



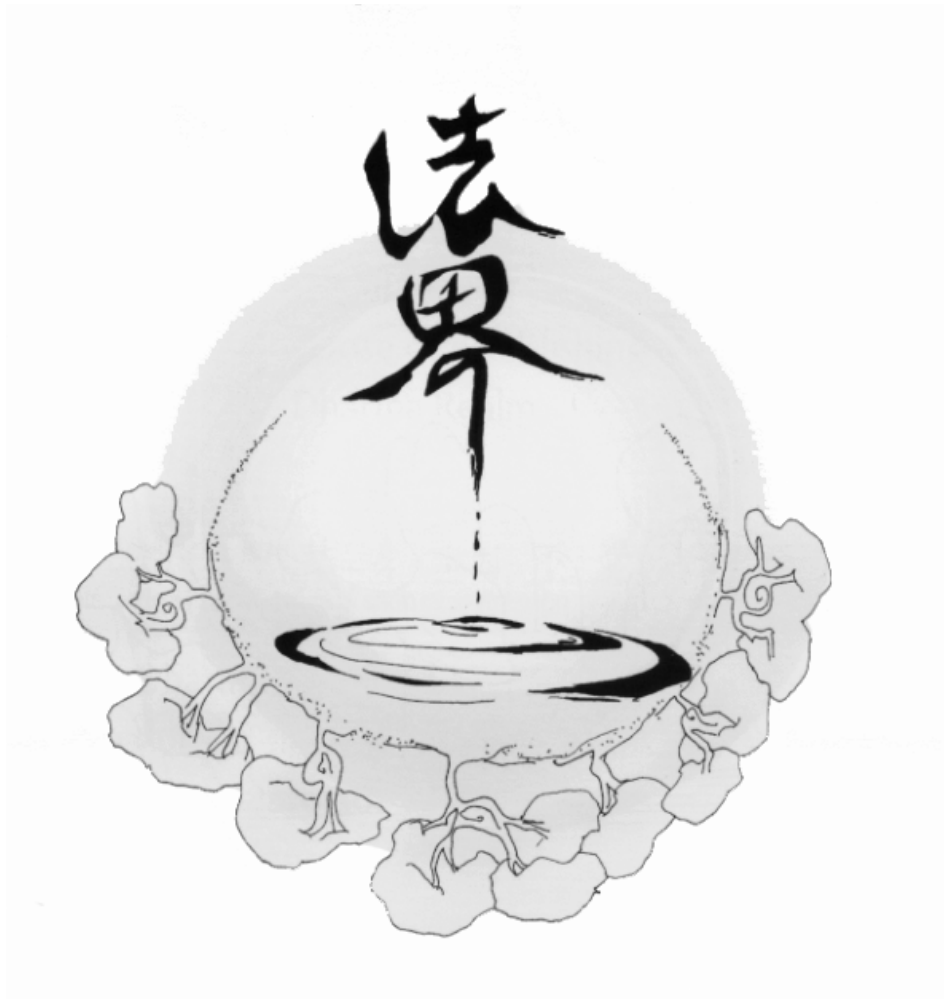
矽谷梵音

Pure Sound From Silicon Valley

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佛法教育，是救人本性的教育。
Education in the Buddhadharma aids people
in recognizing their inherent nature.

宣公上人 法語/By 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.

求菩薩爲全球消毒

Asking the Bodhisattva to Disinfect the Planet

用甘露和法水來消世界的毒氣，消一分，世界就多得一分平安。

**Sweet dew and Dharma-water are used to dispel the poisonous energy in the world.
For each bit that is dispelled, the world obtains a bit of peace.**

宣公上人 於一九八二年地藏七，九月四日開示於萬佛聖城
A talk given by Venerable Master Hua
on September 4, 1982 during an Earth Store Session at the CTTB.

