

第15期 11. 2012

免費贈閱 歡迎索取

Free Distribution

Volume 15

華因

華嚴蓮社



The Avatamsa

50 South Main St.
Milpitas, CA 95035

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

www.huayenusa.org
www.facebook.com/Avatamsaka



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



住持法師與佛學班學員



石龍生(左)教授書法



安般禪七主七和尚 開印法師(左)
開照比丘(中)住持天因法師(右)



住持法師與皈依弟子



觀音菩薩出家日住持法師點燃燈燭



美國米爾必達市華嚴蓮社

年終法會禮拜梁皇寶懺暨加行功課

持誦地藏經通知

本社謹訂於國曆二〇一二年十二月廿三日（星期日）起至二〇一二年十二月三十日（星期日）止共八天，啓建年終法會**禮拜梁皇寶懺**。藉此機緣能圓滿大眾護持三寶、廣植福田之機會及對各姓祖先宗親作慎終追遠之心願。並仰仗十方諸佛菩薩及龍天護法之加持力，讓現前僧眾及護法大德安心辦道、虔誠禮懺，在此「除舊迎新」之期，祈求三寶加被，消災免難，身心健康，事業興隆，道業增長，國泰民安，世界和平。

此次年終大法會中，本社恭請住持^上天^下因法師主法，法會圓滿日，上午延生普佛，中午上供，供養十方三寶、護法尊天。下午並施放**三時繫念法事**一堂，拔度眾姓先亡，高超極樂淨土。並願以此功德，迴向世界各地所有天災、人禍死難者及各姓護法門中先亡父母六親眷屬，早生淨土。

屆時敬請十方善信大德，駕臨拈香，供佛供眾，同崇孝思，共薦先靈為荷。若須設立往生蓮位，超度祖先親友者，各項功德金事宜，請即日起親臨本蓮社事務處辦理登記手續。

另外本社於十二月一至廿二日下午 3:00（週日除外），每天加行功課，虔誦**地藏菩薩本願經**乙部後接晚課蒙山，歡迎參加。

牌位登記及功德捐贈，支票抬頭：ABLS

惠寄地址：美國華嚴蓮社

地址：50 South Main St., Milpitas, CA 95035

電話 Tel：(1-408) 942-0874，傳真 Fax：(1-408) 942-0639

website: www.huayenusa.org

美國加州米爾必達市華嚴蓮社

住持天因謹訂

2012/11/11



大法會各項功德登記表 Application Form

聯絡人：	電話：
聯絡地址：	

Meal Offerings

供齋功德項目：(請填寫供齋姓名和日期)

華嚴大齋\$800 (大法會供華嚴齋三時功德主)			
護法齋\$500、福慧齋\$300、上堂齋\$200、羅漢齋\$100、如意齋\$30 等			
姓名：_____	_____齋	姓名：_____	_____齋
日期：_____	_____齋	日期：_____	_____齋
姓名：_____	_____齋	姓名：_____	_____齋
日期：_____	_____齋	日期：_____	_____齋

Blessings Tablets 延生祈福功德項目：

牌位大小分別：大牌位\$60、小牌位\$30	
1、姓名：_____	5、姓名：_____
2、姓名：_____	6、姓名：_____
3、姓名：_____	7、姓名：_____
4、姓名：_____	8、姓名：_____

Tablets for the Deceased

超度祖先功德項目：大牌位\$60 小牌位\$30

亡者姓名：	陽上人姓名	關係	牌位 大、小
1、			
2、			
3、			
4、			

如有疑問，請電至本社事務處詢問。服務時間：TUE-SUN 9:00AM-4:00PM

**本社須配合台北華嚴蓮社之運作故以上活動或稍作更改，

請注意網站公佈。

Address: 50 South Main St., Milpitas, CA 95035

Tel: 1-408-942-0874 Fax: 1-408-942-0639 [http:// www.huayenusa.org](http://www.huayenusa.org)



1. **新春祈福法會：2013年2月10日~16日**

為慶祝農曆新年，本社於農曆年初一起至年初七虔誦藥師經一部，法會期間備有新春吉祥燈供佛，燃點七永日，以此功德為新的一年祈求一切平安、如意吉祥

2. **齋天法會：2013年 2月17日**

為舉辦一年一度供佛齋天，本社備有十供養及諸天齋供養，特設供席予功德主虔誠禮拜，籍此供養三寶及諸天以作來年祈福，消災解難、衣食豐足

詳情細節或登記功德請洽華嚴蓮社寺務處

Special Notice

1. **Lunar New Year Event: 2/10~16/2013**

In celebration of Lunar New Year, the Medicine Buddha (Bhaisajya-guru) Sutra Dharma Event will be held from February 10 to 16, 2013.

New Spring Auspicious Lights will be offered all seven days and merits bestowed, as well as prayers for a new year of peace and blessings.

2. **Deities Offering Dharma Event: 2/17/2013**

Once a year, a special Dharma Event of offerings to Buddhas, the Triple Gem and Deities is held with prayers to eradicate calamities and bring blessings.

Applications to participate in the Ten Offerings and Deities Offerings Ceremonies are available at ABLs office.

To participate and for details on the ceremony and offerings, please contact ABLs office

各位親愛的護法居士大德：

感謝您對美國華嚴蓮社的護持及在 2012 年所做的各項功德。時值歲末，在此祝福您新的一年 閤家平安 萬事如意 !!

本蓮社現已開始接受 2013 年 祈福超薦功德登記：一年華嚴燈、一年蓮花燈、一年光明燈、一年藥師幡、一年安太歲、一年消災、一年超度。




 請早洽蓮社寺務處辦理申請為荷。

Dear Dharma Supporters:

Thank you for your support of ABLS and your charitable contributions in 2012. As we're approaching year end, we would like to wish you and your family a new year of peace and blessings!!

We are now accepting 2013 applications for the following:

Huayen Light, Lotus Light, Peace Light, Medicine Buddha Banner, Dharma Protector Deity Offering, One Year Blessing Tablet, and One Year Memorial Tablet.

-  Please apply at ABLS office at your earliest convenience.
-  為方便也可郵寄下列申請表及功德金先登記 支票抬頭: ABLS
-  You can also mail in the following application with check payable to: ABLS

財入山門 福歸施主

廣種福田 功德無量

美國華嚴蓮社 寺務處
ABLS office
2012/11



1

S	M	T	W	T	F	S
6	7	8	9	10	11	12
廿五	廿六	廿七	廿八	廿九	三十	小寒
13	14	15	16	17	18	臘月
初二	初三	初四	初五	初六	初七	初八
20	21	22	23	24	25	26
大寒	初十	十一	十二	十三	十四	十五
27	28	29	30	31		
十六	十七	十八	十九	二十		

2

S	M	T	W	T	F	S
3	4	5	6	7	8	9
廿三	廿四	廿五	廿六	廿七	廿八	廿九
立春	初二	初三	初四	初五	初六	初七
10	11	12	13	14	15	16
春節	初三	初四	初五	初六	初七	初八
17	18	19	20	21	22	23
初八	初九	初十	十一	十二	十三	十四
24	25	26	27	28		
十五	十六	十七	十八	十九		

3

S	M	T	W	T	F	S
3	4	5	6	7	8	9
廿二	廿三	廿四	廿五	廿六	廿七	廿八
驚蟄	初二	初三	初四	初五	初六	初七
10	11	12	13	14	15	16
廿九	三十	初一	初二	初三	初四	初五
17	18	19	20	21	22	23
初六	初七	初八	初九	初十	十一	十二
24	25	26	27	28	29	30
十三	十四	十五	十六	十七	十八	十九
31						
十一						

4

S	M	T	W	T	F	S
7	8	9	10	11	12	13
廿七	廿八	廿九	三十	清明	廿五	廿六
14	15	16	17	18	19	20
初五	初六	初七	初八	初九	初十	十一
21	22	23	24	25	26	27
十二	十三	十四	十五	十六	十七	十八
28	29	30				
十九	二十	廿一				

5

S	M	T	W	T	F	S
5	6	7	8	9	10	11
廿七	廿八	廿九	三十	四月	初二	初三
12	13	14	15	16	17	18
初四	初五	初六	初七	初八	初九	初十
19	20	21	22	23	24	25
初十	十一	十二	十三	十四	十五	十六
26	27	28	29	30	31	
十七	十八	十九	二十	廿一	廿二	

6

S	M	T	W	T	F	S
2	3	4	5	6	7	8
廿四	廿五	廿六	廿七	廿八	廿九	三月
9	10	11	12	13	14	15
初三	初四	初五	初六	初七	初八	初九
16	17	18	19	20	21	22
初九	初十	十一	十二	十三	十四	十五
23	24	25	26	27	28	29
十六	十七	十八	十九	二十	廿一	廿二
30						
廿三						

7

S	M	T	W	T	F	S
1	2	3	4	5	6	
廿四	廿五	廿六	廿七	廿八	廿九	
8	9	10	11	12	13	
小暑	初二	初三	初四	初五	初六	
14	15	16	17	18	19	20
初七	初八	初九	初十	十一	十二	十三
21	22	23	24	25	26	27
十四	十五	十六	十七	十八	十九	二十
28	29	30	31			
廿一	廿二	廿三	廿四			

8

S	M	T	W	T	F	S
4	5	6	7	8	9	10
廿八	廿九	三十	立秋	初二	初三	初四
11	12	13	14	15	16	17
初五	初六	初七	初八	初九	初十	十一
18	19	20	21	22	23	24
十二	十三	十四	十五	十六	十七	十八
25	26	27	28	29	30	31
十九	二十	廿一	廿二	廿三	廿四	廿五

9

S	M	T	W	T	F	S
1	2	3	4	5	6	7
廿六	廿七	廿八	廿九	八月	初二	白露
8	9	10	11	12	13	14
初四	初五	初六	初七	初八	初九	初十
15	16	17	18	19	20	21
十一	十二	十三	十四	十五	十六	十七
22	23	24	25	26	27	28
十八	十九	二十	廿一	廿二	廿三	廿四
29	30					
廿五	廿六					

10

S	M	T	W	T	F	S
6	7	8	9	10	11	12
廿三	廿四	廿五	廿六	廿七	廿八	廿九
寒露	初二	初三	初四	初五	初六	初七
13	14	15	16	17	18	19
初九	初十	十一	十二	十三	十四	十五
20	21	22	23	24	25	26
十六	十七	十八	十九	二十	廿一	廿二
27	28	29	30	31		
廿三	廿四	廿五	廿六	廿七		

11

S	M	T	W	T	F	S
4	5	6	7	8	9	
初二	初三	初四	初五	初六	初七	
10	11	12	13	14	15	16
初八	初九	初十	十一	十二	十三	十四
17	18	19	20	21	22	23
十五	十六	十七	十八	十九	二十	廿一
24	25	26	27	28	29	30
廿二	廿三	廿四	廿五	廿六	廿七	廿八

