



矽谷梵音

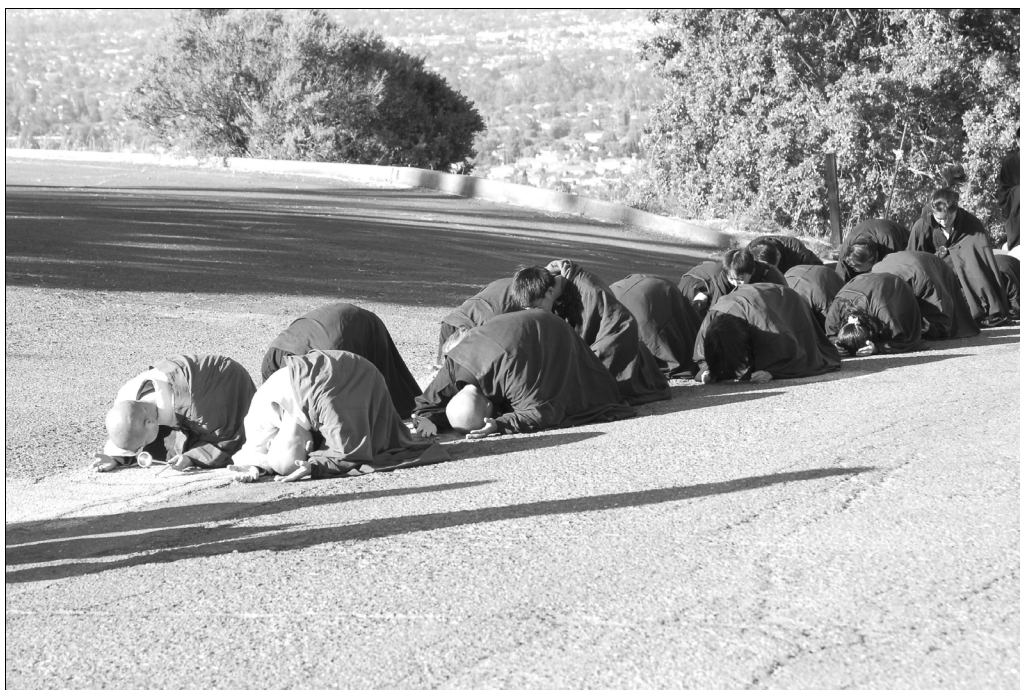
Pure Sound From Silicon Valley

2019 年 02 月第 274 期 Issue 274, February 2019

學佛的人，要腳踏實地修行，老老實實用功，不要貪圖虛名。一舉一動，一言一行，都要往真處來做。

Those who study Buddhadharma should steadily cultivate, honestly develop genuine skills, and not be greedy for vain fames. In every action and every speech, strive to be true.

—宣公上人 作 / By the 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.

人心不可一日無喜神

Our Hearts Cannot be Unhappy for a Single Day

宣公上人一九九四年二月六日開示於國際譯經院
Lecture by Venerable Master Hua on February 6, 1994

各

位善知識，我也學祖教授，給你們各位早祝一個新年快樂，Happy New Year！我們新年快樂了，那舊年快樂不快樂呢？我們要年年都快樂，月月都要快樂，日日都要快樂，時時刻刻都要快樂。為什麼要快樂呢？這快樂並不是吃點好東西，這就快樂了；也並不是穿一件好衣服，我們就快樂了；也不是買一輛最漂亮的車，我們就快樂了；也不是住一棟好房子，就快樂了。

什麼可以讓我們快樂？我們應該自性常常地知足，所謂知足常樂，能忍自安，知足常足，我們要時時刻刻

都要知足。我們做人了，比那一切的畜生都有智慧，有靈知靈覺，一切的一切都超過畜生，這我們就應該知足了。我們知足，就快樂了，就沒有煩惱。所以這不是過年要快樂，是時時刻刻都要happy（快樂），不要煩惱，那麼這樣子才能「栽培心上地，涵養性中天。」你能心地光明了，性天也光明了，這個光明就是佛的光明。我們為什麼沒有現出這光明？就因為我們沒能真正栽培心上地，涵養性中天。所以在佛教裡頭，你若能常常快樂，這就是修行。

