



矽谷梵音

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人生是要有一定的宗旨，照著宗旨去行。

In our lives, we should decide upon our principles and practice according to them.

—宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角/ The scene at GSM

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.

佛智能知一切心

Buddha's Wisdom Knows the Mind of All Living Beings

摘自宣公上人《華嚴經》淺釋

Excerpt from the Commentary on the Flower Adornment Sutra by the Venerable Master Hua

如來的智慧是不可思議，我們眾生也有不可思議的東西，是什麼呢？是愚癡不可思議。怎麼叫愚癡呢？愚癡就是不辨是非：是，他也不知道是是；非，他也不知道是非。邪正不辨：什麼是邪的，他也不知道；什麼是正的，他也不知道。黑白不分：黑色的他說是白的；白色他又說是黑。本來這個黑白也沒有什麼一定。譬如那黑，原來你給它起個名字叫白，它黑也就是白了；白色的你給它起個黑的名字，說叫黑，它白又變成黑了。沒有什麼一定的根據，可是一般眾生所知道的，黑就是黑，白就是白，因為這個名

已經定了。要是一開始沒有黑白的時候，那個白的，起個黑的，說是黑的顏色；黑的說是白的顏色，就可以。但是現在眾生都習慣這個黑白了，就應該有一定，可是他還不知道。你說這是不是不可思議呢？這是眾生的愚癡不可思議。不好的，他認為是好；好的，他認為是不好了。出世法是應該修的，他說那是大錯而特錯；世間法應該放下，他一定不要放下。因為一定放不下世間法，所以出世法也就不容易成功。你說這眾生是不是不可思議呢？眾生是不是沒有佛的智慧呢？沒有如來的智慧呢？不是！那個太陽光，

本來是人人都有的，可是就有烏雲把它遮住了。烏雲，就是愚癡；那個太陽光，就是智慧。因為你有了烏雲了，所以把太陽光給遮上了，天氣就陰了。雲從什麼地方生出來的？就是從貪瞋癡生出來；智慧從什麼地方生出來的？從戒定慧生出來的。所有的眾生，如果想要恢復我們本有的這種智慧，一定要修戒，修定，修慧。

戒，就是止惡防非，也就是諸惡不作，眾善奉行。你能諸惡不作，眾善奉行，你就有功德；有功德就生出這個「定」。「定」要外功內果，你在外邊修六度有一點基礎了，你就有定。所以

布施、持戒、忍辱、精進，這四度都是幫助禪定的。布施也可以立功；持戒也可以有戒的功德；你忍辱有忍辱的功德；你精進有精進的功德。你有這四度來幫助這個禪定，定力充足了，就會生出智慧。你如果沒有功德，就很容易誤入歧途；你若有功德了，幫助你這個禪定，禪定也很快就會成就了。所以修行切記不要慳貪，不要捨不得。你要捨才能得，所以一定要修布施、持戒、忍辱、精進，幫助這個定，由定就發出智慧來了。你定功深了，就有一種智慧了。定功深，也就好像你讀書讀得多了就有了修養了，所以說「學問深時意氣平」。你這人若有學問，自然就有一種修養了。修養，就是沒有貪瞋癡，沒有無明。這個無明是不容易斷的，不容易沒有的，但是你可以叫它一天比一天減少。用什麼來減少無明？就用這個般若智慧。你有了般若智慧了，就能把這

個黑暗的無明破了。這個不可思議的境界根本就不能說的；不可思議，沒有法子講，不過我頭上安頭說出來幾句。你們不要像我，頭上再安個頭，那就變成三個頭了。兩個頭已經不少了，你安上三個頭，那變成三頭六臂。你看觀音菩薩，不只三頭六臂；準提菩薩也是那麼多的手眼。觀音菩薩是千手千眼，可是那真有三個頭，你安上的三個頭那是死的。

佛的智慧悉知一切眾生心。一切眾生的心有多少？不知道。佛可知道，所以《金剛經》上說：「一切眾生若干種心。」這若干種心就是所有的眾生；有多少眾生就是有多少心，如來悉知悉見。如來怎麼知道我們的眾生的心呢？奇怪！那我們眾生所行所做，佛都知道了嗎？不錯，眾生所行所做，甚至於你沒有做的，佛都知道。一切眾生若干種心，如來悉知悉見。那麼一切眾生若干種事，如來也是

