



# 矽谷梵音

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修行修什麼？修行就是把我們的妄想修沒有了，欲念修沒有了，這就是有功夫了。

When we cultivate, what is it that we cultivate? We cultivate to get rid of false thoughts and thoughts of desire. That is real skill.

—宣公上人 語錄 / 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.

# 念誦觀音菩薩的意義

## Why Do We Recite the Name of Guanyin Bodhisattva?

宣公上人 開示 / By Venerable Master Hua

# 現

在舉行這個觀音七，是八萬四千法門裡的一個法門。所謂一門深入，由這個法門裡深入，你把這一個法門修的成功了，其他的法門也就圓滿了。所謂：

**自性入虛空，真妄在其中。  
悟得個中理，一通一切通。**

你念觀音菩薩，行住坐臥，都是在念觀世音菩薩。念得你聽這颯風的聲音，也是在念這觀世音菩薩；你聽這流水的聲音，也是在念觀世音菩薩，你聽這所有的聲音都是在念這觀世音菩薩。無論是有情或是無情，都是在念觀世音菩薩，所有一切

菩薩，所有你看一切的境界都表示觀世音菩薩的現身說法。在這個時候你一個妄想、一點懷疑心都沒有了。覺得前後左右、四維上下，都是在觀世音菩薩的光明照耀之中。

觀世音菩薩就在我們的性裡面，我們都在觀世音菩薩的性裡面，互相合而為一。觀世音菩薩就像一個大海水似的，我們每一個人就像大海外邊的細流一樣，由細流同歸一海。所謂：「百川匯海」，都合而為一。也不知道有我，也不知道有觀世音菩薩。我、和觀世音菩薩都空了，沒有了，你若能

到這個程度啊，那只是在佛教裡頭，得到一點點少的部份，不是全的。可是你由這一點點由淺入深，由近即遠，由少而多，久而久之，你就會成就這個念觀世音菩薩的三昧了。

念一句觀音菩薩，你是看不見的，就會有一道光明現出來，消除這個世界上很多惡業，救了很多的眾生。我們這兒念觀世音菩薩，這也就是補世間上不足的正氣，多一個人念觀世音菩薩，就多一股光明，少一股黑暗的氣。

我們這兒念觀世音菩薩，在加州就沒有一切的天

災，一切的人禍。爲什麼呢？就因爲我們這兒念觀世音菩薩的人很多。多一個人念觀世音菩薩，這個地方就消去很多的災難。因爲觀世音菩薩，他是大慈大悲的，你念觀世音菩薩，有什麼所求，他就遂心滿願，滿足你的這種求願。

你們各位都是沒有注意：你看看！這近幾年來，美國的東部和中部，不是風災就是雨災，這個旋風吹倒了很多房子，死了很多人。這是因爲在水裡頭有一些個怪物，牠要來害這世界上的人，但是牠就沒有辦法到加州來。在加州很少這個災難，這都是我們在這兒念觀世音菩薩的感應，大家在這兒用功辦道的感應，我們在這兒修行，就是感應世界上沒有一切的災難。所以我們念觀音菩薩不是單單爲自己有什麼好處，我們求觀音菩薩，感應這個世界上，災難都沒有了。我們的誠心有多大，感應就有多大。因爲這

個，所以我們在這兒用功念觀世音菩薩，要爲整個世界上的人來祈禱，求觀音菩薩，令整個世界消除一切的災難，所以我們法會這個是非常重要的法會。

你們因爲不懂佛法，所以不懂念觀世音菩薩的重要性，念觀音菩薩「恚怒生歡喜，死者變成活。若言此是虛，諸佛不妄說。」恚怒；你能念觀世音菩薩，一般的眾生，恚怒、發脾氣的時候，仗著菩薩得力量，他很快就生歡喜心。死者變成活；就要死的人，你能給他念觀世音菩薩，他會活過來就不死了！你若說這個不對的，諸佛不妄說；這諸佛呀！他不打妄語的，不說假話的。這種感應道交的力量，是不可思議的。因爲這個我們大家聚在一起打觀音七的時候，一分一秒也不要把它空過去，不可以隨隨便便的去亂講話。你亂講話不要緊啊，但其他人看見你講話，他也要講話，另外一個

