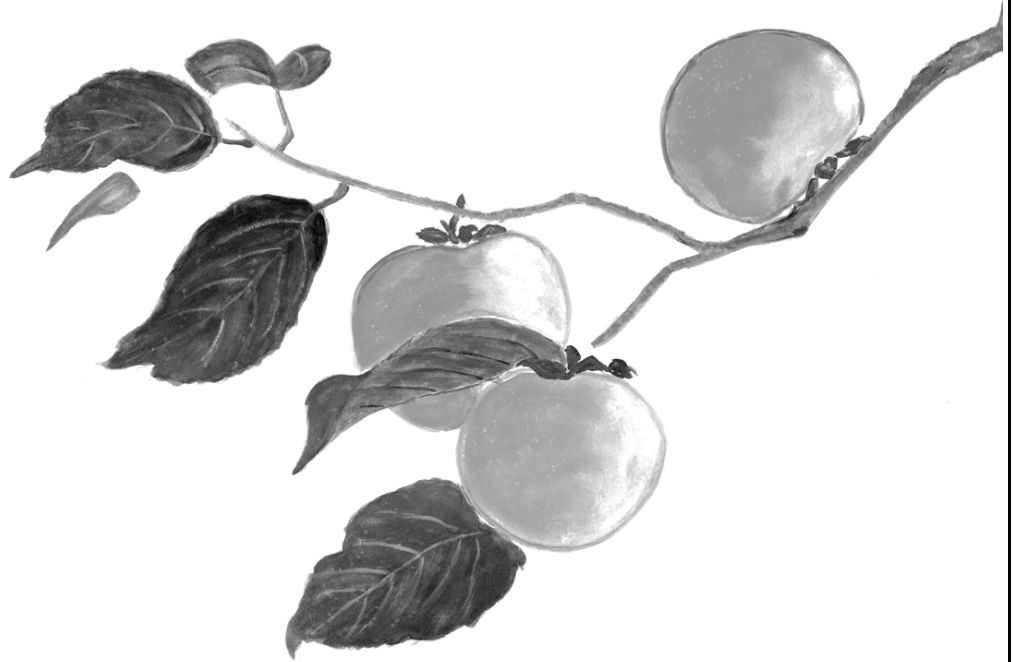


矽谷梵音

Pure Sound From Silicon Valley

2009年2月 第154期 Issue 154, Feb. 2009



善知識教，猶如春日，
生長一切，善法根苗。

The Good and Wise Advisor's teaching
is like a spring sun in that it produces
and makes grow the roots and sprouts of
all good Dharmas.

—華嚴經經文

Flower Adornment Sutra

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.

西方極樂是君家

——切望諸賢齊努力

The Western Land of Ultimate Bliss is Your Home

—May All Virtuous Ones Work Hard Together

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

念佛法門是最容易修行的一個法門，也是人人能修行的一個法門。這個法門你只念南無阿彌陀佛，將來臨命終的時候，生到西方極樂世界，能蓮花化生，天天聽阿彌陀佛說法，將來成佛。本來說是將來臨命終的時候，念佛生西方極樂世界，我們現在念他做什麼呢？我們現在也沒死，這念佛是預備將來死的時候才有用的。不錯，死的時候有用；但是你活著的時候要栽培。好像你種一棵樹，這樹現在長有十幾丈高。這十幾丈高的樹不是今天長的，是在以前一天一天長的，長到現在才十幾丈高。你念佛也是這樣子，你現在就能念佛，等到臨命終的時候，就沒有病痛，沒有貪心，沒有瞋心，沒有癡心，心也不亂，一心念佛，阿

彌陀佛就會接你去了。你若現在不念，等臨命終，四大分張的時候，你就想不起來念佛了。除非有善知識幫著你，提醒你，叫你念佛就可以。如果沒有善知識，你自己就想不起來念。所以要在生的時候，就天天念佛，念得得到念佛三昧，打成一片了。所以到臨命終的時候，自然而然你就會念南無阿彌陀佛，你就不會忘記南無阿彌陀佛了。你不忘記南無阿彌陀佛，阿彌陀佛也就不會忘記你，所以他就乘大願船來接引你，用金臺接引你往生西方極樂世界。

