

矽谷梵音

Pure Sound From Silicon Valley

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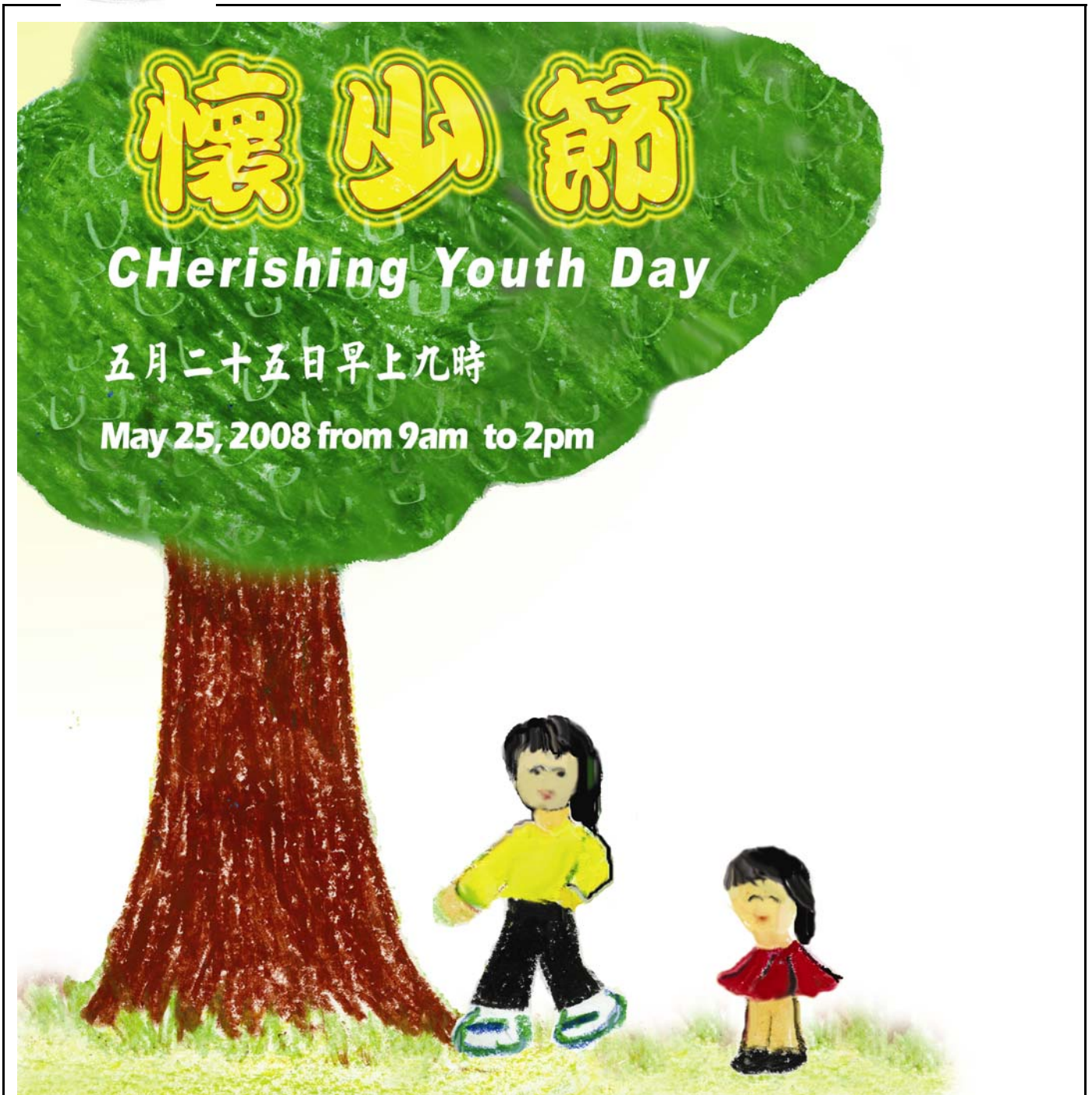


懷少節

Cherishing Youth Day

五月二十五日早上九時

May 25, 2008 from 9am to 2pm



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.

