



矽谷梵音

Pure Sound From Silicon Valley

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我喜歡懷少節，
因為可以學習佛法，又可以玩！

*I like Cherishing Youth Day
because I can have fun and study Buddhism at the same time!*

Cherishing Youth Day 懷少節
Gold Sage Monastery 金聖寺

PSST!
Have you heard...

Date: April 24, 2011
Time: 9:00 am ~ 2:00 pm

**Please sign-up at the front office
or call for reservations!**

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.

不幸中之大幸

Great Fortune in Unfortunate Times

同學們！人生最好的時候，就是二十歲以前的時期，就是所謂的「黃金時代」。在這個時期，本有的佛性還未失去，清淨的自性仍然存在。此時，若能跟著好人在一起，就會做個好人；若是跟著壞人在一起，就會做個壞人，很容易受環境的影響。所謂「近朱者赤，近墨者黑」，就是這個道理。

若是遇到良師益友，就能學到真正的學問，端正品行；反之，遇到不守規矩的師友，就會受他們的影響，成為不守規矩的人。小者，成為害群之馬；大者，則為社會的敗類。

切記！你們的自性好像純潔的白布，染之於蒼則蒼，染之於黃則黃。你們在這樣優越的環境讀書，將來一定要做個有益社會的人，改善社會的風氣，要有犧牲小我的精神。

同學們！你們多數是從國外來的，（註：學生們有來自越南、柬埔寨等地）經過顛沛流離，拋家去國的痛苦。在動盪不安的時期，能有特殊因緣來到萬佛聖城讀書，奠定做人良好的基礎，可說是不幸中之大幸。

因為萬佛聖城育良小學的教育宗旨，乃在培育優良的學生，使他們知道如何孝順父母、尊師重道、選擇良

友及忠於國家。培德中學的教育宗旨，是培養學生有道德的觀念，知道禮、義、廉、恥四維的道理，將來做個堂堂正正的好人。這是萬佛聖城辦學的本懷。

你們既然獲得這樣好的讀書環境，就應該愛惜光陰，愛惜生命，還要愛惜一切眾生、一切物質；不要把黃金時代寶貴的時間空過，不要看小說、電視，要努力用功，所謂「口而誦，心而惟；朝於斯，夕於斯。」口中念這本書，在心裏要思惟書中的道理；早晨想著書中的道理，晚上也想著書中的道理，時時刻刻不忘所學的書，時時刻刻要溫習所學的

書。在《論語》上說：「溫故而知新」，溫習舊的書，而能得到新的學識，就是這個道理。

現在是求學問的時期，除了幫助家裏做事之外，就是要好好讀書，把握光陰，不可浪費。古人說：「一寸光陰一寸金，寸金難買寸光陰。」你們看看，光陰多麼寶貴呀！所謂「少壯不努力，老大徒傷悲。」在黃金時代不讀書，到老的時候，後悔也來不及了！

同學們！你們在少年時，就遇到這些災難，離鄉背井，投奔自由。在路途上流離失所，苦不堪言，遭遇種種的痛苦，才到達平安的地方。這是因為你們在往昔生中，不知修福修慧，或者給人災難，令人有痛苦，所以才得受今日的苦難，這都是前因後果的業力所感。雖然你們年紀還小，但已飽嘗災難滋味，如果再不發菩提心，不知用功讀書，將來的前途也是在意料中：將會黑

暗多，光明少。你們明白嗎？

現在你們在萬佛聖城讀書，知道不爭、不貪、不求、不自私、不自利、不妄語這六大宗旨，懂得做人真正的精神，這是給你們改過自新的好機會，創造光明的前途。所以不要空過，要深深瞭解這個重要性，這是你一生幸福的關鍵。

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Fellow students! The most important time in your life is before you reach the age of twenty. This period is your "golden age." During this period, your original Buddha nature has not totally been lost, and your pure inherent nature is still present. At that time, if you associate with good people, you will become a good person. If you hang around with bad people, you'll turn into a bad person. It's very easy to get influenced by your surroundings. There's a saying, "Those who are near rouge turn red; those who are around ink turn black." That's what I mean.

