



矽谷梵音

Pure Sound From Silicon Valley

2011年12月第188期 Issue 188, December, 2011

念念清淨、念念光明。

Every thought pure; every thought bright.



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.

做人的根本先要盡孝道

——The Basis for Being a Human Being Is Filiality

宣公上人 開示 / By Venerable Master Hua

我們做人，人要是沒有做好，都是不能成佛的，所以必須把基礎建立起來。什麼是做人的基礎？做人的基礎是孝悌忠信禮義廉恥，這八種是做人的根本，所以孔子說：「君子務本，本立而道生；孝弟也者，其爲人之本歟。」那麼做人的根本先要盡孝道，先要敬老尊賢，看所有的老人都是等於我的父母一樣，中年人都像我的兄弟姊妹一樣，青年人則像我的子女一樣，能這樣看，這才是懂得怎麼樣做人。因爲這個，古人才說：「老吾老以及人之老，幼吾幼以及人之幼。」敬老尊賢，尊重賢人，再能恭敬有道的人，這是做人的根本。

我們做人都要本著這種心理來學佛，你如果有這麼大的心量志願來學佛，佛一定會護持你；你要是不這樣去做，你就是念佛、拜佛，然後常常發脾氣，這也是無有是處的，於佛教得不到什麼利益。

If we do not do a good job as human beings, we cannot become Buddhas. Therefore, we must lay the foundation. What is the foundation for being a human being? It is: filial piety, fraternal respect, loyalty, trustworthiness, propriety, justice, modesty, and a sense of shame. These eight principles are the basis of being a human being. Confucius said: "The superior person devotes himself to the foundation. Once the foundation is established, the Way comes forth. Filial piety and fraternal respect are the foundation for being a human being." To have the basis for being a human being, first of all you must be filial. Respect the elderly and the worthy. Regard all elderly people as your own parents, all middle-aged people as your own siblings, and all young people as your own children. If you have this attitude, then you understand how to be a person. Thus, the ancients said, "I take care of my own elders and children and extend the same care to others' elders and children as well." Respecting the elderly, honoring the worthy, and venerating those who have attained the Way--these are the basis for being a human being.

We should study Buddhism with this kind of spirit. If you are studying Buddhism with such a magnanimous spirit and resolve, the Buddha will surely protect and support you. If you do not have this kind of spirit--if you recite the Buddha's name and bow to the Buddha, yet constantly lose your temper, then you will not be able to obtain any benefit from Buddhism.

上虛下雲老和尚在雲居山

— 勤修戒定慧，息滅貪瞋癡

Stories of Venerable Monk Xu Yun in Yunju Mountain

----- Diligently Cultivating Precepts, Samadhi, and Wisdom
Extinguishing Greed, Anger, and Delusion

紹雲老法師 開示

A talk given by Dharma Master Shao Yun

English translation by Genglin Zheng / 鄭耿琳

老

和尚的一生，建有小寺院八十多座；重興大叢林六個，包括雲南雞足山祝聖寺、昆明雲棲寺、廣東曲江南華寺、乳源雲門寺、福建鼓山湧泉寺、及江西雲居山真如寺。老和尚為使禪宗五派傳承延續不斷，以一身而參演五宗，分別為臨濟宗第四十三世祖、曹洞宗第四十七世祖、滄仰宗第八世祖、法眼宗第八世祖及雲門宗第十二世祖，他親自剃度的出家弟子一千多人，國內外歸依徒弟一百多萬。所以說他

老人家是當代禪宗的泰斗。

一九五八年社會主義教育時期，當時有一些極左路線的人，利用那些不好的出家人，對老和尚進行毀謗。因為老和尚是全國政協委員，不能把他打成右派，只能在名譽上給他造成打擊；所以便寫了老和尚很多不符事實的大字報。老和尚看了，一言不發，並在會上表示感謝。可是，他老人家內心的難受，難以言喻