「你念佛，我念佛，你我念佛為什麼？了生死，化娑婆，處處極樂阿彌陀。無你我，有什麼，萬物靜觀皆自得。煩惱斷，無明破，跳出三界大愛河。」

「你念佛，我念佛，你我念佛為什麼？」你念佛為的什麼？我念佛為的什麼？說一說看！有的愚癡的人就念佛，說：「求佛幫助我，我明天吃點好東西。」有的人念佛，念說：「南無阿彌陀佛、南無阿彌陀佛，你快幫著我，不要這麼冷囉！」這是一種。有的人念南無阿彌陀佛，「我希望沒有一切的麻煩，如意吉祥，平安快樂。」也是為了這個來念佛。有的人為了念佛就不再受苦了，那麼這是一種，種種的不同。主要不是為的這個，為的什麼呢？為的「了生死」呀！你們要把這種不一定的生死要了了它。沒有自己、沒有主宰的這種生了死、死了生，要有了主宰。有什麼主宰呢？我們願意活著就活著，願意死就死。願意活著的時候，

我天天念南無阿彌陀佛，我不願意，捨我這個壽命，就永遠都活著。願意死，我念著，南無阿彌陀佛，阿彌陀佛就來接我去，生極樂世界。一點問題都沒有，身無病苦，沒有病；心不貪戀，心也不貪什麼；意不顛倒，這個意也不顛倒；如入禪定，就好像入禪定似的，就生到極樂世界去。主要是為這個。

「化娑婆」，把這娑婆世界，也化成極樂世界，變成極樂世界，沒有一切苦，但受一切樂。所以說「處處極樂阿彌陀」：處處都是極樂世界，沒有苦惱的世界。阿彌陀，處處是極樂世界，處處都是阿彌陀佛。「無你我」你念佛念得你也沒有了，我也沒有了，佛也沒有了，什麼也沒有了！說：「那這個太危險了！念得什麼也沒有了，那不完了嗎？」就怕你完不了，你若真完了，那就是解脫了。你沒有真完，所以，就不會完的。你若真完了怎樣呢？「萬物靜觀皆自得」：所有的世間一切一切，你都明白了，皆自得。甚至於烏鴉牠為什麼黑？白鶴牠為什麼白？松樹它為什麼直？荆棘它為什麼彎？你都明白了。所

以叫萬物靜觀皆自得，你都明白了。這時候你都明白就「煩惱斷」了，無明也破了，「跳出三界大愛河」：你跳出去這個欲界、色界、無色界這三界大愛河。這個三界裏邊是個什麼？就是一個好像大愛河似的喔！顛顛倒倒，你又講愛我，我又講愛你，愛來愛去地，愛死了，還不知道醒悟，又等到來生，還是跟著這條路走，總也出不出去。現在就要跳出三界大愛河，把這個大愛河跳出去。有的人說：「那我不願跳出去這個愛河。」那你就再等一等囉！這個地方，你停留下來，就是在這個地方，生了又死，死了又生，生死輪迴，一生不如一生，一死不如一死。所以就往下跑，跑來跑去，就跑到河底下，就上不來了，就淹得更死了。真是淹死了！這個淹死是什麼呢？就是墮落到極點，就性化靈殘了。或者變一個小蟲子，或者變一個小螞蟻，或者變一個蚊蟲，變這個小小的東西，這智慧也小了，福報也沒有了，也很容易死，又很容易生。所以這叫一生不如一生，一死不如一死。

你要明白世界無論什麼事情，都不是一定的，若有一定

的，那是已經做成的；沒有成事實的，就不會有一定，就可以有轉變的。好像我們每一個人本來沒有生西方極樂世界的資格，但是你一念「南無阿彌陀佛」，每一個人都有生西方極樂世界的資格了，就看你念不念。你若念，做不到的也能做得到，就是生西方極樂世界本來很困難的，但是也能做到；你若不念呢？做到的也做不到了。你若不念「南無阿彌陀佛」，本來可以生極樂世界，你一念就生了，但是你不念，就不生了，就做不到了。所以這世間的事情是無有定法的，《金剛經》上說的，沒有定法，是名阿耨多羅三藐三菩提，這就是無上正等正覺一個方法。我們要發大勇猛心，不怕苦、不怕難、不怕凍、不怕餓，勇猛向前，走到極樂世界為止。我們念「南無阿彌陀佛」，這才是真的。我們念「南無阿彌陀佛」，了生死是最要緊的。

