



# 矽谷梵音

*Pure Sound From Silicon Valley*

2015 年 08 月第 232 期 Issue 232, August, 2015



金聖寺一角/ Scenery of GSM

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.

# 萬魔不退菩提心

## In the Face of Ten Thousand Demons, Don't Retreat

— 宣公上人 一九八二年六月十九日開示於萬佛聖城 /

A talk given By Venerable Master Hua on June 19, 1982

要學好，冤孽找；  
要成佛，先受魔。

若不想好，則冤孽不會來找；愈想好，冤孽愈來找。因為從無量劫以來，生生世世所造的善惡業夾雜不清，因此一旦想要修道，所有的債主都來討債。好像你本來是個普通人，借了很多錢，沒有還清楚，在你未發財之前，這些債主知道你沒錢，所以不會來找你；可是等你一發財，這些債主便登門來討債了。為什麼？因為你有錢了，若不向你索，就沒有其他時候可以要回。

所以在修道中遇到逆境，更應該向前勇猛精進，而不退失菩提心。所有的債

主來討債，就還他們，我們不能扛債不還的。我們將自己所得的功德，迴向給冤親債主們，令他們得到功德，而離苦得樂，了生脫死。

無量劫以來，生生世世因為各種不同的因緣，不知做錯了多少事。單是今生仔細想想，我們殺了多少生命？做了多少不公平的事？你或許沒有殺大的生命（譬如獅、象、馬、羊、牛、雞、犬等），但可能殺了小的生命（如青蛙、蚊蟲、螞蟻、蒼蠅等），也可能你心裏有殺念存在。

好像小的時候，因為無知，殺了很多小動物、小昆蟲，這都是無知之罪。一旦你將眾生的生命奪取、傷

害了，現在你想修道，牠們都會來討債的。這種債不是一個、兩個，而是無以數計，生生世世日積月累來的，這種債說也說不完。

所以我們不能不講公道，說：「我修行了，可是我不認所有的冤業債。」你如果有這種思想，那永遠都不會成道的，因為你心裏不公平。心裏若公平，就要認賬，還債就沒事了。所以說：「要學好，冤孽找。」你要學好，就好像一個暴發戶，所有的窮朋友都登門來找你了，他們都想得些利益。

「要成佛，先受魔。」佛是魔幫助他成道的，若沒有魔，就沒有佛。

魔是來考驗你，令你更進一步，所謂：

欲窮千里目，

更上一層樓。

這也是來看看你的火候夠不夠？若是夠，則千魔不改，萬魔不退，不會退失菩提心。愈在難處愈精進，一切橫逆交加，皆處之泰然，不覺得不公平，也不怨天，不尤人，能逆來順受，修忍辱波羅蜜。所有魔障來了，都不與魔起敵對，自己吃一點苦不要緊，要發願度魔，使其皈依三寶，發菩提心。我們對誰都不生怨仇心，如此可化干戈為玉帛，化仇恨為慈祥。

我們應該在反面找好處，「行有不得，皆反求諸己。」不要為自己做辯護律師，無論什麼事：

**真認自己錯，莫論他人非；  
他非即我非，同體名大悲。**  
同體亦包括魔，魔也是自性的一部分。若自性有魔，就會引進外邊的魔；若自性無魔，外魔就不會進來。什麼

是自性魔？就是貪瞋癡。

「若無貓食碗，則不招蒼蠅。」魔因為覺得你有點油水，他可以混水摸魚得些好處，所以來搗亂你，顯他的魔通。

所以人的一舉一動，一言一行，都要老老實實，言必忠信，行必篤敬，不打妄語。如果怕認自己錯，儘是覆諱過失，這不是修道的行為。必須要開誠佈公，很坦白慷慨地做事，本照義理道德良心去行事；若是與道德良心有不合之處，則絕不去做。

凡是修道人必須具足真正的智慧。真正的智慧，就是不會自讚毀他，說：「你看我，我是最第一、最清高的，他們都是那麼賤。」凡是自讚的人，已經是沒有前途的，雖然活著，其實是已經死了。因為他違背良心道德，看不起他人，只知道有自己，這是諸佛菩薩所最不歡喜的人。若想得諸佛菩薩的歡喜與保護，則

