

因華

第11期

07. 2011

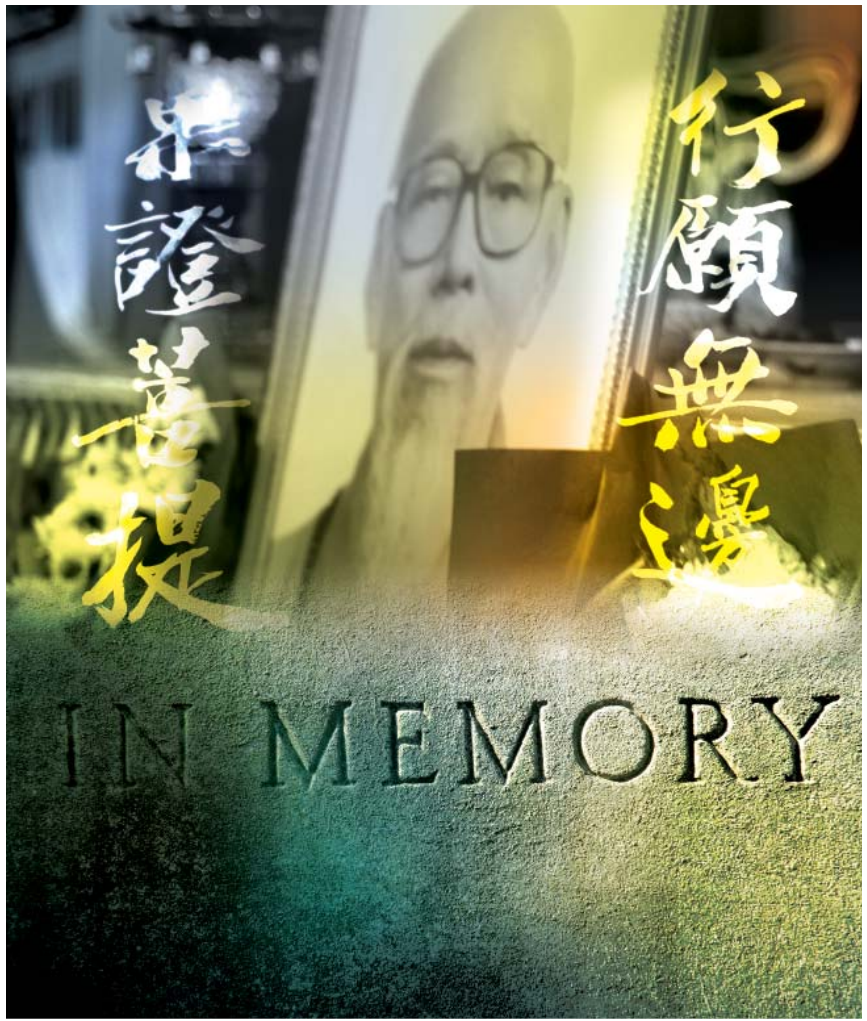


免費贈閱 歡迎索取

50 South Main St.
Milpitas, CA 95035

TEL: (408) 942-0874
FAX: (408) 942-0639

www.huayenusa.org



工作人員

出版者：美國華嚴蓮社
發行人：釋天因
社長：釋天融

編輯：釋天寧
印刷：快答廣告印刷



多欲為苦；
生死疲勞，
從貪欲起，
少欲無為，
身心自在。



八大人覺經之第二覺





訃 告

美國華嚴蓮社導師

上成下一長老，已於

民國一〇〇年四月二十七日

(農曆三月二十五日)晚上八時整，
於泰州光孝律寺以百歲高齡安詳示寂，
戒臘七十一夏。

謹訂於

民國一〇〇年五月四日(星期三)
(農曆四月初二日)上午八時三十分，
假泰州光孝律寺舉行茶毗讚頌典禮，
當日下午移靈海安觀音禪寺
依佛制舉行茶毗儀式。

特此週告

謹此

華嚴蓮社董事長 賢度 敬啟





成公長老生平讚頌



定公成老人 百歲示寂亡 憶想當年事 人天之典範
 泰縣王氏子 少小病纏身 鄉人預斷言 此子命不長
 茹素求佛佑 善根隨即發 剃染營溪地 受學教授鄉
 海陵古佛剎 名府光孝寺 親近南公旁 四年用功日
 種下無量根 圓具寶華山 期滿回母校 任教報師恩
 時局隨日變 迫師轉滬上 七年醫學院 玉佛施善行
 後赴寶島地 一住六十載 臺北蓮社內 付法傳門人
 千華三十七 光孝十七代 智光商職校 不忘祖師恩
 收孤兒童村 法流僑愛堂 趙氏慈孝金 廣播菩提種
 美國弘華嚴 加州創蓮社 世佛友誼會 異地遇故友
 樸公受囑託 代為回故里 合力複祖庭 中興南山門
 兩岸輾轉回 只求光孝興 晚年念故土 難捨國家恩
 智南二尊宿 由公親護送 入塔祥泰城 奉安了心願
 公亦心怒放 養老陪祖師 孝心感人天 百年世紀僧
 吾公大導師 兩岸推動者 佛教見證人 萬世永流芳
 今日歸兜率 得見彌勒尊 入住無生地 人海做慈航





成公長老荼毗讚頌



成公住世，近於百歲。親近智老，受學南公。
參研華嚴，兼習諸宗。光孝律寺，學院就讀。
寶華律寺，受具足戒。上海中醫，習而救人。
東渡台灣，弘法利生。南公創社，襄助不懈。
教育僧才，受命院長。中佛會內，七屆理事。
祖庭之恩，不敢或忘。重興光孝，恢復禪寺。
法乳深恩，同報同酬。神州晚年，頤養天歲。
世緣已盡，慟於桃月。功在佛教，兩岸同悲。
法幢摧折，慧日潛輝。嗚呼成公，上生兜率。
乘願再來，同會龍華。哀號祭奠，悲痛難陳。

嗚呼哀哉！



上成下一老和尚生平事略

成就萬行功德圓
一心念佛稱彌勒

瑞相示現生兜率
定往淨土授記先

上成下一老和尚(1914-2011)號覺因，生於1914年2月28日，祖藉江蘇泰縣人，俗姓王，名汝康，字聞虛，號瑞定，別號壽民。15歲因病感悟人生多苦，於縣屬觀音禪寺依春遠和尚出家。三年後入泰縣光孝佛學院就讀。1940年受具足戒於寶華山妙柔和尚。1942年考取上海中醫學院。畢業後於上海玉佛寺創佛教診所，以醫術濟世。

1948年渡海來台。1952年隨師祖南亭和尚於台北市創辦華嚴蓮社。隨後曾任頭城念佛會會長、宜蘭縣佛教會會長，主編覺世旬刊，創辦僑愛佛教講堂，宣講《淨土三經》。1972年繼南亭和尚出任蓮社第三任住持。

1982年南亭老和尚圓寂，成公長老繼續華嚴經講座，為佛學院學僧，講解自〈如來隨好光明品〉至〈十地品〉，又於所屬分支道場宣講〈淨行品〉、〈普

賢行願品〉、〈華嚴發願文〉、〈華嚴綸貫〉、〈金師子章〉等。每於華嚴共修會中為信眾開示經文大意；長老除弘法之外，並從事教育、文化、醫藥學術研究，參與智光商工建校、1975年創辦華嚴專宗學院、領導中國藥用植物學會、中國宗教徒協會、中華民國教育協會等事業。

1985年5月榮獲美國東方大學頒贈名譽哲學博士學位。歷任萬行月刊發行人，華嚴專宗學院院長，佛學研究所所長、智光商工學校董事長，華嚴蓮社董事長，大溪僑愛佛教講堂董事長，美國米爾必達市華嚴蓮社董事長等職。

1986年與時任中國佛教會會長趙樸初居士會晤後，開始啟動復興祖庭的工作，完成祖師南亭老和尚遺願，結合美國華嚴蓮社、台北華嚴蓮社、僑愛佛教講堂之力量，至1996年將祖庭光孝律





寺修復完工。1995年至1997年完成營溪觀音禪寺的復建工作。

1993年10月舉行傳法典禮，受法弟子15人為千華第38世，光孝寺第18代，華嚴宗第38代傳人。

1994年10月將住持責任交弟子賢度法師擔任。成公長老即禁足靜修。及專心寫作，著有《慧日集》三冊、《出家三十要則講話》、《勸發菩提心交講話》、《藥師佛七開示錄》、《華嚴發願文講記》。

1995年8月成立華嚴經疏鈔研討會，集合華嚴專宗研究所之學生，進行整編工作，使祖師大德留下來的智慧財產能以現代語言

方式，重新問世。

2009年2月分別將台北華嚴蓮社及美國華嚴蓮社董事職務交予弟子賢度法師。

2010年成公長老恭送智光及南亭兩位尊宿之舍利回大陸光孝寺安奉，完成兩位尊宿回師祖庭的宿願，同時也留住祖庭，安度晚年。

長老心繫佛教，不捨眾生，於2011年4月27日晚間八時正(中國時間)在全體法眷及信眾至誠稱念彌勒聖號中安祥示寂，於5月4日在光孝寺舉行茶毗讚頌典禮，當日下午移靈海安觀音禪寺依佛制舉行茶毗儀式。嗣後迎靈安奉於美國華嚴蓮社。



先導師 上成下一定公 老和尚圓寂事 記



4月27日早上六時正（美國時間），早課剛結束。電話鈴聲畫破了清晨的寧靜。台北當家天蓮法師告知上成下一定老和尚在4月27日晚間8時（中國時間）於祖庭中國大陸泰州光孝寺圓寂，享年百歲。

消息傳來，當下有點不太相信，星期天(24日)，利絲師姐等才剛從泰州回來，還興高采烈的向我們大家講述老和尚的近況，與及明年二月再回泰州為老和尚祝壽，怎麼會是這樣子……!! 必須將老和尚圓寂的訊息第一時間發送出去。隨即收攝思緒，也來不及考慮此際才是清晨，幾乎每個人都是在睡夢中被叫起來。聽聞噩耗，頓然睡意全消，然後是一刻的沉默，接著，大家都忙在籌劃著能否到泰州奔喪!

