



矽谷梵音

Pure Sound From Silicon Valley

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在我上邊的人，他對我有什麼不好，
我能忍那不算；
因為那是他有勢力壓迫著你，
你不忍也要忍，那不是真忍。
真忍就是在你下面的人，
他對你不好，對你污辱，
給你種種的橫逆，
你能忍那才算。

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.

一身病苦從何來？

Where Do Illnesses Originate?

—宣公上人 開示

By the Venerable Master Hua

法界佛教總會所屬法界佛教大學，這次組織亞洲區訪問團，到東南亞弘揚佛法。在未起程之前，我便知道會有種種的障礙，因為我到什麼地方弘法，一定會被人所嫉妒和障礙。為什麼？因為我太直，不會同流合污，所以遭人嫉妒。可是我有把握，邪不勝正，牛鬼蛇神，無能為患。

我有信心，佛菩薩時時護我的法。我所到之處，雖然遇到很大的障礙，可是不起作用，不會發生意外的問題，處處逢凶化吉，平安無事，這是蒙佛菩薩的加持。

我所到的地方，每天都有很多患病的人，來求醫治。凡是患病的人，皆因業障深重；若是沒有業障，則不會生怪病。凡是來見我的人，都是生奇怪的病，中西醫皆束手無

策，無法醫治的絕症。生怪病的人，在過去生中，多數貪便宜，不肯吃虧；或者吝嗇成性，一毛不拔，不肯布施救濟窮人，處處為自己著想，不為大家著想，時時自私自利，見利忘義，所以搞得業障一天比一天重，終於生了怪病。

還有，患怪病的人，在往昔曾毀謗三寶，甚至謗大乘經，所以墮落在地獄受苦。從地獄出來，再轉為畜生，或為飛禽、或為走獸。做完畜生，再轉做人，可是做人時，多數六根不全，有種種的缺陷，或是瞎子、或是聾子、或是啞吧、或是癩子，總而言之，生理不健全。這類的人，在往昔造了惡業，所以今生受這種果報。

受這種果報的人，本應該生大懺悔心，多做功德事，

才是對的。可惜他們不但不覺悟，而且愛財如命，想在出家人身上找便宜。求我治病，還想貪便宜，希望不要花錢，就能治好病。病好之後，很慷慨地封一個紅包，做為供養。可是紅包內只有一塊錢（新加坡或馬來西亞錢），或者兩塊錢，至多五塊錢。他們業障這樣重，還想貪便宜，這是多麼地可憐！

我為什麼對各位說這件事呢？因為要令各位提高警覺，謹慎小心，不可造惡業。在佛教裏不可誹謗三寶，不可謗大乘經，不可狐疑不修行，不可妄語欺騙人。如果造這種惡業，將來一定會墮落地獄。到時候，做師父的也是愛莫能助，無法援救。我事先聲明了，免得屆時埋怨師父不救你出地獄。

Dharma Realm Buddhist University, under the auspices of the Dharma Realm Buddhist Association, organized a tour of Southeast Asia to spread the Buddhadharma. Before we set out on the journey, I was aware that we would face a variety of obstacles, because wherever I go to propagate Dharma, I always encounter jealousy. Why is that so? Because I am too straightforward; I've never been able to just flow along with the crowd. As a result, I run into others' jealousy. However, I have confidence, because the deviant cannot overcome the proper. Devils and spirits cannot disturb me.

I have faith that the Buddhas and Bodhisattvas protect my Dharma at all times. Wherever I go, although I encounter tremendous obstacles, they have no effect. Accidents do not occur. Everywhere, the inauspicious becomes auspicious. Due to the aid of Buddhas and Bodhisattvas, everything is calm and peaceful.