人也要講，那麼就把道心打失去了、退了，沒有道心了。所以這一點，我們不修行不要緊，不要也影響其他人不修行，不要到這個道場裡來造罪業，明知故犯，那是佛也不能原諒你的。

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**W**e are now holding a Guanyin Recitation Session, which is one of the 84,000 Dharma doors (methods of practice). If you can deeply enter one Dharma door, then when you cultivate it to perfection, you will also have perfected the other doors. As it is said, *The inherent nature is like space, containing both the true and the false therein.*

*If you awaken to this principle, then when you understand one, you will understand all.*

In reciting the name of Guanyin Bodhisattva, you should recite whether you are moving or still, sleeping or awake. Recite to the point that you can even hear Guanyin Bodhisattva's name in the sound of the wind and water. Every sound you hear is just the name of Guanyin Bodhisattva. All sentient beings and insentient

things are reciting Guanyin's name. All sounds are Guanyin Bodhisattva's name; all states are Guanyin Bodhisattva manifesting to speak the Dharma. At that point, you have no idle thoughts or doubts at all. Everything above, below, and all around you is illuminated by Guanyin Bodhisattva's light.

Guanyin Bodhisattva exists within our nature, and we exist within Guanyin Bodhisattva's nature; we join and become one with Guanyin Bodhisattva. Guanyin Bodhisattva is like a great sea, and each person is a stream flowing into the sea. All streams unite in the sea. There is no longer any awareness of a self or of Guanyin Bodhisattva. Both the self and Guanyin Bodhisattva are empty. In Buddhism, this is still a very small state of accomplishment; it is by no means complete. Yet, starting with this little bit, you can gradually go from the shallow to the deep, from the near to the far, from a little to a lot. Eventually, you will attain the Guanyin recitation samadhi.

Each time you recite Guanyin Bodhisattva's name, a ray of light shines forth, dispelling a great deal of bad karma and saving many living beings in the world. Reciting Guanyin's name helps to restore the proper energy in the universe. Each person who recites helps to

increase the light and decrease the darkness.

As we have been reciting Guanyin Bodhisattva's name, the state of California has not experienced any natural or manmade disasters. Why not? Because there are so many people reciting here. Each person who comes to recite Guanyin's name reduces the number of local disasters. Why is this? Guanyin Bodhisattva is greatly compassionate, and if you recite his name, he will fulfill all your wishes.

Take a look at how many tornadoes and floods there have been in the Eastern and Midwestern United States during the past few years. Many people have been killed and many houses have been blown away by the tornadoes. These disasters are caused by malicious sea monsters. However, California has been relatively free of such calamities, because those monsters don't dare to come here. This is a response gained from everyone reciting Guanyin Bodhisattva's name and working hard at cultivation. With our cultivation we hope to influence the world and make it free of calamities. We are not reciting Guanyin Bodhisattva's name only for ourselves; we are praying to Guanyin Bodhisattva to dispel the world's disasters. The response we gain will be as large as the amount of sincerity we can muster. For this reason, we

should vigorously recite Guanyin Bodhisattva's name and pray for Guanyin Bodhisattva to make the whole world a peaceful, disaster-free place. This Dharma session is an extremely important one.

Since you don't understand the Buddhadharma well, you don't realize how important it is to recite Guanyin Bodhisattva's name. When you recite Guanyin Bodhisattva's name, "Anger gives way to happiness, and the dead come back to life. You may say this is false, but the Buddhas do not lie." If you recite Guanyin's name upon encountering an angry person, the person's anger will soon turn into happiness. If you recite Guanyin's name for someone who is dying, he will be able to live on. If you don't believe this, you should know that the Buddhas do not speak falsely. The power of such responses is inconceivable. During the Guanyin Session, we shouldn't waste a single second with idle chatter. If you start talking, other people will start talking, and pretty soon everyone will retreat from their resolve to cultivate. If you yourself don't cultivate, that's okay, but don't influence others to not cultivate. Don't create offenses in the Way-place. If you deliberately break the rules, then even the Buddha has no way to forgive you.

