



矽谷梵音

Pure Sound From Silicon Valley

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心裡有什麼，外面就有什麼；
心裡若沒有戰爭，外面也不會有戰爭了。

Whatever is in our minds will also exist outside.
If there are no wars going on in our minds, there will be no wars outside.

宣公上人 法語/By 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.

修德、造業

Cultivating Virtue versus Creating Karma

終日在醉生夢死中度生活，一點功德也沒有修，怎能成佛？

If you spend your whole life in a muddle, born drunk and dying in a dream, and not cultivating the least bit of merit and virtue, how can you become a Buddha?

宣公上人 開示/ By Venerable Master Hua

各

位想一想，佛在往昔修無量無邊的功德，才能成佛。

我們為什麼沒有成佛？就因為沒有修無量無邊的功德。我們的功德相差太遠，因為一邊修行，一邊造業，所謂「修的沒有造的多」。

一天到晚造身業、造口業、造意業。譬如，在意念裏，常想人家不好，想著人家對不起我，想人家不如我等等妄想，於是在意念中，造了很多貪瞋癡的罪業。在口上也造業，講是說非，盡打妄語、綺語、惡口、兩舌

等等。有些人要是一天不講是講非，就好像一天不能活著；一天不打妄想，就好像沒有吃飯一樣不自在。一天到晚，要靠講是非、打妄想來生存，你們說怪不怪？真令人費解。

有這種毛病的人，自己還不承認，還要瞞著遮蓋它，還說自己沒有打妄想，沒有欲念，戴著假面具，到處騙人。其實在這世界上，怎能騙得了人？不但騙不了人，連自己也騙不了。為什麼？因為自己打妄想，問問自己知道不知道？若是知

道，那就騙不了自己，既然騙不了自己，怎能騙人呢？愚癡人才有這種的行爲。

不修行的人，戴著假面具，昧心厚顏，專做些不守規矩、不光明正大的事，自己還不承認。因之，終日在醉生夢死中度生活，一點功德也沒有修，怎能成佛？與佛相差十萬八千里。

換句話說，我們所修的功德，還沒有造的孽業多；也可以說：「所得的沒有所丟的多。」這樣焉能有所成就？

Each of you should think for a moment: in the past, the Buddha had to cultivate limitless and boundless merit and virtue before he could become a Buddha.

Why haven't we become Buddhas? It's because we haven't cultivated limitless and boundless merit and virtue. Our merit and virtue are far less, because we cultivate on one hand and create karma on the other. So it is said, "What we cultivate is not as much as what we create."

From morning to night, we create karma with our body, with our mouth, and with our mind. For example, in our thoughts, we often have idle thoughts about how bad people are, how others have wronged us, how others are not as good as we are, and so forth. As a result, we create a lot of evil karma with the greed, anger and stupidity in our thoughts. We also create

karma with our mouth, always talking about others' rights and wrongs, constantly telling lies, saying indecent things, scolding people, backbiting, and so on. There are some people who don't seem to be able to survive for even a day without gossiping. If they don't tell lies for a day, they feel as uncomfortable as if they hadn't eaten. All day long, they need to gossip and lie in order to survive. Wouldn't you say that's strange? It really hard to figure them out.

Yet the people who have this fault still refuse to admit it. They still want to cover it up, and they claim they haven't told any lies and don't have any desires. They put on a mask and cheat everyone. Actually, in this world, how can you succeed in cheating people? Not only can you not cheat others, you can't even cheat yourself. Why not? When you have idle thoughts, ask yourself if

you are aware of them. If you are aware of them, that means you can't fool yourself. Since you can't cheat yourself, how can you cheat others? Only stupid people behave that way.

People who don't cultivate will put on a mask and in blind shamelessness do a lot of devious, improper deeds that break the rules. Yet they won't admit it. Because of this, they spend their whole life in a muddle, born drunk and dying in a dream, and not cultivating the least bit of merit and virtue. So how can they become Buddhas? They are 108,000 miles away from the Buddhas.

