

矽谷梵音

Pure Sound From Silicon Valley

2009年12月第164期 Issue 164, December 2009



心止念絕真富貴
私欲斷盡真福田

one who stops all false thoughts is truly wealthy
One who cuts off all selfish desires is fully blessed



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.

爲什麼要念佛

Why Should We Recite the Buddha's Name?

—宣公上人 開示

By the Venerable Master Hua

English translation by Lotus Lee / 李海昱

我們爲什麼平時要念佛呢？平時念佛，是預備臨終的時候所需要的。說：「臨終的時候需要，我們爲什麼不等臨終的時候再念佛，平時爲什麼要念佛呢？」因爲一切一切都是由習慣而來的，你平時沒有這種習慣，等到臨命終的時候就想不起來念佛了，所以在平時要學著念佛，修淨土法門；等臨命終的時候，就會往生極樂世界。爲什麼要往生極樂世界呢？因爲阿彌陀佛在因地，他做法藏比丘的時候，曾發四十八種的大願，他說：「我成佛之後，

十方所有的眾生，若有稱我名號的----他念我這個阿彌陀佛名號，我一定接引他到我這個國家，將來成佛。我的國家是蓮華化身身，人都是由蓮華生來的，所以身體都是清淨的。」因爲阿彌陀佛發這種的大願，所以現在一切眾生修念佛的法門，是最容易的一個法門。

在經上曾說，說末法人修行，一億人修行罕一得道，說在末法時代，就是有一億人在那裏修行，一個得道的也沒有；惟一念佛得度，只有念佛才能往生極樂世界得度。現在末法時代，

所以人人對於念佛的法門正相應。可是這個西方，現在不是末法時代，可以說是正法時代。怎麼說是正法時代呢？佛法剛剛傳到西方這國家來，正是興旺的時候，所以現在在美國，很多人歡喜參禪，歡喜打坐，這是正法的一個表現。在正法的時期裏，也可以修這個念佛的法門，在末法的時候也可以修念佛的法門，念佛的法門在什麼時代都可以修行；如果其他的功夫用不上，可以修這個念佛的法門。

永明壽禪師說：「有禪有淨土，猶如帶角虎；現世

爲人師，將來作佛祖。」就是說又參禪、又念佛，好像老虎有犄角似的，現世可以做人的師表，將來可以成佛，可以作祖師。真正參禪的人，也就是真正念佛；真正念佛的人，也就是真正參禪。再往深的講一層，真正持戒的人也就是真正參禪，真正參禪的人也是真正持戒；真正講經說法的人，他只爲講經而講經，也就是真正參禪。前幾天我講過：「宗亦通，說亦通，定慧圓明不^智空。」又會參禪、又會講經，這叫宗說兼通；參禪也明白，講經說法也明白。再往深的講，你真正參禪的人，也就是真正持咒；真正修密宗的人，也就是真正參禪。這個禪、教、密、律、淨、雖然說是五宗，歸根結題，說到究竟處，都是一個的，沒有兩個；不單一個，連一個也沒有。

「現在怎麼會有了五個呢？」我們真正學佛法的人，在這個地方應該明白。

有的人說是念佛法門最高，參禪法門不對；有的說參禪法門是最高，念佛是錯誤的，這都是沒有明白佛法。真正明白佛法的人，一切法皆是佛法，皆不可得，沒有一個法可得，所以既然沒有法可得，何必又頭上安頭呢？何必又沒事找事情來幹呢？所以你要真明白法了，無法可得。可是在不明白法的人，你對他說根本沒有，什麼也沒有，他就失望了；所以佛說權法爲著實法，權智就爲著實智，實智是一個什麼樣子？實智是歸無所得，實相、無相、無所不相，所以這是真實的智慧。

