



矽谷梵音

Pure Sound From Silicon Valley

2014年12月第224期 Issue 224, December, 2014

只要你會用，世間所有的一切法都是佛法。

All the dharmas in the world,
if you know how to use them, are just the Buddhadharma.

—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.

為何有超人的智慧？

How to Attain Transcendental Wisdom

— 宣公上人/A lecture by Venerable Master Hua

我們要借假修真，效法諸佛菩薩超人的智慧，難思的神通。為什麼會有超人的智慧？為什麼會有難思的神通？一言以蔽之，因為諸佛菩薩在因地的時候，處處認真修行，處處謹慎持戒；無論在什麼時候，以身作則，行住坐臥具足威儀。對於眾生，流血流汗，任勞任怨，絕不向眾生表功勞；他所做利益眾生的功德事，絕不表露出來，絕不自我宣傳，他認為度眾生是自己的職責。諸佛菩薩有「施恩不求報，與人不自悔」的思想，有「無緣大慈，同體大悲」的行為，因為這樣地修學，才獲得超人的智慧，難思的神通。

我們常常聽經，要思

考，要消化，才能有所受用；不然的話，聽經聽多了，就忽略經中所說的道理，甚至把經的義理，置諸腦後，不去研究，不去思惟，只用自己的精靈鬼、伶俐蟲做一些個糊塗顛倒事。這樣胡作非為，就是對諸佛菩薩不孝順，對自己祖先、父母、師長不孝順。那麼應當怎麼樣呢？就是要認真行持佛法，不可以懈怠，不可以放逸，處處要謹慎，時時要小心，要勇猛精進，嚴守戒律，這是修道人必須遵守的條件。

有這種不正當的習氣毛病，一定要糾正過來，不要有這種毛病不但不改，反而保護它，那就是助紂為虐。殷紂王本來是無道的昏君，

若是有人幫助他做惡，那就是助紂為虐。修道中也有殷紂王，誰是殷紂王？就是魔王。魔王看佛法興盛起來，就感覺不舒服，於是千方百計來破壞佛法，擾亂道場。你有道場他就擾亂你的道場，你沒有道場他就擾亂你的身心，令你身不安，心不寧；你的身心顛倒，就不能如法次第地修行，這是直接的破壞法。還有間接的破壞法，譬如利用種種境界來誘惑你，令你沒有定力，神魂顛倒，中了他的詭計，失去修道的真心。

所以修道人，要心定如須彌山，見到任何境界，都不動心，那魔王對你也就無可奈何，只有棄甲而逃了。

We have to use the false to facilitate the cultivation of the true. We should follow the example of the Buddhas and Bodhisattvas, who have transcendental wisdom and inconceivable spiritual powers. How did they attain their wisdom and powers?

To put it in a nutshell, when they were on the causal ground, they cultivated seriously and upheld the precepts carefully at all times and in all places. They had perfect deportment while walking, standing, sitting, and reclining, setting an example with their own conduct. They spared no effort for the sake of living beings and took all the work and blame upon themselves. They never showed off or publicized the meritorious deeds they did to benefit living beings; they took rescuing living beings as their personal duty. The Buddhas and Bodhisattvas helped living beings without seeking any rewards or feeling any regret. They showed great kindness to those with whom they had no affinities and practiced great compassion by regarding all beings as identical with themselves. Through such cultivation,

they attained transcendental wisdom and inconceivable spiritual powers.

When listening to Sutra lectures, we have to contemplate and digest what we hear before we can receive the benefit. Otherwise, after having listened to many lectures we'll begin to neglect the doctrines spoken in the Sutras, or even put the principles on the back burner, neither investigating nor contemplating them, only using our worldly intelligence to do muddled things. This kind of foolish behavior is unfilial to the Buddhas and Bodhisattvas, our ancestors, parents, and teachers. We should earnestly practice and uphold the Buddhadharma, and not be lazy or careless. We must be cautious at all times and places, be vigorous, and strictly uphold the precepts. These are the guidelines cultivators must follow.

If we have improper habits and faults, we must correct them. We cannot cling to our faults, refuse to correct them, even defend them. That would be "helping King Zhou perpetuate evil." King Zhou was a depraved tyrant during the late Shang dynasty,

and evildoers are said to have helped him in his tyranny. The "King Zhou" of cultivation is Mara, the demon king. When the demon king sees the Buddhadharma flourishing, he feels uneasy and does all he can to destroy Buddhism and disrupt its Way-places. If you have a Way-place, he'll come to disturb it. If you don't have a Way-place, then he'll come to disturb your body and mind, making you feel restless and ill at ease, so that you cannot practice the Dharma. This is a case of direct sabotage. There is also indirect sabotage, such as enticing you with all kinds of states that cause you to lose samadhi power, get carried away and fall into his trap, losing the resolve to cultivate.

