



# 矽谷梵音

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一句彌陀萬法王 五時八教盡含藏

行人但能專持念 定入如來不動堂

The King of All Dharmas is the one word "Amitabha."

The five periods and the eight teachings are all contained within it.

One who single-mindedly remembers and recites his name

In samadhi will enter the Thus Come Ones' place of quiescence.

—宣公上人 作/ 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.

# 佛法須躬行實踐

## Studying Buddhadharma Requires Diligent Practice

宣公上人一九九〇年十月十一日開示於英國倫敦

A talk given by the Venerable Master Hua on October 11, 1990 in London, England

# 佛

法是百千萬劫也不容易遇著的，我們在今生遇著了，若不努力，也就等於一個去讀書的學生，不好好讀書，天天逃學，跑到外面去遊玩，光陰都空過了。所以，時時刻刻地，我們應該如對佛前，如臨師保，不可以有絲毫的苟且、懈怠、躲懶偷安。如果能這樣子，可以說是精進波羅蜜。我們精進要身也精進，心也精進；身精進要勤修戒定慧，心精進要息滅貪瞋癡。

佛教所講的道理，我們無論抓住哪一個法門，都要拳拳服膺，依教修行，那誰都可以成佛的。哪一個法門

都是不二法門，都是第一義諦。所以我們不要說學顯教，學來學去，覺得沒有甚麼成就，就往密教裏頭跑。在密宗裏頭又學來學去，也覺得沒有甚麼感應，又往教宗跑。學教學了一個時期，也覺得不夠我所學習的，於是乎就跑到禪宗去。禪、教、律、密、淨，每一宗都學過了，可是每一宗都只學個兩天半，三天都不夠，就沒有恆遠心，喜新厭舊，結果你的時間，都浪費在路上了，乃至於到臨命終的時候，哪一個法也沒修成。就因為東跑西跑，把時間都花

費在跑路上，這是很可憐的一件事。

就拿聽法來講，聽法雖聽得很多，但是明白得很少；或明白得很多，但是能實行的很少。所以我常說：「會講的不如會聽的；會聽的不如會行的；會行的不如會證的。」會講的人，講得天花亂墜，地湧金蓮，可是不去實行，沒有躬行實踐，這叫「說食數寶」。就好像那個石頭人似的，石頭人會說話，可是不會走路，因為它是石頭，所以說：

說得好，說得妙；

不能行，不是道。

會聽的人，怎麼樣會聽法

呢？就是：

粗言及細語，皆歸第一義。

這說法的人，橫說、豎說、塵說、刹說，說來說去，你都聽得是妙不可言，所以會說的不如會聽的。但是會聽的人，他聽是聽明白了，可是不如去躬行實踐來得更有效。就好像吃的東西，它營養再充足，味道再好，如果你念食譜，念來念去，也沒有吃到口裏頭，那也不是你所應該需要的。會行的人呢？如果你又會聽了，又會行了，可是單單行去做去，還沒有畢業，就像讀書，你入了學校，把書讀好了，可是你還沒有畢業，沒有得到文憑，這也是不圓滿。所以說會行的，不如會證的，你證得這個果位，比說食數寶好得多，因此才說：

終日數他寶，自無半錢分；  
於法不修行，其過亦如是。

昨天講到這個「肉」字是人吃人，希望大家不吃很多人。可是有很多人對這個

道理不能接受，昨晚有些人聽的時候，眼睛就望著天，問天主這個道理是不是這個樣子？有些人就眼睛看著地，問地神是不是這個樣子？有的人就往東看看、南看看、北看看、西看看，看四周圍的鄰居覺得怎麼樣？這法師講這麼奇怪的道理，究竟他根據甚麼來講？想站起來就走嘛，又覺得不好意思；不走嘛，覺得聽得沒有道理。

