



矽谷梵音

Pure Sound From Silicon Valley

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一寸光陰一寸金，寸金難買寸光陰；
失落寸金容易得，光陰過去難再尋。

*An instant of time is worth an ounce of gold,
Yet an ounce of gold can hardly buy an instant of time.
If you lose an ounce of gold you can always find another,
But once time goes by, you can't bring it back again.*



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.

什麼是佛法

What is Buddhadharma?

宣公上人 開示

A talk given by Venerable Master Hua

什

麼叫佛法？佛法，就是世間法；不過是世間人所不願意行的法。世間人忙忙碌碌、奔奔波波，出發點無非是自私，是爲了保護自己的生命財產。而佛法，是大公無私，是爲了利益他人。學佛法，一舉一動都要爲他人著想，把自我看輕了，捨己爲人，不令他人生煩惱，這就是佛法。一般人往往對於這一點認識不清楚，所以在佛教裏爭爭吵吵、煩煩惱惱、是是非非，跟一般世俗人沒有兩樣，甚至於有過之而無不及。一邊學佛，一邊造罪業；一邊立功，一邊損德。這樣，對佛教不但沒有利益，反而有大害。這就是

佛所說的：「獅子身中蟲，自食獅子肉。」

身爲佛弟子，在佛教裏這麼自私自利，看不破，放不下，怎會與佛法有所相應？學佛的人要：

真認自己錯，

莫論他人非；

他非即我非，

同體名大悲。

要徹底瞭解佛教的真理，自己必須先要修忍辱、布施，才能有所成就。必須要「翻過來」，這也就是與世俗的人有所不同，不要同流合污。修道，就是要「倒過來」，這是什麼意思呢？就是「好事給他人，壞事與自己。」捨棄小我，完成大我。

你們皈依我的人，都是我身上的血和肉。無論把哪一塊肉割去，都是很痛的。無論哪一個地方流血，元氣都會受損傷的，所以你們要互相團結。爲了要使佛教發揚光大，就要吃人所不願意吃的虧，受人所不能受的侮辱。心量要放大，行爲要真實。如果不向真的去做，佛菩薩是知道的，我們不能欺騙佛菩薩。大家要檢討己過，痛改前非，真正認識自己以往的顛倒和不合理的作風。要老老實實，忘記自己，而爲整個佛教、整個社會服務。

本來在世界上，無論哪一個團體，哪一個社會，都是錯綜複雜，互相勾心鬥

角。在金山聖寺、萬佛聖城、金輪聖寺，以及隸屬法界佛教總會的所有道場，都要把這種情形改善。當然，不能馬上改得很圓滿，可是也要一步一步做去，改到最圓滿、最徹底、最究竟的地步。然後，還要念茲在茲保存這種良好的行為、志願，去推展佛教，令佛教發揚光大。這是每個佛弟子應有的責任。佛教若不興旺，乃是因為我本人沒有盡到責任。不要把責任推諉到他人身上。若能這樣，不久的將來，佛教一定能發揚光大，推行到世界每一個角落！

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What is Buddhadharma? Buddhadharma is simply worldly dharma, but it's a variety of worldly dharma that most people are unwilling to use. Worldly people are always busy running here and there, constantly hurried and agitated. The source of all this activity is invariably selfishness, motivated by a concern to protect one's life and possessions. Buddhadharma, on the other hand, is unselfish and public-spirited,

and springs from a wish to benefit others. As we learn the Buddhadharma, our every action gradually comes to include in its scope a concern for others. The ego gradually loses its importance. We should give up our own interests in service to others, and avoid bringing affliction to others. These are the hallmarks of Buddhadharma. But most people fail to clearly understand these basic ideas. As a result, within Buddhist circles we find struggle and contention, troubles and hassles, quarrels and strife. We find an atmosphere not at all different from that of ordinary people. Sometimes the relationships within Buddhist groups don't even measure up to the standards of ordinary social conduct. Such people study Buddhism on the one hand and create offenses on the other. They do good deeds, and in the next breath destroy the merit and virtue they've earned. Instead of advancing the cause of Buddhism, such behavior actually harms it. The Buddha referred to such people as "parasites on the lion, feeding off the lion's flesh."

