

矽谷梵音

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時時佛光普照 日日如意吉祥
月月福慧雙增 年年壽祿無量

At all times the Buddha's light shines upon us,
Every day is wish-fulfilling and auspicious.
Month by month our blessings and wisdom increase,
Year by year our lifespan increases and our blessings become limitless.

—宣公上人 作/By the Venerable Master Hua



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.

一心不亂成三昧

One Mind Unconfused Is Samadhi

宣公上人 開示 / *By the Venerable Master Hua*

青黃赤白妙蓮華

我們這兒念「南無阿彌陀佛」，在西方極樂世界那個七寶池、八功德水裏邊，就有蓮華生出來了。我們念佛念得越多，那個蓮華就長得越大，但是它可沒有開，等到我們臨命終的時候，我們自己這個自性，就生到極樂世界，那個蓮華那兒去。所以，你若想知道，你這個品位的高下，是從上品上生啊？是中品中生啊？是下品下生啊？那就看你念佛念得多少？你念佛念得多，那個蓮華就長得大；你念佛念得少，你那蓮華就小。那麼說：「我不念呢？」你若念念佛就不念了，那蓮華就乾了，就枯去了，就死了。所以這全憑你自己去爭取你自己這個果位。

風動水靜演摩訶

「心清水現月，意定天無雲。」你念到這一種念佛三昧的時候，你聽這颯風，也是「南無阿彌陀佛」的聲音；你聽這下雨，也是「南無阿彌陀佛」的聲音，你聽見一切的聲音，都是在那兒念佛呢！所謂「水流風動演摩訶」，水流的聲音也是南無阿彌陀佛，風動的聲音，也是南無阿彌陀佛。水流風動統統都是念南無阿彌陀佛了，所以那蘇東坡說：「山色無非廣長舌」，這個山啊，這個色呀，都是佛廣長舌相來演說妙法，「溪聲無非清淨音」，溪水流的那個聲音，也都是清淨音，這就是得到念佛的三昧。我在以前寫過這麼一首偈頌，講給大家聽一聽：

念佛能念無間斷
口念彌陀打成片
雜念不生得三昧
往生淨土定有盼
終日厭煩婆婆苦
纔將紅塵心念斷
求生極樂意念重
放下染念歸淨念

這說是「念佛能念無間斷」，你念佛，念得無間斷，一天到晚，都是念佛的聲音，沒有停止的時候。「口念彌陀打成片」，口裏念著，南無阿彌陀佛，常常這麼念，打成一片。「雜念不生得三昧」，你沒有其他的妄想雜念，這就得到念佛的三昧，就得到念佛這個定，念佛的這個受用。「往生淨土定有盼」，你往生西方極樂世界，一定有希望會達到

你的希望。「終日厭煩娑婆苦」，一天到晚就討厭這個娑婆太痛苦了。「纔將紅塵心念斷」，因為你知道這娑婆世界是苦了，所以把一切塵世間，這種的快樂都斷了，這種念都斷了，也沒有淫欲心，也沒有好好的心，也沒有爭名的心，也沒有奪利的心，把這個世界的外緣都放下了，看這一切就知道它是假的，所以把這紅塵心念斷了。「求生極樂意念重」，求生極樂世界這個意念非常的重要！「放下染念歸淨念」，你放下這染污的念頭，就是得到清淨的念了。那麼這首偈頌，是說明念佛的這種道理。這八句偈頌雖然聽得很淺顯，但是你細翫其味，對於念佛法門上，是很有幫助的。



一心不亂成三昧

打佛七天天念佛，這叫做什麼呢？這叫種佛的種子。你念一句佛，就種下一個佛種；念十句佛，就種下十個佛種。我們天天念百千萬聲佛，就種百千萬這麼多佛的種子。你把這種子種下去，將來一定會發生的。你也不要管你，念佛是散心念，是定心念。有這麼兩句話說得很好，說：「清珠投於渾水，渾水不得不清；念佛入於亂心，亂心不得不佛。」

