



# 矽谷梵音

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不被外境轉，就是修行；

If you can remain unperturbed by external states,  
then you are cultivating.  
If you are turned by external states, then you will fall.

宣公上人 法語 / By Venerable Master Hua



懷少節擊鼓表演 / Drumming performances in the cherishing youth day

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.

# 壽夭窮通皆不出輪迴

Rich or Poor, Long-lived or Short-lived-None Can Escape Transmigration

人生如夢；不要執著，就沒有一切煩惱。

要看破放下來修行，不要再留戀在六道輪迴中了。

Life is like a dream. Be attached to nothing and you will have no affliction. See through everything, put it all down, and cultivate. Don't hanker after this transient existence in the six paths.

宣公上人 開示/ By Venerable Master Hua

石崇富貴范丹窮， 運晚甘羅太公早；  
彭祖壽高顏命短， 六人都在五行中。

## 白

古以來，富有的人，最有名的就是石崇，他是晉朝人，家產富可敵國。有一次，他和朋友宴飲時，朋友說：「我有一棵珊瑚樹高二尺八寸。」特意從庫房中搬出來，請石崇參觀。

石崇見到這棵珊瑚樹，就說：「這算個什麼！」一腳就把它踢碎了，他的朋友感嘆地說：「哎啊！我不知在什麼地方才找到這棵珍貴的珊瑚樹，現在你這麼樣就把它踢碎了，這太可惜了！」

石崇說：「你可惜什麼？這算個什麼？哼！我家裏垃圾桶裏也不知有多少這一類的東西，你到我家裏去看看。」

朋友就到他家去看。一看，原來石崇家

裏，三尺多高的珊瑚樹有幾百棵。石崇說：「你隨便拿，你願意拿哪一棵就拿吧！」所以他朋友視為寶貝之物，在石崇家不算一回事。這就是說石崇富貴，財寶不知有多少。

范丹是個要飯的，他到處為家，什麼也沒有，天天出去討飯，要了多少就吃多少，也不出外做工，吃完了再出去要，也就是所謂的：

家無隔宿之糧，身無立錫之地。

范丹雖然窮，時常出外要飯，但以後大概也有一點積蓄，存了一點糧食。有一次孔夫子帶著弟子，在陳國絕糧，他們沒有東西吃，所以孔夫子派子路到范丹那兒去借米。你看，孔夫子有很多人，而竟向一個要飯的借米去，這豈不是笑話？當子路到了范丹那兒，就表達來意說：「我的老師因為在陳國絕糧，現在沒有飯吃，所以我特意到你這兒來借點米，回去用用。」

范丹說：「你要借米可以，但我先有個問題要你答覆，答對了就借給你；答不對，就不借。」子路信心充足地說：「你儘管問吧！」

范丹就問了：「你告訴我，世界上，天地間，什麼多？什麼少？什麼歡喜？什麼惱？你能答對了，我就毫無條件借米給你，要借多少都可以。你如果答不對，那我就不借給你，這點要先說清楚了。」

子路說：「你這問題太容易了，很淺的嘛！這世界上，天地間，星星多，月亮少；娶媳婦歡喜，死人惱。」

范丹聽了就直擺手說：「不對！不對！」

子路認為他的答覆是絕妙好辭，天衣無縫，再也沒有什麼答覆比他的更好了，所以就以為范丹根本就不想借米給他，而是藉故刁難。子路仍不認輸，但范丹不借，子路也沒法子，所以就氣沖沖地跑回去見孔夫子了，說：「老師！老師！這個范丹真可惡，毫不講道理。」他一把兩人的對答向孔夫子具實報告，孔夫子聽了之後，就說道：「你答錯了！」子路這時驚訝萬分，說：「范丹說我不對，是因為他站在他的立場上，而老師您現在應該站在我的立場上，怎麼您也說我答錯了？」

孔夫子說：「你聽聽我的答覆：『世界上，天地間，小人多，君子少；借時歡喜，

要時就惱。』你去向范丹這樣答覆。」於是子路又回到范丹那裏，對他說孔夫子的答覆。范丹認為這回答對了，一點也沒錯，所以就借米給子路。他用一個竹筒子裝滿了米，給子路拿回去。但是這個竹筒子是個寶貝，米怎麼吃也吃不完，用多少就有多少，所以窮人也有窮寶貝。

秦始皇時代有個甘羅，十二歲就做了宰相，但是還晚了三年，他在九歲時就應該做宰相的。姜太公八十歲才遇到文王，可是早了三年。甘羅很年輕就做了宰相，而姜太公到了晚年才遇見文王。

