



矽谷梵音

Pure Sound From Silicon Valley

2017年11月第259期 Issue 259, November 2017

梅竹冰雪愧愚志

松柏長青祝君安

The plum and bamboo endure the ice and snow,
and I am ashamed of my naïve resolve to imitate them.
The pine and cedar are evergreen,
and I wish that you will be as healthy as they are.



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.

信佛須拜佛 ——敬佛七種禮

Those Believe in the Buddha Should Bow to the Buddha ---Seven Types of Bowing

◎宣公上人 開示

By the Venerable Master Hua

我們信佛的人必須要拜佛，連佛都不拜，怎麼談得上信呢？所以我們必須要禮拜佛像。有人說：「這個佛像是木雕的，我們拜他有什麼用啊？」並不是這個佛像就是佛，你不要認錯了。佛是遍滿一切處的，沒有任何地方不是佛的法身所在地。這個木像不過是一種表法，用來代表佛而已。好像每一個國家都有國旗，一般老百姓都要向國旗行禮致敬，這國旗是一塊布或者是

膠做成的，那你向它敬禮有什麼用呢？這也是一種代表，國旗就代表國家的一種生命，所以人民向國旗敬禮，也就是對國家恭敬。佛像也是這樣子，不過是代表佛的一個象徵而已，並不是說這個佛像就是佛了。那我們為什麼對著佛像來禮拜呢？佛是遍滿一切處，我們應該向四面八方去頂禮叩頭哪？這也不是。禮敬必須要有所皈依，要有所皈依就要有一個目標來代表。就像一

個國家有很多省分，你若要向它的每一個省、每一個縣去敬禮，那怎麼來得及啊？所以只向這一面國旗來敬禮也就夠了。我們向佛敬禮，也是同樣的意思。

向佛敬禮，有七種禮法：

（一）我慢禮。什麼叫我慢禮呢？就是看見人家拜我也拜，但是我相還不除，拜佛總是不自然，總覺得我拜佛做什麼？我何必拜他呢？叩頭叩得很不歡喜、很勉強。或者看見他人拜

佛，我若不拜佛，這好像好特別似的，覺得不好意思，所以也就拜佛。雖然拜佛，但是這個我相沒有空，還有我慢存在，看著人家叩頭，他也叩頭，心裏卻想：「這真是迷信，叩頭有什麼用呢！太迷信了！」

(二) 求名禮。什麼叫求名禮呢？聽到很多人讚歎說某某人拜佛拜得很多，他又拜佛、又拜經、又拜懺，真用功修行啦！聽人家這麼讚歎，他也想要得修行的名，於是他就拜佛，也就拜懺來隨喜。他雖然也隨喜，但他不是真的為拜佛，是為求這個修行的名字而拜，這叫求名禮。他也不是信，也不是為不信而拜，他是看見人家拜佛就有人供養、恭敬、讚歎，說這是真正修道的，他也要得到供養、恭敬、讚歎，所以就拜佛了。

(三) 身心唱和禮。怎麼叫身心唱和禮呢？就是看

見人家拜，我也拜；人家叩頭，我也叩頭，身和心就隨著人家轉——人家怎麼樣，我就怎麼樣，不管拜佛有好處沒有好處，也不管拜佛是正信或是迷信，也沒有求名的心，就是隨著人家去做。這種禮沒有什麼功，也沒有什麼過，是平平常常的。

(四) 智淨禮。什麼叫智淨禮？智是智慧，淨是清淨；以真正的智慧，清淨自己的身、口、意三業來拜佛。這是有智慧的人拜佛的方法。你這兒一拜佛，就不會再去殺生、偷盜、邪淫，這是身業清淨。你這兒拜佛的時候，沒有貪心，也沒有癡心、瞋心，只有恭恭敬敬拜佛的這麼一個心，所以意業也清淨了。你拜佛就念佛或持誦經咒，這樣子口業也不犯了，口裏沒有綺語、妄言、惡口、兩舌了，這是口業清淨。身口意三業清淨，以真正的智慧來拜佛，這叫智淨禮。