「清珠投於濁水」，有一種清水珠，往水裡一放，無論怎樣混濁的水，它也都會清淨了，澄清了。念佛這個佛號，也就好像那個清水珠似的，放到水裡，水裡也清了。

「念佛入於亂心」，我們這個心本來都是亂亂糟糟的，妄想紛飛，妄想不知多少，不是這

個妄想生出，就是那個妄想來了；這個走了，那個來了；那個走了，那個又來了，這妄想好像那海裡頭的波浪一樣，沒有停息的時候。那麼你這個佛號入於亂心，「亂心不得不佛」，你這個亂心，也就變成佛心了。因為你念一聲佛，你心裡就有一個佛，你念十聲，就有十個佛，念百聲、千聲、萬聲，念得越多這佛就越多。你念一聲「南無阿彌陀佛」，心裡就有一個佛念。你念佛，佛也就念你，也就好像這無線電似的，你這一念阿彌陀佛，那無線電、那個收音機就收去了，就都有一種感應道交。由這兩句話看來，我們念佛這種的功德，不可思議。你在念佛，就不打其他的妄想；不打其他的妄想，這就是你自性的功德。

少說一句話

多念一聲佛

打得念頭死

許汝法身活

Speak one sentence less;

Recite the Buddha's name one time more.

Beat your thoughts to death,

And let your Dharma-body come alive.

—宣公上人 作

By the Venerable Master Hua

Wondrous **Green, Yellow, Red, and White Lotus Flowers**

The response from our reciting "Namo Amitabha Buddha" here where we are is that in the Land of Ultimate Bliss a lotus forms in the pools of the seven jewels, filled with the waters of eight meritorious virtues. The more we recite the bigger it grows, but it doesn't open. When we die, our intrinsic nature is born in that lotus in the Land of Ultimate Bliss. There are nine grades of lotuses, and how high a grade of lotus we are born in is determined by how much we recited the Buddha's name. Reciting more causes our lotus to grow bigger; fewer recitations result in a small lotus. "Well, suppose I don't recite at all?" If we stop reciting altogether, our lotus will wither and die. The grade of lotus depends on our own effort in reciting the Buddha's name.

The Blowing Wind and the Calm Waters

Proclaim the Mahayana

The pure heart is like the moon in water. The mind in samadhi is like a cloudless sky. If you can recite so completely that

you enter the Buddha-recitation samadhi, then hearing the wind, it's "Namo Amitabha Buddha," and hearing the rain, it's "Namo Amitabha Buddha." Every sound you hear recites the Buddha's name. *The water flows, the wind blows, proclaiming the Mahayana...* The Chinese poet Su Dongpo said: *Of the colors of the mountain, none is not the vast, long tongue. Of the sounds of the streams, all are the clear, pure sound.* All the mountain's colors are the Buddha's long tongue proclaiming the wonderful Dharma. This is the attainment of the Buddha-recitation samadhi. So I wrote this verse:

*If you recite the Buddha's
name, reciting without cease,
The mouth recites "Amita"
and makes things of a piece.
Scattered thoughts do not
arise, samadhi you attain.
For rebirth in the Pure Land,
your hope is not in vain.
If all day you detest the
suffering Saha's pain,
Make rebirth in Ultimate Bliss
your mind's essential aim.
Cut off the red dust thoughts
within your mind.
Put down impure reflections,
and pure thoughts you will find.*

Recite the Buddha's name from morning to night and your confused thoughts will not arise. You will naturally attain the Buddha-recitation samadhi and be reborn in the Land of Ultimate

Bliss, according to your will. You know that the Saha world is full of pain and suffering; so cut off worldly pleasures and have no thoughts of sexual desire, craving, or struggling for fame and profit. Put down all worldly concerns and view them as false. Seek rebirth, ultimate bliss; this thought of rebirth is extremely important. This verse clearly explains the principles of reciting the Buddha's name, and if you carefully savor its flavor, you'll find it very helpful.