甚麼是有道理呢？我多吃一點肉，營養多一點，可使身體健康，這才是真的。其實並不是肉有營養，對身體有益健康。現在世界上很多吃肉的人，都生癌症，為甚麼生了癌症呢？就是因為眾生肉裏頭，有形無形都有一些毒素。這些毒素，也可以說是一些冤仇所結集成的毒。這些冤仇就是互相殺，你殺我，我就要殺你；你吃我，我就要吃你，這種仇恨的毒，沒有地方發洩，也就互相來傳遞。

由畜生身上傳到人的身上，人的身上提防不了這種毒素，就生了怪病。所以，吃肉的人很多都生些奇奇怪怪的病，早先沒有這麼多怪病，因為那時科學沒有這麼發達。現在這化學的毒和科學的毒，和人心裏的這種仇恨的毒，碰到一起，這個毒氣也就發作了，現在空氣也污染了，畜生的肉也在污染。這污染是怎麼污染的呢？就是因為有這些毒素——化學的毒、科學的毒、空氣裏頭的毒、土地裏面的毒、河水裏面的毒，湊和在一起，這眾緣和合，就生了這麼多怪病。有人說：「法師，你愈講愈離譜，我簡直都不相信。」你不相信也不要緊，反正我也沒有要你的錢，你也沒有給我錢，對不對啊？你不相信，就在這兒坐著，若覺得不舒服，忍耐一點，就不講了。

It is not easy to encounter the Buddhadharma even in a hundred million eons. Now that we have encountered it, if we don't apply ourselves diligently, we are just like a student who, instead of studying, always cuts class and goes out to play, letting the time pass in vain.

At all times we should act as if we were facing the Buddha or our teacher. We cannot be the least bit sloppy, lax, or lazy. Then we are practicing the paramita of vigor. We should be vigorous in body and mind. Being vigorous in body means diligently cultivating precepts, samadhi, and wisdom. Mental vigor means putting to rest greed, hatred, and stupidity.

No matter which Dharma-door of Buddhism we choose to practice, we should stick to it and cultivate accordingly. Whoever can do that can attain Buddhahood. Every Dharma-door is second to none and a way to realize the ultimate truth. It shouldn't be that you study the Manifest Teaching for a while, then decide that you're not getting anywhere and so you switch over to the Secret Teaching; then after studying that for a while, you don't obtain any response and so you decide to study the Doctrines. After studying Doctrines, you're still dissatisfied so you switch to Chan. Chan, Doctrines, Moral Precepts,

Secret, and Pure Land--you've studied each of them for only two-and-a-half, not even three, days. You don't stick to any one practice for long. You quickly grow weary of old things and always want something new. As a result, you spend all your time running back and forth, and you waste your whole life. When it comes time to die, you still haven't cultivated a single Dharma to success, just because you spent all our time running around. What a pity!

Take listening to the Dharma, for example. Although you've heard a lot of Dharma, you understand very little of it. Or maybe you understand a lot, but you've practiced very little of it. That's why I always say, "Being able to speak is not as good as being able to listen; being able to listen is not as good as being able to practice. Being able to practice is not as good as being able to attain realization." A person may be able to speak so well that flowers fall from the heavens and golden lotuses well forth from the earth, but if he doesn't actually practice what he talks about, it's like talking about food or counting others' treasures. It's also like a stone man. He may be able to talk, but he can't walk, because he is made of stone. So there's a saying,

You may speak well, you

may speak wonderfully,  
But if you don't practice, it's not the Way.

If you know how to listen to the Dharma, then for you,  
General principles and fine details  
All convey the ultimate truth.

No matter how the person speaks Dharma, whether he speaks vertically or horizontally, whether he speaks of dust motes or of entire world-systems, when you listen to it you feel it is wonderful beyond words. And so knowing how to speak is not as good as knowing how to listen.

You may be able to understand what you hear, but if you can really put it into practice, then it's even more useful. Take the analogy of food. No matter how nutritious and tasty the food may be, if you only read the recipe but don't actually make it and eat it, you won't get what you need.

