



# 矽谷梵音

*Pure Sound From Silicon Valley*

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## 勸素食

秋來霜露滿東園 蘆菔生兒芥有孫  
我與何曾同一飽 不知何苦食雞豚

—宋·蘇軾

## Exhortation to vegetarian Eating

In autumn, frost and dew cover our eastern fields;  
We harvest mustard greens and turnips galore,  
My friend and I already ate our fill,  
Why bring pain to chickens and pigs?

— Su Shi (Song Dynasty)



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.

# 修道要念念清淨

In Cultivation, Every Thought Must Be Pure

◎ 宣公上人 開示

By the Venerable Master Hua

往昔所造諸惡業，  
皆由無始貪瞋癡；  
從身語意之所生，  
一切我今皆懺悔。

**我**們人在往昔所造的業，有善有惡，善惡夾雜不清，所以有時生了善心，有時又生了惡念。一念善，就「諸惡莫作，眾善奉行。」但起了惡念，就想「諸惡皆作，眾善不行。」因為從無量劫以來，就是這樣善善惡惡，今天做些善事，明天又做些惡事，後天又造做些不善不惡業，因此當修道時，就不易擺脫業報。所以有時想修行，有時又不想修行；有時想清淨，有時又想染污。如此隨波逐

流，不知漂流到何處？這都是往昔所生的念，所以今生結這種果。前念想修行，後念又想還俗；前念想弘揚佛法，後念又想滅佛法。啊！複雜得很；這要怎麼辦呢？就要學習般若智慧。

所謂：

擇善而從，不善而改；  
是道則進，非道則退。

要時時提高警覺，如臨深淵，如履薄冰，這麼小心來修行。所謂「差之毫釐，謬之千里。」

所以修行是：

舉動行爲管自己，  
行住坐臥不離家。

要念念清淨、念念光明；不要念念染污、念念黑暗。

我們每一念都要很小心，每一念若是善的，則光明增多；但若是念惡，則越來越黑暗。善人有一股白光，惡人則有一股黑氣，所以做善做惡，自然會現出形相來。你能瞞得了人，但瞞不了鬼神、佛菩薩。所以無論出家人或在家人，不要在佛教中不但不立功，反而造罪業。要知道爲什麼從無量劫來，總不能脫輪迴苦，仍是迷迷糊糊的？就因爲糊塗賬算不清，是非混淆，清淨和染污一半一半的，所以超不出六道輪迴。

我們若想真正修行，若

想要成佛，那在未成佛之前，一定要勇猛精進，不能隨便。

要知道：

是日已過，命亦隨滅；  
如少水魚，斯有何樂？

無常鬼就快來了，我們怎麼能這麼散亂，不修行呢？

大眾！

當勤精進，如救頭然；  
但念無常，慎勿放逸！

有人懷疑：「是否真有閻羅王和無常鬼？」這要看你能否不死？你能不死，就沒有無常鬼；你若覺得很有把握，不受果報，那就沒有閻羅王。你是否能不死呢？若不能，就有閻羅王；你若不能主宰自己的因果，就有閻羅王和無常鬼。你不要以為自己很聰明，在那兒掩耳盜鈴，自己欺騙自己。要知道從無量劫以來，就因為不信這個，所以現在還在六道輪迴裏轉，闖不出這個生死關。

*Of all the evil karma I have ever done,  
Based on beginningless greed,  
anger, and delusion,  
And born of body, mouth and mind,  
I now repent and vow to reform.*

Due to the confused mixture of good and bad karma that we have created, sometimes we have wholesome thoughts and sometimes unwholesome ones. With wholesome thoughts, we avoid evil and do good. With unwholesome thoughts, we do evil and avoid goodness. We have been vacillating between good and evil for endless eons, doing a few good deeds one day, committing some bad deeds the next day, and doing some neutral deeds the day after that. As we cultivate, it's not easy to escape the retribution from our karma. So, at times we feel like cultivating. At other times, we don't.

Sometimes we want to be pure, and sometimes we prefer defilement. We drift along, letting the waves of life carry us where they will. Our present condition results from our thoughts in past lives—thoughts of cultivating Buddhism mingled with thoughts of returning to lay-life, thoughts of propagating Buddhism mingled with thoughts of destroying Buddhism. What can we do? Learn Prajna wisdom.

