



# 矽谷梵音

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## 新年新希望 New Hopes for the New Year

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We should use patience to overcome all difficulties. We should face the reality and charge forward with courage and vigor.

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.

# 新年新希望

## New Hopes for the New Year

宣公上人 開示於1978年

Spoken by the Venerable Master Hsuan Hua in 1978

袁華麗 英譯 / English Translation by Huali Yuan

今天 是農曆正月初一，大家又增加了一歲。活著增加一歲，就越活越老了，由少而壯，由壯而老。過去的事情已經過去，沒有來的事情還沒有來。在新年期間我們應該自己回顧一下，過去所行所做如果是對的話，我們就繼續照著去做；如果是不對的話，我們就要趕快改善。所謂「改惡向善，除舊換新」。

佛教裡有一句話說：「彌天大罪，一懺便消。」又說：「過而不改是為過，過而能改歸於無，倘掩飾是增一過。」有過錯不肯改，還自己遮蓋著它，不要叫人知道，這是罪上加罪。所以我們無論哪一個人都要回光返照，不要貢高我慢，不要自滿，不要自己封自己做皇帝，把自己堆成須彌山那麼高。那要怎麼樣呢？我們要用忍耐心克服一切的困難，面對著現實，向前勇猛精進。這是我對各位的希望。

Today is the first day of Chinese New Year, and everyone is now one year older. As our age increases, we grow older, from youth to adulthood, and from adulthood to old age. What happened in the past is already gone and what is to occur in the future has not arrived yet. During the New Year, we should reflect upon ourselves: if what we did in the past was right, we should continue; if it was wrong, we should quickly change it. It is said, “Overcome your shortcomings your shortcomings and go towards the good; replace the old with the new.”

In Buddhism, there is a saying: “Even offenses that are as vast as the sky are immediately eradicated upon repentance.” Another says, “Refusing to correct one’s mistakes is a fault, but they will be eliminated when one corrects them. If one covers them up instead, then one has doubled the fault. If one has fault and is unwilling to correct it, but instead covers it up, one is adding fault upon fault. No matter who we are, we should reflect the light to illuminate within. We should not be arrogant or complacent; neither should we see ourselves as an emperor and inflate our egos to the size of Mount Sumeru. Then what should we do? We should use patience to overcome all difficulties. We should face the reality and charge forward with courage and vigor. These are my hopes for all of you.

# 禪——諸佛的母體

## CHAN——The Essence of All Buddhas (5)

◎ 宣公上人 開示

A lecture by Venerable Master Hua

### 智光遍照本來真

我們現在都要學有智慧，學有智慧，就先要受一點苦，在這裏煉一煉，用火來燒一燒。啊！你說你是塊金子，要用火來燒一燒才知道是真的？是假的？若不是金子，就燒沒有了；要是金子呢，真金不怕洪爐火。真的金子你怎樣燒，還是一兩或者 ten ounces (十盎司)，不會減少的。那假的呢？本來是 ten ounces，一燒 ten ounces。所以！我們現在就在這煉，煉！煉什麼呢？煉成金剛不壞身。你金剛不壞身煉成了，無論是原子彈、

氫氣彈，什麼彈都不怕了。爲什麼你不怕呢？因爲你不壞嘛！沒有任何的東西，可以破壞你的金剛不壞身，但是要先受一點苦。

有的人說：「這個苦我真受不了，太苦了，也太痛了！」誰知道苦？誰知道痛？說：「我知道苦，我知道痛。」你又是誰？說：「我就是我這個身體！」哦！你這個身體就是你，若死了呢？你這個身體還在嗎？怎麼打它，也不知道痛，罵它，也能忍，怎麼樣苦，也能受了？那時候怎

麼就沒有這些問題了？說：「因爲死了，所以什麼問題都沒有了。」那你現在也可以就像死了一樣。若要人不死，須做活死人。

你若要不死嗎？你先要試試看。說「是自殺？」不是的，就好像死了一樣。你現在能看，就好像死了，也不爭了，也不貪了，也不瞋了，也不癡了。歷代祖師、歷代菩薩、歷代諸佛都是從這門裏成就的，一切諸佛從此生，一切菩薩從此生，一切祖師，都是從這個法門生出來的。