Wherever I went on this trip to Asia, I met people every day who sought cures for their illnesses. The causes of their illnesses were always serious karmic obstructions. If they'd had no such obstructions, they would never have caught their strange diseases. All the people who came to see me did so because of unusual diseases, problems that neither Asian nor Western medicine could cure, such as cancers that would not respond to treatment. For the most part,

these people with strange illnesses had sought "bargains" in their past lives, and had been unwilling to take a loss. Perhaps they had been stingy penny-pinchers by nature, tightwads who wouldn't give a cent to help poor people, who thought exclusively of their own advantages. Such people never considered the welfare of others as important, but instead were constantly selfish out of personal indulgence. Hunger for profits obscured their good conscience; thus, their karmic obstacles increased daily, and eventually emerged in the form of an unusual illness.

People who contract curious diseases are invariably people who have slandered the Triple Jewel in past lives. They may even have slighted the Great Vehicle Sutras, an offense that can send people to the hells. Once they left the hells, they ascended to the realm of animals, where they may have been reborn as birds or beasts. Once their debts in the animal realm were repaid, they could be reborn as human beings. Reborn as a person, nonetheless, they invariably suffered birth defects--were paraplegic or otherwise disabled, blind or deaf, mute or lame--in general, they lacked a complete share of humanity. People such as these created evil karma in the past, and so in this life they are undergoing these kinds of retribution.

People who receive

these kinds of retributions ought to be deeply ashamed and remorseful. They should busily earn more merit and virtue. That would be the right thing to do. Unfortunately, they fail to realize this and love money more than their own lives. They expect to get a quick bargain from this left-home person. They come demanding that I heal them, yet still seek a bargain, hoping to be completely cured without spending a penny. When their illness is better, they "generously" donate a red envelope as an offering. The envelope will most often contain one dollar (Singapore or Malaysian currency), or perhaps two dollars, but never more than five dollars. Even with karmic burdens as heavy as theirs, they are still greedy for petty profits. How pitiful!

Why have I related this to all of you? In order to alert you to the need for caution. You must not create bad karma, nor can you slander the Triple Jewel of Buddhism. You must not slander Great Vehicle Sutras. Do not hang on to doubts that keep you from cultivating; do not tell lies and cheat people. Evil karma such as this will certainly send you to the hells. Then in the future, even if your teacher wants to help you, he can't, because you'll be beyond salvation. I'm telling you in advance, so that when the time comes, you won't complain that your teacher didn't come and rescue you from the hells.

上虛下雲老和尚在雲居山

Venerable Master Hsu Yun in Yunju Mountain

紹雲老法師開示

A talk given by Dharma Master Shao Yun

English translation by Genglin Zheng / 鄭耿琳

各位長老，各位法師，
各位居士，各位善信
朋友們：

本人想藉著這次因緣，向香港佛教界人士簡略地介紹一下上虛下雲老和尚在雲居山的事蹟及其生活特點，希望以他老人家的種種嘉言懿行，作為我們後人學佛的榜樣。同時，也想藉此為紀念老和尚圓寂四十週年，獻上一片微薄的心意，以酬報他老人家對我的法乳之恩。

由於本人修行很淺，佛法水平有限，若有錯誤或不到之處，還請諸方大德們慈悲指正。

我是於一九五六年八

月，從安徽省含山縣到江西省永修縣雲居山真如寺，投靠虛雲老和尚求出家的。當年我十九歲，高中畢業後就離開家裏到雲居山去。其實，早在十六歲開始，我已瞞著家人給老和尚偷偷寫信，他老人家雖然是海內外知名的大德高僧，但每次都親自給我回信。見到老和尚後，他問我為何出家？我說是為了成佛。他老人家聽後很歡喜，隨即收我為徒，並親自為我剃度，取名宣德，號紹雲。當年冬月，即去南華寺受具足戒。然後返回雲居山常住，隨眾出坡。幾個月後，開始侍奉老和尚，白天則在常住上聽住持和尚海