In other words, the merit and virtue we have cultivated is not as great as the offenses we have committed. You could say, "What we gain is not as much as what we lose," so how can we accomplish anything?

這世界為什麼會壞？因為「爭」。
自己和自己爭，老虎火和無明火都跑到外邊。
人與人爭，家與家爭，擴大至國與國爭。
所以這個「爭」字，把人害死了，
可是人死了，還不認識這個境界。

Why is the world in such trouble? It is because of fighting.
People have let their tiger-like tempers and fiery ignorance get the best of them.
People fight with each other, families feud with families,
and on a greater scale, nations battle with nations.
Such fighting will surely be the end of us.
But even when we die, we still will not have realized what happened.

宣公上人 法語/By Venerable Master Hua

我學習楞嚴經的體會 (3)

My Understanding from the Study of the Shurangama Sutra (3)

恆哲法師 開示 3月25日於金聖寺

A Dharma talk given by DM Heng Je

◎ 修行的方向

如果你們沒有問題，我就講下面**怎麼樣來修行**？

當你的粗惑跟細惑都已經去掉，你真正知道那個道理，那個法要的時候，你一定要往前的，因為你就知道你有個大大的倉庫，那倉庫像盡虛空遍法界那麼大，所有你想要的，各種的技巧，各種的物質，我們人生裡所追求的一切一切都在那裡，這時候你就要去把那些障礙，擋住你的路，讓你不能通達無阻的那些東西把它去除，這時候我們真正自性要起修，起修呢，它有一些先決的條件。

「起修」，開始修行，我們還不能，因為我們還有惑，如果我們有惑的時候，

我們一定不會相信的。你一定要把楞嚴經裡面的這些道理，它告訴你為什麼看到世界呢？世界是怎麼來的？本來這個清淨圓滿的自性，就是因為念頭動了，念頭它一動，就有種風起來了。然後，風以後是金，風跟金相摩的時候，生出火，火碰到金它又生出水，這個地水火風是這樣子來。

因為地水火風而有四種居住的地方：我們在這個世界上，濕性為巨海大洋，水族所居；乾燥處，就成四大洲或小島，為陸地眾生所集；再有高山，有林草等等的這些地方。又有人，人也是地水火風造成的。然後有了世界，有了眾生，眾生你

欠我，我欠你，欠來欠去，互相在那裡爭奪不休，我們的業果，讓這個世界就繼續繼續，那麼眾生也是繼續繼續。

當這些惑都已經搞清楚了，我們有信心的時候，就知道這一切都是來來去去，都一直因為因緣而在生滅。所以，這些開悟的聖人，看我們很可憐，我們是無端端的在那裡白白受苦，這個時候，你一定要回頭轉向，回到你那個大寶藏裡頭去，去找到那個出路，找到那個解決的辦法。

就是惑，惑一定要除。當我們在研究楞嚴經，誦楞嚴經，我們知道哪些東西，我們為什麼會有惑呢？就是

因為我們的妄見，對不對？我們有這個妄見，有同分妄見，跟別業妄見，大家的虛妄湊在一起，讓我們每一個人都深深的相信，這個世界是實在的，我是實在的。因為有眾生，有這世界，和它中間的這個業果——你欠我，我欠你，我還你，你還我，還來還去，欠來欠去，它就讓這個生滅生滅這樣一直繼續。

所以，你們有這個因緣就知道，我們心裡頭一定要有正知正見，當有正知正見的時候，它就是你修行進步的動力。所以你們現在要注意聽了，到底要怎麼修行？

我們修行呢，就要知道我們身上這個六根是讓我們流轉生死的原因，這六根，「眼、耳、鼻、舌、身、意」，它是因緣而有的，因為因緣而有，所以它生出來以後還一直去緣那個東西，它才会有作用。

根——就是我們的

faculties，我們要從這個faculties根呢，去把它們每一個根上面的這些個結一個一個打開來，那個結打開，根離開我們的時候，我們就會到那個性去。根它沒有離開我們的性，所以我們要在這個六根上來用功夫，我們不要去追逐六塵。為什麼佛教裡常常叫我們要回光返照，回光返照並不是叫我們去反省自己，當然那是你初步的，初步的反省我們自己的這些習氣毛病，認識我們的習氣毛病。