莫待老來方學道

Don't Wait Until You're Old to Cultivate the Way

爲什麼到了現在，還要等待，不去修行？
Why, even now, do we still want to put off cultivating?

宣公上人 開示 / By the Venerable Master Hua

我們在這世界上，
應該趕快修行，
不要等待。年輕時不修行，
等到白頭時再修行，那就來
不及了，所謂：

莫待老來方學道，
孤墳盡是少年人。
年輕人也會很快就死去，不
管老少，只要時候到了，無
常鬼就捉你去見閻羅王，這
是一點也不客氣的，所謂：

陽間無老少，
陰間常相逢。
各位注意！光陰很寶
貴，一寸時光，就是一寸命
光，不要隨隨便便把光陰空
過，等三災來臨的時候，我

們能否受得了？趁現在年輕
時，要發奮修行，不要等到
明天才修行。今天及時修
行，方爲上策。

有人想：「今天先不修
行，等明天才修行。」明天
又等明天，等來等去，頭髮
白了，眼睛花了，耳朵聾
了，牙也掉了，到了那個時
候想修行，身體不聽招呼，
四肢不靈活，那時就苦不堪
言。

各位要知道，我們活在
世界上，好像沒有水的魚，
沒有多久的時間，便嗚呼哀
哉！所謂：

是日已過，命亦隨滅；

如少水魚，斯有何樂。
大眾！

當勤精進，如救頭然；
但念無常，慎勿放逸。

我們從無量劫以來，一
直到現在，還不知修行，生
了又死，死了又生，這是很
值得我們痛心。爲什麼到了
現在，還要等待，不去修
行？各位想一想，時間不會
等待，轉瞬之間，一生就結
束了。



When we are in this world, we should hurry and cultivate. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late. The saying goes,

*Don't wait until you're old to cultivate the Way.
The lonely graves are full of young people.*

Young people will also die soon. Regardless of whether you are young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. They won't show you any courtesy at all. It is said,

*Age makes no difference in the realm of the living,
For people constantly meet in the realm of the dead.*

Each of you should pay attention! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? While we are still young, we must cultivate zealously. Don't wait until tomorrow to cultivate. The best way is to immediately start cultivating today.

Someone is thinking, "I won't cultivate today. I'll put it off till tomorrow." Tomorrow, you'll put it off to the next day. You keep putting it off until your hair turns white, your eyes become blurry, your ears go deaf, and your teeth fall out. At that point, you want to cultivate, but your body won't obey, and your four limbs are no longer agile. It will be unspeakably bitter then.

You all should know that living in this world, we are like

fish in a pond that is evaporating. We don't have much time left! As it is said,

*This day is already done.
Our lives are that much less.
We're like fish in a shrinking pond.
What joy is there in this?
Great Assembly!
We should be diligent and vigorous,
As if our own heads were at stake.
Only be mindful of impermanence.
And be careful not to be lax.*

From beginningless eons in the past until now, we have not known to cultivate. We undergo birth and death, and after death, birth again. We should really be pained at heart about this. Why, even now, do we still want to put off cultivating? Each of us should think about it--time doesn't wait. In the twinkling of an eye, this life will be over.

修道人無論對內、對外、對人，不論長幼尊卑，
都常存慈悲喜捨的心，自然能生感應。

A cultivator should always have a heart of kindness, compassion, joy, and renunciation whether internally or externally, and treat people equally whether they are young, old, honorable or humble. There will naturally be a response.

---- 宣公上人 語錄

By the Venerable Master Hua

如是因 如是果

Such is the Cause, Such is the Effect



學佛之後，一定要知道什麼是因果。
有因果的觀念，我們就不會做錯事情。

As Buddhists, we have to know what is cause and effect.
When we have the concept of cause and effect in our minds,
then we will not make unnecessary mistakes.