# 宣公上人事蹟選 (一)

Stories of the Venerable Master Hua (1)

## —手不拿錢勤做工

Refrain from touching money and work diligently

我想起我在東北，有一段時期和這錢分開家了，我不拿錢，手裡不摸這個錢。爲什麼那時候我持銀錢戒呢？我這有一點原因。因爲我出家，我那廟上有四、五十個和尚，有的時候二、三十，有的時候十幾個，有的時候三、四十，也不一定。我到那廟上出家，這方丈和尚沒有在廟上，其他人也沒有人認識我的。方丈可能到外面去化緣去了，我就到那兒說出家。廟上那些和尚，就把我留到廟上出家了。我說：「我認識方丈和尚。」大家都很高興的，

很歡迎。

這樣出家，就要做什麼呢？要做苦行。我做的苦行和你們做的不同，你們這是打打字啦、念念經啦、或者是有其他的工作。我那是一個鄉下的廟，有很多工作；就掃這廟的院子，也要掃一個鐘頭，才能掃完的。我在廟上收拾廁所、洗廁所，這是我的第一個工作。但是那廁所不是這種的廁所，那種就是在地下挖個坑，我們要把它拿出來放到一邊去，那個味道很「香」的；因爲修道的人不願意聞香味，所以把這些糞

搬到另外一個地方去。那麼這個工作是由我來做，因爲我這是初初發心，對於這香塵還沒有斷，所以天天收拾這種工作，也不覺討厭。

在廟上我也掃地，做種種的工作。有的時候下雪，就要早一點把路都打掃乾淨了，讓人好走路去上殿、念經。我在人都沒起身以前，好像人四點鐘起身，我在兩點鐘就起來，把下的雪，都收拾乾淨了；其他人起身走路，就沒有雪了。這是我的工作。

等到方丈和尚過了一個時期回來了，一見到我就

說：「啊！你來了。」我說：「我來了。」出家以後，他就和大家開會，要在廟上選首座和尚。首座和尚就是除了方丈和尚，就是首座；等方丈若退位了，首座就做方丈。有幾十個和尚，那方丈和尚他誰也不選，他要選我來做首座和尚。他問大家，大家都反對，說：「他一個剛出家的，怎麼可以做首座和尚呢？」方丈和尚說：「那我們在韋陀菩薩前，大家來抽籤吧！」就求籤，寫上幾個人的名字，誰可以有資格做首座都寫上，到籤筒搖，搖出來看是誰的名字，就是誰。搖了幾次，哎呀！很奇怪！這大約是韋

陀菩薩，他要給我找一點工作，所以搖了三次，都是我的名字跳出來。所以大家也不敢反對了，這韋陀菩薩安排的；所以我在廟上就做首座。

做首座以後呢，方丈和尚又想叫我做當家，當家就是做老闆之類的。我一想：「這太麻煩了。好了，你叫我當家，我不摸錢，你看這個家怎麼當法？」所以他叫我當家，我說：「可以的。但是我不摸錢，請旁人拿錢旁人數，我無論到什麼地方，我都不摸錢的，我當這麼個家就可以。」就這個樣子，就持銀錢戒囉！

持銀錢戒很奇怪的，

我出門多數因為是自己出去，去搭火車。廟上離火車站很近的，沒有巴士，只有火車。搭搭火車要買票的；得拿錢買票，這就是摸錢了。我就到那兒等著，我到什麼地方去，就在火車站那兒等著，看有熟人來，他就給我買張票，我就去；沒有熟人來，我就在那兒等。但是很奇怪的，每逢我到什麼地方去，在那個火車站上等火車，一定有人來給我買票的，問我到什麼地方去，然後就給我買張票。

人爲什麼有憂愁恐懼？就是因爲人有這愛欲，所以才有憂愁恐懼；若把這愛欲斷了，就沒有什麼憂愁恐懼了。

Why do people worry and feel afraid? Simply because they have love and desire. If we can put an end to love and desire, then we will not have any worries or fears.