「回光返照」，是要去照我們的自性。照到極點了，了知自性是本自具足的，自性也不生也不滅，不來也不去，也沒有迷也沒有悟。現在我們為什麼迷了呢，因為我們不用我們的自性，而用我們的六根，一直向外面去追逐這個六塵，那你能夠把外面的塵相，有錢沒錢，有朋友沒有朋友，有勢力沒有勢力，難還是易，好還是壞，這一切一切全部

都放下，你回頭來照顧自己的自性，自性裡頭有什麼不安的把它安一安，自性裡頭有什麼動盪的，緊張的，覺得很lonely啊，那些全部都要把它息一息。息到什麼呢？你的自性，任何條件、因緣來的時候，沒關係。屋子漏呢，沒問題。有飯吃沒飯吃，沒有問題。

所以各位在這裡一起來共修，來探討佛法，我們要把外面的這些財、色、名、食、睡都要放下。這個親情，這個情字喔，我們為什麼會做人，這個心頭每個人都有情那個結，人家對你好，也沒有問題，人家對你不好，也沒有問題，我今天生病了，我得了絕症了，沒有問題。我們那個自性都是長生不老，是不會生病的，今天生病是因為因緣條件。所以在這個修行的過程當中，我們就要回光返照，把我們一切一切有問題的東西，變成不是問題。沒問題呢當然更不是問題。本來沒

有問題的，不要學佛變成是問題了。所以，這就是我們一個修行的方向，我們要從根，去解我們的結。

修行聖道，一個修行人會經過五十五個階位，每一個位讓他多放下一些，然後多開發本有的智慧一些，我們每一個人都要走那樣子的路。隨著染緣，我們造業，我們的六根一直向外，看到喜歡的多拿一點，不喜歡的去送給別人。對不喜歡的名聲，就說：「喔，那是他做的，這個工作不是我做的。」太難做的工作，「老闆，去給別人做。」我們在人跟我之間分得很清楚，因為分得很清楚，所以就造很多的業；實際上我們是真正的不清楚。你要能夠回到自性，你一定要把這些塵放下，最後，連根都沒有了，然後，你不再用那個識。根跟塵作用呢，它就和合，和合它就產生很多的感覺，很多分別都出來了。

Direction of Cultivation

If you do not have any questions, I will continue on –
How to cultivate?

When you are rid of coarse and refined delusions, and you truly know the principles and fundamentals of dharma, you will certainly forge ahead because you realize that you have a vast store house that is as vast as all of empty space and the dharma realm, it contains everything that you desire, various techniques and artistries, various materials, everything we ever chase after are within it. At that moment, you will want to remove all hindrance and obstacles that blocks your path. It is then we need to begin cultivating our self nature, there are preconditions for the cultivation.

We are not yet capable of beginning genuine cultivation if we still have delusion. When we have delusion we lack faith. You must study the principles in the Shurangama sutra, they tell you why you have a vision of this world and how does the world come about. How does the world come into being? Because a thought has arisen from the originally pure and faultless self nature, then “wind” is created and “earth” follows; when wind and earth meet, the friction produces “fire”; when fire encounter earth, “water” is brought about. This is the basis of earth, water, wind, and fire. Earth, water, fire, and

wind lead to four kinds of habitation: In our world, seas and oceans are aqueous, habitats of aquatics; where it is dry such as the four continents and islands, they are habitats of land creatures; there are mountains and vegetations. And then there are human beings, who are also set off by earth, water, fire, and wind. Then came the world in which living beings interrelate, owing and creating debt amongst them, leading to endless quarrels and infightings, our karma set off the world in continuum, so as for living beings. When delusions are sorted and we have faith, then we know the coming and going of all things, all are subject to the process of production and extinction, because of cause and condition. Therefore, the enlightened sages take pity on us as we are enduring ourselves to sufferings for no good reason. This is the time to turn around, return to the great treasure store, find the exit, and seek the way to liberation.

