

# 因華

第14期

07. 2012

免費贈閱 歡迎索取

# 華嚴



50 South Main St.  
Milpitas, CA 95035

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

[www.huayenusa.org](http://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



# 本期金句

何處惹塵埃  
 本來無一物  
 明鏡亦非台  
 菩提本無樹

， ; ，





## 華嚴經·善財童子五十三參的故事

### 第五參 彌伽長者

賢度法師

彌伽長者是位語言學家，他因為專研《輪字莊嚴法門經》而證得了『妙音陀羅尼』，能夠辨識一切世界、天人眾生的語言，了解他們內心的思想，對於隨機度化、因材施教的教學工作可說是得心應手。

善財童子經由善住比丘的指引，來到達里鼻茶國的首都－自在城。心中仰慕的彌伽長者，正在面對著成千上萬的學生，講解《輪字莊嚴法門經》。善財童子很感興趣，想要在語言學上下功夫，所以十分恭敬的向彌伽長者頂禮、請安，並且向長者表明他已發了阿耨多羅三藐三菩提心。彌伽長者聽到善財童子的告白後，立即離開了師子座，走到他的跟前，五體投地的頂禮，又把名貴的香花、珠寶，散布在他的身上，並稱讚善財童子是一位繼承佛法、續佛慧命的人。

彌伽長者語重心長的告訴善財童子，身為一個佛弟子，首先要發菩提心，要以莊嚴佛土、成就眾生為主要工作。若能了達法性，悟解一切眾生的業因果報，實踐圓滿菩薩行，履行自發的大願，信心堅固，了解佛法真義，就能為十方諸佛所憶念，與一切菩薩平等，又為一切聖賢、天、人所共同守護，恭敬供養。善男子，你要知道：



菩薩如大地，能為眾生增長善根。

菩薩如大海，能使眾生福德充滿。

菩薩如淨日，普照眾生使其能得無量智慧與光明。

菩薩如猛將，能摧伏魔軍、魔將。

菩薩如猛火，能燒盡眾生的我執、我慢。

菩薩如大雲，能降無量勝妙法雨。

菩薩如船師，能導引眾生渡過迷津到達彼岸。

菩薩如橋樑，能使眾生得以渡過生死大海。

這時善財童子看見彌伽長者臉上，發出了智慧的光芒，普照三千大千世界，也照亮了眾生愚昧的心靈。





## 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。

### 第十一問～何等為十種入諸如來？

經文 (P155LL4)：佛子！菩薩摩訶薩有十種入，入諸如來。何等為十？所謂：

1. 入無邊成正覺；
2. 入無邊轉法輪；
3. 入無邊方便法；
4. 入無邊差別音聲；
5. 入無邊調服眾生；
6. 入無邊神力自在；
7. 入無邊種種差別身；
8. 入無邊三昧；
9. 入無邊力無所畏；
10. 入無邊示現涅槃。

是為十。菩薩以此普入三世一切如來。





## 釋文（V17P64L6）：

這是如來所證得的果，全是「入」果，所謂「佛德自莊嚴」。如來覺悟到自己及一切眾生，如來覺悟到宇宙一切森羅萬象。「生」與「死」本來不二，不執著「生」的來臨，但須放下「死」的面臨。如來心境如此擴大，如來之勝進利他之處，是入無邊轉法輪，這是如來所證到的最高階位，如來又以八正道<sup>1</sup>為解脫無明集聚的煩惱，獲得清淨寂滅的境界。以如來而言，「入」是果，果位究竟了。然而與前十問相同，「入」者，即彼所修是我所修，互相資益。現把前十問「入諸菩薩」及今十問「入諸如來」作一表比較其進勝：

### 入諸菩薩及入諸如來之進勝比較

No.	入諸菩薩	入諸如來
1	入本願	入無邊成正覺
2	入行	入無邊轉法輪
3	入聚	入無邊方便法
4	入諸波羅蜜	入無邊差別音聲
5	入成就	入無邊調服眾生
6	入差別願	入無邊神力自在
7	入種種解	入無邊種種差別身
8	入莊嚴佛	入無邊三昧
9	入神力自在	入無邊力無所畏
10	入示現受生	入無邊示現涅槃

以上十種入諸菩薩及十種入諸如來，無疑兩者都是成就自利利他，這是菩薩從不同願力，乃至如來以權巧方便，身相變易差別，神通入定無往而不利，乃是如來以智慧洞悉解開種種法門，進一步示現涅槃為結束其色身的展現。然而，如來之光，庇護世人；菩薩雖未到佛位未究竟，而如來之示現涅槃純屬究竟，卻繼續承辦自利利他之教法，從果中入，更是圓滿。

八正道：如來認為要走上正覺之門，必須要以正見（正確的見解）、正思（純真的思想）、正語（淨善的語言）、正業（正當的工作）、正命（合理的經濟）、正精進（積極的精神）、正念（真理的信仰）、正定（禪定的生活）等八種正道去修學，才能得到解脫自在。





## 美國華嚴蓮社住持天因法師一行人等觀摩參予 世界佛教僧伽會斯里蘭卡世界祈福法會暨朝聖之旅

特別報導

5月7日至11日美國華嚴蓮社住持天因法師在天寧法師及心愍居士的陪同下，以觀摩的形式出席參與由世界佛教僧伽會在斯里蘭卡（Sri-Lanka）舉辦的慶祝佛陀成道2600年祈福法會。

斯里蘭卡位於印度南端，在地理上屬中亞細亞的南部，從空中往下看斯里蘭卡，綠色的島嶼浮在藍色的印度洋上，彷彿一顆水滴垂掛在印度南方。因此被稱為印度洋上的珍珠，舊稱錫蘭，釋迦牟尼佛曾三度造訪此地，同時也是原始佛教最重要的基地之一，因此使得這個島嶼受到了極高的敬重。

5月5日的零晨住持法師一行人等，由三藩市到香港，再途經曼谷，到達目的地斯里蘭卡的首都

科倫坡(Colombo)，接近二十多小時的航程飛行，與及時間上的差異，幾經轉折，在當地時間5月7日的凌晨一時到達目的地，在工作人員接待下來到機場的貴賓室，由專人為大眾辦理入境手續。手續辦妥後，便乘坐由大會安排的專車前往旅館，儘管當時是半夜凌晨2:30分，卻驚見沿途仍是車水馬龍、人潮熙來攘往，公車與三輪載客的摩托車在公路上穿梭，街道上非常熱鬧，原來路人都是為慶祝佛陀聖誕而通宵達旦，徹夜不眠，這不愧是



大會安排專人接機招待



Cinnamon Grands Hotel, 外觀





佛教國家，虔誠的佛教徒到處可見。再經一個多小時的車程便到達下榻的酒店Cinnamon Grands Hotel, Colombo。當我們辦理好入住手續後，已經是清晨5:50分了，大會負責人指示6:30用早餐，8:00報到，於是法師們就乾脆用過早餐，才去休息片刻，準8:00報到後配合大會安排的一切展開活動。



心愍居士與住持法師

5月7日早上八時開始辦理報到手續，當天仍有很多參加者分別從不同地區到來，報到處則設在Cinnamon Grand Hotel的宴會廳，工作人員則忙於替各單位辦理登記報到。晚上六時半由世界佛教僧伽會秘書長維瑪拉德納長老(Ven.Prof. B. Wimalarathana Thero)設宴招待。

同的地方接待來賓。負責交通的工作人員則忙於安排將一些長老大德及貴賓以私家車、小轎車或優旅車分別送到會場；而其它來自不同地區，道場的法師及信眾則安排乘坐15台大型旅遊巴士前往目的地。



於酒店宴會廳晚宴



場館外一角

5月8日早上用過早餐後，便準備出發前往荷塘國家藝術廳(Nelum Pokuna Mahinda Rajapaksa Theatre.)參加誦經祈福法會。集合地點就在酒店的大堂，穿著藍色民族服裝的少女，手持著不同國家的標誌膠牌，站在大堂不

大約十分鐘的車程便抵達目的地。眼前所見，偌大的廣場，一整列高高的旗桿掛著佛教教旗，教旗隨風而飄，旗海飛揚非常壯觀。建築物兩旁巨大的海報，分別以中，英，及當地語言標示著此次活動的目的。而整座建築物





則呈蓮花狀，頂端懸掛著排列整齊的燈籠，它們分別以佛教旗幟的五種顏色：藍、黃、紅、白、橙色所組成；紅色地毯則從場館大門入口一直覆蓋著整條樓梯。超過二百名穿著白色民族服裝的少女，分別站在樓梯兩旁，從廣場開始直至場館內的正面入口，合掌歡迎進場的嘉賓並為他們一一別上襟花。



住持法師別上襟花準備進場

另一方面在大堂內，一大群穿著民族服裝的男眾，在跳著傳統的「鼓舞」，鼓聲喧天，氣氛熱鬧。當我們進入演講廳的時候，早已坐滿了數以百計穿著不同地



理系僧服的僧眾，甚至上層也坐得密密麻麻的。



英文秘書長致詞

祈福法會開始時，室內的燈光慢慢暗下來，音樂徐徐響起，舞蹈員隨著音樂節拍起舞，布幕就在舞動中緩緩拉起，佛陀的聖像，舍利塔的模擬及一張供桌漸漸呈現在大眾之前。一輪掌聲夾雜著不停的閃光燈，祈福大會的序幕揭開。世界佛教僧伽會的英文秘書長Ven. Prof. Bellanwila Wimalaratana Anunayaka Maha Thera及世界佛教僧伽會會長了中長老分別致歡迎詞。