燈法師講經。

老和尚當年一百一十七歲，身高兩米多，雙手下垂過膝，雙目炯炯有神，晚上在煤油燈下看報紙的小字從不戴眼鏡。牙齒三十六隻，整整齊齊，沒有缺損，聽他說是九十歲後才再生的。他的聲音非常洪亮，有時在禪堂裏講開示，聲音一大，把禪堂裏的報鐘震動得嗡嗡作響。

老和尚於一九五三年七月到雲居山時，山上滿目瓦礫，荒草遍地，只有三間破舊大寮和四個僧人。這是自一九三九年三月十九日真如寺慘遭日本軍人炮火，殿堂樓閣毀壞殆盡後，所剩下的

一片荒涼景況。

老和尚到雲居山後不數月，已來了五十多人，他們見了老和尚後都不肯離去。老和尚於是向政府申請重建雲居山，獲批准後隨即動工。爲了生活上能自給自足，便開始開墾荒地，栽種莊稼。我五六年去的時候，已經開發了近一百畝水田地，六十多畝旱地；每年可收水稻六、七萬斤，紅薯和馬鈴薯七、八萬斤。

後來，人愈來愈多，當時常住就規定，不允許沒有勞動力，不能生產的人掛單。到了五六年底，已住有一百二十多人，開墾荒地二百多畝，旱地一百多畝；每年可收水稻近十萬斤，各種雜糧十多萬斤，基本上可以自給自足了。

當時，已是一百一十七歲高齡的老和尚，每天都要到建築場所和開荒的地方巡看，並親自指導，還要接待來自各方的人士。晚上六點到禪堂裏講開示，八點以

後，開始翻閱來自各地的信件，信件有時一天多達百多封，他老人家都要一一過目。若是重要的函件，他便親筆回覆；若是一般書信，他說明意思，就由我們代覆。平常都要深夜十二點左右才休息，翌日凌晨兩點又起床打坐，直至打四板，即大約三點半，才起床洗臉。他不用牙刷牙膏，只用溫水漱一口水，然後吐在毛巾上，先洗雙眼，再洗整個面部。他說這樣洗，可防止眼疾，且能增加視力。洗過臉後，就到佛前禮拜，之後又回到床上打坐。那時，我們就開始上早殿了。早殿後稍爲休息一會，聞打梆聲大眾就往齋堂過早堂了。

當時，山上的生活很艱苦，開發的田地不多，收成的穀子也很少。因爲紅薯粗生，收成較多，每年七月份開始，直到第二年的三月，都是吃紅薯的季節。而紅薯的葉子和枝幹，就是我們的小菜了，有時連蕃薯根和葉

也沒有，就只有炒鹹鹽，加進稀飯裏吃。每天過早堂吃的稀飯，只是一點點的米，混了多多的紅薯一起煮的。中午吃飯呢？雖然當時師傅們吃飯吃得很多，也只是隨便弄一點小菜，有青菜已算是很好的了。晚上，是沒有飯或麵的，只有煮一些蕃薯或是馬鈴薯，放在齋堂裏面，要吃藥石的就自己去弄一點，但是吃的人很少。

老和尚吃的稀飯和菜，都是由我們從大寮裏打的，跟大眾師傅們吃的一樣。如果沒有客人的話，他從不多加一道菜。他老人家那種節儉簡樸的生活，我們現在想起，還記憶猶新。

雲居山地勢很高，海拔一千一百多米。冬天氣候很冷，低至零下十七、八度。收藏在地窖裏的紅薯，經不起寒冷的空氣，皮都發黑了，煮熟後吃起來很苦的。有一次，我和齊賢師一起在老和尚那裡吃稀飯，吃到了那種又苦又澀的紅薯皮，便

揀出來放在桌邊上。老和尚看到時默不作聲，待吃過稀飯後，他老人家卻一聲不響地把那些紅薯皮撿起來都吃掉了。當時我們倆目睹那情景，心裏感到很慚愧、很難過。從此以後，再也不敢不吃紅薯皮了。事後，我們問他說：「您老人家都這麼大年紀了，而那些紅薯皮好苦啊！你怎麼還吃得下去呢？」老和尚嘆了一口氣，對我們說：「這是糧食啊！只可以吃，不可以糟塌呀。」

