



# 矽谷梵音

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你要學習菩薩利益人，  
令一切眾生覺悟，這就是極樂世界現前了。

*We should learn from the Bodhisattvas  
to help people and enlighten all beings.  
Then the Land of Ultimate Bliss is right before us.*

—宣公上人 法語 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.

# 大鵬金翅鳥

## The Great Golden-Winged Garuda Bird

大鵬金翅鳥的心，能放出燦爛的光明，神通妙用不可思議。

The great golden-winged garuda bird's heart emits a radiant light. Its wonderful functioning and spiritual penetrations are inconceivable.

宣公上人 開示 By the Venerable Master Hua

金翅鳥命終，骨肉盡消散；  
唯有心不化，圓明光燦爛。  
龍王取爲珠，能破千年暗；  
轉輪得如意，能救一切難。  
如何在人中，日用而不見？

這是憨山大師所著〈六詠偈〉中的一首，這是詠頌人的心。我們都知道大鵬金翅鳥把翅膀一伸，就有三百六十由旬那麼長。（小由旬四十里，中由旬六十里，大由旬八十里）。牠把翅膀一搥，就會把海水都搥乾了，搥到別處去了，牠就有這麼大的力量。可是牠也有死的時候，牠死時骨頭和肉都會壞，只有心不壞。

金翅鳥以什麼做爲飲食呢？牠專門吃龍。龍雖然

有神通，能大能小，能隱能顯，可是見到金翅鳥就什麼神通也沒有了，動彈不得，只有等著金翅鳥來吃。所以金翅鳥吃了很多龍族，龍王只好向佛去求救，龍王到了佛那裏，向佛哀告，說如果金翅鳥再這麼食瞰牠的種族，不久龍族就將全部滅跡了，所以請求佛想法子幫助牠們，不要給金翅鳥吃光了。

所以佛就給金翅鳥說法，教誡牠們以後不許再吃龍族了。金翅鳥說：「我若不吃龍了，那我就沒有東西吃，怎麼辦呢？」佛說：「我叫我的弟子每天午齋時，送供養給你。」所以出

家人中午吃飯時，施食送供養，就是布施給大鵬金翅鳥，所以說：

大鵬金翅鳥，  
曠野鬼神眾；  
羅刹鬼子母，  
甘露悉充滿。

送供養不單單給金翅鳥，也給曠野鬼神眾，和羅刹鬼子母吃。曠野，就是很荒涼的地方，有些大樹林裏住著鬼神。

又有一個鬼子母，這個鬼子母出現於世時，吃了很多小孩子，她什麼也不吃，專門吃初生嬰兒，因爲她認爲初生嬰兒的肉，又嫩又香又甜又富營養，比吃其他維他命都有功效。鬼子母自己生了一千個兒子，但是

她自己偏偏愛吃小孩子的肉，所以人類都快絕種了。

所以佛再不能不管這件事，於是將鬼子母的最小兒子捉來，放在佛的鉢裏。鬼子母各處吃小孩子後，回來發現小兒子不見了，就整個世界到處找。她也有神通，知道被佛捉去了，所以到佛那裏興師問罪，說：「你為什麼無緣無故把我的小兒子抓去？」

佛說：「妳現在也知道要妳的小孩了，那妳出去吃別人的小孩，別人又去向誰要小孩呢？」

鬼子母說：「我吃小孩子，是為了維持我的生命；你現在把我的小孩抓來，你也不吃，那你要我的小孩幹什麼？」

佛說：「妳知道要妳的小孩，世界的人也都想要他們自己的孩子。妳吃了人家的孩子，他們心裏都很憂傷悲痛的，從今以後，妳不要再吃小孩子了。」

鬼子母說：「我若不

吃小孩子，就沒有東西可吃，那我豈不是要餓死了嗎？」

佛說：「不要緊，妳餓不死的，我叫我的弟子每逢用齋時就分出一部份給妳吃，妳以後不要再吃人間的小孩子了。」所以從此以後，鬼子母就改惡向善，發菩提心，不食人間的小孩子了。

