



矽谷梵音

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新的一年祝福您——

志如松柏耐寒暑 願似蓮華離塵垢

Wishing you a new year with ——

Resolve is as the evergreen enduring the seasons.

Vows are as the lotus lifting itself above the mud.



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.

改變舊習氣，選擇新宗旨

Change Old Habits and Adopt New Principles

宣公上人開示

A talk given by the Venerable Master Hua

今

天是甲子年最後的一天，明天就是乙丑年的開始。我們在這個時候，要改變舊的習氣。過去所行所作，因為有不良習氣的緣故，以致有很多地方不合法。從明天起，要選擇新宗旨，重新做人。如果總是不肯「覺今是而昨非」，修行就不會有進步，只是混光陰而已。

各位！不要掩護自己的短處，要發揮自己的長處。所謂「見賢思齊」，我們要向曾子看齊，學習他的作風。在《論語》上有這樣的記載：

曾子曰：「吾日三省吾身：爲人謀而不忠乎？與朋友交而不信乎？傳不習

乎？」

曾子說：「我每天有三件事，必須自我檢討：所做的是否忠實盡了自己的能力呢？和朋友相交，是否有不誠信的地方？每天所學習的功課，是否有溫習研究？」這一番話，我們可以做爲借鏡。

在《三字經》上開宗明義地說：「人之初，性本善。性相近，習相遠。苟不教，性乃遷。」剛出生的小孩子，本性都是善良的。因爲本性和善相近，所以說「性相近」。漸漸長大，被環境所薰陶，被習氣所染污，所謂「染於蒼則蒼，染於黃則黃。」於是性情就漸漸和善相離遠了，所以說

「習相遠」。在這個時期，如果不能好好地教育，把舊的習氣改變，回復到善性上，那麼他的性情就要變遷了。

年輕的時候，有父母師長來教化，來改善自己的習氣毛病，到了成年的時候，就再沒有人來教導你。你若想往好的地方改善，必須自己去改善自己。因爲這個緣故，所以今天的題目是——「改變舊的習氣，選擇新的宗旨。」

我們要認清目標，要怎樣做人？怎樣才能做一個真正的佛教徒？新的方針是什麼？新的宗旨是什麼？這些問題都要弄清楚。否則的話，無法改變舊習氣，無法

選擇新宗旨，各位！要注意這一點。總而言之，這些問題很簡單，就是躬行實踐「諸惡莫作，眾善奉行」，就可以了。人人本著這個方針去做，自然達到做人的目標。

新的方針，就是把嫉妒、障礙、貢高、我慢等習氣完全消滅，不令它發生作用。如何消滅這四種不正當的心理？就是用慈悲喜捨四無量心來調治。有慈心就沒有嫉妒心；有悲心就沒有障礙心；有喜心就沒有貢高心；有捨心就沒有我慢心。各位研究一下，有沒有道理？

新的宗旨，就是不爭、不貪、不求、不自私、不自利、不妄語。其實這是萬佛聖城舊的宗旨，你們雖然聽了很多次，但是沒有認真去實行。凡是沒有實行過，就是新的；實行之後，那就不是新的。今天舊調重彈，再談談這六大宗旨的義理，希望各位注意！

Today is the last day of the year *jia zi* [Chinese lunar calendar]. Tomorrow will be the beginning of the year *yi chou*. At this time, we should change our old habits. The things we did in the past were not completely proper because of our bad habits. Starting from tomorrow, we should adopt new principles and become new people. If we never “realize that now we are right and in the past we were wrong,” we will not make any progress in our cultivation and will only be wasting time.

Everyone! Don't cover up your shortcomings, but rather develop your strengths. It is said, “When you meet worthy people, strive to be like them.” We should emulate Zeng Zi and learn his good habits. It is recorded in the *Analects*:

Zeng Zi said, “I daily examine myself in three ways. Have I been loyal to people? Have I been faithful to my friends? Have I reviewed that which has been taught to me?”

Zeng Zi's meaning was, “There are three points upon which I must examine myself every day: Have I done my best to carry out the jobs I'm supposed to do? Have I been trustworthy with my friends? Have I reviewed and studied the lessons I have learned every day?” We should also reflect upon ourselves in this way.