我們現在，也不要怕困苦艱難，好好修一修，好好地來認真修一修，把一切的妄想，都放下。不要躲懶，不要偷安，有這口氣，就是跑香的時候，就是坐香的時候。我們藉假修真，要勉為其難，愈不容易，愈要做。我們做的，就是不容易的事。若容易人人都能做了，就因為它不容易，所以我們要做人所不能做，忍人所不能忍的，勇猛精進才能成就你的真正智慧，這叫在大冶洪爐裏煉金剛不壞體。你經過這一鍛鍊，你的身體，就健康了，智慧也現前了。

參禪就是鍛鍊身、鍛鍊心；鍛鍊身沒有殺盜淫，鍛鍊心沒有貪、瞋、癡，這也是勤修戒定慧，息滅貪瞋癡。在禪堂裏頭，你什麼過錯也不會犯，雖然說時時都

打妄想，但是你沒有設身處地，實實在在去做，所以身不殺生、不偷盜、不邪淫，令身體一切的習氣都清淨；鍛鍊身，令這個心妄想沒有了，清清淨淨的，恢復本有的智慧，破除所有的無明。

我們的身心，都是不容易返本還原，捨邪歸正。我們執著我們身體，執著我，執著我所，一切都放不下。要是有善根的人，他就能一切不執著，能把我執和法執都看破了。你把身看空了，我執破了；你把心也定了，法執也沒有了。你能沒有我執，沒有法執，這個時候超然物外，不被氣秉所拘，不被物欲所蔽，也就是得到解脫了，沒有執著就是得到解脫了。可是說的是很容易，行起來是很不容易的。有這麼一天，能把我執、法執都

沒有了，那也就是盡虛空遍法界，都是你的法身。可惜啊！我們就是不能這樣子，要能這樣子，要經過多少大劫，才能到這種的地步上。

在修道的時候，用這個布施，把自己的身體布施給禪堂；用這個持戒，諸惡不作，眾善奉行；用這個忍辱，忍耐一切的痛來修行，接接連連，不要把這一念的修行心斷了。你時間到了，自然就智慧現前，般若的光明照遍三千大千世界。可是都要經過一番的鍛鍊，就是所說的

不受一番寒徹骨，怎得梅花撲鼻香？

你無論做什麼事情，都要經過一段的時間，然後才能成功的。不是一見到硬就退了，向後轉，這樣子不會有成就的。

你不說人好，不說人壞，也不怨嫌人家，  
你心裏就安樂了，就沒有貪瞋癡在你心裏了。

If you avoid praising, criticizing, and bearing grudges against others, your mind will be peaceful and free from greed, anger, and delusion.

宣公上人 語錄 / By the Venerable Master Hua

## Wisdom Pervasively Illumines Innate Truth

Now we want to develop wisdom, and in order to do so, we must first go through some suffering. We must be smelted by the fire. Suppose you were a lump of gold, you would have to be smelted to find out if you were true gold or fool's gold. If you were fool's gold, then you would be burned up. If you really were gold, well, true gold withstands the foundry's fire. Real gold is not afraid of fire. If you have ten ounces of true gold, it remains ten ounces no matter how much you smelt it. If you start with ten ounces of fool's gold, then there may only be one ounce left after it goes through the fire. Now we are here in this foundry being forged into indestructible vajra bodies. Once you have a vajra body, you won't have to fear atomic bombs, hydrogen bombs, or nuclear weapons of any kind. Why do we experience fear? Because we can be destroyed! Absolutely nothing can destroy your potentially vajra indestructible body, but you must first endure some suffering. Some people say, "It's too much pain and suffering. I can't take it!" Who perceives the pain and suffering? "I perceive it," you say. And just who are you? "I am just this body," you reply. If

your body is you, then what about when you die? Where is your body then? If someone hits your body or scolds it then, it will be able to bear it. It will tolerate all sorts of suffering without any difficulty. You say, "That's because I'll be dead, so there won't be any problems." Well, why don't you just play dead right now?

*If a person wants to avoid death, He must first act like a living dead person.*

If you don't want to die, you first have to try out dying. "You mean commit suicide?" you ask. No, I mean act like a dead person. If you regard everything from the perspective of a dead person, you will no longer contend, or be greedy, hateful, or stupid.

