

矽谷梵音

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嘿！嘿！我的朋友，大家來研究研究！想想看啊！
如是因呀！如是果！不自私就沒有煩惱！不自私就沒有煩惱！

*Ah! Ah! My friend. Lets all discuss and think.
Which is the cause, which is the Effect. If you are unselfish. you will not have any worries.*



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.

萬物皆在說法

All the Myriad Things Are Speaking the Dharma

明白了，就放下；不明白，就執著。

If you understand, you can put it down. If you don't understand, you will be attached.

宣公上人 開示 / By the Venerable Master Hua

各位！你們現在聽到《華嚴經》上說：佛示現百千億種音聲，為眾生演說妙法。我們應該覺悟世界所有一切的声音，皆在說法。所謂：

溪聲盡是廣長舌，

山色無非清淨身。

溪的聲音好像佛的廣長舌相，演說妙法；青山的顏色，都是清淨法身，令視者生歡喜心。若能明瞭這個道理，世上一切的一切，都在說法。

善人給你說善法，惡人給你說惡法，馬給你說做馬的法，牛給你說做牛的法，令你明白為什麼做馬和做牛的因緣。原來馬、牛在前生的時候，不孝順父母，不恭敬師長，或者不願聽父母或師長的

訓誨，把身轉過去，脊背向著父母或師長，所以，今生做了畜生，也大同小異。

總而言之，持五戒、行十善，便生人天之界，有了貪瞋癡之心，便墮三惡道。

貓捕鼠、虎捉兔，弱肉強食，皆在說法。各有各的因果，各有各的立場，各說各的妙法。教授說教授的法，學生說學生的法。比丘說比丘的法，比丘尼說比丘尼的法。有情在說法，無情也在說法。若能認識，青山白雲，黃花翠竹，都在說法，萬事萬物皆在說法。

土匪去搶人家的錢財，因為在往昔，被他人所搶過，所以現在來討債；若是從前沒有被人搶過，如今去搶人家的財

物，將來他要被人所搶，這是還債，這是因果循環報應真實的哲理。

所以人做事情要正大光明、大公無私，不可處處想佔便宜，不肯吃虧，所謂「吃虧就是佔便宜」，切記！切記！不應該佔方便，硬要去佔方便，這是虧本。本來應該佔方便，而不去佔方便，這就是存款。

所以人要各正其位，各盡其職，不貪意外之財，不飲過量之酒，這也是說法。

青青翠竹總是法身，

鬱鬱黃花無非般若。

所以我們對於一切，應當如是觀。明白了，就放下；不明白，就執著。

You all have heard that in the *Avatamsaka Sutra* it says, "The Buddhas manifest hundreds of thousands of millions of sounds to proclaim the wonderful Dharma for living beings." We should awaken to the fact that all the sounds in the world are speaking the Dharma. It is said,

*The sounds of the brooks are
all simply the vast, long tongue.
The hues of the mountains are
none other than the pure body.*

The sounds of the streams and creeks are just like the vast, long tongue of the Buddha, proclaiming the wonderful Dharma. The hues of the green mountains are all the pure Dharma-body, delighting those who see them. If you understand this principle, then absolutely everything in the world is speaking the Dharma.

Good people speak good Dharma for you, and bad people speak bad Dharma for you. Horses speak the Dharma of being a horse, and cows speak the Dharma of being a cow, enabling you to understand how they got to be horses and cows. As a matter of fact, in their previous lives, horses and cows were probably people who were unfilial to their parents and disrespectful to their teachers. Perhaps they refused to listen to the admonishments of their parents and teachers, so

they turned their backs to them. Now that they have become animals in this life, they are pretty much the same.

In general, if you observe the five precepts and practice the ten good deeds, you can be born in the human realm or the heavens. If you have greed, anger and stupidity in your mind, you will fall into the three evil paths.

