



矽谷梵音

Pure Sound From Silicon Valley

2013年11月第211期 Issue 211, November, 2013

修道人要注意！不可打妄想。

妄想是修道人的絆腳石；

你有什麼妄想，就有什麼境界來考驗你。

Cultivators should take care not to indulge in idle thoughts.

Idle thoughts are stumbling blocks for cultivators.

The states that come to test you correspond to your idle thoughts.

— 宣公上人語錄

Talk given by the Venerable Master Hua



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.

主觀智能推動力

ACTIVATING OUR INTUITIVE WISDOM AND ABILITY

— 宣公上人 開示

Talk given by the Venerable Master Hua

袁華麗 英譯 / English Translation by Huali Yuan

主觀智能推動力，這種講經方法是空前未有的，但不能說絕後。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。我聽你們這麼多人說這麼多法，雖然不能說我得益良多，但是也受益不少。十多年前，我天天做老師給你們講經說法；現在我是學生，而且是剛剛開蒙的學生，向你們各位學習，這真是不可思議！做老師又做學生，但是若有做老師的架子，是不能辦到的，各位要注意這點。

各位若不出來講法，我

向你們叩頭，再不出來我就跪著。現在有很多人爭先恐後出來講經，這都不是一朝一夕的功夫。我聽你們講法，如得甘露法味，法喜充滿。今天各位所講各有所長，各有所短，應該互相取長補短，取折中的辦法。自己所講的覺得有道理，更應該嘉勉；若講得不如旁人，不妨取旁人的長處來補自己的短處，這是為學蒸蒸日上精神。

切莫自滿、自誇、自生驕傲心，否則就成了障道因緣，所以大家要集思廣益，以眾人的智慧為智慧，以眾人的見解為見解。一個人能

聽這麼多人發揮各人本有的智慧，這是古今未有的方法，將來就不知道了。

再者請法的方法，本來無論在何處講法，應該有人來請法，但是現在一般人只知道講法，而不知道請法。現在萬佛聖城把這個請法的方法重新復興起來，恢復佛制。

研究佛法，要精益求精，每天要求進步，不可以見難而退，那就永遠不能明白佛法。所以每個人都有機會來講經，每個人都有機會來講公道話。講公道話，就不需要互相吹捧，互相戴高帽子，否則不能明白佛法的

真義，在這裏就是老老實實，說真話，言真理，應該扼要地講，不要東扯西拉，繡花長葉，只需將經典真義講明白就好了。

等所有的人講完之後，男、女界應該各有一個人出來做總批評。這個批評不是惡意的批評，而是善意的、建設性的評論。誰講得不對，都可以提出來指正，這是切磋琢磨，互相矯正不對的見解。因為當局者迷，旁觀者清。但是不可以給人戴高帽，要單刀直入，開門見山。

如果認為所批評的不合理，還可以講。這不是辯論，而是要一針見血說出不對的地方，這才可以在大冶洪爐裏鍛鍊出精金來。就好像在少林寺要打出木人巷，在木人巷鍛鍊出真功夫，若打不出還要重頭再鍊；打得出就能在世間乘風破浪，宏揚佛法。這是好辦法，能破除我相，不可因為人批評我，就覺得不好意思，或我

指出旁人的缺點，又怕人受不了。這是真之又真，實之又實，老老實實，不可以有一點夾雜不清及造作。

從古以來，我相信從沒有過這種講經方式，在美國是特別開此風範。美國是民主國家，所以大家要講真話，拿出真誠心，在美國宏揚佛法，到處要講真話，要入水不溺，入火不焚，刀槍不入。不要講虛偽的話，不說討好人的話，叫人對我有好感。我講真話，即使你殺我也無所謂，沒關係，要有這種精神來講真話，即使死也死得其所。要擁有這種評論的精神，不要憂前顧後，畏首畏尾；否則就不明白佛法。

「損法財，滅功德，莫不由斯心意識」，就是你的心、意、識把你害死。「是以禪門了卻心」，所以參禪的人不用心意識，什麼都不想，不考慮，常參「念佛是誰？」這是溯本窮源，找出本來的源泉，本來是怎麼一