The *Three Character Classic* begins with the words, “In the beginning

of people's lives, their natures are originally wholesome. Their natures are close to wholesomeness, but their habits carry them far away. If they are not taught well, their natures change.” Newborn babies have inherently wholesome natures. Their inherent natures are close to wholesomeness. As they gradually grow up, they are influenced by their environment and their natures become defiled by habits. There's a saying, “Dyed blue, it becomes blue. Dyed yellow, it becomes yellow.” Thus, their natures gradually get farther and farther away from wholesomeness. So, the line says, “but their habits carry them far away.” During this period, if people are not taught well so that they can change their old habits and return to wholesomeness, then their natures will change.

When we were young, our parents and teachers taught us and corrected our bad habits and faults. When we grow up, there is no one to teach us. If we want to change for the better, we must do it by ourselves. For this reason, today's topic is “Change old habits and adopt new principles.”

We should clearly know our goals. What kind of a person do we want to be? How can we be a true Buddhist? What is our new course of action? What are our new principles? We need to be very clear about these questions. Otherwise, we will not be able to change our old habits and select new principles. Everyone should pay attention to this.

什麼是真正的科學？

What is true science?

宣公上人一九九三年開示於台灣

A talk given by the Venerable Master Hua in Taiwan, 1993

各

位善知識：我也沒有讀過科學，也沒有讀過哲學，所以對於這個 Science（科學）、philosophy（哲學），都是一個門外漢。今天你們各位要求講這個題目，這真是強人所難。雖然如此，我略說幾句，是不科、也不學、也不哲的話。

什麼叫科學？什麼叫哲學？這兩個名詞都很抽象的，為什麼呢？科學，是屬於慧性，哲學是屬於理性。這慧性和理性沒有一個進步，也沒有一個退步，它都是宛然存在的，在聖不增，在凡不減。

什麼叫慧學？慧學就是「戒定慧」這個「慧」。你想要有真正的智慧，首先必須要有定力，才能分辨是法、非法，善法和不善法；你想要有定力，先要持戒。持什麼戒呢？這個戒，就是止惡防非的，我們「諸惡不作，眾善奉行；自淨其意，是諸佛教。」這屬於慧性。說「諸惡不作」，誰都知道，那有什麼慧性？「眾善奉行」，也誰都知道，怎麼又能講得上慧性呢？你若能「諸惡不作」，就是個戒力；你若「眾善奉行」，就是個慧力。你有戒力了，中間產生一種定力；定力可

以支配這個慧力，這個慧性，智慧之性。

談起這個科學，我是門外漢，可是我說幾句行家話。科學，是無窮無盡的。五百年以前，人家就懂得科學。在中國來說，三千年以前已經有人懂得科學。軒轅黃帝發明指南車，這是在四、五千年以前就發明了；直至今日，東、西方還是根據指南針來判定方向，這都是一種科學的產品。中國的科學，在周朝以前，很早已經有火炮、火藥；可是那時候，不用它來打仗、作戰，用它來鳴炮舉聲，這表示事情的隆重。那時候中國

就有科學的發展，乃至於墨子那時候，就發明飛機，但它的名詞不叫飛機，叫飛雁。可是中國人做事，好讀書不求甚解，發明了一種東西，他不向深了去研究，所以日久又都忘了，這在歷史上可考據的。蜀漢諸葛亮造「木牛流馬」，也不吃草，也不吃料，也不睡覺，就能運輸糧草給軍人用。到現在嘛，把這個方法也都失去了。這都是屬於科學。

這科學，五百年以前的科學研究，說科學是這個樣子；等到五百年以後，又變了樣子，以前所發明的又都沒有用了，所以這個道理是無窮無盡的。說科學有進步，它不是進步的時候，人才知道；就不進步的時候，它也存在的，就是因為我們人智慧、智力達不到這種境界，所以不知道這科學。