Therefore cultivators should be as calm and steady as Mount Sumeru, remaining unmoved no matter what states they encounter. Then the demon king will be helpless to do anything; he will have to abandon his armor and run away.



戒定真香的奧義 (2)

The Wondrous Meaning of “Precepts and Samadhi Make True Fragrance”

恆雲法師 2014年2月開示於台北法界佛教印經會

Spoken by Dharma Master Heng Yun on February, 2014
at the Dharma Realm Buddhist books Distribution Society, Taipei

李海昱 英譯/English Translation by Lotus Lee

很多時候我們是在種
種子，戒本來就是「善種為
戒」，受戒就是啓發佛性的
善種子。這個善種子一種下
去，好比說一棵樹要成為大
樹，必須要從種子開始發
芽、成長、開花、結果。講
到這個善種子，我最近特別
有一種感觸：到2015年，上
人就圓寂了20周年了，其實
很多道場面在他們的祖師圓
寂之後，就沒落了。可是在
上人座下的道場並沒有這
樣的問題，當然我們也要努
力去護持道場，基本上，上
人這些教法，只要我們努力
的話都會存在的，而且還有
很多人願意來親近上人的教

法。近幾年，每當萬佛聖
城上人涅槃法會時，你們知
道是什麼國籍的人來最多
嗎？是越南籍的。我回想為
什麼這些越南人這麼樣感恩
上人呢？因為1974年西貢戰
爭，在那個最危險的時候上
人應邀到西貢去，很多人
勸上人不要去；上人說他一
定要去，因為已經答應了。
所以在那個最危急的時候，
上人還是去了西貢，那時上
人在越南講了一陣子的法，
當時的錄音帶都還存在。

越戰時期，美國接納了
很多越南人，上人還在萬佛
聖城設了一個難民營來安頓
越南、柬埔寨的難民，並且

教導他們佛法。我如果去美
國，是在金聖寺，在那兒法
會活動是用中文進行的，卻
來了很多越南居士，他(她)
們完全不懂中文，但就這麼
跟著我們一起拜，有時候拜
完了一部《梁皇寶懺》，說
真的他(她)們都不知道在拜
什麼。後來有些就拿越文的
《梁皇寶懺》一起搭配著，
才比較看得懂，要不然他們
真的都看不懂我們在懺什
麼、進行到哪裡，雖然這
樣，但是他們還是堅持著要
來上人的道場。金聖寺有一
個小佛堂，他們到了小佛堂
禮佛，就說上人來和他們講
話、來摸他們的頭，好像傳

奇一樣！有個盜製的 上人小小法像，幾乎都被越南居士請光了，現在我們繼續在台灣定製銅的。

有位差不多60歲的居士，他叫果空，是越南的華僑，會講中文，現在正努力幫忙金聖寺取得政府重建的許可證。我問他你和 上人是如何的因緣，他說他年輕時全家人都皈依 上人了，但是皈依之後，他並沒有學習佛法反而還做了很多不對的事情。皈依 上人後，他們全家五個人的皈依證都放在佛桌上，突然有一天，唯獨他的皈依證不見了，但其他四個人的都在！他嚇了一跳，就開始改過自新，努力向上學習佛法。改了十幾年，在 上人快圓寂時，他的皈依證又突然出現在桌上了。他說這是 上人在教導他！講到越南居士們，他們有好多跟 上人的感應，我現在想起來，這都是 上人種的善種子啊！上人在1978年、1982年、1988年到馬來西亞弘法，以後馬

來西亞陸續有 上人座下的道場成立，我聽說紫雲洞一天就來了500多人。有一位居士到馬來西亞的登彼岸，早上七點多拿著計數器在那兒算，他說十分鐘就來了120多位，說是馬來西亞的道場即使關起門來，居士都還是要來！這也是上人種的善種子！

