



矽谷梵音

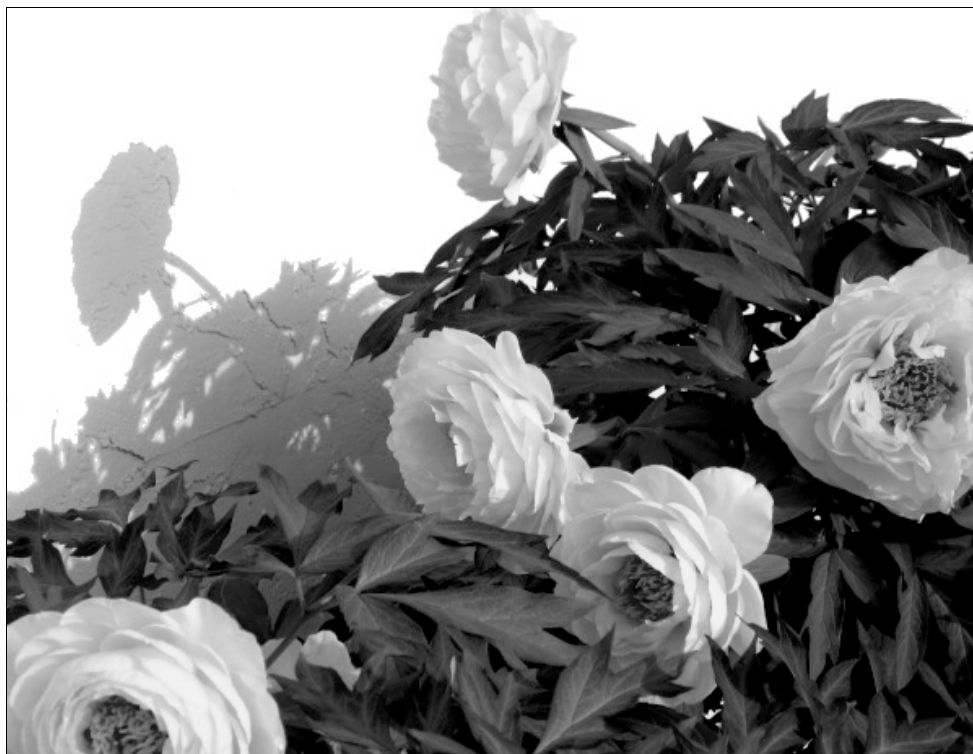
Pure Sound From Silicon Valley

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大地回春百物生 粉碎虛空自在翁
從此不落人我相 法界雖大盡包容

When spring gathers, Things start to grow.
When space is shattered, we come into our own.
Never again get fooled, by what self and others seem to be.
The Dharma Realm may be huge, But it all fits within you and me.

— 宣公上人 作 / By the 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.

下跪求救的肥豬

The Pig that Knelt Down to Beg for Mercy

— 宣公上人 開示

By the Venerable Master Hua

English translation by Lotus Lee / 李海昱

常仁大師是我東北人，沒出家前，在墳上守孝，人稱他是「王孝子」。在沒造三緣寺之前，老吳家請王孝子到他家裡去住，在那兒閉關。

閉關的時候，有一年六月二十六是馬王爺的生日。這一天，老吳家想要殺豬來賀馬王誕。這頭豬是平時餵的肥豬，這天要殺牠了，這肥豬也大有點靈性，就跑了。跑了，有一些個短牆，隔著幾道短牆，牠都越牆而過。那麼就跑到大師閉關那個房裡去，向常仁大師跪下，眼睛就流淚，意思

間，就要常仁大師救牠的生命，叫老吳家不要殺牠。這時候，這位大師就對牠說：「你在前生殺其他的豬，所謂殺人償命，欠債還錢。你殺人家，人家也要殺你，現在你要受這個果報，你趕快去認帳啦！你既然求我，等你被殺了之後，我來超度你去做人。你做人，因為你前生這種的際運，你要諸惡不作，眾善奉行。然後修道，將來證菩提果，得涅槃樂。啊，你不要扛債不還啦！」說完這幾句話呢，這頭豬就很聽話的，自己就跑到外邊去，循回舊路，心甘情願