One Mind Unconfused Is Samadhi

Reciting the Buddha's name every day in a recitation session, we are planting the seeds of Buddhahood. Each recitation sows a seed; ten recitations sow ten seeds. If you recite a million times a day, you plant that many seeds, and one day they will sprout. Just recite; don't worry about having a scattered mind.

*When the water-clearing
pearl is tossed in muddy
water, the muddy water
becomes clear.*

*When the Buddha's name
enters a confused mind,
the confused mind attains
to the Buddha.*

Reciting the Buddha's name is like throwing a pearl into

muddy water so that the muddy water becomes clear. This clear-water pearl can purify even the filthiest water. Recitation of the Buddha's name is just like this pearl. Who can count the false thoughts which fill our minds and succeed one another endlessly like waves on the sea? When the Buddha's name enters a confused mind, the confused mind becomes the Buddha. Recite the name once and there is one Buddha in your mind; recite it ten times and there are ten Buddhas; recite it a hundred times and there are a hundred Buddhas. The more you recite, the more Buddhas there are. Say, "Namo Amitabha Buddha," and there's a Buddha-thought in your mind. When you are mindful of the Buddha, the Buddha is mindful of you. It's like communication by radio. You recite here, and it's received there. There is that kind of response. When you recite the Buddha's name, you don't have any other false thoughts, so your inherent nature has inconceivable merit and virtue.



虔誠念吉祥神咒

Sincerely Recite the Auspicious Spirit Mantra

一節錄自宣公上人新年開示
By the Venerable Master Hua
中譯 / 李海慈/Lotus Lee

從今年元旦（春節）開始，大家誠心來念消災吉祥神咒：「曩謨三滿多。母馱喃。阿鉢囉底。賀多舍。娑曩喃。怛姪他。唵。佉佉。佉呬。佉呬。吽吽。入哇囉。入哇囉。鉢囉入哇囉。鉢囉入哇囉。底瑟吒。底瑟吒。瑟致哩。瑟致哩。娑發吒。娑發吒。扇底迦。室哩曳。娑哇訶。」

若能專一其心來念，一定會有不可思議的感應。所謂「感應道交」，會獲得這種境界。我們為什麼要念消災吉祥神咒？為令全世界人類消弭災難，都得到吉祥，為拯救眾生出離苦海而念。

所以要至誠懇切的念，感動佛菩薩大發慈悲心，憐愍我們眾生，將災難減輕。或者將大的災難化為小的災難，將小

Beginning from Chinese New Year, let's sincerely recite the Eradicating Disasters Auspicious Spirit Mantra:
“Na mo san man dwo. mu tuo nan. e bo la di. he dwo she. swo nang nan. da jr tuo. nan. chye chye. chye syi. chye syi. hung hung. ru wa la. ru wa la. bo wa ru wa la. di sai ja. di sai ja. sai jr li. sai jr li. swo pan ja. swo pan ja. shan di jia. shr li yi. swo wa he.”

If we can recite it wholeheartedly, we will definitely have an inconceivable response. Why should we recite the Eradicating Disasters Auspicious Spirit Mantra? So that the disasters in this world will be eradicated, and also to save the living beings that are suffering right now. Then everyone's lives will become auspicious.

So we should have utmost sincerity when we recite, to move the Buddhas and Bodhisattvas to bring forth their great compassion and take pity on all the living beings and lessen the disasters. Perhaps they could turn the big disasters into little ones, and eliminate the little disasters completely. For the sake of all living beings, to eradicate the disasters and to bring auspiciousness to the whole world, we should all do the best we can.



Thankful ...

感恩..

恆良法師開示 / *By DM Heng Liang*

陳麗華 / 中譯 / *Lily Zhang*

It is Thanksgiving holiday in the US. I can say that it is Buddhism that taught me how to be truly thankful. So today I am truly thankful to be welcomed here and to practice this wonderful dharma of Liang Huang Bao Chan.