It is delusion that must be eliminated. When we study and recite the Shurangama sutra, what have we learned from it? Why do we have delusions? It is because we have distorted awareness, isn't it? The distorted awareness can either be “based on shared karma” or “based on the karma of individual beings”. Pulling all our falseness in thoughts and perceptions together lead each one of us to deeply believe that this world is real

and the self is real. Because of the existence of living beings and this world, mixing in with the perpetuation of retribution in accord with karma – I owe you, you owe me, I repay you, you repay me, the never ending owing and repaying, all of it lead to the continuous process of production and extinction.

Therefore, you have the cause and condition to come to know that we must have proper knowledge and views in our mind; they are the power for progress in your cultivation. Hence you should now listen attentively, exactly how you should cultivate.

To cultivate, we have to know that our six sense organs are the cause of our revolving in the cycle of death and rebirth. These six sense organs of eyes, ears, nose, tongue, body, and mind, they come into being because of conditions, as such they progress to continue to depend upon themselves, and this is how it works.

Sense organs can be referred to as sense faculties. We have to one by one untie the knots on each sense faculty, once all the knots are untied the sense faculties are behind us and we return to our nature. The sense faculties have not left our nature; hence we have to work on the six sense faculties by refraining from chasing after the six sense objects. Why is it

that in Buddhism we are always asked to “return the light to shine within”? Return the light to shine within is not asking us to self reflect; surely it is the first step, the first step of reflecting on our bad habits and mistakes, and to recognize them.

Returning the light is really to illuminate our self nature. The ultimate point of illuminating our self nature is to understand that self nature is complete in itself, self nature does not arise and parish, it does not come and go, and there is neither confusion nor awakening. Why are we deluded? Because we do not use our self nature, we use the six sense faculties instead, and continuously chase after the external six sense objects. If you can put down the sense objects, whether you are rich or poor, whether you have friends or not, whether you are influential or not, whether it’s difficult or easy, whether it’s good or bad, put them all down, turn around to attend to your self nature, get it settled if the self nature is not at ease, whether it’s a disturbance, feeling uptight or lonely, all of these can be put to rest; to what degree of rest? With respect to your self nature, you are not disturbed by any state of affair and the arrival of any cause and condition, you are not disturbed; the roof is lacking, not a problem; you have nothing to eat, not a problem.

We are here cultivating

together and exploring Buddhadharma, we have to put down and not indulge ourselves in wealth, lust, fame, food, and sleep. With respect to affection and love, we are human because we all have this craving knot in our mind, if people are nice to you, it’s not a problem; if people are not nice to you, it’s not a problem; if I am ill today, or if I have terminal illness, it’s not a problem either. Our nature is everlasting, it does not get sick. The illness today is due to cause and condition. Therefore, during the process of cultivation, we have to return the light to shine within; we have to turn all the problems into non problem. Without problem of course is not a problem. There originally has not a problem. Don’t let problems arise after we learn the Buddha’s teaching. Thus, this is a direction to cultivate, start untying the knots in our sense faculties.

On cultivating sagehood, a cultivator will go through fifty-five stages, in each stage one puts down a little more while developing a little more in inherent wisdom, we all have to walk such path. In accord with defiling due to conditions, we commit karmic offenses, our six sense faculties are running outward, when we see things that we like, we take a little more, and we give away things that we don’t like. When it comes to unfavorable circumstance, we

say, "Oh, he did that, it was not my work." When it comes to work that is very difficult, we say, "Boss, give it to others." We draw a very clear line about us and others, because it is so clear, we commit multitudes of karmic offenses, in actuality we are really unclear. You must put down all these sense objects in order to return to the self nature, at the end, you will be without a trace of the sense faculties, then, you will no longer be using consciousness. The matching of sense faculties and sense objects produces multitudes of feelings, from which myriads of differentiations emerge.



