



矽谷梵音

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心平百難散，意定萬事吉。

If your mind is at peace,
A hundred difficulties will be dispelled.
If your thoughts are settled,
All things will be auspicious.

—宣公上人 語錄 / by 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.

煩惱即菩提

Affliction Is Bodhi

— 宣公上人 開示

Talk given by the Venerable Master Hua on May 1, 1983

佛

見一切眾生有「生、老、病、死」四大苦，所以才發心出家修行，研究解決這四大苦的方法。

我們時常在不知不覺中，就現出煩惱，有時現之於色，有時藏之於心，有時候無明一動，什麼也不知道了；無明一作怪，就糊塗了。所以煩惱是障道的因緣，修道的絆腳石。

可是話又說回來，我們也不能沒有煩惱，為什麼？因為煩惱即菩提。你若是會用，煩惱就是菩提；若是不會用，菩提就變成煩惱。譬如，菩提是「水」，煩惱是「冰」；水就是冰，冰就是水，水冰是同體，沒有兩

樣。寒的時候，水就結成冰；熱的時候，冰就化為水。換句話說，有煩惱時，水結成冰；無煩惱時，冰化為水，這個道理很容易明白。簡單地說，有煩惱就有煩惱冰——無明；無煩惱就有菩提水——智慧，這一點，各位切記！切記！我們修道，不要修了八萬大劫，這個煩惱還是存在，天天靠吃煩惱而活著，若不吃煩惱，就要餓死，這真是很可憐的！

我們的疾病，是從什麼地方生出來的呢？就是從貪瞋癡三毒所生。人若是沒有三毒，什麼疾病也沒有了。佛法中的「戒定慧」，就是

醫治「貪瞋癡」的特效藥，有藥到病除的神效。

所謂：

「心清水現月，
意定天無雲。」

這種境界，就是沒有煩惱。

所謂

「心止念絕真富貴，
私欲斷盡真福田」

妄想的心也止了，攀緣的念也絕了，這就是真富貴。簡單地說，「不貪」就是富貴。人為什麼要貪？因為不知足，覺得不夠，所以要貪。沒有私欲就是福田，如果斷盡就是真福田。這點各位要特別注意！

「心平百難散，
意定萬事吉。」

這是至理名言，把它當做金科玉律，那一生就受用不盡了。

什麼是「煩惱」？就是煩身惱心，不得自在。什麼是「憂」？就是憂愁苦惱，悶悶不樂。什麼是「橫」？就是飛災橫禍，發生不幸。我們被這些事情纏住，就好像用無明鎖把你鎖住，用煩惱繩把你繫住，又好像用塊大石頭把你壓住，壓得你喘不過氣來，令你有窒息的感覺。佛想令一切眾生離開煩惱，得到安樂；離開一切迫害，得到解脫，才教一切眾生，發大菩提心，修學佛的功德、佛的行門。所以我們眾生應該聽受，應該相信，更應該依教奉行。

眾生的煩惱心，有無量

無邊那麼多，菩薩見我們眾生顛顛倒倒，以直為曲，以曲為直；將黑作白，將白作黑；以惡為善，以善為惡；無論如何地教化，他的習氣總是不改，障礙重重。若是說出他的毛病，他就很不高興，而設法保護自己的過錯，不肯改過遷善，甚至於發大無明，生出大煩惱。

菩薩對這類眾生起慈悲憐愍的心，耳提面命，三令五申，教眾生不要講是非，不要生煩惱，如果不發脾氣、不妒忌障礙，就能出離苦海。

人身一切是假的，不要把臭皮囊當做寶貝，處處保護著它，你怕它受苦，總想令它享福；可是呢，它卻處處給你添麻煩。

When the Buddha saw that all living beings undergo four great sufferings--birth, old age, sickness, and death--he resolved to leave the home-life, to cultivate and find the way to escape from these four great sufferings.

Without our knowing it, our afflictions manifest them-selves. Sometimes they show in our appearance; sometimes they are hidden in our minds. Once ignorance is stirred up, we are totally lost. When ignorance plays its tricks on us, we become muddled. Afflictions are stumbling blocks to cultivating the Way.

