



矽谷梵音

Pure Sound From Silicon Valley

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發菩提心之後，好像放下麵種，
久而久之，麵便會長大。

Bringing forth the Bodhi resolve is like adding yeast to the dough,
so that it will rise and expand over time.

—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.

學佛要修戒定慧

To Study Buddhism, We Must Cultivate Precepts, Samadhi, and Wisdom

— 宣公上人 開示

Talk given by the Venerable Master Hua on June 18, 1958

戒

戒、定、慧三無漏學，是修行人所必須具有的。

戒，雖然有五戒、十戒、菩薩戒等等，然而最基本的，要算是五戒，那就是戒殺、戒盜、戒邪淫、戒妄語和戒飲酒。能持戒，就不會造罪。

什麼是「定」呢？照普通來說，就是禪定。範圍廣一點來說，就是不變的意思。有些人修行，妄想很多，今天參禪，明天聽說念佛的功德大，於是便捨參禪而念佛，過兩天又聽說念咒的功德殊勝，於是又不念佛而念咒，諸如此類。今天修這個法門，明天又修那個法門，結果一事無成。又有些人對於念佛和念菩薩，一曝

十寒，今天念，明天便不念，這都是沒有定力的緣故。定力對於修行，是非常重要的，如果沒有定力，那麼，修道一定不成，而且也會因為缺乏定力、道心不堅的緣故，很容易受到外來的引誘而墮落。

其次，說到「慧」，就是智慧。世界上的人，有賢愚之分，為什麼有些人聰明，而有些人卻愚癡？當然有其中的因果，凡是在過去生中修行念佛的人，今生較有智慧，反之，不曾種下善根的，智慧便遜人一籌了。

《大學》裏說：定而後能靜，靜而後能安，安而後能慮，慮而後能得。

所以由「定」中，也可

以產生出「慧」，若是不「定」的話，那麼雜念叢生，奔波勞碌，又怎能冷靜地判別是非、明白真理呢？

「戒」，是一種規律，防止我們犯罪的；在不犯罪中，我們又要修道。而修道的祕訣是「定力」。有了定力，便能產生智慧，更能進一步地了道，成佛。所以，「戒定慧」這三個字，是修行人所必須具有的條件。不持戒，就會造罪招業；缺乏定力，就會修道不成；沒有智慧，便會愚癡無知。

我勸在座各位，都能把「戒定慧」這三個字，作為修道的座右銘，常常拿來警惕自己，那麼，我相信對於修行，是會有點幫助的。

Every cultivator needs to have the Three Non-Outflow Studies of precepts, samadhi, and wisdom.

Precepts: Although there are the Five Precepts, the Ten Precepts, the Bodhisattva Precepts, and so on, the Five Precepts are the most fundamental. They are: do not kill, do not steal, do not engage in sexual misconduct, do not engage in false speech, and do not take intoxicants. If one can hold the precepts, one will not make transgressions.

What is samadhi? Ordinarily, samadhi refers to Dhyana (Chan) samadhi. Generally speaking, it means "unchanging." When some people cultivate, they do a lot of idle thinking. Today they practice Chan meditation, but tomorrow they hear that reciting the Buddha's name has a lot of merit and virtue, so they give up Chan and go recite the Buddha's name. Two days later they hear the merit and virtue of reciting mantras is supreme, so they stop reciting the Buddha's name and start reciting mantras instead. In general, that's how they carry on. Cultivating this Dharma-door today and that Dharma-door tomorrow, they end up achieving nothing. There are also some people who recite the Buddha's or Bodhisattva's name

with the attitude of "sunning it one day and freezing it for ten." They recite today, but quit tomorrow. This is because they have no samadhi. Samadhi is extremely important in our cultivation. If we have no samadhi, we will surely have no success in cultivation. Moreover, if we do not have sufficient samadhi and we lack a firm resolve in the Way, external temptations can easily influence us and cause us to fall.

Next there is "wisdom." In the world, there are wise people and stupid people. Why is it that some people are smart and some are stupid? Of course, it involves cause and effect. All those who cultivated by reciting the Buddha's name in former lives have comparatively more wisdom in this life. But those who didn't plant good roots in the past have less wisdom than most people.

