



矽谷梵音

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是日已過，命亦隨滅；如少水魚，斯有何樂。
大眾！當勤精進，如救頭然；但念無常，慎勿放逸。

This day is already done. Our lives are that much less.

We're like fish in a shrinking pond. What joy is there in this?

Great Assembly!

We should be diligent and vigorous, As if our own heads were at stake.

Only be mindful of impermanence. And be careful not to be lax.

— 普賢菩薩警眾 / Universal Worthy Bodhisattva's Verse Exhortation



金聖寺景觀之一 / Scene of 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.

佛法在行不在說

The Buddhadharma Is in Practice, Not in Talking

道德是為人的根本，有了道德，我們才能立得住腳。

It's because the Way and virtue are a person's foundation.

Once we have the Way and virtue, we can stand on our own feet.

宣公上人 開示於一九五八年觀音七

Talk given by the Venerable Master Hua
on the 1958, during a Guan Yin Session.

光

陰似箭，日月如梭，江河之水後浪推前浪，韶華易逝，世上青年逐老年，這樣隨之逐之，漸漸又歸於老死朽滅，無蹤無影，足見一切無常。

正因為一切都是無常，所以我們應該趕快找一個歸宿。在座各位，總算幸運，找來找去，終於信佛了。信佛，能令我們得「常樂我淨」一究竟之樂；所以我們應信佛。可是，也並不是說只是「信」便可以了，也要

依法修行，若是只信而不修行，有如說食數寶，於自己本身了無益處。所以古人說：

“道”是要行的，
不行則要“道”何用？
“德”是要修的，
不修則“德”從何來？

所以，我們應該躬行實踐，常把「生死」二字掛在眉梢，把「道德」二字放在腳下。這一句話看起來很難

懂，為什麼說應該把「道德」二字放在腳下呢？因為，道德二字是為人的根本，好像樹在眉梢，把「道德」二字放在腳下。這一句話看起來很難懂，為什麼說應該把「道德」二字放在腳下呢？因為，道德二字是為人的根本，好像樹木的根一樣，所以有了道德，我們才能立得住腳；反之，腳下無根，那麼則無處可立，進退維谷，不能有所作爲了。若是我們能把這二字實踐了，

那麼，人格更可以立得住，而一切亦自然可以成功了，所以說：「道德二字，是做人的根本。」《論語》上說：「君子務本，本立而道生。」務本才能生出道，這是古有明訓的。

正如剛才所說，日子是似箭般在不知不覺間過去了，過去的且讓它過去，可是來者可追，對於未來，我們應立下宗旨，不讓它糊里糊塗地度過。

西樂園一向的宗旨是提倡「淨土法門」，主張大家精進念佛。所以每年的六月十九日和十一月十七日（中國陰曆），都照例地舉行觀音及阿彌陀佛七的念佛法會，可是呢？大家不可以就

「照例參加」，馬馬虎虎地敷衍一下就算了，應該一年比一年精進，念茲在茲，在這七天裏頭，在在處處、時時刻刻我們都要勤念菩薩的名號，不可以懈怠。

我們要念菩薩，而不是要菩薩念我們，為什麼說不要令菩薩念我們？因為在這打七的期間，你若是掛打七的名，而雜念紛紛，也不勤稱誦菩薩的洪名，那麼大慈大悲的菩薩，一定會為你這個可憐的眾生而可惜，為你不是誠心來打七而焦急，所以大家應該至誠懇切地念，而且更進一步地要有一顆慈悲喜捨的心。如果能夠這樣，我敢肯定地說一句：「菩薩是絕對會加被各位

的。」

同時，西樂園從來沒有用帖子請過任何一個，大家都是自動發心來參加打七，這點可見大家並不是沒有誠心，而這種自動發心的精神，也很值得嘉許。既然這樣，我們更不要讓這分真誠白費了，我們都要發願念個「水落石出」，念至菩薩現身說法，才不枉這次參加打七一場。

今天是打七的第一天，在這開始打七的今天，我預祝各位今年能有所成就，否則，我要和大家算帳，要是帳算不清，可別後悔！閒話不多講了，還是多念幾句菩薩的洪名吧！

◎ 敬老節 Honoring Elders' Day

金聖寺謹訂於九月二十九日（星期日）早上九時開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，額滿為止。

GSM will hold Honoring Elders' Day on Sept. 29, 2013.
Registration starts from now, Limited Seats.

Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river follow one after another. Glory fades quickly. In the world, youth is followed by old age. In this way, we gradually return to the decay and extinction of old age and death, leaving no trace or shadow. Clearly, everything is impermanent.

Since everything is impermanent, we should quickly find a refuge. All of you can count yourselves lucky, for you have searched around and finally come to believe in the Buddha. Faith in the Buddha enables us to attain the ultimate happiness of permanence, joy, true self, and purity. Therefore we should believe in the Buddha. But it's not enough to say that we believe. We also have to cultivate according to the Dharma. If you believe but don't cultivate, it's like talking about food without eating it, or counting the wealth of others--it doesn't benefit you in the least. So the ancients said:

The Way must be practiced.

If it is not practiced, what use is the Way?

Virtue must be cultivated.

If it is not cultivated, from where does virtue come?

We should personally practice, always hanging the words "birth" and "death" on our brows, and putting the words "Way" and "virtue" beneath our feet. Maybe that's hard to understand--why should we put the words "Way" and "virtue" under our feet? Because the Way and virtue are a person's foundation. They are to us what roots are to a tree. Once we have the Way and virtue, we can stand on our own feet. But with no base under our feet, we have no place to stand. We are in a fix, unable to advance or retreat, and we cannot accomplish anything. If we can actually practice these two things, then we can establish a good character and naturally be successful in whatever we do. So it's said, "The Way and virtue are the foundation of being a person." The *Analects* of Confucius also say, "The superior person attends to the root. When the root is established, the Way comes forth." Only when the fundamentals are tended to can the Way come forth. This is wise advice from the ancients.

As mentioned earlier, the days pass as swiftly as an arrow, but we don't notice it. As for the days gone by, just let them go. Only the future is worth pursuing. We should set guidelines for the future, so we won't let the time pass in a muddle.

Western Bliss Garden Monastery has always promoted

the Pure Land Dharma-door and exhorts everyone to vigorously recite the Buddha's name. Every year, on the nineteenth of the sixth lunar month and the seventeenth of the eleventh lunar month, we will continue as usual to hold Dharma Sessions for reciting the names of Guanyin Bodhisattva and Amitabha Buddha. However, everyone should certainly not just casually "attend as usual," not taking it seriously and letting it pass lightly. Rather, each year we should be more vigorous than the year before; we should work intensively. During these seven days, no matter when and where we are, we should diligently be reciting the Bodhisattva's name and never become lax.

We should be mindful of the Bodhisattva; it's not that the Bodhisattva should be mindful of us. Why don't we want the Bodhisattva to be mindful of us? If you are nominally participating in this session, but in fact a lot of idle thoughts are keeping you from being diligent in reciting the Bodhisattva's vast name, the Bodhisattva of Great Kindness and Compassion will certainly take pity on you, this poor living being, and be worried because you are not sincerely participating in the session. Therefore, everyone should earnestly and sincerely recite, and go a step further by nurturing kindness, compassion,

joy, and renunciation in your mind. If you can do that, then I guarantee that the Bodhisattva will aid and support you.

Moreover, everyone has come to the session of his own free will; Western Bliss Garden Monastery has never sent invitations to anyone. This shows that everyone is certainly not lacking in sincerity. This spirit of initiative is very commendable. Therefore, we shouldn't let this sincerity go to waste. We should all vow to recite until "stones peep out from the receding water" (the truth is brought to light), until the Bodhisattvas appear before us to speak the Dharma; then, we will not have come to the session in vain.

This is the first day of the session. On this day, I bless you all and wish you success this year. If you don't have any success, I will have to settle accounts with everyone. And if your account isn't cleared up, you will be sorry. I won't chatter too much; we had better recite the Bodhisattva's vast name some more!



