



矽谷梵音

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要柔和善順，不應該暴躁，心裏面對於一切事情也不驚恐。

Be gentle and agreeable. Avoid a hot temper. Don't be frightened under any circumstances.

——宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角 / Scenery of 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.

○：自性的大光明藏

ZERO: THE GREAT BRIGHT STORE OF YOUR OWN NATURE

宣公上人 開示

A talk given by the Venerable Master Hua

眾

生生於無始，死於無終，無始無終，就是在這個輪迴裡頭流轉生死。眾生在這個無始無終的輪迴裡頭，轉來轉去，轉去又轉來，就好像一粒微塵，忽然而天，忽然而地，忽然而人道，忽然而餓鬼，忽然而畜生，忽然而地獄，忽然而修羅。啊！這叫沒有一個開始的時候，也沒有一個終了的時候。什麼時候你若能證果成佛了，這是把這個生死的輪迴停止了。沒有成佛之前，都在這個輪迴裡轉。

「菩薩有隔陰之迷，羅漢有住胎之昏」，就是你法身大士，示現人間，也有的時候被這個生死的流，流得頭昏

腦脹的，不知道怎麼樣才能截斷這個生死的流。

我們這個生死，生了又死，死了又生，這是一個大生死。我們還有小生死，由生那一天，雖然有所生，但是也就有所死了。生出來那一天，就是把死的那一天，已經都準備好了，所以我們這一生，這是一個大生死。我們每一年過去了，這就一年就死了。所以生這一天，也就是死那一天，因為有生，所以就有死；若沒有生，也就沒有死了。

說這個「無始」，一般人所講的這個「無始」，就

是沒有一個開始，沒有一個終了，是從無始劫以來，沒有開始那個劫以來；沒有開始那個劫，所以也就沒有終了那個劫。說來說去，這個「無始」是個什麼呢？「無終」是個什麼呢？就是我們人人都認識那個字，在英文就叫○，在中文就叫○（零）。那個○字，是也沒有始，也沒有終；沒有一個開始，沒有一個最終了，它是一元化的，那個就是無始無終。這個無始，就是所謂的這個○字。這個○字，你把它割斷了，在一邊割斷了它，就變成一個「一」字，這是一個開始了，這有始了。有了「一」就會有二，

再加一個一就是個二，再加一個一就是三，再加一個一就是四，五，六，七，八，九，十，有十就會生百，有百就會生千，由千就變化成萬，由萬又變化出來十萬，百萬，千萬，萬萬，乃至於數不盡那麼多，這是一個數目的開始。

現在這個科學時代，由我們地球造的這個火箭，能打到太空去，入了太空軌道，在太空運行不息，在那兒流轉，這是一個有始。那麼由這個數目來推算，能把這個火箭送到太空去，這都是「有始」的作用，一個數學的變化。那麼有終沒有呢？現在還不知道什麼時候是個終。終的時候，就是這個成住壞空，它「空」的時候，它是終；那麼這個成劫，是一個開始，成二十個小劫，住二十個小劫，壞二十個小劫，空二十個小劫，這也可以說是一個開始，一個終了。

那麼這一切眾生無始劫來，所有的眾生，你說從什麼地方來的？你來研究研究。就拿人類來說，你說，是先有男人？是先有女人？你說「先有男人」，沒有女人，男人怎麼會有？你若說「先有女人」，那麼沒有男人，怎麼又會有女人？這個是一個「無始」，不知道從哪個地方開始。就拿這個雞子來講，你說先有雞？是先有蛋？無始劫以來，沒有小雞子，啊，那麼怎麼會有？說：「由蛋有的。」這個蛋，如果沒有雞，又怎麼會有蛋？這也研究不明白這個道理，這也就是由無始來的，人也就是由無始來的，由那個○字那兒來的。那麼由○字那兒來的，所以這是無始無終、無內無外、無大無小。這個○，你小，就是一粒微塵，你若把它擴大起來，就是一個法界，盡虛空、遍法界，沒有超出這個○字去，盡虛空遍法界，碎為微塵，那一粒微塵也沒有

離開這個○字。所以這個○字，是生化之源，是無始無終的一個真空妙有的道理。這個○字擴大起來，變成虛空，變成法界，這是一個真空，你把它縮小了，變成一粒微塵；雖然微塵是小，這可是妙有。所以這個無始劫以來，就是沒有開始的時候。那麼這個○字，就是真空，就是妙有。你們各位想一想，你若明白這個道理，你就是明白真法；你若不明白這個道理，你還是糊塗人，沒有真正的智慧。