爲什麼打地藏七？因爲現在世界災難太多了，所以祈禱地藏菩薩本願的力量，將一切災難消滅。

地藏菩薩所注重的就是「孝道」，因爲他生生世世都是孝順父母。可是這並不容易，都是在困苦艱難中鍛鍊出來的。他的父母不信三寶，然而他能順承其意，用種種善巧方便法門來誘導他們生正信三寶之心。他到處所行的菩薩道是無相無著。「無相」是因他所行所作都

不居功，不讚歎自己德行。就算救度眾生，他也說是眾生自度的，而不要眾生來感謝他，叩頭頂禮。

他在菩薩的行列裏，沒有覺得自己比其他的菩薩高明，或願力大，或慈悲大，或神通廣，他沒有這樣的想法。他的一舉一動、一言一行都是行所無事，都認爲是自己的本分，而不居功，所以感動一切眾生稱揚讚歎，甚至佛也讚歎他。佛是不隨便讚歎人的，要有值得讚歎

的資格與價值才去讚歎，因爲地藏菩薩不居功、不宣傳自己的功德，所以感應道交。這是一種自然的感應道交，並非用任何手段或方法而獲得的感應，而是很自然的。所以我們人修道應學習地藏菩薩的精神與無邊誓願：

地獄不空，誓不成佛；
眾生度盡，方證菩提。

每年我們打七，這是爲虛空世界消毒。現在世界空氣染污，宇宙間醞釀著一

種毒氣，任何方法都無法消除，只有誠心請求諸佛菩薩放光消除這種毒氣，把這種無影無形的戾氣消滅。所以萬佛聖城所行所作，關係全世界的安危。這個道場的人再不誠心，世界將更危險了！

世界人類所造的罪業太多，人的力量無法將其免去。今天正逢地藏菩薩聖誕，大家異口同音誠念「地藏王菩薩」，期望能感動菩薩而生慈悲心，那麼世界就得到平安。這種感應要看我們誠心與否？單單一人的力量是不夠的，還須大眾的力量。所以說眾志成城、群策群力，共同來祈禱世界和平。

現在的人默默中都有個感覺，都知道這世界不和平，岌岌可危。所以現在所有的道場都說祈禱世界和平。最初是由佛教講堂、金山聖寺提倡，以後跟著香港、臺灣都學會了，這就證明世界就快面臨大災厄，所

以要祈禱和平。可是真正祈禱世界和平的道場是萬佛聖城，爲什麼？因爲我們做什麼法會，並沒有希望大護法供養多少錢，每年都是無聲無息地做，到時就做。不管有沒有齋主，都照樣舉行，當成自己的本份事，而不存絲毫之企圖。我們只希望得到佛光加被，將全世界的毒氣消除；觀音菩薩用甘露水來灌頂，令眾生災消痛除，罪滅福生；地藏菩薩願力廣大，希望他使眾生離苦得樂，把災難厄劫化爲烏有。念觀音菩薩、地藏菩薩是給世界消毒，不用殺蟲水，而是用甘露和法水來消世界的毒氣，消一分，世界就多得一分平安，全世界的毒氣都消了，則眾生受福，人類幸甚矣！



Why are we holding a session to recite the name of Earth Treasury Bodhisattva? It's because there are too many disasters in the world now. We want to ask Earth Treasury Bodhisattva, based on the power of his past vows, to dispel all the calamities.

What Earth Treasury Bodhisattva values most is the practice of filiality, because he was filial and compliant to his parents in life after life. But it wasn't easy--he perfected this practice by undergoing many ordeals and hardships. When his parents did not believe in the Triple Jewel, he would respect and comply with their wishes, while using various skillful and expedient Dharma-doors to lead them to have faith in the Triple Jewel. Everywhere he goes, he practices the Bodhisattva path but never gets attached to appearances. That is, he doesn't get attached to the merit of his deeds. He doesn't praise his own virtuous conduct. Even when he saves living beings, he says that the living beings saved themselves; he doesn't want living beings to thank him or bow to him.