彭祖活到八百多歲，所以叫壽高。顏淵是孔子的學生，活到三十歲就死了，所以叫命短。顏淵雖然命短，但他在孔夫子的門徒裏，是最聰明，也是最好學的。他「聞一知十」；子貢是「聞一知二」。當顏淵死去時，孔夫子就悲歎地說：「天喪予！天喪予！」意思就是天令我這個道喪亡了！天令我這個道喪亡了！

這六個人，有的最富，有的最窮；有的壽命最長，有的命短，但這六個人都沒有超出五行的命運，都在這裏頭轉來轉去，仍在輪迴中跑。所以人生如夢幻泡影，如露亦如電，應作如是觀。不要有所執著，就沒有一切煩煩惱惱，能看破放下來修行，那是更好。若是不能完全放下，也應該一點一點放下，不要再留戀在六道輪迴中了。

Now we will discuss some of the richest, the noblest, the poorest, and the lowliest figures in Chinese history.

Shi Chong was wealthy,  
and Fan Dan, poor;  
Gan Luo's fate was to be late,  
while Tai Gong was early.  
Peng Zu was long-lived,  
but Yan's life was short.  
These six people are all within  
the five elements.

Shi Chong, who lived in the Jin Dynasty, was one of the wealthiest and most famous people in Chinese history. His fortune was comparable to the national treasury. Once Shi Chong went to a banquet at a friend's house. His friend told him how he had obtained a coral "tree" two feet eight inches high and then brought the piece out to show Shi Chong.

Shi Chong took a look and scoffed, "What's so great about that?" He then stomped on the coral tree and smashed it to bits.

"Oh no!" his friend cried ruefully. "It was so hard to find in the first place, and now you've ruined it. How awful!"

Shi Chong retorted, "What's the big deal? I've got zillions like this in the storerooms at home. Come see for yourself."

The friend went to Shi Chong's house where he saw several hundred coral clusters over three feet tall.

Shi Chong said, "Go ahead! Take one! Choose whichever one you like!" What his friend had prized as a treasure was a dime a dozen in Shi Chong's house. This shows how tremendously wealthy Shi Chong was. No one knew the true extent of his fortune.

Fan Dan was a beggar who had nothing of his own. Each day he would go out and beg for his food, and then he would eat however much he got.

He didn't work at all. When he ran out of food, he would go and beg for more. His situation was such that:

Barely getting by on a day's scraps,  
He was on the verge of homelessness.

Every place was home to him. Although it was true that Fan Dan was poor and always had to beg for food, he probably started saving up some food. Confucius and his disciples ran out of food when they were travelling through the state of Chen. Since they had nothing to eat, Confucius told his disciple Zi Lu to go and borrow some rice from Fan Dan. Confucius had so many followers, and yet he needed to borrow rice from a beggar—strange how things work, isn't it? Zi Lu went to Fan Dan and explained, "My teacher has run out of food in the state of Chen, and I've come to borrow rice from you."

Fan Dan said, "If you want to borrow rice, that's fine, but first you must answer my question. If you give the right answer, I'll lend you the rice. If you don't, I won't lend it to you."

Zi Lu confidently replied, "Ask away!"

Fan Dan said, "Tell me, in this world, what is numerous and what is few? What makes people happy and what makes them sad? If you tell me the right answer, I'll lend you the rice with no strings attached. You can borrow as much as you want. If you answer wrongly, however, I won't lend the rice to you. I have to make that clear first."

Zi Lu said, "Your question is way too easy! In this world, there are many stars and few moons. Weddings are happy and deaths are sad."

When Fan Dan heard Zi Lu's answer, he waved his hand and said, "Wrong!"

Zi Lu felt that his answer was perfect, that none could be better. He was sure that Fan Dan hadn't planned to lend him the rice to begin with and had just been teasing. So, he refused to admit defeat. But Fan Dan still wouldn't lend him the rice. Since there was nothing he could do about it, he left in exasperation and went to see Confucius.

“Teacher! Teacher! That Fan Dan is truly abominable! He wasn't reasonable at all.” Zi Lu faithfully reported the entire conversation to Confucius. Confucius said, “You did give the wrong answer!”

Zi Lu was completely taken aback and protested, “Fan Dan said I was wrong, because he was arguing for himself. But Teacher, you should be on my side! Why do you say that I'm wrong as well?”

