



矽谷梵音

Pure Sound From Silicon Valley

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兄友弟恭，家庭和睦，百事呈祥。

When elder siblings treat younger siblings as friends,
and younger siblings respect their elder brothers and sisters,
the family is peaceful and happy.



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.

十法界不離一念心

The Ten Dharma Realms Are Not Beyond a Single Thought

這十法界從什麼地方生出來的？

就從我們人現前一念心生出來的。

Where do the Ten Dharma Realms come from?

They originate from the single thought presently in your mind.

宣公上人 開示/ By Venerable Master Hua

若人欲了知，三世一切佛；
應觀法界性，一切唯心造。

「若人欲了知」：假設一切的人若要知道、要明白「三世一切佛」：三世一切佛都是人成的。

「應觀法界性」：應該看看這個法界性。這法界的眾生，各有個性。你有你的性，我有我的性；你的脾氣就比我大一點，我的脾氣就比你深一點。你說是不是不一樣的？豬有豬性，馬有馬性；男人就有男人性，女人就有女人性，各有其性。歡喜吃甜的，這是有個甜性；歡喜吃酸的，就有一個酸

性；歡喜吃辣的，就有一個辣性；歡喜吃苦的，就有一個苦性，這個修行也是苦性。樹有樹的性，花有花的性，草有草的性。各有其性，所以說「法界性」。你們現在明白了沒有？以前你們都以爲是法界性，現在是法界之中的「眾生性」。

「一切唯心造」：《華嚴經》上說：「萬法唯心造」，佛就是由你心造成的。你心要是修佛法，就成佛道；你心歡喜菩薩，就行菩薩道，成菩薩。乃至於你心願意墮地獄，你就往地獄那兒跑，將來就墮地獄。所以說「十法界不離一念心」。

（一）佛法界

不大不小，非去非來；
微塵世界，交映蓮臺。

「不大不小」：當我第一次聽到梵文「佛陀」（Buddha），就聽成一個「不大」。「不大」是什麼？是佛。就是沒有貢高心、沒有我慢心、沒有一個我。「不小」，也不小；若不大，可是會小，那也不是佛了，所以又不小，不大不小。

「非去非來」：佛的法身是盡虛空遍法界的，無在無不在的，你若說他去，去到什麼地方？你若說他來，又來到什麼地方？根本他的

法身是周遍的，不是單單就在我們這一個世界，而是所有微塵微塵那麼多的世界，無量無量無邊無邊那麼多的世界，都是佛的法身，所以說「微塵世界」。

「交映蓮臺」：交映，就是這個法界這佛的光照著那個法界的佛。那個法界那佛的光又照著這個法界。佛在蓮臺上坐著，互相放光動地，不但六根門頭放光動地，每一個毛孔上都是放光動地。每一個毛孔又現出來微塵世界無量無邊那麼多的諸佛，就在那一個毛孔上現出來。每一個佛都是這樣子放光，無量無邊的。光與光不衝突，光與光都是和的，所以我們佛教是和光的。我們人與人也不要相衝突，這個交映就是你的光照著我，我的光又照著你，光光相照，孔孔相通，和大梵天王那個網羅幢一樣的，帝網重重，無盡無盡，這是第一個佛法界是這樣子的。

(二) 菩薩法界

**有情覺悟，跳出塵埃；
六度萬行，時刻培栽。**

「有情覺悟」：菩薩是梵語，翻譯過來叫「覺有情」，覺悟一切有情，令一切有情都覺悟了，這是一個講法。第二，菩薩是有情中的一個覺悟者。這兩個講法我們都有份，有份成菩薩。因為我們都是一個有情的眾生，我們也可以在眾生裏邊做一個覺悟者。我們又可以用這個覺悟的道理，去覺悟一切眾生。同樣，佛就譬如大人，我們就譬如小孩，天天要吃奶，天天要聽法。聽法是特別能增長人的善根，特別能開人智慧的。所以你若能有機會聽法，那比你賺多少錢都有價值。有這個時間來研究佛法，你說多好！

