



矽谷梵音

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誰能把自己的感情收拾乾淨，沒有邋遢，誰就是菩薩。

Whoever can clean up his emotions so that they are no longer messy,
is a Bodhisattva.

——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.

參禪參什麼？

What Do We Do in Meditation

宣公上人 開示

By the Venerable Master Hua

參

禪這個法門，要有相當的工夫，不是一鍬就可以wsws挖個井，也不是一步就到西方極樂世界，也不是修行一分鐘就成佛果，這是要參的。現在所講的初步用功的方法很淺顯，對初學的人不能說的太深。誰要能依照這個方法來修行，都會得到你所應該得到的好處。善知識只能告訴你怎麼樣用功修行，怎麼樣打坐；雖然指示你這條路，可是這條路要你自己去修行，要你自己去走，你自己不走，那還是沒有用的。

參破話頭露端倪

打碎黑桶現本源

「禪」梵語叫禪那，中文叫靜慮，靜就是清靜，慮就是思慮；你動念多是妄念，不動就是真念、是正念。把你的思慮都靜下來，不動那麼多，沒有妄想，這叫靜慮，又叫思惟修。有人說：「靜慮連『想』都沒有了，怎麼還有『思』呢？」這個「思惟」是似有似無，並不一定有，也不一定沒有，就是什麼呢？就是參禪的「參」字，參什麼呢？就參這個思惟修。

(1) 認識本來的面目

打佛七念「南無阿彌陀

佛，南無阿彌陀佛……」天天這麼念，究竟是誰念的呢？有人說：「是我念的！」我又是誰呢？這個臭皮囊如果真是我，它死了之後，怎麼就會壞了呢？如果真是我，我應該做得了主；可惜我做不得主，它不聽自己的招呼，到時候又老又病，死了之後什麼都沒有。有人說：「什麼都沒有了，那念佛又有什麼用呢？這不是自己欺騙自己嗎？」不是的，這其中一定有支配臭皮囊的，這個「念佛是誰」我們要把它找出來，要研究明白了它。

你要能返本還原，迴光

返照，認識本來的面目，你才知道「未生以前誰是我？生我之後我是誰？長大成人執著我，轉眼朦朧又是誰？」你要研究這個問題，不是我們一天到晚糊塗吃、糊塗穿、臨死了還鑽到糊塗棺材裏去，這個人生就沒有什麼價值，我們對這點要特別注意。

（2）先打佛七再參禪

佛教傳到中國有禪教律密淨五宗，禪就是參禪的禪宗，律就是持戒律的律宗，教就是講經說法的教宗，密就是專門修念咒的密宗，淨就是淨土宗。我們先打一個念佛七，這是淨土宗；打完了念佛七，大家又來參禪，這是禪宗。為什麼先打佛七後打禪七呢？因為先念佛，然後大家就找「念佛是誰」的話頭。本來話頭也有很多，不過近代多數都是用「念佛是誰」來參禪。禪，梵語叫禪那，中國人只說一個「禪」字；傳到日本，就

念成日本音Zen，因為讀音不正確和中國不同，現代人就以為日本Zen是很特別的。

（3）什麼是參話頭？

你參話頭，要參話頭，不要參話尾。「話頭」是在言語還沒有說出來的時候，就是話語之頭。你參話頭要參這個，這時有一個思慮沒有呢？沒有，只是一個參。

「參」就像什麼呢？就像用一個錐子鑽窟窿一樣，又好像鑿井。用錐子鑽地，把本來沒有窟窿的地硬鑽、鑽，鑽出個窟窿來，鑽窟窿的錐子就是「參」；這個參是無形的，你鑿井鑽窟窿是有形的，用有形來譬喻這無形的，你就容易明白什麼是「參」。參就是硬往裏頭鑽，鑽不進去還要鑽，什麼時候鑽透了，那就是「破本參」了。