(五) 遍入法界禮。怎麼叫遍入法界禮呢？拜佛的時候，要觀想我這個身體雖然沒有成佛，然而我的心性是充遍法界的。現在我在一位佛前來拜佛，同時就能遍禮法界一切諸佛。不是單單拜這一位佛，而是在每一尊佛的前面，都有我的化身在那兒向佛頂禮叩頭，同時供養諸佛菩薩。所謂「一切唯心造」，你的心是周遍法界，這種禮也是周遍法界的，你這種修行也就是周遍法界。有人說：「什麼叫法界呢？我聽經聽了幾天了，不知道什麼叫法界。」所有三千大千世界都在法界之內包著的，在這法界的裏邊，沒有到法界的外邊。所以你的心盡虛空、遍法界，你這恭敬禮也盡虛空、遍法界，你所得的功德也是盡虛空、遍法界，這叫遍入法界禮。

(六) 正觀修行至誠禮。正觀就是專一其心，來觀想拜佛。我們拜一位佛就

是拜法界佛，拜法界佛也就是拜一位佛。因為十方三世佛，是同共一法身，所謂「佛佛道同」，我們要專一其心來觀想拜佛，不打妄想。不是人雖然在這兒拜佛，可是這個心卻跑到電影院去了，或者跑到跑馬場、跳舞廳、酒吧或者飯館裏去了。總而言之，不用買票的這種旅行都各處去跑，忽然而天，忽然而地，有的時候就跑到紐約去了，也不知怎麼樣又跑回到三藩市，他自己以為這真是有了神通了，其實連鬼通都沒有，不要說神通，這就是妄想，就叫邪觀，沒有正觀。

正觀修行，就不打這些個妄想了，拜佛就是一心拜佛，心不二用，不會在這兒拜著佛還打其他的妄想。這種正觀修行的一拜，你拜一佛勝過你拜百千萬佛，也就勝過其他那些打妄想的人拜百千萬拜那麼多。所以修行是要得其門而入，你要知道法門。你若不知道法門，

雖然是一樣的拜佛，人家那兒拜佛就是拜佛，你這兒拜佛就打妄想：「等一下拜完佛，就去喝杯咖啡，或者飲點酒。」你這樣就不是正觀修行至誠禮，這是邪觀。拜佛的時候不好好拜，儘打妄想，這太沒有功德了。

（七）實相平等禮。
實相禮是禮而不禮，不禮而禮。有人說：「哦，禮而不禮，不禮而禮，那我不拜佛就是拜佛了嘛！」不是這樣解法。是你雖然拜佛而不著拜佛之相，不是你不拜佛就認為自己拜佛了，那就變成一種狂妄了。好像有人來到這兒對我說，他已經到虛空裏頭去了，這真是愚癡到極點了！這一類的人簡直的是不可救藥，沒有法子救了。為什麼？因為他這種執著性太愚癡了。

實相平等禮，就是不著相的平等禮拜三寶，恭敬佛、恭敬法、恭敬僧，沒有分別的這麼拜。一念也不

生，一念也不滅，這就是不生不滅的一種實相平等法。所謂「一念不生全體現」，你真能拜佛，拜到一念不生，那時候十方世界就現全身。你這個身體雖然在這兒，但就和法界一樣大，也就是實相，實相無相。你拜得無人、無我、無眾生、無壽者，和法界合成一體，你這個身體也就是法界，法界也就是你這個身體，你看這妙不妙！以前你的身只有須彌山那麼一點點，須彌山在法界裏就好像一粒微塵那麼大而已，你不要以為須彌山有多大。現在須彌山在你的法身裏邊，你把須彌山包住了，你看這妙不妙！所有宇宙的一切萬物，沒有不在你這個法性裏頭包著，也沒有你不明白的。這種實相平等禮，是一種不可思議的境界。你若能以拜佛拜到這種境界上，你說這個妙處還能說得完嗎？是說不完的。

Those who believe in the Buddha must bow to the Buddha. If you do not bow, how can you insist that you believe? So you must bow to the Buddha images.

