



矽谷梵音

Pure Sound From Silicon Valley

2019 年 04 月第 276 期 Issue 276, April 2019

我們現在學佛法，志在研究本有自性天真佛，我們本來就是佛，因為從真起妄，就迷惑了，所以到現在還是眾生。

We are now studying Buddha-Dharma, with the resolve to investigate our inherent genuine Buddha. We were originally Buddhas, however we got confused by the false which arose from the genuine, therefore we are still living beings.

—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.

智慧與分別心

Wisdom and the Discriminating Mind

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

怎

能會有智慧？先要持戒，然後修定。由定中得到真正的智慧。有了智慧，心才清淨。所謂「心清水現月，意淨天無雲；心平百難散，意定萬事吉。」我們的自性，本來清淨如水。若是把泥土摻到水中，攪拌不停，便成混濁的污水。我們人就是混濁不清，因為清淨的真心，和無明合而為一，所以混濁成妄心。這時候，若能嚴持戒律，沒有分別心，也就是不打妄想。若能諸惡莫作（沒有自私心），眾善奉行（大公無私），這

就好像水和泥混合在一起，若不去動它，水自然會慢慢澄清。若想澄清，就要修定，這種定力，能使混濁的水恢復清淨。清淨就有智慧。淺言之，有一缸濁水（愚癡），使用白礬（修行）放在水中，水便漸漸澄清（智慧）。這時，不可再去動它（妄想），否則，沉到缸底的泥土（無明），又起作用，將清水再度變為濁水（愚癡）了。

有智慧的人，具足擇法眼。是法非法，善法惡法，他都能分別得清清楚楚。本來是

沒有分別心，但這是擇法眼的分別，而不是用虛妄心來分別。換言之，是用智慧來分別，這好像澄清的水，從上邊能看到下邊。凡夫觀察事情，好像看一缸濁水，尚未澄清，無論如何的分別也不會清楚。等水澄清後，有了明辨是非的智慧，便會明白這件事情。沒有智慧，但有分別，這僅是一種妄真的分別。這種分別心不能助你明白這件事情。只差一點點，便大錯而特錯，所謂「差之毫釐，失之千里。」

智慧人觀察一切有為法，都

是無常的。在金剛上說：「凡所有相，皆是虛妄。若見諸相非相，即見如來。」在一切法中，都是空而無我。若能把一切有形有相有為法都離開了，到這個時候，就無所執著。

我們在世間上，起惑、造業、受報。起惑是從無明生出來疑惑，生出之後，便去造種種業。因為有種種的業，所以要受種種的果報。這是不變的定律。什麼時候能把惑破了，真心便顯現出來。那時候才能停止業報。所以說眾報隨業生，一切果報就是從眾生所造的業而生出來。換言之，造什麼業，就受什麼報。所謂「種善因結善果，種惡因結惡果」，這是絲毫不爽的定律。

眾報雖然隨業生，但是好像作夢一樣，不是實在真有的。我們的身體都是假有的，何況其他，更無真實。不要執著身體，它不是好東西。你對它無微不至的照顧，來保護它、喜愛它；又

怕它冷、又怕它熱、又怕它飢、又怕它渴。一天到晚為這個臭皮囊忙忙碌碌、顛顛倒倒，無有暫歇。結果到時候，它先跑掉，不管你啦！

這個身體和一切業，都在念念之中，有生住異滅；在念念之中，有成住壞空。恒常是這樣，沒有停止。這種業報，猶如波浪，前邊的波浪吸引後邊的波浪；後邊的波浪又推排前邊的波浪。前浪消滅了，後浪又生起，前後都是這樣子。

在世間所見一切法，都是由心來支配。所謂「一切唯心造」，如果沒有心，就沒有法。這是隨著心中的妄想執著而取一切相，沒有認識清楚自己的真心是如如不動，了了常明的自性。因為隨著妄想分別而取眾相，這就是顛倒、不實在的法。本來自性是不生不滅、不垢不淨、不增不減的，怎會有執著相呢？

