



# 矽谷梵音

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無明為何不能破？煩惱為何不能斷？  
智慧為何不能現？就因為貪吃、好色。

Why can't we demolish our ignorance, eliminate our afflictions,  
and reveal our wisdom? Because we crave food and sex.

—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.

# 何謂仁？

## What It Means to Be Humane

— 宣公上人 開示於一九八四年三月六日

A talk given By Venerable Master Hua on March 6, 1984

# 仁

仁者愛人，就是仁愛的人。這個仁，在人來講，就是仁慈的表現，有推己及人的思想。所謂「己所不欲，勿施於人」，自己不願意身受之事，不要加到旁人身上。如果把自己不願意的事情，加在旁人身上，那就是不仁。

這個仁者，能吃虧、能忍辱。所謂「初而勉強，久而自然」，一開始時覺得蹩蹩扭扭的，不舒服，可是時間久了，就成為自然，絲毫不覺得勉強。

仁，在事來講要有忍耐心，把事情做得恰到好處。

所謂：

事欲求精 須用苦功  
功夫既到 觸類旁通  
無論做什麼事情，一定要做到精益求精，盡善盡美的地步。怎樣能做到？這就必須下一番苦功夫。什麼是苦功夫？就是一個「忍」字。忍字好像心上插了一把刀，要忍痛、要忍苦，一切都要忍。忍飢忍渴，忍風忍雨、忍寒忍暑，忍！忍！忍！忍一切不能忍的事。對於一切事，勉為其難，要下苦功，功到自然成。那時能聞一知十，開了智慧之竅門，對於事理豁然貫通，一

目瞭然，無所障礙。

這個仁，又可當種子講，譬如種五穀，一定要選擇肥大的種籽，禾苗才會強壯，到了秋天才有豐富的收穫。這種知識，一般農人都曉得。如果不選種、不耕耘、不灌溉、不施肥，到秋天就得不到收穫。所謂「一分耕耘，一分收穫。」學生在學校讀書，也是一樣的情形。在學校用功讀書，把書的道理研究明白，當然就成為有用的人才。但讀書不求甚解，敷衍了事混光陰，畢業後，無一技之長，無謀生的能力，就成為家庭的包

袱，社會的寄生蟲，受人歧視。

種子可分為有情種子及無情種子。有情的種子，能生出胎、卵、濕、化四種動物；無情的種子，能生草木植物類和金石礦物類。有情眾生，有情有性；無情眾生，無情有性。所謂「有情無情，同圓種智」，有情和無情的性是相通的，原是一個的，而無情是暫時無情，它若能返本還原，也會變為有情。但是不容易，要經過很長的時間，才能得到返本還原的機會，這機會好像三千大千世界中一粒微塵那麼小。而且它雖然轉為有情眾生，也都是低級的動物，如子孓、蟲蟻一類的眾生而已。

我們雖然是有情，乃是暫時的，不是永遠的。如果不好好做人，就會性化靈殘，化為無情的植物。所以在樹中，皆有鬼神住在那裏。為什麼？因為大樹和鬼神息息相通。人和鬼也是息

息相通的，沒有隔閡。修道人要明白這個道理，不要墮落到植物中；植物雖有性，但不易變有情。

同學們！人人可返本還原，可以成佛，只要早發菩提心，用功修行。但若墮落到無情中，成為植物，再想修行，就很難了，到那時就悔恨遲矣！

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A humane person loves people, and is kind. People express their humaneness by being kind and considerate towards others. As it's said, "Don't do to others what you wouldn't want done to yourself." If you do to someone else what you wouldn't want done to yourself, you aren't being humane.

A humane person is able to take losses and to endure insults. This may be difficult to do at first, but gradually you get used to it. In the beginning you may feel awkward and uncomfortable, but after a while it becomes natural and isn't the least bit forced on your part.

In practical terms, humaneness involves being patient and doing things to just the right degree. There's a

saying,

If you want to be perfect at something,

You've got to work hard.

When you've mastered the skill,

Other things also become easy.

