



矽谷梵音

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新年快樂

Happy New Year



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

——緣覺法界

The Ten Dharma Realms Are Not Beyond a Single Thought

----- The Dharma Realm of Those Enlightened to Conditions

宣公上人 開示/ By Venerable Master Hua

緣覺法界

緣覺聖賢，孤峰獨眠；

春花秋謝，十二連環。

「緣覺聖賢」：這緣覺的聖人，在有佛出世的時候叫緣覺；沒有佛出世的時候，就叫獨覺，他自己就會開悟的，他歡喜「孤峰獨眠」。

「春花秋謝」：他看這種「春觀百花開，秋睹黃葉落」，就覺悟到這一切的事事物物，都有自然的一種生滅。「十二連環」：緣覺的聖人他就觀這十二因緣。

十二因緣就是：

（一）無明。他觀察這個無明從什麼地方來的？怎麼會有無明呢？

（二）行。有了無明，就有行為，就有所表現了；有所表現，就有了識。

（三）識。識就是分別。行就是個有為法；有了有為法，然後就有分別心；有分別心，就有了麻煩了。

（四）名色。這個名色就是麻煩。一有了名，這是有名的麻煩；一有了色，就有色的麻煩。名色就是麻煩，麻煩就是名色。這個事情若講起來更麻煩，不講還沒有麻煩，一講就講出麻煩來了。我沒有這麼說的時候，你根本就不知道，你沒有這麼多麻煩。我這一講，你不懂，有個不懂的麻煩了。有不懂

的麻煩，就想要懂；想要懂，這就有了六入了。

（五）六入。這個六入就是想要懂，想要明白，於是乎就生出眼根、耳根、鼻根、舌根、身根、意根，就生出了這六入。這六入為什麼要生出？就是想要明白。孰不知，愈明白就愈糊塗，愈糊塗愈不明白，這就是六入。

（六）觸。這觸就是個碰。不明白，就要各處去碰，東碰、西碰、南碰、北碰、上碰、下碰，就好像那個烏蠅（蒼蠅）似的，各處去碰壁。為什麼要碰壁？就因為要明白。

（七）受。碰了之後，就有

了受。沒有碰壁，就覺得很舒服；一碰壁，就覺得很不舒服。沒有人說我不好，我覺得很快樂；有人說我不好，我就覺得很不歡喜。這就是受。

(八) 愛。有了領受，就生出一種愛著。我們人為什麼有一種不平安的感覺？就因為有這種愛。有了愛，就有了惡，也就是有了討厭。對於順的境界，就生出一種愛著；對於不順的境界，就生出一種厭惡。為什麼有個高興？為什麼有個不高興？就因為有一個愛，有一個惡。那個惡就是個不願意、厭惡，所以這麻煩就一天比一天多起來了。

(九) 取。對於你所要愛的東西，就生出來一個取。什麼叫取呢？就是得著，想要得到。因為你愛，所以你就想要得到。

(十) 有。你得到了，就滿自己的這種欲望。那麼為什麼要滿足自己的欲望？就因為想要有它，所以就有個

「有」了。

(十一) 生。因為有這個「有」，你想要得到屬於你自己的。這一屬於你自己的，就有了來生了。

(十二) 老死。有了來生，就又有老死了。

所以這十二因緣，是緣覺聖人所修的。



The Dharma Realm of Those Enlightened to Conditions

*The holy sages enlightened to conditions
doze high on mountain peaks alone.
Springtime's flowers wither in the fall
in a cycle of
twelve interconnecting links.*

The holy sages enlightened to conditions: Those who become enlightened when a Buddha is in the world are called Those Enlightened to Conditions. Those who become enlightened when there is no Buddha in the world are called Solitarily Enlightened Ones, because they get enlightened by themselves. They like to *doze high on mountain peaks alone.* *Springtime's flowers wither in the fall:* They observe "the blooming of hundreds of flowers in the

springtime, and the falling of yellow leaves in the autumn," and awaken to how the myriad things naturally come into being and then cease to be, *in a cycle of twelve interconnecting links.* They contemplate the twelve links of conditioned co-production:

