



# 矽谷梵音

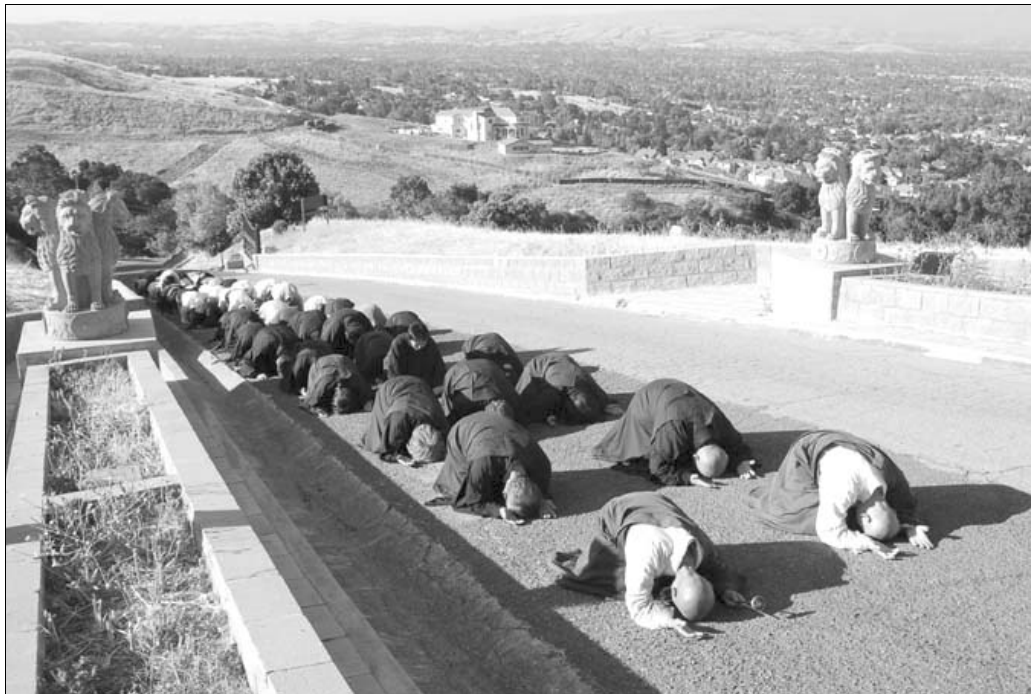
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學佛的人先要學吃虧，不佔他人便宜；任何事物都要捨離，因為能捨才能得。

Students of Buddhism should first learn to take losses and not to take advantage of others. One should be able to let go of anything, since only through letting go can one attain.

—宣公上人 法語/ 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.

# 諸漏解脫而無著

## Liberated from Outflows Yet Without Attachment

摘自宣公上人《大方廣佛華嚴經淺釋》

Excerpt from *The Flower Adornment Sutra Commentary* by Venerable Master Hua

# 什

麼是解脫？就是得到真正自由，無拘無束，來去自在。我們為什麼不自由？因為被執著妄想的繩子把自己綁上，所以行動不自在，得不到解脫。

什麼是諸漏？就是從無始以來的習氣毛病。例如貪財，就有財漏。貪色，就有色漏。貪名，就有名漏。貪利，就有利漏。漏就是不圓滿。凡是不合規矩的，就是諸漏。

有人在心中打妄想：「吃飯也是漏，穿衣也是漏，睡覺也是漏，那麼，什

麼是不漏呢？吃飯是漏，可是人人要吃飯，沒有一個人能不吃飯，人人要穿衣，沒有一個人能不穿衣。人人要睡覺，沒有一人不睡覺。這些食衣睡都有漏。我們應該無漏，可是不吃飯，就會餓死。不穿衣，就會凍死。不睡覺，就會暈死。若說這三種是漏，我堅決反對，不贊成這種說法！」

誰能不吃飯？誰能不穿衣？誰能不睡覺？可是不要求太過，也不要不及，要求其中道。例如吃飯，吃飽就可以。不可打妄想，總去研

究這食物到底有營養或沒有營養呢？穿衣是爲了禦寒，能保暖就行了，不用天天更換新衣，引人注目，令人羨慕你。有這種思想，就是漏。睡覺是爲了消除疲勞，多睡也是漏，少睡也是漏。恰到好處，不多不少，便沒有漏。

