



矽谷梵音

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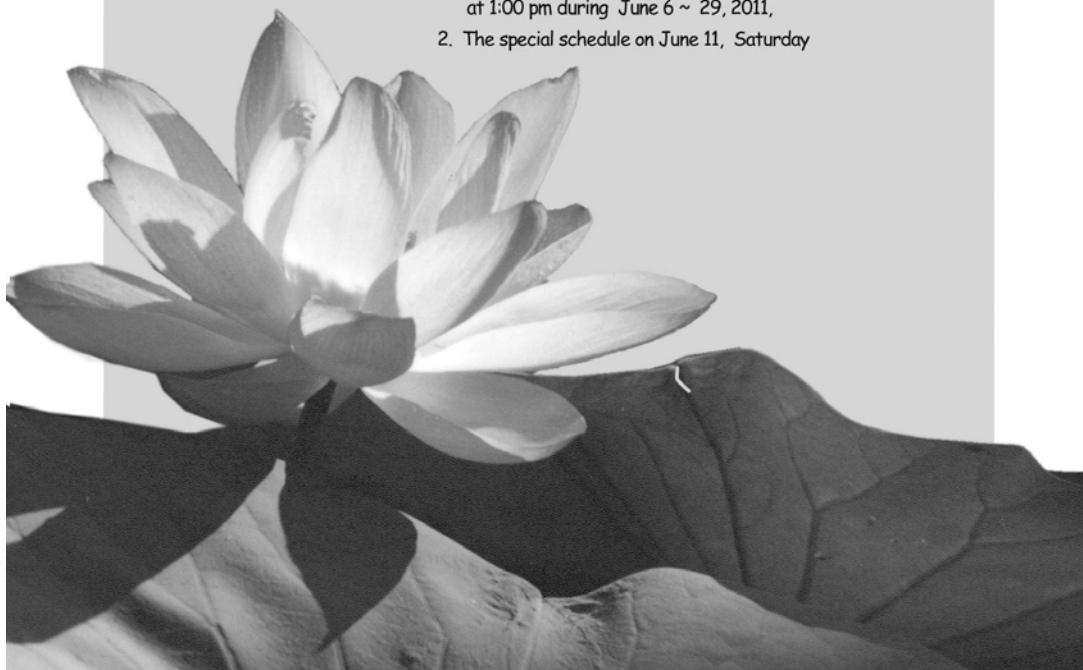
感恩 追思

宣公上人涅槃十六週年紀念法會

1. 華嚴法會：6月6日至6月29日
2. 追思法會：6月11日(星期六)

**The 16th Anniversary of
Venerable Master Hua's Entering Nirvana**

1. The Flower Adornment Sutra will be reverently recited at GSM starting at 1:00 pm during June 6 ~ 29, 2011,
2. The special schedule on June 11, Saturday



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.

道場中要謹言慎行

Act and Speak with Prudence in a Way-place

不可有妒賢忌能的心，不可障礙他人發菩提心。

**We shouldn't envy talented people, nor should we obstruct people
from bringing forth the Bodhi resolve.**

宣公上人 開示

By the Venerable Master Hua

無論哪一位，來到萬佛聖城，一定要謹言慎行，把好名好利的心收拾起來。不要目空一切，認為自己了不起，把自己舉得高高在上，輕視其他人，這就是貢高我慢的行為。有這些邇邇東西，在心裏負擔，在身上負擔，在精神上負擔，怎能成就道業？我常對你們說：

**真認自己錯，莫論他人非；
他非即我非，同體名大悲。**

要看每個人和自己是一樣。人家的快樂，就是自己

的快樂。人家的痛苦，就是自己的痛苦。人家做善事，等於我做善事一樣的高興；人家做惡事，等於我做惡事一樣的悲痛。要有這樣的思想，才能和人和平相處。規勸犯戒的人，勉勵守戒的人，不可有妒賢忌能的心，不可障礙他人發菩提心。