If you meet good teachers and wholesome friends, you will be able to acquire genuine knowledge and build a good character. On the other hand, if

you encounter teachers and friends who are rather slack about the rules, under their influence you will also turn into an unruly person. On a small scale, you might become the black sheep of your group; on a larger scale you could become a villain in the society. Remember, your own nature is just like a piece of pure white cloth. If you dye it blue, it becomes blue; dye it yellow, and it turns yellow. You are studying in such a superb environment. In the future, you should certainly do something to benefit the society, and change the trends of society for the better. You ought to sacrifice your petty, selfish interests to work for the common good.

Fellow students! Most of you come from abroad. [Note: There were students from Vietnam, Cambodia, and other countries.] You have suffered the pain of leaving your own country and making a rough journey to get here. In these turbulent times, to have the special opportunity to come to study at the City of Ten Thousand Buddhas and build a good foundation for your character, could be considered something very lucky in the midst of misfortune.

The educational aim of Instilling Goodness Elementary School at the City of Ten Thousand Buddhas is to mold children into excellent students by teaching them to be filial to their parents, respect their teachers, choose

good friends, and serve their country. The educational aim of Developing Virtue Secondary School is to develop the students' ethical values so that, understanding the four cardinal virtues of propriety, righteousness, integrity, and a sense of shame, they become upright and good citizens. This is the basic purpose for which the schools were established at the City of Ten Thousand Buddhas.

In such a fine educational environment, all of you should cherish your time, cherish your life, and cherish all living beings and all things. Don't let your "golden years" go by in vain. You should study hard; don't read novels or watch TV. "Recite (your lessons) orally, reflect on them mentally. Be mindful of them morning and evening." Recite the book with your mouth, and contemplate its principles in your mind. Be mindful of those principles in the morning as well as in the evening. Never forget the books you have studied; always review your lessons. As the *Confucian Analects* say, "Review the old and learn the new. "Go

over your old lessons and learn new knowledge from them. That's the principle here.

Now is the time of your life when you should concentrate on learning; aside from helping out with the family chores, you should cherish your time and study hard. Don't waste your time. There's an ancient saying, "An inch of time is worth an inch of gold, but an inch of gold can hardly buy an inch of time." You see how precious time is! It is said, "If you don't work hard when you're young and strong, you'll grieve in vain in your old age." If you don't study during these golden years, you'll regret it when you get old, but by then it will be too late to do anything!

Fellow students! At your young age, you have been through a lot of trauma, for you left your home and country to flee to freedom. Homeless and wandering from place to place, you have experienced suffering that's beyond words. Only after having undergone all kinds of distress and woe did you arrive at a safe place. This is because in

your past lives, you didn't cultivate blessings and wisdom, or perhaps you brought disasters down upon other people and caused them to suffer. And so now you are undergoing the painful retribution. This is the power of karma from previous causes bringing on subsequent effects. Though you are still young, you have already had a full taste of disasters. If you still fail to bring forth the resolve for Bodhi and fail to study hard, it's pretty easy to see that your future will be dark rather than bright. Do you understand?

As you now study at the City of Ten Thousand Buddhas, you are learning the Six Guidelines of not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying; and you understand how to be a truly worthy person. This is an excellent opportunity for you to turn over a new leaf and create a bright future. Don't let it pass you by. You must realize that this is extremely important. This is the point at which you can turn your whole life around.

修行非一朝一夕之事，而是要念茲在茲；
朝於斯、夕於斯，年年月月都這樣修行。

*Cultivation is not a one-day affair.
Rather, we must cultivate in thought after thought,
from morning to night, year after year and month after month.*

—宣公上人 法語 By the Venerable Master Hua

曙光東升 Dawn Of the East

◎近經法師 開示於金聖寺
A talk Given by DM Jin Jing at GSM

我們今天是拜消災延壽藥師寶懺，在很多的分支道場，每個月都有機會拜藥師懺，在萬佛聖城就比較沒有機會，我上一次拜已經是在兩千零三年，所以這次很歡喜可以到金聖寺，來跟大家一起參加這個新年迎春的消災法會。

在佛法裡面，世尊出現在這個世界上，就是要把他所看到眾生最大的苦惱——生死的苦惱，把這個了生脫死的法門教導我們。今天我們也很幸運，學到這八萬四千法門中的其中一個。很多人可能都以爲佛教，就是唸“阿彌陀佛”，或是坐在那邊參“念佛是誰”，好像佛法就只有禪宗跟淨土宗兩個