ShiFu used to have a comment about Westerners. That is to say, Westerners are not satisfied with painting pictures, they must also paint the insides. Westerners spend a lot of clinical research on the brain. They hook people's brain up to hundreds of electrodes, and then they study and look at the brain while the person is thinking and acting. Then they see the lines of the brain. Some of you heard that some of the monks to be tested in the experiments. They discovered that there is something going on there, and what is going on is very beneficial to the person who is meditating.

So basically, they have tested for what is going on when

a person is feeling thankful and grateful, and they find that there is light-up part of the brain that is very beneficial to the well-being of the whole body, it can cure sickness, or make a person feel very happy and kind. So I am equally grateful to be here with you and to be invited here, so I am sitting here feeling grateful.

I remember when growing up, my parents, and teachers, and elders, they reminded us to be grateful. They reminded us that we should be grateful of them. It is not that they are benefiting from our gratitude themselves, we ourselves, who are grateful, are receiving the most benefit.

As children, we tend to think that everybody else should be grateful for us being here. So we all need to be taught, and even as adults, we need to be taught what to be grateful for.

Next I want to say that recently the economic recession. For me, I can see that it is a

blessing in disguise. Why do I say this? When the economy started going bad, people start driving their cars around, especially in the summer. Most Americans are just driving around, but don't know where they are heading. People lost their peace of mind. Since the gas price went up, there was a record number of people at libraries across the country last summer because of the economy. Because going to the library does not cost anything. Sometimes a whole family can be found in the library.

So everything is expanding and accelerating, faster and faster, more and more, and we got caught up in crazy pace of trying to keep up with everything. So one good thing with the recession is that it slows everything down, and now you can slow down and think about our loss? and we can learn to appreciate what is really important to us, and not be distracted by others.

Because we are alive, now we see that we only need the space for our body to lie down. Too much space doesn't really do us much good. When we die, we all have the same kind of space. We accumulate all kinds of materials, but we can't take any things with us. The important things are family and friends, how do we use the human body to cultivate and to learn dharma, and have a place where we can come and practice together. These are the important things.

I hope that everyone can benefit as much as I have by being grateful to be here and don't think of this is sort of as the frosting on the cake. It's the cake.

.....

美國現在是感恩節，我可以說，是佛法教會我如何真正地感恩。所以今天我非常感恩大家歡迎我來這裡，跟大家一起修習梁皇寶懺的妙法。

師父曾經說，西方人畫畫時，不但要畫人，還要畫人裡邊的內臟。西方人對大腦作了許多臨床研究，他們把人的頭腦放上成百個電極，讓這個人思考和行動，然後看看在這種情況下，大腦呈現的是什麼樣

的圖像。也許大家聽說過有出家眾接受這種實驗測試。他們發現人在深度的定中他的腦電圖跟平常不一樣，深定有它自己的特徵。

基本上，人們發現，一個人在感覺、感謝和感恩的時候，他的腦部有部份區域就發光，這種情況對他整體的康樂很有益處，它可以治療疾病，而且也會開發善性。所以我同樣很感恩能受到邀請來到這裡，我坐在這兒很感恩。

在我們成長的過程中，我們的父母師長經常提醒我們要感恩，這並不是他們從我們的感恩中受益，而是我們自己，知道感恩的時候，獲得最大的利益。

在孩提時，我們會覺得是別人應該感恩我們在這裡，所以我們需要人教我們，即使是成年人也一樣，我們須要被教導怎麼樣感恩。

其次我要說，最近，經濟蕭條。其實，這焉知非福啊！爲什麼這麼說呢？因爲經濟好的時候，人們開車到處走，尤其是在夏季里，人們開車到處走，確都不知道自己在往哪裡去，心都不是很沉靜的，自從

油價漲了以後，據說全國去圖書館的人數現在達到了最高記錄。去圖書館是不花錢的，有時一家人都在圖書館裡。

這幾年來，什麼都在擴展加速，越來越快，越來越多。我們被困在這種瘋狂要跟上一切的步調中。經濟蕭條的一個好處就是它使一切都慢下來，現在你可以慢下來去思考，我們可以學習領會什麼才是最重要的，不被別人左右。