悉知悉見；一切眾生若干種行為，如來也是悉知悉見。方才問如來怎麼知道眾生心呢？這個道理我也說不出來。我舉一個科學的例子來譬喻一下。這個譬喻本來是不對的，但是我沒有法子有一個對的來譬喻，只可以說一個不對的。不對的譬喻是什麼呢？就好像雷達似的，所有的電波有多少，它這兒都能收得到。又好像無線電，只要號碼對了，各國的消息這個無線電就都可以收到。

那麼佛是一個大科學家，他不但有雷達，還有無形的雷達；不需要做一個東西才能知道，他那個雷達是自然現出來的。每一個眾生的性都有佛性，所以佛就有佛性的雷達。這個雷達你不要以為是有形相的，是沒有形相的，可是佛會看這雷達，所以說叫大科學家。佛這個雷達就是什麼呢？就是智慧眼，因為佛智慧眼具足。

The Buddha's wisdom is inconceivable. We living beings also have something which is inconceivable— our stupidity. What is stupidity? It is the inability to distinguish between right and wrong, proper and deviant. We do not know what is proper and what is deviant. We do not differentiate between black and white. We say that what is black is white, and what is white is black. Basically, the terms "black" and "white" are not absolute. If we had named the black color "white" in the beginning, it would be known as "white." "White" would be used to refer to black things. If we decide to call white things "black," then white becomes black. Although these terms are not absolute, most living beings identify black as black and white as white, because these names have been fixed by convention. In the beginning, if the names "black" and "white" had been used to name the opposite color, that would be one thing. But since living beings are already used to the conventional way of defining these terms, the terms are in effect fixed. Nevertheless, they still don't know the difference between black and white. Wouldn't you say that's inconceivable? Thus, the stupidity of living beings is inconceivable. Alas! They take what is bad to be good, and what is good to be bad. Transcendental

dharma's ought to be cultivated, but they consider them to be completely wrong. Worldly dharma's ought to be renounced, but they insist on clinging to them. Since they cannot re-nounce worldly dharma's, it is difficult for them to successfully cultivate transcendental dharma's. Wouldn't you say living beings are inconceivable? Well, is it the case that living beings lack the wisdom of the Buddhas, the Thus Come Ones? No. The sunlight is there for everyone, but sometimes it gets blocked by clouds. Those dark clouds represent stupidity, while sunlight represents wisdom. When your dark clouds block out the sunlight, the day is dark and gloomy. Where do these clouds come from? They are produced by greed, hatred, and stupidity. Where does wisdom (sunlight) come from? It is produced through precepts, samadhi, and wisdom. If we living beings wish to recover our original wisdom, it is essential that we cultivate precepts, samadhi, and wisdom.

Precepts serve to stop evil and prevent wrongdoing. They are summarized as follows: Do no evil, and practice all good. If you can do this, then through observing precepts, you will acquire samadhi (concentration). If you practice good deeds, you will have merit and virtue, which in turn produces samadhi. Samadhi is a result of external merit and inner fruition.

You must externally cultivate the Six Paramitas. Once you have a foundation in the Six Paramitas, you will have samadhi. Therefore, the first four Paramitas—giving, holding precepts, patience, vigor— are aids to Chan samadhi. You can establish merit by giving. There is also merit in holding precepts, being patient, and being vigorous. The merit of the four Paramitas helps you to attain samadhi, and when that samadhi is full and complete, wisdom arises. If you lack merit and virtue, however, it is very easy to go astray. Merit and virtue help you to achieve samadhi more quickly. Therefore, in cultivation, take care not to be stingy and unable to give things away. You have to give before you can receive. Thus, it is essential to first practice giving, holding precepts, patience, and vigor, in order to gain samadhi. Once you have samadhi, wisdom can develop. When your skill in samadhi is deep, you will have wisdom. This is similar to studying. When you have studied a great deal, your character will become refined. There is a saying:

When one's erudition is profound, one's manner is calm.

People who are educated are naturally refined. Refinement refers to a lack of greed, hatred, stupidity, and ignorance. It is not easy to get rid of ignorance. However, you can gradually reduce it day by day. What do you use to

lessen ignorance? Prajna wisdom. With Prajna wisdom, you can destroy the darkness of ignorance.