我們現在念南無阿彌陀佛，這就是每一個人造就我們自己的極樂世界，每一個人莊嚴我們自己的極樂世界，每一個人成就我們自己的極樂世界。這個極樂世界並沒有十萬億佛土那麼遠，這個極樂世界也真是有十萬億佛土那麼遠。雖然有十萬億佛土那麼樣子遠，但是也

沒有出去你我現前這一念心；因爲它沒有出去你我現前一念心，所以說也就沒有十萬億佛土那麼遠，也就是在我們心裏邊。這個極樂世界，就是你我眾生本來的真心。你得到你本來的真心，你就生在極樂世界。

我們雖然念佛，卻一天憂愁這個、憂愁那個，憂愁太陽幾時掉下來，憂愁火星什麼時候沒有了，又憂愁天什麼時候塌了、地什麼時候陷了；我媽媽死了，會不會墮地獄？我爸爸亡了，到極樂世界沒有？你就是在念佛，那也摻了很多垃圾，想東想西、想南想北、想上想下、想入非非，這樣子極樂世界也不樂了。你要怎麼樣呢？你要「方寸無憂」，你什麼也不憂不愁，你一心念佛，那一定生到極樂世界，一定得到往生。所以念佛的法門，你要無憂無愁，也不哭也不笑，也不老也不少，也不吵也不鬧，如此而已。

Why should we recite the Buddha's name regularly? We are doing this to prepare ourselves for the passing. Some may say, "If it is only needed at the time of death, then why can't we just wait until then to do it? Why do we have to recite regularly?" If you do not make reciting the Buddha's name a habit right now, when the time comes, you will not remember to do it, because we are habitual animals. That's why we should recite the Buddha's name regularly and cultivate the Pure Land Dharma door; then when life ends, we will be reborn in the Land of Ultimate Bliss. When Amitabha Buddha was in the casual ground, as the Bhikshu Dharma Treasury, he made 48 great vast vows. He said: "When I become a Buddha, if there are any living beings in the ten directions who recite my name—Amitabha Buddha—I will definitely welcome and receive them to my land, and they will become Buddhas in the future. In my land, people are born from lotus flowers." Because Amitabha Buddha made these great vows, the Pure Land Dharma door is the easiest for living beings to cultivate in this time and age.

The sutra says that during the Dharma Ending Age, even if there are a billion people cultivating, very few will attain the way. The only way to be crossed over is to recite Amitabha Buddha's name and be reborn in the Land of Ultimate Bliss. It is now the Dharma Ending Age, so the Pure

Land Dharma Door is perfect for modern people. Right now, in the west, it could be said that it is the Proper Dharma Age, not the Dharma Ending Age. How so? The Buddhadharma reached this country not long ago, and it is now flourishing. Right now, many Americans like to meditate and investigate Chan, and that is a sign of the proper Dharma. Reciting the Buddha's name is something you can do in both the Proper Dharma Age and the Dharma Ending Age. If you are not very skilled in other methods of cultivation, you can certainly try this Dharma door.

Chan Master Yung Ming Shou said that if one cultivates both Chan and the Pure Land Dharma door, one will be like a tiger with horns. In this life, one will be the teacher of humans, and in the future one will become a Buddha or a patriarch. One who truly cultivates Chan, is a person who also truly cultivates the Pure Land Dharma door, and vice versa. Delving deeper, one who truly upholds the precepts is at the same time cultivating Chan, and also the other way around. A person who lectures the Dharma for the sake of lecturing the Dharma, is also truly cultivating Chan. A couple days ago, I said: "A Dharma Master who fully understands Chan and Doctrine must have samadhi, wisdom, and never be attached to emptiness." If one cultivates Dhyana and is also skilled in lecturing the Dharma, this is called being proficient in both subjects. Delving even

deeper, a person who truly cultivates Chan, is someone who truly upholds mantras. A person who truly cultivates the esoteric sect is also cultivating Chan. Although we call Chan, Doctrine, Esoteric, Vinaya, and Pure Land the five sects of Buddhism, ultimately, they are one, not two. Actually, there is no "one" at all!

