



# 矽谷梵音

*Pure Sound From Silicon Valley*

2014年08月第220期 Issue 220, August, 2014

貪心有如無底坑，填之難滿瞋恨生；  
五欲紛陳顛倒想，癡然不覺法器崩。

A greedy mind is like a bottomless pit.  
Because it is hard to fill, anger arises.  
A profusion of the five desires deludes our mind,  
And the Dharma vessel disintegrates before we realize it.

—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.

# 做一個好的駕駛員

## Be a Good Driver

— 宣公上人 一九八三年五月開示於萬佛聖城

Talk given by the Venerable Master Hua on May 1983 at the city of Ten Thousand Buddhas

人之所以下地獄，做餓鬼，轉畜生，不外乎受六根——眼、耳、鼻、舌、身、意的支配。人之所以成修羅、生天、或者做人，也不超出這六根的作用。乃至於人能成阿羅漢、辟支佛、菩薩、佛，都沒有離開這六根。這六根為什麼有這麼大的力量，甚至於人生天堂、墮地獄也不離它呢？是不是這六根能支配人成佛或做鬼呢？

其實，也不是這六根支配，而是我們不會運用它。每個人的自性，這個靈明覺性裏，有個主人翁，這個主人翁也就是我們本具的佛

性。當這個主人翁當家時，正念就現前，一切自在無礙；可是一旦被一念無明遮蓋，癡暗妄動，六根便喧賓奪主，人就被眼、耳、鼻、舌、身、意六賊所謀害，打家劫舍，把我們寶貴的家珍，洗劫一空！所謂：

**一念不生全體現，  
六根忽動被雲遮。**

所以，本來應該向佛道前進，卻往鬼道上跑了。這就譬如一個駕駛員，本來應該在大馬路上行駛，如今反而往海裏跑，於是連車帶人，都被淹沒了；或者這個駕駛員好高騖遠，把車開到山上，從懸崖上掉下來，結

果粉身碎骨了。這都是因為路線不熟，不懂駕駛，所以發生種種的意外。同樣地，人身上的六根，就等於這部車子，你若懂得開動它，就可以順利到達目的地；若不懂得運用它，則會發生意外，甚至招致性命的危險。

人本有的靈性是通天徹地、湛圓妙明，遍十方界的，它是萬能的，什麼都能做。可是一旦投胎，進了這個臭皮囊，就糊塗起來了，連東南西北、四維上下，也搞不清楚了，於是到處亂闖亂撞，本來想做佛、做菩薩，沒想到稍不慎，卻做馬、做牛去了！

最可憐的是，有些佛教徒，一心想脫離三惡道，但是因為不懂得運用這部車子，反被六根支配，任由魔王做主，被困在這個五蘊所成的幻有軀殼裏頭，而不能解脫，痛苦不堪，他們本有的靈性既被埋沒了，智慧光明就不能現前。

所以萬事萬物都在說法，你明白了，就是說的佛法、出世間法；你不明白，它總是在那兒說世間法、染污法。所以一切一切在於你的一念心，你有智慧，無論什麼問題都能迎刃而解；你沒有智慧，那處處都是障礙。

我們人的身體，要靠飲食來維持生命，但這是一種粗的食糧。除了這個，人還要靠佛性、智慧光明來生存。譬如一輛車子，要靠汽油才能走動；人也要靠飲食，才有生機，才能活動。可是有些修道人，不須靠飲食，就能生存，為什麼呢？就因為他吃的是智慧光明，

那是他的營養品！

粗的分上，身體要靠飲食；在細的分上，精神需要佛的靈性做為資糧。我們白天做工，無論行住坐臥，都要耗費很多精力，用很多汽油；到了晚上休息，毛細孔張開了，就和佛光接觸，由佛的大光明藏注射光明智慧，來補充我們白天所丟掉的精神。所以晚上休息充足了，第二天精神又恢復如常。

有些人聽了這個道理，又起了貪心，心裏想：「啊！原來我睡覺的時候，佛正在為我注射佛光，那麼我儘管睡多一點，不就能更有智慧了嗎？」其實每個人都需要一定的睡眠，但是睡得過多，反而會形成頭腦昏昧，慧力減損，所謂「夜長夢多」，人作夢也是浪費精神的，睡眠過多反而會患頭痛。所以凡事都要適可而止，不要走極端。