In everything you do, continuously seek to refine your work until you achieve the ultimate perfection and beauty. How can you do that? It takes bitter effort. What kind of bitter effort? It can all be summed up in one word: endurance. The Chinese character for 'endurance' (忍) is a picture of a heart (心) with a knife (刀) stuck in it. This means we have to endure pain, suffering, and all kinds of things--hunger, thirst, wind, rain, heat, and coldness. We've got to endure, endure, and endure! Endure all the things that cannot be endured. In all we do, we've got to bear the difficulties and apply bitter effort. Then when our skill is ripe, we'll naturally succeed. At that point, we'll be able to hear one thing and understand ten others. We will have opened the gate to wisdom, and all things and principles will immediately be completely clear to us--we can take in the whole picture in a single glance.

The analogy of seeds can also be used to explain humaneness. When planting the various grains, we must choose the large seeds,

because they will produce strong sprouts and will yield a bountiful harvest in the autumn. Farmers understand this. If good seeds are not selected, and the fields are not tilled, irrigated, and fertilized, then come autumn there won't be any harvest. "Each bit of tilling yields a bit of harvest." This can also be applied to the situation of students studying in school. If you study hard and understand the principles in your textbooks, you will surely be able to make useful contributions in the future. On the other hand, if you are sloppy in your studies and do just enough work to get by, after you graduate you won't have the skills to help you make a living. You'll become a burden to your family and a parasite of society, and others will look down on you.

There are two types of seeds: sentient seeds and insentient seeds. Sentient seeds give rise to living beings born from wombs, eggs, moisture, or by transformation.

Insentient seeds produce plant life such as grass and trees, and minerals such as metals and rocks. Sentient beings possess emotions and a nature; insentient beings lack emotion but do possess a nature. It is said, "Sentient and insentient beings together perfect the Wisdom of All Modes." The natures of sentient and insentient beings are interconnected. They were originally one. Insentient beings are that way only temporarily; if they could return to their origin, they would become sentient. However, that's not easy to do. They have to wait a long, long time before they have a chance to return to their origin. That chance is as minute as a speck of dust in the trichiliocosm. And even when insentient beings do become sentient, they are still primitive animals such as ants, worms, or mosquitoes.

Even though we are sentient beings now, this is also only a temporary state that may

not last. If we don't do a good job of being people, our natures will dissolve and transform into insentient vegetation. That's why large trees often have ghosts and spirits living in them; it's because there's a close connection between large trees and ghosts and spirits. People and ghosts are connected as well; there is no real barrier between them. Cultivators had better understand this principle and avoid falling into the plant kingdom. Although plants do have a nature, it's hard for them to become sentient beings.

Fellow students! Every one of you can return to your origin and become a Buddha, as long as you bring forth the resolve for Bodhi soon and work hard at your cultivation. However, if you fall into the insentient realm and become plants, it will be difficult for you to cultivate. You may be sorry, but by then it will be too late!

脾氣是障道的因緣，  
不但在外邊沒有脾氣，  
就是在內邊也要沒有脾氣

**Temper Is an Obstacle to the Way •**  
**Have no temper not only externally, but also internally.**

—宣公上人 法語/ by Venerable Master Hua

# Story of a Columbian boy

## 一位哥倫比亞男孩的故事

恆音法師 開示

Spoken by Dharma Master Heng Yin

中譯：鄭耿琳/Genglin Zheng

This true story takes place in Colombia, a beautiful, mountainous country in South America. The most important thing about this story is that it is about filial respect. We all talk about being filial to our parent, right? I think all of you know what being filial is. You have to respect your parents and take care of them when they get older. Furthermore, we also have to respect and take care of our grandparents and our elders. In Colombia there are some places that are very poor, and in this one particular area, the people were very poor. So they had a practice that if you became too old to work and your family was too poor to support you, then they would just let you live on your own with no one to take care of you. So these old people had to fend for themselves.

