



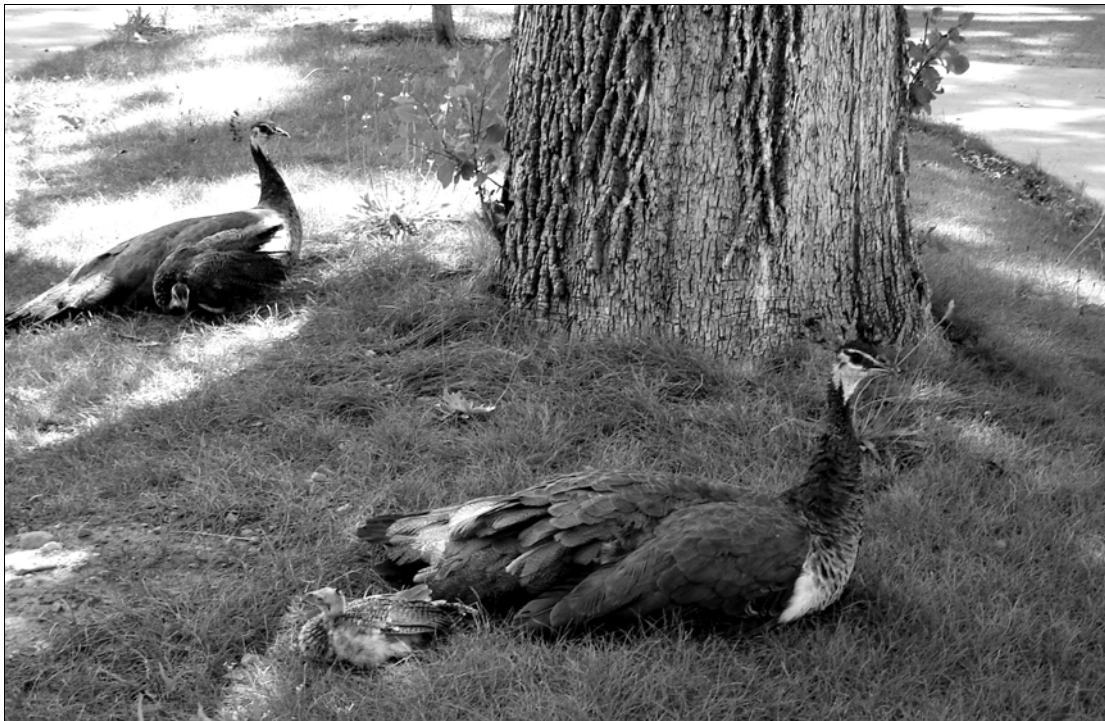
矽谷梵音

Pure Sound From Silicon Valley

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無論哪一位要是能不吃肉，
這就是幫助世界，令世界沒有戰爭。
Anyone who avoids eating meat
is helping the world become free of war.

—宣公上人 語錄 / 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.

我向你們化大緣

I'm Soliciting A Big Donation from You

— 宣公上人 開示於一九八〇年十二月一日

Talk given by the Venerable Master Hua on December 1, 1980

你

們皈依我的人，今天我要向你們下一道命令。什麼命令？要布施！我要向你們化緣。有人說：「師父，這麼多年來，你也沒有向我們化過緣，今天向我們化緣，一定要化一個大緣囉！」

不錯！小緣我不化，化小緣有什麼意思？三、五百萬是沒有什麼大用的。在這個世上，錢只是花花綠綠的鈔票，儘管拿來金子、銀子，也不能吃，死也不能帶去，都是沒有什麼大用。

那麼我向你們化的是什麼緣呢？就是化你們所有人的脾氣，所有人的無明、煩

惱、瞋恚。這一切都要捨給我，因為我是一個「辣椒」師父，這些東西我都不嫌多，越多越好！全部捨給我之後，待我用無明爐，慢慢用無明火鍛煉，把這些東西都煉成真金、鑽石，將來大家共成佛道。所以諸位不捨也要捨，不布施也要布施。誰是我的真徒弟，誰就要把你的脾氣、無明、煩惱、妒忌、障礙，統統捨給我。

