



# 矽谷梵音

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善知識教，猶如春日，  
生長一切，善法根苗。

The Good and wise Advisor's teaching  
is like a spring sun in that it produces  
and makes grow the roots and sprouts of  
all good Dharmas.



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.

# 認真修行莫放逸

Cultivate Diligently and Don't Be Lax

宣公上人 開示

A talk given by Venerable Master Hua

# 打

禪七，是調身調心。調身，令身不亂動。調心，令心不打妄想，常常清淨；心能常清淨，則盡虛空遍法界都在自性裏邊。自性是無所不包，無所不容，也就是本來的佛性。

我們從無量劫以來，生生世世，生生世世，都被邪知邪見迷染得太深了，所以不容易明心見性。因為這個原因，所以要打禪七。打七叫「剋期取證」，定下一個時間，在這個時間之內，一定要得到好處，一定要用功求個明白。

你若想真正明瞭，首先要學一個不明瞭。在禪堂裏用功，用的是什麼功？不知道。上不知有天，下不知有地，中間不知有人。從早上到晚上，做的是什麼事？不

知道。吃的是什麼飯？不知道。穿的是什麼衣？不知道。就是昏昏沉沉，什麼也不知道。這叫：

養成大拙方爲巧，  
學到如愚始見奇。

就是說養成世界上最笨拙、最愚癡的人，這時便會生出巧妙來。此時，

一通一切通，  
一了一切了，  
一悟一切悟。

都通了，都明白了，徹底開悟了。學到什麼？也不知道，好像傻子一樣。可是，就在此時，奇怪的事就出現了。

打禪七，就是要把你那些小聰明、小智慧都收起來，不要覺得自己什麼都明白、什麼都懂。如果你覺得什麼都明白，你就是沒有真

正明白佛法的人。所謂「大智若愚」，外表看來，好像什麼都不知道，可是心裏什麼都明白，這也就是小事糊塗大事明白，這種人才有大成就。

我們在禪堂裏，人家跑就跟著跑，人家坐就跟著坐，東西南北都不知道。這時候，才能轉過身來真正地明白，真正地了解。明白什麼？明白自己的本地風光。了解什麼？了解自己的本來面目。

在禪堂裏，要用功修行，少說廢話，不要浪費時間。所謂「一寸光陰一寸金，寸金難買寸光陰。」坐禪確實是這樣寶貴，不知在哪一分鐘就能開悟，所以要分秒必爭，任何時間也不能放過。

When we hold a Chan session, we are taming our bodies and regulating our minds. Taming the body keeps it from acting in random, impulsive ways. Regulating the mind means not allowing it to indulge in idle thoughts, so it's always pure and clear. Then no matter where we go, to the ends of space or the limits of the Dharma Realm, we're still right within our self-nature. Our inherent nature contains absolutely everything. Nothing falls outside of it. It's just our fundamental Buddha-nature.

From limitless numbers of eons in the past, in life after life, in world after world, wherever we appeared, we've been deeply deluded and defiled by deviant knowledge and views. So it's not very easy for us to understand our minds or to see our natures. For this reason, we need to participate in a meditation session. A session is a period of time set aside for seeking realization. During this special period, we are determined to gain benefit. We must certainly apply effort and seek understanding.

If we want to truly understand, the very first thing that we need to do is to learn to be as if we don't understand anything at all. Here in the Chan meditation hall, what is our method of cultivation? We don't know. We are not aware of heaven above, earth below, or people in between. What did we do all day long? We don't know.

What did we eat? We're not aware. What clothes are we wearing? We don't know. In this state of complete absorption and obscurity where we bring ourselves to know nothing at all, we approach a state like this:

*When one can train oneself to appear as if foolish,*

*Then one's genuine cleverness comes forth.*

*If one can study until one appears dull,*

*Then one's real talents begin to appear.*

That is to say, only after you make yourself seem like the most stupid person in the world can you bring forth genuine cleverness. When you reach that state, then:

*When one thing penetrates, all things penetrate.*

*When one thing is understood, all things are understood.*

*When one thing is enlightened to, all things are enlightened to.*

We connect on all sides; we understand everything. Our enlighten-ment is thorough and complete. What've we learned? We don't know. We really seem like total idiots. That's the very time, however, when our rare qualities start to manifest.