The Great Learning says,

When a person has concentration, he can be still.

When he is still, he can be at peace.

When he is at peace, he can reflect.

Upon reflection, he can obtain what he wants.

If you are in samadhi, you can produce wisdom. But if you are not concentrated, if you produce droves of scattered

thoughts, if you are hasty and flighty, then how can you calmly distinguish right from wrong and understand the truth?

Precepts are rules which keep us from committing offenses. While refraining from committing offenses, we should also cultivate the Way, and the secret to cultivating the Way is samadhi power. Once you have samadhi power, you can develop wisdom, and if you can progress one step further, you can understand the Way and become a Buddha. That is why the three studies of precepts, samadhi, and wisdom are the essential requirements which all people who cultivate the Way should possess. If you do not hold the precepts, then you can create offenses and call forth karma. Lacking samadhi power, you will not be able to accomplish cultivation of the Way. You will not have any wisdom and will become dull-witted.

I exhort you all to take special note of the three studies of precepts, samadhi, and wisdom in your cultivation; always use them to alert yourself and I believe it will help you in your cultivation.



菩薩戒的殊勝

The Excellence of the Bodhisattva Precepts

近梵法師 開示 / By Dharma Master Jin Fan
李海昱 英譯 / English Translation by Lotus Lee

嘗

聞入道要門。發心爲首。修行急務。立願居先。願立則眾生可度。心發則佛道堪成。苟不發廣大心。立堅固願。則縱經塵劫。依然還在輪迴。雖有修行。總是徒勞辛苦。故華嚴經云。忘失菩提心。修諸善法。是名魔業。忘失尙爾。況未發乎。故知欲學如來乘。必先具發菩薩願。不可緩也。

這是省庵大師一字一淚的《勸發菩提心文》開頭的

一段，一語道出了修行的旨要是「發心爲首，立願居先」，否則不管怎麼修行，還是在六道輪迴。要求受菩薩戒，最大的關鍵就在發菩提心。這兩、三年來，不斷有居士詢問聖城何時要傳在家菩薩戒，似乎已有等不及之心態，這確實是好現象。可見學佛之人，並非個個都是學佛三年，佛就在天邊了！

雖然發了菩提心，但菩提心可大如虛空法界，亦可小如芥子微塵；若能持菩薩三聚淨戒，即攝律儀戒、攝善法戒和饒益有情戒，則發

心就有所遵循。所謂攝律儀戒就是諸惡莫作，攝善法戒是眾善奉行，饒益有情戒則是發廣大菩提心。如果能依三聚淨戒來修行，則菩提心可發得大、發得正、發得真、發得圓！

雖然六重二十八輕在家菩薩戒是由《優婆塞戒經》所錄出，戒條與十重四十八輕戒的《梵網經菩薩戒》有相當的不同，但發廣大菩提心的精神則是一致的。若能在受戒前殷勤懺悔，在日常生活中念念之間都不忘失菩提心，不但要自利，且要利他，不但要自覺，且要覺

他，則在受戒時必然能得到清淨戒體，而戒體的大小即是根據發心的大小而定。

受戒後若能持戒精嚴，則依《優婆塞戒經》說：「是戒能爲沙彌戒、大比丘戒及菩薩戒（梵網經菩薩戒），乃至阿耨多羅三藐三菩提而作根本。」爲什麼？因六重二十八輕在家菩薩戒有六齋日，等於說每月自動要持六日的八關齋戒，其特點是這六日要「全斷淫欲」，完全是出家人的生活模式，久而久之，就會很習慣出家人的生活，若有機緣出家時馬上就能適應。

《梵網經》上說：「眾生受佛戒，即入諸佛位，位同大覺已，真是諸佛子。」這就是菩薩戒的殊勝，發心受戒時當下就蒙佛授記，和諸佛所證得的果位已無二無別，這是在理上而言；接下來就是在事上真正的持戒修行了，等到理事圓融，那時就是菩薩戒圓滿，證得成佛果位之時了！