我是收拾垃圾的人，你們把這些東西都一齊丟到垃圾桶裏去，好不好？然後，我們進一步把這個世界淨化，將世間的戾氣熔化，使災難化為無形，使困惱轉為

吉祥。這是我今天要說的話。

我說這些，不是說笑，你們聽起來好像笑話，但我所講的全是真實不虛。我的確要向你們化緣，你們誰捨不得，就不是我的弟子；誰捨得，就是我的真徒弟。不捨也要捨，不讓也要讓，不忍也要忍，知道嗎？這是決定法，不是不定法，不要馬馬虎虎，敷衍了事。誰也不准存有嫉妒障礙，只准盡力去幫助他人修道。這是今天要向你們說的話，說多了，你們會被辣得透不過氣來，所以今天就辣這麼多好了！

Today I'm issuing an order to those of you who have taken refuge with me. It's an order to donate! I'm soliciting donations from you. Someone is saying, "Teacher, in all these years you've never asked for donations from us. Now you must be asking for a big donation!"

That's right! I don't want small donations. What use are they? Even three million or five million aren't of much use. Money is nothing but paper bills. Even if you gave me gold or silver, I wouldn't be able to eat it or take it along when I die. These things are all useless.

What donation am I soliciting from you then? I'm asking for your bad temper, your ignorance, your afflictions, and your anger. Hand

them all over to me! I'm a "hot pepper" of a teacher, and I can never have enough of these things. If you give them to me, I'll put them in the furnace of ignorance and smelt them with the fire of ignorance. I'll smelt them into pure gold and diamonds, and then we'll all become Buddhas together! You have to give them up even if you can't bear to. If you want to be a true disciple, you've got to give me all of your bad temper, ignorance, afflictions, jealousy, and obstructiveness.

I'm a garbage collector. Why don't we dump all that stuff into the trash? Then, let's go one step further to purify the world. Let's dispel the violence and calamities, and transform afflictions into auspiciousness. This is what I wanted to talk to you about today.

I'm not joking. It may sound like a joke to you, but what I've said is completely true.

I do want to solicit this donation from all of you. Those who can give it are my true disciples, and those who cannot aren't my disciples. We should give what we don't want to give, yield what we cannot bear to yield, and endure what we find unendurable. Understand? This is fixed. Don't be sloppy and casual. No one is allowed to be jealous or obstructive of others. We should all help one another to cultivate. This is what I want to tell you today. If I say too much, I'm afraid it will be too "hot and spicy" and you won't be able to breathe. I've given you enough spice for today!

釋迦牟尼佛聖誕法會 (浴佛節)

Celebration of Shakyamuni Buddha's Birthday

萬佛聖城浴佛法會時間：

萬佛聖城將於五月四日(星期日)慶祝釋迦牟尼佛聖誕，舉行浴佛法會。
金聖寺將安排巴士於當日前往聖城，一日來回，歡迎踴躍參加。
請於即日起至五月一日以前報名。金聖寺電話 (408) 923-7243

On May 4th, The City of Ten Thousand Buddhas will celebrate Shakyamuni Buddha's Birthday. Gold Sage Monastery will arrange transportation for same-day travel. Please sign up before May 1th. We hope everyone will attend this event! Please contact (408) 923-7243 for any questions.

金聖寺浴佛法會時間：GSM Celebration Event for Shakyamuni Buddha's Birthday.

五月三日(星期六)早上七時朝山，八時三十分浴佛法會
五月六日(星期二，正日)早上八時三十分。慶祝釋迦牟尼佛聖誕。歡迎踴躍參加。

May 3 (Saturday) : 7am —The Bowing Pilgrimage, 8:30am— Dharma Assembly
May 6 (Tue. actual day) : 8:30am.

心滅罪亡

When the mind is extinguished, offenses are eradicated

恆慎法師 闡示 / Spoken by Dharma Master Heng Shen
李海昱 英譯 / English Translation by Lotus Lee

《華嚴經》裡面講到，
“我於過去無始劫中。由貪
瞋癡。發身口意。作諸惡
業。無量無邊。若此惡業。
有體相者。盡虛空界不能容
受。”所以說一個人的罪業
就能夠把虛空塞滿，我們很
容易了解自己今生造甚麼
業，但是前世的罪業就很難
明白。

怎麼樣來了解我們前世的
罪業呢？譬如說，你還聽
得到殺盜淫妄，你還看得到
殺盜淫妄，你身邊還有殺盜
淫妄的事情發生，那就是我
們宿世殺盜淫妄的業沒有清
淨。如果清淨了，我們看也
看不到，聽也聽不到，對不
對？極樂世界的人不聞惡
聲，不見惡事，如果我們還
聞惡聲，聽惡事，就表示我