世佛會會長了中長老致詞







接下來就是今天的重點節目：祈福法會。



南傳佛教誦經祈福

大會是以不同地理體系的組別，安排上台為世界和平而誦經。登場順序是南傳佛教、韓國佛教、



上圖：藏傳佛教誦經祈福

下圖：漢傳佛教誦經祈福



藏傳佛教及漢傳佛教。當中由以漢傳佛教人數最多，總統更接受了漢傳佛教代表了中長老邀請來到佛前獻供。整個祈福法會莊嚴隆重。台上在祈福，台下的嘉賓，亦無分國界，種族，一齊合掌，隨著台上的代表念誦，令整個劇院籠罩在一片梵音當中。祈福法會圓滿後，舞蹈團用嘹亮的傳統歌聲及鼓聲帶動舞蹈歡送嘉賓一一離場。大約十五分鐘車程後，我們便到達湖邊飯店(Waters Edge)用中飯，午餐是由Ven. Uduwe Dhammaloka Thero供養。下午前往離首都約三十分鐘車程的凱拉尼亞大寺(Kelaniya Temple)，這是佛陀



凱拉尼亞大寺正門

第三次到斯里蘭卡(舊稱錫蘭)時曾停留的地方，主體位於凱拉尼亞河右岸，此寺是斯里蘭卡十六個重要佛寺之一。有佛塔和大殿，圍牆素白，牌樓前有臺階通至河對面。河對岸有一小佛塔，傳說佛陀將其袈裟贈予凱拉尼亞





寺內佛像

王，修塔時將袈裟藏於其間，小佛塔也屬該寺的一部分。殿內金碧輝煌，佛像眾多，有一尊鍍金的大臥佛，大殿中有很多壁畫反映佛陀宣講佛法，最終平息戰亂的壯觀場面。殿內還有妖魔塑像、月亮石、浮雕侏儒以及色彩鮮豔的裝飾壁畫。壁畫描寫佛陀生前故事、本生經故事以及斯里蘭卡佛教興衰的歷史。如今寺內仍留有白色舍利塔及美麗的壁畫。每逢月圓祭典日，很多信徒來此祈福，五月是佛陀誕生月故有數以千計之信徒群集於此，獻花祈願，聆聽說法。



心愍居士與住持法師攝於藍蓮花寺入口

參觀完凱拉尼亞大寺後便轉往藍蓮花寺（Manelwatta Temple），這是斯里蘭卡第一任總統捐贈之官邸改建而成的寺院，佔地約十六甲，對外交通非常便利。2004年第七代法王達摩揭諦長老（DhammaKitthi Sangharaja Maha Nayaka Thero）於2008年1月23日示寂將住持重任交付強帝瑪法師（Ven Dr. Godagama Chandima Nayaka Thera），在徵得長老同意之後，法師決定將寺院再改建成一所多元化的國際佛教大學，聘請世界各國及斯里蘭卡各寺院的長老擔任教授。希望能夠融合南北藏傳三大系佛教，提供全世界佛教四眾弟子一個學習完整佛法的



最佳研究環境，不分大小乘，不分宗派，不分國籍，培養專業的國際弘法人才。強帝瑪法師希望這所大學將來能夠成為全世界學習、交流、翻譯、弘揚佛陀正法以及推廣佛教相關學術、藝術、文化的一個重要據點。

當我們抵達藍蓮花寺 (Manelwatta Temple)，先經過一道很長很長的迴廊，一個一個紅色的燈籠串連起來，排列整齊的掛在兩旁，從入口的地方一直延伸到大殿，形成一條長長的紅色的巨龍。佛旗就造成旗幡的樣



藍蓮花寺殿內佛像

子，在大殿外四週豎立，很是莊嚴。一尊以大理石彫塑而成的彌勒佛，笑容可掬的面對進來人群。再往前行經過一條石橋，跨過一條寬大的河流，才看到前面的大殿，一尊以白理石塑造出的釋迦牟尼佛像端坐在正前方。前來禮拜的信徒，則有秩序地以十個一排，一排一排地向佛像問

訊。兩旁則坐滿數數以百計的比丘，看似準備參與下一個活動。我們禮拜完畢之後，便各自四週參觀。當天晚餐由台北原始佛教三摩地教育會招待，用過晚餐之後，便結束了首天多姿多彩的活動！回到下榻的旅館已經接近晚上十一時了。



藍蓮花寺用餐的地方

5月9日星期三，早上七時大眾用畢早餐後，便開始辦理退房手續。九時三十分出發前往總統府。當到達總統府後，卻實另我們大開眼界，在基於保安理由之下，手提電話，照相機一律不得繫帶進場。當進入總統府後，便安排坐在一個大禮堂內，台上設有佛像、供品等。兩旁則擺放了很多椅子，著名的長老大德如了中法師、慧雄法師、明光法師、永信法師、紹根法師等及佛教團體代表都安排坐在台上。等及多間佛教活動在總統及了中長老致詞後，便由總統贈送紀念品給各寺院代表。當活動圓滿後，大會安排大眾便前往可倫坡會議廳午餐。餐後便起程前往斯里蘭卞





第二大城，位於中部的Kandy（康提），接近三個小時的車程，我們參訪了一所於2006年成立的著名的國際學校(Sri Chandananda International Buddhist School)，此所學校



國際學校外觀

的學生從一年級至13年級，學生們接受佛教哲學教育，以五戒為生活標準，培養自信，自律的精神，學習面對新時代的挑戰。負責接待的小學生穿著紫色的小西裝配上黑色的領帶；含蓄地替客人送上飲品，每一個都精伶可愛，當天的晚餐我們就在這國際佛學院的大禮堂，由 Ven Dr. Godagama Chandima Nayaka Thera 招待。在一邊用餐之餘，一邊欣賞學生們的表演。大約九時我們便離開國際學校。由於此團的人數很多，要分開好幾間旅館，才能容納那麼多人。我們當晚下榻的旅館就是 Amaya Hills Resort。



上圖：Amaya Hills Resort的歡迎橫額  
下圖：Amaya Hills Resort一景



(下期待續)



# 美國華嚴蓮社慶祝佛誕典禮 嘉賓滿堂 灌沐如來 洗除心垢



美國華嚴蓮社於四月二十二日(星期天)，舉辦「浴佛法會」，慶祝佛陀聖誕，這也是佛教徒每年的一大盛事。

一堂至九時三十分結束。接下來便是盛大的浴佛典禮，蓮社邀請了駐三藩市台北經濟文化辦事處江國強處長，米爾必達市市長 Jose Esteves，米爾必達市副市長 Pete McHugh，聖荷西市市議員朱感生蒞臨主持典禮，可謂嘉賓滿堂。



住持法師致謝詞

當天法會在早上八時開始，恭請本社主持天因法師領眾普佛



左起：市議員，副市長，市長，處長





住持天因法師接受市政府的獎狀

位。大眾一起向佛菩薩問訊之後，三寶歌的音樂漸漸播出，大眾在住持法師領唱下，隨著幻燈片上的字幕齊聲唱三寶歌，以此歌頌讚美三寶之恩德。

接著便是由十二位義工菩薩們，身穿佛教徒的服裝——海青，組成莊嚴悅目之隊伍，有次序地排班出列，她們手捧著供品，虔誠莊嚴地在悠揚悅耳的梵音下，於佛前獻上香花妙果，祈求佛日增輝！社會祥和！深具佛教的特色。獻供完畢後，便由住持法師分別以中英文致歡迎詞，同時簡單介紹浴佛節的來源及浴佛時應有的心念。接下來便是由來賓致



當家天融法師活動前說明

詞，江處長表示蓮社在灣區推動法輪，大眾能有此心靈依皈的地方，實在是華人之福。

米爾必達市市長Jose Esteves及副市長Pete McHugh亦分別表示與蓮社從過去到現在都一直都維持很好的關係，很高興能出席一





個對佛教徒如此有意義的活動。並且贈送一張紀念狀予住持法師並拍照留念。



米爾必達市副市長Pete McHugh  
接受紀念品

朱感生市議員表示對蓮社有份特殊的感情，皆因其祖先牌位也供奉在此。同時表示能參予這次活動感到很開心。在致送紀念品及拍照留念後，便進入浴佛最重要的環節。隨著浴佛偈的音樂住持



市議員朱感生伉儷接受紀念品

法師便開始帶領大眾浴佛、接下來是常住諸位法師、主禮嘉賓、信眾們等。與會大眾都很有秩序，魚貫地莊嚴的唱和著，整個



江國強處長接受紀念品

殿堂的氣氛都被那悠悠的浴佛偈唱誦聲中所收攝，籍今天浴佛的活動，清除各人身心污垢，煥然一新，法喜充滿，浴佛後與會者每人又獲贈一瓶浴佛水結緣。



Alex Ting (丁煒焮)

## 美國華嚴蓮社天融當家及弘度退居住持遠赴台北出席到賀華嚴蓮社六十週年盛典

美國華嚴蓮社天融當家及弘度退居住持於5/6/2012乘長榮班機飛往台北，為的是出席台北華嚴蓮社60週年慶祝活動。兩位法師於5/8/2012清晨到達台北，慶祝活動於5/9/2012早上九時開始，這次慶祝活動命名為「華嚴甲子慶·蓮社六十年」，整個活動全是委聘一間專業設計公司包辦，舉凡場外場內的擺設不只令人耳目新穎，又充滿佛教意味，發揮到專業的精髓。



當天的程序是上午九時報到，九時三十分賢度董事長引領十方嘉賓及諸山長老入座，大約十時三十分天演住持頒發表揚狀給予台北華嚴蓮社護法資歷長達20年的義工菩薩們，上午十一時接著是諸山長老發言說賀詞，而賢度董事長致謝詞外還向與會者報告有關蓮社在過去六十年來，從創社

至今走過的路及所得的成果，未來仍繼續朝向弘法、教育、文化、慈善四大志業邁進，最後是天演住持致答謝詞，主要對義工菩薩們的長期支持給予莫大的肯定及感恩。



所謂「快樂時光容易過」，如是一連串的慶祝活動內容很快的過去，到了午餐時間，蓮社邀請與會者乘坐大巴到蓮香齋素菜館用餐，延開廿五席，其中美國德州團佔二席、中國光孝寺團四席、僑愛佛教講堂二席，其餘除了是台北華嚴蓮社的護法居士外，還有智光商工職業學校、中華陽光太極拳協會、華嚴精舍等，大家濟濟一堂，一邊享用豐富的午齋，一邊欣賞台上嘉賓表演，渡過了一個歡樂的時光，也見證了台北華嚴蓮社的歷史，我們相信美好的將來在招手中。





