sure I've got money and eat well, except my son is a roughneck. He gets in trouble with the law day in and day out. He's either wanted by the police for questioning, or there'd be some warrants to appear in court. I worry about him all the time. No matter how well I eat, I don't feel happy. I'm stressed out. I get skinnier by the day because there's no way I can put on weight when I'm all worried."

While the two moms—one skinny, one chubby—were chatting up a storm about their sons—one filial, one disobedient, the disobedient one returned and overheard their conversation. After the moms had said their goodbyes and went home, Wangji went to Dongan's house and roughed up the chubby mom good. "You blabbermouth! Why did you feed my mom all that crap?" he yelled.

When Dongan came home and saw his mom upset, he asked

why. She told her son, "Wangji was here and beat me up. He accused me of speaking ill of him to his mom."

Dongan did not say anything to that but simply comforted his mom, "Please don't be mad. That's just how he is. Don't mind him."

However, after his mom got beat up and called down by that hooligan, she got sick and died.

Upon his mom's death, Dongan blew his top, "When my mom was alive, I shied away from fights with you to keep her from worrying. Now you've done her in."

So he picked up a knife and killed Wangji. The skinny mom had always worried that her son might get himself killed one day, and sure enough, he got killed. Afterwards, with Wangji's head in hand, Dongan went to his mom's grave and set the head on [an altar] table. He lit incense, bowed, and said, "Mom, please don't be mad anymore. So he beat you up, right? Now I have avenged you. I killed him to offer his head to you."

When he finished with the rite of offerings—guess what happened next? He took the head with him and turned himself in, confessing, "My mom died after the beating. So I killed him and made offering of his head to my mom. Do what you will with me. I'll accept the court's verdict, and

won't dodge the law."

The county prefect handed down a life sentence and he was put in jail. It just so happened that the emperor then issued an imperial pardon which exempted all criminals of their past crimes, and he was freed. After his release, he was later appointed to high offices in the government. That was the story of Dongyong, a filial son.

Though there are Abiding Filiality, Recent Filiality, Greater Filiality and Lesser Filiality, true filiality is cultivating the Path and accomplishing Buddhahood in the future. As right now you are investigating the Buddhadharma—without having to return to your homes—that is True Filiality. To truly be able to investigate the Buddhadharma, and to be able to practice and uphold the Buddhadharma, is to be truly filial to your parents.

敬老節的真義：老者少之

The True Meaning of Honoring Elders:

To Be Young at Heart

節錄於：宣公上人 1970 年於美國舊金山「猶太之家」之開示
By the Venerable Master at the Jewish Home for the Aged, 1970

「老者安之」；這是中國孔子所主張的一種理論，可是我現在希望各位不要這個「老者安之」。要怎麼樣呢？要「老者少之」。年老了就要變成年輕一點，不要叫「安」到這個「老」的種境界上；越老越應該強壯，所謂老當益壯，越老越要強壯。怎麼樣子強壯呢？在有

生的時候要做一點對世界有益的事情，能做一點什麼工作就做一點。我們做工作，就是貢獻於世界人類。我們人，老和年輕本來沒有什麼分別；老也是這個人，年輕也是這個人，不過你在世間時間久了，就認為自己老了。其實你心裡要是不老，到什麼時候都是年輕的。所

宣公上人答問錄/Question And Answers by the Venerable Master Hua

弟子：我從小就有很多很奇怪的病，這是為什麼？

上人：不論有什麼病，你也沒有死，現在就應該修行了。

Disciple: Ever since I was little, I have had a lot of strange sicknesses. Why?

Venerable Master: You did not die from whatever sickness you've had, so you should cultivate from now on.

以說，我希望各位不要安到這個「老」的位置上，說：「喔！我老了。」要認為「我很年輕的；我沒有老。」

你要是心裡不老，那個老它也就跑了，沒有辦法你，所以說在佛教講「一切唯心造」。你為什麼覺得老？就因為你覺得在世間這麼長的時間了。其實，你就在世界上或者七十年、八十年、九十年、一百年，這也不過是一轉眼，很短很短的時候；在這個短的時候，你覺得它很長，所以就覺得老了。所以你要是覺得它很短，就不會覺得老了。我希望各位把你們這個心都變成年輕一點。所謂返老還童，在老的時候，回到到小孩子的生活裡邊去，不要自己以為自己老了，那麼這樣子更有希望。

這個意思，就是老的時候應該安到少的時代。方才說要我們盡量的工作，來幫助這個世界，我自己問我自

己的的確確是不能工作了。我想要做，這個手也不幫忙了；我想要行路，這個腿也不幫忙了；我想要看東西，這個眼睛也不幫忙了；我想要聽東西，耳朵也不幫忙了；想要吃一點好的東西，牙也不幫忙了：這麼多的條件都不幫助我了，我也沒有法子幫助這個世界了。你說的很有道理，不過我還有一個方法，令你幫助這個世界。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；你這意，它是沒有老，沒有少，無始無終，它隨時都可以工作的。那麼現在我給你一點工作。什麼工作呢？這個工作一點力也不費力。你無論信哪一個宗教，不必改變你本來的宗教，你去祈禱你那一個宗教；你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，現在正可以做這種的工作，來祈禱世界和平，令世界上沒有戰爭，沒有互相殘殺。這個工作比任何的工作都重要。

