



# 矽谷梵音

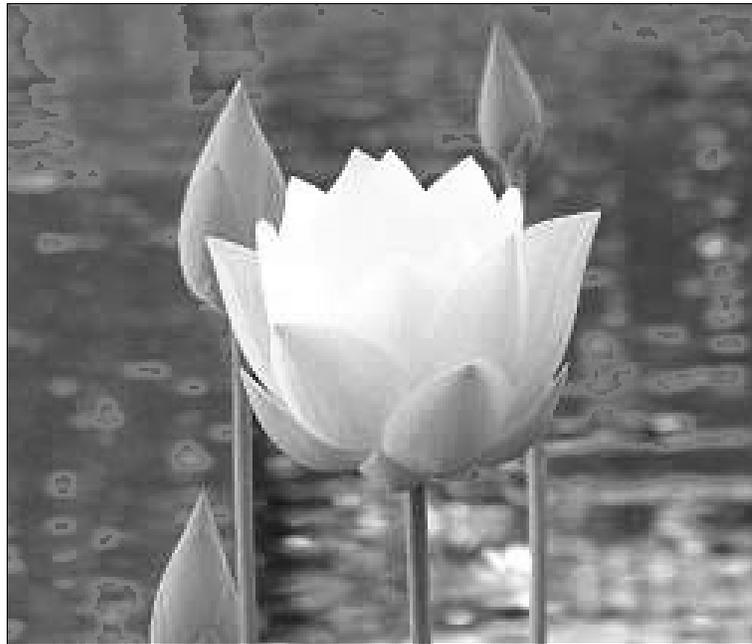
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一句彌陀萬法王 五時八教盡含藏  
行人但能專持念 直入寂光不動場

The one word "Amitabha" is the king of all Dharmas.  
The Five Periods and the Eight Teachings are all contained within it.  
A cultivator needs only to uphold and recite it single-mindedly,  
And he will certainly reach the still, bright, and unmoving field.

宣公上人 作 / 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.

# 心誠則靈

## A sincere mind engenders an efficacious response

宣公上人 開示 / A talk given by Venerable Master Hua

「心誠則靈」，你專心致志，做甚麼事情都會有所成就。專心致志就是一個至誠，所謂「精誠所至，金石為開」。我們無論做甚麼都要有誠心，都要沒有雜亂心。所謂「專一其心」，你專一其心，你所做的就會有成就。所以我們修行佛法，也就要專一其心，念茲在茲。要認為佛教比我們吃飯更重要；比我們賺錢更重要；比我們中馬票更重要；比我們讀書，得獎學金，得博士學位更重要；比我們穿衣服更重要；比我們睡覺更重要。要能這樣子，念茲在

茲的，口沒妄言，人人都可以成佛，就看你的精進程度怎麼樣。

我們人都知道佛所說的「一切眾生皆有佛性，皆堪作佛，但以妄想執著，不能證得。」我相信很多人不懂「無礙」的道理。我今天說這些話，你們或者懂，或者不懂，不管同意不同意，我都要說，我可以這麼說：「一切眾生，皆有菩薩性，皆堪作菩薩。」為甚麼呢？也就因妄想執著，所以就作菩薩。一切眾生，皆有緣覺性，皆堪作緣覺，也就因為妄想執著，所以去作緣覺。

一切眾生，皆有聲聞性，皆堪作聲聞，也因為妄想執著，所以就去做聲聞。一切眾生，皆有天性，皆可升天。為甚麼升天？也是因為妄想執著。一切眾生，皆有修羅性，也就因為妄想執著，就去作修羅。一切眾生，皆有人性，皆堪做人，一切眾生都可以成人。為甚麼呢？因為有無知的妄想執著，便向做人的方向去了。其他三惡業也都是一樣的。一切眾生皆有畜生性，皆堪做畜生。為甚麼呢？也就因為有畜生的執著。一切眾生，皆有餓鬼性，皆可以做

餓鬼。你做得不好，殺、盜、淫，貪、瞋、癡，妄言、綺語、惡口、兩舌做得多了，十惡滿盈，就去做餓鬼。一切眾生，皆有地獄性，皆可墮地獄。你要是不小心，在做人時，都可以跑去地獄。

