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Volume 16

華嚴

蓮華因善

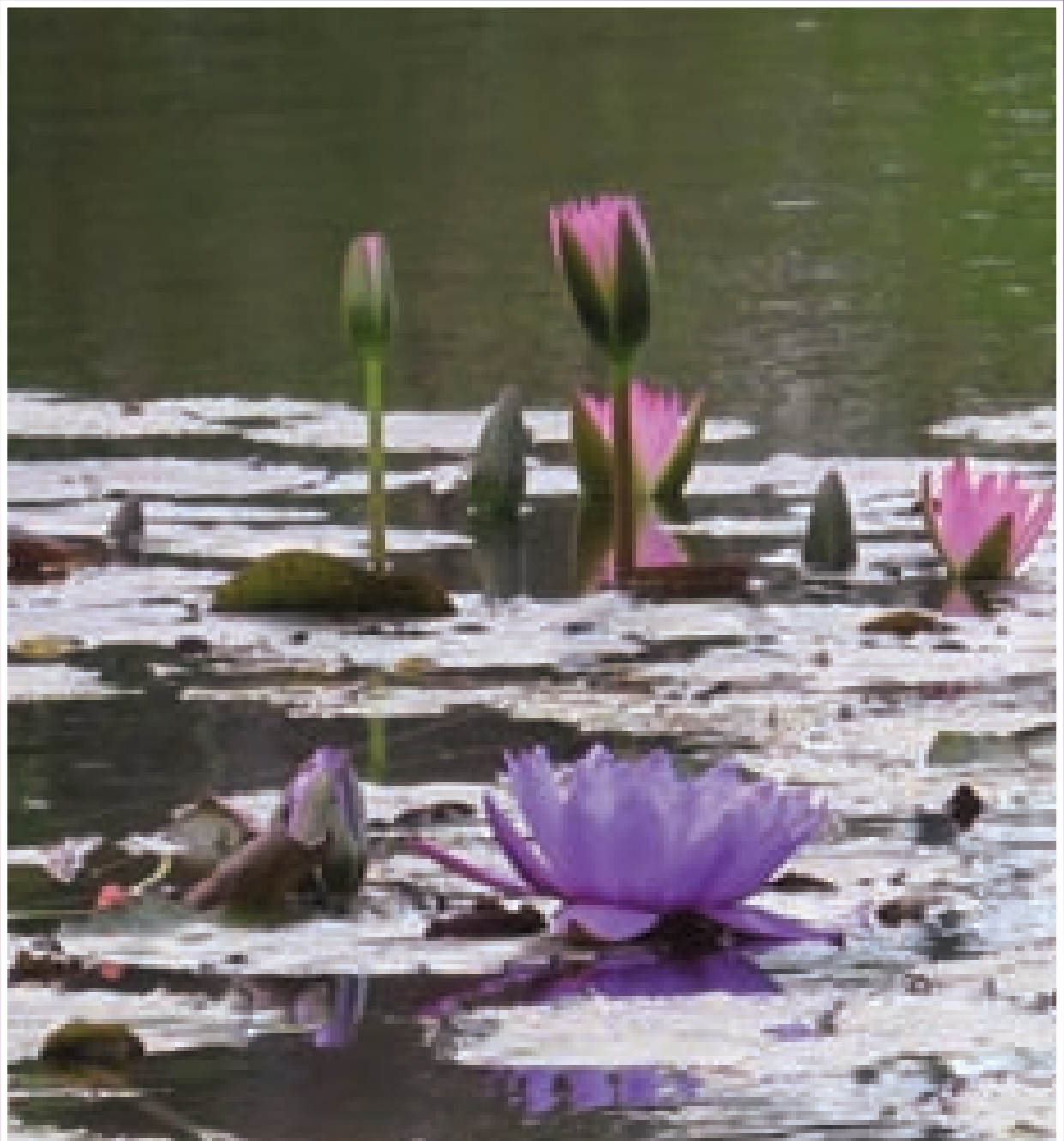


The Avatamsa

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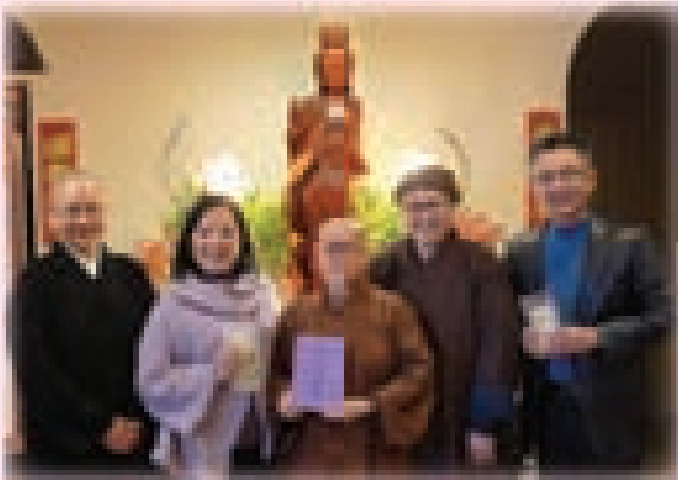
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發行人：釋天因