We have heard that the foremost matter among the essential doors to entering the Buddhadharma is to bring forth the Bodhi resolve. The most important task in cultivation is to make vows. When vows are made, one will be able to cross over living beings. When one brings forth the Bodhi resolve, then one will be able to accomplish Buddhahood. If one does not bring forth the great Bodhi resolve and make firm vows, one will remain in the wheel of birth and death for as many kalpas as there are motes of dust. Even if one cultivates, all efforts will be in vain. Therefore, the Avatamsaka Sutra says: 'If you forget your Bodhi resolve, cultivation of even wholesome practices becomes the karma of demons.' Forgetting the Bodhi resolve is bad enough, let alone not having it at all. Hence, if one wishes to learn the Buddhadharma, one must make the vows of a Bodhisattva. This is most urgent and cannot be put off.

This is the first paragraph of the "Exhortation to bring

Resolve Upon Bodhi," compassionately written by Great Master Xing'an. He points out that the main principle of cultivation is that "bringing forth the resolve is foremost; making vows is most important." If one does not do so, no matter how much one cultivates, one will still be in the six paths of rebirth. The key to receiving the Bodhisattva precepts is to bring forth the Bodhi resolve. In the past few years, there have been many laypeople who keep asking when CTTB will transmit the Lay Bodhisattva precepts, as if they could not wait for it. This is very good, because some people forgo their cultivation and fail to retain their original intention.

Although we may have brought forth the Bodhi resolve, the Bodhi resolve may be as vast as empty space and the Dharma Realm, or as small as a mustard seed or a speck of dust. If one can uphold the three kinds of pure precepts—convergence of vinaya and comportment, convergence of wholesome dharmas, and benefiting sentient beings—then one's resolve will have to follow certain guidelines. Precepts concerning the convergence of vinaya and comportment enable one to refrain from doing evil deeds; those concerning the convergence of wholesome

dharma enable one to do wholesome deeds; and those concerning benefiting sentient beings enable one to bring forth the great and vast Bodhi resolve. If one can cultivate according to the three kinds of pure precepts, one will be able to bring forth a Bodhi resolve that is great and proper, true and complete.

The six major and twenty-eight minor Lay Bodhisattva precepts are from the *Upasaka-śīla Sutra* and are quite different from the *Brahma Net Sutra*'s ten major and forty-eight minor Bodhisattva precepts, but nevertheless, they share the common spirit of bringing forth the great and vast Bodhi resolve. One should diligently practice repentance before receiving the precepts, remember the Bodhi resolve at all times, and in thought after thought, benefit others, not just oneself, and

enlighten others, not just oneself. Then, one will definitely obtain a pure precept substance when receiving the precepts. The expanse of the precept substance will vary according to the size and depth of your resolve.

According to the *Upasaka-śīla Sutra*, if one can uphold the precepts diligently, "These precepts can serve as novice precepts, great Bhikshu precepts, the *Brahma Net Sutra* Bodhisattva precepts, and even the foundations of anuttara-samyak-sambodhi." Why? Because the six major and twenty-eight minor Lay Bodhisattva precepts include upholding the eightfold precepts on six days of each month. A main point is that on these days, one must completely sever lustful activity, and basically live the life of a monastic for a day. After a while, one will be accustomed to

monastic life, and it will be easy to get settled quickly if one has the opportunity to leave the home life.

The *Brahma Net Sutra* says: "When sentient beings receive the precepts of the Buddha, they enter the state of all Buddhas. Now that they have entered the state of the Greatly Enlightened ones, they are truly disciples of the Buddha." This is the excellence of the Bodhisattva precepts. When one brings forth the Bodhi resolve and receives the precepts, in that moment, one receives the prediction from the Buddha and in principle, attains the state that is the same as the fruition of all Buddhas. What follows is to uphold the precepts and put them into practice in cultivation. When principle and action are both complete, the Bodhisattva precepts will also be complete, and one will attain Buddhahood.

