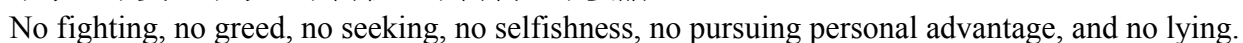




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(Please see pages inside for details. / 詳情請見內頁)



真正的科學就是佛教

True Science Is Just Buddhism

宣公上人一九九三年一月十日開示於臺灣臺北工業技術學院

A lecture by the Venerable Master Taiwan Institute of Industrial Technology on January 10, 1993

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。漢朝諸葛亮造「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，又是要從頭練過。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！

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.

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 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. For example, in China over three thousand years ago, there were already people who understood science. Xian 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 Han Dynasty [206 b.c. to a.d. 24], 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 is 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 which goes beyond Buddhism. Therefore, if you want to study widely, 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.

Dharma Realm Buddhist University

Liberal Education

in the Buddhist Tradition

法界佛教大學：佛教傳統中的博雅教育



LIBERAL EDUCATION

Dharma Realm Buddhist University is a small private school dedicated to liberal education in the broad Buddhist tradition—a tradition characterized by knowledge in the arts and sciences, self-cultivation, and the pursuit of wisdom. DRBU aims at educating the whole person and thus strives to nurture individuals who see learning as a lifelong endeavor in the pursuit of knowledge, self-understanding, and the creative and beneficial application of that learning to every sphere of life.

DRBU is guided and informed by enduring hallmarks of a liberal arts education from both East and West, which holds self-knowledge rooted in virtue as its basis, insight and goodness as its outcomes, and benefiting others as its application. The university's pedagogical aim is thus two-fold: to convey knowledge and to activate an intrinsic wisdom

possessed by all individuals. Such learning goes to the heart of a liberal education. It makes one free in the deepest sense, as it is a liberation born of disciplined self-mastery rather than from desires unrestrained, and it opens up the opportunity to pursue the highest goals of human existence.

The foundational culture of the liberal arts instills a breadth of learning that fosters sharp analysis, sound judgment, and informed choices—essential qualities for becoming active, reflective, and responsible citizens of the world. It opens the mind and touch the spirit. While grounded in classical ideas, a liberal education fosters students who are at the same time acutely alive to and engaged with modern life. They bring a nimble responsiveness to shifting possibilities in an ever-changing and increasingly complex world. DRBU offers a classical education for a contemporary world.

CLASSICS CURRICULUM

At DRBU deep engagement with primary texts from both East and West and an integrated approach to learning constitutes the core curriculum. The seminal and abiding works of both provide a solid foundation for understanding the ideas, values, and ethos that govern contemporary life and shape the interconnected world in which we live. What have come to be known as the “classics” represent humanity’s rich legacy of thought, debate, and insight into the abiding issues that confront humankind.

The seminal texts of both Eastern and Western traditions continue to shed light on the persisting inquiries, challenges, and possibilities of human existence. They come embedded with sophisticated methods of deep questioning, testing, and affirming. The highest inspirations and cautionary limitations of the human condition find their clearest and most thoughtful expression in these enduring works. Because they are both timeless and timely, when engaged deeply through close reading, genuine discourse, and embodiment, they tap into deeper sources that stimulate fresh insights into our contemporary problems and into ourselves. They are a bedrock that can provide students with a strong foundation for lifelong learning, discovery, and leadership.

At DRBU, classical texts are studied in integrated curricula that weave together multiple curricular strands. The DRBU BA and MA programs are integrated in that their curricular strands are not stand-alone modules each advancing a compartmentalized area of study, but are intertwined threads (or ‘strands’) of a tightly woven fabric that as a whole results in a unified and requisite set of knowledge and intellectual skills. Therefore, each DRBU program has an all-required and sequentially-built curriculum. These characteristics invite students and professors to reference all other parts of the curriculum pertinent to discussions and

extend the circle of their conversations beyond the classroom into other parts of their lives.

SHARED INQUIRY

The dialectical discussion-driven instruction method at DRBU is designed to stimulate thought, foster new ideas and insights, and create a living dialogue between the students and the texts. Such an open give and take allows students to reanimate classical texts and creatively bring them into a modern context. It is thus both an exercise in intellectual freedom as well as a test to the claim that these works resonate beyond borders of time and place.

