



矽谷梵音

Pure Sound From Silicon Valley

2015 年 04 月第 228 期 Issue 228, April, 2015

自己的智慧光明現出來，就是佛光普照。

When the light of your wisdom appears, just that is the Buddha's light shining everywhere.

—宣公上人 法語/ 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.

法法皆通念觀音

Penetrate Every Dharma: Recite the Name of Guanyin Bodhisattva

— 宣公上人 於一九七六年觀音七 三月十五日開示

A talk given By Venerable Master Hua on March 15, 1976

從

無量劫以來，生了又死，死了又生，經過有百千萬劫這麼長的時間，也沒有遇到過觀音法會，所以我們的習氣毛病絲毫沒有減少，而無明煩惱一天比一天多。現在既能遇到觀世音菩薩法會，這也可以說是在無量劫以前所種的善根，到今天才成熟，所以才能參加這樣微妙不可思議的法會。如果你沒有善根，沒有德行，是沒有機會讓你打觀音七的，所以要珍惜這七天的寶貴時間，不要打妄想，虛度光陰。如果盡打妄想，雖然參加這個法會，也等於沒有參加一樣，因為你不會得到什麼好處。

雖然這法會才開始兩天，可是我知道有人已經見到菩薩、見到光……，有種種不可思議的境界現前；又有人將要開五眼。所以沒有得到好處的人，應該生大慚愧；不要以為自己沒有得到好處，其他人也是這樣子，不是的。

金山聖寺也可以說是沙裡澄金的工廠，誰想要真修行，就不能離開金山聖寺。離開金山聖寺，想再找修行的地方，就不容易找了。金山聖寺的人，都是有道心的修行人，縱使在極度艱難困苦的環境，也要用功修行。

修道的法門，有八萬四千那麼多種。每一種法，你

都要明白一點，不要單單知道一種而已。你若能每一種法門都知道一點，久而久之，就能把所有的法門都明白了。

單單只明白一個法門，就不容易體會佛法深如大海的境界。就好像愚人「以管窺天」，還以為天只有管口那麼大而已。你要是不用竹管子，你看看天究竟有多大！所以學佛，不要單單知道一種法門，應該法法皆通，法法皆明。

現在我們打觀音七，這是佛法的一部分。你如果沒有修過這個法，就一定要來試驗一次，不要沒有試驗，就不修了。如果能圓滿打完

這七天，對你身心一定有好處。諸位千萬不要當面錯過，失之交臂！

菩薩所修的是六度萬行，六度就是：

（一）布施：自己要布施給其他人，不是要其他人布施給自己。

（二）忍辱：現在是打觀音七的時候，就看你能不能忍。要是能忍，就能圓滿地打完觀音七。要是不能忍，就一天到晚打妄想，譬如：

「我等一會兒要到某一間餐廳去大吃一頓。」或者想：

「我在這裏念觀音，有什麼用？簡直是胡鬧，趕快跑！」這都是沒有忍。沒有忍的人，不能修道。你修坐禪也可以，念佛也可以，念觀音菩薩也可以，這都是一樣的法門，根本上沒有什麼分別。無論什麼法門，只要你有忍耐心，都會有所成就。你要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對，那樣也不好，事事不如你的意，

那麼你能修什麼呢？道是沒有我見，沒有我執。如果有所執著，就永遠不能修道。

有人說：「我要參禪。」你要參禪，更需要有忍辱心。

（三）持戒：就是「諸惡莫作，眾善奉行。」

（四）精進：就是不懶惰。

（五）禪定：我們念觀世音菩薩，就是求觀世音菩薩幫助我們獲得禪定。

（六）智慧：有了禪定，就生出智慧。所以六度是有連帶關係的。

有人說：「我喜歡專門修禪定。」那麼我告訴你如何修禪定？就是一進入禪堂，不論怎麼樣，也不能出禪堂一步。有人說：「假如有病了，怎麼辦？」有病你就病，有病也要參禪！「要是死了，怎麼辦？」死了也不可以抬到禪堂外邊去。參禪的人死了，就把他的屍體放到空的坐單底下；縱使發臭了，也放在那兒，不往外抬。人死了，也不准出去。

有人說：「那不等於監獄一樣嗎？」等於監獄？你現在以為你沒有坐監獄嗎？每一個人都在監獄裏頭，不過你自己不知道而已。你的自性想出也出不去，想回來又不能回來。出去了，不能回來；回來了，不能出去，這是自由嗎？每個人的身體就是個監獄，只是你不了解。