An inconceivable state basically cannot be described in words. It is beyond conception and impossible to talk about. Nevertheless, I have "added a head on top of a head" in trying to say a few things about it. You should not follow my example and add yet another head on top of that, for then there would be three heads! Two heads is already a lot. If another head is added, then you would have three heads and six arms. You see that Guanyin Bodhisattva has more than three heads and six arms, and Junti Bodhisattva also has many hands and eyes. Guanyin Bodhisattva has a thousand hands and a thousand eyes, and he really has three heads. But the heads that you would add on are dead.

The Buddha's wisdom is such that he completely understands the hearts of all living beings. How many are the thoughts of all living

beings? We don't know. The Buddha knows, though. As the *Vajra Sutra* says, "The Thus Come One completely sees and knows the various thoughts of all living beings." However many living beings there are, there are equally many thoughts. How does the Thus Come One know about living beings' thoughts? Strange! Doesn't that mean that the Buddha knows everything that living beings are up to? That's right. The Buddha knows everything that living beings do, and even knows the things they have not yet done. Just as the Thus Come One completely sees and knows the various thoughts of all living beings, he also completely sees and knows the various affairs of all living beings. The Thus Come One also completely sees and knows the various actions of all living beings. "How can the Thus Come One know about living beings' thoughts?" I cannot explain the principle, but I can offer an example from science. This analogy is not quite correct,

but I cannot find a better one. This wrong analogy is the only one I can give. What is it? It is that of radars. No matter how many radio waves there are, the radar will detect them. It is also like a wireless set. As long as the correct number is dialed, the wireless set can receive news from all the various stations of different countries.

The Buddha is a great scientist. Not only does he have a radar, but his radar is invisible. It has no physical form, and comes into being spontaneously. Every living being's nature has the Buddha nature, and the Buddha's radar detects the Buddha nature. You shouldn't be under the impression that this is a physical radar, because it is without shape or form. Nevertheless, the Buddha can read this radar. That's why he is said to be a great scientist. The Buddha's radar is just his wisdom eye.

無明為何不能破？煩惱為何不能斷？智慧為何不能現？
就因為貪吃、好色。

Why can't we demolish our ignorance,
eliminate our afflictions, and reveal our wisdom?
Because we crave food and sex.

—宣公上人 語錄
by Venerable Master Hua

宣公上人事蹟選（二）

Stories of the Venerable Master Hua (2)

——我為什麼要叩頭？ Why do I bow?

我小時候最歡喜吃好東西，誰要有什麼好吃的東西，無論在家裏、在外邊，若不給我吃，那怎麼樣也是不行的！等到十一、二歲的時候，自己才省覺：「我這個人怎麼這樣頑皮，這樣不守規矩？這樣做人沒有什麼意思，何況我對自己的父母也不孝順。」我知道以前所行所作都是不對的，於是從十二歲那一年，改過自新，改惡向善。這時候，不知道什麼叫佛的戒律——諸惡不作，眾善奉行，完全不懂；雖然不懂，可是我所行所作和佛的戒律，默默中相符合。

在這個時候，我想我要學

好，要先從孝順父母開始，於是我下決心對父母悔過認錯。

在這個時候，我想我要學好，要先從孝順父母開始，於是我下決心對父母悔過認錯。我跪到我父親母親面前，我父親母親就問：「現在也不是過年，你給我們叩什麼頭呀？」在北方過年的習俗，是可以給父親母親叩頭拜年。我說：「你們生我已經十二年，我令你們這樣操心，給你們惹了很多的麻煩，也沒有聽過你們一句話，我實在對不起兩位老人家。」我父親聽我這麼樣一說，就哭起來。我說：「你不要哭！從今天開始，我要

把以前惡劣的習慣都改了，天天給你二老叩頭悔過，我再也不會對你們忤逆不孝了。」我父親說：「只要你聽話一點，叩不叩頭沒關係；你總給我們叩頭，我們也不好意思。」

我想一般人沒有天天給父親母親叩頭的規矩，他們一定不會許可我天天這樣子做，這怎麼辦呢？於是我就想了一個方便法，打個妄語，我說：「我昨天晚間作了一個夢，不知道是佛還是菩薩告訴我，他說我的罪業很重，不久就要死了。如果我想要不死的話，就要天天給父親母親叩頭。我也不相信這個夢，但是我很怕死。」我父

