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免費贈閱 歡迎索取

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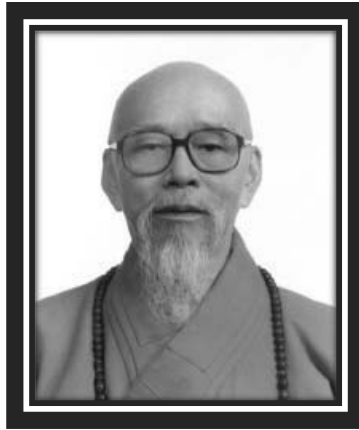
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先導師上成下一長老圓寂週年紀念



日期：四月十五日(星期日)

時間：上午八時至一時

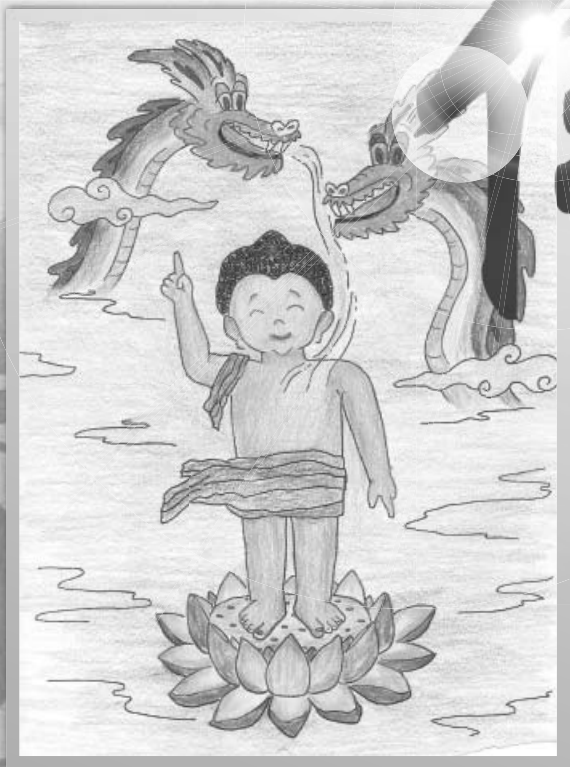
內容：虔誦《彌勒三經》

地點：本社大雄寶殿

敬請蒞臨

拈香追悼 緬懷師恩





佛

誕
吉
祥

Happy
Buddha's Birthday





住持的話

承蒙各位護法大德的支持，因華期刊從2008年開始創刊到現在已是第13期了，像從幼苗般漸漸成長，每期著實為信眾報導本社的活動，並加插經典義理及佛法要義與眾分享，得到不少正面的回響，這點奠定了本刊仍有繼續成長的空間。

本期除了原有的內容外，更附上一張明信片，描繪出佛陀出生時的瑞相。它告訴我們一年一度的浴佛節又來了，除了邀請各位於國曆4/22/2012星期日前來本社參予浴佛法會外；另一方面歡迎您們把明信片寄給您的朋友們，告訴他們在西方宗教有聖誕咭，佛教也有佛誕咭，釋達多太子出生就是佛教的佛誕日，哪天是農曆四月初八日。其實早在幾年前，不少東南亞國家已通過該日

訂定為國家國定假日，並大事慶祝佛陀的誕生。

然而，美國是一個多元種族、宗教自由的社會，身處於此雖然不能期待浴佛節成為國定假日，但身為佛教徒必須盡其義務輾轉相告，佛陀誕生是佛教一件盛事，我們要遵循佛陀的教法，心不放逸。



願 正法長住世

法水心中流

祝 福慧雙修

道業有成





華嚴經・善財童子五十三參的故事

第四參 善住比丘

賢度法師

善財童子今天算是大開眼界了，因為他在楞伽道邊海岸聚落，目睹了善住比丘無住無作的神通境界，當善財最初見到比丘時，他是在虛空中來往經行，有無數天人恭敬圍繞著他，以無數的天樂、天華、幢幡、繒綵來供養他；大龍王們在虛空之中，興起不思議沈水香雲，震雷激電以為供養；緊那羅王奏眾樂音，如法讚美以為供養；摩睺羅伽王以不思議極微細衣，於虛空中，周迴佈設，心生歡喜，以為供養；阿修羅王興起不思議摩尼寶雲，無量光明種種莊嚴，徧滿虛空以為供養；迦樓羅王作童子形，無量采女之所圍繞，究竟成就無殺害心，在虛空中合掌供養；不思議數諸羅刹王，無量羅刹圍繞四周，其形長大，令人怖畏。但只見善住比丘慈心自在，曲躬合掌瞻仰供養；又有不思議數，諸夜叉王與眷屬，在比丘的四面恭敬守護著；還有不思議數諸梵天王，在虛空中，以人間法稱揚讚歎；不思議數淨居天在虛空中與宮殿內，恭敬合掌發弘誓願。

善財童子見到這種景象，也心生歡喜，合掌敬禮，對著善住比丘表明自己的心意說：「聖者，

我已先發了阿耨多羅三藐三菩提心，而未知菩薩應如何修行佛法？如何積集佛法？如何具備佛法？如何熏習佛法？如何增長佛法？如何攝受佛法？如何究竟佛法？如何淨治佛法？如何清淨佛法？如何通達佛法？我聽說聖者是這一方面的專家，希望你能為我解說這些疑問。」

善住比丘聽到善財童子的這一番話，隨後就說：「很好呀！善男子，很高興你已經發了菩提心，又能來問我關於修行佛法的問題。讓我告訴你吧！我已經成就了《菩薩無礙解脫門》，能隨心所欲，任來任往，沒有障礙。又因我獲得智慧光明的究竟無礙，所以我能知道眾生的心行、生死、宿命、未來劫、現在世、言語、音聲種種差別，及三世流轉的次第，並能解除一切眾生內心的所有無明。這些都是因為我已經證得了《無住無作神通力》的緣故呀！」

「善男子，由於我證得了《無住無作神通力》，所以能夠在虛空中，隨意的行住坐臥，隱蔽或現身，而穿過牆壁就如在虛空中一樣的通行無阻；我也能夠在虛空





中結跏趺坐，往來自在，就像飛鳥一樣；我還可以用手震動一切大地，或時以手摸觸日月，或現自身高至梵宮。或現燒香雲，或現寶燄雲，或現變化雲，或現光網雲，皆悉廣大彌覆十方。或一念中過於東方一世界、二世界、百世界、千世界、百千世界，乃至無量世界，乃至不可說不可說世界；或過閻浮提微塵數世界，或過不可說不可說佛刹微塵數世界。於彼一切諸佛國土，佛世尊前聽聞說法，一一佛所現無量佛刹微塵數差別身，一一身雨無量佛刹微塵數供養雲，所謂：一切華雲、一切香雲、一切鬘雲、一切末香雲、一切塗香雲、一切蓋雲、一切衣雲、一切幢雲、一切幡雲、一切帳雲，以一切身雲而為供養。對於一一如來所有宣說，我皆受持；一一國土所有莊嚴，我皆憶念。而一切諸世界中所有眾生，若見我形，皆決定得阿耨多羅三藐三菩提心。彼諸世界一切眾生，我皆明見，隨其大小、勝劣、苦樂，示同其形，教化成就。若有眾生來親近我，都能令他們安住如是法門。」

善財童子的臉上，流露出一副虔誠的表情說：「聖者，這個《無礙解脫門》是令人歡喜的，因為它可以做出種種利益人天的事，但是一個行者，要如何修行，才能證得呢？」

善住比丘回答道：「那唯有清淨律儀，無論一言一行，一來一往都能如法如律，這樣就能與大眾無礙相處，隨時隨處教化利濟無量無邊的眾生。就好像大菩薩們持大悲戒、波羅蜜戒、大乘戒、菩薩道相應戒、無障礙戒、不退墮戒、不捨菩提心戒、常以佛法為所緣戒、於一切智常作意戒、如虛空戒、一切世間無所依戒、無失戒、無損戒、無缺戒、無雜戒、無濁戒、無悔戒、清淨戒、離塵戒、離垢戒；而這些功德當然不是我能了解能向你說明的，除此而外，善男子，修行佛法還有許多微妙的法門，我勸你還是繼續去參訪吧！南方有一個名叫達里鼻茶國的地方，那裡的彌伽長者是一位知名的語言學者，你可以去請教他吧！」

於是善財童子拜別了善住比丘，又向南方一步一步走去。





華嚴經問答與內容

〈離世間品〉是《華嚴經》中的二千個修行法門，由普慧菩薩為當機眾代眾生向普賢菩薩發問，總共發出了二百個問題，而普賢菩薩於每個問題中說出了十個答案，即十個修行法門，故全品經一共有二千個法門，成為了「普慧二百問，普賢兩千酬」的佳話，給後人研讀華嚴經的一個重要指南。