們罪根未除。
當我們禮佛時，應該替一切
造罪的眾生禮佛，觀想十方
眾生也跟我們一起禮佛。當
我們禮佛，懺悔自己的罪
業，也懺悔所有眾生所造的
這些殺盜淫妄的罪業，希望
一切眾生罪根清淨常行善
法，求生淨土。常常這樣回
向，就能夠把濁惡的世界轉
成清淨的世界。

現在我們每天禮佛拜懺
之前，都有誦一個偈頌就
是：**「有一菩薩，名曰普
賢，身白玉色，五十種光，
五十種色」**，這一段經文是
來自於《佛說觀普賢菩薩行
法經》。這部經的偈頌講到
**「一切業障海，皆從妄想
生，若欲懺悔者，端坐念實
相。」**

我們人所造的罪業都是從妄
想來的。我們最大的妄想是
甚麼？我相。有這個我，就
有人，有你我的對待，就有
男相，女相。我之前在讀經
的時候，哪部經我忘記了，
它說，這世間上為財互殺
的，數如恆河沙。就是為錢
財互相殺戮，這個數量有多
少，就像恆河沙那麼多；為
色相殺復過如是。為了淫色
女色來互相殘殺的，數量倍
過於為財相殺。我們可以看
到這個問題出在哪裡？出在
我相。因為有我、有男女
相，所以就會有種種的造
罪，罪業就從這裡產生。這
部經最後說，如果想要真正
的懺悔，因為這是無罪相的
懺悔，就是要念實相。實相
就是沒有你我相，就是平等

法、實相法。

諸法平等，我們來講一個小小的故事。我們很難平等，從無始以來投胎，一下子做男人，一下子做女人；做男人的時候就愛女人，做女人的時候就愛男人；有了小孩就愛小孩，執著自己的小孩，這些種種的執著。有一次，有一個媽媽爲了她的孩子非常煩惱，因爲孩子結了婚不幸福，孩子天天很煩惱，這位媽媽就跟著痛苦，所以這個媽媽就來見上人，上人就說：「你應該把天下人家的兒女，都當作你自己的兒女，你的痛苦就會沒有了。」我們因爲有很多的執著，所以有很多痛苦；因爲沒有平等心，所以造作種種的罪業。我們要學習實相法，就要從平等心開始修學，修學到一個程度以後，就會漸漸看到實相。

剛剛那偈頌只說了前半部，後半部就是：「**眾罪如霜露，慧日能消除，是故應至心，懺悔六情根。**」所有

我們所造的眾罪，其實都是虛妄的相法。如果我們真正具足佛的智慧，從學習佛法，或從經典裡得到真實的佛慧，依這個慧心，來照見世間所有的萬事萬象，那就不可能會造業，也不可能會有惡事。那既然今後不再造，但是以往所造的呢？應該要如法的，很殷勤的懺悔。最後一句，「**是故應至心，懺悔六情根。**」我們這個六根，眼耳鼻舌身意，眼看色，喜歡看好的，不好的我們就產生煩惱；耳朵也是一樣，喜歡聽好聽的話，別人罵一句，我們可能就不喜歡，還罵回去；那口就跟著造業，身也一樣，喜歡好的，不好就不喜歡，就會遠離。就是因爲我們順著自己的這種六情，所以很容易造業，尤其口更是容易。口有四種，就是妄言，綺語，惡口，兩舌，我們在每天的日常生活當中，不知道犯了多少。所以，在禮佛的時候，禮拜下去，就應該要迴向一

切眾生的六根清淨，無諸垢穢，然後早成佛道。每次懺悔、禮佛，每次都這麼迴向，幫別人成就，自己也能夠成就。

現在講稱讚普賢菩薩的那句偈頌，那段經文如果各位有興趣，可以去看《佛說觀普賢菩薩行法經》，這有講到一個修行者，要修行懺悔法門之前，要做觀，要先觀想普賢菩薩。普賢菩薩有一個願力，如果你真心懺悔，就到你面前摩頂加持，讚嘆你。前面這段經文，是一個修行者做觀的一種狀況。觀想普賢菩薩，身白玉色，有五十種光，每一種光裡面都有五十種色，每一毛孔，都放出金光，金光會放出很多的化佛，化佛就會說法。這個觀法，剛開始是從觀白象開始的。