總而言之，歡喜也是漏，發怒也是漏，愛是漏，惡也是漏，七情是漏，六欲也是漏。漏而不漏，就是無漏。可是無漏還沒有到家哩！因為還有個無漏。如果沒有一個漏，也沒有一個不

漏，這才是究竟。

現在簡單的解釋一下七情。

喜：本來不應該喜的，你歡喜，就是漏。好像人家死了人，你卻哈哈大笑，這是不對的。

怒：見到人家守規矩，你卻發脾氣，罵人是混蛋，不知自由，自找苦吃。這樣就會令大家討厭你。

哀：人家正在舉行婚禮時，你去大哭大吵，還說你們不應該結婚。凡是用的不得當都是漏。

懼：人家發生不幸的事件，有恐懼的感覺，你不但不安慰他，反而說些風涼話。這是不對的。

愛：見到人就說「我愛你！」令聞者心裡不舒服，生起反感，永不理你。

惡：見到人就說「我討厭你！」令聽者不高興，甚

至發脾氣，和你辯論或者相打相罵。

欲：欲望無止境。但必須有限度，不可貪而無厭，不應有貪欲，而你有貪欲就是漏。

這七情在未發生之前是中道。應該歡喜而沒歡喜，應該發脾氣而不發。誰能這樣，誰就有開悟的機會。我們修道，就是要修忍辱，不發脾氣，應該學彌勒菩薩那樣曠達的胸襟，能忍天下人所不能忍的事。

什麼是世間法？有形有相的法，都是世間法。在金剛經上說：「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」有為法就是世間法，也好像早晨的露水，太陽出來就消逝了。

能見到世間法，而能悟得出世間法。並不是離開世

間，另外有個出世間。若是離開世間法，另外有個出世間法，這樣應該有兩個人，一個是凡夫，一個去成佛。既然是一個人，或為凡夫，或者成佛。做凡夫或成佛，都是眾生，並沒有兩樣。所以經文上說：「其心不搖動」，既是不為分別所迷惑，不為妄想所執著。十方諸佛和眾生原來是一體的，不過是覺和迷而已。修行具足大智慧，便成為佛。不修行具足煩惱，仍為凡夫。世間法和出世間法，都是一樣的。若是明白，世間法即是出世間法。若是不明白，出世間法即是世間法。就在一轉念之間，能回頭轉身，就見本地風光。這個人當成最殊勝的大智人，也就是佛。

你單單精進，志念不堅固，也沒有用的；你必須要志念堅固，幫著這個精進，而沒有懈怠心。

If one who is cultivating the Paramita of Vigor is only vigorous and does not maintain solid resolve, then it's useless. One must have solid resolve and mindfulness to help the vigor, and one must never be lax.

—宣公上人 法語/ By the Venerable Master Hua

What is liberation? Liberation is attaining true and actual freedom. When you've attained true and actual freedom then you're liberated. Ultimately who is tying us up? There is no one who ties us up. You tie yourself up. How do you do that? You do it by having attachments and false thinking. Because you have false thoughts you have attachments, and because of your attachments you can't attain liberation. The Buddha is separated from all outflows. What are outflows? They're just people's bad habits and faults that they've amassed from beginningless time, life after life. That's what is meant by "all outflows."

If you like to drink wine, that's a wine-outflow. If you smoke dope, then you have an outflow of smoking dope. People who are greedy for wealth have the outflow of wealth. And those who are greedy for beautiful form have the outflow of beautiful form. Outflows are insatiable. For example, eating is an outflow and wearing clothes is an outflow. When you like to sleep, that's an outflow. Any state that you go along with and end up getting afflicted by is an outflow. If you have thoughts of desire, then you will have a lot of outflows. Outflows are just all our various bad habits and faults. This includes continually break-

ing the rules and doing things that are not in accord with the Dharma. That's what is meant by outflows.

Some people hear this explanation of Dharma and give rise to false thinking. What kind of false thinking? They are opposed to what has just been expressed. They think, "You say that eating is an outflow, and that wearing clothes is an outflow, and that sleeping is an outflow. Then tell me, what isn't an outflow? Eating is an outflow, but everybody has to eat. Nobody can go without eating. How can we eliminate that outflow? Nobody can go without wearing clothes, so, how can we get rid of that outflow? Nobody can go without sleep. How can we dispense with that outflow? If all those things are outflows, then how can anyone be without outflows? If one doesn't eat, one dies. If one doesn't wear clothes, one won't get away with it. If one doesn't sleep, one will soon find it's just as important as eating and wearing clothes. If the outflows we must get rid of are those essential parts of our life, then I definitely object!" I agree. There isn't anyone who doesn't need to eat, sleep, and wear clothes! Outflows means over indulgence in these things.

