



矽谷梵音

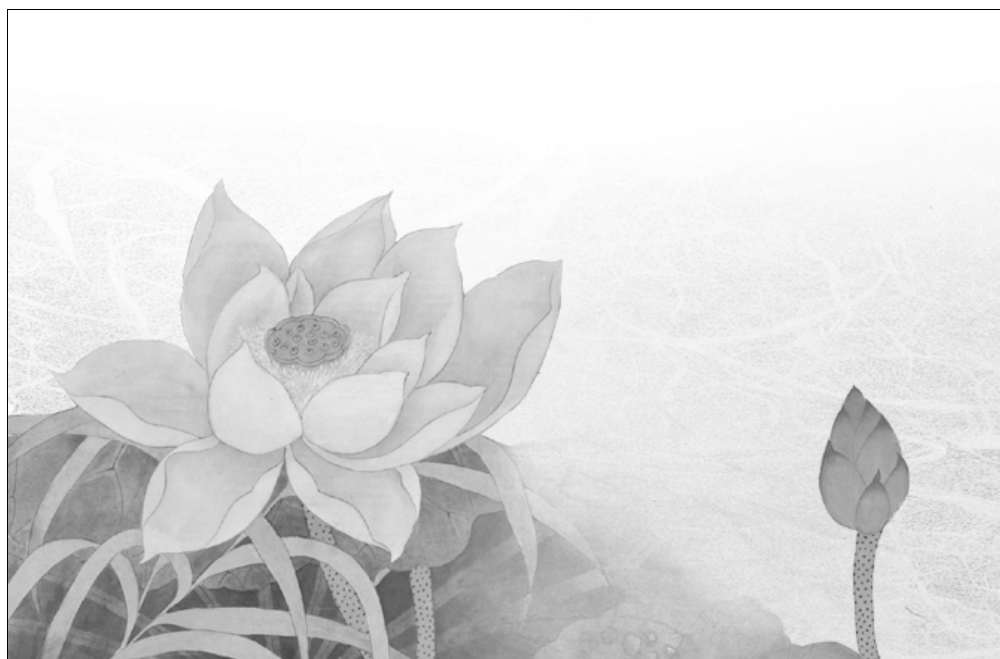
Pure Sound From Silicon Valley

2010 年 8 月第 172 期 Issue 172, August 2010

做人真正的責任，就是真正利益他人。

Our real duty as human beings
is to truly benefit others.

宣公上人法語 / The Venerable Master Hua said:



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.

得一萬事畢

When You Attain the One, All Things Are Done

◎ 宣公上人 開示

By the Venerable Master Hua

諸法從緣生，諸法從緣滅，我佛大沙門，常作如是說。

「法」都是從因緣而生，也是從因緣而滅，這是一個輪迴的道理，也是一個「物極必反，否極泰來」的道理，也是世間一切的相對法。

相對法，就是好到極處則變壞，壞到極點又變好了。好像我們剛生出來是一個好，等到死時又是一個壞。「生住異滅」，生了之後就住，住以後又變異，變異後就滅，生老病死也是同理。生了之後慢慢就會變老，老了就有病，有病就有死，這都是一種緣。人人都有生，都歡喜生；人人也都有死，但都怕死。你若不歡喜生也不怕死，這就是一種定力。好像人怕鬼，為什麼怕？因為鬼很醜陋恐怖，會對人不

利，會把人弄死，所以人怕鬼，這是一種怕死的表現。如果你不怕死，什麼也不會怕的，不論鬼神或妖魔鬼怪皆不怕，無所恐懼。你若有所恐懼，則不得其正。無所恐懼才是一種正定正受，才是得到定力了。有定力之人是：

縱遇鋒刀常坦坦，
假饒毒藥也閒閒。

這個意思就是，若是有人用刀割去我的頭，或用毒藥毒死我，我也無所謂，無動於衷。為什麼？因為自己的生死已了——「所作已辦，不受後有」，得一萬事畢了。

可是單單「得一」還是不行的，要把「一」想法子返本還原，變成○。「○」是個妙不可言的道理，你們誰明白○，誰就能修行證果。如何明白○？就要先明白一。所謂

「得一萬事畢」，它是離言說相，離文字相，離心緣相；掃一切法，離一切相。又所謂：「一法不立，萬法皆空」。你想要得到這種境界與道理，先要得到「一」，你不要把「一」看得那麼簡單。