這是佛陀教導末法時代眾生，佛滅度後，佛子要修懺悔法門，就要行這個普賢觀。普賢觀就是剛開始的時候閉著眼睛可以看得到白

象，觀這白象有四百由旬，四百由旬很大，如果觀不起來，你能觀想多大，就先觀想多大；四百由旬的身長，然後四百由旬的高；牠有六白牙，每個牙的頂端就有一個池，一一池中生十四朵蓮華。每一朵蓮花會出現一個玉女。所以在普賢菩薩的讚裡有說：「諸池玉女，鼓樂弦歌，讚歎大乘」這些玉女就是從大白象的牙頂端，每一根牙有一個玉池，然後有十四朵蓮花。一一華上有一玉女。顏色紅輝過天女。其手中自然化五箜篌。一一箜篌。這一一箜篌又化成五百種樂器，同時具奏，非常好聽。用這種樂器來歌詠讚佛，讚歎大乘。為何這些天女可以用樂器來讚歎大乘如此自在？這也是往昔歡喜歌詠讚佛，歡喜讚歎大乘。

那觀想以後呢，大象會出光，鼻子會捲一朵蓮花，這上面有化佛，化佛會放光，放光照著大象；光又從大象出來，照出來就是一個

象鞍，象鞍就是一個座位；座位出寶台，出蓮花，普賢菩薩坐在上面，這是最後的觀法，是出觀。這個觀法的過程，必須天天禮拜十方佛，天天讀誦大乘經，這樣來懺悔宿罪。如果你的懺悔很誠心，業障輕的人，一到七天會看到普賢菩薩，業障重的人，四十九天會看到普賢菩薩，業障更重的人，就要一生，一輩子來拜懺。見到普賢菩薩以後，還要跟他懺悔說：我只有閉著眼睛看得到，張著眼睛就看不到了。這時普賢菩薩會教導你，會跟你講法。

因為時間關係我結集一段經文給大家。行者在發願時，他要先發願甚麼？他看所有世間的人就像父母，發願常常供養三寶，尊敬修大乘的人，看到一切眾生就如同兄弟姊妹，要有這樣的意念；還要天天禮拜十方佛，每天行懺悔，讀誦大乘經。那這樣子呢，就能看到普賢菩薩現前，放眉間光來跟你

說法。一段一段的觀法，你會越來越進步，到最後會得到旋陀羅尼，就是法華三昧，乃至百千萬億旋陀羅尼。這是《觀普賢菩薩行法經》講到的觀法。經文說，修止觀能夠滅除障礙，諸佛的法身，諸佛的三身都是從大乘經得來的，都是由修習這個法得來。所以，大家如果有興趣可以去讀這部經，那如果很認真修習，希望都能夠得到好處，假如沒看到普賢菩薩也沒關係，至少可以滅無量劫的罪，這是肯定的。

我們剛有講到這個行者在修行的時候，應該視一切眾生如父，我們造罪、造業，都是因為貪瞋癡而對眾生起瞋恨心，如果我們視眾生猶如佛，如父母，就會起恭敬心，敬愛心，就不會在眾生間造諸罪業。這是普賢觀法一個很基本的，也是為人基本的態度，這樣來修這個法才會相應。要遠離身三，口四，就是身的惡業，

還有口的是非，四種惡口。

最後我再以《觀普賢行法經》的一段經文做一個結束。佛說：佛滅度後，如果有人想要懺悔不善業，應當讀誦大乘經典，方等經典。他說，此方等經是諸佛之眼，諸佛因是得具五眼，佛三身從方等生；是大法印，印涅槃海，如此海中能生三種佛清淨身，此三種身，人天福田應供中最，天人都應該來供養，其有誦讀大方等典，當知此人具佛功德，諸惡永滅，從佛慧生。所以如果我們能夠常常讀誦大乘經典，就能具足佛智慧，慢慢的就能夠離開所有的業障海，可以超越三界求生淨土，所以這個也是懺悔最根本的，最究竟的。我們有講到這個懺法是無罪相懺法，如果能夠到真正有平等相，無相的時候，那甚麼罪也沒有了，心若滅時罪亦亡，在修行上就非常順利，能隨生諸佛淨土。祝各位早成佛道。阿彌陀佛！

The Avatamsaka Sutra says: **From beginningless kalpas ago, due to greed, anger, and delusion, I have used my body, mouth, and mind to create various kinds of negative karma. If this negative karma had a physical appearance, not even empty space could contain it.** As we can see, a person's offenses can fill up all of empty space. It may be easy for us to see what we did in this life, but as for our previous lives, we know nothing about them.