我們九法界的眾生，就因為妄想執著，有甚麼妄想就成就甚麼。我們若能把九法界眾生的這個妄想都空了，不久的將來，你不求成佛，都會成佛。為甚麼這樣講呢？我們舉出人間一個例子，以前只有皇帝能做皇帝，老百姓誰也不能做皇帝，誰做皇帝，那就造反了，就篡位了。以後改為民主，選總統，誰都可以做總統。也就是說，一切國民都有資格做總統。這就好像誰都可以成佛一樣，可是都要好好做去。人間國家是這樣，成佛也是大同小異。我說的話不知道是真的，也不知道是假的，就算是說夢話好了。

"If the mind is sincere, there will be an efficacious response." If you are sincere to the utmost, you will be able to accomplish whatever you set out to do. There's a saying, "When sincerity reaches the ultimate point, even metal and rock can give way." We should be earnest and concentrated in everything we do, and not get distracted. If you can be single-minded, you will succeed in everything. In cultivating the Buddhadharmā, we want to be single-minded and focus completely on what we are doing. We should see Buddhism as more important than eating, or making money, or winning at the horse races. Buddhism should be more important than studying, getting a scholarship, or earning a doctorate. We should regard it as more important than wearing clothes or sleeping. If we can be like this in our every thought, and never speak recklessly, we can all become Buddhas. It all depends on how vigorously we apply ourselves.

As everyone knows, the Buddha said, "All living beings have the Buddha nature and can become Buddhas. It is only because of idle thinking and attachments that they cannot attain realization." I think many people probably do not understand the principle of nonobstruction. You may or

may not understand what I am saying today, but whether you agree with me or not, I still want to say it. I could put it this way: "All living beings have the Bodhisattva nature and can become Bodhisattvas. It is because of idle thinking and attachments that they become Bodhisattvas. All living beings have the nature of Those Enlightened to Conditions and can become Those Enlightened to Conditions. It is because of idle thinking and attachments that they go off and become Those Enlightened to Conditions. All living beings have the nature of Hearers and can become Hearers. It is because of idle thinking and attachments that they go off and become Hearers. All living beings have the nature of gods and can ascend to the heavens. Why are they born in the heavens? It's also because of their idle thinking and attachments. All living beings have the asura nature, and due to their idle thinking and attachments they become asuras. All living beings have the human nature and can become people. Because of their ignorant, idle thinking and attachments, they head off in the direction of people. The same applies to the three evil paths. All living beings have the animal nature and can become animals. Why? Because they have the attachments of animals. All living beings have the nature of

hungry ghosts and can become hungry ghosts. If you do a lot of the ten evils of killing, stealing, lust, greed, hatred, stupidity, lying, indecent speech, harsh speech, and divisive speech, then you will turn into a hungry ghost. All living beings have the nature of hell-beings and can fall into the hells. If you are not careful when you are a human, then you may run off to the hells."

Because of the idle thinking and attachments we living beings of the nine Dharma-realms have, we become whatever we think about. If we can clear away the idle thoughts we have as living beings of the nine Dharma-realms, then even if we aren't trying to, we can soon become Buddhas. Why do I say this? Let me give an example that relates to our human world. In the past, only someone who was born into the position could become the emperor. None of the common people could become the emperor. If they did, it was because they had revolted and seized the throne. In present-day democratic countries, anyone can run for president and get elected. Every citizen has the right to run for president. In the same way, anyone can become a Buddha, provided they put good effort into their cultivation. In this respect, becoming a Buddha is similar to becoming the head-of-state. I don't know whether what I've said is true or false. If not, just consider it talking in a dream.