法門，其實不是這樣的。爲什麼大多數人都只知道禪宗跟淨土宗呢？我們可以講一點佛教的小小歷史，讓大家了解一下。

佛教在唐宋以來一直就非常注重超度亡者，在唐朝末年以前，佛教是非常盛行的，後來佛教爲什麼有很多法門，很多流派都漸漸的沒落。當然，第一、是眾生根基比較不好。第二、最主要的是因爲佛教從東漢傳到中國以後，因爲有四位皇帝滅佛，就是我們常常聽說的三武一宗法難。

這四次的滅佛，最嚴重的一次就是在唐武宗的時代，第九世紀的時候，這時佛教已經非常興盛了，所以

這次的滅佛，是所有四次裡面，對佛教的經書，翻譯的經典，祖師大德的註解毀滅的最徹底，也是最嚴重的一次。所以，留下來的就是這一句“阿彌陀佛”所向披靡，因爲它不須要很多經典，所以淨土法門流傳下來；另外一個就是禪宗，不立文字，參“念佛是誰”，它所需的文獻，也不像其他宗派這麼多，所以從唐宋以來，這兩個法門最興盛。

一直到清朝，有一位國師叫玉琳國師，他閱讀大藏經的時候，讀到《藥師琉璃光如來本願功德經》，他非常讚歎這部經。因爲在這部經裡，對貧窮的眾生，對眾生所有的需要，如果能夠稱

“藥師琉璃光如來”的聖號，或者是持咒，或是拜懺，現世的苦皆能得到解決；今天早上在拜懺的時候“藥師琉璃光如來”十二大願，裡面至少有四個願，是讓眾生衣食住行都非常的豐足，然後眾生衣食豐足以後，再漸漸的引導眾生走向無上的菩提。

玉琳國師的故事是說：他前輩子也是出家人，因為自己所造的業，所以他的相貌非常的醜陋，當時相國府的一位千金小姐很喜歡布施，有一天她要供養出家人，看到玉琳國師的前身非常的醜，這位小姐就譏嫌他，不把東西布施給他，這個出家人很感嘆，覺得自己的相貌這麼醜陋，身為一個出家人，讓眾生起這種憎恨的心，所以他就很慚愧。回想《藥師經》中有說：禮拜《藥師如來本願功德經》可以報感琉璃身體。所以發願誠心禮拜《藥師經》。玉琳國師終身頂禮此經，最後拜

死在蒲團上，圓寂而逝，因拜經功德不可思議，所以轉世即感相貌殊勝，為一代高僧並得國師稱號。當然相貌很端正也有很多的麻煩。相國府這位千金，因為她很喜歡布施，來生又變成一個有錢人的千金小姐。

人與人的際遇，因緣真的是不可思議，她又遇到這個前生很醜的出家人，可是現在變成相貌非常圓滿的玉琳國師，前輩子她看到他很醜，就很討厭他，連布施一塊錢都不想布施給他，她現在看到玉琳國師，這麼相好端正，就想要追求他，可是他已經是出家人了，她要父親作主，這位父親就請求國師收他的女兒為徒，玉琳國師是很有修行，很有定力不為所動，但是他很慈悲，就把她收為徒弟。

他收下她當徒弟後，他就說：「我收妳當徒弟可以，可是妳要跟我打佛七。」她想：打佛七很好，我可以每天跟國師在一起。

沒想到她上當了，她打佛七的時候，玉琳國師不讓她塗胭脂，也不讓她抹香水，讓她吃不飽也睡不飽，每天就叫她行香、坐香…，行香、坐香…，七天後雖然沒有變成夜叉，但她也跟鬼差不多醜。

玉琳國師就在這千金小姐最醜，頭髮最蓬亂，滿臉是汗的時候，說：「妳去看看鏡中的自己。」她一看自己居然跟夜叉一樣醜，玉琳國師就問她，說：「請問妳，妳的美貌在哪裡？妳的年輕在哪裡？」這位小姐很有悟性，她一聽，馬上頓悟了，「啊，人世間一切都是無常的，我的美貌也是無常的，我的年輕也是無常的。玉琳國師的相好莊嚴，也是無常的。」所以，玉琳國師就教她念佛，她也很受教，從此就念佛求生西方極樂世界。