殺生的果報

The Retribution of Killing

世界上最大的仇怨，莫過於殺生。所謂「殺人償命，欠債還錢」，你殺人之父兄，人必殺你的父兄。這樣互相殘殺，永無止境。就因為殺生太多的緣故，所以果報來得很快，所謂「現世現報。」

現在的人，為什麼生一些奇怪的病症？一言以蔽之，就是從殺生而來的。你殺了眾生，眾生就來向你討命債。這種怪病，醫生也束手無策。那該怎麼辦呢？這就要真心懺悔，改過自新，多做利益眾生的功德，才能消除宿現業。若是不這樣去做，恐怕不容易好的。這是真理，並非迷信。

The greatest source of enmity in the world comes from killing. As it's said,

If you kill someone, you must pay with your life.

If you owe a debt, you must repay the money.

If you kill someone's father or brother, then your own father or brother will be killed by others. Such mutual killing goes on and on without end. Because too many lives have been taken, the retribution comes very fast; this is known as "getting one's retribution in this very life."

Why do people nowadays have so many strange illnesses? To put it simply, such illnesses come from killing. When you kill living beings, they come back to demand your life as repayment. There's nothing the doctors can do to treat the strange illnesses that result. Then what should you do? You should repent with a true heart, reform and renew yourself, and do create more merit and virtue to benefit living beings so that the karma from past and present lives can be eradicated. If you don't do that, I'm afraid getting well won't be easy. This is the truth; it's not a superstition.

「道」是行來的

The “way” comes from practice

萬佛聖城方丈 恆律法師 開示於2013年7月21日觀音菩薩成道法會

Talk given on the celebration of Guan Yin Bodhisattva's accomplishing the way on July 21, 2013,
by CTTB Abbot Dharma Master Heng Lyu.

首

先歡迎大家回到我們的家—萬佛聖城，一起來參加慶祝觀世音菩薩的成道法會。

在過去，觀世音菩薩在他修行的道路上，並不是像我們開著一輛有冷氣空調的汽車，行駛在平坦的101高速公路上，來到萬佛聖城那麼樣的順利；他曾經遭遇過種種的障礙和問題，有時甚至還沒有道路可以走，他必須赤手空拳的從種種的困難當中，打出一條通道來。

這就像我們人生的道路一樣，有時我們會面對種種的困難，譬如我們的健康、財務，我們的感情、家庭，或是我們的工作、學業，乃至我們修行上種種的問題。有時我們會覺得前途是一片迷霧，不能肯定下一步將是何去何從？不能確定未來將會是如何？乃至我們更不知道該朝那個方向前進？如果這個時候，我們能夠誠心的恭念『南無觀世音菩薩』的聖號，我們的心會把恐懼憂

惱放下，我們就會得到平靜了。

爲什麼這樣呢？因爲《普門品》告訴我們：觀世音菩薩是施無畏者。他佈施無畏給我們，只要我們誦持他的名號，在平靜當中，我們的下一步就會很清楚的浮現出來，那麼何去何從的道路，也會自然的出現了。

上人也經常告訴我們：這個「道」是行來的，不行是沒有道的。譬如說，今天我們來參加觀世音菩薩的法

會，我們可以發願：將我們今天誠心誦持觀世音菩薩的聖號，所得來的清靜和喜悅，迴向給所有的眾生。願眾生們都能夠發現他們自性本具的祥和與快樂。如果我們能夠這樣做的話，我們就是走在朝向諸佛菩薩的光明大道上了。

有一句諺語是這麼說的：「那些能為其他人生活當中帶來陽光的人，是很難讓他們的生活當中沒有陽光的。」

讓我們一起來誠心的誦持觀世音菩薩的聖號，沐浴在觀世音菩薩的慈光當中，來清淨這個世界的共業，就像剛剛法師說的**Monsanto**這隻毒龍所發出的毒，在我們清淨的誦持下，也能夠幫它慢慢的減少；同時也能夠淨化我們個人的別業，就像剛剛法師說的：「我們能夠知足常樂，不再那麼的貪婪了。」如果我們能這樣做的話，我們離極樂世界就更接近了。

Welcome everybody come back to our home, city of Ten Thousand Buddhas. So it is very great we get together to celebrate the Guan Yin Bodhisattva's accomplishing the way. The way that Guan Yin Bodhisattva has accomplished in the past is not an easy way. It's not like we were driving an air-conditioning car on highway 101 to the City of Ten Thousand Buddhas so smoothly. He has encountered many obstacles and problems, sometimes even there is no way to go, he had to fight his way through all kind of difficulties.