## 只要我有一口氣在， 一定要講經說法 (2)

### As Long as I Have One Breath Left I Will Speak Sutras and the Dharma (2)

文：法總編輯部/Editorial of BTTS

英譯：鄭耿琳 / Genglin Zheng

## 第

二次的暑假佛學講習班，於一九六九年六月十六日開始上課。上人每天下午講《大方廣佛華嚴經》中的〈普賢行願品〉，晚間繼續講《妙法蓮華經》。普賢菩薩的十大行願，無異告誡修行佛法的人，要成就佛果，必須發恭敬心、長遠心、不畏懼心、慈悲心、大行願心，修學普賢菩薩十大願王。上人時常鼓勵我們，要抱著為法忘軀之精神，尤其是在這個國度裏，應本著大行願力，為佛教而努力。

〈普賢行願品〉圓滿於一九六九年七月廿五日。

之後，上人又於一九六九年八月四日起，每天下午講《六祖法寶壇經》，到九月十二日圓滿。禪宗乃是教外別傳、不立文字，旨在直指人心、明心見性、見性成佛。《六祖壇經》強調眾生即是佛，佛性本無差別，但用此心，直了成佛，離心無別佛。上人時常指點我們：「不要於心外尋覓，以為有佛法可修，有佛道可成；假使離開了心，一切法就了不可得。」上人的話，皆是對症下藥，使見聞者捨去執見，直入佛道。

上人不辭勞苦，一心弘

法的精神，感動了弟子們都具足信心，精進不懈地做實證的功夫，所以於一九六九年，上人座下五位美籍弟子，到臺灣基隆海會寺求受三壇具足大戒。這五位弟子回到美國後，他們可說是美國佛教的第一批比丘、比丘尼。

當他們離開美國的這段時間，金山寺晚間的「法華法會」就暫停了，上人把它改為「彌陀法會」，在此特別強調信心的重要——信為道元功德母，長養一切諸善根。淨土法門要具足信、願、行，專心一致，老老實實地稱念「南無阿彌陀佛」名號，臨命終時，佛及聖眾，皆會來接引往生極樂國土，永遠不受生死輪迴之痛苦。此法會開始於一九六九年十月廿九日，到十二月廿五日圓滿。

接著又於一九七〇年一月繼續講《妙法蓮華經》，同時舉行禪七和佛七。在這期間，上人用活潑、生動的

言辭，深入淺出地開示佛七和禪七的法要。上人每年均舉行禪七和佛七數次，皈依的弟子也不斷增加。

一九七〇年五月十七日到六月七日，上人講《大乘百法明門論》。此論是唯識學所依據，乃「立宗十一論典」之一，是佛教的心理學。表面上雖是名相的分析，而實際上是把人體各部位根識的形狀、作用，以及相互的關係，很明白地告訴我們，而且讓我們很容易地知道經典上的一些專有名詞。

第三次的暑假佛學班，上人繼續講《妙法蓮華經》。

一九七〇年十一月十五日至次年二月，舉行十四個星期的禪七，每天於清晨三點鐘就開始禪坐，直到晚間十二點結束。在這「百日禪」的期間，上人為我們講述歷代高僧大德的偉大風範——《高僧傳》，以及打坐的意義與方法，大家受益匪

淺。每天晚上，加上星期六、星期日下午，在一星期中，上人總共為我們開示了九次。在這期間，我們成立了「金山禪寺」，並且大大地重新整修內部，使之成為佛教道場，「中美佛教總會」會址就改設在金山寺。

一九七一年四月十八日起，上人每星期講一次《大乘起信論》，開導我們要發起大乘佛法的淨信，斷除一切疑暗邪執，普令佛法的種性綿延相續下去，不可間斷。

同年六月十三日，第四次的暑假佛學班開始，上人開講佛陀初成道時，於三七日為法身大士所說的《大方廣佛華嚴經》。上人採用清涼國師著的《華嚴經疏鈔》，首先講《華嚴經疏序》，接著講《華嚴經疏》。每天講經，歷時前後有一年五個月，共計三百七十五會，於一九七二年十一月十日圓滿。繼於十一月十二日開講《大方廣佛華嚴

經》經文，一星期講演九次。

一九七九年十一月「華嚴法會」圓滿，講述歷時九年，共有法宴數千次。此法界大經旨在彰顯根本法輪，是諸經之母，其教義浩瀚，以「毗盧遮那佛法身」為果，以「十蓮華藏世界海」為依報化境，以「普賢之悲願」為因行，繼以「十無盡、圓融無礙大法」為行門，以彰顯華藏境界。此經典可以說是極諸佛神妙之智用，貫徹一切宇宙種種性相理事，又結集一切所有修行的心要法門。

