



矽谷梵音

Pure Sound From Silicon Valley

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要柔和善順，不應該暴躁，心裏面對於一切事情也不驚恐。
Be gentle and agreeable. Avoid a hot temper. Don't be frightened
under any circumstances.

宣公上人 語錄 / 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.

諸佛的母親：華嚴經

The Mother Of All Buddhas The Flower Adornment Sutra

宣公上人講述於一九七九年

A Dharma Talk by the Venerable Master Hua

這

部《華嚴經》，也就是法界經，也就是虛空經。盡虛空遍法界，沒有那一個地方不是《華嚴經》的所在處。《華嚴經》的所在處，就是佛的所在處，也就是法的所在處，也就是賢聖僧的所在處。所以，在佛始成正覺的時候，就說這部《華嚴經》，教化所有《華嚴經》的法身大士。這一部經，因為它是不可思議的妙經，於是乎，就把它保存在龍宮裡邊，龍王護持它。以後，由龍樹菩薩到龍宮把這一部經以記憶的方式帶出來。

這一部《華嚴經》，也就等於虛空裡邊的祥雲，遍

照三千大千世界，如甘露的法雨般潤澤一切一切的眾生。這一部《華嚴經》也等於太陽，普照大千世界，令一切眾生都得到溫暖。《華嚴經》也就等於大地，能生長一切萬物。所以，有《華嚴經》存在可以說是正法久住的時候。

我們每天講解《華嚴經》，研究《華嚴經》，主要是要依照經典的道理去修行，要用經典來對治我們自身的毛病。我們自身有貪心的，聽到《華嚴經》，應該把貪心去了；有瞋心的，聽到《華嚴經》，應該把瞋心除去；有愚癡心的，聽到

《華嚴經》，應該把愚癡心消滅。

這部經典所講的道理，就是對治我們的習氣毛病。不要以為經典所說的，只是為菩薩而說，對我沒有關係；或者是給羅漢所說的法，對我也沒有關係；我們凡夫聽這部經，只是聽聽而已，自認做不到聖人的境界。你要是這樣的想，那就是自暴自棄，自絕於聖人。

《華嚴經》從一開始到現在，每一句經文，都是無上法寶。我們若能躬行實踐，依照經的義理去修行，一定會成佛的。所以《華嚴經》也可以說諸佛的母親，

《華嚴經》就是諸佛的法身。佛讚歎《金剛經》，凡是經典所在之處，則為有佛，這部《華嚴經》所在之處，即為是佛——就是佛在這裡。不過你自己的業障深重，對面也不見不到佛。所謂「對面不識觀世音」。

你們看這位觀世音菩薩，千手千眼常常放出無礙的光明，遍照三千大千世界有緣的眾生。可是我們天天在這裡拜佛、念佛、拜觀世音、念觀音，也不見觀音，而成為一個循例，就是人家拜，我也跟著拜；人家念，我也跟著念，這是隨著他人的境界轉，而沒有真正歸納到自己的身心上。

我天天拜觀世音菩薩，我應該怎樣呢？我是不是應該有很大的脾氣？我是不是那老毛病不改？這樣，你就是拜到盡未來際，你也見不到觀世音菩薩。你能改惡向善，能真正去了自己的習氣毛病，儘量地改過自新，那麼，觀世音菩薩一定會加被

你的。所以有人修了很多年，一點智慧也沒有開；有的人修行不知不覺就開了智慧，得到辯才無礙。所以我們沙門是要勤修戒定慧。息滅貪瞋癡，一舉一動，都要迴光返照，這樣的修行，才會有進步。

我們講《華嚴經》、聽《華嚴經》、拜《華嚴經》、念《華嚴經》，可是不依照《華嚴經》的道理去修行，那麼，經是經，你是你，我是我，他是他，一點也沒有合而為一。我們要把經典和我們自己合而為一，依照經典的道理去做，就合而為一；你沒有依照經典去實行，慈悲心也不夠，喜捨心也不多，只有無明煩惱惱跟著自己，這是沒有明白經，也是不會聽經。會聽經，聽了一句，就要想一想我怎樣去做？我是不是跟著自己的習氣毛病跑？還是依照經典的道理去修行呢？常常這樣問自己，一定會得到大利益。為甚麼沒有得到大