第十問～何等為入菩薩？

經文 (P155L4)：佛子！菩薩摩訶薩有十種入，入諸菩薩。
何等為十？ 所謂：

1. 入本願；
2. 入行；
3. 入聚；
4. 入諸波羅蜜；
5. 入成就；
6. 入差別願；
7. 入種種解；
8. 入莊嚴佛土
9. 入神力自在；
10. 入示現受生。

是為十。菩薩以此普入三世一切菩薩。





釋文 (V17P62LL3) :

這是菩薩勝進利他之處，「入」有二個意義：一、證得；二、觀達。所謂「證得」是證到更高的階位。而「觀達」是宏觀向更高的階位充滿信心直達即到。如以因果方面的看法，假若「入」是因，則通證通達；但如果「入」是果，則只是達，是仍未能證，果位未究竟。然而「入」者，即彼所修是我所修，互相資益。

經文提到菩薩有十種入，入諸菩薩：

No.	菩薩十種入	釋文
1,2,3	入本願、入行、入聚	屬菩薩勝進自分的自利之成就
4,5	入諸波羅蜜、入成就	屬菩薩通身入，成就利他行
6~10	入差別願、入種種解、入莊嚴佛土、入神力自在、入示現受生	全是智入，以自利利他為究竟

以上十種入菩薩行，後半多成就自利利他，這是菩薩從不同願力，乃是以智慧釋解種種法門，進一步進升到佛國淨土，莊嚴矚目，令人耀眼；菩薩雖未到佛位未到究竟，但能證得種種神自在，準備往下一期形相示現受生。換言之，菩薩入諸行，皆因自利利他而成，也能從因果中入，詮釋如是圓滿。





參觀梅蘭芳紀念館及鳳城望海樓

文：朱文英

江蘇遊記



中午在光孝寺內用膳，二樓餐廳窗明潔淨，古樸宜人，席間座上法空住持謙言，對我們遠道而來的同們師兄弟及信眾，為歡迎不多做發言，用“加菜”最真誠實際的方式，表達熱忱歡迎之情；結果滿桌呈現菜品精緻，新鮮美味的農家菜，感受到特別的驚喜，所有食材都是寺內自己種植的有機綠色環保健康蔬菜，其中茼蒿的鮮嫩、豆莢的芬芳、當地玉米的蒻米香甜、茄子軟嫩、、、外加粥、麵、米飯多元

主食，食畢唇齒留香，更留住了這群海外歸來弟子們感恩的心。

飯後，由范居士和海安觀音寺常靜住持熱心响導，一行參觀梅蘭芳紀念館及鳳城海樓。被譽為是世界三大戲劇文化代表之一的



中國戲曲，而泰州梅蘭芳先生正是中國戲曲的首要代表，「大善大美，藝術人生」是其一生的寫照，館內佔地22000平方米，座落在泰州市風景區秀麗的鳳城河畔，環境優美，館內匯集了當代眾多名家名人的智慧，並珍藏了





梅先生生前親繪四幅作品和大量圖文資料，這座以明清建築為主體的園林式紀念館，宜情宜人，彰顯了泰州文化的影響力和凝聚力。



參觀完梅蘭芳紀念館，一行團員又來到鳳城海樓。歷史古泰州東瀕大海，漢代稱“海陵”，而



“望海樓”建於南宋時，後多有興廢。望海樓外觀三層環欄，古色古香，與環城河桃園內的桃花扇作者孔尚芑任的舊居，隔海相望，傳為佳話。樓內顯處掛有著名范仲淹第二十八代子孫范敬宜作“重修望海樓紀”，甚為著名。

詩詞美談望海樓曰：

登望海樓
凌虛捫角宿
俯瞰鳳凰城
涸襲陳庵綠
水光新閣明
輕舟渡閒鷺
白日耀霓旌
滄海今何在
心潮怒不平

參觀海安觀音禪寺

參觀望海樓賞心悅目美景後，大夥全體便驅車前往海安觀音禪寺，此亦是成一老和尚少年時代，隨“春遠”和尚出家之地，時為西先一九三二年冬。早年稱之營溪觀音禪寺，當地人多半信佛齋僧，幾乎是三里有一庵、十里有一寺，古云：「水不在深、有龍則靈，山不在高、有仙則名」，營溪親觀音寺就是在清末民初年間大德住持致力修葺，培養大批僧才。當時道風非常嚴謹，到此出家可以出外參學，多





聞佛法。與一般只有經懺廟宇不所不同。

當車子到達觀音寺，未料當地鄉親信眾早在大門外牌坊兩側夾道



鼓掌歡迎，場面令團員們驚喜交加。觀音寺現址改稱為海安縣孫庄鎮東南首，而建築為三進兩廂，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，此款多由成一法師、賢度法師、明度法師等弟子積極募資而來，海安觀音禪寺予一九九九年五月經縣宗教局批准為佛教活動場所，並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，更一路相隨，不但親自帶領參觀泰州名城古蹟，更備有茶點素果招待，又邀請當地首長和團員交流，大家相談甚歡，沿路親自介紹觀音寺。

晚餐以農家盛情配以美味佳餚，讓團員流戀忘返，離開觀音寺時，住持還為大眾準備了紀念品；當巴士車子緩緩駛離寺時，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。」





美國華嚴蓮社住持天因法師回港弘法

美國華嚴蓮社住持天因法師於十月下旬回香港期間，也不忘弘法度眾，原本只想回港探視八十三高齡的老母親，及與親朋面見聚聚，但信眾熱情的邀請，法師在港逗留一星期中，舉辦了兩堂佛事，兩次佛法開示及一個佛教活動：三步一拜。



長期旅居海外，法師回港總是留有串串情，跟前往其他國家有不一樣的感覺，覺得難得回去，總不能只有吃吃飯聚一聚吧！故想盡方法，也希望可以帶給家人及信眾的點點佛法，然而時間就是這麼短暫，再多也就是不過幾天而矣！故顯得彌足珍貴。首兩天，分別舉辦了一堂延生普佛及祈福法會，為的是給大家慶生及祈福，功德迴向參予者增福增慧，身心自在。

接下來，為信眾開示佛法，除了講及基本佛理外，對作為佛弟子在如此科技爆炸的時代，

如何履行成為一個如理聽聞、如法修持的具相弟子，經法師帶領學員一步一步的自我觀察、自我審核，抽絲剝繭地分析自我的心念，是觀功念德或是觀過念怨居多呢？另在場有人向法師請法，說佛教云云眾多宗派、法門等，如何取捨？又有人說佛教從印度傳到世界各地，似乎說法有異，如何辨別學習。其實這些問題，都是一般初學者心裏的話，法師是過來人，對於此等問題，法師聲言在自己學佛過程中，也有如此經歷過，但法師表示，當時沒有像大家今天這麼幸運，有人解答；以前學佛，老一輩的長者都主張不要懷疑、不要



問，故問題放在心中，直到念佛學院時才一一釋疑。法師表示，今天大家有福報了，可以馬上得到答案，於是法師用了一個多小時以廣東話為與會者分析佛教的宗派類別及發展情況，也詳盡的道出漢傳、南傳、藏傳的佛教及其義理的依據。又有人擔心佛教在科技社會下生存，有轉機嗎？後繼有人嗎？一連串的問題，你一句我一句，學術的氣氛籠罩著整個佛堂，法師感慨這是久違了的求法情境。

在第四天帶領信眾前往大嶼山遊



覽，我們這次不去著名的昂平大佛，轉從大澳線前往羅漢寺、般若禪寺及觀音禪寺等。當天一路走著，沒有強烈的太陽、沒有潮濕的泥路，清爽的涼風、和暖的天氣，陪著我們走著走著，突然

有人提議請法師帶領我們三步一拜到寺廟山頂，回味一下我們從前精進的情景，於是就這樣子，原本半個小時的山路，用了三倍時間才到山頂，剛開始時大家動作有點生硬，大概是很久沒有三步一拜了，法師見狀，便帶領大家一心懸念佛號，觀想佛菩薩就在我們頭頂上加持，憶念佛陀的本懷，想想世尊的種種莊嚴，沒多久感覺高純的能量籠罩著全身，令身心自在放鬆，如同進入了寂靜的狀態，又好比做了一個大運動，然而這個運動，融入了身體的動作拜佛，加上口稱念佛號及意識憶念聖相，具備了身口意三種善業，今天在遊覽大嶼山之餘，增添了無量的福德資糧，這是大家所意料不到的，整個禮拜過程進行十分流暢及莊嚴，大家誠心禮拜，懺悔業障，功德圓滿了這天的寺院巡禮。