回事。所謂「專一則靈」，專一到極點就豁然貫通，就開悟得大智慧。

現在一般人都假借開悟，或找人證明自己開悟了。因為人人認為開悟是好事，修道的人還忘不了這只是好名詞。如果說人開悟之後變成狗，他就不會說自己開悟了。誰自稱開悟，這都是無知到極點，為什麼要自賣廣告，告訴別人，這是什麼意思？這就是攀緣，自己打鑼打鼓。如果真明白，就不可以搞名搞利，自私自利。每個人要拿出精神來為佛教做事，不是這也怕，那也怕，怕樹葉掉下來把腦袋砸碎了。

講經要講扼要，不要嚕嘍，所講的一定要與經義有關連，切不可帶筆記上臺。抽籤抽到誰時，一定要上來講，不可以推諉，這是違背法令，不尊重法。這是一種天命，抽到誰就要上來講，不來講就違背公共法。無論哪一位，不可以說我今天不

講。有這種行爲，無論講得多好，也不給他打分數。即使沒有預備，能出來講，這才算；有預備出來講，這不算。拿一張紙上來講，也不給打分數，爲什麼？因爲你不合規矩，拿一張紙上來念，這是欺騙大家，盡胡鬧。沒有注意聽講才要帶張紙。我們不是 open book test.

所講的，如果知道，就說你所知道的；如果不知道，就不能說知，不可以冒充的。你本人都不知道到底是怎麼回事，談玄說妙做什麼？這樣囫圇吞棗，說出來有什麼真正價值？所以要有真知灼見，不可以畫蛇添足。

這個講經的方法，讓每個人發揮他本有的智慧。男界當一個人在臺上講經，另一個人就應該坐到臺下等待。女界也是這樣，這樣大家就不會打妄想：「下一位輪到誰講？」若先出來等著，能令大眾安心，你自己也可以藉這個機會靜一靜，

預備說法。雖然不是人人都 在揣測：「下一位輪到誰？」但其中也有人很焦急不安。「天下本無事，庸人自擾之。」本來沒事，可是人總要找點事情幹，所以遇到任何情形都生大執著。

本來我們這個講經的方法很自然，智者見智，仁者見仁，深者見深，淺者見淺，各有所長，人人所講的道理都不同。我們取諸一爐而共冶之，集合眾人的智慧，集思廣益。這樣沒有智慧的人也變成有智慧了。爲什麼？因爲他學習的機會多了，就漸漸生出智慧。在這裏大家取長補短，根據邏輯和真理，便能很快深入經藏，智慧如海。既然智慧如海，遇到任何問題也可以迎刃而解，猶如鏡子，一照即了，事來則應，事去則靜，這對研究佛法是很重要的。

還有一點，你們上臺練習講，如果有口頭禪、口頭語，或其他不端正的小動作，都要除去。這裏是一方

面學習講經文，一方面學習在大眾中演講的法度。我看大家是一天比一天進步，慢慢走上正軌。還有，不會中文的人，必定要講中文；不會英文的人，必定要講英文。這裏有很多西方人，從前都不懂得講華語，但現在都被逼得學會了。我有一個弟子，他最喜歡吃糖，但他寧可不吃糖，也要學會講中文。現在他能講了。在此地，西方人應該講華語，中國人應該講英文，使東西語言互相交流，打成一片。最低限度，你們應該懂兩國語言。若能繼續學多一點，如西班牙文、法文、德文、義大利文等，將來對外弘揚佛法就很方便。不要忽略這一點。我很慚愧不懂其他國家的語言，最近到印尼去，不懂印尼話，猶如聾子。你們是青年人，現在給你們機會練習，將來堪爲佛教的棟樑，這是我對你們的期望。



Activating intuitive wisdom and ability, is an unprecedented-method for lecturing on sutra, but it may not be unrepeatable. Using this method, everyone can express his personal insights, voice what is in his heart and reveal his wisdom. I have listened to so many of you speaking so many dharma, I cannot say I benefit tremendously, but not little also. More than ten years ago, my role was a teacher and I lectured on sutras and spoke dharma to you every day; But now I am a student, only a beginning student, and I learn from all of you, this is inconceivable! I used to be teacher but now I am a student. If I had put on a face of being a teacher, then I would not be able to do so. You should pay attention to this point

If none of you come out to lecture on Dharma, I will bow to you, if you still do not come out, I will keep kneeling down. Now many of you are actively lecturing on sutra, this is not something happening by an overnight effort. I am listening to your lecture, and it is like I taste the dharma flavor of sweet dew and I am full of dharma joy. Today every one's lecture has your own strength and shortcomings, you should learn from each other's strength to make up your weakness, this is a method of complementing each other to be equal. If you feel

what you spoke is reasonable, you should encourage yourself to make more progress; If your talk is not as good as others, you may take the strengths of others to make up

your own weaknesses, this the uplifting spirit for learning.