We Buddhist disciples cannot expect any results from our cultivation if we're selfish and profiteering, unable to put things down and see through our attachments. The motto of Buddhists must be:

*Truly recognize your own faults,
And don't discuss others' wrongs.*

*Others' wrongs are just my own:
Being of one substance with all things is called Great Compassion.*

If we want to thoroughly understand the truths of Buddhism, then we must first cultivate patience and giving. Then we can come to accomplishment. We must turn ourselves around and be different from ordinary people. We can no longer flow along with the turbid currents of the world. Cultivating the Way simply means to "turn ourselves around." What is that? It means to "give desirable situations and benefits to other people, while absorbing the unfavorable situations ourselves." We renounce the petty self in order to bring to perfection the greater self.

All disciples who have taken refuge with me are like the flesh and blood of my own body. No matter which piece of flesh is severed from my body, it hurts me just the same. No matter where I bleed, the wound injures my constitution. Because of this, all of you must unite together. To make Buddhism expand and flourish, you must take a loss in places where most people are unable to sustain a loss. You must endure the insults that ordinary people find unendurable. Expand the measure of your minds, and be true in your actions. When you're not trying to be true, the Buddhas and Bodhisattvas are aware of it. No one can cheat

them. Each of you should examine your own faults and earnestly remedy the flaws in your character. Truly recognize where in the past you've been upside-down and where your behavior has departed from principle. Be honest, forget about yourself, and work for the sake of all of Buddhism and all of society.

No matter where you look in the world, every organization and every society has its own complications and power struggles. At Gold Mountain Monastery, Gold Wheel Monastery, the City of Ten Thousand Buddhas, and the other Way-places that belong to the Dharma Realm Buddhist Association, we must correct these faults. Naturally we can't expect perfection immediately, but we can hope to improve step by step. We can change things until we reach the ultimate point of perfection. Then in thought after thought, we must preserve this wholesome behavior and maintain our resolve and purpose as we go about disseminating Buddhism, so that its light spreads far and wide. All disciples of the Buddha share this responsibility equally. We must think, "If Buddhism fails to flourish, I haven't fulfilled my responsibility." Don't pass your duty to others. If we can shoulder our responsibility in this way, then in the near future, Buddhism will certainly expand and spread to every corner of the world!

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 (4)**

文：法總編輯部/Editorial of BTTS

英譯：鄭耿琳 / Genglin Zheng

在

八〇年代，上人又曾在萬佛聖城及金輪寺舉行以「楞嚴經五十陰魔」為主題的研討會及翻譯會，由上人與四眾弟子參與此會。會中上人對五十陰魔作部分解釋，同時對修行做了一些開示，教導弟子認識陰魔的境界。因為，修道的人如果不明白五十種陰魔，一定會走錯路的！

八〇年代後上人座下的道場日益增多，金峰聖寺、金佛聖寺、華嚴聖寺、法界聖城、柏克萊寺、金聖

寺等二十多座道場，遍佈美加，並及亞洲和澳洲地區。上人仍孜孜不倦，為法忘軀，流血汗，大慈悲普度，講經說法不休息。

上人是佛教祖師大德，但四書五經、諸子百家、醫卜星相等，無不貫通。因此除了講解經典、祖師大德傳記外，也教導弟子一些世間運用的學問、知識，例如一九七五年講解了《藥性賦》，教導弟子知道一點自己怎麼用藥。