你要是信佛教的，你就可以念佛來祈禱世界和平，或者念南無觀世音菩薩，或者念南無阿彌陀佛，求阿彌陀佛和觀世音菩薩，幫助這個世界和平，沒有戰爭。你要是信天主教的，你要祈禱天主，就說「上帝，耶和華！你令這個世界沒有戰爭了，不要殺那麼多人，也沒有天災，也沒有人禍，也沒有地震，也沒有山崩海嘯，這種種的。」你要信天主教，你就天天這樣祈禱。你要信耶穌教，你就求耶穌，說「耶穌，上帝的真子！你能幫助世界。我知道你是有大神通的人，你是世界萬能的。現在這個世界這麼多戰爭，你叫它沒有戰爭了。」你這樣來求。你要是信回教的，你就求穆罕默德，清真認主。你要是信猶太教的，你們每

個人都明白本身的教了。你也有一個祈禱的方法的，你們祈禱文是怎樣，就念你們祈禱文，天天做這個工作。你不要管它是有感應是沒有感應，你就這樣做，這個世界就會好了，功德無量無邊。你不但幫助了這個世界，也直接幫助了你自己的子子孫孫，你的家庭眷屬。



"Peace in old age" is a principle taught by Confucius in China, but I hope that you will not acquiesce to it. Instead, you should have "youth in old age," and as you grow older, grow younger. Don't be satisfied with growing old; as you grow older, grow stronger, so that the older you grow, the stronger you become. How does one grow stronger? By benefiting the world. Do whatever work you can for the common good of all humankind. People age, but youth and old age are basically identical. In both youth and old age, you are still the same person. Having been in the world for a time, you feel old, but your mind is always young. So don't retire and say, "I'm old." Say instead, "I am young!"

If your heart is young, age will depart because it cannot affect you. Buddhism teaches that "everything is made from the heart alone." You have been in this world for seventy, ninety, or even a hundred years. This is actually a short period of time, the blink of an eye, but you feel old because you mistake this short time for a long time. I hope that each of you will resolve to make your heart young. Turn away from old age and return to youth, to childhood. You need only not think of yourself as old and then there is hope. Be young in your old age.

You might be thinking, "A moment ago you told us to work for the world, but I can't. I want to work, but my hands won't help me; I want to look, but my eyes won't help me; I want to walk, but my legs give me no support. Although I want to listen, my ears won't hear, and as for eating good food, my teeth refuse to cooperate; with so many complications, how can I help the world?"

Your objections are well-founded, but I have a plan by which you may help the world. Five of your sense organs, your eyes, ears, nose, tongue, and body, refuse to work, but the sixth organ, your mind, is still strong. Your mind has no youth or age, no beginning or end. It can always work, and so now I am going to give you a job.

This job requires no effort, no exertion, and no particular religious affiliation: according to the teachings of your own religion, PRAY FOR WORLD PEACE. You of long life are well able to do this work. Pray for a world of peace, a world without murder or war. This is the most important work there is.

If you are a Buddhist, be mindful of the Buddha. Recite, "Homage to the Greatly Compassionate Bodhisattva Who Observes the Sounds of the World" or "Homage to the Buddha of Infinite Light." If you are a Catholic, pray to God and say, "Lord Almighty, Jehovah, rid the world of war. Do not allow so many men to be killed. Let there be no misfortunes or natural disasters, no earthquakes, avalanches or tidal waves." If you are a Protestant, pray to Jesus: "Jesus, Son of God, help the world. I know that you all-powerful and that you can put an end to war." If you are a Muslim, pray to Mohammed: "Allah, let there be peace!" and, if you are a Jew, well, you understand your own religion. You have a method for prayer. Pray in your own way and pray every day. Do not concern yourselves with obtaining a response, simply go ahead and pray. Your daily prayer will help the world. It will also greatly benefit your own children and grandchildren.



金聖寺

十、十一月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October, 2017		
10/ 8, 15, 22 週日 8:00AM~9:00AM		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	10 / 1	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
	10/ 8, 15, 22	楞嚴經講座 (9:00AM~10:45AM) Lecture on the Shurangama Sutra
	10/ 29	敬老節 (8:30AM~ 2:00 PM) Honoring Elders' Day
每日 1 pm		大悲懺法會 Great Compassion Repentance

十一月份活動 Buddhist Events in November, 2017	日期 Date	地點
觀世音菩薩出家日法會 Guan Yin Bodhisattva's Leaving Home	11/ 7 週二 8:30AM ~ 10:00AM	
楞嚴經講座 Lecture on the Shurangama Sutra	11/ 12 週日 9:00~ 10:45AM	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	11/ 12 週日 8:00~ 9:00AM	
藥師佛聖誕法會 Celebration of Medicine Master Buddha's Birthday	11/ 17 週五 8:30AM~10:00AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/ 19 ~26 8:15AM~4:30PM	
八關齋戒 Transmission of the Eight-fold Precepts	11/ 19 週日 6:30AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於11 月2 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before November, 2	11 / 5 週日	萬佛聖城 (CTTB)
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金聖寺

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 19 日(星期日) 至 26 日(星期日) 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19日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 19 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 19 to 26, 2017 (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.