During this meditation session, you want to set aside your clever-ness and your petty intelligence. You shouldn't assume that you understand everything there is to know. If you think you know everything already, then

you haven't truly understood the Buddha-dharma. That is to say, "Great wisdom resembles stupidity." On the surface, a truly wise person appears to know nothing at all. In fact, he understands all things. That is to say, he may be very dull regarding petty business, but he can understand truly great matters. Only someone like that can have outstanding accomplishment.

Here in the Chan hall we run when everyone else runs, and we sit when everyone else sits. We don't have to discriminate between north and south, east and west. Now is the time when we can make "the great reversal" and truly understand. What do we understand? We understand what our native home looks like. We understand our original face, our basic identity.

In the Chan hall, we should work hard and chatter less. Don't waste time. There's a saying that goes, "An instant of time is worth an ounce of gold; an ounce of gold cannot buy back an instant of time." That's just how valuable time is in Chan meditation. Who knows in which minute we'll become enlightened? So we have to cherish each and every moment, and not let any time casually slip by.



# 只要我有一口氣在，一定要講經說法

As Long as I Have One Breath Left  
I Will Speak Sutras and the Dharma (3)

文：法總編輯部/Editorial of BTTS

英譯：鄭耿琳 / Genglin Zheng

## 爲

了教導弟子學習歷代祖師的風範與道德，宣化上人一九七二年開始以《佛祖道影》爲教材來教導弟子。

《佛祖道影》，顧名思義，是記載歷代西天、東土祖師的道行及法相，爲後世修行者的楷模，有「見賢思齊」的作用。此書著作的時間可追溯到明、清時期，近代高僧虛雲老和尚認爲此書對禪宗史極有價值，故繼續徵集增訂之。繼虛老之後，上人又增續近代高僧行誼，除了以白話講解之外，並提綱挈領，增撰偈頌一首，淺顯明瞭。上人陸續講解祖師大德的風範，直至一九八六年春圓滿。

一九七四年上人開講《佛說四十二章經》，這是中國最早譯出的經典。此經意簡言在四十二篇短短的經文中，清楚地闡述了修行的次第過程，從出家、修道至證果，明確指示修道人何所應爲，何所不應爲。

這一年上人又爲西方弟子講《沙彌律儀》，以便來日堪任人天師表，荷擔如來家業。因爲戒律是出家人的生命，因此出家人先受沙彌十戒，並學習威儀教相。

同樣是一九七四年，十一月宣公上人率領早期三步一拜的兩位美籍弟子恆具和恆由，到臺灣、香港、泰國、印度、錫蘭、新加坡、

越南、日本各地，弘法訪問。期間除了在各地寺院、道場、大學講法外，並在香港主持一個佛七。是年年底應邀在臺灣開講〈華嚴經・淨行品〉，此品教導我們在日常生活中，如何善用其心，隨著所行所爲善巧發願，若能依願起行，則能防心不散，增長菩薩的悲行和智行。

講完〈淨行品〉，又應南臺灣的信眾講解〈楞嚴經・大勢至菩薩念佛圓通章〉。念佛法門三根普被，利鈍兼收。經上說：「若眾生心，憶佛念佛，現前當來，必定見佛。」上人以淺顯易懂的方式，解釋「都攝六根，淨念相繼」的念佛真

義。

一九七八年上人到馬來西亞弘法，萬人空巷，盛況空前，期間除了在各地開示外，並講解了《地藏經》。

在佛教裡頭，〈楞嚴咒〉是最重要的一部咒，是咒中的王，也是咒裡邊最長的一個咒，這個咒關係著整個佛教的興衰。〈楞嚴咒〉是支持天地不毀滅的靈文，《楞嚴經》就是為〈楞嚴咒〉而說的。為此，上人自一九七九年起，前無古人地以偈誦的方式，逐句解釋〈楞嚴咒〉，此《楞嚴咒疏偈句解》歷經九年，一九八七年圓滿。

