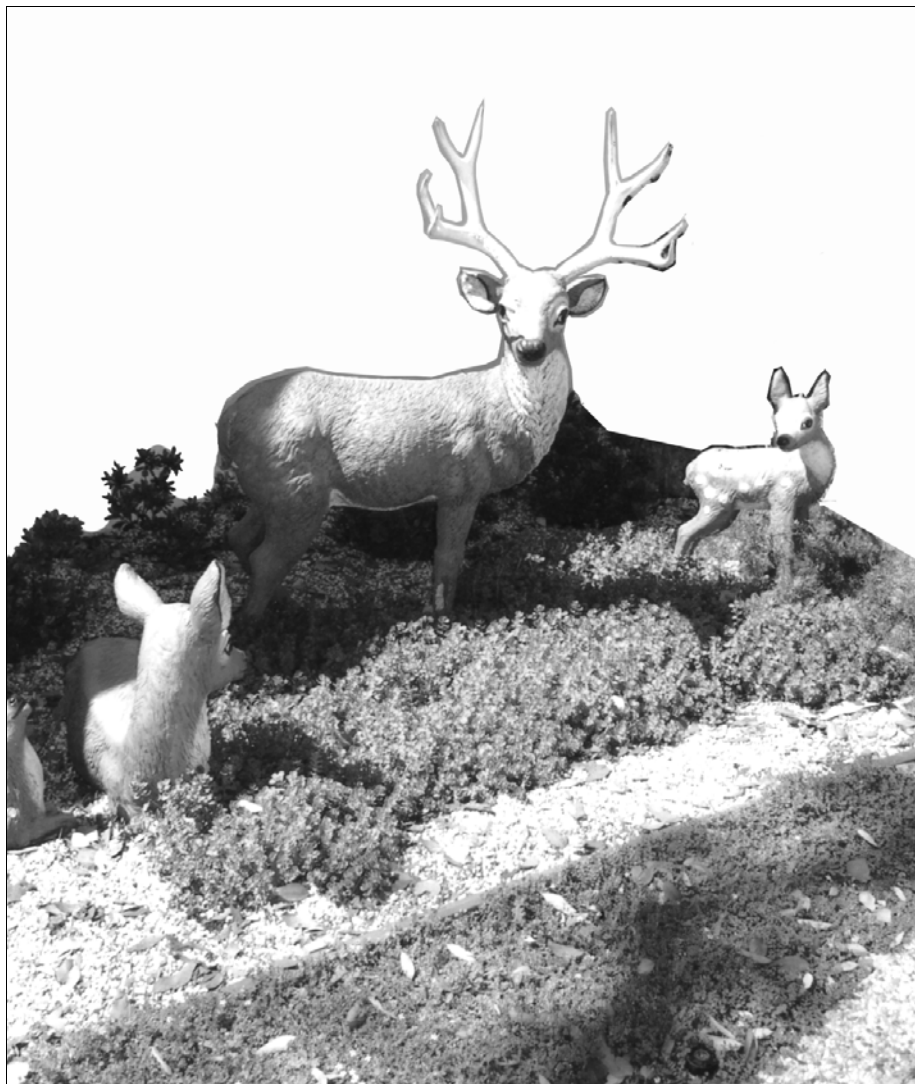




矽谷梵音

Pure Sound From Silicon Valley

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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.

去妄心 存真心

Get Rid of False Thoughts; Hold on to True Thoughts

心要正大光明，方能照破一切黑暗。

When your mind is proper, great, and bright,
you can shine right through all the darkness!

宣公上人 開示/ By Venerable Master Hua

《華嚴經》上說：

若人欲了知， 三世一切佛，
應觀法界性， 一切唯心造。

你行佛心，就是佛；你行菩薩心，就是菩薩；你行緣覺心，就是緣覺；你行聲聞心，就是聲聞；你行天人心，就是天人；你行人心，就是人；你行阿修羅心，就是阿修羅；你行畜生心，就是畜生；你行餓鬼心，就是餓鬼；你行地獄心，就是地獄。