There are those who think that because Buddha images are carved from wood, there is no use in bowing to them. Do not mistakenly think that a Buddha image is actually a Buddha. The Buddha pervades everywhere. The Buddha's Dharma body is omnipresent. A Buddha image is only a symbol of the Buddha, and nothing more. For example, each country in the world has its own flag, and the citizens of each country perform something like a pledge of allegiance to their flag. Even though flags are just made out of a piece of cloth, or pieces of cloth sewn together, they represent the country. We perform our pledge of allegiance to the flag as a way of embodying our respect for our country.

Showing respect to an image of the Buddha works in the same way. The symbolic images of the Buddhas are definitely not the Buddhas, and so why do we bow to them? The fact that the Buddha pervades everywhere suggest that we should bow to all the four directions and the eight points on the compass, but that is impractical. What is needed is something to which one can return and rely; a symbol is

needed to represent the Buddha. You do not run off to all the different provinces and countries to show your respect to the country. This would not be practical. So a flag is considered sufficient as an object of respect. Bowing to the Buddha works in the same way.

There are seven different ways that people bow to the Buddha. The first is "arrogant bowing," and describes a person who, although he or she bows to the Buddha, still has a mark of a self. When someone like this bows to the Buddha, it is forced, and is accompanied by thoughts like this: "What am I doing bowing to the Buddha? Why do I have to bow to him?" A person like this becomes annoyed at being forced to put his head down. He sees everyone else bowing and feels that if he does not bow along with them, he will stand out, and so out of embarrassment he bows to the Buddha. Although he bows, his mark of self is still not empty; on the contrary, he is filled with arrogance. This describes the first kind of bowing which is called "arrogant bowing."

The second kind of bowing is called "seeking for fame." This category describes someone who hears others praising a cultivator saying, "That person bows often and really cultivates vigorously; he bows to the Buddhas, he bows to Sutras, and he bows

repentance ceremonies. He is truly a diligent cultivator. Upon hearing the praise of this cultivator, he also wishes to be recognized as a cultivator, so he begins vigorously bowing to the Buddha, and although he find pleasure in bowing, he does not truly bow to the Buddha; he is bowing for recognition. He is seeking recognition as a cultivator, and the pleasure he finds is in that recognition, and his dreams of fame. This is the category of bowing called "seeking for fame."

With the first, arrogant bowing, you see others bowing so you bow along, but you think to yourself, "Oh, this is really superstitious. Of what possible use could it be?" The second, seeking for fame, is not performed because you believe or do not believe; you bow because you see someone else bowing and receiving offerings, respect and others' praise. Since you too wish to receive offerings, respect, and praise, you bow to the Buddha.

The third is called "bowing with a body and mind concurring." What does this mean? It describes a person who bows when he sees others bowing. Both his body and mind go along with what everyone else is doing in mindless imitation, without the slightest concern as to whether bowing to the Buddha is beneficial or not, or whether it is reasonable or superstitious. You

do not seek for recognition; you just follow along with everyone else, your body and mind concurring. This kind of bowing has no real benefits and no real faults.

The fourth kind of bowing is called “wise and pure.” “Wise” refers to the function of wisdom, and “pure” refers to the development of purity. It describes one who uses true wisdom to purify his body and mind. People who are wise use their method to bow to the Buddha, and by so doing, they purify the Three Karmas of body, mouth, and mind.

When someone uses this fourth method to bow to the Buddha, his body karma is correct inasmuch as he does not kill, steal, commit sexual misconduct, and so in this way his body karma is purified. When he uses this method to bow to the Buddha, he entertains no thoughts of greed, hatred, or stupidity, but rather possesses the wisdom born from single-mindedly and respectfully bowing to the Buddha, and so the karma of mind also becomes pure. When someone bows to the Buddha, he also recites the Buddha’s name, and by doing so, or by holding and reciting Sutras and mantras, his mouth karma is also correct and devoid of any harsh speech, false speech, irresponsible speech or duplicity, and is thereby purified. When the Three Karmas of body, mouth, and mind are pure, this is called

“wise and pure bowing,” with which one uses true wisdom to bow to the Buddha.