The texts, curricular strands, writing, discussion, supplementary lectures, laboratory materials, contemplative exercises, and language tutorials all center on arriving at one goal: the students’ knowing for and through themselves. The text, teacher, and student form a triangular relationship of inquiry where authority rests with not one exclusively but through all in concert.

The ultimate goal of such inquiry is to develop men and women who can stand on their own. By directly wrestling with the texts and, by extension, their own thoughts, feelings, and tendencies, they acquire a hard-won confidence and clarity that serves as a foundation for engaging life to its fullest. Amid all the conflicting desires and complex issues they will encounter, such individuals can undertake for themselves to discern, decide, and act upon what is true to themselves and responsible to others.

BACHELOR OF ARTS IN LIBERAL ARTS

STRAND	UNITS
Buddhist Classics	24 units
Western Classics	24 units
Indian Classics	6 units

Chinese Classics	12 units
Rhetoric and Writing	8 units
Language	18 units
Mathematics	12 units
Natural Science	12 units
Music	6 units
Capstone	6 units

MASTER OF ARTS IN BUDDHIST CLASSICS

STRAND	UNITS
Buddhist Classics	18 units
Comparative Hermeneutics	6 units
Buddhist Hermeneutics	9 units
Language Tutorial	6-12 units

To learn more about the DRBU degree programs, visit our website: www.drbu.org.

“Education is without beginning or end.”

“There is not a single location that is not a place of learning, and there is not a single moment that is not a time for learning.”

VENERABLE MASTER HSÜAN HUA,
FOUNDER OF DRBU



博雅教育

法界佛教大學（法大）是一所小型的私立大學，在寬廣的佛教傳統中，致力於博雅教育。它是以藝術，科學知識，修行及追求智慧為特徵的人本教育。其宗旨是完整的全人教育，極力培育學子以學習作為終身努力，來探索知識，認識自己，並在生活的各個領域應用所學來創新與利他。

法大以東西方悠遠的教育特質為其導向和指引——以根於道德的自知為本，以洞察力與良善為相，以利益眾生為其用。因此本大學之教學目標涵蓋兩個層面——傳授知識以及啟發人人本有的智慧。此類學習是博雅教育的核心。它賦予個人最深層意義的自由，因為這種解脫源於自律地自主，而非無節制地欲求；同時它開啓了追求人類生存最高目標的契機。

博雅教育的基礎文化意於培育學生具備淵博的知識，進而養成其敏銳的分析力，完整的判斷力及明智的抉擇力——已上皆是成為積極進取，勇於承擔責任並具反思能力的世界公民之必備素養。它能開闊心胸，觸動心靈。雖然此教育植根於古經典之思想，但它同時可以培育學子們活潑積極地與現代生活相互融和。學生亦能帶給日益複雜的世界中，一股能夠靈活因應遷流變化的能量。法大給學生的是當下受用的古典教育。

原文典籍課程

在法大，深度結合東西兩方的原文經典及整合性的學習方式是本校核心課程的架構。同時傳授創新性的作品及傳統典籍的教學方法，為學子們奠定了理解百家思想，價值觀及社會風氣的堅固基礎。而這種種的思潮，對現代的生活以及人人都息息相關的世界中，又深具影響力及塑造力。我們所認識的“經典”是人類豐富遺產的表徵。而此表徵中，含括了人類在面對長久存在的種種問題時，所流露出的思維，詰辨及智慧。

東西兩方的古典文學及經典的傳統裡，不斷地清楚地顯示出某些持續存在的問題、挑戰及人類在生存上的種種可能性。經典中嵌入了精密的深層詰詢，測試和確定。至高的啓示和人類生存條件的警示與限制，都在這些不朽的作品中，找到了最透徹和最周詳的表達方式。因為經典既是永垂不朽但又具時代性的作品，所以通過細讀、詳論和體現，可接駁至更深層的泉源，以激發出我們對現代的爭議及自我問題的嶄新洞察力。經典是奠基石 - 為學子提供了終身學習、自我發現和開發領導力的堅實基礎。