所謂「十法界不離一念心」，由此可知，一切的一切，都是由心所造出來的。有一首關於「心」的偈頌，說得很有道理：

三點如星佈， 彎鉤似月牙；
披毛從斯起， 作佛也由它。

仔細研究，這說得很恰當。人在世上，要存正心，不可存邪心。什麼是正心？就是菩提心、平等心、大慈心、大悲心、憐愍心、布施心、慚愧心。什麼是邪心？就是自私心、自利心、嫉妒心、怨恨心、驕傲心、妄想心。我們修道的目的，就是去妄心存真心，也就是除邪心生正心。

我們一舉一動，若存正念，就是正知正見；存邪念，就是邪知邪見。有邪念的人，以是為非，以非為是，將黑作白，將白作黑，顛倒是非，黑白不分。他所作所為，自己認為是對的，結果造成罪業，要墮地獄，自己還不知道。因為這樣，所以諸佛苦口婆心來規勸，不怕麻煩一次又一次地叮嚀：「不要走錯路！不要誤入歧途！」也就是告訴我們修道人，在道場中不可造惡業。所謂：

毋以善小而不爲，
毋以惡小而爲之。

時時要戰戰兢兢，深省警覺，如臨深淵，如履薄冰，來改善自己的習氣毛病，改善自己的惡劣行爲，改善自己的聰明鬼、伶俐蟲。要把自己弄清楚，不可糊糊塗塗混日子，以盲引盲，互相欺騙，搞得世界烏煙瘴氣，令世界一天比一天危險，最後成了世界的末日，同歸於盡。有正念的人，能引導世界的人，走向正大光明之路。人人有同情心，人人有互助心，你幫助我，我援助你，大家互相幫忙。所謂「助人爲快樂之本」，又可以說：「爲善最樂」，你發善心做善事，這種快樂，無言可以形容，只有行善者，才能體會其中意味。各位不妨試試行善事的滋味如何？它有妙不可言的樂趣。千萬不要走黑暗彎曲的路，不但自己會有失足之憂，也會引人誤入歧途。所以心要正大光明，方能照破一切黑暗。



The *Flower Adornment Sutra* says,

*If someone wants to understand
All Buddhas of the three periods of time,
Simply contemplate the nature of the Dharma Realm:
Everything is made from the mind alone.*

If you put the Buddha's thoughts into action, you're a Buddha. If you practice according to thoughts of a Bodhisattva, you're a Bodhisattva. If you put the thoughts of Those Enlightened to Conditions into practice, you are One Enlightened to Conditions. If you put Hearers' thoughts into practice, you are a Hearer. If you think the way gods do, you're a god. If you have thoughts typical of humans, you're a human being. If you think like asuras, you're an asura. If you have the thinking of an animal, you're simply an animal. If you think the way a hungry ghost thinks, you are a hungry ghost. And if you think the way hell-dwellers do, you are a hell-dweller.

So it is said, "The Ten Dharma Realms are not apart from a single thought of the mind." From this, we can know that absolutely everything is made from the mind alone. There is a verse that discusses the mind quite well:

*Three dots like a cluster of stars,
And a hook shaped like a crescent moon;
Furry creatures come from the mind;
All Buddhas arise from it, too.*

Look into the verse in detail, and you'll find it describes the mind perfectly. We people here in the world should preserve proper thoughts and not cling to deviant thoughts. What thoughts are considered proper? Thoughts of great kindness, great compassion, sympathy, charity, shame, and remorse are truly proper thoughts. What are considered deviant thoughts? Selfish thoughts, thoughts of benefiting oneself, thoughts of jealousy, hatred, pride, and idle thoughts. Our goal as we cultivate is to get rid

of false thoughts while preserving true thoughts. In other words, we want to banish deviant thoughts and foster proper thoughts.

We must preserve a proper attitude in every thing we do. These thoughts are proper knowledge and viewpoints. Don't cling to crooked thoughts, or deviant knowledge and viewpoints. A person with deviant views mixes up right and wrong and doesn't distinguish between black and white. He assumes his actions are correct, and so creates evil karma and falls into the hells without knowing why. Therefore, all the Buddhas spare no pains to warn us over and over: "Don't take the wrong turn in the road. Avoid going down dead-end paths!" They want to tell all of us who cultivate the Way not make bad karma in the Way-place. That is to say,

Don't assume a good deed is too small to do, and fail to do it.

Don't assume an evil deed is too insignificant to matter, and go do it.

