



# 矽谷梵音

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世界是人心造成的，人心好殺，就是戰爭的世界，  
人心好生，就是和平的世界。

The world is created by human mind, it is a world of war  
if people like to kill, it is a world of peace if people cherish life.

— 宣公上人 開示

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.

# 念佛要重德行

## Developing Virtue is Just as Important as Reciting the Buddha's Name

— 宣公上人 開示

By the Venerable Master Hua

English translation by Lotus Lee / 李海昱

現在是「世風日下，道德淪亡」的時候，佛教裡頭的人應該移風移俗，要把臭習氣都改了它，否則你講的再好，沒有人相信；就是有人相信，那也是無知的人相信；有知識的人一看，就看出馬腳來了。不要在佛教裡，「老虎戴念珠，假充善人。」做些虛偽的事；當然，你如果是老虎，真改過修行，帶上念珠念佛，不咬人，也可以成佛的，那個蓮池大師就有個老虎徒弟。

以前有一個修行的人，

他念南無阿彌陀佛，但是很貪心的，貪什麼呢？就貪銀子、金子，他積蓄了一些金子、銀子，聽說極樂世界是黃金為地，金子非常之多，他想：「那兒黃金為地，我要生到極樂世界，一定要去掘金！」有一天他念佛，看見阿彌陀佛來了。阿彌陀佛對他說：「你今天應該往生極樂世界了，你這個金子、銀子可以一起都帶著去。」他大約有四、五百兩銀子，就都放在蓮華上，自己還來不及坐到這個蓮華上，蓮華就沒有了，阿彌陀佛把他的

銀子、金子給拿走了，他說：「哦！阿彌陀佛也是歡喜錢的，也歡喜金子、銀子，他看見我的錢就把它拿走了。」

他當時在一個家庭裏住著，這戶人家供養他。正在這個時候，這家的驢子，生了一隻小驢，小驢一出生來就死了！這戶人家看這個小驢肚裏很重，剖開一剝，老修行的銀子、金子都在小驢的肚裏。這個老修行說：「我這個貪心好重呀！幸虧這回我沒去，如果去了，不就做驢了？原來這個阿彌陀

佛來接我，不是真正的境界。」是不是真有阿彌陀佛呢？阿彌陀佛是有的。但是，人邪知邪見就會召感魔境，那個魔也會現出和阿彌陀佛一樣的相。極樂世界雖然說是黃金為地，可是我們知見卻一定要正，切記不要生貪心，不要貪財。他就因為有一念掘金，幾幾乎變成驢，我們由此都應該發一個覺悟心，不能存自私自利的心。

你時時刻刻存助人的思想，令人能走到正路，這就是栽培你的德行的一個基礎。你要是自私自利，做善事也為自己名譽、地位，這無形中就有惡，也有惡因在裏頭，那麼你所得到的都不會久遠——因地不真，果遭迂曲。總而言之，要有德行、有道德；要是沒有道德，你就是念佛，有時候也會有魔障的。

我在香港大嶼山慈興寺，遇到有一個比丘打般舟七。什麼叫般舟七呢？在一

個房裏不坐不臥，走九十天，這叫常行三昧、又叫佛力三昧。他就修這個佛力三昧，他念佛念佛，愈念愈大聲，愈念愈大聲「南無阿彌陀佛、南無阿彌陀佛…」我聽他這樣子念，知道他有境界了，我就去看一看他。

他跑得很快，在那個房裏一邊跑一邊念佛。是怎麼回事？原來這個比丘前生是一條牛，他因為給廟上作工、耕田，今生就投生做人，又做和尚；做和尚，但是牛性還不改，總是脾氣很大。他為什麼這麼跑呢？就因為看見阿彌陀佛來了，他在追著阿彌陀佛。其實怎麼樣呢？他著了魔境界，並不是阿彌陀佛來了，是海裏一條水牛來了。因為他念阿彌陀佛，這個水怪就變成阿彌陀佛來誘惑他，所以他以為是阿彌陀佛出現了，就追著阿彌陀佛跑。等我到那兒之後，我用一種法，破了他這個魔的境界，他才從境界裏逃出來了。