But now why are there five? As Buddhists, we should understand this problem. Some people say that the Buddha recitation Dharma door is the best, and that the Chan investigation Dharma door is wrong; some say that the Chan investigation Dharma door is the best, and that the Buddha recitation Dharma door is wrong. These people do not understand the Buddha's teachings at all. To those who really do, all dharmas are the Buddhadharma and cannot be attained. Since none of them can be attained, then what is the point of looking for trouble? So you should truly understand that no Dharmas can be attained. But to those who don't understand the Buddhadharma, if you tell them that originally there is nothing to be attained, they will be rather disappointed. When the Buddha spoke the Dharma, he used expedient Dharmas to lead us to the true Dharmas, and expedient wisdom to lead us to true wisdom. What is true wisdom? Ultimately, there is nothing to be attained, the true mark is no mark, yet contains all marks. That is the true wisdom.

Now, when we are reciting Amitabha's name, we are constructing, adorning, and accomplishing our

very own Land of Ultimate Bliss. This Land of Ultimate Bliss is and is not ten billion Buddha-lands away. Although it may be ten billion Buddha-lands away, it does not surpass a thought in the mind; and because it does not surpass a thought in the mind, we say that it is not ten billion Buddha-lands away, and is inside the mind itself. The Pure Land is the original true mind of all living beings. When you return to your true mind, then you will be in the Western Pure Land.

Although we recite the Buddha's name, we are always still worrying about things, worrying about when the sun will fall down, when the planet Mars will disappear, when the sky will collapse, when the earth will cave in... My mom died, will she go to hell? My dad died, did he go to heaven? Although you are reciting the Buddha's name, you added a lot of garbage into it, you are thinking about a lot of things, north, south, east, west, up, down...if you are like this then the Land of Ultimate Bliss won't be bliss anymore. What should you do? You should get rid of all your worries, and just recite the Buddha's name single-mindedly, then you will definitely be able to be reborn in the Land of Ultimate Bliss. So, when you are practicing the Buddha Recitation Dharma door, you should not be sorrowful or miserable, do not cry or laugh, do not care about whether you are old or young, do not make mischief or cause trouble, and that is all.

西方極樂是我家(二)

The Western Land of Ultimate Bliss Is My Home

敬老節相聲表演 / Talk show performance on Elders' Day

取材於宣化上人的開示 英文翻譯：袁華麗/Huali Yuan

甲(張順光飾) -- 年長，一心念佛，求生極樂。

乙(彭彬飾) -- 年少，不識念佛。

Stories and verses are excerpt from the Venerable Master's instructional talk.

Two actors:

Person A---Elder, very sincere in reciting the Buddha's name and seeking rebirth in the Pure Land

