



矽谷梵音

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眾生的心性，本來也是磊落光明，
只是被無數的罪障、妄念遮蔽罷了。

The minds and natures of living beings are originally clear and bright,
but they've been covered over by countless obstructions
from offenses and idle thoughts.

宣公上人 語錄 / 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.

——出家因緣 Leaving the Home-life

我在十二歲以前，脾氣很倔強，倔強到什麼程度呢？凡是有人惹我的時候，就會哭，一哭起來，就沒有完的時候。父母的話也不聽，非常任性，有時候不吃不喝，拼命地哭，令父母也沒有辦法。當時的想法，知道父母非常疼愛我，我若是不吃東西，父母的心會軟，會向我投降。我那時就是這樣不孝，不能體會父母的辛苦，現在想起來，實在不應該這樣不乖。

有一次，鄰居的小孩子來到我家，那時我剛會爬，他也是在爬的階段，我們在炕上爬，看誰爬得快？我爬到前頭，不料他用嘴來咬我

的腳。愚笨的我，不知反抗，只知道大哭，現在想起來，真可笑！

在十一歲那年，和同村的小朋友到郊外去玩，發現一個嬰兒的屍體。我從來沒有見過這種事情，認為這小孩子在睡覺，但是叫也叫不醒，看他眼睛閉著，又不喘氣，我莫名其妙，所以回家問母親：「為什麼小孩子在郊外睡覺呢？」母親說：「那小孩子死了。」我又問：「為什麼會死呢？怎麼樣才不會死？」當時，有位親戚便說：「若想不死，除非出家修道，才能不死。」那時候，我對死很怕，也就是不願意死，又覺得生生死

死沒有意思，遂起了出家的念頭，想要去修道以了生脫死。

有一天，我對母親說：「我想出家修行，不知媽媽同不同意？」母親說：「出家是好事，我不能攔阻你。可是等我死後，你再出家也不遲。」母親已經許可我出家，我心中非常高興，但是不能即刻出家。當時的我，反省過去做了不知孝順父母的事，惹父母操心，令他們費了很多精神。怎樣來報答父母的養育之恩呢？我左想右想，想出一個笨法子——向父母叩頭，表示懺悔。想到這個，我就決定發這個心願。

當我開始給父母親叩頭的時候，我的父母嚇了一跳，便問：「爲什麼要叩頭？」我說：「因爲我以前不知孝順父母，惹父母生氣，現在知道不對了，所以從今天開始，向父母叩頭。」父親說：「既然知道錯，能改就好了，不必再叩頭了。」我說：「孩兒的個性一向倔強，說出的話，一定要做到。」父母親知道我的脾氣，不再說什麼，默許我的願心，接受我每天早晚叩頭。

從此以後，每天清早起來（家人在睡覺時），就到院中向父親三叩頭，向母親三叩頭。每天晚間，家人上炕睡覺之後，就到院中向父母各叩三個頭。叩了一個時期，感覺不夠，於是又向天地叩頭。當時不知有天主、地主、人主等名詞，只知道天、地、君、親、師，所以每天早晚，給天叩三個頭，給地叩三個頭，給國家元首叩三個頭，給父親叩三個

頭，給母親叩三個頭，給未來老師叩三個頭。這樣子叩頭，經過一段時期，感覺還不夠，又增加給天下大孝人叩頭，給天下大善人叩頭，給天下大賢人叩頭，給天下大聖人叩頭。以後又增加給全世界所有的好人叩頭，也給全世界所有的壞人叩頭。我對天叩頭，向天禱告，希望大惡、大壞的人，改惡遷善，統統成爲好人。

這樣子增加下去，最後增加到八百三十個頭，每次要叩兩個半小時的頭，早晚兩次，需要五個小時。我在院中，無論颳風下雨，照叩不誤；就是冬天下雪，也是在院中叩頭，用我的愚誠來祈求風調雨順，國泰民安。

這樣叩了幾年，母親往生後，我在母親墓上守孝三年，仍然繼續叩頭。出家之後，開始研究經典，覺得佛經是世界上最完善的經典，也是世界上最豐富的經典，其他宗教的經典，簡直是望塵莫及。

我在未出家之前，參加各種宗教的活動，曾經參加天主教的彌撒儀式、基督教的安息會，還參加了旁門左道的法會。總而言之，到處尋覓了生脫死的方法，到最後很失望，找不到根本解決的方法，各宗教的教義，都不徹底、不究竟。但是發現天主教和基督教，能夠普遍令一般人所接受。爲什麼？因爲他們將《新約》和《舊約》，翻譯成各國文字，義理淺顯，容易明瞭。