In this place there was this boy, I think he was 7 or 8 years old. His name was Albeiro. He was very close to his grandpa, and when his grandpa died he really missed him. His grandpa had always taught him and told him a lot of stories. Because he missed grandpa he went into the streets looking for some other elders that might replace his grandpa, and be a friend to him and tell him stories. He wandered into a part of the town where all these abandoned old people were living and he saw that nobody was taking care of them. They were living in shacks and were each alone. Basically they were not related to each other. There were women, men in their 70's, 80's, and 90's, and they were each living in the shack. Sometime the shack was leaking,

and sometime they didn't have enough food. Or they didn't have any water or electricity. When he saw that, his compassionate heart came forth and he really wanted to help these people who to him were just like his grandfather except they were not taken care of. So every morning his mother would give him some warm milk in the thermos to bring to school. He would ask her, "Mom, can you give me two thermoses?" His mom didn't ask why yet, but every morning he would take the two thermoses of milk and go to the this part of town where all the old people were and let them at least have some warm milk. He would go around to see who was hungry, who needed some milk. He did that for a long time until one day his mother finally asked him, "What are you doing with the two

thermoses of milk every day? That is a lot of milk for you to drink.” So he told her that he was going to feed these old people.

The mother was very happy that he was being so compassionate. She agreed to keep giving him thermoses of milk (even though his family was also poor), but he soon realized that it was not enough because they needed more than just milk. He was only 7 or 8 years old, but very creative. He would go to town and talk to the bakery and the store owners. He would ask, “Do you have any food that you couldn’t sell that’s getting kind of stale and maybe you’re going to throw away soon? There are a lot of old people that don’t have anything to eat so could you give me all your leftovers that you didn’t sell?” He would carry a big sack every day and take the bus to the downtown area. All these store owners started to know that he would come on his daily route in the morning, and they would give him all this bread, vegetables, and other kinds of food that didn’t sell the day before. Then he would hike back with this big sack of food plus the milk and go around again to distribute. Pretty soon though, he knew that he alone was not enough to help so many old people. So he rounded up his friends and all the young people. He said: you know let’s form a

team. I think they called themselves the Little Angels. These little angels were about his age. He said, “Okay, you take this kind of food, you go this store and get this kind of food and bring it to these people. You go to this other store and get bread and bring it to that section of old people.” So they provided a delivery service every day before school.

Now that he had a team of young people who wanted to help, he figured out that these old people were getting so old that they didn’t have enough energy to wash their own hair and to take a bath. You have to heat up the water on a stove in order to take a bath. They didn’t have showers with running water. The elderly also had trouble dealing with the government. Sometime they needed what we call food stamps, but they couldn’t get down to the city and talk about their case. Albeiro was older by now and was very capable. He started to be able to go talk to the government on the behalf of these different people. “This lady needs some service or some welfare.” He also wanted to help them help themselves. Because the old people didn’t have much education, they didn’t know how to read and write. So he taught them. He actually organized classes where

the children, the team of angels, taught the old people how to write their own names. They taught them the alphabet so at least they could sign their names if they had to sign a legal document.

Later on a reporter heard about what this young kid was doing and wrote an article about him in the local newspaper. Somehow a French filmmaker saw this article and decided he would come and interview him. Pretty soon what all the angels were doing was made into a film that was shown internationally. People were very touched by what Albeiro was doing, and they asked him: what are your plans for the future? By that time he was probably 11 or 12. He said, “These old people - I cannot help them very much just by giving them things daily. They need a place to stay where they feel secure, where they have a community and feel happy. I would like to build a kind of community just for these elders to be able to live, and young people can come to take care of them and serve them. I would like to become a doctor so that I can treat their illnesses as well.” People in Europe saw this film and were very touched. They donated money to him. He very responsibly kept track of all the money and he said we would wait until the time was right so that he could actually

build a center for these elders.

Fast forward several years: he went to medical school and is now a doctor, and the center has been built and is fully operational. He has a team of young people, many of whom are from the streets, people who were maybe caught using or dealing drugs and so forth. He was able to influence them by saying, “Hey, your life is messed up, but if you are able to change, then you can find great happiness and fulfillment in helping these elders, which you can see as your own family.” This true story was broadcast on San Francisco TV at some point. It is called *Little Angel of Columbia* and really shows the Bodhisattva spirit and filial respect. Although the people of this particular area were so poor, they were not able to practice filial respect in the sense of taking care of their elders, this little boy was able to care for all the elders as his own.