在法大，經典的研習課程整合了多種學科的匯編。其大學部和碩士部的整合性課程中，各個學科皆非屬於獨立、自成一體或是可分割的研究領域。而是如同一塊布般的，其一絲一縷皆緊密的相互交織在一起。在整體



上，產生統一性及必備性的學識和智力技能。因此，法大的每個學程皆有其必修及次第學習的課程。這些課程編排的特點，使得學生和教授們在課堂上，可引用其他科目所學的相關內容於課內中討論。並將其討論的範圍擴展到課外的生活部分。

共相詰詢

在法大，授課方式是以辯證討論為主。此設計之目的在於激發思考，培養新思路和見解，並建立一個學生能與經典對話的平台。這樣一個開放式的交流，能讓學生有機會將經典重新活化起來，及有創意地賦予諸經論時代性的意義。因此，這種辯證討論的方式，不只是一種使用知識產權的自由，更是對於經典可以超越時空及國界，進而能產生共鳴的一種考驗。

經文，各學科，寫作，討論，補充講座，實驗室教材，觀照訓練及語言教學皆匯聚到一中心目標：學生的自我認知，通過種種的體驗，有自覺的能力。經文，教師和學生形成

了一個三角諮詢的關係，此關係中佛法的權威非專門屬於任何一方，而是來自三者的一致及和諧上。

這種諮詢教學方式的最終目標期望能陶育出能獨立自主的男女眾。意謂，除了直接研究原文經典外，能推而廣之的探究自己的思想，情緒和人格傾向，由此能有得來不易的信心和清晰力，而此能力便是將精彩的人生及良知良能充分發揮到極致的基礎。在所有矛盾的慾網中和所遭遇的複雜問題裡邊，每位學子都有能力去辨析，抉擇並能時時採取對自己真誠但又對他人負責的行為。

教育是無始無終的，沒有一個地方不是學習的地方，沒有一個時候不是學習的時候。

宣公上人 - 法界佛教大學創辦人

欲知詳情 請逕至法大官網查詢

www.drbu.org

大學部 - 博雅文理學士

學科	學分
佛教典籍	24學分
西方典籍	24學分
印度典籍	6學分
中華典籍	12學分
修辭及寫作	8學分
語文	18學分
數學	12學分
科學	6學分
音樂	6學分
頂石	6學分

研究院 - 佛學研究碩士

學科	學分
佛教典籍	18學分
比較詮釋學	6學分
佛法詮釋學	9學分
語文	6-12學分

懷少節 The Cherishing Youth Day

——五月二十二日星期日/On Sunday, May 22, 2016——

金聖寺與金山聖寺將於五月二十二日(星期日)，早上八時三十分至下午二時，在金聖寺舉行一年一度的懷少節。歡迎大家一起來參加！

Gold Sage Monastery and Gold Mountain Monastery will hold the Cherishing Youth Day on May 22, 2016 from 8:30 am to 2 pm at Gold Sage Monastery.

We hope everyone will come. Please invite your friends Come and join us!



金聖寺

四、五月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April , 2016		
4 / 10, 17 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日	4/ 10, 17	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	4/ 3	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
	4/ 24	大悲觀音法會 (8:15~10:50AM) Great Compassion Gwan Yin Dharma Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance

五月份活動 Buddhist Events in May, 2016	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	5/1, 8 週日9:00AM~ 10:50AM	金聖寺 (GSM)
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	5/14,15 週六、日 8:30AM	
懷少節 Cherishing Youth Day	5/22 週日8:30AM~ 2:00PM	
楞嚴法會 The Shurangama Dharma Assembly	5/29 週日開始於8:15AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

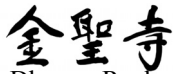
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	5/14 週六	萬佛聖城 (CTTB)
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慶祝釋迦牟尼佛聖誕法會（浴佛節）

Celebration of Shakyamuni Buddha's Birthday

萬佛聖城浴佛法會：

萬佛聖城將於五月十四日（星期六）慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

On May 14th 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：

金聖寺訂於五月十四、十五日（星期六、日），早上八時三十分開始，舉行浴佛法會，歡迎踴躍參加。

May 14, 15, Saturday & Sunday 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.