的被老吳家這些人把牠殺了。殺了之後，因為這個，以後常仁大師度這一百多口人全家都吃齋了。

這個姓吳的家裡，開家庭會議一致通過。通過什麼呢？通過不殺生了，全家都素食。這全家素食，是不容易的。為什麼說不容易呢？人人都歡喜吃好東西。每個人自己想一想，吃東西的時候都歡喜吃有味的，啊，這滋味好的這東西！做工的時候呢，都想做省力的，做工就不願意費力，要做省事的；吃東西呢，就愛吃有味的。每一個人都是這

樣子，歡喜吃好東西；沒有滋味的東西到口裡，好像喉嚨裡邊會說話似的，說：

「不要叫它進來，不要叫它進來！」你們每個人迴光返照想一想，有沒有這個情形——沒有滋味的東西或者苦的東西，你吃到口裡上：

「啊，這苦啊，好苦啊，不要逼嚥到肚裡去了！」好像喉嚨和肚子是一黨，就是不叫你吃這東西。是不是啊？

那麼這全家都不吃肉呢，這肉是最香的，誰都願意吃肉的。一個人不吃肉容易，全家一百多口人不吃肉，這是一個不容易的事情、最難的事情。那麼最難，為什麼又能做到了呢？這是人家哪，都有一種慈悲心。這個慈悲心，一看見這頭豬跪在那地方，對著王孝子痛哭流涕。這一百多口人：「啊，這頭豬都會跪老修行，這真是有人性，牠也是人哪！」這個眾生看牠就變成有人性了：「噢，這頭豬有人性，那頭豬也是有人

性的啊，我們不應該吃人啊！」為什麼他們不吃肉呢？我那一天不是講：

肉字裏邊兩個人
裏邊罩著外邊人
眾生還吃眾生肉
仔細思量人吃人

「肉字裡邊兩個人」，在中文「肉」字裡邊有兩個「人」字，這個外邊呢，就是個什麼呢？就是口；你看這麼寫一筆，加上一橫，就是個口字。但是沒有加這一橫，這個就口張開了，張開幹什麼呢？吃肉呢！吃什麼肉呢？吃人肉！這一個裡邊吃了一個人，那個人呢，就又到外邊去拔一半，這是一半一半。怎麼說一半一半呢？你吃豬肉，就是一半豬一半人；你吃牛肉，就是一半牛一半人；你吃狗肉，就是一半狗一半人；你吃馬肉，也是一半馬一半人。一半一半，就是half half的意思，這一半，你要是不吃了，就可以沒有了；你要再

吃，就變成一個了，不是一半：你吃多了，吃到你死的時候，就變成一個了。一個什麼？你吃豬肉就變成一個豬了，啊，這個人字就沒有了！所以這個吃「肉」，把「肉」這個「人」字沒有了，「人」字沒有了，那麼你吃豬就是豬了，吃牛就是牛了，吃馬就是馬了。

你看我們種田，你知道種田，你上一點肥田料，那個莊稼長得就肥。我們吃這個肉，吃豬肉、吃牛肉、吃馬肉，就好像要上肥田料似的；上肥田料，把你這個身體就就保養的很很好。可是人有死的時候，死的時候呢，你吃什麼就會變什麼！你種田，你上什麼肥田料，你看那個土也就有什麼味道。人家吃豬，你們各位都可以體驗到，自己都知道的，什麼呢？你吃豬，身上就有一股豬味；吃牛，就有一股牛味；吃馬，就有一股馬味；你吃洋蔥，身上就有一股洋蔥味。好像你們現在

洋蔥味都很少了，美國人洋蔥味很大、很大的，尤其那股牛油味（奶油）。我自己知道，我吃牛油，身上就有一股牛油味，這即刻我就知道。吃什麼就有一股什麼味道，所以你吃豬肉就和豬合成一個了。那麼，現在我們這個吃東西就是開公司呢——開合股公司；你吃什麼就和什麼做一個合股的公司。因此，這個道理說出來無窮無盡的。