恆榮法師開示於金聖寺
Dharma Talk by Dharma Master Heng Rung at GSM
李海慈 英譯 / English Translation By Lotus Lee

我們今天是念佛
法門，念佛憶
佛，當來必定見佛，我們今
天在這邊念佛，我們種了這
個因，那以後呢，我們就有
成佛的希望—果。

佛教徒最基本的就是因
果，種什麼因就得什麼果，
今天在這裡我要講一個小小
的故事給大家聽，小朋友豎
長了你們的耳朵來聽，很好
聽很好聽的故事。話說佛在
世的時候，那時佛住在舍衛

國，有一天阿難尊者他吃飽
飯之後，在樹林裡面經行，
這時候他就想了一些問題。
大家知不知道憍陳如等五比
丘，大家都聽過，在很多經
典上都有。阿難尊者想啊，
為什麼佛剛成佛，剛講法的
時候，他會先去度憍陳如這
五個比丘呢？是什麼原因？
那他們又是什麼因果？於是
阿難尊者就離開了樹林來到
佛的地方，將這個疑問來請
問佛這一件事情。

這時候阿難尊者到佛前
禮佛畢就請問世尊：世尊！
請你告訴我，是什麼原因？
憍陳如等這五個比丘會這麼
幸運？佛才初轉法輪，他們
就可以聽聞這個佛法？然後
他們也因為這樣證果？

佛就說了以下這個因
緣。佛說：很久很久以前，
那時候在閻浮提這個世界，
有八萬四千個國家，這些國
家裡就由一個國王統領，這
個國王的中文名叫慈力王，

這個國王非常仁慈，常依佛的教法來修學佛法，他統領這八萬四千個國家，在他的國家裡面國王就下命令讓全國的人都吃素，修行十善。

這國家裡面因為大家都修十善，所以這個國家就沒有壞人，沒有邪惡之徒了，那麼這時候就有五個夜叉，他們就來找這個慈力國王，跟國王說，因為你把所有的百姓帶的這麼好，所以你害我們都變的沒有食物可以吃，每天都餓肚子，你這麼慈悲，你也應該救救我們吧！

這夜叉鬼他們都吃什麼東西你們知道嗎？這些夜叉鬼是吃人的血和氣，因為所有的人都是好人了，這個夜叉鬼無從下手，他們沒有飯吃，他們跟世尊提出請求之後，世尊很慈悲，世尊覺得他們好可憐喔，就答應他們的請求。

這時候世尊做了什麼動作呢？世尊從血管裡刺了五個地方，五個地方刺破，讓

他的血流出來，這時候那五個夜叉鬼他們就拿東西去盛，裝這些世尊流下來的血，然後他們就喝這個血。

這五個夜叉鬼他們喝完了世尊的血之後呢，這時候世尊就跟他們說法，跟他們講，你們不要再做惡了，你們應該學佛，應該學十善業。

這時候國王跟五個夜叉鬼講，我不但把我身上的血跟氣都給你們吃，我也希望以後我成佛之後，我就用佛法來度你們。

大家也都猜到了，那個慈力國王就是世尊的前生，世尊生生世世都發這個願要度這五個夜叉，所以他成佛之後就自自然然的先去度這五個夜叉，這個就是如是因如是果。學佛之後一定要知道什麼是因果。有因果的觀念我們就不會做錯事情。



Today we are having a Buddha Recitation Ceremony. If we recite the Buddha's name and are always mindful of the Buddha, then we will definitely see the Buddha in the future. As we recite the Buddha's name here today and plant this cause, we will have hopes of becoming a Buddha in the future.

The basic principle of Buddhism is cause and effect. We reap what we sow. Today I am going to tell a short story for everyone. All of you kids please listen carefully, this is a very good story. It is said that when the Buddha was alive and was at Shravasti, one day, after the Venerable Ananda had finished eating and was strolling in the woods, he thought of a question. Does everyone know about Ajnatakaundinya and the other four Bhikshus? They are mentioned in many sutras. The Venerable Ananda thought, when the Buddha first became enlightened and spoke the Dharma for the very first time, why did he cross over these five Bhikshus first? What was the reason? And what was the cause and conditions? The Venerable Ananda then left the woods and went to find the Buddha to ask his question.

At this point, after the Venerable Ananda had bowed to the Buddha, he asked, "World Honored One, please tell me what

is the reason for this. Why were Ajnatakaundinya and the other four Bhikshus so lucky? Why were they the first five people to hear the Buddhadharma and to realize fruition?”