Cats catch mice, tigers prey on rabbits, and the weak are eaten by the strong--these are all speaking the Dharma. Each has its own cause and effect, its own standing, and its own wonderful Dharma. Professors speak the Dharma of professors, and students speak the Dharma of students. Bhikshus speak the Dharma of Bhikshus, and Bhikshunis speak the Dharma of Bhikshunis. Sentient beings are speaking the Dharma, and insentient things are also speaking the Dharma. If you can recognize this, then the green mountains, the white clouds, the yellow flowers, and the green bamboo are all speaking the Dharma. All the myriad things and creatures are speaking the Dharma.

Robbers loot the wealth and property of other people because those people robbed them in previous lives, and they are now collecting the debt. If they weren't robbed in the past, and they rob the wealth and

property of others now, they will be robbed in the future in order to pay their debt. That's the principle of retribution in the cycle of cause and effect.

Therefore, people should act in an upright way, be altruistic and unselfish. Don't try to take advantages. If you gain advantages by forcing it, you are actually taking a loss. It is said, "To take a loss is to gain an advantage." Keep that in mind, and don't forget it! If you're not supposed to gain an advantage, but you insist on getting it, you will just lose capital. If you're supposed to gain an advantage, and you don't try to get it, then you are putting a deposit in the bank.

Thus, each person should stand in his proper place and do his best to fulfill his obligations. You should not be greedy for unexpected wealth, nor should you drink too much alcohol. This is also speaking the Dharma.

*The emerald-green bamboo is
just the Dharma-body.*

*The thriving yellow flowers are
nothing but Prajna.*

That's how we should contemplate them. If you understand, you can put it down. If you don't understand, you will be attached.



Gold Sage Monastery's Puppet Show

父母是家中的活菩薩

Kindness Begins in the Home

金聖寺懷少節布偶劇場，法師根據觀世音菩薩感應篇，孝悌百喻故事，擇中編出的，由周懋庭居士全家合演，故事輕鬆感人，深起教化作用。

This educational, touching story, adopted by the Dharma Master from “One Hundred Stories About Respect”, was performed by Mr. Chou family as a puppet show in the GSM's annual Cherish Youth Festival.

第一幕：

媽媽趕路回家，一邊走一邊自言自語：

“唉，我這個做媽媽的，做得這樣歹命，這等無奈！是是非非，哭哭笑笑，醉生夢死何時了。做點小生意維持生活，勉強勉強過日子！不幸的是我那寶貝兒子湯尼，小時候很乖巧的，很聽話的，最近不知怎的？大概是少年叛逆期吧！變得脾氣很壞，有時我做生意晚一點回去，他就大發脾氣，說他肚子餓，沒東西吃。唉！也不想媽媽如此辛苦做小生意，賺錢把他養大，有時就硬搶我口袋裡的錢，到外面吃去了。

唉！觀世音菩薩，請您保佑加

持，讓湯尼改掉壞脾氣，做一個好青年，那就真謝天謝地了，謝謝觀世音菩薩了。
南無觀世音菩薩.....”

第二幕：(三個年青人一起好快樂，好自在，一邊走一邊唱。)

嘿！嘿！我的朋友，大家來研究研究！想想看啊！如是因呀！如是果！不自私就沒有煩惱！啦啦啦啦啦！啦啦啦啦！

不自私就沒有煩惱！

湯尼：啊哈！金聖寺布偶劇場，唱的這個因果歌真是太妙了，我越唱就越快樂，一邊唱嘛！一邊又想一想，一邊哼嘛，又一邊思惟思惟，飄飄欲仙，好像就要入定了喲！

彼得：我也是！我們繼續努力，說不定就會開悟了喲！

湯尼：哇！太好了！太棒了！

彼得：還有，還有，還有一首兒歌才有意思呢！來！我們一起來唱。

(大象布偶出場，一起又唱又跳！)

大象！大象！你的鼻子怎麼這麼長？媽媽說鼻子長，才是漂亮！

(唱完大家笑成一團)

亞歷山大：大象！大象！你的鼻子怎麼這麼長？

彼得 (代替大象回答)：媽媽說鼻子長才是漂亮！哈！哈！哈！

大象：哇！(哭了) 我不要做畜生，太愚癡了。

亞歷山大：那就不要隨便打妄想啊！

湯尼：哈！哈！太有意思了！就是打了一個妄想呢！“要鼻子長，才是漂亮！”所以嘛！就做了大象了。法師有說，不可以打妄想的，那真是太危險了。所以嘛，要攝心，要修行，不要打妄想，要有定力，才有安樂的日子！