所以說「肉字裡邊兩個人，裡邊罩著外邊人」，裡邊的人就是連著外邊的人。「眾生還吃眾生肉，仔細思量人吃人」，這個眾生，就是你吃我，我吃你，大家互相來開一個大公司。吃來吃去，仔細的想一想，這是人吃人。

所以，這個姓吳的家裡，就不再殺生了。為什麼不殺生了？就因為看見這頭豬會哭，看見這頭豬會給這位老修行跪下。所以，把他們都感動得大人、小孩——

小孩子：「這頭豬會給老修行跪著，這我也不再吃豬肉」；大人也說：「不要吃豬肉」。那麼全家通過，全家素齋，都吃菜，不吃肉了，不再殺生了。

就是連吳家的僱傭，這種田或者在家裡做工這些人，也都吃素了，不吃葷的。這老吳家僱工人的時候，預先和他講明白了，譬如說是：「你到我這做工，一年可以賺八千塊錢，我現在給你九千，但是你不可以吃肉。」這工人雖然沒有肉吃，但是錢賺得多一點，所以也就歡喜。因為這個，他僱的工人也都吃齋。

我自己曾經親自去過這個姓吳的家裡很多次，有意無意之中，就談到這件公案。姓吳的家裡每一個人都知道這件事情，都告訴我：那頭豬怎樣跑啊，怎樣跳啊，從什麼地方跳過去呀，怎麼樣叫啊；他學那頭豬叫啊，在那地方學那頭豬跪著的樣子，所以我知道這件事

情是真實的——他們連小孩都知道這件事情。我那時候年紀也不太大，和他們一般青年人一樣，問他們：「為什麼那頭豬會跪著呢？」他們說：「我也不知道。」我說：「你現在養的豬會不會跪？」他們說：「現在人不養豬了，怎麼知道牠會不會跪。」所以，這件事情是真真實實的。

姓吳的家裡受這件事的影響，其他人聽說發生這樣的事，也就很奇怪的。這附近所有各村裡面的人也都吃素了，這種吃素的風氣大開。啊，這老吳都吃素啦，老五弟也吃素了，老趙子也吃素了；「趙錢孫李，周吳鄭王」都吃素了，再等到「馮陳褚衛，蔣沈韓楊」聽說了，也都吃素了；這麼一影響，不但八個縣，就很多很多百家姓，甚至於就有九十九家都吃素了，所以說吃素的風氣大開。

Dharma Master Chang Ren was a Manchurian like me. (Manchuria is in northeast China.) Before he left the home life, he lived by and guarded his parents' graves as a filial practice, so people called him "Filial Son Wang." Before Master Chang Ren established Three Affinities Monastery, one of his disciples by the surname of Wu invited him to move into his house to cultivate in "solitary seclusion."

In the Chinese lunar calendar, June 24th is the birthday of the horse god. On that day, the Wus wanted to slaughter a pig to celebrate. Since the pig was very well-fed, it was big and fat. When the time came, it sensed the impending doom and escaped. As fat as the pig was, it was able to jump over several low fences and ran to where the Master was living in solitude. The pig knelt down, crying, silently pleading for the Master to save its life. Seeing this, the Master told the pig: "In your past life, you killed other pigs; therefore this is in accord with the principle of 'If you kill someone, you pay with your life; if you owe debt you pay money.' Since you used to kill others, now it's your turn to be killed. Currently you are undergoing this retribution, and you should accept it. But since you came to ask for my help, I promise that after your death, I will cross over you so that you will be a human in your

next life. When you become a human, remember the predicament you are in at this moment. Hence, you must do no evil and do all good, cultivate, and in the future, you will realize Bodhi and attain the bliss of Nirvana. So now, don't try to evade your debts!" After the Master finished, this pig became very cooperative, and willingly went back and let the Wus kill him. Because of this incident, Master Chang Ren was able to influence the Wu household, which consisted of more than a hundred people, to become vegetarian.