一九五八年以後，他對我們說：「我要走了。」我

們很難過地問他：「你老人家怎麼現在就要走了？」他說：「你們不知道，以後還有十年的罪，好難受呀！」當時我們不明白，後來就是文化大革命的十年浩劫。

從一九五八年開始，他老人家就經常生小病，便開始把事情逐一交代後人，並且把他所有的東西都分給大眾。

一九五九年九月十日下午，老和尚向大眾作最後開示及遺囑，老和尚說：「我的最後遺言只有：『勤修戒

定慧，息滅貪瞋癡。』」過一會兒又說：「要以正念正心，培養出大無畏精神，度人度世。」老人訓誡我們要好好持戒修行。

一九五九年九月十二日中午十二時，老和尚對待者說：「我剛才在睡夢中，見到一頭牛踏斷了佛印橋的石板，又見到碧溪的水流間斷了。」隨即閉目不語。直至十二點半，老和尚喚待者們一起進去，對他們說：「你們侍奉我多年，都辛勞了。以前的事不多說，我近十年來，含辛茹苦，天天在危疑震撼之中，受盡毀謗及詔曲，我都甘心承擔，只想為國內保存佛祖道場，為寺院守祖德清規，為一般出家人保存此一領大衣。此一領大衣，我是拼命爭取回來的，你們都是我的入室弟子，是知道經過的。你們此後如有把茅蓋頭，或是應化四方，亦須堅持保守此一領大衣，但如何能夠永久保守呢？只有一字，名：『戒』。」老

和尚說畢，合掌向大家道珍重，眾人含淚而退，在室外屋檐下守候。

到了下午一時四十五分，他老人家就在雲居山茅蓬裏，右脅作吉祥臥，安祥圓寂。在他圓寂前的一個多月裏，很多師傅們都曾經看到有一大片光自茅蓬裏出來，朝大殿方向去；只見一明亮光環，不見任何影像，進了大殿，光環才漸漸隱沒。一個多月後，老和尚把一切事情都安排妥善了，並親筆寫了一份遺囑；然後叫兩個侍者離開，他自己留在茅蓬裏靜靜地走了！

老和尚於九月十二日圓寂，九月十九日封龕，次日荼毗，預期三天後開爐揀舍利骨灰。不料，第二天趙州關外山上失火，山上住了近百人，大眾師都去打火，只留下一些老弱病殘的人在寺內。其中寬懷師和寬克師等人跑到化身爐洞外向內窺看，看到老和尚火化後的骨灰兀坐不倒，宛如好人一樣

跌坐在那裡。他們覺得奇怪，便隨手拾起一塊小瓦片朝那骨灰一丟，骨灰就整個倒下來了。寬懷師即伸手向裏面抓起一把骨灰，一看有好幾顆晶瑩光亮的舍利子，即聲張起來了。

過一會兒，救火的人陸續回來，聽說老和尚的骨灰裏有舍利，紛紛跑來，爭著向內抓一把骨灰然後往山中僻靜處跑，因為當時政府的形勢並不允許說有舍利子。幾十人都是如此，有的一把骨灰裏面有好幾顆舍利，少的也有一兩粒，大小不等，顏色不一，以白色晶瑩者為多。所以老和尚的骨灰裏有多少舍利子，根本無法統計。

數十人打火回來後都是如此輪搶，方丈性福和尚不得已，就叫慧通師和自修師幾個人，把那些骨灰過篩，又篩出了很多舍利子。其中慧通師揀到一粒舍利，比大姆指還大，像水晶般晶瑩剔透，後來送給了聞訊遠地趕來的海燈法師。聽說海燈法

師把舍利子送到浙江天臺山去了。

當時，有一位達定師，因在菜園裏種菜，後來才得知消息。當他去到時，只能拾到一塊骨頭。他便把骨頭帶回菜園裏敲碎，發現裏面有一顆紅豆般大的血紅色的舍利，還有一顆小的，黏在骨頭上面。