這段期間，先後在三藩市成立「國際譯經學院」女眾道場，在洛杉磯成立「金輪聖寺」，在瑜伽市達摩鎮成立「萬佛聖城」。一九七六年開始，本著為法忘軀之悲願，上人任勞任怨地弘法於這幾處道場，廣度群倫，一九七八年再次開講《地藏菩薩本願經》於「金輪聖寺」。

The second Buddhist Study Summer Session began on June 16, 1969. In the afternoon, the Venerable Master lectured on *the Chapter on the Universal Worthy's Conducts and Vows* from *Buddha's Flower-Garland Sutra of Great Expansive Teachings (Avatamsaka Sutra)*. In the evening, the Master continued with *the Wonderful Dharma Lotus Flower Sutra*. The ten great vows of Universal Worthy Bodhisattva, is no different than exhorting all Buddhist practitioners to bring forth a mind of reverence, perseverance, fearlessness, kindness and compassion, and great resolve — in learning and practicing the Ten Kings of Vows of the Universal Worthy. The Venerable Master often encouraged us to cherish the spirit of sacrificing for the Dharma, especially in this country, and to work hard for Buddhism based on the strength of great conducts and vows. The Lecture *on Chapter of Universal Worthy's Conducts and Vows* was complete on July 25, 1969.

Starting August 4, 1969, the Venerable Master conducted an afternoon lecture series on *The Sixth Patriarch's Dharma Jewel Platform Sutra*, which concluded on September 12. Chan School is characterized by special transmission outside the scriptures and independent of words, aiming at pointing directly to the mind: seeing into one's nature

and thereby attaining Buddhahood. The Sixth Patriarch's Dharma Jewel Platform Sutra emphasizes that all beings are Buddhas, no differences exist originally in their Buddha nature; one needs simply use this mind to straightaway accomplish Buddhahood. Outside of the mind, there exists no other Buddhahood. The Venerable Master repeatedly told us: "Do not seek after Buddha Dharma or Buddha Way outside your own minds; If being away from your own minds, then all dharmas cannot be attained." The Master's words are medicine for the audiences, so that they can leave behind the views they are attached to, and directly enter the Buddha Way.

The Venerable Master's tirelessness and devotion in propagating the Buddha-dharma moved the disciples. With their full confidence, they vigorously working on realizing the truth. In 1969, the Master's five disciples of American nationality sought full Buddhist ordination at the Haihui Monastery, Keelung, Taiwan. Upon their returning to the United States, these five disciples became literally the first Bhikkhus and Bhikkhunis in American Buddhism.

During their leave from the United States, the Dharma Flower Dharma Assembly stopped temporarily; instead, the Master scheduled the Amitabha

Dharma Assembly. Herein the Venerable Master focused on the importance of confidence – Faith is the origin of the Way and the Mother of merit and virtue; it gives birth to and nurtures all roots of goodness. To cultivate the Pure Land Dharma Door, one must be complete in faith, resolve, and conduct, single-mindedly and sincerely reciting *Namo Amitufo*. At the end of life, the Buddha and the sagely assembly will all come to receive and lead the way for this person to be reborn in the Land of Ultimate Bliss, and the person will not anymore suffer the cycles of life and death. This dharma assembly began on October 29, 1969 and concluded on December 25.

Subsequently in 1970, the lectures were resumed on The Wonderful Dharma Lotus Flower Sutra while a seven-day Chan Session and an Amitabha Buddha Recitation Session were conducted respectively. During these events, the Venerable Master, in simple and lively language, talked in depth about the essence for both sessions.

Between May 17 to June 7, 1970, the Venerable Master gave talks on *The Shastra on the Door to Understanding the 100 Dharmas*. This is the basis for the School of Mere-Consciousness, it is one of “the eleven Shastras that establish Principles”, as well

as Buddhist psychology. On the surface, it is analysis of names and forms; in reality, it tells us clearly the shapes, functionalities of human sense organs, as well as their interrelationships; it also enables us to get to know some terminologies of the sutras.