當天晚課，老和尚的皈依弟子，護法信徒都不約而同來到蓮社為老和尚誦經，大家的哀傷，溢於言表，無奈遠在千里之外，既要

面對工作的壓力，照顧家庭的責任，同時又有簽證的困擾，大家都慨歎，回泰州是不可行了！既然如此，唯有好好在蓮社用功多來參加晚課，迴向老和尚早生兜率淨土。當晚，收到台北華嚴蓮社工作人員傳來的電郵，有關設置靈堂及訃告的指示。

4月28日早上，住持天因法師及當家天融法師趕抵泰州。住持法師隨即來電指示：務必通知老和尚的皈依弟子，同時要在美國最大的中文報章「世界日報」連續三天刊登訃告。另外，指示設置靈堂等等事宜。……

陸續收到消息的信徒來到蓮社，看到蓮座之下長老的法相，不期然地掉下眼淚來。大家對於老和尚圓寂前後的事情都非常關注。可是天各一方，再加上時間上的不同，一時間也沒辦法弄清楚明白。

4月28日晚上住持法師較詳細地





告訴我們：董事長賢度法師與台北華嚴蓮社住持天演法師在26日（星期二）已到達光孝寺。台北信眾、法眷、院友有些也到達了。另外數百名來自印度、新加坡、越南、香港及臺灣等地區的弟子亦陸續趕到江蘇泰州光孝律寺，追思老和尚。同時眾弟子



和信徒們已經為長老舉行了「坐缸」儀式。「坐缸」是和尚坐化的一種獨特方式，一般是在僧人圓寂後，將其盤坐裝殮於一個特製的陶缸之中。在古代，這種儀式都必須遵循嚴格的程序：沐浴、更衣、入缸。長老所坐的缸是燒制而成的陶瓷缸，又稱“荷花缸”。荷花缸的上下四周塑有黃色佛圖和荷葉、荷花。寓意佛說善人死後踏著蓮(荷)花升入天堂。這也是人稱荷花缸的來由。

老和尚圓寂後，在光孝寺進行廿四小時在靈堂為老和尚念佛，白天師父們帶領信眾誦彌勒三經，



晚上老和尚的法徒、法孫與光孝寺住眾輪班守靈。據聞北京很重視這件事，特別派中國新聞社江蘇分社記者全程採訪。據報導國內有關政府部門主要做了六方面的工作：

第一：是向縣政府和統戰部做了彙報。





第二：在4月27日，分別有縣委統戰部、縣民宗局、縣委台辦、縣佛教協會等單位負責人前往光孝寺藏經樓所設靈堂向老和尚弔唁及獻上花圈和鮮花。為其生前對該地及兩岸交流所付出的貢獻，致上無限的敬意。

第三：協助“茶毗”活動的準備工作。召開了有孫莊鎮、公安、宗教、佛協以及觀音寺協調會，瞭解和部署儀式準備工作。

第四：協助觀音寺對長老靈堂的佈置，因佛教儀規的特殊性，更邀請了佛教界專業人士對典禮儀式進行策劃和協調。



第五：是加強安全保衛工作。作為一個在國內、國際佛教界有影響的高僧，而又在家鄉舉辦“茶毗”典禮，必須確保及制定保安方案。

第六：做好接待服務，活動期間，成一長老的弟子前往觀音寺

參加“茶毗”活動，必須建立後勤保障組，做好賓客在寺內的食宿安排，使典禮能順利圓滿。

5月1日本社週日共修會改誦彌勒三經悼念老和尚的圓寂。很多信眾都紛紛前來弔唁。每人的臉上都是感感然的。信徒當中龍藩漢夫婦年紀是最大的，驟聞老和尚圓寂，一個晚上也沒辦法入睡，感慨地表示這兩年，每次回台灣都沒緣與老和尚會面，就這樣永別了。



協助老和尚創辦蓮社的胡潘廣姣居士也來了，二十多年的情感，過去的點滴，如電影畫面，一幕幕的重現，淚水如缺堤的江河，無法抑止。淚水、飲泣聲，感染著大眾。張志禹、石龍生、歐亞菲等在靈前上香，眼眶發紅，強忍淚水。正是：男兒有淚不輕彈，只因未到傷心處的最佳寫照。法文、法誕、善歸在這十多





年來一直護持老和尚，老和尚的圓寂，如失怙之痛。

午齋過堂時，天寧法師勸慰大眾：我們要感恩老和尚27年前在此建立道場，今天大家才可以在此修學佛法，培植福慧，老和尚雖然離開，但是老和尚的精神會永遠存在我們的心中，大家應該更努力護持道場，護持三寶，將老和尚的精神發揚光大。



由於距離老和尚荼毗日子只剩下三天，天寧師在美國與身在泰州的天因住持及天融當家密切聯絡，務求取得最確實的消息向美國華嚴蓮社信眾回報。據悉，住持當家白天配合光孝寺行事，晚上趕緊記錄當天發生的一切，最後以文字及相片於第一時間呈現在網站上，有些特發及重要的資料先送到天寧師處，再公佈給大眾，如下所述：

5月1日法鼓山方丈果東法師一行人等到達，法師有鑑於5月4日當天未能出席荼毗讚頌典禮，故提



前親自帶領僧團到達泰州光孝寺在成公老和尚靈前頂禮叩拜，更參與大眾念佛。及後由光孝寺方丈法空大和尚接待，引領參觀文物博物館及祖師舍利塔，逗留約一個多小時才驅車離去，就此代表了法鼓山僧團出席。

5月2日晚上6：30，光孝寺方丈法空大和尚特為導師俗家歷代宗親父母師長及亡眷，舉行授幽冥戒儀式。

5月3日下午3：30，禮請常州天寧寺松純長老為導師舉行封缸儀式；85歲高齡的松純長老是興化市大垛鎮人。1935年出家，1946年受戒。先後在常州天寧佛學院、上海佛學院研習教理。目前擔任常州天寧寺方丈、常州市佛教協會會長，2010年當選中國佛教協會諮議委員會副主席。松純長老說：「25年前與成一長老相識。泰州光孝律寺





在1996年12月開光典禮及2008年11月最吉祥殿佛像開光，也曾到泰州與成一長老相聚。長老盡這一生，為法忘軀的精神讓他感動，得知成一長老圓寂，作為老朋友，應該前來上供禮拜」。

中國佛教會副理事長明光法師也帶著10多位弟子從臺灣趕到泰州，參加成一長老的“封缸”儀式，表達敬悼之意。他說：「在臺北時，經常聽長老開示，受益匪淺。長老慈悲、智慧、愛國、愛教的精神值得人們學習」。

另外，山東省佛教協會會長明哲長老、中國佛教協會副會長心澄大和尚、揚州大明寺方丈能修大和尚、寶華山隆昌寺心平大和尚等佛界知名人士也特地趕來泰州祭拜成一長老。下午5:30 施放九大士焰口佛事一堂至晚上11:30 結束。

5月4日上午，假光孝寺藏經樓為老和尚舉行追思茶毘讚頌典禮。典禮由法空方丈主持。中國佛教協會、江蘇省佛教協會、泰州市民族宗教事務局、泰州市佛教協會以及新加坡、印度等全世界佛教界弟子及社會各界人士集聚，深切緬懷德高望重的成一老和尚。追思會上，首先由董事長賢度法師以投影片介紹導師生平；同時表示長老將中國大陸佛教文化帶到臺灣後，改變了臺灣的宗教信仰。另外，長老在臺灣創辦佛學院，傳承華嚴佛教文化，而華嚴是佛教八大宗派之一，因此現在，還一直秉持著教育與弘揚華嚴佛教文化。

接著，由華嚴專宗佛學院院友會會長自莊法師代表全體院友唸讀對導師的追思感念文；中國佛教會副理事長明光法師更以唱頌的方式，代表中國佛教會唱頌致祭奠文；泰州市政府領導則由民族宗教事務局馬林局長代表致意，馬局長表示：「今天，我們在光孝寺隆重舉行成一長老茶毘讚頌典禮，深切緬懷為佛教事業盡形壽的一代高僧成一長老，追思這位愛教護教，利樂有情，促進海峽兩岸佛教交流交往的老朋友。……我與長老接觸不到三年時間，但長老給我留下了極其深





刻的印象，特別長老生前牢記的『因果定法則，因緣成萬事』常常迴響在我耳邊。成一長老在一生的奉佛生涯中，嚴於律己，以戒為師。視名、聞、利、養若草芥；依信、解、行、證為依歸，用自己的行持去演繹佛法的真諦和應世功能。成一長老佛學道德譽重兩岸，無論在慈善、文化、教育等各方面均有建樹，為兩岸佛教交流做出了積極貢獻。成一長老的圓寂，是海峽兩岸佛教界的一大損失，在追思和緬懷成一長老功德之際，我們要學習他對佛教孜孜以求的精神和身體力行

祖庭，長老對此有很深的感情。佛語有雲“落葉歸根”，在觀音寺舉行成一長老的圓寂茶毗頌贊典禮，也是光孝寺與觀音寺的一種“緣分”。最後，典禮在全體法眷起立向來臨貴賓致謝後圓滿禮成。

中午午供，光孝寺特恭請無錫祥符寺無相長老等諸山長老帶領全體法眷及皈依信眾們舉行傳供儀式。下午1時30分左右，在世界各地數百弟子的誦經聲中，請長老主持起靈說法儀式，由法眷以布條扶靈，將導師所坐之花缸移



的態度，更要學習他利益社會的高尚品德，讓我們為促進海峽兩岸和平統一大業，為社會進步，為堅持科學發展觀，構建和諧社會而貢獻自己應盡力量。」

光孝律寺第十九代方丈法空法師說：「成一長老15歲時在海安觀音寺出家，觀音寺是成一長老的

駕，迎請到海安觀音禪寺，依佛制舉行荼毘火化。下午4時，圓寂茶毗典禮在海安觀音寺內正式開始，典禮由江蘇省佛教協會副會長、祥符禪寺住持無相法師主持。在完成了茶毗儀式後，無相法師為成一長老舉火。舉火前，仍恭請無相長老宣說法語。（觀音禪寺外聚集近萬民眾，大





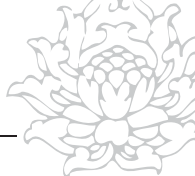
部份人一大早即等在山門外，僅為恭送導師最後一程。)

