



矽谷梵音

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念念真誠念念通，默默感應默默中；
直至山窮水盡處，逍遙法界任西東。

When every thought is sincere, every thought penetrates;

In silence, responses are quietly received.

*When you reach the end of the mountains and rivers,
You are free to roam throughout the Dharma Realm.*

—宣公上人作

by 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.

萬事忍爲貴

Of All Things, Patience Is the Most Noble

— 宣公上人 開示

Talk given by the Venerable Master Hua on May 1, 1983

修

行的祕訣，就是要少吃。爲什麼？因爲少吃少生欲念，少欲就能知足；知足就能常樂，常樂就沒有煩惱；沒有煩惱就生菩提，生菩提就得解脫；得解脫就能任運自在、生死自在、智慧自在，總之，一切皆自在。這是修行人所必經的途徑，共勉之！

修行人要忍耐，無論什麼境界來考驗，都要用忍耐心來忍受，咬緊牙根，衝過難關，那就會風平浪靜，自然安寧。在工作時，不願意做的，也要忍耐著去做，久而久之，習慣就成自然。總而言之，無論做什麼事，都

要心安理得去做，不要有躲懶偷安的心理，或者敷衍了事，如果有「當一天和尚撞一天鐘」的思想，那就與道相違背，簡直是指佛穿衣，賴佛吃飯、混光陰，實在沒有出息。

我一生用「忍耐」二字爲座右銘，無論在什麼環境之下，絕對不投降，一切忍受於身，忍受於心。我在東北家鄉時，能忍冷忍熱，在三九天（最冷的時節）我不穿鞋襪，赤足在冰天雪地行走，把腳凍得很痛，我也忍耐著，一忍便不痛了；在三伏天（最熱的時節），熱得頭昏腦脹，眼冒金花，走路

時，天旋地轉，眼前發黑。若是普通人，一定熱得發慌，可是我認爲無所謂，只要坐下來休息一會兒就好了。我用忍耐二字做爲法寶，來克服一切困難，忍寒忍暑，忍風忍雨，忍飢忍渴，一切都忍，絕不豎白旗。

我出家之後，專修忍辱法門。若有人罵我，聽不見，或者當他在唱歌，自然平安無事。如果有人打我，絕對不還手，以心平氣和的態度來接受。又忍受作早晚課，在清早上殿的時間，正在甜睡中聽到打梆聲，即刻起身漱口洗臉，便上殿等

候，每次都是先到五分鐘，沒有一次遲到。

我從出家，一直到現在，都用忍耐行事。我到外邊參學時，無論作早晚課，或講經說法，或聽經聞法、上殿過堂，沒有落後過一分鐘，都是提前先到。這是我過去的情形，今天告訴你們，這是我現身說法。

想要真修行，不可以懶惰，做事要爭先恐後去做，不可以沒有忍耐心，無論什麼不能忍也要忍，無論什麼不能受也要受。忍受一切，這是修行人的指南針，尤其是在學習的階段，更要忍受。就算實在忍無可忍，還是要忍，所謂：

忍片刻風平浪靜，

退一步海闊天空。

不可以隨便發脾氣，要曉得無明火能燒功德林，這是至理名言，也是經驗之談。切記！切記！慎勿動肝火。各位！不可隨便發脾氣，覺得這樣也不對，那樣也不對，看什麼都不順眼，

世間的事，都不如自己的意。可是退一步想，忍！忍！一忍，萬事了，什麼麻煩也沒有了。

我們修行人，一切要認真去做，不可懈怠，不可放逸，要嚴守道場的規矩，不是說天天來聽經，不缺席，對於其他的事情，就馬馬虎虎，這種思想是要不得的。或者上供，或者早晚課，或者法會，都要早些到大殿等候，將來所得的果報，才能圓滿；否則樣樣遲到，將來會失去開悟的機會。凡是做什麼事情都晚來一步，所得的功德，也不會圓滿。

我們修行人，不要自己給自己講道理，自己給自己做辯護律師，所謂「如是因，如是果」，種善因得善果，種惡因得惡果，這是天經地義的定律。種圓滿的因，便結圓滿的果；種一半的因，便結一半的果，這一點，大家要真正地瞭解，不可當做耳邊風。

The secret of being a cultivator is to eat less. When one eats less, one's desires will lessen. With fewer desires, one feels content. If one is content, one will always be happy. When one is happy, one won't have afflictions. With no afflictions, Bodhi arises. When Bodhi arises, one attains liberation. Once liberated, one will be free, free from birth and death. One will attain wisdom and self-mastery. In short, one will be free from everything. We should encourage one another to take this path, which every cultivator must walk.