編者更正：153期第三頁之偈頌，摘自宣公上人之法語錄，並非其作品。

Correction from editor :
Issue 153 page 3, The verse from the Venerable Master Hua's lecture not from his writings.

May All Virtuous Ones Work Hard Together

Everyone can practice the Buddha-recitation Dharma-door. All you have to do is recite "Namo Amitabha Buddha," and at the end of your life you will be born in a lotus in the Land of Ultimate Bliss, where you will hear Amitabha Buddha speak Dharma and eventually attain Buddhahood. "Death is still far off," you say, "why should we recite the Buddha's name now?" You must develop your skill in reciting right now, so that you will remember to recite at the time of death. Just as a tree must grow for many years before it becomes a hundred feet tall, you must begin practicing reciting the Buddha's name now so that when it comes time to die, you will be able to recite single-mindedly, without sickness, greed, hatred, stupidity, or confusion, and Amitabha Buddha will come to guide you. If you don't recite now, you won't remember to when your body starts to fall apart at the time of death, unless a Good and Wise Advisor is there to remind you and help you. Therefore, it's important to recite the Buddha's name every day and enter the Buddha-recitation samadhi, so that reciting will come naturally at the time of death and you won't forget. Or if you are unable to recite Namo Amitabha Buddha, Amitabha Buddha won't forget

you and so he will come riding the ship of his great vows, receive you onto a golden dais, and take you to the Land of Ultimate Bliss. He won't forget about you.

*You are mindful of the Buddha,
I am mindful of the Buddha;
Why are we mindful of the
Buddha?*

*To end birth and death, to
transform the Saha,
So that everywhere is ultimate
bliss, everywhere Amitabha.
With no you and no me, what is
there?*

*In still contemplation, the myriad
things are understood.*

*Cut off afflictions, smash
through ignorance;*

*Leap out of the Triple Realm's
great river of love.*

Foolish people recite the Buddha's name, hoping the Buddha will give them some good food to eat. Some recite, "Namo Amitabha Buddha, Namo Amitabha Buddha, please give us some warmer weather!" Other people recite hoping to obtain good luck and happiness, or to escape problems and suffering. The primary purpose of reciting the Buddha's name is to end birth and death, that is, to have control over our own births and deaths. If we want to live, we can recite Amitabha Buddha's name day after day and live forever. If we want to die, then we recite "Namo Amitabha Buddha" and the Buddha

will come to receive us. We will be free of illness, greed, and delusion, as if entering samadhi, and we will be reborn in the Land of Ultimate Bliss with no problem at all. Secondly, if we recite the Buddha's name, we can transform the Saha world itself into the Land of Ultimate Bliss, where beings endure none of the sufferings and enjoy every happiness. Recite to the point that you, me, the Buddha, and everything else disappears. "That's too dangerous! If everything is gone, won't we all be finished?" you say. It's only to be feared that you won't be finished. If you are truly "finished," then you are free. At that time, you will understand the myriad phenomena of the world, such as why crows are black and cranes are white, why pines are straight and brambles are twisted. Since you understand everything, afflictions are cut off, ignorance is smashed, and you leap out of the great river of love that courses through the Desire, Form, and Formless Realms. In the Triple Realm, we are so deluded by love, loving each other until we die, and then coming back for another round, never waking up enough to escape. Now, however, we want to leap out of the river of love. "I don't want to," someone says. Then you can undergo a few more rounds of birth and death. With each round, you sink lower and lower, until you sink to the

very bottom of the river of love! Drowning represents your soul being split into many small creatures, such as mosquitoes and ants. These insects have low intelligence, few blessings, and very short lives.