The Buddha then told about this cause and condition. A long, long time ago, the world system of Jambudvīpa had 84,000 countries. All of these countries were ruled by a king, whose name was Compassionate Power. This king was very compassionate and kind, and often cultivated the Buddhadharma according to the Buddha’s teachings. In the 84,000 countries that he ruled, he set a law that all of the citizens had to be vegetarians and uphold the ten wholesome deeds.

Since all of the citizens in the countries cultivated the ten wholesome deeds, there were no bad and evil people. At that time, there were five yakshas. Do you

know what yakshas eat? They feed on the blood and energy of bad people. Since all of the people in these 84,000 countries were good people, the yakshas were unable to get close to them, so they had nothing to eat. They came to see King Compassionate Power and told him, “Because of your benevolent way of ruling the countries, all of your people are law-abiding citizens, so we don’t have anything to eat. Since you are so compassionate, you should rescue us too!” After the yakshas had told the king their request, the king sympathized with them, and agreed to fulfill their request.

Do you know what the king did? He cut himself on five different spots on his body, and the blood began to flow out from these five spots. The five yakshas used containers to catch the blood, and drank it. After the yakshas had finished drinking the king’s blood, the king expounded

the Dharma for them and told them not to do evil; and instead, to learn the Buddhadharma and practice the ten wholesome deeds. He also told the five yakshas, “Not only did I give my blood and energy to you, but I hope that when I become a Buddha, I will also use the Buddhadharma to cross over you.”

If any of you guessed that the king Compassionate Power was the World Honored One in one of his past lives, then you’re right. The Buddha vowed to cross over these five yakshas in many lifetimes, so when he became a Buddha, he naturally crossed over the five yakshas first. This is an example of “Such is the cause, such is the effect.” As Buddhists, we have to know what is cause and effect. When we have the concept of cause and effect in our minds, then we will not make unnecessary mistakes.

懷少節—五月二十五日

On Sunday, May 25, 2008 for the Cherishing Youth Day

金聖寺將於五月二十五日(星期日), 早上九時至下午二時, 舉行一年一度的懷少節, 邀請小朋友們共度歡樂的一天。除了舉行各種的文藝表演, 有趣的遊戲活動和獎品外, 更準備了BBQ園遊會, 各式各樣的攤位, 免費招待大家共度佳節。

Gold Sage Monastery will hold the Cherishing Youth Day on May 25, 2008 from 9 am to 2 pm . We welcome all children to come this festive occasion. There will be performances, fun games, and prizes! There will also be a BBQ feast. There will be different stands with FREE food! This is a free festival for everyone to enjoy!

念佛西歸 (1)

Back to Amitabha's Arm by Great Compassionate Recitation (1)

張果光講述於金聖寺 / By Gwo Kuang Chang
李海慈 英譯 / English Translation By Lotus Lee



我覺得因緣很殊勝，能夠向各位報告好消息來結這個法緣。我們今天能來參加這個念佛法會，就表示我們一心一意將來一定要向極樂世界去。

在座各位參加過萬佛城的佛七的請舉手。OK! 沒有參加過萬佛城佛七的，一定要找個機會參加。說到這裏，那我為什麼要提到萬佛城呢？因為萬佛城在佛七期間，整個佛殿充滿佛友，正如經文上所謂的「諸上善人俱會一處」，在繞樑的宏亮佛音氣氛中，很容易收攝身心要好好的念佛，所以我說有機會的話，萬佛城的佛七一定要參加。雖然金聖寺佛殿小一點，念佛法會參加的

人也少，卻和萬佛城的佛七同樣是法喜充滿；萬佛城是師父的道場，金聖寺也是師父的道場，都是極樂世界的縮影。各位到萬佛城參加過法會的，別忘了也要來參加金聖寺每月第一個禮拜天的淨業社念佛法會。住在灣區的佛友們，你們如果覺得萬佛城太遠的話，就到金聖寺來參加這個念佛法會吧，不要錯失將來成佛的良機良緣。雖然說我們可以自己訂自己的功課，自己念佛，自己自修，但是共修的功德和力量更是無量無邊。所以在金聖寺，我曾一再提過要共修。平時除了要做功課，還要將所作的功課迴向給一切眾生。