一般人對這個道理不明白，以為人只要憑飲食就可

以生存。但是修道人會用功的，對於精神上的食糧，也很注意，所以他們都歡喜打坐、參禪修定，這就是與佛光智慧多接觸，更能補充精神，增長慧力。可是打坐也不能貪多，你執著靜坐，那過多了，也會患禪病的。

所以我們學佛的人，不要東奔西跑，向外馳求，又求什麼密法，找捷徑，貪便宜，想要快點開悟。這只會使你耗費有限的汽油，把自己累得心疲力竭，智慧殞滅，而毫無所得。這是沒有明白根本佛性的道理，卻向心外求法的弊端。

我今天所講的不是「神」話，可以說是「神」理。這種理論，就算最先進的科學家也還沒有研究出來，更不要說懂了。他們連作夢也想不到——有這麼妙的道理！本來這只是很平常的道理，可惜人人都忽略了。

**D**ue to the influence of the six sense faculties--eyes, ears, nose, tongue, body and mind--people are reborn in the hells or become hungry ghosts or animals. It's also due to the functioning of the six senses that people become asuras or are reborn in the heavens or as humans.

It is also because of the functioning of the six sense faculties that we can become Arhats, Pratyekabuddhas, Bodhi-sattvas, or Buddhas. Why are the six sense faculties so powerful that they even influence whether we are reborn in the heavens or fall into the hells? Do they determine whether people become Buddhas or ghosts?

Actually, the six sense faculties aren't in control; it's just that we don't know how to use them. The master is within everyone's own nature, the bright nature of enlightenment. This master is also known as the inherent Buddha-nature. When it is in charge, proper thoughts manifest, and one is free and at ease, not obstructed by anything. But once this nature is covered up by even a single thought of ignorance, a dull darkness is erroneously stirred up; the six sense faculties then become the masters and take control. As a result, we are plundered by the six thieves--the eyes, ears,

nose, tongue, body and mind. They rob our house and steal all our precious treasures. So it is said,

When not a single thought arises,  
The entire substance manifests.  
When the six sense faculties suddenly move,  
There is a covering of clouds.

Because of this, people who are supposed to advance along the Buddha path go down the ghostly path instead. This is like a driver who should be driving his car along the highway, but instead drives it into the ocean, both drowning himself and sinking the car. It's also like somebody who aims high without doing the fundamental work, or someone who climbs a mountain and falls off a cliff, getting smashed to bits. When a person is not familiar with the road conditions and doesn't know how to drive, he's prone to accidents. The six sense faculties of our bodies can be compared to cars. If we know how to drive, we can reach our destination safely; if we don't, we risk losing our lives in an accident.

Our inherent nature, which is clear, perfect, and wonderful-ly bright, pervades the ten directions and permeates heaven and earth. It is omnipotent, capable of doing anything. However, as in the analogy about driving, even though we may know how to drive, once we go into the womb

and enter this "stinking skin bag," we become muddled. After this we can't even distinguish between east, south, west, north, above, or below, and run around aimlessly. Originally we wanted to become Buddhas, but if we are the least bit careless, we may end up being reborn as horses, cows, or sheep.

Some Buddhists are most pitiful. They single-mindedly want to leave the three evil paths, but because they don't know how to drive the car of the six sense faculties, they are controlled by them instead, and so they let the demon king get a hold of them. Trapped in this illusory body of the five *skandhas* and incapable of freeing themselves, these people suffer unbearable pain. Their inherent natures have been buried, and the bright light of wisdom cannot manifest.

The myriad things are speaking dharmas. If you understand, they are speaking the Buddhadharmas, the transcendental Dharma; if you do not understand, then they are speaking worldly dharma, defiling dharma. In this way everything is contained within a single thought of your mind. When you have wisdom, you'll be able to readily solve any kind of problem; when you don't have wisdom, there are obstacles everywhere.

Our body depends on food to survive. However, this kind of food is coarse. In addition, we also

rely on the Buddha-nature and the bright light of wisdom to survive. Just as a car needs gasoline to run, people need food and drink to generate energy in order to move. But some cultivators can survive without food or drink. How do they do this? They eat the bright light of wisdom--that is their nourishment.