佛教的教義，雖然很圓滿，但是文字太深，不是一般人所能明瞭，所以信仰的人很少。當時，我發了一個空願，決心將三藏十二部經典譯爲白話文，再翻譯成世界各國文字。可是我不懂世界語言，也沒有機會學習，也沒有這種智慧，不知能否實現呢？

一九六二年，我來到美國弘揚佛法。到機緣成熟時，美國弟子們，便開始翻譯經典，完成我的志願。經

過多年的努力，翻譯的成績頗佳，可是離目標尚有一段距離，希望大家再接再厲，努力工作。從事這種使命，乃是神聖的、清高的、無上的。把三藏十二部全譯成英文，是功德無量的。

今天有位弟子發願，要將佛經翻譯成英文，讓我想起往日所發的願，盼望我的弟子，大家同心協力，來完成我所發的願力！

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Before I reached age twelve, I was obstinate to the extreme. How stubborn was I? Whenever anyone provoked me, I'd always start to cry; and once I began to cry, I wouldn't stop. I disobeyed my parents, and did only what I pleased. Sometimes I refused to eat and drink, and cried my eyes out; my parents simply couldn't handle me. I knew at the time that my father and mother were very fond of me, and if I stopped eating, their hearts would yield, and I would get my way. That's how unfilial I was as a child. I had no appreciation of the trouble my parents went to on my behalf. Reflecting on my behavior, I regret that I was so naughty.

One day the neighbor's

boy came over to play, and I'd just learned to crawl. He too, was a new toddler, and we both started to crawl on the bed; we held a race to see who could crawl faster. I took the lead, but then he started to bite my heels from behind. Stupid as I was, it didn't occur to me to resist or fight back; all I could do was to sob and cry. Thinking back on it, it was pretty funny!

In my eleventh year I went to the countryside with some other children to play, and discovered the dead body of a small child. Having never before witnessed the phenomenon of death, I assumed that the baby was just sleeping. When I called to it, however, it didn't wake up, and I noticed that its eyes were closed. Further-more, its breath had stopped. I couldn't figure it out, and ran home to ask my mother what the matter was. "Why was the child sleeping out in the countryside?" I asked. She answered, "That child was dead." "Well, why do people die? How can they avoid dying?" I asked. A relative of the family who was visiting answered, "The only way to not die is to leave the home-life and cultivate the Way." The sight of death scared me, and I didn't want to die. The idea of undergoing round after round of birth and death seemed meaningless, and I conceived the idea of leaving the home-life, since only

by cultivating the Way can one put an end to birth and death.

One day I said to my mother, "I want to leave the home-life and cultivate the Way. Is that all right with you?" She said, "To leave home is a good thing, and I cannot prevent you from doing so. But I hope you will wait until after I die before you leave home; it won't be too late." Having obtained my mother's permission to leave home made me very happy, even though I could not fulfill my wish right away. At the time I reflected on my unfilial behavior in the past. I recalled how I had made my parents upset and wasted their energy in concern over me. I asked myself how I was going to repay their kindness in raising me and giving me my education. Tossing the question around in my mind, I struck upon a dumb idea: I would bow to them, to demonstrate my shame and remorse for my misbehavior. At that point, I decided to make a vow to do this.

As soon as I began to bow to them, my parents were startled, and asked me, "What are you bowing for?" I answered, "Because in the past, before I knew that I should be filial and respectful to my parents, I did many wrong things and made you both angry. Now I know I was wrong, and from today on, I am going to bow to you to make up

for the past." My father said, "Since you already know that you were wrong, all you need to do is change; you don't have to keep on bowing like that." I responded, "I've always had a stubborn streak, and whatever I say, I will certainly do!" My parents were well-acquainted with my temperament; they didn't say anything, but silently complied with my wish and accepted the morning and evening bows that I made to them.

From then on, I'd rise early in the morning while the family was still in bed, and go out into the yard to bow three times to my father and three times to my mother. Each evening after my family had retired, I'd go out again and bow three times to each of my parents. Before long I felt that these bows were insufficient, and I added some bows to heaven and earth. At the time I had never heard the names of God, or earth-rulers, or kings among people; I knew only about heaven, earth, the emperor, parents, and teachers. So every morning and evening, I'd bow three times to heaven, three times to earth, three times to the leaders of the nation, three times to my father, three times to my mother, and three times to the teachers I would meet in the future. Time passed and I felt once more that this wasn't enough, so I increased my prostrations to include

bows toward all the great filial sons and daughters on earth, and the great samaritans, and also the great worthies the world has known, and the great sages as well. The bows continued to expand to all the great good people, and even to all the great evil people in the world. While bowing to heaven, I made a wish that the really bad, evil people on earth would change their ways, reform, and become wholesome.

