



矽谷梵音

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Cherishing Youth Day 懷少節

On Sunday, April 18, 2010 , from 9am to 2pm



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.

念菩薩能明心見性

Recite the Bodhisattva's Name to Understand the Mind and See the Nature

— 宣公上人 開示

By the Venerable Master Hua

歡喜快樂，而厭惡痛苦，這是眾生的習性。然而，因為眾生是愚癡的，不知道怎樣才可以獲得他們所歡喜的快樂，脫離他們所厭惡的痛苦？所以，雖然眾生口裏，老是喊著尋求快樂的口號，可是很不幸地，卻愈來愈痛苦。

菩薩是慈悲的先覺者，他知道怎樣才可以離苦得樂，面對著一般可憐的苦惱眾生，菩薩便本著大悲的心腸，發出了聞聲救苦的宏誓。所以，我們眾生，也不是完全沒有希望。只要我們至誠懇切地念誦「南無觀世音菩薩」的名號，菩薩便會用他無邊的法力，度脫我們，使我們離苦得樂。這種樂，是究竟之樂，是西方的極樂。換句話說，念菩薩的名號，不但能夠脫離世間一切痛苦，並且能夠往生極樂世界，

花開見佛，得到「常樂我淨」的清淨和究竟之樂。

念菩薩就能離苦，就能了悟心性，恐怕沒有這樣便宜的事情吧！多疑的鈍根眾生，也許會這樣地問，可是呢？菩薩就是立志要做便宜眾生的事；所以，才說出這個方便的法門。然而有些眾生，連這種絕頂便宜也不知道，這是多麼可惜啊！

有些人又會說：「念菩薩的名號，能消罪除苦，這點我相信，可是為什麼念菩薩的名號，也能使我們明心見性？」幾天前，我曾說過「打電話」的譬喻，現在我再說一個更簡單的比喻吧！

譬如，一個人被蒙上了眼睛，於是乎他就覺得四周都是漆黑一片，走起路來，到處碰壁，碰得焦頭爛額，苦不堪

言，可是自己卻不曉得解除眼睛上的束縛。幸好遇著一個慈悲的人，看見他這副可憐相，便走上前，替他除下眼睛上的束縛。所以，這個曾經看不見的人，現在可以看見了，不再痛苦，也不會到處碰壁。

「念菩薩能明心見性」的道理也是這樣。我們眾生，就譬如方才所說那個蒙上眼睛的人，這個人本來沒有盲，只不過受一塊布帛的遮掩。眾生也是如此，我們的心性，本來也沒有失掉，本來也是磊落光明，只是被無數的罪障、妄念遮蔽罷了。菩薩，譬如那位慈悲的人，他替我們解除那些掩蔽著我們光明本性的業障；於是，我們便可以返本還原，恢復到本來的面目了。

所以，我們不可不念菩薩的名號，就像那個被蒙上眼睛

世界上誘人的罪惡多得
很，若是一不小心，掉進了罪
惡的深淵，失掉了人身，那便
是萬劫不復，千古遺恨了。居
士們！趕快接受菩薩的勸諭，
常常持誦菩薩的洪名，讓菩薩
快些救度我們脫離這生死的苦
海吧！

■ ● ■ ● ■ ● ■ ● ■ ● ■ ● ■ ● ■ ● ■ ● ■

It is said that by reciting the Bodhisattva's name, we can leave suffering and understand our own mind and nature--is it really that easy? Skeptical and dull living beings might ask that. But the Bodhisattvas are determined to give living beings a bargain, which is the reason they spoke this expedient Dharma-door. Nevertheless, some living beings are still unaware of this supreme bargain. What a pity!

Suppose a person is blindfolded so that he only sees total darkness. When he tries to walk, he keeps bumping into the walls until he's bruised and terribly sore. However, it doesn't occur to him to take off the blindfold. Luckily, he meets a kind person who sees his miserable state and removes

The same principle holds in reciting the Bodhisattva's name. We living beings are like the blindfolded person. He isn't really blind; his eyes are merely covered by a piece of cloth. Likewise, we living beings haven't lost our mind and nature. They are originally clear and bright, but they have been covered over by countless obstructions from offenses and idle thoughts. The Bodhisattva is like the kind person, for he removes the karmic obstructions covering our inherent bright nature, allowing us to return to the source and regain our original face.