Among the ranks of Bodhisattvas, he doesn't feel that he is more eminent than the other Bodhisattvas. He doesn't entertain the idea that his vows are bigger, or that his kindness and compassion are vaster, or

that his spiritual powers are greater. No matter what he says or does, he doesn't make a big deal out of it, because he feels he is just carrying out his duty. He doesn't dwell on his own merit. For that reason, all living beings are moved to praise him, and the Buddha himself lauds him. The Buddha does not casually praise a person; he only praises those who are worthy of it. Since Earth Treasury Bodhisattva does not dwell on or advertise his own merit and virtue, he can obtain a response in the Way. Such a response comes naturally; he doesn't use any special method to obtain it. In our own cultivation, we should imitate the spirit of Earth Treasury Bodhisattva and his boundless vow:

*As long as the hells are not empty,
I vow not to become a Buddha.
Only when all living beings have
been saved will I accomplish Bodhi.*

Every year, we hold the session for the sake of dispelling the poisons in space and in the world. The atmosphere is now very polluted, and there is a poisonous energy brewing in the universe which can't be dispelled. We can only sincerely ask the Buddhas and Bodhisattvas to shine their light and cause the invisible but lethal toxic energy to disappear. Therefore all the activities at the City of Ten Thousand Buddhas

have a direct impact on the state of peace or danger in the world. If the people in this Bodhimanda are not sincere, the world will be in even greater danger!

Mankind has committed too many offenses, and does not have the power to evade the retribution. Today, on the birthday of Earth Treasury Bodhisattva, everyone is reciting the name of Earth Treasury Bodhisattva in unison, hoping the Bodhisattva will be compassionate and cause the world to be peaceful. The possibility of such a response depends on our sincerity. One person's strength is not enough; the entire assembly's strength is required. It is said, "The unity of purpose is like a strong fortress." With united strength and wisdom, let us pray for world peace together.

Nowadays, people all have the feeling that the world is not at peace, and is in fact in imminent peril. Therefore, all the temples are praying for world peace now. It was the Buddhist Lecture Hall and Gold Mountain Monastery that started it, and then the temples in Hong Kong and Taiwan followed suit. This confirms that the world is on the brink of disaster, and we must pray for peace. The Bodhimanda that is truly praying for world peace is the City of Ten Thousand Buddhas. That's because whenever we hold any Dharma event, we

don't hope that a great Dharma-protector will come and give us a large donation. Every year when the time comes, we just organize the Dharma event without making a lot of commotion. We conduct the affair as usual, whether or not there is a sponsor, because we see it as our obligation and don't expect any reward for doing it. Our only hope is that the Buddha's light will aid us and purge the world of poisonous energy. We hope Guanyin Bodhisattva will anoint our crowns with sweet dew, dispel the disasters and illnesses of living beings, and cancel their sins and increase their blessings. We also hope Earth Treasury Bodhisattva, with the great strength of his vows, will enable living beings to leave suffering and attain bliss, and eradicate all calamity and peril. Reciting the names of Guanyin Bodhisattva and Earth Treasury Bodhisattva is a way to disinfect the world without the use of pesticides or chemical sprays. Rather, sweet dew and Dharma-water are used to dispel the poisonous energy in the world. For each bit that is dispelled, the world obtains a bit of peace. When all the poisonous energy has been purged from the world, living beings will be blessed and mankind will be lucky indeed!

地藏王菩薩的願力最大

他說：

「地獄未空，誓不成佛；眾生度盡，方證菩提。」

這種精神多麼慈悲。菩薩對我們眾生非常關心，無微不至。凡是對佛教有信心的人，努力修行的人，地藏王菩薩會在該行者的禪定之中，或夢寐之中，現身為他說法。可惜我們不了解菩薩的用心，反而辜負菩薩的慈悲，實在對不起菩薩。可是菩薩不生氣，原諒愚癡眾生，仍然不休息普度眾生，將眾生度盡，他才成佛。

菩薩所做的事情，都是往真處來做，絕對沒有絲毫虛偽，純粹為救眾生離苦得樂。

現在打地藏七，誰有真心，誰就有感應；誰有誠意，誰就有受用。這個受用，並不是得到神通妙用，而是心中清淨，沒有妄想。沒有妄想，便有感應道交的境界現前。有人說：「平安就是感應；知錯就是感應；比以前更聰明，這是感應；比以前更能幹，這是感應。」說得不錯，就是這樣的情形。

Earth Store Bodhisattva has the greatest vows.