For instance, if when you eat, if you just eat your fill then that's okay. You shouldn't pay

any attention to whether the food is good or bad. The important thing is not to have a lot of false thinking about what you eat, and then you won't have any outflows.

If, on the other hand you eat something and then give rise to a lot of false thinking, then you will have an outflow. You think, "I wonder if what I ate today had any food value. I don't know if I've had enough nourishment or not. Will the things that I've eaten help out my body or not?" On the one hand you eat, and on the other hand you have so much false thinking about it that even if you did eat something nourishing, you'd waste it all by false thinking. You may have put the food in your stomach but it all flows back out in your false thinking. If, when you eat, you stop when you're full and you don't have any false thinking about whether the food is good or bad, then you're a person of the Way without any thoughts. "No thoughts" means that you eat and don't have any false thinking. And if you do it in this way, then the nourishment will be endless and boundless. It's just because of your false thinking that all the proteins and vitamins disappear.

This can be likened to a bowl with water in it. If there aren't any cracks in the bowl then when you put water in it,

the water won't run out. It doesn't have any outflows. But if there are cracks, then the water is going to leak out. People's false thoughts are just like cracks in a bowl. If you don't have false thinking, then you don't leave any cracks for outflows.

Originally, you didn't have any of these false thoughts. Why do you want to create some and start speculating about what the food tastes like and analyzing every bit of it for its vitamin content? No matter how much false thinking you have about what you ate today, by this time tomorrow when it has passed through your body, you certainly won't want to eat it, no matter how good it was before. If you don't have any false thinking then the nourishment will stay in your body and will not flow out. But the more false thinking you have about it, the more of its energy-value you lose in outflows.

If you wear clothes in order to keep warm, that's okay. But, if your objective in wearing clothes isn't to keep warm, but rather to look good and to cause others to notice you, then that's an outflow. As soon as someone pays attention to you, an outflow takes place. If you worry about whether your clothes are good or not, and keep wanting to change outfits, then there is an outflow. When you wear clothes you should only wear them to keep

warm. Don't have false thinking about them.

What's the outflow of sleeping like? When it's time to go to sleep, you lie there but you can't go to sleep. Once you start false thinking, sleep runs off and you don't know where to find it. You toss and turn and still you can't go to sleep. Would you call this an outflow or not? It's the outflow of sleep. And if you don't get enough sleep then the next day you won't have enough energy, because you used it all up false thinking all night. Not getting enough sleep is an outflow and getting too much sleep is also an outflow. If you get just the right amount of sleep then there is no outflow. So, tell me now, which one isn't an outflow? Eating? Sleeping? Wearing clothes? So what were you opposing? You basically don't understand and because you're so stupid you objected. That is really pitiful.

Not only are eating, wearing clothes, and sleeping outflows, but whatever you like is an outflow. Your temper is also an outflow. Worry, love, hate, and desire are also outflows. The seven emotions of:

- happiness
- anger
- grief
- fear
- love
- hate

- desire

are all outflows. But these outflows can be stopped. If you get to the place where you can flow and yet not flow, then you can be said to have no outflows. But having no outflows still does not mean you have really made it home, because if you have "outflows" then you still have something.

Basically there are neither outflows nor non-outflows and that's the ultimate state.

- Happiness: means you really like something that you shouldn't like. For instance someone's death makes you really happy. You say, "ha,ha, that guy died." You shouldn't be happy when somebody dies.

- Anger: You see people who are following the rules and you get really angry and say, "Hey you stupid ones, why do you want to follow the rules?" You shouldn't get angry but you get angry anyway. You think "Why do you people who study Buddhism have to be so reliable and moral? You're really stupid." Scolding them is an outflow.

- Grief: Somebody is getting married and everybody is happy except you who cries instead. You say, "Oh why do you want to get married?" Now you tell me, is that an outflow or not? People really won't like it if you do things like that. It's really un-

suitable to cry in this kind of circumstance. There's no reason for you to cry, but you cry anyway. That's an outflow.