彼得：對！對！對！對！對！這真是太、太、太重要了！

亞歷山大：要入定，要開悟，要有智慧，要很聰明，又很帥嘛？法師說要多種善根，做善事，幫助別人。還有，還有，還有，去朝山！普陀山觀世音菩薩最慈悲最有感應，化現千手千眼到處幫助有困難的人！

湯尼：對！對！對！對！我要去見觀世音菩薩，我要坐船去普陀山！去朝山！

第三幕：

(湯尼坐船到了普陀山，東找西找，到處找觀世音菩薩)

湯尼：

觀世音菩薩在哪裏？

觀世音菩薩在哪裏？

觀世音菩薩在哪裏？

哇！好累呀！找了半天也找不到觀世音菩薩，嗯，這棵樹好大，好涼，坐下來休息一下好了，嗯！好睏，好睏，好想睡一下。(睡著了！)

(觀世音菩薩化身成一個老人，在夢中指示湯尼)

老人：湯尼，湯尼，你要見觀世音菩薩，你知道嗎？觀世音菩薩在你家裡等你呢！你回家若是看到一個人反穿衣，倒穿鞋的那位就是觀世音菩薩！記得喲，反穿衣服，鞋子左右穿顛倒的那位就是觀世音菩薩！快快回去吧！快快回去吧！

湯尼：(湯尼醒了，跳起來自言自語)一個老人在夢中，他說叫我趕快回去，觀世音菩薩到我家正等著我呢！好！趕快回去拜見觀世音菩薩！

第四幕：

(湯尼回到家已經是半夜了，他大聲敲門，媽媽才睡著，聽到敲門聲，想必湯尼回來了，敲門敲得這麼大聲，大概又發大脾氣了，嚇得趕緊披衣穿鞋來開門，因為太急了，就把衣服穿反了，鞋也穿倒了去開門。

湯尼一看來開門的人！反穿衣，倒穿鞋，就趕緊跪下嚷唸著)：

“南無觀世音菩薩，南無觀世音菩薩，南無觀世音菩薩！”

媽媽：湯尼，你怎麼了？我是媽媽呀，你怎麼又跪又拜，又念南無觀世音菩薩？

湯尼：媽，你怎麼把衣服穿反了，又把鞋子左右穿倒了？

媽媽：你半夜回來，敲門又敲得那麼急，那麼大聲，我想你又在發脾氣了，嚇死我了，就趕快出來開門，一緊張就把衣服穿反了，鞋子也穿倒了！

湯尼：對不起，媽咪！我真是太壞了，對您這等不孝，以後我要改了，對不起！對不起！媽，請原諒我，我一定要改了。

(以後，湯尼真的改掉他的壞脾氣，母子兩人快快樂樂地過日子。這都是觀世音菩薩的靈感，為了感謝觀世音菩薩的教化，他們母子兩人每年都去朝山，也勸親戚朋友們要常唸觀世音菩薩，學習觀世音菩薩大慈大悲，幫助別人，自利利他。)

First stage:

Narrator: A mother is quickly hurrying home.

Mother: Ah, why is it that my fate as a mother is so poor? I can only make a meager wage on the street to support my family. I am already in such bad shape, and my little boy Tony used to be so respectful. Now, he becomes angry at any time! If I come home late, he will become mad, yell at me and say that he's hungry, and doesn't think about my hardships. He even hits me, and steals my money and spends on whatever he wants!

Oh! Gwan Yin Bodhisattva, please protect my son, let Tony lose his bad temper and become a good young man. Thank you Gwan Yin Bodhisattva, thank you Na Mo Gwan Yin Bodhisattva.....

Second stage: three young men singing together

Alex: Aha! Gold Sage Monastery's Puppet Show is very good at singing the song of cause and effect. It is too good, too good! The more I sing, the more delighted I become. As I hum and think, I begin to appreciate the song more. I nearly become happy enough to enter Samadhi!