《水鏡回天錄》是上人

重要的著作，上人秉剛正不阿的精神，運春秋之筆，褒貶前人爲今人之鑒，言其要挽回浩劫，猶如水中月、鏡中花有影無實。但在虛妄渺茫之中，還要知其不可爲而爲之，這是上人著述講解本書的動機。這部書從七〇年陸續講解，直至一九八八年方止。

除了講經外，上人日常或弘法時的開示，更是不計其數，上人觀機逗教的智慧法語，言淺義深，是我們修行的指南，處世的寶典。妙語如珠的「Q & A」，頓去眾生心中疑惑。偈頌、對聯、歌詠，也是上人化導眾生的法門，有近二千首之多，這些上人信手拈來的精簡法句，道出經典、咒語、文章和傳記的精髓。

釋迦牟尼佛說法四十九年，講經三百餘會，留下無量無數的法寶於世間。世尊開示了八萬四千法門，無非是爲了對治眾生的八萬四千煩惱；上人苦口婆心，諄諄

教誨，把他所知道的佛法都告訴我們，也留下無數的法寶於世間。這些法寶，被譯爲英文、法文、西班牙文、義大利文、越文、日文、韓文等，但始自一九六八年上人舉辦「暑假楞嚴講修班」，迄今（二〇一二年）上人涅槃十七週年，四十多年來，雖經弟子不斷地整理出版，即使上人講經說法所用的母語——中文，仍諸多尚未整理出版，更遑論其他的語言了。

上人——

法貫東西，德沛天地，繼往開來，續佛慧命，承先啓後：弘法、譯經、教育，真正不爭、不貪、不求、不自私、不自利，不打妄語。

希望聞法的人，都會得到不可思議的法雨滋潤——未種善根者，使他們速種善根；已種善根者，使他們增長；已增長者，使他們成熟；已成熟者，使他們得到「常樂我淨」之佛果。

（全文完）

During the 80's, at CTTB and Gold Wheel Monastery, the Venerable Master held a conference for discussion and translation centering on "Shurangama Sutra – The Fifty Demonic Skandhas". The Master's fourfold assembly of disciples attended the conference. The Master explained part of the fifty demonic skandhas during the meeting and gave some instructions to help his disciples tell the state of these skandhas. Because, if cultivators do not understand these fifty demonic skandhas, they will take the wrong path!

After the 80's, the number of way places increased under the Master's leadership. Over twenty monasteries spread across America and Canada, and in part of Asia and Australia, among these are Gold Summit Monastery, Gold Buddha Monastery, the Avatamsaka Monastery, City of Dharma Realm, Berkeley Monastery, Gold Sage Monastery. Still, the Venerable Master continued on working tirelessly, sweating blood, scarifying himself for the dharma, compassionately crossing over living beings, lecturing sutras and speaking the Dharma. And he would not rest!

The Venerable Master, being one of the Great Virtuous Buddhist Patriarchs, was well versed in the Chinese classics of *Four Books* and *Five Classics*, and the Hundred Schools of

Thought. He was also erudite in Chinese medicine, divination, astrology, and physiognomy, etc. Besides lecturing on sutras and biographies of great patriarchs, the Master also taught his disciples knowledge for daily life. For example in 1975, he talked about *the Nature of Chinese Medicinal Herbs*, teaching his disciples simple applications of common herbs.

Reflections in Water and Mirrors is the Venerable Master's important work. In an upright spirit, the Master rendered straightforward critiques based on historical facts, his judgments on the ancients offer precautions for contemporary people. The master mentioned the intention to rescue history from its vast destruction, but this is as the moon in water and flowers in the mirrors --- shadows without substance. But even as unreal and hopeless as such, the Master intended to make his efforts to do what's impossible, and this is the cause for the Master's book. Talks on the book was given by the Master in the 70's, the lectures lasted till 1988

In addition to speaking sutras, the Master delivered numerous talks throughout his daily dharma propagation. The Master's timely teachings are dharma speeches of wisdom; simple in language and with acute insight, these speeches are

our directions to cultivation and thesaurus by which to conduct ourselves. His Q & A sessions, full of witty remarks, instantly removed doubts in the audience. Poems, couplets, songs verses, these total over 2000 pieces, and are among the variety of dharma-doors that the Master used in transforming and guiding living beings. These simple dharma expressions that the Master's had at hand reveal the quintessence of sutras, mantras, essays, and biographies.

