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A special issue on Great Master Hsuan Tsang,
Who Went to India in Search of Sutras



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.

天竺取經的玄奘大師

The Story of Great Master Hsuan Tsang, Who Went to India in Search of Sutras

宣公上人 開示

By the Venerable Master Hua

玄奘法師生於隋文帝仁壽二年（西元六〇一年），河南陳留人，俗姓陳，幼年即有過人的智慧，七歲時便開始讀五經。在十三歲那年，隨其二兄一長捷法師到洛陽淨土寺出家，誦習經典。隋朝制度，凡是出家修道之人，必須經過考試合格，頒發證書（度牒），才有資格做沙彌。當時正逢洛陽度僧，玄奘法師年幼，不能參加考試。他在考場門前徘徊，望之興嘆！而被主考官鄭善果發現，認為是佛門龍象，故特別破例度之。

二十歲受具足戒之後，他就到處參訪善知識，發現眾師所說，與經典頗有歧異，令人無所適從。尤其

《十七地論》，見解不同。乃發願到天竺（即印度）研究，以解其惑。

由於赴天竺路途，要經過崇山峻嶺、崎嶇不平的山道，所以玄奘法師在未啓程之前，先練習爬山越嶺的技術，先用桌子、凳子之類物品，堆成假山，從這邊爬到那邊，再從那邊爬到這邊。這樣一天練習多次，後來自己感覺爬山的技術不錯，又到山上去實地練習，約有一年經驗，技術方臻熟練。

於是上表，申請到天竺取經。當時（唐朝）的法令，禁止人民出境，所以未獲唐太宗批准。但是玄奘法師已拿定主意，無論批准與否，他決定赴天竺一行，所以最後

不得不私自出境。

從長安出發，隻身向西行，經過一個山洞，見洞口有蝙蝠糞，當時玄奘法師想：「這洞中一定無人住，否則不會有這麼多的蝙蝠糞。」好奇的心理使他向洞中走去，在不遠的地方，他發現一個怪物，頭髮都結在一起，小鳥在上面做窩，窩中小鳥吱吱哇哇在叫，這怪物臉上的塵土很厚，好像石頭人一般。玄奘法師走近仔細一看，原來是位老修行，已經入定。玄奘法師用引磬給他開靜，令他出定，一會兒，這位老修行開始動彈。

玄奘法師便問他：「老同參！你坐在這裏做什麼啊？」老修行的嘴巴，動了

幾次，才發出聲音來：「我等紅陽佛（釋迦牟尼佛）出世，我好幫他弘揚佛法。」玄奘法師說：「老同參！釋迦牟尼佛已經入涅槃了。」老修行一聽，很驚訝地問：「釋迦牟尼佛在什麼時候出世？」玄奘法師說：「在一千多年前，出現於世。佛滅度已經很久了！」老修行又說：「釋迦牟尼佛入涅槃，那麼我還是入定，等白陽佛（彌勒佛）出世，我再幫他弘揚佛法吧！」玄奘大師說：「老同參！你不要再入定了，等彌勒佛出世時，你又要錯過機會，不如現在跟我到震旦，將來我取經回來，你好幫我弘揚佛法。」老修行一想，言之有理，於是答應大師的要求。

玄奘法師對他說：「你的身體太舊了，你要換一個新的房子。你到長安去，看到黃色琉璃瓦的屋子，你就到那裏去投胎，等我從天竺（印度）取經回來，我再來找你。」於是老修行辭別玄

奘法師，二人便分手，一向東走，一向西行，各自奔前程。

玄奘法師經過跋山涉水，迭遭災難而不灰心。曾經誓言：

寧向西天一步死，

不願東土一步生。

這種為法忘軀的精神，實在偉大！所以他能完成偉大的事業，對中國佛教有所貢獻，並且創立了「唯識宗」。所謂「見賢思齊」，我們希望成就道業，應該以玄奘法師為寶鑑，做為模範，向他看齊，把本有的智慧現出來，為佛教貢獻一分力量。

