



# 矽谷梵音

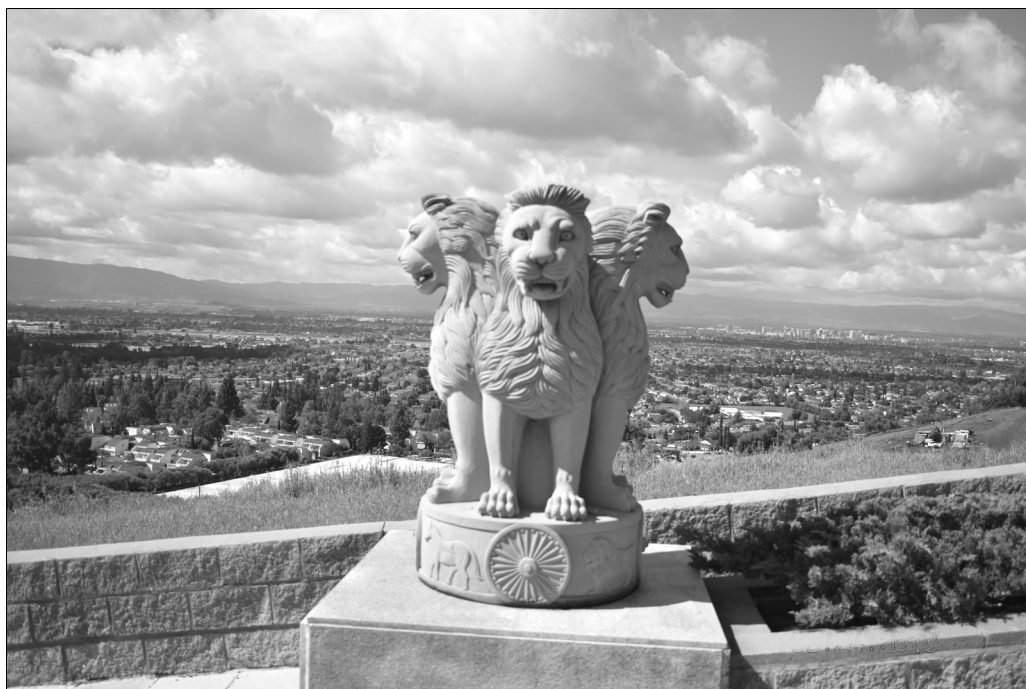
*Pure Sound From Silicon Valley*

2018 年 06 月第 266 期 Issue 266, June 2018

慈就是善根的一個母體，若沒有慈，一切善根就不能增長。

Kindness is the mother of good roots. Without kindness, it would be impossible for roots of goodness to grow.

—宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角/ The scene at 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.

# 浩然正氣

## The tremendous energy of righteousness

摘自宣公上人《水鏡回天錄白話解》

Excerpt From *Reflections in Water and Mirrors Reversing the Tide of Destiny* by the Venerable Master Hua

浩然正氣者，周遍法界，包羅萬有，照耀長劫，光輝今古，乃真善美之母體，假惡醜之剋星。天地無此，不足以爲天地；聖賢無此，不可以稱爲聖賢；正人君子無此，不爲正人君子。國王大臣無此，不配爲國王大臣。凡夫得此，轉爲聖人；聖賢增此，可爲佛菩薩。故此浩然正氣，即成佛之階梯，返本還原之基礎。

偈曰：浩然正氣育乾坤 古今中外惟此真 至大至剛養無害 照天照地利群倫  
充滿六合彌沙界 包羅萬象遍刹塵 栽培灌溉菩提種 勿忘勿助了無痕

# 浩

，即是大，再沒有比這個更大了。「然」，就是大的樣子。「正」，就是不邪，沒有邪裡邪氣，沒有絲毫的私欲、雜念、癡心妄想；有了私欲，雜念，癡心、妄想等習氣在裡頭，就沒有正「氣」。浩然正氣，這股大得不得了的正氣，天地間也是由這股正氣住持，所有聖賢仙佛也都是從這個正氣裡頭生出來。這個正氣