A cultivator must be patient. No matter what state appears to test us, we must grit our teeth and bear it. After we have crossed the three barriers, the wind and waves will calm down, and peace will naturally come. At work, we should patiently do the things we don't like doing. Eventually we will get used to them. At all times and in everything we do, we must have peace of mind. We can't become lazy or negligent. If we have the thought of "being a monk for a day, hitting a day's bell," this is doing a perfunctory job and going against the Way. If we just rely on Buddhism to provide us with food and clothing, we are simply wasting time and acting spineless.

Throughout my whole life my motto has been 'patience'. I

never give up under any circumstances. I practice patience with body and mind. When I was in my hometown in Manchuria, I could bear both cold and hot weather. On the coldest days, I would walk on the ice with bare feet. When my feet hurt from the cold, I bore it. Once I did, they stopped hurting. On the hottest days--when just walking made people dizzy because of the heat, and the earth and sky seemed to be spinning, and they couldn't see straight--ordinary people would lose their heads. But I thought it was okay, as long as you sat and rested for a while. I have always used patience as my Dharma treasure to overcome all difficulties, to bear both cold and hot weather, bear the wind and rain, bear hunger and thirst, to bear everything, never giving up.

After I left the home-life, I cultivated the Dharma-door of patience. If someone scolded me, I would either not listen or else pretend the scolding was a song. As a result, nothing ever happened. If people hit me, I would never return the blow, but would just accept it peacefully. I was also patient with the morning and evening recitations. When it was time for morning recitation and I was sound asleep, I would get up immediately as soon as I heard the wooden boards being hit, then I would wash up and go to the Buddha Hall to wait. I was always five minutes early and

never once late.

Ever since I left the home-life, I've been using patience to deal with things. When I was traveling and visiting Way-places as part of my studies, I was never even one minute late for morning and evening recitations, Sutra lectures, or meal offerings. I was always there early. Today I am telling you about my past, presenting my personal experiences as part of the Dharma.

In order to truly cultivate, one cannot be lazy. When it comes to working, we should strive to get ahead. We should not lose patience. No matter how unbearable things are, we should endure them. "To bear all things" is a motto for cultivators. Patience is especially important during the period of learning. We must even bear things that are truly unbearable.

*Be patient for one moment,
And the wind and waves will
calm down.*

*Take one step back, and you will
discover*

*The vastness of the ocean and the
emptiness of the sky.*

We shouldn't lose our tempers easily. We should realize that "the fire of ignorance can burn up a forest of merit and virtue." This is a famous saying, and these are also words of experience. Remember them and be careful not to lose your temper! All of you, don't lose your tempers easily or constantly

feel that nothing is right. Don't see everything as incorrect and all things in this world as going against your wishes. If we can just take one step back and think, "Patience, patience, got to have patience," then everything will be all right and there won't be any problems.

We cultivators must do everything in earnest and not be lazy or remiss. We must strictly abide by the rules of the Way-place. Your coming here every day to listen to the Sutra lectures doesn't mean that you can be lax with other things. This kind of thinking is totally wrong. Be it for meal offerings, morning and evening recitations, or Dharma assemblies, we should all arrive at the Buddha Hall early, so that the future reward will be perfect. If you are late for every occasion, you'll have the retribution of losing the opportunity of getting enlightened. If you are late for everything you do, you won't be able to attain perfect merit and virtue, either.