一日復一日，玄奘法師餐風宿露，披星戴月，向西前進。他抱著堅忍不拔的意志，不到目的地（天竺），決不休息。所謂「有志者事竟成」，經過千辛萬苦，在路上行走三年，終於到達天竺的佛教大學（那爛陀寺），拜戒賢論師為師（當時天竺唯識學權威），專學《十七地論》及《瑜珈論》

等經典。學成歸國，路經曲女城，為戒日王所請，在該城成立辯論大會，參加者有十八國的國王，以及大乘、小乘、婆羅門和外道等，約有六千人，盛況空前。大師為論主，稱揚大乘，序作論義，懸於會場門外，並言：「如改一字，願拜他為師。」經過十八天，無人能改，最後勝利，名揚五天竺，無人不知，無人不曉這位大名鼎鼎的玄奘法師。

貞觀十九年（西元六四五年）正月二十四日，玄奘法師回到長安，當時僧俗出迎者有數十萬人。唐太宗派相國梁國公、房玄齡等為代表，歡迎玄奘法師。後於弘福寺，從事翻譯經典工作。

玄奘法師在天竺留學十二年（在路上往返耽誤五年），成為中國留學生的祖師。他取回的經典有五百二十篋，計有六百多部。他將全部經典貢獻給國家，特蒙皇帝召見，嘉獎一番。

玄奘法師見到唐太宗便向

皇帝賀喜：「恭喜陛下。」唐太宗覺得莫名其妙，就問：「喜從何來？」玄奘法師說：「陛下得一位太子。」唐太宗有丈二金剛摸不著頭腦的感覺，便說：「沒有啊！」玄奘法師心想：「明明指示老修行來投胎，怎會沒有呢？」於是在定中觀察。哎呀！老修行搞不清楚，投錯胎了，跑到尉遲恭家裏去

了。玄奘法師將這段因緣，向唐太宗報告。唐太宗說：「原來如此，那你就去度他吧！」

玄奘法師便去找尉遲恭，說明來意。他一見尉遲恭的姪子，心生歡喜，因為窺基的身體，非常魁偉，相貌堂堂，一表人才，是載法之器。於是他開門見山便說：「你跟我出家吧！」窺基一

聽，莫名其妙，不悅地說：「你說什麼？叫我出家，豈有此理！」轉身就走了。

玄奘法師只好與唐太宗商量，成就這段因緣。於是乎皇帝下旨，要尉遲恭的姪子出家，尉遲恭一接到聖旨，便叫姪子出家。窺基嚴辭拒絕，說：「豈有此理！皇帝怎麼可以叫我出家？我還沒玩夠哪！我要去和皇帝

Hsuan Tsang's Song —Composed by DRBA

Tells of the hardships of his journey through Siberia to India

Tang Hsuan-Tsang and his helpers
帶著同伴，大師唐玄奘
They endured the hardships of the great highway
忍受一路艱辛
Doing what others could not do
行人所不能行
Through heat & cold & monsters
任它水怪山妖，管它寒來暑往
They just continued on their way
日夜兼程，刻刻不忘
To bring the Sutras home for me and you
爲了你，爲了我，取回諸佛經藏。
The Sutras are a bubbling spring
這經藏，如湧泉
A guideline and a road
是指引，是道路
They tally with the Buddha's mind above
上契諸佛理

And with living beings below
下契眾生機
Thinking on, Tang Hsuan-Tsang
想想看，大師玄奘
Crossing the desert sands
越過沙漠茫茫
Bringing back the Buddha's law
帶回諸佛律藏
For us to read and understand
爲了你，爲了我，能讀誦，能了解
Thinking on his journey long
想想看，他的旅程，多麼漫長
To India and back again
從中國，到印度，回大唐
How can we fail to study them?
你我怎能不好好學習，永遠記心上？