Peter: So will I! Let us continue to work hard. Maybe we will become enlightened!

Tony: Hahaha that's too good!

Peter: And, and, and there is a song with such meaning! Come, let's sing together!

(The elephant puppet comes out and everyone dance and sing together.)

Alex: Elephant, elephant, why is your nose so long, eh?

Peter: (Like an elephant) My mother said a long nose is beautiful! (laugh)

Tony: Haha, wonderful! What a foolish dream! Are you pretty only if you have a long nose? If you think so, you will turn into an elephant! The Dharma Master said we cannot have these vain dreams. That's why we have to gather out mind, cultivate it, have no foolish dreams and attain Samadhi power. That's how we'll have peace and happiness.

Peter: Yes! Yes! Yes! Yes! Yes! This is very, very, ..., very, very important!

Alex: Yes, yes, we have to enter Samadhi, attain enlightenment, gain wisdom and become very intelligent, so that we can be smart and cool.

The dharma master says we must plant good roots, do good deeds to help people, and... and... and go on pilgrimages! You should go to Potola Mountain for a pilgrimage in order to meet Gwan Yin Bodhisattva. As I've heard, Gwan Yin Bodhisattva is very kind to everyone. With her thousand eyes and thousand hands, she helps people with their troubles.

Tony: Hmm.. She sounds very wise. I want to go see Gwan Yin Bodhisattva!

Third stage:

Narrator: Then Tony rode a boat to the Potola Mountain. It is the home

of Gwan Yin Bodhisattva. He spent a long time and looked everywhere for Gwan Yin Bodhisattva.

Tony: Where is Gwan Yin Bodhisattva? Where is Gwan Yin Bodhisattva? Where is Gwan Yin Bodhisattva? Man I'm tired! I've been searching for Gwan Yin Bodhisattva all day! I am so tired! Hmm... this tree looks really comfortable and shady; maybe I'll take a nap. So... sleepy....

Narrator: While sleeping, Tony dreamed that the old man came to him.

Old man: I have an important mission to complete. I need to tell Tony one very important message. Tony, Tony. Ah, here is Tony. Tony, Tony. Tony is sound asleep. What can I do? Ah..., yes, I can enter his dream and give him the message. Tony, Tony. I know you are looking for Gwan Yin Bodhisattva. But you know what? Gwan Yin Bodhisattva has been looking for you too; and is now waiting for you at your home. So, please go home. And you will see Gwan Yin Bodhisattva, appearing as a woman, wearing one shoe forwards, and one shoe backwards; and wearing her robe inside-out. Remember, one shoe backwards and robe inside-out.

Tony: An old man in my dream told me to go home to see Gwan Yin Bodhisattva ... Alright! I'll go home!

Narrator: The boy suddenly woke up and felt a great longing to go home. He caught the ferry and returned to his village.

Forth stage:

Narrator: When Tony reached his home in the middle of the night, he knocked loudly on the door. His mother awakened with a fright. Then she flung the door open. When Tony saw his mother....

Tony: Na Mo Gwan Yin Bodhisattva! Na Mo Gwan Yin Bodhisattva! Na No Gwan Yin Bodhisattva! You've been in my house all along! I had no idea!

Mother: Tony! What's wrong? It's mother! Why are you bowing to me? Why are you saying Gwan Yin's Bodhisattva's name?

Tony: Mom why is your robe reversed and your shoe on backwards?

Mother: You come home at midnight, knocking on the door so loud and rushed! I thought you were very angry again and scared me to death! So while I quickly came to open the door, I put my robe on inside out and one shoe backwards!

Tony: Sorry! I'm so sorry Mother! I'm soooooo sorry! I am not a devoted son! I promise that I will be a better person and a better son.

Narrator: From that time on, the son was kind to his mother and to everyone. He and his mother worshipped Gwan Yin Bodhisattva every day and visited Potala Mountain every year to pay their respects. When the boy grew up, he became an official and was respected by everyone.