我感恩諸佛菩薩、師父和法師，也感恩諸位佛友；這次我岳母往生，我們作了連續三十二個小時接力賽似的助念，恭送堂上佛—我的岳母，往生極樂世界去。沒錯！有些人可以壽終正寢，很安祥安然的逝去；但是歷代的禪師、歷代的祖師、還有很多人，卻用各種的方式去極樂世界的。岳母有一身的病痛：高血壓、腳關節痛、腦腫瘤，心臟瓣膜也有問題。因為平時念佛，這些病痛都沒能使她哀聲嘆氣；總之，這給我一個很好的示現，平時就要好好地懺悔、念佛、拜佛。自去年二〇〇七年九月開始，她進出佛利蒙華盛頓醫院無數次；先

是中風，緊接著又有疼痛無比的結腸癌；在她住院期間，癌病非常痛，實在不忍看她受到癌痛的煎熬。我想到師父說「地藏菩薩本願經」的宗旨是「孝道、度生、拔苦、報恩」的，就開始早午晚為她唸「地藏菩薩本願經」，希望能減輕她的痛苦。

在誦地藏經期間，發生了一些不可思議的事情。在聖誕節前兩天，護士架進了一位大聲哭鬧又咆哮的病患。說也奇妙，讓多個男女護理人員頭痛傷腦筋的女病患，在聽到「地藏菩薩本願經」和阿彌陀佛佛號後，這位手上把玩玩具小狗的中年女病患，似乎表現得一切正常，變成不吵不鬧乖巧聽話的人，連輪值的護士們也訝異得很。她出院的那天早上，院方找了兩位壯漢防她吵鬧出意外，沒想到她自己乖乖的走出病房出院，也省事省力多多。我不知道她是否同時蒙受了法益，只知道

稱念佛菩薩名號利益無邊，誦經功德無量。至於地藏王菩薩的慈悲誓願，不可思議的神力，多見於「地藏經」幾品中。若要更進一步了解地藏王菩薩的願力和功德，請參看弘一法師的「地藏菩薩聖德大觀」和「普勸淨宗道侶兼持誦地藏經」。

十二月三十日下午，從醫院把岳母接回來安養。當晚我為她唸誦到第十二品後，她含笑地輕輕地揮揮手並微弱地說：「順光！謝謝！」似乎對我揮手告別。到最後的一個晚上，即使是痛到嘶喊，她都不願意再打止痛針，一心想到極樂世界去。那夜，當我看到她痛得嘶喊，眼睛也已經失神了，就跟同修講，我們好好念佛，助媽媽保持念佛的正念好往生極樂世界去。凌晨四點左右就打電話給章先慶佛友，章先慶說師父已經來叫醒他了。他從來是很好睡的，每天可以一覺到天亮，但是那天四點鐘師父叫他起

來後，他就去洗手間，就在這時聽到客廳的電話響；如果不去洗手間就絕對聽不到遠在客廳的手機響聲——師父上人時時刻刻還在我們身邊的。

岳母臨終前十二個小時，眼睛經常注視著床邊右手低垂的阿彌陀佛聖像，曾經長達整整十分鐘。我相信岳母是心想著：「阿彌陀佛！請接我去吧！」。我們也提醒媽媽說，保持正念緊隨著身金色的阿彌陀佛走，到西方極樂界去。這期間，她的呼吸一直保持平穩，尤其不可思議的是在最後的四十分鐘，我看著她的嘴巴開始微動起來；首先慢慢的動著，漸漸地越動越快，她一直要跟上我們念佛的節奏和拍子，就這樣子跟著整整四十分鐘；在她最後幾分鐘，氣息漸漸弱時，我還妄想著是否要把唱誦阿彌陀佛的速度放慢下來，好讓她老人家配合得上來，沒想到她還能勉強自己跟上來。最

後，岳母嘴角上揚，帶著微笑往生西方極樂世界去了。每一個在旁邊的人：章先慶夫婦、大舅子、兒子、同修和我，都恭喜她跟著阿彌陀佛到極樂世界。從岳母含笑往生、面容氣色紅潤煥發，還有往生十幾個小時後，幫她換上海青時，身體也柔軟得像嬰孩一般，讓我確信這些都是往生西方極樂世界的瑞相和感應，也印證佛力加持和助念力量的不可思議。努力！努力！願共勉之。阿彌陀佛！



I feel that the affinity is very auspicious that I can tell everyone the good news and tie this Dharma affinity. The fact that we are all participating in this Buddha Recitation Ceremony shows that we all want to go to the land of Ultimate Bliss with all our hearts.