要言行一致，「言顧行，行顧言」，互相不矛盾。不要常誇自己如何好，一旦做事就壞了。

修道人不要有自私心、自利心，要利益他人，不要儘損人利己，或看不起他人。每個人都應該迴光返照，照照過去的事、現在的事，再照照將來。能念茲在茲，時刻不忘良心道德，時間一久，善根自然會增長，菩提心也會發得大，進一步就會去行菩薩道，利益眾生，這是有連帶關係的。

人不要怕魔，而退失菩提心，魔障是考驗。好像學生剛開始讀書，覺得課程很難，可是時間一久，讀得入門了，就不覺得困難了。你讀小學、中學、高中、大學，開始的時候，都有這種情形發生。所謂：

**不經一番寒徹骨，  
怎得梅花撲鼻香？  
十年寒窗無人問，  
一舉成名天下知。**

在修行時，不要儘想出風頭。出家後，還求名求利，

是最要不得的。我們出家之後，一定要認真，腳踏實地來修行，栽培修植福慧。修福，就要利益人；修慧，就要多研究經典。常做利益人的事，就會生出福德。

有人問：「要如何利益人？是否要用錢去做功德？」不需要。只要你心裏沒有殺心、盜心、邪淫心、打妄語心，不飲酒了，這都是培福的地方。所謂：

**慈悲口，方便舌；**

**有錢無錢都作德。**

你在口頭上不罵人了，不說粗言暴語傷害他人，這也都是功德。我們處處要惜福，處處不捨福，處處修福修慧。修福慧非一朝一夕所成，而是時時刻刻、朝朝夕夕、年年月月，都要繼續做下去，不能「一日曝之，十日寒之。」你若是這樣子，永遠不會有進步。所以我們要認定宗旨，勇猛精進，不要向後退，這是每個修道人應該具有的條件。

*If you aspire to virtue,  
your karmic obstacles will seek  
you out.*

*If you want to become a Buddha,  
you must first endure the demons.*

If you don't want to learn virtue, your karmic obstacles won't come looking for you. The more you aspire to virtue, the more intensely your creditors will search you out in order to settle old accounts. From limitless eons past until now, in life after life, we have created both good and bad karma. Therefore, once we resolve to cultivate the Way, all our creditors show up to collect the debts we owe. We can use the analogy of a person who has borrowed lots of money and hasn't returned it. When he doesn't strike it rich, his creditors don't seek him out, because they know he has no money. Once he makes a fortune, however, his creditors line up at the door to demand their money. Why? Because he's rich, and if they don't demand their money now, they might not get another chance!

Therefore, when we encounter adverse states in the course of cultivation, we should work even harder and not retreat from our Bodhi resolve. When our creditors come to demand their money, we pay them. We dedicate our merit and virtue to our relatives, friends, enemies,

and creditors, enabling them to attain bliss, end birth and death, and be free from suffering. We shouldn't refuse to pay our debts.

In life after life for countless eons, due to various causes and conditions, we have committed innumerable misdeeds. If we carefully consider just this life, how many small creatures have we killed? How many unfair things have we done? Perhaps we haven't killed any large creatures (such as lions, elephants, horses, sheep, cows, chickens, or dogs), but we probably have killed small living beings (such as frogs, mosquitoes, ants, or flies), or have harbored thoughts of killing in our minds.

For example, when we were small we may have killed numerous animals and insects because we didn't know any better. Such offenses were committed out of ignorance. But if we want to cultivate the Way, we will have to pay our debts. The debts we owe are not just one or two, but countless. In life after life, these debts have accumulated, and we could never finish discussing them.

Therefore, we cannot be unreasonable and claim to cultivate while refusing to acknowledge our debts of karmic enmity. If you think like that, you will never attain the Way, because your heart is not just. If you were just, you would acknowledge your debts. After you pay them, there are no more

problems. Hence it's said, "If you aspire to virtue, your karmic obstacles will seek you out." You are like someone who has just come into wealth, and all your friends are beating a path to your door.

"If you want to become a Buddha, you must first endure the demons." Demons helped the Buddha attain the Way. If there were no demons, there would be no Buddha, either. Demons come to test you, to make you take another step forward.

*If you wish to see for a thousand miles,  
You must go up another floor.*

Demons test to see how strong your cultivation is. If it's strong enough, you won't waver or retreat in the face of ten thousand demons, and you won't lose your resolve for Bodhi. The greater the hardship, the more energetic you are. Even when surrounded by adversity, you remain calm. You don't feel mistreated, and you don't complain to heaven or blame others. You bear adversity and cultivate patience. That's the kind of skill you ought to have. No matter what demonic obstacles you encounter, you give no opposition. You're unafraid of suffering. You make a vow to cross over demons, and to influence them to take refuge in the Triple

Jewel and bring forth the Bodhi resolve. You harbor no grudges. In this way, you can "beat swords into plow-shares," and transform hostility into peace.