我希望我們這兒的人，不要那麼多的旅行，為什麼呢？因為旅行太危險了。你看看，每一個放假的日子，死的人就不只一個，一定是多過一個。那麼多過一個，

或者去旅行就有份了。這個國家（美國）人人都願意玩、願意去旅行。我們佛教徒就要改善這個風氣。放假的日子，有這個時間來研究佛法、誦經、念咒、拜佛，那更好。

菩薩，是有情中的一個覺悟者，覺悟中的一個明白者，明白中的一個修行者，修行中的一個實行者。「跳出塵埃」：你若不明白，就跳不出這個塵埃，因為這個塵埃太厚了，所以你跳不出去。你若覺悟了，這個塵埃就薄了，就跳出去了。跳出塵埃以後，怎麼辦呢？是不是就睡覺、吃飯呢？不錯，還要睡覺、吃飯、穿衣服，可是不是單單就做這個工作，不是為這三個問題而生存，為著要行這個「六度萬行」：六度就是布施、持戒、忍辱、精進、禪定、智慧。有人說：「我知道，這布施就是教人布施給我。」不是的！我們要布施給人，所以我們不要這個錢。錢，

是最邈遠的一個東西，你要
是和它接近得太多，那就是
塵埃；你能不要錢，那最
清淨了，就跳出塵埃了。

「時刻培栽」：不是說
今天我修行，明天就不修
了；今年我修行，明年就不
修了；這個月我修行，那個
月就休息啦！今生我修行，
來生就不修行啦！或者這一
刻我修行，那一刻又睡覺去
了。不是的！時時刻刻、生
生世世，我們都要修行這六
度萬行。如果你能這樣子，
那就是菩提薩埵了。

你以為菩薩那麼容易就
做啊？沒有那麼容易的！不
單菩薩不容易做，這個緣覺、
聲聞，也都不容易做的。做什
麼容易呢？做鬼、墮地獄、做
畜生最容易。「難」就是「不
容易」的一個別名。所以菩薩
就要行人家難行能行的苦行，
難忍能忍的這種忍辱。不是不
容易，就不幹了；要往前進，
精進就是菩薩，就是這樣，沒
有旁的巧妙的。你能做人家所
不能做的事情，那就是菩薩。

*If you wish to understand.
All Buddhas of the three periods
of time,
You should contemplate the
nature of the Dharma Realm.
Everything is made from the
mind alone.*

*If you wish to understand, if
anyone wants to know all Buddhas of
the three periods of time, the
Buddhas of the three periods of
time were all originally people
who became Buddhas.*

*You should contemplate
the nature of the Dharma Realm.
Take a look at the nature of the
Dharma Realm. Each living being
in the Dharma Realm has its own
nature. You have your nature, and I
have my nature. For example,
your temper is a bit bigger than
mine, and my temper is a little deeper
than yours. Would you say that
they're the same? Pigs have
pig-natures, horses have
horse-natures, men have a
masculine nature, and women
have a feminine nature. Each
kind has its own nature. Those
who like to eat sweet things have
sweet natures. Those who like
sour things have sour natures.
Those who are fond of hot flavors
have hot natures. And those who
prefer to eat bitter things have
bitter natures. Cultivation is also
bitter in nature. Trees have the
nature of trees, flowers have the
nature of flowers, and grasses
have the nature of grasses. Each*

kind has its own nature, so we
call it the nature of the Dharma
Realm. Do you understand now?
In the past, you thought that this
referred to the nature of the
Dharma Realm, but now I've
explained it as the "nature of
the living beings" in the Dharma
Realm.

The *Avatamsaka Sutra*
says, "The myriad dharmas are
made from the mind alone." The
Buddha is created by your mind.
If your mind cultivates the
Buddhadharma, then you will
accomplish the Buddha Way. If your
mind is delighted by Bodhisattvas,
then you will practice the Bodhisattva
Path and become a Bodhisattva. And
if your mind wishes to fall into the
hells, then you'll head in the direction
of the hells, and eventually fall into
them. That's why it's said, "The
Ten Dharma Realms are not beyond
a single thought."

*(1) The Dharma Realm of Buddhas
Neither great nor small,
Neither come nor gone,
In worlds as many as motes of dust,
They shine upon each others'
lotus thrones.*

Neither great nor small:

When I first heard the Sanskrit
word "Buddha," it sounded like
bu da (Chinese for "not big.")
What is not big? The Buddha.
That means he has no arrogance,
no pride, and no ego. He is not
small either. If he weren't big, but

he was small, then he wouldn't be the Buddha either. The Buddha is neither big nor small.

Neither come nor gone:

The Buddha's Dharma-body reaches to the ends of space and pervades throughout the Dharma Realm. It is nowhere present and yet nowhere absent.

If you say it goes, to where does it go? If you say it comes, to where does it come? The Buddha's Dharma-body is universally pervasive; it is not only in this world, but in worlds as many as tiny specks of dust. Limitlessly and boundlessly many worlds are all the Buddha's Dharma-body; that's why it is said to be *in worlds as many as motes of dust*.