還有一位一如師，因打火最後才回來，一聽到有舍利，便箭步地跑到化身爐去。可是，那時已剩下一片空地，連灰也掃得乾乾淨淨了。他不禁放聲大哭，邊哭邊用竹簽子挖地，挖了兩吋多深，忽然發現一粒晶亮白色舍利，清澈透亮，大如黃豆。一如師喜出望外，便像寶貝般地收藏起來。

當時很多人看到老和尚盤腿端坐在舍利裏面，其中一顆甚至連他那長眉毛也看得清清楚楚。那顆舍利現在還藏在舍利塔裏。

那時有些想毀謗老和尚的人說，老和尚的舍利子是

放了琥珀進去燒出來的。於是有人試著把琥珀放進火裏面燒，結果都成灰。

老和尚走的時候，形勢很緊張，山上還在搞教育整頓，不能宣張。所以，對他老人家留下的舍利子，眾說紛紜，無法作出正確的統計。有說只有一百多粒，實際數字遠遠超過此數，其小者無數，更難以統計了。又有人說有上千粒，只是已無從稽考了。

他老人家生平的事蹟很多很多，年譜上也有記載。當時年紀較大的人，都說是親眼所見，親耳所聞，是真實不虛的。

由於本人的水平關係，以及親近老和尚的時間不長，對於他的事情只能略說點滴。希望諸方大德們，慈悲多加指正。今天就講到這裡吧！謝謝大家。



In his lifetime, the Elder Monk built over 80 small temples. He also rebuilt 6 large monasteries including 2 in Yunnan Province: Zhusheng Temple in Jizhu Mountain, and Yunqi Temple in Kunming City. Another 2 are located in Guangdong Province: Nanhua Temple in Qujiang District, and Yunmen Temple in Ruyuan. The remaining 2 are Yongquan Temple in Gushan of Fujian Province and Zhenru Temple in Yunju Mountain of Jiangxi Province. To ensure the continuance of the five lineages of Chan School, the Elder Monk studied and took on all of them by himself, and became the 43th Patriarch of Linji Lineage, 47th Patriarch of Caodong Lineage, the 8th Patriarch of Weiyang Lineage, the 8th Patriarch of Fayan Lineage, and the 12th Patriarch of Yunmen Lineage. He shaved the head of over one thousand monastic disciples and had over one million disciples who had taken refuge with him. He is the most distinguished in contemporary Chan School.

During the period of socialist education in 1958, some radical leftists slandered the Elder Monk through some unwholesome monastics. Because the Elder Monk was member of the national committee of CPPCC, therefore could not be classified as a rightist, he could only be attacked on reputation. The slanderers published

various big-character posters with unfounded stories about His Elder. The Elder Monk saw these, but said nothing. He even expressed thanks in the meetings. Deep in the heart, he was hurt tremendously beyond words.

The year 1958 went by, and the Elder Monk said to us: "I am leaving." Our hearts saddened as we asked him: "Why is Your Elder leaving now?" He replied, "You don't know yet, there are ten more years of sufferings in the future. How very sad!" We didn't know then that he had predicted the ten-year havoc of the Great Cultural Revolution.

Since 1958, His Elder had small illnesses frequently, so he started to hand over temple affairs and other matters to the younger generation. Meanwhile, he distributed his personal belongings to the public.

On the afternoon of September 10th, 1959, the Elder Monk gave his last talk and spoke his will to the public. His Elder said: "I have only a few final words: 'Diligently cultivate precepts, samadhi, and wisdom; extinguish greed, anger, and delusion.'" A while later he went on: "Use the proper mindfulness and proper consciousness, to cultivate the great bravery, so as to teach people and save the world." His Elder instructed us to work diligently on upholding precepts and practicing the way.