He has said,

"As long as the hells are not empty, I will not become a Buddha.

Only when all living beings have been completely liberated will I become a Buddha."

What a compassionate spirit! This Bodhisattva cares tremendously about us living beings. If someone has faith in Buddhism and applies effort in cultivation, the Bodhisattva will appear in that cultivator's samadhi or dreams and speak Dharma for him. However, we fail to understand the Bodhisattva's intentions and appreciate his compassion. We sorely disappoint him, but he doesn't get angry. He forgives foolish living beings and continues liberating them all without rest. Only after all living beings are liberated will he become a Buddha.

A Bodhisattva does everything with the sincere intent to save beings, alleviate their suffering, and bring them happiness. He is devoid of the slightest trace of hypocrisy.

Now we are having an Earth Store Bodhisattva session, and whoever is true-hearted will have a response. Whoever is sincere will benefit. Benefit doesn't mean attaining spiritual penetrations, but having a pure, clear mind with no false thoughts. If there are no false thoughts, states of responsive interaction with the Way will appear. Some say, "Peace is a response; recognizing one's faults is a response; becoming smarter than before is a response; becoming more capable than before is response." Well said! That's just how it is.

宣公上人 開示/By Venerable Master Hua

地藏七：八月二十七日(星期一)至九月二日，早上八時三十分至下午四時。
屆時可立牌位，超度先亡，亦可為現存者消災延壽。

Earth Store Recitation : starting from August 27 to September 2 , 8:30am~4: 00pm
(Setting up Plaques for Lengthening Life and for the Rebirth is available.)

我學習楞嚴經的體會 (4)

My Understanding from the Study of the Shurangama Sutra (4)

恆哲法師 3月25日開示於金聖寺

A Dharma talk given by DM Heng Je

修行的三種漸次

在這個時候，佛介紹三種漸次，所以我們應該不要吃五種辛菜，爲什麼？這五種辛菜有什麼問題呢？因爲它會造成我們的脾氣，或者是造成我們的淫欲心，如果你發脾氣，它就是動，它就傷害你的慈；有欲心，就傷害你的清淨。本來慈悲呢，是在我們的自性裡，因爲有了這個助緣，讓我們火生起來，讓我們發脾氣的時候，我們就離開慈悲，所以不要吃五辛。

第二個漸次就是要持戒。持精進的戒能夠幫助你一定得到解脫。所以你能夠解脫的時候，沒有貪瞋癡，沒有貪瞋癡就是我們的解

脫，持戒就是幫助我們來對付這三個老朋友。我們有貪心的時候，我們看到喜歡的就愛。我們有瞋心，受到考驗的時候，心就動，就發火，就有怒，有恨，有惱。等你到惱的時候，你就一定要用氣去侵害別人，去消你那個不好的氣。所以這是第二個，我們一定要持戒，持戒把我們的罪性，把我們自性裡面的這些罪業都把它挖空了，挖空了以後，自性就可以恢復清淨。

第三個最重要，就是不要再向外奔塵了，你要把這個塵相忘記，從此以後不再計較——你有，沒有，別人有，別人沒有的那些東西。

所有的塵相都要把它放下，一層一層地放下，一次又一次地捨能、捨所，用我們的耳根去修行，因爲耳根是最適合我們在娑婆世界來修的，不管你在睡覺的時候，還是生病的時候，你的聞性，從來都沒有離開你，你都可以在那裡默默的用功。而且因爲收攝你的根性，不會再向外去奔馳，不會再去造業了，這是很重要的。