The Western Land of Ultimate Bliss is Your Home

In this world, nothing is fixed before it happens. The future can always be changed. For example, before we recited "Namo Amitabha Buddha," we didn't have the qualifications to be reborn in the Land of Ultimate Bliss. Once we recite, we become qualified. Even if originally it would have been difficult for you to be reborn in the West, once you recite it becomes possible. On the other hand, even if you could be reborn in the West with a single recitation, if you don't recite once, you won't get there. So nothing is fixed. The *Vajra Sutra* says, "There are no fixed dharmas. This is called Anuttarasamyaksambodhi." That is the method for attaining unsurpassed, proper and equal, right enlightenment. We should advance courageously, undaunted by suffering, difficulty, cold, and hunger, until we arrive at the Land of Ultimate Bliss. Reciting "Namo Amitabha Buddha" is what really counts. In reciting, the most important thing is to end birth and death.

金聖寺—真正嚮往的道場

Gold Sage Monastery-A Dream Bodhi Place

文/ 黃秀梅 英譯/袁華麗

我出生於佛教盛行的國家—緬甸，因此，從小就有機緣接觸佛法。離開僑居地到台灣後，雖然依然親近寺廟，但心中總覺得缺少所需要的，五年前的偶然機會，我們全家很慶幸的到金聖寺，踏入金聖寺的那一刻起，法師所帶領的唱誦《阿彌陀佛》聖號，及道場的莊嚴，使我心中感動萬分，那已消失許久的寧靜又回來了，心想，這才是我真正嚮往的地方。

這些年來參加法會和聽經中，也學會背誦心經、阿彌陀經、大悲咒...等，仍繼續努力中。心經的背誦讓我受益良多，三年前在我人生最低潮，最困苦的時候，心經中的「心無罣礙，無罣礙故，無有恐怖，遠離顛倒夢想...」把我從困苦中解救出來。

感恩金聖寺的週日兒童學佛班，老師的教誨，讓我的大兒子，度過那情緒多變的少年期，目前他已是加州大學二年級學生，小兒子也從中學會打坐。

最要感激的是老和尚—宣公上人，他的洪德大量，讓我們在西方國家能有這一片淨土來修學佛法。

I was born in Burma-a country where Buddhism is in prosperity, therefore, I had the opportunity to encounter Buddhadharma since I was little. After I moved to Taiwan, I still drew near to temples, but I felt something was missing. By chance five years ago, my whole family very fortunately came to Gold Sage Monastery, the moment when I stepped into the monastery, upon hearing the recitation of the holy name of Amitabha Buddha led by Dharma Masters, and seeing the adornments of the Bodhi place, I was deeply moved, and I regained the sense of peacefulness which had been gone from my mind for a long time, I thought to myself: this is the place where I truly wished for.

After attending Dharma assemblies and Sutra lectures for these years, I have learned to recite the Heart Sutra, the Amitabha Sutra, the Great Compassion Mantra...etc., and I am still working hard. I benefited a lot from the recitation of the Heart Sutra. During the lowest point and the most difficult time of my life three years ago, I was liberated from difficult and sufferings by the passage of the Heart Sutra: "He is unimpeded in his mind, because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind..."

I am grateful to Children's Buddhism Sunday School in Gold Sage Monastery, under the guidance of the teachers, my elder son was able to go through his sensitive teenage period, and now he is a sophomore in California University, in addition, my younger son learned how to meditate from the school.

My most gratitude goes to the Venerable Master, because of his vast virtue and great mind, we were able to have this piece of pure land to study Buddhadharma in the west.