At 12:00 noon on September 12th, 1959, the Elder Monk said to his attendants: "I was asleep and had a dream just now. In the dream I saw a bull stomped and broke the slabs of Foyin Bridge. I also saw the stream in the Bi Creek disrupt." Upon these words he closed his eyes and was silent.

At 12:30 p.m., His Elder asked all his attendants into his room and said to them: "You have served me many years, and your hard work is well appreciated. I am not even talking about the old days...but in the very last 10 years, I endured great sufferings and hardship, everyday I lived a life under dangerous accusation and attack, enduring slanders and perversion of truth. All this I took willingly. My only intention was to preserve Buddha's and Patriarch's way places for the country, to uphold the pure rules established by virtuous patriarchs for the monastery, and to save the robe for the monastics. This robe, I have earned it back risking my life; you all are my close disciples, and know the story about this. In the future, either you have a bunch of grass to cover your head (meaning: to have a grass hut; to remain in the monastery —editor's note); or you travel and teach in the four directions, you should guard and keep the robe. But how do you up guard and keep it permanently? You only need to act on one word, called: 'Precept.'" Upon these

words, the Elder Monk had his palms together and bid farewell to all present. All disciples retreated, tears in the eyes, waiting outside under the eaves.

At 1:45 in the afternoon, at his grass hut in Yunju Mountain, His Elder laid in the auspicious pose on his right side and entered into stillness peacefully. More than a month prior to his stillness, many monastics saw a great span of light welling out of the grass hut, towards the main hall; a bright aurora, no image or the like in it, entering into the main hall before it gradually disappeared. A month later, the Elder Monk, having arranged and taken care of everything and even written a will, told the two attendants to leave; His Highness himself stayed in the grass hut; in quietness, he went away!

On September 12th, the Elder Monk went into stillness. The niche was sealed on the 19th; cremation followed on the next day. The cremation chamber was to be opened in three days for picking of sariras from the ashes. No one would have predicted that the day after cremation, up in the mountain right by the Zhaozhou Gate, a fire broke out. Out of the hundred some residents, the monastic members all went away to fight the fire; inside the temple, there remained only the old, the weak, the sick, and the disabled. Kuanhui Shi and

Kuanke Shi, among them, went to the cremation chamber, peeked inside and saw that after cremation, the Elder Monk's ash sat firmly, as if a live person sitting in meditation. Curiously, they picked up a small piece of tile on the floor, throwing it at the ash statue, which immediately collapsed. Kuanhuai Shi reached out and grabbed a handful of the ash. He rose his voice upon spotting quite a few crystal clear, shining sariras.

Soon people came back one after another from the fire. Coming over upon words of sariras in the ash, each grabbed a handful of it; then turned around and rushed out to a quiet place in the mountain, because the then government did not allow report of sariras. All tens of people who got the ashes found sariras in the ash. Most had quite a few, some found one or two ---- sariras big and small, in various colors, mostly clear and white. Because of the special circumstances, there is no way to find out how many sariras after all in the Elder Monk's ash.

Some ten people, upon coming back from fire, rushed to grab the ashes. The abbot, Monk Xingde, at that time, had to have a few monks including Huitong Shi and Zixiu Shi, to filter the ashes. They, too, got many sariras. Huitong Shi found a sarira, bigger than a thumb, like glittering crystal, exquisite and translucent. It was

given to Dharma Master Hai Deng, who had travelled a long way upon hearing the news. It is said that Master Haideng sent the sarira off to Tiantai Mountain in Zhejiang Province.

At that time, there was a Dharma Master, Dading, was working in the vegetable garden and got the news late. He was only able to get a piece of bone when he got there. He brought it back to the garden, breaking it apart, and found a sanguine sarira the size of a red bean. There was a smaller one, attached to the bone.