The moral standards in the world are downgrading day by day; ethics and virtuous conduct are disappearing minute by minute. We, as Buddhists, have the responsibility to transform bad social traditions. But first of all we should correct our own bad habits, otherwise no matter how wonderfully you lecture or give Dharma talks, no one will believe you. If someone does believe you, then that person is probably not very intelligent; a wise one would see through you immediately. In Buddhism, do not be like “the tiger wearing recitation beads trying to pass off as a good person,” don’t ever try to fool people. Then again, if you are a tiger, and you really changed and cultivated, wore recitation beads, recited the Buddha’s name and stopped biting people, you can also become a Buddha. In fact, Dharma Master Lian Chih had a tiger disciple.

In the past there was a cultivator who recited Amitabha Buddha’s name, but he was very greedy. What was he greedy for? He loved gold and silver and hoarded every piece he could get his hands on. He heard that in the Land of Ultimate Bliss, the ground is made of gold, so he thought, “If that is true, I want to be reborn in the Land of Ultimate Bliss so I can go dig up all the gold!” One day, when he was reciting the Buddha’s name, Amitabha came. Amitabha

told him, “You are due to go to the Land of Ultimate Bliss today, and you can bring all your gold and silver with you.” He had about four to five hundred ounces of gold and silver, all of which he stuffed onto the lotus flower. Before he had even gotten onto the flower himself, the flower disappeared. Amitabha had taken all his gold and silver away, he thought. He said, “Oh! Amitabha Buddha also likes gold and silver. He saw that I had money, so he took it away.”

At that time, this cultivator lived with a family who was supporting him. Right after his money was confiscated, the family’s donkey had a little donkey that was stillborn. The strange thing was, the little donkey’s stomach was very heavy. When they cut it open, they found all of the cultivator’s gold and silver inside the little donkey’s stomach. The cultivator thought to himself, “I really am too greedy! It was a good thing I didn’t go along with Amitabha, or else I really would have become a donkey. The Amitabha that came for me was not the real Amitabha.” Does Amitabha exist? He does. But, deviant views and deviant thoughts will attract demonic states, and the demons will appear in the form of Amitabha Buddha. We must have proper thoughts and views. Although the ground in the Land of Ultimate Bliss really

is made of pure gold, we should not be greedy for its gold or for anything else. Because the cultivator had a thought of greed that he wanted to dig up all the gold, he almost became a donkey. From this, we should all understand and be aware that we cannot have a mind of selfishness or self-benefiting.

If you always have the intent of helping people and leading them to the proper way, then you are building a solid foundation for virtue. If you are selfish and self-benefiting, and even when you do good deeds you do it only for your own fame and reputation, you are actually planting invisible evil causes. Whatever you receive will not last forever for the causes were not true and the retribution will not turn out to be good. In conclusion, you must cultivate virtue. If you do not have morals and virtue, even if you recite the Buddha’s name, you still might encounter demonic obstacles.

When I was in Ci Xing Temple, on the Da Yu Mountain in Hong Kong, I met a Bhikshu who was doing a Pratyutpanna Recitation session. What is a Pratyutpanna recitation session? It is where you walk in a room for 90 days without sitting or lying down. This is called Continuous Walking Samadhi, or Buddha Strength Samadhi. He was practicing Buddha Strength Samadhi, reciting the Buddha’s name, “Namo

Amitabha Buddha, NAMO AMITABHA BUDDHA...” somehow, his voice got louder and louder. When I heard him reciting like that, I knew that he had encountered some kind of state, so I went to check on him.