講道理。」第二天尉遲恭帶著姪子來見皇帝。窺基一來便說：「陛下要我出家，可以！可是我有三個條件。」唐太宗一聽就說：「你要多少個條件都可以。」窺基就說了：「我最歡喜喝酒，我不能沒有酒，無論我到什麼地方，都要有一車的酒跟著。」唐太宗心想：「出家人是戒酒，可是玄奘法師告訴我，不管什麼條件都答應。」於是就說了：「好！我答應你。第二個條件呢？」窺基說：「我知道出家人不可以吃肉，可是我歡喜吃肉，無論我到什麼地方，後面都要有一車新鮮的肉跟著。」唐太宗說：「我答應你。第三個條件呢？」

窺基沒想到皇帝會答應他的條件，於是他接著又說：「出家人是不可以有太太的，可是我離不開女人，無論我到什麼地方，必須有一車的女人跟著。」他心想：「這個條件，皇帝無論如何一定不會答應的。」

唐太宗心想：「哎呀！這怎麼能答應呢？可是玄奘法師已經囑咐我，不管什麼條件一定都要答應。」所以就說了：「好！我完全答應你，你現在可以出家了吧！」

窺基沒辦法，就很勉強出家了。所以出家那天，後面有一車的酒、一車新鮮的肉、一車美女，陪著他一起到大興善寺出家（編按：大興善寺是玄奘法師的譯經場）。廟裏知道窺基要來出家，所以敲鐘擊鼓來迎接他，窺基一聽到鐘鼓的聲音，豁然大悟：「啊！原來我就是那個老修行，來幫助玄奘法師弘揚佛法。」於是乎把後面的三車遣回去，什麼都不要了。所以後人稱窺基為三車祖師。

玄奘法師回國第二年，奉詔撰《大唐西域記》一十二卷。唐顯慶五年（西元六六〇年），玄奘法師五十九歲時，開始譯《大般若經》。

《大般若經》梵本有二十萬頌，玄奘法師廣譯，不敢刪

略，一如梵本，經過四年的時間，譯成六百卷。次年，擬譯《大寶積經》，不幸患病而輟筆。

唐麟德元年（西元六六四年）二月，玄奘法師圓寂，年六十有四，葬於樊川北原。玄奘法師所譯的經典有七十五部，一千三百三十五卷，成為中國四大譯經家之一。其弟子甚多，以窺基、圓測傳承唯識，普光、神泰傳承俱舍。

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Dharma Master Hsuan Tsang was born in the second year of the reign period Renshou of the Emperor Wen of the Sui Dynasty (A.D. 601). His home was in Honan Province, Chenliu County, and his lay surname was Chen. Even as a young boy, his wisdom surpassed his peers. At age seven, he began to study the Five Classics, and at age thirteen, he traveled with his second elder brother, the Dharma Master Chang Jie, to Pure Land Monastery in Luoyang to leave the home-life and study and recite Sutras. According to the laws of the Sui Dynasty, people who wished to leave the home-life had to pass an examination and receive certification before they could qualify to become Shramaneras (novice monks).

The two of them reached Luoyang just as the clerks were enrolling candidates for Sangha membership. Dharma Master Hsuan Tsang was too young, and was not qualified to take the examination. He anxiously paced back and forth outside the door of the examination hall, sighing in consternation. But then he was discovered by the supervisor of the examinations, Mr. Shanguo Zheng. The man recognized the boy as a potential asset to Buddhism, and made a special exception to the standards, in order to admit him into the Sangha.

After receiving full ordination at age twenty, Dharma Master Hsuan Tsang traveled about, learning from Good and Wise Advisors. He discovered that the teachings of the various masters differed in large measure from the Sutra texts in the Canon, and as a result, no one knew where to turn. This was especially the case with the *Shastra on the Seventeen Stages*, which produced many different opinions. Master Hsuan Tsang thus made a vow to go to India to investigate the Dharma, in order to resolve his doubts.

Since the route to India passed over craggy peaks and tall passes, Master Hsuan Tsang prepared for the trek by learning the art of mountain climbing. He piled chairs, tables, and other furniture into miniature mountains, and then hopped back and forth

from one pile to the next, practicing many rounds each day. Once his skill was sufficient, he ventured outside for first-hand training on real mountains. After a year of practice, he became quite proficient.