我出家之後，在道場工作，總是爭先恐後去做，絕對不到處宣揚，我做了什麼工？我做了什麼活？如果這樣表功，反而無功德。不像現在的人，做點工怕吃虧，做點事怕上當。自己覺得很

聰明，其實是傻瓜。你一天所做的工，不用說，護法神記得清清楚楚。功德圓滿，自然有所感應，所謂：

**有麝自然香，
何須大風揚。**

芸芸眾生，所犯的毛病，到做工的時候，就無我相；到吃飯的時候，就無人相；到打架的時候，就無眾生相；到吃肉的時候，就無壽者相。還大言不慚地說：「我吃你的肉，超度你上西天。」有這種思想的人，自己認為是聰明，其實聰明反

被聰明誤，上了大當，自己猶不知而已。

我們修行人，時時刻刻要攝心律己，舉動行為管自己，行住坐臥不離家。不離家就是不找人家的毛病，不說人家的是非，也就是謹言慎行。時時迴光返照，刻刻反求諸己。去掉自己古怪脾氣，保留自己的忍辱功夫。

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Whoever you are, when you come to the City of Ten Thousand Buddhas, you must speak and act prudently. Subdue any thoughts of pursuing fame or benefit. Avoid arrogance. Don't regard yourself as somebody special, put yourself on a pedestal and look down on others. That is conceited behavior. How can you accomplish the Way if your mind, body, and spirit are influenced by such defiled attitudes? I constantly tell you,

***Truly recognize your own faults
And don't discuss the faults
of others.***

***Others' faults are just my own;
Being one with everyone
is called Great Compassion.***

Regard everyone as the

same as yourself. Regard the happiness of others as your own, and regard their sorrows as yours, too. "If people do good deeds, I'll rejoice as if I had done them; if people do evil deeds, I'll be as grieved as if I had done them." If we think that way, we'll get along harmoniously with others. In advising people who have broken precepts or encouraging people who uphold precepts, we shouldn't be jealous of those who are capable, nor should we obstruct others in bringing forth the Bodhi resolve.

After I became a monk, I strove to do whatever work needed to be done around the monastery. Had I advertised my merit, there would have been no merit. Nowadays people worry about taking a loss or being cheated when they do a little work. They consider themselves smart, but actually their attitude is foolish. There is no need to publicize the work you do each day; the Dharma-protecting spirits will know and remember it well. When your merit and virtue are complete, you will naturally have a response. It is said,

***Musk will naturally emit a
fragrance;
It doesn't need any wind
to spread it.***

Living beings have these faults: when they are supposed to work, they use the excuse of "no self"; during mealtimes, they act as if there are "no people" other than themselves; when it comes to fighting, they assume that there are "no living beings"; and when it comes to eating meat, they think that there is "no life." Yet, at the same time they shamelessly declare, "By eating your flesh I'll liberate you so you can go to the Western Pure Land." People think that is clever reasoning. Actually, though they don't realize it, they outsmart themselves and end up losing in a big way.

We cultivators should always focus our minds and discipline ourselves, watch our own conduct, and not "leave our home" in walking, standing, sitting or lying down. Not "leaving our home" means not looking at others' faults and not talking about others' rights and wrongs. It also means using caution in our words and conduct, always reflecting within and examining ourselves, getting rid of our idiosyncratic temperament, and developing the skill of patience.



了了常明

——上虛下雲老和尚在雲居山

The mind clear and alert

—— Stories of Venerable Monk Xu Yun in Yunju Mountain

紹雲老法師開示

A talk given by Dharma Master Shao Yun

English translation by Genglin Zheng / 鄭耿琳

他老人家中午休息時，有時也打昏沉，頭向前俯，甚至打鼻鼾。有一次，我們聽到他在打鼻鼾，便偷偷地離開，拿著房裏面的果品到外面邊吃邊玩。當他醒後，就逐件事來罵我們。我們問：「剛才您老人家不是睡著了打鼻鼾嗎？你怎麼會知道呢？」他說：「你心裏面打幾個妄想我都知道，你拿東西到外面吃，我會不知道嗎？」自此以後，我們才相信悟道了生死的人，已經破了五蘊。見他是睡著了，其心思卻是明明