聲聲佛號傳祝福 祈願福慧俱增 盞盞燈燭相互照 祝願灼破無明

美國華嚴蓮社於2012年1月22日至29日舉行新春祈福法會禮拜《佛說千佛洪名寶懺》恭請住持天因法師主法，法會於每天於上午八時正開始。

遠在西方國家的我們，新春也是一大節日。佛桌上亦早已擺放了賀年的鮮花，應時的食品，井然有序的供奉在佛前。佛殿內每一張紅桌布倍增喜氣洋洋的氣氛。

法會的第一天，正值中國傳統的大除夕；在習俗上，華人都會在今天聚在一起共吃團年飯，因此信眾們在忙於為除夕準備過年的時候，亦來到蓮社參與共修、辭歲。

在住持天因法師起唱戒定真香之



後，佛前的吉祥燈就一盞一盞的點燃起來，同時揭開新春祈福法

會的序幕。主法以不同的音調，演譯不同的佛號，帶領信眾歌誦佛德，稱揚讚頌諸佛名號，信眾們隨著節奏旋律和唱著，此起彼落，好不熱鬧。



壬辰年肖龍大年初一剛好是星期一，又是上班日，仍擋不了信徒虔誠禮佛之心，一大清早就來到蓮社門口守候“燒頭香”。蓮社為了方便上班一族，早課結束後，就大開山門讓信眾能在上班前先來禮佛。第一支香結束後，住持法師一如往年，帶領信徒向諸佛菩薩拜年、向諸位法師及信眾互相拜年；信眾當中，仍有很多是剛進佛門，此一環節都非常吸引！

每年的年初一，蓮社都會在大殿及齋堂放置“黃澄澄”的桔子及蘋果給信眾結緣，寓意大家「大吉大利」、「平平安安」。



同時，新春都會準備”福袋”與眾結緣，內有錢幣一枚：寓意一元復始，萬象更新；白米一小包，含有豐衣足食，五穀豐收的意思；吉祥法語一首，象徵智慧增長，菩提增明；茶能令人心靜、不亂、不煩；因此茶葉一包，寓意大眾心中清淨，無有煩惱。另有以五色線打成金剛結的手環，而五色分別是青色、紅色、白色、黑色、黃色；也代表如來五種法門分別是信、進、念、定、慧。

當天於上午十時許，兩位特別嘉賓來到蓮社，他們是聖荷西市議員朱感生伉儷，朱議員在公務極煩忙之制，來到蓮社為的是在大年初一良辰之日，到寺廟拈香禮拜，祈求諸佛菩薩加被！時藉法會休息時間，住持天因法師在會客室親自接待，後並邀請朱議員給信眾致詞，又引領到祖堂禮拜成公長老舍利，在蓮社逗留雖短短一小時多，但留給信徒的溫

馨、踏實，得朱議員如此關心蓮社，實是本社之光、信徒之福。



蓮社在午齋時間，都會提供便當給來所有來禮拜的信眾，寓然「飲食無憂」。過堂時，住持法師開示，在家居士應該如何向法師們拜年，應該說些甚麼的吉祥語，剛接觸佛們的信眾對於「常住興隆」、「四大調和」、「弘法順利」、「大轉法輪」等的字句都感到既新鮮又陌生。

住持法師又開示與會大眾「燒頭香」並不是在時間上有所規定，也不是搶在別人之前名為「燒頭香」。真正的「頭香」，不論前後，主要在於心誠為是，並祝願世界和平、風調雨順、如意吉祥、四季平安。





蓮社小菩薩





美國華嚴蓮社供齋天祈福法會 農曆壬辰龍年初七日賀歲吉祥

法會剪影



美國華嚴蓮社於2012年元月29日舉行一年一度的華嚴供齋天祈福

到了九時半左右，維那師宣佈供天開始，供天的功德主齊集後，各到所屬的諸天神位置站好，傾聽三下大鐘聲響，大眾合掌迎請住持天因法師進場主持法會，跟據齋天科儀的程序，法師先進行洒淨壇場，然後領眾請聖，再順序到每桌前引領功德主向各諸天禮拜祈請，法師走遍了子十五桌華嚴菩薩及神眾後，再加上二十四諸天等供桌，功德主生起歡喜心隨著法師從瑤天玉露讚徐徐唱和，祈求諸佛菩薩光降道場，納



法會。當天早上八時正，信眾紛紛到達蓮社。大雄寶殿經過前一天的佈置後，平時放滿桌子及拜墊的殿堂，今煥然一新。而齋天的十五席就莊嚴圍繞著大殿四週，大殿正中間更設置了二十四尊天的供桌。每一桌上均具備了十種供養品，如：香、花、燈、塗、果、茶、食、寶、珠、衣等，莊嚴地陳列起來。





受供養！他們虔誠下跪禮拜，三跪三請，迎請諸大菩薩加持！來年更順景更美好。



當天除了本社長期護法信眾外，顯見San Jose市議員朱感生伉儷亦出席法會，其實朱議員於大年初一那天已答應今天來參加供天，並報名做功德主，朱議員今天沒有準備講話，就是如是隨眾參加法會，如是虔誠禮拜、如是懇切祈求、如是希望諸佛菩薩加持並納受供養，惟因公務繁忙，朱議員伉儷在本社拜到十時四十五分就離去，又要趕上另一個公益團體的活動了。



今年本社圖書館製作了新版的《華嚴齋天科儀Offering Service for Buddha and Dieties》一書，以新面貌示眾，保留原有的內容，但加上了漢語拼音，方便中外人士閱讀，又附上二十四諸天的名號，此書特色是以左至右橫行排版，又配以彩色硬皮封面，容易保存。





年終法會建啓梁皇寶懺 冥陽兩利 開放祖堂展示長老法物 信眾瞻仰



美國華嚴蓮社於國曆二零一一年十二月廿五日（星期日）起至二零一二年一月一日（星期日）止一連八天，啓建年終法會禮拜梁皇寶懺。此次年終大法會，本社恭請住持上天下因法師為主法和尚；並禮請上慧下解大和尚主持三時繫念佛事一堂，拔度眾姓先亡，超登極樂。另外，我們又邀請了開見法師、達堅法師、演密法師及曇悟法師共同參與領眾共修。

法會每天早上九時開始至下午四時多結束，又剛好是連續的假期，參與的信眾都非常踴躍。法會第一天，適逢臘月朔誕，藉此吉日良辰，開放已擴建的二樓祖堂，展示已故開山導師成公長老的法物，給多信徒憑弔及瞻養，對長老再一次的懷念；午供時，在祖堂上供，信眾們依著法師指示登上二樓的途徑，有從樓梯登

步、有從升降機而至，一下子就將祖堂塞得滿滿。對於能夠一睹長老的法物，信眾們大都有先睹為快之想，住持法師為免信眾過份擠湧而造成意外，更勸告信眾們，可於午齋後前來參觀頂禮！





法會期間，每天分五支香進行。早上第一、二支香先拜懺，而第三支香是佛前大供，午後第四支香及第五支香前部份是拜懺，後半部是誦地藏經接晚課，一如每次大型法會，住持法師都會鼓勵上班一族，把握機會隨喜參與法會，故有人早上種參多第一支香迴向靈位後就去上班去，有些於前來上供用過午齋後回公司上班，有些卻來用午齋後拜第四支香就離去，更有些人是來參加最後一支香連晚課迴向，如是者成就了禮懺及誦經，種種殊勝的功德。

法會最後一天，適逢佛陀成道日，上午舉行普佛，由慧解大和尚主持，普佛圓滿後更為大眾作開示，法師以佛陀成道的事作為引子，勸導大眾應珍惜學佛因緣，更表示蓮社是一個很好的地方讓大家來修福修慧，同時，應當念佛，堅信念佛可以幫助我們化解問題，提昇修養，令在場信眾獲益良多；中午，一如往年，蓮社準備了應時的臘八粥供佛供眾，大眾用餐之後，下午二時開



始三時繫念，至六時三十分圓滿，當中第三時佛事在化牌位時，和尚引領大眾一起念佛送牌位到殿外化牌位，一聲佛號一聲心，化掉所有牌位，祈願所有亡靈皆能乘此般若法船到達彼岸。



法會圓滿後，大眾同心合力，將現場整理歸位，有部分信眾亦紛紛赴歸，而參與支援的法師亦於翌日回歸，而這次的年終法會亦圓滿結束。祈願大眾在2012年能福慧雙修，增福延壽。



美國華嚴蓮社 普佛皈依受戒

美國華嚴蓮社於2011年10月9日上午舉辦觀音菩薩出家紀念法會。下午二時舉辦大蒙山施食法會。中午舉行三皈五戒活動。



當天早上八時前，大殿之內，信徒們亦已開始陸續到來。大悲水、佛前燈燭、壽桃是觀音誕少不了的供品，亦已經妥善的放在佛桌上。洪鐘三叩之後，法會如法的進行。住持法師將一盞盞的燈燭點燃起來。同時，法師們以莊嚴的音聲帶領信眾配合節奏唱和著！

第二支香持誦大悲咒，也可以說是信徒最愛參予的項目。住持天因法師在誦咒前為大眾開示持誦此咒時的要訣。鼓勵大眾學習誦持神咒，以信眾虔誠心、恭敬心、慈心、悲心、至誠懇切，祈求慈悲的觀音光降道場，大眾欣然配合。二十一篇的大悲咒在瞬