The Venerable Master continued on *The Wonderful Dharma Lotus Flower Sutra* during the third Buddhist Study Summer Session.

From November 15 through February the following year, there were fourteen weeks of Chan Meditation, which started at 3 a.m. and ended 12 midnight each day. During this “100-Day Chan” session, the Venerable Master spoke about the greatness of the past high monks from *Biographies of High Sangha*, as well as the purpose and methods of sitting meditation. All participants benefited tremendously. On a weekly basis the Master gave nine dharma talks in all, on weekday evenings and on Saturday and Sunday afternoons. During this period, we founded Gold Mountain Chan Monastery, and did a significant amount of remodeling of the interior, turning it into a Buddhist Way Place. Gold Mountain Monastery also became the new headquarter of the Sino-American Buddhist Association.

Starting on April 18, 1971 The Venerable Master lectured on

*The Shastra On the Awakening of Faith in Mahayana*, urged us to aspire for pure faith in Mahayana, cutting off dark doubts and wrong attachments, ensuring the universal continuance of the lineage of Buddha Dharma, never for a moment let it stop.

On June 13 the same year, the Forth Buddhist Study Summer Session opened. The Venerable Master embarked on talks on *Buddha’s Flower-Garland Sutra of Great Expansive Teachings (Avatamsaka Sutra)*, spoken by Shakyamuni Buddha to the Great Knights of the Dharma Body during the first 21 days of his enlightenment. The Venerable Master adopted Qing Liang National Master’s *Commentary on the Avatamsaka Sutra*. The Venerable Master began with *The Preface to the Flower Adornment Sutra Prologue*, then moved on to The Flower Adornment Sutra Prologue. The Master lectured every day for one year and five months – three hundred and seventy-five lectures in all. The lecture series concluded on November 10, 1972. He immediately started lecturing on the sutra text of *The Avatamsaka Sutra* on November 12, nine lectures weekly.

The Avatamsaka Assembly concluded in November 1979. The lectures lasted nine years with dharma feasts totaling over a few thousand times. This great Sutra

of the dharma realm aims at manifesting the fundamental dharma wheels, and is mother of all sutras; the immense teachings manifest the state of flower store through the “Dharma Body Vairochana” at fruition, the “Ten Lotus Flower Store Sea of Worlds” as the retribution state, the “Universal Worthy’s Compassionate Vows” as causal conducts, and the “Ten Ten Inexhaustible, Perfect and Harmonious Great Dharma” as dharma-doors for cultivation. This sutra can be said to be the summit of all the Buddhas’ sublime and wondrous wisdom and its function, while completely revealing all kinds of nature and phenomena, principles and specific matters throughout the universe; the sutra in itself, is also a collection of all the essential dharma-doors for cultivating on the mind-grounds.

This time period witnessed the establishment of the International Translation Institute – women branch in San Francisco, the Gold Wheel Monastery in Los Angeles, and the City of Ten Thousand Buddhas in Dharma Town, City of Ukiah. From 1976 on, with the compassionate vow of rising above himself for the Dharma, the Venerable Master worked tirelessly in propagating the dharma at these way places, liberating the multitude. In 1978, the Master re-opened talks in Gold Wheel Monastery on *The Past Vows of the Earth Store Bodhisattva*.

# 我的生日

## My Birthday

文：魏淑英/ Nguy Thuc Anh

英譯：鄭耿琳 / Genglin Zheng

兩年前有我有機緣來到了金聖寺，因此有因緣接觸到上人的法，看上人的開示，如《永嘉大師證道歌》、《大乘百法明門論》...等，印象最深刻的是《六祖法寶壇經》。

現在因緣到了，我在萬佛城正式皈依三寶，由兩位有德行的法師為我們做皈依儀式，我終於成為三寶弟子了，感覺上好像從小離開父母的孩子，在外流浪受苦受難，今天回到故鄉，跟父母團圓，我內心很開心，所以皈依當天我告訴自己：今天開始我要做一個全新的