所以這三個漸次，就幫助一個修行的人，他經過十信、十住、十行、十回向、四加行、十地等覺、妙覺，能夠成佛。其中最重要的就是能夠滅塵，合到自性裡。這樣你們都很清楚吧！

所以在楞嚴經裡面，基本上就教導我們，明白這個人一心三藏，以及怎麼樣返迷歸覺。歸覺，「覺」是在自己裡面，不用到外面去向別人乞討，這是我們自己本來就有的。

最後我講一個例子，就是演若達多的例子，我們怎麼樣去認識它這個故事？演若達多有一天，忽然莫名其妙的照著鏡子，突然覺得「鏡子裡面那樣子好好看喔。」這就好像我們，「你看人家夫妻多麼好啊。」「人家孩子多麼有出息啊。」我們總是看鏡子裡面那個影子，沒有看到自己也有。然後一直在那邊苦、惱、恨，或者是太高興，太得意，這些的情緒都不須要，為什麼呢？因為演若達多，他不知道真相，他迷失了，他看著鏡子，以為這個鏡子是外面的東西，所以他到處去跑，去找人家，說「我怎麼沒有頭？」問題是什麼呢？是那個鏡子在照外

面，鏡子如果拿對了方向，照著自己，那我們每一個人很快就可以悟！我們時刻想到要悟，想到要修，修什麼？修自性。不是修子女，也不是修同修，也不是修其他任何人。修你自己的心，當你的心沒有問題的時候，你就定。為什麼定？因為那定本來就在那裡。

佛示現到這個世界上來，教化眾生。他告訴我們，讓我們明白，我們有這個自性；解釋給我們聽，然後他希望我們，能夠知道這個道理，了悟到我們用的是攀緣心，實際上，那是害我們流轉生死的東西，它不是究竟的。有一個究竟的，能夠讓我們沒有生死，讓我們常住，讓我們快樂的，你要去接觸，你要進入，你要能夠啓用。所以，楞嚴經在佛教裡是讓我們能開悟的楞嚴。怎麼樣開悟呢？你要像所有祖師大德，菩薩們走過這些聖賢的階位，一個一個去悟，你走一步，就會明白

佛所說的話是真實不虛的。然後，你再更進一步，你又多明白一點，明白到最後，你的自性能夠啓用，你的「用」跟佛、菩薩也是無二無別的。

(問：法師說修耳根，可是我不知道修耳根是怎麼修？)

怎麼樣修耳根

怎麼樣修耳根，我剛剛就講，耳根的聞性呢，它是不管我們在睡，還是醒的時候，它都在。我們不用到隔壁房間，也可以聽到隔壁房間的動靜。所以，為什麼在楞嚴經上，文殊師利菩薩為我們來選擇，我們要用耳根來修，就是說，它是適合我們的，而且它是常住的，它是圓滿的，它是通達的。耳根它一聽，十面八方在打鼓的時候，我們都能夠聽到，不管它多遠多近，而且，這個耳根的功德是圓滿的，它有一千二百功德，雖然其他的根，也有一千二百功德，

但是耳根離我們的這個自性最接近，另外，它就是適合我們來修的。

怎麼修呢？觀音菩薩他示現海潮音，這個浪的聲波，一直在那裡沖刷，就有一個節奏，你因為注意去聽，用你的聞性，不受外面干擾，這叫直接。我們不要再向外奔塵，我們只是隨著那個潮，那個浪，那個波，那個聲音，然後讓我們自性靜下來，一直聽，聽自性的聞性，用自己的聞性。很多人喜歡到海邊去打坐，因為海浪一方面沖刷我們的思想，讓我們的思想沉澱，另外一方面它能夠幫助我們攝心。你時時刻刻去注意自己的聞性，不是去注意我們的耳朵，那個聞性隨時都在，用那個去收攝你的注意力，那麼有一天，因為這個功夫積得深的時候，有因緣，就像虛老，虛老就是那麼專注在自性裡，他就是想要開悟，然後一下子，這個沖茶的熱水，燙到自己的手上，