How can we find out about the karma we created in our past lives? This is how we find out: if we still hear and see killing, stealing, lying, and sexual misconduct occurring around us, we can conclude that our past offenses of killing, stealing, lying, and sexual misconduct still remain, and have not been purified. Otherwise, we would not see or hear of them. People in the Pure Land do not hear or see bad things due to their pure karma. On the other hand, since we still hear and see of these affairs, it means that the sources of our offenses have not been eradicated.

When we bow to the Buddha, we should do so on behalf of all beings who have also committed offenses, and visualize all living beings in the ten directions bowing with us. As

we bow and repent of our wrongdoings, we should also repent on behalf of all beings and their negative karma of killing, stealing, lying and sexual misconduct, in the hopes that they will purify their karma, do good deeds, and seek to be reborn in the Pure Land. If we can transfer merit in this way, we can change the turbid world into a pure and clean world.

Every morning when we begin our repentance, we always go through this verse: "A Bodhisattva is named Samantabhadra. With a pure white jade body, he emits fifty kinds of light of fifty different colors." This verse is from *The Buddha speaks of the Method of Contemplating Samantabhadra Bodhisattva Sutra*. The sutra also has this verse: "The ocean of karmic obstacles is created from our false thoughts. One who wishes to repent and reform should sit quietly and contemplate *dharmata* [the true characteristic of all dharmas]."

All of our negative karma comes from false thoughts. The biggest false thought is the notion of the self, which expands into the notion of others, of us and them, and of men and women. I don't remember which sutra this came from, but it said that the number of people who have killed each other over wealth is as many as

the grains of sand in the Ganges River. The number of people who have killed each other over beauty and lust is even more than that. We can see that the source of the problem is the notion of the self. Because of attachment to the self, the notions of men and women arise, and various kinds of negative karma are created. The sutra says that if we wish to truly repent and reform, we should contemplate *dharmata*, because this repentance and reform is without characteristic. The true characteristic is devoid of notions of us and them; it is the dharma of equality and the true characteristic of all dharmas.

Regarding the principle that all dharmas are equal, here is a story. It is very hard for us to regard all beings as equal, because from beginningless kalpas ago, we have been reborn as men in one life and as women in other lives. As men, we love women, and as women, we love men. We have all kinds of attachments. People with children love and are attached to their children. Once, there was a mother who was very afflicted on account of her child, who had an unhappy marriage. This mother went to see the Venerable Master, and the Master said: "You should regard all children in the world as your own children. Then, your suffering will be

eradicated." Because of our attachments, we suffer. Since we cannot regard all beings equally, we create various kinds of karmic offenses. Learning the true characteristic of all dharmas starts from the mind of equality. When you have cultivated to a certain level, you will gradually see the true characteristic of dharmas.

Here is the second half of the verse I mentioned above: "Our myriad offenses are like dew and frost, which are eradicated with wisdom that is as bright as the sun. Therefore, we should sincerely repent and reform of the six faculties that form the emotions." All of our offenses come from false attributes and phenomena. If we practice the Buddhadharma and study the sutras, then we will be replete with the Buddha's wisdom. When we use this mind of wisdom to contemplate everything in the world, it will be impossible for us to create unwholesome karma, and we would not suffer any bad consequences.

Now that we know this, we should refrain from creating negative karma in the future, but what about karma created in the past? We should diligently repent and reform according to the dharma. The verse says: "That is why we should sincerely repent and reform of the six faculties that form the emotions." The six

faculties are the eyes, ears, nose, tongue, body, and mind. The eyes like to see favorable sights, otherwise we become afflicted. The ears like to hear favorable speech; when others say things that irritate us, we get angry and may even insult them. The mouth and the body create negative karma as well, with the body drawing near to things that it likes, and distancing itself from whatever it dislikes. Because we follow the emotions generated from the six faculties, it is easy for us to create negative karma, especially with the mouth. The mouth can create four kinds of negative karma: lying, flowery speech, evil speech, and divisive speech. We have no idea how much bad karma we create in our daily life. Therefore, when we bow to the Buddhas, as we touch our foreheads to the ground, we should make the dedication that the six faculties of all beings will be pure and undefiled, and that all beings will quickly attain Buddhahood. Every time we practice repentance and bowing to the Buddhas and make dedications in this way, we are helping ourselves and helping others accomplish the Way at the same time.