利益呢？就因你把經看成經，我和這經沒有關係。其實，佛當初說《華嚴經》，也就是為著你、我、他，現在這法會所有的眾生說的，這是佛面對我們金口說的。我們聽這經文，等於親耳聽到佛對我們耳提面命說這個道理，教我們依照這個法門去修行。

無論甚麼法，都沒有超出我們每個人的自性，我們的自性，也是盡虛空遍法界。所以，你若能把你的心量放大，你就和《華嚴經》合而為一，所謂二而不二。人人都能依《華嚴經》的境界做為自己的境界，收攝為自己的智慧。你看！這有多麼的廣大！所謂

致廣大而盡精微，
放之則彌六合，
卷之則退藏於密。
真是妙不可言。

The *Flower Adornment Sutra* is the Sutra of the Dharma Realm and the Sutra of Empty Space. To the exhaustion of the Dharma Realm and empty space there is no place where the *Flower Adornment Sutra* is not present. Wherever the *Flower Adornment Sutra* is found, the Buddha is to be found, and also the Dharma and the Sangha of Worthy Sages. That is why when the Buddha accomplished Proper Enlightenment, he wished to speak the Great Flower Adornment Sutra to teach and transform the Great Knights of the Dharma Body. Since this Sutra was a Sutra of inconceivable wonder, it was then concealed within the Dragons' Palace for the Dragon King to protect. Afterwards, Nagarjuna—"Dragon Tree" Bodhisattva went to the Dragons' Palace, memorized it, and brought it back.

The *Flower Adornment Sutra* is like an auspicious cloud in empty space, which extends throughout the Three Thousand Great Thousand World-System, raining down the sweet dew of Dharma rain to moisten all living beings. The *Flower Adornment Sutra* is also like the sun, which everywhere illumines the Great Thousand World-Realm, bringing warmth to every single living being. The *Flower Adornment Sutra* is also like the great earth, which

can produce and grow the myriad existing things. Therefore, it can be said that any period in which the *Flower Adornment Sutra* exists is a period in which the Proper Dharma long remains.

Consequently, in our daily investigation and lecturing of the *Flower Adornment Sutra*, it is essential to rely upon the Sutra's principles to cultivate and to use the Sutra as a cure for our own personal faults. Those who are greedy, after hearing the Flower Adornment Sutra, should rid themselves of greed. People who have hatred, upon hearing the Sutra, should give up their hatred; and those who are stupid should stop being stupid. The principles discussed in the Sutra are designed to correct our faults and bad habits. It is absolutely not the case that the Sutra was Dharma spoken for Bodhisattvas with no relation to us, or that it was Dharma spoken for Arhats with no relevance for us. Don't think, "All I as an ordinary person can do is listen to the Sutra. I could never aspire to the states of a Sage." To think that way is to throw yourself away, to separate yourself from the Sages.

From the beginning to the end of the *Flower Adornment Sutra*, every phrase of the Sutra is an unsurpassed Dharma jewel. If we are able actually to apply and cultivate according to the principles in the Sutra, then we

are certain to become Buddhas. For that reason the *Flower Adornment Sutra* can be called the Mother of all Buddhas. The *Flower Adornment Sutra* is the Dharma Body of all Buddhas. The Buddha praised the Vajra Sutra saying:

In any place where the Sutra text is found, there is the Buddha.

Wherever the *Flower Adornment Sutra* is, there is the Buddha. The Buddha is right there. It is just that your karmic obstacles are too deep and heavy, so although you are face-to-face with him, you do not see the Buddha. As it is said,

Face-to-face, not recognizing
Guanyin Bodhisattva.