Person B---Young, do not know how to recite the Buddha's

甲：其實啊，這是一個比方。黃粱一夢，已經夢醒啦！
現在，這些我都放下了。

乙：真的嗎？這麼容易就放下了？

甲：當然了，苦海無邊，回頭是岸。我現在是浪子回頭，一

心向佛，哪能不身心自在，笑口常開呢！你有沒有聽說

過：心止念絕真富貴

乙：私欲斷盡真福田？

甲：正是！正是！這就是我現在努力追求的目標啊。

乙：我看不止這些，您老肯定有什麼更大的追求？

甲：我現在啊...（賣一個關子）這個大理想、大目標就是：

專心念佛，一心想回極樂世界

乙：念佛？福氣是念出來的嗎？

甲：不是念佛，是佛～念佛～念「阿彌陀佛」的聖號。

乙：哦，念佛？！念佛那有什麼好處？

甲：什麼好處都有。一心稱念阿彌陀佛的聖號可以得無量福、滅塵沙罪，命終就可以往生極樂世界，阿彌陀佛的國土：就是這些好處吸引我的。

乙：（這麼大吸引力？）

甲：以前的種種，我都不要了，現在只想回極樂世界。極樂世界是我家，是你家，也是大家的家。

乙：極樂世界？聽起來很不錯！真的有這麼多好處嗎？

甲：當然了，經書上這麼講的。

乙：那我有很多要求，看看極樂世界能不能滿足我的要求？

甲：隨便你問，肯定什麼都有，什麼要求都能滿足。

乙：我來美國之前，聽說美國是遍地黃金。可是我家的房子現在是木頭做的，院子是泥巴做的。你知道，書中自有黃金屋。我現在就想要個黃金屋。

甲：要不要999純金製？

乙：嗯，能有這樣，那是最好。

甲：看不出年紀輕輕，貪心也夠大的！這個…（作為難狀）

乙：怎麼樣？有難度？

甲：不過，還真有。極樂世界是七寶所成，黃金為地。極樂世界的樓閣宮殿、街道欄杆都是用七寶做的，什麼金銀、琉

璃、玻璃、碑磬、赤珠、瑪瑙，一切珍寶應有盡有。還有七重的行樹，七重的羅網，遍佈四周環境。門前又有七寶蓮池，池裏的蓮花微妙香潔，池中有八功德水，什麼法國巴黎的香奈兒香水、中國的明星花露水都不能比呢！那個地啊，都是黃金的。這個房子可比你那個黃金屋更值錢了。怎麼樣？

乙：不錯，不錯！

甲：還有什麼要求？

乙：屋子是有了，可是我還要經常打掃院子，那個院子那麼大，很累人的，有沒有辦法可以免了這個？

甲：你原來這麼懶啊！你可知道？極樂世界的樹葉掉到地上就自動化為黃金到地裏去了，不要打掃，不用清潔，一點都不用操心。

乙：這個好，這個好。有了黃金屋，又不用掃院子。現在我還要輛車。

甲：你家裏不是有輛Toyota嗎！

乙：那個不夠。你知道，坐那個，去萬佛城，單程啊就將近三個鐘頭，很累人的，我就想有什麼辦法眨眼就能到？

甲：有，有！你知道，極樂世界的三輩九品眾生，每天早上，（乙：幹什麼？）要捧多種的妙色花、妙香花到其他十萬億的諸佛國度去供養諸佛，這可比萬佛城遠多了。（乙：那是。）不過呢，一頓z

飯的工夫就都回来了。

乙：這麼快啊，是不是飆車啲？還是飆宇宙飛船啦？

甲：當然不是了，極樂世界的眾生都有神足通、如意足，不管多遠的地方，一念就可以到了。而且，不用汽油，肯定環保，不會讓地球暖化，南北極冰山就不會融化造成大海嘯 (tsunami)。你說這個好不好？

乙：好得很，好得很！

甲：還有什麼要求嗎？

乙：我又想，美國正在醫療改革，要是在極樂世界生個病，有沒有醫療保險？

甲：你知道嗎？佛陀是無上大醫王，能治眾生一切生死大病。極樂世界無有眾苦，但有諸樂。極樂國中人人天具足真金色，光明無量、光色無量；沒有三苦、八苦，三塗苦、八難苦，無量病苦，只有享受天衣、天食，自在遊行散步；並且，開開心心地和最勝、最稀有的念佛好人、上善人、上上人、妙好人，相聚會在一起，都不病不老。在那個世界，你、我根本就不必擔心會四十換假牙，五十戴老花，六十頭髮稀裏花啦白花！再也沒有比極樂世界更保險的地方了。