There are plenty of offenses which we may be tempted to commit in this world, and if we are not careful, we could fall into the abyss of offenses and lose our human body. We may not return for ten thousand eons, and we will regret it for ages. Laypeople! Quickly accept the Bodhisattva's exhortations and recite the Bodhisattva's great name constantly, so the Bodhisattva can soon save us from the bitter sea of birth and death!

種佛因 結佛果

Planting Buddha Seeds and Obtaining Buddhist Fruitions

恆雲法師 開示 / By Dharma Master Heng Yun
陳文婉 英譯 / Samantha Chen

這次看到大家帶了自己
的環保餐盤非常開心，因為以往每次法會我們都收拾一大堆垃圾，丟掉一大堆資源，使得我們一面拜懺一面漏，這樣的拜懺並不圓滿。如果我們能一面拜懺一面將佛法落實在日常生活中，這樣工作人員也不用洗很多碗，大家可以一起拜懺，互相成就，所以我代表廟上表示對大家的嘉許。

這次拜懺有很多英文語系和越文語系的居士來參與，其實他們看不懂拜到哪裏，但是他們的誠心令人非常感動。有人說他們都不懂，這樣拜有沒有效果？我記得我受比丘尼戒時，那時

也傳了菩薩戒，上人從中國請來很多法師，他們口音很重，很多人都聽不懂，所以有個居士就問上人：「上人啊！我雖然參加了整個儀式，我完全不知道在做什麼？」上人怎麼回答？上人說：「這叫妙不可言！」

上人在香港有個弟子叫劉果娟，她年紀非常大，是個聾子，根本聽不到。那時上人在西樂園寺講經，這須要爬三百多級石階才能到西樂園寺，在晚上，那老人家就踩著一個個的階梯，到西樂園寺去聽法。這樣過了一段時間，鏗而不捨；其實她完全聽不到上人在講什麼，可是因為她這樣的誠心，有

一天上人開經時她就聽到「南無蓮池海會佛菩薩」，從此她就聽得見了。所以這是一種非常誠心，非常不可思議的力量。

我們所看的，我們所聽的，還是我們所聞到的，我們所吃的，我們所觸到的，這些都會有個影像落到我們的心裡面，存藏我們的第八識裡面；我們每個人的構造都是這樣，有一個記憶庫。你電腦輸進去什麼就有什麼，對不對？我們人也一樣；只是電腦是從keyboard、或是聲音、影像輸進去，而有文字、音聲、影像的記憶庫。我們人也一樣，無論是從哪一根進來的，眼睛、

耳根，鼻根、還是舌根進來的，都會被存藏在記憶庫，這些都是種子。

我們的第八識，又叫阿賴耶識，它能藏所藏，有一種存藏的作用，所有從前七識進來的它都會留在裡面，生生世世，不只是今生，還包含過去、未來；未來，你如果繼續送進來也都會有這些種子在裡面，將來它是會現行的。所謂「現行」就是像我們種樹的時候，種子種下去，經過陽光、空氣、水、灌溉，它就會慢慢長大。當樹長大時，那顆種子跟樹一樣不一樣？不一樣。這在佛法裡面叫「異熟識」，異熟就是說它這在因（種子）的時候跟果不一樣，可是呢，那個因還是從種子來的。所以，樹的道理是這個樣子，我們人種因結果也是同樣的道理。