They shine upon each others' lotus thrones.

The light emitted by the Buddhas in this Dharma Realm shines on the Buddhas in other Dharma Realms; and the light of the Buddhas in those other Dharma Realm also shines on this Dharma Realm. The Buddhas are seated on lotus thrones, shining their lights upon one another and causing the earth to shake. Not only do their six sense organs emit light and shake the earth, their every hairpore emits light and shakes the earth. Furthermore, in each hairpore appear limitlessly and boundlessly many Buddhas in worlds as many as motes of dust. They all manifest

in a single hairpore. And every one of the Buddhas emits infinite and boundless light. These lights do not obstruct one another. The lights mutually unite, and so we Buddhist disciples should also unite our light. There shouldn't be clashes between people. This "shining" means your light shines on me, and my light shines on you. The lights shine on one another, similar to the way the holes are mutually connected in the circular net canopy of the Lord of the Great Brahma Heaven. The multiple layers of his imperial net are infinite and inexhaustible. The first Dharma Realm, the Dharma Realm of the Buddhas, is also that way.

(2) The Dharma Realm of Bodhisattvas

*Sentient beings when enlightened
Leap out of the dust.*

Their six perfections and ten thousand practices

At all times are nurtured.

Sentient beings when enlightened:

Bodhisattva is a Sanskrit word which translates as "enlightened sentient being" or "enlightener of sentient beings." A Bodhisattva is one who teaches all sentient beings to become enlightened. That's one explanation. Another explanation is that a Bodhisattva is an enlightened one among sentient beings. We have a share in both explanations; we can also become Bodhisattvas. Since we

are living beings endowed with sentience, we can also become enlightened ones among living beings. Then we can use the enlightened principles to enlighten all other living beings. Similarly, a Buddha can be compared to a grownup, while we are like small children. Every day we must drink milk, and every day we must listen to the Dharma. Listening to the Dharma is especially helpful in making our good roots grow and bringing out our wisdom. Therefore, if you have the opportunity to listen to the Dharma, it will be worth more than any amount of money you could make. How fine it is if you can have the time to investigate the Buddhadharma!

I hope the people here will not travel too much. The reason I say this is because travelling is very dangerous. Have you noticed that there's always more than one death during every vacation or holiday? So if you take a trip, you risk being among the casualties. Americans really enjoy having fun and taking vacations. We Buddhists should turn this trend around. It would be better to spend our vacations investigating the Buddhadharma, reciting sutras and mantras, and bowing to the Buddhas.

Among sentient beings, a Bodhisattva is an enlightened one. Among enlightened ones, he is one who understands. Among those who understand, he is one

who cultivates. And among those who cultivate, he is one of true practice. If you don't understand, then you won't be able to *leap out of the dust*, because the dust is too thick. When you become enlightened, the dust has thinned out and you can leap out of it. What do you do after leaping out of the dust? Do you just sleep and eat? Well, you still have to sleep, eat, and dress, but those aren't the only things you do. You don't live for those three matters. Rather, you live in order to cultivate the *six perfections and ten thousand practices*. The six perfections are giving, holding precepts, patience, vigor, samadhi, and wisdom. Someone says, "I know what giving means. It means other people give me things." Wrong! You should give to others. You shouldn't want money. Money is

the filthiest thing, and if you stay in close proximity to it for too long, you will be defiled by it. If you don't want money, then you are very pure and can leap out of the dust.

At all times are nurtured:

It shouldn't be that you cultivate today, but don't cultivate tomorrow, or that you cultivate this year, but next year you don't cultivate anymore. Or maybe you cultivate this month, but take a rest next month! Perhaps you cultivate in this life, but fail to cultivate in the next life. Or you cultivate in this moment, but by the next moment, you've fallen asleep. That's not the way! In every moment and at all times, in life after life, we must cultivate the six perfections and ten thousand conducts. If you can do this, then you are a Bodhisattva.

Did you think it was easy

to be a Bodhisattva? It's not that easy! Not only is it not easy to be a Bodhisattva, it's not easy to be One Enlightened to Conditions or a Hearer, either. What is it easy to be? It's easiest to become a ghost, to fall into the hells, or to become an animal. "Difficult" is another way to say "not easy." A Bodhisattva must undertake bitter practices which other people find difficult to undertake, and endure what others find hard to endure. He doesn't give up on doing those things which are not easy to do. One must always advance; one who is vigorous is a Bodhisattva. That's all there is to it. There's no other esoteric or wonderful method. If you can do the things that other people cannot do, then you are a Bodhisattva.