我覺得這些種子，很多都是你當時看不到的，但是你回過來時，才發現都是當時種的善種子開始萌芽了。我們回過頭來講台灣。所有美國境外的國家中，台灣這片土地，可說是 上人來最多的地方！1974年、1982年、1988年、1989年、1990年、1993年，上人數度應邀返台弘法或舉行護國息災大法會。1974年返台兩次，後面那一次在台灣講〈淨行品〉，直跨1975年初。1989年，上人回來兩次，一次是1月3號「正法佛學院」成立，當時有好幾位僧眾剃度；一次是10月份返台舉行

護國息災大法會。

1990年，東南亞一個很大的僧伽會議邀請 上人當主講人。當時正法佛學院搬到金山，良法師和我們等二十幾個人擠在二十幾坪大的地方，上人特別入境台灣來看我們；同時在六龜設籍。這麼算一算，前後將近有10次之多！上人對台灣這片土地是非常用心的，這是我們必須了解、必須知道的。1989年那年是 上人留在台灣最久的時間，當時美國舊金山發生大地震，一得知消息上人提道：哎呀，我整個心都在台灣，疏忽了！因為上人曾經說過：「只要我在舊金山，就不允許舊金山發生大地震。」真的，就是上人離開舊金山那段期間，發生大地震了！

現在的「法界佛教印經會」其實是先由居士們開始的，像果觀啊、老果珠啊，真的是很感謝他們把法界撐過來；一直到差不多1991年的時候才正式有僧人常住，

在這之前僧人都是住在花蓮東淨寺——因為1989年上人開始在美國海外設佛學院，第一所佛學院叫「正法佛學院」，很多僧人都是那時的學僧，像才法師就是。不過，差不多一年多我們就搬離那兒了。

以前我比較不會感受到很多事情的發展，都是因為當年上人種的善種子。我們從沒想過當年離開了花蓮東淨寺，後來還能在花蓮成立彌陀聖寺。一位周老太太把道場獻給上人，於是就有彌陀聖寺的成立，差不多了20年後，我們又有了較大的新園區。新的彌陀聖寺地方很大，有足夠的空間可以讓我們接引初基、到深入學佛乃至出家，甚至辦佛學院。想要深入學佛，彌陀聖寺園區是可以做得到的。這麼一回顧彌陀聖寺的歷史，就想這真的是上人在台灣種的善種開始萌芽、成長了。

所以我個人有個心願，就是希望正法佛學院能夠繼

續，成就更多的人學習佛法，培育佛教人才，特別是培育僧才，俾使出家人能行解並重、戒定慧三學並進。出家人有領眾的作用，所以出家人好，居士就會好，這是自然的；出家人萎靡不振、知見不正確的時候，居士也就不會正確了。昨天近捷師托兒所的老師來找她，那位老師是一位男眾居士年紀很大了，他說因為家庭有些不和樂，所以去了一地方，做什麼火供等等之類的。那位法師說無論他講什麼，他們都不可以違抗他，然後就帶他們去吃肉。所以這位居士就有疑問，到了彌陀聖寺馬上問近捷師為什麼那位法師帶他們去吃肉。

出家眾這樣帶領在家居士，有些在家居士搞不清楚情況就跟著學，如此佛法就會斷滅了。所以出家人真的要好好的做，而且要把道風傳下去；不只是自己本身修持，還要接引更多的人來學習正確的佛法，我想這個是

我們出家人應該盡的責任。由這種事情，我就想到這是上人當初種的善種開始萌芽了，從一粒種子到一棵大樹是需要時間成長的，這是一段醞釀時期。我們現在《拜梁皇寶懺》種的是什麼種子呢？種的是成佛的種子啊！都是在種善的種子，所以請大家好好的珍惜。

在「戒定真香」後面還有一句「昔日耶輸免難消災障」，「耶輸」是誰呢？「耶輸」，就是耶輸陀羅，是佛陀的妃子。佛陀還是悉達多太子時想要出家修行，耶輸陀羅很希望有個兒子，父親淨飯王也很希望有一個孫子。所以悉達多太子就指著耶輸陀羅的腹部，說妳現在有孩子了，就出家去了。經過了六年，佛陀不在身邊，耶輸陀羅生下了兒子羅睺羅。羅睺羅翻成中文叫「覆障」，為什麼叫覆障呢？因為他在過去世，曾經把老鼠關在洞裡六天，所以受了在母胎六年的果報。當