Right now our thousand-handed, thousand-eyed image of Guanyin Bodhisattva constantly emits unobstructed light which reaches all living beings with affinities throughout the entire Three Thousand Great Thousand World Realm; yet we here daily bow to the Buddha, recite the Buddha's name, bow to Guanyin, and recite Guanyin's name, but do not see Guanyin Bodhisattva. We just follow along with the crowd, bowing when people bow, reciting when people recite, which is just to be turned by the states of others and

not actually to take it up into our own persons and minds.

“How, then, should I be in my daily bowing and recollection of Guanyin Bodhisattva? Should I continue to have a huge temper? Should I still retain my old faults and not change them?” If you are that way, you could bow to the exhaustion of the boundaries of the future, but you would never see Guanyin Bodhisattva. If you can change from evil and go towards the good, and truly rid yourself of your faults and bad habits— doing your best to reform and become a new person—Guanyin Bodhisattva is certain to come to your aid. That is why some people cultivate a good many years without opening the least bit of wisdom, while others cultivate and, without being aware of it, open their wisdom and acquire unobstructed eloquence.

We Shramanas should diligently cultivate precepts, samadhi, and wisdom, and put to rest greed, hatred, and stupidity. In every move we make we should return the light and look within. If you cultivate that way, you will make progress. If we listen to the *Flower Adornment*

Sutra, lecture the *Flower Adornment Sutra*, and recite the Flower Adornment Sutra, but fail to practice according to the principles of the Flower Adornment Sutra, the Sutra remains the Sutra, you remain you, I remain myself and others remain themselves, and we cannot unite as one. If we ourselves can become one with the Sutra by acting according to its principles, that is actual union with the Sutra. If you are unable truly to practice in accord with the Sutra, but instead are deficient in kindness and compassion with a dearth of joy and giving, having ignorance and afflictions as your only companions, then you have failed to understand the Sutra and lack the ability to listen to the Sutra. Upon hearing one phrase of the Sutra we should ask ourselves, “How should I act? Should I run after my faults and bad habits, or should I rely upon the principles of the Sutra and cultivate?” If you can constantly ask yourself that question, you will certainly obtain great benefit. The reason you have not obtained great benefit is simply that you look upon the Sutra as the Sutra, having no connection with yourself. Actually, when the Buddha spoke

the *Flower Adornment Sutra*, it was spoken for all living beings including you, me, and everyone else of the present. The Buddha is face-to-face with us, speaking it for us from his golden mouth. When we listen to the Sutra, it is the same as having the Buddha take us by the ear and speak the principles right to our face, telling us to use the Sutra’s Dharma doors to cultivate.

None of the Dharma doors goes beyond the self-nature of each one of us. Our self-nature, too, exhausts empty space and the Dharma Realm. Therefore, if you can expand and enlarge the measure of your mind, you will unite with the *Flower Adornment Sutra*, being two and yet not two. If all people can make the states of the *Flower Adornment Sutra* their own states and receive the Flower Adornment Sutra’s limitless principles and infinite wisdom as their own, how vast and great that will be. As it is said,

It is vast and subtle.

Let it go, it fills the whole universe.

Roll it up, it secretly hides away.

That is ineffably wonderful!

忍辱就是人家罵我，我也忍；人家打我，我也忍；人家對我怎麼樣不好，我也要忍。
Patience means: “If people scold me, I can bear it. If they hit me, I can take it. No matter how badly they treat me, I can endure it.”

宣公上人 語錄 / By the Venerable Master Hua

智慧 wisdom

近泰法師 開示

Dharma Talk by Dharma Master Jin Thai
English Translation by Michael Lu

現

在還是春節期間，首先還是祝福大家春節快樂，一切都平安吉祥。大家都很高興到金聖寺佛殿來共修。正是春天「一年之計在於春，草木欣欣以向榮」，所有萬物一切生命力的一個開始，也是最美好的一個生機。

道場執事法師及廚房香積組辛勤付出。今天星期天，農曆正月初九一帝釋天尊聖誕。因正值春節期間，特邀請了長青學佛班的老人家回來過年，除了準備美味齋菜，還有佛學班的小朋友表演節目，向老人家拜年，大家都法喜充滿。

