



矽谷梵音

Pure Sound From Silicon Valley

2017年06月第254期 Issue 254, June 2017

常常要修行這種直言直行，對於任何的人，
也沒有彎曲心，所謂「直心是道場」。

Always be honest and open in your speech and actions. Don't be sneaky or
evasive with anyone. A straight mind is the Bodhimanda.

宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角 / The scene at 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.

天地靈文楞嚴咒 (1)

The Shurangama Mantra-- The Efficacious Language of Heaven and Earth

◎宣公上人 開示

By the Venerable Master Hua

我現在給你們講〈楞嚴咒〉，這〈楞嚴咒〉百千萬劫也沒有人講一次，也不容易講一次。這麼一個法會是很稀有的，難遭難遇的。在我給各位講時，我知道沒有人聽得懂。就是有人自以為懂得，也不是真懂。有人自以為懂了，所以不注意，那也等於不懂。在佛教裏頭，〈楞嚴咒〉是最重要的。一部咒，是咒中的王，也是咒裏邊最長的一個咒，這個咒關係整個佛教的興衰。〈楞嚴咒〉是支持天地沒有

毀滅的靈文，〈楞嚴咒〉是支持世界不到末日的靈文。所以我常說，世界上若有一人會念〈楞嚴咒〉，這世界就不會毀滅，佛法也不會毀滅的。等到世上沒有人會念〈楞嚴咒〉時，這世界就快毀滅了，因為正法不存在了。

現在便有一些天魔外道說，《楞嚴經》和〈楞嚴咒〉都是假的，這是天魔外道派出魔子魔孫來造出這些謠言，令人不相信《楞嚴經》和〈楞嚴咒〉。《楞嚴

經》和〈楞嚴咒〉，這是正法最要緊的一部經和一部咒，《楞嚴經》就是為〈楞嚴咒〉而說的，這《楞嚴經》就是解釋〈楞嚴咒〉的一部經。《楞嚴經》和〈楞嚴咒〉的重要性是沒有法子能說得完的，盡未來際也說不完它的這種功德和妙用，所以是不可思議。說來說去，歸納起來，《楞嚴經》就是讚歎〈楞嚴咒〉的。如果有一個人能在世界上念〈楞嚴咒〉，這妖魔鬼怪都不敢公然出現於世，因為他

們所怕的就是〈楞嚴咒〉。如果一個人也不會背〈楞嚴咒〉了，這時候妖魔鬼怪就都出現於世。他們在世界上為非作歹，一般人也不認識他們了。現在因為有人會念〈楞嚴咒〉，妖魔鬼怪就不敢公然出現於世。所以若想世界不滅，就趕快念〈楞嚴咒〉、讀《楞嚴經》，這就是正法住世。

今天開始講〈楞嚴咒〉，〈楞嚴咒〉的「楞嚴」兩個字，就翻譯成「究竟堅固」。

這〈楞嚴咒〉的名字叫「摩訶薩怛多般怛囉陀羅尼」，又叫「佛頂光明摩訶薩怛多般怛囉無上神咒」。佛頂就是佛的頂上化佛，所以這〈楞嚴咒〉是微妙不可思議的。〈楞嚴咒〉裏邊所說的，都是降伏天魔、制諸外道的，從一開始到終了，每一句都是諸佛的心地法門，每一句有每一句的用途，每一個字有每一個字的奧妙，都具足不可思議的力

量。即使只念一字、一句、一會，或念全咒，都是驚天動地，所謂驚天地，泣鬼神，妖魔遠避，魑魅遁形。所以佛頂光明，這光明也就是表示咒的力量，是能破除一切黑暗，能成就人一切功德。你若能受持〈楞嚴咒〉，將來一定是成佛的，一定得到無上正等正覺的。你若常常誦念〈楞嚴咒〉，就能消除你宿世的業障，往昔的罪業都可以消除，這是〈楞嚴咒〉的妙用。

「摩訶」是梵語，翻譯中文叫「大」，英文叫 Big。那麼什麼叫大？就是體、相、用都是大的。體遍十方，所以叫大；這個用是盡虛空遍法界的；相，它是沒有相的，可是無相無不相。這個用也可以說它沒什麼用，盡虛空遍法界無所不用。這用是大用，這個相是大相，這個體也是大體，周遍十方，盡虛空、遍法界，這是「摩訶」的意思。薩怛多也是梵語，翻譯過來叫