修道人不要有自私心、自利心，要利益他人，不要儘損人利己，或看不起他人。每個人都應該迴光返照，照照過去的事、現在的事，再照照將來。能念茲在茲，時刻不忘良心道德，時間一久，善根自然會增長，菩提心也會發得大，進一步就會去行菩薩道，利益眾生。

Cultivators shouldn't be selfish or seek to benefit them-selves. They should benefit others. They should neither hurt nor look down upon others. They should reflect mindfully upon themselves in regard to the past and present, and then contemplate the future. If you can be mindful in thought after thought, and maintain your conscience and integrity in every moment, your good roots will naturally grow. Your Bodhi resolve will expand and you will be able to practice the Bodhisattva Path to benefit all living beings.

—宣公上人 語錄/ by Venerable Master Hua

萬佛聖城傳授在家菩薩戒通告

The Transmission of the Lay Bodhisattva Precepts
at the City of Ten Thousand Buddhas.

日期：

2014 年 7 月 29 日 至 8 月 5 日 (星期二)

報名截止日期： 2014 年 3 月 15 日

傳戒地點： 萬佛聖城

報名資格： 身心健康。正信三寶，品行良好。
凡受持在家菩薩戒後，當終身素食
(包括不吃蛋)。

費用： 隨喜供養。

報名所需證件：

萬佛聖城在家菩薩戒報名表並附相片
萬佛聖城住眾規約
萬佛聖城訪客健康狀況表
護照/身份證明書影印本
受戒前問卷 【 在家菩薩戒 】

報名手續：

請向萬佛聖城或法界佛教總會所屬分支
道場，索取報名表及相關資料。填寫完
畢，請寄「萬佛聖城傳戒委員會」。每
份報名表只限一人填報，若多人填報一
份，將不予受理。

凡報名經審核通過後，將於公元 2014 年
4 月 30 日寄發報到通知單。

下載萬佛聖城在家菩薩戒報名表：

www.cttbchinese.org

郵寄萬佛聖城地址：

萬佛聖城傳戒委員會
4951 Bodhi Way, Ukiah, CA 95482

電話： (707) 462-0939

電郵： pusajie2014@drba.org

Dates:

July 29, 2014 (Tue) ~ August 5, 2014 (Tue)

Application Deadline : March 15, 2014

Location:

The City of Ten Thousand Buddhas (CTTB)

Qualifications of Applicant

1. You must be in good physical and psychological health.
2. You must have proper faith in the Triple Jewel and be of good character.
3. To uphold the Bodhisattva Precepts, you must be prepared to be a life-long lacto-vegetarian.

Fees

Preceptees may make a donation as they wish according to their ability.

Documents for Application

1. Application Form for Taking the Lay Bodhisattva Precepts
2. Signed "Regulations for CTTB Residents" Form
3. CTTB Medical Form for Visitors
4. Copy of Passport or other legal photo ID
5. Questionnaire for Going to Take the Lay Bodhisattva Precepts

Application Procedure

Request an application form and related materials from a DRBA branch monastery. Each applicant must complete their own separate form. If there are 2 or more people on one form, the application will not be accepted. Make your own copies of the form if you wish to keep it for your own records. Mail the completed application to the CTTB Precept Transmitting Committee.

If your application is approved by this Committee, you will be sent a Notice of Registration before April 30, 2014.

Application Forms Download: www.cttbusa.org

Send your application to

CTTB Precept Transmitting Committee
4951 Bodhi Way, Ukiah, CA 95482

Tel: (707) 462-0939

e-mail: pusajie2014@drba.org

馬年春節活動

Celebrating Year of the Horse —Spring Festival Activities

文：本刊編輯/ By The Editor

英譯：鄭耿琳/ English Translation by Genglin Zheng

「一馬當先迎新年，
快馬加鞭勇往前。」
春節在中國人心裡是一個非常重要的節日，一年之計在於春。所以當此之時，廟上皆會舉辦禮佛拜懺法會，迎接新年的同時，要先淨滌身心，懺除罪業，期望新的一年國泰民安，風調雨順。

妙佔總持不動尊，
首楞嚴王世希有，
銷我億劫顛倒想，
不歷僧祇獲法身。
《楞嚴經》是正法的代表，法師們用心良苦，為讓正法住世，並祝大家早證佛果，特別舉辦三天的楞嚴法會，誦一部《楞嚴經》，同時每