I kept adding bows in this way, until the total number of bows reached 830. The entire course of bows took two and a half hours to complete, and I bowed twice each day--morning and night. I spent five hours in the yard each day; regardless of rain or wind, the bowing still went on. Even during the winter while the snow fell, I continued to bow in the courtyard. I used a stupid sincerity to fuel my bowing, and I sought for the winds and rains to be regular and harmonious, for the country to be stable, and for the people to be at peace.

My practice of bowing continued for several years. After my mother passed away, I observed filial mourning by her graveside and continued bowing. The period of mourning completed, I left the home-life and began to study the Buddhist Sutras. These Sutras were, in my opinion, the most complete and wholesome texts on earth. I found them to be the

richest and fullest resources. The spiritual classics of other religions were simply left in the dust; they couldn't compare.

Before I left the home-life, I occasionally joined the activities of other religions. I took part in a Catholic Mass and joined a Christian service. I also sat in the assemblies of the various heterodox sects and cults. To sum it up, I took every opportunity to look into the methods for resolving the matter of birth and death; and, frankly, I wound up disappointed by my inability to find any approach that dealt with the fundamental problem. The various methods proposed by the religions were not thoroughgoing and not ultimate. However, I realized that Catholicism and Christianity had been widely accepted by many people. Why? Because their *Old and New Testaments* had been translated into the languages of each country, and because the principles they contained were quite shallow and easy to understand.

The principles of Buddhism in the Sutras, although perfect and complete, were presented in very learned prose which was beyond the understanding of the average reader. Thus believers in Buddhism were very few. At this point, I made a futile vow, making up my mind to translate the entire Three Storehouses and Twelve Divisions of the Buddhist Canon into colloquial

speech, and, further, to translate them into the languages of every nation on earth. The vow was "futile" because I myself didn't understand all the languages on earth, nor did I hope to get a chance to learn them. I lacked this wisdom, and didn't know whether or not I could achieve my vow.

In 1962 I came to America to propagate the Buddhadharma, and when the opportunities ripened, my American disciples began the work of translation in order to fulfill my vow. After several years of effort, they've had a bit of success, but are still far short of the ultimate goal. I hope they will all forge ahead and work hard. If they can carry out this instruction, they will be doing the work of the sages; it is exalted and supreme work. The merit and virtue of this task, once the Three Stores of the Buddhist Canon are all translated into English, is truly limitless and boundless.

Today a disciple made a vow to translate the Buddhist Sutras into English, and it brought to mind the vow I made in the past. I hope that my disciples will work together and put their hearts and minds into the completion of my vow!



宣公上人在南華寺親近虛老的時候，蒙老和尚重視，特委要職，受命為南華戒律學院監學，不久轉為教務主任。在傳戒時，為尊證阿闍梨。以後虛老將為仰宗法脈傳上人，遂成為為仰宗第九代接法人。

為續佛慧命，上人從香港來到美國，在美開演大乘經典數十部，提倡禪、教、律、密、淨五宗並重，打破門戶之見，以復興佛教為己任。並教導弟子們天天要參禪打坐、念佛拜懺、研究經典，真實修行，以圖匡扶正教，令正法久住於世。

上人有超人的智慧，過目不忘的記憶力，講經說法，事前不擬草稿，都是觀機逗教，因時、因地、因事、因人而說。上人以無礙的辯才，口若懸河，滔滔不絕，頭頭是道，說出來的義理圓融，令人歎為觀止。

上人講《華嚴經》時，能閉目念誦經文，一字不錯，筆者認為得未曾有，親目所見，親耳所聞，所以衷心地敬佩。在上人座下的弟子，都是受過高等教育的知識青年，對上人的德望學識，皆是佩服得五體投地。