Confucius said, “Listen to my answer: 'In this world, there are many petty people and few noble people. People are happy when they borrow things but sad when asked to return them.' Go give Fan Dan that answer.” Zi Lu went back to Fan Dan and repeated Confucius' answer to him. Fan Dan considered this answer to be completely correct, so he lent the rice to Zi Lu. He filled a bamboo tube with rice and gave it to Zi Lu to take back. This bamboo tube was actually a magic treasure that provided an endless supply of rice. No matter how much rice one wanted to use, the tube could provide that amount. You see, poor men also have their poor men's treasures.

During the reign of the First Emperor of the Qin Dynasty, a boy named Gan Luo was made prime minister when he was only twelve. He should have become prime minister at the age of nine, but he was late by three years. Jiang Tai Gong [a sage who lived during the time of King Wen of the Zhou Dynasty] didn't meet King Wen until he was eighty. Even so, he was early by three years. Gan Luo became the

prime minister at a very young age, but Jiang Tai Gong didn't meet King Wen until late in life.

Peng Zu lived for over eight hundred years, so he is considered to have been long-lived. Confucius' disciple, Yan Yuan, on the other hand, died at age thirty, so he's said to have been short-lived. Even so, he was the most intelligent of Confucius' disciples, and the most avid learner. Upon learning one principle, he could deduce ten others. When Zi Gong (another disciple) heard one principle, he could only deduce two. At Yan Yuan's death, Confucius lamented, “Heaven is destroying me! Heaven is destroying me!” What he meant was, “Heaven has doomed my teaching! Heaven has doomed my teaching!”

These six people include some of the richest, poorest, most noble, and most long-lived people, and also one whose life was rather short. However, none of them was able to transcend his fate, which was determined by the five elements. None of them could escape the endless cycle of transmigration. Life is just like a dream, an illusion, a bubble, a shadow, a dewdrop, or a lightning flash; that's how we ought to contemplate. Be attached to nothing and you will have no affliction. If you can see through everything, put it all down, and come here to cultivate, that's even better. If you can't put everything down right away, then let go of things little by little. Don't hanker after this transient existence in the six paths.

修道人不可打妄語  
自己做錯事不承認，還替自己辯護，  
有這種思想和行為，焉能修道？

Cultivators of the Way Must Not Tell Lies  
Don't want to admit mistakes, so we rationalize for ourselves.  
How can a person who behaves like this cultivate the Way?

宣公上人 法語/ By Venerable Master Hua

# 我學習楞嚴經的體會 (2)

## My Understanding from the Study of the Shurangama Sutra (2)

恆哲法師 開示 3月25日於金聖寺  
A Dharma talk given by DM Heng Je

### ◎ 我們的心到底在哪裡？

因為要讓我們明白我們這攀緣心不是我們真實的本性，佛跟阿難有這樣的問答，佛問阿難，他所認為的，所了解的，能夠有功用，在生活上有作用的那個心，到底在哪裡？

阿難尊者說：「我的心在裡面。」如果我們的心在裡面，那就像我們現在坐在齋堂裡面，齋堂所有的東西我們都看得清清楚楚，有多少人，多少桌子，多少椅子，你不用一個一個這樣盯著去看，你只要望一眼，所有的東西，你沒有遺漏任何一樣東西，你都看見了。那麼，如果我們的心在裡面，那你身體裡面的東西，你也應該看得清清楚楚的，請問你可以看見你身體裡面的五臟六腑嗎？可以看見你的血管嗎？看不見，那心是不是在裡面？

那這個不成立。阿難說：「喔，我的心在外面。」我們的心在外面的話，那我的眼睛在我的身上，我現在可以看見這些人，如果我的心在外面，怎麼可以知道我的眼睛看到什麼東西呢？眼睛是不是在外面？

阿難尊者一共講了七個地方，結果佛都一個一個的反駁他，他終於明白，我們的心沒有一個所在，它無處不在。

你以為的這個心並不是我們的心，為什麼呢？因為我們的這個心，如果眼睛看不見的時候，那我們就看不到外面，眼睛的情況不好，累了，或是有問題，沒有眼睛的時候，我們就沒有辦法看見了。耳朵也是一樣的，只要沒有外面這個色聲香味觸法，這個塵相的時候，我們的心裡頭呢，就無所知。因此，佛告訴他：那個不是你的心。你以為的那個心，並不是你的心。