乙：這真的是最最好的醫療保險。但是……

甲：你還真有不少的“可是”、“還有”、

“但是”啊！說吧。

乙：我是說啊，哪一天，我要是想回來看看我的兒女啊，老伴啊，親戚啊，怎麼辦呢？

甲：到了極樂世界，只要你願意，你隨時都可以知道兒孫子媳們的事情，可以默默地保護他們。也可以倒駕慈航，乘願再來，度他們去極樂世界。這樣子，你不想去啊？

乙：很想去，很想去。可是，您老知道的，如果我這輩子好事做的不多，壞事做可不少，那阿彌陀佛收不收我呢？

甲：收～收～一定收！所謂「三根普被，利鈍均收。」只要你真信切願、志誠懇切地專心念“阿彌陀佛”的名號，等你離開這個世界時，阿彌陀佛一定會來接你，讓你帶業往生的。你看，多簡單呢！

乙：那怎麼個念法呢？

甲：有一種叫持名念佛的法門，就是口念、耳聽、印在心。雖然用口念，但更要用「心」念；這個「念」字不就是「今、心」嘛！用今心念，就是在當下用心念，字字句句的佛號發自內心，耳朵聽得清清楚楚的，心頭記得明明白白的；就像老和尚老師父說的：念得南無阿彌陀佛和自己分不開，和自己合而為一。剛才不是提到「生死無常，人命在呼吸

之間」嗎？也可以在吸氣時念「南無阿彌」，呼氣時「陀佛」，就這樣子，「都攝六根，淨念相繼」地念。像我這樣念，你跟著我念。

乙：那可不可以用唱的呢？

甲：好～大家一塊來唱誦念佛：南無阿彌陀佛，南無阿彌陀佛…（念佛一兩分鐘，起鏗鏘有力的調子）

乙：心好像靜了不少…

甲：可不是嘛！一旦你念佛的功夫有點相應時，就會覺得身心清涼、輕鬆自在了。正所謂「一念念佛，一念覺悟；念念念佛，念念覺悟。」，「一分誠敬，一分相應；十分誠敬，十分相應。」，愈念愈有味道，愈用功愈快樂。

乙：我還想知道更多關於念佛的…

甲：告訴你們一個秘密… …（乙：秘密？）一個公開的秘密，不是在這兒打廣告哦，就是：經常來金聖寺，就有機會直接請教法師們啦。這兒還有“長青學佛班”呢，歡迎在座的老菩薩們，踴躍報名參加；一律免費的！

乙：我也想報名參加！

甲：你？還沒有到年齡呢，等到65歲吧！

（甲乙鞠躬，謝幕）



A: It was actually an analogy; everything was like a dream, now I have waken up from the dream and have put all these down.

B: Really, is that easy to put everything down.

A: Sure, it is said that the sea of suffering is boundless, but once you turn around, you reach the shore. I am now like a traveling son who is going home, by being mindful of the Buddha, I feel happy and at ease. Have you ever heard the verse: “one who stops all false thoughts is truly wealthy?”

B: One who cuts off all selfish desires is fully blessed?

A: Right, right, such a mental state is my current goal.

B: I guess your goal is beyond that, do you have other greater ambitions?

A: For me... the greatest goal is to: Single-mindedly recite the Buddha's name and return to the Land of Ultimate Bliss.

B: Recite Blessing? Does blessing come from recitation?

A: Not “recite blessing”, it is “recite the Buddha's name”—recite the holy name of Amitabha Buddha.

B: Hmm, what is the benefit of reciting the Buddha's name?

A: You name it. By reciting Amitabha Buddha's holy name, you will attain limitless blessings, and your offenses as many as the sand of Ganges River will be eradicated. At the end of life, you will be reborn in the Land of Ultimate Bliss, which are really attracted to me.

B: Really? The attraction is that powerful?

A: Yes, that is why I put down all the things I used to pursue, now I only want to return to the Land of Ultimate Bliss, which is your home, my home and everybody's home.

B: The Land of Ultimate Bliss? Sounds great! Are there really so much benefits?

A: Sure, it is described in the Sutras.

B: You know, I have a long wish lists, let me check whether it can reach my satisfactions or not.

A: As you wish, I am sure you will be happy.