也可以說是佛性。你對一般人說「佛性」，他不一定懂。（其實就是）儒教裡講的浩然正氣。這浩然正氣是不是從外邊或是從裡邊生出來的？不是。這個是人人本具，個個不無的；誰也沒有多一點，誰也沒有少一點。你會用它，它就會爲你所用；你不會用它，就像你有黃金、鑽石，但你不認識，那它們對你就一點也沒有價

值。

這浩然正氣若會長養，則「周遍法界」；不在內，不在外，不在中間；也可以說是佛性，也可以說是人心，也可以說是萬物的靈魂，是支持一切的。所以你要懂得這浩然正氣，則一點私欲也沒有了；你有一點私欲、雜念、自私自利、爭、貪、妄語，那就沒有浩然正

氣了。你若會用它，這浩然正氣是周遍法界的，無欠無餘，在聖人也不多一點，在凡夫也不少一點。不過凡夫不會用，聖人會用，所以又拿回來了。就像讀書一樣，你沒有讀書也是一個人，會讀書也是一個人，可是不讀書的那個人就沒有讀書那個人那麼有智慧。因為他會用書，這是世界文字。那麼浩然正氣呢？就是要修養。怎麼樣修養呢？就是要擴充仁、義、禮、智、信。先要從仁、義、禮、智、信做起，從這做起，就可以一點一點地把浩然正氣養足。這浩然正氣和天地間的萬事萬物都是同等的、都是相通的，所以說周遍法界。法界是周遍的，這浩然正氣也是周遍的。

「包羅萬有」，這裡面包括一切，無論甚麼，即使是正氣、邪氣、妖魔鬼怪，它都有一股浩然正氣；不過它不會用，而用偏掉了、用邪掉了，不正了。要是用得

正，用得恰到好處，用對了，就是浩然正氣；要不對，那就是邪氣了。所以說包羅萬有，就是妖魔鬼怪也有浩然正氣（但他就是不會用。）所以這浩然正氣是最公平的，和誰都沒有人情可講。誰會讀書就是識字；誰不會讀書，就不認字了。

「假惡醜之剋星」，它是又假又惡又醜的剋星。假就是不真，人家做善，你做惡，在善裡做惡，專製造麻煩；醜就是想要出風頭，想要搞名搞利，這是很醜。人家一認出，就看不起你。這完全是因為不懂法，儘在皮毛上用功夫。有浩然正氣就沒有假惡醜；有假惡醜就沒有浩然正氣。

天地無此，不定以為天地；君子無此，不為正人君子；國王大臣無此，不配為國王大臣。

普通的正人君子，若沒有浩然正氣，即使得到名譽，也是欺世盜名，不是真

的；國家的領袖元首和作大官的，若沒有浩然正氣就會害人。因他沒有浩然正氣，儘為自己利益設想，所以就奪權，搞地位，搞名利。

「凡夫得此，轉為聖人，聖賢增此，可為佛菩薩」。凡夫有了浩然正氣，可轉凡成聖；聖賢若栽培灌溉，增強浩然正氣，就可以成佛成菩薩。

你為甚麼還像羅刹鬼一天到晚嘀嘀咕咕、嚕嚕嚇嚇的呢？就因為你不懂得浩然正氣。「故此浩然正氣，即成佛之階梯，返本還原之基礎」。你想成佛嗎？就先要有浩然正氣。你想要到極樂世界嗎？你想認識本來面目嗎？若有浩然正氣，就有基礎。

偈曰：

浩然正氣育乾坤，  
古今中外惟此真。  
至大至剛養無害，  
照天照地利群倫。  
充滿六合灑沙界，

包羅萬象遍刹塵。

栽培灌溉菩提種，

勿忘勿助了無痕。

「浩然正氣育乾坤，古今中外惟此真」：男女、陰陽皆是乾坤。浩然正氣可生育天地萬物，成佛、成祖、成聖人。古今中外若沒有浩然正氣，將來都不存在的。唯有這股浩然正氣才能永遠存在世界。人活在這個世界，若沒有這股正氣，還是快點死了好。你邪裡邪氣，只會危害世界，儘為自己謀利益，這是信什麼佛？信佛是利益人，不是利益自己，想我要得到甚麼好處？所以這浩然正氣才是真的。