禮千佛 迎新春

Welcome the Spring by Purifying Our Negative Karma

金聖寺春節活動：

1. 1月21~22日：千佛懺法會(星期六~日)，早上8時15分至下午4時。
2. 1月23日：慶祝彌勒菩薩聖誕(星期一)，早上8時15分。藥師法會(下午)。
法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。

The Gold Sage Monastery will conducting

1. Thousand Buddhas Repentance Dharma Assembly on January. 21~22, 2012 from 8:15 am to 4:00 pm.
2. Maitreya Bodhisattva's Birthday: Jan. 23, from 8:15am .
3. Medicine Buddha Dharma Assembly on Jan. 23, noon.
Set up Plaques for Lengthening Life and for the Rebirth are available.

「四」管齊下還帳單

Making Efforts on All Four Fronts To Pay the Bills

恆君法師 開示於金聖寺11/25/2011

A talk given by DM Heng Jyun

英譯/鄭耿琳/by Genglin Zheng

1996年我回台灣，我弟弟告訴我：「姐，我要結婚了！我過幾天介紹我的女朋友和你見面。」你們說我是出家人，我該怎麼辦呢？這個女的是一個公關小姐，她平常注重打扮，在卡拉ok陪唱、陪酒的。因為要和我見面，她對我弟弟說：「我從來沒跟出家人接觸過，我該怎麼樣打扮呢？」我弟弟說：「簡單就行了！」當我第一次和她見面的時候，我嚇傻了，因為她眼睛上的假睫毛像扇子一樣，對著我一直在上下揮扇。

見過面以後，弟弟問我覺得怎樣，我說：「出家人是不能跟人家說結婚好不好

的話，但是你是我弟弟，我只能告訴你，她選擇你是她最好的選擇，你選擇她是你最爛的選擇。」果然他們結婚一個月，這個女的因為沒有辦法過正常的家居生活，就鬧自殺。原本以為她有病不可能懷孕，沒想到她懷孕了。懷孕四、五個月，擔心自己的病會生畸形兒，她想要墮胎。我弟弟和我通電話，他不曉得該怎麼辦，我就為她肚子裏的胎兒念了三部《佛說長壽滅罪護諸童子陀羅尼經》，希望化解胎兒的惡緣，能夠平安出生。

這個男嬰終於順利生了下來，人見人愛，長相很可愛、很有福相。這部《佛說

長壽滅罪護諸童子陀羅尼經》，改變了這對母子的惡緣。很多人為墮胎、夭折的子女，念《佛說長壽滅罪護諸童子陀羅尼經》，其實想求長壽、滅罪也可以念，擔心子女的安危更可以常念。佛為治眾生身心的病，說了八萬四千種法門，能把眾生的毛病治好了，這就是第一。像護持道場、參加法會、隨喜功德、寫牌位超度，也都是消災祈福的方法。

有人說：「我們作了很多超度、作了很多功德，情況未見改變，還更嚴重呢！」你只看到眼前，你沒看到未來。這個人本來要受

苦多年，你今天幫他超度、作功德，雖然他還在病床上受煎熬，冥冥中長痛轉為短痛，他受苦的期限已經減少了。也有人說：「寫什麼牌位，你看那些法師自己也生病，還要去看醫生，牌位要是有能力的话，還生病嗎？」幫我翻譯的這個女孩，在她小的時候，有一次她媽媽開車帶我們去看病，她問她媽媽：「媽媽，念阿彌陀佛不是什麼都會好嗎？為什麼法師不去念阿彌陀佛，還要去看病呢？」如果你是這個女孩的媽媽，你該怎麼回答呢？

有一位醫生說：「法師！我治一般人的病，很有成就感，可是治你們出家人的病，我只有無力感。因為你們很多是業障病，我使盡全力，病情常是來回踏步，今天好一點，過兩天又嚴重了；要不然就是舊病才好，沒過多久又有新病發生。」實際上，我們因為修行有點功德，往昔的業障帳單來得

也很快。業深似海，想要重罪輕受，解冤釋怨，除了治病之外，還需要懺悔、修行、超度、功德同時並進。藉著修行的功德，藉著誠心的懺悔，得到治病的助緣，重報輕受，化解病厄。