If you can listen and also practice, you are like a student in school. You may have studied all the lessons, but until you graduate and receive your diploma, you haven't completed your schooling. And so I said that being able to practice is not as good as achieving realization. Once you have realized the fruition of sagehood, you are much better off than someone who merely talks about food and counts others' treasures. And so there's a verse,

All day long you count others' treasures, Without half a cent to call your own.

Not cultivating the Dharma  
Is making the same kind of mistake.

Yesterday I talked about the Chinese character for “meat” being an ideograph of one person eating another, hoping that you wouldn’t eat too many people. But there are still a lot of people who cannot accept this idea. When they heard me saying it last night, some people looked up to the heavens, as if to ask God if such a principle really existed. Some people looked downwards, as if to ask the earth deity if it was really that way. Some people looked to the north, south, east, and west, looking at their neighbors to see what they thought. “What proof does the Dharma Master have for this strange principle?” they wondered. They really wanted to get up and leave, but they were

embarrassed to do so. Yet even if they stayed, they felt that what they were hearing made no sense.

What makes sense, then? They think, “If I eat more meat, then I’ll get more nutrition and my body will be healthier. That’s the truth.” Actually it’s not true that meat is nutritious and good for health. In the modern world many meat-eaters are developing cancer. This is because the flesh of living beings contains certain toxins, which may or may not be perceptible. These toxins come from accumulated enmity of living beings mutually killing and devouring one another. Because living beings have no place to release their hatred, it is transmitted back and forth.

When the toxins pass from the animals’ bodies into human bodies, people have no resistance against them, so they develop strange ailments. That’s why so many meat-eaters have all

sorts of bizarre diseases now. Such diseases were not so common before, because science was not as advanced. Modern chemical toxins, scientifically produced toxins, and the poisonous enmity in people's minds, have combined to create a poisonous energy that has polluted the air and contaminated animal flesh. The combination of chemical toxins and by-products, along with pollution of the air, land, and water, have resulted in all kinds of strange diseases.

“Dharma Master,” someone is thinking, “what you’re saying is more and more outrageous. I simply don’t believe it.”

If you don’t believe it, that’s okay. After all, I’m not asking for your money and you haven’t paid me, right? If you don’t believe and you feel uncomfortable sitting there, please bear with me a little longer. I’ll soon be finished.

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 themselves. 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 法語/ By the Venerable Master Hua

# 修道要有恆心

## Cultivation Requires Perseverance

宣公上人一九八二年六月六日開示於萬佛聖城

A talk given by the Venerable Master Hua on June 6, 1982

### 樹

一天一天地長，你雖然沒有見到它的生長，但不知不覺中它是在長大。等到十年或百年之後，它就變成有用的材料。樹是這樣子，我們人修道也是如此，不要著急，不要想今天修行，明天就要開悟，不是這麼容易的。必須要天天鍛鍊，天天修行，也不管它有什麼進步，你不退步就是進步。你只要一天一天把妄想減少，這就是進步；欲念一天比一天少，這就是進步；貪瞋癡心一天比一天少，這就是進步。不要求快，所謂：

其進銳者，其退速。

你進得快，退得也快。你必須用恆常的心來修行，天天求懺悔，改過自新，所謂：

一日無過可改，

一日無功可進。

所以我們修行就是要去習氣毛病，去骯髒的思想，現出本有的光明，本來的智慧。這些智慧光明，是人人本具的，可惜被無明遮蓋住了，就不能善用自己的智慧光明。無明遮障了，就想往下流；你若露出智慧，就會往上達，即是逆流。所以修行非一朝一夕，而是要念茲在茲，朝於斯、夕於斯，年年月月都是這樣修行，恆常不變，時間久了，才能養成

我們的般若智慧。不要「一日曝之，十日寒之。」這樣你永遠也不會有成就。我們要學樹木的成長，一天一天長大，一日一日誠心來修行。

在修道期間，遇到任何境界、魔障、逆緣、順緣，都要處之泰然，順逆皆精進，把一切萬事萬物都看成是在為我們演說妙法。若是我們能了解萬事萬物都在說法，就可以知道那個妙不可言之處。如果能明白這個，就能知道自己本來的面目，就路還家，藉世間法而修出世法。