觀音菩薩出家日 蒙山法會齊賀誕

間便圓滿了。信眾們亦喜孜孜地將大悲咒水迎請回家受持供奉！中午佛前大供。信眾發心護持三寶，供佛齋僧！拈香禮佛！過堂午齋時，大眾均獲得一個供奉在



佛前，同時經過大眾念咒加持的



壽桃一個。午齋過後，當家天融法師帶領義工們整理壇場，準備下午二時開始的大蒙山法會。

住持天因法師則利用這段時間為發心皈依受戒者在成一樓禪堂舉行傳授三皈五戒。是次發心皈依





者有：陳封輝(心富)、葉佩容(心華)，受持五戒者有：廖惟明(心美)、受持菩薩戒者有惟冠(心密)，丁河(心澈)。此次三皈五戒在時間安排上，雖然較為緊迫，但是卻非常圓滿莊嚴。禪堂的氣氛及空間成就了這次活動。



下午二時正，大蒙山法會依時舉行，法會從二時開始至六時三十分圓滿。是次法會，本社禮請上智下光法師為主法和尚。法

會開始前，住持法師一如往常仍為大眾講述放大蒙山的意義及注意事項：如不得飲食，不得進進出出等。蓮社舉辦這一堂佛事主要是以蓮社功德堂上的各姓先靈

為對象，祈願各姓先遠親靈，藉此法會功德能早生淨土。而主法智光法師在圓滿佛事後，亦連忙趕回常住，處理事務。香積廚的義工師姐亦準備好藥石。多名義工在法師的帶領下，將大殿的物品歸位後，用過藥石，圓滿賦歸。





美國華嚴蓮社彩畫班 成果展現台灣 作品歲寒三友松竹梅 躋身五國殊榮

本年的彩畫班於2/04/2012開課了，在蘇敏儀老師指導下，彩畫班不經不覺已開辦了兩個年頭，在這段期間，學員們每一個都很用功、很認真學習，成果斐然。

2012年正 中華民國百年慶，成立於台灣的東亞藝術研究會特別舉辦“建國百年 迎向世界--東西名家交流展”。邀請海外藝術家聯合參展，展所分別為國父紀念館翠溪藝廊（2011/12/31至2012/1/04）及法務部藝文走廊（2011/11/25至11/29/2011），有接近兩百位藝術家參展。



美國華嚴蓮社彩畫班，獲東亞藝術研究會美國分會邀請參與此盛會。由學員王敏慧、林淑捷、阮陳綺文及彭秋琴四位學員攜手合作完成一幅『歲寒三友--松竹梅』參加展出。此次蓮社彩畫班

的學員能與中美日韓澳名家參展感到十二萬分榮幸。

在蘇敏儀老師的鼓勵下；學員們表示將會更努力習畫，計劃明年每人繪畫一畫再次參展。在蘇敏儀老師的悉心指導、傾囊相授之下，學員們積極學習，成果指日可待！



展出作品『歲寒三友-松竹梅』





美國華嚴蓮社春季活動 老師春風化雨學員用心

美國華嚴蓮社的春季活動班於2012年2月4日全面展開。課程包括：住持天因法師的週日佛學班及法器班、蘇敏儀老師的週六彩畫班、胡心圓老師的公民班、石龍生老師的書法班、邱國芳老師的插花班等。

在每一年的冬季，天氣寒冷，同時日短夜長，因此各項課程都休假了。隨著新春的來臨，亦是春暖花開的日子，課程都相繼開學，活動當中，除了書法班是第一期開辦外，其它課程都是歷年來原有而今續辦的，屈指一算大部份課程已超過五年了，而各班學員當中很多都是已經參加了好一段子，當然也新學員前來觀摩，不久也成為了班上的學員了。

以上課程分別在週三、六、日上課，分別佔用了禪堂、圖書館、大殿等，很是熱鬧。

現各班簡單報導如下：

佛學班1

(逢週日下午1:30~3:00)

恭請住持天因法師主講，法師利用禪堂寧靜的環境，透過Pow-

佛學班法器班及彩畫班 學花藝習書法並公民班



erpoint及電影的方法來介紹佛陀，由於有佛陀（佛）才會有佛陀的教法（法）繼而有學習佛法的人（僧）及眾，法師以佛陀為中心，引申出與佛陀有關的一切，法師打算以長線形式開辦此班，幫助初機者進入佛門，每課更以一半時間帶動學員經行、靜坐、再經行才下課，充份引導學員實踐佛法、解行並重。

佛學班2 (逢週六晚~8:30)

這課程是住持天因法師這兩年來陸陸續續的舉辦，遇到大法會及冬季停課，今年又開課了，這次續講《地藏經》的下卷，針對已學佛有年的信眾，法師在課堂中給予學員明白地藏經的義理，並鼓勵學員回家要自訂功課法門修習，又勸喻學員週日來共修，跟隨法師共修當下要隨聞入觀、心定神怡，以務求達到聞思修的學佛三要。



法器班

(週三及六下午2:00~3:30)

本年度的法器班也是恭請住持天因法師執教，是以密集式上課，第一期四堂，內容是八十八佛懺悔文，對象是法器組的學員，法師務求帶動學員認識八十八佛懺悔文鐘鼓的敲打方法，並配合木魚互相有默契，冀學員穩定進步，可望於週日的晚課以此懺悔文為功課共修。

彩畫班

(週六上午9:30~11:30)



彩畫班不經不覺已開辦了一段時間，憑著蘇敏儀老師豐富的經驗，加上用心指導，學員認真及努力的學習，漸漸從教室中步向畫展交流，去年年底老師選出由王敏慧、林淑捷、阮陳綺文及彭秋琴等四位學員合作的「歲寒三友-松竹梅」參加由東亞藝術研究會美國分會在台灣舉

辦的畫展，學員見到自己努力的成果，喜悅之情流露無遺，其他學員也分享到點滴的欣喜。學員在學習畫畫當中，領悟到「定」與「精進」的重要，進而將佛法與學習彩畫溶在一起！

插花班

(每月一個週日1:30~3:00)

本班請來了邱國芳老師任教，老師本身是在灣區開設一所花店營業，生意很好顧客很多，故身為花店的老闆就是在如此因緣下認識到很多愛花之人，邱老師對插花很有心得及經驗，過去幾年中，老師培養出一群愛好插花的女士，遇到佛誕前，學員們都好兩盆花，一盆留在蓮社供佛，一盆才帶回家自用，而且更有學員發心每週到蓮社整理花藝及盆栽，美化環境及莊嚴道場。





書法班

(逢週日下午1~4:00)

本班邀請到Stone Shih石龍生老師為導師，老師原為本社擴建大雄寶殿及維修工程的監工 project manager，幾年前一次與本社已故導師成公長老的會晤中，為蓮社提字因而促成了這次



開班的因緣，老師早年跟隨灣區名書法篆刻家張梅駒教授學

習，石老師認為書法是中國古代一門造詣甚深的學問，認為學習書法不但能增進個人的文學素養，而且可以神交古人，可說是一舉數得。學員中有蓮社的義工，也有聞風而來新學員，老師在課程開始時先了解學員的程度，及後採取以腳踏實地的方法帶領學員從「一」字開始揮筆，有學員非常努力，回家練習寫個「一」字，寫了不下八百多次，難怪老師形容學習書法，令內心寧靜，如同修學禪定。



公民班

(週日下午1:30~3:00)

胡心圓老師已是第三期公民班的老師，受教於她座下的學員全部都能考上公民，老師很喜歡教學，把她所學到的認知的，毫無保留的都告訴學員，實是行布施波羅蜜的最佳寫照，老師教學的特色是善用講故事的方式把沉悶艱深的理論化解，尤其是解讀美國的歷史、法律的內容時，老師加插了很多小故事及歷史人物的趣事，務使學員易記及輕易地考上公民，安心住在美國。





所以我珍惜每一刻與家人及好友的相處。我感恩每一口食物，每天的陽光。事實上，每個人的每一天都是賺到的。我們誰也不知道明天會發生什麼事。我們只能盡力的增長生命的內涵，可是我們誰也無法掌握生命的長短。我常跟朋友說，我運氣真好。至少不是站在街角被個酒鬼給撞死。我可以有時間反省我的一生，領悟許多過去似懂非懂的人生哲理，安排許多我以為我一點都不需著急的重要事宜。不是這病我還總想日子長著呢，明兒再說吧！

我更體會到，為自己設一個停損點吧。在我的化療中心，我關懷許多心情沮喪的癌友們。他們大都整日怨嘆人生不公平，為什麼是我，我不能接受...我告訴他們，得癌症真是倒楣的了。可是如果我們讓這病佔領了我們剩下來的每一天，那可真是倒楣透了。要認賠了結。然後，把我們活著的每一天，活的有滋有味，讓每一天都是賺到爆才行！大家決定封我做啦啦隊長。誰要陷入了沮喪，就要找我把這賬本再對一遍呢。