## 美國華嚴蓮社啟建清明祭祖法會 瑜珈焰口佛事如法莊嚴冥陽兩利

美國華嚴蓮社於在四月一日至八日，一連八天舉辦春季清明祭祖法會，慎終追遠，表揚孝道，禮拜梁皇寶懺一部，又於法會圓滿日禮請台南大德寺住持傳能法師主持瑜珈焰口佛事一堂。

法會每天從早上九時至下午四時三十分，共分五支香進行。此次法會由本社住持天因法師及傳能法師共同主法，另常住法師外，也邀請了來自洛杉磯、屋崙及灣區多位法師參與共同領眾薰修，共同唱和，梵音清澈繞樑。加上

信眾熱誠的參與，令這次梁皇法會法味盎然。共修氣氛高昂，頓時整個殿堂生色不少，梵唱悠揚不絕。

傳能法師又在每天的中午過堂時都為大眾作簡單的佛法開示，其中一天提及在南傳佛教中，在家居士是不可以與法師同時進食，而是以恭敬心下跪來供養出家眾。今天，在座的在家居士們能夠無分別地、平等地與在座諸位法師同座受食，更應珍惜這份福德，好好護持道場、恭敬三寶，

大家飯食時一方面滋養色身，一方面長養法身。



住持法師主持午供

七天禮懺圓滿後，住持法師勉勵大眾繼續用功，藉此超薦法會，與十方大眾同結善緣，懺悔過去所作的種種惡業，去除貪嗔癡三毒，藉大眾共修之力，以期能夠令往生者早登極樂。



諸位法師帶領大眾過堂用齋

最後一天是法會圓滿日，上午是延生普佛，下午是瑜伽焰口佛事，禮請傳能大和尚為金剛上師，而振冠法師及慧西法師又分別從洛杉磯及安大略省(Ontario)到來參與是次法會，除了於上午配合傳能法師領眾延

生普佛外，更重要的是為了下午二時的瑜伽焰口佛事中，配合金剛上師，擔任焰口法會中的上文（木魚）及下文（鐺子）兩個重要任務。三位法師法相莊嚴，威儀具足，音聲雄渾，配合得宜，令整天佛事增長殊勝功德。



傳能法師主持焰口佛事

「瑜伽焰口」可說是一個不可思議、彌足珍貴、極其殊勝的一超度法門。法會從下午二時開始，一直到晚上七時才結束。施放焰口，能令餓鬼得度，也是對亡者超薦的佛事之一。除了施捨食物，以解除餓鬼的饑餓之外，最重要的是為他們說法、皈依、授戒，令其具足正見，不再造罪受苦，以祈早日脫離苦趣，成就菩提。

法會開始前先請聖，主法傳能大和尚以金剛上師身份登壇上座，大眾恭請五方佛，也就是東、西、南、北、中各個佛世界的代表降臨法會，與金剛上師結為一體，以佛身唸咒施食。進行這個



儀式時，金剛上師會戴上五佛冠，表示身分的轉換。所有在場的大眾，則以想像中最美好的鮮花(花)、焚燒的香氣(香)、光明(燈)、塗在身上的香味(塗)、水果(果)、音樂(樂)來供養五方佛。祈願佛菩薩降臨道場，接引眾生離開苦岸。

在佛教的清明法會，是秉著佛陀慈悲的精神，表揚孝道，提倡倫

理觀念，藉佛、法、僧三寶的慈悲加持及與會大眾誦經、懺悔、發願的清淨功德，迴向先靈超生淨土，在世者增福延慧、社會安和、世界和平。

圓滿整個清明祭祖法會後，法師與信眾們，同心合力將壇場清潔，而香積廚的義工菩薩們又準備了點心。這次法會，引用傳能法師的詞句將整個法會畫上句號。

華嚴蓮社法筵開，清明普渡眾靈來；  
 金剛上師施甘露，眾僧梵音度亡靈；  
 常住四眾雖忙碌，發心功德真善緣；  
 住持用心亦良苦，寺眾和合圓滿會；



## 美國華嚴蓮社舉辦精進藥師共修營 學員誦經持咒三步一拜受持八戒法

活  
動  
素  
描

美國華嚴蓮社於5月25日至28日一連四天舉辦一個名為「精進藥師共修營」，顧名思義「共修營」是要住宿在蓮社配合師父們作息起居共修，藉著這四天「亡兵紀念日」長週末假期，拋開煩瑣的事情，放下一切，來到蓮社專心修持。

活動的主要對象是本社義工菩薩及護法，他們長期出錢出力支持蓮社，而且在每次的大法會及定期的共修會中，都忙著為信眾服務，身體力行的付出，實在難得。住持天因法師有見及此，為義工菩薩們量身擬定一個特別的活動，故啟建「藥師精進共修營」，籍此殊勝因緣，以祈達到為共修而共修的效果，成就大家精進用功、修福修慧。這次活動包括：八關齋戒、虔誦藥師經、持誦藥師灌頂真言咒、勤念藥師佛號、靜坐、繞佛、佛法開示及三步一拜等。

5月25日晚上7:00開始是第一晚的活動，參加共修營的學員早在當天下午4:30參加晚課後接著報到，住持法師在圖書館作了一個簡單的生活說明之後，天寧法師為學員安單及居住環境介紹，再

引領學員到大殿展開是次活動第一個環節：八時正開始「懺摩」！「懺摩」之目的是口唸藥師佛號、身拜藥師佛、意念藥師佛的功德力，並祈願佛菩薩加持參加者於往後幾天中能身心放下、如法修學，這為清淨身口意三業。



住持法師與八關齋戒戒子

5月26日第二天，學員參與早課後，開始按規定作息，大眾開始出坡、有人負責清理打掃、有些是擔任行堂及洗碗的工作。早上八時正式傳授兩天兩夜的八關齋戒，住持天因法師為了令學員如法清淨地受持戒法，規定受戒學員必須在蓮社掛單兩晚並著實全程參加，學員必須謝絕外界接觸、不用手機、不看電腦及禁語禁足等。此次參加受戒者計有十人，其餘隨喜參加者雖因緣不具足不能受戒，但一起共修也是一





堂功課。到了晚上，活動中安排了一場有關「前世今生之輪迴」電影研討，內容是講述一些現實的個案，影片中兩位主角都很清楚自己前一世的事，而且能夠講出很多過去生曾發生的種種，從而讓大家明白前世今生的例証。



上圖：學員持誦藥師經  
下圖：繞佛



得，大家紛紛議論前世今生的問題，住持法師告訴大家三世因果在佛教是一個很重要的教義。從而在大家的問題中，討論修福與結緣、因果與業力，學習氣氛異常熱烈。

5月28日第三天，上午安排了一個蓮社開山以來第一次舉辦的環節，是：「三步一拜」，在住持法師的指引下，學員跟著天寧法師在大殿出發，繞著大殿禮拜三匝，最後徐徐拜回大殿。原以為經過幾天的頻密活動之後學員會吃不消。但是緣於大家對佛教的情懷，又有一種佛教情操，明白到這是一生難得的因緣，學員虔誠認真地將此功課圓滿，為自己的學佛歷程寫上新的一頁。下午大迴向，住持天法師以哀愍平穩的音調，一字一句帶領學員懇切的懺悔，懺悔無始以來身口意及六根所犯的錯，祈願佛菩薩慈悲哀憐納受，作為圓滿這幾天功課。

5月27日第三天，大家已習慣跟著時間表去行事，如：誦經，持咒，念佛，經行，靜坐。由於活動大都在禪堂進行，因此盤腿這一門功課就把參與的學員給考倒了。住持法師慈悲，為了讓大家攝心受持經咒，大開方便讓一些學員坐在較高的墊子上修習，沒有硬性規定必須盤腿。晚上，開放給學員討論第一晚的電影心



三步一拜



休息片刻，學員齊集圖書館分享心得，雖然學員都是義工，相互都認識，但從未連續幾天日以繼夜的相處，經過這幾天的活動，大家加深了解很多，有人學佛多年卻是第一次住廟、有人第一次睡廣單、有人第一次四點半起床，種種種種，討論氣氛非常熱烈。總括一句，學員無不感恩常住提供場地及法師們的辛勞，大家一致認同，參加了這次共修營之後，體會共同生活要互相照顧，一起共修有以眾靠眾的力量，最重要的是學佛要提起心力、要趁年輕，不要等到老來或退休才學佛。點點滴滴，真是說之不盡。



住持法師講授過堂威儀

緣聚緣散，整個活動就此圓滿！此次活動中，常住更為所有參加的學員準備了一些法物供佛，如：藥師燈、藥師甘露(水)、藥師法藥(米)、藥師結晶(鹽)，以佛菩薩加持力，師父領眾咒力，因而成就了大眾的願力，得以給學員帶回家受用！其實參加這次

活動的義工菩薩，在心力及外界助緣力是不容許有任何阻礙的，這也是一個考驗。回頭看看不能參加者當中有臨時生病者、有家事纏身者、有自動放棄者，種種造成因緣不具足，可惜！



學員與法師合照

這次啟建「藥師精進共修營」，無疑把學員與學員之間的距離拉緊，彷彿與佛菩薩的距離也拉近了，參予者紛紛請求法師日後再籌劃類似的活動給予菩提增上。晚課後，大家法喜賦歸！





## 美國華嚴蓮社恭請 傳能法師專題講座 具相佛子認識佛法



美國華嚴蓮社於四月三、五、七日一連三天，晚上七時至八時半恭請台南紫竹山大德寺住持傳能法師佛學專題講座，題目是：具相佛弟子認識佛法。

傳能法師是第二次應邀來到蓮社主持法會及佛法開示。這次法師在第一天的開示中，告訴大家佛學與學佛的分別：佛學是一門學問，學佛是學佛所學，行佛所行；很多人自以為學佛多年，殊不知佛學100分，學佛0分。