On the other hand, we cannot do without afflictions. Why not? Because "affliction is Bodhi." If you know how to use it, affliction is Bodhi; if you don't know how to use it, then Bodhi becomes affliction. Bodhi is analogous to water, and affliction to ice. Ice and water are of the same substance; there is no difference. In freezing weather, water will freeze into ice, and in hot weather, ice will melt into water. When there are afflictions, water freezes into ice; and when the afflictions are gone, ice melts into water. This principle is very easy to understand. In other words, having afflictions is having the affliction-ice of ignorance; having no afflictions is having the Bodhi-water of wisdom. Please remember this! We

學佛法貴在實行

依法修行，腳踏實地去做，才有受用。

The Most Important Thing in Learning Buddhism Is Practice
We have to practice the Dharma in a down-to-earth
manner in order to benefit from it.

—宣公上人 語錄 / by Venerable Master Hua

shouldn't cultivate for eighty thousand great kalpas and still have afflictions, day after day living to eat afflictions, and starving to death if there aren't any. That would be truly pathetic.

Where do our sicknesses come from? They come from the three poisons of greed, hatred, and stupidity. If people didn't have these three poisons, there wouldn't be any illnesses. In the Buddhadharma, precepts, samadhi, and wisdom are the antidote to greed, anger and stupidity. They have the magical effect of eradicating sickness immediately upon being taken.

*When the mind is clear,
The moon is reflected in the water;
When thoughts are settled,
There are no clouds in the sky.*

In this state, there are no afflictions.

*When the mind is still and
thoughts are gone,
That is true wealth and honor.
When selfish desires are totally
cut off,
That is the true field of blessings.*

When deluded thoughts are stilled and the exploitation of conditions comes to an end, that is true wealth and honor. In short, to not be greedy is to be wealthy and honored. People are greedy because they aren't

content; they feel they don't have enough. Being without selfish desires is called a field of blessings. If the desires are totally cut off, that is the true field of blessings. You should pay special attention to this.

*If your mind is at peace,
A hundred difficulties will be
dispelled.
If your thoughts are settled,
All things will be auspicious.*

This is a famous saying. Use it as a motto, and you will receive limitless benefits throughout your whole life.

What is affliction? Having an afflicted body and an annoyed mind. In this state, there is no self-mastery. What is worry? Distress and vexation, and being in low spirits. What are sudden misfortunes? Accidents and unfortunate events. These things bind you and oppress you, like the lock of ignorance which locks you up, like the rope of affliction which ties you up. They are also like a huge rock pinning you down and suffocating you, so that you cannot breathe. The Buddha wanted all living beings to part with afflictions and attain peace and happiness; to escape from all oppression and gain liberation, and this is why he taught all living beings to bring forth the great

Bodhi mind, and to learn and cultivate the Buddha's meritorious, virtuous conduct. Therefore, we living beings should listen to, accept, believe in, and practice the Buddha's teachings.

Living beings' afflictions are limitless and boundless. They are just like a mirage. The Bodhisattvas see how deluded living beings are: living beings reverse the straight and the crooked, black and white, good and evil. No matter how one tries to teach them, they just cannot change their habits. They have countless layers of obstacles. If you point out their faults, they'll get upset and try to justify them; they don't want to correct them and change for the better. They'll even display great ignorance and become terribly afflicted.

The Bodhisattvas bring forth a kind, compassionate, and sympathetic mind for these living beings. Again and again, they remind living beings not to gossip or become afflicted, and tell them that if they don't lose their tempers or let jealousy obstruct them, they'll be able to leave the sea of suffering.

This human body is illusory. Don't always protect this stinking skin bag as if it were a precious jewel, afraid to let it suffer and wanting it to enjoy blessings. In spite of all this coddling, your body only gives you a lot of trouble.