人生中發生的每一件事，都自有其因緣與意義。遇事則稱”我不

能接受!!”，只是徒增煩惱與痛苦。聖嚴法師曾開示，遇事應：面對它，接受它，處理它，放下它，真是智慧的言語。我在這與癌共處的過程中，深受其益。以病為師，我在此與大家分享一點點對人生謙卑的領悟。希望您體認並珍惜您現在所擁有的健康與幸福。





如何保持年輕

1. 拋開所有的不重要的數字，包括年齡，體重，身高。
2. 與快樂的人為友，心懷不滿的人會讓你消沉。
3. 堅持不懈地學習。
4. 從小事中找到樂趣。
5. 開懷大笑，笑到不能自己。
6. 想哭就哭。
7. 讓你愛的人和事環繞著你。
8. 珍愛你的健康。
9. 不要踏上罪惡之路。
10. 告訴你愛的人“我愛你”





財 富

，成功與



有位婦人走到屋外，看見前院坐著三位有著長白鬍鬚的老人。她並不認識他們。

於是說：

“我想我並不認識你們，不過你們應該餓了，請進來吃點東西吧。”

“家的男主人在嗎？”老人們問。

“不在”婦人說：“他出去了。”

“那我們不能進去。老人們回答說。

傍晚當她的丈夫回家後，婦人告訴丈夫事情的經過。

“去告訴他們我在家了，並邀請他們進來！”

婦人走出去邀請三位老人進屋內。

“我們不可以一起進去一個房屋內。

“老人們回答說。”“什呢？”婦人想要瞭解。

其中一位老人解釋說：“他的名字是財富。”指著他的一位朋友說。

然後又指著另外一位說：“他是成功，而我是愛。”

接著又補充說：“你現在進去跟

你丈夫討論看看，要我們其中的哪一位到你們的家。

婦人進去告訴她丈夫剛剛談話的內容她丈夫非常高興的說：“原來是這一回事啊！讓我們邀請財富進來！”

婦人並不同意，說到：「親愛的，我們何不邀請成功進來呢？」！”

他們的媳婦在屋內的另一個角落聆聽他們談話。

並插進自己的建議「我們邀請愛進來不是更好嗎？」

丈夫對其太太講「就讓我們照著媳婦的意見吧！」

快去請愛來作客。」人到屋外問那三位老者「請問哪位是愛？」

愛起身朝屋子走去。另外二者也跟著他一起。

婦人驚訝地問財富和成功：「我只邀請愛，怎連你們也一道來了呢？」

老者齊聲回答：如果你邀請的是財富或成功，任一另外二人都不會跟進，而你邀請愛的話，那無論愛走到哪，我們都會跟隨。那兒有愛，那兒就有財富和成功。





活動預告

飛
躍
未
來

1. 觀音菩薩誕辰法會

日期：2012年3月11日

8:00 AM - 1:00 PM

2. 大蒙山施食法會

日期：2012年3月11日

2:00 PM - 6:30 PM

3. 清明春季祭祖法會

日期：2012年4月1日至4月8日

9:00 AM - 4:00 PM

4. 瑜珈燄口佛事

日期：2011年4月8日

2:00 PM - 7:00 PM

5. 佛陀聖誕浴佛法會

日期：2012年4月22日

8:00 AM - 1:00 PM

6. 觀音菩薩成道日

日期：2012年8月5日

8:00 AM - 1:00 PM

7. 盂蘭法會

日期：2012年8月19日至9月2日

8:00 AM - 4:30 PM

8. 盂蘭法會圓滿日三時繫念佛事

日期：2012年9月2日

2:00 PM - 6:30 PM

9. 觀音菩薩出家日

日期：2012年10月28日

8:00 AM - 1:00 PM

10. 年終加行功課每天誦地藏經一部接晚課蒙山

日期：2012年12月1日至22日

3:00 PM - 5:45 PM

11. 年終法會禮拜梁皇寶懺

日期：2012年12月23日至30日

9:00 AM - 4:30 PM

12. 年終法會圓滿日三時繫念佛事

日期：2012年12月30日

2:00 PM - 6:30 PM





每月定期活動

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

銘謝啟事

特別感謝參予本期中、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、胡心圓居士、葉(心華)佩容居士、吳艾漣居士，朱文英居士

特別銘謝：佛誕卞繪圖 心智(區志揚)居士
 佛誕卡著色 心莊(蘇敏儀)居士

編輯部謹啟

歡迎投稿

「華嚴園苑」歡迎大家投稿，分享心路歷程，學佛心得，抒發感受，來稿可以中英文撰寫。E-mail: huayenusa@gmail.com 請註明：華嚴園苑

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。

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特別活動

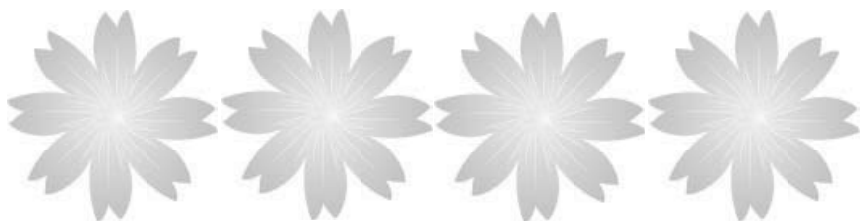
大蒙山施食通啟

禮請上振下冠法師主持

日期：2012年3月11日

時間：下午二時至六時

地點：本社大雄寶殿



清明法會圓滿日瑜珈唵口佛事

禮請 傳能法師主法和尚

智光法師 振冠法師

日期：2012年4月8日

時間：下午二時正





烤鮮杏鮑菇

材料：

鮮杏鮑菇 3個

調味料：

醬油 3湯匙
白糖 4湯匙
醬油膏 1湯匙
薑汁 1湯匙
麻油 1茶匙
胡椒粉 少許



作法：

1. 預先加熱烤箱至400° F。
2. 大王平菇洗淨後，用刀輕劃平菇數刀，以幫助入味。
3. 然後加入調味料醃至最少1小時或更久。
4. 把醃好的平菇放在烤盤上，蓋上鋁薄紙，放入烤箱以375° F 烤30分鐘。
5. 拿開鋁薄紙，再烤10分鐘。
6. 最後加入醬汁即可食。





第十三期 助印功德芳名

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- \$300 釋天因
- \$200 林楓玉
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- \$120 黃鴻欽 迴向：(故)姜美玲往生淨土
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- 黃千峰 Shang,Zhong
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- 朱惠慶
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- May 傅揚春美
- \$10 Devin Tsai 夏張明珠 Chiou Sheng Chia





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The *Avatamsa*

Volume **13**

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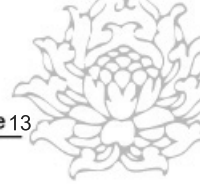
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GOLDEN VERSES

If in danger and difficulty,
They should wish that all beings be free.
Unhindered wherever they go.

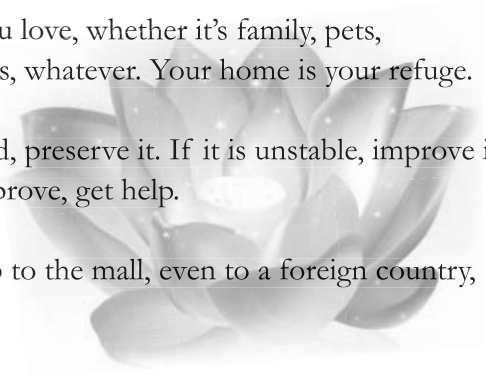




How to Stay Young

From: Internet

1. Throw out nonessential numbers. This includes age, weight, and height. Let the doctors worry about them. That is why you pay them.
2. Keep only cheerful friends. The grouches pull you down. (Keep this in mind if you are one of those grouches!)
3. Keep learning. Learn more about the computer, crafts, gardening, whatever. Never let the brain get idle. "An idle mind is the devil's workshop." And the devil's name is Alzheimers!
4. Enjoy the simple things.
5. Laugh often, long and loud. Laugh until you gasp for breath. And if you have a friend who makes you laugh, spend lots and lots of time with him or her!
6. The tears happen. Endure, grieve, and move on. The only person who is with us our entire life, is ourself. LIVE while you are alive.
7. Surround yourself with what you love, whether it's family, pets, keepsakes, music, plants, hobbies, whatever. Your home is your refuge.
8. Cherish your health: If it is good, preserve it. If it is unstable, improve it. If it is beyond what you can improve, get help.
9. Don't take guilt trips. Take a trip to the mall, even to a foreign country, but NOT to where the guilt is
10. Tell the people you love , that you love them, at every opportunity.





Words from Abbess



The first issue of The Avatamsa was published in 2008, and since then, the response has been tremendous. Throughout each print, The Avatamsa, shares the teachings of Buddha, healthy lifestyles, news, and events of the Avatamsaka Buddhist Lotus Society with the help and warmest support of everyone.