當一個人活着的時候，當我們躺下睡覺時，只須要那麼大的空間，再大的空間對我們也沒什麼好處。當我們走時也只須要那麼大的空間。我們一輩子去工作，去積聚種種的財物都是帶不走的，所以人生中最重要的是我們的家庭、朋友，還有我們最寶貴的人身，用這個人身去學習佛法，去修行，然後，有一個地方我們大家一起修行佛法，這個是最重要的。

所以希望大家能夠知道感恩的意義，像我知道感恩的意義一樣，其實，在這裡我們大家一起修學佛法，這不是錦上的添花，這個是錦綉的實質。

禮懺心得分享

My personal experiences of bowing repentance

文 / 林愛娥 / by Alice Lin

Translation By Huali Yuan/袁華麗



今天，不知大家感覺如何？是終於完成一件大工程似的高興？還是意猶未盡，希望能多拜幾天更好呢？

我本身很喜歡拜梁皇寶懺，因為它是一部蠻完整的懺悔法門，而且因為它我才發現，原來我們的心量是可以這麼大的，它是盡虛空遍法界的，我初期開始拜梁皇寶懺的時候，每次聽到唱“離婆離婆帝”的時候就很高興，因為意味著這一柱香要結束了，後來或許拜懺有些心得了，拜起來很輕鬆，常覺得怎麼才拜一下就結束了，甚至希望法師能將兩柱香，合併成一柱香來拜。到

了現在不管拜懺，或是到萬佛城打七，每柱香我都要檢點一下自己，是否有好好把握？尤其每到最後幾天總覺得時間過得很快，老覺得自己把握不住時間似的，

以我的體會拜懺要達到好的效果，最重要是身心都要放下，我們都知道要專心一意的拜，不管用觀想，或是昨天錄音帶師父的開示—無心禮佛都可以，只要能和自己相應就好。但要達到好的效果，身體也要放下，就是放輕鬆、放柔軟，這很重要。

我聽很多人講過，每次參加法會後回家，心都會很平靜，不容易發脾氣，我相信很

多人都有這種經驗，我自己也有這種體驗，有一年拜完一個星期的梁皇寶懺後，發現自己持續一個多月都不會發脾氣，講話也是輕聲細語的，音調都高不起來，心情一直都能保持在平穩的狀態，在這一個多月中，外面的人、事、物並沒有改變，為什麼自己能不發脾氣呢？我想：「既然外在的事物不變，那麼就是自己改變了？哦！原來這一切的煩惱，脾氣都是自己的毛病。」以前我們常常覺得—因為是別人做了什麼事，所以我才會生氣，因為別人如何如何！所以我看不順眼。原來不是這樣，只是因為我們心不夠清靜，心量不夠

大，所以才會看不順眼，才會生氣，也才會煩惱。

現在我們想要去掉這些毛病，就要返回去清靜的心，保持在拜懺時“心”的狀態。我們的心之所以不能清靜，就是因為妄想多，不能如拜懺時那麼專一，所以追根究底，就是妄想在作怪。在梁皇寶懺的解冤釋結提到“一念之頃，行四十種惡，一念之間，開八萬四千塵勞門。”地藏經也說“舉止動念，無不是業，無不是罪”。可知我們的心就像是脫韁的野馬，在一日，一月，甚至一年能幫我們闖多少禍，造多少罪多少業。

所以修行最重要就是能觀照自己的心，我們在家人修行是有較多的困難，所以只能從簡化生活，減少外務，減少應酬等，盡量替自己創造一個較清靜的環境，藉由參禪、禮佛、拜懺、持咒等方法，吃飯、穿衣不離一句佛號，來馴服我們的心，那麼一定能達到像在拜梁皇寶懺一樣的效果。