Always look for good in what appears to be the opposite. "If you fail to achieve your goal, seek the reason within yourself."

*Don't be so defensive.*

*Truly recognize your faults.*

*Don't discuss the faults of others.*

*Others' faults are just my own.*

*Being one with everything is called, "Great Compassion."*

"Being one with everything" includes demons. Demons are also a part of our own natures. If we hold demons inside, they will be attracted from outside. If we are free of internal demons, external demons will not enter. What are the demons of our own natures? Greed, anger, and ignorance. "If the plate of cat food is not left out, the flies won't be attracted." Since demons feel they can get some cheap advantages off you, they come to stir up mischief and display their spiritual penetrations.

Therefore, in every word and deed, we must be true and honest. We must be trustworthy in speech, sincerely respectful in action, and not given to lying. One who always covers errors instead of admitting them cannot cultivate. We should be honest

and up front about things, and work in an open and public-spirited way. We should cultivate righteousness and morality and do nothing that goes against our conscience.

Cultivators of the Way need genuine wisdom. Having genuine wisdom means not praising oneself and disparaging others, saying, "Look at me! I'm number one. I'm the purest and loftiest. Everyone else is common and lowly." Those who praise themselves have no future. Even when alive, they are as good as dead, for they have gone against their own conscience and integrity. They look down on others and are completely wrapped up in themselves. Such people make the Buddhas and Bodhisattvas most unhappy. If you wish to make the Buddhas and Bodhisattvas happy and receive their protection, you must practice what you preach. Your words must match your actions, and your actions must accord with your words. There should be no discrepancy between them. Don't boast about your own virtue, then make a mess of things.

Cultivators shouldn't be selfish or seek to benefit themselves. They should benefit others. They should neither hurt nor look down upon others. They should reflect mindfully upon themselves in regard to the past and present, and then contemplate the future. If you can be mindful

in thought after thought, and maintain your conscience and integrity in every moment, your good roots will naturally grow. Your Bodhi resolve will expand and you will be able to practice the Bodhisattva Path to benefit all living beings. These functions are all interrelated.

You should take care not to retreat from your Bodhi resolve out of fear of demons. Demonic obstacles are tests. By analogy, when a student first enters school, he may find the courses difficult. But after a while, they become easier. This happens in elementary school, high school, and college.

*If the plum tree did not endure  
the winter's freeze,  
How could her blossoms  
smell so sweet?*

*For ten years, he studies by the  
window in the cold, and no one  
inquires of him.*

*When suddenly he rises to fame,  
the whole world comes calling.*

When you cultivate, don't try to get into the limelight. It's totally wrong to seek fame and gain after you've left the home-life. After leaving home, you should apply your-selves seriously to cultivation with your feet planted on solid ground. You should foster blessings and wisdom. To cultivate blessings, you must benefit others. To cultivate wisdom, you must frequently investigate the Sutras. If you are always doing things to benefit others, your blessings and virtue will grow.

“How can I benefit others?” you ask. “Do I have to spend money to perform meritorious deeds?” No, that's not necessary. All you have to do is free your mind of thoughts of killing, stealing, sexual misconduct, and lying, and refrain from taking

intoxicants-these are all ways of fostering blessings.

*With kind words and skillful  
speech,  
You can create merit whether or  
not you have money.*

If you don't scold or berate others, you create merit and virtue. We should cherish our blessings and cultivate wisdom at every opportunity. The cultivation of blessings and wisdom, however, cannot be accomplished in a single day. The effort must continue moment-by-moment, morning and evening, month after month and year after year. We cannot “sun it for one day and freeze it for ten.” If you do that, you'll never make progress. Therefore, we must confidently set our goals, advance with vigor, and never retreat. These are the qualities that every cultivator should possess.