「甘露悉充滿」，無論是大鵬金翅鳥、曠野鬼神眾，或鬼子母，我現在都用甘露法食來供養你們，令你們得到飽滿。所以我們出家人中午念供養咒施食，就是這樣的因緣。

金翅鳥在生時有大勢力，但是死後骨肉也消盡散滅，各歸四大，唯有牠的心不化，火燒、水淹都不壞，還是完整如初。牠的心是圓的，能放出燦爛的光明。龍王若能得到此心，就是龍珠，放在龍宮一照，龍宮就會放大光明。轉輪王若能得到此心，就變成他的如意寶

珠，能救度一切災難，神通妙用不可思議。

可是這顆寶珠，我們人是不是沒有份呢？不是的。我們每一個人都有這顆無價寶珠，它是在人的自性裏，可是我們人被無明遮蓋住了，就把這顆如意寶珠給埋沒了，不能放出光明；我們怎麼找也找不著，所以也不會用它，這是一件令人很痛心的事。

世界上的人都捨本逐末，背覺合塵；不想返本還原，背塵合覺。所以每一位宗教聖人都苦口婆心來教化世人，無非是要令我們藉假修真，反迷歸覺，返本還原，認識自己本地的風光，本有的家珍，本具的如意寶珠。可是我們人人都願意向外馳求，不知道迴光返照，反求諸己，所以生生世世流浪於生死苦海之中，想要修行又捨不得這些邇邇東西，始終不肯去除塵累，不願自己清淨，這真是可憐啊！

When the golden garuda dies,  
 Its flesh and bones scatter and rot.  
 Only its heart remains intact,  
 Round, lustrous, and dazzling bright.  
 When the dragon king takes it for  
 his pearl,  
 It can obliterate a thousand years  
 of darkness.  
 When the wheel-turning king obtains  
 it as a wish-fulfilling pearl,  
 It can rescue all those in difficulty.  
 How is it that we humans use it  
 daily and yet cannot see it?

This is one of the six songs written by the Great Master Han Shan. It praises the human heart. We know that when the golden-winged garuda bird extends its wings, they span 360 yojanas. (A small yojana is 13 miles, a medium yojana is 20 miles, and a great yojana is 27 miles.) When it flaps its wings, the ocean waters all dry up. It can move all of that water to another place. That's how powerful it is. However, there will also be a time when it must die. Then, its flesh and bones will decompose and only the heart will remain intact.

What does the golden-winged garuda bird take for food? It feeds exclusively on dragons. Dragons possess spiritual penetrations. They are able to shrink and grow in size, and can appear or disappear at will. Although they have these spiritual penetrations, they lose them and become immobi-lized

upon seeing the golden-winged garuda bird. They can only wait helplessly for the golden-winged garuda bird to come and devour them.

After the golden-winged garuda bird had eaten a great many dragons, the dragon king was forced to seek aid from the Buddha. Ruefully he told the Buddha, "If the golden-winged garuda bird keeps eating up our race, pretty soon the dragon species will be extinct." He implored the Buddha to find some way to save them from being eaten by the golden-winged garuda bird.

The Buddha then spoke the Dharma for the golden-winged garuda bird, telling it not to eat any more dragons. The golden-winged garuda bird protested, "If I don't eat dragons, I'll have nothing to eat. What am I supposed to do?"

"I'll tell my disciples to make an offering of food to you each day when they take their vegetarian meal," said the Buddha. When those who have left the home-life take their lunch, they make an offering of food to the golden-winged garuda bird, and recite the verse,

To the great golden-winged garuda bird,  
 To the multitude of ghosts and spirits  
 in the desolate wilds, and  
 To the rakshasha-ghost mother

and all her children:  
 May you all be filled with sweet dew.

The offerings are sent out not only to the golden-winged garuda bird, but also to the multitudes of ghosts and spirits in the desolate wilds, and to the rakshasha-ghost mother and her children. "Desolate wilds" refer to very isolated areas, such as some great forests where ghosts and spirits dwell.

When the rakshasha-ghost mother came into the world, she had devoured a great many children. She fed solely on newborn infants and refused to eat anything else. She considered their flesh to be tender, savory, sweet, nutritious, and much more nourishing than vitamin supplements. The ghost mother had given birth to a thousand sons of her own, but unfortunately, she had a fondness for the flesh of human children. Consequently, the human race was close to extinction.