世間每個國家，都有它的言論，都是一種有分別的有為

法，而不是無分別的無為法。這種法裡沒有一個法，能入自己真實的法性；也就是說，沒有一法有自己法的體性。

能順著妄想去追求境界，這是能緣。所追求的境界，這是所緣。能是主動，有這分能力；所是被動，也有這分能力，在這裡就生出種種的法。可是這種能緣和所緣的力量，所生出的法很快就消滅的，所謂「念念遷流，念念不停」。因為不停，所以無常，都是生滅不已的法。

我們眾生有妄想執著，在沒有麻煩中生出麻煩，在沒有事情中生出事情，這就是背覺合塵。背覺就是沒有智慧，合塵就是愚癡。有了愚癡之後，在有為法中，執著一切虛妄的境界，認為是實有。

在前邊所說的偈頌，總括來說，有三種性：1, 徧計執性 2, 依他起性 3, 圓成實性。什麼是徧計執性？就是周徧的計算，執著一切是有的

性。什麼是依他起性？就是依因緣而起心動念。這個性，是迷悟的分水嶺。向上悟真空，就是圓成實性；向下起分別，就是徧計執性。什麼是圓成實性？就是圓滿成功的真實靈性。

譬如在黑夜中走路，在路上見到一條長細的黑影，便生起懷疑：「可能是蛇吧！蛇有毒，咬人會死的。」於是害怕的不得了。後來仔細看清楚，原來是條麻繩。復次把繩拆開，變成麻。麻是因緣而起，因緣而滅，沒有自性，所以是空的。總之，普徧計算於一切法，計實我法，就好像認繩為蛇，這是徧計執性的作用。依靠其他眾緣和合而起，好像麻上見到是繩，這是依他起性的作用。因心圓明，不被迷識所執，遠離依他起性和徧計執性，得無生法忍，唯一真空，圓滿成實，好像麻成空，這就是圓成實性的作用。

我們都有虛妄的執著，認假

為真，以苦為樂，一切一切看不清楚。因為看不清楚，所以越迷越深，這就是背覺合塵的境界。若能背塵，就能合覺。把世間法的染污心放下，這就是清淨的自性。染污心不放下，本有真正的智慧，就顯現不出來。

那個人很聰明，記憶力很強。為什麼？因為前生妄想少，所以今生聰明。今生妄想再少，來生一定比今生還聰明。如果今生妄想多，就把前生的聰明智慧用光了，等來生便又愚癡了。不會用自己的智慧，就生顛倒妄想，若會用自己的智慧，便沒有妄想。總而言之，聰明人妄想心少一點，愚癡人妄想心多一點，為什麼？因為智力不同，所以看法也不同。

妄想就是有分別心、有執著心。有智慧的人，很少有妄想，見事省事出世間，不要去想，就知道了，這樣便能出離三界。愚癡的人，有很多妄想，見事迷事墮沉淪，

見到事情就迷惑了，分不清真假是非，這樣就墮落三惡道。有智慧的人，人能辦事；沒有智慧的人，事能辦人。有智慧的人，能轉境界；沒有智慧的人，被境界轉，關鍵就在這個地方。所以聽經聞法，不能在頭上安頭，多此一舉。本來是很容易明白的，可是却跑到另外一方面去想，本來應該明白的也不明白了。越找越遠，離自性就遠了。這是什麼道理？因為沒有擇法眼的緣故。若有擇法眼，無論什麼法來了，都能迎刃而解，不費吹毛之力。

我們研究佛法，主要是要深入經藏，才能智慧如海，不要盡在皮毛上用工夫。好像螞蟻啃西瓜，在皮外裡啃，白費功夫，那是沒有用的。要想法子鑽到西瓜裡邊，才能得到甜味。我們研究佛法，也是這樣。要深入經典，才能體會到佛法的妙味。

People become wise by first maintaining the precepts and then cultivating samadhi. Through concentration, one can gain true and proper wisdom, because the mind has been made pure and clear. The mind pure, the moon appears in water. Thoughts clear, a cloudless sky. The nature tranquil, a hundred difficulties disperse. The mind in samadhi, the myriad affairs auspicious.