時印度的風俗是非常嚴酷的，女人一定要貞節，不貞節的話就用火把她燒死。

大家一看，怎麼太子都已經出家六年了，耶輸陀羅居然還生了孩子？一定是不守婦道！所以挖了一個坑，放了火堆，要把耶輸陀羅和羅睺羅燒死。這時耶輸陀羅就說：「如果我是貞節的話，那我和孩子都不會被燒死，還會湧出蓮花出來保護我們。」說完，她就跳下去了。結果真的從火裡現出蓮花，把她們母子托住，所以她就「免難消災障」了。爲什麼耶輸陀羅可以說免難就免難呢？因爲耶輸陀羅過去世持戒持得非常精嚴，特別

是不妄語戒，所以她說了算。大家如果要說什麼就有什麼，就要不妄語戒持得非常精嚴。這「昔日耶輸免難消災障」的典故，是這樣來的。

最後一句是「南無香雲蓋菩薩摩訶薩」，這可以說是香雲蓋菩薩法駕，也可以說這時就是在成就香雲蓋菩薩摩訶薩，因爲這個戒定真香的香就像雲一樣佈滿十方。在新的一年希望大家都要做香雲蓋菩薩摩訶薩，朝這個方向前進，然後做了香雲蓋菩薩摩訶薩之後呢，就要成佛。請大家把這個戒定真香都發出來。

When we do many things, we are actually planting seeds. For instance, the precepts are wholesome seeds, for receiving the precepts is to bring forth the wholesome seeds of the Buddha nature. We can compare this to growing a tree: for there to be a tree, a seed must sprout and grow before there are flowers and fruit. By 2015, it will be the 20th anniversary of the Venerable Master entering Nirvana. Many Way-places go into decline after their founder passes away, but the monasteries founded by the Venerable Master do not have this problem. Of course, we should still work hard to support the monasteries. As long as we practice them diligently, the Venerable Master's teachings will continue on. There are many people who like to draw near to his Dharma. In recent years, every time the City of Ten Thousand Buddhas holds the

修道人，不要以為福小而不為，更不能以為惡小而為之。若能天天惜福、修福、種福，將來定有大福報。

Cultivators shouldn't feel that they can get away with an evil deed, however slight it may be; nor should they neglect doing a good deed even if it is small. If you can cherish, cultivate, and plant blessings day after day, you'll certainly have great blessings in the future.

—宣公上人 語錄 / by Venerable Master Hua

memorial for the Master's Nirvana day, do you know what ethnicity of people there are the most of? Vietnamese people. Why are they so thankful to the Venerable Master? In 1974, during the Vietnam War, the Venerable Master accepted an invitation to go to Ho Chi Minh City, even though it was very dangerous at the time. Many people asked him not to go, but he insisted because he had already given his word. During that critical period, the Venerable Master still went to Ho Chi Minh City and spoke the Dharma in Vietnam for some time. We still have the recordings of his lectures.

During the Vietnam War, the United States took in many refugees, and the Venerable Master set up a refugee camp in the City of Ten Thousand Buddhas for refugees from Vietnam and Cambodia, and taught them the Buddhadharma. When I went to the US, I would usually stay at Gold Sage Monastery, and although the ceremonies there are performed in Chinese, many Vietnamese laypeople come anyway. Even though they do not know any Chinese, they participate nevertheless. Some of them could even follow along through an entire session of Emperor Liang's Repentance, albeit with no knowledge of what we were doing. Later, some people would bring a copy that had been translated

into Vietnamese, and read along so that they would have a better idea of what was being recited. Even though it is quite cumbersome for them, they still insist on going to the Venerable Master's monasteries. Gold Sage Monastery has a little Buddha Hall, and they would go there to bow to the Buddhas and bow to the Venerable Master. Some of them said that the Venerable Master would speak to them and pat their heads. We used to have small ceramic statues of the Venerable Master, but most of them were bought by Vietnamese laypeople. Now we order copper statues, which are made in Taiwan.

There is a layman whose Dharma Name is Guo Kong, who is about sixty years old. He is Chinese Vietnamese and speaks Mandarin. Now he is helping Gold Sage Monastery obtain permission from the government to begin rebuilding. When I asked him what affinities he had with the Venerable Master, he said that when he was young, his entire family took refuge with the Master, but after that, not only did he fail to learn the Buddhadharma, he also did many bad things. The certificates of all five family members were placed on the altar, but one day, his certificate disappeared. The other four certificates were still there. He was very shocked and began to change himself, diligently

learning Buddhism. After more than ten years, when the Venerable Master was about to enter Nirvana, his certificate suddenly appeared on the altar again. He said that this was because the Venerable Master was trying to teach him something. Many Vietnamese laypeople have responses related to the Venerable Master. I believe this is all because of the wholesome seeds that the Venerable Master planted. He went to Malaysia to speak the Dharma in 1978, 1982, and 1988, and monasteries were eventually established there as well. I heard that in one day, Tze Yun Tung Temple had 500 visitors. One morning, a layperson went to Deng Bi An Temple and stood near the door at seven o'clock in the morning, counting the number of people that came in, and reported that more than 120 people arrived in the span of about ten minutes. They say that even if the monasteries in Malaysia all closed their doors, the people would come anyway. This is also because of the wholesome seeds that the Venerable Master planted.