又有一次，江西省宗教事務處處長張建明先生，到山上來探望老和尚。老和尚自己加了幾道菜，請他吃午飯。張處長始終是個在家人，不懂得惜福。當他在吃飯時，掉了好幾粒米飯在地上，老和尚看見了也不說話。等吃完飯後，他才自己彎下腰來，一粒粒地把那些米飯從地上撿起來，放進口裏吃下去。使得那位張處長面紅耳赤，很不自在。他一

再勸老和尚說：「老和尚，那些米飯已掉在地上弄髒了，不能吃了。」老和尚說：「不要緊啊！這些都是糧食，一粒也不能糟塌的。」處長又說：「你老人家的生活要改善一下啊！」老和尚答：「就是這樣，我已經很好了。」

老和尚的身體很好，早上除了吃兩碗稀飯外，有時還會吃一點馬鈴薯。中午吃兩大碗米飯。晚上有時吃一小碗麵條，或者吃一點稀飯。聽他說：他晚上開始吃藥石，是從雲門事件發生後才開始的，在此以前，他老人家一直都是過午不食的。

他的牙齒特別好，記得有一次，有個居士送了一些炒熟的蠶豆上山。老和尚看到我們在吃，他也要吃。我們說：「這東西很硬的，你老人家牙齒行嗎？」他一言不發，拿起蠶豆就吃起來了，吃得比我們還要快，我們甚感意外。

他老人家是很節儉惜福

的，他睡的草蓆破了，要我們幫他用布補好。不久後，在同一個地方又破了，實在補無可補。我們就對他說想把草蓆拿到常住去換一張新的。那時，一張草蓆只不過是兩塊人民幣左右，不料他老人家聽後，便大聲地罵：「好大的福氣啊！要享受常住上一張新蓆子。」我們都不敢作聲了。

無論是冬天或夏天，他老人家都只是穿著一件爛衲襖，即是一件補了又補的長衫（禪和子們叫它做百衲衣）。冬天就在裏面加一件棉衣，夏天裏面只穿一件單褂子而已。

老和尚時常開示我們：「修慧必須明理，修福莫如惜福。」意思是修慧參禪一定要明白道理，道理就是路頭。如果想參禪用功，但是路頭摸不清楚，對參禪的道理未能領會，那麼工夫便很難用得上了。所以古人說：「修行無別修，貴在識路頭；路頭識得了，生死一齊休。」

至於惜福，出家人在情理上那裡有錢來培福呢。其實「造福莫如惜福」，那就是要自己珍惜生活上的一切福德因緣。他經常訓誡我們年青的一代說：「你們要惜福啊！你們現在能遇到佛法，到我這裡來修行，可能是過去世栽培了一點福報。但是你們若不惜福，把福報享盡了，就會變成一個沒有福報的人。猶如你過去做生意賺了錢，存放在銀行裏。如果現在不再勤奮工作賺錢，只顧享受，把銀行的儲蓄全部花光了，那麼再下去便要負債了。」

所以老和尚對我們的要求是很嚴格的。我覺得我們現在的出家人福報太大了，生活上，衣、食、住、行各方面比過去不知道充裕了多少倍。因而，我們在這個福報當中，要更加注意惜福。有福德的人，修行起來也會比較順利。如果沒有福德，無論修那一種法門，都會有種種的障礙。

Respectful Elders, Dharma Masters, fellow cultivators, all kind and faithful friends:

I would like to take this opportunity to make a brief introduction to the Hong Kong Buddhists about Venerable Master Hsu Yun's life and deeds in Yunju Mountain, so that the Elder Master's wise words and noble deeds would serve as examples of learning Buddhism for us later generations. In commemorating his 40th anniversary of entering nirvana, this is also the little bit I could offer to the Venerable Master, for my indebtedness to the dharma milk that the Venerable Master bestowed on me.