「白」，就是清淨的意思，也就是沒有污染的意思。所謂白淨法，清淨沒有染污的法，這〈楞嚴咒〉是白淨法。

「般怛囉」也是梵語，翻譯中文叫「傘蓋」。傘蓋是譬喻，這個傘蓋它是用蔭萬德，這傘蓋的用，就是保護一切有德的人，誰有德行，誰就能遇到這種白淨法；沒有德行的人，是遇不到這種法的。所以才說：

三光普照透三才
閻浮世界取不來
大德大善能遇得
無德無善不明白

「三光普照透三才」，這三光不是日、月、星，是你誦持〈楞嚴咒〉，身上有身光，口裏有口光，你心裏頭有心光，身、口、意這三業都放光。三才，就是天、地、人。

「閻浮世界取不來」，在閻浮界你找不著，你各處找不著，你一定要受持〈楞

嚴咒)才能得到這種光。

「大德大善能遇得」，你若有大的德行、大的善，才能得到這種法門。

「無德無善不明白」，你若沒有德行，沒有善功德來栽培著，你就是當面也會錯過，交臂也會失之。見到黃金你以為是銅，見到鑽石你以為是玻璃，都會不認識。你見到〈楞嚴咒〉了，以為這是很普通的，沒有什麼，所以就不知道寶其所寶，不知道妙其所妙！不知道〈楞嚴咒〉這種的功德，是不可思議的。

這方才說三光，還不只這個身、口、意三業放出清淨的光明，還有紅光繚繞。你誦〈楞嚴咒〉，自然就有紅光繚繞。所以才說：

千朵紅蓮護住身
坐駒騎著墨麒麟
萬妖一見往遠躲
濟公法師有妙音

「千朵紅蓮護住身」，有千朵的紅蓮來護持你的身，紅蓮華放出紅光。你一

念〈楞嚴咒〉最前面二十九句咒文，就會現出這個境界。「坐駒騎著墨麒麟」，一念這〈楞嚴咒〉，這持咒的人是坐在一個麒麟的身上。「萬妖一見往遠躲」，什麼妖魔鬼怪一見都跑了，他不敢面對這種大威德的相。我們人人都知道佛教裏有一位濟公，當初濟公就是專用這一段咒文來降伏天魔、制諸外道，很靈感的，所以說「濟公法師有妙音」。這一段咒文是教我們「皈依盡虛空、遍法界，一切諸佛、一切菩薩、一切聲聞緣覺、一切諸天。」這也是護持三寶的一段，所以念這一段咒的時候，一切的妖魔鬼怪都要退避三舍；不止退避三舍，要退到他所不能退的地方去，他們都不敢作怪，都老實了。

這是說這一段咒文大概的意思，至於若詳細說，這〈楞嚴咒〉是妙不可言的，所以又說：

奧妙無窮實難猜

金剛密語本性來
楞嚴咒裏有靈妙
五眼六通道凡開

「奧妙無窮實難猜」，這個〈楞嚴咒〉非常奧妙，它的變化也不可思議，很不容易測度的。「金剛密語本性來」，〈楞嚴咒〉是密中之密，這是金剛來護持這個咒。「本性來」，它是從自己那個佛性中生出來的。

「楞嚴咒裏有靈妙」，〈楞嚴咒〉也叫做靈文，因為他特別靈，特別有力量，所以說〈楞嚴咒〉裏有靈妙。

「五眼六通道凡開」，你若能常持〈楞嚴咒〉，專心一致，心不旁騖，你可以得到五眼六通，可以有不可思議的那種境界來變化莫測，所以不是一般凡夫俗子可能知道的。因為這個，所以希望大家都能讀誦《楞嚴經》，背誦〈楞嚴咒〉。你一誦〈楞嚴咒〉，為什麼妖魔鬼怪不敢出來？因為力量太大了，盡虛空遍法界沒有一個地方，不是有這種祥光瑞氣

彌漫著。所以有人誦〈楞嚴咒〉，就是補天地正氣的不足。你一個人念〈楞嚴咒〉，就有一個人的力量；百人念〈楞嚴咒〉，就有百人的力量，這世界妖魔鬼怪都會老老實實的。所以多一點人念〈楞嚴咒〉是好的。

「無上神咒」，什麼叫「無」呢？這個無，就是高明無極，也光明到極點了，沒有再超過這種高和光明的，這叫無。「上」呢？是沒有再比這更尊貴、更高尚了，這叫上。「神」就是不可思議，也就是威靈叵測，這叫神。咒就是感應道交，有一種力量，你念這咒就有感應。「佛頂光明摩訶薩怛多般怛囉無上神咒」，這是說佛頂的光明，猶如大白傘蓋來蔭罩我們一切持咒的人。