所以佛是最知道眾生的心事，知道我們如果過於貧窮，過於困苦，就沒有辦法

修行，沒有辦法安住在道上，所以就開出這個藥師法門，讓我們來修。但不是：「我念藥師佛，我現在就有錢了，可以去做壞事了。」如果注意今天早上誦的藥師佛十二大願，就了解每一個願都是讓眾生安住，由小乘入大乘，然後，最重要的就是直至無上菩提。所以修此法門讓我們衣食豐足，免除病苦，其實是如來大慈大悲的一種方便，究竟，還是要我們了生脫死，要成佛的。

修藥師如來這個法門，包括今天們所拜的藥師懺，能得十種的利益。

第一，速成佛道，這個是我們大家所願的。

第二，如果有邪道的眾生得聞藥師如來的聖號，他可以由邪轉正。如果有小乘人聞到藥師如來，可以轉為大乘。

第三，可以得到種種的戒，有人想要受五戒，菩薩戒沒有因緣，有人想要出家也沒有因緣，如果

好好修這個法門，可以得種種的戒。不小心犯戒，好好的懺悔，修藥師法門可以還得清淨，然後還可以不墮惡道。

第四，想要長壽就可以長壽。想要有官位就可以有官位。想生兒子也可以生兒子，想生女兒就可以生女兒。

第五，所有一切資生的用具，都可以受用不盡。

第六，一切的病苦，災難都可以消除。因為我們最怕病，也最怕災難，所以我們才要消災延壽。

第七，可以轉女成男。

第八，若有女人要生產的時候，不會有痛苦，而且小孩子會非常的聰明，也不太會生病。

第九，在惡道中的眾生聞到“藥師琉璃光如來”的聖號，這報身結束之後，可以往生人道，修諸善法，速證無上菩提。

第十，臨命終以後，若生在

人中，就得大富貴。若生在天上不會再落入三惡道裡。如果念藥師佛想要往生西方極樂世界，臨命終時會有八大菩薩來迎接。若想要生到東方琉璃世界也可以。

《藥師琉璃光本願功德經》宣公上人淺釋，在我們的網路上也有，歡迎大家可以去看看上人對藥師法門的解釋。

Today, we bowed the Medicine Master Repentance. This bowing practice is cultivated in many branch monasteries. However, in the City of Ten Thousand Buddhas, where I came from, we don't really have this opportunity to practice this particular repentance. The last time I participated in the Medicine Master Repentance was in 2003. Therefore, I am very delighted to be able to join this bowing today and welcome the advent of the Chinese New Year.

In Buddhism, The World-Honored One appeared in the world in order to teach us ways to end our ultimate afflictions - birth and death. Today, we are very fortunate that we have this opportunity to learn one of the

forty-eight thousand Dharma methods that the Buddha instructed us. Perhaps, many people think that Buddhism is all about reciting the Buddha's name or sit on a cushion to investigate the Chan koan, "Who is mindful of the Buddha?". To some people, these two methods surmise all of Buddhism. In actuality, this is not all true. Why do the majority of people only know about the Pure Land School and Chan practices. Perhaps, we can entertain a little of history in Buddhism so that we know why.

Since the Tang and the Song Dynasties, delivering the deceased ones was an important focus in Buddhism. Prior to the end of the Tang Dynasty, Buddhism was flourishing and prevalent, with many Dharma methods and contemplative practices. Why did Buddhism declined? First of all, it had to do with the propensity of the living beings. Second of all, there were four prosecutions of Buddhism from the royal palace since Buddhism was transmitted to China since the East Han Dynasty (around 58 C.E. – 75 C.E.). The four prosecutions is known as "The Prosecution from Three Emperor Wu and One Emperor Zong".

The worst and the most serious prosecution was commanded by Emperor Wu Zong of the Tang Dynasty around 845 C.E. Majority of the sutras, translation of the text,

commentaries by the patriarchs were almost destroyed completely. Therefore, the Dharma methods survived were those that did not required a lot of textual explanation. Pure Land practice of being mindful of Amitabha Buddha's name did not need extensive collection of sutra text in order to practice, so is Chan meditation, of which practitioners investigate "who is mindful of the Buddha in meditation." Therefore, from the historical perspective, these two practices became the most popular after the end of the Tang Dynasty.