We cultivators shouldn't keep justifying ourselves, acting as our own defense attorneys. We reap what we sow. Planting a good cause yields a good effect; planting an evil cause yields an evil effect. This is a natural law. If one plants a perfect cause, one gets a perfect effect; if one plants half a cause, one gets half an effect. We must truly understand this, and not let it go in one ear and out the other.

福是修來的

Blessings Comes from Cultivation

恆榮法師 開示/ Spoken by Dharma Master Heng Rung

英譯/鄭耿琳/ English Translation by Genglin Zheng

很

久以前有一個人，他的爸爸跟他取名叫「惡者」。這惡者從小走到那裡，人家都惡者來惡者去的，他就想：「惡」就代表不好啊！」人家一天到晚惡者惡者的叫，因而讓他起了很大的煩惱。

後來這個惡者出家了，他想出家以後就不會有人叫他惡者了，可是沒想到僧團裡的出家眾還是叫他惡者，「法友惡者你過來」，他又因為這樣起了煩惱。有一天他忍不住了，就告訴出家眾不要叫他惡者了，大家告訴他，「你不要這麼執著了，

名字只是一個代表而已啊！」有一天大眾集會的時候，大家在談論這件事，結果世尊來了，世尊問說：「你們在談什麼呢？今天的話題是什麼？」大家就跟世尊講惡者這件事情。

世尊說這個人他前一輩子也是惡者，爲了這個名字當時也起了很大的煩惱，他們向世尊說：「佛啊！您可不可以就這個因緣跟我們大眾講。」佛說，這惡者的前生也是這樣，他總認爲說：如果我有一個很好的名字，我就可以得到很大的福報。就是這個名字才會這麼倒楣。有一次他就去請教

佛，佛說：「你去市集上找找看，有那一個名字是你覺得最吉祥的，你就回來告訴我，我就跟你換名字。」他聽了這話就出去了。

他走過一村又一村，忽然間他就看到一群送殯的人，他就問送葬的人，這個人叫什麼名字？送葬的人說：這個人叫「有命」。他聽了說：「這個人叫有命啊！可是有命也會死啊？」送葬的人聽了，說：「你太無知了吧！有命當然也會死啊！人都難免一死的。」他想想：「是啊！有命沒命都會死的，我這麼執著做什麼

呢？」

他又繼續往下走，沒多久他看到一個婢女，正被她的主人用棍子打，這個惡者就去問主人：「爲什麼你們要這樣子打她呢？」主人就說：這個婢女欠了很多錢都不還。惡者就問他說：「請問這個人叫什麼名字？」主人說：她的名字叫「守寶」。惡者聽了，想想：「她有這麼好的名字，可是她依然這麼貧窮啊！有好名字又有什麼用呢？」所以他又放下一些執著，又繼續往前走。

忽然看到一個人在馬路中間走來走去，就問他：「你爲什麼在這裡走來走去？」他說：「因爲我迷失方向了，不知道往那裡走。」他就問：「你叫什麼名字？」「我的名字叫善旅。」他說：「你的名字是善旅，你也會迷路啊？」所以這個惡者看到這情形就邊走邊想：有命的也會無命啊！善旅也會迷路啊！那我

在執著什麼呢？然後就回去了。

見到世尊，世尊問他：「你有沒有找到好名字啊？」他說：沒有。世尊問：「那你要不要換名字啊？」他說不要了。世尊就跟他說：「名字只是一個代表，一個符號而已。福報是修來的，你要福德，你就要去做。福德不是憑空掉下來的，不是你有好名字，就有很好的福報。」世尊就對他說，所以他就開始修福了。

福報是修來的，不是憑空掉下來的，看我們自己有沒有福報，就看自己是不是尖酸刻薄？是不是得理不饒人？是不是厚道等。修福報有很多方法，例如：供養三寶，護持道場，積陰德等，福不怕多，只怕少。



Long time ago, there was a person, who was named Evil by his father. Wherever he was, people made fun of his name Evil. "Evil," he came to think, "means something not good." It troubled him that people call him Evil all day long.