12

S	M	T	W	T	F	S
1	2	3	4	5	6	7
廿九	三十	九月	初二	初三	初四	大雪
8	9	10	11	12	13	14
初六	初七	初八	初九	初十	十一	十二
15	16	17	18	19	20	21
十三	十四	十五	十六	十七	十八	十九
22	23	24	25	26	27	28
二十	廿一	廿二	廿三	廿四	廿五	廿六
29	30	31				
廿七	廿八	廿九				



華嚴蓮社 2013

AVATAMSAKA BUDDHIST LOTUS SOCIETY

50 South Main St., Milpitas, CA 95035 • T: (408) 942-0874 • F: (408) 942-0639
佛曆 2557 中華民國一百零二年 www.huayenus.org



華嚴蓮社 2013

AVATAMSAKA BUDDHIST LOTUS SOCIETY

50 South Main St., Milpitas, CA 95035 • T: (408) 942-0874 • F: (408) 942-0639

法會項目	日期 (國曆) 2013年	日期 (農曆) 2013年
佛陀成道紀念法會	1月13日	十二月初三日
華嚴齋天供會	2月17日	正月初八日
觀音菩薩誕辰法會	3月24日	二月十三日
佛陀聖誕浴佛法會	5月12日	四月初三日
觀音菩薩成道法會	7月21日	六月十四日
觀音菩薩出家法會	10月20日	九月十六日

全年四個大法會

新春祈福法會 虔誦樂師經 (7天)	2月10日至16日	正月初一至正月初七
春季法會 禮拜梁皇寶懺 (8天)	3月31日至4月7日	二月二十至廿七
孟蘭盆思親法會 虔誦華嚴經一部 (15天)	8月1日至25日	七月初五至十九日
年終法會 虔誦大乘經典 (8天)	12月22日至29日	十一月二十至廿七日

祖師團圓紀念日

玉成老和尚團圓 七十七週年	農曆十月初九 (11/11)
智光老和尚團圓 四十九週年	農曆二月十九日 (3/30)
南亭老和尚團圓 三十一週年	農曆七月十六日 (8/22)
成一老和尚團圓 二週年	農曆三月廿五日 (5/4)

每月定期共修法會 9:00AM-1:00PM

虔誦華嚴經	每月第一個星期日
華嚴悲智行門	每月第二個星期日
虔誦華嚴經	每月第三個星期日
華嚴42字觀門	每月第四個星期日
華嚴雙運法門	每月第五個星期日

每月定期活動 (請來電洽詢)

學佛班	每個週日
佛法班	每個週六/週日
插花班	每月一次
書法班	每個週日
彩畫班	每個週六

常住固定功課

早課	5:00-6:00AM	週日晚課三時正 (誦彌陀經接蒙山)
晚課 (誦地藏經接蒙山)	4:30-5:40PM	

注意事項：

- 本社事務處及圖書館 逢週一休息，其餘開放時間 09:00AM-16:00PM。
- 個人三皈依、逢佛誕共修會後，請預先報名。
- 凡隨喜參加：建寺、供僧、油香、打齋、點燈、供花果、印經、教育、救濟等功德，請向事務處接洽辦理。
- 凡消災、祈福、薦亡等佛事，可利用每星期日之共修法會舉辦。
- 凡每月定期共修會及佛誕法會，均早上09:00開始，歡迎共盡法益。
- 本社有不定期之專題講座，請注意網路公佈。
www.huayensusa.org

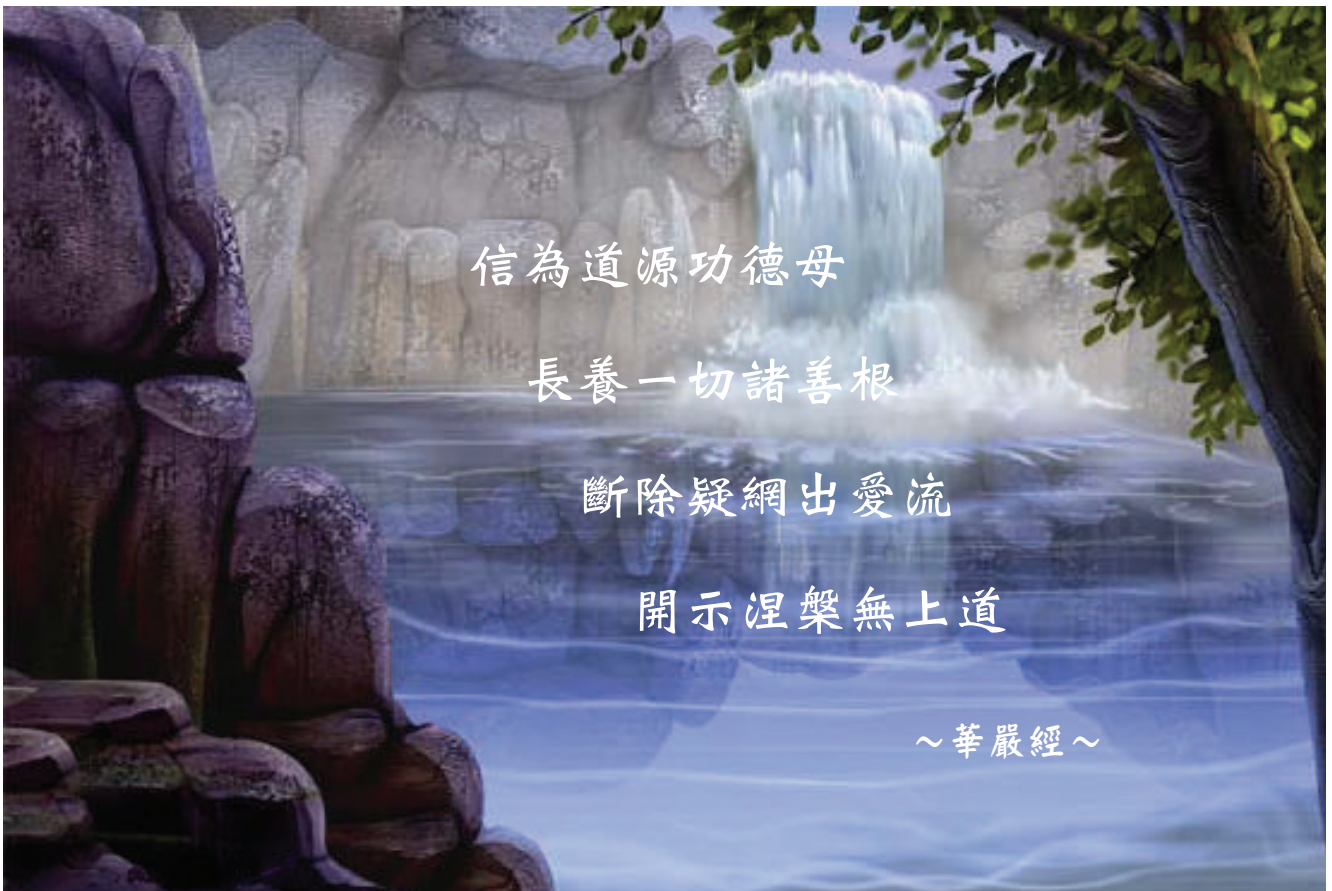
*本社須配合台北華嚴蓮社之運作故以上活動或稍作更改，請注意網站公佈。
www.huayensusa.org



本期金句

Faith is foundation of the way and mother of merit,
Nourishing the roots of all wholesomeness,
It clears the web of doubt, the stream of attachment,
And reveals the unsurpassed way of Nirvana.

Avatamsaka Sutra



信為道源功德母

長養一切諸善根

斷除疑網出愛流

開示涅槃無上道

～華嚴經～



華嚴經·善財童子五十三參的故事

第六參 解脫長者

賢度法師



善財童子懷著感恩的心，感謝許多善知識對他辛勞且毫不保留的教導，傳授畢生修學的精華，及菩薩救度眾生的種種法門。善財童子就靠著這份感恩和求法的心，不斷的朝著善知識所指引的道路前進，今天終於來到了住林城。很有幸的遇見解脫長者。善財童子向他行過禮，並表明自己是一個發了阿耨多羅三藐三菩提心的行者，為了更進一步聽聞悟入佛法，受持佛法，希望聖者能給予指導，一個行者

應該要如何去學菩薩行，修菩薩道，才能獲得清淨與智慧呢？

善財童子的話才剛說完，解脫長者以威神力進入菩薩三昧門，突然間，從他身上現出了清淨莊嚴的身相，並顯現出十方佛刹及無量佛身，各在他們的佛刹中成等正覺，轉妙法輪，教化眾生。不久，長者的身上散發出許多不可思議的光明，從光中現出八相成道等等的事蹟。



善財童子親眼目睹了諸佛運用神通、言辭、音聲、法門、辯才、聖諦演說妙法，使不同種類、不同業行、語言、根性、煩惱、習氣的眾生，都能在無量的道場中獲得法樂，增長菩提智慧。

解脫長者因為證得了《如來無礙莊嚴解脫門》，與諸佛心性相通，了達緣起虛幻不實，如夢、如影、如水、如幻、如空谷中迴響，所以隨心自在！能於一身中現十方佛剎微塵數的如來，但是這些景象都是從自心顯現，如來本就無來無去。要使自心廣大明淨，須以善法滋長，以精進力堅固，

以忍辱行來磨練，更應以智慧使他通達無礙，這樣，就能夠證得無礙智，住無礙行，常見一切諸佛三昧，了達諸法深廣境界，甚至達到自身與諸佛、及一切萬事萬物皆平等的境地。

善男子，我所修所證得的就是《如來無礙莊嚴解脫門》。除此之外，佛法深妙的道理，還有待你自己努力去追求，希望你能更加尊重善知識的教誨，因為善知識對我們就如同自己的慈母、嚴父對我們的愛護與教育一樣的無私無悔。



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。

第十二問：何等為十種入眾生行？

經文 (P156L2)：佛子！菩薩摩訶薩有十種入眾生行，何等為十？所謂：

1. 入一切眾生過去行；
2. 入一切眾生未來行；
3. 入一切眾生現在行；
4. 入一切眾生善行；
5. 入一切眾生不善行；
6. 入一切眾生心行；
7. 入一切眾生根行；
8. 入一切眾生解行；
9. 入一切眾生煩惱習氣行；
10. 入一切眾生教化調伏行、非時行。

是為十。菩薩以此普入一切諸眾生行。



釋文 (V17P65L1) :