親母親一聽，沒有話講了，只好說：「那就隨你囉！」從這以後，我天天給父親母親叩頭。父母以為「人之將死，其言也善」，這個孩子是不是真的活不了多久呢？所以每次我向父母叩頭，父母就流眼淚。為了怕父母傷心，就改到院子裏叩頭。叩了一個時期，我就想這個世界上，不是單單父母親對我好，世界上有天、地、君、親、師這五大恩。天會覆我，地會載我，天地對我有恩，我應該報恩。君是國家的元首，我也應該報恩。親，就是父母。師，我那時候就覺得將來會有師父，雖然我沒有見著師父，沒有拜師父，但我也要先向師父叩頭。所以我就給天叩三個頭，地叩三個頭，國家元首叩三個頭，又給父親叩三個頭，母親叩三個頭，又給我老師也叩三個頭。叩完了覺得還不夠，我聽人說聖人是生而知之的，又給世界上古今的聖人叩頭。給

聖人叩頭以後，又加上賢人，又加上大忠臣、大孝子、大偉人、大哲士、義夫、節婦。因為他們能影響我，諸惡不作，眾善奉行；他們能影響我怎麼樣做一個無愧於天地的正人君子，所以我要感謝他們，向他們叩頭頂禮。然後我又想到，不善的人、大惡人、大壞人、大無賴、大流氓，這些人怎麼辦呢？於是我又向他們叩頭。一般人是給佛叩頭，給菩薩叩頭，給大菩薩、大佛來叩頭。我那時候很愚笨的，想這些大惡人、大壞人，在世界上很可憐的，他們在六道輪迴沉淪，離佛道越來越遠，所以我就給他們迴向，希望他們都改惡向善。叩到最後，我連螞蟻也給牠們叩頭，也給蚊蟲叩頭。為什麼要給牠們叩頭呢？我想我以前也做過螞蟻，也做過蚊蟲，做過種種的眾生。現在我雖然做人了，我不能把我這些老朋友忘記了，所以

我也要給牠們叩頭。叩頭的時候，我想自己以前是一隻小螞蟻，也是一隻小蚊蟲，我要恭敬牠們；我和這些最微細的眾生是一樣的，我應該引導度脫牠們，願牠們早成佛道。

我這樣一路一路增加，每一次叩頭要叩八百三十幾個頭，最快也得要兩個半鐘頭。我叩頭，不是在房裏，而是到外邊望空遙拜。在什麼時候叩呢？在人還沒起床之前，以及人都睡了之後，不讓別人知道我叩這麼多沒什麼理由的頭。你們各位想一想，這是不是愚癡？

我在外邊，下雨也叩頭，颱風也叩頭，下雪也叩頭；無論打雷、下雨、颱風，總是風雨無阻。下雨時，雨水把我身上都淋濕了，我也不管；下雪時，我的雙手還是放在雪地上叩頭。為什麼要這樣呢？表示自己是一種真誠的心，實際上也就是愚誠。我相信世界上沒有一個人，像我這麼愚癡。人人都

以後爲了有多些時間做事，我又簡化爲叩五個頭。前三個頭是頂禮盡虛空、遍法界，十方三世一切佛法僧三寶；第四個頭是給盡虛空、遍法界十方三世一切眾生；第五個頭，我是頂禮盡虛空、遍法界，十方三世一切諸佛所說的波羅提木叉（戒律）。因爲有佛的戒律，我才能依此往佛道上走，戒律對我的恩德是無量無邊的。現在有很多人見到我就要叩頭，甚至於沒見到我人，也要在門口跪著，這是什麼原

[illegible]

One day, I suddenly realized how incredibly naughty and unruly I was. It seemed pointless to be like that--so wild and rebellious. I felt sorry for being so unfilial to my parents. I also felt sorry for behaving so badly towards my friends and relatives. I felt great shame and remorse. At the age of twelve, I knew that everything I had done in the past was wrong, but that I could make a fresh start. And so I turned over a new leaf. I changed my faults and turned towards goodness, and resolved to refrain from all evil and practice all good deeds. I did not know anything

The first time I bowed to my parents, they were shocked. "What are you doing?" they demanded. "It isn't New Year's or some special holiday. Why are you bowing to us?" "Father and Mother," I said, "you have raised me for twelve years. I have been most unfilial and I have given you much trouble and worry. In all these years, I have never listened to you, but have stubbornly followed my own will. I have not been a good son. From today onwards I will change my stubbornness and my bad habits. I will be filial to you from now on." My parents wept as they listened. "Please don't cry. I will bow to you in repentance every day, and I will not be so rebellious." "You don't have to bow," said my father. "It will be enough just to listen to us and do what you are told.