有的人從來不寫自己的冤親債主牌位，他說：「我從早到晚都在上殿，天天作的這些功德，我還需要寫牌位嗎？我的家人不信佛也不吃素，業障很重，我幫他們寫好了！」有些人很好心幫家人、朋友寫，那自己的呢？「我跟著大家一起拜，我的就不寫用了。」我告訴他：「每個人有每個人的帳單，你的帳單可沒有人幫你還的！這個帳單來生也還是你的，而且只有多沒有少。你有錢替別人做功德、超度，你的債主一看，你想他會如何呢？他會來攪亂你的修行——你一邊拜佛一邊起煩惱，甚至在大殿總想哭、想睡覺。」上人教我們不要抗債不還，所以不要忘記自

己有帳單，自己不還，誰幫你還呢？

求生淨土，要具足「善根、福德、因緣」；如果我們業障少，往生的時候「死」關容易過；不然的話，種種業障現前，痛苦難當。想求生淨土，只怕是心有餘而力不足。

還帳單的方法，我個人的淺見，要「四」管齊下。第一、恭敬懺悔心——真認自己錯的同時，不要忘記修習正法〈念佛、念經、念咒、拜懺、禪坐〉，吃素放生；第二、修行的心——發心修行的同時，不要忘記以謙虛自勵，尊師重道，如此狂慧不生，不入狂魔境界；第三、超度的心——超度業障的同時，不要忘記以戒為師，不再惡業相續；第四、修功德的心——積善布施的同時，不要忘記修慧培德，不昧因果報應。願以此與大家共勉。

阿彌陀佛！

When I went back to Taiwan in 1996, my younger brother told me: “Sister, I am getting married soon. I’d like to introduce my girl friend to you in a few days.” What do you think I would have done? I, a left home person, was about to meet a Miss Public Relations, who wore makeup, paid a great deal of attention to clothing; part of whose job was drinking with guests and going to Kareoke. Before her visit, she asked my brother, “I’ve never dealt in person with a left home person, what will my dress code be?” My brother said, “Just make it simple.” I was stunned when I met her for the first time, because her false eyelashes were like fans, waving up and down to me all the while.

Afterwards my brother asked me how I felt about her. I said, “A left home person cannot tell people whether it is good to get married, but you are my brother and I can only tell you this: you are her best choice, but she is your worst choice.” As expected, a month into marriage, this woman began to threaten suicide because she was not able to lead a normal family life. They thought that she had certain illness that would prevent her from getting pregnant, but she got pregnant after they married. Four, five months into pregnancy, she wanted to get abortion because she was afraid that her illness

might cause deformity in the baby. My brother called me up, he did not know what to do. In the hope to resolve the unborn child’s bad karma and help with its safe birth, I recited three times 《The Dharani Sutra of the Buddha on Longevity, the Extinction of Offences, and the Protection of Young Children》.

The baby boy was eventually smoothly delivered. He was cute, and admirable. He has blissful looks. 《The Dharani Sutra of the Buddha on Longevity, the Extinction of Offences, and the Protection of Young Children》 has resolved the bad karma of the mother and baby. Many people recite this sutra for aborted fetus or children died young. In fact, people can recite it for longevity and extinction of offences. People can also recite it often to ease their worry for their children’s safety.

Some people say, “We have done a great deal of deliverance, and have done many good deeds, the situation not only did not improve, it deteriorated!” Those people saw only the present moment, they did not look far. This person in question was to suffer for many years. Today you delivered him, you did good deeds for him, even though he is still suffering in the sick bed, but invisibly, the long-term suffering is being changed into short-term suffering, his length of suffering has been shortened. Some people

say, “Why the trouble to write Plagues? Look at the Dharma Masters, they themselves got sick, they see doctors, too. If Plagues are useful, would they even get sick?” This girl that is interpreting for me, when she was young, once when her mother took us to see the doctor, she asked her mother, “Mom, is it true that reciting ‘Amitofo’ would make everything better? Then why don’t the dharma masters go ahead to recite Amitofo instead of seeing the doctors?” What would you say if you were the girl’s mother?

Once a doctor said, “Master! I usually felt accomplished in healing my patients. But when I see you left home people, I felt incapacitated, because the majority of your illness is due to karma. I exhausted my efforts, but the progress comes back and forth. It either gets better one day then worse on another day; or else the old ailment is just healed when a new ailment pops up.” In fact, because we have accrued a little bit of merit and virtues, the bill from past karmas comes to us sooner than in the case of other people. Karmas are as deep as the seas. If one hopes to lessen heavy offenses, to undo feud, and to relieve resentment, then aside from seeing the doctor, one should make efforts in all four of these deeds: repentance, cultivation, deliverance, and good deeds. By means of merits from cultivation

and sincere repentance, one may hope to obtain the aid for a cure, to lessen heavy offenses, and to resolve calamities and sickness.