The fifth kind of bowing is called “pervading everywhere throughout the Dharma Realm.” What does this mean? It describes one who, when bowing, contemplates: “Although I have not yet become a Buddha in body, my mind’s nature fills the Dharma Realm. As I bow before this one Buddha, I bow everywhere before all Buddhas. I am not just bowing before one Buddha; my transformation bodies bow before each Buddha, simultaneously making offerings to all Buddhas and Bodhisattvas.”

Consider that “Everything is made from the mind alone,” and so one’s mind totally pervades the Dharma Realm. One’s bowing practice totally pervades the Dharma Realm. What is the Dharma Realm? All of the Three-thousand Great-thousand worlds are contained within it. In fact, nothing is outside of the Dharma Realm. With this kind of bowing, you contemplate your respectful bowing as it totally pervades the Dharma Realm. This bowing is called “pervading everywhere throughout the Dharma Realm.”

The sixth is called “sincerely cultivating proper contemplation.” One who cultivates proper contemplation is one who concentrates his mind and

contemplates bowing to the Buddha. “Bowling to the Buddha is bowing to the Buddhas of the Dharma Realm; bowing to the Buddhas of the Dharma Realm is just bowing to one Buddha.” This is because all Buddhas of the ten directions and the three periods of time share one Dharma body in common, and all Buddhas countries and Ways are identical.” A concentrated mind must be used to bow to the Buddha, to contemplate the Buddha, and to cultivate, so that you will not have false thoughts.

It is not considered to be proper contemplation if when you are bowing, your mind runs off to the movies, or to the race track, or goes off hunting, or to a dance hall, a bar, or a restaurant. You do not need to purchase a ticket for your mind to travel off in all directions. With no travel arrangements at all, suddenly it is in the heavens, and suddenly it is on the earth. Sometimes your mind will fly off to New York and then for no apparent reason, it comes back to San Francisco. You think, “Oh, I was here bowing to the Buddha, and then I went to New York, only to fly back to San Francisco again. This must be a spiritual power!”

Now in fact, this is not even a ghostly power, let alone a spiritual power. It is nothing more than false thinking, and is

called deviant contemplation or improper contemplation. If you cultivate with proper contemplation, then you will not have these false thoughts. You would bow to the Buddha with one mind which is not divided.

“Sincerely cultivating” means that when you bow once, it surpasses bowing one million bows made by someone who bows while false thinking. So, in cultivating, “When you reach the gate, then you enter.” You should understand this dharma door, because if you do not, then when you see others bowing to the Buddha, you will not bow the way they do, but instead will think, “Oh, as soon as I’m finished bowing, I’m going to have a cup of coffee, or perhaps I’ll have a drink.” People like this have no control over their minds, and after they have finished bowing, they run off to have a drink.

The problem is that not only do they themselves go out to drink, but they drag everyone else out with them. This is really pitiful. This is not “cultivating purely with proper contemplation,” but is a form of deviant contemplation, because if you have false thoughts while you are bowing, your worship is devoid of any merit and virtue.

The seventh is called the “true mark of impartial bowing.” It describes a person who bows

and yet does not bow; who does not bow while he bows. When I say this, some of you are thinking, “You say we should bow and yet not bow, and not bow and yet bow. Therefore, if I don’t bow to the Buddha, won’t I be bowing to the Buddha?” This is not what I mean. With this kind of bowing, although you bow to the Buddha, you are not attached to a mark of bowing to the Buddha. You cannot distort the meaning and say that while you are not bowing to the Buddha, it counts as bowing to the Buddha. One who speaks like this is mentally disturbed.

For example, recently someone told me that he had attained the void. This is an extremely stupid thing to say. What is more, people like this cannot be helped, and there is no way to save them because their heavy attachment-nature makes them too stupid.