那個《菜根譚》上說：

「光風霽月，草木欣欣」，光風霽月的時候，這個風也有和風；霽月，沒有什麼雲。草木欣欣，這個草木都覺得欣欣向榮，很快樂的。

「怒雨疾風」呢？你要是天發了脾氣，下大雨；下大雨這等於天哭一樣，天在那兒也發愁了，怒雨。疾風，刮那個颶風，刮那個颱風。刮這個風啊，不要說人哪，就那個禽鳥，禽是禽獸，鳥是飛鳥，戚戚，牠們也都在那兒不快樂了。所以說：「光風霽月，草木欣欣；怒雨疾風，禽鳥戚戚，故天地不可一日無和氣，人心不可一刻無喜神。」天地要是下大雨

啊、刮大風啊，這都是不和了。天地不可一日無和氣，都要有這個和暖的風，這種祥瑞的氣。

老拙穿衲襖 淡飯腹中飽
補破好遮寒 萬事隨緣了
有人罵老拙 老拙只說好
有人打老拙 老拙自睡倒
涕唾在面上 憑它自乾了
我也省力氣 你也無煩惱
這樣波羅蜜 便是妙中寶
若知這消息 何愁道不了

人心不可一刻無喜神，時時刻刻都歡歡喜喜的。那彌勒菩薩，你對他怎麼樣，他也不生煩惱。他說：「老拙穿衲襖」，我這個沒有知識的老人，老拙，很拙笨的一個人。穿衲襖，穿一件補補釘的衣服。「淡飯腹中飽」，我吃的粗茶淡飯，吃飽了這個肚子就好了。所以他那麼大肚子，用手常常拍拍肚子：「看我這肚子裡飽了！」「補破好遮寒」，我這衣服破了，我就把它補起來，補個補釘，好遮寒，我遮這個寒。「萬事隨緣了」，什麼事情來了，事來

則應；什麼事情去了，事去則靜，萬事隨緣了。「有人罵老拙」，有人他若罵，說：「你這個老怪物！你這個老不死的！」「老拙只說好」，我這個笨老人，就說好、好、好，你罵我是最好的！「有人打老拙」，有人要是來打我，「老拙自睡倒」：你打我，我躺那地方給你打，像睡著了似的。

「涕唾在面上」：你吐在我臉上一口口水，「憑它自乾了」：叫它自己乾了，我也不擦它。「我也省力氣」：這樣我也省擦你這口水的力量，「你也無煩惱」，你吐到我臉上，我也不回吐，向你起對待，你也無煩惱。

「這樣波羅蜜」：這樣的波羅蜜，「便是妙中寶」，因為一般人都不會用這種波羅蜜，這種到彼岸的方法，便是妙中寶，這是妙中之妙，寶中之寶。「若知這消息」，你若知道這個道理，這個消息，這個訊息啊！

「何愁道不了」，你怎麼能

不成道呢？你道業一定成就的。

祖教授講這個慈悲，和中國儒教的仁慈。其實儒教是講「忠恕」的，天主教和耶穌教他們是講「愛」，他們就「博愛」。這個「博」字也是個豎心旁，這個「愛」字也有個心，在那個愛的中間，在心裡頭。道教是講「感應」，它雖然說「清淨、無為」，要修自然之道，「人法地，地法天，天法道，道法自然。」這是《道德經》上說的。那麼實際上呢，它的教義就是「感應」兩個字。佛教呢，是講「慈悲」。儒、釋、道這三個教，都是沒離開這個「心」；若離開這個「心」，就沒有教了。

所以儒教是講「忠恕」，忠是忠以持己，恕是恕以待人。持己，是我做什麼事情，對人要有忠心，要盡我的忠心，這就是培植自己品德的一個基本條件。恕以待人，恕是原諒其他的

人，其他人有什麼錯處，要有原諒、寬恕其他人的這種思想。那麼你能忠以持己，你的人格就清高了；你能恕以待人，你對人就有利人的思想，對人都不苛求，對誰也不苛求。這是儒教的，它沒有離開這個「心」，你看「忠恕」兩個字，底下都是「心」字。