法師告訴大家釋迦牟尼佛在人間說法四十九年，他所說的法並不

是要人把它當作一門知識學問去研究，不是在名相上鑽研，佛法也不是用來討論的，而是教我們如何離苦得樂。學佛是活活潑潑的，要將佛法用在生活，佛法本身就具有實用價值的。法師以其個人學佛歷程、生活體驗，與眾分享。從經驗中讓我們明白佛法的基本思想是知苦與離苦。知苦是生活的事實，離苦則是生活的目標。然而，眾生迷妄，遇境逢緣，就會因迷失方向而造業。若具備了佛法的正知正見，透過正確的因果觀，就能夠心平氣和，少煩少惱。

法師在三天的開示當中，用心良苦，言簡義深，目的希望大家真正能夠明白如何將佛法用在生活中，法師所言的例子，可能也會在我們日常生活中出現，不一樣的是，我們心隨境轉，法師則清清楚楚，明明白白地告訴我們，當中就含有貪與瞋；眾生愚痴，就為境所轉，造業流轉。因此法師提醒我們要從定中去觀照，早上起來，便可計畫一天的事情，晚上入寢是，反省一日的所言所行，從錯誤中改進，進而提昇學佛的心念，達到與佛同行。

## 美國華嚴蓮社 端午聚餐齊賀節 粽子義賣籌款 義工信眾反應好

活  
動  
素  
描

美國華嚴蓮社於國曆6/23/2012，即農曆五月初五日(星期六)舉辦義工聚餐賀端陽。對像是本社的義工菩薩。當天上午大約十一時三十分，義工們都陸續進來，由於平常他們都有參與蓮社的活動，彼此都認識，因此完全沒有拘束，自發地幫忙整理場地，放置食具。十二時正，香積廚師姐們都準備好了飯菜，打板用餐後，大眾坐下來，在住持法師帶領下供養三寶後隨即用餐。



住持法師帶領大眾供養三寶

舉辦此次活動的目的，主要是當天剛好是星期六，大家也不用上班，而端陽佳節也是一個漸被大家淡忘的節日。住持法師有見及此，藉著這活動，大家可以聚首一堂，吃一頓平常的家常飯，看一部電影。

當天下午二時，在禪堂內播放電影：小活佛。內容是講及不丹境內一個活佛轉世的故事。藉著此電影讓大家了解多一些有關前世今生的認知，從而引導大眾明白今生必須多種善因，廣結善緣，種下來世的善因種子。

粽子是端陽節的必備食品，蓮社特別準備了一些粽子給義工菩薩們享用，以示感謝長期護持蓮社。住持法師提議可以多準備一些以作義賣，籌得款項撥作救濟基金。原以為只是多做百多隻便可以，誰料一推出，信徒義工紛紛訂購送禮自用，結果最後竟然包裹超過1,200隻粽子，實在是意料不及。

住持法師藉著此次包裹粽子的善行，隨堂開示告訴大家，蓮社要包裹粽子供佛供僧及供養義工菩薩們這是「因」，心信師姐又發起歡喜心願意隨份隨力裹粽子是「緣」，在「因緣和合」之下，成就了蓮社與師姐的「歡喜布施」。而信眾又希望成就救濟功德，紛紛自行或勸人訂購，這是「隨喜功德」，與大眾「廣結善緣」。信眾聞法後，歡喜信受，法喜充滿而歸。







## 去佛成娘亞

文：永寧

久違了的陽光，今天竟如斯溫煦！記得二三月間總是陰霾常佈，當偶然陽光驟現時，總是趕緊把娘用輪椅推到海濱長堤，接受海風與陽光的潤澤，回到樓宇下的庭園時，娘總要求下車，伸展手腳做點運動，然後隨著念佛機的調子，在泉池流水、綠蔭樹下繞著我的臂彎念佛經行，那日子這麼近又那麼遠，……。

娘是一個堅強而智慧的人，舌癌從懷疑、確診到惡化的過程中，她一直堅持不動手術、不做無謂的電療、化療，只願接受中醫或另類的療法，她堅信沒人能保證

康復，沒人能保證不復發，與其接受西醫療法把身子提早攪壞，不如珍惜餘下的時間多念佛拜佛及繼續日常的義工工作，讓日子不空過，而且她對自己、對佛菩薩有信心。

病情風高浪急，短短幾月，娘吞啞開始困難，但她不願掃大家興，總堅持出席家庭聚餐，曾為尊重師兄女兒出閣的禮邀，堅持出席婚宴，雖然，全程只默默陪坐，但盡顯慈和長者的風範。台灣行醫的孫女為讓外婆散散心，請她到台灣遊玩兼安排往當地著名的癌病自然療法診治，一眾



子女齊齊響應赴台，可惜食不下嚥令娘精神不振，自然療法醫生要先解決進食問題，建議在台接受十次局部電療，退休的我倆當然是留下來陪伴的必然人選，忽起奇想：台灣有很多佛教寺院，如果醫院或居所附近有道場就好了，治療外的時間可以到道場念佛安心，念頭才起，就收到短訊，告知安排了在醫院對面的汽車旅館居住，旁邊是佛光山惠中寺，即時心中踏實了許多，佛菩薩的安排還不只此，在不可思議的因緣下，惠中寺的法師竟慈悲地讓這三個陌路人住進寺院內舒適的套房，並給我們解決洗衣、膳食等問題；居住期間剛巧舉辦數天大型的藥師法會，非常虛弱的娘，竟能堅持參與法會每一場佛事；更甚的是每天清晨，她都是最早起床梳洗預備參與寺院早課共修的，二十多天從不缺席，普門品與念佛亦是她每天從不缺的常課，她對佛法的虔誠恭敬絕對蒼天可鑑。

回港後，病情略見好轉，娘即兩度不辭長途跋涉由子女陪同到南山寺參與精進佛七。第二次佛七期間，舌頭傷口大量出血不止，被轉送當地醫院，因失血過多暈倒街頭，猶幸到達醫院時，已自動止血並奇蹟地在失去數公升的鮮血下，還能恢復正常的心跳與血壓，她獨排眾議，堅持回寺念

佛，圓滿餘下兩天的法會，雖然我們不認同她的做法，但她對佛法的堅持還是教人動容的。三天後，老人家經過八九小時車程的折騰，回家後已無氣力起床了，在大家極力勸說下，她第一次住進瑪麗醫院接治療。

之後，病情急轉直下，已不能自我照顧，娘被安排到我們南區的家居住，方便照顧及進出瑪麗醫院，小時候我是最多病痛的一個，娘當然照顧我最多，能陪伴她走過最後、最艱難、最荆棘滿途的人生路，是我報親恩的大福報，但這段日子著實難行，看著娘受盡各種病苦煎熬，傷口的痛楚不在話下，饑腸轆轆卻無法吞嚥，強烈的腹脹便意卻無法排放，疲憊不堪卻無法入睡，終日坐輾轉無安，步履漸次乏力不穩，傷口經常流血不止，床頭的盆子常血塊盈盈，可憂可嘆，人在不停進出醫院的恐懼與不安中掙扎，飽受生不好受、死不能得的逼迫，堅強的娘也倒下了，多番哭倒在佛菩薩像前，懇切摯誠地求早日往生淨土，看在眼裡，為人子女內心的痛無法言喻；不過，也開始明白一生眷顧亞娘的觀音菩薩不施援手的大悲心。一直以來，娘經常強烈地表示很享受晚年自由自在，受著子女們孝養的福報，她不要、不願也不甘心此時往生淨土，黃昏晚情的幸





福她感覺很實在，但極樂世界的福樂卻很模糊。然而，菩薩知道貪著世樂、人間福報，不願求生淨土，只能換來再一次的六道輪迴，以亞娘今生對三寶的尊重護持、對佛法的堅持敬信，對大眾不厭其煩的善行幫忙、義工工作的盡力、用心，法緣具足，善緣深厚，若然在如此殊勝的因緣下，此身不能今生度，更有何生可度此身？看著娘對世間的貪戀不捨，一生護佑著娘的觀音菩薩惟有用猛藥治愚情，袖手旁觀地忍心讓她嚐透世間業病煎熬，只有在苦不堪言的逼中醒覺娑婆苦，才能由衷地生起仰念極樂慈恩的回家意。看著她心念的轉變，我知道娘的苦路將完了；更感恩佛菩薩冥中的加持，使她在苦難中雖有疑迷，會問為何落得如斯田地，但卻自始至終從沒絲毫怨尤，沒半點嗔恨，沒一句惡口，也沒有放棄過念佛，她多次表示很奇怪，傷口好像會聽經似的，只要把念佛機緊貼傷口，它便會慢慢地減輕痛楚，所以，她廿四小時都緊握著念佛機不放。一個深夜，我看她有否睡好，她眼亮亮地告訴我，她睡不著，卻看見滿手是朵朵小紅蓮，然後合成一朵升上床頭的西方三聖像去；第二晚，她說今次看見飯碗般大的金蓮花，但她叮嚀囑咐不要告訴別人，仿似怕把蓮花嚇跑，我說：「是呀！蓮花還小，

趕快多念佛，蓮花長大，就可以坐蓮台回淨土，得大自在」她點頭。

一天早上，娘整夜出血，她很冷靜地要求我們送她入院，雖然她有預感此去不回。此後，娘的病情變得反覆詭異，有時昏睡、有時清醒，有時狂迷，有時平靜。師父很慈悲提出為娘傳授菩薩戒，惟一切還需配合因緣，受戒時要壇場清靜，受戒者神智清醒，才能受納戒體，心中祈求菩薩加持娘能有此福德因緣。某天中午，娘很狂亂，手舞足蹈，不斷狂呼亂叫，重複說著一句話：「我那裡都不去，只去阿彌陀佛國土，……」她的狂亂很令人擔憂，但聽著她心底的哀號，卻有著一份安心，晚上師父來訪，娘竟出奇地清醒、輕鬆。更奇怪的，一向寬鬆的護士不知何故竟嚴格執行每次只許兩位探病人士的規定，甚至連房間外的走廊也不許停留，同房病友因請假回家，於是病房內只有兩位師父在場，就在如斯清靜、清醒、安穩的狀態下，師父開方便為娘傳授了菩薩戒，師父離去後，護士又不再管我們一群人圍在娘的身邊，原本虛弱無力的娘竟輕鬆地在床上造出她年輕時學過的瑜伽式子，抬腰拱橋、空中踏單車、雙腳左右搖動等等招式運動，還露出很久沒展現過的俏皮笑容與