Shakyamuni Buddha spoke the dharma for forty-nine years and spoke sutras in over three hundred lectures, bequeathing the world with countless dharma treasures. The eighty-four thousand dharma doors opened up by the World Honored were nothing else but cures for the eighty-four thousand afflictions of the living beings. The Venerable Master, exhorted us earnestly time and time again and told us all the Buddha dharmas he had known, leaving behind countless Dharma treasures in the world. These Dharma treasures have been translated into English, French, Spanish, Italian, Vietnamese, Japanese, Korean, etc. However, among his lifelong teachings from the Summer Shurangama Lecture and Cultivation Session in 1968 up until now (year 2012) --- the 17th memorial of the Master's Nirvana --- in over forty

years, even with the disciples' continuous efforts in compiling and publishing, many of the Master's dharma talks remain unedited and unpublished in the Chinese mother tongue he spoke them, let alone in other languages.

His dharmas connecting the East and the West, his virtues filling heaven and earth, he had carried on the course of the patriarchs and had pioneered for the future; he had continued the wisdom life of the Buddhas through propagating the dharma, translating the sutras, and education. He had conducted himself in the true spirit of no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

The Venerable Master ---

We hope that all who hear the dharmas will receive inconceivable moistening from the dharma rain --- those who have not planted good roots, let them plant good roots soon; those who have planted good roots, let their good roots grow tall; those whose good roots have grown tall, let their good roots ripen; those whose good roots have ripened, let them realize the Buddhahood of "permanence, bliss, self, and purity".



若不修慈心，如何見觀音

Without can one see Guanyin, how cultivating kindness

恆才法師 開示 / By DM Heng Tsai

英譯/ 鄭耿琳 /Genglin Zheng

以前在鄉下地方有一個客棧，就是現在的旅館。這客棧的老闆娶了一個很漂亮又能幹的太太，但是很驕傲，大家都不喜歡她；後來老闆又娶了一位姨太太，這個姨太太雖沒有大太太漂亮，能幹，但是對人很和氣，很謙虛，所以大家都喜歡她。大太太因而起了煩惱，懷疑姨太太用蠱毒或下降頭迷住她的先生，就起了惡念要把先生搶回來。

她看到來往的旅客都在念《觀世音菩薩》，向觀世音菩薩祈求，希望能生意順利啊，保平安啊。她看到一位老實的旅客在念觀世音

菩薩，就拿錢請這位客人幫她請一尊觀世音菩薩回來。三個月後，這位旅客帶回一尊很莊嚴的菩薩像給她，並且送她一本《普門品》，告訴她要把菩薩像放在很乾淨的地方，誦經時也要先刷牙漱口，洗手，最好吃素。爲了讓她的先生趕快回來，她就準備了一個很乾淨的地方，放了佛桌，供奉菩薩。她每天把自己洗的很乾淨，很虔誠的念觀世音菩薩，誦《普門品》，希望先生回來，結果一個多月過去了，先生也沒回來，她就起了惡念，希望姨太太被車子撞到，或是掉到井裡死掉，那

她先生就會回來了；結果她先生還是沒有回來，姨太太不但沒有死，每天還是快快樂樂的，她就想要退錢，後來遇到替她買觀音菩薩的客人，就對他說：「退錢，退錢，沒有感應。」客人說：「我幫妳買全新的，又沒有用過，怎麼退錢？又不是我自己做的。」想一想又說：「我聽說新的佛像要開光。」她就問：「到哪裡開光？」客人說：「到廟上。」她說：「我們這裡沒有廟，也沒有和尚。」客人說：「沒關係啦，妳準備準備，萬一哪天有和尚來，妳就請他幫妳開光。」並說：