He was running very fast in the room while reciting the Buddha’s name. What happen? It turned out that in his past life, this Bhikshu was a cow, and by plowing the fields in a temple, he was reborn as a human in this life and became a monk. But even though he had become a Bhikshu, he still has the temper of a cow. Why was he running in the room? He thought he saw Amitabha, so he was running after him. The truth was, he had encountered a demonic state. It was actually a water buffalo from the sea that came to trick him. Because the Bhikshu was reciting Amitabha’s name, the water monster transformed into Amitabha to confuse him. The monk thought Amitabha really had come, so he kept chasing after the illusion. When I got there, I used a method to break that demonic state, and saved him.



# 救護最受虐待、被遺忘的動物

## Rescuing the Most Abused and Forgotten Animals

A talk by Gene Baur, President and Co-Founder of Farm Sanctuary,  
on March 30, 2009 at the Buddha Hall of CTTB

農場保護區的總裁和合夥創辦人基因鮑爾先生

2009年3月30日講於萬佛城大殿

中譯：金剛菩提海雜誌社

It's wonderful to be here. In 1986 when the Farm Sanctuary was established, I didn't know much about what was happening to animals raised for food; so I began to visit farms to see first hand what was happening. In some cases, animals were tossed in trash cans while still alive, or they were left to die on piles of dead animals. We began to rescue them by taking them home and caring for them. Now we have two farms—in New York and in Oreland, California—for animals to live out their lives and as sanctuaries for people who care about animals. On our farms, animals are our friends, not our food. We are trying to reshape how cows, pigs, and other farm animals are perceived in our society, that they're not just commodities to be

exploited for their flesh.

When the animals first arrived at the Farm Sanctuary, often they are frightened because all they have known is cruelty. Sometimes their cages are so small that they can't even turn around. For example, if they are chickens used in egg production, they can't even stretch their wings and they are constantly rubbing against the cage bars which cause them to develop open sores. Initially the animals are afraid of people. But over time, when they are treated with kindness, they learn to trust again and become friendly. As the animals' lives change and are transformed, our lives are changed and transformed as well. It's a beautiful thing to see fear turn into something different—into

empathy, compassion, understanding, and peace. So that's what the Farm Sanctuary strives to create. We specifically focus on farm animals because they are among the most neglected, abused, and forgotten animals in the world, treated with absolute disregard. Cruelty for animals is bad for animals, but it's also bad for us. When you visit most farms, you see not only sick and unhealthy animals, but also unhappy people as well. It's a whole system we are trying to change.

The fundamental problem is that these animals are not seen as living and feeling creatures. Rather, they are seen as merely a unit of production, as commodities, or as a piece of meat. When I visited the stock yards in farms, I could see that the animals

were afraid by looking at their expressions, but I noticed how the workers would look at the animals: they didn't see the expressions of fear in the animals' eyes because slaughterhouse workers didn't look into the animals' eyes at all to see the fear or pain. The workers were living in denial that these animals are living creatures with feelings. Instead, the workers looked at the body parts, such as the muscles that were to be cut up and turned into meat.

There is a disregard for the sentience of the animals; there is the "commodification" of sentient life where living creatures are seen as merely commodities. This sort of careless attitude toward animals spreads: disrespecting animals closes down our hearts and affects our environment. The carelessness also spreads to disrespecting other people. Today we have a system where animals are abused, the environment is destroyed, workers are mistreated, and consumers are sold diseased meat. It's legal for diseased animals to enter the food supply in the United States—although we unsuccessfully tried to take the U.S. Department of Agriculture to court to prevent it. So the disrespect for animals translates into disrespect for consumers who are buying these diseased products and in some cases getting sick.