這個○字，你若是開悟了，它就是大智慧光明；你要是沒有開悟，它就是一個無明。無明，也是這個○字；智慧光明，也是這個○字。所以這個無始無終、無內無外、無大無小。這個○字，大而無外，沒有再比它更大的，你若把它往大的寫，你看寫多大都可以；你若把它縮小的寫，寫多小都可以，所以大而無外，小而

無內。那麼大而化之，就是清淨本源，妙真如性。小而藏之，你把它藏起來，也就是你最初那一念的無明，所以我講這個「無始」是這樣的講法。

在生死的輪迴裡邊，這個輪迴，也就是這個○字。所謂六道輪迴，都是在這個○字裡面轉來轉去，啊！沒有把這個○字打破了，生了又死，死了又生，不知多少個大劫在這個六道輪迴裡來轉，這叫「生死久流轉」。這個「久」字，你看看這不是很可怕的，就是啊！它在輪迴裡轉來轉去。怎麼會久流轉？就是你那念念生、念念滅造成的，你一念染污心生出來了，就做畜生，做惡鬼，或者墮地獄；你再稍微清淨一點，或者做人，或者做阿修羅，或者升天，啊！這都是從你那個心念所造成的這個輪迴。那麼去受輪迴的果報，也因為我們的心已經造這種的業，才去受

報。不是受報那個時候，才開始你這個受報這種業，是在你啊！往昔盡打妄想，你打天堂的妄想，就生天；打阿修羅的妄想，就做阿修羅；你打人道這個妄想，就去做人；打畜生道的妄想，就去做畜生；你打餓鬼道的妄想，就去做餓鬼；打地獄道的妄想，就去墮地獄。你要是盡造罪孽過，就墮落三惡道；你要是盡做善功德，就升三善道。這是大大概概地說一說這種意思，要是詳細說，盡未來際也說不能盡。所以這個世界，都是從眾生妄想所造成的，要是人人都沒有妄想了，這個世界就空了。

這一切眾生都不瞭解這個真空實相的法、真如實相的法、真空妙有的法，這都叫真實法。真空妙有的法，也就是方才我說那個○字。這個○字，這麼大個天地，是由○字而生；這麼大個世界，是由○字而生；這麼多

的眾生，是由○字而生，這一切一切都是從這個○字生出來的。那個○字，因為它「不墮諸數」，它不在數內，超出數外，無始無終、無內無外、無大無小，「放之則彌六合，卷之退藏於密。」這個真實法，也就是這個真空妙有法；真空不空，為什麼它不空呢？它有妙有。妙有非有，它又不是有，為什麼它不是有呢？因為它還有真空，「真空不礙妙有，妙有不礙真空」，這個道理就是解決「先有男？先有女？」的問題，也就是解決「先有雞？先有蛋？」這個問題。這一切的問題都在用這個○字，就可以把它解決了，為什麼呢？這個○字是一個真空，真空裡邊能現出妙有，能現出一切物，妙有可是還沒有離開這個真空，這種境界你若沒有得到諸佛心印法的人，你不會明白的；你若明白諸佛以心印心這個法門，你就明白這種法了，所以說「不了真實

法」。

眾生啊，都是頭上安頭，騎驢覓驢，啊！盡是向外馳求，到外邊去找去，不知道迴光返照。這個真實法，是自性本具的，是自性恆具的，是自性本有的，不需要到外邊去找去；你到外邊找，找了八萬大劫，你也找不到。你要是迴光返照，當下就是！所謂「苦海無邊，回頭是岸」，也就是你向外去找，就是苦海無邊；你若向內來找，在你自性上用功夫，這就是回頭是岸。

我們人啊！這麼顛顛倒倒的，一天到晚，追逐妄緣，隨著六根、六塵去跑，不明白真實法。諸佛在常寂光裡邊，結雙跏趺坐入定，在定中啊！就要跑到這個世界上來，為什麼呢？看見你我他這個愚癡的眾生，太可憐了，啊！一天到晚都把真的忘了，只執著這個假的，不知道反迷歸覺，不知道反

妄歸真，不知道借假修真，不知道反求諸己，非常的可憐。所以諸佛在那個定中，啊！生一種大悲心，來到這個世界上，指我們的迷途，可是我們這個人追逐妄緣，不認識這個真法，佛越給他說法，他越向後轉不停，把佛都著急得晃頭了。所以沒有法子啊！佛沒有法子怎麼辦呢？你回頭轉嘛？佛就迎頭趕上，再到你面前去，來教化你，所以「諸佛故興世」。