杯子打下來的時候，杯子一打下來，就把他所有以前的執著、幻想，全部都打碎了，因為那是他的定，定力在那邊的時候，被刺激以後，他就見到他的真性了。我想，虛老也是一位我們的好榜樣，怎麼樣用我們的耳根。

在楞嚴經裡講到攝心的軌則，怎麼樣攝心呢？楞嚴經真是修定的一部很好的經典，我們的自性是不動的，要回到那不動的自性，我們要靠自己去沉澱這些動盪的因緣。第一，最重要就是用我們的耳根。第二，我們應該要持戒，第三，親近善知識，有清淨戒體的法師。第四，找一個很清淨的道場，然後誦持楞嚴咒，把我們往昔的習氣毛病能夠清淨。最後，我們求佛菩薩加被，這是攝心軌則裡介紹的。我今天很粗淺，很快的講，也許裡面會有講得不對的地方，請你們要提醒我，這只是供大家一個參考。（全文完）

The Three Gradual Steps of Cultivation

At that time, the Buddha introduced the Three Gradual Steps; henceforth we should not ingest the five pungent plants, why? What is the problem with them? It is because they incite anger, or arouse the sexual desire in us. If you get angry, which is a form of movement, it impairs your compassion. Your desire damages your purity. Compassion is inherently within our nature, due to the aid of these plants, we get agitated. When we are angry we desert from compassion. Therefore we should not eat the five pungent plants.

The second step is to uphold the precepts. Upholding the precepts vigorously helps us to attain liberation. You will not have greed, anger, and delusion when we are rid of greed, anger, and ignorance, that is liberation. Upholding the precepts is to help us to deal with these three old friends of ours. When we have greed, we want to possess when we see things we like; when we have anger, we get agitated when tested, and then we get mad, get angry, we hate, and we rage. When you are raged, you take it out on others to blow off steam. Henceforth this is the second step, we must uphold the precepts as upholding the precepts will eliminate the karmic offenses within our self

nature. Only then our self nature will restore purity.

For the third step, the most important aspect is not to chase after external sense objects, you have to forget about all forms of sense objects, never again keep tab on anything – you have or don't have, others have certain things or not have them. Put down all forms of senses objects, layer by layer. Let go of subjects and objects, give them away time and again. We should use our ear faculty to cultivate because it is the most suitable for us in this Saha world, even when you are asleep or you are ill, your hearing nature has never left you, you can always cultivate solemnly. Furthermore, because you are gathering in your sense faculty, it no longer chases outwardly, and never again commits karmic offenses, this is very important.

These are the reasons why the three gradual steps can help a cultivator, who once has gone through the Ten Stabilizing the mind, Ten Dwellings, Ten Practices, Ten Dedications, Four Additional Practices, Ten Grounds to the Equal Enlightenment, and Wonderful Enlightenment, to achieve Buddhahood. The most important amongst them is to be able to extinguish all perceived objects and return to self nature. Now you should be crystal clear!

The Shurangama Sutra fundamentally teaches us about

“Three Matrixes of One Mind”, also about what is turning away from delusion and returning to enlightenment. In returning to enlightenment, the enlightenment is within ourselves, there is no need to seek outwardly from others, we possess it inherently.

Lastly I want to give you an example, it is about Yajnadatta, how do we learn from this story? One day Yajnadatta was looking in the mirror inexplicably; suddenly he felt, “the image in the mirror is good looking.” This is like us observing others, “Look at that couple, they are so great together.” “Their kids are doing so well.” We always focus on the image in the mirror and not seeing ourselves. And then we feel bitter, afflicted, hate, or overjoyed and overly proud; we don't need all these emotions, why? Because it is just like the story of Yajnadatta, he didn't know the truth, he was at a loss. He looked in the mirror and thought what was in it was something external, so he was running around madly and telling people, “Why is it that I don't have a head?” What is the problem? It is because the mirror was reflecting other things, if we positioned the mirror facing us, we would become enlightened rather quickly. We think about enlightenment all the time, when we think of cultivation, what are we cultivating? We

cultivate our self-nature. It is not about cultivating our children, and it is neither cultivating our spouse nor cultivating any other person. It is about cultivating your own mind, when your mind is still and clear, you are in Samadhi. Why do we achieve Samadhi? It is because Samadhi is fundamentally there.