這個咒是沒有人明白的，也不能一句一句、一個字一個字去講，不過你如果想要明白它，我可以勉強講給你聽。單這〈楞嚴咒〉，

一年也講不完，三年也講不完，甚至於十年也講不完。現在我把這個咒的大意講一講，它有五會，這五會就表示五方，五方就是東、西、南、北、中。東方就是金剛部，阿閼佛為教主；南方就是寶生部，寶生佛做教主；中央就是佛部，釋迦牟尼佛做教主；西方就是蓮華部，阿彌陀佛做教主；北方叫羯磨部，成就佛做教主，共有這五部。這五部就是管理這世界五方的五大魔軍，因為有這五魔，所以佛也分開五方，鎮壓這個魔。如果沒有佛，那魔就會出現於世了。所以你一誦〈楞嚴咒〉，這五方的五大魔軍就都俯首低頭，老老實實，不敢違犯〈楞嚴咒〉的這種威力。〈楞嚴咒〉具足這五部，所以這個〈楞嚴咒〉是最妙不過了；可是你要沒有執著，若有所執著，就不會太妙了。

楞嚴咒〉有五會，其中分出來有三十幾部法。我過

去在東北的時候，能對治一切人的病痛，都因為〈楞嚴咒〉的這種力量。可是這〈楞嚴咒〉不是隨隨便便人人都可以使用的，若使用也不是全面的，因為分出來有三十幾部法。這是大概，若往詳細了說，有一百多種。

這個法，有「成就法」：就是一誦這〈楞嚴咒〉，你無論修什麼法門，求什麼事情，求什麼願，都會成就的，這是一種。又有「增益法」：就是譬如你修道，道心不夠，你一誦這個咒，能增益你的智慧，增益你的菩提心，增益你的願力，一切一切都會增加。你誦這個咒，對你自己有所求，也可以增益；對於旁人也可以增益，這是增益法。

(待續)

Now I am explaining the Shurangama Mantra for you and it is extremely difficult to encounter such a rare Dharma assembly as this. Billions of eons pass and no one explains the Shurangama Mantra even once. Nor is it easy to explain even once. When I am explaining, I know full well that no one understands what's being said. Even if there are those who think they do, they don't really understand. Some think they already understand and so they don't pay attention, but that's also failing to understand.

Among the Buddha's teachings, the Shurangama Mantra is considered to be the king of mantras because it is the longest and most important. The flourish or demise of Buddhism rests entirely with the Shurangama Mantra. It is the efficacious phrases of the Shurangama Mantra that keep heaven and earth from being destroyed. It is the efficacious phrases of the Shurangama Mantra that keep the world from coming to an end. That is why I often tell you that as long as a single person can recite the Shurangama Mantra, the world cannot be destroyed, nor can Buddhism. But when there is no longer anyone who can recite the Shurangama Mantra, then very quickly the world will be destroyed, because the Proper Dharma no longer abides.

Now there are even heavenly demons and externalists who claim that the *Shurangama Sutra* and the Shurangama Mantra are false. These heaven demons and externalists send their demon sons and grandsons to stir up rumors that cause people to not believe in the *Shurangama Sutra* and the Shurangama Mantra. This sutra and mantra are critically important to the preservation of the Proper Dharma. The *Shurangama Sutra* was spoken for the sake of the Shurangama Mantra. There's no way to ever finish expressing the importance of the *Shurangama Sutra* and the Shurangama Mantra; to the ends of all time their merits, virtues, and wonderful functions could never be told--so absolutely inconceivable and ineffable are they! When all is said and done, the *Shurangama Sutra* is an ode to the Shurangama Mantra. As long as there is even one person who can recite the Shurangama Mantra, the demons, ghosts, and strange entities don't dare show themselves in this world. They fear the mantra. But when not even one person can recite the Shurangama Mantra by heart, then those weird entities, those demons and ghosts will come out of hiding. Depraved and up to no good, they will not be recognized by most people. At this point in time, since there are still those who can recite the mantra from memory, those malevolent beings haven't made

their appearance yet. And so, if you want to keep the world from being destroyed, quickly learn the Shurangama Mantra and read the *Shurangama Sutra* to keep the Proper Dharma in the world.

Today the explanation of the Shurangama Mantra is beginning. The word "Shurangama" translates as "Ultimately firm and strong."