I think it’s really important for us, whether we are parents or teachers, to teach young people how to be filial. Of course, it’s not easy to teach because you can’t just say just “be filial” and they’ll be filial. You have to find ways to show them how fulfilling it can be. It is also important to provide a good environment where everyone shares the same values. Filial respect is the foundation for cultivating the

way. If you cannot even be filial, then forget about becoming a Buddha. Being basic human being, you have first recognize the great kindness that our parents and elders have shown us. The Venerable Master really exemplified filial piety and the great Mahayana sense of seeing all elders as my own grandparents, seeing all men as my fathers and all women as my mothers. That’s why he instituted Honoring Elders Day hoping we can honor our elders daily and because he wanted to use Buddhism to transform the society. Cultivating is not just going away to the mountains and cultivating on our own, but involves practicing to transform society, to benefit all people, and to help them awaken their good roots.

I think one way to help young people appreciate what they have is to let them experience an environment where people have much fewer things. Such an environment can awaken their compassion or else make them realize: “hey, I don’t need so many material things to be happy. In fact, I’d be happier without all this stuff.”

In the past few years, I brought some of our high school and junior high students to a pretty poor rural village where the roads were not

paved. We help them improve their homes so that they would be immune to flooding because they didn’t have proper foundations or insulation. The students experienced a very simple life eating beans and rice every day and having no electronic media, just playing with their kids. Kids there were happy to have a beaten up soccer ball. Everybody would pile into a pickup truck and come over to our place and play soccer. They were excellent soccer players. Our students saw how easily content those kids were. After experiencing that for four days, they realized how happy they were without their iPad and all the electronics, just enjoying nature and people directly, and living very simply. At the same time, they felt the joy of giving, of being able to participate in building projects that helped somebody else to have a bathroom or a house with more than one room or a house that wouldn’t flood and that stayed warm in the winter. Being able to feel like you made a difference in somebody’s life can be a most transformative experience.



這一個真實的故事是發生在哥倫比亞——南美州一個美麗多山的國家。這個故事最重要的一點是關於「孝順」。我們都說要孝順父母，對吧？我想大家都知道孝順父母就是要尊敬他們，父母年老時要照顧他們，而且也要尊敬和照顧爺爺奶奶及其他的長輩。

哥倫比亞有一些地方很貧困，這個故事所發生的村落就是這樣，這裡的人們很窮。當地有個習俗，失去工作能力的老人，如果家裡很窮養不起他們，就會讓這些老人自己過日子，不再照顧他們了，這些老人不得不自謀生路。

在這個村落裡有個七、八歲的小男孩，名叫阿爾貝若，他與爺爺很親近。爺爺去世後，小男孩很想念爺爺，因為爺爺教他許多事情，講了很多的故事給他聽。他實在想念爺爺，所以就到街頭，希望能在被遺棄

的老人們當中，看看能不能找一個可以代替他爺爺的，來當他的朋友給他講故事。他到那些被遺棄的老人們聚集的地方，看到這些老人沒有人照顧，而且大家非親非故，都獨自住在簡陋破敗的小屋裡。這些七十、八十、九十來歲的老嫗、老翁，獨住在簡陋破敗的小屋，有時漏水，食物也不夠，有時沒有水也沒有電。所以他就發起慈悲心，想要照顧這些很像他爺爺的老人家，只不過他們是無家可歸的老人。

每一天早上媽媽都會給他一個保溫瓶，裡面裝着熱牛奶，讓他帶去學校喝。他就問媽媽說：「媽媽，以後每天給我兩杯熱牛奶好嗎？」媽媽也沒有問他，為什麼？所以他每天就帶著兩個保溫瓶的熱牛奶去老人們住的地區，看看誰肚子餓就給一些牛奶喝，好長一段時間他每天都這樣做。有一天，媽媽終於問他：「你在做什麼，要天天帶著兩杯熱

牛奶去上學？兩杯牛奶其實是很多的，我想你也喝不完。」他就告訴媽媽，把牛奶給饑餓的老人喝。做母親的很高興兒子這麼有慈悲心，她同意多給兒子幾杯熱牛奶，雖然家裡也是很貧困的。