The Buddha appeared in this world to teach and transform living beings. He explained to us so we understand that we have the self nature. He hoped that we learn of the principles and realize that we have been using our scheming mind, which actually harms us and cause us to revolve in the cycle of death and rebirth, the scheming mind is imperfect. The one that is perfect, allows us to leave death and rebirth, and is everlasting, and allows us to be joyful, is the one that you should connect with, and the one you should penetrate and draw on. Thus, in Buddhism the Shurangama Sutra enables us to become enlightened in the absolute indestructible sense. How do you become enlightened? You have to emulate all the past patriarchs and the greatly virtuous ones, all Bodhisattvas have walked their paths, you cultivate enlightenment bit by bit, take one step and you will understand what the Buddha had spoken is real and not false. Then, as you go further, you understand a little

more, and at last your self-nature is enabled, and your utilization of the self nature is no different than the Buddhas' and the Bodhisattvas'.

(Question: The dharma master talks about cultivating with the sense faculty of the ear, but I don't know how to cultivate with the sense faculty of the ear?)

How to Cultivate the Sense Faculty of the Ear

As to how to cultivate the sense faculty of the ear, I have just talked about that, the hearing nature of the sense faculty of the ear is always present regardless of whether we are asleep or awake. We can hear noises and movements in the next room without physically going there. In the Shurangama sutra, why did Manjushri Bodhisattva choose the ear faculty for us to cultivate? That tells us it is fitting for us. Furthermore, the hearing is everlasting, it is perfect, and it is the one for breaking through. The ear faculty expedites our hearing so we hear drumming from all directions no matter far or near, furthermore, the virtue of the ear faculty is perfect, the efficacy of the ear faculty may be expressed as twelve hundred, although some other sense faculties also have that, the ear faculty is near to our self nature, moreover, it is suitable for us to cultivate with.

How to cultivate? Guan Shr Yin Bodhisattva manifests in "tidal sound of the ocean", the sound wave of tidal waves washing up in a rhythm continuously, because you pay attention and listen to it using your hearing nature, you are not disturbed by external matters, this is called straightforward. We are not chasing after external sense objects, all we do is to follow the tide, the wave itself, the sound of it, then our self nature is able to quiet down, as the listening continues, we listen to the hearing nature of the self nature, utilizing our hearing nature. Lots of people like to meditate by the sea, because the tidal waves can wash away our thoughts, allowing thoughts to precipitate to the bottom, also, it helps to regulate our mind. Always pay attention to your own hearing nature, not to your ears, the hearing nature is present at all time, use it to regulate your attention. One day, because you become more skillful with it, when the cause and condition ripen, just like the Venerable Xu Yun (Empty Cloud), who was so focused on the self nature, he single mindedly desired to become enlightened, then all of a sudden, the hot water for the tea spilled on his hand, and he dropped his tea cup onto the ground, along with the cup, all his prior attachments and false thoughts were all broken. This

was due to his Samadhi, when the Samadhi power is there and stimulated, he was able to see his self nature. I think that Venerable Xu Yun is a good example for us in term of how to utilize our ear faculty.

In the Shurangama sutra there are some guidelines for regulating the mind, how is the mind regulated? The Shurangama sutra is a great sutra for cultivating dhyana. Our self nature is unmoving and still, in order to return to the unmoving state, we have to rely on ourselves to let the causes of the mind movements settle to the bottom. Firstly, it is of utmost importance to utilize our ear faculty. Secondly, we should uphold the precepts. Thirdly, we draw near to wise and knowing advisors. The presence of dharma masters is also conducive because they possess pure and undefiled precept substance. Fourthly, find a pure way place where you can recite the Shurangama mantra to wash away the underlying tendencies of past. Finally, we seek blessings from the Buddhas and Bodhisattvas. All these are introduced in the guidelines for regulating the mind. My talk today is brief and the pace is fast, there may be something incorrect in my talk, please remind me of them, the talk is just meant to be a reference for you.