八關齋戒

——為出家及成佛做準備 (一)

Eightfold Precepts prepare you for monastic life and Buddhahood (1)

近梵法師 開示 / Spoken by Dharma Master Jin Fan

吳泊道 英譯 / English Translation by Peter Wu

今

天早上你們求受八關齋戒，這是非常殊勝難得的，為什麼呢？戒為無上菩提本，我們要修行，一定要發菩提心，這個菩提心要有一個根本來做基礎，這個根本就是戒律。

釋迦牟尼佛要入涅槃之前，阿難尊者就來請問佛四件事情，其中有件事情就是說，佛住世的時候我們都以佛為師，現在佛要入涅槃了，那我們應該以什麼為師呢？佛就回答說：「你們要以波羅提木叉為師。」這個波羅提木叉就是戒。

所以從這一點，我們就可以

知道，佛住世的時候，佛的弟子有什麼事情，或有什麼不明白，做錯了，可以來請教佛。那麼佛不住世了，我們應該怎麼辦呢？當然在世間上有很多善知識，像上人就是最好的善知識。我們現在是佛弟子，很多人受了五戒、八關齋戒，那就是要以戒為師，這個戒就是一種準則。當我們在日常行事當中，所行所做，一言一行，一舉一動是不是合乎戒律？那麼用這個來做一個標準，所以戒律就可以做為我們的導師。

如果說戒律就像一把

尺一樣來規範我們，那這把尺要來量我們自己，不要在別人身上量來量去。因為如果是這樣，那就像上人講的，我們變成了洗衣機，專洗別人的衣服，自己不乾淨了，也沒辦法來收拾。所以，我們受了戒以後是以戒律來規範自己，然後迴光返照，當有任何事情，或是錯誤，或是別人指責我們，這個時候不要去反駁，應該像上人講的：

「真認自己錯，莫論他人非，他非即我非，同體名大悲。」

這個意思就是說，因為我們



有戒律做基礎了，有戒律做我們的導師，那我們心中就有一個尺度了。所以我們所行所做是不是合乎佛的教導？就要根據佛所制的戒律。

一般在家人能夠受戒的機會相當多，如果你受了五戒，你持戒清淨，沒有捨戒，當然只要受一次就可以了。那麼八關齋戒是常常有舉辦的，尤其在我們的分支道場，或是萬佛聖城，只要有大法會，我們通常都會傳授八關齋戒，因此受戒的機會很多。但是在家人雖然常常受戒，可是研究戒律的機會卻很少，所以對戒律的了解可能就相當有限。今天時

間也是很有限，我只能很簡要的來跟大家介紹一下「戒律」。

這個戒呢，基本上分為四科：第一個是戒法，第二個是戒體，第三個是戒相，第四個是戒行。

這個「戒法」是誰所制的呢？是佛制的。本來佛成佛以後，在十二年當中，也沒有戒律的，因為佛弟子依止佛而住，所以他們在身口意三業上都很清淨，並沒有犯戒的行為，可是過了十二年後，很多佛弟子他們就開始犯戒，當然有些弟子犯戒是一種示現，是爲了末法眾生，讓我們有所遵循，故意示現犯戒，讓佛來制戒。所

以佛就隨犯隨制，就是某個弟子犯了甚麼錯誤的行為，佛就制那條戒。

佛制的戒律分成兩種，一個是菩薩戒，一個是聲聞戒。

菩薩戒像《梵網經》十重四十八輕戒，就是屬於菩薩戒。

這個菩薩戒，當受戒以後這個戒體就盡未來際的，直到成佛爲止，那麼現在一般出家衆都受了《梵網經》的十重四十八輕戒，上人住世的時候也傳授這個戒給很多在家人，因為那時候上人有這樣的方便。那現在在家人所受的菩薩戒已經不是《梵網經》的菩薩戒，而是從《優婆塞戒經》節錄出來的六重二十八輕戒。

很多人有一種誤解說，十重四十八輕菩薩戒是只有出家人所能受的，其實不是，在戒本上講的很清楚，這個天、龍、鬼、神等都可以受戒，即使沒有男、女根，或雙重性別的人，只要他們發菩提心，都可以受這

個戒的，所以很多衆生都可以受這個戒。六重二十八輕的菩薩戒，因為是從《優婆塞戒經》節錄出來的，故只適用於在家人，基本上這部戒經還在聲聞戒裏頭，因此真正屬於菩薩藏所攝的戒律就是《梵網經》的菩薩戒。但六重二十八輕的戒文因有菩薩戒的精神，故被錄爲《在家菩薩戒》戒本，戒子在受戒時若能真發菩提心，必能感得無作之菩薩戒體。