可是不久，他覺得只有牛奶是不夠的，老人們還需要其他的食物。雖然這個孩子只有七、八歲，但很有創意。他去鎮上跟麵包店和其他店鋪的老闆商量，問他們：「你們有什麼賣不出去，快要變質，要丟掉的食物？很多老人家沒有東西吃，你們可不可以把這些全部都給我，讓我帶去給他們？」就這樣他每天提著個大袋子坐公車去鎮上。漸漸的，那裡所有的商家都知道他每天早上必來這裡，所以他們會給他麵包、蔬菜、及其他前一天沒賣出去的食品。他就帶回這麼一大袋食物，加上牛奶，到處去分送給老人。很快的，他就發覺



到只靠自己一個人的力量，不足以去幫助這麼多老人，他就把他的朋友和所有年輕人召集起來。他說：「我們來組一個小團隊吧！」我想，他們自己命名為「小天使」。這些小天使們與他年齡相仿。他說，「現在，你就去這個店索取這種食品來發給這邊的老人。你去那個店索取麵包發給那邊的老人。」他們就這樣，每天上學之前為老人們分送食物。

現在有一個團隊的小朋友願意幫助。他進一步發現有一些老人家年紀很大，無法自己沐浴、洗髮。要先在爐子上把水燒熱，才能有熱水洗澡，因為他們沒有淋浴設備。老人們與政府打交道上也有困難，譬如他們需要食物券，卻沒有辦法自己去政府機關申請。阿爾貝若現在長大了一些，工作能力很強，他開始可以代表這些不同的老人家去跟政府交涉。譬如，這位老太太需要某種服務或某種福利，諸如此

類。他進一步希望可以幫助他們自助，因為這些老人家沒受過什麼教育，不會讀也不會寫，他就給他們上課。他真的就組織天使隊員給這些老年人上課，教他們寫自己的名字，這樣一旦需要，他們就可以自己簽法律文件了。

後來有一個記者聽到這個小朋友所做的事情，就寫了一篇報導發表在當地的報紙上，有個法國的製片人看到這個報導，因而決定來採訪這位小朋友。很快的，天使們的善舉被拍成電影，在世界上不同地區播出。人們被阿爾貝若所作所為深深感動，他們問他：「你未來的計劃是什麼？」這時小男孩十一、二歲了。他說：「這些老人們，我每天給他們食物對他們幫助並不大。他們需要住在有保障的地方，住在可以讓他們感覺快樂的社區。我希望能夠為這些長者建立一個這樣的社區讓他們住，年輕人可以來照料他

們，為他們服務。我希望將來做個醫生，為他們治病。」歐洲的人們看了影片很感動，他們捐錢給他，他很負責任的記錄這些款項。他說：「我們會等待恰當的時機來蓋這個老人中心。」

幾年時間很快過去，那個小朋友念完醫學院，已經是個醫生。老人中心已經落成，他所帶領的年輕人，很多以前曾流浪街頭，有些可能因為吸毒或販毒被記錄在案，他勸他們說：「你們以前做錯事情，可是如果你們有能力改變，你們可以在這邊幫助這些老年人，這樣你的生活會過得很快樂，很有意義，因為你們可以把他們當做自己的家人。」

這個真實的故事曾在三藩市的電視播放過，電視節目名為「哥倫比亞的小天使」，這個故事真正顯示菩薩精神及孝道。這個地區的人太貧窮了，無法在照顧長者這方面實踐孝道精神，可是這個小男孩卻可以把這麼

多老人當做自己的長輩來照顧。

我覺得父母親，還有老師應該教小朋友怎麼孝順。當然，這並不容易教。因為我們不能期望跟他們講「孝順」，他們就會孝順；我們要用適當的方法，來向他們顯示孝順可以帶來不可思議的成就感。當然也要為價值觀相同的人們，提供一個很好的環境才會成功。孝順是修道的根本，我們如果沒有辦法孝順，那就不用談成佛。做人，首先要認識我們的父母、長輩所示現的大愛。在這方面，上人可以說示現了孝順，以及大乘佛教看所有老人為他的祖父祖母；看所有的男人為他的父親；看所有的女人為他的母親；所以上人才會設立敬老節，希望我們天天孝敬我們