- Fear: Somebody encounters an unfortunate situation and they're terrified. Instead of comforting them, you say some totally unnecessary thing that is out-of-place. That's not right.

- Love: One person meets another person and the first thing that they say is "I love you" They haven't said anything else, and the first thing that they say to each other is "I love you."

- Hate: Some people meet each other and before they've exchanged words they've already decided they hate each other. The first thing they say is "I hate you". What's the reason for this? There is none and they are wrong to feel this way. That is an outflow.

- Desire: If you conduct yourself in ways that are inappropriate and do things which aren't in accord with the Dharma then this is an outflow.

If you use these seven emotions incorrectly then they are outflows. But the state that exists before these seven emotions arise is called the Middle

Way. If you can be happy when it's time to be happy, then there's no outflow. To refrain from anger when the situation incites anger is best. Anger is a big outflow. If you can refrain from anger then you'll very quickly open enlightenment. Whoever has a big temper will be slow to awaken. Your continual anger will frighten enlightenment away. Enlightenment will say, "Oh, you're so angry, I can't stay around here!" The only enlightenment that you'll open is anger-enlightenment and that is not right. These are all different types of outflows.

Right within worldly dharmas you awaken and attain transcendental dharmas.. What is of the world transcends the world. While in the world you transcend the world. It's not that you leave the world to transcend the world. If transcendental dharmas were apart from this world, then you'd have to be two people to attain them. One person would be a common person and the other would accomplish Buddhahood. You'd have to be two people. If you say you can only be one person, then tell me which one you are, the common

person or the one who accomplished Buddhahood? You may think that you're the common person. Well, he's just a living being. You may think that you're the person who accomplished Buddhahood. Well, he's just a living being too. There's no difference between them. So it says, "with a mind that is unmoving." There is no discrimination or confusion. There's no false thinking or attachment. The Buddha and living beings are the same. It's just that the Buddha has become enlightened and living beings are still confused. The enlightenment and confusion are different; living beings and the Buddha are the same. The Buddha is replete with great wisdom and living beings are full of ignorance and afflictions. It all depends on whether you cultivate or not. Transcendental dharmas and worldly dharmas are the same. If you understand, then worldly dharmas are just transcendental dharmas. If you don't understand, then transcendental dharmas are worldly dharmas. It's just in the space of a thought. If you turn yourself around, that is your basic original place. And it's not to be found outside.

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# 多拜佛 常吉祥

## Being More Mindful of the Buddha Brings Auspiciousness at All Times

—宣公上人 開示 / By the Venerable Master Hua

# 在

萬佛聖城每年慶祝「浴佛節」，在戶外舉行。今天太陽晒得很熱，有些人站在那兒久等，被晒出汗來了。其實，太陽晒也是考驗，看你是否誠心來浴佛？假若有誠心，就晒一點也不覺得苦。若無誠心，便受不了。既然有些人受不了，以後浴佛方式可以改良，從大殿出來後走遠一點。繞回來浴佛後即走回大殿，就不必在戶外久等。這兒浴佛的方式叫「二龍吐水」，人從大殿兩旁走出去，像二龍般一起浴佛。

今天赴會的人，有患

病者或有種種困難者，人人情形不同。但因為大家都很誠心，相信諸佛菩薩生大歡喜而言：「善男子！善女人！你們能忍受熱惱，前來萬佛聖城浴佛，一切所願所求，皆能滿願，遂心如意！」如是，有疾病者會痊癒，有困難者，事轉吉祥，一切災難皆在無形中消滅。

你們拿出誠心，真正發菩提心去信佛，這個是用錢也買不到的。故今天為大家祝福，願你們一切如意，在菩提道上精進，早成佛道。

你們來到萬佛聖城，有沒有察覺到此地與別處

不同之處呢？讓我告訴你吧！在這裡吃飯時不講話，此即與別的地方不同。不講話，則食物容易消化，講話太多了，就不消化，才會生出種種怪病。萬佛聖城欲救全人類，先要令大家身體健康。若自己身體尚不健康，如何去救他人呢？因此，我們所學的是智慧，所注意的是身體健康。