「我看廟上開光的時候都拿一塊布，一面鏡子，還有一枝筆，我看和尚就在布上面劃一劃而已，妳就準備吧！」

大老婆就開始準備，真的三天以後，就有和尚來了。她就問和尚：「你會不會開光啊？」和尚說：「開什麼光？我很累了，肚子很餓，先來一碗麵。」這位和尚知道大老婆很小器，所以吃完麵又要一個饅頭，大老婆很生氣，但爲了開光她還是忍著，可是和尚又說：「我還要一碗素菜湯。」

等這位和尚吃飽了，她就拿一個托盤，裡面放一塊布，一面鏡子，一枝筆，然後帶和尚到佛堂去開光。和尚拿起布問道：「你知道這塊布在擦什麼嗎？」大太太當然不知道，和尚說：「這塊布是在抹我們眾生的執著，但是妳這裡太骯髒了！」他就拿著布跑到佛桌上觀世音菩薩像前後擦乾淨，又把牆壁擦乾淨。

然後拿起鏡子，說：「妳這鏡子太暗了。」看到旁邊有一個洗臉用的銅盆，就拿起來說：「這銅盆比較亮，你就拿這個銅盆吧！」他說：「這鏡子是表示我們自性光明無礙，遍照十方。」

和尚拿起筆，問說：「妳知道這枝筆在做什麼嗎？」大太太不回答了，她想讓和尚自己說好了。和尚說：「這筆是在點開我們的六根，讓六根清淨大放光明。」他說：「不過妳的根器太粗了，點不開，我幫妳寫下來好了。」

就在牆壁上寫：「口素心不素，盆中現妖怪。」這大太太很生氣，心想我有吃素，爲什麼說我口素心不素？其實和尚的意思是說，就像她雖然吃素，但心裡有惡念，所以說她口素心不素。大老婆本來想要拿盆子砸和尚的，當她拿起盆子發現裡面現出一張妖怪臉，趕快放下，竟然發現和尚不見

了。牆上多了兩句：「若不修慈悲，如何見觀音？」她忽然想到，可能是觀世音菩薩現比丘身來度我的。

她很懊惱，但也很懺悔，懺悔自己起惡心，就很虔誠的念觀世音菩薩。誦著誦著就想起和尚的四句話，要有慈悲心，要容納別人才對，真的很誠心的念。後來姨太太生病了，她這次不但沒高興，反而慈悲心起來了，她照顧姨太太，每天煮東西給她吃，使她的病很快好了；他先生很高興，因爲以前是兩個老婆在吵架，現在他覺得是世界上最幸福的男人。

所以我們求觀世音菩薩要用慈悲心，還有寬容的心，利益別人，就會得到感應；如果不是，就不會得到感應；昨天是羅剎心，今天是慈悲心，就很快變觀世音菩薩了。希望我們都用慈悲心學觀世音菩薩。

Long time ago, in the countryside, there was an inn, a hotel in modern sense. The owner of the inn married a very pretty and capable woman. But she was very proud, so nobody liked her. Later, the inn owner had a concubine. This second wife was less pretty and less capable than the first one, but she was good-natured and modest, so everyone liked her. This made the first wife uneasy. She thought that the concubine used some venomous spells or black magic to spellbind her husband; so she made up her mind to get her husband back.

She noticed that the hotel guests were all chanting "Guanshiyin Bodhisattva", praying to Guanshiyin Bodhisattva in the hope of good business and peaceful life. When she saw an honest customer chanting Guanshiyin Bodhisattva, she handed him money asking him to please purchase a statue of Guanshiyin Bodhisattva for her. In three months, this guest brought her an adorned statue of the Bodhisattva; he also handed her a copy of the *Universal Door Chapter*, telling her to place the statue in a very clean place. He further told her before reciting the sutra to rinse her mouth and wash her hands and to preferably go on a vegetarian diet. To win her husband back soon, she prepared a very clean place, placing an altar and thereupon setting up the statue

of the Bodhisattva.