來訪者閒談，大家都樂透了。

為配合醫院政策，亦希望有更多相伴照顧的時空，娘從瑪麗轉東華再往葛亮洪寧養部；娘常說死不要緊，不痛就好了，為此，我們要求醫生滿她的願，給她更多的止痛藥，結果她常在沈睡中，似乎痛苦少了，但也忘記了一直陪她越過苦難的念佛機，我們感到矛盾而無奈，只好把念佛機貼近她的耳畔，希望佛音自然傳入心底。娘很少張開眼睛，很少說話，我們陪在身畔只為她念佛及輕聲地逐字逐句讀誦她平素修持的普門品、阿彌陀經、地藏經，希望熟悉的佛號、經文能帶來一念相應；娘往生前一天，我如常為她誦經，三稱佛號時，閉著眼睛的娘，忽然雙手微動並在胸前靠攏，合掌！是合掌呀！雖然動作只維持數秒便因無力而垂下，但在整遍地藏經中，娘多次在朦朧中合掌、放下、再合掌……，我很興奮、很感動、很感恩！淚水不時奪眶而出，原來佛菩薩沒有離開過娘，娘也沒有離開過佛菩薩。娘往生前一天，妹從澳門來看娘，為她開示、教她懺悔、指導她發願及一心歸命極樂世界……，娘竟能以微弱點頭、張口表示聽懂並內心跟隨，娘很偉大，她在告訴我們她心中有佛，教我們安心、放心。

四時許的凌晨，在毫無心理準備下，電話鈴聲傳來趕往醫院的急訊，乘車時商議著如何請求院方給我們一個房間念佛，此時，電話再度響起：「到了嗎？我們已把她調往隔壁一個獨立房間……。」娘閉上眼睛樣子很安詳，只是氧氣罩下的呼吸略為有點急速而已，天主教的男護士很慈悲，提醒我們先為她更衣，然後安心念佛，妹有臨終助念的經驗，為娘簡單開示，教娘與我們隨著其呼吸速度念佛，助念的師兄把手機遞近娘耳畔，與娘相熟的法師從喇叭中傳來臨終的關懷與教導，娘就在聆聽開示、隨眾念佛聲中，完全沒有不捨、沒有恐懼、沒有辛苦，平安地把呼吸慢慢、慢慢、放下，安然隨佛去！妹教大家繼續以欣樂的聲調念佛，助娘帶著愉悅的心情與步伐回歸彌陀慈父懷中，在院方慈悲配合下，我們以近六小時高聲念佛的殊勝因緣送娘成佛去了。

姐說她與一些師兄在病房外的花園看見天際現出與娘在南山寺佛七送聖時見過的佛光彩雲，我什麼也沒有看見，但陪亞娘走過最後一段人生路時，卻感到佛光恆照，彩雲常伴的受用……。

娘一生對三寶恭敬、對人體恤，只要能給人方便、給人歡喜，不管多麻煩、多辛苦她都樂意做、





用心做、盡力做，年紀大了，體力弱了，但態度不變，很多時因此而病倒，子女們常因關心而責難她，「別太辛苦了」，她總是堅持「還做得來一定要做」。一個月後，娘就以平生「願為眾生作馬牛」的堅持，再一次為我們無言說法，顯示「功不唐捐」的因果道理。

娘的惜別會在世界堂舉行，一眾人等早已紛紛爭相自告奮勇為娘籌辦啟建一個莊嚴清淨殊聖的告別法會，照相鋪老闆早約定免費為娘製作一禎完美的靈前照，法會佈置組師兄排除萬難，取得館方同意，以短時間高效能佈置出一個清幽典雅的紫色壇場，插花組師兄除以左右兩盆高貴恬靜的紫白花卉配合外，更別具心思地插了一盆九品蓮花及一盆香蘭地上一枝蓮，分別放在相片及遺體前，祝願亞娘花開見佛，蓮登上品，一位才剛做完白內障手術的師兄堅持要親自製作數款精心美食來作供養，晚上還不聽勸告堅持前來相送，很多師兄也不待言說，自行當登記、接待、領眾、雜務……，在大眾的熱心幫助下，成就了一個莊嚴懾心的壇場，晚上的三時繫念法會，多個道場的法師、蓮友、故舊、街坊、親朋戚友四百多人一時來集，前來助念相送，場內座無虛席卻又出奇地寧靜有序，袍衣四眾莊嚴端坐，場面令人感動並讚

嘆稱奇。法會期間完全沒有閒雜的音聲，隨著威儀畢備的法師們帶領下，大眾專心攝意以柔揚的念誦聲和諧地高唱入雲，彷彿把諸佛菩薩皆邀來見證；感恩師父們慈悲，感恩眾蓮友慈悲，感恩所有與會者慈悲，以強大的心力念力，同願同音護送亞娘登雲路上金階赴蓮池，成佛去！

三寶恩、師恩、父母恩、眾生恩令娘的告別法會超乎圓滿地結束，我們實在找不到適合的言辭可堪為謝，除了以「無言感激」來表達我們對大眾的感恩、感動、感謝外，要說的還是一次又一次衷心的：「無言感激……」。

一生善行盈盈的娘見證了業力通多世，因緣聚時，果報還要受；也闡示了只要不怨不尤，以念念不疑的信心，以誠懇的懺悔感恩發願心面對逆境，必感得佛菩薩無言護佑，雖然仍要在荆棘林中過，但在佛菩薩安排帶領下，路總比別人好走，更重要的是臨終無障礙，讓生命寫上圓滿的句號，安然成佛去！

娘的故事，希望可以為正在受極苦難痛楚、感到無助、恐懼的眾生帶來啟示、力量、光明與實證。





## 全力以赴

有一個關於獵犬和兔子的古老傳說：獵犬經常誇口，說自己跑得比任何獵物快。有一天，獵犬和主人一起去打獵，主人見不遠處，有一隻野兔，為了要考驗獵犬，就命令牠去追趕那隻野兔。

經過半小時的追逐，獵犬無功而回，主人對牠的表現十分不滿。獵犬自辯說：「主人，你要了解，剛才我追那野兔，只是抱著遊戲的心情，而野兔卻以逃命的心情逃跑，我不忍心追牠，追不上也不奇怪！」

請您想一想：在工作中，許多時候是態度決定成敗，而並非能力。必需要全心全意，全力以赴，潛能才可盡顯。



## 內在潛力

黑人受教育較少，大部份也比較窮困，所以有種自卑感。想反白人總覺得自己比黑人優越。

有一天，有一個黑人小孩，呆坐在公園一角，看著白人小孩在玩氫氣球，他們把五彩繽紛的氫氣球縛上長線，令氣球在天空中飄揚。

當那群白人小孩越走越遠，黑人小孩閃閃縮縮地走向賣氣球的老伯，他說：「我要買一個黑色的氣球。」老伯面有難色，說道：「我沒有黑色的氣球賣給你。」說罷看見小孩神情失望，就跟著補充說：「你可以等一會，我用黑顏色筆替你塗一個。」幾分鐘後，小孩接過黑氣球，把氣球縛上長線，當氣球可以和五顏六色的氣球一樣升上天空，高興得叫起來說：「原來黑色氣球也可以高飛！」賣氣球的老伯對小孩說：「你要緊記氣球可以高飛，並非因為外型和顏色，而是視乎內在的氫氣。」

請您想一想：一個人能否成功，並不在於外表和膚色，而是在於內在的信心和努力。





# 素蝦釀豆腐

## 材料：

軟豆腐	一盒
素蝦	5或6 隻
麥粉	2 湯匙
太白粉	1 湯匙
鹽和胡椒	少許
切碎芫茜	1 湯匙
芝麻油	半茶匙

## 調味料：

食油	1 湯匙
醬油	1 湯匙
糖	2 湯匙
水	2 湯匙

## 作法：

1. 把素蝦混合平均放入熱開水中川燙
2. 攪拌素蝦和醬料直到形成蝦醬
3. 把豆腐切成8片，然後擺放在盤上備用
4. 把豆腐中心挖掉少許並且加入少許太白粉
5. 將素蝦醬放入已挖空的豆腐中央
6. 蒸8分鐘後，瀝乾多餘的水
7. 熱鍋後加入少許油，醬油，糖和水，然後煮開醬汁
8. 食用前灑上剛煮好的醬汁和芫茜





### 活動預告：

- |                        |                    |                   |
|------------------------|--------------------|-------------------|
| 1. 觀音菩薩成道日             | 日期：2012年8月5日       | 8:00 AM - 1:00 PM |
| 2. 孟蘭法會誦華嚴經一部          | 日期：2012年8月19日至9月2日 | 8:00 AM - 4:30 PM |
| 3. 孟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 |
| 4. 觀音菩薩出家日             | 日期：2012年10月28日     | 8:00 AM - 1:00 PM |
| 5. 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 |
| 6. 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 |
| 7. 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 |

### 每週定期活動表

### 固定週日

虔誦華嚴經	每月第一個星期日
禮拜慈悲三昧水懺	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：

胡心圓居士、葉(心華)佩容居士、陳嘉祥居士、吳荻居士

編輯部謹

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。

E-MAIL: HUAYENUSA@GMAIL.COM

請註明因華義工。





# 第十三期 助印功德芳名

- \$500 賢度法師
- .....
- \$400 開印法師
- .....
- \$300 天因法師 賀玉章
- .....
- \$150 張黃恩福 迴向：故友Angela 故梁愛玉，諸佛接引，早生淨土
- 蘇文隆 迴向：故蘇鴻炎 故蘇林雪霞 故蘇和清早生淨土
- .....
- \$100 天寧法師 覺明法師/天融法師合共 陳綺文
- 心明(黃楚涇) 心如(蔡璧如) 林駿/林修如/林修吉合共
- 何楷 賈秀民 彭啟輝 劉素珠
- 三寶弟子 迴向：故梁何秀蓮往生淨土
- .....
- \$60 聖惟法師 心寶(高淑珠) 顧裕玲
- .....
- \$50 陳翠娥 林承恩/林慈恩合共 林楓玉 薛欽智
- Sara Green/Jonathan Poon 合共 Huynh, Christina
- 葉楊惟玉合家/楊惟福合家合共
- 三寶弟子 迴向：故黃勇強往生淨土 故區守潔往生淨土
- 楊佩釵 迴向：故楊周慶賢早生淨土
- .....
- \$40 蘇秀 利絲 Hsuan-Ling Wu 劉昨由
- .....
- \$30 Wong, Stanley K. 林修吉 林修如 Mark Lin Family
- .....
- 心華(Helen Yeh) 向：故愛兒陳睿佑早生淨土
- .....
- \$20 趙崇華 郭強/張美合家 葉美萍
- .....
- \$10 區志揚
- .....