It is the same as our life. Sometimes we may face all kind of difficulties with our health, finance, relationship, family, work, study, or even cultivation. Sometimes we feel the way is not clear. We are not certain what our next step should be. What will we look like and what direction we are heading. At that time, if we can sincerely recite the Guan Yin Bodhisattva's holy name, we will let go of our fears, anxiety, and our mind will calm down.

Why is that? Because *Universal Door Chapter* tells us, Guan Shr Yin Bodhisattva is the giver of fearlessness. Those who recite his name will attain his aid and be free from fearlessness and anxiety. Our next step will be revealed out of a peaceful state, and the way will show itself

naturally.

The Venerable Master always told us the "way" comes from practice. Without practice, where is the way? For example, in today's Dharma assembly, we can make a choice to transfer our peace and joy from sincerely recitation of Guanyin Bodhisattva's name to all living beings, and wish: "May they discover the inherent peace and happiness in their nature." If we can do that, we are walking on the way to the Buddhas and Bodhisattvas.

There is a saying goes, "Those who bring sunshine into the life of others cannot keep it for themselves."

Let us sincerely recite Guan Yin Bodhisattva's holy name in his kind and compassion light, we can together purify the collective karma of the world, such as the Dharma Master mentioned that through pure recitation, we can gradually reduce the poison sent forth by the poisonous Dragon Monsanto. We also can purify our individual karma, just as the Dharma Master mentioned, "Don't be so greedy, but be content instead." If we can do that, we are closer to the Land of Ultimate Bliss."



佛法問答

Buddha-dharma Q and A

萬佛聖城方丈 恆律法師 開示

Dharma Talk by the CTTB Abbot Dharma Master Heng Lyu

袁華麗 英譯 / English Translation by Huali Yuan

問

：如何教育這一代和下一代有正確的擇法眼學佛法？曾有法師很含蓄的批評廢八敬法的佛教團體；玄奘大學同意為女同性戀證婚，給正確的婚姻法火上加油，助紂為孽，法界萬佛聖城是否須要提出嚴正的聲明，正如師父在金剛棒喝一般？

律法師：我想這個問題重點在我們內心要不爭，不爭並不是不講，而是我們內心要很冷靜，不要生氣，也不要逃避，然後想一想：他之所以這麼講的因緣是什麼？我們也要了解上人講的因緣是什麼，什麼才是我們應該去選擇的？事實上有執著就

會痛苦。

至於八敬法，我們尊重一切的眾生，就像《法華經》講的常不輕菩薩，「眾生皆堪做佛，我不輕視汝等」，同樣的道理。其實不只是要尊敬比丘僧團，其實我們要尊敬一切的眾生。對於眾生執著在情愛上，我們要用慈悲心來看待。因為，苦海無邊，回頭是岸，如果我們這樣了解的話，我們的心會比較平靜。上人可以做金剛棒喝，因為他知道當時的因緣，現在如果我們這樣講，可能有人會說我們不慈悲，因為在他們的感覺，法律上有的州同意這樣，為什麼佛

教還要唱反調？但是我們內心曉得，只要在情愛當中執著，就是種下痛苦的因，所以，不須要爭，我們知道何去何從，這是最重要的。

問：我看到一隻蟲子在蜘蛛網裡，是不是應該救牠呢？如果救牠，昆蟲是活了，但是蜘蛛就挨餓了；我們是不是要讓食物鏈很自然的運行下去？該怎麼辦呢？我們是要救一個？還是傷害一個？