此品經（離世間品）一共有五十個「入」，前二十個分別為「入菩薩」、「入如來」的各十個；後二十個為「入世界」及「入劫」，也是各自具足十個，如今顯示在中間的是「入眾生行」，都是十個。前二者是「入菩薩」、「入如來」是屬「入」能化，顧名思義，菩薩及如來都是有能力化度一切眾生的聖者，具足圓滿條件而「入」，如上文一句「入無邊調伏諸生」。後二者「入世界」及「入劫」此文先擱下留待下期續；然而今「入眾生行」，是說明「入」所化「心行」等，意謂眾生是為佛及菩薩所化度的對象。是故，「能化」、「所化」是相對的、是互相成就各自因緣的。

今是「入一切眾生行」，「行」有多種，如經文所提到：

第一、二、三所提的有因時的，意謂經歷過去、現未、未來，要了解眾生心念，必須要入三世。

第四、五分別為入眾生善與不善行，一切在於用心。譬喻：眾生為了生活用心做工是無錯的，但若然入了不正業，則難以遠離雜染造惡業的心念，是故要超脫入出世間法是不可能的。

第六，入眾生心行，心行是指眾生意識推理的那種心識行示。

第七，入一切眾生根行，根行就是指根性的部分。

第八，入一切眾生解行。第九，入一切眾生煩惱習氣行。第十，入一切眾生教化調伏時非時行。以上三項一同了解，這是眾生心之安立，每個人都會建立本身的思想模式架構，如小女孩喜歡玩洋娃娃，小男孩愛玩水槍，他們的心識就安立在他們所喜歡的所緣物之上，這是因緣具足，著點相應了。



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（接上期）

特別報導

5月10日早上在餐廳用過早餐後便開始準備離開前往Mahaveli Reach Hotel 與大眾會合。由於Amaya Hills Resort 是在一個山上，旅遊巴士是不能直接到達。因此在這程在交通上就花了接近四小時多。下午，我們到達了Mahaveli Reach Hotel。這酒店佔地很廣，有一個哥爾夫球場，游泳池，多個宴會廳及客廳。這次的午餐就是由Ven. Urulewatte Dhammarakkhita Nayaka Thereo 供養。



住持法師於佛牙寺前留影

用過午餐後，我們便前往朝拜位於康提市神聖的佛牙寺。大約二千年前，佛陀入滅後，遺留兩顆佛牙舍利。一顆珍藏在中國北京法源寺，另一顆就供奉在康提的佛牙寺。

據說這顆佛牙是1500多年前在一場企圖毀滅佛教的戰亂中，由印度一位公主將佛牙藏在髮簪中，從印度帶到斯里蘭卡避難，此後一直珍藏在這。由於戰爭和宗教衝突的緣故，這顆佛牙搬了幾次家，因此就有了幾座佛牙寺，如今保存在康提的佛牙寺已有400年歷史了。每年都會有大量的信徒前來朝拜和靜座。

當我們一進入佛牙寺的入口，已經看見一大片的綠地，走在這就像進入了西方的公園一樣，一點也感覺不出是處於斯里蘭卡的境內。



大眾席地而坐參加祈福活動

佛牙寺建於15世紀整個寺院建在高約6米的台基上，寺有兩層配有白牆紅瓦，經過歷代國王的擴建後，規模宏大雄偉，四週有護寺河圍繞，寺內主



佛牙寺內的舍利塔

要建築有大殿、鼓殿、長廊等，佛牙寺每一層建築的外型，都像屋頂戴著一頂紳士帽似的，迴廊則矗立著一根根的柱子。大殿內的石雕、木雕、象牙雕、金銀銅鐵鑄飾，牆壁、樑柱、天花板上佈滿了彩繪，其裝飾及設計風格獨特，因此被認為是整個KANDY藝術的博物館。



佛牙寺外觀

當我們進入大殿時，殿內早已塞得水洩不通，我們隨著人群一直往前走，供奉國寶佛牙是在二層的內殿，也是寺中的核心。內殿正中供奉一尊坐佛，殿左側的暗室則為供奉佛牙之地。暗室中一座七層金塔，分為大金塔和小金塔兩個，大金塔平時存放佛牙，塔上鑲滿了各式寶石，肅穆莊嚴，寶氣逼人。金塔一層罩一層，最後一個小金塔不到一米高，塔中一朵金蓮花，花芯有一玉環，佛牙就安放在玉環中間。



佛牙寺內的佛殿

朝禮完佛牙之後，我們就回到大殿，大眾盤腿席地而坐；接下來便是另一次祈福法會。這次由於場地的問題，在台上祈福法師比較少，但是台下整齊排列的僧俗二眾，卻非常壯觀。各地理系法師亦依次上前為大眾祈福，台下信眾端身正座，合掌、口念，意想祈求世界和平，人民安樂，社會安定。

參觀完重點項目之一後，我們便乘車前往Habarana Hotel 晚飯，這次是由三摩地佛教中心住持Gnanaseeha西賀大長老招待。

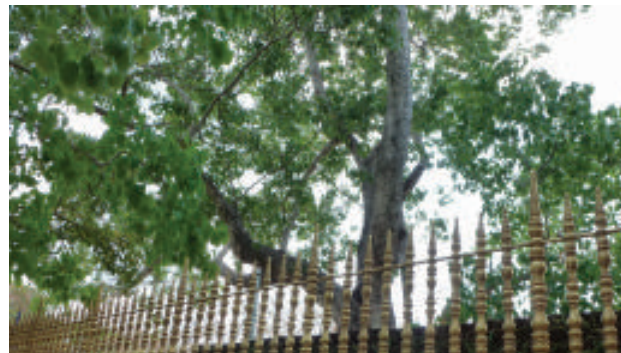


住持法師參與祈福

5月11日是行程的最後一天，用過早餐後，我們便乘車前往參觀佛教國際三摩地中心，這是一幢新蓋的三層樓建築，殿內供奉玉佛，大眾逗留約半小時後便起程前往斯里蘭卡北部的古城，阿努拉



德普拉。這處有最著名的景點就是大菩提樹，它擁有2600多年歷史，是斯里蘭卡僅次於佛牙的國寶。2000多年前，印



大菩提樹枝葉茂盛

度阿育王的女兒僧伽蜜多來到斯里蘭卡弘揚佛教，帶來了當初佛陀釋迦牟尼靜坐七日七夜成道的那棵菩提樹的一根枝幹，這根枝幹被栽種于阿努拉德普勒，經過兩千多年，他已然枝繁葉茂。而釋迦牟尼成道的那棵菩提樹，卻已經枯死。據考證現在印度釋迦牟尼成道之地菩提迦耶栽種的，其實是幾百年前從斯里蘭卡移栽的，應當就是阿努拉德普勒菩提樹的分枝！

當我們到達目的地時，當地的民眾穿著全白衣服，分男女眾各站一旁，從停車場開始一直排列至入口，分別為來賓送上蓮花以作供佛之用。當我們對入廣場隨著人潮走，便來到菩提樹前，菩提樹四週用欄杆圍起來，一尊巨大的佛像安座在菩提樹下，大眾依次拾級而上，繞著菩提樹繞樹一匝，瞻禮佛像、菩提樹以示膜拜。

然後我們就來到大會所蓋起的臨時帳篷，四週掛滿佛教教旗，帳篷佈排列整齊的椅子蓋上白布，長老大德座在第



一排的正中央，前方放了一塊大紅地壇，左側設了一個講台，後方就坐著斯里蘭卡的總理 D.M. Jayarathne 一同參加此殊勝法會。

法會開始，各來賓致詞後，南傳、藏傳及漢傳佛教分別為世界和平而祈福。祈福法會圓滿後。我們就在寺內用過午餐後，便回程了，沿途我們也參觀了一些古老的寺院，大約晚上七時，我們用過晚餐後，大會便安排送我們到機場，當到達機場後，直接送我們到貴賓室由專人為我們辦理登記及行李托運，大家在貴賓室等候登機之時，也互相分享此行的感受。而我們則乘搭5月12日凌晨的飛機，經新加坡到香港，再轉飛三藩市結束了我們這次別開生面的朝聖活動。



不同地理系法師為世界各地和平祈福

特別報導



活動圓滿攝於大菩提樹前

美國華嚴蓮社舉辦 安般禪七 帶領學員止觀雙修 功德殊勝



美國華嚴蓮社於十月二十六日至十一月二日，一連七天首次舉辦安般禪七，禮請馬來西亞沙巴寂靜禪林長老開照比丘及寂靜禪林住持開印法師為主七和尚。

安般念（觀呼吸）是佛教中修習止觀與禪定的最重要法門之一。「止觀」是佛教的精華，而安般念是止觀兼具的禪法，為佛陀親證親授，是佛教傳統上備受推崇的法門。它由繫念呼吸入門，操作方便，調心作用強大，可幫助修習者進入深定、修慧證果。

為了令是次禪七的活動能順利進行，

因此嚴格規定參加禪七的學員必須在蓮社掛單(居住)並承諾完成七天的禪七課程及遵守禪七的作息時間並受持八關齋戒。



學員靜心聆聽開示

學員每天早上五時開始早課，由開印法師帶領學員以巴利文念誦三皈依，禮敬佛法僧三寶；然後用中文誦



念《慈經》，(這部經典記載著當時佛陀在世的時候，對禪修的比丘們教導一個修禪者，應如何對於宇宙眾生慈愛與祝福的開示。)及帶領學員進行慈念(慈心祝願)、普賢十大願，最後迴向，便開始靜坐。

每天八時開照長老為學員解釋八關齋戒的意義及為學員傳授八關齋戒法。九時開印法師開示指導禪修的各種方法，分別有：七支坐法、十字調法、全身放鬆、數息、入出息、長短息、遍身息及觀四大(地水火風)。下午二時三十分為學員介紹禪修用的伸展柔軟操，開示緣起法及清淨道的次第。

晚上七時三十分，開照比丘以四正勤之：已生惡令永斷、未生惡令不生，已生善令增長，未生善令得生。為學員開示精進的重要！除聞法和練習

外，禪修學員安排了一對一的「小參」，為他們解除疑惑，調治各種修習上的偏差。

是次活動學員們都非常認真，精進用功，除了密集式的課程，學員也參與出坡的工作，從行堂、洗碗至打掃，分工合作將環境打掃整齊！這次禪七活動中，除了主七和尚及學員之外，還有明法法師及淨岩居士兩位負責護七。

在活動圓滿的一天，由本社住持天因法師頒發感謝狀給主七和尚及兩位護七。再由兩位主七和尚共同頒發證書給各學員！兩位主七和尚鼓勵學員要常行精進，不要放逸。利用禪修所學的法門，常時學習，不要一暴十寒，保持細水長流，才能滴水穿石！