*Choose what is good and follow it;  
Take what is bad and change it.  
If it's the Way, advance upon it;  
If it's not the Way, retreat from it.*

At all times we must be as cautious in our cultivation as if we were walking on the edge of a cliff or on the brink of thin ice. Off by a hair at the start, we will be off by a thousand miles in the end. Cultivation means:

*In every move and deed, watch yourself.  
Whether walking, standing, sitting,  
or lying down, be mindful of yourself.*

Every thought must be bright and pure rather than dark and defiled. We must be careful in every thought. Wholesome thoughts increase the light, while evil thoughts darken all. Virtuous people have auras of white, while evil people are surrounded by darkness. Whether you do good or evil shows in your appearance. You may be able to fool other people, but you can't fool ghosts, spirits, Buddhas, or Bodhisattvas. Therefore, whether you are a left-home person or a layperson, you should create only merit and not offenses. Why have you suffered in samsara for limitless eons, lost and confused? Because you haven't cleared your accounts. You can't escape the six paths because your deeds are a mixture of good and evil, half pure and half defiled.

If we truly want to become Buddhas, we have to cultivate bravely and carefully. We must realize that,

*With the passing of this day,*

*Our lives are less by that much.  
Like fish in an evaporating pool,  
What joy is there in that?*

The ghost of impermanence draws nearer. How dare we be scattered and careless in our cultivation?

*Great Assembly!  
Be diligent! Be vigorous!  
Cultivate as if trying to save your own head!  
Remember the transitory nature of life!  
Take heed! Don't be lax!*

Someone is wondering, "Do King Yama and the ghost of impermanence really exist?" Well, are you free from death? If so, there is no ghost of impermanence. If you are certain you won't have to undergo retribution, there is no King Yama. If, however, you cannot avoid death, then King Yama exists. If you cannot control your own destiny, then King Yama and the ghosts of impermanence exist. Don't try to be too clever and cheat yourself. Your disbelief in King Yama is the very reason you have not escaped birth and death for these endless eons past!



## 宣公上人法語

The Venerable Master Hua said:

有人問：「要如何利益人？是否要用錢去做功德？」不需要。只要你心裏沒有殺心、盜心、邪淫心、打妄語心，不飲酒了，這都是培福的地方。

所謂：

慈悲口，方便舌；  
有錢無錢都作德。

你在口頭上不罵人了，不說粗言暴語傷害他人，這也都是功德。我們處處要惜福，處處不捨福，處處修福修慧。修福修慧非一朝一夕所成，而是時時刻刻、朝朝夕夕、年年月月，都要繼續做下去，不能「一日曝之，十日寒之。」你若是這樣子，永遠不會有進步。所以我們要認定宗旨，勇猛精進，不要向後退，這是每個修道人應該具有的條件。

"How can I benefit others?" you ask. "Do I have to spend money to perform meritorious deeds?" No, that's not necessary. All you have to do is free your mind of thoughts of killing, stealing, sexual misconduct, and lying, and refrain from taking intoxicants-these are all ways of fostering blessings.

*With kind words and skillful speech,  
You can create merit whether or not you have money.*

If you don't scold or berate others, you create merit and virtue. We should cherish our blessings and cultivate wisdom at every opportunity. The cultivation of blessings and wisdom, however, cannot be accomplished in a single day. The effort must continue moment-by-moment, morning and evening, month after month and year after year. We cannot "Sun it for one day and freeze it for ten." If you do that, you'll never make progress. Therefore, we must confidently set our goals, advance with vigor, and never retreat. These are the qualities that every cultivator should possess.

# 《地藏經》是因果經，也是孝經

Earth Store Sutra, a sutra about cause and effect, and filial piety

恆才法師 開示 / A Dharma talk given by DM Heng Tsai

袁華麗 英譯 / English translation by Huali Yuan

今天誦《地藏經》已經第六天了，大家可能對《地藏經》很熟悉，而且有人天天在誦，有人一天誦好幾部，比較了解地藏經的意思。《地藏經》教導我們要知因達果，不僅是戒律，也是孝經。

但是，這部《地藏經》看起來很簡單，可是也很困難，因為在第四品的時候，談到果報，就是你種什麼因就得什麼果。你讀到第四品，就會感覺要提醒自己不要去犯，因為經裡說起心動念無非是罪，你打不好的妄想，就犯了。