Now let us go back to the verse about Samantabhadra Bodhisattva. If you are interested in that section of the sutra text, you can read *The Buddha speaks*

of the Method of Contemplating Samantabhadra Bodhisattva Sutra. This part says that a cultivator who is going to cultivate the Dharma Door of repentance must first visualize Samantabhadra Bodhisattva, who made the vow that if a person sincerely practices repentance and reform he will appear in front of that person, rubbing the crown of his/her head, and praising and blessing this cultivator. This part of the sutra text is where the cultivator is visualizing Samantabhadra Bodhisattva, with a pure white jade body, emitting fifty kinds of light with fifty different colors. Every pore on his body emits golden light, which contains many transformation Buddhas that speak the Dharma. However, this visualization practice begins from visualizing Samantabhadra Bodhisattva's white elephant.

The visualization of Samantabhadra Bodhisattva is the Dharma Door that the Buddha taught for living beings who wish to practice the repentance Dharma Door in the Dharma Ending Age, after the Buddha entered Nirvana. You begin by visualizing the white elephant with your eyes closed. The elephant is four hundred yojanas long and four hundred yojanas high. Four hundred yojanas is very big; if that is hard for you to picture, you can try more

manageable dimensions first. The elephant has six tusks, and on the tip of each tusk there is a pond, which contains fourteen lotus flowers. The verse says: "Jade maidens from the ponds appear on his tusks, playing magical music and singing beautiful songs. Their wonderful and subtle voices praise the Mahayana." On each lotus flower there is a beautiful maiden whose appearance is even more radiant than that of the devas. Their hands hold five harps, each of which further transforms into five hundred kinds of musical instruments that play simultaneously in wonderful harmony. Using these musical instruments, they sing and praise the Buddhas and the Mahayana vehicle. The reason these beautiful maidens are able to use these instruments to praise the Mahayana in this way is because they delighted in praising the Buddha and the Mahayana in the past.

After you have made the visualization in this way, you should continue and visualize the elephant emitting light. In its curled trunk, the elephant holds a lotus flower, atop which sits a transformation Buddha. The transformation Buddha emits light, which shines on the elephant. The light comes back out from the elephant and illuminates a saddle on the

elephant's back. On the saddle is a seat, and on the seat is a jeweled platform with a lotus flower on top. The last stage of the process is to visualize Samantabhadra Bodhisattva sitting on top of the lotus. Throughout the visualization, one must bow to the Buddhas of the ten directions and recite Mahayana sutras every day in order to repent of past offenses. If one is sincere in this repentance, people who have more minor karmic obstacles will be able to see Samantabhadra Bodhisattva in one to seven days. Those with heavier karmic obstacles will see Samantabhadra Bodhisattva after forty-nine days. Those with even heavier karmic obstacles may have to practice repentance throughout their entire lives before seeing Samantabhadra Bodhisattva. In any case, after one sees Samantabhadra Bodhisattva, one will have to repent to him, because at this time, you are only able to see Samantabhadra Bodhisattva with eyes closed, not with open eyes. Then, Samantabhadra will guide you and speak the Dharma for you.

Due to time restrictions, I will share some portions of the sutra text with everyone. When the practitioner is making vows, what kind of vows should be made? The practitioner regards all people in the world as his/her own parents. He/she also vows to

make offerings to the Three Jewels and respect people who cultivate the Mahayana. The practitioner regards all sentient beings as his/her siblings. He should also bow to the Buddhas of the ten directions, practice repentance, and read Mahayana sutras every day. In this way, the practitioner will see Samantabhadra Bodhisattva appear in front of him, emitting light from between his brows and speaking the Dharma. As you go further, you will continue to make progress until you attain the Dharani by the name of Revolution, which is Dharma Flower Samadhi, and on to attain hundreds of thousands of millions of dharanis. This is the visualization method described in *Contemplation of Samantabhadra Bodhisattva Sutra*. The sutra says that cultivation of vipaśyana can eradicate obstructions. The three bodies of all Buddhas are attained through cultivation of this Dharma and of Mahayana sutras. If you are interested, you can read this sutra. By cultivating diligently, even if you did not see Samantabhadra Bodhisattva, nevertheless, you will definitely eliminate negative karma that you have accumulated in opast kalpas.