He said, “I am in the Buddha Hall from morning till night, I have accrued credits from recitations every day, why would I still need to write plagues? My family members do not practice Buddhism, nor do they practice vegetarianism, they have deep karmas, I need to write plagues for them!” Someone, with good intentions, set up plagues for family and friends; what about himself? “I bow my repentance with everyone else; I need not write my own plagues.” I told him, “Everyone has his own bills to pay; no one else will pay your bills! Even in your next life, these bills will still be yours; the number will only increase instead of decreasing. Now that your karmic creditors see that you had money to do good deeds and to perform deliverance for other people, what do you think he would do? He would mess up

your cultivation ----you would feel afflicted as you bow and repent; you might even feel like crying or sleeping while you are in the Buddha Hall.” His Highness Venerable Master Xuan Hua told us not to fight our debts and not paying them back. So don’t you forget your own bills. If you don’t pay them, who else would?

To seek rebirth in the pure land, people should perfect “wholesome roots, blessings and virtues, and the cause and condition” . If we have few karma, at the end of the life, it’s easier to go through the pass of “death”. Otherwise, all kinds of karmas will come up, causing unbearable pains. By then, the hope for rebirth in the pure land becomes one that is far from the possibility of being realized. The methods to pay the bills, according to my shallow opinion, is to “write with all four pieces of pens at the same time”, that is to make efforts on all four fronts: First, with a reverently repentant heart ---- to

truly recognize one’s own faults and to remember to cultivate proper dharma (reciting Buddha’s name, reciting sutras, reciting mantras, bowing repentances, and meditation), to practice vegetarianism , and to liberate lives. Secondly, with a cultivator’s heart ---- to resolve to cultivate, to not forget to stay modest and self-motivated, to respect teachers and to be mindful of the way so that the arrogant wisdom would not arise, nor would one get into the state of an arrogant demon. Thirdly, with a salvation heart ---- to deliver karmas and obstacles, to not forget to take precepts as teachers, and to not incur bad karmas one after another. Fourthly, with a heart to cultivate merits and virtues -- to do good deeds and practice giving, to remember to cultivate wisdom and virtue, to not be blind to cause, effect, and retributions. May I offer above to all and let us stay motivated.
Amitofo!

問：為大眾服務，而又被人誹謗，怎麼辦？

答：為大眾服務，又受人誹謗，就越要去做！若受人誹謗，就不去做，這還不是真的。

Q : What should I do if people slander me when I am working for the public?

A : If you are working for the public and are slandered, you should want to do it even more! If you quit because people slander you, you are not really being true.

宣公上人 作答/By the Venerable Master Hua



金聖寺

一、二月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2012		
週日 Sunday	1 / 1	楞嚴咒法會 (8:15AM ~4:00PM) The Shurangama Mantra Recitation
	1 / 8	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	1 / 15	地藏法會 (8:15AM ~4:00PM) Earth Store Dharma Assembly
	1 / 21~22	千佛懺法會 (8:15AM ~4:00PM) Thousand Buddhas Repentance Dharma Assembly
週一 Monday	1 / 23	彌勒菩薩聖誕法會 Maitreya Bodhisattva's Birthday (from 8:15AM) 藥師懺法會 Medicine Buddha Repentance (noon~4:00PM)
週六 Saturday	1 / 7	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

二月份活動 Buddhist Events in February, 2012	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	2/4 週六 2:00PM ~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	2/5 週日 8:15AM~ 4:00PM	
六字大明咒法會 Six Syllable Mantra Assembly	2/12 週日 8:15AM~ 4:00PM	
地藏法會 Earth Store Sutra Recitation	2/19 8:15AM~ 4:00PM	
禮誦法華經 Sutra on the Lotus Flower of the Wondrous Dharma Recitation	2/25,26 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

Dharma Realm Buddhist Association

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佛陀的智慧 The Buddha's Wisdom

—孩子成長的資糧 A vital nutrient in a child's development

金聖寺育良佛學春季班，將開始於 1月15日2012年。
GSM Sunday School spring season will be start from Jan. 15, 2012

上課時間：1月15日至6月10日2012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. 15 to June 10, 2012, Sunday, 9AM ~ 11AM

Age : 3-17 years old

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

TEL : (408) 923-7243