佛告訴他說，我們的真心是——沒有這個塵相的時候它還是有知的。它永遠不會不知，它就是一個覺，這個覺呢，是不需要靠任何條件，它就是自知的，它是本來就知道的。

## ◎ 有為法隨著因緣而生滅

### 自性永遠都在

進一步要讓阿難尊者真正的明白，真正有一個這樣子的自性，它是清淨的，它是覺的。佛就用十種方法來解釋，我在這裡只舉一個。我們今天為什麼能夠看見，現在我們能看見，因為太陽出來了，太陽出來有光亮，那麼等到太陽下去的時候呢，光亮隨著太陽就不見了，這個時候，如果我們沒有其他的助緣，燈光，或者是月光，星光，我們就沒有辦法看見，因為那個因緣已經不在了。

如果說夜晚的時候我們能夠看見，可能是因為月光，但是如果來了一朵雲，遮住了月亮，一下子我們又看不見了，所以月亮的這個光亮，就隨著雲不見了。所以，我們能看見的那個作用，也就是在這個因緣之下，就忽有忽無。

所有的有為法都是隨著因緣而有的。因緣沒有的時候，那個有為法就沒有了。但是我們這個清淨的菩提自性呢，它沒有一個來處，它也沒有一個去處，你要它還到哪裡去

呢？沒有一個地方可以還，所以這個自性永遠都是在的。

因此，佛來來回回的讓阿難尊者明白，這個五陰，六入，十二處，十八界，七大，這些都沒有離開我們的自性。

我們要修行，把我們心裡這個不能夠相信的心平息下來。讓我們不能夠相信的原因，有粗的惑，也有細的惑，當我們明白，這個妄識，這個妄心，這個阿賴耶識，不是我們的真心，而且，確實有一個真心的時候，這個粗惑可以說就沒有了。

也就是說，這個所有的五陰，六入，十二處，十八界，跟這個七大，雖然它是虛妄的，但是它沒有離開我們的真心。能夠了解這一個，就是了解我們真心的第一步。第一步告訴我們說，我們的心裡頭什麼也沒有，空空如也，所以，沒有任何的名相，也沒有能跟所，什麼都沒有，沒有生死，沒有去來。

## ◎ 一心三藏

因為這樣，富樓那尊者他在這個楞嚴會上，就問一個很深很有趣的問題。就是所有的東西都是從真空裡頭生出來的，那為什麼有水的時候也能夠有火，為什麼它們不會互相的妨礙？既然是空空如也，為什麼我在這裡？為什麼我們看到世界上這麼多的東西？這麼多眾生？而且他們在那裡繼續不斷呢？

既然是空空如也，爲什麼會有這些東西？這是因爲富樓那尊者，他不明白自性雖然是畢竟的空，但是，有因緣的時候，各種各樣的因緣，都能夠從這個真空裡起作用，而現出各種不同的狀態，或者是形式。因此，佛爲富樓那尊者解釋真心的第二點，它是不空的。

第三就是說在這個空裡面生出種種的這些有爲法，那麼有爲法並沒有離開這個無爲，那無爲跟有爲是可以同時並存的。爲什麼無爲跟有爲可以同時並存呢？這是我們的如來藏，我們的本性，我們的真心，它的不可思議，它的那個妙。

這個空空如也的自性，它是盡虛空遍法界無所不在的。有了因緣條件，能夠成就這些種種的有爲法的，像這個自性一樣，它也是可以無所不在。所以你今天在這裡有一個起火的緣，無論你用什麼東西，它就是會生出火，在另外一個地方呢，你用不同的工具，你也可以得到火。同樣的，你要有那個造水的緣，水也可以再並存。這就是我們這個真心，它的妙不可思議。我們凡夫，沒有辦法用我們的心思，我們的言語，我們的思想的架構去了解，或者是去猜測。

我們這一個心，它有三種藏性：一個是空空如也，一個是不空，第三個空跟不空能夠同時並存。如果大家真正能夠了解我們這個心的時候，我們應該能夠了解，我們所看

到世間上的各種各樣的法，各種各樣的現象，都是從真心生出來。

一切一切都是因緣造成的，所以今天我們在翻譯的時候，如果這個人翻譯的能力比我們好，他的語言，他用的文字比我們精美，沒有關係，爲什麼呢？那是因緣所造成的。我只要在我的這個裡面加上對的緣，我也能夠跟他一樣好。