B: I had heard that US is made of gold before I came to USA. However, my apartment is made up of wood, and the yard is made up of mud. It is said that gold houses can be found in books. I really would like to have a gold house.

A: Do you want it made of gold of 999 purity?

B: En, it would be better to have that.

A: You are so young, but your greed is so big! This...

B: What? Is it difficult?

A: They do have. The Land of Ultimate Bliss is made up of Seven Jewels, with the ground being pure gold, the buildings, palaces, rails and streets are Jewels such as gold, silver, lapis lazuli, crystal, mother- of- pearl, red pearls and carnelian. In addition, there surrounded seven rows of trees and seven layers of netting. In front of buildings, there are lotus pools filled with water of eight meritorious virtues, and full of wonderful fragrant and pure lotus flowers, which are far more enjoyable than Paris channel or China Ming Xing. How do you think? Is this house is more valuable than your gold house.

B: Sounds very nice.

A: Do you have any other requirements?

B: Now gold house is ready, but I have to clean the yard, it is very tiresome to sweep a big yard, is there any way to avoid this?

A: I did not expect you are so lazy! However, leaves in the Land of Ultimate Bliss will be transformed into gold, and automatically disappear into the ground, so you do not need worry doing any sweeping or cleaning at all.

B: This is wonderful. With a gold house and free of cleaning yard, now I want a car.

A: Don't you have a Toyota at home?

B: Not Satisfied! You know, it takes around three hours to go to the City of Ten Thousand Buddhas (CTTB) by car, which is very tiresome. Are there any methods to be able to arrive instantly?

A: Yes, they do have. Every morning, living beings in that land will take all kinds of wonderful flowers and incense to make offerings to Buddhas in ten millions of Buddha land, which is way much farther than CTTB. However, they can get back shortly in one meal's time.

B: So fast! Are they racing cars or spaceships?

A: Certainly not, living beings in the Land of Ultimate Bliss have attained the spiritual power of going whatever far place in just one thought, and the spiritual power of accomplishing whatever they wish for. By this way, no gasoline is needed, which is environmental friendly, so global warming, polar iceberg melting and tsunami are nowhere to happen. How do you think?

B: Wonderful, wonderful!

A: Any other thing?

B: I was thinking that US government is working on health issuance policy, do we have any health issuance when we get ill in the Land of Ultimate Bliss.

A: You know what, Buddha is called the unsurpassed doctor, he can solve the major problems of life and death of all living beings. Moreover, there is no suffering but bliss in that Land. Heavenly beings and people are full of limitless light, they are free of any sufferings, such as the three-fold sufferings, the eight-fold sufferings, the sufferings of falling into eight difficult places, the

suffering of sickness, but enjoy heavenly clothes and food, and stay happily together with all the supreme wholesome people, who will neither get sick nor old. In that land, people like you and me do not worry about getting artificial teeth at age forty, wearing glasses at age fifty, and having white hairs at age sixty! There is no place more secure than in the Land of Ultimate Bliss.

B: It is really the best health insurance. However...

A: You do have a lot of “but” and “however”! Go ahead.

B: I mean if some day I would like to come back to visit my children, spouse or relatives, is that possible?

A: In that land, you are able to know things about your offspring at any time at your will. In addition, you can invisibly bless and protect them. If you wish, you also can come back by your vows to take them across to the Land of Ultimate Bliss. Do you want that?

B: I do, I do. However, you know, if I have already done a lot of harmful things, but little wholesome deeds, in this case, will Amitabha Buddha accept me?

A: Sure. It is said that everyone will be blessed and accepted regardless of their dispositions and potentials, as long as you single-mindedly recite the Amitabha’s name with utmost sincerity and deep vows, Amitabha Buddha will pick you up at the end of your life, so that you can be reborn in that land with your past karma. You see how simple it is.

B: Could you show to how to recite his name?