Never be complacent, boastful or proud, otherwise, you set up obstacles to on the Way, so you should benefit extensively from collective thought, take everyone's wisdom as your wisdom, and take everyone's insights as your own insight. The fact that one person can hear so many people sharing their own inherent wisdom, is a method unprecedented in ancient and in present, but not sure about the future.

In addition, talking about requesting Dharma, originally wherever for a Dharma lecture to be given, someone should request the Dharma. However nowadays, most people only know to lecture on Dharma, but do not know about requesting Dharma. Right now in CTTB, we revive requesting dharma, and recover the Buddha's tradition.

When we investigate Buddha-dharma, we should strive for excellence and make progress every day. We should not retreat upon seeing difficulty, this way, we will never get to understand Bud-



dha-dharma. Therefore everyone has the opportunity to lecture on sutras, everyone has the opportunity to speak what is fair. Speaking what is fair do not need mutually flatter, or tout each other, otherwise, we won't understand the true meaning of the Buddha-dharma. Here we are being honest, we speak the truth, talk about the truth, but we should make it concise, instead of getting fancy or digressing. Simply making clear the true meaning of the sutra is enough.

After everybody finishes giving lecture, both the man side and woman side should have someone come out to do overall critics. This kind of critics is not malicious, but it is well-intentioned and constructive comment. No matter who is incorrect in the lecture, you can point out and correct it. This is a process of improving together by correcting each other's wrong views, because lookers-on see more than players. But you should not toad others, you should be straight to the point.

If you think the critics is not reasonable, you also can talk

about it. It is not arguing, but sharply point out what is not right. This way, you are able to get true gold out of the great furnace. It is like you are fighting your way out of wood man lane in Shao Lin Temple, you are developing genuine Gung Fu, and if you fail, you need start all over again. If you success, you can sail your boat freely in the world and propagate Buddha-dharma. This is a good method to get rid of the mark of self. You should not feel embarrassed that someone criticizes you, or be afraid that other people cannot take it if you point out their shortcomings. Be true on top of true, solid on top of solid, honest on top of honest, never be mixed up in ambiguity or be artificial.

I believe there never be such a method of lecturing on sutras since ancient. Such a model specially starts in USA. USA is a democratic country, therefore everyone should tell the truth, bring forth sincerity to propagate Buddha-Dharma in USA, speak truth wherever you go. You should not be drowned in the water or be burned in the fire, or be harmed by knife or gun. Never speak phony words, never speak toady words, so that others think good about you. You should have such a spirit to tell the truth: "I will tell the truth. Even you kill me, it does not matter, it is no big deal, I die for what is worthy for dying."

You should have such a spirit to do critics; you should not worry too much or fear too much. Otherwise, you will not understand Buddhadharma.

The decrease of dharma wealth and extinguish of meritorious virtue are all caused the mind, will and consciousness. It is the mind, will and that consciousness killed you. *Therefore mind is dismissed in Chan.* Therefore, one who meditates do not use mind, will or consciousness, one has no thinking, no conceiving, but constantly



works on "who is mindful of the Buddha". This is to go back to the origins and to fathom the source, to find out the original source of spring and how it is originally like. "It becomes efficacious when one is single-minded", if one focuses to the ultimate point, one will penetrate suddenly, and thus realize awaking and great wisdom.

Nowadays common people pretend they are enlightened or they ask others to certify that they are awakened. Because everyone thinks awaking is something good, and as cultivators, they still cannot forget that this is a good title. If it was said that people became a dog after awaking, they would not say

that they were enlightened. Whoever claims himself enlightened is extremely ignorant. Why advertise yourself by telling others? What is that for? This is scheming for conditions, and hitting and beating drum for yourself (getting attention of others). If you really understand, you must not work on fame and benefit, or be selfish or self-benefiting. Everyone should strike up your spirit to work for Buddhism, instead of fearing this, fearing that, or fearing a falling leave crash your head.