念佛西歸 (2)

Back to Amitabha's Arm by Great Compassionate Recitation (2)

田愛瓊 講述於金聖寺 / By Pearl Chang

李海慈 英譯 / English Translation By Lotus Lee

這次我母親能夠順利的往生西

方極樂世界，要很感激諸佛菩薩、師父上人、法師、還有各位助念的佛友。我母親往生的過程，我同修已經都說過了，在這裡我要說的是幾件個人的感受，和為人子女能做的事。

首先就是念佛，平時就要念，這事剛剛在師父的錄音帶已經提到了。如果我們要等到往生的時候才想要懺悔，才想要念佛，除非我們能提得起很大的信念，否則是很難辦到的。家母生前有病的時候，就不時地在念佛，可是到了最後癌症痛住院的時候，她也沒辦法念佛了，只想打嗎啡針止痛。那時我們一直鼓勵她、安慰她：除非很痛，否則盡量少打針，要提起信心念佛來止

痛。住院一個禮拜以後，她終於提起信心，決定少打嗎啡針；她從兩個鐘頭打一次嗎啡針，延長到八個鐘頭打針，最後十二個鐘頭才打針。這事更讓我體會念佛、懺悔都要在平時，不是最後一刻；最後一刻才想做，不只覺得心有餘，力不足，還會有股想做卻做不到的悲哀。

其次我要提的事情是關於「地藏經」的感應。母親生病住院的時候，不止很痛，還不能吃不能喝，完全靠嗎啡和點滴維持生命。由於點滴插針的位子大概三天就會紅腫瘀血，那時護士就要換個位子插針。我曾問朋友有關換插針的事，他們對我說，就算一般人在兩手輪流插針打點滴也不過打個一個多月，先是在兩手血

管處插針，到最後只有插在後腳跟的位置，那是更苦、更痛的。記得她第三次換插針時，我正好在她身旁。我母親的血管很細，換插針時疼得哀叫，看了很難過。想到她每次換插針都這麼可憐，心就更痛了。我同修和我兩個人原本就在為她唸「地藏經」，那天開始我們又加唸一遍地藏經，一直到她出院回家。就這樣前後大概八天，再也沒換過插針的位置，而且原來插針的位置也沒紅腫瘀血。護士們覺得很奇怪，因為一般人大約三、四天就得換一個插針的位置；這就是說，只要專心、誠心唸「地藏經」，就會有很大的感應。所以，我們平時一定要提起正信正念，信、願、行三樣都做到，往生西方極樂世界就不是夢想了。

剛剛法師提到要我跟各位分享一下為人子女能做的事。從精神上來講，我們做子女的平時就要先鼓勵父母念佛，多參加法會。記得我母親自從2003年第一次摔跤之後，身體出過好幾次狀況。因為我們經常鼓勵她念佛，她平時也

勤於念佛，結果幾次發病都是有驚無險，平安渡過。2005年那一次，她心臟出了問題，身體損傷蠻厲害的，體力很弱。那年冬天的梁皇寶懺，我們鼓勵她來金聖寺拜懺，她不只參加拜懺而且還受了八關齋戒。梁皇寶懺和八關齋戒以後，她自己感覺到身體轉好了，體力也有了，我們還能帶她出去旅遊。從此以後，她每年都來參加梁皇寶懺和受八關齋戒；雖然梁皇寶懺她不能從頭參加到尾，可是至少第一天跟最後一天她都來。去年中風之後，她身體狀況很不好，但是她還是堅持要來金聖寺受八關齋戒，只是梁皇寶懺因為體力太弱，就沒辦法參加了。所以，我們做子女的平時鼓勵他們念佛，他們心理上自然就有一種安定。我除了提醒母親要念佛、拜佛外，還提醒她將所作的功課迴向給她的冤親債主和一切眾生。

另外我要提的就是實務上、現實生活上的事。我們在父母生前，就要讓他們明白往生西方極樂世界是一件非常殊勝的事，使他們心理有目標，

到了臨終時，不只不會害怕，而且是一心要去西方極樂世界。同時也要婉轉地和他們溝通，急救的處理方法和臨終儀式，不只要徵得父母的口頭同意，而且要有正式的文件。如果在他們病重的時候，或者臨終的緊要關頭，家人因為意見不合，還為了怎麼處理事情在吵吵鬧鬧，而不是專心念佛助他們往生，那可是一樁很遺憾的事。