On a coarse level, our body needs food and drink; on a finer level, our souls need the spiritual nourishment of the Buddha's nature. During the day, when we work, walk, stand, sit, and recline, we exhaust a lot of our energy, use a lot of gasoline. At night when we rest, our pores open up and come into contact with the Buddha light. The bright light of wisdom from the Buddha's radiant treasury enters our pores, replenishing the energy we lost during the day. After we get enough rest at night, our energy returns to its normal level

the next day.

Hearing this principle, some people become greedy and think, "Oh, so the Buddha shines his light on me while I sleep. Then if I sleep more, will I be wiser?" In reality, we all need a certain amount of sleep. However, if we sleep too much, our brains will become muddled and dull, and our wisdom will be diminished. It's said, "The longer the night, the more you dream." Dreaming also wastes energy. Sleeping too much gives you headaches. So in all things we must know where to stop, and not go to extremes.

Ordinary people don't understand this principle. They think people can survive on just food and drink. But skilled cultivators concentrate on food for the soul. They enjoy sitting in Chan meditation and developing samadhi. By being in touch with the Buddha's wisdom-light, they replenish their energy and increase their

wisdom power. But you can't be greedy for meditation, either, or get attached to it. Too much meditation will give you Chan sickness.

We students of Buddhism should not run east and west, seeking outside for some secret dharma, looking for shortcuts, being greedy for bargains, wanting to get enlightened quickly. This will only waste the limited gasoline we have, exhaust us, and diminish our wisdom, and we'd gain nothing. This is the problem with not understanding the principles of fundamental Buddha-dharma and seeking outside for dharmas.

What I said today is not a myth. It can be called a spiritual principle. Even the most advanced scientists have not discovered this principle, let alone understood it. They can't even dream of this wonderful doctrine. Basically it's a very ordinary principle, but everyone has overlooked it.

人有貪心，永遠不快樂；若是不貪，就有快樂，所以要止貪。

*Greedy people are never happy. Only those without greed can be happy.  
Therefore, we should not be greedy.*

—宣公上人 語錄 / by Venerable Master Hua

# 規矩，在你我之間流失 (2)

## Rules, Are Lost between You and Me

恆雲法師 2013年6月開示於台北法界佛教印經會

Spoken by Dharma Master Heng Yun on June, 2013 at the Dharma Realm Buddhist books Distribution Society, Taipei

◎ 摘自金剛菩提海 520期

# 所

以供養要供養大眾僧，不能說我喜歡哪位法師，就單獨來供養他。這對出家眾不好，會損害他的修行。而且常常有這樣的行為，出家人也會慢慢養成習慣，或許這輩子還能繼續做出家人，可是在因地上就有一個不對的地方；有不對的地方，以後可能就不能再做出家人了。

在座各位很多人過去世可能都是做出家人的，這輩子因緣不足，就來做在家人，你們也很遺憾對不對？那麼，這輩子我們不能做出

家人，但可以種來世的因；來世的因，就是幫忙把道場、上人的家風建立好，你如法地供養，就可以種這個因。

這些點點滴滴，講起來非常多。在規矩方面，有一些道風真的慢慢流失掉了。以前如果有人不來聽經，這個人差不多就是要離開道場，要還俗了；如果出家眾沒穿袈裟，就感覺像沒穿衣服一樣，我們必須了解上人要我們衣不離體的用心。上人講過一個公案，說馬來西亞有一位文建法師，他是在

別的地方出家的，他很想跟上人一樣衣不離體。可是，他的師父不同意，因為在很多道場搭袈裟，基本上是個怪物。上人就教他一個方法，說：「你去跟你的師父講，說我如果不搭袈裟的時候，就會有欲心，會想女人。這樣問，看你師父讓不讓你搭？」文建法師就這樣去跟他的師父講，他師父就讓他隨時搭袈裟了。

你看，有人沒機會隨時搭袈裟，都要想辦法搭，那麼上人給我們這麼多機會讓我們每天搭袈裟，種無上的

菩提因，所以千萬要保持僧相，尊重自己是個出家人。那麼在家居士呢，像你們穿海青、搭縵衣，威儀教相很好，這就是尊重己靈，尊重自己是個修行人。你們不覺得如果端端莊莊的，跟嬉嬉哈哈心都散了，是不一樣的嗎？