It was not until the Qing Dynasty that National Master Yu-Ling re-discovered the Medicine Master Sutra when reading the Buddhist Canons. He spoke very highly of this particular sutra. Medicine Master Buddha said in the sutra that if living beings are in destitute, by reciting the Medicine Master Buddha's name, his mantra or bowing this repentance, all sufferings will be ridden of. When we bowed this repentance this morning, the text showed at least four vows that Medicine Master Buddha made to help living beings attain abundant life necessities. After aiding beings to get sufficient life necessities, Medicine Master Buddha will then guide these beings to walk toward the path of unsurpassed Bodhi – the realization of

Buddhahood.

Regarding National Master Yu-Lin, he was a monastic in the previous life. Due to the evil karma he had created, he had very unsightly facial and physical features. At that time, the daughter of the prime minister really liked to practice the giving of offering. One day, she wished to make offerings to the monks but upon seeing this ugly monk, she refused to make offerings to him and made mocking and angry remarks. This monk felt shameful and lamented that his ugly facial appearances caused living beings to slander. He recollected that bowing to the Medicine Master Sutra will reap the retribution of having a body as adorned as lapis lazuli. Therefore, he made vows to bow to this sutra sincerely for the rest of his life. In the end, he passed away bowing on the cushion. Because of the inconceivable merit and virtue of bowing to sutras, he was reborn with very fine facial features and eventually was reputed as the national master. Of course, trouble came with his fine appearances. As far as the daughter of the prime minister was concerned, she was once again reborn as a fine woman in a wealthy family due to her good deeds of giving.

The conditions of meeting people were really inconceivable. This daughter re-encountered the ugly monk again this life. And he had become

an adorned monk, National Master Yu-Ling. In the previous life, she hated this ugly monk and did not want to offer him even a dollar. However, seeing his fine facial features, she became attached and wanted to pursue him. But National Master Yu-Ling was a monk. This woman then pleaded to her father to request National Master Yu-Ling take her in as a disciple. He did but he had strong Samadhi and kindly accepted her as a student.

After she became a disciple, National Master Yu-Ling said to her, "I have now accepted you as my disciple. It is a requirement that you need to do a Buddha Recitation Session with me." She thought, "Great! I can spend time with my master." Little did she know that the session didn't turn out as sweet as she thought. While she was reciting the Buddha's name during the seven-day session, National Master Yu-Ling did not allow her to put on any make-up or perfume. She didn't have enough to eat nor did she have enough time to sleep. All day long, she was either reciting the Buddha's name, sitting in meditation or doing walking meditation. After seven days, although she had not become a yaksha, she looked just about as ugly as a ghost.

At the very moment that she looked the worst with sweat all over the face and messy hair, National Master Yu-Ling

said to her, "Look at yourself in the mirror!" She saw her own reflection reflection – ugly and messy like a yaksha. The master asked her, "Where is your beauty? Where is your young look?" She was very sharp and immediately realized, "Everything in the world is impermanent. My beauty is also transitory, so is the fine look of National Master Yu-Ling." Later National Master Yu-Ling instructed her to recite the Buddha's name to seek rebirth to the Pure Land. She did.

Buddhas know about living beings wishes and worries. They know that if we are too poor, we can't cultivate and live peacefully. Therefore, the Buddha showed us the Medicine Master Buddha's Dharma door so that we can practice it. However, it is not the case that I recite the Medicine Master's name, I will strike rich and then can do bad things. If we pay attention to the twelve great vows made by Medicine Master Buddha, we will notice that every one of his vows is to cause living beings to peacefully dwell in the Way and tend toward the Mahayana teachings from that of the Lesser Vehicles. Then, the most important thing - so we can attain unsurpassed Bodhi. Hence, cultivating this Dharma door will help us attain abundant food and clothing without ailment and suffering. This is just one of the expedient employed by

the compassionate Buddha. Ultimately, we still need to end birth and death and realize Buddhahood.

There are ten advantages. When we practice the Medicine Master Dharma method including this repentance we bowed this morning.

First, one will quickly realize Buddhahood – this is what everyone aspired to.

Second, if living beings of the deviant path hear Medicine Master Tathagata's holy name, they will turn over a new leaf. If those who practice the Lesser Vehicle hear Medicine Master Tathagata's holy name, they will tend toward Mahayana teachings.

Third, one will be able to receive any precepts one wishes to uphold. If people wish to take the five precepts, bodhisattva precepts or even monastic precepts, they will have conditions to do once they sincerely cultivate this dharma door. If one unintentionally violates the precepts, one will be able to return to purity by bowing this repentance and will not fall into the evil paths.