All the patriarchs, Bodhisattvas, and Buddhas through the ages succeeded by means of this method. All Buddhas, Bodhisattvas, and patriarchs were born from this Dharma door. So don't be afraid of difficulty and suffering now. Cultivate well. Diligently apply yourselves to your practice. Cast out all discursive thoughts. Don't be lazy or try to sneak off to rest. As long as you have a breath left, use it to walk and sit in meditation. We borrow the false to cultivate the true. The harder it is, the more you should be determined to overcome the difficulty. Anyone can do easy things. We want to do difficult

things that others cannot do; we want to bear what others cannot bear. Only with such vigor and courage can we accomplish true wisdom. That's what's meant by forging indestructible vajra bodies in the red-hot furnace. After this kind of training, your bodies will be healthy and your wisdom will come forth.

Chan meditation disciplines both the body and the mind. The body is restrained from killing, stealing, and sexual misconduct; and the mind is restrained from greed, anger, and stupidity. In this way, we diligently cultivate precepts, samadhi, and wisdom and extinguish greed, anger, and stupidity. It is virtually impossible to commit offenses in the Chan hall. Although we may have idle thoughts, we will not act upon them. Restrained from killing, stealing, and lust, the body is purified of its bad habits. Once the body is disciplined and the mind is pure and concentrated, we can break through ignorance and regain our inherent wisdom. However, due to attachments to the body, the ego, and possessions, it is not easy to return to the origin and to renounce the deviant for the proper; it's difficult to put everything down. Only with good roots can we relinquish all attachments to self and to dharmas. If we can see the body as empty, we destroy the attachment to self. If the mind attains samadhi, the attachment to dharmas will be gone. With no attachments to self

or dharmas, we can transcend the material plane and be liberated from the limitations of our inherent disposition and from our materialistic desires. Liberation is simply the absence of attachments. Nevertheless, this is not easy to accomplish. If we can really have no attachments to self or others, our Dharma body will pervasively fill space and the Dharma Realm. What a pity none of us can manage to do that. Who knows how many great eons it will be before we attain that kind of state?

In the course of cultivation, we must “give” our bodies to the Chan hall; we must uphold the precepts by refraining from evil and practicing goodness; we must patiently endure the pain. We must hold on to that single thought of practice and let it continue uninterrupted. When the time comes, after a period of disciplined practice, your wisdom will naturally manifest and Prajna light will illuminate the universe. But that requires a period of smelting.

*Without enduring the bitter cold  
of winter,  
How could the plum blossoms  
smell so sweet?*

To achieve success in any endeavor takes time. Those who retreat as soon as the going gets rough won't achieve anything.

# 放生

## Liberating Life

恆音法師 開示

Talk given by Dharma Master Heng Yin

彭彬 中譯

**W**e just heard the Ven. Master talk about demons in the world that are spreading poison through the chemicals in all the products we use that end up causing cancer and other diseases. Climate change is becoming increasingly severe, and people are becoming increasingly addicted to computers, which are also demonic. The Master spoke of this decades ago, and now we see the phenomena he described more and more clearly. Climate change is pretty much indisputable in California; we have wild fires every summer. There are five times as many fires on our public lands as in 1970. Recently people are also addicted to the Pokemon Go game, in which they catch virtual monsters in real space. The monsters might

be in the middle of the street, in a river, in a monastery, or in a hospital. This can not only be dangerous, but also disrespectful and distracting. We have people come into CTTB hunting for monsters. A few days ago, I saw two boys looking at their cell phones right outside the Buddha Hall. I suspected they were playing Pokemon Go, but decided not to say anything because I thought, at least they could hear the Great Compassion Repentance and plant a good seed.