真正的投資

The True Investment

近達法師 開示 / By DM Jin Da

李海慈 / 英譯 / Lotus Lee

很快的又一年過去了。每到年終時大家都忙著結帳，看看這一年的投資有多少的利潤。

今年因為金融大風暴 (Financial crisis)，使整個世界經濟蕭條，個人的資財也隨著貶值。尤其投資于股票的，一些原本很有價值的股票一下變成廢紙。其實投資股票的風險很大，沒有保障，因它的價格隨著市場的波動而起落。比如有些公司，尤其是銀行的股票，在去年價格還很高，財務報告很好，但今年財務不佳，一下子就可以公佈破產。

這些投資都不可靠，不實際。如有人失利於這些投資也別太難過，因為這些都

是身外之財，死了也帶不去。

什麼是比較可靠，實在的投資呢？那就是我們在修行上的投資，這才是我們最重要的一部帳本。今年在結這部賬時，是否有很大的進展？觀察今年我們有無更精進，或是更放逸？這些投資在我們往生時可隨帶著而去，這筆帳才是我們「了生死」之帳。

如果今年這筆帳表現不好，那我們不妨策劃明年應該怎麼去增加投資。比如明年(2009年) CTTB (萬佛城) 有很多法會，三個觀音七，萬佛懺，還有華嚴法會，傳授菩薩戒等等，問問自己，可否去參加這些法會？ 另一方

面，還沒有皈依的是否打算皈依？已皈依的是否打算受五戒？已受五戒的是否更上一層，打算受菩薩戒？還有一些人還沒完全吃長素的，是否打算吃長素？

我們在修行道路上所累積的功德，才是我們最實際的投資。它不會隨著市場的變動而變值，它是我們自己完全可控制的。因為這一切的投資是依靠我們本身怎麼去實行。

一分精進，一分功德，毫不虛假。有什麼事會讓這份投資變值呢？那就是我們的脾氣。就如上人常說的「火燒功德林」，我們一旦發脾氣，會把我們所累積的功德都燒光。那也是我們個

我對在家菩薩戒的體驗

In my understanding about experience the Budhisattva Precepts

By / justine yo
English Translation / Emily Chen

個人對在家菩薩戒的體驗是，先要守好五戒，加之對三寶的恭敬心，進而要去利益一切眾生。不論是和我們相關或不相關的眾生，我們都要去幫助他們。我舉一個盜戒方面的例子，這個故事是發生在一個寺廟裏面，一個老和尚的衣物被小偷偷走了，偷走了之後呢，天氣很冷他就沒有辦法保暖。小偷在匆忙中遺漏了一些衣物，這個小徒弟就問他師父，這些遺漏在寺廟裏的衣物，是不是可以拿回來？這個老和尚說：「不可以！這些東西被小偷偷了以後，就是屬於他的東西，你現在把它拿回來是犯了盜戒。」所以老和尚教徒弟把衣物送還給小偷，我不知道他怎麼找到這個小偷，總之，他把

衣物送還給小偷後，就感動了這個小偷，痛改前非。

恭敬三寶方面，在佛殿先禮佛三拜。看到佛相，要整衣問訊。敬法，恭敬佛所講三藏十二部經典。恭敬僧，不可以直接叫出家人之名字，要加xx師。如要知道法師之稱呼，可請問法師之上下。

用最有意義的東西，來恭敬供養三寶。

我舉一個例子關於如何恭敬海青及幔衣，在萬佛城女眾們的宿舍裏，有專門洗海青及幔衣的桶子，標明海青的桶子，就專門洗海青，你不可以洗一些內衣物，然後洗幔衣的桶子呢，又跟洗海青的桶子再分開，而且這兩個桶子是放在架子最高的地方。這是一種對海青、幔衣及佛法的恭敬心。

慈悲的例子，那就是我們在受戒期中，有一位居士，她為身旁的戒子準備兩樣東西，一是衛生紙，二是別針，別針可以把袖子夾好，在懺悔的時候，我們會真心流露，所以衛生紙不可缺少的，她這就是在行菩薩道。

傳戒的時候要請三師，有三位法師，恆實法師、明照法師、及恆律法師，可是真正在傳戒過程當中，是恭請本師釋迦牟尼佛為得戒和尚，文殊師利菩薩為羯磨阿？黎，彌勒菩薩為教授阿？黎。所以在這過程當中，氣氛非常莊嚴。