《勸發菩提心文》是清朝省庵大師所作。文中將「發心」分為邪正、真偽、大小、偏圓八種，並清楚地說明其中的差別。此文義理透徹，是非常重要的修行導引，因此上人分別於一九七九年及一九八五年，兩度講述此文，勸勉弟子發大菩提心，立堅固願，去妄存真，

反迷歸覺。

一九七九年洛杉磯金輪寺信眾請上人講解《佛遺教經》，這是佛陀對四眾弟子最後垂訓。提醒我們如何修行，如何少欲知足，如何依戒定慧，成就道果。不以睡眠、放逸空過一生。此「佛遺教經法會」圓滿後，一九八〇年上人接續開講《地藏經》於金輪寺。

一九八三年再續洛杉磯信眾的請法，上人又講解了《藥師經》，藥師佛的願力是要消除眾生的煩惱，使人免於病苦，消災免難。藥師佛法門除鼓勵命終往生淨土外，還強調可蒙藥師佛願力加被，以求現生即得安樂利益，增福延壽，清除修行路上重重障礙。

〈永嘉大師證道歌〉是永嘉大師一生修行的心得。他開悟後，寫了此歌啓示後人。此歌簡單明瞭，字字珠璣，言言真實，令人讀誦後，菩提心油然而生，智慧燈不期而燃。一九六五年上

人著《永嘉大師證道歌詮釋》，並數度講解此歌，一九八五年金輪寺的法筵即是其中之一。

一九八三年開始，為了訓練弟子講法，上人開了「主觀智能推動力」課程，方法是以抽籤的方式，讓弟子們輪流上臺講解經文，並推派人選對講者加以批評，最後由上人講述、總結。這種講經方法是空前未有的，按著這個方法，每個人都可以發揮他個人的見解，說出自己的心聲，表現出自己的智慧。這個課程持續相當久，幾近九〇年代。這期間講解《論語》直至「子罕第九」，教導弟子立身處世的基本道理；又講解《涅槃經》（部分），《涅槃經》的教義是「扶律談常」，扶助戒律，說佛性常住之教法。還訓練弟子講解《楞嚴經》卷一。這段師生共同研習的日子，猶如身處極樂世界，是弟子難忘的美好回憶。

Starting in 1972, the Venerable Master adopted *The Portraits of the Buddhist Patriarchs* to teach the disciples to learn from the spirits and virtues of the past patriarchs. This book is literally a collection of the portraits and an account of the spiritual journeys of the patriarchs in the east and west, who are mentors for cultivators of later generations. It encourages cultivators to “keep abreast with the virtuous”. The book may be traced back to Ming and Qing Dynasties. Elder Monk Xu Yun, a modern high sangha, made additions to the book as he regarded this book to be highly valuable in the history of Chan School. Following Elder Xu, Venerable Master Hua expanded the book to include accounts of modern high sanghas. The Master also added commentaries and outlines in the form of verses that is simple and easy to understand. The Venerable Master gave a series of talks on the noble deeds of the great virtuous patriarchs. The talks concluded in the spring of 1986.

In 1974, the Venerable Master opened talks on the *Sutra in Forty-Two Sections Spoken by the Buddha*, the earliest Sutra translated in China. In simple and lucid language, the book in forty-two short chapters clearly states the step-by-step process of cultivation, from leaving home-life, cultivating the Way, up to becoming sages. It also points out precisely

the dos and don'ts for cultivators.

In the same year, the Master further lectured to his Western disciples on The Shramanera Vinaya and Rules of Deportment, preparing them for their future responsibilities being mentors to men and gods, as well as to carry on the Tathagata's lineage. Precepts are the life and blood of the left-home people; therefore they receive the Ten Shramanera Precepts in the first place, and then proceed with learning rules of deportments.