Now I want to talk about liberating life. As you know we have not been liberating life for the last few sessions in CTTB. There are concerns about how we're not liberating native species, and that the animals that we liberate may not survive well

in the environment. We are considering other ways to liberate life that will make people happy. However, at the same time, we realize there may be a conflict between the scientific view and the Buddhist view. Environmentalists want to protect the environment; usually they care more about preserving species rather than individual animals. In Buddhism, we see every individual creature as possessing the Buddha-nature and worthy of being saved. Even if they die soon afterward because the environment is unsuitable, what's important is that they have gone through the ceremony of liberating life. During the ceremony they get to hear the Great Compassion Mantra and the names of Amitabha Buddha and the seven Buddhas; repent of their offenses; hear Dharma teachings such as the twelve links of dependent arising; take refuge with the Three Jewels; make the four vast vows; and start on the Bodhisattva path or plant the seed to do so. A lot happens in the ceremony even if they may not consciously understand the language. We think that unconsciously they are planting a lot of good seeds; however, this will not be apparent to those who are not Buddhists.

The beings that have the opportunity to be liberated all have affinities with us, otherwise they would have not been chosen.

The first time the Ven. Master liberated life in the US, he released 37 pigeons on the roof top in San Francisco. All of them flew away except for two. The Master said those two were very friendly and stayed with him; they would always be on his lap when he spoke Dharma. He would use them to illustrate the dharma of greed and the dharma of being an animal. He said that these were his disciples from the Tang dynasty. In a similar case, the former Dharma Master Tso remembers that when the Master brought American disciples back to Hong Kong, they had a liberating life ceremony and he was the *wei nuo* (cantor). When he glanced back at the Ven. Master who was standing next to the cage of little birds used in Chinese cooking, the Master was shedding tears. Despite shedding tears, the Master was not at all emotional. He was very calm. DM Tso was very surprised and asked the Master what had happened later. The Master told him that his tears were from recognizing that these birds had been his disciples in the past and had now become birds.

In another case, during the drought in the 70's, the Master asked a disciple to bring him to a park. So the disciple took the Master along with his own daughter to a lake in the Golden Gate Park. The Master had

brought some bread. As soon as the Master started reciting the Great Compassion Mantra and feeding the bread, a ton of birds came and landed all over the three of them. There were gulls, loons, and ducks, all kinds of birds, and they ate up all the bread in 20 minutes. Then the next day they came and did the same thing. So the disciple thought this was normal. Later on he went by himself to see the birds. Only a few birds showed up, and they stayed very far away from him. Only then did he realize that it was because of the Master's virtue and perhaps his upholding the precept of not killing that the birds flew so close to him.

There is another story also about liberating pigeons at CTTB. Ernie Waugh, an old disciple, remembers that he was in charge of opening the cages. When he did so, the birds all flew towards the west, but all of sudden some 25 birds turned back. They all flew back and tried to land on the Master's shoulders, head, and body. Of course there wasn't enough room, so they kept falling off and getting back on and trying to squeeze in. This happened for what must have been several minutes but seemed like forever, then they all left again. The Master just stood there without any expression on his face. Ernie thought to himself, but I'm the one

who opened the cages, and So-and-so is the one that bought the birds from Chinatown, how come they didn't come to us? He concluded that Venerable Master's cultivation and his vows have something to do with it.

Another time, after the Master had passed on, we released chuckers on the lawn outside the Patriarch Hall. All the rest of the chuckers skittered away, but one of them flew into the Patriarch Hall, into the upturned palms of the Venerable Master's statue, and stayed there for quite a while as if talking to him. In light of all these examples, I think the ceremony and the Master's vows have their power. People have proposed that we support other sanctuaries and animal rescue organizations financially. That's all fine but, it's also important for the animals to go through the ceremony in the Buddha Hall or else have some Dharma Masters go to where they are to hold the ceremony.

Recently we reached out to local sanctuaries to see if we could go there to do our ceremony, and they welcomed us. They were also willing to bring some animals to CTTB. The local animal shelter euthanizes around 200 animals per year because they are either medically untreatable or untrainable. But we found out that if we can support their training funds, some aggressive dogs

can be trained to be docile enough to be adopted rather than killed. At the same time we will try to improve our traditional liberation of birds that were doomed to be killed and cooked. We will try to let them gradually acclimate to the new environment, because they probably lived in small cages all their life so they don't know how to fly very far and find food.

This time I went to Taiwan for two months and participated in six liberating life ceremonies while I was there. Whenever they want to convert a fish farm into some other use, they poison all the fish, so we rescue and release those fish. We also released many wild animals trapped and sold by the aborigines. It's wonderful to see the attitude that the nuns and the lay people have towards protecting animals, even those as fragile as a cicada, worm, or tadpole. Whenever any rescued or injured animals come to the monastery, the nuns hold a liberating life ceremony for them.