道教是「感應」，他做什麼事情就是憑感應。什麼叫感呢？是感而遂通；應呢？是無求不應，誰有求於他，他都答應了。「有感斯通，無求不應」，這是感應兩個字，感應道交。什麼叫感應呢？譬如這個電，你那個地方也裝上電了，欸！它就放光了，這就是「有感斯通，無求不應。」也就是你那個心裡想什麼，他這兒也知道了。這是互相心裡那個電能有所感應，如是感應，感應如是，這是「有感斯通，無求不應」，你求什麼能得什麼。你真誠心了，就有感，就能通，通達到神明

了。

這個道教裡講感應，所以老君才寫《感應篇》，這《感應篇》一開始就這麼說：「老君曰：福禍無門，唯人自召」，這就是感應，它禍也沒有個門，福也沒有個門，你自己做善事就有福，做不善事就有禍，所以說，福禍無門，唯人自召。

「善惡之報，如影隨形」，善惡的果報，就像人的身體，有個影子常常跟著你跑，你走到什麼地方，你那影子就跟到什麼地方。善的報也像如影隨形，惡的報也像如影隨形，善惡之報，如影隨形。

「是以天地有司過之神」，天地都有年值、月值、日值、時值，有四值功曹。四值功曹，就是年、月、日、時，都默默中有神在那兒管著的。所以「是以天地有司過之神，因人所犯輕重，以奪人算，算減則貧耗。」以奪人算，以奪人這個壽命；就是這個人本來應

該活長命了，忽然間短命了，這個叫算。這個一紀是十二年，這叫紀算。算減則貧耗，你若算、壽命短了，你就也窮了，什麼禍患都來了，飛災橫禍啊、疾病啊、口舌啊，什麼都來了。這是感應篇，它是「有感斯通，無求不應」，所以這個道教講感應。

佛教就講「慈悲」，什麼叫慈？慈就是無緣大慈，無緣就是對你沒有緣的，你也對他慈悲，不管他對你好不好，你都對他慈悲，這叫無緣大慈。沒有緣嗎？沒有緣，才要用慈悲，這是無緣大慈。同體大悲，怎麼有大悲心呢？這個大悲心就是同情心，就是看人家的苦，就像自己受的，如同身受一樣，這所以叫悲天憫人。慈悲喜捨，因為慈能予樂，慈就能給眾生樂；悲能拔苦，因為你有同情的心了，就能把眾生的苦惱都給它拔除去，這也就是愛人如己。

耶教、天主教它講這個

「博愛」。博是個豎心，它這個心放到旁邊了；這個愛，心放到中間了。所以它這個愛，就講得甚至於接近男女這種愛。男女的愛是一種不清淨的愛，是一種染污的愛；真正清淨的愛，沒有這個染污在裡頭夾雜著。那麼耶穌教一天到晚喊愛、愛、愛，對誰都講愛心！愛心！這個愛不需要口頭上來高高地盡唱這個愛的口調，愛的這種歌曲。真正的愛，是無形無相的，無所表的。不是像男女這個男貪女愛，這個叫愛，這都是世俗的一種「男女居室，人之大倫。君子之道，肇端乎夫婦。」這都是這種的世間法。若出世法的愛，就沒有這種染污的念頭在裡頭。所以你們各位要真正懂得這個愛的範圍是怎麼回事。男女愛，這是一個愚癡的愛；出世的愛，那是對眾生真正的愛。

All Good and Wise Advisors, Happy New Year! Like Professor Tsu, I would like to wish all of you a Happy Chinese New Year in advance! We say, "Happy New Year!" Should we be happy in the old year? We ought to be happy year after year, month after month, day after day, and moment after moment. Why should we be happy? Happiness does not mean we eat some delicious food and feel happy. Nor does it mean we wear nice clothes, and that makes us happy. Nor is it that we buy a fancy car, or live in a fine house, and that makes us happy.

How should we be happy? In our own natures, we should always be content. As it is said, "Knowing contentment, one is always happy. Able to be patient, one is naturally at peace." We should always be content. In every moment and at all times, we ought to be content. We human beings have more wisdom and more spiritual awareness than animals. We surpass them in every respect.