所以在《法華經》裡就講到「或復小低頭……一稱南無佛，皆共成佛道」，在佛前小小的低個頭，稱了一個佛的名號，以後都會成佛

的。這不是說你馬上就成佛了，是說你開始種成佛的這個因。那麼我們看這麼多居士，中文語系的居士不用說，越南語系、英文語系的居士，我相信很多人除了認識佛字，其他可能不知道拜什麼，可是這時候種了很多善的種子。剛剛講到第八識中有很多種子，這種子有善有惡，善惡是我們造的，你如果一直放善的種子進去，這就是你成佛的這種因。我剛剛說異熟識，就像現在我們很誠心的來禮佛拜懺，這就是日後成佛的因地。我們成佛的時候，雖然也可以示現一個身，跟我們現在的身一樣，可是那時就不是我們這個凡夫之身了。就像種子和樹，它們的形相不一樣，可是樹還是從種子那個因來的。所以希望大家都變成一棵大樹，像佛一樣；這顆大樹可以蔽蔭很多人，很多眾生。請大家繼續的努力，所謂功不唐捐；功不唐捐，就是你所做的都會有結果的。

It has been delightful for me to see everyone prepare his own dining utensils. During past Dharma assemblies, we had to collect large quantities of garbage, [which were mostly disposable dining wares.] Our repentance effort is flawed by the practice of wasting earthly resource. It is like leaking away our own efforts that we tried so hard to mend.

When we are able to apply Buddha Dharma in our daily live [by keeping up with the Buddhist principle of no wasting and bring our own dining utensils], we can spare the kitchen crew/volunteers from being consumed in the task of cleaning up and allow them to participate in the repentance ceremony like ourselves. This is just one way in which we can support one another in achieving the goal of creating better cultivation results.

Therefore, I would like to represent all Dharma masters in Gold Sage Monastery to give recognition and appreciation for everyone's efforts in using self-prepared utensils.

This year we had many English and Vietnamese-speaking participants partake [in the Emperor Liang repentance ceremony.] [Since the ceremony is conducted in Chinese,] all of these English and Vietnamese-speaking participators really had little idea on which part of the repentance text we were at. [However, language barriers did not deter them from full participation.]

Their spirit and sincerity are truly moving.

Some people asked, “Since we had no idea on what and whom we were bowing, can our repentance effort still produce results?” Their question reminded our Venerable Master, Hsuan Hua’s, answer and my own experience. During the time of my receiving the Bhikshuni (full-ordination) precepts, CTTB also conducted the transmission of the Lay-People’s Bodhisattva Precepts. Hence, our Venerable Master, Hsuan Hua, invited many Dharma masters from China. These Dharma masters spoke with heavy regional accents and most people had a hard time understanding their talks. One layman said to our Venerable Master, Hsuan Hua, “Although I partook the entire ceremony, I had no idea on what were being said or what we were doing!” Our Venerable Master answered, “This is called, “Wonderful Beyond Speech!”

Our Venerable Master, Hsuan Hua, had a disciple in Hong Kong named, Liu Guo Juan, who was very old and deaf. She could not hear anything. While our Venerable Master was lecturing sutras in the Western Blissful Court/Garden Monastery, his audience had to climb more than three hundred uphill stone steps before they reached the monastery. Every evening, this elderly lady, Liu Guo Juan,

climbed the steps one by one in order to be a part of our Venerable Master’s sutra lectures. [But in reality, her deafness prevented her from hearing any sound!] However, she persisted in her attendance day after day and never gave up! What she had was utmost sincerity. One day, while Venerable Master was opening the sutra and recited, “Namo Lotus Pool Assembly of Buddhas and Bodhisattvas as vast as the sea,” this elderly lady, Liu Guo Juan suddenly could hear! Ever since that she was no longer deaf. What she possessed was extraordinary sincerity and it has inconceivable power.

All of what we saw, heard, smelled, ate, and touched has a memorable and storable image that falls within our minds. All of this image data is being saved into our Eighth Consciousness. We all possess the same makeup---we have memory storages in us. Just like a computer, whatever you enter the computer it can be saved definitely. We enter data through computer keyboards, or recording voices and images; hence we create word files, voice and imagery storages within a computer. We human beings are the same, no matter how we receive our sensory experiences, they may come from our eyes, ears, noses, or tongues, they would all be stored in our memory bank----these are all [karmic] seeds!