在受戒當時，法師會用三種不同的語言誦每一條戒三遍，其中有中文、英文及越南文。雖然我聽不懂越南文，可是我會用中文或者用英文再念

一次戒文，讓自己記得清清楚楚。

所以整個過程當中，以一個簡單例子來講，我們就好像一個在載法之器，好比一個容器，這裏面盛了累劫以來的習氣毛病，就好像是污水把這個瓶子的水弄得很髒，在懺悔的時候，就把這個習氣毛病的髒水倒出去。我們慢慢的倒，恆律法師也說過，你懺悔就像分期付款一樣，你不是一次把債務付掉，你可以慢慢的付。這些冤親債主，我們所虧待的人，向他們道歉，誠心誠意的說對不起，因為往昔我們的這些貪瞋癡傷害了他們，讓他們也在受苦，所以我們誠心誠意的跟他們說對不起，這時候我們把髒水慢慢倒出去，瓶子空了，虛空中諸佛菩薩的種種善法就可以流入瓶子裏面，這些善法還是要流入法界利益一切眾生。我們要用慈悲心去對待周圍所有的眾生，甚至利益這些周圍你看不見的眾生，受苦的眾生，把這些善法像甘露水一樣遍灑在法界，令他們悉發菩提心。

In my understanding about endorsing the Budhisattva Precepts of the laymen is that you should uphold the Five Precepts well, respect the Triple Jewels, and benefit all living beings with or without having relation with us.

I have an example to explain the precept of stealing. The story happened in a monastery, the clothing of an old dharma master had been stolen by a burglar, so he had the hard time to keep himself warm in the cold weather. But there were some clothes dropped on the way while the thief rushed out in a hurry. The young dharma master asked his master, "May I pick up these clothes left in the temple for you?" The old dharma master replied "No, these clothes belong to the burglar since he took them. If you pick them up, you would offend the precept of stealing." The old master then asked the young disciple to bring the clothes to the thief. (I don't know how he located the burglar, But he sent them to him). After receiving the clothes, the thief was so moved and regretted his wrong doing, he vowed to never commit the same offense.

As for respecting the Triple Jewels, the Buddha Jewel, you should bow to the Buddha three times while you enter the Buddha Hall. You should straiten your clothes and greet the Buddha when you see the his statue. For

the Dharma Jewel, you should reverence the Tripitaka and the Twelve Divisions of the Canon. For the Sangha Jewel, you shouldn't say the dharma master's name directly, always add the "Dharma Master" as a prefix. If you don't know their dharma name, you can ask the people around.

While making an offering, you should sincerely present the most precious things to the Triple Jewels. Here is a good example regarding how to respect the robe and the sash. In the female dormitory of CTTB, there are separate buckets with the labels for washing the robes and sashes. You shouldn't use them to wash your underwear, not only so, the bucket that's for washing the sashes is different from the one for the robes. Also, both of the buckets are placed on the top of the shelf away from the floor. All these are to show reverence to the robe, the sash, and the dharma.

One good example for being compassionate was during the training of receiving the precepts, a lay woman prepared and offered two important things to others: One was the tissue papers which became the necessity when we moved with tears in the repentance, another was the cloth clips which helped us to fix the sash with robe sleeve. She was practicing the Way of Budhisattva.

In the ceremony of the transferring Budhisattva Precepts,

we requested three teachers. There were three dharma masters: DM Heng Sure, DM Ming Zaou, and DM Heng Lu. Actually, in the process of transferring precepts, the receivers earnestly requested the fundamental teacher Shakyamuni Buddha as the Precepts Transmitter, Man Jusri Budhisattva as the Karmadana, Maitreya Budhisattva as the Teaching Transmitter. It was an extremely adorned ceremony.

During the ceremony, the dharma masters recited each precept three times with three different languages; Chinese, English and Vietnamese. Even though I don't understand Vietnamese, I recited the precept one more time with Chinese or English to help myself memorize

them.