We should act with caution at all times and take great care. As we get rid of our bad habits and faults and reform our bad behavior, we should be "as if standing near the edge of a deep abyss; or as if treading on thin ice." We should reform in particular our habit of relying

on our excuse-maker: the clever, rationalizing "smart-bugs." Take stock of yourself; see yourself clearly. Don't simply pass the days in confusion, blindly following blind men, cheating each other as you go. This attitude has brought the world to its present state of utter, murky chaos, so it grows more dangerous with each passing moment, leading us inevitably on to doomsday and the extinction of the human race.

People who possess proper thoughts are able to guide the citizens of the world onto proper, broad, well-lit roads. On these right roads, everyone shares similar feelings; everyone helps each other along. It's said, "Helping others is the well-spring of joy." Another adage says, "The greatest joy comes from action done for goodness' sake alone." There are no words to fully describe the happiness that results from a good-hearted resolve to do deeds that are purely good. Only someone who actually does such good deeds knows the flavor of this happiness. Do you want to sample a taste of good deeds? It's truly wonderful, joyful beyond description. By no means should you walk down dark and twisting side roads. Not only can you trip and fall on those crooked paths, but you can easily lead others to the same dead end. Only when your mind is proper, great, and bright can you shine right through all the darkness!

必須專心致力來修學真理，不要皮毛上打轉，或隔靴搔癢。

You must devote your heart and mind to cultivating and to learning the truth.

Do not skim on the surface of things or

“try to scratch an itch from the outside of your boot.”

宣公上人 語錄 / By Venerable Master Hua

我學習楞嚴經的體會 (1)

My Understanding from the Study of the Shurangama Sutra (1)

恆哲法師 開示 3月25日於金聖寺

A Dharma talk given by DM Heng Je

我

覺得金聖寺的佛友們，你們真的很幸運，才法師這麼用心良苦，安排這麼樣的一個法會，大家一起共修，來誦《大佛頂首楞嚴經》。兩天的時間你們不怕辛苦，不怕經文的深奧、難懂，都能來參加，我相信每一個人在這個法會當中，都能夠得到甚深的法意。

要介紹楞嚴經，我實在是才疏學淺，也不用功，但是我把在學習當中，所體會的，在今天，就我想到的我會跟大家試著來分享。我記得第一次接觸楞嚴經的時候，我還是在做居士，在台北，那時候雲法師要我到佛學院去，我去佛學院，在一個禮拜當中，佛學院正在上楞嚴經的課，也是剛才近經法師講的七處徵心，每天晚上上課的時候我就很好奇，這心到底在哪裡？這個也不是，那個也不是，七個地方都不是，我覺得，我實在不明白，我的那個大大的問號，「到底心在哪裡？」後來我默默的，偷偷的問了其中

一個佛友，她說「心在一切處」。所以，如果你們也有這樣一個問題的時候，你就知道真心是無所不在的。

◎ 楞嚴經的重要性

我先講楞嚴經的重要性。也許你們都已經知道，所以你們在座的各位已經有研究的，請你們忍耐，我們也可以互相溝通。楞嚴經的重要性，其實就是給我們一個修行的方向。我們大家在這裡學佛，是希望能夠離苦得樂，同時了生脫死，成佛。我們每一個人都有佛性，都可以成佛，但是呢，我們有很多的苦，沒有得到真正的快樂。我們分分秒秒，都在我們的思想裡面生死。因此，學楞嚴經是給我們一個正確的方向，如何得到禪定的功夫，怎麼樣能夠了生脫死，能夠離苦得樂，能夠成佛。楞嚴大定，確實是十方如來密因，修行具足六度萬行，通達涅槃彼岸的無上法門。

在萬佛聖城，我們常常會碰到來聖城學習佛法的那些西方的年輕人，也有一些佛友，他會問，「如果我只有時間研究一部經典，你會建議我唸什麼經？」

我對西方人的回答呢，我說：你可以去唸《六祖壇經》，或者是《維摩詰經》，但我呢，我第一部接觸的經是《心經》。我講完這話以後，我就告訴他們，我說：「我是冒著危險跟你們說這個，因為從來問上人，上人都不會給我們一個一定的答案，每個人都不一樣。」等我回去以後，就覺得我真的是不對，覺得不對的原因是，我真正在學佛以後，給我最大幫助的就是學習《楞嚴經》，我怎麼可以不介紹這部經，而去介紹別的經？我就是怕人家覺得《楞嚴經》很難，好像爬高山一樣的，不知道在講什麼東西，我不敢把他們的菩提心嚇退了，所以我就介紹別的經。但是第二天我就更正自己，我說：「如果你這一生要學一部經，如果你還沒有找到你的法門的時候，就學《楞嚴經》。」