「至大至剛養無害，照天照地利群倫」：孟子曰「吾善養吾浩然之氣」。我善養我的浩然之氣。我現在對你們講話，都是用我的一股浩然正氣；要不是這股浩然正氣，我不會對你們這樣講話的。我是甚麼都不怕；天不怕、地不怕，鬼神妖魔

鬼怪都不怕。爲甚麼？就因爲我有浩然正氣。就憑這股浩然正氣，我到美國來弘揚佛法。它是最大最剛，無以復加了，沒有比這更剛強，更自強不息了。可是你要好好養它，不要有一點私欲摻雜在裡頭。不要自私自利，儘爲自己，吃一點虧也受不了，受一點苦也受不了，餓一點也受不了，渴一點也不行了，這樣你的浩然正氣就扁了。東北有一句話叫「扁茄子」了。有邪氣就是害它。你把它養好了，它能放光照天照地，又能利益一切眾生，一切同胞。

「充滿六合灑沙界，包羅萬象遍刹塵」：它能充滿六合，灑漫恆河沙數世界；它包羅萬象，遍一切處，只在你會不會用。

「栽培灌溉菩提種，勿忘勿助了無痕」：這浩然正氣就是佛性。你要栽培灌溉、修養它。不要忘了，也不要幫助長。不要像宋國的

農夫，爲幫助苗長得快一點，就把苗拔高一點，那也不行的。不要忘了它；也不要希望它長得太快。要了無痕，很自然的，沒有甚麼痕跡。你只要去除邪氣，去掉自私自利，去你那種顛倒的行爲就夠了，所以說了無痕跡，不假甚麼造作的。

這是〈孟子〉上講的美大聖神。「充實之謂美」：甚麼充實了？精氣神；精氣神充實了就是美。「充實而有光輝之謂大」：精氣神充足了，又能發出光輝來，那就有點浩然正氣，這就是大。「大而化之之謂聖」：大了之後懂得變化，就有神通了；有神通妙用就是聖。

「聖而不可知之之謂神」：到達聖境，是不可知道的境地，那就是神。這是美大聖神，是以浩然正氣爲其基礎。

Text:

The tremendous energy of righteousness pervades the Dharma Realm and encompasses the myriad phenomena. It illumines throughout long ages and shines in splendor upon ancient and present times. It is the mother of truth, goodness, and beauty; and the destroyer of falsehood, evil, and ugliness. Without it, Heaven and Earth would not be worthy of being Heaven and Earth. Without it, sages and worthies could not be called sages and worthies. Without it, righteous and superior men would not be righteous and superior men. Without it, kings and ministers would not be fit to be kings and ministers. Upon attaining it, ordinary people become sages. By increasing it, sages and worthies can become Buddhas and Bodhisattvas. Therefore, this tremendous energy of righteousness is the steppingstone to Buddhahood and the basis for returning to the source and going back to the origin.

A verse in praise says:

The tremendous energy of righteousness  
nurtures the qian and kun.  
In ancient and present times,  
in China and abroad, only this is true.  
With utmost strength and greatness,  
it nourishes without harming.  
Illumining heaven and earth,  
it benefits the multitudes.  
Spreading throughout the six directions,  
it fills worlds as many as grains of sand.  
Encompassing the myriad phenomena,  
it pervades lands as many as motes of dust.  
Cultivate and water the seeds of Bodhi.  
Don't be negligent and don't be impatient;  
simply realize that which has no traces.