Lecturing on sutra should be concise, not wordy. What you speak must be relevant with the meaning of the sutra. You must not bring notes with you when you talk. When drawing lots, whoever is being drawn must come up and give lecture, you should not excuse yourself, otherwise, it is against the order of Dharma, and it is not respectful to the Dharma. Whoever being drew must come up and talk; this is a kind of heavenly order. If you do not give lecture, it is against the public order. No matter who you are, you cannot say I do not give talk today. If you have such behavior, no matter how well you lectured, you will not be graded. You come out to talk even without any preparation, this count. It does not count if you give talks after preparation. You will also be not graded if you have a paper with you when giving talks. Why? Because you are not following

the rule by just reading along what is on the paper, this is cheating people and messing around. Because you did not attentively listen, you need paper with you. We are not doing open book test.

If you know the content of your lecture, then you talk about what you have known; If you do not know, you cannot say you know, you should not pretend. If you yourself do not know what it is really about, why talk about the esoteric and the wondrous? If you swallow dates whole (lap up information without digesting it), what is the real value of talking about that? Therefore, you should have genuine understanding and sharp insight, you should not gild the lily.

This method of sutra-lecturing is to allow every one use his own inherent wisdom. When someone on the man side is giving lecture, the next person should sit under the dais and wait for his turn. So does the woman side, this way, you won't give rise to false thinking: whose turn is next? If you come out in advance to wait, then the assembly will be assured, and you also can take this opportunity to quiet down and get ready for the lecture. Although not everyone is guessing: who is the next turn? Some of you do be anxious. "Much about nothing" Originally nothing is going on, but people always try to find something to do, therefore they get deeply attached

to whatever situation they meet.

Originally, the method of lecturing sutra is very natural. Wise ones see what is wise, benevolent ones see what is benevolent, one has deep insights see what is deep, one has shallow insights will see what is shallow, everyone has his own strength, and the principles every one lectured are different. We put them all together in one furnace to forge them, and we collect the assembly's wisdom to benefit extensively. This way, those who have no wisdom will have wisdom. Why? Because the opportunities for them are many, then this way they gradually develop wisdom. Here we take each other's strength to make up weaknesses according to logic and truth, so quickly we are able to deeply enter the sutra treasury and have wisdom like a sea. Since we have sea of wisdom, then we can immediately solve any problems we encounter. We instantly gain understanding in the same way a mirror clearly reflecting. When things arise, we respond, after they are gone, we return to stillness. This is very important in terms of investigating Buddhadharmā.

One more thing, when you practicing speaking on stage, you should get rid of the oral Zen, Slang, or other indecent small moves. Here on one hand is to learn to lecture on sutras, on the other hand, you are learning

the propriety and deportment in delivering public speech. I can see everyone is improving day by day, and gradually moves onto the right track. In addition, people who do not speak Chinese will certainly require speaking in Chinese; Non-English speakers must speak in English. There are a lot of Westerners here, they did not know how to speak Mandarin in the past, but now they are demanded into mastering it. I have a disciple whose favorite food is candy, but he would rather not eat candy, but to learn to speak Chinese. Now he can speak. In here, Westerners should speak Mandarin, Chinese people should speak English, so oriental and western language exchange and intermingle with each other. At minimum, you should understand two languages. If you can continue to learn a little more, such as Spanish, French, German, Italian, then in the future it is very convenient for you to propagate Buddhism in foreign countries. Do not ignore this point. I am ashamed that because I do not understand the languages of other countries, and I were as if deaf when I went to Indonesia recently without understanding Indonesian language. You are young people, and now you are provided a chance to practice, then in the future, you are worthy of becoming the pillars of Buddhism. This is my expectation for you.

禮物

Presents

「《普門品》是講觀世音菩薩的功德、妙用，記得要把觀世音菩薩帶回去，這是廟上送給大家一個非常重要，非常好的禮物，記得要帶走。」恆雲法師於敬老節致歡迎詞時如是說。

“Universal Door Chapter tells the story of Avalokitesvara Bodhisattva’s merit and virtue and wonderful functions. I urge you to bring Avalokitesvara Bodhisattva home with you. This is a very important and wonderful present from the temple, please do take it home.” Said Dharma Master Yun at Honoring Elders’ Day.