1. Ignorance: They contemplate to see where ignorance comes from, and why it exists.
2. Activity: With ignorance, there is activity, and then there is manifestation. With manifestation, there is consciousness.
3. Consciousness: Consciousness refers to discrimination. Activity refers to conditioned dharmas. When conditioned dharmas arise, thoughts of discrimination arise. With thoughts of discrimination, the trouble comes.
4. Name and form: Name and form are the trouble. Name brings the trouble of name, and form brings the trouble of form. Name and form are the trouble, and the trouble is name and form. To talk about this matter is even more troublesome. Before I mentioned it, there was no trouble. But the mere mention of it brings trouble. Before I talked about this, you weren't even aware of it, so you didn't have that many troubles. Once I speak of it, since you don't understand, you have the trouble of not understanding. Because you have this trouble

- of not understanding, you wish to understand. With the wish to understand, the six sense organs come into being.
5. Six sense organs: The six sense organs come about because you wish to understand things; that's why the the eyes, ears, nose, tongue, body, and mind arise. Why do the six sense organs come into being? Because of the desire to understand. But who would have known that the more you try to understand, the more muddled you get. The more muddled you become, the less you understand. That's the six sense organs.
 6. Contact: Contact refers to touching or encountering. When we don't understand, we go seeking encounters everywhere: east, west, north, south, above and below, just like a fly that keeps bumping into the wall. Why do we seek encounters? Because of our desire to understand.
 7. Feeling: After we touch something, there is feeling. Before we run into difficulties, we feel very comfortable. Once we encounter difficulties, we feel very uncomfortable. When no one criticizes me, we feel very happy. But if anyone says something bad about us, we get upset. That's feeling.
 8. Love: When we have feelings, love and attachment arise. Why do people feel insecure? It's because of love. Once there is love, there is also hatred, or detestation. We like and cling to favorable situations, but detest adverse states. Why do we feel happy? Why do we feel unhappy? It's because we have feelings of love and hate. Hate refers to dislike and loathing. Because of these, our troubles increase day by day.
 9. Grasping: When we see something we like, we want to grasp it. What is grasping? It is the action motivated by the wish to obtain something. Because you are fond of something, you wish to obtain it.
 10. Becoming: Once you obtain it, you have satisfied your desire. Why do you want to fulfill your desire? It's because you want to possess things. With that wish for possession, "becoming" occurs.
 11. Birth: Because of becoming, you want to possess things. Once you want to possess things, there is birth into the next life.
 12. Old age and death: With another birth, there is also old age and death again.
- These twelve links of conditioned co-production are cultivated by Those Enlightened to Conditions.

宣公上人 法語 / By Venerable Master Hua

事事都好去，脾氣難化了，
真能不生氣，就得無價寶。
再要不恨人，事事都能好，
煩惱永不生，冤孽從哪找？
常揪人不對，自己苦沒了！

*Things pass by quite easily,
But a bad temper's truly hard to change.
If you can never get angry,
You've got a pearl beyond price.
Then, if you can never know hatred,
Everything will go your way.
Since afflictions never bother you anymore,
Your evil karma no longer comes to call.
But someone who knows only to criticize others
Is one whose own suffering has not yet ended.*

懺除業障 放下執著

Repenting of Karmic Obstacles, Letting Go of Attachments

恆哲法師 開示 / By DM Heng Je

English Translated by Nancy Chu / 朱果凡

各

位善知識：我們這個法會是大家一起，眾人成就的，所以我們應該生大歡喜心，因為在過去這七天來，大家都能捍勞忍苦，每天早出晚歸，在這裡，可能時間很快，剛剛近明師說時間很快，一天一天的算日子，不過今天下午就圓滿了，所以我非常恭喜大家，終於能圓滿結束。

大家在拜懺的時候，都懺的非常的起勁，但是我們希望拜懺，能夠實質上得到什麼好處呢？就像我在剛開始的時候請大家想想看：在拜懺的時候，我們希望懺除什麼樣的業障？不知道你們有多少人已經想過，然後在拜懺的時候，有為自己需要改變的地方來努力。因為懺

悔真正能轉變我們的心，我們的心念正，我們一定跟正法相應，我們就會跟吉祥，或者是幸福，能夠連接；如果我們的心念不正，我們起了意念上的惡的時候，我們就沒有辦法得到快樂，因此不論你在七天當中，你曾經懺悔的是什麼業障，但是，我們知道一定要把我們的心念調正。

所以今天在圓滿之前，我就想再跟大家一起勉勵，有兩點：第一點，就是我們的意一定要善，不能夠惡。在這個懺文裡頭呢，誌公說：我們每一個人都曾經阻人勝善，就是殊勝的善法，我們一直障礙別人做善事，怎麼知道呢？如果我們沒有障礙別人行善法，做善事，