預計整個荼毘需要十二小時，5日早上才檢視舍利。但在凌晨時，本社住持天因法師、當家天融法師被通知，說荼毗現場已發現了舍利100多粒。他們趕到現場，看見長老骨灰中，有很多閃閃發光的舍利。舍利子和舍利花呈五顏六色。修行人的法體火化後，通常是出現舍利花才會有舍利子。而法體荼毗後所燒出的舍利花，顏色呈淡白、淡綠、淡

藍，質地如琉璃般。老和尚的舍利由法眷們分別請至光孝寺、觀音禪寺、濟南神通寺及台北、美國華嚴蓮社、桃園僑愛佛教講堂等多處供奉。

觀音禪寺住持常靜大和尚於5月5日上午帶領信眾舉行舍利安奉儀式後，光孝寺法空大和尚亦迎請部份舍利回到光孝寺，禮請大明寺能修大和尚舉行入塔說法。大陸祖庭的整個追思讚頌荼毘入塔儀式劃上句點，示意一代高僧功行圓滿，變易捨報。





美國華嚴蓮社創建經過

美國華嚴蓮社成立於1984年(民國七十三年)。當年，成公長老來美國探訪胡王本空、吳允良、蔡樹強，胡憲文等蓮友，在一次餐會上，有好幾位中國留美學生、蔡體行、陳明章等倡議，邀長老到美國成立一座佛堂，方便許多留美青年及華僑，有地方禮佛、學習佛法，研究佛法。長老以事關成就僑胞宗教研修，立即欣然答應了大家的要求。並於當年冬天，買下三藩市南灣區聖荷西市配列市奈 (PELLEAS LANE) 民房一幢，作臨時佛堂。繼於次年暑假，與當時仍是學生的弘度法師及心明法師，攜帶大藏經一部、釋迦佛像一尊、普通入門佛書多種，來美開始佈置佛堂，成立佛學研修中心，禮請旅美僑領羅無虛、李傳薰兩位老居士、擔任中心講師，輪流於每星期日集會為有志學佛人士，宣講佛法。長老於佛堂佈置完成後，舉行餐會，向大眾介紹佛堂成立的宗旨及日後的研修方向。同時定名為：美國華嚴佛教會(華嚴蓮社)

，並公推長老為首任會長，並由吳允良居士負責向美國政府辦理團體登記。

之後，每年長老都會利用寒暑假的時間，來美作佛法的弘揚。首次講經是在為期一個月，開講《華嚴經普賢行願品》。

1986年(民國七十六年)，成公長老購下庫比諦諾CUPERTINO 市中心住宅一幢，作為佛堂。平日由羅無虛及李傳薰領導研究佛法，並成立週六念佛會。

1988年(民國七十八年)，在米爾必達市南大道 (50 S. MAIN ST., MILPITAS) 購得土地一片 (即現址) ，面積兩萬七千多平方呎，作為興建佛堂之用，並成立董事會。翌年舉行動土典禮。

1992，佛堂竣工。五月舉行佛像安座。落成典禮開光過後，華嚴蓮社美國分社就正式成立了，而佛堂朝向弘法利生目標發展，以不負諸方信徒所望為主。





為江蘇泰州光孝寺退居上成下一位公老和尚舉火法語

三界不安汝亦往 只為度化眾生難
慈悲喜捨依然在 無奈血肉已散壞

舉火法語

恭維

傳千華堂上第卅十七世，光孝堂上第十七代，前退居上成下一位公老和尚幼年出家，百歲示寂，戒臘七十有一，弘法興學創道場，見證世紀佛教，推動兩岸和平，名揚海內外，法傳全世界，專修苦行自利利他，悲智願行，圓滿具足，今者化緣既了，欲生兜率，法眷道侶，依禮茶毗，邀請山僧，說法舉火，即說偈曰：

有佛無佛皆悲智
有位無位皆自在
此時即是出離時
婆婆緣熟就再來

燒！

二〇一一年五月四日





美國華嚴蓮社恭迎導師 上成下一定公老和尚舍利

當本社創辦人成一老和尚四月二十七日四在泰州光孝律寺圓寂的消息傳出後，導師的皈依弟子，護法信徒都紛紛前來弔唁。蓮社隨即亦在美國最大的中文報章《世界日報》連續刊登三天訃告。信眾對於老和尚圓寂的消息非常關注，當聽聞5月7日，住持天因法師及當家天融法師將會從中國泰州迎請長老舍利回美供奉，大眾都顯得非常雀躍。

5月7日早上，長老的皈依弟子及護法信徒：法文、法誕、法綿、悟華、惟明等一大早便來到蓮社，準備旗幟迎請長老舍利。下午三時十分，迎請隊伍便分批前往機場集合。隊伍明顯分有三

個年代，第一代是蓮社創建時的護法信徒，第二代是成公長老在蓮社中期時的皈依弟子及護法信徒，第三代就是青年會的代表。

想是長老加持的緣故，住持當家法師所乘坐的航班、過關、提取行李都異常順利，比原訂時間提早了接近三十分鐘。當兩位法師步進出境室，護法代表：法文、法誕、善歸及其餘信眾，隨即向長老舍利恭敬、長跪、禮拜。再由住持法師點起香環，法文手捧香爐，從住持法師手上接過舍利後，迎請隊再齊齊向長老舍利頂禮。

而在蓮社，前來參與誦經迎請長老舍利的信眾接近百人，四時三





十分，由天寧法師領導大眾恭誦《佛說彌勒菩薩大成佛經》，當功課圓滿時，剛好長老舍利抵達。在法師們引領下，大眾列隊步出大殿，前往停車場迎請舍利。住持及當家法師、還有法文居士手捧長老舍利站在車旁。大眾在法師們的引領下向長老舍利禮拜後，再迎請舍利進入大殿供奉，隨即為長老舉行上供儀式。

儀式開始，先由住持法師及法眷上香，接著是信眾們，此際，信眾們的眼眶開始濕潤起來，過去

與長老相處的點點滴滴都浮現在各人心中。協助長老創辦蓮社的胡憲文居士，神情落寂；多年來一直護持蓮社的趙李學卿居士，對長老及蓮社有無盡的感恩；法綿才在一個月前到泰州拜訪老和尚，一別竟成永闕，淚水潸潸而下。

信眾代表法文居士更感性的表示，此次迎請舍利，令他感慨良多。在機場時想到每次來迎接成公老的法駕時，都是興高采烈，可是，此次來迎接不再是一個活生生的人，無限感慨。但從另一個角度看，此次迎請又感到意義非凡。因為這不只是法的傳承，同時又是感恩長老創辦蓮社二十七載，此次舍利供奉在蓮社，更希望大眾能護持三寶，將長老的精神延續下去。

儀式結束後，住持法師向大眾略為報導此次長老圓寂後的事宜，便公開讓信徒瞻禮，禮拜舍利。





老和尚我們來了！

隨團特派記者: 朱文英

江蘇
泰州
訪成
公



四月二十日下午，經過一路長途車旅奔波（四小時車程），大家雖然身體有些疲憊，但是心情反而有股似同近鄉情怯般的激動和喜悅；不為別的原因，只是因為此行最重要也是最終的目的，是探望和拜見美國華嚴蓮社的創辦人「成一長老」，車上同行的大夥人，幾乎大多都沒有來過泰州，就連司機魯先生（來自上海）和導遊王小姐（來自蘇北）都是第一次拜訪泰州，更惶論其他來自千里之外的美國和臺灣的師父及信眾們呢！

車子終於在千呼萬盼聲中緩緩駛入了泰州市中心，心情好不雀

躍，說時遲那時快，司機先生首先看見了古刹的牌坊，一陣歡呼聲中車子已來到光孝寺的側門，剛好可容下一個巴士車身寬的進口處，這下子可是考驗司機先生開車技術的時候了；就這樣地，這群引領翹首期待多日的團員們，終於跨進這有一千六百年歷史的古刹。

光孝寺為全泰州城最古老的廟宇，據說可追溯至東晉義熙年間，其地址位于城內西北角，當時為當地教育文化集聚區。今日團員所拜見之「成一長老」，回溯歷史至西元一九三六年早春，其即進入光孝佛學院讀書，且在





院中成績優異、名列前茅，後來更為南亭長老付法，成為此江淮名剎泰州光孝律寺第十七代傳人。後因戰亂輾轉而至台灣，日後更為寶島台灣重興中華佛教，改變台灣日式的齋教模式。成一長老秉持著「欲振興佛法要造就人才，非教育不可」之精神，因此在台創辦華嚴蓮社、華嚴專宗學院、智光商職、桃園僑愛佛教講堂及美國華嚴蓮社等等。此次千里尋訪，拜見成一長老並向其祝壽，團員中有美國華嚴蓮社住持天因法師、當家天融法師、台灣桃園僑愛佛教講堂住持乘度法師、其弟子天仁、天齊、天悅眾師父，率領眾信徒成就此行。

古光孝寺是美國華嚴蓮社創辦人「成一長老」早年弘法之道場。所謂「萬丈高樓平地起」，今享譽國際的「江淮名剎」，在中國多變艱困時局中，屢有興廢，然而「有志者事竟成」，自成一長老于一九八六年末，在海外會見當時的代表趙樸初居士之後，一直到一九九六年十一月，光孝寺舉行大雄寶殿落成暨佛像開光大典以來，整整開啟艱難的十年修復之路。成一長老身處海外，卻傾盡心血恢復祖庭光孝寺，多次適逢修建經費告急，成一長老即帶領台北、美國華嚴蓮社、台灣

桃園僑愛佛教講堂等紛紛捐助，讓光孝寺大雄寶殿得以順利修復，為法脈延續竭盡心力。



隨著巴士在寺內空地停泊下來，師父和信眾弟子們在歡喜之餘，陸續被安排進入「豪華」級宿舍，我們敬稱其為「豪華級」宿舍，其實只是比較過去艱難刻苦的年代好一些。美國華嚴蓮社住持天因法師提及，她第一次拜訪光孝寺是十多年前，房舍簡陋而且潮溼，並沒有現代設備。今日外表看似「簡樸」，房間內卻有獨立浴室，有食水供應，甚至還可以上網。憶及此點點滴滴，多蒙成一長老、諸位師父及各方前賢大德們努力不懈的佈施及捐募，方有今日之成果。