了了，清清楚楚的。我們也藉著機緣問了他老人家在終南山住茅蓬的事蹟。當年，他老人家六十七歲，在終南山住茅蓬。戒塵法師，是一位講大部經的法師，聽說老和尚在高旻寺開了悟，便到終南山茅蓬找老和尚辯論禪宗的機鋒語。老和尚聽他把話說得很大，便對他說：「你的機鋒辯論雖然很好，但這個不是你自己真正工夫，在生死根本上作不了主，閻王老子不會放過你的。不要再多辯了，咱們倆坐坐看吧。」於是他們兩

人就在茅蓬裏打坐。老和尚一坐，就是七日七夜，如如不動。而戒塵法師只坐了半天，雙腿已痛得不得了，心裏的妄想更是煩躁不安。戒塵法師每天都繞著老和尚走幾圈，好不容易才等到第七天，老和尚終於出定了。他問老和尚：「您在定中，是有覺知，還是沒有覺知呢？若是有覺知的話，就不名為入定；如果沒有覺知的話，那豈不是枯定，不就是所謂的死水不藏龍嗎？」老和尚說：「要知道禪宗這一法，原不以定為究竟，只求

明心見性。若是真疑現前，其心自然清淨。由於疑情不斷，所以不是無知；也因沒有妄想，所以不是有知。雖然沒有妄想之知，但就是一支針掉在地上，也能聽得清清楚楚；你每天繞著我走幾圈，我都知道，只因疑情之力，不起分別而已。雖然不起分別，因為有疑情在，功用不斷，所以不是枯定。雖然不是枯定，這亦只不過是功用路途中事，並非就是究竟的。所以過去這七天，我只是覺得好像一彈指間就過去了，如果我一生分別心，便會出定了。參禪辦道的人，必須將此疑情，疑至極處，一旦因緣時至，打破疑團，摩著自家鼻孔，才是真正的道契無生啊！」自此以後，戒塵法師就一直跟隨著老和尚，對他老人家非常信服和尊敬了。

後來，有一次，老和尚入定十八天；山上其他人知道了，都來參拜他。他感到厭煩，於是他們倆便揹著背架

子朝峨嵋山去了。一天晚上，他們倆在一個沒有人住的小破廟過夜。老和尚說睡到半夜時，戒塵法師有跳蚤在他身上咬，他就把跳蚤放在地下，跳蚤摔倒地上，把腿摔掉了，老和尚在定中聽到那跳蚤叫得很慘。翌日，老和尚就將此事查問戒塵法師，他聽後感到很驚訝，心想：「竟然連我放一隻跳蚤在地上他都知道，而且還聽到跳蚤的喊叫聲，定中的功夫真是了不起啊！」可知身心清淨的境界真是不可思議。

在雲南時期，老和尚經常一坐七、八天。有時候人家有要事找他商量，就得用引磬為他開靜，他才出定。因此，老和尚在雲居山時，我們就問他：「是否有這些事情呢？」他說：「是呀。」我們又問：「老和尚您現在為甚麼不入定呢？」他說：「現在重建寺院，每天都有政府人員和其他人來找我，我不出去不行，所以

不能入定呀。」他還笑著說：「如果我在這裡一坐七、八天不起，一些不懷好意的人，當我死了，就把我的色殼子搬去燒掉。那麼這個寺院就蓋不成了，所以現在我不敢入定。」

雖然，老和尚在雲居山時，沒有坐禪入定七、八天之久，但他經常一坐就一整天不動。有時從夜裏十二點左右開始坐，直到第二天傍晚才起坐。所以他老人家的境界，不是一般凡夫所能知道的。

When the Venerable Monk took breaks at noon, sometimes he did look sleepy, his head leaning forward, and he would even snore. Once we heard him snoring, so we sneaked outside, bringing with us some snacks to eat while we played. When he woke up, he scolded us for what we did. We asked him: "Weren't you asleep and snoring just now? How do you know what we were doing?" He said: "I know even how many false thoughts you have in your mind, and you suppose I do not know you took food outside to eat?"