She cleaned herself up every day, chanting Guanshiyin Bodhisattva and reciting *Universal Door Chapter* sincerely, hoping for her husband's return. Over a month went by, his husband did not return. Evil thoughts came into her mind and she wished that the concubine be hit by a car or fall dead in a well, so that her husband would return. But her husband did not return, nor did the concubine die. Instead, she was happy all the time. The wife wanted to have her money back. So when she met the guest who bought the Guanyin statue on her behalf, she told him: "Give, give me my money back, I did not receive a response." Said the guest, "I bought a brand new one for you, never used before, now how to get money back? I did not make the statue myself." On a second thought, he said, "I heard that an opening-light ceremony needs to be conducted for new Buddhist statues." She asked, "Where can I open light for it?" the guest said, "in the temple." She said again, "we don't have a temple here, nor do we have monks." The guest said, "That is not a problem, just go ahead and get yourself ready in case one day a monk will visit, you can then ask him to do the opening-light ceremony for you." He went on, "During the opening-light ceremony at the temple, I saw

the monks use a piece of cloth, a mirror, and a pen. I saw all that monks did was to make a quick draw across the cloth. Well, go ahead and get yourself ready."

The wife went right ahead with the preparation. As expected, in three days, there came a monk. She asked the monk: "Do you know how to perform the opening-light ceremony?" Replied the monk, "What opening-light? I am very tired, and hungry, can I have a bowl of noodle?" The monk knew that the wife was very stingy, so after the noodle, he asked for a steam bun. The wife was very angry, but she suppressed her temper for the sake of the opening-light. But the monk again said, "I still need a bowl of vegetarian soup."

No sooner had the monk finished his meal than she brought a tray with a piece of cloth, a mirror, and a pen. Then she ushered the monk to the altar to perform the opening-light ceremony. The monk held up the cloth and asked: "Do you know what the cloth is used for?" The wife naturally did not know. The monk said, "This piece of cloth is to wipe off the attachments of us living beings. But your place is so dirty!" He went straight to the altar and with the cloth, he wiped clean the whole statue, then the wall around it.

He then picked up the

mirror and said, "Your mirror is too dark." Spotting a bronze face basin, he lifted it and said, "This bronze basin is bright enough, this will do, now you hold this bronze basin." He said, "The mirror represents the light of our inherent nature is unobstructed, shining through the ten directions."

The monk took up the pen, asking, "You have any idea what this pen is used for?" The wife did not answer, she would rather the monk say it himself. The monk said, "This pen is to point at and open up our six sense-faculties, so our six faculties will become pure and shine brilliant lights." He went on, "But your faculties are too rough, can't be open up by pointing, let me write it down for you."

So the monk wrote on the wall, "clean mouth but not clean heart, causes a demon to appear in the basin." The wife was furious,

thinking to herself, "I am on a vegetarian diet, why I was said to have a clean mouth but not a clean heart?" But the monk continued, "It is just like you, eating vegetarian while holding evil thoughts, clean mouth but not clean heart." She was going to throw the basin at the monk, but when she picked it up, she indeed found a monster in the basin, so she dropped it off immediately, only to find that the monk had disappeared. There appeared on the wall two more lines, "Without can one see Guanyin, how cultivating kindness?" It dawned on her that this could be Guanshiyin Bodhisattva appearing as a monk to teach her.

This caused great uneasiness in her, and also brought forth her repentance. She repented her evil thoughts while sincerely chanting Guanshiyin Bodhisattva. As she chanted on, she remembered the four lines by the monk, that one

should be kind and accommodative. So she chanted with great sincerity. Later the concubine fell sick. This time, not only was she not pleased, but also felt compassionate. She looked after the concubine, cooking for her every day, which contributed to the concubine's fast recovery. The husband was very pleased, because the two wives used to quarrel, but now he felt that he was the happiest man on earth.