In time, Evil entered the left-home life. He thought that no one would call him Evil any more. But to his surprise, the monastic members still called him Evil. "Come over here, Evil the Dharma friend," they would say. This again troubled him. One day he couldn't take it anymore, and he told the monastic members not to call him Evil. They told him, "Don't be so stubborn, a name is simply a label!" One day during an assembly, people were talking about this when the World Honored One came in. The World Honored One asked: "What are you talking about? What is today's topic?" People told the Honored One about Evil.

The World Honored One mentioned that this person was named Evil, too, in his previous life. At that time, too, he was troubled by it. They said to the World Honored One, "Buddha, would you please give the assembly a talk on this matter." The Buddha said, the same thing happened to this person in his previous life -- he thought: I

would have great blessings if I have a good name. It is this name that gives me such bad luck. Once he went to seek advice from the Buddha. The Buddha said, “Go look in the market, as soon as you find the most auspicious name, come back to me, and I will have your name changed.” he departed upon hearing this.

He visited one village after another. All of a sudden he bumped into a procession of mourners. He asked one mourner: what’s the name of the deceased. “Has Life”, replied the mourner. This surprised him. “This person’s name is Has Life! How could Has Life ends up dead?” The mourner said, “How ignorant you are! Has Life is doomed to die, too. No human being is exempt from death.” He thought to himself, “It is true, everyone dies, whether he is Has Life or Has No Life. Why am I so stubborn?”

He continued on. Shortly he saw a maid, who was being beaten by her master. Evil asked the master, “Why do you beat her

like this? “ The master said: this maid did not return the large sum of money she owed. Evil asked him, “May I please ask the name of this maid?” “Her name is Keeping Treasure”, replied the master. Evil heard this and thought to himself, “What a good name she has! Yet she is still so poor! What’s the use of a good name?” Letting go off some more stubbornness, he moved further on.

Next he came across a person walking back and forth in the middle of the road. He asked this person, “Why are you walking back and forth like this?” The person replied, “I got lost, not knowing which way to go.” Evil asked, “What’s your name?” “My name is Good Journey.” He said. “And you got lost even with a name Good Journey?” It occurred to Evil: Has Life ended up having no life; Good Journey ended up getting lost! Then, why am I being stubborn! He turned around and headed back home.”

The World Honored One

asked him: “Did you find a good name?” No, he said. The World Honored One then asked him, “Do you still want a new name?” No need, he replied. The World Honored One then said to him, “A name is just a label, a symbol. Blessings come from cultivation. If you want blessings, you need to act. Blessings do not fall from the sky or come from a good name.” The World Honor One took this opportunity to lecture him on the dharma. From then on he started cultivating blessings.

Blessings come from cultivation; they do not fall from the sky. We can know if we have blessings by telling if we are mean? Are we not forgiving when we are in the right? Are we honest and kind? There are many ways for cultivating blessings, among them are: making offerings to the Triple Jewels, supporting the way places, do good deeds on the quiet. The more blessings, the better.

處處認真修行，處處謹慎持戒；
無論在什麼時候，以身作則。

Cultivate seriously and uphold the precepts carefully at all times
and in all places, setting an example with your own conduct.

—宣公上人 語錄
by Venerable Master Hua

改名？改命？

Renaming for A Better Fate?

文：王麗淑/By Lucy Huang

英譯：鄭耿琳/English Translation by Genglin Zheng

今

天聽了法師講有關名字的故事，想起多年前，我也曾有過一次這種愚痴的行為，當時因為先生事業遭遇變故，心情惡劣，徬徨無主，所以只要能尋求一點幫助，就如同得到救星。原本遠離民間算命的我，也因而前往尋求答案，希望能改掉此惡運。

當時有一位看姓名學的人，指點我名字不好，而那幾年又是最差的，所以幫我改了名字叫「富榆」，和「富裕」音雷同。聽了以後，心生歡喜，雖然覺得聽起來有些俗，有些貪，但字

面看起來還不錯，而且想到又能因此改運，當然馬上接受了。

就通知朋友，我改了名字，請大家以後叫我新的名字。有朋友告訴我：「改了名字要常常用，好運才會來。」所以也到廟上告知法師此事，請以後叫我的新名字，法師問我：「你為什麼要改名字？」我沒有說出家境變故的原因，只是輕描淡寫的搪塞過去，但法師依然叫我本名，當時有些懊惱。不過，此時可能心境比較平復了，就改名字一事開始思維：「為什麼要改名字？改