在上人德高望重之號召下，有華籍、美籍、越南籍等各國青年男女，紛紛皈依受具、出家修道。其中有博士學位、碩士學位，及學士學位者，他們放下前程似錦的生活，入佛門求證真理。有的修苦行打餓七，或二十一日禁食，或三十六日禁食，或七十二日禁食。這種苦行在美國佛教史上是空前的壯舉，希有之至！又有的為祈禱世界和平，發願三步一拜，二年六個月，從未間斷，風雨不誤，身體力行，做一切佛教徒之榜樣。這些都是因為受上人高蹈懿行所感動，而發心效法上人這種行菩薩道，為人忘我的精神。

摘錄自：宣公上人開示錄第四冊

From Venerable Master Hua's Talks on Dharma Volume Four

At Nanhua Monastery, when the Venerable Master Hsuan Hua drew near to the Venerable Hsu Yun, he received the Elder's full attention, and was subsequently appointed as Director of the Nanhua Vinaya Academy. Soon the Master's duties were elevated to Director of Education. During the Precept Ordination Ceremonies, the Venerable Master Hua was asked to serve as Certifying Master (Acharya). Later on, the Elder Master Hsu Yun transmitted the "pulse of Dharma" of the Wei Yang Sect to the Venerable Master, making him the Ninth Patriarch of the Wei Yang Chan School.

In order to continue the Buddha's life of wisdom, the Venerable Master traveled from Hong Kong to America, where he has delivered lectures on several dozen Mahayana Sutras and promoted the five main schools of Buddhism--Chan, Teachings, Vinaya, Secret, and Pure Land--with equal emphasis, eliminating the artificial separations between them. Taking the revitalization of Buddhism as his personal duty, he teaches his disciples that every day they must meditate, recite the Buddha's name, bow in repentance, investigate the Sutras, and genuinely cultivate in order to uphold the orthodox teaching and enable the proper Dharma to dwell long in the world.

The Venerable Master has peerless wisdom, and his

memory retains at a glance any material that he reads. Before explaining the Sutras or speaking the Dharma, he has no need to prepare outlines or notes. Instead, he delivers his lectures according to the potentials that he perceives on the spot and talks to the audience based on the particular location, time, events, and people involved. His eloquence is truly unimpeded; the words pour forth in an unending stream, and every sentence tallies with the Way. The principles he elucidates are perfectly meshed and all-encompassing, and those who hear them praise them as worthy of deep consideration.

When the Venerable Master lectured on the Flower Adornment Sutra, he delivered the words of the text with his eyes closed, reciting from memory without being off by a single word. (I saw and heard the event with my own eyes and ears and felt it was unprecedented. It inspired my deep respect.) The assembly of disciples attending the Venerable Master's lectures include many intelligent, well-educated young people, who display the utmost respect and admiration for the Venerable Master's virtuous conduct and his erudition.

The young men and women who have responded to the Venerable Master's reputation for excellent virtue and strict standards include natives of China, America, Vietnam, and

other countries, who have come to take the Three Refuges and the Complete Precepts, to leave the home-life, and to cultivate the Way. They include holders of Bachelor's, Master's and Doctoral degrees, and many have renounced lucrative occupations and luxurious lifestyles in the world to study the true principles of the Buddhadharma. Some cultivate asceticism, with fasting of one week, or three weeks; some fast as long as thirty-six days, and even up to seventy-two days. Such a vigorous ascetic regimen is unparalleled in the history of Buddhism in America, and can be considered extremely rare! There are also some who, for the sake of world peace, have vowed to bow once every three steps, and they have done so continuously for two and a half years. Undaunted by the wind or rain, they practice this in order to serve as models for all Buddhists. Inspired by the Venerable Master's exalted virtuous conduct, they strive to emulate the Master's spirit of forgetting himself for the sake of others to practice the Bodhisattva Way.



教育從家庭開始

Education Starts from Family

近達法師 開示 / By DM Jin Da

英譯：袁華麗 / Huali Yuan

宣公上人說：「要發展佛教，必須從教育著手。」單單只研讀佛法，佛教是不能紮根的，所以要從教育著手，徹底把佛教的精神灌輸到兒童的腦海去，讓他們懂佛教的知識而用於社會，能「諸惡莫作，眾善奉行」社會安寧，世界也自然太平。

現在當務之急，最迫切的工作是教導小學生孝、悌、忠、信、禮、義、廉、恥，做人最基本的道理。若連做人的道理都不知道，更不會知道做人的意義。這是為什麼宣公上人要提倡，各個分支道場『弟子規』是佛學班必須上的一門課。