◎ 怎麼樣來學這部經

怎麼樣來學這部經呢？我的建議就是——你可以去看科判，它給你一個大綱，給你一個綱要，這部經典它的結構，它的架構是在什麼？它是怎麼樣發展的？你對這部經的內容有個大概的印象以後，你去研究這部經的時候，你就比較容易能夠了解。在我們法總

新版的中文楞嚴經，一共十本，其中它有一個很簡略的綱要，如果你們常常能夠去翻，記得它的脈絡是怎麼樣，然後常常去翻，也能夠幫助你。我今天是很簡略的跟大家分享，不想讓你們頭很痛，希望今天在這短短的時間內，大家從此對楞嚴經有一個概念。

我們每個人都有真如自性，很多很多的名字：菩提、涅槃、真如、佛性、菴摩羅識，空如來藏，大圓鏡智，等等。從這個自性裡，它因為一念的妄動，就在我們的心，動了念以後，那本來是沒有種種名相的，也沒有——我、跟任何屬於我的。因為「一念的動」，起了「念」，心動了以後，它就轉成阿賴耶識，有了「能」，有了「所」，然後就有很多很多的名相生出來了。

這個「能」就是我——我能夠聽，我能夠見，我能夠聞，我能夠嗅，我能夠嚐，我能夠覺，我能夠知；「所」就是一我所聽到的，我所見到的，我所嗅到的，我所嚐到的，我所覺到的，我所知道的。這個「能、所」是從你的阿賴耶識生出來，阿賴耶識讓我們本來自在，本來清淨，本來常住的這個性被隱沒了。所以我們現在雖然有佛性，但是我們不能夠自在，不能夠常住，那麼就隨著我們的念頭，隨著我們的業力去流轉。

楞嚴經基本上它的用意就是一要我們捨這個識，不要用我們的分別心，要用我們的根性。就是因為有這個「能」「所」，我們的分別心相續，如果我們能夠把「能」跟

「所」這些東西都把它放下，我們的根性是圓滿的，是無礙的，而且是自在，也是喜樂，是平等，是不分別的。能夠回到這樣一個狀態的時候，我們所有的苦，所有的煩惱就沒有了。

◎ 爲什麼會遺失真心？

我們爲什麼會遺失真心？這個如來藏性一直在我們這裡，爲什麼會迷失呢？它基本上有兩個原因。

第一個，就是我們不認識無始生死根本：我們認定攀緣心，爲自己的真實本性。攀緣心（第六意識）是從第八識生出來的。從第八識出來的有七個轉識——就是眼識，耳識，鼻識，舌識，身識，意識和末那識。它們各有能緣功用，所緣就是一切法。而使我們會造業然後流轉的就是能緣力最強之第六識，因爲它一直在那裡分別。分別什麼呢？分別所有我們所見的這些有爲法，然後它一直想著過去，也一直在那邊計算未來，它就不肯老老實實的停在現在，這一剎那之中。錯就錯在因爲這第六識的攀緣，和末那識認阿賴耶識是我們本來的面目，我們的自性。有了這樣子的認知以後，我們自然就會去造業，然後就會流轉生死。

所以在《楞嚴經》裡，阿難尊者就爲我們示現，他爲什麼在修行上碰到這個大難關，幾幾乎就不能做一個和尚呢？就是因爲他用他的識心，他的眼睛碰到色塵以後，

生出分別；耳朵聽到聲音以後也生出了分別；我們的眼耳鼻舌身意一直在那裡不斷的分別，因爲有分別，我們就去造業。如果我們能夠老老實實記得阿難尊者示現的這個範例，我們能夠學習，來收攝我們的身心，那就是我們能夠確確實實記得佛的教誨：我們不要再認這個攀緣心，是我們自己原來的本性。