The inherent nature—the True Mind—of people is like water. If water is agitated and mud stirred up, it becomes turbid and murky. It is only because of this turbidity that we are people. It is only because our inherent nature—the clear, pure True Mind—mingles with ignorance that there is all this turbidity, much the same as when water is obscured when mixed with mud. For this reason, we need to uphold the precepts. By not striking up false thoughts and mental discriminations, we are maintaining the precepts. Upholding precepts is “not doing any evil, and practicing all good deeds.” Not doing any evil means not being selfish; practicing all good deeds means being public-spirited and not self-centered. If you can be that way, it will be as if the once turbid water, left undisturbed, gradually regains its original clear purity.

That clear purity is likened to samadhi concentration. And so with concentrated stillness, the mud settles, and the water returns to clarity and purity. Having returned to clear purity one has wisdom.

One who is able to reach this wisdom is then also able to perfect his Dharma-selecting eye. He can distinguish a right dharma and a wrong dharma, a good dharma and an evil dharma. Originally it was said that we should be without a mind that makes distinctions, but this Dharma-selecting eye does not make use of the false-thinking mind in order to distinguish between things. Rather, it makes use of wisdom.

This is similar to when one is able to see through water clear to the ground at the bottom. However ordinary people observe things as if through muddy water. Although they are not clear, they still go ahead and discriminate this and that. What is more, they are not even clear about how to go about making discriminations.

If you can get this water of your mind to be clear, then you will have wisdom, and then even without trying to make distinctions, you will still understand things. On the other hand, without wisdom, you may try to make distinctions, but you will still fail to understand things. It is just in this slight difference

that, off by a hairsbreadth in the beginning, one is off by a thousand miles in the end.

The impermanence of all that exists. The wise one observes all conditioned dharmas, and how they are all impermanent. As the Vajra Sutra says:

Anything that has characteristics is false.

If one sees all characteristics as non-characteristics,

One sees the Thus Come One.

What the Wise One observes is that all conditioned dharmas—all things with characteristics—are false and illusory. He can understand that all marks are devoid of marks. With that understanding, one sees the Buddha's Dharma body.

When one separates from all that has form and characteristics, that is, all conditioned dharmas, then one is no longer attached to anything.

We people in this world perpetually give rise to delusion, create karma, and undergo the retribution. From ignorance comes delusion. And in our delusion we create all kinds of karma. It is just because of the various kinds of karma we create that we undergo the various retributions.

It follows that whenever the time comes we are able to smash through our delusion and manifest our True Mind, we will be able to put an end to karmic

retribution. Plant a good cause, you reap a good result. Plant an evil cause, you reap an evil result. The retribution corresponds exactly to the karma we create. That is what the line of text means here.

Even though we receive the retribution according to the karma we create, nonetheless it is all like being in a dream. There is nothing real about it; it does not actually exist. Since it is the case that our bodies are completely unreal, how can there be anything real about the rest of it. There is no way you can make a case for anything else being real either. That is why the text says, “Like a dream, none of it is real.”

Therefore, do not be so attached to your body, thinking it to be such a fine thing, protecting it for fear it might get cold, afraid it might get hungry, too hot, or too thirsty. With such an unreasonable attachment, one is upside down from morning tonight, all for the sake of this stinking skin bag, and one will never come to any understanding.

This body becomes involved with all that karmic retribution, and in every thought--thought after thought--there is coming into being, dwelling, disintegration, and cessation. In thought after thought, there is production, dwelling, decay, and emptiness, which goes on ceaselessly.

All that karmic retribution

is similar to the waves on water. The wave at the front pulls ahead the wave that follows it. And the wave that follow it pushes the wave in front. As soon as one wave passes away, another wave comes; when that wave passes by, another wave comes. That is the way it all is.

All the mundane dharmas that we can distinguish, solely rely on the mind, their host. All these dharmas are directed by the mind. If it were not for the mind directing all those dharmas, they could not come forth--they are not capable of coming about by themselves.