In the whole process of transferring the precepts, we were like a dharma container accepting the proper dharma. But the container had been filled with our bad habits since countless kalpa, like a vase filled with polluted water. Each time we repented, we slowly emptied out the dirty water of bad habits. Dharma Master Lu said, "Each time you repent, it is like paying your debts by installment. If you can't pay the due in full, you can pay piece by piece." We need to sincerely apologize to our debtors who were hurt by us. We should truthfully express our deep sorrow that we had harmed them and caused them suffering because of our greed, hatred, and stupidity in the past. When we earnestly show

our regrets it is like we gradually empty out the filthy water from the container. When the container is emptied, the wholesome dharma from the Buddhas and Budhisattvas in the sky would flow into the empty vase. And eventually the proper dharma will flow to the Dharma Realm and benefit all beings. We should be compassionate toward all beings around us, including the invisible beings. We should help them and liberate their sufferings. Showering all the beings in the Dharma Realm with Buddha Dharma is like honey dews, bring forth their bodhi resolve.



2009 萬佛聖城傳授在家菩薩

The Transmission of the Lay Bodhisattva Precepts at the City of Ten Thousand Buddhas.

日期：戒期學習從 6/28/09 ~ 7/2/09
正受在家菩薩戒於 7/3/09 (Friday)

傳戒地點：加州萬佛聖城

費用：隨喜供養

報名日期：即日起至2009/4/8止，名額有限，請及早報名，額滿為止恕不接受。

有意者請到金聖寺索取報名表

Date: 6/28/09 ~ 7/3/09 Training period for precepts
7/3/09 Transmission of the Lay Bodhisattva Precepts

Location: The City of Ten Thousand Buddhas (CTTB)

Fees: Preceptees may make a donation as they wish according to their ability

Application deadline: April 8, 2009 is the deadline for the applications. Apply early because space is limited. If space is full, no more applicants will be accepted.

If you are interested in attending please contact GSM for more information.



金聖寺

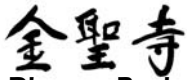
二,三月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

2 / 1, 15 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	2 / 1,15	金光明經講座 (9:00 AM~11:00 AM) Lecture on The Sutra of Golden Light
	2 / 8	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	2 / 22	六字大明咒法會 (8:15 AM ~ 3:00 PM) Six Syllable Mantra Assembly

二月份活動 Buddhist Events in Feb. 2009	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	2/7 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
大悲懺法會 Great Compassion Repentance	每日 1 pm	

三月份活動 Buddhist Events in March, 2009	日期 Date	地點
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月12日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	3/1 5	萬佛聖城 CTTB
念佛共修法會 Dharma Assembly of Buddha Recitation	3/1 週日 8:15 AM ~ 4:00 PM	金聖寺 Gold Sage Monastery
長青學佛班 Elders' Dharma Study Group	3/7 週六 2:00 PM ~ 4:30 PM	
楞嚴法門 The Shurangama Dharma Door	3/8,22,29 週日 8:00 AM ~ 3:00	
大悲懺法會 Great Compassion Repentance	每日 1 pm	



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祝您新春快樂

Happy Lunar New Year

各位的法友

矽谷梵音編輯組藉這小小的園地，在新春期間祝福您—內外吉祥，法喜充滿。
並表達多年來內心最誠摯的感謝。

首先要感謝法師對我們的信任，給大家這個歷練自己的機會。

感謝各位志工朋友們的辛苦付出，由於您的幫忙翻譯、寫稿、打字、郵寄、印刷、拍照、校稿，才使這份刊物得以成真。

更要感謝您—最忠實的讀者，因為您的精神支持，矽谷梵音才能走的久遠，願日後得到您更多的支持，期望您給予寶貴的意見，讓這份刊物更趨完美。

祝大家新春愉快 事事如意！

Dharma Friends,

The editor group of Pure Sound of Silicon Valley wishes you a Happy Lunar New Year—replete with auspiciousness and full of Dharma joy. In addition, we would like to express our most sincere gratitude to everyone.

First, we would like to thank Dharma Masters for being trustful to us, and for providing us this opportunity to train ourselves.

Secondly, we would like to thank the volunteers for every bit of their efforts. It is their hard work of translation, composing, keying in, mailing, printing, photographing, and proofing that make this piece of newsletter possible.

Least but not least, we have to thank you—our loyal readers, because of your spiritual support, Pure Sound of Silicon Valley is able to reach farther and last longer, we wish for more support from you and expect your precious advices to make this journal better.

Wish you a happy and smooth new year!