宣公上人 法語 / by Venerable Master Hua

# 根

本的脾氣不是從吃東西來，也不是從天來的、地來的，也不是從什麼氣候來的，就是從這個無明來的。無明從什麼地方來的？就是自私在後邊作怪，所有的煩惱，都因為自私在後邊支持著，所以就有很多脾氣、很多煩惱。就是怕自己吃了虧，怕對我有所損害，所以才要發脾氣、要爭。如果你「不爭、不貪、不求、不自私、不自利」，什麼脾氣都會沒有了。

Our temper does not come from our food or heaven or earth or the climate, but rather from our own ignorance. Where does ignorance come from? It is our selfishness working behind the scene. All afflictions are supported by selfishness. That's what causes us to have a bad temper and many afflictions. We are afraid of taking a loss or of being hurt, so our tempers flare and we start to fight. If we can avoid fighting, greed, seeking, selfishness, and pursuit of personal advantage, we will not have a temper.

# 心有靈犀一點通

## The Spiritual Connection Between Minds

---

我們誠心修行，返本還原，永遠都是與上人常在的。

If we sincerely cultivate and return to the source,  
we will always be together with the Master.

恆雲法師 講述 / Spoken by Dharma Master Heng Yun

上人說了「我從虛空來，回到虛空去」，上人已經圓寂了，上人是不是還是跟著我們呢？是不是在我們的旁邊呢？我個人覺得，上人來到人間示現，就是要把了生脫死的法，教導我們。上人所教導我們的，都是非常真實、非常真切的。譬如說，我們有一個師兄弟，她為什麼要跟上人出家？其實她以前沒見過上人，只看到上人的開示裏面說「修行要斷慾去愛」，她一看到這個地方，就覺得這是一個非常難得的大善知識，因為這不

是一般人能教導出來的。

上人在這末法時代，特別要在這很複雜、多花樣的社會裏面，帶給我們真正修行的方法，帶給我們一股清流。他的化緣盡了嗎？其實還沒有盡。上人還是跟著我們，他老人家只不過用另外一種方式來教導我們，儘管上人的色身不在了，但是我們要深信，上人的精神教化是永遠存在的。

在上人沒有圓寂的時候，三藩市有一位女居士，她有一則真實的故事。有一次，在萬佛城一個大法會

裏，一位老太太急著要回到沙加緬度的地方，就請這位女居士幫她找車子。可是這個女居士找來找去，都找不到有人可以順路載這位老太太，最後她就只好自己送她回沙加緬度後再回去，兜這麼一個大圈就要五個鐘頭。那時候她的小男孩也跟著，這孩子非常調皮，平常坐車時，車窗上都會留有他的腳印！就這麼調皮。可是那一天，在好幾個鐘頭裡，他的孩子在後座坐得很端正，不動來動去，也不抓來抓去。她覺得很奇怪，就跟他說：

「沒關係！路途還很遠，你可以躺下來休息。」那孩子依然不動，做媽媽的很不忍心就說：「沒關係！你可以休息一下。」這個時候，這小男孩一本正經對她說：「媽媽！不可以的！師父就坐在我的旁邊。」這是上人在色身還沒有離開我們的時候，有這麼一個上人示現來教化眾生的故事。

在上人圓寂了以後，上人的精神教化還是存在的。譬如說，臺灣法界佛教印經會，是專門流通上人法音的地方，在上人圓寂後，請上人書的人，反而比以前更多，而且都是一箱一箱的，或者一大袋一大袋，這樣子來請的。有很多人在上人圓寂以後，受到上人的教化，反而更有信心。

有一位姓王的居士，他以前會有些許抱怨，說上人在美國那麼遠，也教化不到他，有什麼事情也不能請上人幫忙，可是上人圓寂了以後，他受到很多上人各方

面的教化，所以他常常帶了很多人到廟裏來護持道場。

最近(1995年)在臺灣辦追思法會，也有一個公案。一位女居士，有一天突然來跟我們講，她說有一個作素食店的女老闆，她因為生意不好，就想改作葷菜，也想到國外去，別人勸她也沒辦法。有一天夢到上人跟她說：

妳不要到國外去，我在十一號、十二號、十三號，在臺灣這兒有一個法會，妳要來幫忙！

結果她一打聽，真的有這麼一回事，所以她也不再想作葷菜了，在法會期間就到法界香積組來幫忙。

講到這些，這其實都是上人隨機來教化眾生的一些方法，我們也不執著這些，用這些來說上人是無所不在。其實諸佛菩薩的境界是永遠存在的，最重要的是我們自己要誠心懇切地來修行。