我，努力學習佛法，改掉自己的壞習慣。感覺上，這是我另一個生日。以前每一次我拜佛，都會覺得頭暈，如果誦經又拜佛身體一定受不了，奇怪的是，從我皈依以後，我發願拜佛，發現頭暈現象都不見了。

做一位佛教徒我們要相信因果，要有善心，有道德心，懂得幫助人，而我覺得最重要的是要守五戒，這是我現在學習的目標。不要偷別人的東西，也不要欺騙別人的財產，不打妄語，不要喝酒，酒醉容易犯罪，更不要殺生，每種動物都有靈

性，我們要培養慈悲心愛護牠們。

曾經看過一個故事，有一位禪師隱居在山林裡修行，一生慈心不殺一隻鳥獸，天天都有兩條蛇來精舍，聽禪師誦經念佛，因為禪師誦經的聲音非常嘹亮清雅，牠們很喜歡聽，禪師也幫牠們皈依三寶，所以兩條蛇隨禪師修行，師父弟子生活在森林裡自在清靜，後來禪師圓寂了，兩條蛇每天到墓地拜禪師，很多人都看見了。所以眾生都有佛性，包括所有的動物，我們一定要愛護牠們。

記得幾年前，有一次作夢，夢到自己站在山頂上，風景幽美，一切非常寧靜安詳，蔚藍的天空，從山頂往山腳下的山谷看，到處開滿美麗的花草，好像仙境一般。突然我發現有一棵小樹在搖動，慢慢往上長，越來越高越大，我很好奇，怎麼一剎那間，就這麼大了，突然有一個聲音從空中傳來，

「這裡有一位覺悟的高僧在修行。」心想是那為高僧呢？突然前面出現一個很寬廣的山洞，我沒見過有這麼大的道場，很多人從遠近的地方來參加法會，我也進去，往裡面大殿上瞧一瞧，原來是宣化老和尚在講法，但是老和尚說什麼？我都聽不到，我想可能是語言不同，或是我業障太重。一年後，我又作了一個夢，這次我站在老和尚旁邊，很多人圍著他，老和尚在跟信眾說法，我還是聽不到，好像我耳朵聾了，我不知道是何原因？

今後我決定到金聖寺好好學佛，看老和尚的開示，希望皈依三寶以後，如果有機緣夢到老和尚說法，能聽得到也聽得懂。



Two years ago I had the opportunity to come to Gold Sage Monastery and as a result got to know the Venerable Master's dharma. I read the Master's lectures, such as Great Master Yong Jia's Song of Enlightenment, and Shastra On The Door to Understanding The Hundred Dharmas of Mahayana, etc.; The Dharma Treasure Altar of the Sixth Patriarch left me the deepest impression.

Now the time has come, and I took refuge with the Triple Jewels in the City of Ten Thousand Buddhas. Two virtuous dharma masters presided over the Taking Refuge Ceremony, and I finally became a disciple of the Triple Jewels. I felt like a child returning home, who at young age was separated from parents and had suffered straying away out in the world. Now having returned home and reunited with my parents, my heart was filled with great joy. So on the day I took refuge, I told myself: from now on I will be a brand new self, work hard to learn Buddha Dharma and remove my bad habits. It felt like another birthday for me. In the past, I got light-headed every time I bowed to the Buddhas. My body was not up to the work of reciting the sutra and bowing to the Buddhas at the same time. Strange enough, since my taking refuge, I vowed to venerate the Buddhas; then I found my

lightheadedness disappeared.

To be a Buddhist, we need to believe in cause and effect; we need to be kind, good-moraled, and helpful to others. The most important of all is to observe the Five Precepts, which is my immediate goal. Do not steal, do not cheat, do not lie, and do not drink alcohol --- as getting drunk makes one vulnerable to committing crimes. Above all: do not kill. Every species of creatures possess spirits, we should nurture our compassion and cherish them.

I once read a story. A Chan master was cultivating in seclusion in the mountains. He was kind all his life and did not kill even a single animal. Every day, two snakes came to his hut to listen to the master reciting sutras and the Buddhas' names. Because the Chan master had a gracefully pure and resonant voice, they enjoyed listening to it. The master helped them take refuge with the Triple Jewels, so the two snakes followed the Chan master in cultivation.