The entire title of the Shurangama Mantra is "Great White Canopy of Light Dharani Mantra" (*mo he sa dan tuo bo da la tuo lo ni zhou*). It is also called "Brilliant Buddha's Crown, Great White Canopy of Light, Unsurpassed Spiritual Mantra." The Buddha's Crown refers to the transformation Buddha atop the Buddha's crown. There is no way to conceive the subtle wonder of the mantra. The content of the Shurangama Mantra subdues heavenly demons and controls externalists. Every line, from beginning to end, is the Buddha's mind-ground Dharma-door. Each line has its own function; each possesses its own esoteric wonder; and each is endowed with incredible power. The recitation of a single word, a single line, a single assembly, or the recitation of the entire mantra causes the heavens to vibrate and the earth to tremble; it's said that heaven and earth are shocked, the ghosts and spirits wail, the demons keep a wide distance, and mountain and river sprites hide away. That brilliance at the

Buddha's crown represents the power of the mantra that can dispel every sort of darkness and that enables people to amass all kinds of merit and virtue. If you can accept and uphold the Shurangama Mantra, then you will definitely become a Buddha in the future. You will certainly attain the Unsurpassed Proper and Equal Right Enlightenment. If you continually recite the Shurangama Mantra, then you can get rid of your karmic obstacles from last life and all past lives. That's the incredible function of the Shurangama Mantra!

Mo he is Sanskrit and means "Great." The substance, appearance and function are all great. The substance is said to be great because it pervades the ten directions; the function fills up empty space and reaches throughout the Dharma Realm; and the appearance--well, there isn't any appearance. You can say that it neither has any appearance nor lacks any appearance. The function also doesn't really exist, yet there isn't any place its function doesn't reach in all of space and the Dharma Realm. That's a great function, a great appearance, and a great substance. Pervading the ten directions, exhausting the limits of space, and filling the Dharma Realm is the meaning of "mo he."

Sa dan tuo, also Sanskrit, means "white" and represents purity and lack of defilement. Pure white Dharma is devoid of filth. The Shurangama Mantra is pure white Dharma.

Bo da la is also Sanskrit and translates as "canopy." Canopy is an analogy. This canopy provides shelter for those with myriad virtues. The function of this canopy is to protect those endowed with virtue and those practicing virtuous conduct, meaning anyone who encounters this mantra. Those lacking virtuous conduct won't have an opportunity to meet with this Dharma. It's said:

The three lights universally illumine, permeating the three forces.

In all this world of Jambudvipa you may not come upon it.

Only those with great virtue and great goodness will attain it.

Those lacking virtue and goodness just won't understand it.

The three lights universally illumine, permeating the three forces. Here, the three lights do not refer to the sun, moon, and stars. Rather, it means that when you recite the Shurangama Mantra, your body emits light, your mouth emits light, and your mind emits light. It is talking about the

light of the three karmas. The three forces refer to heaven, earth, and people.

In all this world of Jambudvipa you may not come upon it. Throughout our world, Jambudvipa, you may seek but not find it. You absolutely must uphold the Shurangama Mantra in order to attain this light.

Only those with great virtue and great goodness will attain it. If you have amassed virtuous conduct and have magnanimous virtue, then you will be able to attain the Dharma-door.

Those lacking virtue and goodness just won't understand it. If you don't have sufficient virtue and haven't done enough good deeds, then even if you come face-to-face with it, you'll miss your chance. Right within arms' reach, you'll lose it. Having come upon gold you'll mistake it for copper; having found a diamond, you'll think it's a piece of glass. You'll fail to recognize it. You'll look upon the Shurangama Mantra as nothing at all out of the ordinary, and as a consequence won't realize it's the gem of gems, the wonder of wonders! You won't have any concept of the Shurangama Mantra's unfathomable merit and virtue.

Besides the three lights

emitted when the three karmas of body, mouth, and mind are pure, there is also a swirling red light. Recitation of the Shurangama Mantra generates a swirling red light. It's described this way:

A thousand petaled red lotus supports one's body.

As one sits firmly mounted on a black unicorn.

Seeing this, the hordes of monsters go far away to hide.

Dharma Master Ji, the Venerable, mastered these wonderful sounds.