So we should pray to Guanshiyin Bodhisattva with a kind and compassionate heart, a heart to be tolerant and to benefit others. This will bring us responses. If not, responses will not happen. Although a Rakshasas' heart yesterday, soon one becomes a Guanshiyin Bodhisattva today with a compassionate heart. Let's hope that we all hold such compassionate heart in learning from Guanshiyin Bodhisattva.

結雙跏趺坐，就是把左腳放在右腿上，再把右腳搬到左腿上，這才合乎標準。因為結雙跏趺坐容易入定，所以叫「降魔座」，又叫「金剛座」，又叫「蓮華座」，這種姿勢能消滅無量劫的業障，能了生死，生出無量功德。

Cross your legs into the full-lotus position, that is, put your left foot on top of your right thigh, then your right foot on top of your left thigh. This is the standard posture for meditation. Because the full-lotus posture makes it easier to enter samadhi, it's known as the "demon-quelling posture" or the "vajra posture." It's also known as the "lotus posture." Sitting this way can eradicate limitless karmic obstacles gathered over eons; it can put an end to birth and death, and generate a limitless amount of merit and virtue.

—宣公上人 語錄/ by Venerable Master Hua



金聖寺

二、三月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2013

週日 Sunday	2 / 3	念佛共修法會 (8:15am ~4:00pm) Dharma Assembly of Buddha Recitation
	2 / 10	慶祝彌勒菩薩聖誕 & 禮拜藥師佛懺 (8:15am ~4:00pm) Maitreya Bodhisattva's Birthday & Medicine Master Buddha Repentance Dharma Assembly
	2 / 17 , 24	千佛懺法會 (8:15am ~ afternoon) Thousand Buddhas Repentance Dharma Assembly
週五~六	2 / 8~9	千佛懺法會 (8:15am ~4:00pm) Thousand Buddhas Repentance Dharma Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

三月份活動 Buddhist Events in March, 2013

三月份活動 Buddhist Events in March, 2013	日期 Date	地 點
長青佛學班 Elders' Dharma Study Group	3/ 2 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	3/ 3 週日 8:15AM ~4:00PM	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	3/ 9~10 週六~日 8:15AM ~ afternoon	
禮誦妙法蓮華經 Recite Sutra on the Lotus Flower of the Wondrous Dharma	3/16~17 週六~日 8:15AM ~afternoon	
慶祝觀音菩薩聖誕 Celebration of Gwan Yin Bodhisattva's Birthday	3/ 30 週六 8:30AM 開始	
六字大明咒共修法會 Six Syllable Bright Mantra Assembly	3/31 週日 8:15AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

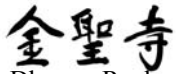
慶祝觀音菩薩聖誕法會

Celebration of Gwan Yin Bodhisattva's Birthday

金聖寺將安排巴士前往聖城參加法會，請於3月21日以前報名
Gold Sage Monastery will arrange bus tour for same-day travel.

3/24 週日

萬佛聖城
(CTTB)



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禮拜三千佛及誦《妙法蓮華經》

Three Thousand Buddhas Repentance &
Recite Sutra on the Lotus Flower of the Wondrous Dharma

1. 三千佛懺法會：

2月8, 9, 17, 24日及3月9, 10日，早上8時15分至下午。

2. 禮誦《妙法蓮華經》：

3月16, 17 日 週六~日 早上八時十五分開始至下午。

1. Three Thousand Buddhas Repentance Dharma Assembly

on February 8, 9, 17, 24, 2013 from 8:15 am to afternoon.

2. Recite Sutra on the *Lotus Flower of the Wondrous Dharma*

on March 16, 17 2013 from 8:15 am to afternoon.