Following along with and becoming attached to what one understands with one's mind, one grasps at all sorts of attributes. These notions are not a true and genuine understanding. They are rather the kind of understanding worldly people have. With this kind of false thinking which grasps at and adheres to the attributes of things, no one is able to recognize that his or her own nature is in a state of unmoving suchness that is full of understanding and eternally bright.

To follow along with and become attached to false thoughts and discriminations of the mind, and then to further grasp at the multitude of marks, is just being deluded. Such mental processes are not true, real

dharma. Originally our inherent nature is “not produced, not destroyed, not defiled, and not pure, neither increasing nor decreasing.” How could it create attachment to marks?

The language and discourse of each country, are all based on discriminations. They are conditioned phenomena, based upon distinctions, not the absolute, non-differentiating dharma. None of them has a Dharma nature or a substance of its own.

The force of conditions and that which pursues them, that is the mental states or random thoughts that you pursue and follow, brings myriad phenomena into being. However, the various kinds of dharmas produced by following conditions, are ephemeral, they soon vanish without pausing for an instant. They disappear very quickly, like the ceaseless flow of thoughts, which never stops and is thus impermanent. This continues in thought after thought. There is an endless cycle of coming into being and ceasing, coming into being and ceasing. It keeps going on like that.

To summarize the verses that have already been explained, they encompass the Three Natures. Sentient beings have false thoughts and attachments, so that where there was no trouble to begin with, they create it; and, when nothing needs to be done, they create something to do. Turning their backs on enlightenment, they

unite with defilement. Turning one's back on enlightenment is simply being without any wisdom. And uniting with defilement is just being foolish. Out of foolishness, one grasps at the empty and illusory states of conditioned dharmas.

What are the Three Natures? The first is the Nature that Pervasively Calculates and Becomes Attached. The second is the Nature that Arises Dependent on Something Other than Itself. The third is the Perfectly Accomplished Real Nature. To explain the Nature that Pervasively Calculates and Becomes Attached, we can use the example of walking along a dark road at night. One sees a dark shadow and mistakes it for a ghost. Using the Nature that Pervasively Calculates and Becomes Attached, you think, "Oh! What is that dark shape?! It must be a ghost!!"

But upon careful scrutiny of the supposed ghost, the Nature Dependent on Something Other than Itself takes a clearer look at the object and you find it originally was only the branch, or perhaps the root, of a tree. Then you realize that you made such a big deal over nothing more than a dark shadow. There is a similar analogy to explain this. Again, someone is walking along a road at night, and what he sees before him is actually a piece of rope. But when he sees it he thinks,

"Oh no!! There's a snake!!!" Basically it is only a piece of rope, but because he is apprehensive. The Nature that Pervasively Calculates and Becomes Attached rose up and grasped and he thinks, "Oh? What is that? It must be a snake!"

But then, taking a closer look for himself, using the Nature Dependent on Something Other than Itself, he sees that originally it was just a piece of rope. Because he had not clearly recognized it, he mistook it for a snake. The same thing happens if we see a root of a tree and mistake it for a tiger and become extremely frightened. He got scared because of the Nature that Pervasively Calculates and Becomes Attached. Then the Nature Dependent on Something Other than Itself looks more closely, he examines the rope, takes it apart, and it becomes hemp. The hemp is fundamentally empty, and that is realized by means of the Perfectly Accomplished Real Nature.

All people have vain and unreal attachments that they are unable to break through. So they mistake the false for the true; they take suffering as bliss. Born into this world deluded, they cannot see anything clearly. Not seeing things clearly, they sink ever deeper into confusion. Turning their backs on

enlightenment, they unite with defilement. If you can turn your back on defilement and unite with enlightenment, if you can let go of defiled thoughts concerning worldly dharmas, you return to the purity of your own nature.

But if you cannot do that, then your original, true and proper wisdom will not come forth.

You comment, "Oh, that person has such a good memory and is so bright." Those qualities come from having less false thinking. But even though one may presently be enjoying the reward of keen intelligence from having had very little false thinking in a past life, if he strikes up a lot of false thinking in this present life, that intelligence will erode so that come next life, he will be foolish.