# 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: ABLIS

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*



50 South Main St.  
Milpitas, CA 95035

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

[www.huayenusa.org](http://www.huayenusa.org)





# GOLDEN VERSES

The bodhi actually has no tree; and the mirror has no stand. There is nothing there at all; so where could the dust settle ?





# Story with Inspiration

*Translated by : Shawn*

## ***The Right Mind And The Right Effort***

There is an old legend about a hunting dog and a rabbit. This hunting dog was always boasting about how fast he could run. He claimed he was faster than any of his prey. One day his master, the hunter, took the dog on a hunt. The hunter saw a wild rabbit nearby, and wanting to test his dog, he ordered the dog to catch the rabbit.

The dog immediately ran after the rabbit. After a half hour of chasing the rabbit, the dog returned to the hunter empty handed. The dog's master was very unhappy to which the dog explained, "Master, you must understand, I was only chasing the rabbit for fun. But the rabbit was running for its life. I wasn't trying to catch the rabbit, so you shouldn't be surprised I didn't catch it!"

Please remember during our daily efforts, many times the success or failure of what we do depends on your own attitude and your own effort. It is necessary to put your heart and soul into whatever you do and devote every effort to it to realize your fullest potential.

## ***Capability***

Race and skin color are too often used to judge a person. In the common media for example, African-American people are more often portrayed as being inferior because it is somehow portrayed that they are less educated and often in much poverty. On the other hand, white people are often portrayed as the opposite, educated and wealthy.

One day, a black child sat near the corner of a park feeling quite down on herself. She watched while a group of mostly white children were playing with helium balloons. They were tying the balloon with a long string and letting all the balloons float in the air.

When the white children walked away, the little girl hesitated, but walked up to the old balloon vendor and said, "I want to buy a black balloon."

Not having any black balloons the old man reluctantly turned to the girl and said, "I'm sorry, but I don't have any black balloons." The little girl was very disappointed.

Seeing this, the old man thought quickly and said, "Hey! Wait a minute! I can color a white balloon with a black marker for you!"

A minute later, the child took the newly crafted black balloon and tied it to a long string. When the child saw her balloon lift up to the sky with the other colorful balloons, she exclaimed, "Look! Look! Black balloons can fly too!"

The old balloon man said to the child, "Remember, the balloon can fly because of the helium not because of its color or shape." Please remember and think: whether one can succeed and reach the height of capability and beyond, depends upon a person's confidence and effort and not based upon his/her skin color or race.





## Words of the Awakened One

No one saves us but ourselves; no one can and no one may. We ourselves must walk the path.

Teach this triple truth to all: a generous heart, kind speech, and a life of service and compassion to others are the things which renew humanity.

The way is not the sky. The way is in the heart.

There are only two mistakes one can make along the road to truth; not going all the way, and not starting at all.

We are shaped by our thoughts; we become what we think. When the mind is pure, joy follows like a shadow that never leaves.

You will not be punished for your anger; you will be punished by your anger.

You yourself, as much as anybody in the entire universe deserve your love and affection.

We are what we think. All that we are arises with our thoughts. With our thoughts, we make the world.





Thousand of candles can be lighted from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared.

The only real failure in life is not to be true to the best one knows.

Peace comes from within. Do not seek it without.

It is better to conquer yourself than to win a thousand battles. Then the victory is yours. It cannot be taken from you, not by angels or by demons, heaven or hell.

In the sky, there is no distinction of east and west; people create distinction out of their own minds and then believe them to be true.

However many holy words you read, however many you speak, what good will they do to you if you do not act on upon time.

He who experiences the unity of life sees his own self in all beings, and all beings in his own self, and looks on everything with an impartial eye.

Hatred does not cease by hatred, but only by love; this is the eternal rule.

Better than a thousand hollow words, is one word that brings peace.

An insincere friend is more to be feared than a wild beast. A wild beast may wound your body, but an insincere friend will wound your mind.

Your work is to discover your world and then with all your heart give yourself to it.







## *Bathing Buddha Ceremony*

*By Anne Hu*

ABLS held the Bathing Buddha Ceremony on April 22, 2012 at 8:00 am. Abbess Ven. Tien Inn conducted the service. Local dignitaries such as Mayor of Milpitas Jose Estevez, Vice Mayor Pete McHugh, City of San Jose Counsel member Kansen Chu, and Director General of Taipei Economic and Cultural Office Jack Chiang were in attendance. Mr. Jack Chiang praised ABLs for promoting Dharma Wheels in the bay area. Honorable Jose Estevez and Peter McHugh are long time friends of ABLs. They were pleased to attend this holy event for Buddhists. Honorable Mayor Estevez also presented a City Proclamation to ABLs on this day. San Jose City Council Kansen Chu is also a member of ABLs. His ancestors have memorial tablet in ABLs, and he expressed his gratitude being part of this event. Abbess Ven Tien Inn presented appreciation gift and posed for group photo.

Prior to the ceremony, high school student Alex Ting performed cheerful solo saxophone while guests were seated in the Grand Hall. The ceremony began by Abbess Ven. Tien Inn leading the audience to sing "Song of Triple Gem". Then a dozen of ladies dressed in Mandarin dress walking elegantly toward the altar offering food and fruits. Upon completion of food offering, Abbess Ven. Tien Inn welcomed everyone attending the ceremony and explained the purpose and meaning of Bathing the Buddha.

Around two thousand and five hundred years ago, located on wide plains on the north bank of the Rapti River in the southwest of what is now Nepal, there was an ancient kingdom called Kapilavatthu. At that time this area was part of India. The ruler, King Suddodana of the Shakya clan, and his wife, Queen Mahamaya, were the parents of Shakyamuni Buddha, the founder of Buddhism.

In the Spring of 563 BCE, while enjoying the beautiful scenery and walking under flowering Ashoka trees at Lumbini Garden, Queen Mahamaya felt her birth pangs. As she held on to a branch of a Ashoka tree, she soon gave birth to a Prince out of the right side of her torso as depicted in the bas relief on the left. During that time, celestial beings offered flowers, celestial kings offered clothes, the heavens played wonderful music, and nine dragons emitted water to bathe the Prince. After His birth, the Prince immediately walked and spoke. He took seven steps. Seven lotus blossoms sprung forth under each place where he





stepped. With His right hand pointing towards the sky and the left hand pointing towards the ground as in the photo of the statue on the right, He said, "I am the only Honored one in the heavens and on earth." He was known as Prince Siddhartha. The Prince became troubled by the scenes of birth, aging, sickness, death, and the sufferings of ordinary people. He decided to leave home and become a practitioner at the age of twenty-nine. After becoming a Buddha, He continued expounding dharma for forty-five years. At the age of eighty, lying between two Ashoka trees, He entered Nirvana.

On the holy birthday of Shakyamuni Buddha, followers who participate in the Dharma Assembly of Bathing the Buddha make offerings to establish their karmic conditions with the Buddha and also to wholeheartedly beseech the empowerment of the Buddha and to pray for peace and well being. While bathing the image of the Buddha with auspicious water, they vow to cultivate themselves in attaining the purity of their three karmas (body, speech, and mind) in the past, present, and future.

Abbess Ven. Tien Inn initiated the bathing Buddha ceremony and then followed by VIP guests. Other guests lined up by the young Shakyamuni Buddha statue in fragrant herbal water surrounded by beautiful flowers, making half bow first and picking up a ladle with fragrant herbal water to bath from Buddha's left shoulder to right. All guests received a bottle of herbal water for cleansing of the mind, body and soul. In addition, a special Buddha birthday card was given to all guests. This special card was designed by our young parishioner Matt Au.

The service was successfully concluded by 11:45 AM, and it was an auspicious day for everyone in attendance.



*Group Photo*



*Abbess Bathing Buddha*





## **A Pilgrimage To Sri Lanka For The World Buddhist Sangha Council Congregation**

The World Buddhist Sangha Council Congregation For Global Peace marked the 2600th anniversary of the Gautama (Shakyamuni) Buddha's Enlightenment. This event was held in Sri-Lanka from May 7-May 11, 2012. Many Venerable Masters, Abbots, and Abbesses attended this event. There were many countries represented including: Thailand, Myanmar, Nepal, Singapore, Malaysia, Bangladesh, India, Taiwan, Hong Kong, Macao, Philippines, Australia, New Zealand, Canada, United States, United Kingdom, France, Germany, Sweden, Indonesia, and China. From The Avatamsaka Buddhist Lotus Society of America, Abbess Venerable (Ven.) Tien-Inn and Ven. Tien-Ling attended and participated in this wonderful event.

Our trip to Sri Lanka began with long flight from San Francisco. We boarded an early morning flight on May 5th. Our travel itinerary lasted for more than 20 hours with stops in Hong Kong and Bangkok airports to change flight, and finally arriving in Colombo, the capital of Sri Lanka on the early morning hours of May 7th.