At this point, he applied for permission to travel to India to obtain the Sutras. As the laws of the Tang Dynasty forbade civilian travel across the border, the Tang Emperor Taizong (Li Shimin) refused his request. However, Master Hsuan Tsang was resolute. With or without permission, he was determined to make the trip to India. Finally he was forced to secretly cross the border.

While heading west alone from the capital, Changan, Master Hsuan Tsang passed by a mountain cave with piles of bat-droppings by the entrance. It occurred to him that nobody lived in the cave, or else the bat-dung could not have piled up outside the cave entrance. Full of curiosity, he ventured into the cave to explore, and not far from the entrance, he discovered a monster. Its hair had been woven together atop its head, and birds had made a nest there. The baby birds were chirping and squeaking from the next. A thick layer of dirt on the creature's face gave it the look of a stone statue. Master Hsuan Tsang drew nearer for a closer look, only to discover that it was an old cultivator who had long since entered samadhi. Ringing a handbell, he brought the old cultivator out of samadhi.

A moment passed, then the old cultivator began to stir a bit.

The Great Master said, "Fellow cultivator! What are you doing, sitting here like this?"

The old cultivator had to wiggle his jaw a few times before he could make any sound. He answered, "I'm waiting here for the Red Yang Buddha (Shakyamuni Buddha) to come into the world, so I can help him propagate the Buddhadharma."

Master Hsuan Tsang replied, "Fellow cultivator! Shakyamuni Buddha has already entered Nirvana!"

The old cultivator was amazed by this news, and asked, "When did Shakyamuni Buddha appear in the world?"

Master Hsuan Tsang replied, "He was born over a thousand years ago, and he has already entered Nirvana for quite a long time."

The old cultivator said, "In that case, I'll go back into samadhi, and wait for the White Yang Buddha (Maitreya Buddha) to appear in the world, and then help him to propagate the Buddhadharma."

"Fellow cultivator! There's no need for you to go back into samadhi and wait for Maitreya Buddha to appear in the world," said the Master. "You'll surely miss him, too. It'd be better for you to go with me to China, and when I return from my pilgrimage for Sutras, you'll be able help me propagate the Buddhadharma."

The old cultivator thought it over and decided that Master Hsuan Tsang's suggestion was quite reasonable, so he agreed to it.

Dharma Master Hsuan Tsang told him, "Your body is too old and decrepit; you should change it for a new one. Why don't you go to Changan, to the house with yellow roof-tiles, and be reborn there. When I return from my trip to India to obtain Sutras, I'll go to find you." The two of them said goodbye, one heading east and one going west, each of them on his mission.

Dharma Master Hsuan Tsang scaled peaks and forded rivers, encountering numerous calamities and trials without losing his nerve. At one point he made a vow, saying,

I would rather die while making one last step towards the West, than live by retreating one step towards the East.

His selfless courage in quest of the Dharma was truly noble. As a result of his momentous work, he made a magnificent contribution to Chinese Buddhism, and he established the Consciousness Only (Weishi) School. A maxim tells us to "Imitate worthy models." In our hope to accomplish our work of cultivation, we can take Dharma Master Hsuan Tsang as our worthy model and guide. We can measure ourselves by his example, uncover our inherent wisdom, and give our share of strength to Buddhism as he did.

From one day to the next, Master Hsuan Tsang endured the hardships of travel, eating and sleeping outdoors. He was constantly exposed to the elements on his journey to the West. His resolve was unshakable: until he reached his goal--India--he would never rest. As the motto goes: "Perseverance brings success." He underwent a myriad bitter hardships; and his pilgrimage took over three years, bringing him finally to India's Buddhist University, Nalanda Monastery, where he became a disciple of India's authority in Consciousness Only, Shastra Master Shilabhadra (Moral and Worthy). He specialized in the study of the two treatises, the *Shastra on the Seventeen Stages* and the *Yogacharyabhumi Shastra*, and other Sutras. After he finished his studies, on his way back to China, he passed through the city of Kanyakudja. At the invitation of King Shiladitya, he organized a great debate, the participants of which numbered over six thousand people. Among them were the kings of eighteen countries, monks of both Great and Small Vehicles, Brahmans, and externalists, all coming together in an unprecedented gathering. As the host of the debate, the Great Master praised and propagated the Great Vehicle, posting his treatise out by the main entrance. He challenged all comers, claiming that if anyone could improve his treatise by even a single word, he would