電腦，這也屬於一種科學的結晶，可是我們人現在迷到電腦上了，用電腦來賺錢。若懂得電腦了，就能賺

不少錢；不懂得電腦，就要失業了。我在十多年以前就對人講過，我說這個電腦不如神腦。神腦不是用電來支配，是用自己的智慧來駕御它。你有智慧了，什麼問題都迎刃而解，能當機立斷；沒有智慧，愚癡的人，學的東西不會很圓滿。所以這個神腦，我們每一個人都有，不用錢去買，你把神腦若會用了，那又超過那個電腦了。可是現在一般人研究的科學，也不知道有個神腦。這個神腦是自性具足的，不需要到外邊找。

這個哲學也是一種理性，講這個道理，合乎邏輯、不合乎邏輯？這兩種的學問，有的研究來、研究去，愈研究愈迷糊，研究到老死，也沒研究出個所以然；等到再世為人，把所研究的又都忘了，又是要重頭練過。所以說科學、哲學它是宛然存在的，並沒有什麼進步和退步。退步、進步，這都是我們人心在那兒分

別。我在各位科學家面前講的話，你們聽得出一定是個外行所講的。

真正科學是什麼呢？不爭是科學，不貪是科學，無所求是科學，不自私那是真科學，不自利那也是真正哲學，再不打妄語。若有這六種毛病，不管研究什麼，研究來、研究去，都是在皮毛上打轉轉，愈研究愈迷惑，沒有一個頭緒，所謂循環無端，無窮無盡的。那麼與其無窮無盡，我們何不返本還原，把我們這個神腦修理好了。這時候，不動而知天下，無所不知，無所不明，這所謂「而一旦豁然貫通焉，則眾物之表裡精粗無不到，而吾心之全體大用，無不明矣！」你真能修習定力、修習戒力、修習慧力，戒、定、慧，這是科學、哲學的一個根本。可是我們人在這個地方恐怕都忽略了，沒注意這個。沒有注意這個，所以就像在那個輪子裡轉轉似的，轉來轉去，找不

著出頭的地方。

我們要研究科學、哲學，首先一定把這個本身的科學、哲學，研究徹底明白了。你自己本身的問題，還沒明白，就只是到外面去找。研究、研究，用多少錢來研究，研究來研究去，也是沒有什麼成就。因為你捨本逐末，沒能在心地法門上用功夫。你向外馳求，到外邊去找去，外邊找來的都不是的。

我說的話一定很多人不願意聽的，說：「你講來講去，真是荒唐透頂！我從來就沒有聽過人家講科學、哲學，說要由戒定慧上著手。戒定慧那是你們和尚的事情，與我們科學、哲學有什

麼關係？」你因為沒找到根本，就認為這是和尚的事。和尚根本也是個人，他是由人而做和尚的，我們大家不要忘了，「人同此心，心同此理」，不要認為這有什麼了不起。

真正的科學就是佛教，佛教包羅萬有，再沒有什麼學問超過佛教了。所以你若想廣博多聞，要先來研究佛法；你把佛法了解了，研究科學也容易，研究哲學也容易，因為你開大智慧了，一切問題都迎刃而解。

我說的，如果有點道理嘛，你們各位就不妨試一試；若沒有道理呢，就算我浪費你們每一個人的時間，你把它忘了！

All Good and Wise Advisors: since I never studied science or philosophy, I am an outsider to these subjects. You are really giving me a difficult task by asking me to speak on these subjects. Nevertheless, I will say a few unscientific and unphilosophical words.

What is science? What is philosophy? These two terms are very abstract. Science deals with wisdom, and philosophy deals with reason. As for wisdom and reason, there is no progress and no retreat in them. They exist in completion, with neither more in sages, nor less in ordinary people.

What is the study of wisdom? It refers to the wisdom in the threefold study of precepts, concentration, and wisdom. If you want to have real wisdom, you must first have concentration. With concentration you can distinguish true dharmas from false dharmas and good dharmas from bad dharmas. To obtain

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。

Cultivators must develop patience.

You must be able to endure heat, cold, wind, and rain.

Be able to bear hunger, thirst, scoldings, and beatings.