律法師：我想以佛法的觀點來講，我會救這昆蟲的，因為昆蟲在受苦。蜘蛛沒有這一餐是不是就會死掉？不一定，但是我們不要去破壞

蜘蛛網。

問：受五戒是不是要純吃素，可不可以吃含有蛋的食物？

律法師：受五戒能吃素是最好，如果受五戒，有些因緣不能吃素，但還是可以儘量的吃素，這是我對你的建議。

問：他發願跟母親一起往生極樂世界，跟母親每天都一起念佛，希望給他更好的方式或建議達到這個目標。

律法師：我想這是很好的，剛剛我們在十二因緣有講到，這個觸，你能選擇你觸的環境跟母親一起來念佛，那能夠產生善的根和種識，這樣子日積月累，會達到目標的。

問：佛教如何解釋夢？我們不能決定或控制每個夢境，不論好夢惡夢，是否某種訊息來自佛或魔？

律法師：我們現在就在做

夢啊，只不過睡覺時是夢中的夢而已。金剛經不是講「一切有爲法，如夢幻泡影」只不過睡覺是夢中夢。其實我們做夢時，我們覺得在做夢，醒來後發現自己還在另外一個夢裡，事實上我們就在這層層的夢境當中。不論好夢惡夢，如果你能，第一個先知道你在夢裡，第二你在夢裡可以用功，這是最重要的。不管你是念佛，夢中可以念佛，或是持咒；至於是佛是魔？你用慈悲心回向給他們就好了。

問：您剛剛提到不可以將佛像經書放往生者身上，那可以用陀羅尼被嗎？

律法師：其實這是不如法的，因為把咒語寫在上面。要有恭敬心，七寶香花供養。人的身體死後會腐化有臭味，甚至出現液體，你把經典放在上面，有經文或咒語，這不是恭敬的，這一點我們要避免，現在大部份都是鋪蓮花被。

Question: How do we educate this and next generation to have the right Dharma-Selecting Eye in studying Buddha-dharma? Some Dharma Master criticized Buddhist associations that renounced practicing the Eight Ways of Paying Respect and agreed to certify same-sex marriage for women, which undermines laws governing traditional opposite-sex marriages. Should CTTB make a serious statement similar in style to Shr Fu's Vajra-like criticisms?

DM Lyu: I think the point for this issue is we should not fight in our heart. By not fighting, it does not mean that we do not talk about it. We however keep calm and cool inside. We do not get angry, neither do we avoid or escape from it. Then think about it: What were the causes and conditions behind the talk? What were the causes and conditions of the Venerable Master's talk? What is that "thing" we must make a choice for? Is there such a thing for which we must make a choice? In fact, suffering exists whenever attachment arises.

As for Eight Ways of Paying Respect, we should respect all living beings, like the Never-slighting Bodhisattva did in *Dharma Flower Sutra*, "Every living being is capable of becoming a Buddha, so I do not dare look lightly upon you." The same principle

applies here. In fact not only should we respect Sangha groups of Bhikkhus, we actually should respect all living beings. For living beings who are attached to emotional love, we should use compassion to regard and treat them. *The sea of sufferings is boundless, but a turning around is the other shore.* If we understand this, then we will be more calm and peaceful. The Venerable Master was able to do vajra-like criticizing because he knew the causes and conditions at that time. If we speak like that these days, some people may say we are not compassionate. They may wonder: “Well, some states already passed laws allowing this. Why are Buddhists in opposition?” But we know that, as long as one is attached to emotional love, one is planting the cause of suffering. Therefore, no need argue or fight with them. We know where to go, and this is the most important.

Question: I saw a bug caught up in the spider web. Should I rescue it? Since if I save its life, then the spider will be starving. Should we let the food chain work naturally? What should I do? Do we save one and harm the other?

DM Lyu: From the perspective of Buddhadharma, I personally will save the bug, because the bug is suffering. Will the spider die without this meal? Not for

sure. However we should not destroy the spider web.

Question: Does taking the five precepts require us to be vegan? Can we eat food containing eggs?

DM Lyu: It is best if you be a vegetarian after taking the precepts. If due to some causes and conditions, you are unable to do so, you can try as much vegan diet as possible. That is my suggestion for you.