宣公上人 語錄 / By the Venerable Master Hua

**W**hile in Manchuria there was a short period during which money and I parted company. I never touched money and for a good reason. Living in the temple where I lived when I left home were forty or fifty bhikshus, but sometimes as few as a dozen. When I first arrived at the temple, the abbot was out begging and none of the bhikshus knew me. "I know the abbot, and I want to leave the home-life," I said, and they welcomed me.

After leaving home, I practiced austerities, but not the ones you practice. You type, recite Sutras, and so forth, but in the big rural temple where I lived, there was a lot of outside work to be done. Sweeping the courtyard alone took an hour. My first job was to clean the toilets, which weren't flush toilets, but pit toilets, and every day the waste had to be removed because the cultivators did not want to smell the odor. They gave this work to me because I had just left home and had not yet cut off my attachment to smells. I did it every day

and didn't mind it too much.

I did various chores at the temple, such as sweeping. When it snowed I got up before everyone else; I got up at two in the morning and swept the walkways so that they were clear at four when everyone else got up to go to the Buddha hall and recite Sutras.

When the abbot returned and saw me he said, "So you have come!"

"Yes," I said, "I have."

After I had formally left home, he called a meeting, wishing to elect a manager, a position second only to the abbot. When the abbot retires, the manager becomes the new abbot. Among the several dozen monks, the abbot wanted to choose me. Everyone objected, "He has just left home," they said. "How can he possibly be manager?"

"Very well," said the abbot. "Let's go before the image of Weitou Bodhisattva and draw names." Oddly enough, (Weitou Bodhisattva must have wanted to give me some work to do) they drew three times and my name

came up each time. No one said a word because I had been elected by Weitou Bodhisattva himself.

Later, when the abbot wanted to make me an administrator, I thought, "It's too much trouble. If he tells me to do it, I won't touch money. How will he expect me to administrate then?" So I said, "All right, but I will not touch money. Other people must handle and count it. That is my condition." That's how I started holding the precept of not touching money.

Unusual things happened when I held this precept. Whenever I went to the train station near the temple, I didn't bring money to buy a ticket, because I couldn't hold money. I would sit and wait for someone who knew me to come and offer to buy me a ticket. If no one came I just waited, but strangely enough, whenever I went to the station, someone would come and ask me where I wanted to go and then buy me a ticket.

## 萬佛寶懺法會

### Ten Thousand Buddhas Jeweled Repentance

萬佛聖城將於四月二十二日至五月十四日舉行萬佛寶懺法會，歡迎踴躍參加。  
電話: (707) 462-0939

Ten Thousand Buddhas Jeweled Repentance will be held on April 22 to May 14, 2018 at The City of Ten Thousand Buddhas . We welcome everyone to attend!

# 拜《萬佛懺》的妙用

The Wonders of Bowing in Repentance Before Ten Thousand Buddhas

摘錄自宣公上人《華嚴經》淺釋

Excerpt from the commentary on the Avatamsaka Sutra by Master Hsuan Hua

## 拜

《萬佛懺》的功德是沒有辦法可以說得完的，有罪業的，罪業就沒有了；沒有善根的人，善根就有了；沒有修行的人，藉此來修行，增長善根，善根圓滿了就會開悟。所以拜《萬佛懺》的功德是不可思議的。

每天我們先試驗著在晚間拜一個鐘頭《萬佛懺》。明年我們就開始正式拜《萬佛懺》。各位對拜懺都應該看得特別重要，才能得到拜懺的好處。現在我們每天晚間都拜《萬佛懺》。這個

《萬佛懺》的力量是不可思議的，有萬佛來擁護你，所以你求什麼都能隨心滿願。你求開大智慧，就會得大智慧；你求消除你的業障，就能消除你的業障；你求增長你的善根，就會增長你的善根。不是這個《萬佛懺》能增長你的善根，是十方諸佛都來加持你，令你的病沒有了，業障也消除了，所以這個《萬佛懺》是非常重要的。