In a family meeting, the Wus unanimously agreed to stop killing animals for food. In other words, they all decided to be vegetarian. This is not easy. Why? All people like to eat delicious things. Think about it. When you eat, you usually like to eat something that is tasty. When you work, you always want to do something that doesn't take a lot of effort, because no one likes to work too hard. We are all the same, we enjoy eating good stuff. But when you try to swallow something bland, it is as if your esophagus will block up and yell at you, "Don't let that thing come in!!" Haven't you had this experience before? When trying to eat something bitter or bland, you will think, "Gaah! This is so bitter, I don't want to eat it!" It's like your esophagus and your stomach gang up against you and

try to prevent you from eating it. Isn't that so?

To most people, meat is one of the best things in the world. Anyone would want to eat it. Just one person not eating meat is already very hard. Having a whole family of more than a hundred people vowing to stop eating meat is a most difficult thing to do. So how did they do it? It's because they all had compassion. When they saw that pig kneeling and crying in front of Filial Son Wang, they all thought, "This pig is acting like a human. It has human nature, it's a human too!" Once they realized this, when they looked at other living beings, they found that they had human nature as well: "They are like people, we should not eat people!"

As I said the other day:

In the Chinese character for meat, (肉) there are two characters for 'human' (人) inside.

One person is poised over another person.

Living beings are eating the flesh of other living beings,

If you think about it, it's actually humans eating other humans.

"In the Chinese character for meat, (肉) there are two characters for 'human' (人) inside." If you take out the two characters for "human," the outside looks like a mouth (口), because if you add a

stroke on the bottom, then that's what it becomes. But without this stroke on the bottom, the mouth is open. What is it doing? Eating meat! More specifically, human meat! (Note: in Buddhism, we believe that all animals are humans that have been reborn in different bodies.) The person on top is eating the person on the bottom. Following the logic of cause and effect, this person who got eaten will seek revenge and try to make the person on the top become what he was. This is called making it half-half. How is it half-half? When you eat pork, you become half-pig and half-human; when you eat beef you become half-cow and half-human; when you eat dog you become half-dog and half-human; and when you eat horsemeat you become half-horse and half-human. If you stop eating meat, then the cycle will end. If you continue to eat meat, you will become one with whatever animal you are eating, not just one-half. If you eat a lot, and keep eating till you die, then you will become one. One what? For instance, if you eat pork, you will become a pig, and then the two characters for "human" will disappear completely. In this sense, when you eat a lot of pork, you will become a pig; when you eat a lot of beef you will become a cow; and when you eat a lot of horsemeat you will become a horse.

Let's talk about farming as an example. When you plant crops, if you add fertilizer to them, they will grow well. For the same token, eating meat, whether it is pork, beef, or horsemeat, is like adding fertilizer to the body. Although you are taking good care of your body, you will still die sooner or later, and then in your next life you will be reborn as whatever kind of animal you ate. When you plant crops, the soil will smell like whatever fertilizer you used on them. It's the same principle for eating meat. A person who eats pork will smell like a pig; a person who eats beef will smell like a cow; a person who eats horsemeat will smell like a horse; a person who eats onions will smell like onions. Americans like to eat onions and butter, so they tend to have a strong scent of onions and butter. Nowadays, most of you have stopped eating onions, so you don't smell like them anymore. When I eat butter, I smell like butter. You will smell like whatever you eat, so when you eat pork you become one with the pig. If you look at it from the business point of view, you are actually establishing a corporation with the animal you are eating. You and the animal become partners in a company. So, if we were to expound on the morals and principles of this, it would never be exhausted.

As the verse says, in the Chinese character for meat, there are two characters for "human" inside. The person inside is connected to the person on the outside. As living beings eat the flesh of other living beings, if you think about it, it's actually humans eating other humans! Living beings are always eating each other. You eat me, I eat you, inside a big corporation.

So the Wus decided to stop killing animals for food. Why? It was because they saw this pig cry and kneel down in front of the master to plead for help, and all of them were very touched. The children said, "This pig knelt in front of the master. All right, I don't want to eat meat anymore." The adults agreed, "Let's not eat meat anymore." The entire household agreed that everyone would be vegetarian, and not kill and eat meat again.