Annually, the largest numbers of the farm animals slaughtered in the United States are chickens raised

for their flesh. Two distinct breeds of chickens are raised in the U.S.: meat chickens and egg-laying chickens. The meat chickens have been genetically bred to grow twice as large and twice as fast as normal chickens. The egg-laying chickens have been genetically bred to produce lots of eggs, but they don't grow large and don't grow fast. In the hatchery where the egg-laying hens are hatched, there are both male and female chicks. The female chicks are selected and then raised to become egg-laying hens. For about a year, each hen will live in small battery cages with less space than a sheet of notebook paper. If her egg production drops off after a year, then she is killed. But at the hatchery, the male chicks will never lay eggs and can't be raised profitably for meat because they don't grow fast or large. The male chicks are killed on the day they hatch. I've seen trash cans full of thousands of these unwanted day-old male chicks. I've even seen the chicks thrown into a manure spreader to be spread on the field like manure.

The meat-type chickens grow so fast that their hearts and lungs have a hard time supporting their growth rate. Annually, millions of them die of heart attack just a couple of weeks old. The industry is still profitable because more than 9 billion chickens are raised for their flesh annually; so it's still profitable to lose millions—or

even hundreds of millions—if you have billions that are growing twice as fast as normal.

In the U.S., approximately 10 billions farm animals are raised and slaughtered annually, of which some 9.5 billions are chickens. But other animals are also mistreated, including pigs. Most pigs live indoor, standing on concrete floors, unable to go outside to root the soil, and to do what pigs would normally do.

Animals are not allowed to engage in basic natural behaviors: if they are grassing animals, they are not allowed to eat grass outdoors. If they are chickens or other birds, they are not allowed to scratch the soil or root the soil, or to perch naturally. For pigs, they are not allowed to develop normal relationship with fellow pigs. In nature, when pigs give birth they would build the nest and mother pigs would raise their young cooperatively in groups. But in factory farms, the breeding pigs are kept in two-foot-wide crates for most of their lives. Before giving birth, they are put in another crate with little extra space on the side for the piglets. The mother and the piglets never interact in natural ways. The piglets are taken away at three weeks old, and the mother is re-impregnated and returns to another two-foot-wide crate. She lives her entire life between the gestation crate for pregnancy of her gestation period and farrowing crate where she gives birth—this

goes on for a few years. Sadly, the farm animals are not allowed to engage in basic natural behaviors and are treated like commodities.

Dairy cows also suffer greatly to produce milk. For a cow to produce milk, she has to be impregnated and give birth to a calf. If the calf is female, then she will be kept and raised to become a milking calf. But if the calf is male, he is useless to the dairy industry. The male calf is taken away from the dairy farm immediately at birth and raised for veal. Veal is a product developed to take advantage of a plentiful supply of unwanted male calves born on dairy farms. Calves are chained by the neck at small wooden crates where they will spend their whole lives until slaughter at 20 weeks of age.

The female calves are also taken away from mothers at birth and raised in small crates for the first couple months. Then they are put in larger pens as they get bigger. They are usually impregnated at 15 weeks old, which is very young. They start giving birth at two years old. Then they enter the milk-production cycle. Dairy cows are impregnated annually to remain profitable. Each year they have a calf taken away and they are pushed to produce as much as 10 times more milk than they would in nature. The cows are under extreme stress just to produce that much milk, and the stress is

worsened by being pregnant during much of the lactation cycle. The animals are pushed hard and their bodies become worn out soon: they are sent to slaughter after only three to four years in milk production.

In the healthy environment, a calf can live for 20 years. The cows become so worn out that sometimes they can't even walk and are called "downed animals." They are dragged down the truck with chains or pushed with forklifts to be taken to slaughter. When dairy cows are considered no longer productive, they are sent to slaughter. A lot of beef comes from worn-out dairy cows. So the dairy cows are worse than other farm animals: they are exploited for several years for milk production and then ultimately become meat.

What I have said may be upsetting. But it's important to know what happened to animals so that we can make informed choices. Many people become vegetarians because they abhor the violence of killing animals. But there's also violence in the dairy industry. Now it's easier to find alternatives to cow's milk such as soy milk, rice milk, nut milk, etc. We can make choices that will make a world of difference for animals and for our planet. We can choose not to eat meat and not to drink cow's milk or to exploit the animals.