在日常生活上則應常心存善念，多與人方便，廣結善緣，不要結惡緣，多做善事，尤其是到道場來做義工，當然

我們做善事並不要有得福報的想法，但我告訴你們絕對功不唐捐，以我自己的體驗，我在道場做義工，我所獲得的比我付出的還多得多，不只十倍百倍，我覺得修行的障礙減少了，心變的更柔軟了，不可思議之處要你們自己來做了才能體會，前幾天有人發心要成立一個義工的聯絡網，我想金聖寺不管重建前重建中，或重建後都需要很多義工的投入，希望大家能盡量報名參與，

最後願大家像梁皇寶懺最後提到的一龍華會上能相逢，彌勒菩薩親受記。



Today is the last day of Emperor Liang's Jeweled Repentance session. How does everybody feel? Are you very happy as if you had finally completed a big project, or do you feel so intrigued that you wish the bowing session could continue on for a few more days?

I personally enjoy bowing Emperor Liang's Jeweled Repentance a lot, because it is a quite complete dharma door of repentance, moreover, from this repentance, I learned that our mind can be so encompassing that it extends to the end of empty space and pervades the Dharma Realm. In the early days

when I first started to bow this repentance, I was very happy every time when I heard the chant of “Li Po Li Po De”, because it means one bowing period has finished. Later on, perhaps because I have gained some skills, it became quite relaxing for me to bow repentance, and I often felt how soon an incense period ended, and I even wished that Dharma Masters could combine two incense period into one. Now, no matter whether I was bowing repentance or attending Dharma sessions in the City of Ten Thousand Buddhas, I reflected upon myself after each incense period: “Have I taken fully advantage of the time?” Especially in the last few days of a session, I always felt time passed so swiftly that I had not fully used it.

From my personal experiences, in order to make the best of bowing repentance, the most important thing is to put down our body and mind. We all know that we should bow repentance with a concentrated mind, no matter whether we use the contemplation method, or the method of bowing without a single thought which we heard yesterday from tape of the Venerable Master's lecture, as long as it works for us, it is a good method. However, to gain good results from the repentance, it is also important to put down our body, in other words, relax and soften our body.

I've heard many people talked about how they felt calm and not easily lose temper at home, every time after they attended Dharma assemblies. I believe many people had such experiences, so did I. One year, after I finished bowing a week of Emperor Liang's Jeweled Repentance, In more than a month, I did not get angry, my voice was softened and could not be raised up, my mind stayed calm and stable. In that month, people and things around me did not change, how come I did not lose my temper? I reflected: "If outside world have not changed, then is it because I myself have changed? Oh! So all these afflictions and temper were originally my own faults." We thought that it was because other people's wrong deeds that drove us mad, it was because other peoples' so and so that made us feel uncomfortable. Well, this is not the case, it is actually because our mind is not big or pure enough that we feel uncomfortable, we lose temper and get afflicted.

Now if we want to get rid of these faults, we have to regain a pure mind, and keep our mind in the state when we were bowing repentance. The reason our mind is not pure is because we have many false thoughts and we are not as concentrated as we are in bowing repentance, therefore, unlimitedly all these are due to

our false thoughts. In the chapter of "resolving resentments and unknotting ties" in Emperor Liang's repentance, it mentions that "In one thought, one conducts forty kinds of evil, in one thought, one opens up eighty four thousand doors of dusty afflictions." In the Earth Store Sutra, it also mentions that "In one's every move and thought, karma is created, and offense is committed." From this, we can imagine that acting like an unleashed wild horse, our mind has caused us how much trouble and created how many offenses in one day, one month, and up to one year.

Therefore, the most important thing in cultivation is to watch over our mind. It is a little more difficult for us lay people to cultivate, therefore, if we could try our best to set up a pure environment for ourselves by simplifying our lifestyle, reducing social activities, moreover, if we could subdue our mind by virtue of meditation, bowing respect to Buddhas, bowing repentance, reciting mantras, or by keeping the Buddha's name in mind in daily activities such as eating meals or putting on clothes, then we will sure be able to reach the same mind state as we were in Emperor Liang's Jeweled Repentance.