bow to that person and become his disciple. Eighteen days passed, and no one could change even one word of the text. He won the great debate, and his name spread throughout India's five kingdoms. There was not a person who did not hear of his accomplishment. Such was the peerless reputation of the Great Master Hsuan Tsang.

In the nineteenth year of the Zhenguan reign period (A.D. 645) of the Tang Dynasty, on the twenty-fourth day of the first lunar month, he returned to Changan, and was welcomed by several hundreds of thousands of Sangha members and citizens. Emperor Taizong of the Tang Dynasty sent high-ranking cabinet ministers Liang Guogong, Fang Xuanling, and others as representatives to welcome Dharma Master Hsuan Tsang. Later, he was taken to Hongfu (Vast Blessings) Monastery, where he began translating the Sutras.

Dharma Master Hsuan Tsang's pilgrimage to study in India took over twelve years, five of which were spent in the journey back and forth. He became the "patriarch" of all overseas students from China. The Sutra texts he brought back numbered five hundred and twenty cases and comprised over six hundred works. He offered all the Sutras as a gift to the nation. The Emperor summoned him for an special audience and conferred praise and favor upon him. Master Hsuan Tsang said to Emperor

Taizong, "Congratulations, your Majesty!"

The comment struck the Emperor as quite unusual "What am I being congratulated for?" he asked.

"A son has been born to Your Highness."

The Emperor's face bore an expression of utter bewilderment. "No, that's not so!" he said.

Dharma Master Hsuan Tsang thought, "I told that old cultivator clearly to come be reborn here; how could he have gone wrong?" He promptly entered samadhi and perceived that the old cultivator had entered the wrong house and been reborn to the wrong family. He had accidentally been born to the family of Wei Chigong, the War Minister. Dharma Master Hsuan Tsang then reported this turn of events in full to the Emperor. "Oh, in that case," said Emperor Taizong, "Just go and save him."

Dharma Master Hsuan Tsang called on General Wei Chigong and explained the reason for his visit. When the Master saw Wei Chigong's nephew, he was delighted, because the young man's physique was quite imposing, and his countenance was dignified. He looked thoroughly talented, fit to be a vessel of the Dharma. Master Hsuan Tsang came right to the point and said, "Come and leave the home-life with me!" The nephew was astounded, and answered unhappily, "What did you say? Leave home? Impossible!"

And he turned and left.

Dharma Master Hsuan Tsang had no alternative but to request Emperor Taizong to lend a hand in order to bring this event to a successful conclusion. Thereupon, the Emperor ordered Minister Wei Chigong's nephew to leave the home-life. When the Minister received this imperial order, he told his nephew to leave home. But his nephew defiantly refused, saying, "Ridiculous! How can the Emperor tell me to leave the home-life? I haven't played around enough yet. I'm going to have a talk with the Emperor." The next day, Wei Chigong took his nephew to see the Emperor.

As soon as they arrived, the nephew said, "If the Emperor wants me to leave the home-life, I'll do it, but I have three conditions." The Emperor replied, "You can set as many conditions as you want."

The nephew said, "I love to drink wine, and I can't live without it. Wherever I go, I must bring along a cart of wine."

Emperor Taizhong thought, "Monks are supposed to abstain from wine, but Dharma Master Hsuan Tsang told me to agree to any condition he set." So he said, "Fine. I grant your request. What is your second condition?"

The nephew said, "I know that monks are not allowed to eat meat, but I like to eat meat, and I must have a cart of fresh meat

to follow me wherever I go."

The Emperor said, "I will grant you this. What is your third condition?"