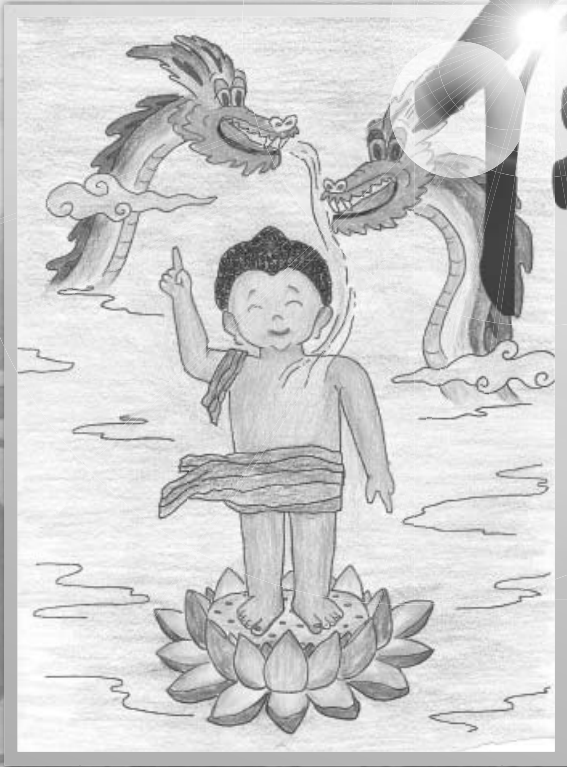
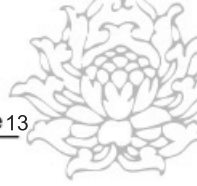
We are blessed to be able to continue to spread Buddhism across all borders. In this 13th issue of The Avatamsa, we decided to include a special post card for all our readers. This "Buddha's Birthday" card is to remind everyone that we will be holding a "Bathing Buddha Day" on Sunday, April 22nd 2012. Please send this post card to your dearest friends or family, and share this occasion. During Christmas, we can send Christmas cards. Similarly, during Buddha's Birthday, we should also send Buddha's Birthday Cards.

Buddha's Birthday has already become a public holiday in East Asia Countries. We cannot expect to have a holiday in America to celebrate Buddha's birth, but as a Buddhist devotee, it is our duty to share this sacred occasion with everyone we know.

May Buddha's Birthday awakened the virtue of compassion in millions of minds and hearts with the lamp of compassion, joy, peace, love, conscious awareness, consideration and wisdom amazingly.

Tien Inn
2012 /2/10



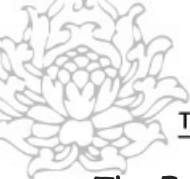


佛

誕
吉
祥

Happy
Buddha's Birthday





The Four Lessons of Liao-Fan First Lesson:

The Principles of Destiny

Translated by: Helen Yeh

My father passed away when I was young. My mother persuaded me to learn medicine instead of studying and passing the imperial examinations. She thought that it would be a good way to support myself while helping others. Perhaps, I could even become famous through my medical skills. This had always been an ambition my father had for me.

One day I met an elderly but distinguished looking gentleman at the Compassionate Cloud Temple. He had a long beard and such a look of a sage that I immediately paid my respects to him. The old man then told me, "You should become a scholar. You are destined to be a government official. Next year you will achieve the rank of Erudite First Level Scholar. Why aren't you studying for the examination?" I told him the reason and asked for his name, birthplace, and residence. He replied, "My last name is Kong. I came from Yunnan Province. I have inherited a most sacred text on astrology by Shao-Zi, who developed the art of prediction very well. By calculations, I am supposed to pass it on to you and teach you how to use it."

I invited Mr. Kong to my home and told my mother about him. My mother told me to treat him very well. Since Mr. Kong was good at predicting the future, we then tested his ability at prediction. I found Mr. Kong's calculations to be very accurate regardless of how big or small everyday matters were. Thus, I became convinced of what he had said about my destiny and once again thought about studying for the examinations. I consulted with my cousin Shen-Chen. He recommended me a teacher, Mr. Hai-Gu Yu, who was teaching at the home of a friend, Mr. You-Fu Shen. This was how I became Mr. Yu's student.

Mr. Kong then made a prediction for me and said, "As a scholar, you will place fourteenth in the county examination, seventy-first in the regional examination and ninth in the provincial examination." The following year, at the three examination places mentioned, I ranked exactly as Mr. Kong had predicted. Then I asked him to calculate the predictions for my entire life. According to Mr. Kong's calculations, I would pass such and such a test in such and such a year, I would become a civil scholar (equivalent to a high school student) in such a year, and I would receive a promotion to become an imperial scholar (equivalent to a university student) in such a year. Finally, I would be appointed as a magistrate in Sichuan Province. After holding that position for three and a half years, I decided to retire and return home. I would die at the age of fifty-three, around one o'clock in the morning on August 14th. Unfortunately, I would not have a son. I recorded everything he said and carefully set it aside.

From then on, the outcome of every examination I took turned out exactly as Mr. Kong predicted. Mr. Kong had also predicted that I would only be promoted after receiving a ration of ninety-one dan and five dou (units of weight) of rice. I, however,





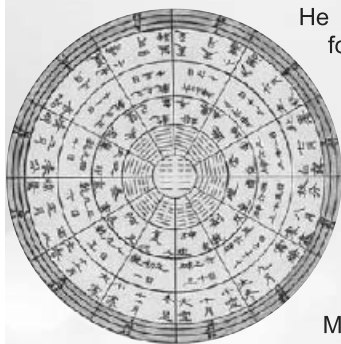
had received only seventy-one dan of rice when the Commissioner of Education, Mr. Tu, recommended me for a promotion. I began to doubt Mr. Kong's predictions. Nevertheless, the prediction turned out to be correct after all, because the recommendation was turned down by Mr. Tu's superior, Mr. Yang.

It was not until some years later that a new Education Commissioner, Mr. Yin reviewed my old examination papers and said, "These five essays are as well written as reports to the Emperor. How can we bury the talents of such a great scholar?" The Commissioner wanted the magistrate to issue an order for me to become a candidate for "Imperial Scholar" under his authority.

After undergoing this promotion, my calculations showed that I had received exactly ninety-one dan and five dou of rice. From then on, I deeply believed that promotion or demotion, wealth or poverty all came about in due time. I was even convinced that the length of one's life was prearranged. I became indifferent about seeking gain or profit.

After I was selected as an imperial scholar, I attended the university at Beijing. During my year-long stay in the capital, I became very interested in meditation, thus often sitting silently without giving rise to a single thought. I lost interest in books and did not study at all.

The following year I went to Nanjing. Before I was to enter the National University at Nanjing, I made a trip to visit Master Yun-Gu, a venerable Zen Master at Qixia Mountain. We sat in meditation face to face in the Zen hall for three days and three nights without sleep. Master Yun-Gu said, "The reason why ordinary people cannot become sages is because they have too many wandering thoughts running through their minds. In our three-day meditation, I have not observed a single thought arise in you. Why?" I answered that Mr. Kong had clearly predicted the entire outcome of my life. I had seen that the time of life, death, promotion and failure were all predestined. There was no need for me to think about it or to desire anything at all.



He further explained, "An ordinary person's mind is forever pre-occupied by wandering and imaginary thoughts, so naturally their life is bound by chi, the energy of yin and yang as well as destiny. Ordinary people are bound by it. Destiny cannot bind those who cultivate great kindness. Nor can destiny bind those who have performed extremely evil deeds." He told me that for the past twenty years, I had lived my life just as Mr. Kong had predicted and had done nothing to change it. Instead, I became bound by my own destiny. I then asked Master Yun-Gu if it was true that we could change our destiny. The Master answered, "We create our own





destiny. We seek our own good fortune. The Buddhist teachings mention that if we seek wealth, position, a son, a daughter, or longevity, we can attain them. Since lying is one of the greatest offenses in the Buddha’s teachings, we can be assured that Buddhas and Bodhisattvas have no reason to deceive us.”

I then responded that Mencius once said, “Whatever is sought can be attained. The seeking is in ourselves.” This refers to inner qualities such as virtue, responsibility, morality, and kindness. These are all qualities we can work towards. Nevertheless, when it comes to outside factors such as wealth, fame, and prestige, how can we attain them? The Master replied that Mencius was correct, but that I had misunderstood his meaning.

Master Hui-Neng, the Sixth Patriarch of the Zen School taught, “All the fields of merit are within one’s own heart. If one seeks from the true mind within, one can be in touch with everything.” By seeking inside ourselves, we will not only attain the inner qualities of virtue, responsibility and kindness, but we can also attain wealth, fame and prestige. To be able to attain both on the inside and on the outside is beneficial to us.