最後一件要提的是，我個人做功課迴向時的願望，我跟佛菩薩和師父請求——(1) 我不敢奢求母親永生不死、長命百歲，只希望她舊疾不再復發，新疾不再增加，平安健康；(2) 母親能隨時提起信念，好好念佛，念佛精進，往生的時候，能夠順順利利地往生西方極樂世界；(3) 讓所有助念的人，個個都能法喜充滿。

今天我除了和各位分享個人的感受和為人子女能做的事，要再一次感激諸佛菩薩，師父上人，法師，還有佛友們，滿我的願。阿彌陀佛！

I would like to thank the Buddhas, Bodhisattvas, Venerable Master, Dharma masters, and all my Dharma friends who helped recite the Buddha's name for helping my mother attain rebirth in the western land of Ultimate Bliss without obstacles. My husband has already described the events that took place when my mother was reborn in the Pure Land. Now, I want to talk about some of my experiences and what we, as children, can do.

First of all, we have to recite the Buddha's name regularly. The Venerable Master was just talking about it in the tape. If we wait until the time of our death to repent and to recite the Buddha's name, unless we are able to give rise to very strong faith, it will be very difficult for us to be reborn in the Pure Land. When my mother was sick, she recited the Buddha's name too, but when the cancer was in its final stage and she was staying in the hospital, she could not recite the Buddha's name, because the only thing she wanted was to get morphine for painkiller. At that point, we kept on encouraging her and comforting her that she should not take the morphine shots unless it hurt very badly. She should be faithful and use the Buddha's name as painkiller. After she had been in the hospital for a week, she finally picked up her faith and decided take morphine as little as possible. It went from

a shot of morphine every two hours to a shot every eight hours, and at the end, it was a shot of morphine every twelve hours. From this, I believe in depth that we should recite the Buddha's name and repent regularly; we shouldn't do it at the last minute. If we don't do it until the very last moment, we will have an overwhelming feeling of despair, because we want to do it, but don't have the ability.

I would like to mention a response related the Earth Store Bodhisattva Sutra. When my mother was in the hospital, not only was she in pain, she also could not eat or drink. She was entirely on morphine and intravenous drips. As for the intravenous drips, the spot let the IV in would start to bruise and swell about every three days. The nurses would then change the spot. I once asked my friends about the IV drip needles. They told me that most people cannot go on intravenous drips for more than a month, because after all of the spots on the arms had been used, and then the only spots left would be the blood vessels on the heel. That is even more painful! I remember the third time when the nurses helped my mother change spots for the intravenous needle. I happened to be present. My mother has very thin blood vessels, so when they changed the spot let the IV in, she was screaming from

the pain. I was very saddened by the sight. When I remembered that she had to go through this every time, I was even sadder. Originally, my husband and I had already been reciting the Earth Store Bodhisattva Sutra for my mother. From that day on for about eight days, we started to recite it twice a day until she was released by the hospital; it was unbelievable that the nurses did not change the spot since then. In addition, the original spot did not bruise and swell. All of the nurses thought it was very strange, because most people who were on IV had to change the spots every three to four days. This goes to show that as long as we recite the Earth Store Bodhisattva Sutra sincerely and wholeheartedly, we will have very big responses. So regularly, we should have righteous faith and minds. As long as we have faith, make vows, and do them well, then we will be able to go to the western land of Ultimate Bliss.