Yiru Shi was the last to return from the fire. Upon hearing about relics, he rapidly ran to the cremation chamber. But all he found was a patch of bare ground, swept so clean that no trace of ash was to be seen. He broke out in bitter cry while he prodded the ground. Two inches beneath the surface, he found a sparkling white sarira, clear and crystal, the size of a soy bean. Overjoyed, Yiru Shi kept it like a piece a treasure.

Many people saw the Elder Monk sitting in lotus position in the sarira; inside one of them, even his eyebrows were clear to the eye. That piece of sarira is still kept in the sarira stupa.

At that time, those with intention to slander the Elder Monk said that the Elder Monk's sariras were ambers being placed

in the chamber along the cremation process. So some people put ambers in a burning fire, the ambers turned into ash.

The Elder Monk left at an intense time, when the reorganization and education were still going on up in the mountain. People needed to keep quiet about the sariras. For this reason, there are many opinions about the sariras left behind by iHis Elder; there was no accurate statistics about the number of the relics. Some people think there are about one hundred of them, the number should actually far surpass this. The smaller ones are numerous and are even more difficult to count. Others think there are close to a thousand of them, but there is no way to find out by now.

The Elder Monk had done many memorable deeds that have been recorded in the annals. Older people of that time said what's in the annals, they had seen with their own eyes, and heard with their own ears. The records are true, not something made up.

I have limited ability, and did not spend enough time around the Elder Monk, therefore I can only say this much. I hope that your great virtuous ones from all walks of life kindly correct my errors. So much for today! Thank you very much.

《普門品》與母親

“The Universal Door Chapter” And My Mother

By Doan Viet At / 段曰乙

English translation by Genglin Zheng / 鄭耿琳

我的母親現在已九十高齡，她住在越南—西貢。今年當我在金聖寺參加地藏七圓滿，幾天後，妹妹從越南打電話來，告訴我母親中風，已送到醫院。我問妹妹：怎麼知道是中風，而送去醫院。她回答：因母親大小便失控，自己都不知道，所以家人就趕快送她到醫院急救。醫生斷定是腦出血，但是年齡太大了，體力弱不能開刀。

當我聽到這消息，心裡既難過又著急，悲從中來，淚流滿面，雖然我是學佛的人，知道這是人生必經之路，沒有人可以不死的，何況母親已九十歲了。第二天

我又打電話回去問母親病情，妹妹說醫生已經放棄了，只希望用醫藥幫她恢復，要看她的福報，因為年紀大不能開刀，醫生做一切的急救，但希望很低，因她的眼珠已失靈，舌頭凹進去了，如果她能脫離危險，也變成植物人，醫生表示要家人回去準備母親的後事。聽到這樣，我就情不自禁的哭起來了，感到無比的悲傷，我希望母親可以復原，或者就讓她安詳的離開世間，不要活著像植物人。

中午爲了擺脫我的耽心，我開CD聽一位法師開示，不知是天意還是巧合，剛好聽到法師講一位居士變

成植物人的故事。當這位病人變成植物人，一個月後他的家人同意醫生把插管拔掉，讓他離開人世。這位法師與幾位居士到醫院爲這植物人誦經，讓他能走的安詳，原本是要誦《阿彌陀經》，但是拿錯了，帶了《普門品》去，但時間到了，只好誦《普門品》，誦完後，助念居士繼續念佛，醫生拔掉所有的插管，大約半小時之後，醫生看到病人的心電圖與呼吸好轉，後來這病人就好了。