At that point, the Buddha could no longer ignore the situation so he captured the ghost mother's youngest son and put him inside his alms bowl. When the ghost mother returned from her bout of devouring children and found her young son gone, she went searching for him all over the world. Since she was endowed with spiritual penetrations, she became aware that the Buddha had taken her son. She then mobilized her forces and went to accuse the Buddha. "Why did you so arbitrarily

take away my little son?\* she asked

“Now you know how it feels to miss your child!” said the Buddha. “When you go and eat the children of others, when they go to get their children back?”

“I have to eat those children in order to survive.” said the ghost mother. “Now you've kidnapped my child, but what do you want with him, since you aren't going to eat him?”

The Buddha told her, “Just as you want your own child back, others also wish to have their children back. When you eat the children of others, their hearts are filled with grief and pain. From now on, you must never eat any more children.”

The ghost mother said, “If I don't eat children, I'll have nothing to eat. Won't I starve to death?”

The Buddha said, “Don't worry, you won't starve. I shall tell my disciples to offer you a portion of their food when they take their meal. Don't eat children ever again.” From that point onward, the ghost mother mended her evil ways and became good. She brought forth the resolve for Bodhi and no longer fed on the children of the world.

“May you all be filled with sweet dew.” To the great golden-winged garuda bird, the ghosts and spirits in the desolate wilds, and the ghost mother and

her children, I offer the Dharma-food of sweet dew, so that you will be well-fed and warm. These are the reasons for the custom that left-home people follow of reciting mantras and offering food at noon each day.

Although the golden-winged garuda bird is very powerful when alive, after death its flesh and bones disintegrate and return to the four elements. Its heart alone does not decay; even if burned by fire or drowned in water, it remains whole and intact. The heart is spherical and emits a radiant light. If a dragon king obtains this heart, it becomes the dragon's pearl. Placed inside the dragon's palace, it begins to shine, and the entire dragon palace radiates brilliant light. If a wheel-turning king obtains this heart, it becomes his wish-fulfilling pearl, with which he can rescue all those who are trapped in disasters and difficulties. With the wonderful functioning of such a wish-fulfilling pearl, the spiritual penetrations of the wheel-turning king are truly inconceivable.

What about us? Don't we have any share of this pearl? We do! Everyone possesses this invaluable pearl within his own nature, but we're so shrouded by ignorance that our wish-fulfilling pearl is smothered and cannot shine. No matter how hard we look for it, we cannot find it. We don't know how to use it,

either-what a pity.

People of this world renounce the root to chase after the branch tips. They turn their backs on enlightenment and merge with the dust. They neither wish to return to the source, nor want to escape the dust and merge with enlightenment. For this reason, sages and saints of every religion have taken great pains to teach people to make use of this transitory existence to discover the eternal truth. Their only wish is for us to leave confusion and go toward enlightenment. They hope we will return to the source and recognize our original nature, that is, our inherent treasure-the wish-fulfilling pearl we all possess. Most of us, however, prefer to seek externally, not realizing that we really ought to seek within and reflect upon ourselves. In life after life, we've drifted aimlessly in the sea of suffering, wanting to cultivate, yet unwilling to renounce our dirty habits and sloppy ways. We don't seriously want to purify ourselves and cast off the dust of this world. What a pity!



# 新年審心

## Introspect Our Mind for the New Year

◎近山法師 開示於金聖寺

A talk Given by DM Jin Shan at GSM



在新年時候我們都會說「一元復始，萬象更新」。這時候外面的一切，都像換了一件新衣服一樣，樹木都會發芽，花朵都有花苞；我們是不是也要想一想自己的心呢？有沒有更新呢？是不是也要改一下我們的心念呢？

在這新年的開始，我們可以這樣子想：「去年一年到現在，自己的心念有沒有改善？」譬如說我們的貪、瞋、癡、慢、疑，這些心態有沒有減少一點？貪心，對財、色、名譽、吃、睡、覺，是不是都減少了一些？現在如果有人講我們不好的時

候，我們是否能夠少發一點脾氣？或者事情不如意的時候，我們可以少生一點氣？

我們待人處世方面是不是有所改變？是不是不再讓人家生氣？不再做出沒有智慧的事情？然後事後才後悔說：「我實在不應該說這一句話！我實在不應該做這一件事情！」這方面是不是有進步？然後再想一想：是不是會覺得自己很了不起？別人都不如我，什麼事我都可以做得最好！這種心態能不能改變一下，用謙虛的態度對待事情，對待人。