People who are unable to make use of their own wisdom produce deluded false thoughts. If you know how to use your own wisdom, you will not have any false thoughts. False thoughts are just discriminations; wisdom is not engaging in those mental discriminations. It is being free of any attachments. A person with wisdom will know what to do in any situation he encounters, without even having had to think about it. If in confronting situations you awaken to them, you can transcend the world; If in confronting situations you

are confused by them, you fall beneath the wheel.

If you do not understand the situations you encounter, you will be like the person yesterday who asked, “We are not supposed to have any discriminating thoughts or attachments. But then how can we get things done?”

With wisdom, you will be able to handle every situation, no matter what comes up. Without it, you will be at a loss in every situation, and will find it impossible to complete your tasks. People with wisdom are able to manage affairs; people without wisdom are controlled by them. Those with wisdom are able to influence states; people lacking wisdom are

influence by states.

And so in listening to the sutra lectures and hearing the Dharma, you cannot “put a head on top of a head.” Basically, it is easy to understand, but you chase after a tangent, so that you change something that makes perfect sense into something incomprehensible. The further you run, the more confused you become; the harder you search, the further off you get, until you separate from your inherent nature to the point you completely forget it. What does this mean? It means that your Dharma-selecting eye is a little bit off the mark. With the Dharma-selecting eye, it will be easy for you to deal with all

the dharmas you encounter—as easy as splitting bamboo with a sharp blade. You will quickly and decisively be able to cut right through any problem.

Every day we study the Buddhadharmas; we want to deeply enter the Sutra Treasury and have wisdom like the sea. We should not waste our efforts on the superficial aspects of things, like an ant gnawing at the outside of a watermelon: no matter how much he gnaws at it, he will not know the melon’s sweetness. Only by boring his way inside can he obtain its full flavor. So do not linger on the surface and expend your efforts there.

懷少節 The Cherishing Youth Day

——五月十九日星期日/On Sunday, May 19, 2019——

金山聖寺與金聖寺將於五月十九日(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！

邀請小朋友們共度歡樂的一天。主辦單位除了舉行各種的文藝表演，有趣的遊戲活動，豐富的獎品外，更準備了各式各樣的攤位，免費招待大家共度佳節。這個令人期待的日子，歡迎邀請你的好朋友一起來參加！

GMM, and GSM will hold the Cherishing Youth Day on May 19, 2019 from 8:30 am to 2 pm at Gold Sage Monastery.

We welcome all children to come this festive occasion. There will be performances, fun games, and great prizes! There will be different stands with FREE food! This is a free festival for everyone to enjoy!

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

戒定不足無智慧

With Insufficient Precepts and Samadhi, One Has No Wisdom

—宣公上人 開示 / By the Venerable Master Hua

人若不修「戒」而想得到「智慧」，是辦不到的。戒是「言顧行，行顧言」，處處都要守規矩，不能踰矩。

戒是出家人的準繩，出家人為何有那麼多規矩？就因為在家人不守規矩；所以若出家了，就要有個法度規則。不守規矩就不會有定力；戒定不圓滿，絕無真正的智慧。即使有，也是很牽強的世智辯聰，或者令人儘走彎曲小徑，投機取巧的小聰明，這不能算是真正的智慧。這是奸詐，好像鬼是很奸詐的。

人若有真智慧，什麼事也不怕吃虧上當；對任何事都能一目了然：沒有邪知邪見，才是真智慧。

凡夫所辦不到的，就是斷欲去愛。為何做不到？就因為沒有真智真慧，所以被無明愚癡所支配；若有真智慧，一切事都會迎刃而解的。

If we try to attain wisdom without cultivating the precepts, we will not succeed. Holding the precepts means making sure that our words accord with our actions and our actions reflect our words. Wherever we are, we should abide by the rules and not break them.

The precepts are the rules of conduct for left-home people. Why are there so many rules? Because as laypeople, we didn't follow the rules. So, once we leave the home-life, there has to be a system of rules and regulations. If we don't follow the rules, we won't attain samadhi. If our upholding of precepts and samadhi is not complete, then there's absolutely no way we can obtain genuine wisdom. Any wisdom we might have would only be an artificial kind of worldly knowledge and cleverness in debate or a petty intelligence that enables us to always find shortcuts and crooked ways. This cannot be considered genuine wisdom, but merely something fraudulent, characteristic of ghosts.