（4）有很多話頭可以參

有很多話頭可以參，日本人參「無」，他說無，無？，像中國人參「念佛是誰」，他念「無」。在中國參「念佛是誰」參「誰」，有的參「父母未生以前的本來面目」在父母沒有生我以前，我的本來面目是什麼樣子；有的又參「如何是沒有了的？」有種種話頭，看你歡喜參哪一個就參哪一個。久坐就有禪，久住就有緣，你要有一種忍耐心，不要躁進，什麼叫躁進呢？就想貪圖快，愈快愈好。我們修道要認真拿出工夫來，拿出時間來，是一點一點成就的，一天一天成就的，不是立刻就能成就，所以要繼續努力。腿痛要能忍得住，我們要了生死脫輪迴，不是一件小事，所以要拿出真正的忍耐心。

（5）一個不能沒有的東西

日本人參「無」，我現在教你們也可以參「有」，

因爲無有定法。像參「念佛是誰」這是很不容易找的，有的人找了幾年也找不著這個誰；有的參「父母沒生以前的本來面目」也找不到，日本人參無、無、無？，還是沒找著。我現在教你們參「有」，不是念「有！有！有！」這要怎麼樣呢？世間一切都可以沒有，到底有沒有一個「不能沒有」的東西呢？你找這個。什麼都沒有了，究竟哪一個是有的呢？找那個「有」的。一切都能了、都可以斷滅，那什麼是不斷滅的呢？你找那個不斷滅的。你要找著那個不斷滅的，你就開悟了；你要找著那個不能沒有的，也是開悟了；你要找著你父母未生以

前的本來面目，那也是開悟了；你找著念佛是誰，也是開悟了，但是要找著才算。你找不著就會口頭禪，那是沒有用的；人家說過的，你再跟著說，那都不是你的。

(6) 要你自己去找

參話頭有的只參「無」，我又叫你們參「有」，可是你也不要參「無」，也不要參「有」。「那我究竟怎麼辦呢？」你不要著急，一定有辦法的。在外道的經典上一開始是用「啊」「嘍」兩個字，他們說一切不是有就是無，不是無就是有，「啊」就是無，「嘍」就是有。我們不可以參「啊」，也不可以參

「嘍」，那參什麼呢？我們參「非無非有」，也不無也不有。什麼是不無？什麼是不有？非空非色，非無非有，非是非非，非垢非淨，非去非來。這個「非」當「不」講，「無」就是個真空，「有」就是個妙有。真空不空，妙有非有。真空不空，所以才有妙有；妙有不有，所以又是真空。真空和妙有，二而不二。真空妙有是有形相的，你要找出那個無形相的；凡所有相皆是虛妄，能夠說出來的都是假的，所以六祖大師說「密在汝邊，與汝說者即非密也」現在我講的這不是祕密，是顯宗的教理，你的祕密還要你自己去找。

何謂道？道就是人人所共同遵行的一條道路。什麼道路？就是大公無私。

What is the Way? The Way is a path that everyone should follow. What path is that? The path of being public-spirited and impartial.

——宣公上人 語錄 / By the Venerable Master Hua

What are we investigating in Chan?

The Dharma door of investigating Chan requires some skill. It takes effort to investigate. One cannot expect to have a well after digging a single shovelful of dirt. One is not able to reach the Western Pure Land with one single step. Nor can one attain Buddhahood within one minute of cultivation. The methods and skills that I am presenting now for investigating Chan are quite elementary, as we should not introduce them in depth to beginners. You will gain some benefit if you can practice according to these methods. A good knowing advisor can only tell you how to apply effort in cultivation and meditation. You must cultivate and walk this road yourself. It is useless if you don't walk it yourself.

Penetrate the meditation topic and reveal the sign

Smash the black pail and reveal the original source

'Chan' is derived from the Sanskrit word dhyana. It means "stilling thought" in Chinese. To be still is to be serene. If your mind is busy and active, it is false thinking. The mind that does not move is the true mind, the proper mind. Calming your thoughts and reducing the

activity and false thinking is called 'stilling thought' and 'thought cultivation.' Someone may say, "If thoughts are stilled until they are no more, then how can thought be cultivated?" Actually, you could say that this kind of thought seems to exist and yet doesn't. It does not necessarily exist or not exist. Then what is it? It refers to investigating Chan. And what are we investigating? We investigate thought cultivation.