我們的心是很不可思議的，當然我們是很難想像

「十法界不離一念心」得境界。可是我們可以從小地方來看，譬如說，用一種善念去對待一個人，那個人馬上會感應到你對他的印象不錯，或者會覺得你這個人很友善；可是當我們用一個惡念去看一個人的時候，那種電波馬上會傳到對方身上，他馬上會感到說：「喔，他討厭我，他不喜歡我。」由此可見，我們造福，造禍，都是從我們的一念心。

我現在和大家分享一個故事。在從前有一個叫衛仲達的人，他是在政府機關裡面做事（衙門裡面）。有一天閻羅王請他去。當他見到

閻羅王的時候，看到自己一生的記錄，好的記錄，壞的記錄，所做的好事，壞事，都寫在一個個卷軸上，而且這些卷軸堆滿了房間。其中百分之九十九是他所做壞事的記錄，善事只有一捲，那捲卷軸很細，可是這兩堆善事跟惡事一秤起來，這一捲軸的善事，居然比幾乎滿房間他所做惡事的記錄還要重得多。衛仲達很訝異，就問閻羅王說：「我年紀還不到四十歲，怎麼可能做這麼多的惡事呢？」閻羅王說：「這不一定是真要去做，你只要一個惡念起，就是一個記錄在那裡。」

衛仲達就問閻羅王：「那一捲善事是什麼呢？」閻羅王說：「那是因為當時，君上要大興土木的時候，你寫了一篇疏文給君上，建議造一個連接三座山的石橋，以方便往來的商旅和居民。」衛仲達說：「可是我那個建議，君上他並沒有採納啊，他只是看過，他

並沒有採納我的意見。」閻羅王說：「這是你的一念善心，你這一念善要利益萬民，這個念頭就帶給你很多的福報了。假如君上採納你的意見，那福報更是大的不得了。」

所以我們知道，做善事，做惡事，並不是去做了才算，只要我們一起心動念，都是造成我們獲福或得禍的原因。我們必須要注意我們自己的心念。在起心動念的時候，要觀察它，要注意它。六祖大師有一句話，他說：「一切福田，不離方寸，從心而覓，感無不通。」我們的心力是很大的，所以我們要從心上著手，把我們的心態改變之後，慢慢的我們就能夠把“自我”放下，然後去關心他人，做出對大眾有利益的事情。



When New Year comes, we always say “The year starts again, all myriad things change anew.” At this time, everything outside seems to put on a new dress. Trees and flower buds sprout. Should we also think a the way we think?

At beginning of the New Year, we can reflect upon ourselves: “In the past year, has the way I think improved? For example, have we reduced the thoughts of greed, anger, delusion, arrogance and doubts in our mind? Have the greedy desires for wealth, lust, fame, food and sleep been reduced? If someone talks about our shortcomings, can we control our temper? If things do not turn out the way as we have wished, would I burst with a little temper?

Have we changed the way we handle things and treat people? Have we made people upset? Do we do things unwisely, and then feel regretful, “I shouldn’t have said things like that, or I shouldn’t have done this.” Have we improved in these aspects? Then, reflect on ourselves, “Do I feel that I am above everyone else?” “No one can compare to me.” “I can do everything.” Have we changed all these attitudes, and treated people and dealt with things humbly?

Our mind is inconceivable. Yet it is hard for us to fathom that

“the ten dharma realm is not beyond a single thought...” However, we can observe it from a small aspect. For example, if we see someone with a good thought, that person will immediately feels that you have good impression on him. He will feel that you are very friendly; when we look someone with an evil thought, that electronic wave will transmit to him right away. He will feel that “Oh, he doesn’t like me. He hates me.” Therefore, whether creating blessings or disasters, it all comes from one thought in our mind.

I would like to share a story with you. Long time ago, there was a person called Zongda Wei, who was a government official. One day, he was invited by King Yama. When he saw King Yama, he also saw the records recording what he had done in this life piled up in the room. All the good deeds and bad things were all recorded on rolls. 99 percent of these rolls were bad records.