The nephew hadn't expected the Emperor to agree to his demands. He continued, "Monks cannot have wives. However, I cannot renounce women. Wherever I go, there must be a cart of beautiful women to accompany me." He thought to himself, "The Emperor will never agree to this."

Emperor Taizhong thought, "Alas! How can I promise him this? Yet Dharma Master Hsuan Tsang instructed me to grant all his requests." Therefore he said, "Fine! I agree to everything! Now you can leave the home-life!"

The nephew had no choice but to leave home. On the day that he went to Daxingshan Monastery to leave home [Note: This is where Dharma Master Hsuan Tsang translated the Sutras], he was followed by a cart of wine, a cart of fresh meat, and a cart of beautiful women. When the people in the monastery were told that the War Minister's nephew was going there to leave the home-life, they rang the bells and beat the drums. Hearing the sound of the bells and drums, Master Kueiji [the nephew's left-home name] suddenly had a great awakening: "Oh! So I was an old cultivator and now I've come to help Dharma Master Hsuan Tsang propagate the Buddhadharma." Thereupon he ordered the three carts to turn around and go back. He no

longer wanted any of those things. Later generations dubbed him "The Three Cart Patriarch."

Two years after his return to China, Dharma Master Hsuan Tsang accepted an imperial appointment to compile a twelve-roll work called the *Great Tang Dynasty's Record of the Western Lands*. At age 59, in the fifth year of the Tang Dynasty's Xianqing reign-period (A.D. 660), he began to translate the *Great Prajna Sutra*. The original Sanskrit version contained 200,000 stanzas. Dharma Master Hsuan Tsang translated them entirely, not daring to omit any part of the text. He relied faithfully on the Sanskrit version, and finished the translation of 600 rolls in four years. The following year, he planned to translate the *Great Collection of Jewels Sutra*, but unfortunately had to stop working because of illness.

Dharma Master Hsuan Tsang entered Nirvana at age 64, in the second month of the first year of the Tang Dynasty's Lingde reign-period (A.D. 664). He was buried at Beiyuan (Northern Plain) near the Fan River. He had translated 75 Sutras, totalling 1,335 rolls, and thus qualified as one of China's four greatest translators of Sutras. His disciples were numerous, including Masters Kueiji and Yuance, who continued the transmission of the Consciousness Only School, and Masters Puguang and Shentai, who taught the Kosa Sect.

懷少節音樂劇務介紹

——三藏取經之三車祖師的故事——

Introduction to A Music Play

-----The story of Three Cart Patriarch-----

編輯室撰述 / By the Editorial

英譯：袁華麗 / Huali Yuan

金

聖寺一年一度的懷少節，於四月二十四日，在熱鬧非凡的氣氛中，拉開了序幕。其中音樂劇——三藏取經之三車祖師，由佛學班的男同學們演出，原劇則由培德中學和育良小學的師生創作。

玄奘大師的飾演者是即將進入大學就讀的 Kenny Truong，他平常樂於助人，在校品學兼優，曾獲校長的特別獎勵。李明光，記憶力過人，酷似小沙彌，他飾演三車祖師（窺基祖師）的前世今生。溫文儒雅的黃漢翔，穿戴起皇帝的衣帽，的確有帝王氣質呢！兩位悟空由 Richard Trinh 和 Charlie Trinh

扮演，他們反應迅速、身手靈敏，逗得小觀眾們開心不已。劇中兩位侍衛——Bryan Trinh 和 黃語杰，臺詞雖不多，但卻是劇中不可缺少的重要橋樑，有這麼精彩的演出，他們功不可沒。

在非常短的時間內，能成就如此精彩的表演，主要得益於石義環和 Allen Chienhwa Huang 的專業指導，加上林敏前、Jason Kung、彭彬以及佛學班其他老師的協助。當然一個好的演出，除了好的劇本、優秀的導演和演員，還要有傑出的道具。這些精彩紛紜的道具，得益於法師、Donna 以及眾多居士的用心。正由於大家的團結合

作，演出才能如此順利，如此圓滿。最後，祝福參與音樂劇的所有工作人員、及所有的觀眾，皆有窺基祖師的善根，早日開悟，明瞭自己在娑婆世界的任務。



The annual Cherishing Youth Day festival started joyfully with a music play- Three Cart Patriarch. The play was performed by boys from Sunday School of Gold Sage Monastery, it was excerpted from a play composed by teachers and students in Developing Virtue Middle School and Instilling Goodness Elementary School of the City of Ten Thousand Buddhas.