剛才我們聽到上人談到世界上的魔王，他們在我們使用的農產品中噴灑有毒的化學物質，導致了癌症和其他疾病。氣候變得越來越嚴峻，人們也越來越沉迷於電腦，電腦也是惡魔。上人在幾十年前就說過，我們現在越來越清楚地看到他描述的現象。加州的氣候變化很明顯，每年夏天我們加州都有野火。現在野火的數量是1970年的五倍。最近人們沉迷於 Pokemon Go 遊戲，他們在現實空間中捕捉虛擬的怪物。怪物可能在街道的中間，在河流裏，在修道院，或者在醫院。這不僅是危險的，而且不尊重並且讓人分心。有人進入萬佛城抓怪物。幾天前，看到兩個男孩在佛殿外面看著他們的手機。我覺得他們在玩 Pokemon Go，但決定不去講他們，因為我想，他們可以聽到大悲懺，至少可以給他們種下一個好的種子。



現在我想談談放生。如你們所知的一樣，萬佛聖城最近幾次的法會沒有舉行放生儀式。有人質疑我們沒有放生本地的物種，以前放生的動物都不能在環境中很好地生活下去。我們正在考慮其他方式的放生，以便讓大眾滿意。然而，同時我們也意識到科學和佛教之間可能存在觀點衝突。環保人士想保護環境，通常他們更關心保護物種，而不是個別動物。在佛教中，我們認為每個個體都具有佛性，都應該被拯救。即使他們因為環境的不適合而不久就死去，但是重要的是他們經歷了放生的法會。在法會上，他們聽到大悲咒、阿彌陀佛的聖號、七如來的聖號，並懺悔了業障，聽到了佛法：如十二因緣、皈依三寶、四弘誓願、成菩薩道或者種下成菩薩的種子。很多事情發生在法會上，即使他們沒有辦法有意識地理解這些語言。我們佛教徒認為，他們無意識

地種下了很多好的種子，但是，不是佛教徒的人們很難理解這些。

所有被放生的眾生都是與我們有緣的，否則是不會被選中放生的。上人第一次在美國放生的時候，在舊金山的屋頂上放了 37 隻鴿子。除了兩隻，其他的鴿子都飛走了。師父說留下的那兩隻鴿子非常友好，經常和他在一起，當他講法的時候，牠們總在他的腿上，上人就用他們來講貪婪的法和做動物的法。上人說這是他在唐代時候的弟子。另一個相似的事情，Tso 法師記得以前上人在帶領美國的徒弟們回香港的時候，他們有一個放生的儀式，Tso 法師是維諾。有一次在 Tso 法師回頭看的時候，上人站在籠子旁邊流淚，籠中的小鳥本來要被用來做中餐的。儘管流淚，上人並沒有帶著感情，上人很平靜。Tso 法師很驚訝，問上人發生了什麼事情。師父告訴他，他流眼淚

是因為他認識到這些小鳥是他以前的徒弟，現在已經變成鳥了。

另一個故事，在 70 年代乾旱期間，師父請一個弟子把他帶到公園，那個弟子就把上人和他自己的女兒一起帶到金門公園的湖邊。上人帶了一些麵包。當上人開始誦大悲咒並餵食麵包時，很多鳥來到他們身邊。有海鷗，潛鳥，鴨子，各種鳥，他們在 20 分鐘內吃完了所有的麵包，第二天他們又來了並做了同樣的事情。所以那位弟子以為這很正常，後來他自己去看鳥。却只有幾隻鳥出現，並且離他很遠。那個時候他才意識到，這是因為上人的德行，也許是上人嚴持不殺戒的原因，小鳥們才飛得這麼近。

還有一個關於在萬佛聖城放生鴿子的故事。Ernie Waugh，一個上人的老弟子，記得那次是他負責打開籠子。當他打開之後，鳥兒都飛向西方，但突然其中的

25 隻鳥飛回來了。當他們飛回來都試圖停在上人的肩膀上、頭上和身體上。那當然沒有足夠的空間，所以有些鳥掉下來，然後再飛上去，都想擠到上人的身上，這持續了大概幾分鐘，過了很久，後來鳥兒們再次離開了，上人站在那裡，臉上沒有任何表情。Ernie 想：「我是打開籠子的人，而另外那位是從唐人街上買鳥的人，鳥們怎麼沒有來找我們？」他的結論是，這跟上人的修行和大願有關。