或者是忌妒別人的善，那麼我們現在應該能夠修禪定，能夠修智慧，然後我們在誦經的時候也不會覺得苦，不會覺得累，但是我們是不是能夠這樣子呢？因為我們不能夠這樣，所以，就知道我們每一個人，在多生多劫以來，都曾經障礙別人。因為這個障礙，所以現在我們遇到了佛法，我們不能夠發菩提心，不能夠發菩提願，不能夠發菩提行。

聽到這裡，我們可不可以舉一些例子呢？「我不是這樣子啊？」譬如人家說：「那個人很會念佛，每天念很多，多少萬聲。」你就會說：「才不是呢！他也會跟人家去逛街啊！」他也會怎麼樣怎麼樣，講一大

堆。因為我會忌妒人家說他很會念佛，我希望可以被人家認識，我是一個很會修行的人。再不然說「哪個人做菜做的好吃。」你說「才不是，她都放很多香菇精的。」我們心裡微細的忌妒障礙，見不得別人好的那個心呢，真是很要不得。

如果我們記得俞淨意遇到灶公的故事，他自己認為他是一個很會修行，很會做事的文人，怎麼都不能得意呢？灶神跟他講了很久，最重要的兩個字就是你“意惡”，你做很多事，你只是要人家稱讚你表面的好，你心裡頭是不好的，那個不好就是讓你不能夠幸運，幸福的原因。上人一直告訴我們，佛教就是心教，要轉我們的心變成光明，變成和善，變成慈悲，如果我們的心裡是不光明的，是暴力的，那麼它就是須要好好的來修善。這就是為什麼，我們拜懺還有最後一個下午的時間，我們要提出來，大家一起來研究，來問問自己，

心裡頭微細微細的那個惡呢，見不得人的惡，什麼時候可以把它轉變？

第二點我要提醒大家的就是在懺文裡頭，誌公禪師告訴我們說，為什麼我們不能夠了生脫死，脫這個輪迴圈呢？就是因為我們執著這個福。這是佛說的，我們每一個人都因為妄想和執著，所以我們不能夠成佛。那我們執著的是什麼呢？如果我們有一片的福，一點點的福，我們都執著，你們各位居士都是有家人的，有和樂的家庭，可能太太就是想要到廟裡來修行，那麼先生就希望太太在家裡，最好每天都在，就不要出門了，兒女呢，看不到媽媽也會唸；或者是反過來，先生喜歡到廟裡來修行，太太在家裡做不停。我們每一個人執著的東西都不一樣，但是我們對自己的要求，對人生的要求呢？我們人跟人之間，在家庭裡也常常可能會有一些衝突，這樣子的衝突怎麼辦呢？妳說：我到廟上去修行

是很好啊，修行會讓我很快樂。那麼我回家能夠幫助家庭很安定，但是家裡那一口子啊，又不喜歡妳到廟上來，為什麼呢？妳可能做的還不夠，妳一定要在家裡好好的盡妳的責任，多關心妳的同修，多照顧妳家裡的這些眷屬，當妳家裡都能夠安頓好的時候，你有餘力的時候來修行。妳說法師，這講的好像跟別人說的不太一樣，那，妳想想看吧。

你們有多少人同意我的？為什麼我這麼說呢？因為一定要家庭和樂，一定要和諧沒有紛爭，如果妳的同修跟妳鬧革命，不高興；妳來了，妳也不能夠很安心的來修行，那麼他呢，是絕對不會同意妳的，但是妳回家好好的照顧他，然後跟他講一點佛法，讓他同意妳，或跟妳一起上廟裡來。

為什麼修淨土法門的人，發願往生極樂世界，能夠把什麼都放下，心裡頭念阿彌陀佛？還有打坐的人，為什麼能把心一

橫，不管世事，就坐在那裡參禪？到底是為什麼？有沒有人可以告訴我？

眾答：妄想執著已經放下了。

妄想執著已經放下了，太好了。就是因為我們已經知道這世界上的一切，不管是有生命的，還是無生命的東西，全都是無常，它都是不實在的，那我們已經在這裡，找到了那個目標，找到了那個寄托，我們回到那個心，回到那個自性上去，所以我們能夠把它放下，看破，我們不再執著了。執著那一點點的福，如果我家裡孫子很孝順，我也把他放下，我的先生很疼愛我，我也把他放下，還有很多美麗的衣服啊，漂亮的珠寶啊，還有那些股票啊，美麗的車子等等。那些東西，我都把他放下，不執著了。我們為什麼不能夠了生脫死呢？就是因為我們執著某些東西，我們不認識這些東西，沒有一樣我們可以帶著走的，它都是水中月，空中花，如泡如露，不能夠長久。