第二個原因讓我們迷失真性的，就是我們不知道，我們每一個人都有一個清淨的自性。這個清淨的自性，它從來都不會有痛苦，也沒有來，沒有去，也沒有生，沒有滅，它跟別的東西不一樣，但是它跟別的東西也沒有不一樣。

如果我們知道，我們有一個無始以來清淨的菩提自性，它本自清淨，是涅槃的清淨體，如果我們真正確確實實看到，確確實實的明白，那外面一切一切的境界都不是問題了，因爲這一切一切都是從清淨的自性，我們每一個人的裡面發出來的。如果每一個東西都是從我們自性裡頭出來的，不管是好，或者是壞，苦，或者是樂，沒有問題，那都是自己的東西。你不會說因爲苦的時候想要樂，也不會因爲樂的時候又擔心苦，總而言之，這些東西都是跟自己有關係。

我舉一個比喻給大家聽。其實我不能確定這個例子是不是很確實，是不是很妥當，但是我覺得也許可以幫助一些的人。就是說我們的自性就是好像一個很大很大的超級市

場，或是一個很大很大的倉庫，這倉庫有多大呢？它是很大很大很大，很高很高很高，所有你今天要用生活所需要的任何的物質，知識，或者是朋友，都在這裡面，你不需要跑到外面去找。我們為什麼痛苦呢？因為我們要到外面去得到我們所需要的東西。我們寂寞的時候到外面找一個人講講話，我們需要去買菜的時候沒有錢，我們得要去工作，去賺錢，如果哪個人不高興我們的時候，我們所得的可能就受到影響，因此我們要去跟人家建立良好的關係。如果我們大家都知道，我們自己有一個這樣子的大寶藏，這個寶藏比十層樓還高，比你所見的所有的摩天大樓都高，拿個機器去搆到，任何的東西都在那個裡面，你所需要的就是學怎麼樣去操作這些機器，然後呢，你就可以得到你所要的東西，你也可以找到你最喜歡，想要談話的這些人，你一切一切的東西都在那裡面，那東西就是你，那這樣子我們還會不會有痛苦啊？

I feel that Buddhist friends of the Gold Sage monastery are so fortunate to have dharma master Cai who diligently arranged such a well intentioned dharma session for all of us to cultivate and recite the Shurangama Sutra. You were not afraid of the hard work and the profound meaning of the sutra text that is difficult to fathom, yet you came to attend the dharma session in these past two days, I believe each of you have grasped the profound meaning of the dharma.

My talent and knowledge are really limited for presenting the Sharangama Sutra, and I am not a hard worker either. But today I will try to share with you off top of my head about what I have learned and experienced. I remember I was still a lay person in Taipai when I first encountered the Shurangama Sutra. At that time, dharma master Yun asked me to go to the Buddhist Institute. I went while Shurangama Sutra was in session during that week; it was about the seven locations of the true mind which Dharma Master Jin Jing has just now talked about. During every evening session I would wonder, “Where is the mind?” It was not here, and it was not there, not in any of the seven locations, I felt I really didn’t understand it. I had this large question mark in my head, “Exactly where is my mind?” Afterward I quietly asked one of the Buddhist friends and she said, “The mind is omnipresent.” Therefore, if you have the same question, then you know the mind pervades in all places.

The importance of the Shurangama Sutra

I will talk about the importance of the Shurangama Sutra first. You may already know this, those who have investigated into this please be patient, let us share the knowledge. The importance of the Shurangama Sutra actually is to provide us with a direction to cultivate. We are all here to learn from the Buddha because we wish to leave suffering and attain bliss, be free of death and rebirth, and ultimately become Buddha. Every one of us has the Buddha nature and can become Buddha; however, we have lots of sufferings and have not attained true happiness. We go through life and death in our thoughts every minute and every second. Therefore, to study the Shurangama Sutra is to give ourselves a correct direction to how to attain samadhi, be free of death and rebirth, and leave suffering and attain bliss and become a Buddha. The Shurangama samadhi is actually the hidden basis of the Thus-Come Ones’ myriad Bodhisattva-practices and the basis for their realization of Nirvana.

In the City of Ten Thousand Buddhas, we often run

into westerners and Buddhist friends who come to learn the buddhadharma. They would ask, “If I only had time to investigate one sutra, which sutra would you recommend?”