今日「成一長老」已百歲高齡，





身體健康情況有些反覆，尤其前些時候住過醫院，此時此刻大家都虔誠希望老和尚的健康情況能許可和我們大夥見面，接受弟子們頂禮問安。最後終於在夕陽時分，寺院方面通知大家可以見「老和尚」了！。大夥高高興興的跟著走，不遠處就看見「成一長老」在長廊上坐著輪椅笑迎大家。大夥心情激動不已地整齊排班，先向老人家跪拜頂禮，老和尚頓時精神了起來，並和大家緊握雙手並合影。此時正逢夕陽西下，老和尚有感而發，讚嘆道：「夕陽很好，夕陽很美」！這美好時分，讓人感動更加珍惜此時此刻。



晚宴後，大夥榮幸地在范觀瀾居士的帶領下，有機會一覽泰州鳳城河之美麗夜景。這被譽為長江三角地區最受歡迎的「體驗之旅」之一，並稱為「畫舫夜遊鳳城河」，古蘊暨豪華舒適的遊

船，一壺清茶，微風清涼，燈光倒影，別有另類江南風情。

光孝寺璀璨文化巡禮

進住古剎的第二天上午，團員們在光孝寺大當家傳意法師的親自引導介紹下，有機會飽覽江南第一古剎建設和內涵，其中更蘊藏了有一千六百多年的豐碩寶典。

光孝寺在歷史上履經興廢，如今已建設完好，建築占地約四十八畝，主要建築有三門殿、天王殿、最吉祥殿、藏經樓四進、外堂有觀音殿、藥師殿、祖堂、客堂、念佛堂、小修樓、碧雲丈室、十師療和齋堂為主要殿宇。

光孝寺歷代更是高僧輩出，自一九三一年創建佛學研究社，培養眾多佛教人才，美國華嚴蓮社創辦人「成一法師」就是其一，而成一長老弟子更是遍佈海內外。

光孝寺古剎更記錄了中國歷史興衰承銜，鮮為海外所知的是，寶藏文物豐富眾多。當團員們參觀到史料陳列館時，親自看到珍貴連城的璀璨文化，無不驚呼讚嘆；其中包括有明代著名書畫家董其昌的真金手書「般若波羅密多心經」、明代書法家祝枝山草書長卷、清八大山人手繪「歷代





賢后妃圖」絹本等等，均是寺藏鎮殿之寶物，置身其中，真如置身一個小型博物館。

光孝寺當家傳意法師慈悲，特別開放藏經閣內大藏經，讓這群師兄弟及弟子團員，大家共沾法喜及大開眼界。這部大藏經接近三百年歷史的經典，成就於清乾隆三年，歷時五年，計一仟六佰七十種，四次印刷，共印一百五十部，每部七仟一百八十六卷，在光孝寺所存之大藏經，分裝一八匣以千字文編號，再分裝十大櫥櫃，因為匣皆樟木，書櫃皆川柏特制，非但不為虫蛀，更猶如新制，紙色依舊如新，讓人嘆為觀止，所有團員實在無比感恩，生平有幸，能親自見證到此百年收

藏之寶典。

參觀海安觀音禪寺

光孝寺璀璨文化巡禮後第二天，全體團員便驅車前往海安觀音禪寺，是「成一老和尚」少年時代隨「春遠」和尚出家之地，時為西元一九三二年冬。早年海安觀音禪寺稱之營溪觀音禪寺，當地居民多半信佛齋僧，幾乎可說是三里有一庵、十里有一寺。古云：「水不在深、有龍則靈，山不在高、有仙則名」，營溪觀音寺就是在清末民初年間正法道場，經過祖師大德們致力修葺，重建宗風，更著實培養僧才，據聞觀音禪寺是當時道風非常嚴謹的寺院，非一般趕經懺道場，可



以到此出家的僧眾，都得到如法的僧伽教育，得以進級研求佛學，當上法師，備受尊重，實為佛門龍象的表表者。

近一個小時的車程終於到達海安觀音寺，豈料當地鄉親信眾們，



早已在大門外牌坊兩側夾道鼓掌歡迎，場面令團員們驚喜感動。觀音寺現址改稱為海安縣孫庄鎮東南首，寺院建築為三進兩廂，以山門殿、觀音殿、三寶殿居中為主，占地約十八畝，總造價千萬餘元，經費多由成一法師、賢度法師、明度法師等弟子積極募資而來，海安觀音禪寺並予一九九九年五月，經縣宗教局批准為佛教活動場所，以推動海峽兩岸

文化交流促進地方宗教文化事業發展為主要宗旨。

住持常靜法師謙遜慈悲，除親自到孝光寺接迎團員，一路相伴，親自帶領參觀泰州名城古蹟，更在寺內備有茶點素果招代，特別邀請當地首長、慈善幼稚園園長和這群美、中、台來的團員交流，相談甚歡，住持常靜法師一路親自介紹觀音寺興建狀況及弘法教學進度，每年三次法會是主要盛典，信徒多來自上海、江浙一帶，晚餐寺內盛情的美味農家佳餚，讓團員們個個流連忘返，離前還備有紀念品相贈，當載滿一車子祝福和感恩的巴士緩緩駛離寺宇，車窗裡外揮不盡的道別聲，人車漸行影漸遠，不捨之情互道：「來日再相逢！」





印度佛教團體到訪

Shiva-Vishnu Temple, Livermore

美國華嚴蓮社盛情招待



三月五日（星期六）位於 LIVERMORE 的佛教團體：SHIVA-VISHNU TEMPLE, LIVERMORE OF HINDU COMMUNITY AND CULTURAL CENTER, INC 於早上九時四十五分，抵達華嚴蓮社。他們一行四十人，其中三十六位是長者，四位工作人員；此行主要是參訪灣區一帶的寺院，而第一站便是華嚴蓮社，於約定時間準時到達。

當他們進入大殿時，看到了莊嚴的佛像及宏偉的殿堂，頓然為眼前的景象所攝持，紛紛跪下，膜拜頂禮。接著，在常住法師引領，義工心慈（祿青蓮）、心誠（丁聖剛）、潘耀海、潘凱蒂等協助下，有從升降機、有從樓梯，進入二樓的圖書館，依次坐下；住持天因法師就利用多媒體，以英語為大眾介紹蓮社的歷史、創辦人成公長老及兩座建築物內部





結構及用途。同時蓮社為了歡迎他們這次到訪，更特別準備了一個禮物包：內附有至尊聖救度母佛像紀念卡、一朵具有佛教意義的蓮花吊飾、最新出版的因華雜誌、一瓶鮮奶及一點小點心。住持法師更教導他們持誦度母心咒，頓時間，整個空間都充滿著咒語的音聲。住持法師開示大眾，學習持誦咒語，能令身心清淨、身體健康！長者無不歡喜納受。

上屆青年會會長心誠(丁聖剛)，又為長者介紹青年會及未來的發展。在心慈、潘耀海、潘凱蒂，充當臨時導遊，帶領長者參觀蓮

社內外的環境，諸如：禪堂、齋堂、大寮等。並且介紹各尊佛像及菩薩的名稱、願力、功德、事跡等，長者們都細心聆聽著注意著。

在拍團體照的時候，由於長者們多準備了照相機，因此光是拍照也花了十多分鐘，雖然中國及印度文化不一、言語不同，但佛教的尊重與包容，加上祥和及融洽的氣氛，就在今次的參訪中盡現無遺。最後，該團體領導人離開前，熱情地邀請住持法師帶領信眾前往該寺參觀作客小坐；住持法師亦表示將會安排時間前往，此次參訪就在一片祝福聲圓滿。





美國華嚴蓮社禮請

馬來西亞寂靜禪林住持開印比丘

佛學雙講座－如何福慧雙修 如何令正法久住



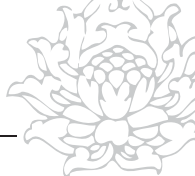
3/11&12/2011 美國華嚴蓮社禮請馬來西亞沙巴寂靜禪林住持開印比丘蒞臨為本社信眾舉行兩場佛學專題講座。主題是：如何福慧雙修及如何令正法久住。

法師在馬來西亞沙巴亞庇市出生，1987年依止檳城洪福寺文建長老披剃出家，曾在馬來西亞佛學院及台灣圓光佛學院就讀，亦曾追隨繼程法師、修靜法師、聖嚴法師、葛因卡老師及帕奧禪師修習止觀禪法。

法師在第一天（3/11/2011）的講座中，首先說出一個耳熟能詳的偈誦：「修福不修慧，大象披纓絡；修慧不修福，羅漢托空鉢」作為講座的引子，告訴大家，在印度佛教的經典中有強而有力的例子，說明這偈誦不是全對的；而在南傳及北傳的論點中，也可以找到修福過程中也有修慧的佐證。

法師引用《成實論》的「天人四輪」，中：一、住善處，二、依善人，三、宿殖善根，四、自發





正願。以「輪」作譬喻能摧八難，出生聖道。

「住善處」者，如處中國，離於五難。不生三惡道、不生北俱盧洲、不生長壽天。

「依善人」者，生值佛世。不生非佛前佛後。

「宿殖善根」者，不聾啞等。

「自發正願」者，是謂正見，具擇法覺支。

法師同時又以播種(智慧)及收成(福報)為例子，闡述播種如修福，若無智慧，如何選擇良種及良田。

法師又以受、智及行三要素談福業：簡潔明確的解釋修福業不但須帶有歡喜心，同時又要與智慧相應，清楚明瞭為甚麼要這樣做，且不中斷，即布施前、布施時、布施後都應歡喜而無悔。而在行布施中更應具備主動與積極的心。

講座第二天(3/12/2011)，法師在詮釋正法久住時，先開宗明義說明正法是指釋迦牟尼佛的教

法是為正法。法師引用大毗婆娑論、阿含經，雜阿含經，以佛教三大地理體系來分析解說正法、像法、末法之說。

另外又以經師、律師、論師、禪師的角度剖析不同的立場，有不同令正法久住的方法，如：以戒為師、以四念處為師等等。法師又提出在家居士也可以令正法久住，如護持佛法，恭敬三寶。又引用佛陀教誡弟子事例，告訴大眾要守護自心，不能以瞋治瞋。同時應以慈心、悲心、哀愍心來面對一切眾生。

法師以輕鬆活潑，互動的方式為信眾開示，妙語如珠，時而引經據典，時而舉生活例子，活活潑潑的將佛教的生動氣氛呈現出來。在場信眾專心聆聽，不時發出會心的微笑。法師此行只短暫停留，講座圓滿後，隨即展開另一期的弘法歷程，實現令正法久住為目的。