名字真能改運嗎？」反覆思索，誰能告訴我真正的答案？

學佛以後，知道今天我們所承受的，皆是往昔自己所造的業，因緣和合，演變出的果報；而且從經典裡，了解名字只是一個符號而已。所以我開始告訴自己，想要改運，應該從習性改，尤其是壞脾氣，而不是改表面已經呈現的果；就如同一顆果樹，生出了酸果子，你想要讓它變甜，難道摘掉酸果子就能換來甜果子嗎？不會的，應該從根部，給養份，給水，改變土壤的質才

能得到甜果。

雖然知道這些道理，但因爲飄浮大海中，總希望能趕快找到浮囊上岸，所以名字改或不改，心裡猶豫不決，就請教學佛多年的友人，經指點向觀世音菩薩請示，就在家裡佛堂至誠向菩薩告白，並做了六個籤，三個寫本名，三個寫新名，放在盒子裡，禮佛、念菩薩聖號，直到覺得已經和菩薩相應，在心裡至誠問菩薩：「那一個名字對我最適合，最好？」然後連續抽三個籤，結果三個皆是本名。當時，糾纏的心馬上就放下

了，決定不改了，並通知朋友，我不改名字了。這麼多年過去，我沒爲當初沒改名字，而有絲毫的後悔。

當我們碰到事情時，總是會怨天尤人，並尋求總總的解救方法，殊不知那能幫助我們，能讓我們離苦的，是我們的內在心性，我們除了要懺悔往昔所造總總惡業，也要去改變自己的習性，心量放大，以慈悲看待一切，自然內心的貪瞋痴就會消弭，喜悅隨之而來，我覺得福報是從喜悅的心而來。祝福大家永遠心懷喜悅！

The Dharma Master's story about names today reminded me of my own stupid action many years ago. At that time, my husband met with misfortune in his career; he was in a very bad mood and felt very confused. So whatever little bit of help could restore hope in him. I had not been involved in fortune telling before this, but I went for it this time to seek answers to getting rid of the bad luck.

An onomancy fortune teller told us that I my name, which was not good, was in its most unlucky years. He helped me with a new name: 富榆 (Fu Yu, meaning "an abundant elm or ulmus tree"), pronounced the same as 富裕 (Fu Yu, meaning "rich"). I was happy with the new name, even though it sounded a little bit greedy and

無明為何不能破？
煩惱為何不能斷？
智慧為何不能現？
就因為貪吃、好色。

Why can't we demolish our ignorance,
eliminate our afflictions, and reveal our wisdom?
Because we crave food and sex.

—宣公上人 語錄
by Venerable Master Hua

was not graceful enough. But the Chinese characters by themselves looked ok. I accepted the new name immediately, thinking that it would turn my fortune around.

I informed my friends of my new name, asking them to use it from then on, for a friend told me: “A new name should be used often to have effect on the fortune.” I also went to the temple to inform the dharma masters of my change, asking them not to use my original name any more. They asked me, “Why did you get a new name?” I touched lightly on the subject instead of telling them what had happened to my family. But the masters still called me by my old name, which somewhat troubled me. But as I calmed down, I reflected on my name change, asking myself: “Why the change? Would renaming bring about new fortune?” I thought over and over. Who could give me the true answer?

After learning some Buddhism, I got to know that what we endure in this lifetime is karmic retributions from our prior lives. Causes and conditions met, resulting in retributions. In addition, I learned from the

Sutra, that a name is simply a symbol. So I started to tell myself, in order to bring about change in my fortune, I must work on my behaviors, especially my bad temper. It is no use trying to change retributions on the surface. This is like a fruit tree bearing sour fruits; to change the fruits from sour to sweet, one can't just do away with the sour ones. This won't work. One should work on the roots -- provide fertilizers and water so as to improve the quality of the soil. This is the way to obtain sweet fruits.