Knowing my own limitations in cultivations and Buddha Dharma, I beg you all the great virtuous ones to please kindly correct me, if I make mistakes or speak with incomplete understanding.

In August 1956, I went from Hanshan County of An Wei Province to Yunju Mountain Zhenru Monastery, in Yongxiu County of Jiangxi Province -- to seek left home life under Venerable Master Hsu Yun. I was 19 years old then. I left home for Yunju Mountain upon graduation from high school. In fact, I had started writing to the Master without my family's knowledge as far back as I was 16. Even though the Master was a renowned High Monk of Great Virtue at

home and abroad, he personally replied my letters every time. When I met the Master, he asked me why I left home. I said I wanted to become a Buddha. The Master was very pleased. He accepted me as his disciple right away, and personally performed my tonsure ceremony, giving me dharma name Xuande, and another name Shaoyun. In the winter, I went through the ordination ceremony in Nanhua Monastery. Then I returned to Yunju Mountain to join the monastic body. There I performed temple chores along with other monastic members. A few months later, I started to look after the Master. During day time, I would listen to sutra lectures given by the abbot, Dharma Master Haideng.

At the age of one hundred and seventeen, the Master stood over two meters tall, his two hands touching below the knees. His eyes radiated vigor, and he needed no glasses reading the newspaper fine prints at night by kerosene lamp. He had thirty six teeth, tidy and neat, none missing or damaged; these, he mentioned, re-teethed after he reached ninety years of age. He had sonorous voice, which, sometimes when he got loud while giving talks in the Chan Hall, would shake and cause the tolling clock in the hall to buzz quite a bit.

There were weeds and debris all over Yunju Mountain

when the Master arrived in July, 1953. Four monks dwelled in three dilapidated temple kitchens. This had been the desolate scene ever since the Japanese army bombarded Zhenru Monastery on March 19, 1939, destroying the temple and the buildings.

A few months after the Master's arrival, new comers had reached over fifty; none wanted to leave as soon as they saw the Master. The Master then made an application to the government to rebuild Yunju Mountain, which was approved and the construction went underway immediately. To stay self-sustained, the residents started opening and farming the wild land. When I arrived in 1956, land close to one hundred acres had already been turned into paddy fields, another sixty some acres into dry fields. Each year, the monastery harvested rice between sixty to seventy thousand catty, and sweet potatoes and potatoes some seventy to eighty thousand catty.

(Note: catty = a unit of weight equal to half a kilogram)

More and more people came later on. Soon the monastery established the rules that people with no capacity to work were not be allowed to stay in the monastery. By the end of 1956, there were over one hundred twenty residents there, having opened and tilled wild land over two hundred acres and dry fields

over one hundred acres, which produced rice around one hundred thousand catty and other crops around one hundred thousand catty, the monastery was basically self-sustainable.

Every day, the Master, then one hundred and seventeen years old, inspected the construction site as well as the land being opened, giving instructions in person. He also received visitors from various places. At six o'clock in the evening, he gave talks in the Chan Hall. He started reading letters from all over the places soon after eight o'clock. Sometimes there were over one hundred letters, which the Master went through one by one. He would personally respond to important letters, and would give instructions for us to address regular mails on his behalf. He retired to rest usually around twelve midnight; got up at two o'clock in the early morning sitting in mediation till the 4th clap of the night watchers – around 3:30. He got up then and washed his face. He used neither toothbrush nor toothpaste. Instead he rinsed the teeth with warm water, spat it into a wash cloth – washing his eyes first, then the whole face. He said this would prevent eye disease as well as enhance eye sights. Upon washing the face, he went to bow before the Buddhas. Then he went back to meditation in the bed, while we started our early

recitations in the hall. A short break after early recitation, at the sounds of the clapperboard, the public went for breakfast in the dinner hall.