不被萬法所迷，不被萬相所惑，當一切境界來了，

就能迎刃而解，不被境界所障，這樣子久而久之，我們的智慧就會現前。我們的智慧之所以不現前，就因為看不破放不下，所以總也得不到自在解脫；就因為我們不向前進，只想往後退，遇到善緣猶豫不決，遇到惡緣就從而隨之，跟著跑了，所以就流浪在六道之中，總也跑不出去，愈陷愈深，愈深就愈拔不出腿來。在這裏流浪反覺得有點意思，所以生了又死，死了又生，糊塗生來，糊塗死去，中間又不知所做為何？總是顛顛倒倒，找不出個所以然來。

各位！這種人生就是糊塗的人生，總以為自己有名有利，有大成就了。其實人世間的成功，就是聖賢的失敗，所以這個賬應該算清楚，要做一個真正的明白人。你要一明白，永遠明白，打破生死關，跳出輪迴圈，這樣才是大丈夫的能事。

Even though you don't notice a tree growing, day by day it imperceptibly gets bigger. After ten years or a hundred years, it can be made into good lumber. People who cultivate the Way are also like this. Don't be in a rush, thinking that you can cultivate today and become enlightened tomorrow. It's not that easy. You must train and cultivate every day.

Don't worry about how much progress you're making. As long as you don't retreat, you're making progress. If you have fewer random thoughts each day, then you're making progress.

*One who makes rapid progress will also beat a hasty retreat.*

If you advance quickly, you will also be quick to retreat. Instead, you should cultivate with a constant and steadfast resolve. Each day, strive to repent, correct your errors, and turn over a new leaf. As it's said,

*A day of having corrected no faults*

*Is a day of having created no merit.*

We are cultivating to eliminate our bad habits and faults, cast out our defiled thoughts, and reveal our inherent clarity and wisdom. The wisdom and clarity are there, but they have been covered up by ignorance, so

we cannot make good use of them. When we are obscured by ignorance, we tend to become petty and mean. If our wisdom comes forth, we will become more noble and go against the common flow. Cultivation is not a one-day affair. Rather, we must cultivate in thought after thought, from morning to night, year after year and month after month, with unchanging perseverance. Eventually our Prajna wisdom will mature. Don't "sun it for one day and freeze it for ten"—you'll never accomplish anything that way. We should cultivate sincerely every day, just as a tree grows slowly but surely.

As we practice, we should remain calm whether we encounter demonic obstacles, adverse situations, or even favorable situations. Both in adversity and smooth situations, we should maintain our vigor. If we can recognize all things as proclaiming the wonderful Dharma, we will see ineffable wonders. By cultivating the transcendental Dharma right within worldly affairs, we can take the road home and discover our true identity.

At that point nothing will confuse us. When states arise, we will be able solve the problems easily. No situation will obstruct us. Eventually, our wisdom will come forth. It hasn't come forth yet because we aren't able to see

through things and let go of them. Thus we cannot be free and at ease. We have been backsliding instead of advancing. When we encounter good conditions, we hesitate and feel unsure of ourselves. Meeting evil conditions, we follow right along and drift aimlessly in the six paths, sinking deeper and deeper, unable to escape. We linger on, thinking it's a lot of fun, so we go through birth, death, and rebirth. We are born muddled, die confused, and don't know what we're doing in between. We can't figure out what life is all about.

We lived muddled lives, thinking we have achieved fame, fortune, and success. Sages see our worldly success as failure. We should carefully look into what we have done, examine our accounts, and truly understand the situation. Once we understand, we can be true heroes and leap out from the endless cycle of birth and death.