Anybody who has gone to a seven-day Buddha Recitation Ceremony at the City of Ten Thousand Buddhas—please raise your hand. O.K.! If you have never gone to a Buddha Recitation Ceremony at the CTTB, you should find a chance to participate. Well, why would I mention CTTB?

Because during the Buddha Recitation Ceremony, the Buddha Hall is full of Dharma friends, and it is just like what the sutra says: “All the good people are gathered in one place.” It is easier to focus on reciting the Buddha’s name while surrounded by the echoing harmony of the recitation. So that’s why I suggest that if you have a chance, you should participate in the Buddha Recitation ceremony at CTTB. Although the Buddha Hall at Gold Sage Monastery is smaller, and the number of people that participate is fewer, the atmosphere is still the same—full of the joy of the Dharma. They are both the Way-places of the Venerable Master, and both are like miniature versions of the Western Pure Land. All of those who have gone to the Buddha Recitation Session at CTTB, please come to the Buddha Recitation ceremony at GSM on the first Sunday of each month. For the people who live in the Bay Area, if you think that CTTB is too far away, then you can come to the recitation session at GSM. Just don’t miss this chance to cultivate the good affinity to become a Buddha in the future. Although it is said that we can set our own cultivation schedule and recite the Buddha’s name and cultivate by ourselves, the merit and virtue and the power from cultivating together is truly inconceivable. So that is why

I have mentioned many times at GSM that we should cultivate together. Other than cultivation, we should also transfer the merit to all living beings.

I am very thankful to the Buddhas and Bodhisattvas, Venerable Master and all Dharma Masters, and all Dharma friends. When my mother-in-law was passing away, we took turns reciting the Buddha’s name for her for thirty-two hours straight to help her go to the Western Pure Land. Although some people can die peacefully, the generations of Chan Masters, Patriarchs, and many other people have used various ways to go to the Pure Land. My mother-in-law had high blood pressure, arthritis, brain tumors, and heart problems. Nevertheless, because she recited the Buddha’s name on a regular basis, she was not depressed from all of these painful diseases. All in all, this gave me a good lesson, which was that we should sincerely repent, recite the Buddha’s name, and bow to the Buddha. Beginning from September 2007, she was in and out Fremont’s Washington Hospital many times. At first, it was a stroke, and then, she was diagnosed with colon cancer. When she was in the hospital, my mother-in-law was in great pain due to the colon cancer, and I couldn’t stand to see her suffering from the pain. I remembered the Venerable Master said that the principle of the Earth Store

Bodhisattva Sutra is “Be filial, cross over living beings, eradicate suffering, and repay kindnesses.” So I began reciting the sutra for her three times a day with hopes that it would decrease her suffering.

During the time when I recited the sutra, inexplicable things happened. The two days before Christmas, the nurses carried in a seemingly mentally retarded woman who was yelling and screaming and crying, and put her on the neighboring bed. Strangely, this middle-aged female patient, who was always playing with a stuffed toy dog, had caused a lot of headaches for the nurses, became very quiet after hearing the Earth Store Bodhisattva Sutra and Amitabha’s name. Even the nurses were quite shocked. When she left the hospital, the staff had two strong young men at hand in case she started making a fuss again, but she actually walked out of the hospital herself, saving a lot of time and energy for the staff. I don’t know whether she benefited from the sutra, but I know that the benefits from reciting the Buddha’s and Bodhisattva’s names are immeasurable, and the merit and virtue from reciting sutras is inconceivable. As for Earth Store Bodhisattva’s compassionate vows and inconceivable spiritual powers, they are spoken of in detail in the Earth Store Bodhisattva Sutra.