天下午拜〈楞嚴懺〉。就如同恆雲法師說的：「這是很特別的。《楞嚴經》是正法的代表，大家在新春一開始就學習正法，我相信正法的根會紮得深，也是讓正法住世，因為，楞嚴滅，佛法滅。」〈楞嚴懺〉是百年前寬如比丘尼所作，他是以仿古大德的方式來編〈楞嚴懺〉。恆雲法師認為他把《楞嚴經》的要義放進去了，所以拜〈楞嚴懺〉，同時可以學習到《楞嚴經》。

三天的法會，上午由萬佛城來的恆齋法師帶領大家誦《楞嚴經》；下午由恆異法師帶領禮拜〈楞嚴懺〉，

優美的唱誦聲，莊嚴的繞佛持咒場面，深印人心。上人說：「十方如來就是藉著〈楞嚴咒〉，得成無上正遍知正覺。十方如來能應身到微塵數那麼多國家，去轉法輪教化眾生，在十方給眾生摩頂授記、拔濟眾生的群苦，令眾生一切大小諸橫，同時得到解脫，都是憑著這個〈楞嚴咒〉的力量。」

下午拜完懺，異法師利用剩餘時間講解懺文中的義理，解行並重，期望大家都從中得到法喜，感恩法師的苦心教導。

星期日法會圓滿日，廟上張燈結彩，因為這天有貴

客受邀來參加新年團聚——長青佛學班的長輩們。天空雖然下著雨，颳著風，但並不能阻擋老人家們「回家」的心願，清早，廟上的長廊皆可望見老人家，各個光鮮亮麗，精神愉悅的碰到人就「阿彌陀佛」「恭喜新年好」。

廟上除了準備吉祥紅包，美味佳餚外，還有週日佛學班的師生，用肢體語言向長輩們拜年，在法師帶領長輩們禮佛誦經後，「恭喜！恭喜！恭喜你呀！」小小小朋友在老師的帶領下，頂著小小獅子頭來向爺爺奶奶們拜年，讓這些爺爺奶奶都發自內心的高興，小兵立大

功；吳老師母女的相聲——拜年，也讓老人家們喜上眉梢；我們的天才學生，加上天才老師，展現才訓練三次的武術和舞蹈，讓今天的活動增色不少，也引來很多家長旁觀，讓整個觀音殿頓時熱氣騰騰；欣賞了節目，也該動動腦了，最後的猜燈謎由彭老師主持，精彩無比，各個長輩都充滿法喜。

在結齋聲中，春節活動結束了，長輩們帶著精美的禮物，法喜滿滿的步向歸途。望著恢復寧靜的觀音殿，默默的祝福——願這些長輩們身體健康，與佛常伴。

“With the horse leading the way, we usher in the New Year; spurring on the flying horse we are determined to move ahead.” Spring Festival is a very important holiday for the Chinese, as a year’s plan starts with spring. Every year at this time, GSM holds Dharma assemblies for venerating Buddhas and for bowing repentances – so that while ushering in the New Year, we cleanse both body and mind and repent karmic offenses, wishing for national prosperity and peace as well as timely wind and rains.

“Wondrous Darani of the unmoving one.

Foremost Shurangama King is rare in the world.

Extinguishing our deluded thoughts from countless eons past.

So we attain the Dharma body without going through Asamkhyā kalpas.”



The Shurangama Sutra is representative of the proper dharma. During this three-day Shurangama assembly, Shurangama Sutra was recited in the morning. In the afternoon, we bowed the Shurangama Repentance. This assembly was made possible by the dharma masters with their kind intent for the proper dharma to endure in the world and to speed up our course towards

attaining Buddhahood. Just as Dharma Master Heng Yun said, “This is very special. The Shurangama Sutra is representative of the proper dharma. We began the new year by studying the proper dharma, for this reason I believe that the proper dharma will take deeper root and endure in the world – because when the Shurangama disappears, Buddha dharma disappears as well.” The Shurangama Repentance is the work of Bhikkhuni Kuan Ru a hundred years ago, taking after the writing style of the great ancient virtuous ones. In the Dharma Master’s opinion, the Bhikkhuni had incorporated the essential principles of the Shurangama Sutra into her work. Therefore one can learn the Shurangama Sutra while bowing the Shurangama Repentance.