# 真正自在是什麼？

## What is the real self-mastery?

—宣公上人 開示 / By the Venerable Master Hua

古

人說：

養成大拙方爲巧，  
學到如愚始見奇。

我們要學愚癡，但要學愚癡並不容易，因為境界時常來告訴你不要愚癡。所以養成大拙方爲巧，修行就是要養拙，「拙」就是很笨的意思。修行要越笨越好，笨得什麼也不知道，一點妄想也沒有。你若不笨，妄想就多；妄想一多，就想考古、證今，或者想管許多閒事，或者想明白很多新聞，這都是修行的障礙。

真正的拙、愚癡是什麼樣子呢？就是「入定」。你入定了，東西南北都不知，

與世事無爭，自在無礙。爲什麼不能自在無礙？就因為還有爭、貪、所求、自私、自利心，所以不能自在。你想要自在，但是辦不到，因為你不滿現實，不滿現在、過去，總覺得人人對自己都不好，但自己對別人都很好。你總是自己爲自己講道理，自己站在不敗之地，這樣就不能修道。修道就是不爲自己講道理，不狡辯，不談是非，所謂：

摩訶薩不管他，  
彌陀佛各顧各。

常常守住自己的身心，  
不打那麼多妄想，這才是真



正的修道人。不是真修道人，天天都打妄想，總是在想辦法得到利益。所以真正的修道人「萬緣放下，一念不生。」把一切名利，財色名食睡都放下了，一念不生；無我相、無人相、無眾生相、無壽者相，常常自在快樂。

真正自在是什麼？就是不打妄想。你若儘打妄想，就不能自在，總是盡虛空遍法界隨處亂跑。所以你若不想真修行，那是無話可講；你若想真修行，就不要打妄想。你要把心制之一處，使心念專一，所謂「專一則靈，分歧則蔽。」這是想修行的人所應該知道的一個道理。



**T**he ancients said,  
*When one cultivates to the point of great stupidity, one is truly clever.*  
*When one learns to be like a fool, one experiences that which is wonderful.*

We should learn to be dumb. Being dumb is not that easy, because we meet situations which tell us not to be dumb. "When one cultivates to the point of great stupidity, one is truly clever." Cultivation is just "nurturing stupidity," being very dumb. In cultivation, the dumber you are, the better. Be dumb to the point that you know nothing and have no rambling thoughts whatsoever. If you aren't dumb, you have many rambling thoughts. You want to study the past and verify the present, meddle in other people's business, or keep up with the news; these are all obstacles to cultivation.

How can you be truly dumb? You must enter samadhi. Once you are in samadhi, you won't be aware of north, south, east, or west, and you won't care about worldly affairs; you'll be free and at ease. You cannot be this way now, because you still have thoughts of fighting, greed, seeking, selfishness, and self-benefit. You aren't satisfied with the way things are. You feel that you treat everyone well, but that everyone treats you badly. You

always defend yourself and secure the most advantageous position for yourself. That's not the way to cultivate. If you want to cultivate, you cannot defend yourself, argue, or talk about other people's shortcomings.

*Mahasattvas don't mind others' business.*

*Amitabha Buddha, each man for himself.*

A true cultivator constantly watches over himself and doesn't entertain false thoughts, while a phony cultivator generates false thoughts and tries to think of ways to benefit himself all day long. A true cultivator "puts down all conditions and has no thoughts." He has no wish for name or gain, and he does not pursue wealth, sex, fame, food, or sleep. "Unattached to the ideas of self, others, living beings, and lifespan, he is always truly carefree and happy."

What does being "truly carefree" mean? Having no false thoughts. If you have false thoughts, you cannot be carefree, because your thoughts will go running all over the universe. If you truly don't want to cultivate, there's nothing to be said. But if you do, then don't have false thoughts. Keep your mind single-pointed and concentrated. "When you concentrate, every endeavor is successful. When you're distracted, nothing turns out right." Anyone who wants to cultivate should know this principle.