第四品提到殺生會得到短命報，師父常說殺生不僅

是殺外面有情的眾生，也會殺你自己身上的眾生，譬如你常常生氣，就是殺你自己的眾生！因為你常常生氣就會動到肝火，身上細胞會死掉，就會常常生病，所以就會得短命報。

再來談到竊盜；竊盜，你會得到貧窮報。因為，如果一個人家裡很窮，譬如他只剩下一百塊，那你搶他一百塊，他就什麼都沒了；所以，你就會受到貧窮報。師父說，目連尊者的媽媽受到餓鬼報，就是因為煙貪吝嗇，捨不得，不願意幫助人家，所以自己就會受到餓鬼報。因此我們有的東西，願意拿出來幫助別人，就會得

到好的福報。

第七品是〈利益存亡品〉，就是陽間的人也得到利益，亡者也得到利益，這就好像是孝經。第七品說到四十九天以內，如果我們父母或是家屬往生，我們要幫他做功德，誦經也可以、念佛也可以；就是有錢捐錢，供養三寶啦、印經啦，多做善事。做善事，不但亡者有利益，陽間的人得到的利益更多，所以我們要利用這四十九天以內，盡量幫他做。如果你經濟上有困難，不用很多錢，隨喜就好。還有，至少不要爲了財產生氣，生氣的話，亡者就得不到安寧；所以說要和氣。千萬不

要殺生，要素齋，這樣才可以幫助亡者。

因為這七七四十九天，閻羅王七天審判一次，如果他在世時有大善的話，就會往大善的地方；如果他不善不惡，就在那兒徘徊。因此我們陽間的人幫他做功德，他受審的時候就會生到好的地方去；如果你沒幫他做功德，反而殺生的話，就是為他造罪，會讓他的罪更重。師父說，做功德，最好四十九天內；四十九天以後也會有幫助，但四十九天以內最好。

因為亡者或者在地獄、或者在餓鬼，很痛苦的；但是我們陽間的人沒受到，就不知道。所以我們要盡量幫他做，讓他離苦得樂，幫他一點忙。如果說你幫他做的話，以後你往生的時候，你的子女也會幫你做，所以要有孝順心。這兒有個故事：一個爸爸和兒子，在爺爺要埋葬的時候，爸爸就隨便用

件草蓆捆一捆，就拿去山上隨便扔下。等爸爸臨死前，問兒子：「如果爸爸過世了，你要怎麼做？」小孩說：「像爺爺這樣做啊！」所以我們長輩要做好榜樣要給小孩看。如果你現在對長輩很不孝順，做一點功德都不肯，那以後你往生的時候，晚輩也會這樣做。

我們信佛的人，家裡有亡者，不要燒紙錢。一般人燒紙錢，說亡者可以用；其實他不用錢的。師父說，中國人燒紙錢；那美國人不燒紙錢，美國鬼就沒得用？所以不要燒紙錢、燒飛機啊、或是燒蓮花啊，這浪費時間，又浪費金錢，又污染空氣。要利用那個時間來誦經啊、拜佛啊、念佛號啊，或是做有意義的事比較好，這樣比較清淨；若不會誦經，就念阿彌陀佛聖號，回向給亡者，往生極樂世界最好。

**I**t has been six days since we recited *Earth Store Sutra*, you may be quite familiar with the sutra, and some of you recite it every day, maybe several times per day, so you know quite well of the meaning of this sutra. It instructs us to understand the principles of cause and effect; it is not only a sutra of precepts, but also a sutra of filial piety.

In the fourth chapter, it mentions that the retribution of killing is short lifespan. The Venerable Master often said that killing refers to living beings not only outside, but also inside of our body, for example, if you frequently get angry, then it is a means of killing living beings within yourself! Because by doing so, your liver gets hurt and the cells in your body will die, and you will get sick quite often, as a result, you will undergo the retribution of a short lifespan.

Next let's talk about stealing. If you steal, then you will get the retribution of being poor. For example, there is a family who are very poor, say they have only 100 dollars left, and if you robbed him of the 100 dollars, then he would have nothing left; As a retribution, you will undergo the suffering of being poor. The Venerable master mentioned that Venerable Maudgalyayana's mother got the retribution of being a hungry ghost was because she had been stingy and unwill-

ing to help others. On the contrary, if we are willing to use our belongings to help others, we will be rewarded with blissful blessings.