小參



主七和尚共同頒發書給學員

美國華嚴蓮社禮請傳能法師 專題講座探討四聖諦之苦諦



美國華嚴蓮社於七月廿七日至八月四一連七天，晚上七時至八時半恭請台南紫竹山大德寺住持傳能法師舉行佛學專題講座，這次法師是第三次應邀蒞美弘法。

法師開宗明義告訴大家“禪修”是學佛者解脫的唯一之道，每一種法都可以透過禪修而被「印證」，但是應如何印證佛法？那就是必須透過「思惟」，所謂「聞、思、修」三個基本學佛次第。那什麼是佛的解脫之道？即是原始佛教中所說：四念處、四聖諦、八正道等等道理。

四聖諦、八正道都是釋尊成佛後所講的教理，也是佛法的基礎，若是實踐佛所說的解脫之道，必可降伏人的貪瞋癡。學佛者應有的態度是向佛陀學習，先了解佛陀的「成佛過程」，繼而學佛所學，行佛所行。可惜很多人自以為學佛多年，殊不知佛學100分，學佛零分。又有很多學佛人都是心外求法，殊不知學佛就是要了解自己的本心，看透並看穿體悟自己的清淨自性。

法師又告訴大家「四聖諦」，即「苦、集、滅、道」等四種殊勝



的義理，其中苦諦，即是五苦或八苦，當中包含生、老、病、死、求不得、愛別離、冤憎會、五蘊熾盛等八種苦況，此八苦是我們每天的生活中都會遇上，與我們的生命歷程也有很貼切的關係，所以我們必須要(一)了知、(二)體悟、(三)實踐。甚麼是了知呢？就是知道苦；體悟，就是自己的經歷；實踐，指實質上的修行、修持等。我們每個人都本具清淨的自性，只因接觸外面的世界（十八界），而蒙蔽我們的原



來的自性，才使佛性不能顯現出來，所以學佛者必須知道「緣起生滅法」，了解後就不會太執著當下所擁有。

法師言簡義深，不斷將我們在日常生活中常遇到的事情來為大家剖析，讓大家明白了解苦的來源及其結果，從而希望大家能夠善自思惟，進而知苦、斷苦，斷集，慕滅，修道。開拓一個健康快樂的人生。





美國華嚴蓮社於8月19日至9月2日一連十五天舉行盂蘭盆法會，由住持天因法師主法，領眾薰修，虔誦《大方廣佛華嚴經》全卷，以此功德迴向歷代靈，往生淨土，圓滿大眾的孝親心念。

功德迴向 眾姓先靈 累劫冤親 同登彼岸



隨文入觀

信眾虔誠

法會剪影



眾僧雲集

如法如儀



法會剪影



九月二日盂蘭盆法會圓滿之期，美國華嚴蓮社於當天舉行傳供儀式，信眾有緣參與法喜充滿。

當天早上，大眾雲集，供品置於大殿之內，信眾虔誦盂蘭盆經以報七世父母之恩。



信眾虔誦盂蘭盆經



傳供

活動素描

九月二日中午，美國華嚴蓮社首次舉辦齋僧活動，是次參與盂蘭盆誦經法會共十三位法師，信眾把握此殊勝因緣，普同供養，為成就孝親報恩與供僧植福之因。





盂蘭盆法會圓滿日，下午二時禮請心緣和尚主持三時繫念佛事一堂，迴向先靈早生淨土。



三時繫念法會功德主，在主法和尚帶領下，祈願亡靈，離苦得樂，蒙佛接引。

每一個活動的圓滿成就，都是眾緣和合！希望下次可以看到您。。。。。



活動素描





美國華嚴蓮社於中秋節舉辦中秋火鍋活動，對像主要是發心護持蓮社的義工菩薩。



住持法師與工作人員合照(上)
彩畫班同學與住持合照(下)



住持與當家齊齊合照(上)
大家相聚樂也融融(下)



活動素描





中秋節早上電影欣賞《玄奘大師》，大家一起來體會三藏法師，如何從長安出發，十九年時間，茫茫西行之旅.....。



禪堂之內觀賞電影，屏氣凝神



大家被玄奘傳奇而卓絕的一生所震撼

菩薩清涼月，常遊畢竟空，眾生心垢淨，菩提影現中。

在佛門，“傳燈”是指傳法的意思，燈燈相傳，表示佛法永續。傳法予人，就叫“傳燈”；代代相傳，有法燈永不熄滅的含意。



活動素描

2012年度美國華嚴蓮社四日

精進藥師共修營

心得報告

學員：悟光

期待已久的四日三夜八關齋戒精進藥師共修營終於在5月25日晚上7時揭開序幕了。

我有幸有份參予聯絡學員的工作，因此對從報名開始以至正式活動期間有比一般學員更深一層的認知。

住持法師和天寧法師在這一個活動的籌備過程以至整個活動期間所付出的心力、體力，都不是一般非全程參予的學員可以體會的。

這一個活動的緣起是由予住持法師對蓮社義工們的關懷與愛護。有感於我們平日在共修會時大部份時間都在服務而缺少實修，因此才有在此「亡兵記念日」的長週末啟建此共修營來讓我們有機會來一次密集式的共修，激發起我們對法的體驗，把這求法的火燃點起來，繼而延續下去。經由傳授八關齋戒，讓我們有機會以在家的身份，有機會學習出家的生活，亦把一顆成佛的金剛種子，下載在我們的心田中。

由開始以來，除了極少數的學員外，一般的反應不是很熱烈。我不禁深深的感嘆：這希有難得的機會，眾人為甚麼不懂得好好把握珍惜呢！又或許真的是眾

生福薄，為家眷所縛，連數天的自由都不能安排出來，好好的為自己的法身慧命思考一下，痛下一番苦功。又廣大的信眾，所謂佛教徒，他們來佛堂的終極目的究竟是為甚麼？難道只是掬一個工作順利、夫妻和順、子女成材，升官發財、身體健康……當然，我們是世俗人，不能不考慮世俗的生活，但作為一個學佛人，了解到輪迴的實相，難道不能在基本生活已能解決的前提下，抽出一些時間，思考一下人生的真實意義！又也許真的眾生的業障太重了，因此障礙重重。

好了，到了報到的一刻，參予全程的學員帶著睡袋、臥具，梳洗用品，衣服等來到蓮社，每人都有兩至三大袋，家當真的不少。佛陀所說的三衣瓦鉢真的行得通嗎？我們身外物的負累當真不少啊！各人都笑嘻嘻的，我說：「我們都很high啊」。天寧法師說：「不是high. 是法喜充滿。」我才傻傻的明白到這是法喜啊！但願世人都能有此一刻的感受。

到禪堂安單後，再回到大殿懺摩。暗淡的燈光，跟平時白天共修會的氣氛不一樣。住持法師任維那，天寧法師掌木魚，來支援的達堅法師司鼓，一聲聲的「南無消災延壽藥師佛」聖號莊嚴肅穆。磬聲、魚聲、鼓聲、在大殿迴響。住持法師平穩的腔口讓我們平日散亂的心沈澱下來，學員們的虔誠唱誦在耳邊淌漾，我只感到自己隨著聖號拜下、起來、再拜下、再起來…一直到大磬兩響，佛號剎板，在住持帶領下唱三皈依。這三皈依為甚麼跟平日的感覺不



一樣？我已經當外祖母了，為甚麼有一點好像迷失的小孩子要找媽媽的樣子？迷迷糊糊的跟著出班，覺得兩條腿在走路，但跟著我的身體不相關連。好奇怪的感覺！

第一次睡廣單，tatami的堅硬可以忍受。同單的鼻鼾聲彼起此落也算是海潮音的一種吧！晨早四點半起床，心力之強，竟然不用掙扎，就可以起床，師父說：這就是以眾靠眾的力量了！早課前，全體學員要排班到大殿，天還未完亮，覺得外面的圍欄在某一程度上讓我有一點安全感，不禁想到法師們多年天天摸黑到大殿做早課，門外有流浪漢，真是怪可怕的。

早課內容中，楞嚴咒不懂唸，大吉祥天女咒不懂唸，慨嘆自己的善根真淺！住持法師起唱慢板三皈依：自……皈依佛，那種渴望歸家的感覺又來了。

誦藥師經、持藥師咒、持藥師佛號，浸淫在經聲佛號中，經行、繞佛，兩條腿自己在移動。靜坐時對我來說是一個重大的考驗，坐得最難過時，不禁想起我的歸依師父曾經對我說過，我過去從沒有薰習過這一法門——禪坐。雖然如此，總是要有一個開始的，但心有餘而力不足，到最後還是挺不過去，要換過位子坐在較高的坐墊，真是慚愧啊！趕快懺悔自己的不努力、不堅持，又想起「佛在世時我淪迴，佛滅度後我出生，深嘆今生多業障，不見如來金色身」妄想紛飛。

「三步一拜」也是這次藥師營一個重要

的環節，法師們慈悲，體諒我們的年紀，為我們設計的三步一拜讓我們不覺得吃力。心美居士手捧戒定真香香盤，天寧法師手拿引磬，緩緩從大殿起步。由於我們的不熟習，錯誤百出，大眾笑作一團，無奈只有從頭開始。收攝身心從頭出發。每一句佛號口出耳聞，每一個跪拜五體投地，不想停下來了，只想一直跟隨法師的步伐，就路還家…

住持法師帶領大眾在大殿作大迴向。住持字字清晰，帶領學員們隨文入觀，懺悔無始劫來眼、耳、鼻、舌、身、意六根所作種種諸非，但懺文中所說「誠心懺悔，後不復做」我真的做到後不復做了嗎？努力啊！加倍努力啊！慈悲的的佛陀啊！我是一個不努力的孩子，懇求您老人家哀愍護念，不要捨棄我！忽然又想起我歸依師父在世時，我有一次跪在他老人家前說：「師父，您老人家要加持我啊！」他說：「加持你甚麼？」（他一定以為我又在投訴家中鎖事）我說：「加持我要精進用功，永不退轉啊。」老人說：「這個可以。」現在老人家已經圓寂三週年了，又有誰來繼續慈悲耐心的引導我啊！

這不能算是一篇心得報告。只是我在這數日來心中所引發出的種種感受。在最後的座談中，各學員皆發表自己的感想。我可以感受到他們的感恩與法喜。感恩住持法師以及天寧法師無私的付出。犧牲了他們自己寶貴的作息時間，帶領我們渡過了這幾天每天八支香的日子。我會一生難忘。希望這剛燒暖的開水，能堅持燒滾，不要變涼。



藥師營心得報告

學員：心明

這三天的藥師營在寺廟的每一天都過得非常充實。從來都不曾想到一天可以做這麼多事。一天做的功課，自己在家平常一個星期也許還做不完，而且有這麼多師姐們在一起共修，心裡非常高興。