Even though I knew the logic, still, as if swimming in the sea, I wished to find a quick way back to the shore, for this reason, I could not make up my mind about renaming or not. So I sought advice from a friend who had studied Buddhism for many years. She advised me to request instructions from Guanshiyin Bodhisattva. Soon in my family Buddha Hall, I honestly presented my thoughts before Guanshiyin Bodhisattva. I also made six lots, three with my original name written on them, three with the new name written on them. Having putting the lots in a

container, I started bowing to the Buddhas, then chanted the holy name of the Bodhisattva until I felt I had a response from the Bodhisattva. I sincerely asked the Bodhisattva: “Which name suits me better?” Then I drew lots; three in a row, all showed my original name. Right then all my doubts went away, and I decided on no renaming. I notified my friends about my decision. Many years have gone by, and I never regretted my decision.

In difficulty times, we tended to complain and seek outside for various kinds of solutions. But we forget that our inner characteristics are the ones that can truly help us and take us away from sufferings. Besides the need to repent the various karmic offenses committed in the past, we need to improve our behavior, to be open and more tolerant, and to be kind and compassionate about everything. All this will naturally end greed, anger, and stupidity in our mind. Joy will follow naturally. In my opinion, blessings come from a joyful heart. May all of us be joyful for ever and ever.

金聖寺網站更新

New GSM website

讓佛陀的教法洗滌我們的塵垢，

請上金聖寺網站

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

All comments and suggestions are appreciated!



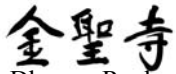
金聖寺

十二、一月份法會活動表 2013 & 2014 年 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| 十二月份活動 Buddhist Events in December, 2013 | | |
|--|--------|---|
| 週日 Sunday | 12/ 1 | 梁皇寶懺法會 (8:15AM~4:30PM) The Jeweled Repentance of Emperor Liang |
| | 12/ 8 | 念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation |
| | 12/ 22 | 楞嚴咒法會 (8:15AM ~10:50AM) The Shurangama Mantra Recitation |
| | 12/ 27 | 觀音法會 (8:15AM ~2:30PM) Gwan Yin Dharma Assembly |
| 週六 | 12/ 8 | 長青學佛班 (2:00 PM ~ 4:30 PM) Elders' Dharma Study Group |
| 週四 | 12/ 19 | 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday |
| 每日 1 pm | | 大悲懺法會 Great Compassion Repentance |

| | | |
|--|---------------|----------------|
| 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) |
|--|---------------|----------------|

| 一月份活動 Buddhist Events in January, 2014 | 日期 Date | 地 點 |
|---|---------------------------|--------------|
| 長青學佛班 Elders' Dharma Study Group | 1/ 4 週六 2:00 PM ~ 4:30 PM | 金聖寺 (GSM) |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 1/ 5 週日 8:15AM ~4:30PM | |
| 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment | 1/ 8 週三 8:30AM ~10:20AM | |
| 楞嚴經四種清淨明誨講座 Lecture on The Four Kinds of Clear Instruction on Purity | 1/12,19 週日 9 AM~11 AM | |
| 楞嚴咒法會 The Shurangama Mantra Recitation | 1/26 週日 8:15AM~10:50AM | |
| 新春特別法會 Special Events for the Lunar New Year | 1/31~2/2 週五~週日 8:15 AM | |
| 大悲懺法會 Great Compassion Repentance | 每日 (Everyday) 1 pm | |



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11455 Clayton Road, San Jose, CA 95127
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website: <http://drbachinese.org/branch/GSM>

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It is a blessing to receive dharma education from a young age.

金聖寺2014年育良佛學春季班，將開始於 1月12日
GSM Sunday School spring season will start from Jan. 12, 2014

上課時間：1月12日至6月8日2014年（星期日早上9時～11時）

學員年齡：3～17歲

學費：70元， 第二位：50元

Time : Jan. 12 to June 8, 2014, Sunday, 9AM ~ 11AM

Age : 3-18 years old

Fee : \$ 70, Second child: \$50

TEL : (408) 923-7243