古時候的父母，認為一

個小孩必須先把自己的品行道德修養好，才能更進一步學習其他科目，當時讀書是爲了明理，爲人民服務，而現在的父母都希望子女在大學所選讀的科目，是所謂「熱門科」將來畢業了能找一份收入好的工作，能擁有房子、車子等資財，現在讀書是爲名利賺錢，完全忽略了孩子本身的品德。

有一對父母本身受過高等教育，擁有博士學位，卻希望他們的孩子選讀中國歷史，研究古時候的中國文化——孔子的教育思想。爲何他們會有這樣的想法？因爲他們看到現今的教育，都趨向於個人名利，注重高科技的發展，忽略了因高科技發展

所帶來的環境污染。像日本的核子發電廠，因爲核子的洩漏，所帶來的環境污染是不可收拾的，無法估計的。所以這對父母希望孩子能「捨末逐本」，回去學習中國古時候怎樣教導做個好人的美德。我們現在的中國人是「捨本逐末」，放棄了以前古人美好的文化，而學習西方人所謂高科技的發展，人權自我的主義。這一對父母難得有這樣的思想，不被隨波逐流向名利看齊，是很令人讚許的。

教育要有家庭的配合，我記得有一次在萬佛聖城參加學生家長會，校長告訴大家說：「不要把萬佛聖城當做感化院，你們在家裡不照

顧好孩子，送來萬佛聖城，希望我們可以教好他，可是你們父母親沒有好好的教育孩子，卻把責任推向萬佛聖城。教育是兩方面的，學校的教育，還有家庭的教育是並重的...。」

現在的家庭大部份是一，兩個孩子，所以變成很溺愛，所以，有時候沒辦法教好小孩。其實問題是出在父母家庭本身，因為太溺愛孩子，所以孩子從小養成霸道，覺得「應該父母親聽我的，不是我聽父母親的，如果父母親不聽我的話，我就鬧情緒。」所以來到學校也是一樣不聽教，其實孩子的本性是不錯的，只是因為家庭的教育太溺愛，形成他們的霸道，所以要讓孩子懂得

做人的基本的道理，要從家庭教育開始，如果家庭不能和學校配合，只靠學校教育是很困難的。除非是孩子本身很有善根，自己了解到以前所做的事是錯誤的，而自己願意改過，不然就很難去配合其他人，所以家庭教育是很需要的，父母要以身作則。愛護孩子，教育他們趨向正道；而不是溺愛孩子，讓他們養成驕縱的習氣。

金聖寺佛學班的老師們都很好，很有愛心的在教導學生，希望家長和老師能互相配合，好好教育我們的下一代，讓他們在真正快樂，清淨的環境中成長，以後進而影響整個大環境，讓社會人人皆能做到「諸惡莫作，眾善奉行」。

The Venerable Master Xuan Hua said, "In order to make Buddhism flourish, we have to start from education." Buddhism cannot take roots by just learning and reading, so starting from education to proceed, we need thoroughly instill the spirit of Buddhism into Children's minds, to enable them to understand Buddhadharma and apply their knowledge in society. By "doing no evil but cultivating all good", our society will be in harmony, and the whole world will naturally stay in peace.

The most urgent work is to teach students on filial piety, brotherliness, loyalty, reliability, propriety, righteousness, integrity and shamefulness, these are the basic principles of being a human. If you do not know these principles, how much the less you will understand the meaning of life. That is why the Venerable Master advocated "Standards of Students" as a required subject in Sunday school of every branch monasteries.

In ancient times, parents

敬老節 Honoring Elders' Day

金聖寺謹訂於9月25日(星期日)早上9時開始，
舉行一年一度的敬老尊賢聯歡會，請提早報名。

Gold Sage Monastery will be conducting Honoring Elders' Day
on Sept. 25th, 2011 Please sign up early.

thought that a child should first build a solid foundation of virtue before he took the next step to other subjects. At that time, the purpose of education is to understand true principles and serve people. However, nowadays, most parents wish their children could select a so-called “hot major”, so that after graduation in the future, the children are able to find a job with high salary, and able to purchase house and car. The purpose of education is to make profit or earn fame, and the inherent virtue of the children has been totally neglected.

There are parents who have received high education themselves and have PhD Degree, but they wish their child select Chinese History major and study Chinese traditional culture-The education theory of Confucius. Why do they have such idea? Because they find current education system tends to stress on personal fame and profit, and high tech development, but neglect the environment pollution caused by the progress of high Tech. For example, the pollution caused by the nuclear leaking events happened in a Nuclear Power factory in Japan, was out of control and beyond estimation. Therefore, the parents hope their child can “Renounce the branches but pursuit the roots”, returning to study how ancient people teaches the wholesome virtue of being a good person. Now we Chinese

people are on the contrary, we “renounce the roots but pursuit the branches”, we renounced the wholesome ancient culture, but turned to study the Western high tech development and believe in egoism. It is very rare and commendable for the parent to have such thought and not follow along with the tides of profits and fames.