天得一以清，
地得一以寧，
人得一以聖。

天為什麼能覆蓋萬物呢？因為得一了。地為什麼能載萬物呢？因為得一了。若是地沒有一，失去一，即刻就有山崩地裂、地震海嘯種種地災會發生。哪個地方丟了「一」，哪個地方就有地災發生。若是不丟失一，地是平平安安的。

「人得一以聖」，人若是真能得到「一」，就能出輪迴，證聖果，開智慧。人失去

這個「一」，就在六道輪迴裏轉，就會有種種煩惱無明。八萬四千種煩惱都因為失去一，所以都來了。若得一了，首先就是煩惱變成菩提，生死變成涅槃，如反掌之易，毫無困難。可是為什麼不能將煩惱生死變成菩提涅槃呢？就因為失去「一」，而跑到「二」上，跑到「三」上.....，跑到「十」上，由十就有十無盡，百千萬種的煩惱都來了。所以這個一是很要緊。可是我們失去一，又想得回一，不是一件很容易的事。從一再能返本還原，回到○上，那更是不容易的事。

我再給你們說個簡單的譬喻。什麼時候叫一？什麼時候叫○？從一歲開始，女的到十四歲，男的到十六歲，這段時期都沒有失去這個一。什麼時候是個○？一入胎到出生，都是在○的位置上，那時候沒有什麼妄想、煩惱、貪瞋癡。等到會吃飯了，餓了就生貪心要吃飯，貪瞋癡就開始發生了；但是這個時候還沒有失去一，這時候是做人的開始。從

○字演變成一字，這個一字還是很完整，是一切一切的開始。等到經過人事的變遷，在「一」上又加上東西，就變成二，二又變三，三又變四.....，一路一路地增加，增加越多，負擔也就越重，人也越變愚癡了。

性，就是個○字，○就是個性；○性○性，是什麼也沒有，「本來無一物，何處惹塵埃？」修行要修到如渾沌赤子之心，心無一物，就像小孩子似的，返老還童。但返老還童並不是叫你等著吃奶，而是教你貪瞋癡慢疑心都沒有了，這時叫返本還原，和小孩子的知見差不多，很天真無邪，一點也沒有懶惰懈怠心，也沒有佔便宜的心，或人我是非的心，這時是「本來無一物，何處惹塵埃？」

所以修道若是能真明白這個理，才能真正覺悟。為什麼要聽經？就是要返本還原。為什麼要修行？就是要返本還原。把所有零零碎碎的垃圾，都收拾乾淨，不要在人我的問題上用功夫。別人講你一句就

不高興，受不了；動你一根汗毛，你也痛到心裏去，甚至拔一毛能利天下，你也不肯；有這種自私心是不能修道的。

修道人要無我、無人、無眾生、無壽者相。「無我相」，不是做事時，盡教別人去做。「無人相」，不是吃東西時，說我無人相，我多吃一點不要緊，因為無人相嘛！你這時無人相，別人卻有人相了。打架時，你就「無眾生相」；或者吃肉時，就「無壽者相」。這是不對的，這都是邪知邪見。那麼應該怎麼樣做呢？

一、無我相：不要有貢高我慢，不要有為自己打算的心。

二、無人相：不要妨礙或障礙他人，凡對人不利的都不要做。

三、無眾生相：視萬物為一體。

四、無壽者相：大家都有要求生命存在的權利，不應該奪取他人或其他眾生之性命。

所以我們修道是處處不為己求，不為自己打算，要多為他人著想。

*All dharmas arise from conditions;
All dharmas cease with conditions.
Our Buddha, the great Shramana,
Always speaks in this way.*

All dharmas arise from causes and conditions, and also cease because of causes and conditions. This is the principle of rebirth, and it is also the principle that "When something reaches an extreme, it will turn around. When misfortune reaches an extreme, prosperity comes." This is also true of all dual dharmas in the world.