Master Yun-Gu then asked what were Mr. Kong’s predictions regarding my entire



life. I told him the whole story. He then asked if I felt I deserved imperial appointments or a son. As I reflected upon my previous deeds and attitudes in the past for a long time, I answered him that no; I did not feel I deserved an imperial appointment or a son. Those who received imperial appointments all had the appearance of good fortune and I did not. I did not work towards accumulating virtues to build up my good fortune, either. I was very impatient and narrow-minded. I would show off my intelligence and talent in putting down others. I also believed arbitrarily and spoke without any sense of restraint. These were all signs of scant fortune and non-virtue. How could I possibly receive an imperial appointment?

There is an old saying, “Life springs from the dirt of the earth. Clear water often harbors no fish.” The first reason why I felt I did not deserve a son was that I was overly attached to cleanliness. The second reason was that “harmony is the cultivator of all life,” but I was quick tempered and easily became angry. The third reason was based on the principle that “loving-kindness is the root of reproduction and harshness is the root of sterility.” I overly protected my own reputation and could not sacrifice anything for the sake of others. The fourth reason was that I talked too much, which wasted a lot of chi or energy. The fifth reason that I did





not have a son was my habit of staying up at night, not knowing how to conserve my energy. Besides these reasons, I had many other shortcomings that were too numerous to mention.

Master Yun-Gu then said, "According to you then, there are many things in life you do not deserve, not only fame and a son! Those who have millions of dollars in this life must have cultivated the good fortune worthy of that amount in the past. Those who have thousands of dollars must also have good fortune, which is worthy of generating that sum. Those, who die of starvation were in fact were meant to die in that manner. The karmic result today is simply the fruit of their deeds. Heavenly beings do not have any intentions for us." Bearing children is similar to bearing fruit from seeds. For example, if a person has accumulated enough merits and virtues for a hundred generations, then he or she would have descendants to last a hundred generations. One who accumulates enough merits and virtues to last ten generations will then have ten generations of descendants to live out that good fortune. For those who have no descendants at all, it is because they have not accumulated enough good merits and virtues.

As Master Yun-Gu suggested, since I recognized my own shortcomings, I should put forth my greatest effort into working to change and reform my misdeeds, which caused me not to have a son or become an imperial official. I should cultivate tolerance and virtue and treat others with compassion and harmony. I also needed to care for my health and conserve my energy and spirit. In other words, if I let go of the past and started a new day, I would be able to start a new life and thus create my own destiny. "If even our body is governed by the law of destiny, then a body of virtue and sincerity will evoke a response from heaven. As stated in the 'Tai Jia Chapter' in The Book of History, 'One may run away from the decrees of heaven, but one can never escape the retribution for one's wrong deeds.' This entails that one should often reflect upon his own actions and thoughts to see if they are in accordance with the ways of heaven. If one continues to behave immorally, there is no chance of avoiding danger.

The Master told me, "Mr. Kong had predicted that you would not receive an imperial appointment or have a son. These are the retributions of heaven, but even these can still be changed. If you diligently try to practice kind deeds and work to accumulate many hidden merits and virtues, you will be able to change your destiny and create good fortune. The I-Ching, Book of Change, was written to help people bring about good fortune and avoid adversity. If everything is predestined with no room for change, then there would be no need to improve upon our good fortune and avoid adversity. The very first chapter of I-Ching also said, 'families who often perform kind deeds will have an excess of good fortune to pass on to the next generations.'"

Continued





Story with Inspiration

The Golden Swan



Translated by: *Helen Yeh*

Once upon a time, there was a pond in which lived a swan with striking, brilliant golden feathers. A house was located near this pond, where a poor woman lived with her two daughters. The swan found that the poor mother was having a difficult time raising her daughters.

The swan thought, "If I give them one of my golden feathers, the mother can sell it and get good money. She and her daughters then can improve their living conditions." After thinking this, the swan quickly flew to the poor woman's house. When seeing the swan inside the house, the woman said, "Why have you come here? There is nothing that we can offer you."

The swan kindly responded, "I don't want to take anything away from you, but I have something to give you. I know your poor conditions. I will give my golden feathers one by one and you can sell them for money. With the money raised through it, you can live comfortably without any financial burden." The swan unselfishly shed one of her golden feathers and then flew away. Hence, this became a routine task that the swan promised to complete; from time to time, the swan came back and every time left one golden feather.

The mother and her daughters felt so happy that they could make a living selling the golden feathers. Each golden feather got them enough money to keep them in comfort. As the time passed, however, the mother became greedy and wanted to get all of the gold-

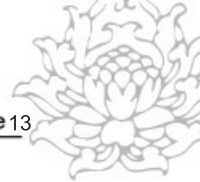
en feathers immediately. One day, she impatiently told her daughters, "Now, we will not trust this swan anymore. She may possibly fly away and never come back. If this happens, we will be poor again. Therefore, when the swan comes next time, we will catch her and take all of her feathers right away."

The innocent daughters replied, "Mother, this will hurt the swan so badly. We shouldn't cause any pain to her." Regardless of the daughters' truthful comments, the mother was very determined to catch the swan the very next time she comes. When the swan came next time, the mother quickly caught her and pulled out all of her feathers. Then, the golden feathers of the swan instantly changed into some strange feathers. The mother was completely shocked and stunned by this awkward phenomenon.

The golden swan said, "Poor Mother, I wanted to help you, but you deliberately wanted to destroy all of my feathers instead. As per my wish, I used to give you the golden feathers. Now, I can no longer offer any assistance. My feathers are worth nothing more than regular chicken feathers. I am going to leave this place and will never come back." The mother felt sorry and apologized for the wrongdoing that she committed. The golden swan eventually told the mother, "Never be greedy," and flew away.

This story entails the importance of eliminating the three poisons—greed,





anger, and ignorance—from our lives by all means. In Buddhism, these three poisons are considered to be the primary cause of human suffering. Greed's companions are desire and lust. These passions and attachments cause us to mistakenly think that we can obtain and hold on to possessions. Once we have them, we may succumb to greed and want even more. Greedy desire is endless and therefore can never be satisfied. The lesser the greedy desire, the happier and more satisfied we are. The best prescription to deal with greed is in giving away.

Anger refers to hatred, animosity and aversion, which cause us to reject what displeases us or infringes upon our ego. Sometimes we feel angry and unhappy when others have or take something we really want. In this short story, for example, since the mother was afraid of being poor again, she became impatient and wanted to mutilate all of the swan's golden feathers immediately. It is clear that the mother should learn how to transform fear and negativity into courage and kindness.

Of these three, ignorance is the most fundamental as it facilitates greed and anger. Ignorance means the persistent belief in something false and distorted. It is blindness to the reality of our connectedness to and dependence on each other. We have to observe and think in an objective and rational manner, so as to avoid prejudice and misunderstanding.

In summary, these three poisons fill our lives with suffering, unhappiness and unsatisfactoriness. They cause us to make unskillful decisions, which affect our future. They cause us to have self-serving and dishonest intentions, which in turn cause us to act unethically and immorally. They are the roots of not only our own pain and misery, but those of our loved ones' and of society's. Fortunately, there is a way to eradicate this trio of contaminants. Through the practice of loving kindness and compassion, we can foster the qualities of wisdom and courage to combat the negative workings of the three poisons. When we realize our interdependence and oneness, we can cleanse ourselves of those poisons and genuinely connect with people in an attitude of respect and mutual encouragement.





Wealth, Success and Love

Translated by: Helen Yeh
Source from Internet

A woman stepped out of her house and saw three wizened old men with long white beards sitting in her front yard. She did not recognize them. She said, "I don't think I know you, but you must be very tired and hungry. Please come in and have something to eat."

The woman went in and told her husband what was said. Her husband was overjoyed. "How nice!" he said. "Since that is the case, let us invite Wealth. Let him come and fill our home with wealth!" His wife disagreed and asked, "My dear, why don't we invite Success?"

The old men asked, "Is the man of the house home?" "No, he is not home yet," she replied. "Then, we cannot come in," they said in unison.

Their daughter-in-law was listening from the other corner of the house. She jumped in with her own suggestion: "Would it not be better to invite Love? Our home will then be filled with love!"

When the woman's husband came home in the evening, she told him what had happened. He said to his wife, "Please go outside and tell them that I am home, and invite them in!"

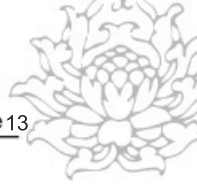
"Let us heed our daughter-in-law's advice," said the husband to his wife. "Go out and invite Love to be our guest." The woman went out and asked the three old men, "Which one of you is Love? Please come in and be our guest." Love got up and started walking toward the house. The other two also stood up and followed him.

The woman quickly went out and invited the men into the house. "We cannot go into a house together," they politely responded. "Why is that?" she wanted to know.

Surprised, the lady asked Wealth and Success, "I only invited Love. Why are you coming in?" The old men replied together, "If you had invited Wealth or Success, the other two of us would have stayed out. But since you invited Love, wherever he goes, we go with him. Wherever there is Love, there is also Wealth and Success!"