聽了以後我非常高興，好像撿到黃金一樣，我就到佛桌上拿《普門品》來誦，誦了一遍我感到安心一些

了，沒那麼傷心著急了。平常做晚課時，我們誦《阿彌陀經》但那天我就改誦《普門品》，來迴向給我母親。而我太太就去買飛機票，準備趕回越南看母親。

當我們抵達越南，放好行李，馬上到醫院探望母親，看到她好多了，我怪妹妹給我不真實的消息，後來妹妹就講發生的奇事，她說，母親的病情很嚴重如前所說，但在五天前奇蹟發生了，那天兩位妹妹照顧母親很累了，所以晚上就睡著了，而母親半夜突然醒過來，並且把所有插管都拔掉，當妹妹們醒來看到，就趕快請值班醫生來，因半夜他一個人也不能做什麼，只好在旁邊察看母親的病情，天亮主治大夫來了，他試著給母親喝奶，看到她可以吞下去，就說不必插管了。醫生也覺得這是奇蹟，九十歲的老人腦出血可以自己醒過來，把所有插管拔掉，而且恢復很快，如果不是他親眼

所見，是難以相信的。

我就連想到這幾天，我們一直誦《普門品》，我用全心全意恭敬的誦，求觀世音菩薩：「如果我母親如油燈沒有油了，就讓她安詳離世吧！」但我心裡也希望她復原，真的是「心誠則靈」。我母親已得救，住院十五天，醫生准她回家。回家後我每天都誦普門品給母親聽，她的健康情形越來越好，沒有任何後遺症，親戚朋友來看母親都感到這是一種奇蹟。

佛法真的很微妙，很不可思議。我還想說一件事，母親不但吃飯、睡覺已恢復如常，而她本來重聽，現在耳朵也靈了，這都是觀音菩薩的加被。我們一心頂禮諸佛菩薩，我們也很感恩金聖寺的法師們，和各位同參，幫助我們認識佛法，特別感恩果璇、曹偉南和Linda 很積極教導我們修行佛法，今天我們才能享有平安、自在，與攝受到微妙法。

My mother is ninety years old now. She lives in Saigon, Vietnam. Earlier this year I completed the seven-day Earth Store Recitation. A few days later, my younger sister called from Vietnam and told me that mother had a stroke and was sent to the hospital. I asked her how they got to know that mother had the stroke. She replied that mother was incontinent without being aware of this herself. That's when she was rushed to the emergency room. She was diagnosed as having cerebral hemorrhage; but they could not perform operation on her for her high age and physical weakness.

Tears ran down my face as I was sad and worried at hearing this. Even though I have learned Buddhism and I know that sickness is just a part of life, so too is death, let alone the fact that my mother is ninety years old. The following day, I called home again to ask about my mother's situation. My sister said that the doctors had given up other options, and was hoping that medication would somehow help her get better. She would have to rely on her own blessings now. There was little hope as operation could not be performed due to her high age, and that doctors had exhausted all emergency efforts, her eyeballs were not working, her tongue sunk. Even if she pulled it out of

emergency, she would be in a vegetated state.

In the afternoon, to overcome my worries, I played a talk on CD by a dharma master. I didn't know if it was the will of the heaven or a coincident, the master was talking about a lay person who had become vegetated. A month after the patient got into coma, his family allowed the doctor to remove the feeding tubes to allow him to leave the world naturally. The master, along with a few lay people, went to the hospital to recite sutra to help him to be in peace. They had planned to recite Amitubha Sutra, but they took with them by mistake The Universal Door Chapter. It was recitation time, so they went ahead with The Universal Door Chapter. Upon completion, they continued with chanting of the Buddha's name. The doctors removed all tubes. After about half an hour, the doctor observed that both the electrocardiogram and the breathing of the patient improved. Later the patient recovered.

I was extremely happy to have heard the story. As if hitting gold, I picked up The Universal Door Chapter on the altar table and started reading aloud. After one recitation, I felt at ease, I was not as sad or worried. During evening recitation, we usually read Amitubha Sutra. On that day, I read The Universal Door Chapter instead, and transferred

the merits to . In the meantime, my wife went to get air tickets, to go back to Vietnam to see my mother.