There was only one good deed recorded on one thin roll. But the weight of this one thin roll recording his one good deed is much heavier than the weight of all the bad deeds added up. Zongda Wei was shocked. He asked King Yama, “I am not even 40 years old, how could I have done so many bad things?” King Yama said, “What you actually do is not an issue here. Your thoughts were also counted. When the evil thoughts arose, those were counted, and recorded.”

Then he asked, “What was the one good deed I had done?” The King Yama replied, “At that time, when the emperor developed big plans for constructions in the country, you presented a suggestive paper to the emperor to build a stone bridge connecting the three mountains so that traveling would become more convenient to the merchants, travelers and residents.” Zongda said, “The emperor looked it, but didn’t accept my suggestion!” King Yama said,

“This is because of your one thought. The one thought to benefit myriad people counted. This wholesome thought to benefit people brought you abundant blessings. If the emperor had accepted your suggestion, your blessing would have been much greater.”

Therefore, we know whether we do good deeds or bad things, once our mind thought arises, our blessing or disaster created. It doesn’t need us to do it. We have to be aware of our mind, observe our mind when it moves. The Six Patriarch said, “All blessings are not apart from the inch square. If we look for it from our mind, there aren’t any responses it won’t bring.” The strength of mind is very powerful. This is where we should start. Once our mind thought changes, gradually put down ourselves, concern of other people, and do things that benefit all living beings.

修福，就要利益人；  
修慧，就要多研究經典。  
常做利益人的事，就會生出福德。

To cultivate blessings, you must benefit others.  
To cultivate wisdom, you must frequently investigate the Sutras.  
If you are always doing things to benefit others,  
your blessings and virtue will grow.

宣公上人 法語 By the Venerable Master Hua





# A Great Advisor

## 善知識

By: Huong Nguyen

I took refuge with the Triple Jewels at the City of Ten Thousand Buddha in 2007. At that time via the website of Dharma Realm Buddha Association (DRBA) and the books published by DRBA I learned about the Venerable Master Hua, his life and his quest to bring proper dharma to the west. His teaching was short and straight to the point. They have helped me see my offenses & bad habits, made me feel ashamed of my wrong doings. Since that time on, I told myself that I have to change, to learn Buddha Dharma and to cultivate.

March 12, 2009, I lost my job. A few days later, I saw the Venerable Master in my dream. He was standing right in front of the gate of Gold Sage Monastery, a few feet away from me. He signaled me to follow him in. That weekend when I took my daughter to Gold

Sage Monastery for her to attend Sunday school, I had learned that the Great Compassion Repentance Ceremony is held every day at 1 o'clock and suddenly I was thinking now that I have a lot of free time I should come to start by doing this. Later on I came to realize the Venerable Master had given me the way to get rid of my offenses. So I started going to Gold Sage every day to attend the ceremony. After 4 months, I know by heart the Great Compassion Mantra. Then I was thinking about the 10,000 bows that I have to fulfill as of the Venerable Master's request to all lay disciples when they took refuge with the Triple Jewels at CTTB, but my knees hurt a lot. I have dizziness and my eyes get blurred after about 30 bows. So I came to him for help. That same day, to my surprise, I could do 100 bows at one time and I

felt totally great. I then finished that 10,000 bows to Shakyamuni Buddha in about 4 months.

As I was totally new to cultivating, I did not know which dharma door is suitable for me. But I knew I wanted to end birth and death as I found the Saha world is so much of suffering. Again, I came to the Venerable Master for his advice. Again, he helped me, he sent me a good advisor. She is the 1<sup>st</sup> lay person I've ever met that I respected so much because of her dedication to cultivating. I came to know her through my husband's family, but as far as our relationship went, we exchanged greetings at the monastery every time we met. Suddenly I received a call from her. She said: "Now that you lost your job and have a lot of free time, it was a good timing for you to cultivate and I wanted to help

you.” I learned about the Dharma Door of the Land of Ultimate Bliss, how to sit in the full lotus position and recite Amitabha Buddha’s name. The power of reciting: “Namo Amitabha is beyond words. They had tremendously purified my mind, gave me peace of mind and wisdom in lots of ways.

Even though the cultivating journey is long and difficult, I truly believe the Venerable Master is always behind those who want to change and to cultivate to end birth and death.

To the Venerable Master Xuan Hua, with all my gratitude.