第二種戒律叫做聲聞戒。「聲聞」就是在佛住世時聞佛音聲而悟道的大阿羅漢，聲聞戒就是爲聲聞所制的戒律。聲聞戒包括在家人所受的五戒、八戒，沙彌、沙彌尼的十戒，比丘的兩百五十條戒，比丘尼的三百四十八條戒，都是屬於聲聞戒。在我們受戒的時候，就會感發戒體，就像剛剛各位在受八關齋戒，在受三皈依的時候，就感發了八戒的戒體。以聲聞戒而言，你受戒了以後，這個戒體會有多久

呢？除了八關齋戒是根據你所受的時間來決定以外，其他像五戒、沙彌（尼）戒、比丘戒、比丘尼戒，它的戒體都是盡形壽的。所謂「盡形壽」就是盡你這一生的形體跟壽命。也就是你這一輩子，受了聲聞戒以後呢，到命終戒體就消失了，下一輩子要重新受戒才會有戒體。

但是剛講的梵網經的菩薩戒，或在家菩薩戒，它就完全不一樣了，你受完之後，它的戒體就盡未來際直到成佛。有些人會懷疑，我現在受菩薩戒，怎麼知道我前生有沒有受過菩薩戒，我這一生爲什麼還要再受呢？如果前生曾經受過菩薩戒，今生如果再受菩薩戒，這個不是新受戒，叫做增益受戒，是讓你對戒更加了解，或是你持戒時會更細心來持這個戒。那麼很多人生生世世出家受了三壇大戒，還是會重複的受菩薩戒，那是增益受戒，不是新受戒。（待續）

This morning you took the Eightfold Precepts. This was a rare opportunity. Why? Precepts are the basis for accomplishing unsurpassed enlightenment (Bodhi). When we cultivate, we need to bring forth the Bodhi resolve. This Bodhi resolve requires a foundation which is based on precepts.

When Shakyamuni Buddha was about to enter Nirvana, Venerable Ananda asked Buddha four questions. Among the four questions, Ananda asked: "When the Buddha was in the world, he was our teacher. Now that the Buddha is leaving this world (entering Nirvana), who should we take as our teacher?" Buddha replied: "You need to take the Pratimoksha as your teacher." The Pratimoksha is the precepts.

From this scenario, we can see that when the Buddha was in the world, when the disciples had questions or made a mistake, they could rely on the Buddha for an answer. Now that the Buddha is not around any longer, what shall we do? Of course there are still good knowing advisors in the world. Venerable Master Hua is an example of an unsurpassed good knowing advisor. We are the Buddha's disciples and have taken the Five Precepts and Eightfold Precepts; so we have to rely on the precepts as our

teacher. The precepts are a guideline. In our everyday action and speech, are we in accord with the precepts? When we use precepts as our guideline like so, then we can call them our teacher.

If we use the precepts as a ruler to discipline ourselves, we should use this ruler to measure ourselves and not others. If we measure others, then it is like what Master Hua said: “We’re washing other people’s dirty laundry and not our own.” We are unable to clean our own laundry. When we take the precepts, we need to use it to guide us and reflect on ourselves. Whenever issues arise, mistakes happen or when people point fingers at you, you don’t need to depend yourself or fight back. You should be as what Master Hua said: “Genuinely recognize your own mistakes. Don’t discuss the wrongs of others. Their wrongs are just my own wrongs. [To realize that] one is of the same substance is the great compassion.” This means that we have the precepts as the foundation and our teacher; in that way, we have a guide in our heart. We can use the precepts, as laid down by the Buddha, in our everyday action and speech.

In general, laypeople have plenty of opportunity to take the precepts. If you took the Five Precepts and purely upheld the precepts without violating them, then taking it once is sufficient. Eightfold Precept ceremonies

take place very often. In our branch monasteries and in CTTB, whenever there are large Dharma assemblies, there are usually also Eightfold Precept ceremonies held. There are many opportunities to take the Eightfold Precepts. Although laypeople very often take the Eightfold Precepts, the opportunity to study them is rare. Thus, their understanding of the precepts is limited. Time is very limited today so I would like to give a simple introduction to precepts.