Ever since then, we truly believed that when one has got enlightened and ended birth and death, he already broke through the Five Skandas. It may look as if he is asleep, yet his mind stays clear and alert.

We took the opportunity to ask about his experience of living in a hut in Zhongnan Mountain. When he was at the age of 67, he lived in a hut in Zhongnan Mountain. Dharma Master Jiechen, who could lecture on Sutras of many volumes, came to have an impromptu Chan dialogue with the Venerable Monk, since he had heard that the Venerable Monk got enlightened in Gaomin Monastery. When the Venerable Monk found he was talking big, he said to him: "Although you are good at Chan dialogue, but it is not your own true skill, and you are not able to gain control of your birth and death, King Yama won't let you get by. Just no more talk, let's sit and see." So they started to meditate in the hut. Once sitting down, the Venerable Monk sat for a straight seven days and seven nights, unmoved. However, Dharma Master Jiechen only sat for half a day, and his leg was hurting a lot, the false thinking in his mind was even more disturbing.

Dharma Master Jiechen circled around the Venerable Monk several times a day, and finally after seven days, the

Venerable Monk came out of Samadhi. He asked the Venerable Monk, "When you were in Samadhi, did you have awareness or not? Had you have awareness, then it is not Samadhi; if not, then isn't it a dry Samadhi, as the saying goes -- a dragon can never be found in stagnant water?" The Venerable Monk replied: "Samadhi is not the ultimate goal in Chan, the only goal is to understand one's mind and see one's own nature. If the sense of real doubt comes forth, one's mind will naturally be pure and clear. Since that sense of doubt (the meditation topic) is continuous without any pause, it is not non-awareness; but since one does not have any false thoughts, it is not awareness. Although it is the awareness without any false thinking, one can clearly hear even the sound of a needle falling on the ground. I was clearly aware of how many times you circled around me everyday, but due to the strength of the doubt (the meditation topic), I did not make any distinctions. Although no distinctive thoughts arose, the sense of doubt went on incessantly, so it was not dry Samadhi. Although not dry Samadhi, it was just half way along the path of cultivation, and it was not ultimate. For me, the seven days passed by just like a snap of the finger. Had a distinctive thought arisen, I would have

been out of Samadhi. People who cultivate Chan have to hold the doubt to the ultimate point. Once the right time comes, with right causes and conditions, the doubt would be broken through, then one can touch one's own nose (seeing one's own original nature), then it is genuine understanding of the Way of Non-birth." After that, Dharma Master Jiechen truly trusted and respected the Venerable Monk, so he followed the Venerable Monk ever since then.

Later, one day, the Venerable Monk entered Samadhi for eighteen days. When people in the mountain knew about this, they all came to venerate him. He was tired of this, so the two of them went on a pilgrimage to E Mei Mountain. One day, they stayed overnight in a small deserted temple. In the midnight, Dharma Master Jiechen was bitten by a flea, so he put the flea on the floor, and it felt down with legs broken. The Venerable Master, in his Samadhi, heard the flea cry miserably. The next day, the Venerable Master confirmed with Dharma Master Jiechen about this. Dharma Master Jiechen was astonished, he thought, "not only the Venerable Monk knew that I put a flea on the ground, he even heard the cry of that flea, what an amazing state of Samadhi!" From this, we know that the state of a pure body and mind is inconceivable.

When the Venerable

Monk was in Yunnan, he often meditated for seven or eight days in one sit. So when people wanted to consult with him, they had to use a bell to end his sit, then he would come out of Samadhi. Therefore, when he stayed in Yunju Mountain, we asked him about this: "Is it true?" He said: "Yes." Then we asked, "Why don't you enter Samadhi nowadays?" He said: "These days we are rebuilding the monastery, government officials and others come to visit me everyday, there is no way that I do not go out, you see I can't sit to enter Samadhi." He then said with a smile: "If I sit for seven or eight days without moving, people that don't harbor good intentions would suppose that I was dead, and they would burn up my shell of forms (the body). Then the temple would not be built, so nowadays I do not dare to enter Samadhi."