If you keep bowing to us, we will feel embarrassed." Even though they asked me not to bow, I was still so obstinate that no one could stop me from doing what I wanted to do. And so from that time on I bowed to my father and mother every day. After bowing to my parents for a while, it occurred to me that besides my parents, there were others in the world who were good to me. There are five main sources of kindness we should repay, namely: heaven, earth, the national leader, our parents, and our teachers. Living in this world, I am sheltered by the heavens and supported by the earth. To repay their kindness, I made three bows to heaven and three to earth.

I also made three bows to the national leader to repay his kindness. In monarchic times the Chinese people considered themselves indebted to the emperor, and this idea carried into the era of the Republic. Since I was neither attending school nor cultivating the Way, I had no teacher. Yet I knew that if I wanted to leave home, I would need a teacher. If I went to school, I would also need a teacher. Therefore, with the utmost sincerity and respect, I bowed to my teacher in advance. I certainly didn't want to be unfilial to my teacher.

At that time I didn't really know about heavenly lords, earthly rulers, or human leaders. But I had heard people talk

about heaven, earth, the national leader, parents, and teachers being the five sources of kindness, so I bowed three times to heaven, three times to earth, three times to the national leader, three times to my father, three times to my mother, and three times to my teacher.

Can you imagine a person bowing to his teacher even before he has met him? And so after I left the home-life, I never lost my temper at those who were elder to me. Whether they were right or not, whether they were good to me or not, I never got mad at them. Yet now I must undergo this retribution: my disciples get mad at me all day long. It's gotten to the point that I have to bow to my disciples. Since I've already opened the door, in the future I will bow to any disciple who gets angry at me. There's no other way. I can't use force to oppress people. Since I lack virtue, I can only use this method of someone who has no abilities.

After an interval, I still felt I wasn't doing enough, so I started bowing to the sages of the past and present. Having heard that sages are wise from birth and that they benefit people, I thought I should thank them. And so I bowed to the great sages and worthies. Then I reflected that I should also bow to virtuous people, in order to thank them for doing good deeds and rescuing people.

Later I also added to my

list loyal ministers, filial children, great people, wise scholars, brave heroes, and faithful husbands and wives. I bowed to Lord Guan Yu, to General Yue Fei, and to just about every renowned figure in history. In general, I bowed to all the good people in the world. They could influence me to avoid doing any evil and to practice all good deeds, and to be an upright and good person with a clear conscience. That's why I wanted to bow to them in gratitude.

In this way, I increased the number of bows. Later on, I also bowed to the most evil people as well. Whatever I do, I like to do it on a grand scale. I bowed to bad people, hoping they would mend their ways and become good, bring forth the resolve for Bodhi, and attain the Buddha Way. I had been bowing to the great sages and worthies, great virtuous ones, great filial sons and daughters, and great heroes, but then I thought, "What about the big evil-doers, the big bad guys, and the big outcasts? What about them?" And so I began bowing to them as well. Other people bow to the great Buddhas and great Bodhisattvas, but I very foolishly thought of the big evil-doers and the bad guys. These people are very pitiful, because the longer they turn in the six paths of rebirth, the farther they get from the Buddha Way. So I wished to transfer merit to them, hoping they would reform and renew themselves and become

good.

Later, I thought I should also show respect to ordinary people of all nationalities, because in the past I might have mistreated them in some way. As a result I began bowing to all of the living beings in the world, including ants and mosquitoes. Why did I bow to them? I figured that I have also been an ant, a mosquito, and other kinds of creatures in the past. Now that I am a human being, I can't forget about my old friends. When I bowed to them, I thought: "I am paying respect to you, because I used to be an ant and a mosquito myself." I identified with the smallest beings and felt that I ought to guide them to quickly accomplish Buddhahood. Those were the reasons I bowed.

I kept increasing my bows until I was making 833 bows each time, which took me two and a half hours. I bowed outside the house in the open air. Every morning before the others got up, I would go outside and bow my "superstitious" bows. At night after everyone had gone to sleep, I again went outside to bow. I had no real reason for bowing like this; I simply didn't want people to know.