For that reason, we should be content. If we are content, we will be happy and without afflictions. So not only should we be happy when celebrating the new year, we should be happy and free of afflictions all the time. That way, we can "cultivate the ground of the mind

and nurture the sky of the nature." If you can make the ground of your mind bright, and the sky of your nature bright, this brightness is the brightness of the Buddha. Why haven't we manifested this brightness? It's because we have not truly been able to "cultivate the ground of the mind and nurture the sky of the nature." Therefore, according to Buddhism, if you can be happy all the time, just this is cultivation.

In Vegetable Root Discourses, it says, "With the brilliant wind and unclouded moon, the grass and trees are delighted." At this time, there is a gentle breeze, a clear moon, and few clouds. The grass and trees all thrive and flourish, feeling very joyful.

What about "the furious rain and strong wind"? If heaven gets angry, it rains heavily. The falling rain symbolizes heaven's tears; heaven is feeling sad. The strong wind refers to a hurricane. When a hurricane blows in, not to mention people, even the birds and beasts are distressed and unhappy.

So it says, "With the brilliant wind and unclouded moon, the grass and trees are delighted. With the furious rain and strong wind, the birds and beasts are woeful." Therefore, heaven and earth cannot exist for a day without harmony. A person's heart cannot be for a moment without happiness. If there are

rainstorms and gusty winds, then heaven and earth are not in harmony. "Heaven and earth cannot exist for a day without harmony." There should always be a gentle breeze and an auspicious energy.

"A person's heart cannot be for a moment without happiness." In our hearts, we should be happy and joyous all the time. We should be like Maitreya Bodhisattva, who never becomes afflicted, no matter how people treat him. He said, "The Old Fool wears a patched cloak." I am a dumb old man who doesn't know anything. The clothes I wear are patched up rags. "He fills his belly with tasteless food." "It is all right if I can get full with simple meals," he says. So he often pats his big belly and says, "See how full I am!" "He mends his clothes to keep out the cold." When my clothes are torn, I mend them. "And lets the myriad things go by." When things come up, he responds; when things are gone, he is still. He handles the myriad things according to their conditions.

"If someone scolds the Old Fool..." If someone scolds him, "You old freak!" "The Old Fool just says, 'Fine!'" This old fool will just say, "Good, good. It's great that you're scolding me." "If someone beats the Old Fool, he falls down and goes to sleep." If someone beats me, I lie there and take the beating, as if I

were asleep. "If someone spits on his face, he lets it dry by itself." If you spit saliva on my face, I let it dry up by itself. I won't wipe it off. How is it? "That way, he saves his strength, and you don't get afflicted." I save the energy of having to wipe it off.

When you see that I do not react or try to spit back at you, you don't be afflicted either. "This kind of Paramita is the jewel within the wonderful." Ordinary people do not know how to apply this Paramita, this way to get to the other shore. This is the wonderful of the wonderful, the treasure of the treasures. "If you know this news, why worry about not realizing the Way?" If you know this principle, how could you not accomplish the Way? You will surely accomplish the Way!

Professor Tsu was talking about compassion and about humaneness in China's Confucianism. Actually Confucianism advocates loyalty and forgiveness. Catholicism and Protestantism talk about universal love. The Chinese character 博 "universal" has a vertical heart (mind) radical 忄, and the character 愛 "love" also has a heart 心 in the middle. Love is in the heart.

Taoism talks about influence and response. Although it advocates "purity and nondoing" and cultivating the way of Nature,

wherein "People emulate the earth, the earth emulates heaven, heaven emulates the Way, and the Way emulates Nature," as quoted in the Daodejing (Classic of the Way and Virtue), the teaching of Taoism focuses on influence and response. Buddhism promotes kindness and compassion. These three religions--Confucianism, Buddhism, and Taoism--are not beyond the mind. Apart from the mind, there is no religion.

Confucianism advocates loyalty and forgiveness. Loyalty means to conduct ourselves honestly. Forgiveness means to be forgiving of others. To conduct ourselves honestly means that, in whatever we do, we should be faithful to others. We should do our best to be loyal. This is basic to cultivating our character and virtue. To be forgiving of others means to pardon others. If they make mistakes, forgive them, and be tolerant.

If you can conduct yourself honestly, your character will be pure and noble. If you can forgive others, you will benefit others and not pick on them. This is the teaching of Confucianism, which is not beyond the mind. The Chinese characters for "loyalty" 忠 and "forgiveness" 恕 both have a mind radical at the bottom.