The seventh chapter is “benefits for the living and the dead”, not only people who are alive, but also the dead will get the benefits, which can be taken as a sutra of filial piety. In this chapter, it mentions that if our parents or relatives passed away, then we should help him create merit and virtue in 49 days, either by reciting sutras or by reciting the Buddha’s name. In other words, try to do as many good deeds as you could in 49 days, such as donating money, making offerings to Triple Jewel, printing sutras. By virtue of these good deeds, not only the deceased will receive the benefits, people who are alive will receive even more benefits, therefore, we should try our best to do good deeds on behalf of the deceased in 49 days. If you have financial difficulties, then whatever is affordable to you would be fine, not necessarily using a lot of money. At the very least, do not lose your temper over legacy, since if you get angry, the spirit of the deceased will not rest; therefore, you should stay harmony, refrain from killing under any circumstance, eat only vegetables, only by doing so, you can help the deceased.

Because King Yama makes judgments every seven days in 49 days. If the dead had done great wholesome deeds when he was alive, he would be sent to a great wholesome place. If he had done neither good nor evil deeds, he would linger around, therefore if we people who are alive help him create merit and virtue, he will get reborn in a better place; If you do not create merit and virtue on his behalf but kill living beings instead, then you will create offense for him and make his offenses even more serious. The Venerable Master said, it would be better to do meritorious things within 49 days; after 49 days, it helps, but within 49 days is the best.

Because the deceased undergoes sufferings in the hell or as a hungry ghost; but people who are alive do not know. So we should try to help the deceased, so that he can leave suffering and attain bliss. If you help him do so, after you passed away, your children will help you the same way, therefore you should be filial. Here is a story: When a father and son were about to bury the grandfather, the father casually wrapped the body with a straw mat, lightly threw off the mountain. So when the father was dying, he asked the son: "If I passed away, how would you do?" The child said: "Just like what you did to Grandpa!" So we should act as

a role model to for the children. If you are not filial to the seniors, and refuse to do any merit on behalf of them, then after you passed away, your posterities will do the same to you.

We Buddhist should not burn paper made to resemble money to the deceased. Usually people think that the deceased can use paper money. Actually it is not case. The Venerable Master said, “If it is the case, then Chinese people burn paper money, but Americans do not, does that mean American ghosts have no money to use?” Therefore, do not burn paper money, paper airplane, or burn paper lotus flower, by doing so, you are wasting time, money and contributing to air pollution. It is better to do other meaningful things, such as reciting sutras, bowing to Buddhas or reciting the Buddha’s name, which is more pure. If you do not know how to recite sutras, then just recite the holy name of Amitabha Buddha on behalf of the deceased, and transfer merit and virtue to him, so that he can get reborn in the land of ultimate bliss.

# 感恩...

## Gratitude

長青學佛班學員/GSM Senior Buddhism Class  
王恬 講於金聖寺 / Wang Tian Speaking at GSM  
李海昱 英譯/English translation by Lotus Lee

今天 是上人圓寂紀念日，早上我以為自己不能從金聖寺山下拜到大殿來，（註：清晨朝山），但是到了這裡卻有一股勇氣，我想，應該去試試看，我跟馬太太一起，她的方法很好，我們不是跪下去拜，我們的膝蓋都有問題，所以我們選擇鞠躬，深深的鞠躬這樣上來，雖然覺得很累，但是我盡了力，覺得很開心。

今天我是存一種感恩的心來的，雖然我沒有見過上人，我來到美國是1996年，上人已經圓寂了，但是我每一次到廟裡來，或是到萬佛城去，我都很有感應的，而且是上人給我的一些感應，我有時候走在路上，突然的好開心好開心；有時候從金聖寺回去，本來身體有些不

舒服，但就感覺輕鬆多了，睡眠也好多了，我這病根很深，已經幾十年了，每次到廟上來，就覺得睡眠改善，疼痛改善，就很輕鬆，心裡很愉快，我覺得真的是佛菩薩慈悲我呢！

有師姐告訴我，「如果你有問題，可以在上人相前，請求他幫助你解決一些問題，心裡有話就跟他講。」但是我覺得如果每件事情都求上人，上人要對那麼多人，很不好意思的，所以我就沒有講，但是，雖然沒有講，很奇怪喔！我心想的事情都能夠解決，真是好奇妙！昨天榮法師告訴我，要我講一講這種情況，我一直回憶，但這種事情太多了，怎麼也回憶不出那麼多事情來，但是我就是感覺上