Although when he was in Yunju Mountain, the Venerable Monk did not sit to enter Samadhi for straight seven or eight days, he often sit without moving for a whole day. Sometimes, he started to sit at around twelve o'clock midnight, and he would not get up until the dusk of the next day. Therefore, his state is not something that ordinary people are able to know.

赤子之心 —懷少節記趣

Musings of youthful innocence

——Sketch of Cherishing Youth Day

在法師的帶領下，義工們的全力奉獻和小朋友們的熱烈參與，金聖寺2011年的懷少節得以順利舉行。今年的懷少節有很多的亮點，比如精美的食物，多彩的表演，有趣的遊戲等等。下面我們看看一些周日佛學班的男同學們是如何看待今年的懷少節。中文部份由教師彭彬翻譯。

Under the leadership of Dharma Masters, the dedication of volunteers and the participation of children, 2011 Cherishing Youth Day went very well and impressed everyone. This year, there were many shining spots, such as delicious food, various performances, fun games and so on. Let us look at the reflections of our students in GSM Sunday School on this annual event. Chinese part is translated by teacher Bin Peng.

◎Jeffrey Wirjo,
14 year old

My performance of the Three Cart Patriarch play was unique. At first glance at the play, I was reluctant to attempt and try out a play – for I have not done one before. Yet because this had an inside moral, a lesson that could teach young learners I decided to try it out. With the help of a couple of teachers and urging of my parents, it went well. This was an experience of a lifetime.

Playing the role of an emperor has many factors that

play into how you should act. It was rather an easy role – for I didn't need to adapt to a personality I could not transform into. However, this was quite an important role – for this emperor, after I found out from the teachers, was the greatest one who spread the teachings of Buddhism.

I thought this play was well-fitted for Buddhism – for it showed resiliency of the emperor and the old hermit to spread Buddhism. Considering my first time at a play, I would say I have done a fair job. If I have another opportunity, I would seek another shot at another play for Buddhism.

我在戲劇《三車祖師》中的表演很獨特。起初，我並不願意嘗試，因為從來沒表演過。然而，因為這齣戲有很好的內在道德意義，可以教育小朋友們，所以我決定試試。在幾位老師的幫助和父母的叮嚀下，我演出的很成功。這是一個終生難忘的經驗。

扮演皇帝這個角色，是有許多的因素，決定怎麼去表演，而我的演出是比較容易的，因為我不需要完全融入那個我不能轉化成的角色。但是，從老師們那裏知道，這個角色很重要，因為這是一位幫助弘揚佛法最偉大的皇帝。

我覺得這齣戲是很符合佛教的主題，因為它展示了皇帝和老修行弘揚佛法的韌性。就我第一次表演戲劇來看，我覺得我做得相當不錯。如果再有機會，我還會願意為佛教來表演。



◎Kenny Truong,
17 year old

In April 2011, Gold Sage Monastery was proud to host the annual Cherishing Youth Day, drawing numerous people from miles around. Youth of City of Ten Thousand Buddhas visited GSM in order to help compose the performance of the Dragon Dance for the festival.

After the arrival of the CTTB youth, the faithful had only a few days of practice to learn and perfect the intricate Dragon Dance. This dance of Chinese origins symbolizes both power and dignity, and as such it was necessary that the dance be perfect. Therefore, the kids of GSM took time from their studies, devoting their passions to the mastery of this ancient art.

The Dragon Dance was only one of the many festivities that formed the Cherishing Youth celebration. There were dozens of other attractions for the children, all designed to both be fun and teach the principles of Buddha at the same time. One of the other attractions was a play, performed by GSM. The play documented the harsh journey of Master Tang Hsuan Tsang, and his resolve to obtain various sutras that he later translated. In the journey, he encountered a hermit, who had

entered Samadhi for thousands of years. In order to help Master Hsuan Tsang to translate sutras, the hermit got reborn in Dang Dynasty, and then became the Three Cart Patriarch 17 years later when Master Hsuan Tsang came back from India.