吃飯時要專心吃，不要揀擇，不好吃的也要吃一點。若能把饑鬼、懶鬼、睡鬼都攆跑了，則樣樣吉祥。這裡面所含的哲學其實很豐富。只要你懂得如何吃飯、穿衣、睡



覺，你一定 >.會發財。  
人爲什麼不發財？因爲太  
懶嘛！所謂「勤儉治家家  
業富，書香教子子孫  
賢」。不用去買股票求發  
財，你想多賺錢，只須多  
拜佛。有人說：「我一天  
到晚在買股票，爲什麼你  
說這樣不吉祥的話呢？我  
一定賺不到錢了！」你想  
賺錢就拜多一點佛。拜佛  
比股票好得多！

以後各位有朋友來參  
加佛誕，要先告訴他們，  
在這兒不吃肉、不喝酒、  
不服麻醉藥、不跳舞、不  
是娛樂觀光區，不像賭  
場。應該告訴所有人，  
我們在這裡所注重是身體  
健康及培養智慧。不要  
貪享受，如貪華車美服  
等，揮霍金錢。金錢如糞  
土，只看你懂不懂得用，  
糞土可以用來種田，作肥  
料，若吃它則不行。同  
理，錢也要懂得用才對。

Every year, the holy city of Wanfo celebrates the Bathing Buddha Festival, which is held outdoors. The sun is very hot today, some people stand there for a long time, and they are sweating. In fact, the sun is also a test, see if you sincerely come to bathe Buddha? If you are sincere, you will not feel bitter when you are sunburned; if you are not sincere, you will not be able to stand it. Since some people can't stand it, the way of bathing Buddha can be improved later. When you come out from the main hall, go a little further. After you get back to the bathing Buddha, you will go back to the hall, so you don't have to wait outdoors. The way to bathe Buddha here is called "two dragons spit water", people walked out from both sides of the hall, just like the two dragons bathing Buddha together.

People who go to the meeting today are sick or have various difficulties, and everyone is different. But because everyone is sincere, I believe that the Buddhas and Bodhisattvas will be happy and say, "Good man! Good woman! You can endure the anger, those who have difficulties, the things turn auspicious, all disasters are virtually eliminated." Be sincere, really bodhicitta to believe in Buddha, this is not available with money. So I wish you all the best today, and I

hope that you will do everything you want, and you will advance into the Bodhi Path and become a Buddha.

Have you come to the holy city of Wanfo, have you noticed that this place is different from other places? Let me tell you! Not talking when eating here, this is different from other places. Without speaking, food is easy to digest; if you speak too much, you will not be digested, and you will have all kinds of strange diseases. To save all mankind, the holy city of Wanfo must first make everyone healthy; if you are not healthy, how can you save others? So what we are learning is wisdom, and what we pay attention to is physical health.

Eat attentively when eating, don't choose, eat a little if you don't eat well. If you can run the ghosts, slackers, and sleeping ghosts, it will be auspicious. The philosophy contained in it is actually very rich. As long as you know how to eat, dress, and sleep, you will make a fortune. Why don't people make a fortune? Because it is too lazy! The so-called "diligence and family management is rich, and the scholars teach children and sons." You don't have to buy stocks and make money. You want to make more money, you only need to worship more. Some people say, "I am buying stocks all day long. Why do



you say that this is not auspicious? I must not make any money!" If you want to make money, you should pay more for your Buddha. It is much better to worship Buddha than stocks!

When friends come to the Buddha's birthday, they must first tell them that they don't eat meat, drink alcohol, don't take drugs, don't dance, not entertainment areas, unlike RENO casinos. Everyone should be told that what we focus on here is physical health and wisdom. Don't greedy, such as greedy cars, beautiful clothes, etc., squander money. Money is like dung, only you can't understand it. The dung can be used to farm and make fertilizer. If you want to eat it, you can't. For the same reason, money should be used to know how to use it.



## 宣公上人楞嚴咒開示

### Explanation on Shurangama Mantra:

各位對〈楞嚴咒〉可要特別特別的注意，每一個人都能把〈楞嚴咒〉學會了，那就是正法住世，那就是擁護佛教。

You should all pay special attention to the Shurangama Mantra. If everyone can memorize the Shurangama Mantra, then the right Dharma will long dwell in the world. In doing so, you are supporting Buddhism.