Also in 1974, the Venerable Master led the two American disciples Heng Ju and Heng You, who in early days went through the Three Steps One Bow Pilgrimage, in the visits propagating dharma in Taiwan, Hong Kong, Thailand, India, Srilanka, Singapore, Vietnam, and various places in Japan. During the visits, the Master gave talks in various temples, monasteries, and universities. In addition, the Master held a seven-day Buddha Name Recitation. Towards the year end, the Master, in response to an invitation, delivered talks on *the Chapter of Pure Conducts* from *the Avatamsaka Sutra*. This Chapter teaches us how to make good use of our minds in our daily lives. If we can expediently make good vows in what we do, and carry out our actions according to our vows, then we can guard our minds against scattered thoughts and increase the compassionate and wise deeds of the Bodhisattvas.

Upon completion of *the*

*Chapter of Pure Conducts*, the Master was again invited to Southern Taiwan to give talks to the faithful on *the Chapter of the Perfect Penetration (from the Shurangama Sutra)*. The Buddha name recitation dharma door benefits living beings of all three roots; both the sharp and the dull-witted living beings will receive responses. As the sutra says: “If all living beings in their minds, remember and recite the name of the Buddha, at present or in the future, they shall see the Buddha.” The Venerable Master explained in plain language the true meaning of reciting the Buddha's name – that is to “gathering in six sense-faculties through continuous pure mindfulness.”

In the year 1978, the Venerable Master traveled to Malaysia to propagate the Dharma. He was enthusiastically greeted throughout the trip — an unprecedented grand occasion. The Master delivered talks during his various visits; he also lectured on *the Earth Store Sutra*.

*The Shurangama Mantra* is the most important mantra in Buddhism. It is the King of mantras, also the longest among mantras; it is critical to the rise and fall of Buddhism. *The Shurangama Mantra* is the efficacious text that keeps the sky and the earth from destruction. And *the Shurangama Sutra* was spoken for the sake of *The Shurangama Mantra*. For this reason, starting in 1979, the Venerable Master took the unprecedented step of

explaining the Shurangama Matra sentence by sentence with verses. This *Shurangama Mantra with Verses and Commentary* lasted for nine years, it concluded in 1987.

*Exhortation to Bring Forth the Resolve for Bodhi* was written by the great master Xing An during the Qing Dynasty. The work classifies “resolve” into eight types --- evil versus righteous, genuine versus fake, great versus small, partial versus perfect --- with lucid explanations on the differences among the eight types of resolves. The essay, with its thorough reasoning, is a very important guide to cultivation. For this reason, the Venerable Master lectured on the essay twice, in 1979 and 1985 respectively, urging his disciples to bring forth great bodhi resolve, to make solid vows, to be true and to get rid of falsehood, and to return to enlightenment and leave confusion.ea

In 1979, at the request of the faithful of the Gold Wheel Monastery at Los Angeles, the Venerable Master lectured on *the Sutra of the Buddha’s Bequeathed Teaching*, this is the Buddha’s final exhortations to the fourfold assembly of disciples. The sutra reminds us how to cultivate, how to reduce desire and be content; how to rely on precepts, samadhi, and wisdom to realize the Way; so that we don’t remain asleep

and idle away our lives. Upon conclusion of *the Sutra of the Buddha’s Bequeathed Teaching* Assembly in 1980, the Master began talks on *the Earth Store Sutra* at the Gold Wheel Monastery.

In response to another request from the Los Angeles faithful, in 1983 the Venerable Master gave lectures on *the Medicine Master Sutra*. The Medicine Master Buddha had made vows to eliminate the afflictions of living beings, to keep them from suffering illnesses, to eradicate calamities and perils. Besides encouraging us to be reborn in the Pure Land upon life’s end, the Medicine Master Buddha Dharma Door emphasizes that by the power of vows of the Medicine Master Buddha, the faithful can obtain peace and happiness in their present lives, increase their blessings and life span, and remove the many obstacles along the path of cultivation.