為什麼我們見不到上人？其實是我們自己障重。

上人常常都是跟我們在一起的，我們誠心修行，返本還原，永遠都是與上人常在的，也就是上人的化身，才不會辜負上人來世界這一趟，來教化我們。

— • • — • • — • • —

The Venerable Master said, "I came from empty space, and I will return to empty space." Now that the Master has perfected the stillness, is he still with us? Is he still around us? Personally I feel that the Master manifested in the world in order to teach us the Dharma for gaining liberation from birth and death. What the Master taught us is extremely real and genuine. For example, one of my Dharma brothers explained why she left the home-life with the Master. She had never met the Master, but when she read the sentence, "In cultivation, we must cut off desire and get rid of love" in the Master's instructional talks, she felt that he was an extremely rare Good and Wise Advisor, for this is not a teaching that an ordinary person can give.



In this Dharma-ending Age, the Master took special pains to bring to us the method of real cultivation, a pure and clean stream in this complicated society. Have his affinities for teaching come to an end? Not really. The Master is still with us. He is simply teaching us in a different way. Even though his physical body is gone, we should deeply believe that the spirit of his teachings will last forever.

I will now tell a true story that happened to a laywoman who lives in San Francisco before the Master passed into stillness. Once, during a major Dharma gathering at the City of Ten Thousand Buddhas, an elderly lady needed to return to Sacramento right away and asked this laywoman to help her find a ride. She asked around but was unable to find a ride, so she decided to drive the elderly lady herself. It was a five hour drive from the City of Ten Thousand Buddhas to Sacramento and back. Her son was with her, and the boy was so naughty that whenever he was in the car, he would leave his footprints on the car's windows. That day, however, during the long trip the boy sat very still and upright in the backseat, not crawling all over the place as usual. Finding this strange, his mother told him, "There's still a long ways to go. You can lie down to rest." When the boy

didn't move, the mother again told him, "Don't worry, you can rest for a little while." The boy then told her very solemnly, "Mom, I can't, because the Master's sitting next to me." This is a story of how the Master manifested to teach living beings, and it happened before he physically passed away. Although he has passed into stillness, the spirit of the Master's teaching is still present. For example, at the Dharma Realm Buddhist Books Distribution Society in Taiwan, even more people have come to request the Master's books after his passing, and they request them by the boxful and by the bag. Many people have been influenced by the Master's teaching since he passed away, and their faith is very deep.

One layman named Wang used to complain that, with the Master so far away in America, he couldn't expect the Master to teach or help him. Yet, after the Master's passing, he has received even more teachings from the Master, and so now he often brings people to the temple to attend the Dharma events.

There is a true story from the recent Memorial Ceremony (1995年) in Taiwan. One day a laywoman suddenly came and told me about a woman who owned a vegetarian restaurant. Since business

was poor, she decided to start carrying non-vegetarian food and to move abroad. No one could dissuade her. One night she had a dream in which the Master said to her,

You should not go abroad. I'll be having a Dharma assembly here in Taiwan on the 11th, 12th, and 13th. You ought to come and help out.

Then she found out that it was really the case, and so she dropped the plan of carrying non-vegetarian food. She also helped with the food service during the Dharma assembly.

These are just some of the ways in which the Master teaches people according to circumstances. We should not become attached and use these to prove that the Master is present everywhere. Actually, the Buddhas and Bodhisattvas are always present, but the most important thing is that we must sincerely cultivate.

Why can we not see the Master? It's because of our heavy obstacles. The Master is constantly with us. If we sincerely cultivate and return to the source, we will always be together with the Master. We will be a transformation body of the Master. Then we will not have let down the Master, who came to the world to teach us.

# 修道人要受苦 Cultivators of the Way Should Undergo Suffering

—宣公上人 法語/ by Venerable Master Hua

## 所

謂「受苦是了苦，享福是消福。」我們修道人為什麼要修苦行？一天只吃一餐，就爲要了苦的緣故。苦了了，便是樂。

福，有應享的福和不應享的福。應享的福，是自己工作所得來的代價，能夠住好房子，穿好衣服，吃好東西，坐好汽車，可以享受一番。可是，要知道享完之後，就消福了，而在福報的銀行就沒有存款了。