A thousand petaled red lotus supports one's body. When you recite the first twenty-nine lines of the Shurangama Mantra a state occurs wherein a red lotus with a thousand petals manifests and emits red light. *As one sits firmly mounted on a black unicorn.* Upon reciting the Mantra, the person chanting finds himself sitting astride a unicorn. *Seeing this, the hordes of monsters go far away to hide.* No matter what kind of weird creature or demon or ghost it might be, they all flee, not daring to face such a magnificent and awesome manifestation. The Venerable Ji is a well-known High Master in Buddhism. His expert use of this passage of the mantra to subdue heavenly demons and control externalists was extremely efficacious. And so the last line says: *Dharma*

Master Ji, the Venerable, mastered these wonderful sounds. This passage of the mantra instructs us to "take refuge with all the Buddhas, all the Bodhisattvas, all the Hearers and Condition-Enlightened Ones, and all the gods throughout empty space and the Dharma Realm." It's a passage that protects the Triple Jewel, and so when you recite it the demons flee and the ghosts don't stop running until they're ten miles away. Not just ten miles, they back off until there's no more room to retreat. They don't dare make trouble; they are forced to behave themselves.

That's a general description of what this passage of mantra is about; the details are even more wonderful.

Unendingly miraculous and mysterious,

it's extremely hard to fathom.

This vajra secret language wells forth from your own nature.

Inside the Shurangama Mantra is marvelous magic!

Then come five eyes and six penetrations and the Way opens up.

Unendingly miraculous and mysterious, it's extremely hard to fathom. The Shurangama Mantra is quite esoteric and its changes and transformations are inexplicable; it's not easy to figure

out. *This vajra secret language wells forth from your own nature.* The Shurangama Mantra is the secret within the secret. That's the vajras who come to protect the mantra. Your own nature--it is born from your own Buddha nature. *Inside the Shurangama Mantra is marvelous magic!* The Shurangama Mantra is called an efficacious language because of its spell-binding power. That's what "marvelous magic" is referring to. *Then come five eyes and six penetrations and the Way opens up.* If you can continually uphold the Shurangama Mantra--single-mindedly without entertaining other thoughts--then you can attain the Five Eyes and Six Spiritual Penetrations. You will then experience the inconceivable, unfathomable changes and transformations that occur which ordinary people are totally unaware of. And that's the reason why I hope everyone will learn to read the Shurangama Mantra and memorize it. Why is it that the demons, ghosts, and goblins don't dare show themselves when you recite the Shurangama Mantra? It's so powerful that there isn't a place in all of space or the entirety of the Dharma Realm that isn't flooded with auspicious light. Recitation of the Shurangama Mantra patches up the imperfections in the heavens and the earth. One person reciting the Shurangama Mantra creates

power equivalent to one person. A hundred people reciting create power equivalent to a hundred people. And the weird beings here in this world become very well-behaved. So it's better if more people recite.

It's an unsurpassed spiritual mantra. The negating prefix "un-" actually means "lofty to the utmost; brilliant to the extreme." Peerless radiant illumination piercing the heights is the meaning of "un-". And "surpassed"? Well, there's nothing more esteemed, nothing more venerated. "Spiritual" is what is inconceivable and ineffable, what is awe-inspiring, efficacious and unfathomable. The power of mantras brings a response with the Way. When you recite mantras, something happens. "Brilliant Buddha's Crown, Great White Canopy of Light, Unsurpassed Spiritual Mantra." This means that the light at the crown of the Buddha's head is like a great white canopy that comes to shelter and protect all of us who recite the mantra.

No one understands this mantra, nor can they explain line by line and word by word. But if you want to understand it, I can try my best to explain it to you. The Shurangama Mantra can't be explained in a year's time, or three years' time, or even ten years' time. Now I will explain

the general intent of this mantra. This mantra is composed of five assemblies which represent the five directions of east, west, south, north, and center. The east is the vajra division with Akshobhya Buddha as the teaching host. The south is the welling up of jewels division with Welling Up of Jewels Buddha as the teaching host. The center is the Buddha division with Shakyamuni Buddha as the teaching host. The west is the lotus division with Amitabha Buddha as the teaching host. The north is the karma division with Accomplishment Buddha as the teaching host. Altogether these five divisions watch over the five demonic armies that abide in this world. Because of these five demons, the Buddhas split up in five directions to repress these demons. Without the Buddhas, these demons would show themselves here in our world. And so, when you recite the Shurangama Mantra, the five demonic armies in the five directions submit and surrender. They behave themselves and don't dare try to oppose the power of the Shurangama Mantra. The five divisions in the mantra are what make it so fine. But you shouldn't be attached. Your becoming attached won't be so fine.