Essentially, precepts have four aspects:

- (1) The dharma of the precepts
- (2) The substance of the precepts
- (3) The characteristic of the precepts
- (4) The practice of the precepts

Who laid down the dharma of the precepts? The Buddha did. Originally, after the Buddha accomplished Buddhahood, there were no precepts in the first twelve years. Because the disciples followed and lived with the Buddha, their body, mouth and mind were pure and they didn’t violate the precepts. But after twelve years, the disciples began to violate the precepts. Of course, there were disciples who violated the precepts to put on a show and allow the Buddha to lay down the precepts. That way, living beings in the Dharma Ending Age can learn from the precepts. Buddha

laid down a precept for each mistake made. Whenever a disciple made a certain type of mistake, the Buddha accordingly laid down a precept for that mistake.

There are two kinds of precepts:

- (1) The precepts of the Bodhisattvas
- (2) The precepts of the Sound Hearers

The *Brahma Net Sutra* with 10 major and 48 minor precepts is an example of the precepts of the Bodhisattvas. The precept substance of the Bodhisattva precepts never ceases and remains until Buddhahood is accomplished. It’s common for monastics to take the 10 major and 48 minor precepts of the *Brahma Net Sutra*. When Master Hua was around, he had expedient means and transmitted this precept to many laypeople. But nowadays, the Bodhisattva precepts taken by laypeople are no longer from the *Brahma Net Sutra*; instead they’re taken from parts of the *Sutra of the Upasaka Precepts* with a total of 6 major and 28 minor precepts.

Many people have a common misunderstanding that the 10 major and 48 minor Bodhisattva precepts can only be taken by monastics. That is however not true. In the sutra, it states that heavenly beings, dragons, ghosts and spirits can all receive the precepts. As long as one brings forth the Bodhi resolve, even beings without reproductive organs, or

hermaphrodites can receive the Bodhisattva precepts. So many living beings can take these precepts. The 6 major and 28 minor precepts come from the “Sutra of the Upasaka Precepts”, which actually belongs to the precepts of the Sound Hearers. Therefore, this set of precepts is suitable only for laypeople. The “Brahma Net Sutra”, on the other hand, belongs to the precepts of the Bodhisattvas. However, since the 6 major and twenty-eight minor set of precepts are also built on the spirit of the Bodhisattva precepts, they are included in the *Lay Bodhisattva Precepts* manual. If preceptees who are receiving these precepts can truly bring forth the Bodhi resolve, they will definitely receive the Bodhisattva precept substance of inaction.

The precepts of the Sound Hearers are the second type. “Sound Hearers” are great Arhats who got enlightened by hearing the Buddha’s sound when the Buddha was still in the world. The precepts of the Sound Hearers were laid down precisely for the Sound Hearers. The precepts of the Sound Hearers encompass the laypeople’s Five Precepts, Eightfold Precepts, Shramanera and Shramanerika’s Ten Precepts, Bhikshu’s 250 precepts and Bhikshuni’s 348 precepts and, as well, the abovementioned layperson’s Bodhisattva precepts. These are all precepts of the



Sound Hearers. When we receive the precept, we bring forth and realize the precept substance. When you now took the Eightfold Precepts, the part when you took refuge in the Triple Jewel, you also realized the precept substance. According to the precepts of the Sound Hearers, how long does the precept substance last? Except for the Eightfold Precepts, the precept substance for other precepts (like the Five Precepts, Shramanera/Shramanerika precepts, Bhikshu/Bhikshuni precepts) last for a single lifetime. This means you don’t carry over the precept substance to the next life. In the next life, you have to retake the precepts to regain the precept substance. The Bodhisattva precepts from the “Brahma Net Sutra” and the lay Bodhisattva precepts are not the same. The precept substance stays with you in life after life until you reach Buddhahood.

Some people may doubt, “I now take the Bodhisattva precepts. But how do I know if I’ve already taken the Bodhisattva precepts in my previous life; in that case, why would I need to retake them in this life?” If you already took the Bodhisattva precepts in previous lives, taking them again in this life isn’t considered taking the precepts as a newcomer. Retaking them in this life actually increases your understanding of the precepts which allows you to carry out the precepts with better care. That is, the precept that you retake in this life are called reinforced precepts. Many monastics, even though they were ordained by taking the Great Triple Platform precepts in life after life, still continue to retake the Bodhisattva precepts. They aren’t necessarily taking the precepts for the first time but rather taking reinforced precepts.