什麼叫快樂呢？我們來學習佛法，是希望自己快

樂，也希望他人沒有煩惱。

但是每一個人所追求快樂的方向不一樣，因此所呈現出來內心的感受也不相同。有的人從快樂當中得到真正的解脫，但是也有人從快樂的追求當中迷失了自己，生出了很多的煩惱。

上人教導我們：當你遇到一切事情，能夠把事情看得清楚，看得正確，知道該怎麼做，能夠看得破，放得下，得到自在，這個就是快樂。相信每一個人都很希望體會到這樣美好的道理，也希望自己能夠得到這樣的受用。所以我們必須要學習什麼是「智慧」。藉著佛陀的智慧，古來修行人的智慧，來幫助我們瞭解什麼叫做

「智慧」？

智和慧，可以說是同樣一件事情，一個是它的本體，一個是它的一個作用。

「智」是一個知道的「知」下面一個「日」，就是說，你所認識的真理，就像太陽一樣的光明照遍一切。能夠很肯定，很正確地決定所想，所做的，這叫「智」。

那麼什麼又叫做「慧」呢？慧就是一種明白。這個明白是把事物的道理，都明白到很透徹了，這叫「慧」。因為佛就是一位最圓滿的智者，佛把最圓滿的大智慧布施給我們眾生，教化我們眾生。其實眾生煩惱的根源無非來自於「我」，因為我們把這個「我」看得太重要

了，所以得不到自由。

上人說：「佛教就是智慧的教，以佛陀的智慧來自我教育，希望把自己的佛性，智慧的光明，教育成功跟佛一樣。」上人又說：「誰能夠把『我』放下，就是明白佛法。我跟你們沒有什麼不同，唯一不同的就是——我沒有我自己。」上人還有一句話說：「人壞於名利，死於情欲。名利小事人人好，生死大事無人妨。」要充實佛法的內涵。

上人教導我們，「如果我們不發脾氣，那麼我們自性裡面的智慧，就會一點一點的現出來。」遇到境界來時，就要念忍耐咒「忍耐！

忍耐！多多忍耐，娑婆訶」能夠平淡來處理，理通了，事情就沒有障礙了。要和平相處，和氣生財，和氣生法財。

希望大家不妨天天多吃虧，一切平安吉祥無事。在此結法緣，就是要報佛恩，報答上人的恩澤。

見歡樂人，當願眾生，常得安樂，樂供養佛。願所有一切功德，皆悉迴向盡法界，虛空界一切眾生。願令眾生常得安樂，無諸病苦。願一切眾生發大慈悲心，菩提心，超出三界早證菩提果。當勤精進修淨土，如救頭然念彌陀。

It is still the period of the Spring Festival and the Lunar New Year, so we would like to first wish everyone a happy Lunar New Year and peace and auspiciousness in the coming year. Everyone has delightfully come to Gold Sage Monastery to cultivate together. As the saying goes, “The best time of the year is spring, when the plants grow and flourish,” springtime represents a new beginning for all life and is a most idyllic season filled with vitality.

The Dharma Masters in charge of the monastery as well as the kitchen crew put in great effort. Today is Sunday, the 9th day of the first lunar month, and also the birthday of Lord Shakra. Because of the celebration of the Lunar New Year, we specially invited elders from the Elders’ Dharma Study Group to join us at the monastery. Besides the array of delicious food and dishes, the children in the Sunday Buddhist School also performed and

什麼是你的寶啊？就是你自己本有的如來藏性。

你若是要恢復你的如來藏性，首先就要保持你的精、氣、神。

What are your treasures? They are your very own Treasury of the Tathagata. If you want to regain your Treasury of the Tathagata, you first have to protect your essence, energy, and spirit.

宣公上人 語錄 / By the Venerable Master Hua

wished the elders a happy New Year. Everyone was filled with Dharma joy.

What is happiness? We investigate the Buddhadharma in hopes that we can be happy ourselves and that others can be free of afflictions. However, the direction in which every person pursues happiness is different, so the internal feelings that they experience also vary. Some people attain true liberation through happiness, while others lose themselves in the midst of the pursuit of happiness, causing themselves much affliction.