法師可說是多才多藝，其書法蒼勁有力、運筆純熟。這次法師慈悲賜以本社多幅墨寶，以鎮寺門！





美國華嚴蓮社續辦健康養生班 長青健康素食推廣部不遺餘力

2/26/2011 美國華嚴蓮社再次舉辦養生班，由長青健康素食推廣中心負責，養生班課程為每隔兩周上課，為期三個月，每月第一次為講課，第二次則為按摩運動實作與複習；目的是希望學員能解、行並學。課程大綱如下：

第一講：養生健康的具體方法。包括：重要的穴道介紹，調息前的準備按摩與運動，胸式、腹式呼吸，內養功介紹飲食保健方法，淺談體質與食物營養，如何避免過敏原食物等。第二講：次階調息方法，腳部保護與按摩運動等。

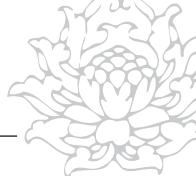
在第一次課堂當中，老師先將內容重點為大家介紹，例如：糖尿病是屬於代議系統失調症、預

防與治療的重點，飲食要注意甚麼，之後便採取示範的方式，誘導學員認識身體的穴位，穴位對身體有甚麼幫助，常搓揉穴位對身體有甚麼好處，老師都非常有內心地為大家解釋，學員亦非常認真地學習，互動氣氛良好。

在二次課堂時，老師先講解食物與營養，食物過敏反應常見的問題與及一些簡單的健康食譜介紹。又為大家講解腳部保健運動。有了這兩課的基本認知後，下一次的上課將會是讓學員實習！

而第三講的課程將是：壓力調理與解壓方法，咀嚼表達、頭部表情組織的放鬆保護頸椎，保健手腕進階調息等。





佛學常識 知多少？



施放大蒙山：

宋朝時有一位不動法師，居住在四川的蒙山；他為了普濟幽靈，收集瑜珈焰口及密宗諸部，輯成蒙山施食，成為禪門日誦。直到近代，興慈大師，大力提倡蒙山施食，並加入對群靈的六番開示，稱為大蒙山施食。

對餓鬼道眾生施食，最早始於佛陀時代。當時阿難尊者於夜半三更見面燃餓鬼（又稱焰口餓鬼），面燃告訴阿難：「三日後你將命終，但亦有挽救辦法，如果你能以飲食施予餓鬼，並且為我們供養三寶，你就可增壽。」翌日清晨，阿難尊者便將此事口告訴佛陀。於是佛便為其說施餓鬼食法，亦即除了布施飲食之外，又誦陀羅尼咒，如此則可令恒河沙數餓鬼飽滿。

大蒙山施食的對象為幽冥界眾生，他們因為過去生所造的罪

惡，今生感得形貌醜惡、飲食缺乏，承受種種的苦事，所以就放大蒙山施食超拔他們，而施食的目的在於，其一，為報恩：因六道眾生，從無始劫來，常與我們互為六親眷屬，因不忍心看到他們在惡道受苦，所以施食來救度他們。其二，為警惕的意思，藉此施食法會，令我們想到三途惡的苦楚，藉以警惕自己起心動念、言行舉止不造作惡業，以免沈淪。其三，為行菩薩道，自利利他是菩薩行，秉著度眾的悲願，隨喜發心，即是種下菩提因，將來必能成就道業。

放大蒙山施食就是一個大慈悲心，以佛法來說就是冥陽兩利。冥就是幽冥眾生，地獄、畜生、餓鬼；陽就是我們人間。普通的聽經聞法，這些幽冥眾生，不能得自在，地獄裏面的眾生不能出來，餓鬼道很苦，畜生道也有





種種苦難。放大蒙山，藉佛的力量，藉法的力量，藉我們自己心的力量，這三種力量加起來，使地獄道、畜生道、餓鬼道，都

可以來這裡聽經、聞法、懺悔，如果他了悟了，就能得到佛法的利益。



活 動 廣 告

美國華嚴蓮社青年會



美國華嚴蓮社青年會，目的是以提倡佛教、以慈善救濟、文化教育及社會福利服務為主，成立於2009年8月；目前正積極招募會員，我們的主要對象除了青少年之外，也希望有不同年齡及階層的人仕來參與。假如您有興趣及願意為大眾服務!

歡迎您與我們聯絡:

ABLS YOUTH GROUP
abls.youth@gmail.com

EVERYONE IS WELCOMED!
"Nobody can do everything, but everyone can do something."





美國華嚴蓮社 第三期工程

建欄杆保安全 籲大眾解囊

華嚴蓮社自從2003年開始擴建大殿至2009年四月成一樓開光至十月齋堂啟用後，擴建及維修工程暫告一段落。

在備案當中的第三期工程，基於目前經濟衰退及各種內外因素，本社一直延遲，未有確切落實。

本社住持天因法師有見於目前蓮社附近治安日差，每當入夜時分，後園走廊經常有流浪漢通宵露宿，更常有來歷不明的車輛停放於停車場，而車內的人通宵達旦、有時於車廂內外進進出出；清晨時分及晚上七、八時後，又常有醉漢躺在大門旁；三不五時又發現一些空酒瓶遺留於地上。以上種種情況，實在嚴重影響本社住眾出入安全。

又，由於申請建築工程准許證亦已獲得政府准許，本社住持與張工程師、楊建築師的多次會議之後，經專家的建議及分析下，最後一期的工程如箭在弦。因此，本社決定落實第三期的工程：興建欄杆將20號及50號兩幢大樓圍繞一週，並加建一扇富有佛教色彩的山門、一扇合乎消防車出入的大門。

建築工程預計在今年秋天動工，現呼籲大眾隨喜捐款，多少不拘，集腋成裘，護寺護僧，圓滿建寺功德，共同成就，功德無量！

美國華嚴蓮社建築委員會

2011/3/24





特別活動

1) 傳授三皈五戒

傳授三皈正戒，由本社住持天因法師為三皈本師，發心皈依受戒者請與本社查詢。

日期: 觀音菩薩聖誕法會 2011年7月17日 下午1:30
 佛陀聖誕法會 2011年10月9日 下午1:30

每月定期共修會

活動項目	日期
虔誦華嚴經	每月第一個星期日
慈悲三昧水懺	每月第二個星期日
華嚴佛一	每月第三個星期日
禮拜藥師寶懺	每月第四個星期日
禮拜金剛寶懺	每月第五個星期日

歡迎投稿

「華嚴園苑」歡迎大家投稿，分享心路歷程，學佛心得。來稿可以中英文撰寫，字數不超過五百字為限。可用以下電子郵箱或郵寄到本社: E-MAIL:

HUAYENUSA@GMAIL.COM

請連同姓名、電話，以便聯絡。請註明:華嚴園苑

銘謝啟事

特別感謝參予本期之中、英文撰稿、翻譯、潤筆、校對、設計等義務工作人員：

區(心智)志揚居士、蔡(心如)壁如居士、胡心圓居士、吳艾惠居士，朱文英居士、江常生居士。

編輯部謹啟

誠徵志工

因華期刊徵求義務工作人員，凡有興趣於中、英文撰稿、翻譯、資料搜集等工作，請與本刊編輯部聯絡。

E-MAIL: HUAYENUSA@GMAIL.COM

請註明因華義工。





活動預告

請以本社網站及FACEBOOK專頁的華嚴蓮社(美國)之日期為準

1. 觀音菩薩誕辰法會
2011年7月17日 8:00 AM - 1:00 PM

2. 大蒙山施食
日期: 2011年7月17日 2:30 PM - 6:00 PM

3. 盂蘭盆法會虔誦華嚴經一部 (八十卷)
2011年7月31日至8月14日 8:00 AM - 4:30 PM

4. 三時繫念
2011年8月14日 2:00 PM - 6:00 PM

5. 觀音菩薩出家法會
2011年10月9日 8:00 AM - 1:00 PM

6. 年終法會禮拜梁皇寶懺
2011年12月25日2012年1月1日 9:00 AM - 4:00 PM

7. 三時繫念
2012年1月1日 2:00 PM - 6:00 PM

8. 年終加行功課誦地藏菩薩本願經
2011年12月1日至1月24日 3:00 PM - 5:45 PM





第十一期 助印功德芳名

\$5000	張裕惠		
\$700	賀玉章		
\$500	成一法師	賢度法師	
\$300	天因法師	張韻秋	候秀玉 陳香雲
\$200	吳心善	SPAFFORD, JOANNA	
	天融法師	天寧法師	黃楚涇(心明) 陳國宗
\$100	蔡世家	陳正道/黃慧文	林駿/林修如/林修吉
	蘇文隆 迴向：(故)蘇鴻炎及(故)蘇林雪霞往生淨土		
\$90	林楓玉		
\$80	林修吉/林修如		
\$70	葉傳寬/葉心逸	楊惟龍/陳惟玉	
\$60	(故)杜蓮音/周慶賢/楊炳照		
\$50	郭義群/潘安麗	尹小燕CONNIE CHAN	
	蘇文隆 迴向(故)蘇和清往生淨土		
\$40	李世雄/鄭惠貞		
\$25	孫曉鵬		
	錢壽康	林修如	林修吉
	廖惟明	張綠喬	李錦雲
\$20	XUE YAN嚴學琴	ANNA WENG黃玉晴	
	李兆明 祈求：身體健康，業障消除，廣結善緣		
	JUDY CHEN 迴向：謝門歷代祖先及先考謝國生往生淨土		