過去諸佛也是拜《萬佛懺》，現在諸佛還是拜《萬佛懺》，未來諸佛也都

是拜《萬佛懺》而成就的。你看，虛老和尚以前也拜《萬佛懺》。從前我遇見過一個福建人，他原來有心臟病，病得很厲害。他就拜《華嚴經》，一個字一拜、一個字一拜，一天就拜一千多拜。後來他的心臟病不知不覺就沒有了。所以修持佛法，必須要有一份至誠懇切的心，自然就有感應。以後每天請法，一個人請就可以了，因為我們這兒人不多，一個一個輪著來就可以了。等人多的時候，再兩個人一起請。這法無定



法，要合乎中道。拜佛、拜《萬佛懺》都是非常重要的。

我們修道的人，不拜《萬佛懺》就談不上修行。我以前也拜《萬佛懺》。修行必須要經過一番艱苦奮鬥，才能有成就。你若不誠心，根本就不會有成就。我們每天晚間拜《萬佛懺》，拜《萬佛懺》的功德是沒有法子能說得完的。有的人壽命本來是很短的，若能拜《萬佛懺》，壽命就可以延長了；有的人有很多的病痛，若能誠心拜《萬佛懺》，病痛就可以沒有了；有的人這一生也沒有什麼幸運的事情，所行所作、所遭所遇都很不吉祥的，若能誠心拜《萬佛懺》，就可以一切一切都如意吉祥。修道的人常常拜《萬佛懺》，很快就可以開悟了。拜懺的這種功德是不可思議的，就拿這位成祥法師來講，我在香港認識他的時候，他什麼也不會說、不會講，連字都沒認識多少。

後來他到了加拿大，沒有什麼事就天天拜《萬佛懺》，他一個人拜。前後拜了五年，拜了二十六部。現在看他的樣子，比以前是聰明得多了。虛老在過去也拜《萬佛懺》。西方人不願意禮拜、叩頭，所以也沒有人懂得叩頭的這種功德。拜《萬佛懺》的時候，大家要特別拿出一份誠心來拜，無論你有什麼病痛，你誠心拜都會好的，不知不覺病就沒有了。現在成祥法師在宏福寺那兒還是天天拜《萬佛懺》，前幾天他拜了一部《梁皇懺》，現在又拜《萬佛懺》。「懺」就是懺悔，「彌天大罪一悔便消」，你能懺悔，罪業就消除了。罪業消除，善根就會增長。

The merit and virtue derived from bowing this repentance can never be fully expressed. Bowing in repentance can eradicate people's karma; bowing in repentance can nurture people's good roots. Bowing in repentance can help people who have never done any spiritual practice learn how to practice and help people without good roots to develop them. When our good roots are full and complete, we will become enlightened. Therefore, the merit and virtue of bowing in the Repentance Ceremony before Ten Thousand Buddhas is inconceivable.

We will experiment with bowing in repentance for one hour every evening. Next year we can start to officially bow the repentance. Everyone should recognize the importance of bowing in repentance; only then can you derive its benefits. We bow in the repentance ceremony before Ten Thousand Buddhas every evening. The power of this sutra is inconceivable. Ten thousand Buddhas come to protect you; therefore, you can gain everything you seek. If you seek to open up your wisdom, you will gain wisdom. If you seek to eliminate your karma, you will eliminate your karma. If you seek to gain good roots, you will gain good roots. The Ten Thousand Buddhas will help you gain good

roots, and the Buddhas will come bless you to help your illness and to eliminate your karma. Thus, the repentance is extremely important.

The Buddhas of the past bowed in this repentance ceremony before Ten Thousand Buddhas, as do the Buddhas of the present. The Buddhas of the future will realize Buddhahood through bowing this repentance. You see, Venerable Master Xuyun bowed in this repentance ceremony before the Ten Thousand Buddhas. I encountered a person from Fujian Province who had severe heart disease and was very sick. He bowed to each word of the Flower Adornment Sutra, making about 1000 bows each day. His heart disease disappeared. It is very important to have a sincere heart when you practice Buddhism. Sincerity will bring a response. From now on, one person at a time can request the Dharma. You can take turns. Since we don't have many people right now, one person will suffice. If there is a larger crowd, then two people can request the Dharma. Nothing is certain — simply follow the Middle Way.