Fourth, one will have a long life, being in high government position, give birth to a baby boy or girl as one wishes.

Fifth, the life necessities will be abundant and inexhaustible.

Sixth, all ailment will be cured,

disasters ridden of. Since we fear being sick or have disasters fallen upon us, we need to eradicate disasters and lengthen our lives.

Seventh, one can turn from a female to a male in the next life.

Eighth, if a woman is giving birth, she will have no suffering. The newborn will be intelligent without any sickness.

Ninth, if living beings here Medicine Master Buddha's name in the evil path, after their retribution is done, they will be reborn in the human path, practice wholesome Dharma and quickly realized unsurpassed Bodhi.

Tenth, at the end of one's life, one will be born in noble families if born in the human path. If one is born in the heavens, one will no longer fall to the three evil paths. If one wishes to be reborn in the Land of Ultimate Bliss, eight great bodhisattvas will come to guide one at the end of one's life. If one wishes to be born in the Eastern World of Lapis Lazuli, one's wish will also be fulfilled.

Ven. Master had lectured the Medicine Master Sutra in the past. The commentary is on www.drbachinese.org. I encourage everyone to read Ven. Master's explanation on Medicine Master's Dharma Door.

懷少節

Cherishing Youth Day

「我喜歡懷少節，因為可以學習佛法，又可以玩！」每年懷少節，是金聖寺小朋友最快樂的日子，也是大人們最年輕的一天。今年的懷少節將於四月二十四日（星期日）熱鬧登場！精采的節目，好玩的遊戲，和可口的素食，等著每位小朋友和爸爸媽媽們前來共度歡樂的時光，一起分享佛陀智慧的寶藏，豐富孩子純淨天真的童年。

"I like Cherishing Youth Day because I can have fun and study Buddhism at the same time!" (Sunday school kids) Cherishing Youth Day is not only the happiest day for the children at Gold Sage Monastery but it is also a day where adults become young again. This year's event will happen on April 24th 2011. We have prepared fun games, events, and a tasty vegetarian lunch. Come join us in this year's Cherishing Youth Day where one can share the Buddha wisdom, treasury and enrich our hearts evermore.

Date: April 24, 2011
Time: 9:00 am ~ 2:00 pm

Please sign-up at the front office
or call for reservations!





金聖寺

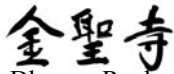
四, 五月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2011		
4 / 10 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	4 / 3	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
	4 / 10	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
	4 / 17	楞嚴咒法會 The Shurangama Mantra Recitation
	4 / 24	懷少節 (9:00 AM ~ 2:00 PM) Cherishing Youth Day
週六 Sat.	4 / 2	長青學佛班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance

五月份活動 Buddhist Events in May, 2011	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	5 / 1 週日 8:15AM~ 4:00PM	金聖寺 (GSM)
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	5 / 7, 10 (週六、二) 8:30AM	
長青學佛班 Elders' Dharma Study Group	5 / 7 週六 8:30AM~ 10:20AM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	5 / 15, 22 週日 9:00AM~ 11AM	
地藏法會 Earth Store Recitation	5 / 29 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於5月4日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 4.	5/8 週日	萬佛聖城 (CTTB)
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Dharma Realm Buddhist Association
Gold Sage Monastery
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法界佛教總會網址: www.drba.org

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釋迦牟尼佛聖誕法會（浴佛節） Celebration of Shakyamuni Buddha's Birthday

萬佛聖城浴佛法會時間：

萬佛聖城將於五月八日(星期日)慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

金聖寺將安排巴士於當日前往聖城，一日來回，歡迎踴躍參加。

請於即日起至五月四日以前報名。金聖寺電話 (408) 923-7243

On May 8th, The City of Ten Thousand Buddhas will celebrate Shakyamuni Buddha's Birthday.

—— “Bathing the Buddha Day.”

Gold Sage Monastery will arrange transportation for same-day travel.

Please sign up before May 4th. We hope everyone will attend this event!

Please contact (408) 923-7243 for any questions.

金聖寺浴佛法會時間：

五月七日(星期六)和 五月十日(星期二)早上八時三十分開始，舉行浴佛法會。

歡迎踴躍參加。

On May 7 (Saturday) and May 10 (Tuesday) (actual day) at 8:30am at the Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday .—— “Bathing the Buddha day”

We welcome everyone to attend!