很榮幸能來到這兒。回溯至 1986 年，當我們開始經營動物保護區的時候，我實在不太了解這些農場動物是怎麼被對待的；所以我開始造訪農場，發現了那些被飼養來做食物的牛、豬和其他動物的第一手資訊。在某些狀況下，有的動物是活生生地被丟在垃圾箱裏面，或者混在一堆死的動物裏頭等死。所以我們就開始拯救牠們，把牠們帶回家照顧。我們現在有兩個農場，一個在紐約州，另外一個在加州的奧里蘭。動物可以在這個地方活到自然死亡，因此它不但是個動物保護區，也是一個愛護動物者的保護區。在我們農場（動

*Notes: Mr. Gene Baur, President and Co-Founder of Farm Sanctuary.*

編按：基因鮑爾先生，是農場保護區的總裁和和夥創辦人。

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物保護區)裏，動物是朋友而非食物。我們試圖重塑牛、豬和其他動物是社會一份子的觀念，因為牠們一直被看做要被宰來吃的肉。

往往動物第一次抵達農場(動物保護區)時，牠們都很驚嚇；因為牠們都早已認知，牠們只能活到被宰殺為止的這種宿命。有時候牠們被關在非常小的籠子裏面，甚至無法轉身。舉個例子，譬如牠們是用來生產雞蛋的雞，那牠們的翅膀甚至永遠都沒有機會伸展；只能不停地磨擦籠子的鐵棍，致使身上有很多受傷的地方。起初牠們非常害怕人，後來由於受到慈愛的照顧，牠們學會再度信任人，也變得很友善。當動物的生活開始改變，重塑之際，我們人的生活也同樣改變了。能看到由害怕轉變成同情、慈悲、瞭解和平，這是一件美好的事；這就是動物保護區所要戮力創造的。

在這個動物保護區裏

面，我們特別著重保護的對象是一般農場生產的動物；因為在我們這個世界上，牠們是最淒慘、最受虐待的，也是最被遺忘的一群。牠們被忽視了！因此當這些動物被忽視之時，同樣地這種忽略也反應在我們人類的身上。殘殺動物固然對動物不好，但是也對我們不好。當你去那些農場，除了看到生病和不健康的動物，也會看到在農場那些人也是很快樂的——所以這整個體制就是我們試圖想改善的。

根本的問題在於這些動物並不被看做是有情生物。牠們被看做貨物，屬於生產的一種單元，只是一塊肉。在我去參觀這些農場的儲貨場時，看到這些動物非常害怕，牠們害怕這種神情現在牠們的眼睛裏。而農場和屠宰場的工作人員並不去看這些動物的眼睛，他們看不到牠們的害怕和痛苦。牠們生活在一個不被當作有情生物的境遇中；換言之，農場的

工作人員通常只去看這些動物的身體部分，他們直接看著牠們身上的肌肉——那是將來要被割下來擺在市場上賣的肉。

所以這就是不尊重動物的感情。在這些把有情生命當貨品賣的地方，生物只被當作商品。若以這樣忽視的態度來對待其他動物，這種忽視態度會擴大：結果會關閉我們的心，影響到環境，還會擴大到不尊重其他的人。今天我們有一個虐待動物的系統，整個環境也受到污染，員工被忽略，有病的肉類被賣給消費者。在美國把有病的動物擺到市場做食物賣是合法的，雖然我們曾試著去告美國食品局以期防堵，可是卻沒辦法防止這種事，所以把有病的肉類當食物賣還是被准許的。對那些不尊重動物也不尊重消費者的人而言，他們買了這些污染的食品，自己因此也生病了。