Question: He made a vow with his mother so that they go to the Land of Ultimate Bliss together. Thus they recite the Buddha’s name everyday together. Is there an even better method for achieving this goal?

DM Lyu: I think this is very nice. We just talked about the twelve causes and conditions, one of which is the “tangible” condition of “contact” or “touch”. You can select a “tangible” environment where both you and your mother can recite the Buddha’s name together. This will create good roots and wholesome seeds of consciousness whereby, in time, you will achieve your goal.

Question: How does Buddhism interpret dreams? We cannot decide or control our dreams, be they good or bad. Are there any dreams that come from the Buddha or a demon?

DM Lyu: We are right now in

a dream. The dream during your sleep is just a dream within a dream. It is said in the Vajra Sutra that “*All conditioned dharma is like a dream, illusion, bubble and reflection.*” Actually when we realize we are having a dream, we will wake up and then find ourselves in another dream. It is the case that we are in layers upon layers of dreams. No matter if it is a bad or good dream, if you can, first, you should be aware that you are in a dream; second, you can work on cultivation in your dream, which is the most important. You can recite the Buddha’s name or recite some mantra in your dream. As for whether it is a Buddha or demon, simply make dedications on their behalf with a compassionate heart.

Question: You just mentioned we should not put a Buddha image or sutras on a dead body. Then can we use a Darani quilt?

DM Lyu: Actually it is not according with Dharma, because when you have mantra on the quilt, you should be respectful, and make offerings with seven jewels, incense or flowers. The dead body will decay and give off smelly odor. Sometimes it even discharges liquids. It is not respectful if you put sutras or mantras on it. We should avoid doing this. Nowadays, in most cases, people use a lotus quilt. (The End)



金聖寺

八、九月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August, 2013		
週日 Sunday	8 / 4	念佛共修法會 (8:15am ~4:00pm) Dharma Assembly of Buddha Recitation
	8/ 11	楞嚴咒法會 (8:15am ~10:50am) The Shurangama Mantra Recitation
	8/ 19~25	地藏七 (8:15AM ~4:00PM) Earth Store Recitation
週六 Saturday	8 / 3	長青佛學班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
週六 , 週三	8 / 17, 21	盂蘭盆法會 (8/17 Sat. 8:30AM , 8/21 Wed. 8:15AM) Celebration of Ullambana Dharma Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

九月份活動 Buddhist Events in September, 2013	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	9/ 7 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	9/ 8 週日 8:15AM ~4:00PM	
楞嚴經四種清淨明誨講座 Lecture on The Four Kinds of Clear Instruction on Purity	9/ 15,22 週日 9AM ~11AM	
敬老節 Honoring Elders' Day	9/ 29 週日 9:00AM ~2:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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29日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before August, 29	9 / 1 週日	萬佛聖城 (CTTB)
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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://drbachinese.org/branch/GSM>

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帶孩子走在正確的人生道路

Parents! Open up a happy life for the children

金聖寺育良佛學秋季班將開始於 9月8日

Gold Sage Monastery Sunday School will start from Sept. 8, 2013

家長們！為孩子開闢一條快樂的人生道路，帶領他們走上光明大道，請帶孩子來參與金聖寺星期日的佛學課程。在此，法師及老師們將指導孩子們學習關懷、包容，慈悲的對待一切眾生。並且教導孩子懂得事事心懷感恩，建立自信，及認識佛法的奧妙。

上課日期：2013年 9月8日至12月8日，星期日早上 9~11時

學員年齡：4~17歲

費用：\$ 70元，第二位 \$ 50元

Parents! Open up a happy life for the children, leading them toward the path of bright light, please bring your children to attend the Sunday School in Gold Sage Monastery. Dharma Masters and teachers will guide them, teach them how to be caring, broad-minded and compassionate towards all living beings, so they will learn how to be grateful, be confident, and appreciate the wonderful of Buddhadharma.

Time: Sunday 9:00AM – 11:00AM,
Sept. 8, to Dec. 8, 2013

Age : 4-17 years old

Fee : \$ 70 , Second Child \$ 50

金聖寺

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