Think it over: if I wasn't foolish, why would I bow so many bows every day, rain or shine? No one had told me to bow these superstitious, senseless bows. Wind, rain, thunder, and snow couldn't stop me. I bowed regardless of the weather. I didn't

care if the rain drenched me. When it snowed, I continued bowing, putting my bare hands on the snow-covered ground. Why did I do this? It was to show my sincerity. I was sincere to the point of foolishness.

For more than ten years, I bowed two hours in the morning and two hours in the evening, making eight hundred and thirty-some bows twice a day. I was bowing four hours a day. I wanted to decrease the bowing time and do some other things, so I condensed the eight hundred thirty-some bows to five bows.

The first bow is to the eternally dwelling Buddhas, Dharma, and Sangha pervading empty space and the Dharma Realm in the ten directions and the three periods of time. The second and third bows are also to the Triple Jewel of the Buddhas, the Dharma and the Sangha.

Whom do I bow to on the fourth bow? I bow to the great sages, great worthies, great filial sons and daughters, great virtuous ones, great heroes, and great scholars, and all other beings in the past, present, and future throughout empty space and the Dharma Realm, including great evil-doers and great bad guys. This includes my good friends the mosquitoes and my good friends the ants. I also bow to them. Who knows how many mosquitoes and ants I killed throughout countless eons in the past? Now I feel truly sorry toward

them and toward all living beings, for I do not know how many of them I have killed in past lives. Now I feel I should bow to them to compensate for my offenses. I hope they will not bear a grudge against me.

I often joke with people and say, "You are bowing to me now, but actually I've bowed to each of you in the past. You may not know it consciously, but perhaps in your heart you know. Therefore, you are simply returning my bows! That's why I can neither accept nor refuse your bows." That's the fourth bow.

On the fifth bow, I bow to the Pratimoksha, the precepts, spoken by the Buddhas of the past, present, and future throughout the ten directions of the Dharma Realm. The Buddha's precepts guide me on the path to Buddhahood. The kindness and benefit of the precepts is infinite and boundless.

This is how I always bow. I don't think there is anyone in the world as stupid as I am. Everyone is smarter than I am, and they don't think much of my way of thinking and acting. They think I am very pitiful. Not only laypeople, but even left-home people look down on me and boycott me. If you have faith in me, you should realize that you are taking a big loss. On the other hand, it might not be a loss, because by learning to be kind and humble, you can create affinities with everyone, and that's a positive thing.



金聖寺

五、六月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2018		
週日 (Sunday)	5/6 /2018	地藏法會 (8:15AM~ afternoon) Earth Store Recitation Dharma Assembly
	5/13 /2018	觀音法會 (8:15AM~ afternoon) Dharma Assembly of Gwan Yin
	5/27 /2018	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
	5/27 /2018	楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
週六 & 週二 (Sat.& Tue.)	5/19,22 /2018	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5月17日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 17.	5/20 週日	萬佛聖城 (CTTB)
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六月份活動 Buddhist Events in June, 2018	日期 Date	地 點
六字大明咒法會 Six Syllable Mantra Dharma Assembly	6/3 週日 8:15AM ~9:45AM	金聖寺 (GSM)
宣公上人涅槃二十三週年法會 傳供：10AM 23th Anniversry of Venerable Master Hua's Entering Nirvana	6/3 週日 10:00AM	
藥師懺法會 Dharma Assembly of Medicine Buddha Repentance	6/10 週日 8:15AM~ afternoon	
藥王菩薩聖誕法會 Medicine King Bodhisattva's Birthday	6/11 週一 8:30AM	
楞嚴咒法會 The Shurangama Mantra Recitation	6/24 週日 8:15AM ~10:45AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

宣公上人涅槃二十三週年紀念法會 23th Anniversary 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14日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 14.	6/17 週日	萬佛聖城 (CTTB)
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金聖寺

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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：

萬佛聖城將於五月二十日，慶祝釋迦牟尼佛聖誕，舉行浴佛法會。金聖寺將安排巴士前往聖城參加法會，當日來回，歡迎踴躍報名參加。請於即日起至五月十七日以前報名。

金聖寺電話 (408) 923-7243

May 20th 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 17. We hope everyone will attend this event.

Please contact (408) 923-7243.

金聖寺浴佛法會時間：

金聖寺將於五月十九日（星期六）和二十二日（星期二）早上八時三十分慶祝釋迦牟尼佛聖誕，舉行浴佛法會，歡迎踴躍參加。

May 19 & 22 on 8:30 am at Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday. We welcome everyone to attend.