因華
歡迎助印

華嚴蓮社為一非牟利團體，出版期刊是希望能散播佛法的種子。歡迎助印，廣種福田！

助印者姓名: _____

地址: _____

城市: _____ 州: _____ 郵遞區號: _____

連絡電話: _____

電郵地址: _____

金額: \$ _____

請將此表連同支票寄回

支票抬頭: ABL S

AVATAMSAKA BUDDHIST LOTUS SOCIETY

50 SOUTH MAIN ST.

MILPITAS, CA 95035

諸供養中，法供養最

捐款收據可申請稅務減免

THANK YOU
謝謝您的支持

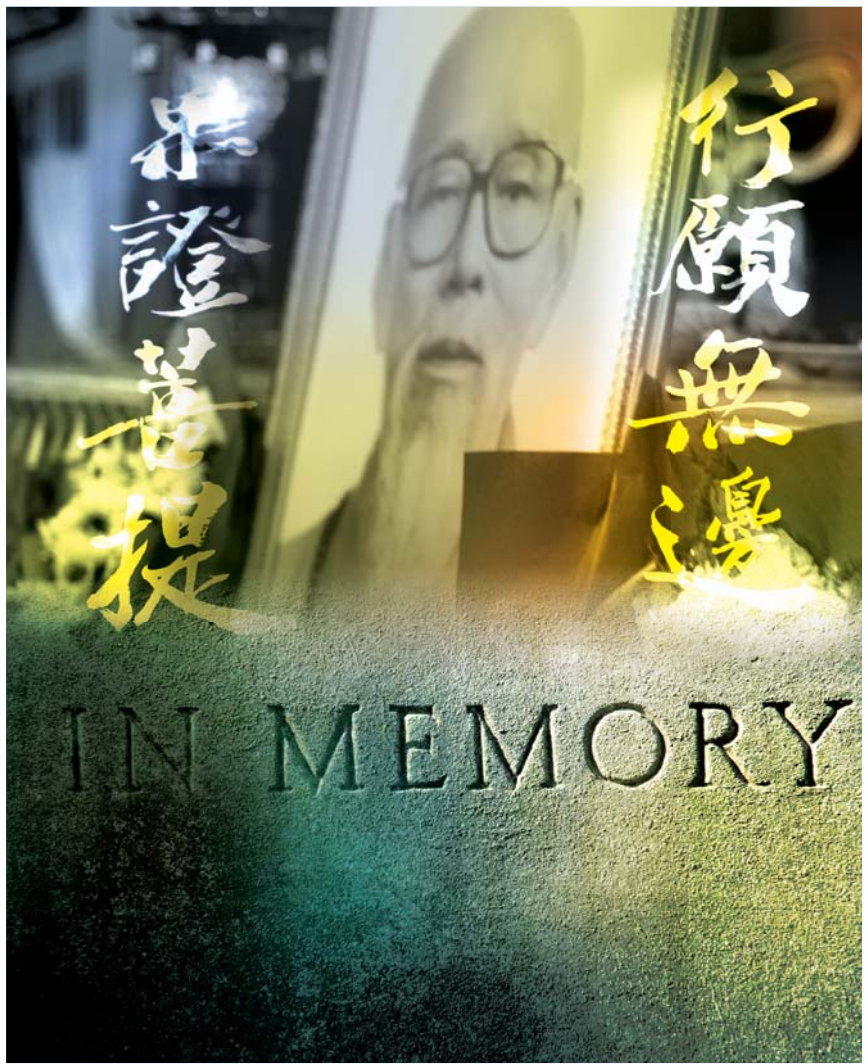


The *Avatamsa*

Volume 11

07. 2011

Free Distribution



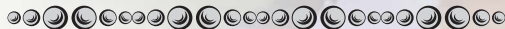
50 South Main St. Milpitas, CA 95035 | T: 408.942.0874 | F: 408.942.0639

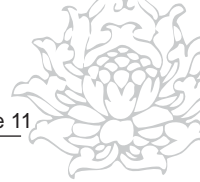


GOLDEN VERSES

The Second Awakening:

*Too much desire brings
pain. Death and rebirth
are wearisome ordeals, originat-
ing from our thoughts of greed
and lust. By lessening desires we can
realize absolute truth and enjoy peace,
freedom, and health in body and mind.*





The Avatamsa's Pick

PILGRIMAGE TO GUANG XIAO TEMPLE – HOME OF ELDER VENERABLE CHENG YI

by: Anne Hu



On the evening of April 11, 2011, we gathered at the ABLs in Milpitas preparing our mid-night departure to Taiwan. Our group leader Master Tien Rong, Abbess Ven. Tien Inn, Master Hongdu, Anlee Pan, Maggie Loi and I represent US ABLs for this trip. The purpose of this trip is to visit Elder Venerable Cheng Yi who relocated to Guang Xiao Temple in Jiangsu Province, China from Taiwan last year. Guang Xiao Temple was where Elder Venerable Cheng Yi's renunciation and became a Dharma Master. In addition, several well-known temples in Jiangsu province are on the agenda for this trip. The trip bonus was we were also able to tour the nature parts of Taiwan and experience the local warm hospitality. This was an unforgettable and most memorable trip to

me. I was also able to spend personal time with all the Venerables.

We arrived at the Taoyuan Airport at 5:30 AM local time. Abbess Ven. Shengdu sent two cars to pick us up, and the journey of gourmet Taiwanese vegetarian food began. Abbess Ven. Shengdu is a disciple of Elder Venerable Cheng Yi, and she is the current Abbess of Taoyuan Chiao Ai Jiang Tang which Elder Venerable Cheng Yi founded in 1963. I find Abbess Ven. Shengdu is down to earth and personable. She became our tour guide to show us around in Taiwan in the next 5 days, and she also showed us why Taiwan is heaven to vegetarians. In addition, her two disciples Master Tian Ren and Tian Qi along with 3 devotees





accompanied us to the local tour. During the five-day visit in Taiwan, we tasted unique vegetables and fruits in Taiwan. The creative way of vegetarian cooking is evident, and delicacies in Taiwanese & Hakka style. It was an eye opening experience tasting healthy and delicious vegetarian meals.

Below is a list of attractions we visited in Taiwan:

- Nan Yuan (南園) – A Relaxing Resort of Southern Chinese architecture, formerly owned by a local newspaper CEO Wang Tiwu. It has traditional Suzhou style Garden and pond. Many foreign diplomats and European Royals have stayed there. It is a B&B and tour attraction to local now.
- Guanyin Temple in Beipu (北埔), Wuzhi Mountain (五指山) (mountain shape as five fingers). Beipu is the town where Abbot Shengdu grew up.
- Jiang Ma Yuan (薑麻園) Sanyi in Miaoli County – we hiked to the top of the hill and enjoy the fresh air and its view. This area is known for gingers. I purchased Brown Sugar Ginger Chew, Ginger Shampoo and Ginger bath gel.
- Xinshe Summit-Resort (新社古堡) in Taichung County – European castle and man-made water fall.
- Cloud Leisure B&B (雲閒居) we stayed one-night there to enjoy fresh air, spectacular view (750 meters above ground) and hospitality by the

host, a retired teacher. His place is very popular among working professionals who come on weekends to relax and unwind. He came up to this place to nurture back his health, and he stayed to be the B&B owner. Lots of betel nut trees (檳榔樹) are planted in this region.

- Sun Moon Lake (日月潭) – a well known tourist attraction. We also visited three temples around the lake, and one temple consecrates the relic of Shakyamuni!
- Ease Motel International – A pleasant surprise to discover this luxurious motel in a small town, 草屯。 We could not make it back to Taoyuan after the Sun Moon Lake tour, so we stayed one night.

Upon returning from our tours, Abbess Ven. Shengdu drove us to Taipei Huayen Lotus Society to visit Chairman Dr. Hsien Du and Abbot Tian Yan. We toured the newly renovated facility and I am most impressed with the blue-ray equipped classroom and Bronze tiles of Sudhana, to visit 53 superiors and practice Buddhism on a patio wall.

On April 18, our group of 14 members (8 attendees from Chiao Ai Jiang Tang, 6 attendees from the US) departed from Taoyuan airport to Shanghai and began our pilgrimage journey to temples of Jiangsu province. At the Shanghai airport, we united with Abbess Ven. Tien Inn, her mom and sister. We were immediately brought to Suzhou to visit Tiger Hill (虎丘), Emperor Wu (吳王) was buried there with many swords. A few days after his burial, local folks





saw a white tiger crouching on the hill. Thus it was re-named “Tiger Hill”. So far no one has found these swords or an entry to his gravesite under water. However, there is a Chinese version of Pisa Tower nearby. The next stop was Hantan Temple (寒山寺), located in the west outskirts of Suzhou. The temple was first built in the Tianjian period of the Liang Dynasty (502-557 AD). A famous monk, Hanshan was said to be the Abbot during the Tang Dynasty (618-907 AD). So it was named after him. We were just there in time when the masters were chanting during their evening session. It was nostalgic for me to physically being there while reciting the poem written by Poet Zhang Ji, “Away from the town of Suzhou stands Hanshan Temple, the chime of its midnight bell reaches as far as my boat”. We then retired in Shangri la Hotel in Suzhou, a very nice hotel.

The next day, we went to Zhuozheng Garden (拙政園), a traditional Southern Chinese style garden features artificial miniature mountain and lakes, surrounded with willow trees, garden of many flowers. It was built by a retired politician Wang Shien-Chen(王獻臣) during Ming Dynasty in 1509 AD.

The additional attractions we visited in China:

- Suzhou Museum designed by famous architect Bei Yuming.
- Ferry ride on Tai Lake (太湖) on an island where a Tao Temple is located on top of the hill
- Silk Museum where we learned

how silk comforter is made, several of us purchased silk comforter, silk blouse, silk scarf

- Lingshan Brahman Palace (靈山梵宮) in Wuxi (無錫) City where a large bronze Buddha statute and sacred hall in delicate wood carving from ceiling to wall. We saw a water fountain show where nine dragons shooting the holy water up to the young Sakyamuni who came out of lotus flower above

We finally got on the road to Taizhou Guang Xiao Temple, home of Elder Venerable Cheng Yi. After 3 hours, we finally arrived! We were very fortunate that Elder Venerable Cheng Yi was enjoying the sun in the hallway, and all of us rushed toward him. He was obviously happy to see us all. We were all eagerly waiting in line to pose with him, a special Kodak moment. When Maggie Loi told Elder Venerable Cheng Yi that we came from the US to see him, he was surprised and expressed that we came a long way for this visit. He was a bit frail, but he was very pleased to see us. After dinner at the temple, Mr. Fan Guan Lan, a disciple of Elder Venerable Cheng Yi and local tourism consultant, took us to an evening boat ride and tea sipping. The channel had many themed lights on many boats, and opera singing as we passed by.

The next morning, we toured a museum dedicated to an opera singer, Mei Langfang (梅蘭芳), a tower overlooking at the channels. In the afternoon, we then went to Guanyin Zen Temple in Hai-An, where Elder Venerable Cheng Yi first became a monk when he was





about 15 years old. Most of us took a nap during an hour ride, and we did not realize royal-like welcome we were about to experience! People lined up on the sides clapping their hands with warm welcome. I checked myself to be decent before I walked out from our bus. They were chanting "Welcome! Welcome!" as we walked through the entrance toward the temple.