文/本刊編輯/By The Editor

英譯/鄭耿琳/ English Translation by Genglin Zheng

金

聖寺今年敬老節在九月二十九日舉辦，先由萬佛聖城來的五位比丘帶領大家誦《普門品》。之後，恆雲法師致歡迎詞，他表示，為迎接此日的到來，法師、居士們做了種種準備，譬如：當天開車接送，包裝禮物，準備食物，籌備結緣書……等等，皆是為了敬老而準備的，這都是「歡迎」之意；但是除了這些，廟上準備了一份更為重要，而意義深遠的禮物，就是誦《觀世音菩

薩普門品》。他說，每個人心中都有一個「觀世音」，如果我們慈悲有智慧的時候就像「觀世音」，如果發脾氣就不是了，所以勉勵大家每天要歡歡喜喜的，要有慈悲心，把觀音菩薩時刻放在心上，並付之於行動，時常和觀音菩薩通電話，結上深深的緣，有一天我們也就是「觀世音」了。

放眼大殿肅穆莊嚴的景象，長輩們端坐椅子聆聽法師的開示，很讓人感動，近

梵法師正開心的對長輩們做開示，這是他第三年來入金聖寺參加敬老節，也令他想起居住在台灣的九十歲老母親，他說：「父母不管年紀多大，他們心中所掛念的都是自己的兒女，就像《父母恩重難報經》裡講的『母年一百歲，常憂八十兒』母親一百歲還放不下八十歲的孩子，常常掛念著孩子是不是穿得暖？過得好不好？這是天性。」他又說：「父母都是我們堂上的觀世音菩薩，

剛剛我們誦《普門品》就告訴我們，當我們遇到任何困難、危險，只要誠心、真心相信觀世音菩薩就可以得到解脫。」並且告訴大家念觀世音菩薩的時候是要完全相信，才能得到有感應。

接著午齋開始了，和往年一樣有節目表演，首先由佛學班老師吳寶珠表演——身心保健數來寶，她深厚有力的唱腔，令在座的老人家，忘了盤子上的美味佳餚，而義工們也暫時停止了服務，各個引領觀望，並以熱烈的掌聲表示讚許；由舊金山前來助陣的Allen黃演唱了三首大家耳熟能詳的老歌——踏雪尋梅、Country Roads 和小城故事，優美的



歌聲贏得了大家的喝采；長青佛學班的長輩們在謝美華居士帶領下演唱三首歌，成員從六十幾歲到九十幾歲，他們認真的態度真讓人感動啊！由方治欽居士編導，佛學班的畢業生和在校生合演的小話劇一金塔銀塔的故事，小朋友的天真活潑得到很多的讚美。

接著就是有獎徵答，因為之前都是看別人表演，現在各個老人家可是摩拳擦掌等著搶答，不只是為了獎品，也是為了答對問題的那一份喜悅。每年到這個時刻，內心的那份感動與感恩總是油然而生，是誰如此聰明想出這個方法來度化老人家？讓敬老節倍增意義，相信宣公上人此刻也正欣慰的俯視大家。

在法師的祝福聲，並期望大家明年再來中，敬老節劃下圓滿的休止符了，每個老人家手上拿一份廟上敬心準備的禮物，心滿意足的踏上歸程。

This year, Honoring Elders' Day at GSM was held on September 29th. Five bhikkhus from CTTB led the recitation of the Universal Door Chapter. Upon conclusion, Dharma Master Heng Yun gave the welcoming remarks. She mentioned, first of all, the various preparations by the Dharma Masters and the lay people to make this event possible. For example: the pickup and drop-off services, packing the presents, food preparations, getting books ready for free circulation – all this expresses “welcome”. Besides that, the temple gave a very meaningful and important gift – the gift of reciting the Universal Door Chapter of Avalokitesvara Bodhisattva. She said that there is a “Avalokitesvara” in the heart of every one of us. We are like “Avalokitesvara” when we are kind and wise; we are not when we lose temper. She encouraged us to be pleasant and kind everyday; to be mindful of Avalokitesvara Bodhisattva at every moment; and to put this into action. She urged us to be in frequent contact with Avalokitesvara Bodhisattva so as to develop deep affinity. That way, one day we will become “Avalokitesvara”.