The Venerable Master instructed us, “When you encounter any circumstance, if you can understand the situation clearly and correctly, know what to do, put things down and attain self-ease, then that is happiness.” Every person probably wishes to experience this wonderful principle and these benefits. Therefore, we must learn what exactly is wisdom. Let us rely on the wisdom of the Buddha as well as that of cultivators in the past to help us understand what wisdom is.

The two characters that comprise wisdom in Chinese refer to the same thing: one is its substance and the other is its function. The character “zhi” contains the character for “knowing” above the character for “sun,” which symbolizes how your light of wisdom will shine everywhere once you recognize

the truth, just like sunlight. Being confident and correct in deciding what one should think and do is known as “zhi.”

Then what is the other character “hui”? It is a kind of understanding. When we are able to understand principle thoroughly, that is known as “hui.” The Buddha, who is most perfect in wisdom, shares that great, perfect wisdom with us living beings in order to teach and instruct us. Actually, the source of afflictions for living beings originate from the “self.” Because we focus too much on the self, we are unable to attain self-ease.

The Venerable Master said, “Buddhism is the teaching of wisdom. We self-educate ourselves with the Buddha’s wisdom, aspiring to successfully cultivate our Buddha-nature and wisdom-light so that they are equivalent to that of the Buddha.” The Venerable Master also said, “Whoever can put down the “self” understands the Buddhadharma. I am not that different from all of you—the only difference is that I have no self.” The Venerable Master has a yet another saying that goes, “People are corrupted by name and profit and die because of emotion and desire. People say yes to the trivial matters of name and profit, but nobody guards against the essential matter of birth and death.” We should educate ourselves in the Buddhadharma in this way.

The Venerable Master taught us, “If we don’t get angry, then the wisdom inherent within our natures will unfold bit by bit.” When we encounter states, we should recite the mantra of patience—“Patience, patience, gotta have patience, don’t get angry, suo po he”—to calmly resolve situations and allow there to be no obstructions. We should live in harmony, because harmony brings Dharma wealth. We hope that everyone will be willing to take a loss everyday so that everything can be peaceful and auspicious. The purpose of tying Dharma affinities is to repay the Buddha’s and Venerable Master’s kindness.

When one sees a happy person, one vows that all living beings will always be peaceful and happy and will delight in making offerings to the Buddha. Let us vow that all of this merit can be universally transferred to all beings throughout empty space and the Dharma Realm. Let us vow that all living beings can always be peaceful and happy and not undergo illness or suffering. Let us vow that all living beings can bring forth the resolve for great kindness, compassion and Bodhi, and that they can transcend the Three Realms and quickly attain Bodhi. We should vigorously practice the Pure Land method, reciting Amitabha’s name as if extinguishing fire on our heads.

什麼是能忍？什麼是能耐？

What is Patience? What is Skill?

宣公上人一九九三年三月十四日開示於萬佛聖城

Ven. Master Hua's Lecture at the City of Ten Thousand Buddhas on March 14, 1993

我平常給他們講，我說能捱罵是能耐；能捱打是能耐；能不佔便宜是能耐；能吃虧是能耐。可是這套能耐誰也不會用，沒有人能顯能耐；顯出能耐，絕沒有能耐。能捱打、能捱罵，不是說師父罵我，越罵得多我越好，我就皮厚厚的，這個也不管他罵不罵。總而言之，他罵的把我都罵得皮厚厚的，不要緊。這要在你以下的人罵你，你能忍著，這才算真忍；在你以上的人罵你，你強忍，那不是真忍。你們跟著我出家，是我的徒弟，我就罵你們、打你們，這也都是應該的。可是你們

這個能忍，這不是忍，這是一種沒有法子的忍。譬如，比你矮的人，不如你的人，他罵你、打你，你能忍著，那才算。我們要講真理的，我們不是就糊裏糊塗的一樣，喔！我忍著，師父說罵我，我忍，越忍越好。越忍你越壞；越忍你越下地獄，因為你無慚無愧！我再告訴你們一聲，那個還俗的人，出家還俗的人，一定下地獄的，一點絲毫沒有客氣的。你不要以為還俗就是好事了，以為活著，那個活著比死還痛苦，凡是還俗的，現在都後悔。