另一次，在上人涅槃以後，我們在祖師殿外面的草坪上放生石雞。其它石雞都飛走了，只有一隻飛進了祖師殿，飛到了上人雕像的手掌中，並在那裡呆了好一會兒，好像在和上人說話。鑑於這些例子，我認為放生法

會和上人的大願有它們的力量。有人建議我們在經濟上資助其他保護區或動物救援組織，這都很好，但重要的是被放生的動物需要經過佛殿裡的放生法會，或者其他一些有法師舉行的放生法會。

最近我們接觸了一些地區性的庇護所，看看我們是否可以到他們那裡舉行放生法會，他們很歡迎我們。他們也願意把一些動物帶到萬佛城。地區性的動物庇護所每年安置大約 200 隻動物，這些是沒有辦法治療的，或者不可馴化的。但是，如果我們能資助他們培訓資金的話，一些具有攻擊性的狗是可以被馴服的，從而被收養，而不是被殺掉。另外，我們也可以改善傳統的放生法會，那些原本被殺死和烹

食的小鳥，我們讓牠們慢慢地適應新環境。牠們之前一直都生活在小籠子裡面，不知道如何飛得遠些，如何尋找食物。

這一次我去了台灣兩個月，在那裡，我參加了六個放生的法會。當有人要把一個魚場轉換成其他用途的時候，他們都要先毒死所有的魚。這個時候，我們就去救援並放生那些魚，我們還放生了許多原住民捕獲的和銷售的野生動物。很高興看到比丘尼和居士們保護動物的態度，即使像蟬，蠕蟲或蝌蚪這些脆弱的動物們，每當有被救的或受傷的動物來寺廟的時候，比丘尼們都會為它們舉行放生法會。

### ◎若要取消郵寄矽谷梵音

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# 金聖寺

## 一、二月份法會活動表2017年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2017		
1 / 15 ( 8:00AM ~8:50AM )		楞嚴咒法會 The Shurangama Mantra Recitation
1/27~29 週五、六、日 8:30AM ~ afternoon		千佛懺法會 Thousand Buddhas Repentance Dharma Assembly
週日 (Sunday)	1 / 1	消災吉祥神咒及普門品 ( 8:30AM~3:00PM ) The Disaster Eradicating Auspicious Spirit Mantra And Universal Door of Guan Yin Bodhisattva
	1 / 8	念佛共修法會 ( 8:15AM ~4:00PM ) Dharma Assembly of Buddha Recitation
	1 / 15	楞嚴經講座 ( 9:00AM ~10:50AM ) Lecture on the Shurangama Sutra
	1 / 22	慈悲三昧水懺法會 ( 8:30AM ~ afternoon ) The Water Repentance Dharma Assembly
	1 / 29	千佛懺法會 ( 8:30AM ~ afternoon ) Thousand Buddhas Repentance Dharma Assembly
週四 (Thu.)	1 / 5	釋迦牟尼佛成道日 (8:30AM ~10:00AM) Anniversary of Shakyamuni Buddha's Enlightenment
每日1 pm		大悲懺法會 Great Compassion Repentance

二月份活動 Buddhist Events in February, 2017	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	2/5 週日 8:30AM~3:00PM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	2/ 5 週日 9:00AM	
楞嚴經講座 Lecture on the Shurangama Sutra	2 /12, 19, 26 週日 9:00AM ~ 10:50AM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

# 金聖寺

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## 淨身心 迎新春

*Welcome the Spring by Purifying Our Mind and Body*

### 金聖寺2017年春節活動：

◎千佛懺法會： 1月27~29日(星期五~日)，早上8時30分至下午。  
法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。  
歡迎共襄盛舉。

### **Dharma Activities on Spring Festival of 2017**

- A Thousand Buddhas Repentance Dharma Assembly on January 27~29, 2017 from 8:30 am to afternoon.  
Setting up Plaques for Lengthening Life and for the Rebirth is available.