我們現在坐禪，一進禪堂，就不准出禪堂的門口。誰一出去，香板就往頭上、背上打下去，這就是打七。打觀音七也是一樣不准出禪堂，誰一出去，就要打，因為誰叫你來的！有人說：「我是看到公告，所以才來。」可是公告上面，並沒有寫來了就可以走。走，可以的，但是要付大家的伙食費，才可以走；否則是不可以走的。為什麼呢？因為你一走，旁人看你走，也跟著走了。你也走，他也走，大家都走了，這叫做破壞道場。因為免得你有破壞道場

的罪，所以你需要負擔大家的伙食費。如果你付不起，那就最好不要走！

你們各位都是有緣，才到金山聖寺來。要是沒有緣，連金山聖寺的門口也沒法子進來。既然是有緣，大家不妨做觀音法會上的朋友。大家手拉著手，一起向前開步走。到什麼地方呢？到每個人心中想要到的地方。我們每個人都要幫助其他人，為什麼我要這樣說呢？因為我怕你們走錯路。

— • • — • • — • • —

From beginningless eons in the past, we have died and been reborn, over and over, passing through hundreds of thousands of myriads of eons. During all this time, we've never encountered a Guanyin Bodhisattva Dharma Session, so our bad habits and faults have not decreased by the slightest bit. In fact, our ignorance and afflictions have increased day by day. Now that we've encountered a Guanyin Bodhisattva Dharma Session, we might say that the roots of goodness we've planted throughout measureless eons in

the past have matured, enabling us to join this wonderful and inconceivable Dharma session. Someone who lacked these roots of goodness, who has no virtuous practices, would never have the chance to attend a Guanyin Recitation Session. Since this is the case, we must cherish every minute of these seven days. Don't indulge in idle thinking, or let the time pass in vain. If all you do is indulge in idle thinking, then even though you may take part in this Dharma session, it's just as if you hadn't come at all, because you won't gain any advantages whatsoever.

Although this Dharma session began only two days ago, I know that some people have already seen the Bodhisattva, and other people have seen lights. A variety of inconceivable states have occurred. Some people are on the verge of opening their five spiritual eyes. People who haven't gained any advantages should feel deeply ashamed. Don't assume that just because you haven't experienced any benefits, the same goes for everyone else. That's not the case.

Gold Mountain Monastery, you might say, is a gold refinery. Whoever wants to cultivate should not leave Gold Mountain Monastery. If you want to find another Way-place in which to cultivate, it may not be so easy. Cultivators at

Gold Mountain Monastery have a "mind" for the Path. Even though they are in an environment where conditions are extremely difficult, they still want to cultivate hard.

There are as many as eighty-four thousand Dharma-doors for cultivating the Path. You should be familiar with each one of these Dharma-doors. It shouldn't be the case that you only know a single method of cultivation. If you know something about the cultivation of each Dharma-door, then over time you'll understand all the myriad Dharma-doors.

But if you only understand one Dharma-door of cultivation, then it won't be easy for you to experience the state of the Buddhadharma, which is as deep as the sea. You'll be like a foolish person who peers at the sky through a tube and assumes the sky is no bigger than the little circle of light he sees at the end of his tube. If he doesn't use his bamboo tube, then he can see how vast the sky really is. So we who cultivate the Buddhadharma should not know how to practice only one method, we should penetrate every Dharma and understand every kind of practice.

Now we're reciting the name of Guanyin Bodhisattva, which is a part of the Buddhadharma. If you've never cultivated this method before, then you should try it! Don't stubbornly refuse to try it.

People who fully participate in this Dharma session to its end will surely get benefits for both body and mind. Under no circumstances should you pass up this opportunity which is right before you!

Bodhisattvas cultivate the six perfections (*paramitas*) and the myriad practices. The six perfections are:

(1) Giving: This means that we should give to other people, not that other people should give to us.