這也是我第一次受八關齋戒。由師父的開示了解什麼是八關齋戒。剛開始有點擔心，因為從來沒有過午不食除了生病之外。第一天晚上喝了一點麥片，第二天就試著不吃，很奇怪一點也不覺餓，而且隔天早上感覺到整個人很輕鬆。星期六晚上聽了師父對輪迴的開示，解開了最近以來對往生不久的父親的掛礙。因為媽媽和我們幾個姊妹都一直沒有夢見爸爸，不知道爸爸現在在那裡，每天都在想念他，聽了師父的開示後，頓時之間把我對爸爸的掛礙放下了。以後到蓮社對著爸爸的牌位時可以開開心心的和他說話。

晚上師父帶領我們懺摩時，開始我跟著很大聲的唱，到一半時，我發現師父的聲音放的很低，我以為是師父一天下來累了，結果最後迴向和三皈依時，師父又大聲了。晚上睡覺時想了一下，一定是有什麼原因。第二天晚上懺摩時我就學著師父小小聲的唱拜，結果拜了四、

五拜後，和第二天的感受完全不一樣。第一天的懺沒有真的“懺”只是“唱”。第二天就能觀想到，感受到佛菩薩的功德。那種懺心、感恩心油然而生，然後才明白原來唱誦也是要學習的。

第三天早上，師父們慈悲帶領我們三步一拜，雖然這次只學到三步一拜的儀規，還沒有能真正體會到三步一拜的含義，但至少學習到一點概念。

在午餐時師父說“湯頭飯尾”你們有人擺錯位置了。我馬上就看看左邊和右邊的師姐，結果是自己的碗筷擺錯了，頓時讓我警覺到我們平常一有過錯總是先想到是別人的錯。就不知道先看看或反省自己有沒有錯，真是非常慚愧。

下午師父們帶領我們最後大迴向時，許多師姐包括我自己都流下感恩的淚來，感恩師父們慈悲喜捨不吝教導。

這次藥師營讓我學到很多讀經之外，關於佛教的行儀，也讓我覺得要修學的地方還有很多、很多，期望將來有更多大家一起共修的機會。祝師父們法體安康，法輪常轉。



剪蝴蝶蛹的人



✦ 網上流傳

有一個人無意中找到一個蝴蝶蛹。幾天後，他留意到蛹出現了一個小孔，他就停下來觀察它。過了幾個小時，他見到裡面的蝴蝶用它細小的身體掙扎從小孔出來。

看了很久也沒有一些進度，小蝴蝶好像盡了最大努力也沒有辦法出來。這個人於是決定幫它一把，找來一雙剪刀將蛹的儘頭剪開。蝴蝶這樣就很容易出來。

但是這蝴蝶出來後的形態有一點特別，它的身體肥腫，翅膀又細又弱。這人繼續觀察這蝴蝶，因為他相信這蝴蝶的翅膀會漸漸變大而它的身體會越來越小。

結果這小蝴蝶餘生只是托著肥腫的大身體和細弱的翅膀，在地上爬著走。它永遠也不會飛行。

這個善良的人不了解蝴蝶必需從蛹中

掙扎出來，它必需經過這個過程，蝴蝶才可以將身體裡的體液壓進它的翅膀裡。

這是預備它將來飛行需要的裝備。生命裡面的逆境是我們必需有的。如果我們順利地過一生，也許就此不會變得堅強。也不會成長。



小
故
事
大
啟
示





向 虛空學習

每個人生命的道路，
每一步走的或深或淺，
每一步行的或明或暗，
都會帶來無盡的思索，
無論人生有怎樣的得與失，
始終都銘記．．．退一步，海闊天空

✦ 網上流傳

別人怎麼看你，其實一點兒都不重要。
你真正的價值，是你怎麼看待你自己。

歲月，可以在你的臉上留下皺紋，但它無法在你的內心留下一絲痕跡。
風，它可以在岩石上刻劃歲月，留下痕跡，但它無法對虛空起任何作用。
虛空是絕對的平等，絕對的包容，
內心有多少的慈愛包容，就有多少的自在人生！

小
故
事
大
啟
示





黃耳養生粥

材料

黃耳四大朵

紅棗各適量

桂圓各適量

黑糖（隨個人喜好增減）

水（6 碗）



作法

- 1) 黃耳用冷水泡四個小時，泡開後，尾部乾枯部分剪掉，洗乾淨，備用。
- 2) 先把黃耳和水，放到電鍋裡燉三個小時：
- 3) 把桂圓和紅棗洗淨後，放入已燉好的黃耳，燉一個小時
- 4) 燉出來之後再用果汁機打成湯汁即可食。黑糖隨個人喜好增減。

註解：

黃耳含有蛋白質、脂肪、碳水化合物、礦物質、維生素、膠質等營養成分，主要功效有：

- 1) 提高機體代謝機能，抑制腫瘤細胞的生長；
- 2) 調節機體代謝技能，改善機體狀況，提高機體血紅蛋白和血漿的含量； 提高機體抗衰老、抗缺氧能力，降血脂、降膽固醇；
- 3) 促進肝臟代謝，防止脂肪在肝臟積累，提高肝臟解毒功能，可有效地防病健身，延緩衰老。



華嚴書法班 石龍生老師

日期：2013年1月6日 至 3月31日

時間：每逢週日下午 1:00—4:00

地點：本社圖書館



華嚴彩畫班 蘇敏儀老師

日期：2013年1月5日起

時間：每逢週六上午 9:30-11:30

地點：本社圖書館

華嚴插花班 邱國芳老師

時間：每月第三個週日下午 1:30—4:30

地點：本社大雄寶殿



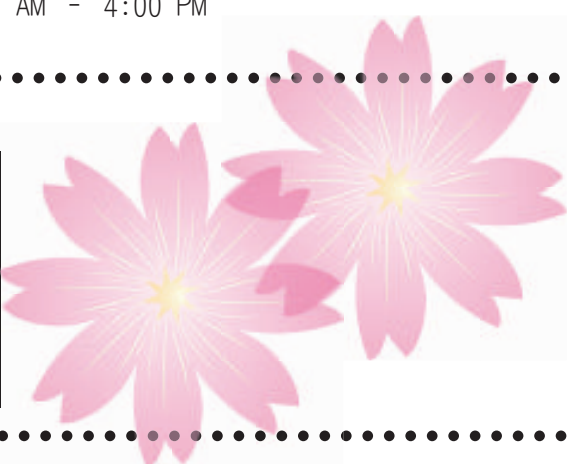


活動預告：

1. 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
2. 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
3. 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
4. 佛陀成道紀念法會
日期：2013年1月13日 9:00 AM - 1:00 PM
5. 新春祈福虔誦藥師經
日期：2013年2月10日至16日 9:00 AM - 1:00 PM
6. 供佛齋天法會
日期：2013年2月17日 9:00 AM - 1:00 PM
7. 觀音菩薩誕辰法會
日期：2013年3月24日 9:00 AM - 1:00 PM
8. 清明春季祭祖法會
日期：2013年3月31日至4月6日 9:00 AM - 4:00 PM

每月定期共修法會 9:00AM – 1:00 PM

虔誦華嚴經	每月第一個星期日
華嚴悲智行門	每月第二個星期日
虔誦華嚴經	每月第三個星期日
華嚴 42 字觀門	每月第四個星期日
華嚴雙運法門	每月第五個星期日



歡迎投稿

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

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、陳嘉祥居士、吳荻居士

編輯部謹啟



第十五期 助印功德芳名

- \$1000 陳潤吾/侯秀玉/張韻秋/陳香雲合共
-
- \$600 開照比丘 開印法師
-
- \$500 賢度法師 Katherine Pesic Otter Computer Inc/蔡元鴻合家
- 賈秀民合家 迴向(故)華志 (故)黃淑齡 (故) 賈玉齋(故)王賢忠早生淨土
-
- \$300 天因法師 天融法師/覺明法師 張黛華：迴向：(故)張亞軒, 吳士貞早生淨土
-
- \$200 張華茹 Tran, Hanh H 劉俊英 張惠天
-
- \$150 蘇文隆
-
- \$120 陳嘉祥合家
-
- \$110 林楓玉
-
- \$100 釋天寧 潘耀海合家 伍湘仁 朱文莉 黃楚涇
- Sharon Lynn Huang祈願 一切順利平安
- 王淑梅 迴向：故愛兒George Li往生淨土
- Tommy & Ada Wong 迴向：先妣 黃司徒瑞梅 早生淨土
-
- \$90 普慶法師
-
- \$80 黃鴻欽 祈願：姜楊新妹, 姜智豐 生日快樂
-
- \$70 施君琳 鄭彩琴 迴向：父親鄭埠早生淨土
-
- \$50 楊陳惟福寶/楊惟龍 林駿 陳翠娥 張蕙玫 劉家賢
- Good, Friend 鄭秀惠 何楷 林景山/建邦
- Tsai, Jenny祈求：合家平安順利 David Wei 唐茲曼
- 盧見昌 迴向 盧運昌
-
- \$40 羅德順 陳正道/黃慧文 Chia-Hon Chien
-
- \$30 歐陽淑芹 石果成 Amy Hua 迴向：外祖父 利培英 早生淨土
- 陳封輝/葉佩容：迴向故愛兒 陳睿佑 早生淨土
-
- \$25 黎黃佩娟
-
- \$20 Ki, Nam Wai 關偉民 賀王曉霖 宋昀娣 李世雄合家
-
- \$10 Eric Tsai family Jeffrey Tsai 畢桂清



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: ABLS

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





♥ TO SUPPORT
The Avatamsa



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

First Name: _____ Last Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Email: _____

Donation Amount: \$ _____

Please mail this donation form along with a check payable to : ABLS
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





Story with Inspiration

The Struggle of a Butterfly

Translated by: Helen Yeh
Source from Internet



Once upon a time, there was a man who found a cocoon of a butterfly hanging from a tree branch. One day a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that tiny little hole. Suddenly, it seemed to stop making any progress. It appeared as if it had gotten as far as it could, and it could go no further.

Then, the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bits of the cocoon. As soon as the man completed the task, he quickly noticed that the butterfly emerged easily. It, however, had a swollen body and small, shriveled wings.

The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened! In fact, the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It was never able to fly.

What the man, in his kindness and haste, did not understand was that the restricting cocoon and the struggle were required for the butterfly to be able to fly. The butterfly must push its way through the tiny opening to force the fluid from its body into its wings. Only by struggling through the opening, can the butterfly be ready for flight once it achieved its freedom from the cocoon.

Sometimes struggles are exactly what we need in our life. In other words, struggles enable us to propel ourselves into greater heights. We need to solve problems to evolve and learn how to change to a better person. Problems can be a helpful obstacle that once we manage to get past it, we will gain tremendous insights and experience that will be most helpful to our personal growth.

Life is definitely full of obstacles and problems. We should view them as challenges that will help strengthen our ability to succeed. Going through our life with no obstacles would certainly cripple us. We would not be as strong as what we could have been. And we could never fly freely.