The assembly lasted for three days. In the morning, Dharma Master Heng Zhai from CTTB led the recitation of the Shurangama Sutra. In the afternoon, Dharma Master Heng Yi led the assembly in bowing the Shurangama Repentance. Sounds of graceful sutra recitation and the solemn circumambulation during the mantra chanting engraved upon our memory. The Venerable Master said: “It was by relying on the Shurangama Mantra that the Thus Come Ones of the ten directions achieved the unsurpassed Right and Full Awakening. The Thus Come Ones of the ten directions,

in transformation bodies, can appear in countries as many as dust motes – to turn the dharma wheel, to teach and transform all creatures, to give predictions with compassion for beings in the ten directions, to lift all beings from sufferings, to free them from calamities big and small – all this, are made possible by relying on the power of the Mantra of Shurangama.”

Upon bowing the repentance in the afternoon, Dharma Master Yi explained the repentance text in the remaining time. He emphasized on both understanding and cultivation. Filled with dharma joy, we wish to express our gratitude to the dharma masters for their painstaking teaching.

On Sunday, the concluding day of this dharma assembly, GSM was festooned for our honored guests taking part in the New Year reunion – the elders of the Dharma Study Group. Blowing wind and dripping rain did not keep the elders from “coming back” home. There they came, early in the morning, and strewed the temple gallery with their bright outfits, cheerful looks, and greetings of “Amitofo”, “Happy New Year”.

GSM prepared good-wish red envelopes and delicious food. In addition, the Sunday school teachers and students, in their body language, presented New Year greetings to the elders. Next, the elders, led by the

dharma masters, venerated the Buddhas and recited sutras. “Happy New Year! Happy New Year! Happy New Year to you!” Little kids wearing small lion heads and headed by the teachers, came up to the elders to wish them Happy New Year. How delightful these grandmas and grandpas felt in their hearts! Little soldiers made big contributions! The standup comedy Greetings on New Year’s Day performed by teacher Wu and her daughter also made the elders smiled from ear to ear. What’s more, our talented students and teachers added color to today’s activity by their dance and martial art, which they only practiced 3 times! Parents stood by and watched, attracted by the events. The Guanyin Hall was full of warmth and energy. Having watching the shows, it was time for some brainy work. The last event, raffle, hosted by teacher Peng, was unbelievably wonderful. All the elders were full of dharma joy.

The Spring Festival activities ended amidst meal-concluding chanting. The elders left for home carrying fine gifts and full of dharma joy. Looking at Guanyin Hall that had resumed quietness, I sent my silent wishes for the elders: may they be in good health; may they often stay with the Buddhas.



金聖寺

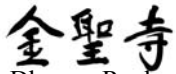
三、四月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March, 2014		
週日 Sunday	3 / 2	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	3 / 9	觀音法會 (8:15AM ~10:40AM) Dharma Assembly of Guan Yin
	3 / 23	地藏法會 (8:15AM ~4:00PM) Earth Store Recitation
	3 / 30	楞嚴咒法會 (8:15AM ~10:40AM) The Shurangama Mantra Recitation
週六 Saturday	3 / 1	長青學佛班 (2:00PM ~4:30PM) Elders' Dharma Study Group
週三 Wednesday	3 / 19	慶祝觀音菩薩聖誕法會 (8:30AM ~10:20AM) Celebration of Gwan Yin Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

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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四月份活動 Buddhist Events in April, 2014	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	4/ 5 週六 2:00 PM ~ 4:30 PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	4/6 週日 8:15 AM ~ 4:00 PM	
禮誦妙法蓮華經 Sutra on the Lotus Flower of the Wondrous Dharma Recitation	4/13,20 週日 8:15AM	
懷少節 The Cherishing Youth Day	4/ 27 週日 8:30AM ~2:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	



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website: <http://drbagsm.org>

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金聖寺網站更新

New GSM website ----- website: <http://drbagsm.org>

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。

如果您要「**取消郵寄矽谷梵音**」，請寫上郵件上的姓名地址，

交到辦公室 或 Email 到：linww@yahoo.com

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.

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