(2) Patience: During this Guanyin Recitation Session, we'll see whether or not you can be patient. A patient person will successfully complete this session, while an impatient person will indulge in idle thoughts all day long. He might think, "I'll wait awhile, and then go to a restaurant and have a big feast." Or maybe he'll think, "What's the use of my being here, reciting Guanyin Bodhisattva's name? It's a lot of nonsense. I'm leaving right away!" These are the thoughts of an impatient person. An impatient person cannot cultivate the Way. It doesn't really matter whether you sit in meditation or recite the Buddha's name or Guanyin Bodhisattva's name. These are really the same Dharma-door; there's basically no difference between them. No matter which Dharma-door you cultivate, you need to have patience before you

can succeed. If you have no patience, then you'll never cultivate any Dharma-door successfully. A person who has no patience always feels that everything is wrong and bad. Nothing ever suits him. If this describes you, then what method could you hope to cultivate? There is no mark of self within the Way, and no ego to attach to. One who is attached will never be able to cultivate the Way. Someone may say, "I want to meditate!" Well, if you want to meditate, then even more do you need patience.

(3) Holding precepts: This means "Do no evil and respectfully practice all good deeds."

(4) Vigor: This means not being lazy.

(5) Chan samadhi, or concentration: We are now reciting Guanshiyin Bodhisattva's name and seeking Guanshiyin Bodhisattva's help so that we can obtain Chan samadhi.

(6) Wisdom: Once we have Chan samadhi, we can bring forth wisdom. These six perfections are interrelated.

Someone says, "I'd like to specialize in Chan samadhi." Well then, I'll tell you how to cultivate Chan samadhi: once you enter the Chan hall, you may never under any circumstances set foot outside it again. Someone asks, "But what if I get sick? What will I do then?" If you get sick, then you are simply sick.

Even if you are sick, you still must meditate. And if you die, what'll you do then? Even if you die, we won't carry you out of the meditation hall. When a Chan cultivator dies, his corpse is placed under an empty seat. Even though it stinks, it isn't carried out of the hall. Our rules say that even when somebody dies, he is not allowed to leave. You say, "Isn't that just like being in jail?" I ask you, "Do you really think you're not in jail right now?" Every person is locked in his own jail, only he's not aware of it. When your self-nature wants to leave, it cannot go freely. When it wants to return, it cannot return. If it goes out, it cannot come back; when it comes back, it cannot leave again. Is this what you call freedom? Every person's body is a jail, but you don't understand this.

Therefore, during our Chan session, once you enter the Chan hall, you stay. You're not allowed to go out of the door whenever you want. Anyone who wants to leave will be hit on the head, shoulders, and back by the proctor's stick. This is during a Chan Meditation Session. When we hold a Guanyin Recitation Session, it's also the same way: no one is allowed to leave the hall. Anyone who leaves is in line for a beating, because who told you to come in the first place? You say, "I saw the announcement;

that's what brought me here." Well, the announcement didn't say that you're free to leave after you come. Actually, you may leave, but only on the condition that you pay everyone's food bill for the entire session. Otherwise, you can't go. Why not? Because as soon as you go, other people will watch you leave and they'll want to go, too. Once you leave, another person will leave, and then everybody will go. That's called "destroying the Way-place." So in order to avoid creating the offense of destroying the Way-place, you should pay for everyone's food. If you can't afford it, then the best thing would be for you not to go!

All the people who've come to Gold Mountain Monastery for this session have deep affinities with one another. If you didn't share these affinities, you wouldn't have entered the door of Gold Mountain Monastery. Since we have these ties, why don't we become friends within this Guanyin Dharma Session? Let's all join hands and go forward together. Where are we going? We're going wherever each of us wants to go. Each one of us should help the others out. Why am I saying this? Because I don't want you to go down the wrong path.

珍惜所擁有的

Cherish What You Have

恆齋法師 開示

Spoken by Dharma Master Heng Jai

李海昱 英譯/ English Translation by Lotus Lee

有

味佛法苦後甜，在佛法上常常是先苦後樂，為什麼這麼說呢？大家可以想想我們平常感覺苦的事情，或者是快樂的事情。譬如，我現在要去工作，想到過年還要工作，就滿臉的不高興，對嗎？好像說，過年人家都休息了，我還要工作，就覺得很苦。這種感覺事實上它來自一種屬於妄想。如果這個時候不是過年，或是大家都一樣工作的時候，你會不會有這種苦的感覺？或者當你希望工作達到更好的目標，譬如，現在

公司有一個缺，可以升經理了，那是不是現在多做一點，機會就大一點，這個時候你就不會覺得苦，是不是？

我們也可以看到為什麼苦？看到別人有大房子，我的房子破破爛爛的；看到別人闔家很歡樂的，我的家庭常常吵吵鬧鬧的；這總總的一切，讓你覺得是苦。那苦從哪裡來？你們有沒有去想過。我們學佛了，明白有因必有果。所以我現在所得的，就是我以前所造的；我種了橘子，我得到一定是橘