Buddha Quote

From Dhammapada 212-216

From what is dear, grief is born,
from what is dear, fear is born.

For someone freed from what is dear
there is no grief

-- so why fear?

From what is loved, grief is born,
from what is loved, fear is born.

For someone freed from what is loved,
there is no grief

-- so why fear?

From delight, grief is born,
from delight, fear is born.

For someone freed from delight
there is no grief

-- so why fear?

From sensuality, grief is born,
from sensuality, fear is born.

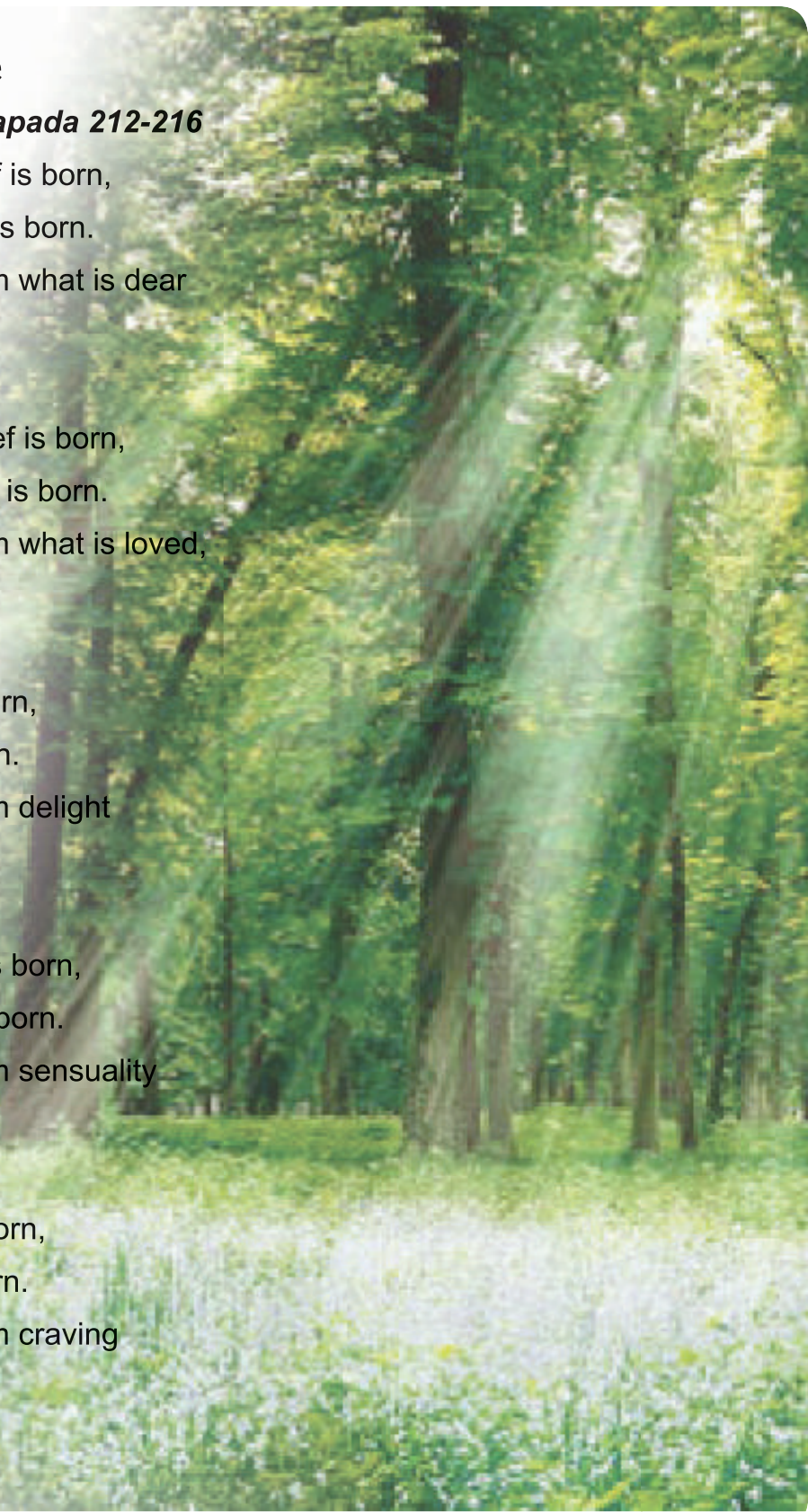
For someone freed from sensuality
there is no grief

-- so why fear?

From craving, grief is born,
from craving, fear is born.

For someone freed from craving
there is no grief

-- so why fear?





Basic Buddhism Guide 2

From: Internet

✦ **Who Was the Buddha?**

Siddhartha Gotama was born into a royal family in Lumbini, now located in Nepal, in 563 BC. At 29, he realised that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness. After six years of study and meditation he finally found 'the middle path' and was enlightened. After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism — called the Dhamma, or Truth — until his death at the age of 80.

✦ **Was the Buddha a God?**

He was not, nor did he claim to be. He was a man who taught a path to enlightenment from his own experience.

✦ **Do Buddhists Worship Idols?**

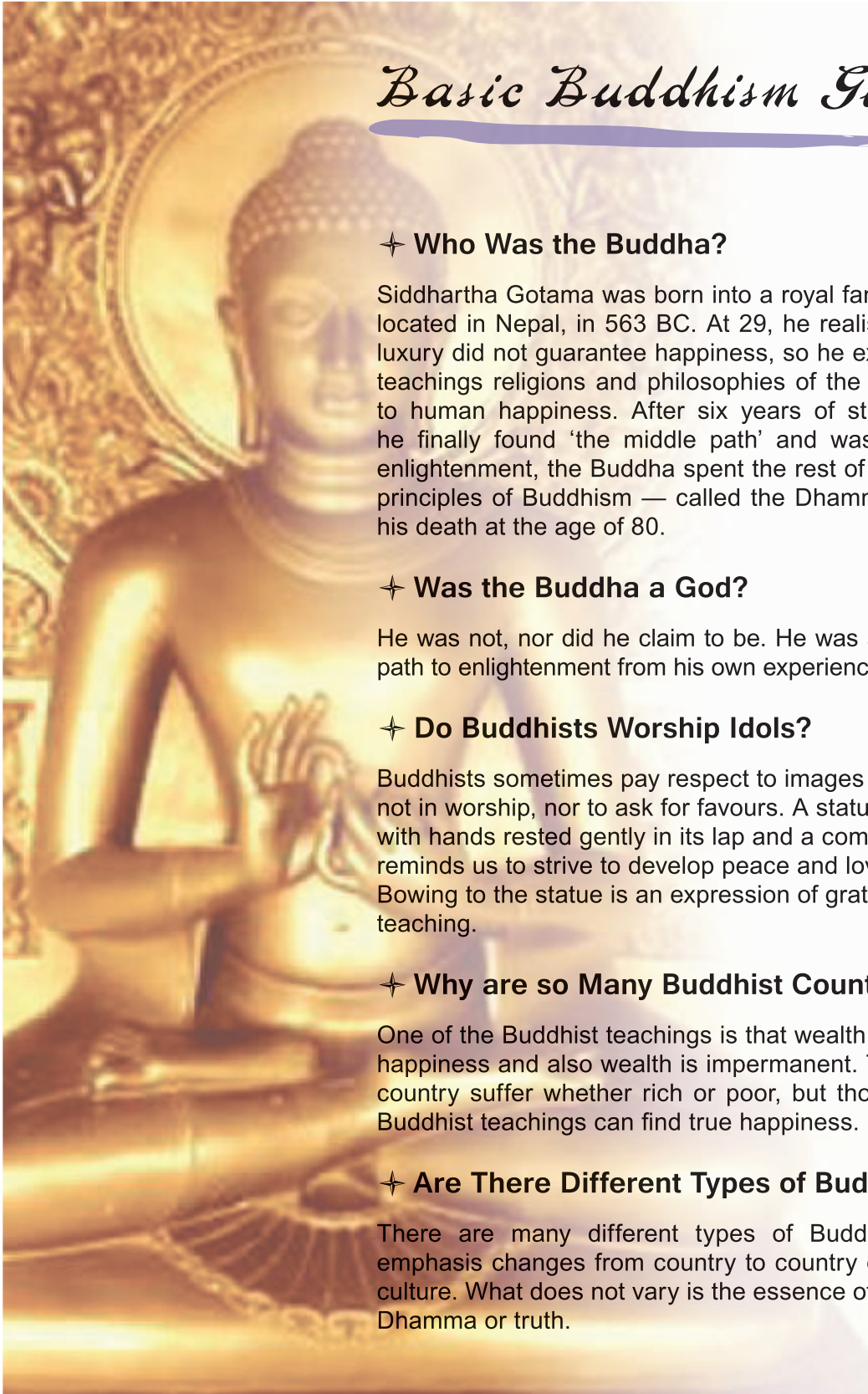
Buddhists sometimes pay respect to images of the Buddha, not in worship, nor to ask for favours. A statue of the Buddha with hands rested gently in its lap and a compassionate smile reminds us to strive to develop peace and love within ourselves. Bowing to the statue is an expression of gratitude for the teaching.

✦ **Why are so Many Buddhist Countries Poor?**

One of the Buddhist teachings is that wealth does not guarantee happiness and also wealth is impermanent. The people of every country suffer whether rich or poor, but those who understand Buddhist teachings can find true happiness.

✦ **Are There Different Types of Buddhism?**

There are many different types of Buddhism, because the emphasis changes from country to country due to customs and culture. What does not vary is the essence of the teaching — the Dhamma or truth.



Compassion and Engagement:

The Guanyin Bodhisavatta

Ven. Zhenguan

In East Asian Mahayana Buddhism, especially in Chinese Mahayana Buddhism, there are four Bodhisattvas well-known to Buddhist community. They are Guanyin 觀音 (Skt. Avalokitasvara, which means to hear the crying of beings, or he who perceives the world's lamentations), Puxian 普賢 (Skt. Samantabhadra, which means Universal Worthy), Wenshu 文書 (Skt. Manjusri, which means Gentle Glory) and Dizang 地藏 (Skt. Kitigarbha, which means Earth Treasury). It is said that these four Bodhisattvas distinguishingly represent the Buddha's four main achievements as an enlightened being. The four main achievements of the Buddha are believed to be great Compassion (which is represented by Guanyin), incomparable and transcendent Wisdom that cuts down ignorance and duality (which is represented by Wenshu), great Deeds in ten aspects¹ (which is represented Puxuan) and great vows to take responsibility for the instruction of all hell grounded beings (which is represented by Dizang). In China, people may choose to worship these four Bodhisavattas respectively, and may have different preference towards their worships, but among other three, Guanyin is the most well-known and well-worshipped figure. For example, in China, large scopes of population know and worship the Guanyin Bodhisavatta, although they may not necessarily be Buddhists. They can be Taoists, Confucianists, or even communists today.