A: There is a dharma door called “Being mindful of the Buddha by reciting his name”, you listen to your voice when you recite the Buddha’s name, at the same time, your present mind is focusing on the Buddha’s name. As the

Venerable Master mentioned, you recite “Na Mo Amitabha Buddha” until his name inseparably merges with your mind. Or like we mentioned before, “life exists in breaths”, you can recite “Na Mo Ami” when you inhale, “Tabha Buddha” when you exhale. In this way, you “gather in your six sense organs and keeping your pure thoughts nonstop.” Follow me.

B: Can we use chanting?

A: Sure, everybody together, we recite the Buddha’s Name: Na Mo Amitabha Buddha, Na Mo Amitabha Buddha... (Lasts for one or two minutes)

B: I feel a lot more peaceful now....

A: Aren’t you! Once you gained some skill in reciting the Buddha’s Name, you will feel cool, relax and at ease. It is said that “One thought of the Buddha is one thought of awakening; thoughts after thoughts of Buddha are thoughts, you gain one part of response; with ten parts of sincerity and respect, you gain ten parts of response.” More recitation you do and more efforts you put in, you will feel more enjoyable and happy.

B: I want to know more about reciting the Buddha’s name....

A: Tell you a secret... a well-known secret: You could frequently visit Gold Sage Monastery and request instructions from Dharma masters. In addition the Elders’ “Evergreen Buddhadharma study group” is free and open to every senior person.

B: I would like to join too!

A: You? Wait till your are sixty-five!

The End.



金聖寺 十二、一月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2009		
12 / 13, (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	12 / 6	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	12 / 13	楞嚴咒講解 (9:00 AM ~ 11:00 AM) Lecture on The Shurangama Mantra
	12 / 27	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
週六 (SAT.)	12 / 5	長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM)
週六 (SAT.)	12 / 26	一日禪 One Day Meditation (8:00 AM ~ 3:45 PM)
每日 1 pm	大悲懺法會 Great Compassion Repentance (法會期間除外)	

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會。請於即日起至12月17日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel.	12/20 週日	萬佛聖城 (CTTB)
---	----------	----------------

一月份活動 Buddhist Events in January, 2010	日期 Date	地點
一日禪 One Day Meditation	1/2 週六 8:00AM ~ 3:45PM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	1/2 週六 2:00PM ~ 4:30PM	
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	1/3,17 週日 9:00AM ~ 11:00AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	1/10 週日 8:15AM ~ 4:00 PM	
觀音法門 Gwan Yin Recitation	1/24 週日 8:15AM ~ 11:00AM	
楞嚴咒講解 Lecture on the Shurangama Mantra	1/31 週日 9:00AM ~ 11:00 AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

佛陀的智慧 The Buddha's Wisdom

孩子成長的資糧 A vital nutrient in a child's development

金聖寺育良佛學春季班，將開始於 1月3日2010年，請提早報名。

GSM Sunday School spring season will be start from Jan. 3, 2010. Please sign up early.

爲了建造一個永遠幸福的人生給孩子，金聖寺開闢了一塊園地，用“佛陀的智慧水”來灌溉，讓孩子們可以在這清淨的環境中成長，學習關懷、包容別人，慈悲、感恩等美德。家長們！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！

Gold Sage Monastery Sunday School is a place where your children can learn about the principles of the Buddha Dharma and the importance of virtue. Through classes, children will learn to be more caring, compassionate, and filial. Dharma Friends! Seize this opportunity and give your children a happy and meaningful life.

Come join us at Gold Sage Monastery Sunday School!

上課時間：1月3日至6月13日2010年
每星期日早上9時~11時

學員年齡：3~16歲

學費：70元

洽詢電話：(408) 923-7243

Time : Jan.3 to Jan. 13, 2010
Sunday, 9AM ~ 11AM

Age : 3-16 years old

Fee : \$ 70

TEL : (408) 923-7243