子；如果我希望得到的是蘋果，那我可能要受苦了，對嗎？

所以在我們生活中，事實上，我們所擁有的就是最好的。你們要這麼想：「我所擁有的就是最好的。」我們人要想的事情都有兩面，「我長得不是很好看啊？或者不是很莊嚴？可是我很高興。」為什麼很高興呢？我就想，說：「這樣子很好，沒有人追求嘛！我少煩惱。」這樣一轉，你就不會覺得自己長得不美，或者是什麼都沒有，也就會沒有苦了。當你沒有苦的時候，事實上不用特別去追尋快樂，在沒有苦就是快樂。

我們要珍惜自己所擁有的，利用我們現在所擁有的創造未來，譬如說：現在我有什麼能力？我可以做什麼事？我就去做。去做一些善事，造未來善的因。或是你很有笑容，你就可以布施你的笑容，讓別人起歡喜心，那就是一種因，造未來快樂

的因。

基本上像現在我們修行就是早起晚睡，早上起來很冷，如果我把它想成另一方面，就是我現在感覺上好像吃一點苦，要忍受著冷，但是對未來它就是給我們造下解脫的一種因。這就是解脫之因，這樣我就不再受這個環境所約束，久而久之，這個冷我就不怕了，就不會再受到它的約束。所以這個苦呢！事實上，我們對這個世間的物質不這麼倚賴，那麼世間的物質對我們就沒有束縛力，它就綁不住我們了。

前一陣子有一個人，他本來是homeless，他想要改好，所以就戒菸、戒酒、戒毒品，終於改好了，他就去工作，工作很辛苦，他是開卡車的，一個星期要做七十個小時的工作。有一天他來打七，只能付那一個七的費用的錢，再來就沒有錢付了，他說他要回去了。他就抱怨說這個老闆很虐待他，

一個星期給他做七十個小時的工作，太辛苦不想做了。可是不想工作就恢復到原來homeless就是無家可歸的人了，變成什麼都沒有了。有人問他：「你不做這個工作怎麼辦呢？你做五年為什麼都沒有存錢呢？」他又說：「不是你的老闆虐待你，而是你自己不會理財，你一星期做七十個小時應該可以存錢的。」他問：「那是誰奴隸你呀？你覺得你被你的老闆奴隸了，到底是誰奴隸你？」你們認為是誰奴隸他呢？

這就是說我們不會使用自己所擁有的，如果懂得使用我們自己所擁有的，你是一個最富有的人。一個人的富有不在於錢多，不在於房子大，就看你怎麼用它，對嗎？就像剛才上人所講的，在這裡增了，在那邊就減；在這裡減了，在那邊就增了。

我們如果把佛法常常放在內心裏面，不要去對外做

比較，我們的心保持得非常快樂，平安就是福。有什麼就用什麼，懂得怎麼樣安排我們自己，你現在就可以非常輕鬆的度過，而創造你的未來。

基本上，在新的一年我希望大家在佛法上能夠更進一層，比以前更用功，以前一天或者念一千兩千三千佛號，新年過了你要增加多一點，念佛多一點，讓自己隨時在佛號裡面。當你在佛號裡面就不會亂想，你的心呢，慢慢的會比較清靜，就不會有很多的煩惱。我們的煩惱就是妄想，跟現實不合，你沒有面對現實，所以就有煩惱。事實上，如果我

們常常面對現實去做事，看著現在是什麼時間，我應該怎麼做？我的位子在哪裡？那事實上不會有太大的煩惱，有時候我們忘了自己站的位子，看了別人認為自己在那個位子，就會給自己造來很多的煩惱。

在新的一年裡我們嘗試著去學習在任何時間，任何的地點，什麼事都可以學習，什麼人也都可以學習，別人做的對或是錯，但是你看了也可以學，知道這是錯的，記得以後不能做這種事，但是內心裡面你就保持平靜，也不要因為這樣子來生氣。我們要學不生氣，上人說生氣是最不好。不要生