在美國每一年被送往屠

宰場的最大宗的物品是肉雞。在美國和整個世界上，所飼養的雞分為兩種，肉雞和蛋雞。肉雞已藉由基因改造，被喂養成兩倍大，養起來也比一般的雞快兩倍；而蛋雞藉由基因改造，被喂養成能夠生很多蛋，所以牠們不會長得很大，也不會長得很快。因此在雞蛋孵化場，他們就只孵育生蛋的母雞。雞卵孵出來的雞是有公的和母的。母的被養大成生蛋的母雞，牠們生活在一個叫做「電池盒」的小籠子裏面，每隻母雞之間的距離比筆記本的一張紙頭還要小。牠們被關在籠子裏大約一年以後，牠們蛋的生產量減少，就被殺了。而公雞既永遠不會生蛋的，又長不大也長不快，所以牠們從蛋裏孵出來的那一天，事實上就被殺掉了。我曾經在雞蛋孵化場的垃圾箱，看到成千上萬才出生就被遺棄的公雞；有時我也看過這些雞被丟進肥料再製機，去再製成農場的肥

料。

肉雞被養得又快又大，以致牠們的心臟跟肺有時就無法負荷這種成長速度，每一年有幾百萬隻雞在兩個星期大就死於心臟病。可是對他們的工業來講還是有賺頭的，因為他們每年要養超過九十億隻肉雞；如果你有幾十億長得比普通雞快兩倍的肉雞，每年失去幾百萬、甚至幾億隻雞，還是有利潤的。

在美國每年有一百億隻農場動物被飼養和屠殺，其中就有九十五億是雞，但是包括豬在內的其他動物同樣過得很淒慘。豬都被關在室內，站在水泥地上；從來沒有辦法做豬通常愛做的事，去接觸外面的大自然和土壤。這些動物不被允許做牠們自己天生的習性：如果牠們是草原動物，牠們不許可到外面去吃草；如果牠們是雞或其他鳥類，牠們不許可接觸土壤、棲立樹上或像普通雞或鳥一般棲息。就拿豬

來說，牠們不被允許和其他的豬接觸。在自然的環境下，當豬生產時，會築一個窩，母豬就一次養大一群小豬。

可是在今日這種工業生產的豬寮裏面，在母豬生產前，他們把母豬挪到另一個稍微寬敞的板條箱，以便旁邊可以容納小豬，因此母豬和小豬們從來沒有機會自然的相處。小小豬生下來才三個禮拜，就被拿走；而母豬又重新懷孕，回到另一個兩尺寬的板條箱去。所以它的一輩子就在懷孕待產期的板條箱和擁擠的板條箱之間挪移；母豬不斷的來來回回板條箱之間，這樣子生活了幾年。牠從未有機會站在土壤上，也從未有機會過豬想過的生活方式。牠從未有機會在池塘裏打滾，或者做任何豬通常會做的事。那這樣子幾年以後，牠也就沒有辦法再生了，就被殺死了，這是很可悲的事實。大部分工業國家的農場動物，其自然的

根本習性都被抹殺掉了，牠們只被當作貨品看待。

乳牛也是遭受了很大的痛苦來生產牛奶。爲了要一頭母牛生產牛奶，母牛必須不斷的懷孕以便生小牛。如果生下的小牛是母的，就會被養大來做乳牛；如果小牛是公的，那對奶製品工業就沒有用處。這些小公牛往往被從奶製品農場帶走，爲了做犢牛肉而來養大。牛犢肉這種產品，事實上是爲了剝削那些大量出生在奶製品農場而無法可用的小牛而發展出來的。這些小牛一生下來馬上被帶離母親身邊，被關在小小的木製板條箱裏，牠們就這樣過完短暫的一生，直到二十個禮拜大時，就被宰殺了。

小母牛也是一生下來馬上被帶離母親身邊，通常在頭幾個月被放在小板條箱裏養；等到大一點，就集中在廠房。長到十五個月——那還是很幼小——就把牠們人工受孕；通常在兩歲大的時