The nuns of GSM invested much time to create very detailed props for the play. The young actors in the play likewise invested much time in learning their parts. In the end, the play was worth all the effort that went into it, and all the spectators were awed by the performance.

Finally, there was a stunning martial arts performance provided by the youth of GMM and GSM. The martial artists wooed the crowd with their shrewd sense of balance and control. This performance provided an awe-inspiring conclusion to the Cherishing Youth Day.

This year's Cherishing Youth Day was highly successful, featuring more performances than the previous year. From stunning performances and hands-on activities to delicious cuisine, there was something for everyone, kids and adults alike. Cherishing Youth Day was so successful because of the collective efforts of all that partook in the event. We wait in anticipation for next year's Cherishing Youth Day.

2011年四月，金聖寺舉辦了一年一度的懷少節，吸引了方圓幾十英哩內的很多人。萬佛城的少年也來金聖寺協助舞龍的表演。

萬佛城的少年來了之後，大家只剩幾天的時間來排練舞龍的隊伍。舞龍的起源代表著威力和威嚴，要把舞龍成功的演出，這個表現是必要的。因此，金聖寺周日班的同學抽出時間，努力的投入這項古老的藝術表演。

舞龍只是懷少節眾多節目中的一個，還有其他很多吸引小朋友的亮點，都設計的趣味盎然，又同時傳達了佛陀所教導的一些道理。其中一個很亮點是音樂劇，由金聖寺周日班的學生表演。這個劇本講述了玄奘大師到印度取經，他在路上遇到一位已入定幾千年的老修行。為了幫助玄奘大師翻譯經典，這位老修行投胎到唐朝。17年後，當玄奘大師從印度取經回來，老修行出

家，成為後來的三車祖師。

金聖寺的法師花了很多時間來準備道具，小演員們同樣抽出時間來練習他們的角色。最後演出很成功，不負所有人的努力，觀眾們都對這樣的表演讚嘆不已。

最後還有金山寺和金聖寺小朋友們非常精彩的武術表演。表演者精準的平衡感和控制力，讓觀眾驚嘆。這

樣的表演為一天的懷少節劃上振奮人心的句號。

今年的懷少節極其成功，因為和往年相比，今年的表演更豐富多彩。從精彩的表演到手工活動，以及美味的廚藝，無論大人和小孩，每人都有他們喜歡的所在。這樣的成功，來自於所有參與者的共同努力。我們期待明年的懷少節。

◎ Bryan Trinh, 16 year old

What I thought the annual Cherish Youth Day was I had a great time and it was really really fun. The games are simple and fun. Plus the food was good. What I like most was having lots and lots of fun with the games plus saying "10 more minutes" on the mic.

Doing the performance of the "Three Cart Patriarch" was tiring and hard but we got through it. I had fun playing as one of attendances and doing the wave. Plus I like pop the firecracker. The annual Cherish Youth Day made this place look happier. I was glad to attend the Annual Cherish Youth Day.

我想這一年一度的懷少節，讓我度過了歡樂的时光，真的很好玩。遊戲簡單而有趣。食物很好。我最喜歡的是參加了很多有趣的遊戲，還有用話筒向大家宣布“節目還剩下最後十分鐘”。

參加《三車祖師》的排演很累也很難，但是我們的表演很成功。我很開心能表演其中的侍衛，制造人工波浪，並且彈放炮竹，一年一度的懷少節讓道場變得很歡樂。我很榮幸有機會參加懷少節。

◎ Nanthan Tran,
13 year old

I thought that Cherishing Youth Day was sort of fun. The games there were also really fun. The things there were also pretty entertaining. The food was good. I thought the sushi was pretty delicious. One of my favorite games at Cherishing Youth Day was tossing balls into the basket filled with some stones inside even though it was like impossible to make them all in. The prizes there were pretty cool! There was a lot of variety of prizes there. The music there was also really good. It sort of made the place seem even happier. Cherishing Youth Day is really fun.