It was striking to see Sri Lanka from the air as we approached our landing. I was surprised at just how green and peaceful the island of Sri Lanka looked, in stark contrast from the deep blues of the Indian Ocean and the yellowish tinge from the tip of Indian Peninsula.

As would become the theme over the next several days, as we walked towards the open door of the airplane onto the jetway, we were first greeted by a blast of warm, humid air that felt a heavy dinge of the nearby city. We were most excited to be at the one of the holiest places in Buddhist history, but at the same time we felt a little concerned about the humid and hot air. We began to think about how we have become accustomed to the dry and cool Bay Area weather.

Rushing through the airport and being greeted by local organizers of The World Buddhist Sangha Council event, everything seemed a little blurry, but an overall sense of serene peacefulness stayed with us throughout our visit.

The Congregation began on May 8th with a blessing ceremony began at The Lotus Pond (Nelum Poluna) Theatre in Colombo. Sri Lanka is one of





the oldest majority Buddhist countries in the world. This was evidenced by the attendance of President Mahinda Rajapaksa (Sri Lanka's 6th and current President) throughout the course of World Buddhist Sangha Council Congregation For Global Peace events. Over 800 members from Eastern and Western Countries representing the three major sects of The Council participated in the ceremony.

Before the Commencement Ceremonies, 20 Monks, 20 dancers in traditional Sri-Lankan tribal clothing, and 20 drummers, presented a traditional dance on the stage where a Buddha statue, a stupa, and a replica of Buddhagaya Temple stood watchfully. Shortly after, a brief chanting and prayer service was conducted in Theravada, Mahayana, Vajrayana and Korean traditions to invoke blessings for World Peace. During the service by the Chinese Buddhist Monks, President Rajapaksa presented offerings to the Buddha statue.

After the presentation of offerings, Ven. Liao Chung, The President of World Buddhist Sangha Council, praised the people and society of Sri-Lanka for organizing the ceremony and for their promotion of a global Buddhism. Ven. Prof. Bellanwila Wimalaratana Anunayaka Maha Thera, who headed the Organizing Committee said that the World Buddhist Sangha Council (W.B.S.C.) has brought the global Buddhist community under one strongly united flag. He further emphasized this significance and welcomed all those gathered to join together for world peace and unity. He offered thanks for the attendance of President, Ministers, Ambassadors, High Commissioners, heads of various other Buddhist organizations and devotees.

One of the many highlights of the next several days were group visits around Colombo, including some of the most sacred sites in our shared Buddhist history. Delegations of Buddhist monks visited The Temple of The Tooth in Kandy, Jaya Sri Maha Bodhi, and Kelaniya Temple. We were escorted from our hotels in many buses to travel to these locations. Most times there were up to 15 buses, each with 40-50 attendees. During the monks' visiting tour, they invoked Buddhist blessings by chanting for the spirit and hope of world peace and harmony at each of our stops.

One of our stops was to Kelaniya Temple. Kelaniya is one of the most sacred places of worship for Buddhists in Sri-Lanka. The site was made especially hallowed by the visit of Lord Buddha in the Buddhist era 2351. It was during this visit by Sakyamuni Buddha, where he passed on many of his Dharma teachings. Afterwards, Lord Buddha was invited to rest and dine in the same





area. A lock of his hair, utensils, and seats used at this event are buried on the very spot where Sakyamuni Buddha Nirvana passed on his teachings. Sakyamuni Buddha is often referred to in English as Gautama Buddha or Siddhartha.

In the past Kelaniya itself was a large city and the Kelaniya Temple was one of the largest and most beautiful temples of modern day Sri Lanka and the city of Anuradhapura (one of Sri Lanka's ancient capitals). The Temple itself was famous for many of its ancient murals and paintings depicting Buddhist teachings and thoughts. Unfortunately, much of these relics were destroyed during occupation by the Portuguese in 1510.

Today, the Temple still has many murals and paintings. Much of these were restored starting in 1767 when Sri Lanka was occupied by the Dutch, who eased many of the restrictions on Kelaniya Temple's restoration and preservation. Now the Temple is as much known for the murals as well as its annual procession, called "The Duruthu Perahera" (Kelani Procession) held pre-full moon every year in January. Hundreds of thousands of people attend this procession of colorful elephants, Buddhist relics surrounded by firecrackers, whips, canons, and many other exciting and colorful additions. Buddhist monks, representing the Sangha Brotherhood, are part of this procession dressed in their equally colorful saffron robes.

We also visited Sri Dalada Maligawa, or The Temple of The Tooth, in Kandy which houses the upper left canine tooth of the Lord Buddha. Here we can see that Sri Lanka is a mix of not just Buddhist culture, but also one accepting of Hindu influence from nearby India. There is a daily service called "Tevavas" which are attended by a select few people, unlike the daily service in most Buddhist temples and shrines which are open to all visitors. Also ritual relics, when they are used in most Hindu temples, are presented in a closed box or closed area only visible to a select few people. Here, the casket contained The Sacred Tooth is visible to all.

It is interesting to note that all the attendees visiting the Temple of The Tooth, were asked to dress in white before entering. A lot of the lay people were not prepared, so they had to purchase white T-shirt and change before entering the Temple. Dress in white, though is interesting, as again we can see some Hindu influence. At first, we thought this was interesting to dress in white here since it would be appropriate as we were entering a Temple where sacred Sakyamuni Buddha's relic is housed.





It turns out that maybe that is true, but more perhaps likely is this is another influence from Hinduism. Colors in Hinduism have significance, with white symbolising a mix of all energies and colors with the energy qualities of each. Which makes sense because white light separated out with a prism becomes a rainbow of colors. But white also represents purity, cleanliness, peace, and knowledge. The Hindu Goddess Saraswati is almost always shown wearing a white dress sitting atop a white lotus flower, much like Avalokitesvara in our own Buddhist teachings.

Considering all this, we believe that maybe wearing white to The Temple of The Tooth is a reminder from Sakyamuni Buddha to remember the purity, cleanliness, and purity of knowledge from his Dharma teachings. And it also serves as a reminder that entails the importance of respecting diversity in the world, as we respect ourselves.

Unfortunately, since there were so many of us at The Temple of The Tooth, we were unable to really see Sakyamuni Buddha's relics; however, we all felt humbled and fortunate to have been able to visit such a holy site.

One of our last stops during our visit to Sri Lanka, was perhaps one of the most sacred locations in Buddhist culture. We stopped at Jaya Sri Maha Bodhi. Jaya Sri Maha Bodhi is the sacred Bodhi tree where Sakyamuni Buddha attained enlightenment. It is at the southern branch of this tree where Sakyamuni Buddha attained enlightenment.

During our visit to the Bodhi Tree, the air in the surrounding area was strangely still. There was no wind at all and a sort of very peaceful calm throughout. There were so many of attendees visiting the Bodhi Tree. We entered in a very orderly fashion in a stream of gathered devotees. The line moved quickly, but it wasn't an ordinary queue of first come-first serve fashion. Instead, as we all entered Abbots and Abbesses were allowed to enter ahead with their congregation. So, the line moved swiftly but also jerked along several times as there was a mix of Venerable Masters, Abbots, and Abbesses mixed in so many other devotees and attendees.

Today, the Bodhi tree, located in Sri Lanka's sacred city of Anuradhapura, is not only revered in Buddhist cultures, but it is also a UNESCO recognized World Heritage Site. The original Bodhi tree was destroyed several thousand years ago. However, the location of the tree is on the same location and the Bodhi tree itself is a sapling from the original Bodhi tree. The sapling is the oldest in recorded history dating to more than 2000 years ago.





Throughout our holy pilgrimage, we were constantly reminded of not only our shared Buddhist histories and teachings, but also our shared differences. Our shared histories were always evidenced in our shared reverence for each of the holy sites during our pilgrimage to Sri Lanka. Some of the differences, caused for some unique and lighter moments.

On one of our earlier temple visits, we were quickly shown how we Buddhists are also different. In Sri Lanka a lot of the temples were open air temples and very large, ancient complexes. Many of the attendees including us were not prepared for this. Before entering the temple complex, we must remove our shoes outside the temple entrance. This is not something we have not experienced. We quickly noticed that there were no finished floors. Instead, our feet were warmly greeted by sun-baked reddish brown soil and a mix of exposed ancient smoothed rocks. we went through 3 pairs of socks very quickly. While losing socks that we were unprepared to lose is one thing, there was also the issue of having more than 300 pairs of shoes outside the temple entrance and trying to find our own pair in a long stream of very similarly colored shoes that are part of our shared monks' dress. Needless to say, we had a very funny and interesting time trying to find each others shoes.

After the first day, we devised a system where we carried our shoes throughout the temples with clean, white plastic bags so that we may honor the local customs and easily kept our shoes apart from the hundreds of other pairs. We began to notice that the plastic bag population among the attendees growing rapidly. Each attendee began to follow our example.

Over the course of those several days, we were grateful and humble to have been able to visit Sri Lanka for this event. While every attendee felt something a little different, everyone shared in the warm welcome of the Sri Lankan people as well as the serene peacefulness and beauty of the many holy places from the shared history of Buddhists everywhere.





*Kelaniya Temple*



*Sleeping Buddha*



*Outlook of Lotus Pond Theatre*



*Outlook of Temple of Tooth*



*Grand Hall of Temple of Tooth*



*Bodhi Tree*



*Stupa at Temple of Tooth*



*Banner at Colomb*







## The Four Lessons of Liao-Fan

### First Lesson: The Principles of Destiny

*Translated by: Xin Hua (Helen Yeh)*

After hearing Master Yun-Gu's advice, I finally understood the principles of destiny and paid my respects to him in gratitude. Then, I began to regret all my past wrongdoings in front of the Buddha's image. I wrote down my wish to pass the imperial examinations and vowed to complete three thousand kind deeds to show my gratitude towards ancestors, earth, and heaven. In addition, Master Yun-Gu taught me how to keep a daily record of all the kind and evil acts I did. He mentioned that bad deeds would neutralize the good ones.