**A**nd the destroyer of falsehood, evil, and ugliness. It is the arch enemy of what is false, evil, and ugly. False means not true. When others do good deeds, you do evil. Within what is good, you engage in evil and create trouble on purpose. Ugliness refers to trying to show off and striving for fame and gain. That's ugly. When people figure out what you are up to, they look down on you. You are like this because you don't understand the Dharma, and you only apply effort on a superficial level. If you have the tremendous energy of righteousness, then you will not be false, evil, and ugly. If you are false, evil, and ugly, then you lack the energy of righteousness.

Without it, Heaven and Earth would not be worthy of being Heaven and Earth. Without it, sages and worthies could not be called sages and worthies. Without it, righteous and superior men would not be righteous and superior men.

If ordinary, righteous people lack this tremendous righteous energy, then even if they become well-known, they are simply cheating the world with a phony name; they are not true. **Without it, kings and ministers would not be fit to be kings and ministers.** If the leaders and high government officials of a nation lack tremendous, righteous energy, they will only bring harm to the people. If they lack such energy, they will only act in their own interests and grab power, position, fame and gain for themselves.

**Upon attaining it, ordinary people become sages. By increasing it, sages and worthies can become Buddhas and Bodhisattvas.** When ordinary people have the tremendous energy of righteousness,

they can become sages. When sages and worthies cultivate and nourish their tremendous energy of righteousness, thereby bolstering it, they can become Buddhas and Bodhisattvas.

Why are you like a rakshasha ghost, whining and grumbling all day long? It's just because you don't understand the tremendous energy of righteousness. Therefore, this tremendous energy of righteousness is the stepping-stone to Buddhahood and the basis for returning to the source and going back to the origin. Do you want to become a Buddha? Then you must first have the tremendous energy of righteousness. Do you want to go to the Land of Ultimate Bliss? Do you want to recognize your original face? If you possess the tremendous energy of righteousness, then you have a foundation for doing those things.

*A verse in praise says:*

*The tremendous energy of righteousness nurtures the qian and kun.*

*In ancient and present times, in China and abroad, only this is true.*

*With utmost strength and greatness, it nourishes without harming.*

*Illumining heaven and earth, it benefits the multitudes.*

*Spreading throughout the six directions, it fills worlds as*

*many as grains of sand.*

*Encompassing the myriad phenomena, it pervades lands as many as motes of dust.*

*Cultivate and water the seeds of Bodhi.*

*Don't be negligent and don't be impatient; simply realize that which has no traces.*

*The tremendous energy of righteousness nurtures the qian and kun.* Male and female, yin and yang, are all manifestations of *qian* and *kun*, or Heaven and Earth. The tremendous energy of righteousness can give birth to Heaven and Earth and the myriad creatures, and can help people to become Buddhas, Patriarchs, and sages.

*In ancient and present times, in China and abroad, only this is true.* From ancient times until the present, in China and abroad, when people lack the tremendous energy of righteousness, they will cease to exist. Only with this tremendous righteous energy can one remain in the world forever. If people are alive in this world and lack this righteous energy, they would be better off dead. If you are devious and petty, you will only be a menace to the world because you only seek to benefit yourself. How can you consider yourself a Buddhist? Buddhists benefit others; they don't think about gaining advantages for themselves.

The only genuine thing is this tremendous energy of righteousness.

*With utmost strength and greatness, it nourishes without harming.* Mencius said, "I skillfully nourish my tremendous energy of righteousness." As I speak to you right now, I am using my tremendous energy of righteousness. If it were not for that energy, I would not speak to you in this way. I am afraid of nothing. I am not afraid of heaven, earth, ghosts, demons, or monsters. Why not? Because I have this tremendous righteous energy. It is this energy that has enabled me to come to America to propagate the Buddhadharma. It is of the utmost greatness and strength. Nothing excels it. There is nothing firmer or with more relentless driving force. However, you must nurture it well; don't let the least bit of selfish desire get mixed in it. Don't be selfish. Don't seek personal gain. Don't exclusively look out for yourself and be unable to take even a small loss or a little suffering, hunger, or thirst. Otherwise, your tremendous energy of righteousness will get flattened. In Manchuria we have a term, "flattened eggplant," to describe this. *Illumining heaven and earth, it benefits the multitudes.* If you have deviant energy, you will harm it. If you nurture it well, it will emit light that illumines heaven and earth and benefits all

fellow living beings.