Bowing in the Repentance before Ten Thousand Buddhas is

very important. If you don't participate in this repentance, you can't really be called a practitioner of the Way. In the past, I also did this repentance practice. Therefore, in spiritual practice, you must undergo a process of hardship and exertion, and then you'll have some achievement. If you aren't sincere, you won't achieve anything at all. We do the repentance before Ten Thousand Buddhas each night, and the merits and benefits are tremendous. Those who are destined to have a short life spans can increase their life spans if they bow. If those who have many illnesses honestly bow in repentance to the Ten Thousand Buddhas, their illnesses will disappear. Some people do not have any luck in their life, and everything they do or experience is unfortunate. If they sincerely do this repentance before Ten Thousand Buddhas, they will enjoy good fortune. Practitioners who frequently do this repentance will soon attain awakening. The merits of bowing in repentance are inconceivable. I will talk about Dharma Master Cheng Xiang. I first met him in Hong Kong. He did not have much to say because he did not know many words.

Later he came to Canada where he began his daily routine of bowing in repentance for five years. He finished bowing the repentance ceremony 26 times. When I see him now, he is much smarter than before. Venerable Elder Master Xuyun also bowed in this repentance. Westerners tend not to like to bow; therefore, they do not experience the merits of bowing. When bowing in repentance before Ten Thousand Buddhas, have a sincere heart. No matter what kind of illnesses you have, if you sincerely bow, you will become well and your illnesses eventually will disappear. Dharma Master Cheng Xiang is at the Vast Blessings Monastery every day, bowing the repentance before Ten Thousand Buddhas. For the last few days, he has been there bowing the Emperor of Liang Repentance, and now he is bowing in repentance before Ten Thousand Buddhas. To repent also means to reform. There is a saying, "Offenses that fill the skies disappear with a single thought of repentance and reform." If you can repent of your offenses, they will be eliminated and your good roots will grow.

### ◎若要取消郵寄矽谷梵音

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# 金聖寺

## 四、五月份法會活動表2018年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2018			
週日 (Sunday)	4/8. 29 /2018	楞嚴咒法會 (8:00AM~8:50AM ) The Shurangama Mantra Recitation	
	4/8. 29 /2018	楞嚴經講座 (9:00AM~10:50AM ) Lecture on the Shurangama Sutra	
	4/15 /2018	懷少節 (8:30AM~2:00PM ) Cherishing Youth Day	
	4/22 /2018	念佛共修法會 (8:15~4:00PM ) Dharma Assembly of Buddha Recitation	
週三 (Wed. )	4/4 /2018	觀音菩薩聖誕法會 (8:30 AM 開始) Celebration of Gwan Yin Bodhisattva's Birthday	
每日 1 pm		大悲懺法會 Great Compassion Repentance	
觀世音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月29日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 29.			
		4/ 1 週日	
		萬佛聖城 (CTTB)	
五月份活動 Buddhist Events in May, 2018		日期 Date	地點
紀念宣公上人百歲誕辰 Venerable Master Hua's Birthday		5/1 週二 8:30 AM 開始	金聖寺 (GSM)
地藏法會 Earth Store Recitation Dharma Assembly		5/ 6 週日 8:15AM~Afternoon	
觀音法會 Dharma Assembly of Gwan Yin		5/13 週日8:15AM~afternoon	
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday		5/19(Sat.) & 5/22(Tue) 8:30AM~ 10:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation		5/27 週日8:00AM~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra		5/27 週日 9:00AM~ 10:50AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)		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 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)	

# 金聖寺

Dharma Realm Buddhist Association  
Gold Sage Monastery  
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## 釋迦牟尼佛聖誕法會 (浴佛節)

Celebration of Shakyamuni Buddha's Birthday (actual day)

### 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.