爲什麼講這些？因爲「不求」裡面包括不求男、不求女，所以男女的界限要分好。還有「不自私」、「不自利」，也要問問自己是不是自私自利？例如好吃的東西我都要，今天傳供最好的供品我要來出。

居士們做功德有時候會出現這種情形，例如道場蓋廟，大家聽說是要造佛像的，就搶功德；聽說是要蓋廁所的，就不願意發心：這就是分別心。

所以，我們應把「不爭、不貪、不求、不自私、不自利、不妄語」這六大宗旨重拾起來，運用在生活上真實地受用，這樣對上人才

比較有一個交待，而不是在上人涅槃法會這一天大吃大喝，這就不對了，真是不對。

等一下就要開始傳供。傳供的物品有香、花、燈、塗、果、菜、茶、寶。塗是塗香，是印度人塗在身上的香，中國沒有這個，所以基本上我們只有七樣。

第一供養「香」，這是表法，表示戒香要提起來。〈香讚〉文：「爐香乍爇，法界蒙熏，諸佛海會悉遙聞」，下一句：「隨處結祥雲，誠意方殷，諸佛現全身。」這就是心香開了。心香開，就沒有貪、瞋、癡這些臭的東西，也就是戒香。所以這個供養特別有意思。

「花」，大家的菩提花要開出來，菩提莊嚴，內外莊嚴，不只是外表莊嚴。

「燈」，心燈永明。一燈能破千年暗，嫉妒障礙這些黑暗的東西、不開心的東西都破掉，心燈要點燃。心燈點燃，就是一種很誠心的

供養。

「果」，要結菩提果，每個人都結菩提果。

「菜」，能夠養我們的色身，代表我們的法身強壯有力，法身慧命增長。

「茶」，可以清涼解渴。所以身心的熱惱都要沒有了，都得到清涼。

「寶」，我們自性的法寶要顯出來。做這些供養時，除了供養十方三世諸佛，也要普同供養十方法界一切的眾生。無論貧富高低、十二類生（胎、卵、濕、化、有色、無色、有想、無想……），我們同時都發一個供養心。

今天因爲要傳供，所以希望大家能把傳供的意義認識清楚，我想這樣上人會比較開心，不會覺得：「今天是我圓寂的日子，你們在這邊大吃大喝！」我們若能依教奉行，這就是一種孝心。



When making offerings, one must make offerings to the Sangha community. It should not be the case that I like this Dharma Master, I will only make offering to him or her only. This kind of offering is not good for monastics and will harm his or her cultivation. Lay people should not have this kind of behaviors frequently because monastics will gradually get used to it. Maybe in this life, they are still left-home people. However, due to a mistake made on the causal ground, in the future lives, they will not be able to become monastics again.

Those of you who are sitting here were probably monks and nuns in the past; however, due to insufficient causes and conditions, you are a lay person this life. You feel regretful, right? Although we cannot become left-home people this life, we can create causes to become one in the future. These causes to plant are to help establish and maintain Ven. Master's traditions in our monasteries; make offerings properly accordingly to the Dharma. You can plant these causes.

These are bits and pieces of our traditions which is a lot. As far as our rules are concerned, some of our traditions are gradually lost. In the past, if someone does not come to the sutra lectures at night, this person is considered to

be leaving the monastery soon; about to return to the lay life. If monastics do not wear their sash, it feels like they are not wearing clothes at all. We must understand Ven. Master's intention of wanting us to wear our precept sash all the time. Ven. Master told us a true story before. A Dharma Master named Wenjian, who left the home-life in another monastery. He wished to uphold the practice of always wearing the precept sash but his teacher did not agree because a monastic wearing the precept sash is deemed to be a freak in many monasteries. Therefore, Ven. Master taught him a method to communicate with his master, "Tell your teacher and say that if I don't wear my precept sash, I will have lust and start thinking about women. Ask him this way and see if he will let you wear your precept sash." Dharma Master Wenjian asked his master as instructed. Subsequently, his teacher gave permission to Dharma Master Wenjian to wear his sash at all times.