# 人人可行的戒律

## Everybody Can Follow These Precepts

—宣公上人 開示 / By the Venerable Master Hua

什麼叫戒律？就是不爭、不貪、不求、不自私、不自利、不打妄語，這就是戒律。你不要到那個戒律本子上去找戒律，這是人人都能做到，人人都是可以行的。所以你若能謹守這個不爭、不貪、不求、不自私、不自利、不打妄語，這十方諸佛常常護念你，常常能來加被你。

你不要以為我懂得這個不爭、不貪、不求、不自私、不自利、不打妄語；這個我懂了，我就可以得到佛的加被。不是懂了就能得到佛的加被，也不是念了就得到佛的加被，而是你要身體力行，躬行實踐，於這六種的戒律不違背，那你才能得到佛的擁護和加被。不是就那麼我念一念，我懂了；你要真懂了，才算呢！可是你就稍微懂一點，你就認為是夠了，那是不夠的。一定要身體力行，終身行之，猶不能盡者矣！

What is meant by precepts? Precepts refer to not fighting, not being greedy, not seeking anything, not being selfish, not wanting self-benefit, and not telling lies. Don't go looking for the precepts in precept books. Precepts can be practiced by anyone. If you can strictly uphold the rules of not fighting, not being greedy, not seeking anything, not being selfish, not pursuing personal advantage, and not lying, then the Buddhas of ten directions will constantly protect you, be mindful of you, and aid you.

Don't think you can receive the Buddhas' aid just because you understand the rules of not fighting, not being greedy, not seeking anything, not being selfish, not pursuing personal advantage, and not lying. You have to personally practice them. You have to refrain from breaking these six precepts before you can receive the Buddhas' aid and protection. It is not a matter of just reciting them, or understanding what they mean. It only counts if you really understand them. If you only have a little understanding, you may think it is enough, but it isn't. You must practice them all your life, and even then you will not be perfect.



# 金聖寺

## 2018年十二月及2019年一月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

### 十二月份活動 Buddhist Events in December, 2018

|                |        |  |
|----------------|--------|--|
| 週日<br>(Sunday) | 12/ 2  | 楞嚴咒法會 (8:00AM~8:50AM )<br>The Shurangama Mantra Recitation                     |
|                |        | 楞嚴經講座 (9:00AM~10:50AM )<br>Lecture on the Shurangama Sutra                     |
|                | 12/ 9  | 念佛共修法會 (8:15AM~4:00PM )<br>Dharma Assembly of Buddha Recitation                |
|                | 12/16  | 楞嚴咒法會 (8:15am~3:00PM )<br>The Shurangama Mantra Recitation                     |
|                | 12/ 23 | 慶祝阿彌陀佛聖誕 ( 8:15am~ 10:20AM ) (正日)<br>Celebration of Amitabha Buddha's Birthday |
| 每日 1 pm        |        | 大悲懺法會 Great Compassion Repentance  |

慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday (正日)

12 / 23 週日

萬佛聖城  
(CTTB)

### 一月份活動 Buddhist Events in January 2019

日期 Date

地 點

念佛共修法會 Dharma Assembly of Buddha Recitation

1/ 6 週日 8:15AM~ 4:00PM

釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment  
下午：楞嚴咒法會 Afternoon: The Shurangama Mantra Recitation

1/13 週日 8:15AM ~3:00PM

大悲法門 The Great Compassion Dharma Door

1/20 週日 8:15AM ~afternoon

楞嚴咒法會 The Shurangama Mantra Recitation

1/27 週日 8:00AM~ 8:50AM

楞嚴經講座 Lecture on the Shurangama Sutra

1/27週日 9AM~ 10:50AM

大悲懺法會 Great Compassion Repentance

每日 ( Everyday ) 1 pm

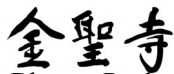
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(GSM)

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It is a blessing to receive Dharma education from a young age.

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**GSM Sunday School spring season will start from Jan. 6, 2019**

上課時間：1月6日至6月2日2019年（星期日早上9時～11時）

學員年齡：3～18歲

學費：70元，第二位：50元

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Time : Jan. 6 to June 2, 2019, Sunday, 9AM ~ 11AM

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