(The End)



金聖寺

八、九月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2012		
8 / 19 (8:00AM ~ 9:00AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	8 / 12	念佛共修法會 Dharma Assembly of Buddha Recitation (8:15AM ~4:00PM)
	8 / 19	金光明最勝王經講座 (9:00AM ~11:00AM) Lecture on the Golden Light of the Most Victorious Kings
	8 / 27~9/2	地藏七 Earth Store Recitation (8:30AM ~4:00PM)
週四	8 / 2	常仁大師悟道日 Great Master Chang Ren's Enlightenment Day 8:30AM
週五	8 / 3	宣公上人日 Venerable Master Hua's Day 8:30AM
週六	8 / 4	慶祝觀音菩薩成道法會 (朝山 : 6:30AM 法會8:30AM~2:30PM) Celebration of Guan Yin Bodhisattva's Enlightenment 8/6 週一 (正日)8:30AM 開始 Monday (Actual Day), start from 8:30 am
週六	8 / 4	長青佛學班 Elders' Dharma Study Group (8:30AM ~2:00PM)
週五	8 / 31	盂蘭盆法會 Celebration of Ullambana 8:30AM
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)
慶祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment		8 / 5 週日
盂蘭盆法會 Celebration of Ullambana Dharma Assembly		8 / 26 週日
以上兩次法會，金聖寺均安排巴士前往聖城，有意參加者請至辦公室報名。 GSM will arrange bus tour for same-day travel. Please sign up.		萬佛聖城 (CTTB)
九月份活動 Buddhist Events in Sept. 2012	日期 Date	地點
地藏七 Earth Store Recitation	9/2 週日 8:15AM ~4:00pm	金聖寺 (GSM)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	9/15 週六 8:30AM 開始	
念佛共修法會 Dharma Assembly of Buddha Recitation	9/16 週日 8:15AM~ 4:00PM	
恆律法師開示(佛學問答) Dharma Talks (Buddhism Q & A)	9/23 週日 9AM~ 10:40AM	
敬老節 Honoring Elders' Day	9/30 週日 start from 9:00AM	
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)

金聖寺

Dharma Realm Buddhist Association

Gold Sage Monastery

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website: <http://drbachinese.org/branch/GSM>

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帶孩子走在正確的人生道路

金聖寺育良佛學秋季班將開始於9月16日

Gold Sage Monastery Sunday School will start on Sept. 16, 2012

家長們！為孩子開闢一條快樂的人生道路，帶領他們走上光明大道，請帶孩子來參與金聖寺星期日的佛學課程。在此，法師及老師們將指導孩子們學習關懷、包容，慈悲的對待一切衆生。並且教導孩子懂得事事心懷感恩，建立自信，及認識佛法的奧妙。

上課日期：2012 年 9 月16日~12月16 日，每星期日早上 9 ~ 11 時

學員年齡：4 ~17 歲

費用：\$ 70 元，第二位 \$ 50元

Parents! Open up a happy life for the children, leading them toward the path of bright light, please bring your children to attend the Sunday School in Gold Sage Monastery. Dharma masters and teachers will guide them, teach them how to be caring, broad-minded and compassionate towards all living beings. Moreover, they will know how to be grateful, build up confidence, and gain an understanding of wonderful Buddhadharma.

Time: Sunday 9:00AM – 11:00AM,

Sept. 16, to Dec. 16, 2012

Age : 4-17 years old

Fee : \$ 70 , Second Child \$ 50

金聖寺育良小學分校

Goodness Elementary of Gold Sage Monastery

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