這種真實法，沒有任何的外道可以破壞的。你若明白真實法，這個真實法，是盡虛空遍法界，都在這個真實法裡邊包括著，無論你佛啊，魔啊，天魔外道啊，都是在這個真法裡邊包著，他跑不出這個法界的。所以，天魔外道也就要隨順正法，為什麼呢？他不能破壞這個正法。所以正法沒有人可以破壞的；你能破壞，那它還不是真實法，真實法無可破

壞。

自在大光明也就是那個○字，你修得圓滿了，大光明藏現出來了，自在大威神力、大光明藏都現出來了，這個大光明藏盡虛空遍法界。所以說普遍來指示世間一切眾生，了生脫死的法門、迴光返照的法門、還本返原的法門。就是你這個大智慧光明，把這個無明破了，顯出你本有的法性。你要是不相信的話，你只管試試看，到時候你就沒有法子不相信，你不相信，也要相信，因為它就是這樣子嘛，你有什麼方法可以不相信？啊！所以這個大光明藏是你自己本有的，不是旁人給你的，也不是諸佛給你的，是你自己本具的。



Living beings are born without a beginning, and die without an end. Without beginning and without end, they transmigrate, revolving in birth and death. Living beings revolve and turn in this beginningless and endless transmigration like dust motes: suddenly up in the heavens, suddenly down on the earth. Just as suddenly they are born as hungry ghosts, or humans, or animals, or hell-dwellers, or asuras. Ah! There is no time at which it all begins, and no time when it ends. It is only when you realize the fruition and become a Buddha that you stop transmigrating in birth and death. Before you become a Buddha, you keep revolving in transmigration. It is said, “Even Bodhisattvas get confused after having gone through rebirth; even Arhats become muddled after having dwelt in the womb.” Even if you are a great knight of the Dharma body manifesting in this

world, sometimes you may be confused by the current of birth and death and not know how to stop it.

Our birth and death, being born and dying, dying and being born again, is birth and death on a great scale. We also have birth and death on a small scale. There is the day we are born. Although we are born, we will have to die. The day of our death is already set the day we are born. Therefore, our life is birth and death on a great scale. Each passing year brings the death of that year. Thus if we are born one day, we will have to die one day, because once there is birth, there is death. If there is no birth, then there is no death.

As to the “beginningless,” most people explain it as there being no beginning and no end. It refers to time without beginning; it started at a kalpa in the beginningless past, and goes to a kalpa in the

endless future. What is without a beginning anyway? And what is without an end? This refers to something we all recognize; in English it is called zero, and in Chinese it is called O (ling). This O has no beginning and no end. It is the Absolute, without beginning or end. The beginningless is just the O. If you cut this O open, it becomes a “一” (the Chinese character for ‘one’). This is the beginning. Once there is a one, there is also a two: when you add one to one, that is two. Adding another one makes three, and adding more ones makes four, five, six, seven, eight, nine, ten. From ten, a hundred is produced, and a hundred brings forth a thousand, a thousand transforms into ten thousand, ten thousand further transforms into one hundred thousand, one million, ten million, and a thousand million, up to infinity. That is the beginning of numbers.

聽法是特別能增長人善根的，特別能開人智慧的。有機會聽法，那比你賺多少錢都有價值。你們各位不要認為這是一件很平常的事情，你們現在能來聽經，來學習佛法，這都是有大善根、大德行的。

Listening to the Dharma is an especially good way to increase our good roots and open our wisdom. An opportunity to listen to the Dharma is worth more than any amount of money you could earn. You all shouldn't think it is a simple matter to be able to come and listen to the Sutras and study the Dharma. You are able to do so only because you have amassed a lot of good roots and virtuous conduct.

——宣公上人 語錄 / By the Venerable Master Hua

In our modern scientific era, we can use rockets to launch satellites into space. The satellite revolves in its orbit in space without stop. That is a beginning. With the help of numerical calculations, we are able to send rockets into space. That is the function of a beginning; it's a kind of mathematical transformation. Then is there an end? We don't know yet when the end will come. The end corresponds to the stage of emptiness in the four stages of formation, dwelling, decay, and emptiness. The kalpa (eon) of formation is a beginning. Formation lasts for twenty small kalpas. Then there is dwelling for twenty small kalpas, decay for twenty small kalpas, and emptiness for twenty small kalpas. One could say that this is a beginning and an end.