The “true mark of impartial bowing” means that “I am bowing to the Buddha, I am impartially bowing to the Triple Jewel; I am reverent to the Buddha; reverent to the Dharma; and reverent to the Sangha. Although I bow in this way, I nevertheless do not discriminate that I am bowing and “not one thought is produced, nor is one thought destroyed.” This is the dharma of the “true mark of impartial bowing.” It is a dharma which involves neither production nor destruction:

“When not even one thought arises, the entire substance appears.” When you bow to the Buddha to the point that not even one thought is produced, you manifest your body throughout the entire Dharma Realm. Although your body is bowing here, it is the same size as the Dharma Realm. This is just the true mark, which has no mark. You bow until there are no people, no self, no living beings and no life-span. You become one and the same substance with the Dharma Realm. Your body is just the Dharma Realm; the Dharma Realm is your body.

Is this not wonderful? Before your body was just a speck on Mount Sumeru, and Mount Sumeru was the size of a dust mote in the Dharma Realm. But when you reach the point of the “true appearance which has no appearance,” Mount Sumeru is contained within your Dharma body. You now contain Mount Sumeru. Is this not wonderful? You totally contain everything; everything in the universe is contained within your nature, and you understand everything. The true mark of impartial bowing is an inconceivable state. If you can reach this state while bowing to the Buddha, can you then explain all of its wonderful aspects? No, they are ineffable.

為什麼要懺悔

Why should we repent and reform

◎宣公上人 開示

By the Venerable Master Hua

我昔所造諸惡業
皆由無始貪瞋癡
從身語意之所生
一切我今皆懺悔

這是說的懺悔業障。

爲什麼要懺悔呢？因爲「彌天大罪，一懺便消」，只怕你不懺悔，你若是一懺悔，不論你有什麼罪業都會沒有了。孔子也說過：「過則勿憚改。」你有過不要怕改，你若一怕改，這過就愈發多了。「過能改，歸於無」，有過若能改，就沒有過錯了。如果你想遮掩你的過，不叫人知道，那你的過錯就會更加重、更加多了。

愚人無過，一般愚癡的人都說自己沒有過錯；小人文過，小人犯了過錯就把它掩飾起來，不叫人知道；君子改過，君子有過了就歡喜改過；聖人寡過，聖人的過就很少很少了。佛菩薩就沒有過了。

「我昔所造諸惡業」：在往昔，在過去生中，無量劫以來，我生生世世所造的惡業。爲什麼我造出來很多的惡業？「皆由無始貪瞋癡」：都是因爲自己從無始劫以來，生出一種貪心、瞋心、癡心而造出來的。由於貪而無厭，就造了很多罪業。如果得不著自己所要的

東西，就生出一種煩惱，這就有了瞋心了。煩惱怎麼生出來的？就因爲愚癡。一開始是個貪心，這個貪心根本就是一個愚癡，是從無明那兒生出來。「從身語意之所生」：從我的身所造出來的殺生、偷盜、邪淫；從我的意念所造出來的貪、瞋、癡；從我口所造出來的綺語、妄言、惡口、兩舌。「一切我今皆懺悔」：所有這十種惡，我現在都要懺悔，要改過自新。

For all the evil deeds I have
done in the past

Created by my body, mouth,
and mind,
From beginningless greed,
anger, and delusion,
I now know shame and
repent of them all.

Commentary:

These verses speak of
repenting of karmic obstructions
and reforming. Why would you
want to repent and reform?
Through repentance, great
offenses can become small
ones. No matter what kind of
offense karma you have, repentance
is most important, because as soon
as you repent and reform, you
offense karma will be destroyed.

Confucius said,

Don't be afraid to correct
your faults.
If you can correct your
faults, they will cease to
exist.
Inferior people say they
have no faults,

But the superior person
changes his faults.

If you fear correcting
your faults, you will only create
more faults, but if you can correct
your faults, then they will cease to
exist. If you hide your faults by
covering them up, not wanting
people to know about them, or if
you covet them, then your faults
will become greater. Most stupid
people say that they have no
faults. But the superior person
wishes to change his faults, and
sages decrease their faults; as for
Buddhas and Bodhisattvas, they
have no faults at all.