我覺得懷少節很有趣，遊戲也很好玩，其他活動也非常具有娛樂性，食物很美味，特別是壽司非常可口。我最喜歡的遊戲之一是向墊了石頭的籃子裏扔球，但是很難把球全都扔進。獎品繁多，也很酷。音樂非常優美，讓道場顯得很歡樂。懷少節真的真的非常好玩。



◎ Richard Trinh,
17 year old

What I think about Cherish Youth day was that it was fun and I have a great time volunteering. This is my first time going on Cherish Youth Day. There were lots of food, games, arts and performances. I like volunteering do lots of things like the play "Three Cart Patriarch" and one of the stands. For the play, it was fun to play as the Monkey King and perform with my friends who were in the play. The foods are very good especially the vegan pizza. The deserts were really good too. The activities are really fun. I love to work with my friend, Shirley. It was fun working together as a team and teaching the kids about saving the environment and showing them about what fruits and vegetable are good for. I have a great time with my friends, family, and teachers. It was fun while last. The Dragon Dance was great and the kung fu performance was great too. I would like to do it again next year.

我覺得懷少節很有趣，我很開心做義工。這是我第一次參加懷少節。那裏有很多食物，遊戲，藝術和表演。我喜歡義務地做很多事情，比如參加戲劇《三車祖師》的排演和負責遊戲攤位。在戲劇中，我很歡喜能表演孫悟空，也很開心和我的朋友們一塊表演。食物非常好，特別是素比薩，甜點也非常可口。所有的活動很好玩。我熱愛和我的朋友-Shirley一塊工作。我們是一個團隊，教小朋友們保護環境並展示水果和蔬菜的好處。我和朋友、家人，還有老師，度過了非常愉快的時間。那真的很好玩。舞龍和功夫表演非常精彩。我希望明年能再參加懷少節。





金聖寺

六、七月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June, 2011

每日 (Everyday)	6 / 6~29	華嚴法會 每日1:00PM 開始 (Sunday Starting from 8:15AM) Avatamsaka Sutra Recitation
週六 Sat.	6 / 11	宣公上人涅槃十六週年紀念法會 6:30AM 朝山, 8:15AM 誦華嚴經 16th Anniversary of Venerable Master Hua's Entering Nirvana
週六 Sat.	6 / 4	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

宣公上人涅槃十六週年紀念法會

16th Anniversary of Venerable Master Hua's Entering Nirvana

金聖寺將安排巴士前往聖城參加法會，請於6月2日以前報名。

GSM will arrange bus tour for same-day travel. Please sign up before June 2.

6/5

週日

萬佛聖城
(CTTB)

七月份活動 Buddhist Events in July, 2011

七月份活動 Buddhist Events in July, 2011	日期 Date	地 點
長青學佛班 Elders' Dharma Study Group	7/ 2 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	7/ 3 週 日 8:15AM~ 4:00PM	
六字大明咒法會 Six Syllable Mantra Assembly	7/ 10 週 日 8:15AM~ 4:00PM	
慶祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment	7/ 19 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	7/ 24 週 日 9AM~ 11AM	
地藏法會 Earth Store Dharma Assembly	7/ 31 週 日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會

Celebration of Guan Yin Bodhisattva's Enlightenment

金聖寺將安排巴士前往聖城參加法會，請於7月14日以前報名。

GSM will arrange bus tour for same-day travel. Please sign up before July 14.

7 / 17

週日

萬佛聖城
(CTTB)

金聖寺

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上虛下雲老和尚遺著《皮袋歌》現已出版
“Song of The Skin Bag” By the Venerable Master Hsu Yun is Available.



這個痴漢有甚來由 末法無端為何出頭
嗟茲聖脈一髮危秋 拋卻己事專為人憂

This crazy fellow! Where does he come from?
Why is he sticking his neck out during the Dharma-Ending age?
Lamenting that the life of the Dharma hangs Precariously by a thread.
He cares not for his own affairs.
His concern is to relieve beings' sufferings.