Where would you say all these living beings that have appeared since beginningless kalpas come from? Let's investigate. Take human beings, for example. Did man exist before woman, or woman before man? If you say man appeared before woman, then without a woman how could there be any men? If you say woman appeared before man, then without a man how could there be any women? This is the "beginningless" we don't know where it started. Chickens are another example. Would you

say the chicken came before the egg, or the egg before the chicken? For beginningless kalpas there were no chickens. Then how did one come into existence? We may say it was born from an egg. Well, if there were no chickens, how could there be eggs? Our investigation cannot provide a clear understanding of this principle; it comes from the beginningless. People also came from the beginningless, from the O.

This O is beginningless and endless; it has neither inside nor outside; it is neither big nor small. In its minutest aspect, the O equals a dust mote. If we expand it, it is equal to the Dharma Realm. To the ends of the empty space, throughout the Dharma Realm, nothing is beyond this O. If the empty space throughout the Dharma Realm is smashed into dust motes, not a single dust mote is apart from this O. Therefore, the O is the source of the myriad births and transformations. It is the principle of true emptiness and wonderful existence without beginning or end. When this O is expanded, it becomes empty space, the Dharma Realm. That is true emptiness. When it is shrunk, it becomes a dust mote. Though a dust mote is tiny, it is wonderful existence. Therefore, beginningless kalpas have no beginning. This O is true emptiness, and it is wonderful existence. All

of you, think about this! If you can understand this principle, you understand the true Dharma. If you can't understand this principle, you're still a confused person, having no real wisdom.

If you have attained enlightenment, this O is great bright wisdom. If you haven't attained enlightenment, then it's ignorance. Ignorance is just the O, and great bright wisdom is also the O. Thus the O is beginningless and endless; it has neither inside nor outside; it is neither big nor small. It's so big there's nothing outside of it, nothing is bigger. When you draw this O, you can make it as big as possible, or as small as possible. Therefore, it is so big there's nothing outside it, and so small there's nothing inside it. Its bigness transforms into the pure and clean fundamental source, the wonderful true nature. Its smallness and hiddenness is the single initial thought of your ignorance. This is how I explain "beginningless."

Transmigrating in birth and death is the O. The so-called transmigration in the six paths is just revolving within the O. Before this circle is broken, living beings are born and die, die and are born again, revolving in the O for countless great kalpas. This is called eternally revolving in birth and death. Don't you think this word "eternally" is horrifying?

It is! You keep turning 'round and 'round in transmigration. Why do you revolve eternally? Because your thoughts are produced and extinguished one after another. When you give rise to one defiled thought, you become an animal, or a hungry ghost, or fall into the hells. If you incline toward purity, you may be born a human or an asura, or ascend to the heavens. All this transmigration is caused by your mind. Because our mind has created the corresponding karma, we receive the retribution of transmigration. Such karma does not start when we receive the retribution. In reality, you had lots of false thoughts in the past. With false thoughts about the heavens, you are born in the heavens; with false thoughts about asuras, you are born an asura; with false thoughts of being human, you are born a human; with false thoughts of animals, you are born an animal; with false thoughts of hungry ghosts, you are born a hungry ghost; with false thoughts of hells, you fall into the hells. If

you always create offenses, you fall into the three evil paths; if you always establish wholesome merit and virtue, you ascend to the three good paths. This is just a general explanation. If I were to explain this in detail, I wouldn't be able to finish to the end of time. In short, this world is created from living beings' false thoughts. If no one had any false thoughts, then this world would be empty.

Living beings don't understand this Dharma of the real appearance of true emptiness, the Dharma of the real appearance of true suchness, the Dharma of true emptiness and wonderful existence. All of these are called actual Dharma. The Dharma of true emptiness and wonderful existence is just the O mentioned above. The great heaven and earth are produced from the O; so is this vast world, the numerous living beings, and all other things. Because the O does not fall into the category of numbers, it is not within numbers. It is beyond numbers or reckoning. It has no beginning or end, no inside

or outside, no big or small. "When released, it fills the six directions. When rolled up, it retreats and hides away in a secret place." The actual Dharma is just this Dharma of true emptiness and wonderful existence. True emptiness is not empty. Why? Because it contains wonderful existence. Wonderful existence does not exist. Why? Because it encompasses true emptiness. It is said, "True emptiness does not obstruct wonderful existence; wonderful existence does not hinder true emptiness." This principle resolves the question of whether the man came first or the woman came first. It also resolves the question of whether the chicken came first or the egg. The O can solve all problems. Why? Because the O is true emptiness. From it, wonderful existence and the myriad things manifest. Yet this wonderful existence is not separate from true emptiness. Without having attained the Dharma of the mind-seal of the Buddhas you cannot understand this state. If you understand the