Even the servants and hired hands of the Wu household became vegetarians. The Wus negotiated with the servants and workers: "We normally paid you eight thousand dollars a year, but starting from now I'll give you nine thousand. However, you're not allowed to eat meat." Although these workers could not eat meat, they earned more money, so they were still happy. That's how the workers became vegetarian too.

I have gone to the Wu household quite a few times, and

somehow we always end up talking about this incident. Everyone in the family knows about it, and they enjoy describing to me how that pig ran, jumped, where it jumped, how it was crying; they imitate the pig's crying, how it knelt, and etc., so I know that it was true. Even the children know about it. At that time I was still young, and I asked them, "Why did that pig kneel down?" They said, "I don't know." I asked, "Those pigs that you have now—do they kneel?" They said, "We don't have pigs anymore, how am I supposed to know?"

After the Wu household was changed by this incident to be vegetarian, many people in the villages nearby became vegetarian as well. It was almost like a trend. First, the Wus became vegetarian, "Brother Five" became vegetarian, and "Old Man Zhao" became vegetarian too; "Zhao, Qian, Sun, Lee; and Zhou, Wu, Zheng, and Wang" all became vegetarian, and when "Feng, Chen, Chu, Wei; and Jiang, Shen, Han, and Yang" heard about it, they became vegetarian as well. (Note: these are all common Chinese family names.) As the story spread, many of the people in the eight neighboring counties, probably totaling to ninety-nine households, became vegetarian too. Being vegetarian became a trend in this area.

懷少！懷少！

—宣公上人給的珍貴禮物—

Cherishing youth! Cherishing youth!

A precious gift from the Venerable Master Hsuan Hua

懷少！懷少！感念宣公上人對兒童教育的重視，他要我們天天懷少，時刻關懷幼小。讓年幼的孩子從小懂得因果，懂得以慈悲待人，孝順父母、恭敬師長。爲了發揚上人的理念，金聖寺於1996年創立育良佛學班。期望孩子在經過佛法及倫理道德的薰陶，將來成爲良善的好公民。

Cherishing youth! Cherishing youth! We remember with gratitude that Venerable Master Hua greatly valued children's education, he exhorted us to care for youth every day and at all times. Ever since they are little, children should be taught so that they understand the principles of cause and effect at young ages, know how to treat people with kindness and compassion, and how to be filial to parents and be respectful to teachers and seniors. In order to carry forward the Venerable Master's ideals, Gold Sage Monastery established the Instilling Goodness Sunday School in 1996. Our goal is that by virtue of edification of Buddhadharma and education of ethics and morality, Children will grow to be a wholesome citizen in the future. Let's see what these little friends learned from Sunday School? Chinese part is translated by teacher Sandy Lee.

By: Kenny Truong (11th grade)

I came to Gold Sage Monastery back in 2007 and my belief in Buddhism was not too strong. I thought GSM (Gold Sage Monastery) was like any other typical temple that I've been to and also thought all temples were the same no matter what. Well, I thought wrong. GSM has changed me dramatically and gave me an experience I'd probably never encounter in all my life. At first, I found Buddhism hard to believe because the thought of reincarnation was difficult to comprehend. When I started to believe, I've made dramatic changes. From the start, I became a vegetarian a few days after my mother brought a picture of the Venerable Master Hua home. I then started to raise my grades all the way to a 4.0 GPA with the help of The Great Compassion mantra. I soon hope that I learn more about Buddhism and can apply it to my everyday life.

One thing I learned from Buddhism that I never understood before was that when I help others, I'm actually helping myself. When I was younger, I only assisted others upon request and never realize the benefit of helping since you are actually helping yourself. Karma is powerful and will reward others for good deeds.

When I was at Gold Sage Monastery, I was taught that I've had complete control over myself and had control on all of the decisions I've chosen to follow. There is no one to blame but myself and whatever I encounter is because of my choices, regardless if it is good or bad. The choices I make are the consequence that I will face.