"Dual dharmas": when good reaches an extreme, it becomes bad. When something becomes bad to the extreme, it becomes good. For instance, at birth we are good, but by the time of death, we are bad. Coming into being, dwelling, change, and extinction: after some-thing comes into being, it dwells, then undergoes change, and finally ceases to be. Birth, aging, sickness, and death follow the same principle. After we are born, we gradually grow old, and in old age we contract sicknesses. Sickness then brings about death. These are all conditions. Everyone undergoes birth and is glad to be born; everyone must die, but everyone fears death. If you are neither glad to be born nor afraid to die, you have samadhi power. Why do people fear ghosts? Because ghosts are grotesque and frightening, menacing and capable of killing

people. Fear of ghosts is a form of the fear of death. If you didn't fear death, you wouldn't fear anything. You wouldn't be afraid of ghosts, spirits, goblins, demons, monsters, or anything at all. If you are afraid of something, you cannot be proper. You can attain proper samadhi and reception only if you have no fear. A person who possesses samadhi power has the attitude:

*Even if I meet with a knife's point,
I am always completely tranquil.
If I am given a poisonous drug,
I am still totally at ease.*

The meaning is, if someone were to slice my head off with a knife, I wouldn't mind too much. I wouldn't be moved. Why not? Because I've already put an end to birth and death--"Everything is done, and there is no more rebirth." When you attain the One, all things are done.

However, attaining the One is not enough. You must find a way to get back to the origin and turn it into a Zero. The Zero is an ineffably wonderful principle. Any person who understands the Zero can cultivate and realize the fruition. How can you understand the Zero? You must first understand the One. "When you attain the One, all things are done." It is beyond the marks of speech, words, and conditions of the mind. Sweep away all dharmas, and separate from all marks. "Not a single dharma exists; all dharmas are

empty." If you want to attain this kind of state and realize this principle, you must first attain the One. You shouldn't think the One is so simple. *When heaven attains the One,
it becomes clear;
When earth attains the One,
it becomes peaceful;
When a person attains the One,
he becomes a sage.*

Why is heaven able to shelter the myriad creatures and things? Because it has attained the One. Why is earth able to nurture the myriad things? Because it has attained the One. If the earth lost the One, there would be landslides, earthquakes, tidal waves, and all kinds of disasters. Wherever the One is lost, there will be incessant calamities. If the One is not lost, the earth will be peaceful and secure.

When a person attains the One, he becomes a sage. If a person really attains the One, he will escape rebirth, realize sagehood, and open up his wisdom. When people have lost the One, they undergo rebirth in the six paths, and suffer all kinds of afflictions and ignorance. The eighty-four thousand afflictions all come about because you have lost the One. If you attain the One, then afflictions will turn into Bodhi and birth and death will become Nirvana; it's as easy as turning over your hand, not difficult at all. So why haven't you been able to turn afflictions into Bodhi, and birth and death into Nirvana? It's

because you've lost the One, and you've gone to two, three,..., ten. From ten you go to limitless powers of ten, and hundreds of thousands of afflictions come up. Thus the One is very important. But once you lose the One, it's not easy to regain it. And going from the One back to the origin, to Zero, is even more difficult.

Here's another simple analogy. When is it called the One? When is it called the Zero? During the period from ages one to fourteen for girls and ages one to sixteen for boys, the One is not yet lost. When is it the Zero? From the time of conception until birth is the stage of the Zero, because there are no random thoughts, afflictions, greed, anger, or stupidity. But once you learn to eat, greed for food arises when you're hungry; and then greed, anger, and stupidity all start to occur. But at this point you still haven't lost the One. This is the start of your life as a person, and the Zero has become the One. The One is still very complete, and it is the beginning of everything. When you experience the changes of people and things, more things are added on top of the One, so it becomes two; two becomes three; three becomes four,...and it keeps increasing. The more it increases, the heavier the burden gets, and the stupider you become.

The nature is the Zero, and the Zero is the nature. The Zero and the nature have nothing

to them at all:

*Originally there's not a single thing;
Where can the dust alight?*

We want to cultivate until we become as simple-minded as a newborn baby. Our mind should be empty, like a child's. We should return to youth in our old age. However, that doesn't mean you should start drinking mother's milk again. Rather, it means you should cast out all thoughts of greed, anger, stupidity, pride, and doubt. That's called "going back to the root and returning to the source." Your thoughts and outlook are like a child's: innocent and pure, without the slightest bit of laziness, greed for advantages, or criticism of other's faults. At that point, "Originally there's not a single thing; where can the dust alight?"

If we can understand this principle and cultivate, then we can truly become enlightened. Why do we listen to lectures on the sutras? Because we want to return to the origin. Why do we cultivate? Because we want to get back to the source, and clean up all the miscellaneous garbage, so that we don't spend all our time on the question of self and others. When someone talks badly of us, we get upset and cannot bear it. If someone were to touch even one hair on our bodies, the pain would sear our hearts. And even if we could benefit the world by pulling out one hair, we wouldn't do it. With such selfishness, we

won't be able to cultivate.