1. Recognizing our original face

When we participate in the Buddha recitation session, everyday we recite, "Namo Amitabha Buddha, Namo Amitabha Buddha ..." Ultimately who is reciting the Buddha's name? Someone might say, "It is me!" Then who is 'me'? If this stinking skin bag of a body is really 'me', why does it decay when it dies? If it is truly 'me', then I should be my own master. However, I cannot be my own master. My body does not follow my instructions. When you are old and sick, there is nothing left when it dies. Someone may say, "If there is nothing left, then what is the purpose of reciting the Buddha's name? Aren't we cheating ourselves?" No. In fact, there must be something that controls this stinking skin bag. We should use the Chan topic, "Who is mindful of the Buddha?"

to find out and thoroughly understand 'who' is the one that is controlling us. If you can return the light, illumine within and recognize your original face, then you will know, "Who was I before I was born? Who am I after I'm born? When I grow up I become attached to this 'self', but in the twinkling of an eye I get confused, and who am I then?" You should investigate these questions. Everyday we eat in confusion and wear clothes in confusion, and at death we enter the coffin of confusion. Such a life is worthless. We should pay special attention to this.

2. Attend the Buddha recitation session first and then investigate Chan

There are five main types of practices: Chan, Teachings, Vinaya, Esoteric, and Pure Land. The Chan Practice focuses on investigating the Chan topic, and the Vinaya Practice emphasizes observance of the precepts. The Teaching Practice is based on studying sutras and speaking the Dharma. The Esoteric Practice specializes in the recitation of mantras. And then there is the Pure Land Practice. Our Buddha recitation session is considered as Pure Land Practice, and later we shall investigate Chan. Why do first hold the Buddha recitation session and then investigate Chan? It is because we should

find the answer to the topic, “Who is mindful of the Buddha?” Actually, there are many meditation topics. However, in recent years, most people just investigate this topic, “Who is mindful of the Buddha.” ‘Chan’ in Sanskrit is called ‘Dhyana’. The Chinese just use the word ‘Chan’, and after it was brought to Japan, the Japanese called it ‘Zen’. Due to the difference in pronunciation, most people today think that the Japanese ‘Zen’ is very special.

3. What does it mean to investigate the Chan topic?

When you investigate a Chan topic or “word head,” you should investigate the beginning of the phrase, not the tail end. The “word head” is what comes before language is spoken. There is no thought process involved, but merely investigation. What can investigation be compared to? It is like using a drill bit to drill a hole, or like excavating a well. Using a drill bit to make a well or to make a hole in a surface is analogous to investigating. However, drilling a well is tangible, whereas investigating is intangible. This comparison makes it easier for you to grasp the meaning. You must keep on drilling until you have broken through. Drilling through is known as “penetrating the fundamental investigation.”

4. There are many Chan topics that can be investigated

There are many Chan topics that can be investigated. The Japanese investigate nonexistence. They look into that idea. The Chinese investigate, “Who is mindful of the Buddha?” Some people investigate, “What was my original face before my parents gave birth to me?” or “What is nothingness like?” You can use whichever topic you prefer. There is a saying: “Sitting for a long time, one attains Chan. Staying in the same place long enough, one develops affinities. You must be patient and not be edgy or impatient, overcome by greed for quick results. We should dedicate our time and effort, progressing bit by bit each day in our cultivation. Do not expect to succeed instantly. You must continue to put in effort and endure pain in the legs. To end the cycle of birth and death is not a small matter. You must have genuine patience.

5. Something that does not cease to exist

The Japanese investigate ‘nonexistence’. I’ll teach you to investigate ‘existence’. There is no fixed dharma. It is not easy to answer the topic, “Who is mindful of the Buddha?” There are people who investigate this topic but cannot find the answer for

years. And those who investigate, “What was my original face before my parents gave birth to me?” are not always successful. The Japanese who investigate “nonexistence, nonexistence, nonexistence” are not always successful either. I will teach you now to investigate ‘existence’. This does not just mean repeating, “Existence! Existence! Existence!” Then what should you do? Everything in this world can cease to exist. Is there something that cannot cease? You should investigate this. When everything else is gone, what ultimately is left? Look for that which still exists. Everything can end or be annihilated. Then what cannot be annihilated? You will be enlightened when you find this one ‘thing’ that cannot be annihilated. You will also be enlightened if you can find that something that does not cease, or the original face before your parents gave birth to you, or who is mindful of the Buddha. But it must be a genuine attainment. Some people fake a breakthrough and simply talk intellectual Chan. That is useless. You cannot use what people have used before. It is not your own.