As you can see, people who did not have opportunities to wear their precept sash tried various means to wear it. Ven. Master provided us so many opportunities to wear our sash every day in order to plant the supreme causes of Bodhi, we certainly should maintain the monastic appearances and respect

ourselves as monks and nuns. As for lay people, when you wear the black ceremonial robe with the precept sash with good deportment and demeanor, this is considered respecting your own spirit and respecting yourself as a cultivator. Don't you think there is a difference between behaving with dignity and guffing around?

Why are we talking about this? It is because "not seeking" includes not pursuing women and not pursuing men. Therefore, the line between men and women must be clear. Moreover, as for "not being selfish" and "not pursuing personal advantages", we should also ask ourselves whether or not we are self-centered or chase after personal benefits. For example, I want to have all the good food; I want to give the best offerings in today's special meal-offering ceremony.

When lay people create meritorious virtues, these kinds of situations appear sometimes. Furthermore, take building a monastery as an instance, if people hear about building Buddha statues, everyone fights to obtain that merit and virtue. If it is for building toilets, no one resolves to pay. This is the discriminating mind.

Therefore, we should re-acquire the six great principles—*not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantages and not*



lying —and truly apply them in our daily life so that we could do justice to Ven. Master. We should not have a grand feast on Ven. Master’s Nirvana Day. It is wrong, really wrong!

In just a moment, we will make a grand meal-offering. The offerings usually include incense, flowers, lamp, fruits, vegetables, tea, gems and incense paste, which is what Indians rub on their bodies; there is no such item in China. Therefore, we only have seven kinds of offerings.

The first is offering of incense, which is symbolic. It means we must remind ourselves of the “precept fragrance.” The Incense Praise says, “Incense in the censor now is burning; all the Dharma Realm receives the fragrance. From afar the sea vast host of Buddhas now all inhale its sweetness.” The next lines say, “In every place auspicious clouds appearing. Our sincere intention thus fulfilling; All the Buddhas show their perfect bodies.” These lines refer to the incense of the mind is now open, which means there is no more stinking things like greed,

anger and delusion in the mind. This is what is meant by the precept fragrance. So, there is special significance of these offerings.

**Flowers** – everyone’s Bodhi flower must blossom and be adorned with Bodhi inside and outside, not just being adorned in the exterior appearances.

**Lamp** – the light of the mind is bright forever. One lamp can break the darkness existing for a thousand years. Dark energy like jealousy, obstruction and unhappiness are all broken through. The light of the mind must be illuminated. When this light is lightened up, it itself is a very sincere offering.

**Fruits** – it is meant for bearing fruition of Bodhi. Everyone must bear the fruition of bodhi.

**Vegetables** – they can nourish our physical bodies and are symbolic for strong and powerful Dharma Body. Additionally, it also means that our Dharma Body and our Wisdom Life will increase and grow.

**Tea** – it is cooling and can quench thirst. Therefore, if

heated afflictions from body and mind disappear, one obtains coolness.

**Gems** – we should manifest the Dharma treasure of our inherent nature. When we make offerings, not only should we make offerings to the Buddhas of the ten directions but also make offerings everywhere to the living beings in the ten directions. It does not matter if they are poor, rich, of high ranks, low ranks or in any of the twelve classes of living beings (born from the womb, eggs, moisture, by transformation, with form, without form, with thoughts, without thoughts and so on), we should bring forth the resolve to make offerings.

Because we are going to have this grand meal-offering today, I hope everyone can really understand the significance of this offering. I think, in this way, Ven. Master will be happier. He wouldn’t feel, “Today is my Nirvana Day and you are having a feast here!” If we can practice according to his teachings, this is being filial.

修道人，一定要培養四無量心。有了四無量心，才能教化眾生，令眾生離苦得樂。

Cultivators must develop the Four Unlimited Aspects of Mind. With these Four Unlimited Aspects of Mind, one will be able to teach and transform living beings, helping them to escape suffering and attain happiness.