Yong Jia Great Master’s Song of Enlightenment reveals the Great Master’s understanding through his lifelong cultivation. He wrote this song upon his enlightenment to guide later generations. The song is simple and straightforward in language. Each word is a gem and every line reveals the truth. It inspires in us the Bodhi resolve and shines the light of wisdom on its readers. In 1965 the Venerable composed *Commentary to Great Master Yong Jia’s Song of Enlightenment*. He subsequently lectured on this song a

few times. The dharma assembly in 1985 at the Gold Wheel Monastery was one of these talks.

From 1983 onward, to train his disciples in dharma talks, the Venerable Master established a training course “Developing Inherent Wisdom”. The disciples took turns by raffles to explain sutra texts before the class, the Master appointed people to give critiques, and the class would end with the Master personally giving commentary and summary. This method to explain sutra texts is unprecedented, and all participants can contribute their understanding, share their feelings and present their wisdom. The classes lasted a long time till well up to the 90’s. During this period, the Master lectured on *The Analects* (*Lun Yu* by Confucius) through Chapter Nine – Zi Han, teaching his disciples the fundamentals of conducting themselves in the society. (Part of) *The Nirvana Sutra* was also lectured. The doctrine of *The Nirvana Sutra* is to “support the precepts and speak about the eternal”, that is, to support the precepts and to teach about the eternal Buddha Nature. As an exhortation to the disciples, the Master also lectured Chapter One of *the Shurangama Sutra*. For the disciples who experienced these days of studying and practicing the dharma with the Master, it was like being in the land of ultimate bliss; it was such a wonderful and

# 梁皇懺法會面面觀

Observations From Emperor Liang's Jeweled Repentance Assembly

文/ 王秀國 /Grace Wang

英譯/ 袁華麗 /Huali Yuan

二〇一二年是個充滿傳說的一年，金聖寺的梁皇寶懺法會在眾人的翹首企盼中於十一月十八日下午起懺，法會期間與會大眾無不個個至誠懇切的懺悔往昔的罪愆，並將拜懺功德盡皆迴向，到二十五日圓滿時，人人法喜充滿，法師們也都讚歎這次的梁皇寶懺非常殊勝。當然，我最希望的就是大眾的誠心能感動佛菩薩保佑二〇一二年平安度過，一切災殃化吉祥。

每一次梁皇寶懺都會有很多人因為誠心懺悔而有所感應，我很慚愧沒有什麼感應，但我卻有很多感想和感動想與大家分享。成就一個法會要靠大家同心協力來護持的。

在法會開始的前幾天，廟上就已經開始忙開了；首先近千個超度和消災延壽牌位要寫好並校對，然後再上牌位，大家都很謹慎小心，唯恐出錯。其次，因為十八日上午要傳八關齋戒，法師還要帶著請法的居士們演練請法儀式。大殿方面則要加放拜墊和椅子。廚房方面，法師和居士們先要準備好法會期間要上供用的水果，這裡面的學問可是不小哦！水果要挑，要洗，要擦，要擺的好看，之後要將這些供菓分送到各佛殿、祖師殿、小佛殿，大齋堂等。每天，我們供的花，也是一大早就會有人把花一朵、一朵的剪好，然後確認每一小碟內都放好一小節香和一朵花，再

放到各個拜墊上讓大家供佛用。

廚房可以說是從早忙到晚，為了照顧好參與法會人士的色身，法師和香積組的居士們常常前一天就開始準備第二天要燒的齋菜，更有的居士天沒亮就到廟上幫忙了。當我們在大殿裡面專心拜懺，隨著一柱香，一柱香的過去，廚房就越來越緊張了，趕、趕、趕，上午第二柱香快結束時，負責供飯的居士，就先得離開大殿準備供飯，而廚房香積組的人，這時差不多就得把菜都準備好，切水果的人也沒閒著，而出菜的人就接手忙著把菜和水果一撥，一撥的趕在上供結束前把飯菜送到齋堂，當大家坐下來享用美食