This is how I replied to westerners, I said, “You can read *The Sixth Patriarch Platform Sutra*, or the *Vimalakirti Sutra*, but for myself, the first sutra I encountered is *The Heart Sutra*. Having said that, I continued to tell them, “It is risky for me to tell you that because when this was asked of the Venerable Master, he would never give us a fixed answer, everyone’s was different.” I felt I was incorrect when I returned home. The reason I felt I was incorrect was because after I truly devoted myself to learn from the Buddha, it was through the studying of the Shurangama Sutra that had given me the greatest help. How could I not recommend this sutra, instead, I recommended the other sutras? I was just afraid that others would feel the Shurangama Sutra was so difficult, it was like climbing a tall mountain, not knowing what it was trying to tell us. I did not want to scare them off of their bodhi resolve, therefore I recommended other sutras. Nevertheless, I corrected myself the next day, I said, “If you only study one sutra in your live time, and if you have not yet found your dharma door, then study the Shurangama Sutra.”

How to study this Sutra

How do you study this sutra? My suggestion is this – read the User's Guide to Detailed Outline, it gives you an outline, gives you the main points, and the structure of the sutra; what is its framework? How does it develop? After you have a general impression of its content, it will be easier to comprehend when you investigate into the sutra. There are ten volumes in our latest Chinese edition of the Brief Commentary on the Shurangama Sutra by the Dharma Realm Buddhist Association; the publication includes a brief outline. If you read it time and again and remember its sequence, then it will help if you flip through the sutra often. I share with you only briefly today as I don’t want to

cause you great headaches. I wish in such a short time today, you will come away with a concept of what Shurnagama Sutra is.

Every one of us has the inherent nature of true suchness. There are numerous terms: Full Awakening, Nirvana, the Suchness of Reality, the Buddha-nature, the Pure Consciousness, the Emptiness of the Matrix of the Thus-Come One, and the Wisdom of the Great Perfect Mirror, etc. Because of one false thought within our self nature, following the moment the thought has arose - originally there were not any forms, and there was not a self or anything that is possessed, because a thought arose, our mind moved, it turned into alaya (or the eighth consciousness), “subject” and “object” are produced, multitude of forms come forth thereafter.

This “subject” is the self – I can hear, I can see, I can smell, I can taste, I can feel, I can discern; “objects” are what we hear, what we see, what we smell, what we taste, what we feel and discern. The “subject” and “object” arise from your *alaya* (or the eighth consciousness), *alaya* covers up our at-ease, purity, and everlasting natures. Therefore, even though we have the Buddha nature, we cannot be at ease, our mind cannot remain everlasting, thus we follow our thoughts and be turned by the karmic forces.

The fundamental objective of the Shurangama Sutra is for us to abandon this consciousness and not to use our discriminating mind, instead, use our true nature. It is because of the “subject” and “objects” that our discriminating mind persists. If we can leave the elements of “subject” and “object”, our true mind will be perfect with no impediment, it will be at ease, blissful, impartial, and indiscriminating. When we are able to revert to such state, only then will all our suffering and affliction be vanished.

Why have we lost track of our true mind?

Why do we lose track of our true mind? The nature of the Tathagata Matrix has always been

within us, why have we lost track of it? There are basically two reasons.

The first is we don't know the mind that is the basis of death and rebirth and that has continued since time without beginning. We hold firm on "the mind dependent on perceived objects", the sixth consciousness, to be our own nature. It arises from the eighth consciousness. There are seven consciousnesses stemmed from the eighth consciousness – they are the eye, ear, nose, tongue, body, mind consciousnesses, and *manas* (or the seventh consciousness). Each of them climbs upon conditions and all condition dharma are exploitable. It is the sixth consciousness, the strongest one, which turns us around to create karma because it discriminates or differentiate without cease. What is being differentiated? It is the differentiation of everything that we see in the conditioned dharma, the sixth consciousness continues to contemplate the past and calculate the future, but refuses to honestly remain in the presence, right at this moment. The distortion is that "the mind dependent on perceived objects" and the *manas* identifies *alaya* as our own nature. With such cognition, we naturally engage in karmic activities, thus fall into the cycle of death and rebirth.