School education needs support from family education. I remember a student and parent meeting I attended in City of Ten Thousand Buddhas (CTTB), the principle said, “You should not regard CTTB as a reformatory school, you are not taking care of your children at home, you send them to CTTB, hoping we can educate him well, however, you parents do not properly educate the children, but impose the responsibility on CTTB. Education is two-fold, school education and family education are equally important.”

Nowadays, most families have only one or two children, therefore, the children become very spoiled, so sometimes there is no way to teach children. Actually the problem is with the parents, the family itself, being too spoil children, so kids develop the habit of being high-handed, thinking “Parents should listen to me, instead of me listening to parents. If parents do not listen to me, then I will disgruntle.” Therefore, when they come to

school, they also do not follow instructions. Actually the children's inherent nature is good, they are just too spoiled by the family, so they form the habit of being high-handed. So in order for children to understand the basic principles of being a human, we should start from family education, otherwise, it is difficult to just rely on school education. Unless the child himself have good roots, and he learned that what they have done before are wrong, and they are willing to correct their faults, otherwise, they will have a hard time with dealing with others. That is why the family education is necessary; parents should set themselves as good examples, cherish their children, and educate them to walk on the proper path, instead of spoiling them, and developing their habit of being arrogant and unrestrained.

Teachers in GSM Sunday School are very good and caring in teaching students. I wish parents and teachers collaborate with each other, well educate our next generation, and let they grow up in a genuine pure and blissful environment, then in the future, they are able to influence the whole society, so that everyone can “do no evil but cultivate all good.”





金聖寺

八、九月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2011

8/ 21 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	8 / 7	觀音法門 (8:15AM ~2:30PM) The Guan Yin Dharma Door
	8 /14	盂蘭盆法會 Start from 8:15AM Celebration of Ullambana
	8 /21	金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on the Golden Light of the Most Victorious Kings
週一~日 Sat.	8 / 8~14	地藏七 (8:15AM ~4:00PM) Earth Store Recitation
週日	8 / 7	長青學佛班 (8:15AM) Elders' Dharma Study Group
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

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8月25日以前報名。

GSM will arrange bus tour for same-day travel. Please sign up before Aug. 25

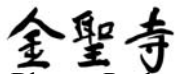
8 / 28

週日

萬佛聖城
(CTTB)

九月份活動 Buddhist Events in September, 2011

九月份活動 Buddhist Events in September, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	9/ 3 週六 2:00PM ~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	9/4 週日 8:15AM~ 4:00PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	9/11 週日 9:00AM~ 11:00AM	
大悲法門 Great Compassion Dharma Door	9/18 週日 8:15AM~ 2:30PM	
敬老節 Honoring Elders' Day	9/25 週日 start from 9:00AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	



Dharma Realm Buddhist Association
Gold Sage Monastery
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法界佛教總會網址: www.drba.org

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讓孩子在清淨的環境中成長

金聖寺育良佛學秋季班將開始於9月11日

Gold Sage Monastery Sunday School will start on Sept. 11, 2011

我們的目標是：讓小朋友懂得關懷、包容別人。鼓勵他們學習慈悲、感恩等美德。建立自信，體驗團體生活，培養合作精神，及認識佛法的奧妙。

上課日期：2011年9月11日~12月11日，每星期日早上9~11時

學員年齡：5~17歲

費用：\$70元，第二位\$50元

The purpose of this Sunday school is to teach children to be caring and understanding. The Sunday school encourages children to learn about compassion, gratitude, and to build self-esteem. It also helps them build social skills and learn about cooperation through working with other children. Last but not least it helps children understand Buddhism more thoroughly. Students will watch movies, cook, listen to stories. They will also meditate and participate in arts. Let us all work together to give our children a pure, happy, and meaningful Sunday.

Time: Sunday 9:00AM – 11:00AM,
Sept. 11, 2011 to Dec. 11, 2011
Age : 5-17 years old
Fee : \$70 , Second Child \$50

金聖寺育良小學分校

Goodness Elementary of Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel : (408) 923-7243 / Fax: (408) 923-1064