*Spreading throughout the six directions, it fills worlds as many as grains of sand in the River Ganges. Encompassing the myriad phenomena, it pervades lands as many as motes of dust. It is only a matter of whether or not you know how to use it.*

*Cultivate and water the seeds of Bodhi. | Don't be negligent and don't be impatient; simply realize that which has no traces.* This tremendous, righteous energy is the Buddha nature. You have to cultivate and water it to nurture and develop it. Don't forget about it, and don't try to "help" it grow faster. Don't be like the farmer of the country of Song, who pulled his shoots up a little bit, hoping to help them grow

faster. That won't work. Don't forget about them, but don't wish for them to grow more quickly either. You have to realize what is without traces. Let things happen naturally, without any trace of effort. Simply do away with devious energy, selfishness, the wish for personal gain, and all your deluded behavior, and that will be enough. That is to realize what is without traces, which does not involve deliberate effort.

The *Book of Mencius* speaks of the qualities of excellence, greatness, divineness, and spirituality. "What is full and abundant is called excellent." What is full and abundant? One's essence, energy, and spirit. The abundance of essence, energy, and spirit is excellence. "What is

full and abundant and has a brilliance is called great." When one's essence, energy, and spirit are full and one radiates light, then one has the tremendous energy of righteousness and is said to be great. "When the great is transformed, it is called divine." When one is great and understands how to bring about transformations, then one possesses spiritual powers. With the miraculous functioning of spiritual powers, one is a divine sage. "What is divine and beyond comprehension is called spiritual." Having reached the divine state of sagehood, which cannot be comprehended, one is called spiritual. These are the qualities of excellence, greatness, divineness, and spirituality, which have, as their foundation, the tremendous energy of righteousness.

這世界為什麼會壞？因為「爭」。  
自己和自己爭，老虎火和無明火都跑到外邊。  
人與人爭，家與家爭，擴大至國與國爭。  
所以這個「爭」字，把人害死了，  
可是人死了，還不認識這個境界。

Why is the world in such trouble? It is because of fighting.  
People have let their tiger-like tempers and fiery ignorance get the best of them.  
People fight with each other, families feud with families,  
and on a greater scale, nations battle with nations.  
Such fighting will surely be the end of us.  
But even when we die, we still will not have realized what happened.

宣公上人 法語 / By Venerable Master Hua

# 宣公上人事蹟選（三）

## Stories of the Venerable Master Hua (3)

1, 弘揚佛法為己任      Taking propagating Buddha-dharma as my own responsibility

2, 為教育而教育      Teach only for the sake of education

我做小孩子的時候，是個不會說話的人，講話很遲鈍。可是從十六歲我參加道德會後，就學講演，天天練習說話，也就會講演了。以後研究佛法，我也就練習說法給大家聽；我知道多少，就給大家講多少；不知道的，當然就不能講。

雖然年紀輕，但是我願意為佛教服務，我也參加佛教會很多事情；我十六歲的時候，就住在廟上，天天講《六祖壇經》；認幾個字，就講幾個字的經；那時候，有的字我還不認識。什麼人來聽呢？很奇怪的，是一些和尚。中國當時文盲很

多，這些和尚不認字，想要學佛法也沒處可以學。因為我至少還認識幾個字，如果不給他們講一講，他們永遠不知道佛法是什麼？佛教是什麼？當時我也講《金剛經》、《阿彌陀經》這些小部經典，又講其他種種的佛法。我十六歲時，就以弘揚佛法為己任；到今天，練習得不會講也會講幾句，不會說的也會說幾句了。