In the Shurangama Sutra, the Venerable Ananda shows us, why he almost failed being a Buddhist monk when he encountered such great test in his cultivation. It was because he relied on his mind consciousness, when his eyes met the object of form, discrimination came forth; when he heard with the ears, discrimination come forth; our eyes, ears, nose, tongue, body, and mind are discriminating without cease, we are engaged in karmic activities because of discrimination. If we honestly remember the example of what the Venerable Ananda has showed us, and if we can learn to restrain our body and mind, indeed, that would be the same as remembering the teaching of the Buddha: we should not consider the seeking mind as our original self nature.

The second reason is that we have lost track of the full awakening--it is the original and pure essence of nirvana. We do not realize that every one of us has a

self nature that is pure. The pure self nature has no suffering, it has no coming and going, no production and no extinction, it is not the same as other elements, yet it is no different than other elements.

If we know we have the full awakening, from the time of no beginning, it is the original and pure essence of nirvana. If only we can actually see it, and actually understand it, then all external states are of no significance. It is because everything comes from within our very own self nature that is pure. If everything comes from our inherent nature, no matter good or bad, suffering or blissful, it is not a problem because it is all our own baggage. You will not think of bliss when you are suffering, worry about suffering when you are blissful; all in all, they are all in connection with the self.

Let me share with you an analogy. Actually I am not sure if this case is right, and if it is appropriate to talk about, but I think it may be helpful for some. I am saying our self nature is like a huge supermarket, or a huge warehouse. How big is the warehouse? It's really really big, and really really tall; everything you need for today, and for your livelihood, all material, knowledge, or friends are there. There is nothing you need from outside. Why do we feel pain and suffering? Because we have to go outside to get things that we need. We go find someone to talk to when we are lonely; when we have no money for food, we need to go to work to earn money; our feeling is affected when someone is not happy with us, so we have to establish good relationships with others. If we knew we all had such a huge great treasure store that was taller than a ten story building, taller than any skyscrapers you have seen, and operate a machine was required to reach it, inside of which everything is contained. All that was needed was for you to learn how to operate the machines, then, you could have everything you wanted, and you could find the people you liked the most to talk to, all these things were there, and you were all these things, would we still have pain and suffering then?



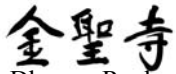
金聖寺

五、六月份法會活動表 2012 年 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2012		
週日 Sunday	5 / 6	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	5 / 13	觀音法門 (8:15AM ~2:30PM) Guan Yin Dharma Door
	5 / 20	懷少節 (8:30AM ~2:00PM)
週六、日	5 / 26~27	禮誦妙法蓮華經 (8:15AM~ afternoon) Sutra on the Lotus Flower of the Wondrous Dharma Recitation
週六	5 / 5	長青佛學班
每日 1 pm		大悲懺法會 Great Compassion Repentance

六月份活動 Buddhist Events in June, 2012	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	6/2 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	6/3 週日 8:15AM~ 4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	6/10 週日 8:15AM~ 11AM	
地藏法會 Earth Store Dharma Assembly	6/17 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

宣公上人涅槃十七週年紀念法會 17th 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21日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 21.	6/24 週日	萬佛聖城 (CTTB)
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Dharma Realm Buddhist Association

Gold Sage Monastery

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法界佛教總會網址: www.drba.org

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

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(1) 懷少節 Cherishing Youth Day

五月二十日(星期日) / Sunday, May 20, 2012

金聖寺將於五月二十日(星期日)，舉行一年一度的懷少節，早上八時三十分報到至下午二時，邀請小朋友們共度歡樂的一天。除了文藝表演，有趣的遊戲活動、園遊會，還有各式各樣的美味素食，免費招待大家共度佳節。

Gold Sage Monastery will hold the Cherishing Youth Day on May 20, 2012 from 8:30 am to 2 pm. We welcome all children to come this festive occasion. There will be performances, fun games! There will be different stands with FREE food! This is a free festival for everyone to enjoy!

(2) 育良佛學暑期班開始報名

Gold Sage Monastery Summer Sunday School Registration

上課日期：2012 年 7月1日~ 8月19日

星期日早上9~11時

學員年齡：3~17 歲

Time : Sunday 9:00AM – 11:00AM,

July 1 to Aug. 19, 2012

Age : 3-17 years old

Fee : \$ 20