有一個故事是講優婆塞多祖師，那麼他沒有出家，沒有成道之前，他開一個花店，他生性非常慈善。在這個城裡有一個妓女，常常叫一個侍從來買花，有一天，買了很多花，回去妓女就說：「奇怪，你是去偷花嗎？我今天沒有給你這麼多錢，為什麼這麼多花？」這個侍者就告訴她說「因為這個老闆，非常的樂善好施，他總是給人家多一點，所以今天就給我多一點花。」然後這個侍者順便告訴她說「這個人長的一表人才，非常瀟灑年輕，又很聰明。」妓女就說：「那麼，去請他來見一見啊！」可是優婆塞多尊者知道她的行業，所以他沒有去。後來這個妓女，在侍候一個很有錢的公子的時候，又認得了一個遠來的商人，這個商人送她很多禮物，所以她就和原來跟她在了一起，這個有錢的公子殺害了，就埋在院子裡，然後就跟這個商人好了。

這個有錢的公子，家人

發現他不見了，就去報官，到處找，就找到這個妓女家裡來，就在她的院子裡找到公子的屍體，知道這個妓女殺人了，所以她就被判刑，把她的手、腳、耳朵、鼻子都削去了，她就變成一個殘廢的醜女。這個時候，優婆塞多知道這個妓女變了一個樣子了，就立刻帶著一個侍者來看她。這個妓女就一直哭，她說「當初，我三番兩次，叫人去找你，你不來，現在我變成這個樣子了，你來看我，你是什麼意思？」優婆塞多尊者就跟她講：「我是來看真相的。」

「以前，你的面容姣好，可是，那只是一層皮，那皮下面，有津，有血，有膿，有爛壞的心；現在，你雖然沒有這個面容了，但是你的那個本心還是在那裡的。」優婆塞多尊者就跟她講這個道理，世間一切都是由四大假合而成的，它都是不實在的，本心還是永遠在那裡。這妓女，聽優婆塞多尊者跟她講，一切無常，但

是真心，我們的本性是不動，是不改的。她越聽越歡喜，越有信心，對這個法，越有了解。我說這是很短的故事，就是我省略這個法，大家都聽過很多，苦空無常，四大無我…。等到他把這個道理講完了以後，這個妓女得到法眼淨。

所以不論我們的境遇是如何？你覺得是幸福美滿，還是多災多難，不管是什麼，你應該常常念著自己的一念真心，外面這一切，不管是好，還是壞，都不執著，因為它是瞬息變化，是無常的。所以我覺得，如果我們每一次把心念想著這個法，我們就能夠時時刻刻都自在的。那麼在不自在裡面，一定要忘記一親，或者是疏，或者是常，或者是斷，這些都是要行平等法。我們為什麼不能了生脫死？就是我們有這個不平等的念頭，對喜歡的我們就看重，不喜歡的我們就看輕；實際上，那都是有分別心，有執著心，而當面錯過的。

All Good Wise Advisors: this Dharma assembly came about through the presence of each person here, so we should all feel great joy. In these past seven days, everybody has been very diligent and endured a lot of difficulties, waking up early and returning home late. Here, time has passed quickly. Jin Ming Shr just said that time has gone by very quickly, and we will conclude the session this afternoon. I would like to congratulate everyone for finishing this session.

Everybody has been bowing the repentance vigorously. But when we bow in repentance, what are the benefits of it? It is like what I asked everyone to consider at the beginning: when we bow in repentance, what kind of karmic obstacles are we hoping to eradicate? How many of you have thought that, and then while bowing thought of areas of yourself that you should change? Because when we are repenting we can truly change our hearts. When our thoughts are proper, we will certainly have responses in the proper Dharma, and through that we will be able to connect with auspiciousness or blessings. If our thoughts are not proper and we have thoughts that are harmful or negative, we will not be able to enjoy happiness. Therefore, no matter what karmic obstacles you repented for during the past seven days, we all have to make our minds proper.