The Master also suggested I should learn the art of written mantras; it had been said by specialists in drawing talismanic figures, "Those who practice the art of drawing charms but do not know the right way to do it will be laughed at by gods and spirits." The key to writing mantras is having no thoughts from start to finish. In the process of drawing, one should let go of all wandering thoughts. Do not even give rise to a single thought of goodness. Only under these circumstances can a mantra be effective. Master Yun-Gu's further mentioned that when one seeks for something to change one's fate, it is critical to do it with the peaceful stillness of the mind. This method will eventually enable one's wishes to be easily fulfilled.

Mencius stated in his theory of creating destiny that, "there is no difference between longevity and short life." At first glance, one might find this difficult to comprehend. How can long life and short life be the same? In fact, if we look within our hearts, we will find no duality, no difference. We should see everything equally and live morally regardless of good or bad conditions. If we can practice accordingly, then we can master the fate of wealth and poverty; thus, we will be able to create and form our own destiny. Similarly, when there is no duality between success and failure, then we can control the fate of high and low prestige. When cultivating ourselves, we should be aware of our own faults or bad habits, and resolve to correct them just as in curing a sickness.

Perseverance is an important virtue required to attain success in many aspects. We should let go of the thought of wishing to receive a reward or desiring something that we are not entitled to have. It would be quite





an accomplishment in achieving these teachings to be able to reach the innate state of “no thought.” As said by Master Yun-Gu, “I know that you are still unable to accomplish the state of ‘no thought,’ but you can practice reciting the Zhun Ti Mantra continuously without counting the number of recitations. When you reach a higher level of constant mindfulness, you will be able to achieve the level of ‘to not recite when reciting and to recite when not reciting’ . When you no longer give rise to wandering thoughts, the mantra will become effective and successful.”

My middle name used to be Xue-Hai, which meant “broad learning.” After receiving these teachings from Master Yun-Gu, however, I changed it to Liao-Fan, which meant “transcending the mundane.” It signified my understanding of the fact that we could create our destiny and that I did not wish to be like ordinary people, who were controlled by their destiny. From then on, I approached my life totally differently. I began to be very cautious and careful in whatever I thought or did. In the past, I was careless and had no self-discipline at all. Now, I found myself being naturally respectful, careful and conscientious. I maintained this attitude even when I was alone. Even when I encountered people who disliked or slandered me, I could take their insults with a patient and peaceful mind and did not feel compelled to quarrel with them. The year after I met Master Yun-Gu, I took the preliminary imperial exam in which Mr. Kong had predicated I would come in third place. Surprisingly, I came in first! Mr. Kong’s original predictions were beginning to lose their accuracy. He had not predicted that I would pass the imperial examination at all, but that autumn, I did! As said by Master Yun-Gu, destiny could be changed. Now, I believed it more than ever!

Although I had corrected many of my faults, I found that I could not wholeheartedly do the things I ought to do. I reflected within and found that I still had many shortcomings. For instance, when I saw an opportunity to practice kindness, I was not eager enough to do it. When helping others in need, I still had some doubts. I often forced myself to act kindly, but my speech was still offensive. I could contain myself when sober. After a few drinks, however, I would easily lose self-discipline and act without restraint. My faults and offenses were so numerous that they seemed to outnumber those merits I had accumulated. Overall, it took me more than ten years to complete the three thousand meritorious deeds I had vowed to do.





As I returned to my hometown in the south a few years later, I went to the temple to pay my respects and dedicate the merits. Then I made my second wish and that was for a son. I vowed to perform another three thousand good deeds. In the year “xin-si” I had a son named “Tian-Qi.”

Every time I performed a merit, I would record it in a book. Your mother, who could not read or write, would use a goose feather dipped in ink and make a red circle on the calendar for every good deed she performed. For example, she gave food to the poor or bought living creatures from the marketplace and freed them in the wild. She recorded all of these with her circles on the calendar. At times, she could accumulate more than ten red circles in one day. As we were committed to practicing like this everyday, we finally completed the three thousand deeds within four years. Once again, I made the dedications, this time in our home. Then I made my third wish and that was to pass the highest level of the imperial examination. I also vowed to complete ten thousand merits. After three years, in 1586, I attained my wish and passed the examination. I became the mayor of Bao-Di County.

While I was in the office every morning, I prepared a small book to record my merits and faults. At night, I burned incense and reported all my deeds to the heavens at the little altar in the courtyard. Your mother was concerned when she saw that I had not accumulated much merit. In the past, she usually helped me in our accumulation of good deeds and we were able to complete three thousand meritorious deeds. Now, I had made a vow to complete ten thousand good deeds. Since there were fewer opportunities to practice them at the government residence, she worried about how long it would be before my vow could be achieved. One night I dreamed of a god and told him of my difficulty in completing the ten thousand good deeds. The god told me that when I became mayor, I reduced the taxes on the farmlands. That was truly a great kind deed, which was worth ten thousand merits. My vow was already fulfilled! As it turned out, the farmers in Bao-Di County had to pay a very high tax. When I came to office, I decided to reduce the taxes on the farmlands by nearly half. I, nevertheless, still felt strange and bewildered. I had many doubts and wondered how a single deed could be worth ten thousand merits.

At that time, a monk was travelling from the Five Plateau Mountains and stopped in Bao-Di. As I told him of my dream, the master said, “If





one does a good deed with such a true and sincere heart, then one deed can indeed be worth the merits from ten thousand good deeds. Besides, your act of reducing the taxes in this county benefits more than ten thousand people.” After hearing his words, I immediately gave him a month’s salary to take back to the Five Plateau Mountains. I kindly requested the Master to use the money to offer food for ten thousand monks and to dedicate the merits for me.

Mr. Kong had predicted that I would die at the age of fifty-three. However, I survived that year without illnesses even though I did not ask the heavens to prolong my life. Now, I am sixty-nine. From then on, I believed that “destiny is only created by oneself.” If one were to say that good fortune and adversity are all determined by the heavens, then I would consider that person to be ordinary. I finally came to understand that both good fortune and misfortune are all results of our own actions. These are truly the words of sages and virtuous people.

In short, although we do not know our destiny, we should always prepare for the worst. Even in times of prosperity, we should act as if we were not. When things are going our way, we should be aware of adversity. Even if we were wealthy, we should be mindful of poverty. When loved and respected by all, we should remain thoughtful and conservative. When we come from a well-known and respected family, we should carry ourselves humbly without arrogance. When we gain a lot of profound and extensive knowledge, we must not display it, but keep it humbly within ourselves. We should also detect our faults and shortcomings everyday and to correct them quickly. This will help us perfect our character. We must manage our time wisely and not let it slip by in vain. As we put forth diligent effort in our daily work, we could make gradual improvements in cultivating our morality and virtue.





# *Basic Buddhism Guide*

## **What is Buddhism?**

Buddhism is a religion to about 300 million people around the world. The word comes from 'budhi', 'to awaken'. It has its origins about 2,500 years ago when Siddhartha Gotama, known as the Buddha, was himself awakened (enlightened) at the age of 35.

## **Is Buddhism a Religion?**

To many, Buddhism goes beyond religion and is more of a philosophy or 'way of life'. It is a philosophy because philosophy 'means love of wisdom' and the Buddhist path can be summed up as:

- (1) to lead a moral life,
- (2) to be mindful and aware of thoughts and actions, and
- (3) to develop wisdom and understanding.

## **How Can Buddhism Help us?**

Buddhism explains a purpose to life, it explains apparent injustice and inequality around the world, and it provides a code of practice or way of life that leads to true happiness.

## **Why is Buddhism Becoming Popular?**

Buddhism is becoming popular in western countries for a number of reasons. The first good reason is Buddhism has answers to many of the problems in modern materialistic societies. It also includes (for those who are interested) a deep understanding of the human mind (and natural therapies) which prominent psychologists around the world are now discovering to be both very advanced and effective.





# STUFFED TOFU WITH VEG. SHRIMP

## INGREDIENTS

- One box of soft tofu.
- 5 or 6 pieces of veg shrimp
- 2 tablespoon of wheat starch
- 1 tablespoon of corn starch
- Pinch of salt and pepper
- 1 tablespoon of chopped cilantro
- ½ teaspoon of sesame oil

## SAUCE

- 1 tablespoon of cooking oil
- 1 tablespoon of soya sauce
- 2 tablespoons of sugar
- 2 tablespoons of water



## METHODS

1. Blend veg shrimp inside boiling water for a short period of time
2. Mix together with the veg. shrimp and seasoning to form a paste
3. Cut tofu into 8 pieces and lay them on a plate
4. Spoon out some tofu in the center and sprinkle some corn starch
5. Fill up the tofu with the veg shrimp paste
6. Steam for 8 minutes then drain the excess water
7. Heat a frying pan add in oil , soya sauce, sugar, water, and bring to boil
8. Spoon sauce on top of tofu and sprinkle cilantro on top before serving .





## Current & Up-coming Activities

1. Commemoration of Avalokitesvara Bodhisattva  
(Guan-Yin) Enlightenment  
Date : August 5, 2012 8:00 AM – 1:00 PM
2. Dharma Service for Ullambana Festival and Sangha Day  
Chanting The Avatamsaka Sutra  
Date : August 19 –Sept 2, 2012 8:00 AM – 4:30 PM
3. Amitabha Thrice Attentive Chanting Service  
Date : September 2, 2012 2:00 PM – 6:30 PM
4. Celebration of Guan Shih Yin (Akalokiteshavara)  
Bodhisattva Renunciation  
Date : October 28, 2012 8:00 AM – 1:00 PM
5. Chanting The Past Vows of Ksitigarbha (Earth Store)  
Bodhisattva Sutra  
Date : December 1 – 22, 2012 3:00 PM – 5:45 PM
6. Year End Services for Repentance Sutra of the  
Leung’s Emperor :  
Date : December 23- 30 ,2012 9:00 AM – 4:00 PM
7. 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





# ♥ 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*

♥ THANK YOU