6. You must find it yourself

Some investigate the topic of ‘nonexistence,’ and I tell you to investigate ‘existence.’ However, you want to investigate

neither of them. What should you investigate then? There must be a solution. The texts of the externalists start with the syllable E or O. They say that all phenomena are either existent or nonexistent. E means 'nonexistence' and O is 'existence'. We do not investigate E or O. We shall investigate 'neither nonexistence nor existence'. What is not nonexistence? What is not existence? It is neither emptiness nor form, neither nonexistence nor existence, neither defiled nor pure, neither going nor coming. Nonexistence refers to true emptiness. Existence refers to wonderful existence. True emptiness is not empty, and wonderful existence does not exist. When true emptiness is not empty, then there is wonderful existence; when wonderful existence does not exist, then there is true emptiness. True emptiness and wonderful existence are two and yet not two. True emptiness and wonderful existence have form. You must locate that which is formless. Anything with form is said to be unreal. That which can be expressed in words is all false. That is why the Sixth Patriarch says, "The secret lies within yourself; what has been spoken to you is not secret." What I am telling you is not something secret. It is the teaching of the non-secret schools. You have to find the secret yourself.

問

：上人所說的「不自私」，對我來說好像與其他人所說的不一樣，我的一些朋友也這麼覺得。不知道上人有沒有什麼課程能引發維護這種「不自私」。

上

人：這是要從小教化，從頭開始，小孩子，你若教他懂得怎麼做人，怎麼樣待人接物，不要他在眾人之中爭第一，而且想賺大錢。他小時候沒有自私心，長大了也就不會發狂似的，本著自私來做事。有人說：「你說這個道理，我學不了，我已經老了。」有人又說：「我年輕又沒學，現在更學不了，現在只想賺錢，賺多了，或者可當官、發大財，我只知道這麼多。」這也不要緊，壯年的、老年的，雖然兒童時期已過，你還是可以學那小孩子的心理、行為，再來過。所謂「一切是考驗，看我怎麼辦，看你怎麼辦，看他怎麼辦？對境若不識，須再從頭練」。你對境若不認識，就要從頭再開始。

Q

My question is that it seems that what the Master is saying is very different, at least it is for me, and a number of my friends have said the same thing, about being entirely unselfish. Does the Master offer any kind of initiation, support, or course of study by which this can be facilitated?

V

en. Master: Although this has to be taught, it has to be instilled from the start, at an early age. If you teach children how to be a person, how to behave toward others, how to deal with things, and not contend to be number one and seek to make a lot of money ... if, when children are young, they are without greed; then after they become adults, they will not act selfishly. Some people say, "I'm too old to learn the principle that you speak of." Others say, "I didn't learn this when I was little, so I can grasp it even less now. Presently, all I can think about is making a lot of money, holding an influential post, or striking it rich. This is all I know." Even if people have passed their youth and are advanced in years, it doesn't matter because they can still emulate a child's natural inborn tendency for learning and start again. It is said that:

Everything's a test. To see what I would do,
To see what you would do, To see what he would do.
Mistaking what's before your eyes. You'll have to start anew.

學習佛法比賺錢更重要

Learning Dharma is more important than making money

宣公上人 開示

By the Venerable Master Hua

我

們人個個應該爭先恐後來學習佛法，學習佛法比賺錢更重要，賺錢是維持你的生活，學習佛法是養你的慧命，增長你的智慧。這法身慧命，你把它修養得能健康起來，能強壯起來，這比你賺錢好得百千萬倍都不止。可是我們人都是捨本逐末，把修養放到第二位，把賺錢放到第一位了。你若能以賺錢來培植法身慧命，學習佛法，這才是真正懂得怎麼樣做人了。不然盡捨本逐末，天天去賺錢、賺錢，把修養法身慧命都忘了，這是叫捨本逐末，把根本的道理