The Abbot Chang Jing (住持常靜法師) greeted us and gave us a tour of the temple. This temple is located in a rural area in Nantong City (南通市), surrounded by vegetable plants. In their large conference room, we learned about Elder Venerable Cheng Yi's contribution in re-building this temple from damages during Cultural Revolution in the early 60s. His tireless effort and support in bringing Buddhism to China again is highly praised. The temple holds two major services each year, and many parishioners come from out of town and stay at the temple during the service. We left Guanyin Zen Temple after dinner and return to Guang Xiao Temple.

The vegetarian dishes at the Guang Xiao Temple and Guanyin Zen Temple were phenomenal! We tasted the freshest vegetables as they were pulled from their own garden. We had a great time enjoying the hospitality and fresh food.

On early Friday morning, April 22, we departed Guang Xiao Temple and headed for Shanghai. Abbot Fa Kong (住持法空法師) invited us to return next February to celebrate Elder Venerable Cheng Yi's 100th birthday celebration. We concluded our pilgrimage to the

temples where cultivated a legendary master of our time, Elder Venerable Cheng Yi.

We headed to Jade Buddha Temple in Shanghai, and Abbess Ven. Tien Inn, her mother and sister, Master Tien Rong concluded their China trip and return to Hong Kong. The remaining members of our group stayed one more night in Shanghai and return to Taoyuan on April 23.

I am so glad I have attended this trip with Abbess Ven. Tien Inn and be a US representative in the group. I've bonded with Abbess Ven. Tien Inn, Master Tien Rong, Master Hongdu, and two other ladies, Maggie and Anlee. We took care of each other during this trip, whether we are staying at the temple or on the bus. It was a special experience to travel together and visit numerous temples in China and Taiwan.

I found out about Elder Venerable Cheng Yi's passing when I was in Taiwan. I was saddened by the sudden loss; all of us mourn our loss quietly. I appreciate Master Tien Ling keeps in contact with us to provide links to the press release and photos of the funeral in China. Even though Elder Venerable Cheng Yi is physically no longer with us, his spirit and passion about Tuslita Pureland and Buddhism will remain in all of us. We want to continue to spread the word and practice Buddhism. As one of disciples of Elder Venerable Cheng Yi, it's our mission to continue his legacy left behind.





ENVIRONMENT-PROTECTION ETHICS, LOW-CARBON ECONOMIC LIFE

by: Wen Ying Ginny Chu

At the beginning of the year 2011, when the cold of the winter is still stubborn, the buds of flowers are still hidden and people are looking afar into a grand future, terrible natural disasters like earthquakes and tsunamis and other bad news rushed in consecutive order, which make the terrified human beings seriously concerned about the unpredictable future.

A series of natural disasters woke up more and more people into desperate attempts to save the earth. The "environment-protection awareness" in 2011 is undoubtedly to be executed by human beings, which, undoubtedly again, will be the greatest beneficiary. To make disasters in the world go away and to value every life, the only thing that can be done is to preserve, restore and improve the natural environment and put environment-protection into our daily life.

In the 20th century, the temperature of ground atmosphere rose 0.74C° on average around the world. The speed of climate change in the last fifty years is twice that of the previous century. The century disasters caused by these numerical changes forced us into thinking

about how important "Environmental Ethics" is.

Should we continue cutting down forests and destroying soils for the consuming needs of human beings?

Should we mine oil for luxurious joys recklessly?

Should we let animals and plants in the natural world die out for our selfish needs?

Due to multiple cultural differences among countries across the world, different conclusions are arrived at and different actions are being taken.

Low-Carbon Economy (LCE), an economic system that discharges little or hardly any warming gas into the atmosphere, is trying to do it for the entire human race.

In American society, especially in California State where the climate is extremely pleasant, a "traditional farmer market" sprang up like bamboo shoots everywhere. An environmental life has come into the daily life of people. There is an ancient saying in China: We feed on the blessings of the Nature. Yes,



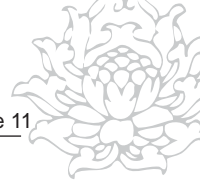


only when the natural world is healthy can our healthy life be guaranteed. Is it true that the more traditional we are, the closer we are to nature? Is it true that the closer we are to nature, the healthier we will be? The rise of “traditional farmer market” offers everyone a perfect answer. One of the major characteristics of traditional farmer market is to emphasize on “organic freshness”. The natural way of culture replaced the production code that relies heavily on chemical fertilizers and farm chemicals. On the one hand, people can have natural safe food; on the other hand, natural soil is also protected from the pollution of chemicals so that the ecological environment is preserved. Fresh fruits and vegetables bought in traditional farmer market will not be disliked due to the scars left by insects or bugs, for the imperfection suggests safety.

Another characteristic of farmer market is its reasonable price. The fresh food are supplied by local farmers, they are therefore more environmental and the cost is lower because there is no need to transport them from far-away farms. Also the producer is directly in contact with the consumer, avoiding a lot of exploitations on the part of the intermediary businessmen.

The third characteristic is that traditional farmer market, which is built outdoors, has natural sunshine and air in the place of air-conditioner in a supermarket. This is good for both human health and the environment. Now the expression “farmer market” is preceded by the world “traditional”, it becomes obvious that it is a social transaction mode that has been around for as long as human history is. It is direct, time-saving and energy-saving. Besides, it is easier for people to identify with for it is “local”. Its “seasonal” purchase idea is fused with environment-protection and health. Likewise, traditional “vegetable basket”, be it made of bamboos, iron nets or cloth bags, is leading the fashion of environmental protection. The more attentive we are to environmental protection, the more we returned to tradition and the more we embraced nature. Please give the food chain a natural space, and human beings please retreat from irrational interference and reflect on the ignorance of willful destruction. The eternal health we pursue is the environmental awareness and practice that are good for the body, the heart and the spirit. What “the beautiful thing” just evokes our respect, care and love for the land that cultured us.





INDIA TEMPLE VISITED ABLs

The Shiva-Vishnu Temple, is located in Livermore, California, and they have been established for 25 years. There were 40 members who went on a tour of Bay Area Temples on Saturday March 5th, 2011; their first stop was Avatamsaka Buddhist Lotus Society. They were a very warm and welcoming group and were very interested in seeing the Temple and learning about our culture. It was a pleasure to be able to reach out to other communities and expand our presence.

The tour began around 9:30am and we started the day with a tour of the library and a presentation by Abbess Ven. Tien Inn. The presentation included the story of the birth and renovation of the temple. She also presented the different activities held at the Temple. Some activities include lectures presented by various Monks on Buddhist teachings, Chinese art painting, the ABLs youth group and more.

Edward Ting introduced the ABLs youth group and described how we were a great opportunity to give back to our community and to help the youth grow and learn about the Buddhist society. Apart from these teachings, we also have monthly voluntary activities; from helping out at the senior citizen

centers; these include playing games, singing, and doing activities with them; to helping in food banks, plant trees and park clean ups. It is a great way for the youth to become involved with the community and also grow in the Buddhist Society.

After the presentation, the Temple presented the members with a gift bag of the Buddha card with the image of Ayre Tare, a sign of the lotus flower, milk, and some snacks. We also taught them how to chant the Matera. They were very excited to learn this chant, and wanted to know how often it was practiced, others even wanted to use the chant of the Matera in their daily life.

After the presentation we gave them a tour around the main shrine and the dining hall. They were most interested about learning the different Buddhas and Bodhisattve. They compared the different Buddhas to their culture and were excited to learn the differences. After the tour, we were all gathered outside of the Main Shrine for a group picture. The Hindu Community Center welcomed us to come visit them at any time and they were very happy to be able to come visit us. They departed around 10:00am to finish the rest of their tour of Bay Area Temples.





Story with Inspiration

A TALE OF PERSEVERANCE

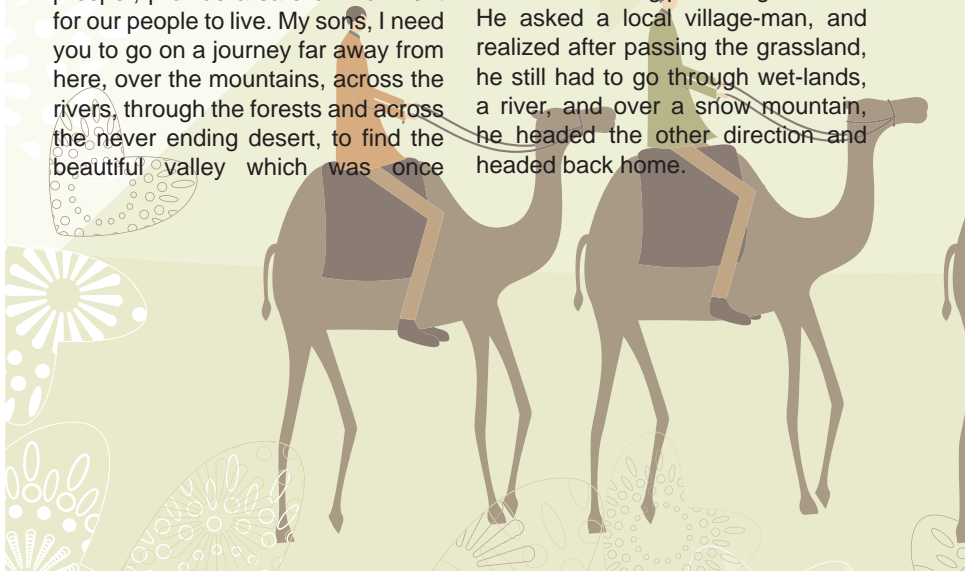
Once upon a time in Ancient Egypt, a powerful kingdom of Ishuwa dominated thousands of acres of land. The kingdom's strength and population were growing faster and faster each day. But a series of natural disasters struck through the kingdom throughout a decade and things seemed to get worse.

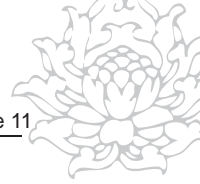
One day, the King summoned his four sons upon him, to the grand palace. "With these unfortunate disasters happening so often, it is almost impossible for our kingdom to grow and prosper, provide a safe environment for our people to live. My sons, I need you to go on a journey far away from here, over the mountains, across the rivers, through the forests and across the never ending desert, to find the beautiful valley which was once

described to be magical. No one really knows where this place is, but I need you four to go separate ways to discover and record the best route to this place, so that our people can live peacefully and happily."