時，廚房的居士們又忙著清洗善後工作，另外有收供飯、供菓的，有負責把收下的供飯另外集中裝好再拿去齋堂的，有洗供碗的，有掃地、擦地的…。有時候等到他們忙完要用齋的時候，很多菜都已經沒有了，可是他們卻都甘之如飴，有什麼吃什麼，仍然吃的很開心，絲毫沒有動搖他們一點奉獻的心意。

今年，因為法師在開示時希望大家多多修福，在用完齋後幫忙一起清掃大齋堂，果然結齋後，大家熱烈參與，齋堂很快就清掃乾淨，大家都能及時參與下午的法會。當然我們也最要感謝的是護守大前方也就是辦公室的居士們，隨著法會的進行，即使到最後一天，每天都會有人要立牌位，看辦公室的居士每天兩人一組，犧牲自己拜懺的機會來為大眾服務。在大殿裡面，每天也有四位義工來維持大殿的秩序，確保前排的居士彼此

之間不留空位，免得後來的人中途進出會干擾到大家拜懺，還要負責排擺經書和一切大殿事宜。而每一次懺本需要換冊的時候，就會有居士負責從書庫拿接下來的一冊換上，並將用完的懺本收回書庫。每天法會結束後，還會有居士們打掃大殿，擦拜墊，吸塵以及清掃廁所等等。其實，因為法會期間使用廁所的人較多，中間就會已經有居士收過幾次垃圾，讓大家連上廁所都不會起煩惱。

行筆至此，我可能還是會有所遺漏而沒有列出來的工作，但光是這樣，就已經不知道有多少人在默默護持大家拜懺了。我是不知道您之前有沒有注意過，但我以前是從來沒有注意到原來身邊有這麼多的護法們在成就，護持著我們，來圓滿每一個法會。想到這裡，真是對我以前的不知不覺而汗顏慚愧，也衷心感恩這些護法大德們為我們所做的點點滴

滴。我對以前的不知不覺而深自懺悔，我決定從今以後也要努力跟大家學習一起護持道場，我們龍華會上再相逢。

2012 is a year full of legends. In the afternoon on November 18, Gold Sage Monastery started the Emperor Liang's Precious Repentance, which many people had wished for. During the ceremony, everyone sincerely repented their past karmic offenses, and dedicated all their meritorious virtue from bowing repentance. On the complete day of Nov 25, everyone was full of Dharma joy, and the Dharma Masters praised that this year's repentance was very special. Of course, my greatest hope was that our sincerity can reach Buddhas and Bodhisattvas so that they would bless us a safe 2012, and turn all the disasters into auspiciousness.

Many people got response due to their sincerity during the Emperor Liang's Repentance each time, I am ashamed of not having any responses, I would like share with everyone many things that touched me. To accomplish a Dharma assembly requires the collective efforts and support from everyone.

People in the temple started working a few days before the

session. First, nearly a thousand of rebirth plaque and lengthening life plaque need to be written and proofread, and then set up. Everyone was very careful to not make any errors. Second, because the Eight-fold Precepts were planned to be transmitted in the morning of the 18<sup>th</sup>, Dharma Masters need to lead laypersons to rehearsal requesting Dharma. In the Buddha Hall, more bowing cushions and chairs had to be ready. In the kitchen, Dharma Masters and lay person need to prepare fruits for offerings during the session. Many skills needed! The fruits were selected and washed clean, wiped dry and arranged nicely, then they were distributed to different places, such as the Buddha Hall, patriarch's hall, the small Buddha Hall and the big Dining hall. Early in every morning, someone would cut flowers one by one, and make sure every plate has a flower and a piece of incense wood in it, then place the plates on the cushions, so that people can use them to make offerings to the Buddhas.