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**我**在2007年到萬佛城皈依三寶。當時通過法界佛總會的網站、書籍、磁帶與光碟，我學習了宣公上人的生活，和他如何把佛法傳到西方。他的教學，開門見山，直指人心。從上人的教授，我看到自己的習性及不良的生活習慣，使我對往昔錯誤的行為感到很慚愧。自那時候起，我告訴自己，我必須改變自己，要學習佛法，要好好修行。

2009年3月我失去了工

作。幾天後，我夢到上人。他就站在金聖寺山門前，離我幾尺的地方。他示意我跟著他進去。那個週末，我送我的女兒去參加金聖寺佛學班，我知道每天下午一點有大悲懺法會，我忽然想，現在我有很多空閒時間，應該開始參加這個法會。後來我才明白這是上人指引我方向，去清除我的業障。所以，我開始每天去參加大悲懺法會。經過4個月，我就會背大悲咒了。然後我想到上人的規定，凡是在萬佛聖城皈依三寶的佛弟子，必需禮佛一萬拜。我開始做這項功課，但當我拜了三十拜時，我覺得膝蓋痛了，頭暈，眼睛變得模糊了。所以，我祈求上人幫忙，令我驚訝的是，當天我一次就可以禮100拜了，而且感到非常舒服。大約4個月後，我完成了禮拜釋迦牟尼佛一萬次的功課。

因為我剛剛接觸佛法，不知道哪個法門適合我。但

我很清楚自己想了生死，因為我覺得娑婆世界是多麼的痛苦。我再次祈求上人幫助我，他給了我一位很好的顧問。她是我所見過的居士中第一位最讓人尊重的，因為她的修行，還有對佛法的奉獻精神。我是從夫家認識她的，我們之間的關係僅只於每次在金聖寺遇見，我們會互相問候。有一天，我突然接到她的電話。她說：「現在，你失去了工作，有很多的閒暇時間，這是一個學佛、修行的好時機，我可以幫你。」她教導我認識了淨土法門，如何安穩的持蓮花坐，和念誦“阿彌陀佛”的聖號。一句“南無阿彌陀佛”力量是無以言表的，它大大淨化我的心靈，給了我平和與智慧。

雖然修行的路程漫長而艱難，但我堅信在了生脫死，修行的路上，上人總是一直在引導我們。

在此呈上對上人無限的感恩之情。



# 金聖寺

## 三, 四月份法會活動表 2011 年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March, 2011		
3 / 13, 27 ( 8:00AM~9:00 AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	3 / 6	念佛共修法會 ( 8:15AM ~ 4:00PM ) Dharma Assembly of Buddha Recitation
	3 / 13, 27	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
週六 Sat.	3 / 5	長青學佛班 ( 2:00PM~ 4:30PM ) Elders' Dharma Study Group
週三 Wed.	3/23	慶祝觀音菩薩聖誕法會 ( 8:30AM ~ 10:20AM ) Celebration of Gwan Yin Bochisattva's Birthday
每日 ( Everyday ) 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 金聖寺將安排巴士前往聖城參加法會，請於3月17日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	3/20 週日	萬佛聖城 (CTTB)
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四月份活動 Buddhist Events in April, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	4/2 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	4/ 3 週日 8:15AM~ 4:00PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	4 /10,24 週日 8:15AM~ 11AM	
楞嚴咒法會 The Shurangama Mantra Recitation	4/ 17 週日 8:15AM~ 4:00PM	
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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## 慶祝觀音菩薩聖誕法會

Celebration of Gwan Yin Bodhisattva's Birthday Dharma Assembly

### 萬佛聖城

- 慶祝觀音菩薩聖誕法會：三月二十日(星期日)，金聖寺將安排巴士前往聖城參加，請於3月17日以前報名。  
Celebration of Gwan Yin Bodhisattva's Birth day at CTTB on March 20, 2011  
Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 17.
- 觀音七：3月20~26日  
Gwan Yin Recitation will be from March 20~26, 2011

### 金聖寺

- 觀音菩薩聖誕法會：三月二十三日，星期三（正日），8:30AM ~ 10:20AM  
Celebration of Gwan Yin Bodhisattva's Birth day at Gold Sage Monastery on March 23, 2011

以上活動歡迎大家踴躍參加。

We would like to welcome everyone to attend the activities.