忘了，盡在末梢上用功夫。所以我們人要認清了目標，你把賺錢這一部分，做為修養法身慧命的一種陪襯的方法，說無財不養道，我們必須要用世間財，來培植出世的法身慧命。你把這一條數、這一個賬目算清楚了，那才是真正懂得怎麼樣捨末培本，來培植自己根本的法身慧命。

所以你們每一個人自己所願意的經典，要去學它一部，要能隨便不對著本子，能念得出，背得出，隨時隨地都可以誦持這經文，誦持佛號；不是經典是經

典，我是我，要把我和經典，和這個佛法，都合而為一，天天所修的，所注意的，就是這個佛法。有學問的人可研究《華嚴經》和《法華經》、《楞嚴經》，因為我在美國首先開講的就是《楞嚴經》，《楞嚴經》以後，附帶著《六祖壇經》、《金剛經》、《彌陀經》等等，然後《法華經》，《華嚴經》。你讀《楞嚴經》是開智慧的，你讀《法華經》是成佛的。開慧的《楞嚴》，成佛的《法華》，《華嚴經》是歸元的，人人無不從此法界流，

人人還歸此法界。所以要選擇哪一部經我們覺得喜歡的，這叫對機。對機，你就研究下去，不要天天盡掛著去找錢，把佛法都忘了。我們學佛要會用，要能身體力行，能以躬行實踐，我們這樣子，這是我們研究佛法的一個開始。



We should strive to get ahead and fear to fall behind in our study of the Dharma. Take studying Buddhism as more important than making money. We make money to support our physical life, but we study Buddhism to nurture our wisdom-life, increase our wisdom. If we can nurture our Dharma-body and wisdom-life and make them strong and healthy, this is a million times better than making a lot of money. But the problem with us people is that we overlook the roots and go searching for the branchtips. That's to say, we make cultivation our second priority, and we take making

money as number one. If we can use the money we make to support our Dharma-body and wisdom-life, and our study of Buddhism, then we truly understand how to be a person. If we only know how to pursue riches everyday, and forget all about our Dharma-body and wisdom-life, we have really renounced the root and gone after the branchtips. We've overlooked what is fundamental in pursuit of the superficial. So it's important to get our goals straight. We should regard money as a simply a support for the nurturing of our Dharma-body and wisdom-life. It is said that without money we cannot cultivate, so we need to use worldly money to support our cultivation of the Dharma-body and wisdom-life. If you can see it that way, then your books will balance correctly, and you will truly understand how to renounce the branchtips and return to nurture the root, which is your Dharma-body and wisdom-life.

Therefore, each one of you should study a Sutra that you like. Study it until you are able to recite it from memory at any time and place, without having to look at the book. Then it will not be that the Sutra is the Sutra and I am me. Rather, the thing to do is to take me and the Sutra, the Buddhadharma, and make them one and the same. Then what we cultivate everyday, and what we

pay attention to, is just the Buddhadharma. People who are educated should investigate the *Flower Adornment Sutra*, the *Dharma Flower Sutra*, and the *Shurangama Sutra*. That's why when I came to America, I made it my first Job to lecture on the *Shurangama Sutra*. When that was finished, I continued to explain the *Sixth Patriarch's Sutra*, the *Vajra Sutra*, the *Amitabha Sutra*, and so forth, and then the *Dharma Flower Sutra*, and finally the *Flower Adornment Sutra*. Studying the *Shurangama Sutra* is for opening our wisdom, and the studying the *Dharma Flower Sutra* is for realizing Buddhahood. It is said, "Wisdom is the Shurangama, and Buddhahood is the Dharma Flower." As for the *Flower Adornment Sutra*, it's said, "There is no one who does not flow forth from the Dharma Realm, and no one who does not return to the Dharma Realm." By choosing the Sutra which we take delight in, we are matching our potentials. When our potentials are met, we should continue studying. Don't just be concerned about making money all day long, and forget all about the Dharma. In studying the Dharma, we have to know how to use it. We have to put it into practice ourselves. This is the way we begin to study the Buddhadharma.