我看《六祖壇經》，越看越歡喜看，越歡喜看就越看。看到《六祖壇經》「法有頓漸，迷悟有遲疾」那個地方，我想：「怎麼還有頓、有漸？什麼叫頓？什

麼叫漸呢？頓、漸是不是一樣的呢？或是兩樣的呢？」我覺得頓、漸這個說法，很不平等的，我就寫了一副對聯：

頓漸雖殊，  
成功則一，  
何分南北；  
聖凡暫異，  
根性卻同，  
莫論東西。



As a young child, I didn't even know how to speak slowly--that's how dull I was. I was no better than a mute. I sat at home every day, not wanting to play with other kids. When I joined the Virtue Society at sixteen, I practiced speaking every day and gradually learned to lecture in public. Then I studied Buddhism and taught the Dharma to others, explaining as much as I understood. I participated in many activities in the Buddhist society as well. Despite my youth, I was eager to serve Buddhism. And so at the age of sixteen I went to a temple to lecture on the Sixth Patriarch Sutra. After reading this Sutra, I wrote a couplet which says:

Although sudden and gradual are  
not the same,  
When the work is complete, they  
are one: why divide north and  
south?  
Holy and common differ  
temporarily, but  
Their basic nature is the same.  
Don't argue about east and west.

I also lectured on other short Sutras such as the Vajra Sutra and the Amitabha Sutra, and taught people the Buddhadharma. Even though I was not fully literate myself, I was willing to lecture. There were so many illiterate people in China, and if I didn't teach them as much as I knew, they would never understand what Buddhism was about. At sixteen, I took it upon myself to propagate Buddhism. And so, after so many years of practice, I can now speak and lecture a little bit.

## 為教育而教育

Teach only for the sake of education

我

十五歲開始讀書，因為覺得幼年失學，沒有受過良好的教育，是我這一生很大的遺憾。雖然自己沒讀幾天書，但是我很熱心教育；雖然只認識幾個字，書卻懂得還不少，所以在我讀了兩年半書後，十八歲那年，在自己的家裏成立義務學校，不收錢，盡義務教人讀書。

山裏邊是個沒有文化的地方，我在那裏教義學，我叫那兒是「蛤蟆塘」。什麼叫蛤蟆塘？就是一到秋天，蛤蟆都鑽到石頭底下；搬開石頭，裏邊有很多小蛤蟆，據說那種蛤蟆是進貢的。那時我一個人教三十多個學生，天天陪著學生，做孩子王。

為什麼我要做孩子王，還不收錢呢？是不是這孩子王很光榮的？也不是。因為我讀書很困難的，我很同情別人沒有機會讀書。當時中國教育不普及，文盲太多，我很希望所有中國的青年學子，在很小的時候都有機會讀書，令他們有相當的學識，所以我成立一個私塾學校；不求取任何的費用，每天義務來教這些文盲的青少年。

我常在想，這世界為什麼壞呢？就因為

「錢」這個字，錢把各行各業都支配得顛顛倒倒。我想做老師是為教育而教育，不是為的錢，不是為的名，也不是為的利來教書，所以我就願意提倡義務學校。因為我沒有錢不能讀書，就想到其他的貧苦兒童也有同樣的遭遇，所以義務學校不收學費，什麼費都不收；我還給預備書本、紙、筆、墨，免得學生因為沒有錢，而不能讀書。我告訴你們各位，我有生以來，無論做什麼事都不要錢，就算幫助人多大的事情，也是盡義務；甚至於救人的生命，也不求代價。我是這麼「愚癡」，所以我教你們的，也是這麼一個「愚癡」的思想。



I didn't attend school until I was fifteen. It is one of my greatest regrets that I was not able to receive a proper education. Thus I was very eager to promote education. After attending school for two and a half years, at the age of eighteen I began a free school in my own home. I didn't collect tuition, but taught the students for free, teaching them what I myself had learned and studied in school.