¹ Samantabhadra Bodhisattva made ten great vows in his path to full Buddhahood: To pay homage and respect to all Buddhas. To praise all the Buddhas. To make abundant offerings. (i.e. give generously) To repent misdeeds and evil karmas. To rejoice in others' merits and virtues. To request the Buddhas to continue teaching. To request the Buddhas to remain in the world. To follow the teachings of the Buddhas at all times. To accommodate and benefit all living beings. To transfer all merits and virtues to benefit all beings





In fact, not only East Asian Mahayana Buddhists worship Avalokitasvara Bodhisavatta, there are Theravada accounts also, even though those accounts may not be official accounts. For instance, In Sri Lanka, Avalokiteśvara, “is still venerated as Natha-deva, [which means dharma protector] and his image is sometimes mistaken for that of the bodhisattva Maitreya.”² Although mainstream Theravada does not worship any of the Mahayana bodhisattvas, “Avalokiteśvara is popularly worshiped in Burma, where she is called Lokanat, and Thailand, where she is called Lokesvara.”³ And maybe far from now, as we may know, there were worships in certain parts of ancient Indian—for example, When the Chinese monk Faxian 法顯 (334 C.E-420 C.E) traveled to Mathura in India around 400 CE, “he wrote about monks presenting offerings to Avalokiteśvara.” When Xuanzang 玄奘 (602 C.E-664 C.E.) traveled to India in the 7th century, “he provided eyewitness accounts of Avalokiteśvara statues being venerated by devotees of all walks of life, from kings, to monks, to laypeople.”⁴

Generally speaking, the worship of Guanyin became popular in China was after the Lotus Sutra (Sanskrit: Saddharma Puarīka Sūtra) was translated from Sanskrit or probably Prakrit (a dialect of Old Indo-Aryan languages) into Chinese by Kumārajīva (334 C.E-413 C.E.) at the end of 4th century. Lotus Sutra as one of the main Mahayana texts that established Mahayana Buddhism in China as a whole, it provides one chapter to describe the inconceivable power and manifestation of Bodhisavatta Guanyin, which is called Universal Gate to all. This is also why we see that even in Taintain School, Master Zhiyi concluded that Guanyin’s six qualities⁵ introduced by the Lotus can break the hindrances respectively of the six realms of existence.⁶

2. Please refer to <http://en.wikipedia.org/wiki/Avalokite%C5%9Bvara>

3. Ibid.

4. Ibid.

5. These six qualities are listed below: 1. Great compassion. 2. Great loving-kindness. 3. Lion-courage. 4. Universal light. 5. Leader of devas and human beings. 6. The great omnipresent Brahman.

6. Please refer to <http://en.wikipedia.org/wiki/Avalokite%C5%9Bvara>





In the chapter 25 of the Lotus, the Universal Door of Guanshi Yin Bodhisattva: the Bodhisattva Who Contemplates the Sounds of the World, two main characteristics of Guanyin are presented. One is, as the Bodhisattva's name shows, to hear. To hear people's crying. In which case, the text describes that, "if any of the limitless hundreds of thousands of myriads of kotis of living beings who are undergoing all kinds of suffering hear of Guanshiyin Bodhisattva and recite his name single-mindedly, Guanshiyin Bodhisattva will immediately hear their voices and rescue them." ⁷ The other one is to transform himself/herself into various forms according to different circumstances. As the chapter says:

The Buddha told Inexhaustible Intention Bodhisattva, "Good man, if living beings in this land must be saved by means of someone in the body of a Buddha, Guanshiyin Bodhisattva will manifest in the body of a Buddha and speak Dharma for them.

"If they must be saved by someone in the body of a Pratyekabuddha, he will manifest in the body of a Pratyekabuddha and speak Dharma for them.

"If they must be saved by someone in the body of a Hearer, he will manifest in the body of a Hearer and speak Dharma for them.

"If they must be saved by someone in the body of the Brahma King, he will manifest in the body of the Brahma King and speak Dharma for them.

"If they must be saved by someone in the body of Shakra, he will manifest in the body of Shakra and speak Dharma for them.

"If they must be saved by someone in the body of the God of Sovereignty, he will manifest in the body of the God of Sovereignty and speak Dharma for them.

"If they must be saved by someone in the body of the Great God of Sovereignty, he will manifest in the body of the Great God of Sovereignty and speak Dharma for them.

¹ Please refer to <http://www.buddhistdoor.com/oldweb/resources/sutras/lotus/sources/lotus25.htm>





“If they must be saved by someone in the body of a great heavenly general, he will manifest in the body of a great heavenly general and speak Dharma for them.

“If they must be saved by someone in the body of Vaishravana, he will manifest in the body of Vaishravana and speak Dharma for them.

“If they must be saved by someone in the body of a minor king, he will manifest in the body of a minor king and speak Dharma for them.

“If they must be saved by someone in the body of an Elder, he will manifest in the body of an Elder and speak Dharma for them.

“If they must be saved by someone in the body of a layman, he will manifest in the body of a layman and speak Dharma for them.

“If they must be saved by someone in the body of a minister of state, he will manifest in the body of a minister of state and speak Dharma for them.

“If they must be saved by someone in the body of a Brahman, he will manifest in the body of a Brahman and speak Dharma for them.

“If they must be saved by someone in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika, he will manifest in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika and speak Dharma for them.

“If they must be saved by someone in the body of the wife of an Elder, of a layman, of a minister of state, or of a Brahman, he will manifest in a wife’s body and speak Dharma for them.

“If they must be saved by someone in the body of a pure youth or a pure maiden, he will manifest in the body of a pure youth or pure maiden and speak Dharma for them.

“If they must be saved by someone in the body of a heavenly dragon, yaksha, gandharva, asura, garuda, kinnara, mahoraga, human, or nonhuman, and so forth, he will manifest in such a body and speak Dharma for them.

“If they must be saved by someone in the body of a Vajra-wielding spirit, he will manifest in the body of a Vajra-wielding spirit and speak Dharma for them.





“Inexhaustible Intention! Guanshiyin Bodhisattva has accomplished merit and virtue such as this and, in all manner of forms, roams throughout the land, saving and liberating living beings.

This is a very powerful teaching, and thus import for me to see Mahayana Buddhism as a path to end suffering for all. By presenting this paragraph I kind want to say that we live in the world of complex (or even complicated) in terms of cultures, traditions, and races. We all recognize ourselves with our own identity. It is very true that it is not easy for us to give up our own identity. Hower, in the paragraph we cite from the Lotus, Guanyin offers us an example of harmony and embracing with differences—by compassion, one embraces differences. I think this is why I care the teaching of Guanyin so much and think it is important for us as Buddhists per se.

Honestly speaking, as a Buddhist chaplain who wishes to serve people. I think the demonstrations of the Guanyin in this paragraph are important. As we see, away from how Guanyin manifests himself or herself in different forms to serve people effectively and sufficiently, as the text shows, it matters not because he or she can change others to achieve his or her purposes, but how he or she changes himself or herself to fit in different environments in order to truly serving others. I would say that the practical engagement to our society should be the compassionate mind plus giving up one’s own Self identity. By doing so, we will be much able to see there are always flexibilities and openness—as manifested by the figure of Guanyin to all occupations possible to engage in the society as a Buddhist. Especially, in a society like America, I think the Guanyin’s means of transforming to serve and engage in society probably are one of the most effective ways to do so that we can look up to. This may also provide us more choses to accept and practice the Buddhist Dharma on daily bases. And this, in feeding back, is also a way to practice our own compassion on a daily base by all possible means to fit all possible environments. Remember that the world we share (or as chaplains we serve) is no longer static. To engage, compassion shall not be forgotten. And as Guanyin Bodhisattva shows us: compassion can be manifested and practiced in thousand ways—i.e., there are thousand “arms” and thousand “eyes” available.





It is said that all Buddhas would treat suffering as teacher. Through suffering Bodhisattvas realize the reality of all things. Through suffering Bodhisattvas practice compassion. And I'll say in Guanyin Bodhisattva's case: compassion is not a privilege power, but the humble key to open up a locked door, in which one enters and sees a new, brilliant landscape that has never been seen. As Buddhists to engage in society to serve and help different troubled individuals, bare compassion we should. And we should employ compassion as medicine to kill sufferings. Employ compassion as sacred water to wash polluted minds. Employ compassion as golden light to shine off the darkness. And employ compassion as a boat to sail people from one shore to the other.

May you all live in the great ocean of compassion! May you all be Guanyin Bodhisattva at all times to all beings!



The Four Lessons of Liao-Fan

Second Lesson: The Method of Repentance

In the Spring-Autumn Period, during the Chou Dynasty (800-400 B.C.), China was divided into several small nations. Many prestigious advisors and counselors of these nations were able to accurately predict a person's future based on their observation of that person's speech and behavior. Many of these were precisely recorded in history books.

Generally, there are signs that signal the coming of good or bad fortune. These signs are a reflection of one's heart and mind. Although it is the mind from which thoughts arise, one's appearance can fully portray a person's character. "If one looks kind and sincere and one's behavior is good, one will receive great fortune." However, one will invite trouble when he tends toward meanness. Ordinary people often do not know what is actually going on, as if their vision was blurred. Since they cannot see the true reality, they claim that good fortune and misfortune are unpredictable.

When a person is absolutely truthful and honest, his heart will be in agreement with the will of heaven. He will help others even if it means bringing harm to himself. He will be strict with himself but forgiving and lenient towards others. In other words, when one uses this sincere attitude in treating people and dealing with everyday matters, good fortune will naturally follow. If one really wants to stay away from adversity and invite good fortune, it is essential to first reform one's faults before practicing kind deeds.

There are three ways to repent. First, we must be able to feel ashamed. When we think of all the ancient saints and sages, they were people just like us and yet their reputations and teachings have lasted thousands of years. Oftentimes, as we are badly influenced by the polluted environment, we have become attached to material pleasures, fame, and wealth. As a result, we are unwilling to part with the worldly desires. We also secretly do many inappropriate things and think





others will not know about them. We will gradually sink to the level of an animal without even realizing it. Nothing in the world is more shameful and remorse than the arrogant behavior such as this.

Mencius has once said, “Shame is the greatest and most important word in a person’s lifetime.” By knowing shame, one will tirelessly strive to wipe it away and replace it with the inspired enthusiasm. One will put forth his/her best efforts into correcting faults and will become a virtuous person or attain sagehood eventually. One who cannot comprehend the word ‘shame’ will be unrestrained and immoral and will be just like an animal. Therefore, “the first step in repentance is the start of a conscience and this is what distinguishes humans from animals.” These are really key words to correcting our faults.