People in the kitchen were busy from morning till night. In order to take good care of the physical body of those in the Dharma assembly, Dharma Master and the cooking groups often started to prepare the veggie food a day before. Some layperson would go to the temple to help before the dawn. When people inside Buddha hall were focusing on

bowing repentance and with one incense after another passing by, people the kitchen were getting more and more nervous and in hurry. At the second incense in the morning, someone will have to leave the Buddha Hall to prepare for the meal offering. It means by then the kitchen staff need have almost every dishes ready. The fruits group were busy with were peeling and cutting, the dish delivery group were busy with taking all the food to the big dining hall. When everyone was seated to enjoy the delicious food, then kitchen stuff were still busy with clean-ups. Some people collected all the offered food and fruits, then sent them to the dining hall; some people were washing the offering bowls, others were doing the sweeping, moping ... Sometimes after they got things done, there were not much food left for them, but they would eat whatever left, and they were still happy and steadfast in their resolve to contribute

Because the Dharma Master exhorted everyone to cultivate blessings by helping clean up the big Dining hall. Sure enough, after the Dharma talk, people actively participated in the work and the dining hall was quickly cleaned up. Thus everyone was able to attend the afternoon session in time. Of course, we also would like to thank volunteers in the front office. From the first day till the last day, people would come to set up plaques. Those office volunteers on

daily pairs sacrifice their opportunity of repenting to serve the public. In the Buddha hall, four volunteers were available every day to keep order, and to make sure that no space left in the front rows so that people came in later would not disturb others, and they were also responsible for putting up sutra books and doing other trivial things in the Buddha hall. There were also some laypersons were responsible for changing and collecting books. At the end of each day, some laywomen would clean up the Buddha hall, wipe bowing cushion, vacuum and clean toilets. In fact, because quite a number of people used the toilet, some people collected the garbage several times during day, so that other people won't get afflicted when using the toilet.

At this point, I might have missed some work on this list, but even so, there were already so many people quietly supporting the repentance. I do not know whether you noticed or not before, but for me, I never realized that it took so many efforts from so many Dharma-protectors to accomplish each Dharma assembly. Thinking of this, I am really shameful with my ignorance before, I am also sincerely grateful to all the works they did for us. I deeply repent of my being ignorant, and I decided to learn from everybody to protect and support the Way-place, so that we can meet again in the Longhua assembly.



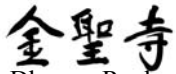
# 金聖寺

## 一、二月份法會活動表 2013 年

**GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES**

一月份活動 Buddhist Events in January, 2013		
週日 Sunday	1 / 6	觀音法會 ( starting from 8:15AM ) Dharma Assembly of Guan Yin
	1 / 13	念佛共修法會 ( 8:15am ~4:00pm ) Dharma Assembly of Buddha Recitation
	1 / 20	地藏法會 ( 8:15am ~4:00pm ) Earth Store Recitation
	1 / 27	大悲法會 ( starting from 8:15AM ) Great Compassion Recitation
週六	1 / 5	長青佛學班 (2:00PM~ 4:30PM ) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance

二月份活動 Buddhist Events in February, 2013	日期 Date	地點 Place
念佛共修法會 Dharma Assembly of Buddha Recitation	2/ 3 週日 8:15AM ~4:00PM	金聖寺 (GSM)
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	2/ 8~10 8:15AM ~4:00PM	
慶祝彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday 藥師懺法會 Medicine Buddha Dharma Repentance	2/10 週日 8:15AM ~4:00PM	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	2/ 17 週日 8:15AM ~4:00PM	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	2/24 週日 8:15AM ~4:00PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 ( Everyday ) 1 pm	



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# 淨身心 迎新春

*Welcome the Spring by Purifying Our Mind and Body*

金聖寺2013年春節活動：

1. 千佛懺法會：2月8~10日(星期五~日)，早上8時15分至下午4時。
2. 慶祝彌勒菩薩聖誕：2月10日(星期日)，早上8時15分
3. 藥師法會：2月10日(星期日)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。

歡迎共襄盛舉。

## **Dharma Activities on Spring Festival of 2013**

1. A Thousand Buddhas Repentance Dharma Assembly on February 8~10, 2013 from 8:15 am to 4:00 pm.
2. Maitreya Bodhisattva's Birthday: Feb. 10, from 8: 15am .
3. Medicine Buddha Dharma Repentance Assembly on Feb. 10, afternoon.  
Setting up Plaques for Lengthening Life and for the Rebirth is available.