**問**：如果持咒的時候，發音念得不準，有沒  
有關係？

**答**：一切唯心造！你念錯了，你不是故意想要往錯念，那不是你的過錯，沒有關係！你只要拿出誠心，你念錯了，一樣有感應。因為咒神知道你不是馬馬虎虎，在那個地方不正經的念。

**Q**uestion: If I pronounce incorrectly when reciting the mantra, would that matter?

**A**nswer: All things are created by the mind alone! If you pronounce incorrectly, however it is not done intentionally, then it is not your fault. It should not matter. As long as you are sincere, even if you make mistake in your recitation, you will receive the response all the same. The mantra spirits know that you are not reciting the mantra with a disrespectful or careless attitude.

# 宣公上人法語

By the Venerable Master Hua

## 你

要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對、那樣也不好，事事不如你的意。那麼，你能修什麼呢？道是沒有我見、沒有我執。

## 修

行人，就要修忍的功夫。忍熱、忍寒，忍風、忍雨，忍飢、忍渴，忍罵、忍打。學常不輕菩薩的精神，無論誰對我不好，也不生瞋恨心；以誠待人，他自然被感化，化干戈為玉帛。

## 並

不是打坐或拜佛才是修行，吃飯、穿衣乃至一舉一動皆是修行。

## 修

道人，要有「只問耕耘，不問收穫。」的心理；無論做什麼事情，盡力而為之，不管後果如何。

## 我

們人生生世世流浪於苦海中，想要修行又捨不得遺棄東西，始終不願自己清淨、去塵累，這真是可憐！

## I

f you have no patience, then you cannot cultivate any Dharma method; you constantly think, “This is not right, that is also not right, and everything is not following my way.” Thus, what can you cultivate? The Way has no views of self and no grasping of self.

## A

cultivator should practice the skill of patience: enduring heat, cold, wind, rain, hunger, thirst, scolding, and beatings. We should learn from the Never Disparaging Bodhisattva, and never allow hatred to arise no matter who mistreat us. If you treat people with sincerity, they will naturally be moved and transformed. Thus the hatchet is buried, and war turns into peace.

## C

ultivation refers not only to meditation or bowing to the Buddhas. It encompasses our every move including eating and putting on clothes..

## C

ultivators should have the mindset of a farmer who sows his seeds without thinking of harvest. Just try your best in whatever you do, and don't fret over the results.

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e've been drifting aimlessly in the sea of suffering life after life. We want to cultivate, yet are reluctant to part with defiled things. All along, we are unwilling to become pure and to rid ourselves of the burden of defilement — this is truly pitiful.



# 金聖寺

## 2019年五、六月份法會活動表

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2019		
週六，日	5/ 11,12	慶祝釋迦牟尼佛聖誕法會 (浴佛節) 週六 8:30AM ， 週日 8:15AM Celebration of Shakyamuni Buddha's Birthday
週日 (Sunday)	5 /5,26	楞嚴咒法會 (8:00AM~8:50AM ) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM ) Lecture on the Shurangama Sutra
	5/19	懷少節 (8:30AM~ 2:00PM ) Cherishing Youth Day
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 正日) Celebration of Shakyamuni Buddha's Birthday	5/12 週日	萬佛聖城 (CTTB)
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六月份活動 Buddhist Events in June, 2019	日期 Date	地 點
藥王菩薩聖誕 Medicine King Bodhisattva's Birthday 誦 藥師經	6/1 週六 8:30AM	金聖寺 (GSM)
宣公上人涅槃二十四週年法會 24th Anniversry of Venerable Master Hua's Entering Nirvana 普賢行願品 Chapter on Universal Worthy's Conduct and Vows 傳供 Passing offerings	6/ 2 週日 8:15AM ~10:50AM	
楞嚴咒法會 The Shurangama Mantra Recitation	6/16,23 週日8AM ~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	6/16,23 週日 9AM~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	6/30 週日 8:30AM~2:00PM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

宣公上人涅槃二十四週年法會 24th 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6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 6.	6/ 9 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：

萬佛聖城將於五月十二日(正日)，慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

May 20th The City of Ten Thousand Buddhas will celebrate the Birthday of Shakyamuni Buddha's Birthday called "Bathing the Buddha Day." We hope everyone will attend this event..

### 金聖寺浴佛法會時間：

金聖寺將於五月十一(星期六早上8:30開始)，十二日(星期日早上8:15分開始) 慶祝釋迦牟尼佛聖誕，舉行浴佛法會，歡迎踴躍參加。

May 11 (Sat. on 8:30am ), 12( Sunday on 8:15 am) at Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday. We welcome everyone to attend.