A cultivator should not have the mark of self, the mark of others, the mark of living beings, or the mark of a life span. Not having the mark of self doesn't mean that when it's time to work, you make everyone else work. Not having the mark of others doesn't mean when it's time to eat, you say, "I have no mark of others, so it's no problem if I eat more." You may not have the mark of others, but other people do have the mark of others. Or perhaps when you are fighting, you claim to have no mark of living beings, or when you eat meat, you say you have no mark of a life span. That's wrong. Those are all improper ways of thinking. What's the right way?

1. Have no mark of self:

Don't be arrogant, and don't scheme for your own benefit.

2. Have no mark of others:

Don't impede or obstruct other people. If something does not benefit others, don't do it.

3. Have no mark of living beings:

Regard all creatures as being of the same substance.

4. Have no mark of a life span:

Everyone has the right to live. Don't take the lives of other people or other beings.

So in cultivation, we should never seek anything for ourselves or scheme for our own benefit. We should always try to think on behalf of others.

根 The Roots

◎恆雲法師 開示/A Dharma talk given by DM Heng Yun

袁華麗 英譯 / English translation by Huali Yuan

今年是上人涅槃十五週年，在十五年中，一個嬰兒，會長大成爲少年；一個老人，可能在這十五年中往生了。而我們看看上人涅槃十五年後，我們在上人這個法脈下，還是第一個例子——那繼續成長的少年，並沒有因上人不在，這個法脈就斷了，如同老人往生了一般。

金聖寺種了不少樹，有幾棵樹看起來綠綠的，可是突然就枯死了。爲什麼？因爲根被地鼠吃掉了。去年有棵剛種的樹，眼看著它枯掉了，我們以爲它沒希望了，沒想到經過一個冬天，綠芽又從根莖冒出來了，枝幹開始長出來，爲什麼？因爲它的根扎下去了，它有根！

很多道場，在開山祖師

圓寂後，道場就沒落了；或者分家，變成祖孫廟，不再是一體的；可是上人的道場之下，法總還是一體的。而且很明顯地看到上人座下道場，雖然有著東西方不同背景的文化，在祖師圓寂十五年後，依然維持著，大家凝聚在一起；這是一種非常不可思議的力量、不可思議的境界。爲什麼？因爲上人爲我們留下了根，替我們打下了堅固的基礎；一直到十五年後的今天，這些根依然支持著我們。上人給我們什麼樣的基礎呢？一般人會說弘法、教育、譯經，但是這些已經談過很多，我現在要提的是「僧團的基礎」。

所謂「法賴僧傳」，僧團基礎要非常堅固，才能依法修行、弘法利生、續佛慧命。

上人留下的「僧團基礎」非常之多，現略舉一些基本的教誨。

眾所周知，上人立下男女界限非常清楚的規矩，但又在嚴謹有禮序中相輔相成。又如不攀緣、不接受私人供養，這也是上人立下的規矩。上人也鼓勵出家弟子持銀錢戒，但又妥善地安排出家人日常所需。

上人在世時，常常帶著我們開會，集大眾的力量來討論事情，訓練我們集合大眾的智慧來行事，所以上人常說：「眾人是天」。上人住世時，很多事情可請教上人；可是上人不在，誰都沒有上人的智慧；每個人的看法也都不一定正確。所以我們學這種上人的教誨：集眾人的智

慧來互相學習、討論、溝通，大家分工合作；這樣幫助僧團的成長，也互相保護。

過去，在中國有很多道場持續千年不墜，為什麼？因為良好的基礎讓這些道場保持其永續性。如果我們好好珍惜上人留給我們的基礎，那道場無論在什麼樣的情況下，都能如法運作，繼續成長。



Today is the fifteenth anniversary of the Venerable Master's entering Nirvana. In fifteen years, a baby has grown into a teenage, an old person, perhaps passed away. The Master's Dharma lineage, fifteen years after his Nirvana, is like the teenage who continues growing, and it does not break off because of his absence, like the old person who has gone.

Gold Sage Monastery planted many trees, and there are a few trees seemed quite green, but suddenly withered. Why? Because their roots were eaten by ground squirrel. A newly planted tree in last year was getting withered and we thought there would be no hope for it, however, after the winter, green sprouts unexpectedly emerged and the branches began to grow out. Why? Because it is rooted down, and it has roots!