人一直在幫我。

我回憶多年前，曾經在上海皈依三寶，皈依後也沒有學佛，也沒念經，就是有時候到廟裡去燒香，覺得就發發善心，不要做壞事，要做好事，對自己的要求很低很低，也沒想到要成佛，要到西方極樂世界去，都沒想過這些。我到美國以後，先遇到別的道場，在那裡我請了很多的CD 在家裡聽，星期日就去參加法會一念經、念佛，那時候就逐步感覺到自己好像不對了，從法師的講經裡，我對照自己的毛病，好像太多太多了。

學佛以後發覺自己很愚蠢，以前做了很多錯事，如果不是遇到佛法，那一定做錯的事情越來越多，最後肯定是越走下坡路了。從佛經

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上，還有佛菩薩、上人給我的幫助，感覺到真正成就了我，所以如果自己不努力，也實在是慚愧，一定要努力改好自己的毛病。

我毛病太多了，特別是思想不集中，小時後得了腦膜炎，腦子轉得比較慢，這個對我來講學經是個大問題，我很著急，所以我一定要把這個問題解決，對這個問題我求了上人，我自己會努力，但求上人要幫幫我，讓我能思想集中的一心念佛。

我有感覺，要改一些毛病是很困難的，下了決心改，但是有時候又出來了，出來再改，所以逐步的感覺進步了。

我學佛以後就有信心，我們在學佛班法師給我們講故事，講佛陀過去生的故事，聽了以後，覺得這根本做不到的，我的距離太遠了，但是學到現在，這幾年下來，我告訴自己：「為什麼做不到啊？我應該做到

啊！」所以在遇到事情，我就想，這不是為自己，是為別人做的，這是好事。

現在我做什麼事情，都要先想一想，這個事情我該不該做？不像過去不動腦筋，覺得反正我不做什麼壞事；雖然我不欺負人，但要是別人欺負我，也是辦不到；現在既使別人是故意的，我也很感恩，因為這是幫我消業障。所以過去做不到的事情，我逐步都做到了。我覺得非常幸運，遇到了佛法，讓我能夠從一點都不懂，逐步知道自已的問題，也知道自已要努力的方向。

Today is the Memorial for the 15<sup>th</sup> Anniversary of the Venerable Master entering Nirvana. We had the bowing pilgrimage this morning. At first, I didn't think I would be able to do it, but when I arrived, I had a burst of courage and energy, so I decided to try it. I went along with Mrs. Ma. Since both of us have knee problems, instead of bowing down to the ground, we made deep half-bows. I was able to finish the

whole pilgrimage. Although it was very tiring, I'm very happy because I did my best.

Today I'm here with a thankful heart. When I came to America in 1996, the Venerable Master had already entered Nirvana, so I never had a chance to meet him. However, whenever I come to Gold Sage Monastery, or go to the City of Ten Thousand Buddhas, I can feel his presence and that he has helped me in some ways. For example, sometimes, when I return home from Gold Sage Monastery, my body will feel better, the pain lessens, and I sleep better at night. I have been chronically ill for more than ten years, but every time I come to the temple, I feel relaxed and happy. I think the Buddhas and Bodhisattvas are really compassionate to me!

A Dharma friend once told me, "If you have problems, you can talk to the Venerable Master and ask him to help you. You can tell him anything." I thought that if I told the Venerable Master every single one of my problems, he would be overwhelmed, because a lot of other people are also telling him their problems too, so I didn't do it. But it was really strange; whatever was on my mind was soon solved. I thought it was really amazing. Dharma Master Heng Rong asked me to talk about some of my experiences. I thought about it; since there are too many things, I can't remember them all, but if I were to sum it up,

I would say that the Venerable Master has always been helping me.

I took refuge with the Triple Jewel in Shanghai many years ago, but other than that, I never actually did anything that was related to Buddhism, such as learning the Buddhadharmas or reciting the sutras. The closest thing I did was go to the temple sometimes to burn incense. I thought that that was enough. I never even thought of realizing Buddhahood, or going to the Pure Land. As long as I don't do bad things, and be a good person, that would be sufficient. Later, when I came to America, I went to temples and brought many CDs home to listen to. On Sundays I would participate in Dharma assemblies—reciting sutras and chanting the Buddha's name. From the Dharma Masters' lectures, I saw that I had a lot of shortcomings. From learning the Buddhadharmas, I discovered that I have made many mistakes, and that I had been very confused in

the past. If it hadn't been for the Buddhas, Bodhisattvas, the Venerable Master, and the guidance from the sutras, I would have made a lot more mistakes. So I tell myself that if I don't work hard and correct my shortcomings, it would really be a shame.