—宣公上人 語錄 / by Venerable Master Hua

# 禮運大同篇

## Achieving Universal Harmony through the Use of Propriety

— 宣公上人 開示於一九八三年九月二十八日

Talk given by the Venerable Master Hua on September 28, 1983

大道之行也，天下為公，選賢與能，講信修睦，故人不獨親其親，不獨子其子，使老有所終，壯有所用，幼有所長，鰥寡孤獨廢疾者皆有所養；男有分，女有歸，貨惡其棄於地也不必藏於己，力惡其不出於身也不必為己，是故謀閉而不興，盜竊亂賊而不作，故外戶而不閉，是謂大同。

**這**《禮運大同篇》描述孔子的理想世界。能成就大同世界，天下就太平。沒有戰爭，人人和睦相處，豐衣足食，安居樂業。這是孔子的政治政策，可惜行不通，因為人人皆自私自利的緣故。

(待續)

*When the Great Way prevails, every person is a part of society, and society belongs to everyone. The virtuous and the able are chosen for public office. Trustworthiness and friendliness are valued by all. People not only love their own parents and children, but love the parents and children of others as well. The elderly live their last years in happiness; able-bodied adults are usefully employed; children are reared properly. Widowers, widows, orphans, the childless aged, the handicapped and the ailing are well cared for. All men share their social responsibilities, and all women have their respective roles. Natural resources and commodities are not wasted or appropriated for selfish ends. People want to contribute their strength and ability to the society for public good, not for private gain. Deception and cheating cannot occur in such a society. Robbery, larceny, rebellions, and other crimes all disappear. Gates and doors are not locked; no one even thinks of stealing. This is a world where harmony, equality, and justice prevail.*

**T**his essay by Confucius [found in the Book of Propriety (also translated Book of Rites) in the chapter on the Influence of Propriety], describes how in an ideal society, universal propriety leads to universal harmony, equality, and justice. If harmony, equality, and justice prevail, then all under heaven will abide in peace. Wars will disappear, and everyone will be friendly toward each other. People will be well fed and clothed, live peacefully, and be content with their occupations. That was Confucius' political strategy. Unfortunately, it could not be carried out because people were all selfish and concerned with personal gain.

(To be continued)



# 金聖寺

## 八、九月份法會活動表 2014 年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2014		
週日 Sunday	8 / 3	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	8 / 10	盂蘭盆法會 (8:15AM ~10:40AM) Celebration of Ullambana Dharma Assembly
	8 / 10~ 17	地藏七 (8:15AM ~ 4:00PM) Earth Store Recitation Dharma Assembly
	8 / 31	六字大明咒法會 (8:15AM ~10:40AM) Six Syllable Mantra Dharma Assembly
週六 Saturday	8 / 2	長青佛學班 (2:00PM ~4:30PM) Elders' Dharma Study Group
	8 / 23	慶祝地藏菩薩聖誕法會 (8:30AM ~10:20AM) Celebration of Earth Store Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於8月21日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before August, 21		8 / 24 週日 萬佛聖城 (CTTB)
九月份活動 Buddhist Events in Sept. 2014	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	9/6 週六 2:00PM ~4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	9/7 週日 8:15AM ~4:00PM	
楞嚴經講座 Lecture on the Shurangama Sutra	9/14 週日 9: 00AM ~10:50AM	
敬老節 Honoring Elders' Day	9/21 週日 8:30AM ~2:00PM	
楞嚴經講座 Lecture on the Shurangama Sutra	9/28 週日 9: 00AM ~10:50AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

◎ 如要取消郵寄矽谷梵音，請到金聖寺辦公室寫上名字及地址。

If want to cancel subscribing newsletter by mail. Please leave your name and address in the office.  
or send the Email to : linww@yahoo.com

# 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](http://www.drba.org)  
website: <http://drbagsm.org>

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

## ◎ 育良佛學秋季班將開始於 2014年 9月7日

Gold Sage Monastery Sunday School will start from Sept. 7, 2014

上課日期：2014年 9月7日至12月7日，星期日早上 9~11時

學員年齡：4~18歲

費用：\$70元，第二位 \$50元

Time: Sunday 9:00AM – 11:00AM, Sept. 7, to Dec. 7, 2014

Age : 4-18 years old

Fee : \$70 , Second Child \$50

## ◎ 敬老節 Honoring Elders' Day

謹訂於九月二十一日(星期日)早上八時三十分開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，額滿為止。

GSM will hold Honoring Elders' Day on Sept. 21, 2014 at 8:30AM

Registration starts from now, Limited Seats.