I think that many of these seeds are things that we did not see in the beginning, but when you think back, you will see that they have begun to sprout. Let us turn back to Taiwan. Other than the United States, the country that the Venerable Master traveled to most frequently was Taiwan. In 1974, 1982,

1988, 1989, 1990, and 1993, the Venerable Master accepted people's invitations to speak the Dharma or to host Dharma Assemblies for the protection of the country and eradication of calamities. In 1974, he went to Taiwan twice, and during the second time, lectured on the Pure Conduct Chapter and stayed until the first few months of the coming year. In 1989, the Venerable Master also came to Taiwan twice: the first time was for the opening of the Proper Dharma Buddhist Academy on January 3rd; there were also quite a few people who were ordained as monastics. The second time was in October, to host a Dharma Assembly for the protection of the country and eradication of calamities.

In 1990, there was a big Sangha meeting in Southeast Asia, and the Venerable Master was invited to be the main speaker. At the time, Proper Dharma Buddhist Academy had moved to Jinshan, and Dharma Master Liang and I, along with about twenty people, were living in a very cramped space of about 700 square feet. The Venerable Master came to Taiwan to see us, and also went to Liugui to establish residency in Taiwan. He traveled to Taiwan more than ten times. We should know that he cared a lot about this place. In 1989, the Venerable Master stayed

in Taiwan the longest, and during that period, there was a big earthquake in San Francisco. When he heard the news, the Master said: "Ah, all of my attention was on Taiwan. I neglected the other side." This is because he once said, "If I am in San Francisco, I will not allow any big earthquakes to happen." When he was not in San Francisco, a big earthquake occurred.

Dharma Realm Buddhist Books Distribution Society was actually started by some laypeople, like Guo Guan and Guo Zhu. We're very grateful to their efforts, as monastics did not take up residence there until 1991. Before that, they lived at Dongjing Monastery in Hualian, because starting in 1989, the Venerable Master wanted to establish Buddhist academies outside the United States. The first of these academies was called Proper Dharma Buddhist Academy. Many current Sangha members, including Dharma Master Cai, were students there. However, after about a year, we moved away.

In the past, I was never really aware of things that happened, because of the wholesome seeds that the Venerable Master had planted in the past. It never crossed our minds that we would leave Dongjing

Monastery, and establish Amitabha Sagely Monastery in Hualian. An old lady, Mrs. Chou, offered the land to the Master, and so Amitabha Sagely Monastery was founded. About twenty years later, we now have a bigger area. The new Amitabha Monastery is very big. We can even establish a Buddhist Academy for people new to the Buddhadharma, and for people who want to gain a deeper understanding of the Buddhdharma or become monastics. Amitabha Sagely Monastery has the capability to do all that. Looking at Amitabha Monastery's history, we can see that the wholesome seeds that the Venerable Master planted in Taiwan are growing.

My personal hopes are to continue the Proper Dharma Buddhist Academy, help more people learn the Buddhadharma, and teach and develop talented people in Buddhism, especially Sangha members, so that monastics will be able to combine practice and learning, and cultivate precepts, samadhi, and wisdom. Monastics serve to lead the assembly, so if the monastics do well, the laypeople will follow suit. This happens very naturally. On the other hand, if the monastics are sluggish and do not have correct views, the laypeople will not do things right either. Yesterday, Jin

Jie Shr's daycare teacher came to visit her. Her daycare teacher is an elderly layman, and he said that because there were some problems in his family, he went to a temple to do some fire offerings and whatnot. The Dharma Master there said that they were not allowed to go against or argue about anything he said. Afterwards, this monastic took them to eat meat. This layperson began to have doubts, and when he came to Amitabha Sagely Monastery, he immediately asked Jin Jie Shr why this monastic would take them to eat meat.