那麼其他，譬如說知識也是一樣的，你只要有對的因緣，你就能夠飽學多聞。如果你沒有努力去把這些因緣放到你自己心性裡頭去，你想要有飽學，要多聞，有沒有可能呢？那要從過去世來，如果你過去沒有這樣做，今生它也不會發生的。一切一切的中道，就是說你因爲因緣而來的，它有一個來處，它也會還到那個地方去，你只有一直到圓滿自己的清淨自性，你能夠認識它，你能夠明白它，你能夠用自己的自性，當你的自性能夠起用的時候，那你的工作就做完了，不然的話，我們還是在「有和無」當中，一直在那裡痛苦無邊。





## **W**here exactly is our mind?

Because the Buddha wants us to understand that our scheming mind is not our true nature, he had this Q&A with Ananda, the Buddha asked Ananda about the mind that he came to know and understand of, and that it could function and be useful in daily lives, where exactly was that mind?

The venerable Ananda said, “My mind is internal.” If our mind is internal, it is as if we are now sitting inside the dining hall, we can see everything clearly, no matter how many people, tables and chair there are, you don’t have to look at each one of them, with one glance you can see all there is without missing a thing. So, if our mind is internal, you should be able to see everything inside. Do you see any of your internal organs then? Do you see your arteries? If not, then is the mind internal?

So this premise does not stand. Said Ananda, “Oh, my mind is external.” If our mind is on the outside, our eyes are on our body and we are able to see all these people here, how does the mind know what the eyes see? Are the eyes on the external?

The Venerable Ananda replied with a total of seven locations, but the Buddha refuted every one of them, he finally realized that the mind does not reside in a single place, it is omnipresent.

You think this mind is not our own mind, why? Because with this mind of ours, you won’t be able to see what is out there if your eyes cannot see; if your eyes are not in good health, tired, or having problems, we won’t be able to see without the eyes. It is the same for the ears. If there are no sight, sound, smell, taste, object of touch and dharma out there, without these external objects, our mind will be clueless and unaware. Therefore, the Buddha said to him, “That is not your mind. The mind which you considered as your mind is not your mind.”

The Buddha told him that our true mind is still conscious when there are no external objects. It will never be unaware, it is an awakening, this

awakening does not rely on any condition, it is self conscious, and intrinsically it is always in the know.

## **The production and extinction of conditioned dharma are consummated by cause and condition, self nature is eternal**

To further the venerable Ananda’s true understanding of the actual possession of self nature, which is undefiled, and is an awakening, the Buddha used ten ways to explain it; I will only provide one example here. The reason why we can see today is because the sun is out, sun brings about light, when the sun is setting, light will be gone with the sun, during this time if there are not other conducive sources such as light bulbs, moonlight or starlight, we will not be able to see, because the cause and condition do not exist.

If you say we are able to see at night, it probably is because of moonlight. But if a patch of cloud rows in and blocks the moon, all of a sudden we are unable to see, the moonlight is gone with the patch of cloud covering it. Therefore, our ability to see lies in the cause and condition that come and go.

All conditioned dharma is produced by cause and condition. When cause and condition do not exist, neither do conditioned dharma. However, our undefiled true nature of true awakening has no coming and going; where do you want it to be then? It does not have a place that it returns to; the self nature is perpetually present.

Therefore, the Buddha repeatedly made the Venerable Ananda understand that the Five Skandhas, Six Entrances, Twelve Sites, Eighteen Constituents, and Seven Elements, all these have not departed from our self nature.

We have to cultivate and let our dubious mind calm down. It is dubious because of our coarse delusions, refined delusions also. When we understand that this consciousness, this false mind, and this Alaya (the eighth consciousness) are not our true mind, and, that we do indeed have a true mind, the coarse delusions will vanish.

That is to say although the Five Skandas, the Six Entrances, the Twelve Sites, the Eighteen Constituents and the Seven Elements are all empty and false, they have not departed from our true mind. If you can understand this, this is the first step to understand the true mind. The first step tells us that our mind contains nothing, it is truly empty, therefore, there is not any name and form, and there is no subject and object, absolutely nothing, there is no birth and death, no coming and going.

### Three Matrixes of the Mind

Because of this, the Venerable Purna asked a profound and very interesting question during the Shurangama assembly. If everything is born from within true emptiness, then why can fire exist when there is water? Why they don't overcome each other? If it is truly empty, why then I am here? Why are we able to see so many things in this world? Why are there so many living beings? And all these things continue to exist endlessly? If it is truly empty, why are there all these things? This is because the Venerable Purna did not understand that even though the true mind is empty after all, when the cause and condition of various kinds are ripe, multitude of states or forms will come into being from within true emptiness. Thus, the Buddha explained to the Venerable Purna the second aspect of true mind, that it is not empty.