宣公上人答問錄

Question And Answers by the Venerable Master Hua

弟

子：我可以問一個問題嗎？弟子一直都在念佛，不過《阿彌陀經》裡說，念佛的人應該發願往生西方極樂世界。我很難發這個願，一方面自己對這個世界還有執著；同時，如果自己夠程度往生極樂世界，那時我也可以在這裡幫助其他人。如果飛到那邊去而不在這裡利生，是不是錯了？希望上人慈悲解決我的難題。

上

人：在佛教裡頭，是有願必成的，你發願生極樂世界，就會生到極樂世界；你發願到極樂世界再回來教化眾生，也會滿你的願的。願意在極樂世界那兒長住也可以，願意回來也可以。可是在極樂世界回來，就是乘願再來，和現在不同；現在迷多於覺，你乘願再來就覺多於迷，覺勝於迷。所以願意在這兒幫助人、教化人念佛也可以，這是菩薩發心。菩薩發心，自己就在這兒先幫助人，這世界是眾苦交煎，是很多苦的；你不怕苦，也可以在這兒幫著佛教化眾生。佛法是圓融無礙的，怎麼講怎麼有道理，只要你自己歡喜怎麼樣子，就怎麼去做去，不要有執著就可以了。

D

isciple: May I ask a question? I've been trying to recite the Buddha's name but have trouble with the *Amitabha Sutra* where it says that one should hold the name of Amitabha Buddha and vow to be born in the Western Paradise. I have trouble making that vow. I realize part of this difficulty must be that I have that kind of attachment to this world. But also, if I could get to the point where I could go to the Western Paradise, I would be at the point where I could help other people here. Wouldn't it then be wrong to go flying off there and not help people here? I hope the Venerable Master can tell me something to help me resolve this difficulty.

V

enerable Master: Within Buddhism, your vows are sure to be fulfilled. If you vow to be reborn in the Land of Ultimate Bliss, you will be reborn there. Should you make a vow to be reborn in the Land of Ultimate Bliss and then return to teach and transform living beings, it will happen that way. If you prefer to reside permanently in the Western Paradise, you may do so; but you can also come back. However, when you return from the Western Paradise, you do so riding upon your vows. That's how it differs from your life right now. At present, you are more confused than enlightened. But when you come back through the strength of the vows you have made, you are more enlightened than confused. Enlightenment has then prevailed over confusion. Hence, if you wish to stay here to help people, and teach them to recite the Buddha's name, you can. That's the resolve of a Bodhisattva. Bodhisattvas want to help others first. This is a world entangled in a multitude of sufferings. It's very bitter here. Nonetheless, if you don't fear the suffering, you can aid the Buddha to teach and transform living beings. The Buddha Dharma is interpenetrating without obstruction, and however you explain it can tally with principle. It's your preference. Everything is possible, provided you have no attachments.



金聖寺

一、二月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2018		
週日 (Sunday)	1/7/2018	楞嚴咒法會 (8:15AM~10:45AM) The Shurangama Mantra Recitation
	1/13,14/2018 週六, 日	誦法華經 (8:30AM ~ afternoon) Sutra on the Lotus Flower of the Wondrous Dharma Recitation
	1/ 21/2018	藥師懺法會 (8:15AM ~ afternoon) Dharma Assembly of Medicine Buddha Repentance
	1/ 28/2018	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
週三	1/3/2018	慶祝阿彌陀佛聖誕法會 (8:30AM~10:00AM) Celebration of Amitabha Buddha's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

二月份活動 Buddhist Events in February, 2018	日期 Date	地 點
念佛共修法會 Dharma Assembly of Buddha Recitation	2/4 週日 8:15AM~ 4:00pm	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	2/11,25 週日 8:00~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	2/11,25 週日 9:00~10:50AM	
彌勒菩薩聖誕法會 Maitreya Bodhisattva's Birthday	2/16 週五 8:30AM 開始	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	2/16,17,18 週五、六、日 8:30AM ~ afternoon	
長青佛學班團聚餐會 Elders' Dharma Study Group	2/25 週日 9:00AM~ 12:30pm	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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Welcome the Spring by Purifying Our Mind and Body

金聖寺2018年春節活動：

◎千佛懺法會：2月16~18日(星期五、六、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 2018

- A Thousand Buddhas Repentance Dharma Assembly on February 16~18, 2018 from 8:30 am to afternoon. (Friday, Saturday, Sunday)
Setting up Plaques for Lengthening Life and for the Rebirth is available.