宣公上人 法語 / By the Venerable Master Hua

concentration, you must first observe the precepts. What are the precepts? The precepts guard against wrongdoing. We should follow the saying: “Do no evil, practice all good, and purify your own mind. That is the teaching of the Buddhas.” This is considered wisdom. You say, “Everyone understands the principle of doing no evil. How can that be wisdom?” “Anyone can understand the principle of practicing only good. How is that wisdom?” If you can do no evil, then you have the power of the precepts. If you practice only good, then you have the power of wisdom. Once you have the power of precepts, the power of samadhi arises. The power of concentration can regulate the power of wisdom, the nature of the wisdom.

I am an outsider to science, but I will say a few “professional” words. Science is limitless and inexhaustible. Five hundred years ago, people already understood science. Over three thousand years ago, there were already people in China who understood science. Xuan Yan, the Yellow Emperor, invented the compass four or five thousand years ago, and it is still being used today to tell direction in both the East and the West. Such things are the products of science. Very early on in Chinese science, before the Zhou Dynasty, they had cannons

and gunpowder, but they didn’t use them in warfare. They would just set off the cannons a few times to celebrate important occasions. Science was already developing in China then, and by the time of Mocius, the plane was already invented. Instead of calling it a plane (“flying machine” in Chinese), they called it a “flying goose.” Although the Chinese people like to study, they do not try to deepen their understanding. They invent something, but do not investigate it deeply, so after a long time, it is forgotten. There is historical evidence for this. In the Minor Han Dynasty of the Three Kingdoms Period [A.D. 221–263], Zhuge Liang [a brilliant military strategist] built wooden horses and oxen that could transport food and supplies for the army without needing to eat hay or grain or to sleep. Although that technology has now been lost, it was also a scientific development.

In speaking of science, we must realize that the scientific research of five hundred years ago defined science a certain way, but that definition has changed after five hundred years. What was considered a scientific invention in the past is no longer used now. So the principles are endless and inexhaustible, and when we say there is progress, it does not mean that we invent something new. Even when there seems to be no progress, the

principle is always there. It is just that our wisdom and intelligence may not have reached that kind of state, and so we are unaware of that kind of science.

Computers are also a result of science, but nowadays everyone is infatuated with computers, and many are using them to make money. If you understand computers, you can make a lot of money, but if you don’t, you might lose your job. Over ten years ago, I said that the computer (“electronic brain” in Chinese) cannot beat the “spiritual brain” which runs not on electricity, but on our own wisdom. If you have wisdom, then you can resolve any problem right away. Fools who lack wisdom cannot learn anything well. Each one of us has a spiritual brain. We don’t need to go out and buy one. If we know how to use our spiritual brain, then it can surpass the electronic brain—the computer. However, those who study science today don’t know about the spiritual brain, which is inherent in their own nature and need not be sought outside.

Philosophy deals with reason, with the study of what is logical and what is not. The more people study this kind of knowledge, the more muddled they become, until they grow old and die without having reached any conclusion in their studies. When they are reborn as people in their next life, they will have

forgotten everything they studied previously and will have to start all over again.

Science and philosophy exist by themselves, and there is no such thing as their progress or decline. Progress and decline are just discriminations that we make. As all of you scientiests can tell, I am just speaking the words of an outsider.

What is true science? Not fighting is science; not being greedy is science; seeking nothing is science; being unselfish is true science; not pursuing personal profit is true philosophy, and so is not lying. If you have these six faults, then no matter how much research you do, you are just circling around on the surface. The more you study, the more muddled you get, and you will never get a handle on it. It never ends, but just goes on and on. Wouldn't it be better for us to return to the source and improve our spiritual brains? Then, without making a move, we would understand the universe. Nothing would be beyond our knowledge. As it is said, "one suddenly penetrates everything and understands all the inner and

outer, coarse and fine, aspects of the myriad phenomena, as well as the overall great functioning of one's mind." If you can truly cultivate precepts, concentration, and wisdom, they are the fundamentals of science and philosophy. I'm afraid we have neglected them and paid no attention to them. We are just spinning in circles, round and round, unable to find a way out. In studying science and philosophy, we should first thoroughly investigate the science and philosophy of our own selves. If you study what is outside, without first understanding your own problems, then no matter how much money and effort you expend in your research, it will come to nothing. This is because you are abandoning the root to pursue the branch tips. You are looking outside instead of applying effort internally, in the mind. If you search for and study the Dharma external to your mind, what you find will not be the real thing.