The third aspect says various conditioned dharmas are produced from within emptiness, which is to say that conditioned dharma is not apart from unconditioned dharma, they both can coexist simultaneously. Why can conditioned and unconditioned dharma coexist? Such is our Matrix of the Thus-come One, our original nature, our true mind; it is such inconceivable and wondrous.

This truly empty self nature pervades all empty space and the dharma realm. Different kinds of conditioned dharma can consummate when cause and condition are available, as with self nature, such

unfolding pervades everywhere. Therefore, if there was a cause planted here for a fire, no matter what tools you use, fire would be produced, switching to another place, you could bring about fire with different tools also. Likewise, if you planted a cause for water, water would exist also. Such is our true mind, it is inconceivable. There is no way we worldly people can comprehend and conjure up these phenomena with our state of mind, our language and our ideological structure.

Our mind has three different matrixes: first is true emptiness, second is non emptiness, and third is the coexistence of emptiness and non-emptiness. If and when we can truly understand our mind, we should then be able to understand all dharma and phenomena in this world are born from the true mind.

All is produced by cause and condition, therefore when we are doing translation work, it should not matter to us if someone else's use of words and language for the translation is more elegant and polished, why? This is because it is the production of cause and condition. All we have to do is put in the proper cause, and we can achieve the same also.

As for others, taking knowledge as a similar example, if you have the proper cause and condition, you can be well educated and knowledgeable. If you had never worked hard to plant the proper causes, would it be possible that you could be well educated and knowledgeable as you desired? It would never happen in this life time if you had not planted the cause in your past lives. All of the Middle-Way says that you come into being because of cause and condition, there is a place it comes from, and there is a place it will depart for. When you have worked hard and come to a point where your self-nature is completely undefiled, you can understand it, and when your self-nature can function as it should, your job is complete, otherwise, we will still be in the state of "with and without" in which great suffering is endlessly afforded.



# 金聖寺

## 六、七月份法會活動表 2012 年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

#### 六月份活動 Buddhist Events in June, 2012

週日 Sunday	6 / 3	念佛共修法會 ( 8:15AM ~4:00PM ) Dharma Assembly of Buddha Recitation
	6 / 10, 17	金光明最勝王經講座 ( 9:00AM ~11:00AM ) Lecture on the Golden Light of the Most Victorious Kings
週六	6 / 2	長青佛學班 ( 2:00PM ~4:30PM ) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance

#### 宣公上人涅槃十七週年紀念法會

17th 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21日以前報名。

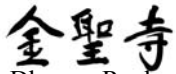
GSM will arrange bus tour for same-day travel. Please sign up before June 21.

6/24  
週日

萬佛聖城  
(CTTB)

#### 七月份活動 Buddhist Events in July, 2012

七月份活動 Buddhist Events in July, 2012	日期 Date	地 點
金光明最勝王經講座 ( 9:00AM ~11:00AM ) Lecture on the Golden Light of the Most Victorious Kings	7/1,15 週日 9AM~ 11:00AM	金聖寺 (GSM)
長青佛學班 Elders' Dharma Study Group	7/7 週六 2:00PM~ 4:30PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	7/8 週日 8:15AM~ 4:00PM	
六字大明咒法會 Six Syllable Mantra Dharma Assembly	7/22 週日 8:15AM~ 11:00AM	
楞嚴咒法會 The Shurangama Mantra Recitation	7/29 週日 8:15AM~ 11:00AM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	



Dharma Realm Buddhist Association

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website: <http://drbachinese.org/branch/GSM>

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## 幫孩子建立人生的基礎

**Help Children Build a Foundation of Life**

### 暑期懷少班開始報名

**Gold Sage Monastery Summer Sunday School Registration**

家長們！請幫孩子建立人生的基礎。讓他們在清淨的環境中學習—關懷、包容，慈悲、感恩等等美德。請不要讓時間空過，把握孩子成長的時段，早日讓他們認識佛法的奧妙吧！

Parents! Please help children build a foundation of life. Put them in a pure environment to learn virtues - caring, tolerance, compassion and gratitude etc. Do not let time pass by in vain, take full advantage of their shaping period, so that they experience the wonderfulness of Buddhadharma.

上課日期：2012 年 7月1日~8月19日

星期日早上9~11時

學員年齡：3~17歲

Time : Sunday 9:00AM – 11:00AM,

July 1 to Aug. 19, 2012

Age : 3-17 years old

Fee : \$ 20