The second way to repent is that we must know fear. We must understand that the celestial beings and earthly spirits all hover over our heads in observation. Since they are different from man in that they can see everything without obstruction, it is impossible for us to deceive them. Even when our wrongdoings are committed in a concealed place, the beings and spirits of heaven and earth will know about it. If we have made a serious mistake, then all kinds of adversities will befall us. Nevertheless, if the fault is minor, then it will deduct from

our current good fortune. Even when we are alone in our room, the beings and spirits watch over us very carefully. We can try to cover up our improper acts with clever speech, but the spirits and celestial beings can see through our hearts and know our every action. Eventually, we cannot deceive ourselves. We should constantly be cautious of our every action and be fearful of the consequences they might evoke.

As long as a person still has one breath left, then he/she has the chance to repent of the most serious wrongdoings and offenses. There are people who have committed a lot of evil acts during their entire lifetime. When they were about to die, however, they suddenly became awakened and felt remorse. As they realized their past mistakes and regretted all the bad things they had done, their mind came to a very kind thought. In the end, they were able to pass away peacefully. According to a famous Buddhist saying, ‘As soon as you put down the butcher knife, you can become a Buddha.’ This entails that if one can have a courageous kind thought at the most important moment, then it can cleanse away hundreds of years of accumulated misdeeds. It does not matter how big or small one’s mistakes were, or how long one has been sinful; he/she will be regarded as an exceptional person





as long as he/she is willing to change and repent sincerely.

The third way to repent is that one must have courage and determination. Oftentimes, we hesitate to reform our faults because we really do not have the courage to change. We must use all of our efforts to change our wrongdoings immediately. We should not doubt or wait to reform our faults. We should regard a minor fault as a thorn sticking into our flesh. It should be quickly removed. If it is a big mistake, it should be seen as a finger bitten by a poisonous snake. We have to courageously cut off that finger without hesitation to prevent the poisons from spreading and taking our life. If we can follow the three ways of shame, fear, and determination to reform, then our personality will eventually be transformed. “Just as the sun’s rays shine on a thin layer of ice in springtime, there is no need to worry about its melting.”

There are three methods of practice to help us repent. The first is changing through behavior; the second is changing through reasoning, and the third is changing from the heart. Since these methods vary, the results of change might be different. For instance, one has killed living beings in the past, but one now vows not to kill again starting today. One became very angry and yelled at others in the past, but one

now vows not to get angry starting today. This is how a person changes through behavior and refrains from repeating a wrongdoing by vowing not to do it again. It is very difficult to truly achieve a level of repentance if we force ourselves not to do something rather than just stop doing it naturally. Clearly, the root of our problems lies in our minds. If we simply suppress our faults instead of eliminating them, then the faults will eventually resurface even if we have temporarily stopped doing them. Thus, the method of changing through behavior cannot permanently help us get rid of our faults.

A more effective way to repent is through understanding the reason and principle why we should not do something. In the instance of killing, we can reform through “thinking about how all living things value life; we should ask ourselves that if we kill to feed ourselves, how can we be at peace?” At times, animals were even cooked alive and might not have been completely slaughtered before going into the cooking pot. Such pain and suffering reach down into the very bones. How can we be so cruel to these animals? We need to constantly bear in mind that “loving all living things is the virtue of heaven.”

The essence of healthy living is in balancing our inner life energy and not





being dependent on getting all kinds of expensive and tasty food to nourish our bodies. Once we complete our meal, even the best delicacies will become body waste and be excreted. Consuming vegetarian foods can nourish us just as well. “Why let our stomach become a graveyard and reduce our good fortune through the sin of killing?” Also, all living beings with flesh and blood not only possess life but also have consciousness. They are no different from us. We should cultivate virtue and allow these beings to respect us and feel safe around us. How can we continue to harm their lives and make them to hate us? If we really think about it, we will feel sorrow for these animals and be unwilling to kill them for food.

Another example of changing through reasoning is the person who often gets angry. He/she should stop and think that each individual has his/her strengths and weakness. We should tolerate one another and treat people with respect and dignity. According to our reasoning, if we touch on someone else’s weakness, we should feel sorry for that weakness and forgive his shortcomings. If someone offends us for no reason at all, then it is that person’s problem. We should not get angry at all. Also, when things do not go the way we wish, it is usually because we have not

cultivated our virtues and morals; we have not accumulated enough merits to move others. We should always reflect upon ourselves and see if we have mistreated others. Criticism can ultimately become a training ground to refine our character and to strengthen our abilities. Thus, we should be very glad to accept someone else’s criticism and teachings. There is no need to get angry.

In addition, we should maintain the mind of stillness when we are slandered. Although the slanderous rumors spread like a huge fire burning to the sky, eventually, like a torch it will burn itself out in space. If we hear others slandering us and try to defend ourselves, “it would be like a silkworm making a cocoon, and we would be isolating ourselves.” Therefore, no benefit but harm is derived from getting angry.

There are other faults and offenses we can change along the same lines. If we understand the reasoning behind the need for reform, we will not repeat our mistakes. Although a person’s faults can amount to thousands of different types, they all stem from the heart/mind. If our heart is still of proper thoughts, then actions will not arise and faults can be avoided. On the contrary, if our heart is rooted in faults such as fame, desire or anger, we do not have to find ways to eliminate each fault.





Learn from the Concept of Void

Translated by: Helen Yeh
Source from Internet

The path of each person's life,

The depth of each step going deep or shallow,

Every walk of life going openly or concealed,

Will bring endless time to ponder.

Whether life is full of gains or losses, please always be remembered:

Take a step back and there will be a bigger and brighter world in front of you.

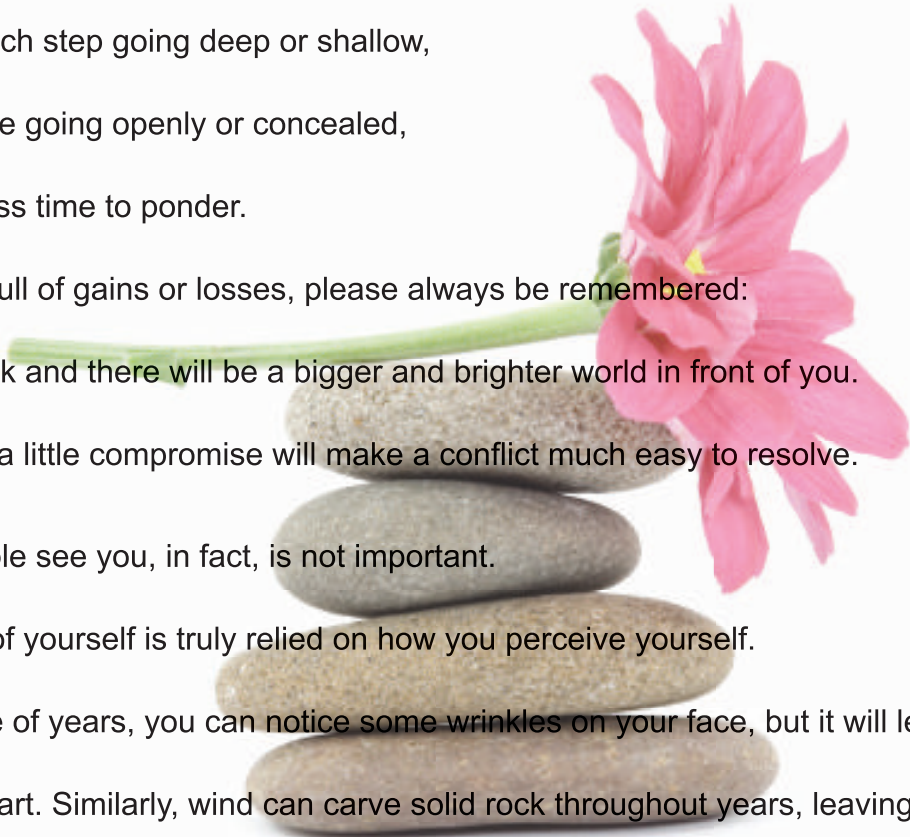
In other words, a little compromise will make a conflict much easy to resolve.

How other people see you, in fact, is not important.

The real value of yourself is truly relied on how you perceive yourself.

Over the course of years, you can notice some wrinkles on your face, but it will leave no trace in your heart. Similarly, wind can carve solid rock throughout years, leaving a lot of traces, but it cannot play any crucial role in the concept of void.

Void is absolute equality, and it definitely requires compromise and tolerance. As long as you have true compassion and mercy in your heart, you will eventually be able to achieve a comfortable living!





Tremella Mesenterica (Golden Jelly Fungus) Soup

Ingredients

- Golden Jelly Fungus – 4 pieces
- Chinese Red Jujube (appropriate amount)
- Dried Longan (appropriate amount)
- Black Sugar (personal preference)
- Water (6 bowls)



Methods

- 1) Soak golden jelly fungus in cold water for four hours, then cut away the hard yellow part and tear into smaller pieces.
- 2) Put all of cleaned golden jelly fungus and water into electrical stew pot for four hours.
- 3) Wash dried longan and red jujube. After 4 hours, add the logena and red jujube into the electrical stew pot for 1 hours.
- 4) After that, pour all of the stewed mixture into a blender and puree until smooth. Add more or less black sugar according to personal preferences. Ready to be served.

NOTE

Golden jelly fungus can increase detoxification ability of the liver, protecting liver function; it can enhance anti-tumor immune capacity. The golden jelly fungus also has the ability to fight and prevent cancer and is traditionally popular as an anti-aging food.





Current & Up-coming Activities

1. The Past Vows of Ksitigarbha (Earth Store) Bodhisattva Sutra

Date: December 1 – 22, 2012

3:00 PM – 5:45 PM

2. Year End Services for Repentance Sutra of the Leung's Emperor

December 23-30, 2012

9:00 AM – 4:00 PM

3. Celebration Buddha Enlightenment

Date: January 13, 2013

9:00 AM – 4:00 PM

4. Lunar Chinese New Year Chating Medicine Sutra

February 10 – 16, 2013

9:00 AM – 1:00 PM

5. Deities Offering Dharma Event

Date: February 17, 2013

9:00 AM – 1:00 PM

6. Celebration of Avalokitesvara Bodhisattva's Birthday

Date: March 24, 2013

9:00 AM – 1:00 PM





美國華嚴蓮社住持及當家與其他佛教團體一起拜會智海長老
前排右起：素中法師 智海長老 智光法師 真住法師



▲ 觀音誕主法傳能法師加持大悲咒水
▼ 觀音誕準備獻燈



▲ 聚餐
▼ 信眾虔誦大悲神咒





Avatamsaka Buddhist Lotus Society
美國華嚴佛教會

50 South Main St.
Milpitas, CA 95035

NON PROFIT ORG
U.S. Postage
PAID
San Jose, CA
PERMIT NO 176

雜誌內附上法會通知單