In our daily life, we should constantly maintain wholesome thoughts, provide more help to

other people, tie wholesome affinities extensively, never tie bad affinities with anyone, and do more good deeds, especially volunteering in wayplace. Although we should not expect rewards of blessing from our wholesome deeds, I can tell you that your efforts will definitely not go in vain. My personal experience is that what I gained from volunteering in wayplace is ten times, and even hundred times more than what I have contributed, for example, obstacles in my cultivation have been reduced, and my heart have become softer. However, only after you yourself really do it are you able to know how inconceivable it is. A few days ago, someone initiated to organize a volunteer group, I hope everyone can register and join the group, since Gold Sage Monastery need help from many volunteers no matter before, during or after the rebuild project. Finally I wish everyone could get together in the Long Hua assembly, and receive predictions from Maitreya Bodhisattva, as what we learned from the last verse of the Emperor Liang's Jeweled repentance.





金聖寺

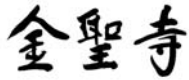
一, 二月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

1/ 4, 11 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	1/ 4, 11	金光明經講座 (9:00 AM~11:00 AM) Lecture on The Sutra of Golden Light
	1/ 18	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
週六、日、一 (Sat.~Mon.)	1 / 24 ~ 26	千佛懺法會 (8:30 AM ~ 3:30 PM) Thousand Buddhas Repentance Dharma Assembly 1. 禮誦消災吉祥神咒 The Disaster Eradicating Auspicious Spirit Mantra Recitation. 2. 禮拜千佛懺 Thousand Buddhas Repentance Dharma Assembly.

一月份活動 Buddhist Events in Jan. 2009	日期 Date	地點
慶祝釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment	1/3 週六 8:30 AM ~ 10:20 AM	金聖寺 Gold Sage Monastery
長青學佛班 Elders' Dharma Study Group	1/3 週六 2:00 PM ~ 4:30 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm (法會期間除外)	

二月份活動 Buddhist Events in Feb. 2009	日期 Date	地點
金光明經講座 Lecture on The Sutra of Golden Light	2/1, 15 週日 9:00 AM~11:00 AM	金聖寺 Gold Sage Monastery
長青學佛班 Elders' Dharma Study Group	2/7 週六 2:00 PM ~ 4:30 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	2/8 週日 8:15 AM ~ 4:00 PM	
六字大明咒法會 Six Syllable Mantra Assembly	2/22 週日 8:15 AM ~ 3:00 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	



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道場重建功課年度成績表

Annual Report for the Recitations done on behalf of Gold Sage Monastery's Rebuilding Project

金 聖寺道場重建計劃，從開始到現在已一年了，這期間大家持咒、誦經、拜佛，祈望這有形的道場早日成就。以下的表格是大家一年來同心協力的成績，法師說：當有形有相的道場成就之時，也是我們內心的道場成就之際！期望大家繼續努力！

It has been a year since the project for rebuilding Gold Sage Monastery began. During this time, many of you have been reciting mantras and sutras or bowing to the Buddhas, praying and hoping that the temple will be rebuilt soon. The following table shows the results of everyone's efforts during the past year. The Dharma master said: "When the reconstruction of the way place is brought to fruition, the way-place of our minds is also

心經	155644 部	佛號	5060606遍	法華經	221品
大悲咒	949553 遍	觀音聖號	786835遍	普賢行願品	160 遍
楞嚴咒	83714遍	地藏聖號	630719遍	念佛圓通章	716 遍
普門品	3269 部	拜佛	59069 拜	金光明經	28卷
彌陀經	4328 部	無量壽經	320部	佛七	1回
地藏經	2383 部	華嚴經	7794 頁	大悲懺	9次
金剛經	1739部	抄華嚴經	195 頁	占察善惡業報經	87部
其他小咒	163775 遍	藥師經	28 部		
咒心	128236 遍	楞嚴經	41卷		