氣，就算錯的事情，我們要學習怎麼樣能夠溝通。

基本上我們是人，多半站在自己的立場來看這個世界，但是我們現在已經學佛了，知道這個「我」是個「小我」，我們要把它變大，所以我們看事情要比較圓融，不要只是站在自己的位子；也應該看看對方周遭的事情，想想這件事要怎麼做好？應該怎麼說才好？這樣你做的事就會比較圓滿，在道業上也比較容易成就。

在這裡祝福大家福慧增長，早日成就佛道。
阿彌陀佛！

師公的教誨 By Venerable Master Hua

小朋友！現在是你們的黃金時代，也是你們生命中的春天。春天時萬物欣欣向榮，朝氣蓬勃。但我們要順其自然去生長，合乎生理的程序，切記不要亂吃亂喝，或亂講話，或者飲酒、吃毒藥，乃至亂看、亂聽、亂嚐、亂嗅、亂觸、亂想，這樣就會損害你的身體及靈性。

Young friends! This is your golden age. It is also the spring of your life. In the springtime, everything flourishes and is full of energy. However, we should accord with our body's natural physical development as we grow up. We should choose our food and drink with care. We shouldn't talk recklessly, consume alcoholic drinks, or take drugs. We should not carelessly look at, listen to, taste, smell, touch, or think about improper things, for that would hurt our body and spirit.

The flavor of the Buddhadharma is bitter, then sweet. Frequently, the process of cultivation goes through suffering first and then happiness. Why do I say that? Think about the things that we usually regard as suffering or as happiness. For example, if you had to work during the New Year while everyone was on vacation, you might regard this as suffering and be very unhappy. Frankly, in Buddhist terms, this is called “having false thoughts.” If it wasn’t the New Year, or if everyone had to work as well, would you still regard going to work as suffering? Or, if you had set certain goals for work which you might be able to meet by working harder, such as getting promoted, you would not regard working during holidays as suffering, would you?

Why do we suffer? Perhaps we see that other people have big houses while our own houses are shabby, or other people have happy families and while our own family members are constantly arguing. All of these make us feel bad. Where does suffering come from? Have you ever thought about that? Now that we have learned the Buddhadharma, we understand that a cause will definitely yield a result. Therefore, whatever I encounter in the present is a product of what I have created

in the past. If I plant oranges, I am only going to get oranges. If I was expecting to get apples instead, then the outcome would make me miserable.

Consequently, in life, we should regard whatever we possess at the moment as the best. There are two sides to every coin. For example, if you are not the prettiest person on the block, you can think: I may not be the most beautiful or have the most adorned physical appearance, but I’m happy the way I am. Since no one will try to court me, and I will have less afflictions. Once you think about it this way, you will no longer feel that you are not beautiful or that you do not have anything. It will cease to make you suffer. When you are not suffering, you don’t have to make a particular effort to search for happiness, because lack of suffering *is* happiness.

We should cherish what we have and use what we have to create our own future. Do what you are capable of to the best of your ability; do good deeds and plant wholesome causes. If you have a beautiful smile, you can show it to others, so that they will be happy upon seeing it. By doing so, you can plant seeds of happiness which will ripen in the future.

Living the life of cultivators, we get up very early and sleep late. The early mornings can be very

cold, and it can feel like suffering in general, but by living in this way, we are planting seeds for attaining liberation in the future. If you look at it from this point of view, then you will no longer be restricted by your surrounding environment. After you get used to the cold, it will no longer affect you. For the same token, when we are not as dependent on the material world, it will have no power over us.

Recently I heard a story about a former homeless person. He wanted to change his life for the better, so he quit smoking, drinking alcohol, and using drugs, and was able to get a job driving trucks. However, his job was very demanding, as he had to work seventy hours a week. One time, he came to CTTB to participate in a session, but he only had enough money to stay for one week. Before he left, he complained that his boss abused him and made him work seventy hours a week. He wanted to resign, but if he did, he wouldn’t have anything and would have to go back to living on the streets. Someone asked, “Haven’t you saved any money over the past five years that you have been working? At this point, it’s not the question of whether your boss overworks you, but the fact that you don’t know how to manage your money. If you are working seventy hours a

week it should be quite possible to save up money. You say that your boss is giving you a hard time, but who is it that is giving you a hard time, really?"

This is what I mean by not knowing how to put one's possessions and conditions to good use. If you know how to use what you have to your advantage, you are a most wealthy person, because the value of your wealth is unrelated to the amount of money you have or the size of your house, but instead depends with how you use what you have. The Venerable Master once said: "Increase the things over here, and the things on that side will decrease; decrease the things over here, and the things on that side will increase."