If a person has genuine wisdom, he won't be afraid to take a loss or to be swindled in a deal. If he can completely understand any affair at a single glance, and doesn't have deviant knowledge and deviant views, he has true wisdom.

The one thing that ordinary people are incapable of doing is cutting off love and desire. Why can't they do it? They lack true wisdom and are dominated by their ignorance and stupidity. If they had genuine wisdom, they would be able to solve their problems quickly and easily.

宣公上人法語

By the Venerable Master Hua

聽

經對身對心都有利益，可說有百利而無一害，比欣賞不正當的娛樂勝過萬倍。若將平常看電視的時間來念佛，就有妙不可言的好處。

人

有真實的本性嗎？有的。就是佛性，就是真如。人為萬物之靈，借假修真，借四大假合的臭皮囊，來修本有自在如來大覺的佛性。所以一舉一動，不要有個我，不要把我放在前邊，認為我是第一、我是最大，或者著住在名上或利上——這都是虛妄！只有本來的智慧光明才是真實不虛的。

我

們的眼睛、耳朵、鼻子、舌頭、身體、心意六根，常被境界所轉。為什麼？因為有情根的緣故。如果能把一切情根斷了，就不會流轉於生死，就沒有煩惱的麻煩。並沒有任何人來主宰支配你的六根流轉於生死，而是你自己的情根在流轉，這都是互不相知，而是自己在生死中流轉於六道。

Listening to sutra lecture can benefit both our body and mind, it is purely beneficial without any harm. It is ten thousand times better than having inappropriate entertainments. If you spend the time of watching TV on reciting Buddhas, you will gain wondrous benefits.

Do people have genuine inherent nature? Yes, it is the Buddha nature, the True Suchness. Humans are the most efficacious among myriad things. We can cultivate what is genuine through what is false. By using the stinking flesh bag which is temporarily formed by the Four Great Elements (earth, water, fire and wind), we can cultivate our inherent Buddha nature, the great enlightenment of Tathagatas. Therefore, in our every movement and action, do not have a self. Do not put "I" in the front, thinking that "I am number one", "I am the most important," or attach to fame or profit-these are all false. Only the inherent wisdom light is real and genuine.

Our six sense organs-eyes, ears, nose, tongue, body and mind are constantly turned by states. Why is that? Because of our roots of emotional love. If we can cut off all the roots of emotional love, then we won't flow to the cycle of birth and death, and we will be free of the troublesome afflictions. No one controls your six sense organs and makes them subject to birth and death. It is however your own roots of emotional love that are cycling around. Without knowing each other, they are turning and flowing in the six destinies on their own.



金聖寺

2019年四、五月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2019		
週日 (Sunday)	4/ 7	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
	4 /14,28	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
	4/21	六字大明咒法會 (8:15AM~ 10:50AM) Six Syllable Mantra Dharma Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance

五月份活動 Buddhist Events in May, 2019	日期 Date	地 點
楞嚴咒法會 The Shurangama Mantra Recitation	5/5,26週日8:00AM~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	5/5,26 週日9AM~10:50AM	
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday	5/11 週六 8:30AM 開始 5/12 週日 8:15AM 開始	
懷少節 Cherishing Youth Day	5/19 週日 8:30AM~2:00PM	
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 正日) Celebration of Shakyamuni Buddha's Birthday	5/12 週日	萬佛聖城 (CTTB)
---	------------	----------------

◎若要取消郵寄矽谷梵音

請寫上郵件上的姓名及地址， Email to : linww@yahoo.com

If want to cancel subscribing newsletter by mail.

Please write your name and address. Send the Email to : linww@yahoo.com

金聖寺

Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel : (408) 923-7243 / Fax: (408) 923-1064
法界佛教總會網址: www.drba.org
website: <http://drbagsm.org>

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

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.