Student Kenny Truong played Great Master Xuan Zhuang. In school, he is a nice student always willing to help others, and achieves high both in academic and behaviors. He has

won a president's special reward and is about to enter college. Trent Ly, a boy with the exact outlook of a novice Monk, has an extraordinary memory, played the Three Cart Patriarch (Patriarch Kuiji) of the past and present. Jeffrey Wirjo, a courtly and decent boy, when dressed in robe and crown of the emperor, did manifest the quality of an imperial character! The two naughty monkeys Wu Kong were performed by Richard Trinh and Charlie Trinh, both of them were sharp and responsive in their actions, which amused and delighted kids in the audience a lot. The other two attendants- Bryan

Trinh and Yee Jay Ng, worked as an important bridge in this play, their performance is an indispensable and essential addition to the wonderful play.

From the initial idea, rehearsal to the successful stage performance, the whole play was accomplished in a very short time. Thanks to the professional guidance from Yi-Huan Shih and Chienhwa Huang, the kind assistance from Min-Chien Lin、Jason Kung、Bin Peng and other teaches in Sunday School. On top of that, the costumes and stage properties are also critical elements of the show, most of the pros were handmade by Dharma Masters, Donna Tsai and other laypersons. It is because the collaboration and contributions of everyone that the music play was successful.

We wish all the staffs and audiences involved in this music play are replete with the same wholesome qualities as patriarch Kuiji, may they all get enlightened soon and realize their own tasks and missions in this Saha world.





金聖寺

五、六月份法會活動表 2011 年

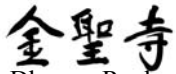
GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2011		
5 / 15, 22 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	5 / 1	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
	5 / 15, 22	金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on the Golden Light of the Most Victorious Kings
	5 / 29	地藏法會 (8:15AM ~ 4:00PM) Earth Store Dharma Assembly
週六、二	5 / 7, 10	慶祝釋迦牟尼佛聖誕法會 (浴佛節) (starting from 8:30AM) Celebration of Shakyamuni Buddha's Birthday
週六 Sat.	5 / 7	長青學佛班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance

慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於5月4日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 4.	5/8 週日	萬佛聖城 (CTTB)
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六月份活動 Buddhist Events in June, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	6/ 4 週六 2:00AM~ 4:30PM	金聖寺 (GSM)
華嚴法會 Avatamsaka Sutra Recitation	6/ 6 ~ 29 每日 1:00PM 開始 (週日 8:15AM 開始)	
宣公上人涅槃十六週年紀念法會 16th Anniversary of Venerable Master Hua's Entering Nirvana	6/11 週六 6:30AM 開始	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

宣公上人涅槃十六週年紀念法會 16th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月2日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 2.	6/5 週日	萬佛聖城 (CTTB)
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華嚴法會 暨

宣公上人涅槃十六週年紀念法會

The Flower Adornment Assembly and the Assembly in Memory of
the 16th Anniversary of Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃十六週年法會，金聖寺將於

1. 6月6日至6月30日舉行華嚴法會，下上1:00時起，星期日早上8時15分起至下午。
2. 6月11日(星期六)舉行對宣公上人追思儀式。上午六時三十分起朝山、禮誦華嚴經、傳供，下午禮誦華嚴經。

歡迎大家踴躍參加！

The 16th Anniversary of Venerable Master Hua's Entering Nirvana

1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting at 1:00 pm during June 6 ~ June 29, 2011, Sunday starting from 8:15 AM.
2. The special schedule on June 11 (Saturday) are as follows—
Pilgrimage starting at 6:30 am, Recitation of the Flower Adornment Sutra starts from 8:15 am to afternoon. Passing offering will be held at 10:20 am.