In Taoism, everything depends on influence and response. What is meant by influence? It means, "With influence, there

is a connection." What is meant by response? It means, "There is a response to every prayer." Anyone who prays will get his prayers answered. This is describing the interchange in the Way between influence and response.

What is meant by influence and response? Take the example of an electric current. When the electricity is hooked up somewhere, there can be light. This is what is meant by: "With influence, there is a connection. There is a response to every prayer." It also means that others can know what you are thinking. There is mutual influence and response between people, like an electric current running between their minds. Whatever you seek, you will get. If you are really sincere, you will have influence and be able to connect with the gods and spirits.

Taoism talks about influence and response, and thus Laozi wrote the "Essay on Influence and Response," which begins, "The Elder Superior One says: Blessings and calamities have no door, but people bring them upon themselves." That is influence and response. There is no door for blessings and calamities to enter through. If you do good deeds, you will have blessings. If you do evil, you will suffer calamities. "The retribution for good and evil follows one like a shadow." The rewards for good deeds and

retributions for bad deeds are just like the shadow of your body, which follows you everywhere. Wherever you go, your shadow goes along with you.

Thus heaven and earth have gods in charge of offenses. Heaven and earth have four gods in charge of the year, month, day, and hour, respectively. There are always gods and spirits quietly and invisibly supervising everything. "Thus heaven and earth have gods in charge of offenses. They reduce people's allotted life spans according to the gravity of their offenses. When one's life span is reduced, one meets up with poverty and waste." To reduce people's life spans means to shorten their lives.

One ji 紀 is a period of twelve years, and we speak of reducing life spans in terms of ji. With your life span shortened, you will also become poor, and you'll suffer all kinds of misfortunes, accidents, sicknesses, and bad reputation. The "Essay on Influence and Response" says, "With influence, there is a connection. There is a response to every prayer." Therefore, Taoism talks about influence and response.

Buddhism talks about kindness and compassion. What is kindness? It means being kind to those with whom one has no affinity. That is, you should be kind and compassionate to people

who feel no affinity with you, no matter how they treat you. It is especially when there is no affinity that we must be kind to people. This is kindness for those without affinities.

There's also the great compassion of being one with all. How can we have great compassion? Great compassion is a feeling of pity and sympathy. When we see others suffering, we also suffer. This is known as commiserating with the world's people. We should practice kindness, compassion, joy, and giving, because by being kind, we can make living beings happy, and by being compassionate, we can sympathize with living beings and alleviate their suffering and afflictions. We should love people as much as we love ourselves.



改變舊習氣，選擇新宗旨

Change Old Habits and Adopt New Principles

宣公上人開示於一九八五年二月十九日 / By the Venerable Master Hua

今

天是甲子年最後的一天，明天就是乙丑年的開始。我們在這時候，要改變舊的習氣。過去所行所做，因為有不良習氣的緣故，以致有很多地方不合法。從明天起，要選擇新宗旨，重新做人。如果總是不肯「覺今是而昨非」，修行就不會有進步，只是混光陰而已。

各位！不要掩護自己的短處，要發揮自己的長處。所謂「見賢思齊」，我們要向曾子看齊，學習他的作風。在《論語》上有這樣的記載：曾子曰：「吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」曾子說：「我每天有三件事，必須自我檢討：所

做的事，是否忠實、盡了自己的能力呢？和朋友相交，是否有不誠信的地方？每天所學習的功課，是否有溫習研究？」這一番話，我們可以做為借鏡。

在《三字經》上開宗明義地說：「人之初，性本善。性相近，習相遠。苟不教，性乃遷。」剛出生的小孩子，他們的本性都是善良的。因為本性和善相近，所以說「性相近」。漸漸長大，被環境所薰陶，被習氣所染污，所謂「染於蒼則蒼，染於黃則黃」，於是性情就漸漸和善相離遠了，所以說「習相遠」。在這個時期，如果不能好好地教育，把舊的習氣改變，回復到善