On the afternoon of December 30, we took my

mother-in-law home. That night when I was reading the Earth Store Bodhisattva Sutra, and I got to the twelfth chapter, she smiled at me, waved gently and said weakly, “Thank you! Shun Kuang!” It was as if she was waving goodbye to me. Until the last night, although it hurt so much for her that she was screaming, she did not want to take morphine pills, and single-mindedly wanted to go to the Pure Land. At this point, I told my wife that we should recite the Buddha’s name and do our best to help Mom go to Pure Land. When it was about four o’clock in the morning, we called Sam, one of my Dharma friends. He said that the Venerable Master had already come to wake him up. He usually slept very well, and never got up until daybreak. But that day at about four A.M., after Venerable Master woke him up, he went to the bathroom. That was when he heard the phone ring. If he had not gone to the bathroom, he would not have heard the phone, which was far away in the living room. This goes to show that the Venerable Master is still with us at all times.

During her last twelve hours, she often looked at the Amitabha image at her bedside. One time, she even stared at it for ten minutes. I believe my mother-in-law was calling, “Amitabha! Please come and take me home!” We also kept reminding her to

keep reciting the Buddha’s name and to go with Amitabha when he comes. At this point, her breathing was very steady. The most unbelievable happened during the last forty minutes. I saw her mouth start to move. At first, the movement was slow, then it got faster. She wanted to keep up with the rhythm of our recitation. She kept it up for forty minutes. In the last few minutes, when her breathing became shallow, I began thinking about slowing the pace down so that she could keep up, but she was still trying to keep up. In the end, my mother-in-law smiled and at last, went to Pure Land. Everyone present: Sam and his wife, my brother-in-law, my son, my wife and me, all congratulated her on going to the Pure Land with Amitabha. My mother-in-law passed away smiling with a rosy complexion like that of a healthy person. More than ten hours after she had passed away, when we were changing her clothes, her body was as soft as a baby’s. I believe that these phenomena are all auspicious signs and responses of a person going to the Pure Land, and they also prove the inconceivable power of the Buddhas’ blessings and the recitation of the Buddha’s name. Let’s all work hard to recite the Buddha’s name and be reborn in the Pure Land. Amitabha!



金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2008		
週日 Sunday	5 / 4	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	5 / 18	楞嚴法門 (8:00AM ~ 3:00 PM) Lecture on The Shurangama Dharma Door
	5 / 25	懷少節 (9:00AM ~ 2:00 PM) Cherishing Youth Day

五月份活動 Buddhist Events in May, 2008	日期 Date	地點
慶祝釋迦牟尼佛聖誕法會 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8日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	5 / 11 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	5/3 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday	5/10,12 週六,一 8:30AM ~ 10:20AM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	

六月份活動 Buddhist Events in June, 2008	日期 Date	地點
宣公上人涅槃十三週年紀念法會 Thirteenth Anniversry 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5日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	6 / 8 週日	萬佛聖城 (CTTB)
念佛共修法會 Dharma Assembly of Buddha Recitation	6/1 週日 8:15 AM ~ 4:00 PM	金聖寺 Gold Sage Monastery
宣公上人涅槃十三週年紀念法會 Thirteenth Anniversry of Venerable Master Hua's Entering Nirvana	6/7 週六 7:30 AM	
華嚴法會 Avatamsaka Sutra Recitation	6/9~ 29 8AM	
禮拜華嚴懺 The Flower Adornment Repentance	6/29 週日	
大悲懺法會 Great Compassion Repentance	每日 1:00 pm (法會期間除外)	

金聖寺

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華嚴法會暨

宣公上人涅槃十三週年紀念法會

The Flower Adornment Assembly and The Assembly in memory of The 13th Anniversary of Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃十三週年，金聖寺將於

1. 6月7日(星期六)舉行對宣公上人追思儀式。上午七時三十分起朝山、普佛、傳供，下午禮拜華嚴懺。
2. 6月9日至29日舉行華嚴法會早上八時起。
3. 6月29日誦華嚴經圓滿日，下午禮拜華嚴懺。
歡迎大家踴躍參加！

The 13th Anniversary of Venerable Master Hua's Entering Nirvana

1. Gold Sage Monastery will be hold ceremony in June 7, (Saturday) , The schedule following—
The Pilgrimage-7:30am. Universal Bowing--9am Passing offering--10am
The Flower Adornment Repentance will be hold in the afternoon .
2. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery from 8am daily starting from June 9 ~ 29, 2008.
3. The Flower Adornment Repentance will be hold in the June 29, in the afternoon to complete this assembly. .

You are cordially invited.