Our Eighth Consciousness,

named Alaya, is capable of storing unlimited memories. It has a collecting and saving function. All of the experiential or sensory data enters through our First to Seventh consciousness can be stored in the Eighth Consciousness, life after life. Its storage function and capacity do not expire after our current life. It is capable of storing all of our past and future memories. If you have more future lives memories to be entered into the Eighth Consciousness, it is capable of providing continuous accommodation for storage. Each content of the storage is like a tiny seed being planted within the soil of our minds. These seeds can grow and exhibit their unique manifestations in the future. The process of transformation can be understood as the analogy of planting a tree. In planting a tree, we first have to sow tree seeds. Under the nourishment of Sun, Air, Water, and Irrigation, the seeds would gradually grow up. After the seeds have grown up to become trees, do they still look like how they were as seeds? The answer is no. The seeds do not look like its latter stage manifestation, which are the trees. In Buddha Dharma we understand this as “Vipaka-Vijñana [Transmutable Fruition].” Transmutation describes the phenomenon of metamorphosis between the seeds, which exist in the causal ground, and their later manifestation, which are the fruits. The seeds and fruits manifest in

different shape and forms. Nonetheless, the seeds still originated the fruits. This describes the connection between trees [or fruits] and their seeds. The same principle applies to how we derive our current consequences [of karmic retributions or rewards] from planting causes [of conducts and intentions from a different life time.]

The text of *Dharma Flower Sutra* teaches us, “even if you have bowed slightly (to Buddhas)... or even you have said, ‘Namo Buddha’ one time only, you would have created a karmic seed/affinity to become a Buddha yourself.” However, this does not mean that you would become a Buddha immediately. This is saying that you have begun planting the first seed toward becoming a Buddha.

Look at all of our Dharma friends here, I believe most of the non-Chinese literate people may only know the word, “Buddha,” and know nothing more about what we are bowing about. [Nevertheless, just being involved

in the repentance ceremony,] you would have already planted tremendous good karmic seeds for yourself. I mentioned the Eighth Consciousness earlier, there are countless karmic seeds within that consciousness; there are both positive and negative ones. It does not matter whether the seeds are positive or negative; they all came from our own creations. If we persistently plant good karmic seeds into our Eighth Consciousness, we would have created a foundation for a karmic causal ground that fosters the fruition of becoming a Buddha in the future.

An example of “Transmutable Fruition” can be applied to us here and now. We came here with sincerity in bowing to the Buddhas and repenting our offenses. This very time and space would be the causal ground for our karmic affinity to become a Buddha. After we become a Buddha, we can still appear in physical forms, they can look like the human body we have now. Nevertheless, the

physical forms we manifest as a Buddha would be of different quality than the lay-human bodies we exist in. Just like the seed and the tree, they have different shapes and forms but the tree still came from the seed.

It is my best wish to see every one becoming a big tree, just like the Buddha. The very big tree we shall become is capable of providing shade for many people and all other beings. I would like to encourage everybody’s persistent efforts [in cultivating good karmic seeds through Buddhist practices.] Finally, I would like to share with you a Chinese phrase called, “Gong Bu Toung Juan!” “Gong Bu Toung Juan” means all of your effort will not be wasted; they would for sure produce good consequences.

P.S. All of the writing in the parenthesis is supplemental explanations provided by the translator in order to reconcile linguistic disparity.

眾生不殺生，就沒有刀兵劫，

眾生若仍殺生，戰爭就永遠不會停止。

People do not kill, there is no war,

If all living beings are still killing, war will never stop.

— 宣公上人 開示

台灣行 A Trip to Taiwan

文：林愛娥 / Alice Wang

英譯：袁華麗 / Huali Yuan

去年九月底總算把兒子送進大學，馬上就整裝回台灣，因為牙齒需要整理一番。本打著如意算盤，想應該可趕得及回來參加萬佛城十二月的佛七，再不然一月的禪七總趕得上吧！誰曉得計畫永遠趕不上變化，機票一改再改，在台灣一呆就是五個月。不過人生不就是如此，得失你永遠也說不準，看似得卻有可能是失，以為失的卻另有一種收穫。

這次很高興有機會帶母親去參加台北法界的敬老節。節目當中有一個監察院推廣提供的「幫媽媽洗腳」的活動，法師幫我也報了名。在洗腳的過程中，剛開始覺得有些慙慙，但漸漸的——母親對自己從小到這麼老了，還無條件的呵護與照顧的影像一直浮現在眼前。心中的感激與愧疚無以言喻，感激母親不求回報無怨無悔的付出，愧疚自己不曾有一絲的