As soon as we put away our suitcases upon arriving at Vietnam, we went to see my mother in the hospital. She looked a lot better. I blamed my younger sister for providing me with false news. But she told me that miracle had happened. She said mother's illness was as critical as was mentioned earlier, but five days ago, miracle happened. On that day, my two sisters, exhausted from looking after my mother, fell asleep during the night. In the middle of the night, my mother suddenly woke up, removed all tubes. My sisters woke up, saw what happened, and rushed out to get the doctor on duty. It was deep in the night, he could not do very much by himself anyway, so he stood by keeping an eye on my mother. The doctor-in-charge came at day break, he tried to feed my mother milk and she swallowed it! The doctor then removed all tubes. Even the doctor felt it a miracle that a ninety year old having experienced a cerebral hemorrhage could wake up naturally, having all tubes removed and recovered quickly. It is unbelievable had he not seen it with his own eyes.

I realized that over the past few days, we had been reciting The Universal Door Chapter. While reciting single-mindedly and

reverently, I prayed to Guan Shi Yin Bodhisattva that "If my mother ran out of the fuel of life, please let her leave the world in peace!" But in my heart I was hoping that she would recover. As it turned out, "a sincere heart will have a response", my mother was rescued. The doctor allowed her to go home after 15 days in the hospital. Upon her returning home, I recited The Universal Door Chapter once every day so my mother could listen to it. Her health got better and better with no sequela. Relatives and friends who came to see my mother thought it was a miracle.

The Buddha dharma is very subtle and wonderful, inconceivable! I wanted to add that my mother not only has no problem eating, she is sleeping as usual. She used to be hard on hearing, but her ears have become sharp. She is blessed by Guan Yin Bodhisattva. We reverently and whole-heartedly venerate Buddhas and Bodhisattvas; we are graceful to the dharma masters at GSM, as well as all fellow cultivators, for helping us to learn the Buddha dharma. Special thanks to Guo Xuan, Cao Weinan, and Linda! Thank all for urging and guiding us in cultivating the Buddha dharma. All this allowed us to enjoy peace and ease in receiving and upholding the subtle and wonder dharma.



金聖寺

十二、一月份法會活動表 2011&2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2011		
12 / 18, 25 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	12 / 4	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	12 / 18,25	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 / 3	長青學佛班 (2:00PM ~ 4:30PM) Elders' Dharma Study Group
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8日以前至辦公室報名。 Gold Sage Monastery will arrange bus tour for same-day travel.	12 / 11 週日 (actual day)	萬佛聖城 (CTTB)
--	----------------------------	----------------

一月份活動 Buddhist Events in January 2012	日期 Date	地點
楞嚴咒法會 The Shurangama Mantra Recitation	1/1 週日 8:15AM~ 4:00PM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	1/7 週六 2:00PM ~ 4:30PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	1/8 週日 8:15AM~ 4:00PM	
地藏法會 Earth Store Dharma Assembly	1/15 週日 8:15AM~ 4:00PM	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	1/21~22 8:15AM~ 4:00PM	
慶祝彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday 藥師法會 Medicine Buddha Dharma Assembly	1/23 週一 8:30AM (Noon)	
觀音法門 The Guan Yin Dharma Door	1/29 週日 8:15AM~ 2:30PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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://drbachinese.org/branch/GSM>

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

禮千佛 迎新春

Welcome the Spring by Purifying Our Negative Karma

金聖寺春節活動：

1. 千佛懺法會：1月21~22日(星期六~日)，早上8時15分至下午4時。
2. 慶祝彌勒菩薩聖誕：1月23日(星期一)，早上8時30分
3. 藥師法會：1月23日(星期一)下午。

法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。

歡迎共襄盛舉。

The Gold Sage Monastery will conducting

1. Thousand Buddhas Repentance Dharma Assembly on January. 21~22, 2012
from 8:15 am to 4:00 pm.
2. Maitreya Bodhisattva's Birthday: Jan. 23, from 8:30am .
3. Medicine Buddha Dharma Assembly on Jan. 23, noon.
Set up Plaques for Lengthening Life and for the Rebirth are available.