懷少節小記

A Note from Cherishing Youth Day

文：彭彬 / Bin Peng

英譯：袁華麗 / Huali Yuan

五

月二十日，金聖寺洋溢在一片節日的氣氛中。原來，一年一度的懷少節，在法師和義工們的精心準備下，拉開了序幕。大家早早開始忙碌起來。忙著佈置會場，妝點金聖寺，準備精美可口的齋菜，和馬上就要開始的演出，更忙著準備接待今天的貴客們。

小朋友們在家長的陪伴

下，呼朋喚友，從四面八方聚到金聖寺。往日莊嚴肅穆的寺廟，今天到處都充滿歡聲笑語。金聖寺義工們表演的布偶劇《五戒》，緊緊抓住小朋友們的眼球，並且把受持五戒的功德用生動的故事形式展現出來。金山寺的老師和學生們表演的話劇《老萊子》，贏得了小觀眾和大觀眾們的陣陣喝彩。隨著午供的開始，整天的活動漸漸進入高潮。色香味俱全的齋菜，讓人拿了又想拿，吃了還想吃。即使每樣拿很少的份量，也已經吃的很撐了。

今年的懷少節有點特

別。培德中學的學生們，特地從萬佛聖城趕來，為小朋友們表演了舞獅，舞龍，和擊鼓。學生們整齊劃一的鼓聲，精神抖擻的表演，扣動了所有人的心弦。一位學生形容《擊鼓》時說：「他們超帥！」。培德中學的學生們，給我留下了深刻的印象，他們自制，有紀律，很清楚什麼該做什麼不該做，還懂得感恩。不愧為萬佛聖城教育出來的學生，相信他們以後都能成為社會和國家的棟梁。金山寺的學生和義工們進行了武術表演，歌曲演唱。小小朋友們，用稚嫩的童音演唱《世上只有媽媽好》，讓所有的大人也感覺回到了童年。

除了豐富的食物，精彩的表演，金聖寺還準備了十種不同的遊戲，讓小朋友們



流連忘返。比如：袋鼠跳，有獎念佛，端坐紫金臺等等。最最精彩的就是捏麵人，那些專業制作的麵人，讓小朋友們贊嘆不已。小朋友們在玩完所有的遊戲，還可以帶一個麵人回家。

感恩宣化上人的宏偉志業，法師們和義工們的辛勤工作，更感恩小朋友們給大家提供了一個修行的機會，感恩家長們的配合，培德中學學生們的精彩表演，金山寺學生和義工們的豐富演出，感恩所有為懷少節付出心力的人。



On May 20, Gold Mountain Monastery was immersed in a festive atmosphere. After days of meticulous preparation from the Dharma Masters and volunteers, the annual Cherishing Youth Day was about to start. The Dharma Masters and volunteers rose up very early and started to work, they were busy with setting up stage, adorning the monastery, cooking exquisite and delicious vegetarian food, preparing for the upcoming performance, getting ready to welcome the guests.

Accompanied by parents and friends, Children from all directions gathered in the monastery. The usually quiet and dignified monastery was full of happy chatters and laughs everywhere. The puppet show "Five precepts" was performed by GSM volunteers, it demonstrated the meritorious virtue of the Five Precepts with a vivid story, which deeply attracted the children's attention. Teachers and students from Gold Mountain Monastery presented the play "Lao Lai Zi", they won roaring applause from both the children and adult audience. The day of activities gradually reached its climax when the meal offering started. After that, the colorful, delicious and variegated vegetarian food were served, they were so tasty that people cannot help taking one round after another. Even if they took just a small amount of

each variety, they would overeat themselves.

Cherishing Youth Day this year was a bit special, since students from Developing Virtue Secondary School in CTTB, came to perform a lion dance, dragon dance, and Drum. The unified drum beats, resonating in high spirits, pulled the heartstrings of everybody. One student described "Drum" as: they are super cool. These students deeply impressed me, they are self-disciplined and organized, very clear about what should do and what should not, they also know how to be grateful. They are indeed the students educated in CTTB, in the future all of them will become the outstanding people in society and the State. Students and volunteers in Gold Mountain Monastery also performed martial arts and a song. These little kids, with their innocent voice, sang

"Mother is the best in the world", making all the adults had the feeling of being back to childhood again.