I am sure some people are objecting, "What you are saying is totally absurd. We've never heard anyone say that

science and philosophy should be based on precepts, concentration, and wisdom. Precepts, concentration, and wisdom are the business of monks—what do they have to do with science and philosophy?" It is just because you haven't found the root that you think they are the business of monks. Actually, monks are just people, and it is people who become monks. It is said, "People's minds are all the same, and all minds follow the same principle." You shouldn't think what I said is a big deal.

The true science is just Buddhism. Buddhism encompasses the myriad things, and there is no field of study that goes beyond Buddhism. Therefore, if you want to study extensively, you should first investigate the Buddhadharma. Once you understand the Buddhadharma, it will be easy to study science and philosophy, because you will have great wisdom, and all problems will be solved as soon as they arise.

If what I have said makes sense, you can try it out. If it doesn't make sense, then I have wasted everyone's time, and you should forget it.

學佛的人，要腳踏實地修行，老老實實用功，不要貪圖虛名。

一舉一動，一言一行，都要往真處來做。

Those who study Buddhadharma should steadily cultivate, honestly develop genuine skills, and not be greedy for vain fames. In every action and every speech, strive to be true.

—宣公上人 法語/ By the Venerable Master Hua

拜願

Venerable Master's Talk— On Bowing

摘自宣公上人《大方廣佛華嚴經淺釋》

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

現

在傳戒期間天天拜佛，天天講經，這是做什麼呢？這是莊嚴我們的法身，這叫以佛莊嚴而自莊嚴。在拜願期間，有毛病的人應該特別誠心來拜願；拜願能感動佛，感動菩薩，感動天龍八部一切護法善神，你無論有什麼毛病都會好的。

你有一分誠心，就有一分感應；有十分誠心，就有十分感應；你有百分的誠心，就有百分的感應，這無上的甚深微妙法，在一生之中難遭難遇，我們現在遇到了，就要盡心竭力去修持去。

拜佛的時候要觀想十方請佛來給你摩頂，加持你，

令你業障消除，善根就增長，一切疾病在不知不覺當中就好了，所以拜佛是最要緊的。那麼在拜願的期間，除非有特別的情形，誰都應該參加拜願。拜願是最好的，一方面能做運動，令你身心通泰，氣血交流，你能做這種運動，一切疾病，不要說菩薩能加被你，幫助你，就是沒有菩薩幫助你，都會好的。

我們在拜願的期間，要是沒有特別重要的事情，人人都應該參加拜願，這是很要緊的。因為我們的戒期就要圓滿了，圓滿之後，我們就不這麼樣子拜願，又要用旁的功夫了。在戒期裡邊，

你們一般人不知道，很多的眾生都在這兒跟著拜願，跟著來受戒，不是單單我們這幾個人，有很多的靈氣在這兒護持這個道場，你們各位要特別注意這一點。

拜願的時候，大家還要誠心一點，誠心拜願的，有業障，業障即消除；有疾病，疾病即消除；有什麼麻煩的事情，麻煩的事情也沒有了，這個拜佛的力量是不可思議的！

During the precept transmission right now, we are bowing to the Buddhas and lecturing the Sutras every day. What for? To adorn our Dharma body. This is known as using the Buddha's adorn-ments to adorn ourselves. While bowing, people who are ill should bow with special sincerity. By bowing, you can move the Buddhas, Bodhisattvas, gods, dragons, and the rest of the eightfold division—all the good Dharma protecting spirits, so that you will recover from any illness you might have.

For each bit of sincerity you bring forth, you will receive a bit of response. If you are ten parts sincere, you will have a ten parts of response. If you are a hundred percent sincere, you will have a hundred percent response. The supreme, profound, wondrous

Dharma is difficult to encounter in one's life. Since we have encountered it now, we must do our best to put it into practice.