Before the end of the session, I would like to encourage everyone with two points. The first is that our intention must be to do good and not harm. In the repentance text, Chan Master Jrgong said, Every one of us has once obstructed others in doing the utmost good. How do we know that we have obstructed people in doing good? If we have never obstructed people's good work or envied people's goodness, then we should now be able to practice Chan samadhi and wisdom and then when we recite the sutras we will not feel that it is hard work or tiring. Why can't we do all this? If we can't do all of this, then we can know that we have all, in countless kalpas past, have obstructed others. Because of obstructing others, when we now encounter the Buddhadharma, we aren't able to make the Bodhi resolve, vow, and practice.

Can we think of any examples here? "Are we like this?" If someone were to say, "That person is very good at reciting the Buddha's name and every day they recite for tens of thousands of times." Then I might say, "Not at all! They go shopping with others too!" And I'll continue to say, oh, this person also does such and such a thing, and go on for a while about them. That would be because I am jealous that others say this person is good at reciting the Buddha's name and I also want to be recognized as a good cultivator. Or else maybe

somebody says, “That person cooks well,” and you say, “No, she puts a lot of mushroom MSG in her dishes.” The subtle jealousy our heart, the heart that cannot bear to see another’s goodness, there is truly no good in that.

If we look back at the story of Yu Jingyi’s encounter with the Kitchen God, we can see that he thought of himself as a very good cultivator and capable literatus. How could he not be proud of himself? The Kitchen God spoke to him for a long time, and the most important two words were “evil intention.” You may have done many good works so that others will praise the good you superficially do. But if your heart is not good, then that lack of goodness will keep you from good fortune and happiness. Venerable Master Hua kept telling us, Buddhism is the teaching of the mind – how to change our minds to light, kindness, and compassion. If our minds are not bright but violent instead, then we need to cultivate it to bring it to goodness. That is why in our last afternoon of the bowing repentance, we should all examine ourselves and ask ourselves, how do we change that subtle darkness in our hearts, and when can we do it?

The second point is a reminder that in the repentance text, Chan Master Jrgong explains why we cannot escape from the wheel of birth and death. It is because

we are attached to blessings. The Buddha said that we haven’t been able to become Buddhas because of false thoughts and attachments. What are our attachments? Whether we have a field of blessings or a tiny bit, we are attached to it. You laypeople have families. Maybe the wife wants to come to the monastery to cultivate, and the husband wishes the wife to stay at home. In fact, it’s best if she stays home every day. As for the children, if they don’t see their mother they will be upset. Or perhaps it’s the other way around: the husband likes to go the monastery to cultivate and the wife stays at home all day. Each of us as something we are attached to and cannot let go. What about what our expectations of ourselves and our expectations of life? In social relationships and within families, there are often conflicts. What happens when there are conflicts? You might say, it’s a very good thing to the monastery and cultivating makes me happy. When I return home I can take care of the household very well. But the people at home don’t like you go to the monastery. Why not? Perhaps you don’t do enough, you must fulfill your responsibilities at home first, express concern for your spouse, take good care of your relatives, and when everything is settled at home, then you can spend your spare time on cultivation. If you

say, Dharma Master, this doesn’t seem like what other people say, then think about it.

How many of you agree with me? Why do I say this? Because a family must be harmonious and happy. If you and your spouse have a terrible argument, and you’re unhappy when you come here, you cannot peacefully cultivate either. As for him, he will certainly not agree for you to come and insist that you stay home. If you take good care of him at home and explain a bit of the Buddhadharma to him, then he might agree that you come or accompany you in coming here.

Why is it that those who practice the Pure Land Dharma-door and vow to be reborn in the Land of Ultimate Bliss can let go of everything and mindfully recite Amitabha Buddha’s name? As for meditators, how can they steel their hearts and not be concerned about worldly matters to sit and investigate Chan? Why is it? Can anybody tell me?

Assembly answers: They’ve let go of false thoughts and attachments.

They’ve let go of false thoughts and attachments – wonderful. It is because we know that absolutely everything in this world, whether it is sentient or insentient, is impermanent and not real. So in our minds we have found a goal and a refuge. We return to that mind and to our self-nature so we can put everything down and see through it all. We are no longer attached. If we are attached to that

little blessing, if my grandchildren are very filial, I can let go of that. If my husband loves me very much, I can let that go. If I have a lot of beautiful clothes, elegant jewels, stocks, and a fine car, and so on, I let go of all of that and am not attached to it. Why can't we end birth and death? It is because we are attached to certain things. We don't realize that we can't take any one of these things away with us when we go. They are like moon in the water, flowers in space, like a bubble or mirage, unable to last forever.