性上，那麼他的性情就要變遷了。

年輕的時候，有父母師長來教化，來改善自己的習氣毛病，到了成年的時候，就再沒有人來教導你。你若想往好的地方改善，必須自己去改善自己。因為這個緣故，所以今天的題目是「改變舊的習氣，選擇新的宗旨。」

我們要認清目標：要怎樣做人？怎樣才能做一個真正的佛教徒？新的方針是什麼？新的宗旨是什麼？這些問題都要弄清楚。否則的話，無法改變舊習氣，無法選擇新宗旨。各位！要注意這一點。

總而言之，這些問題

很簡單，就是躬行實踐「諸惡莫作，眾善奉行」，就可以了。人人本著這個方針去做，自然達到做人的目標。

新的方針，就是把嫉妒、障礙、貢高、我慢等習氣完全消滅，不令它發生作用。如何消滅這四種不正當的心理？就是用慈悲喜捨四無量心來調治。有慈心就沒有嫉妒心；有悲心就沒有障礙心；有喜心就沒有貢高心；有捨心就沒有我慢心。各位研究一下，有沒有道理。

新的宗旨，就是不爭、不貪、不求、不自私、不自利、不妄語。其實這是萬佛聖城的宗旨，你們雖然聽了很多次，但是沒有認真去實行。凡是沒有實行，就是新的；實行之後，那就不是新的。今天舊調重彈，再談談這六大宗旨的義理，希望各位注意！

我們為什麼有煩惱？為什麼有憂慮？都因為有爭、貪、求、自私、自利、

妄語在作怪，支配得你身心不自在。若能將它們降伏，便不會顛顛倒倒，就得到無煩無惱、無憂無慮的境界，無論在何時，都是達觀自在。我們為什麼不達觀？為什麼不自在？一言以蔽之，就是被這六種境界所轉。

萬佛聖城這六大宗旨，人人要念茲在茲不忘它，因為這個，所以我什麼都捨了，什麼都布施於人，不是盡教人布施給我。當然，有人布施，我也不拒絕。但是，我儘量布施，有機會就做一點。凡是我能做到的事情，我就做一點；做不到的事情，也不勉強去做。

各位想一想！若是能這樣去做，還有什麼好憂愁的？還有什麼放不下呢？如果認真去實行這六大宗旨，那就是真正明白佛法了。換言之，佛法的真諦，已包括在這六大宗旨之內。

Today is the last day of the year *jia zi* [Chinese lunar calendar]. Tomorrow will be the beginning of the year *yi chou*. At this time, we should change our old habits. The things we did in the past were not completely proper because of our bad habits. Starting from tomorrow, we should adopt new principles and become new people. If we never “realize that now we are right and in the past we were wrong,” we will not make any progress in our cultivation and will only be wasting time.

Everyone! Don't cover up your shortcomings, but rather develop your strengths. It is said, “When you meet worthy people, strive to be like them.” We should emulate Zeng Zi and learn his good habits. It is recorded in the *Analects*:

Zeng Zi said, “I daily examine myself in three ways. Have I been loyal to people? Have I been faithful to my friends? Have I reviewed that which has been taught to me?”

Zeng Zi's meaning was, “There are three points upon which I must examine myself every day: Have I done my best to carry out the jobs I'm supposed to do? Have I been trustworthy with my friends? Have I reviewed and studied the lessons I have learned every day?” We should also reflect upon ourselves in this way.

The *Three Character Classic* begins with the words,

“In the beginning of people’s lives, their natures are originally wholesome. Their natures are close to wholesomeness, but their habits carry them far away. If they are not taught well, their natures change.” Newborn babies have inherently wholesome natures. Their inherent natures are close to wholesomeness. As they gradually grow up, they are influenced by their environment and their natures become defiled by habits. There’s a saying, “Dyed blue, it becomes blue. Dyed yellow, it becomes yellow.” Thus, their natures gradually get farther and farther away from wholesomeness. So, the line says, “but their habits carry them far away.” During this period, if people are not taught well so that they can change their old habits and return to wholesomeness, then their natures will change.

When we were young, our parents and teachers taught us and corrected our bad habits and faults. When we grow up, there is no one to teach us. If we want to change for the better, we must do it by ourselves. For this reason, today’s topic is “Change old habits and adopt new principles.