你不說人好，不說人壞，也不怨嫌人家，
你心裏就安樂了，就沒有貪瞋癡在你心裏了。

If you avoid praising, criticizing, and bearing grudges against others, your mind will be peaceful and free from greed, anger, and delusion.

——宣公上人 語錄 / By the Venerable Master Hua

mind-to-mind-seal Dharma-door of the Buddhas, you will understand this Dharma. Therefore, it is said, “The actual Dharma is not understood.”

Living beings are forever adding a head on top of a head, or looking for the mule while riding on one. They all run around seeking outside, and don’t know that they should reflect upon themselves. This true Dharma is inherent in the self-nature, it abides constantly and originally in the self-nature. One doesn’t need to seek outside for it. If you go outside to try to find it, you can spend eighty thousand great kalpas and you still won’t be able to find it. However, if you can return the light and look within, it’s there instantly. It is said, “The sea of suffering is boundless, but a turn of the head is the other shore.” That is to say, when you seek outside, just that is the boundless sea of suffering; when you reflect within and work on your self-nature, just that is the other shore you find upon turning your head.

We people are all upside down. From morning to night we pursue false conditions, follow the six sense organs and the six defiling objects, and do not understand the actual Dharma. In the eternal still light, the Buddhas enter samadhi in full

lotus posture. They come to this world in their samadhi. Why? Because they see how truly pathetic we foolish living beings are, forgetting the real and clinging to the false. We don’t know how to turn from delusion and return to enlightenment, how to turn from the false and return to the real, how to use the false to facilitate the cultivation of the real, and how to reflect upon ourselves. We are truly pathetic. Therefore, in their samadhi, all the Buddhas give rise to a greatly compassionate mind and come to this world to point out our confusion. However, we seek false conditions and don’t recognize this actual Dharma. The more the Buddha speaks Dharma to us, the more we keep retreating. The Buddha shakes his head in frustration; he is at a loss. What can we do if the Buddha is at a loss? Well, you can turn around. When you do so, the Buddha will come face to face with you, to teach and transform you. Therefore, it is said, “Thus all Buddhas appear in the world.”

This actual Dharma cannot be destroyed by any externalist ways. If you understand the actual Dharma, you know it encompasses everything throughout empty space and the Dharma Realm. Buddhas, demons, heavenly demons, and externalist ways are all included in this true Dharma; nothing is outside the Dharma Realm.

Therefore, even the heavenly demons and those of externalist ways should follow and accord with the proper Dharma. Why? Because they are unable to destroy it. The proper Dharma cannot be destroyed by anyone. If one were able to destroy it, it wouldn’t be the actual Dharma. The actual Dharma is indestructible.

The great brightness of self-mastery is just this O. When you have perfected your cultivation, the great bright store will manifest, the great awesome spiritual power of self-mastery will appear. This great bright store pervades empty space and the Dharma Realm. Thus the Buddha comes to universally guide all living beings in this world through the Dharma-doors of leaving birth and death, of reflecting upon oneself, and of returning to the source. Your great bright wisdom can shatter ignorance and reveal the inherent Dharma nature. If you don’t believe what I say, just go ahead and try it out. When the time is ripe, you won’t be able to disbelieve it. You’ll believe it even if you don’t want to. Because that’s the way it is. How can you not believe? This great bright store is originally your own, it’s not given to you by other people, nor is it given to you by the Buddhas. It is inherently yours.