There is a story about Patriarch Upagita. Before he left the home life and realized the Way, he had a flower shop. He was very kind-hearted by nature. In this city there was a prostitute who often instructed an attendant to buy flowers for her. One day, the attendant brought back many flowers, and the prostitute asked, "Strange, did you steal the flowers? I didn't give you that much money; why are there so many flowers?" The attendant told her, "It is because the owner of the shop loves to give and often gives people more. So today he gave me extra flowers." The attendant also told her that "this person seems like someone with a lot of talent, is very dashing and young and also very intelligent." The prostitute said, "Then invite him sometime!" But Venerable Upagita knew her profession so he didn't go. Later, while this prostitute was with a

wealthy young man, a merchant from far away came who gave her many gifts. So she killed the young man she had been with and buried him in the courtyard and joined with the merchant.

When the family members of this wealthy young man discovered that he was missing, they reported it to the local official. They searched everywhere, and came to search in this prostitute's house. In her courtyard they found this young man's corpse and knew that he had been killed by her. They sentenced her and her hands, feet, ears, and nose were cut off as punishment. She thus became a crippled, ugly woman. At this time, Upagita knew that this prostitute had changed her looks, and brought an attendant with him to see her. The prostitute kept crying, and said, "Back then, I asked several times for people to invite you but you never came. Now that I'm like this, you're here to see me. What do you mean by this?" Venerable Upagita then said, "I came to see true appearance."

"In the past, your face was beautiful, but that was only a layer of skin. Beneath the skin there are tendons, blood, pus, and a putrid heart. Now, though you don't have that face anymore, the heart you had is still there." Upagita then explained to her that everything in the world is formed by the four great elements. They are not real, but our original mind is

still eternally there. This prostitute heard Venerable Upagita say that everything is impermanent, but our true mind and original nature are unmoving and unchanged. The more she heard the more she was filled with joy and faith, and the more she understood this Dharma. I've told this short story but glossed over the Dharma. Everyone has heard it many times, though. "Suffering and emptiness are impermanent; in the four great elements there is no self..." When he finished explaining these principles, this prostitute had attained the Pure Dharma Eye.

So regardless of what our state is like, whether you think it is full of bliss and satisfaction or danger and disaster, you should always be mindful of your own true mind. We are not attached to all of these external things whether they are good or bad, because they change as quickly as the breath and are impermanent. So I think that if we keep our thoughts on Dharma, we will always be at ease. Within discomfort, we must forget about differences - close or distant relationships, permanence or annihilation - and practice impartiality. We cannot transcend birth and death because we have these thoughts of discrimination. We value that which we like and take lightly what we dislike. In reality, that is our discriminating and attached mind, and lost the opportunity for your cultivation.



金聖寺

二、三月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2012		
週日 Sunday	2 / 5	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	2 / 12	六字大明咒法會 (8:15AM ~4:00PM) Six Syllable Mantra Assembly
	2 / 19	地藏法會 (8:15AM ~4:00PM) Earth Store Dharma Assembly
週六~日	2 / 25~26	禮誦妙法蓮華經 (8:15AM ~4:00PM) Sutra on the Lotus Flower of the Wondrous Dharma Recitation
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance

三月份活動 Buddhist Events in March, 2012	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	3/3 週六 2:00PM ~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	3/4 週日 8:15AM~ 4:00PM	
地藏法會 Earth Store Sutra Recitation	3/18 週日 8:15AM~ 4:00PM	
禮誦楞嚴經 Sutra on the Shurangama Dharma Recitation	3/24~25 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月8日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	3/11 週日	萬佛聖城 (CTTB)
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金聖寺

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慶祝觀音菩薩聖誕法會

Celebration of Gwan Yin Bodhisattva's Birthday Dharma Assembly

萬佛聖城

- 萬佛聖城將於三月十一日，舉行觀音菩薩聖誕法會，金聖寺將安排巴士前往聖城參加，請於三月八日以前報名。
Celebration of Gwan Yin Bodhisattva's Birth day at CTTB on March 11, 2012
Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 8.
- 三月十一日至十七日舉行觀音七 Gwan Yin Recitation will be from March 11~ 17.
- 基礎禪七開始於三月三十日至四月四日
Chen Meditation starts from March 30 to April 4, 2012
以上活動歡迎大家踴躍參加。萬佛聖城電話: (707) 462-0939
We would like to welcome everyone to attend the activities.