One of the old men explained: "His name is Wealth," he said pointing to one of his friends, and said pointing to another one, "He is Success, and I am Love." Then, he further added, "Now go in and discuss with your husband which one of us you want in your home."





Live Life

Translated by: *Awai*

There was once a man who is afraid of death. He was thinking to himself, "Is Death is in front of him or behind him?" He further thought, "People are always running forward when the death comes, for example, during plane crashes or car accidents. Animals always run forward to escape when hunted. Therefore, he concluded that death catches up from behind."

He has reached an important conclusion: "To avoid being killed, the only way is move forward more quickly and hastily. So he always seems to be in a hurry every day; whether in eating, working or walking, he is always three times faster than others."

One day, while he was swiftly walking away, a white-bearded old man suddenly stopped him. The old man asked, "Why are you in such a hurry. What is the catch?"

He said, "I am not about to catch up. I am escaping it!"

The old man asked, "Escape it? Escape from what?"

"Escape death!" he replied.

The old man said, "How do you know death is behind you?"

He said, "Because animals that are being killed are always escaping in the forward direction."

The old man said, "You are wrong! Death is not trying catch up from behind from the starting point, but is always waiting at the finishing line. Whether you are running fast or slow, you will reach the end."

"How do you know?" he asked.

"Because I am the Death!" said the old man.

Completely shocked, the man questioned the old man, "So you are Death, does it mean it's time for me to die?"

Death said, "Oh! You need not fear; your death is yet to come. But you have been running too fast. My brother "Life" has complained to me that he cannot keep up with you, and if you do not join him, you will die faster. What is the difference then? In particular, he asked me to inform you that you have to slow down your pace!"

"How can I join Life?" the man asked.





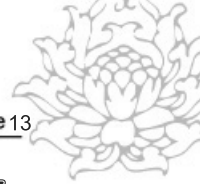
Death said, "First, you have to stand still in order to calm down. Then, you have to look around with your heart, feeling love, and Life will eventually catch up with you."

When he calmed down, the old man said, "You look behind. My brother has come."

He turned around, the old man was gone, but never has he seen such a beautiful street.

Moral of the story: Happiness does not depend on wealth, power and looks, but rather depends on yourself and the people around you. In everyday life, cherish the people and things around you, have the courage to be happy, and most importantly, be yourself!





YOGACARA FLAMING MOUTH OFFERING SERVICE

Source from: IBPS Vancouver

“Yoga” is a Sanskrit term, which connotes the correspondence of body, mouth, and mind. It is the gesturing of the hands in a mystical position (mudra) together with the recitation of words (dharani, mantra) and the concentration of the mind in contemplation. “Ulka-mukha” (flaming mouth) is represented in the Buddhist sutras as a hungry ghost (preta). In addition to a very thin appearance, it has a throat that is no bigger than needles, and a mouth that spits out flame.

According to the Ulka-mukha Preta Sutra, Ananda once saw the incarnation of Avalokitesvara Bodhisattva (goddess of mercy) as lord of hungry ghosts while practicing meditation in the forest. The Bodhisattva thus incarnated herself to save all suffering beings in the ghost realm. The lord was emaciated in appearance with hideous features. Its hair was unkempt; its nails and teeth were long and sharp. Its throat was needle-like; its stomach jutted out like a mountain, and flame spurted out of its face. Ananda was flabbergasted, and asked about the cause of such frightening destination. The lord told him that he was greedy and miserly while he was alive; thereby upon his death, he descended into the realm of hungry ghosts and transformed into the present semblance. He further had to endure all kinds of sufferings, and year-round starvation. Moreover, he informed Ananda that he, Ananda, would pass away in three days, and would likewise suffer the same destiny. Ananda was terrified; he hurriedly went to the Buddha to seek redemption. The Buddha explained The Discourse on the Feeding of Hungry Spirits and taught him the proper way of bestowing food. If living beings can give food and drink to the infinite number of hungry ghosts and deities, not only will

they never descend into the realm of hungry ghosts, but will also acquire longevity. While being watched over by all spirits and gods, they will have good fortune in every endeavor.

The Yogacara Ulka-mukha Dharma service is held in accordance to the sutra. Although the service is performed to rid the hollow hunger of the ghosts by bestowing food and drink to them, more importantly, it is to deliver them from all sufferings through the teachings of Buddha. By listening to the Dharma, the ghosts will then take refuge in the Triple Gems, receive the precepts, and thus acquire Right View, which will enable them to abstain from bad deeds and the terrifying consequences therewith. Only then is enlightenment within their grasp.





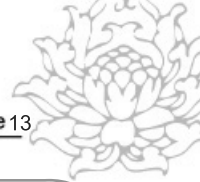
Current & Up-coming Activities

1. Celebration of Avalokitesvara Bodhisattva's Birthday
Date : March 11, 2012 8:00 AM – 1:00 PM
2. Dharma Service of Offering food to the wandering souls
Date : March 11, 2012 2:00 AM – 6:30 PM
3. Dharma Service of Ching Ming Festival for Repentance Sutra of the Lueng's Emperor.
Date : April 1-April 8, 2012 9:00 AM – 4:00 PM
4. TheYogacara Flaming Mouth Offering Service
Date : April 8, 2012 2:00 PM – 7:00 PM
5. Bathing the Buddha Celebration (Prince of Siddhartha) Celebration
Date : April 22, 2012 8:00 AM – 1:00 PM
6. Commemoration of Avalokitesvara Bodhisattva (Guan-Yin) Renunciation
Date : August 5, 2012 8:00 AM – 1:00 PM
7. Dharma Service for Ullambana Festival and Sangha Day
Chanting The Avatamsaka Sutra
Date : August 19 –Sept 2, 2012 8:00 AM – 4:30 PM
8. Amitabha Thrice Attentive Chanting Service
Date : September 2, 2012 2:00 PM – 6:30 PM
9. Celebration of Guan Shih Yin (Akalokiteshavara) Bodhisattva Elightenment
Date : October 28, 2012 8:00 AM – 1:00 PM
10. Chanting The Past Vows of Ksitigarbha (Earth Store) Bodhisattva Sutra
Date : December 1 – 22, 2012 3:00 PM – 5:45 PM
11. Year End Services for Repentance Sutra of the Leung's Emperor :
Date: December 23- 30 ,2012 9:00 AM – 4:00 PM
12. Amitabha Thrice Attentive Chanting Service
Date: December 30 ,2012 2:00 PM – 6:30 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





IMPORTANT ANNOUNCEMENTS

Triple Gem Refuge and Five Precepts Ceremony

When a person wishes to become a Buddhist, the first step he takes is to go to the Buddha, Dharma and Sangha for refuge. Since Buddha's time, taking this Threefold Refuge has identified a person as a Buddhist. The Buddha, Dharma and Sangha also known as the Triple Gem represent qualities which are excellent and precious like a gem. Once a person recognizes these unique qualities

after careful consideration and is confident that the Triple Gem can help lead him towards happiness and Enlightenment, he or she takes refuge. It is, therefore, not out of mere faith but with an open-minded attitude and enquiring spirit that he begins to practise the Buddha's Teachings.

Date : March 11, 2012 1:30pm
 April 22, 2012 1:30pm
 August 5, 2012 1:30pm

Light Offering to Avalokitesvara (Guan Yin) Bodhisattva

Every year, on 3 auspicious occasions, we conduct Prayers and Light Offering to Avalokitesvara Bodhisattva (also known as Guan Yin). The schedules for Year 2011 are as follows:

1. March 11, 2012

Celebration of Avalokitesvara Bodhisattva's Birthday.

2. August 5, 2012

Celebration of Avalokitesvara Bodhisattva's Enlightenment day

3. October 28, 2012

Celebration of Avalokitesvara Bodhisattva's Renunciation

During the Light Offering services to Avalokitesvara Bodhisattva, we will recite sutras and the Great Compassionate Mantra (Da Bei Zhou) for 21 times. Following that, we will pray to Avalokitesvara Bodhisattva to bless the Great Compassionate Water.

We cordially invite devotees to join the Light Offering services and share the merits on these celebration days. Please contact our office to register for Light Offering services.



Oven Roasted King Oyster Mushrooms

INGREDIENTS

3 whole king oyster mushrooms

SEASONINGS

3 tablespoon soya sauce

4 tablespoon sugar

1 tablespoon soya paste

1 tablespoon ginger juice

1 teaspoon sesame oil

Pinch of pepper



METHODS

1. Preheat oven at 400° F
2. Wash mushrooms, use a small knife and slice around three times lengthwise
3. Mix well seasoning and drip seasoning in between the sliced mushroom
4. Repeat with the rest of the two mushrooms and pour the remainder of the sauce on top of the mushrooms
5. Let it sit at least an hour or longer, turning it occasionally
6. Lay mushrooms on a tray, cover with foil and bake for 30 mins at 375° F
7. Remove the foil and bake for another 10 mins.
8. Pour in the juice and serve hot.





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