In addition to the rich food and wonderful performances, there were 10 different games available, which really entertained the children, for example, the kangaroo jump, reciting the Buddha's name to win prize, Meditation. The most attractive one is making dough figurine. Children were amazed at those professionally produced dough figurines. After they went through all the games, they could take one home with them.

We are grateful to Venerable Master's grand vision and vows, we are also grateful to Dharma masters and volunteers for their hard work, to the children for providing us an opportunity to cultivate, to the parents for their cooperation, to the students in Developing Virtue secondary school for their wonderful performances, to students and volunteers in Gold Mountain Monastery for their varied performances. Last but not least, we are grateful to all those who worked for the festival.



小朋友！你們要知道萬丈高樓，是從平地一點一點建築起來的；百丈的大樹，是一寸一寸長高的；人，也是一天一天長成的。在小的時候，先要立志願，本著目標，向前邁進。如果沒有目標、沒有宗旨，好像「盲人騎瞎馬，夜半臨深淵。」你說危險不危險？

Young friends! You know that skyscrapers are built little by little from the ground up. Hundred-foot-tall trees grew inch by inch before reaching such a height. People also grow day by day. In our youth, we should set our goals and then advance to fulfill them. Without goals or principles, we are like a blind man riding a blind horse coming upon an abyss at midnight. Wouldn't you say that is dangerous?

宣公上人 語錄/ Quotes By Venerable Master Hua



金聖寺

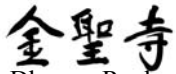
七、八月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July, 2012		
7 / 1,15 (8:00AM ~ 9:00AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	7 / 1,15	金光明最勝王經講座 (9:00AM ~11:00AM) Lecture on the Golden Light of the Most Victorious Kings
	7 / 8	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	7 / 22	六字大明咒法會 (8:15AM ~11:00AM) Six Syllable Mantra Dharma Assembly
	7 / 29	楞嚴咒法會 (8:15AM ~11:00AM) The Shurangama Mantra Recitation
週六	7 / 14	長青佛學班 (2:00PM ~4:30PM) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance

八月份活動 Buddhist Events in August, 2012	日期 Date	地點
常仁大師悟道日 Great Master Chang Ren's Enlightenment Day	8/2 週四 8:30AM 開始	金聖寺 (GSM)
宣公上人日 Venerable Master Hua's Day	8/3 週五 8:30AM 開始	
慶祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment	8/4 週六 朝山 : 6:30AM 法會 8:30AM~2:30PM 8/6 週一 (正日) 8:30AM 開始	
長青佛學班 Elders' Dharma Study Group	8/4 週六 8:30AM~ 12:00AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	8/12 週日 8:15AM~ 4:00PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	8/19 週日 9AM~ 11:00AM	
地藏七 Earth Store Recitation	8/27~ 9/2 8:30AM~ 4:00PM	
盂蘭盆法會 Celebration of Ullambana	8/31 週五 8:30AM 開始	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於8月2 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Aug. 2	8 / 5 週日	萬佛聖城 (CTTB)
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Dharma Realm Buddhist Association

Gold Sage Monastery

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website: <http://drbachinese.org/branch/GSM>

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近期法會活動

Gold Sage Monastery Recent Dharma Events

一、慶祝觀音菩薩成道法會：

八月四日(星期六)：朝山/早上六時三十分，法會/八時三十分

八月六日(星期一，正日)：八時三十分開始

Celebration of Guan Yin Bodhisattva's Enlightenment

August 4, Saturday: The Pilgrimage-6:30am. Dharma Assembly : starting from 8:30am

August 6, Monday (Acutal Day) : starting from 8:30am

二、地藏七：八月二十七日(星期一)至九月二日。

屆時可立牌位，超渡先亡，亦可為現存者消災延壽。

Earth Store Recitation :

starting from August 27 to September 2 , 8:30am~4: 00pm

(Setting up Plaques for Lengthening Life and for the Rebirth is available.)

三、盂蘭盆法會：八月三十一日(星期五)上午八時三十分。

Celebration of Ullambana on August, 31 (Friday) , 8:30 am.