候，牠們就會開始生小牛，然後牠們加入了生產牛奶周而復始的行列。做爲乳牛，牠們每年都要受孕一次，以保持農場的利潤；而牠們也每年都要有小牛被帶離身邊的遭遇。這些乳牛被強迫去生產高程度的牛奶量，通常牠們的牛奶量比一般乳牛多了十倍。因此牠們在極大的壓力下，去生產那麼多牛奶；而這種壓力，可能因牠們在乳汁分泌的豐富期又再度懷孕的事實，而更加糟糕。這些動物被高度壓榨，牠們的身體很快就累垮了；大約在加入生產之後的三到四年，牠們就被送入屠宰場。

在一個健康的環境裏，一頭小牛可以活二十年。這些乳牛累到連走都不能走了，牠們就被稱爲「病倒的動物」。通常牠們被鍊著拖進卡車或者被推到堆高機上，然後送到屠宰場，製成人類的食品。但是即使牠們並未變成病倒的動物，那些

被認爲不再具有生產價值的乳牛，還是會被送到屠宰場去——有很多牛肉就是由累垮的乳牛製成的。所以在某方面說起來，這些乳牛其實比其他農場動物更慘；因爲牠們先被壓榨幾年來生產牛奶，最終又變成了肉類食品。

我所說的大部分內容或許令人沮喪；但是能瞭解動物遭受到什麼樣的處境，而來決定並堅持我們的選擇，這是非常重要的。很多人成爲素食者的原因，是因爲認識這是很明顯一種殘害動物的暴力行爲。我們警覺到奶製品工業攪進了暴力，這也是非常重要的。現在市面上已經愈來愈容易找到很好的牛奶替代品了，像豆奶、米漿和各類豆汁等等。所以我們都能有一個選擇的機會，來使整個世界爲這些動物、爲這個星球而有所改變。我們可以選擇不吃肉，也能選擇不喝牛奶，或者不去佔動物的便宜。



# 金聖寺

## 三、四月份法會活動表2010年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March , 2010		
3 / 7,21 ( 8:00 AM ~ 9:00 AM ) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	3 / 7, 21	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
	3 / 14	念佛共修法會 ( 8:15 AM ~ 4:00 PM ) Dharma Assembly of Buddha Recitation
週日 (SUN.)	3 / 6	長青學佛班 ( 2:30 PM ~ 4:30 PM ) Elders' Dharma Study Group
週六 (SAT.)	3 / 13	一日禪 ( 8:00 AM ~ 3:45 PM ) One Day Meditation
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday <b>金聖寺將安排巴士前往聖城參加法會，請於3月25日以前報名</b> Gold Sage Monastery will arrange bus tour for same-day travel.	3/28 週日	萬佛聖城 (CTTB)
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四月份活動 Buddhist Events in April, 2010	日期 Date	地 點
觀音菩薩聖誕 Guan Yin Bodhisathva's Birthday	4/3 週六 8:30AM~ 10:20AM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	4/3 週六 2:00PM~ 4:30PM	
金光明最勝王經講座	4/4 週日 9:00AM~ 11:00AM	
一日禪 One Day Meditation	4/10 週六 8:00AM~ 3:45PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	4/11 週日 8:15AM~ 4:00PM	
懷少節 Cherishing Youth Day	4/18 週日 9:00AM~ 2:00PM	
觀音法門 The Gwan Yin Dharma Door	4/25 週日 8:15AM~ 2:30PM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

金聖寺

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Gold Sage Monastery  
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# 金聖寺懷少節

四月十八日(星期日)

*Cherishing Youth Day — On Sunday, April 18, 2010*

金聖寺將於四月十八日(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，有趣的遊戲活動外，更準備了BBQ園遊會，有各式各樣的攤位，免費招待大家共度佳節。歡迎小朋友和爸爸媽媽一起來參加。

Gold Sage Monastery will hold the Cherishing Youth Day on April 18, 2010 from 9 am to 2 pm . We welcome all children to come this festive occasion. There will be performances, fun games! There will also be a BBQ feast. There will be different stands with FREE food! This is a free festival for everyone to enjoy!