If monastics lead laypeople in this way, and if some laypeople follow along without clearly understanding the situation at hand, the Buddhadharma will eventually die out. Therefore, I believe that our responsibility as monastics is to practice well, carry on the traditions, and guide others to learn the proper Dharma. Due to all of these things, I believe that the wholesome seeds that the Venerable Master planted have begun to sprout. It takes a long time for a tiny seed to grow into a big tree, so this can be seen as an incubation period. By doing Emperor Liang's Repentance now, what seeds are we planting? We are planting wholesome seeds, seeds for attaining Buddhahood, so I hope that everyone will cherish this opportunity.

In the precepts and samadhi

praise, the last sentence is "In the past, Yashodhara eradicated calamities and avoided obstacles." Who was Yashodhara? She was the Buddha's wife. When the Buddha was still known as Prince Siddhartha, Yashodhara wanted a son very badly, and his father King Suddhodana wanted a grandson very much as well. Prince Siddhartha then pointed at Yashodhara's stomach and announced, "You are now with child," and went on to renounce the lay life. After six years, during which the Buddha was not present, Yashodhara had a son named Rahula. In Chinese, the word Rahula means "obstacle." Rahula had to undergo the retribution of being stuck in his mother's womb for six years because in one of his past lives, he trapped a mouse in its hole for six days. At the time, traditions in India were very strict and brutal. If a woman was unfaithful to her husband, she would be burned to death.

When people saw that Yashodhara had a son six years after the prince renounced the lay life, they concluded that she had been unfaithful. They proceeded to dig a hole which they filled with fire and were about to burn Yashodhara and Rahula to death. At this time, Yashodhara said: "If I have been faithful, then the child and I will not be burned to death. Lotus

flowers will appear to protect us." She then jumped into the fire. Lotus flowers really appeared from the flames and held up both of them. Therefore, it is said that she "eradicated calamities and avoided obstacles." Why was she able to do so? Because in her past lives, she upheld the precepts very well, especially the precept against lying. As a result, whatever she said always came true. If you want whatever you say to become reality, then you must diligently uphold the precept against lying. This is the story behind the sentence "In the past, Yashodhara eradicated calamities and avoided obstacles."

The last line is "Homage to Incense Cloud Canopy Bodhisattva, Mahasattva." There are two possible interpretations: the first is that Incense Cloud Canopy Bodhisattva arrives at the Dharma Assembly personally, and the other is that we are helping Incense Cloud Canopy Bodhisattva achieve his goal, because the fragrance that is produced from precepts and samadhi pervades all directions, like the clouds in the sky. In the New Year, I hope that everybody will become Incense Cloud Canopy Bodhisattva and keep up the good work. After we become Incense Cloud Canopy Bodhisattva, we have to attain Buddhahood. I hope that everyone will make true fragrance from their cultivation of precepts and samadhi.



金聖寺

2014年十二月及2015年一月法會活動表，

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2014		
12 / 14, 28 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	12 / 7	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	12 / 14, 28	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
週六 Saturday	12/ 6	長青佛學班 (2:00PM ~4:30 PM) Elders' Dharma Study Group
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18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 / 21 週日	萬佛聖城 (CTTB)
---	------------	----------------

一月份活動 Buddhist Events in January, 2015	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	1/3 週六 2:00PM ~4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	1/ 4 週日 8:15AM ~4:00PM	
慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday	1/7 週三 8:30AM	
楞嚴經講座 Lecture on the Shurangama Sutra	1/11, 25 週日 9:00AM ~10:50AM	
觀音法門 Gwan Yin Recitation	1/18 週日 8:15AM ~10:50AM	
慶祝釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment	1/27 週二 8:30AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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://drbagsm.org>

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

取消郵寄矽谷梵音，請寫上郵件上的姓名及地址，Email to : linww@yahoo.com
If want to cancel subscribing newsletter by mail. Please write your name and address.
Send the Email to : linww@yahoo.com

有福的孩子，從小接受善法薰陶

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

金聖寺**2015**年育良佛學春季班，將開始於**1月11日**
GSM Sunday School spring season will start from Jan. 11, 2015

上課時間：1月11日至6月14日2015年（星期日早上9時～11時）

學員年齡：3~18歲

學費：70元，第二位：50元

洽詢電話：(408) 923-7243

Time : Jan. 11 to June 14, 2015, Sunday, 9AM ~ 11AM

Age : 3-18 years old

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

TEL : (408) 923-7243