不應享的福，就是在本分之外求享受，由僥倖得來的福。好像強盜，搶人家的錢，自己享受，這是不講道理的享受，必定會受到法律的制裁。在福報銀行的戶頭就透支了。

應享的福，享完之後，福就消了，何況不應享的福，硬要勉強享受，這不但消福，而且還要虧本。因爲這種關係，所以福不可享盡，享盡就沒有福了；苦可受盡，受盡則沒有苦。我們做人要明白這種道理。在困難的環境中，歡喜接受逆境，這樣便無怨恨，也沒有不滿現實的心在作祟。

研究佛法的人，其思想和行爲，與世俗人正好相反。世俗人是順著生死去造業，修道人是逆著生死來消業。無論在什麼境界上，處之泰然，心安理得，便不覺得苦。所謂「吃得苦中苦，方爲人上人」，這是至理名言。

A saying goes: "Enduring suffering puts an end to suffering; enjoying blessings exhausts blessings." Why do cultivators of the Way want to cultivate? We eat only one meal each day because we want to end suffering. Happiness remains once suffering is gone.

Blessings come in two varieties: those we should enjoy, and those we shouldn't enjoy. Blessings we should enjoy are those which come as rewards for work we ourselves have done. Such things as living in a nice house, wearing nice clothes, eating good food, and riding in nice cars are blessings we can enjoy. We should recognize, however, that once these blessings have been enjoyed to their fullest, they will be gone, and our bank account of blessings will be all out of capital.

Blessings we should not enjoy includes things gained by seeking beyond one's rightful share: blessings that come through scheming and trickery, such as money stolen from others. If we enjoy such blessings, then it's unrighteous pleasure, and the law will punish us. We will have overdrawn our bank account of blessings.

Once we enjoy all the blessings that are rightfully ours, our blessings will be used up. How much more is it so with blessings that are not rightfully ours? Should we demand to enjoy those as well? Not only will we burn up our blessings that way, we'll even go bankrupt. For that reason, we should not enjoy our blessings to their end, or else, we will have no blessings left. On the other hand, we can endure suffering to its end, for then there will be no more suffering. We should understand this principle, so that when we find ourselves in distressing circumstances, we happily accept the discomfort. In this way, we avoid all resentment and we don't become dissatisfied or discontent.

The thinking and behavior of people who study Buddhism is exactly the opposite of worldly people. Ordinary worldly people flow with birth and death as they create more karma. Cultivators of the Way oppose the flow of birth and death as they wipe out their karma. No matter what situations arise, they calmly endure them, resting securely in their knowledge of the principles; thus suffering does not seem painful to them. A saying goes, "Only one who has tasted bitterness to the ultimate degree can become an extraordinary person." How true it is!



# 金聖寺

## 八、九月份法會活動表2015

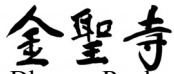
### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2015		
週日	8 / 9	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	8 / 16	慈悲三昧水懺法會 (8:15AM ~4:00PM) The Water Repentance Dharma Assembly
週六	8 / 1	長青佛學班 (2:00PM ~4:30 PM) Elders' Dharma Study Group
週一	8 / 3	觀音菩薩成道法會 (8:30AM ~ 10:00AM) Celebration of Gwan Yin Bodhisattva's Enlightenment
週一~週日	8 / 24~30	地藏七 (8:15AM ~ 4:00PM) Earth Store Recitation Dharma Assembly
週五	8/28	盂蘭盆法會 (8:15AM ~ 10:00AM) Celebration of Ullambana Dharma Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月30日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July 30.		8 / 2 週日	萬佛聖城 (CTTB)
盂蘭盆法會 Celebration of Ullambana Dharma Assembly		8/23 週日	

九月份活動 Buddhist Events in September, 2015	日期 Date	地 點
長青佛學班 Elders' Dharma Study Group	9/5 週六 2:00PM ~ 4:30PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	9/13 週日 9AM ~ 10:50AM	
敬老節 Honoring Elders' Day	9/20 週日 8:30AM ~ 2:00PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	9/27 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	

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9月3日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Sept. 3		9 / 6 週日	萬佛聖城 (CTTB)
--	--	-------------	----------------



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 2015年 9月13日**

**Gold Sage Monastery Sunday School will start from Sept. 13, 2015**

上課日期：2015 年 9 月13 日至12 月13 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. 13, to Dec. 13, 2015

Age : 4-18 years old

Fee : \$ 70 , Second Child \$ 50

◎ **敬老節 Honoring Elders' Day**

謹訂於九月二十日(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. 20, 2015 at 8:30AM

Registration starts from now, Limited Seats.