If we can always be mindful of the Buddhadharma and stop comparing ourselves with others, then we will be happy, and being at peace is a blessing. Plan your life and put whatever you have to good use, and you will be able to live an easy life and create your own future at the same time.

In the New Year, I hope that all of you will be able to

level up in your cultivation and work harder than before. For instance, if you used to recite the Buddha's name two thousand or three thousand times a day, you could increase that number so that you are always living in the sound of the Buddha's name. When you live in the sound of the Buddha's name, you will not have as many scattered thoughts. Your mind will become more pure and have less afflictions. Our afflictions are a kind of false thought that is out of touch with reality, because we have afflictions when we are unwilling to face reality. If we are able to face reality in our lives and ask ourselves where we should be and what we should be doing, then we will not have too many afflictions. The reason we have a lot of afflictions is because we tend to forget where we are standing and mistake the position of others for our own.

I hope that all of you will try to learn from anything and anyone, regardless of where you are or what you are doing. Even if someone is doing something wrong, you can still learn from them by remembering not to make the same mistake. However, even

when you are observing someone else's mistakes, your mind should be at peace, and you should not get angry. We should try not to get angry; the Venerable Master said that getting angry is one of the worst things you can do. Even if someone is doing something wrong, you should try to communicate with them and not get angry.

Since we are human, we tend to observe the world from our own point of view, but now that we are learning the Buddhadharma, we should realize that this ego of ours is actually very tiny. We should let it grow in capacity so that we will be more accepting of others and not always insist on adhering to our own viewpoints. If we can take our surroundings into account and ask ourselves what we should do or say to make matters better, then we will be able to do things in a more well-rounded way, and it will be easier for us to succeed in our cultivation.

I hope all of you will be able to increase your merit and wisdom, and attain Buddhahood soon. Amitabha!

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

四、五月份法會活動表2015

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2015			
4 / 12, 26 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation	
週日 Sunday	4 / 12, 26	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra	
	4 / 19	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation	
週六 Saturday	4/ 4	長青佛學班 (2:00PM ~4:30 PM) Elders' Dharma Study Group	
週二 Tuesday	4/7	觀音菩薩聖誕法會 (8:30AM ~10:00AM) Shakyamuni Buddha's Leaving Home Day	
每日 1 pm		大悲懺法會 Great Compassion Repentance	
觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday 金聖寺將安排巴士前往聖城參加法會。請於四月二日前報名。 Gold Sage Monastery will arrange bus tour for same-day travel.		4 / 5 週日	萬佛聖城 (CTTB)
五月份活動 Buddhist Events in May, 2015		日期 Date	地 點
長青佛學班 Elders' Dharma Study Group		5/2 週六2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation		5/3 週日8:15AM ~4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation		5/10 週日8:15AM ~10:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra		5/17週日 9:00AM ~10:50AM	
釋迦牟尼佛聖誕法會 (浴佛節) ◎ 朝山6:30AM (5/23 Saturday) Celebration of Shakyamuni Buddha's Birthday		5/23 ,25 週六 & 週一 8:30AM~ 10:20AM	
懷少節 The Cherishing Youth Day		5/31 週日8:30AM ~2:00PM	
大悲懺法會 Great Compassion Repentance		每日 (Everyday) 1 pm	
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於5月21日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 21.		5/ 24 週日	萬佛聖城 (CTTB)

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

懷少節 The Cherishing Youth Day

——五月三十一日星期日/On Sunday, May 31, 2015——

金聖寺與金山聖寺將於五月三十一日(星期日)，早上八時三十分至下午二時，在金聖寺舉行一年一度的懷少節。

邀請小朋友們共度歡樂的一天。主辦單位除了舉行各種的文藝表演，有趣的遊戲活動，豐富的獎品外，更準備了各式各樣的攤位，免費招待大家共度佳節。

這個令人期待的日子，歡迎邀請你的好朋友一起來參加！

Gold Sage Monastery and Gold Mountain Monastery will hold the Cherishing Youth Day on May 31, 2015 from 8:30 am to 2 pm at Gold Sage Monastery.

We welcome all children to come this festive occasion. There will be performances, fun games, and great prizes! There will be different stands with FREE food! This is a free festival for everyone to enjoy!

We hope everyone will come. Please invite your friends Come and join us!