I was teaching in a culturally undeveloped area in the mountains, and I called the school "Toad Hall." In the autumn, the toads would crawl under the rocks. If you turned up a rock, you would see lots of little toads. It is said that these toads were used for imperial tributes. I taught over thirty students, spending day after day with them. Why did I volunteer to teach them? Was it a honorable position being the leader of the kids? No. Since it had been difficult for me to study, I sympathized with other children who didn't have the opportunity to go to school. I knew that poor families couldn't afford to send their children to school.

At that time in China, education was not widespread and the literacy rate was extremely low. I hoped all the young people could have the opportunity to go to

school and receive an adequate education. That's why I started a tuition-free private school and worked without pay teaching those illiterate children.

I also thought to myself, "Why is the world going bad? It's because of money. Money has deluded the members of every profession and every line of work." That's why I taught without asking for pay. I thought a teacher should teach for the sake of educating students, not for the sake of money, fame, or benefit. I wanted to promote the idea of free education--students don't pay tuition, and teachers don't ask for a salary. Only then can teachers show that they are devoted to teaching rather than to making money. Since my family hadn't been able to pay for my schooling, I knew that the children of other poor families had no money either. That's why I didn't collect any tuition or material fees. I supplied the books, brushes, and ink. I didn't want children to be unable to study because of lack of money. Actually in my life, I never took money for whatever I did. I would do it for free no matter how big favor I gave to others. It was free even I saved others' life. I was such a silly person. Therefore what I am teaching you is this "silly" idea.



# 金聖寺

## 六、七月份法會活動表2018年

**GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES**

### 六月份活動 Buddhist Events in June, 2018

週日 (Sunday)	6/3 /2018	六字大明咒法會 (8:15AM~ 9:45AM) Six Syllable Mantra Dharma Assembly
	6/3 /2018	宣公上人涅槃二十三週年法會 傳供：10AM 23th Anniversry of Venerable Master Hua's Entering Nirvana
	6/10 /2018	藥師懺法會 (8:15AM~ afternoon) Dharma Assembly of Medicine Buddha Repentance
	6/24 /2018	楞嚴咒法會 (8:15AM~10:45AM ) The Shurangama Mantra Recitation
週一 (Monday)	6/11 /2018	藥王菩薩聖誕法會 8:30AM Medicine King Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

宣公上人涅槃二十三週年紀念法會 23th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月14日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 14.	6/17 週日	萬佛聖城 (CTTB)
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七月份活動 Buddhist Events in July, 2018	日期 Date	地 點
楞嚴咒法會 The Shurangama Mantra Recitation	7/1, 8 週日 8:00AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	7/1, 8 週日 9:00AM ~10:50AM	
慈悲三昧水懺 Dharma Assembly of Water Repentance	7/15 週日 8:30AM~ afternoon	
念佛共修法會 Dharma Assembly of Buddha Recitation	7/22 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7 / 29 週日	萬佛聖城 (CTTB)
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## 暑期懷少班開始於七月一日

**GSM Summer Sunday School will start from July. 1, 2018**

請不要讓時間空過，把握孩子成長的階段，帶孩子到這清淨的道場，讓孩子懂得孝順、友愛、慈悲、感恩等美德。今年的暑期班的課程既豐富又有趣：

中国功夫&社區服務、科學、藝術和手工藝、捏麵人、  
戶外活動: 徒步旅行 & 素燒烤、烹飪。

Please do not let the time pass in vain, cherish the formative years in your children's life, and bring them to this pure wayplace, so that they become deeply rooted in the virtues of filial piety, kindness, compassion, and gratitude. This summer school courses are rich and interesting:

Chinese Kungfu & Community Service, Science, Arts & crafts,  
Slime, Field trip: hiking & BBQ, Cooking

上課日期：2018 年 7月1日~ 8月12日  
星期日早上9 ~ 11 時

學員年齡：3 ~17 歲  
費 用：\$ 20元

Time : Sunday 9:00AM – 11:00AM,  
July 1 to Aug. 12, 2018

Age : 3-17 years old  
Fee : \$ 20