Within the five assemblies of the Shurangama Mantra are more than thirty sections of

Dharmas. Before, when I was in Manchuria, the reason I was able to cure people's illnesses was all because of the power of the Shurangama Mantra. But the Shurangama Mantra cannot be used casually. If used, it's not the entire thing that's used, because within it are, in general, more than thirty different Dharmas. If looked at in detail there are over a hundred.

As to these Dharmas, there's the Dharma of Accomplishment. That means by reciting the Shurangama Mantra, whatever method you are practicing will be perfected; whatever thing you want to do will get done. There's also the Dharma of Increasing Benefits. That means, for example, if you don't have enough resolve for the Way in your practice, by reciting the mantra you can increase your wisdom; increase your Bodhi mind; increase the power of your vows; everything will get better. When you recite the mantra, everything you hope increases will surely do so! It will increase for others, too.

(To be continued)

宣公上人答問錄

Question And Answers by the Venerable Master Hua

問

：請師父開示，在家居士如何修行？尤其在本份工作之餘，如何於繁忙中抽出時間修行，最好的方式是哪一種？

上人

：最好的方式，就是不要生氣！不要自己和自己打架，心裡不要有戰爭。不要這邊才修行，那邊就說不可以；不要在那兒吵架，就是最好的修行。

問

：我們常討論羅漢和菩薩的果位，兩者不同的地方和相同的地方，請上人開示：關於羅漢和菩薩果位有甚麼不同之處？

上人

：羅漢、菩薩都是個名詞，這是人智慧的不同。菩薩是要利人，羅漢只修持自己，這是修行的階段。你在做凡夫的時候，不知道羅漢的境界是甚麼樣子，你在那兒算來算去，推度想像，把光陰都浪費掉了。

Q

: Shr Fu, please instruct us about how to cultivate as a layperson.

What is the best method for us to cultivate with a busy work schedule?

A

: The best method is not to get angry. Do not fight with yourself. Do not have a war within your mind with one voice saying I want to cultivate, and another voice saying no way. Do not argue within your mind. That is the best cultivation.

Q

: We often talk about difference and sameness between Arhats and Bodhisattvas. What is the difference between a Arhat and a Bodhisattva?

A

: Arhats and Bodhisattvas are both names, the difference is in the wisdom. A Bodhisattva benefits others while An Arhat only cultivate himself, which is the stage of cultivation. As an ordinary person, you won't be able to know the state of an Arhat. You are just wasting your time by guessing, calculating and imagining what an Arhat is like.



金聖寺

六、七月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June, 2017		
6/ 18, 25 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	6/ 11	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
	6/ 18, 25	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
每日 1 pm		大悲懺法會 Great Compassion Repentance

宣公上人涅槃二十二週年法會 22th Anniversry 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1日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 1.	6/ 4 週日	萬佛聖城 (CTTB)
---	------------	----------------

七月份活動 Buddhist Events in July, 2017	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	7/2,23 週日 9:00AM~10:50AM	金聖寺 (GSM)
慶祝觀音菩薩成道法會 (正日) Celebration of Gwan Yin Bodhisattva's Enlightenment	7/12 週三 8:30AM~10:00AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	7/ 16 週日 8:15AM~ 4 : 0 0 PM	
觀音法會 Dharma Assembly of Gwan Yin	7/30 週日 8:15AM~10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July 6.	7/ 9 週日	萬佛聖城 (CTTB)
--	------------	----------------

◎若要取消郵寄矽谷梵音
請寫上郵件上的姓名及地址，Email to : linww@yahoo.com
If want to cancel subscribing newsletter by mail.
Please write your name and address. Send the Email to : linww@yahoo.com

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://drbagsm.org>

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

暑期懷少班開始報名

Gold Sage Monastery Summer Sunday School Registration

趁這炎炎夏日，帶孩子到這清淨的道場，來探索人生的真諦，讓孩子懂得孝順、友愛、慈悲、感恩等美德。

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！

On this hot summer day , bring your children to this peaceful dharma place to explore the meaning of life and to learn the virtues of filial obedience, love, compassion, and gratitude.

Don't let time pass by in vain, take full advantage of their shaping period, so that they experience the wonderfulness of Buddha dharma.

上課日期：2017年7月16日~8月20日
星期日早上9~11時

Time : Sunday 9:00AM – 11:00AM,
July 16 to Aug. 20, 2017

學員年齡：3~17歲

Age : 3-17 years old

費用：\$ 20元

Fee : \$ 20