In the majestic Buddha hall, the elders sat and listened to the talks given by the joyous Dharma Master Jin Fan – it was a very heartfelt moment. This was

his third appearance in the GSM Elders' Day. The celebration reminded him of his 90-year old mother in Taiwan. He said, "However old the parents are, they think of their children. As mentioned in the "Sutra about the Deep Kindness of Parents and the Difficulty in Repaying it : "The 100-year old mother worries about her 80-year child." She worries if her child dresses warm enough and if her child is happy or not. This is human nature." He further said, "Parents are our Avalokitesvara Bodhisattva at home. The Universal Door Chapter just recited tells us that sincere and true faith in Avalokitesvara Bodhisattva will help us come across perils." When reciting Avalokitesvara Bodhisattva, we will receive responses only with complete faith.



As with prior years, there were performances during lunch time. The first performance, Shu Lai Bao for the Health of Body and Mind, was given by Baozhu Wu, teacher of the Sunday school. Her deep and vigorous voice made the elders forget the delicacies on their plates. Even the service volunteers paused to watch her performance, which won warm applause. Allen Huang who came to help from San Francisco sang three favorite old songs, "Looking for plum blossoms in the snow", "Country Roads", as well as "A Small Town Story". His performances were warmly received. Participants of the

their diligent efforts were truly moving! "The Silver Pagoda and the Gold Pagoda", a story rewritten by Mr. Fang Zhiqin, was played by both the former and current students of the Sunday school. The kids' lively performance was highly praised.

After watching the performances, the elders were eager to hit the Q&A raffle session – not only for the prizes but also for the joy of giving the right answer. Every year at this moment, the touching feeling of gratitude arises in my heart. Who would have thought of such a way to enlighten elderly people, which deepened the meaning of this day? I believe that Venerable Master Hua was looking over all of us with delight.

The Honoring Elders' Day concluded amid blessings from the Dharma Masters. All elders, carrying presents respectfully prepared in the temple, headed home with great satisfaction.



Elders' Study Group, led by Ms. Meihua, performed three songs. Ages sixties through nineties,



金聖寺

十一、十二月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2013		
11 / 10, 17 (8:00 AM ~ 9:00 AM)	楞嚴咒法會 The Shurangama Mantra Recitation	
週日 Sunday	11/ 3	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	11/ 10, 17	楞嚴經四種清淨明誨講座 (9:00AM ~11:00AM) Lecture on The Four Kinds of Clear Instruction on Purity
	11/24 ~ 12/1	梁皇寶懺法會 (8:15AM~4:30PM) The Jeweled Repentance of Emperor Liang
週五	11/ 29	八關齋戒 (Starting from 7AM) Transmission of the Eight-fold Precepts
週六	11/ 2	慶祝藥師佛聖誕 禮拜藥師懺 (Starting from 8:30AM) Celebration of Medicine Master Buddha's Birthday
每日 1 pm	大悲懺法會 Great Compassion Repentance	

十二月份活動 Buddhist Events in December, 2013	日期 Date	地點
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	12/ 1 週日 8:15AM ~4:30PM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	12/ 7 週六 2:00 PM ~ 4:30 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/ 8 週日 8:15AM ~4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	12 /22 週日 8:15AM~10:50AM	
觀音法會 Gwan Yin Dharma Assembly	12/29 週日 8:15AM~10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士當天前往萬佛聖城參加法會。請於即日起至 12月12日以前至辦公室報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up early.	12 / 15 週日	萬佛聖城 (CTTB)
---	------------	----------------

金聖寺

Dharma Realm Buddhist Association

Gold Sage Monastery

11455 Clayton Road, San Jose, CA 95127

Tel : (408) 923-7243 / Fax: (408) 923-1064

法界佛教總會網址: www.drba.org

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

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

金聖寺網站更新

New GSM website

在多方的努力下，金聖寺新的網站已完成，將於11月10日上線試運行。

敬請瀏覽：<http://drbagsm.org>。也歡迎您的寶貴意見。

The new GSM website has been accomplished, and will be online on Nov. 10

Please check: <http://drbagsm.org>.

All comments and suggestions are appreciated!