I always tell them: to suffer scolding is skill, to suffer beating is skill, not trying to get a bargain is skill, and enduring losses is skill. However, nobody knows how to use this kind of skill. You cannot show that you have this skill, because as soon as you reveal it, it's not skill. As for enduring beating and scolding, this doesn't mean that the more my Master scolds me, the better. It doesn't mean that I should endure it shamelessly, not caring whether or not he scolds. If that were the case, then his scolding would just make me thick-skinned, and it wouldn't worry me. If you can endure being scolded by those below you, that counts as true endurance. But if you stubbornly endure scolding from those above

you, that is not real forbearance. You all are my left-home disciples, and it is natural for me to scold you and beat you. To endure that isn't real endurance. It's only enduring something you have no way not to endure. For example, if you can endure being rebuked or hit by someone below you; that really counts. We have to speak the truth here; we can't just be all mixed-up and say, "The more I can endure my Master's scolding, the better." The more you endure it, the worse you become. The more you forbear, the more you'll fall into the hells, because you have no shame and no remorse! And I'll tell you another thing: those people who left the home-life and subsequently returned to lay-life will definitely fall into the hells. There is no compromise at all. So don't think that returning to lay-life is a good thing. In that situation, being alive is more painful than dying. Anyone who has returned to lay-life now regrets it.



宣公上人答問錄

Question And Answers by the Venerable Master Hua

問

：當念頭起來的時候，要如何控制它？怎麼樣不跟壞念頭跑？

上人

：念起即覺，覺之即無。你覺悟它是壞念頭就沒有了。你要跟著壞念頭跑，你不認為它是壞念頭，那誰也不能幫助你。念起即覺，覺之即無。你覺悟了就沒有了，妄念是沒有根的。你找那個妄念的根在什麼地方？你不跟著妄念跑，念起，你不和它合股就得了嘛！

Q: When the idea of up, how to control it? How do not run with the idea?

A: read from that, feel that no You realize it is bad idea no. You want to follow the bad thoughts to run, you do not think it is a bad idea, that no one can help you. Read up that, feel that no You have no consciousness. There is no root. Where do you find the root of the wandering? You do not follow the fugue run, read you do not and it shares it got it Well.



金聖寺

四、五月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2017		
4/ 2, 23 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	4/ 2, 23	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	4/ 9	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
	4/ 16	地藏法會 (8:15AM~ afternoon) Dharma Assembly of Earth Store Recitation
週六，週三	4/ 29 5/ 3 (正日)	慶祝釋迦牟尼佛聖誕法會 (浴佛節) (8:30AM~ 10:00AM) Celebration of Shakyamuni Buddha's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

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4月27日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before April 27.	4/30 週日	萬佛聖城 (CTTB)
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五月份活動 Buddhist Events in May, 2017	日期 Date	地點
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	5/ 3 週三 8:30AM~ 10:00AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	5/7, 21 週日 9:15AM~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	5/14 週日 8:15AM~ 4:00pm	
藥王菩薩聖誕法會 (拜藥師懺) Celebration of Medicine King Bodhisattva's Birthday	5/23 週二 8:30AM	
六字大明咒法會 Six Syllable Mantra Dharma Assembly	5/28 週日 8:15AM~ 10:40AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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金聖寺

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慶祝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：

萬佛聖城將於四月三十日(星期日)慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

On April 30th The City of Ten Thousand Buddhas will celebrate the of Shakyamuni Buddha's Birthday called "Bathing the Buddha Day."

金聖寺浴佛法會：

金聖寺訂於四月二十九日(星期六)和五月三日(星期三，正日)，早上八時三十分開始，舉行浴佛法會，歡迎踴躍參加。

April 29 (Saturday) & May 3 (Wed.) morning 8:30am at the Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday called "Bathing the Buddha day"

We welcome everyone to attend.