Many temples, after their

founders entered Nirvana, were either declined or divided by becoming a private temple, no longer exist as one group. However, for wayplaces established by the Venerable Master, our Dharma Realm Buddhism Association (DRBA) still exists as a whole entity. Moreover fifteen years after the Master's Nirvana, these wayplaces, although with different cultural background, western and oriental, still sustain and hold together. This is an incredible strength, an inconceivable state. Why? Because the Venerable Master left us deep roots and thus built us a solid foundation, until fifteen years later, these roots are still supporting us. What foundation did he give us? Most people would mention propagation of dharma, education and Sutra translation, but these has been discussed a lot, now what I would like to talk about is "the foundation of the Sangha"

It is said that: "propagation of Dharma relies on the Sangha", therefore, the Sangha's foundation has to be very solid for them to cultivate according with Dharma, propagate Dharma, benefit living beings, and carry on the Buddha's wisdom. The Venerable Master left a lot of "foundations of the Sangha", I will talk about some of his essential teachings.

As we all know, the Venerable Master set up rules for men and women to have very

clearly separated boundaries, but at the same time, men and women can cooperate with and complement to each other in a strict order and with propriety. Other rules include not seeking for affinities, not personally accepting any offerings. The Venerable Master encouraged monastic disciples to hold the precepts of not touching money, but also had their daily needs properly arranged.

When the Venerable Master was alive, he often led us to hold meetings to gather everyone's opinion to discuss things, in this way he trained us to act on collective wisdom. The Venerable Master often said: "The assembly is the Heaven". When he was around, we could consult many things with him, now he is gone, no one has the same wisdom as him, and each one's views are not necessarily correct. Therefore, we should follow the Master's teachings: collect everyone's wisdom to learn from each other, discuss and communicate with each other, and share the work. By doing so we help our Sangha group grow while protecting each other.

In the past, many wayplaces in China last for thousands of years? Why? Because good foundations keep them survive. If we cherish the foundations left us by the Venerable Master, then in no matter what kind of situation, our wayplaces will operate properly and continue to grow.

師父的教誨

The Venerable Master's Teachings

翁聰良 講於金聖寺 / Alex Wong Speaking at GSM

今天 是師父涅槃十五周年紀念日，也是一個很特殊的日子，每一年在今天是值得大家回來的。這個日子為什麼很特殊呢？因為我們大家回來，在這裡共聚一堂，我們坐在一起，大家可以問問自己，可以迴光返照：歸依三寶以後，跟著師父學習，我們什麼多了？什麼少了？

在這佛殿，我們看到眾生多，佛少；法師少，居士多；老的多，年輕的少；這是我們自己向外看，常常起的分別妄想，所以分別這個多，那個少。但是師父教我們迴光返照，最重要的一應該向內看看自己。是正念多呢，還是邪念多？是善念多，還是惡念多？

六祖大師講：迷的時候是師度，悟的時候是自度。雖然我們還沒有開悟，但我想在自性上，悟有大悟和小悟；既然我們已經歸依三寶，做佛的弟子，那這個「悟」應該有一點點了，所以我們應該靠自力。師父在也是這樣，師父不在也是這樣，始終如一遵照師父的教導。有一句話「師父領進門，修行在個人」在今生我們很榮幸，遇到三寶，遇到師父，可以學習到正法。

昨天我在金剛菩提海上，看到實法師講到1975年，在金山寺剛遇到師父時，當時師父對弟子的教導情況。實法師說，剛遇到師父時，在師父的教導下，他沒聽到過師父講神通、講禪

定..。只聽到師父教他：要怎樣去習氣，去毛病，要怎樣認錯…。

師父教導我們的三大秘訣是一真、誠、恆。第一、“真”，做什麼事情都要往真的去做，否則「因地不真，果招迂曲」。第二、“誠”與人相處要誠心，就是要謙恭、和藹、忍讓，如果不能謙恭和藹忍讓，就會碰到很多障礙，每天一生氣，就會發現有很多障礙，障礙我們修行學法。第三、“恆”，就是要有恆心，做什麼事都要持之以恆，在學佛的路上好好選擇一個法門，專一其心有恆心的去學，這是師父教我們修行的三大秘訣。

Today is the 15th anniversary of the Master entering nirvana, and a very special day. Each year today is a day worthy of us all coming back home for. Why is this day very special? Because we all come back home, getting together and sitting by each other; we can ask ourselves questions and reflect within ourselves: since taking refuge with the Triple Jewel and starting learning from the Master, what in us have increased? What have decreased?