The text reads, for all
the evil deeds I have done in the
past. "Past" refers to everything
that has come before the present
time. In past lives for limitless
kalpas up to the present, in each
life, I have created evil karma.
Why have I created evil karma?
Because of boundless greed,
hatred, and stupidity. How did I
create all of this evil karma? It
all stems from beginningless
greed, anger and delusion. For an

uncountable number of kalpas up
to the present, my mind has
been filled with greed, anger
and stupidity. With a greedy
mind, one never feels satisfied
and one creates many offenses.
If people do not get what they
want, they give rise to afflictions
and anger. Afflictions and anger
arise because of delusion,
because stupidity fills their
minds. In the beginning there
was a thought of greed, and the
basis of greed is delusion and
ignorance.

My evil acts were created
by body, mouth, and mind. The
killing, stealing, and sexual
misconduct created by my
body, the greed, hatred, and
stupidity created by my mind, and
the irresponsible speech, false
speech, abusive speech, and gossip
created by my mouth are the ten
evil acts created by the body,
mouth, and mind. I now know
shame and repent of them all.
When I realize my mistakes, I
want to repent of and reform the
ten evil acts and change myself.

叩頭、拜懺要拜得越多越好，不能拜一拜，就說：「我很辛苦囉，很疲倦了。」要越拜越有精神，越懺悔越歡喜，這才是真正的懺悔。

When you repent, the more you bow, the better. Don't bow for just a short time and say: "I am so tired." The more you bow, the more energetic you should feel; the more you repent, the happier you should be. This is the genuine repentance.

宣公上人 語錄/ By the Venerable Master Hua

宣公上人答問錄

Question And Answers by the Venerable Master Hua

你想要懺悔業障，一定要隨喜功德，要做種種的功德。你懺悔自己的業障，一時或者這業障不能消除，這就應該做功德，所以說隨喜功德也就是懺悔業障，懺悔業障也就是隨喜功德。

問：在夢裏犯錯也要懺悔嗎？

上人：一切唯心造，意念不正，就要懺悔。

問：我做了這麼大的罪業，如何儘快消除？

上人：佛前頂禮，罪滅河沙，要拿出誠心來懺悔

If you wish to repent of karmic obstacles and reform, then you must follow along and rejoice in merit and virtue by doing many kinds of meritorious and virtuous acts. In fact, doing meritorious and virtuous acts is just repenting of one's karmic obstacles and reforming. Therefore it is said, "To follow and rejoice in merit and virtue is to repent of karmic obstacles and reform. And to repent of karmic obstacles and reform is to follow and rejoice in merit and virtue."

Q: Do I have to repent the offenses committed in my dreams?

A: Everything is created from the mind. As long as your mind is not proper, you should repent and reform.

Q: How can I remove as soon as possible such a heavy offense I have committed?

A: Bowing to the Buddha will eradicate offenses as many as sands of a river. You should repent and renew with a sincere heart.



金聖寺

十一、十二月份法會活動表2017年 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2017	
11/ 12 週日 8:00AM~9:00AM	楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	11 / 12 楞嚴經講座 (9:00AM~10:45AM) Lecture on the Shurangama Sutra
	11/ 19~ 26 梁皇寶懺法會 (8:15AM~4:30PM) The Jeweled Repentance of Emperor Liang
	11/ 19 八關齋戒 6:30AM Transmission of the Eight-fold Precepts
每日 1 pm	大悲懺法會 Great Compassion Repentance

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)
---	--------------	----------------

十二月份活動 Buddhist Events in December, 2017	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	12/ 3,17 週日 9:00~ 10:45AM	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	12/ 3,17 週日 8:00~ 9:00AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/ 10 週日 8:15AM ~ 4:00PM	
慈悲三昧水懺 Dharma Assembly of Water Repentance	12/ 24週日8:15AM~ afternoon	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

◎若要取消郵寄矽谷梵音
請寫上郵件上的姓名及地址， Email to : linww@yahoo.com
If want to cancel subscribing newsletter by mail.
Please write your name and address. Send the Email to : linww@yahoo.com

金聖寺

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://drbagsm.org>

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

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.