回報。眼淚不自覺地掉了下來，很自然就更輕柔地捧著媽媽的腳，慢慢的更仔細的清洗，希望藉由洗腳的動作來表達自己心中無限的感恩。

從當天早上第一個節目誦《父母恩重難報經》當中可以知道，我們不管如何也難報母親的恩德於萬一，當下我告訴自己要更孝順母親一些。自己從來就不是一個很會表露自己感情的人，當洗完腳時，我抱一下媽媽，衷心的感謝她給我這個洗腳的機會時，我看見媽媽也動容的紅了眼框。我覺得「幫媽媽洗腳」的安排是一個很有意義的活動，藉由這個洗腳的動作，除了有機會表達對媽媽的愛之外，因人而異可發展出各種不可思議的心靈互動，而讓親子間的情感更靠近，很值得推廣。

台北法界的梁皇寶懺是在農曆新年舉辦，從初一到初八，這次有機會全程參與，媽

媽為了陪我，也放棄了她最珍惜的與其他子女們相聚出遊的機會；但是她自己也很高興，這八天下來拜得法喜充滿。法會期間，參與的信眾都很虔誠認真，聽到一位居士說她每天早上六點就出門得趕火車和轉車，但還是會遲到一些，她都後悔自己沒能再早一些出門。聽了讓我汗顏，記得在美國每次法會總是趕著最後一分鐘到，有時甚至遲到，雖然家裡住得够近了。師父曾說過，他以前每次上殿都會提早到，在那兒等著；他說上殿遲到，以後成佛也會遲一些，能不警惕嗎？

記得除夕那天下午去拜大悲懺，順便就留下來幫忙，因為隔天有法會，所以有很多人已經在那兒忙進忙出了，看到一對夫妻帶著三個二十幾歲的女兒全家都在那兒幫忙，弄經架、上牌位、拖地板等等，據我所知他們早上就來了，中午

住美國這麼多年來，第一次有這麼多的時間能與家人、

really meaningful, by the act of washing feet, we can express our love for mother, in addition, various kinds of inconceivable spiritual interactions are developed according to people's different dispositions, which makes the feeling between mother and child closer. Therefore this program is worth propagating.

In Dharma Realm of Taipei, the "Emperor Liang's Jeweled Repentance" was held from the first to the eighth day of Lunar New Year. This time I was able to attend the whole session. In order to accompany me, mom gave up her opportunity to travel with her other children, which she cherished the most, but she was also very happy because after eight days of bowing repentance, she was full of dharma joy. During the session, the participants were all very sincere, one of the layperson told me that she had to leave home at six O'clock every morning in order to take train and transfer, but she was still a little bit late, so she was regretful that she should have started off earlier. After listening to her story, I felt shamed of myself since although I live close enough to Wayplace in USA, I often arrived for ceremonies at the last minute, sometimes I was even late. The Venerable Master mentioned that he usually went to the Buddha Hall a little bit earlier, waiting for the ceremony to start. He mentioned that if we are late for the dharma ceremony, in the future we would be late for attaining Buddhahood. Shouldn't we be careful with this?

I remember after I attended

Great Compassion Repentance the afternoon on the Lunar New Year Eve, I stayed at the monastery to help, since there was a Dharma ceremony on the next day, many people were busy in doing things around. I met a couple and their three daughters in twenties, the whole family were busy in arranging sutra stands, setting up plaques, and mobbing floor. As far as I know, they came in the morning, had lunch at the monastery, and will work till five to six O'clock, then the mother will stay overnight at the monastery, while the father will go home with children, and come back for volunteer work the next morning, therefore they skip the family reunion dinner on New Year Eve. They are really a Buddhist family, which was really nice.