In this Buddha Hall, we saw that there are more beings, fewer Buddhas; fewer Dharma Masters, more lay Buddhists; more elders, fewer young people. These are distinctions and false thoughts we made by looking outward, and as a result we are differentiating that this is more and that is less. But the Master taught us to reflect within; Most importantly— we should look inward at ourselves. Do we have more proper thoughts, or more deviant thoughts? More good thoughts, or more evil thoughts?

The sixth patriarch said : in delusion, one needs a master to cross over oneself; having awakened, one should cross over oneself. Even though we are not enlightened yet, I think that in our self nature, there is great enlightenment as well as small enlightenment. Since we have taken refuge with the Triple

Jewel and become Buddhist disciples, we should have had a tiny bit of that “enlightenment”, so we should depend on our own ability. We should have done so when the Master was with us, and when the Master is no longer with us — always following the Master’s teachings persistently. There is a saying, “the master takes the disciple in the door and the disciple works on his own cultivation.” In this life we are greatly blessed. We came across the Triple Jewel; we met the Master; and we can learn the proper Dharma.

Yesterday in “Vajra Bodhi Sea”, I came upon Dharma Master Sure’s account of the year 1957, when he met the Master in Gold Mountain Monastery — how the Master taught and guided the disciples. Dharma Master Sure said, when he first met the Master and learned under the Master’s guidance, he did not hear the Master talking about spiritual power, or samadhi.... What he heard was the Master’s teachings of how to

remove old habits and shortcomings, and how to admit mistakes....

The three keys to cultivation that the Master taught us are: Trueness, sincerity, and perseverance. First of all, “trueness” means, that we should make true efforts in what we do, otherwise “the Cause ground is not true, the Effect will turn out to be tortuous”. Secondly, “sincerity” means, in getting along with people, we should be sincere, courteous, kind, and forbearing. Otherwise we will have many obstacles. On a day when we get angry, we will find many obstacles hindering us from cultivation and studying Dharma. Thirdly, “perseverance” means, that we need to be perseverant in all we do. In the course of learning Buddhism, we should carefully choose a dharma door, single-minded and perseverant in learning it. These are the three keys to cultivation that the Master taught us.

金聖寺慶祝盂蘭盆法會 暨 地藏七

Celebration of Ullambana and Earth Store Recitation at GSM

盂蘭盆法會：8月21日(星期六) 早上8時30分開始。

Celebration of Ullambana : August 21 (Saturday) , 8:30 am.

地藏七：8月23日(星期一)至8月29日。從早上8時15分開始。

屆時可立牌位，超渡先亡，亦可為現存者消災延壽。

The Earth Store Recitation : August 23 to 29 , 8:15 am.

Setting up Plaques for Rebirth and Lengthening Life is available.



用佛陀的智慧 灌溉童稚的心靈

The Buddha's Wisdom Nourishes Children's' Mind

在法師與老師們的辛勞灌溉之下，我們可以看到佛種已然從小小心靈中萌芽。
和大家分享其中幾位小朋友，在佛學班的心得。中文部份是由老師翻譯。

From hard work of Dharma Masters and teachers, the Buddha seeds have sprouted in these

By: Margaret Huynh age: 11

We should always practice filial piety.
Respect others.
I've also learned that gossiping is creating rumors.
No stealing nor killing.
Meditating is very relaxing and gives us wisdom.

我們應該孝順父母，彼此之間要互相尊重。

我也學到不講閒話，製造謠言。

不要殺生，不要偷竊。

還學到打坐讓我們放鬆和可以得到智慧。

By : Shannen Chen age: 8

Buddha teach me: no killing or eating animals. No
stealing people's things.
Reciting the Buddha's name helps.