We should clearly know our goals. What kind of a person do we want to be? How can we be a true Buddhist? What is our new course of action? What are our new principles? We need to be very clear about these questions. Otherwise, we will not be able to

change our old habits and select new principles. Everyone should pay attention to this.

In any case, these are simple questions. All we have to do is apply the principle of “doing no evil and doing all good.” If everyone follows this course of action, we will naturally achieve our goals as human beings.

Our new course of action is to completely extinguish jealousy, obstructiveness, arrogance, and conceit, so that they cease to function. How do we extinguish these four improper states of mind? We can cure them by using the Four Unlimited Aspects of Mind: kindness, joy, and giving. One who has a kind heart will not be jealous; one who has a clear mind will not be obstructive; one who has a joyful mind will not be arrogant; and one who has an attitude of giving will not be conceited. Look into this and see if it makes sense to you.

Our new principles are not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal advantage, and not to lie. Actually, these are the old principles of the City of Ten Thousand Buddhas. You have heard them many times before, but you have not seriously practiced them. Whatever you have not practiced is new. Once you have put something into practice, it is no longer new. Today, I’m going to play the same old tune and explain the meaning of these

Six Guidelines. I hope you will all pay attention!

Why do we get upset and worried? It’s all because of contention, greed, seeking, the pursuit of personal advantage, and lying. These states control us so that we have no peace in body or mind. If we could subdue them, we wouldn’t be so muddled. We’d have no afflictions or worries, and at all times we’d be carefree and at ease. Why aren’t we carefree and at ease? To put it simply, it’s because we’re influenced by these six states.

Everyone should remember these Six Guidelines of the City of Ten Thousand Buddhas. As a result of these principles, I have given up everything. I have given everything away to other people. I don’t ask people to make offerings to me. Of course, when people make offerings, I don’t refuse them. But I do my best to practice giving. Whenever I have a chance, I practice a little giving. If there’s something I can do, I put some effort into it. If something is beyond my ability, I don’t force myself to do it.

All of you think it over. If you could be this way, what worries could you possibly have? What would you be unable to let go of? If you can earnestly practice these Six Guidelines, you will truly understand the Buddhadharma. In other words, these Six Guidelines are the truths of the Buddhadharma.



金聖寺

2019年二、三月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February , 2019		
New year 2/ 3,4 ,5	2/ 3,4 週日, 一	千佛懺法會 8:15AM~ 4:00PM Thousand Buddhas Repentance Dharma Assembly
	2 / 5	早上：慶祝彌勒菩薩聖誕 Maitreya bodhisattva's birthday 下午：楞嚴懺法會 The Shurangama Repentance
週日 (Sunday)	2 /10	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
		長青佛學班團聚餐會Elders' Dharma Study Group 9:00AM~12:30PM
	2 / 11~ 3/3	華嚴法會 (weekday 1pm Sat & Sun. 8:15am~ afternoon) Avatamsaka Sutra Recitation
	2 / 17, 24	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
每日 1 pm		大悲懺法會 Great Compassion Repentance

三月份活動 Buddhist Events in March 2019	日期 Date	地點
華嚴法會 Avatamsaka Sutra Recitation	3/ 1~3 weekday 1pm Sat & Sun. 8:15am~ afternoon	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	3/10 週日 8:15AM~4:00PM	
觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday	3/25 週一 8:30AM~ 10AM	
楞嚴咒法會 The Shurangama Mantra Recitation	3/17,31 週日8AM~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	3/17,31 週日 9AM~ 10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會。請於3月21日前報名。 Gold Sage Monastery will arrange bus tour for same-day travel.	3 / 24週日	萬佛聖城 (CTTB)
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金聖寺

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華嚴法會

The Flower Adornment Assembly

金聖寺將於 2月11日至3月3日舉行華嚴法會

1. 2/11至3/3舉行華嚴法會，下午1:00時起，星期六、日早上8時15分起至下午。
2. 3月2,3日(星期六、日)加華嚴字母唱誦。
歡迎大家踴躍參加！

1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting at 1:00 pm during February 11 to March 3, 2019, Saturday and Sunday starting from 8:15 am to afternoon
2. The special schedule on March 2,3 are Recitation of the Avatamsaka Syllabary