The hardworking spirits of the volunteers are really impressive; you can feel that there are many volunteers, including many young people. They were sincerely working hard in Buddha Hall, Office, and Kitchen. As far as I know, the Dharma ceremony starts at 8:00 every morning and volunteers arrive at 7:30, working on all kinds of things, other layperson are also very active in offering help. Even my mom commented that volunteers in Taipei are very hard working. This is another point that I feel need to be examined and improved. Why are always short of volunteers in San Jose? I hope there will be more people come to volunteer, since Wayplace is the best place to accumulate blessings, when one's blessings and virtue are adequate,

one's cultivation of wisdom will naturally accomplish with less obstacles. These two aspects aid with each other.

Since I stayed in Taiwan a little longer this time, I was able to a bit deeply experience life in Taiwan- the place where I grew up. I feel that Taiwan have made great progress in culture, medical system, service and facilities, which thanks to the efforts of government and people.

This is the first time I spent so much time with my family and siblings ever since I moved to USA for these years. I experienced their overwhelming care and love. After studying Buddhadharma for several years, I am fortunate to have the opportunity to perfect relationship with my close relatives. In "Emperor Liang's Jeweled Repentance", it mentions in the part of "Eliminating Resentments and Unknotting Ties", that resentments and enemies mostly are generated from people close with us. Since we are studying the Buddhadharma, certainly we should try out best to untie instead of tying resentments. The Venerable Master always mentioned that: "Truly recognize our own faults, do not discuss the faults of others; the shortcomings of others are also my own, being one with all is called great compassion." This verse can apply to any case. If we can only find others' faults, it means we should work on ourselves, because our view and attachment to self are so strong. This is an encouragement for myself and I would like to share with everyone.



金聖寺

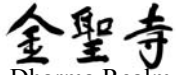
四、五月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2010		
4 / 4 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	4 / 4	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
	4 / 11	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	4 / 18	懷少節 (9:00AM ~ 2:00 PM) Cherishing Youth Day
	4 / 25	觀音法門 (8:15 AM ~ 2:30 PM) The Guan Yin Dharma Door
週六 Saturday	4 / 3	觀音菩薩聖誕 Guan Yin Bodhisattva's Birthday (8:30AM~10:20AM)
	4 / 3	長青學佛班 Elders' Dharma Study Group (2:30 PM ~ 4:30 PM)
	4 / 10	一日禪 One Day Meditation (8:00 AM ~ 3:45 PM)
每日 1 pm		大悲懺法會 Great Compassion Repentance

五月份活動 Buddhist Events in May, 2010	日期 Date	地 點
長青學佛班 Elders' Dharma Study Group	5/1 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
楞嚴咒講解 Lecture on The Shurangama Mantra	5/2,9 週日 9:00AM~ 11:00AM	
一日禪 One Day Meditation	5/8 週六 8:00AM~ 3:45PM	
慶祝釋迦牟尼佛聖誕法會 (浴佛節)	5/15 週六 8:15AM~ 4:00PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	5/23 週日 8:15AM~ 4:00PM	
金光明最勝王經講座	5/30 週日 9:00AM~ 11:00AM	
華嚴法會 Avatamsaka Sutra Recitation	5/30~6/19 8:30AM 開始	
大悲懺法會 (法會期間除外) 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13日以前報名。	5/16 週日	萬佛聖城 (CTTB)
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釋迦牟尼佛聖誕法會（浴佛節） Celebration of Shakyamuni Buddha's Birthday

萬佛聖城浴佛法會時間：

萬佛聖城將於五月十六日（星期日）慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

金聖寺將安排巴士於當日前往聖城，一日來回，歡迎踴躍參加。

請於即日起至五月十三日以前報名。金聖寺電話（408）923-7243

May 16th The City of Ten Thousand Buddhas will celebrate the Birthday of Shakyamuni Buddha's Birthday called "Bathing the Buddha Day."

Gold Sage Monastery will arrange bus tour for same-day travel.

Please sign up before May 13th. We hope everyone will attend this event..

Please contact (408) 923-7243.

金聖寺浴佛法會時間：

金聖寺訂於五月十五日（星期六），早上八時三十分開始，舉行浴佛法會，歡迎踴躍參加。

May 15, Saturday morning 8:30am at the Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday called "Bathing the Buddha day"