When I was little, I had meningitis, so I am a bit slow, and I cannot concentrate very well. This is a big problem for me, especially when I'm trying to learn sutras. Consequently, I ask the Venerable Master to help me focus and pull my mind together when I recite the Buddha's name. Although correcting faults is difficult, I am very determined to do it. Progress is slow, but I can feel that I am moving forward little by little.

The Dharma Masters tell us many stories in Buddhism class about the Buddha's past lives. At first, I thought it would be impossible for me to reach that

kind of compassion and emulate the Buddha's conduct, but now, a few years later, I asked myself, "Why can't I do it? I should be able to do it as well!" Today, I have a lot more confidence than I used to. Whatever I do, I will think, this is not for me; this is for someone else, so it is a good thing.

Nowadays, I think before I act. I am not like what I used to be. My old way of thinking was, as long as I do not do bad things, I'm a good person; I would not take advantage of others, but if others treated me badly, I would definitely take revenge. But these days, I think differently. If someone takes advantage of me, I'm actually thankful, because that person helps me eradicate my bad karma. In the end, I want to say that I feel very lucky to be able to encounter the Buddhadharmas, because it has helped me change for the better. I have a new purpose and direction for my life.

讓您的孩子在清淨的環境中學習

Let Your Children Study in a Pure Environment

金聖寺周日育良佛學班招生 Sunday School Available at GSM

秋季班開班日期：2010年9月12日

上課時間：星期日，9:00am - 11:00am

學員年齡：3~16歲

費用：\$70元 第二位孩子：\$50元

**Class Period:** Fall Semester starts on September 12

**Time:** Sunday 9:00am - 11:00am

**Age:** 3-16 years old

**Fee:** \$70 Second child: \$50



# 金聖寺

## 九、十月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2010		
9 / 12 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	9 / 12	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
	9 / 19	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	9 / 26	敬老節 (start from 9:00am) Honoring Elders' Day
週六 Saturday	9 / 4	長青學佛班 (2:00 PM ~ 4:30 PM) Elders' Dharma Study Group
週二 Tuesday	9 / 7	地藏菩薩聖誕法會 (8:30 AM ~ 10:20 AM) Earth Store Bodhisattva's birthday
週六 Saturday	9 / 11	一日禪 (8:00 AM ~ 3:45 PM) One Day Meditation
每日 1 pm (法會期間除外)		大悲懺法會 Great Compassion Repentance

慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's birthday 金聖寺將安排巴士前往聖城參加法會，請於9月2日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Sept. 2,	9/5 週日	萬佛聖城 (CTTB)
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十月份活動 Buddhist Events in Oct. 2010	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	9/4 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	10/3 週日 8:15AM~ 4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	10/17 週日 8:00AM~ 4:00PM	
慶祝觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home	10/23 週六, 26 週二 8:30AM	
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	10/10, 31 週日 9 AM~ 11 AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩出家日 Celebration of Gwan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於10月20日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Oct. 20,	10/24 週日	萬佛聖城 (CTTB)
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金聖寺

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Gold Sage Monastery  
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## 敬老節 Honoring Elders' Day

金聖寺謹訂於9月26日(星期日)早上9時開始，  
舉行一年一度的敬老尊賢聯歡會，請提早報名。

Gold Sage Monastery will be conducting Honoring Elders' Day  
on Sept. 26th, 2010 Please sign up early.

幾年前，敬老節法師祝詞時，曾說：「佛性是大家都有的，佛有這麼大的智慧，這麼大的能力，我們也都有，而我們現在就像小孩子，智慧還未開啓，能力未能展開...，而今天我們來到廟上，就像回到我們真正的家，我們已經踏上這佛國的里程；宣化上人是一位智者，他創立了敬老節，引領大家回到本有的故鄉...。」

各界耆老賢達們，歡迎回到我們本有的故鄉吧！

A few years ago, a Dharma Master greeted the elders, "All of us have the Buddha nature. The Buddha has great wisdom and ability, and we have these qualities, too. However, now we are still like children, with our wisdom yet to open, and our ability yet to develop. . . . But when we come to the Monastery today, it's like we are returning to our True Home. By doing so, we already have embarked on the path to Buddhaland. The Venerable Master Hua is a very wise sage. He started the Honoring Elders' Day in order to lead us back to our a home that is inherent in all of us . . . ."

**Every worthy and senior one, welcome back to our inherent hometown!**