When we bow to the Buddhas, we should contemplate the Buddhas of the ten directions coming to rub the crowns of our heads. As they bless us, our karmic obstructions dissolve, our good roots grow, and imperceptibly we are cured of all our illnesses. Thus, bowing to the Buddhas is extremely important. Unless there are exceptional circumstances, everyone should be in attendance for bowing to the Buddhas. Bowing is an excellent activity; it is good exercise that makes you physically and mentally healthy and improves your circulation. If you do such exercise, you will be cured of all illness.

During the bowing sessions,

unless you have very urgent business to attend to, you should be bowing. This is crucial. Our precept transmission session is nearly over, and after it concludes we will no longer bow so intensively; we will be doing other practices. During the precept transmission session, most people may not realize it, but many living beings are bowing and receiving precepts along with you. It is not just the few people that you can see. Many spiritual beings are protecting the Bodhimanda. All of you should pay attention to this point!

During the bowing sessions, everyone should be a little more sincere. If you bow sincerely, any karmic obstructions that you have will melt away; any sicknesses will disappear; all troubles will vanish. The power derived from bowing to the Buddhas is inconceivable.

你若見到佛，聞到法，開了智慧，就是離苦得樂了；你愚癡就是在黑暗地獄裡頭。就好像頭先沒有燈一樣，你點上一根蠟燭，這個蠟燭就是小小的般若光。這小小的般若光，令你能看見字。你應該把你的心光開開，心光若開開，不需要這個蠟燭，不需要這個電燈，還是光明的。那就是得到無上智了。你得到無上智，心光開了，就是在黑暗的世界裡頭，你依然有大光明藏。

If you see the Buddha and hear the Dharma, and open wisdom, then you leave suffering and attain bliss. But if you are stupid, you are in a dark hell, the way we had no lights just now. If you light a candle, the candle is a tiny amount of Prajna wisdom. That minute quantity of wisdom of Prajna enables you to see words. You should turn on the light in your mind. With your mind's light turned on, you won't need candles or electricity for there to be light. You will have attained the unsurpassed wisdom. When you attain unsurpassed wisdom and your mind's light is turned on, then even in the dark world you still have the great treasury of brightness.

—宣公上人 法語 / By the Venerable Master Hua



金聖寺

一、二月份法會活動表2020年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2020		
週三 (Wed.)	1 / 1	消災吉祥神咒 (8:30AM~10:00AM) The Disaster Eradicating Auspicious Spirit Mantra
週四 (Thu.)	1 / 2	釋迦牟尼佛成道日 (8:30AM~10:00AM) Anniversary of Shakyamuni Buddha's Enlightenment
週日 (Sunday)	1 / 5	楞嚴咒法會 (8:15AM~2:30PM) The <i>Shurangama Mantra</i> Recitation
	1 / 12, 19	楞嚴咒法會 (8:00AM~8:50AM) The <i>Shurangama Mantra</i> Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the <i>Shurangama Sutra</i>
週五 六、日	1/24, 25, 26	新年特別法會：精進佛三 (8:15AM~4:00PM) 3 Days of Buddha Recitation
每日1 pm		大悲懺法會 (法會期間暫停) Dharma Assembly of Great Compassion Repentance

二月份活動 Buddhist Events in February, 2020	日期 Date	地點
楞嚴咒法會 The <i>Shurangama Mantra</i> Recitation	2/2, 16 週日 8AM~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the <i>Shurangama Sutra</i>	2/2, 16 週日 9AM~10:50AM	
長青佛學班團聚餐會 Elders' Dharma Study Group	2/2 週日 9:00AM~12:30PM	
華嚴法會 Avatamsaka Sutra Recitation	2/9~3/1 weekday 1pm Sat & Sun. 8:15am~ afternoon	
大悲懺法會 Dharma Assembly of Great Compassion Repentance	每日 (Everyday) 1 pm	

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華嚴法會

The Flower Adornment Assembly

金聖寺將於 2月9日至3月1日舉行華嚴法會

- 2/9至3/1 華嚴法會，下午1:00時起，星期六、日早上8時15分起至下午。
歡迎大家踴躍參加！
- The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting at 1:00 pm during February 9 to March 1, 2020, Saturday and Sunday starting from 8:15 am to afternoon