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(一) 網址：<http://drbagsm.org>

即進入中文網站首頁。右邊八個主欄目最下方「English」點下，即到英文網站。

(二) 在任何網頁裡，點「English」或「正體中文」，即到相同的資訊頁面。

要連線到法界佛教總會的網站，就在右上方，「網站首頁」也在此。

(三) 前面三個欄目「開山緣起、我們的導師、法音宣流」都和宣公上人事蹟有關。

其中「我們的導師」：有四個小分類。

「追思與感恩」是第四個小分類，是上人的弟子—有出家眾，也有在家人，對上人的追思之情。

「法音宣流」：此頁面最下方會出現<http://www.drbachinese.org/publish/index.asp.html>鏈結到「法音出版」，如果您想訂購書籍，或在線上閱讀，或聆聽上人的開示，都可以到此頁。

(四) 從第四個欄目以後，除了環保素食，都和金聖寺各種資訊有關。

「金聖音訊」有四個小分類：

1. 最新訊息：呈現寺廟最新的特別訊息。
2. 每月行事曆：這是金聖寺每個月的活

動，這一欄是平時大家最想知道的。

3. 活動剪影：每次金聖寺的大型活動，大家的心得報告，和一些活動照片皆在此頁面。
4. 矜谷梵音：是大家熟悉的，在此您也可以找到以前的資料

「法淨人生」有三個小分類：

1. 法語甘露：是歷年來法師們的開示，以年份分別。
2. 專題論壇：呈現的是上人與法師們對特定一種法門的講解。
3. 法友園地：是在家居士的各種學佛心得。

(五) 「學子園地」

是星期日青少年佛學班的資訊。

(六) 「環保素食」有兩個小分類：

1. 素食合天心：是祖師們或一些人對素食的看法。
2. 天廚妙味：是各種的食譜。

感謝大家的支持，我們一直在更新中，但也難免有錯誤，如果您有發現不對的地方，請通知我們，並請原諒。在這千奇百怪的網站世界又增加一片淨土，相信是你我最感欣慰的，我們一起努力，讓這片淨土更加莊嚴，讓善的種子深植人心。



金聖寺

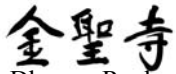
二、三月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2014		
週日 Sunday	2/ 1~2	楞嚴法會 (8:15AM ~4:00PM) Dharma Assembly of Shurangama
	2/ 9	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	2/ 16	楞嚴咒法會 (8:15AM ~10:50AM) The Shurangama Mantra Recitation
	2/ 23	觀音法會 (8:15AM ~10:50AM) Dharma Assembly of Guan Yin
每日 1 pm		大悲懺法會 Great Compassion Repentance

三月份活動 Buddhist Events in March, 2014	日期 Date	地 點
長青學佛班 Elders' Dharma Study Group	3/ 1 週六 2:00 PM ~ 4:30 PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	3/2 週日 8:15 AM ~ 4:00 PM	
觀音法會 Dharma Assembly of Guan Yin	3/ 9 週日 8:15AM ~10:40AM	
地藏法會 Earth Store Recitation	3/ 23 週日 8:15AM ~4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	3/ 30 週日 8:15AM ~10:40AM	
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13日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 13.	3/ 16 週日	萬佛聖城 (CTTB)
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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://drbagsm.org>

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金聖寺訊息

News from Gold Sage Monastery

金聖寺網站已經更新，您可從中查看廟上各種訊息，歡迎大家上網瀏覽。
如果您想「取消郵寄矽谷梵音」，請寫上郵件上的姓名地址，交到辦公室即可。
感恩您對道場的護持。

Gold Sage Monastery website has been reconstructed and updated, welcome everyone to go online and check out various information of the temple. If you would like to cancel subscribing newsletter by mail, please leave your name and address in the office .
Appreciate your support to the Way-place.

website: <http://drbagsm.org>