The four princes felt challenged at such a daunting task, but still listened to the King, and took off in their separate ways.

The eldest prince took off in a carriage for 8 days. After going over four mountains and a stream, he arrived at a never-ending piece of grassland. He asked a local village-man, and realized after passing the grassland, he still had to go through wet-lands, a river, and over a snow mountain, he headed the other direction and headed back home.





The second prince rode his horse through the wet-lands, a big span of river over a course of 11 days. As he rode upstream of the river, the white-water rapid started to get stronger and stronger. He lost his determination to keep going, and headed back home.

The third prince set out confident. He had gone through 2 forests and crossed a big river. On the 15th day of his journey, he was exhausted from hiking through the desert but his will and determination kept him going.

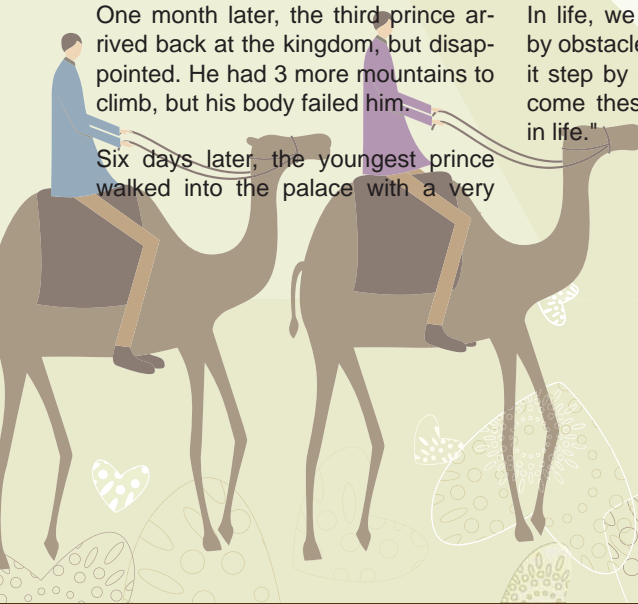
One month later, the third prince arrived back at the kingdom, but disappointed. He had 3 more mountains to climb, but his body failed him.

Six days later, the youngest prince walked into the palace with a very

relaxed and light expression. He told the King that the journey will only take 18 days.

The King smiled and said, "You are correct my son, I have actually been there myself many years ago. The journey there will need to cross 3 rivers, a wet-land, a desert and 2 mountains. I set you four on this journey, is to allow you to experience, no matter how far your goal is, if you take it step by step, you will eventually reach your goal.

In life, we will always be challenged by obstacles, but as long as we tackle it step by step, we can always overcome these obstacles, and succeed in life."





A DAY IN TEMPLE

by: Melissa F Ho

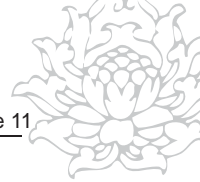
For as long as I can remember, my dad has been a devout Buddhist. When I was young, I remember hearing him pray each night, and light incense in our shrine at home afterwards. Often, on Sundays he would take me and my younger sister to the temple in Milpitas called the Avatamsaka Buddhist Lotus Society. My sister and I would play around in the office while my father participated in prayers. Sometimes we had a teacher teach us upstairs and look after us while my parents were downstairs helping out. My grandma visited frequently too, and I remember eating a hearty vegetarian meal there with the whole family. My grandfather's name was on the wall in the main shrine to honor him. Our family visited many other temples in Los Angeles, Taipei, and even a massive temple in the mountains in California.

As the years went by, my grandmother moved to China, my father's work became more demanding, and my schoolwork piled up. I no longer had the chance to visit the temple every Sunday. When I came back in high school, I was surprised to see that a newer

building had been constructed adjacent to the old one. Furthermore, there were more people than I have ever seen on a Sunday that had come from all over to worship and pay their respects to Buddha.

Now I am in college, and the only time I come home is for the holidays. My father suggested I go volunteer at the temple during my spring break. The first day, I helped in the kitchen and set up the table for many people. Afterwards, I was asked to go pray in the main hall. It was my first time sitting through an entire Buddhist prayer since I was little. Instead of waiting on the side for my parents, this time I was sitting in their place and reading the Chinese characters on my own. Even though I could hardly keep up with their pace, it was interesting to participate in a prayer. I really enjoyed my day at the temple because it was the opposite of my life at college. For once, I didn't have to worry about homework or tests; instead, I had time to myself to pray and to think about my life. Furthermore, the temple was a big part of my childhood, which I had left at home when I left for college.





DEAR SON,

Dear son,

When the day comes and you see me old, have patience and try to understand me.

If I get dirty while eating or if I can not dress myself, have patience. Remember the hours I spent teaching it to you.

If, when I speak to you, I repeat the same thing a hundred and one times, do not interrupt me, listen to me until I finish.

When you were small, I read to you the same story a hundred and one times until you went to sleep.

When I do not want to have a shower, neither shame me nor scold me.

Remember when I had to chase you with a thousand excuses I invented, in order to make you have a bath.

When you see my ignorance on new technology, give me the necessary time to learn and adapt, and not look at me with your mocking smile.

I taught you how to do so many things, to eat with manners, to dress well, to confront life.

When at some moment I lose the memory or the thread of our conversation, allow me to have the necessary time to remember, and if I cannot remember, do not become nervous, as the most

important thing is not my conversation but surely to be with you and to have you listening to me.

If ever I do not want to eat, do not force me. I know well when I need to and when not.

When my tired legs do not allow me walk, give me your hand, the same way I did when you stumbled your first steps.

And when someday I say to you that I do not want to live any more and that I want to die, do not get angry, some day you will understand.

Try to understand that my age is not lived but survived.

Some day you will discover that, despite my mistakes, I always wanted the best for you and that I tried to prepare the best road for you to take.

You must not feel sad, angry or impatient for seeing me near you. You must be next to me, try to understand me and to help me as I did it when you were first born.

Help me to walk, help me to end my way with love and patience. I will pay you with a smile and by the immense love I have had always for you.

I love you son...

Your father





ABLS GOURMET RECIPE

Mango Walnut Cake

Ingredient:

1 medium ripe mango

1 fully ripe mango

3/4 cup sugar

3 eggs

1/2 cup softened butter

1/4 teaspoon salt

1/2 teaspoon vanilla



2 cups flour

1 teaspoon baking soda

4 tablespoon plain yogurt

1/2 cup walnut crushed

Preheat oven to 350F

In a large mix bowl, beat butter and sugar for 1 minute.

Dice up the mango to small pieces.

Add all remaining ingredients except flour and beat until well combined, about 2 minutes. Stir in flour until well mixed.

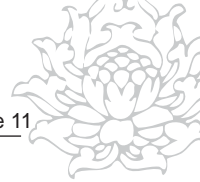
Turn batter in a 9x5x3- inch greased loaf pan.

Bake for 45-60 minutes or until cake test done. Reduce heat to 325F, if cake begins to brown too much before done.

Drizzle top of cake with confectioners icing while still warm.

Spread individual servings with cream cheese just before serving.





IMPORTANT ANNOUNCEMENTS

Avatamsaka Buddhist Lotus Society USA,

**Third phase construction -
Building a gate to protect the temple and ensure safety.**

We ask for your kind donation.

Avatamsaka Buddhist Lotus Society started the extension of the main hall in 2003. With the April 2009 opening of the first floor of Chang Yi building and the October completion of the dining room, the expansion and maintenance construction of the first two phases has been completed.

Due to the recent economic downturn and various internal and external factors, the third phase of the construction was delayed, and remains to be implemented.

The Abbess has noticed that recently the neighborhood has become more unsafe and dangerous. At night time, homeless people often sleep at the back corridor of the temple. Very often cars of dubious origin park at the temple and people go in and out of the cars all night. In the early morning hours and at night around seven or eight o'clock, drunken people lie around the front door of the temple; often they leave alcohol bottles around the temple. These circumstances, seriously affect the security of the people using this temple and the temple itself.

Since the application for building permits has been approved by the Government, the masters and engineer, Mr. Chang, and architect, Mr. Yang have had a number of meetings. The expert advice and analysis all show that the final phase of the project needs to be done urgently. Therefore, we decided to implement the third phase of the project: Construction of the gate to surround buildings 20 and 50. In addition, build a gate that has traditional Buddhist look and an access gate as required by fire department.

Construction work is expected to commence in the autumn of 2011, we are appealing to you to make contributions for this important safety work to protect the temple and masters.

Avatamsaka Buddhist Lotus Society USA Building Committee

3/24/2011





CURRENT & UPCOMING ACTIVITIES

1) Commemoration of Avalokitesvara Bodhisattva (Guan-Yin) Renunciation
July 17, 2011 Time : 8:00 AM – 1:00 PM

2) Dharma Service for Ullambana Festival and Sangha Day Chanting The Avatamsaka Sutra
July 31 – August 14, 2011 Time : 8:00 AM – 4:30 PM

3) Celebration of Guan Shih Yin (Akalokiteshavara) Bodhisattva Enlightenment
October 9, 2011 1 Time : 8:00 AM – 1:00 PM

4) The Past Vows of Ksitigarbha (Earth Store) Bodhisattva Sutra
December 1 – 24, 2011 Time : 3:00 PM – 5:45 PM

5) Year End Services for Repentance Sutra of the Leung's Emperor
December 25 ,2011- Jan 1, 2012 Time : 9:00 AM –4:00 PM

REGULAR ACTIVITIES: (8AM – 1:30PM)

EVENTS	TIME
Avatamsaka (Hua-yen) Sutra	Every First Sunday
Samadhi Water Repentance	Every Second Sunday
1 day Avatamsaka Retreat	Every Third Sunday
Bhaisajyaguru (Medicine Buddha) Repentance	Every Fourth Sunday
Diamond Repentance	Every Fifth Sunday





♥ TO SUPPORT
The Avatamsa

Please fill in the following information to make monetary donation to support the ABL S Newsletter.

First Name: _____ Last Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Email: _____

Donation Amount: \$ _____

Please mail this donation form along with a check payable to : ABL S
We will mail your receipt back to the address you provided above.
All donations are tax deductible.

Avatamsaka Buddhist Lotus Society
50 South Main St.
Milpitas, CA 95035

The offering of the Dharma excel all other offerings