念佛法門

The Dharma-door of Mindfulness of the Buddha

宣公上人 開示 / A talk given by the Venerable Master Hua

我們現在念南無阿彌陀佛，這就是每一個人造就我們自己的極樂世界，每一個人莊嚴我們自己的極樂世界，每一個人，成就我們自己的極樂世界。這個極樂世界並沒有十萬億佛土那麼遠，這個極樂世界也真是有十萬億佛土那麼樣子遠；雖然有十萬億佛土那麼遠，但是也沒有出去你我現前這一念的心。因為它沒有出去你我現前這一念的心，所以說也就沒有十萬億佛土那麼遠。也就是在我們的心裏面。這個極樂世界，就是你我眾生本來的真心，你得到你本來的真心，你就生在極樂世界；你沒有明白你自己本來的真心，你就沒有生到極樂世界。阿彌陀佛和我們眾生沒有分彼分此，所以我說這個極樂世界並不是那樣遠，我們一念迴光知道本來是佛，本來是佛就是極樂世界。

所以你能把你染污的心去了，就是你的私欲雜念沒有了，沒有妒忌心、沒有障礙心、沒有自私心、沒有利己心。你要學菩薩利人，覺悟一切眾生，這就是極樂世界現前了。你沒有雜念也沒有妄想，你說這不是極樂世界嗎？這要不是極樂世界，你說這是個什麼？所以不要向外去找。各位善知識！你們都是有大智大慧的，都比我聰明，將來你們說法都會比我說得更好，現在不過你們不懂中文，我介紹介紹這個老生常談，這個說的，古古老老的，沒有什麼新奇，但是，將來你們神而明之，再變化出來，那就是妙不可言了。

As we recite “Namo Amitabha Buddha” we each create and adorn our own Land of Ultimate Bliss. We each accomplish our own Land of Ultimate Bliss which is certainly not hundreds of thousands of millions of Buddhalands from here. Now, the Land of Ultimate Bliss really is hundreds of thousands of millions of Buddhalands away; and yet it doesn’t go beyond the very thought we are having right now. Since it’s right in our hearts, we say it’s not hundreds of thousands of millions of Buddhalands from here. The Land of Ultimate Bliss is the original true heart, the true mind, of every one of us. If you obtain this heart, you will be born in the Land of Ultimate Bliss. If you don’t understand your own original true heart, you will not. Amitabha Buddha and living beings are not distinct—that’s why I say the Land of Ultimate Bliss is not so far away. In one thought, turn the light within. Know that originally you are the Buddha, and your original Buddhahood is just the Land of Ultimate Bliss.

For this reason, you should cast out your defiled thoughts, your lustful desires, your confusion, jealousy, contrariness, selfishness and plots for personal gain. Be like the Bodhisattvas who benefit everyone and enlighten all beings. Just that is the Land of Ultimate Bliss. Don’t you agree that the absence of confusion and false thoughts is the Land of Ultimate Bliss? If it isn’t, what is? Don’t seek outside.

Good and Wise Advisors, you are all ones of great wisdom and great intelligence. You are all more clever than I, and in the future you will explain the Dharma better than I do. But now, because you don’t know Chinese, I am introducing you to this old-fashioned tradition. In the future you’ll transform it and make it unspeakably wonderful.



金聖寺

八、九月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2016		
8/15~21 (8:15AM ~4:00PM) (週一至週日)		地藏七 Earth Store Recitation Dharma Assembly
週日 (Sunday)	8/ 7	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
週三 (Wed.)	8/ 17	上午盂蘭盆法會 下午誦地藏經 (8:15AM~ 4:00PM) Celebration of Ullambana Dharma Assembly
週三 (Wed.)	8/ 31	慶祝地藏菩薩聖誕法會 8:30AM ~10:00AM Celebration of Earth Store Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8/ 14 週日	萬佛聖城 (CTTB)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	8/28 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.		

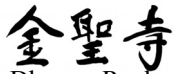
九月份活動 Buddhist Events in September, 2016	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	9/4 週日 8:15AM ~ 4:00PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	9/11, 25 週日 9AM ~ 10:50AM	
敬老節 Honoring Elders' Day	9/18 週日 8:30AM ~ 2:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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◎ **育良佛學秋季班將開始於 2016年 9月11日**

Gold Sage Monastery Sunday School will start from Sept. 11, 2016

上課日期：2016 年 9 月11 日至12 月4 日，星期日早上 9 ~ 11 時

學員年齡：4 ~18 歲

費 用：\$ 70 元 ， 第二位 \$ 50元

Time: Sunday 9:00AM – 11:00AM, Sept. 11, to Dec. 4, 2016

Age : 4-18 years old

Fee : \$ 70 , Second Child \$ 50

◎ **敬老節 Honoring Elders' Day**

謹訂於九月十八日(星期日)早上八時三十分開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，額滿為止。

GSM will hold Honoring Elders' Day on Sept. 18, 2016 at 8:30AM

Registration starts from now, Limited Seats.