Life in the mountain was harsh. Farm land was not enough, nor was rice harvested. Sweep potatoes, however, grew relatively robust, and produced fair harvests. As a result, beginning July till March the following year, sweet potatoes were the staple food. It followed that sweet potato leaves and stalks became our vegetable dishes. Sometimes we were even out of leaves and stalks. Our only side dish then was fried salt, mixed into and eaten with rice porridge. In the morning, breakfast was a tiny little bit of rice porridge, mixed with a lot of sweet potatoes. As for lunch, even though the monks ate a big lunch, they only had side dishes of some preserved vegetables, it would be a treat if they had fresh greens. There was no rice or noodles in the evening, only some potatoes or sweet potatoes, cooked and placed in the dining hall for those who needed. But few people ate in the evening.

The Master fetched his porridge and vege from the main dining hall. He ate the same food the rest of the masters and the lay people ate. He would not add a dish if there were no visitors. The Master led a frugal and simple life, which

still remains fresh in our memory.

Yunju mountain situates at a high altitude of one thousand one hundred meters . In the winter, it gets as bitter cold as 17 to 18°C below zero. The sweet potatoes stored in the cellar were not able to withstand the freezing cold air. Their skins turned black and they tasted bitter when cooked. Once when Master Qixian and I were eating porridge at the Master's, we bit on the tough bitter sweet potato skin, and picked it out, putting it on the edge of the table. The Master did not say a word when he saw this. As soon as we finished eating, he picked up the sweet potato peels and ate them all. Later on we asked him, "Venerable Master, you are at an old age now, these peels taste so bitter, how did you manage to eat them all? The master sighed. He said, "This is all food! It should be eaten but not wasted".

On another occasion, Mr. Zhang, head of the Religious Affairs Office of Jiangxi Province, came up the mountain to see the Master. The Master treated him to a lunch with added dishes. Mr. Zhang is an at-home person after all, not mindful of his blessings. During lunch, he dropped quite a few grains of rice on the floor. The Master saw it, but said nothing. After lunch, he bent over, one by one, he picked up the grains of the rice from the floor, put in his mouth, and ate it

all. Mr. Zhang's face reddened to the ears. He was quite uneasy at this. He repeatedly urged the Master, "Venerable Master, the rice fell on the ground, it's dirty, no good any more." The master said, "Not at all! This is food, not a grain is to be wasted." The department head went on, "Venerable Master, you really need better food!" The Master replied, "It's ok, I am good enough this way."

The Master was in excellent health. In the morning, he sometimes had some potatoes in addition to the two bowlful of porridge. He ate two large bowls of rice for lunch. He sometimes ate a small bowl of noodles or some porridge in the evening. According to him, he did not eat in the evening until Yunmen incident. Prior to this, the Master had practiced no eating past noon.

He had excellent teeth. I remember once, a lay person brought some fried broad bean up the mountain. The Master, seeing us eating these, wanted to eat, too. We said, "This is tough stuff, are your teeth up to it?" Without a word, the Master fetched some beans and started eating. He ate faster than we did. We were rather surprised.

The Master lived a frugal life and he cherished his blessings . His straw sleeping mat was worn out. We patched it up. But the

same spot soon was broken again. The thing was just beyond repair. We mentioned to him to exchange for a new one from the monastery. A straw mat cost only 2 RMB's at that time. Unexpectedly, the Master scolded us loud: "What great blessings! To enjoy a new straw mat from the monastery." None of us dared say another word.