After all the lessons of Buddhism, I've realized that the teaching applies to everything, no matter what religion you have, and karma will never disappear. Life can be painful that one must endure. With the help of Buddhism, pain can go away.

我第一次到金聖寺是2007年，那時我對佛教的信仰並不是很熱衷，因為我以為金聖寺大概也是和其他寺廟一樣，沒什麼特別的。可是我錯了，在金聖寺中的體驗，可能是我這一輩子在其他地方都不會碰到的，因為它讓我的人生改變了很多。開始的時候，我對於輪迴不太相信，後來我知道真有其事之後，我就信了，我的行為也跟著慢慢改變了。有一天母親請回來一張宣公上人

的相片，過沒幾天我就開始持素；還有當我開始念大悲咒以後，功課就進步得很快。我希望現在能學到更多的佛法，然後在日常生活中把它用出來。

以前我不了解佛教裏所說的「幫助別人就是在幫助自己」的意思，所以小的時候總是等別人叫才去幫忙，而從來不知道幫助人的好處，現在終於明白了。業報的力量是很大的，做善事，就有善的果報。

在金聖寺我還學到決定和選擇的重要性，它的控制權是完全在我們自己的手裏。當我們做一個選擇或是決定，跟著來的後果，不管是好的或是壞的，我們都得自己去承擔，因為那都是我們自己做出來的。

我覺得佛法不管是任何宗教，任何人都用得上的。我們的業是不會自動消失的，所以雖然我們須要忍受生命中一些痛苦的事，可是佛法可以幫助我們了解它的本質，痛苦就不會再是痛苦了。

By: Jason Tsai (6th grade)

I learned to not be heartless and that I should be more open to more things. I learned reincarnation. I shouldn't be afraid of death. One of my favorite sayings or lessons is "When you help others, you're helping yourself." So I know that if I help someone, in the future when I need help someone will help me too. Therefore, the more I help the more I'll receive, and more people will like me.

我從佛那裏學到人不能無情冷酷，所以我應該要學著去包容更多的人和事。我還學到輪迴轉世，因此我不應該害怕死亡。我最喜歡的一句話是「當你幫助別人時，你其實是在幫助你自己」，我知道現在幫助別人，將來我需要人家幫忙時，也會有人來助我一臂之力，更何況越幫助人，人家就會越喜歡我。

By: Jeffrey Wirjo (7th grade)

I have learned lots from Buddhism. I have learned that every cause, good or bad, has an effect. I have learned that everyone needs to treat others the same way. Everyone should also abide the five precepts.

The main goal of Buddhism is to cultivate the way. This can be done by meditating and being a good person. By reciting the sutras and mantras, we can also obtain wisdom and blessings.

我從佛的教導中學到很多道理，例如任何事，不管好的或壞的，我們做了就有因果。還有我們應該以平等的態度來對待所有的人，而且每一個人都應該守五戒。

學佛的目的就是要修行，禪定是修行，做一個好人也是修行。除此之外，如果我們唸經或是持咒，這也都是修福和修慧。

**By: Andrew Huynh
(2nd grade)**

I have learned that if you do something either good or bad to anybody or to an animal, it will come back to you.

我學到因果，不管你對人或是對動物，如果你對他們好，好事就會來，如果對他們不好，你也會遭遇到同樣的事。

**By : Ryan Chen
(7th grade)**

I learned that if you do something good, it always comes back. If you do something bad it will come back too. Try not to hurt or kill any beings, because they all have feelings too.

我學到善有善報，惡有惡報。眾生都有靈性，我們不應該傷害他〈它〉們，或者殺他〈它〉們。

By: Alec Lun (7th grade)

I have learned many things from Buddha. For one, Buddha taught me respect. For example, I learned that you have to respect your parents and other people. Even though other people might not nice to you, you should still be respectful to them. Moreover, patience is one of the values we should all have. For instance, people that have patience usually go far. People that are always in a hurry usually are not focused on what they are doing. In addition, I learned that you should help other people. When you help others good things come back to you. Lastly, all animals are like human beings because they have feelings too. When you kill an animal they also feel the pain and agony, that's why we shouldn't eat meat. All in all, I learned from Buddha that we should be respectful, patient, helpful, and should treat animals as nicely as human beings.