Master and disciples led a free and peaceful life in the forest. Later the Chan master passed away. Many people witnessed the two snakes' daily visits to the bury ground to pay veneration to the master. So, all beings, including all animals, have the Buddha nature. We should cherish them.

I remember a few years ago, in my dream, I was standing on top of a mountain, where it was beautiful, quiet and peaceful all around. The sky was brightly blue. Looking from mountain top down to the valleys below, it was like a fairy land with beautiful flowers blooming everywhere. Suddenly I saw a small tree waving, growing slowly upwards, and getting higher and bigger. I was curious, how come it grew so big in a split second? A voice broke out from the sky, "Here there is an enlightened high monk cultivating." I thought to myself, who is this high monk? Suddenly, there appeared a very

spacious cave; I had never seen such a large way place. Many people came from afar to attend the dharma assembly. I too went in and looked inside towards the Great Hall --- well, it was Elder Monk Hsuan Hua, giving a dharma talk. But what was the Elder Monk talking about? I could not hear a word of it. I thought it might be the language; else, it must be my heavy karmas. A year later, I had another dream. This time I stood by the Elder Monk with many people around him. The Elder Monk was giving a dharma talk to the faithful. I still did not hear it, as if I was deaf. I don't know why?

In the future I am determined to go to GSM and to work hard in learning Buddhism and in reading the Elder Monk's lectures. I hope now that I have taken refuge with the Triple Jewels, if I have the opportunity to dream of the Elder Monk talking about the dharma, I would be able to hear and understand it.

**上人對皈依弟子說：**

你只要能改過自新，以前無論你犯甚麼罪業，  
我都願意替你們擔負這個罪。

**Venerable Master Hua said to his disciples :**

As long as you can change your faults and renew yourself,  
no matter how serious the offenses you have committed were,  
I'm willing to be responsible for them.



# 金聖寺

## 十二月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2012		
12 / 9 ( 8:00AM ~ 9:00AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	12 / 2	念佛共修法會 ( 8:15AM ~4:00PM ) Dharma Assembly of Buddha Recitation
	12 / 9	金光明最勝王經講座 ( 9:00AM ~11:00AM ) Lecture on the Golden Light of the Most Victorious Kings
	12 / 16	楞嚴法會 ( 8:15AM ~11:00AM ) Dharma Assembly of Shurangama
	12 / 30	觀音法會 ( 8:15AM~2:30PM ) Dharma Assembly of Guan Yin
週六	12 / 1	長青佛學班 (2:00PM~ 4:30PM ) Elders' Dharma Study Group
週六	12 / 29	慶祝阿彌陀佛聖誕法會 8:30AM Celebration of Amitabha Buddha's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

<p>慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday          金聖寺將安排巴士當天前往萬佛聖城參加法會。請於即日起至12月20日以前至辦公室報名。          Gold Sage Monastery will arrange bus tour for same-day travel.          Please sign up early.</p>	12 / 23 週日	萬佛聖城 (CTTB)
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一月份活動 Buddhist Events in January, 2013	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	1/ 5 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
觀音法會 Dharma Assembly of Guan Yin	1/ 6 週日 8:15AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	1/13 週日 8:15AM ~4:00PM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	
1月20,27日兩次法會活動於下期公佈，敬請關注。 Please note events on 1/20 &27 will be announced in next issue.		

金聖寺

Dharma Realm Buddhist Association

Gold Sage Monastery

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

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Let your children grow up in a pure environment

金聖寺2013年育良佛學春季班，將開始於 1月13日

**GSM Sunday School spring season will start from Jan. 13, 2013**

上課時間：1月13日至6月9日2013年（星期日早上9時 ~ 11 時）

學員年齡：3 ~17 歲

學 費：70元， 第二位：50元

洽詢電話：(408) 923-7243

Time : Jan. 13 to June 9, 2013, Sunday, 9AM ~ 11AM

Age : 3-17 years old

Fee : \$ 70, Second child: \$50

TEL : (408) 923-7243