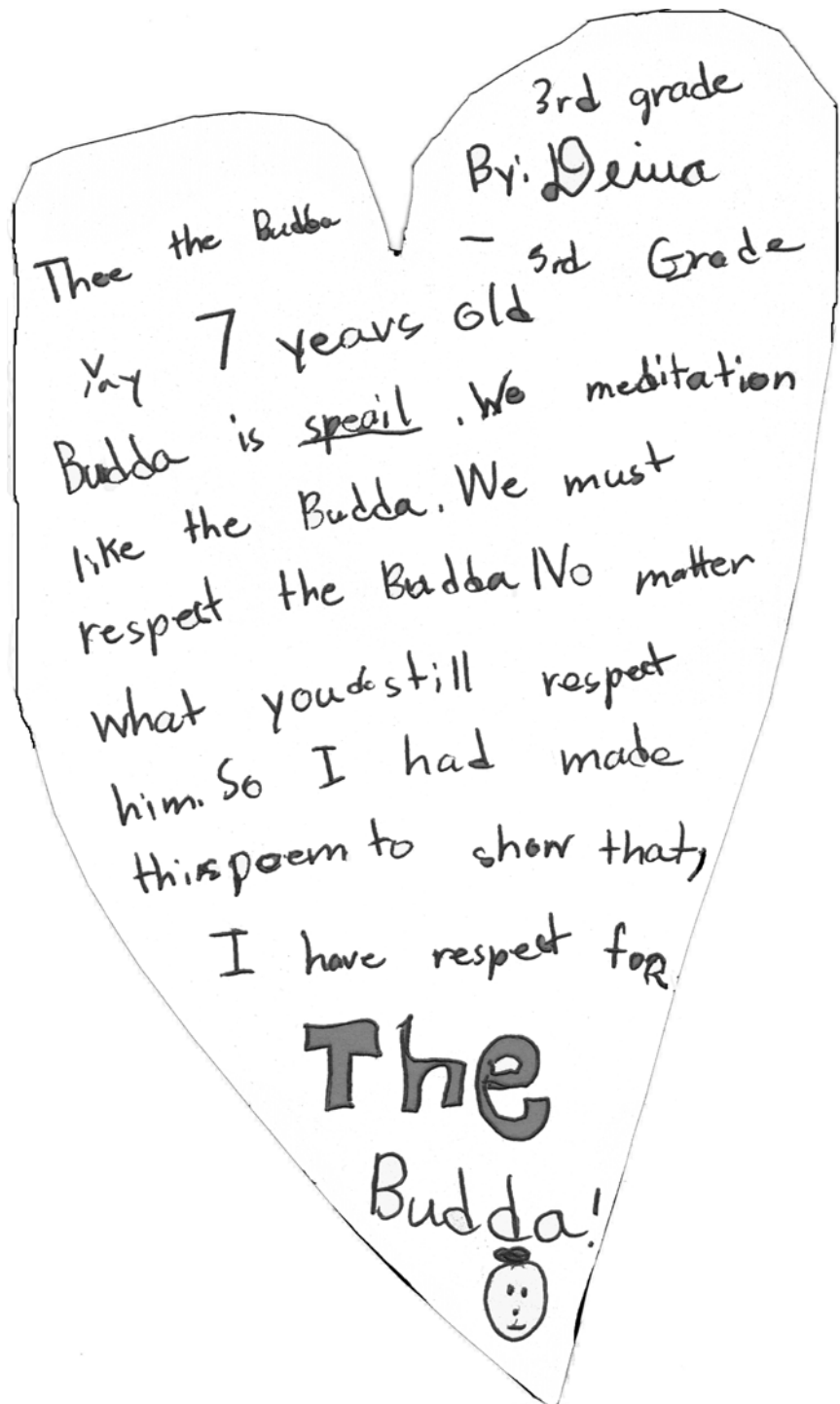
Winter or summer, the Master wore a ragged patched-up long gown all the time, that is, a long gown with patch on patch (called hundred-patch gown by Zen meditator). In the winter, he would add a padded coat underneath; in summer time, a thin garment underneath.

The Master, often told us, "In cultivating wisdom, the important thing is to understand the principle; cultivating blessings might as well be cherishing blessings." It means, to cultivate wisdom and investigate chan one should understand the principle. The principle is the road. If one wants to make efforts in investigating chan, yet does not know the road, he may not understand the wisdom of investigating chan, his efforts might not be applicable. That is why ancients said: "Cultivation is nothing else but knowing the importance of seeing the road; once the road is seen, birth and death both will end."