的長輩。上人也說，如果要學佛，應該要用我們所學到的道理，來改變這個社會，而不是只躲到深山裡面自己去修行。我們應該要用學到的東西來改變世界，利益所有人，幫助他們的善根甦醒過來。

我們教導年輕人，要怎麼感恩所擁有的一切的方法，就是帶他們去一個物質缺乏的地方。這樣的環境可以開啓他們的慈悲心，或是讓他們意識到，「嘿！我不一定要有這麼多的物質也會快樂，事實上，沒有這些我會更快樂。」

幾年前我帶著女校的高中生，還有中學生，去了一個在墨西哥的貧窮的村落，那裡的路都是沒有鋪柏油的。他們的房子缺少良好的地基和隔層，我們幫助改進

他們房子的防洪性能。學生們體驗了那裡的人們很簡單的生活，天天就只吃米飯、豆子，沒有電子音像，只是和他們的孩子們玩耍。孩子們很開心有一個破爛不堪的足球，大家擠進一輛小貨車到我們這裡來玩足球，他們都是出色的足球隊員。我們的學生們看到這些孩子這麼容易滿足，學生們的體驗持續了四天，他們意識到沒有iPad及其他電子產品，而僅只直接享受自然和人文，過著非常簡單的生活，也可以過得多麼快樂。與此同時，在參與修建衛生間，為房子增加房間、防洪保暖，這個過程中，她們也體會布施的愉悅。有機會體驗為他人的生命增輝，是一種最能提昇自己的經歷。

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# 金聖寺

## 三、四月份法會活動表2015

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March, 2015		
3 / 1, 15 (8:00AM ~8:50AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	3 / 1, 15	楞嚴經講座 (9:00AM ~10:50AM ) Lecture on the Shurangama Sutra
	3 / 8	念佛共修法會 (8:15AM ~4:00PM ) Dharma Assembly of Buddha Recitation
	3 / 22	六字大明咒法會 (8:15AM ~10: 40AM ) Six Syllable Mantra Dharma Assembly
	3 / 29	地藏法會 (8:15AM ~4:00PM ) Earth Store Recitation Dharma Assembly
週六 Saturday	3/ 7	長青佛學班 (2:00PM ~4:30 PM ) Elders' Dharma Study Group
週四 Thursday	3/27	釋迦牟尼佛出家日 (8:30AM ~10:00AM ) Shakyamuni Buddha's Leaving Home Day
每日1 pm		大悲懺法會 Great Compassion Repentance
四月份活動 Buddhist Events in April, 2015		日期 Date
長青佛學班 Elders' Dharma Study Group		4/4 週六2:00PM~ 4:30PM
觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday		4/7 週二 8:30AM~ 10:00AM
楞嚴經講座 Lecture on the Shurangama Sutra		4/12, 19 週日 9:00AM ~10:50 PM
念佛共修法會 Dharma Assembly of Buddha Recitation		4/26 週日8:15AM ~4:00PM
大悲懺法會 Great Compassion Repentance		每日 ( Everyday ) 1 pm
慶祝觀音菩薩聖誕法會 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)

# 金聖寺

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## 慶祝觀音菩薩聖誕法會

Celebration of Gwan Yin Bodhisattva's Birthday Dharma Assembly

### 萬佛聖城

慶祝觀音菩薩聖誕法會：四月五日〈星期日〉

金聖寺將安排巴士前往聖城參加，請於4月2日以前報名。

Celebration of Gwan Yin Bodhisattva's Birthday at CTTB on April 5,  
GSM will arrange bus tour for same- day travel. Please sign up before April 2.

觀音七：四月五日至十一日

Gwan Yin Recitation will be from April 5 ~ 11.

以上活動歡迎大家踴躍參加。萬佛聖城電話：(707) 462-0939

We would like to welcome everyone to attend the activities.

### 金聖寺

慶祝觀音菩薩聖誕法會：四月七日(週二)早上八時三十分。

Celebration of Gwan Yin Bodhisattva's Birthday at GSM on April 7, 8:30 am,  
We would like to welcome everyone to attend the activities.