從佛那裏我學到好幾件事，譬如佛教我們要尊敬父母和其他的人，即使別人對我們不好，我們還是要尊敬他。還有學會忍耐，忍耐是很重要的，因為一個會忍的人，他的耐力是無窮的，而一個不能忍的人常常是做事倉促又不專心。除此之外，我還學到我們應該幫助別人，因為幫助人會有善報。最後要說的是，動物和人一樣，也都有感覺，有情感。它們在被殺的時候是很痛苦的，所以我們不應該殺它們來吃。這些都是我學到的，要尊敬，要會忍耐，要幫助人，還要善待動物。

**By: Christopher Tran
(9th grade)**

I have learned many things from the Buddha. I learned to open hearted and to be kind to others. Buddha taught me that when I die I will be reborn in the western Pure Land. I have also learned to be respectful toward my mom. Over all, this is what I learned from my best friend, the Buddha.

從佛身上我學到慈悲和包容，佛說我們死了以後可以生到極樂世界。我還學到孝順，要孝順母親。這些都是我從我最好的朋友「佛」那裏學到的。

**By: Richard Huynh
(5th grade)**

I have learned a lot of things from Buddha, like if you do something good to someone or something, it will affect yourself. Whatever you do in your previous life will influence your next life.

我從佛那裏學到很多東西，譬如如果你對別人好，或是做好事，會對你的生命有好的影響，而你前生做的事會關係到你下一生的生命。

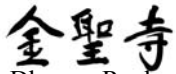


金聖寺

五、六月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May , 2010			
5 / 2, 9, 30, (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation			
週日 Sunday	5 / 2, 9	楞嚴咒講解 (9:00 AM ~ 11:00 AM) Lecture on The Shurangama Mantra	
	5 / 23	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation	
	5 / 30	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	
	5/30~6/19	華嚴法會 (8:30AM~ afternoon) Avatamsaka Sutra Recitation	
週六 Saturday	5 / 1	長青學佛班 Elders' Dharma Study Group (2:30 PM ~ 4:30 PM)	
	5 / 8	一日禪 One Day Meditation (8:00 AM ~ 3:45 PM)	
	5 / 15	慶祝釋迦牟尼佛聖誕法會(浴佛節) (8:30 AM ~ 10:20 AM) Celebration of Shakyamuni Buddha's Birthday	
每日 1 pm		大悲懺法會 Great Compassion Repentance	
<div>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。</div>			
		5/16 週日	
		萬佛聖城 (CTTB)	
六月份活動 Buddhist Events in June. 2010		日期 Date	地 點
華嚴法會 Avatamsaka Sutra Recitation		5/30~6/19 8:30AM 開始	金聖寺 (GSM)
宣公上人涅槃十五週年紀念法會		6/19 週六	
念佛共修法會 Dharma Assembly of Buddha Recitation		6/27 週日 8:15AM~ 4:00PM	
大悲懺法會 (法會期間除外) Great Compassion Repentance		每日 (Everyday) 1 pm	
<div>宣公上人涅槃十五週年紀念法會 15th Anniversry of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月18日以前報名。</div>			6/20 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

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 Gold Sage Monastery there will be a celebration for Shakyamuni Buddha's Birthday called "Bathing the Buddha day"

華嚴法會 暨

宣公上人涅槃十五週年紀念法會

The Flower Adornment Assembly and
The Assembly in memory of The 15th Anniversary of
Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃十五週年，金聖寺將於

1. 5月30日至6月19日舉行華嚴法會，禮誦華嚴經，早上8:30時起。
 2. 6月19日(星期六)舉行對宣公上人追思儀式。歡迎大家踴躍參加！
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1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting from May 30 ~ June 19, 2010. 8:30 am
 2. GSM will be hold ceremony on June 19 (Saturday), the 15th Anniversary of Venerable Master Hua's Entering Nirvana. You are cordially invited.