As for cherishing blessings, where would the

left home people get money to nurture blessings? In fact, "Nurturing blessings might as well be cherishing blessings", which means, one should treasure all fortunate conditions in life. He frequently gave admonitions to us young generation, "You should cherish your blessings! The reason you came across Buddhism now and got to come here to cultivate, maybe due to the blessings planted in your past lives. But if you are careless with your blessings and spend all the blessings, you would become a person of no blessings. This is as if in the past, you did business, made money, and deposited it in the bank. If you don't continue working diligently now to make money; instead indulge in enjoyment and spend all savings in the bank, soon you will be in debt.

For this reason the Master was very strict with us. I think, we left-home people nowadays are very fortunate. It's hard to tell how much more abundant supply than before we have in clothing, food, dwelling, and transportation. Amid such good fortune, we should take heed to cherish our blessings. People that are blessed and virtuous will be more successful in cultivation. People without blessings and virtues will have obstacles whatever dharma door they will cultivate.



這是佛學班七歲的 Deina 小朋友，送給鄭老師的一幅畫，小小心靈充滿對佛陀的崇敬，也是在表達她對老師虔心教導的感謝。

This is a picture drawn by 7-year-old Deina, a student of the Sunday School, was given to teacher Zheng. It shows her utmost respect to Budda and the appreciation of Ms. Zheng's teaching.



金聖寺

十二、一月份法會活動表2010, 2011年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| 十二月份活動 Buddhist Events in Dec. 2010 | | |
|-------------------------------------|---------|--|
| 12 / 26 (8:00AM~9:00 AM) | | 楞嚴咒法會 The Shurangama Mantra Recitation |
| 週日 Sunday | 12 / 5 | 地藏法會 (8:15AM ~ 4:00PM) Earth Store Recitation |
| | 12 / 12 | 念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation |
| | 12 / 26 | 金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on the Golden Light of the Most Victorious Kings |
| 週六 Saturday | 12 / 4 | 長青學佛班 (2:00PM ~ 4:30PM) Elders' Dharma Study Group |
| 週三 Wednesday | 12 / 22 | 阿彌陀佛聖誕 (8:30AM~ 10:20AM) Amitabha Buddha's Birthday |
| 每日 (Everyday) 1 pm | | 大悲懺法會 Great Compassion Repentance |

| | | |
|--|------------|----------------|
| 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士當天前往萬佛聖城參加法會。 請於即日起至12月16日以前至辦公室報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before Dec. 16, 2010 | 12 / 19 週日 | 萬佛聖城 (CTTB) |
|--|------------|----------------|

| 一月份活動 Buddhist Events in January, 2011 | 日期 Date | 地點 |
|--|-----------------------|--------------|
| 觀音法門 The Gwan Yin Dharma Door | 1/2 週日 8:15AM~ 2:30PM | 金聖寺 (GSM) |
| 地藏法會 Earth Store Recitation | 1/9 週日 8:15AM~ 4:00PM | |
| 大悲懺法會 Great Compassion Repentance | 每日 (Everyday) 1 pm | |

金聖寺

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彌陀七、禪七在萬佛聖城

Amitabha Buddha Recitation and Chan Meditation at CTTB

- 萬佛聖城定於12月19日，舉行阿彌陀佛聖誕法會，金聖寺將安排巴士前往參與盛會，有興趣者，請於12月16日以前報名。

Celebration of Amitabha Buddha's Birthday at CTTB on December 19, Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before December 16.

- 萬佛聖城於2010年12月19日至25日舉行彌陀七

Amitabha Buddha Recitation session at CTTB will be from Dec. 19 ~ 25.

- 萬佛聖城禪七開始於12月26日至2011年1月16日

Chen Meditation at CTTB starts from December 26, 2010 to January 16, 2011

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.