佛陀教我不殺生，不吃動物，不偷他人的東西。
稱念佛名，對我們幫助很大。

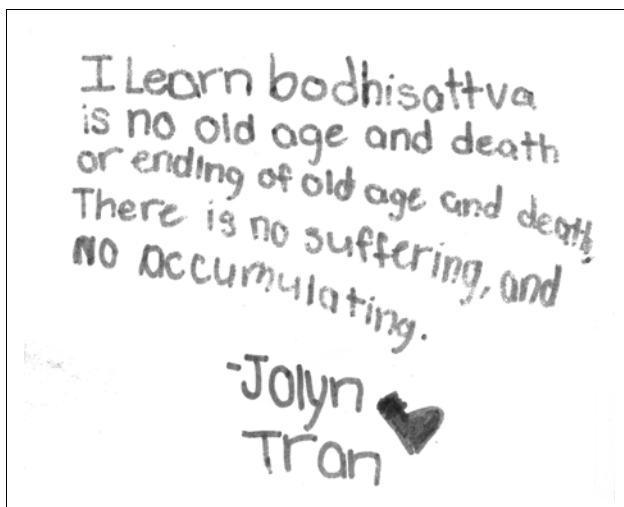
By: Michelle Huang age: 8

I learned almost everything from stories in the sutra.
It helps us by: Teaching us not to eat meat, recite
Amitabha's name a lot. So this Sunday Buddhism
school is great.

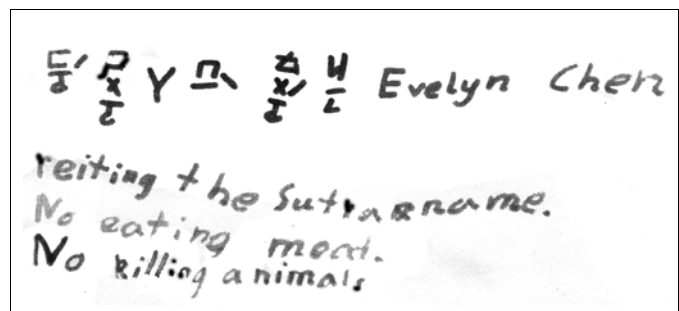
我從經文的故事中學了很多東西。

教導我們不要吃肉，常誦佛號，這是一個很好的學校。

Writing By : Jolyn Tran age: 8



Writing By : Evelyn Chen age: 6





金聖寺

八、九月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August , 2010		
8 / 8,15 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	8 / 1	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	8 / 8	楞嚴咒講解 (9:00 AM ~ 11:00 AM) Lecture on the Shurangama Mantra
	8 / 15,29	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
	8 / 23~29	地藏七 Earth Store Recitation 8:15AM~ afternoon
週六 Saturday	8 / 7	長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM)
	8 / 14	一日禪 One Day Meditation (8:00 AM ~ 3:45 PM)
	8 / 21	盂蘭盆法會 Celebration of Ullambana (8:30 AM ~ 10:20 AM)
每日1 pm (法會期間除外)		大悲懺法會 Great Compassion Repentance

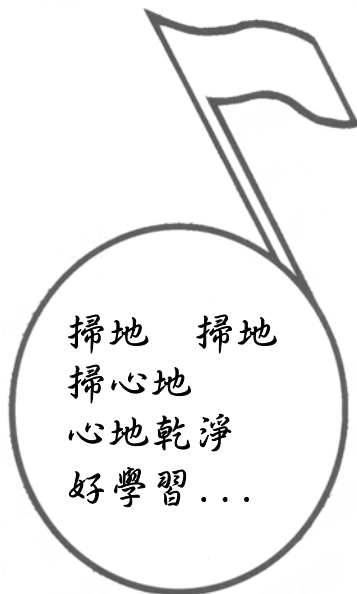
九月份活動 Buddhist Events in September, 2010	日期 Date	地 點
長青學佛班 Elders' Dharma Study Group	9/4 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
地藏菩薩聖誕法會 Earth Store Bodhisattva's birthday	9/7 週二 8:30AM~ 10:20AM	
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	9/12, 26 週日 9 AM~ 11 AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	9/19 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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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金聖寺

Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel : (408) 923-7243 / Fax: (408) 923-1064
法界佛教總會網址: www.drba.org

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*Sweep clean the floor
Sweep clean the floor
sweep clean the mind
The mind is clean
Now I can study.....*

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 Gold Sage Monastery

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

幼稚園班鄭耿琳老師，運用佛陀的教誨，編寫的一段詩詞—掃地 掃地...，配上優美的曲調，上課時帶著小朋友們邊唱邊學習，清脆的童音，深深觸動心坎。

A kindergarten teacher, Gengling Zhen, composed a poem based on the Buddha's teaching. Accompanied by a beautiful melody, she lead children to sing along. The pure voices from children deeply touch every minds.