Just now, the Dharma Master told me to share with everybody what we can do for our parents. Spiritually, we should encourage our parents to recite the Buddha's name and to participate in Dharma assemblies more often. I remember that after my mother took a fall for the first time in 2003, many problems broke out in her body. Because we often encouraged her to recite

the Buddha's name, and she was quite willing to do, she got well very fast. In 2005, she had heart problems, which made her body very weak. That year for Emperor Liang's Jeweled Repentance, we encouraged her to come to Gold Sage Monastery to participate in the repentance. Not only did she participate, she also took the Eight Fold Vegetarian Precepts. After the repentance and the precepts, she felt that her body had taken a turn for the better, and felt even stronger. We were even able to take her traveling. After that, she participated in Emperor Liang's Jeweled Repentance and took the Eight Fold Vegetarian Precepts every year. Although she could not do the whole repentance, she still came on the first and last day. Last year, when she had a stroke, her body was in very bad condition, and her body was too weak to participate in the repentance, but she insisted on taking the eight precepts. Therefore, as children, we should encourage our parents to recite the Buddha's name regularly. Then, they will very naturally have a kind of Samadhi. Other than

reminding my mother to recite the Buddha's name and to bow to the Buddha, I also reminded her that when she was done with her daily recitation schedule, she should transfer the merit to the beings that she had hurt in her past lives, as well as all living beings.

I would also like to talk about some matters more practical to our life. Before our parents pass away, we should help them understand that being reborn in the land of Ultimate Bliss is a very auspicious thing. Then they know where they are going, and when they are dying, not only will they not be afraid, they will single-mindedly want to go to the Pure Land. At the same time, we should also discuss with them all about the consequences of the necessitation processes and the ceremony to be conducted. Not only should we know what our parents agree to, we must also have legal documents. If the parents are in life-threatening conditions, the family members cannot recite the Buddha's name to help them attain rebirth, controversially they are arguing in the ways of processes, then

that is a very regretful event.

The last thing I want to talk about is how I transferred merits after I am done with my daily recitation schedule. I begged the Buddhas, Bodhisattvas, and the Venerable Master that (1) I don't dare to ask my mother be an immortal and never die; I just hope that she will be peaceful and healthy, that the illnesses she already has will not recur, and that she will not have any new illnesses. (2) I hope that my mother will always have faith, recite the Buddha's name vigorously, and that she will be able to attain rebirth in the Pure Land without any obstacles. (3) I hope that all of the people who help recite the Buddha's name for my mother will all be full in the joy of the Dharma.

Other than sharing my experiences and what I believe, as children, we should do for our parents, I would like to thank the Buddhas and Bodhisattvas, Venerable Master, all Dharma masters, and my Dharma friends once again for fulfilling my wishes. Amitabha!

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
By the Venerable Master Hua



金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| 六月份活動 Buddhist Events in June, 2008 | | |
|-------------------------------------|--------------|--|
| 週日 Sunday | 6 / 1 | 念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation |
| | 6 / 9~29 | 華嚴法會 8:00AM Avatamsaka Sutra Recitation |
| | 6 / 15,22,29 | 法師開示 Dharma Talk(9:00 AM ~ 11:00 AM) |
| 週六 Sat. | 6 / 7 | 宣公上人涅槃十三週年紀念法會 7:30 AM Thirteenth Anniversry of Venerable Master Hua's Entering Nirvana |

| 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) |
| 大悲懺法會 Great Compassion Repentance | 每日 1:00 pm (法會期間除外) | 金聖寺 |

| 七月份活動 Buddhist Events in July, 2008 | 日期 Date | 地點 |
|---|---------------------------|----------------------------|
| 慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月17日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. | 7 / 20 週日 | 萬佛聖城 (CTTB) |
| 長青學佛班 Elders' Dharma Study Group | 7/5 週六 2:00 PM ~ 4:30 PM | 金聖寺 Gold Sage Monastery |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 7/6 週日 8:15AM ~ 4:00pm | |
| 觀音法門 Gwan Yin Recitation | 7/13 週日 8:15AM ~ 2:30pm | |
| 慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment | 7/21 週一 8:30AM ~ 10:20 AM | |
| 楞嚴咒法會 The Shurangama Mantra Recitation | 7/27 週日 8:00AM ~ 3:00pm | |
| 大悲懺法會 Great Compassion Repentance | 每日 1 pm | |

金聖寺

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*Pilgrimage , Passing offering , The Flower Adornment Repentance
And The Flower Adornment Assembly*

宣公上人涅槃十三週年紀念法會

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。
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.

You are cordially invited.