The sutra mentioned that when the practitioner is cultivating this method, he should regard all

beings as his father (or mother). As a consequence of greed, anger, and delusion, we commit offenses and give rise to anger with regards to sentient beings. If we can see all beings as the Buddhas and as our parents, we will give rise to respect and compassion, and we would not commit offenses toward them. This is the foundation of the Dharma Door of the visualization of Samantabhadra Bodhisattva, and it is also the basic attitude for being a good person. When you practice in this way, your cultivation will be in accord with the dharma. You should also distance yourself from the three evils of the body and the four evils of the mouth.

I would like to conclude with a section of text from the *Contemplation of Samantabhadra Bodhisattva Sutra*. The Buddha said: **After the Buddha has entered Nirvana, if a person wishes to repent of negative karma, he should recite Mahayana and vaipulya sutras. The vaipulya sutras are the eyes of all Buddhas. All Buddhas attain the five eyes because of the vaipulya sutras; the three bodies of the Buddha come from vaipulya sutras. They are the seal of the great Dharma that imprints on the sea of Nirvana. This ocean is the source of the three kinds of pure bodies of the Buddha, which are the most supreme**

field of blessings for humans and devas. (Humans and devas should make offerings to one who possesses the three bodies.) **You should know that one who recites the vaipulya sutras is replete with the Buddha's merit and virtue, has forever cut off all evil, and is born from the wisdom of the Buddha.** Therefore, if we can recite Mahayana sutras, we will be replete with the Buddha's wisdom, and we will gradually leave the ocean of karmic obstacles behind. Furthermore, we will be able to transcend the three realms and seek rebirth in the Pure Land. This is the most essential and most ultimate form of repentance. This repentance method is one where offenses have no inherent characteristics. If you can attain the state of equality, or the state of no characteristics, then all offenses will cease to exist, for when the mind is extinguished, offenses are also eradicated. Your process of cultivation will be smooth and you will be reborn in any Buddhahood you wish.

I hope that all of you will quickly attain Buddhahood. Amitabha!

矽谷梵音第215期錯字更正
第8頁
妙(佔)總持不動尊
正確：湛



金聖寺

四、五月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2014		
週日 Sunday	4 / 6	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	4 / 13 , 20	誦妙法蓮華經 (8:15AM ~ afternoon) Sutra on the Lotus Flower of the Wondrous Dharma Recitation
	4 / 27	懷少節 (8:30AM ~2:00PM) The Cherishing Youth Day
週六 Saturday	4 / 5	長青學佛班 (2:00PM ~4:30PM) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance

五月份活動 Buddhist Events in May, 2014	日期 Date	地點
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	5/3 週六 8:30AM, 朝山7AM, 5/6 週二 8:30AM ~10:20AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	5/11 週日 8:15AM~ 4:00 PM	
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	5/18 週日 8:15AM~ 11:00AM	
觀音法會 Dharma Assembly of Guan Yin	5/25 週日 8:15AM ~10:40AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於5月1日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 1.	5/4 週日	萬佛聖城 (CTTB)
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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
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懷少節

The Cherishing Youth Day

——四月二十七日星期日/On Sunday, April 27, 2014——

金聖寺與金山聖寺將於四月二十七日(星期日)，早上八時三十分至下午二時，在金聖寺舉行一年一度的懷少節。

邀請小朋友們共度歡樂的一天。主辦單位除了舉行各種的文藝表演，有趣的遊戲活動，豐富的獎品外，更準備了各式各樣的攤位，免費招待大家共度佳節。

這個令人期待的日子，歡迎邀請你的好朋友一起來參加！

Gold Sage Monastery and Gold Mountain Monastery will hold the Cherishing Youth Day on April 27, 2014 from 8:30 am to 2 pm at Gold Sage Monastery.

We welcome all children to come this festive occasion. There will be performances, fun games, and great prizes! There will be different stands with FREE food! This is a free festival for everyone to enjoy!

We hope everyone will come. Please invite your friends Come and join us!