社長：釋天融
編輯：釋天寧



住持法師祝福大家：

新的一年
家庭和樂、
事事如意！



朱感生市議員(右一)除夕到訪



烹飪班指導老師(右二)與法師們合照



2013年首次舉辦華嚴觀門



小菩薩在佛前上香



2013 年美國華嚴蓮社

春季清明祭祖法會暨佛學講座通知

本社謹訂於 2013 年 3 月 31 日(星期日)起至 4 月 7 日(星期日)日止，啟建春季祭祖薦亡大法會 8 天，每日上午 9 時起恭請本社住持天因法師主法，禮拜梁皇寶懺一部，藉此拜懺功德，以祈信施福慧增延，闔府平安，所求如願，滅罪消愆。

並願以此法會功德，迴向世界各地、水、火、風災、地震、車禍、空難、疫疾等災情死難亡靈，及各姓護法門中先亡父母、六親眷屬、累劫冤親，早生淨土。

屆時敬請 駕臨拈香，同崇孝思，共薦先靈為荷。若需設立往生蓮位，超度祖先親友者，即日起請親至事務處登記，以便設位超薦。此春季祭祖薦亡大法會中，法會圓滿日，禮請上傳下能和尚施放焰口法事一堂，拔度眾姓先亡，高超極樂淨土。

另外法會期中，傳能和尚更為大眾宣講佛法，敬請留意，稍後另行公佈。祈願大眾、踴躍參與、聆聽佛法；共同成就、廣修供養，功德無量。

即日起接受報名，支票抬頭: ABLIS



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Ps: 本社於每星期日都有共修法會，皆可於共修會中辦理消災祈福、供燈、超薦等功德，以上事項歡迎親臨本社事務處接洽詢問。

財團法人米爾必達市
華嚴蓮社 住持 天因 謹訂

2013 年 3 月 3 日

大法會各項功德登記

填表人姓名:	電話:
地址:	E-MAIL:

~功德項目~:請寫供齋者姓名和日期

華嚴齋\$800 _____ 日期()	羅漢齋\$100 _____ 日期()
護法齋\$500 _____ 日期()	吉祥齋\$50 _____ 日期()
福慧齋\$300 _____ 日期()	如意齋\$30 _____ 日期()
上堂齋\$200 _____ 日期()	點心齋(隨喜) _____ 日期()
消災祈福 300(內容) 如:植福延齡弟子 xxx _____ 日期()	
觀音燈\$30 _____ 閣家 觀音誕辰(3/24) 觀音成道(7/21) 觀音出家(10/20)	

~法會延生~ 功德項目:

紅色大牌位 \$80 (8天) 可寫8人名		紅色小牌位 \$40 (8天)
1、姓名:	5、姓名:	1、姓名:
2、姓名:	6、姓名:	2、姓名:
3、姓名:	7、姓名:	3、姓名:
4、姓名:	8、姓名:	4、姓名:

~法會超度~ 功德項目: 黃色大牌位\$80 黃色小牌位\$40 (8天)

超度亡者姓名:	陽上者與往生者之關係	大/小牌
1、 _____ 歷代祖先	1、 _____ () 2、 _____ ()	
2、 _____	1、 _____ () 2、 _____ ()	
3、 _____	1、 _____ () 2、 _____ ()	
4、 _____	1、 _____ () 2、 _____ ()	

* 每週定期之共修會外，本社還增加以下活動及課程 *

本社須配合台北華嚴道社之運作故以上活動或稍作更改，請注意網站公佈

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美國華嚴蓮社琉璃光明燈暨華嚴壁畫工程特別公佈

本社為彰顯華嚴宗特色及統一大殿內佛燈種類，現成立兩個小工程，如下：

1. 把現有的大寶蓮花燈、佛前蓮花燈及光明燈，歸納為「琉璃光明燈」，供奉於佛前左右兩面牆壁上，於明年給大眾以此燈供佛。
2. 另於華嚴三聖佛像後加蓋一幅名為「華嚴海會佛菩薩」巨型壁畫，增添殿內莊嚴美觀。

惟以上兩項乃屬專業工程，須聘請業內人士設計、選料、裝配、施工等，預算耗資約十萬元，本年九月開始動工，完成工程後的佛像如下圖。



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以上工程，誠意邀請十方

大德、護法居士鼎力支持，隨緣隨份隨力贊助工程支出費用，功德無量。

護寺護法

成就功德

財團法人米爾必達市

華嚴蓮社 住持 天因 謹訂

2013 年 3 月 3 日



浴佛法會

5/12/2013

星期日

9:00 am ~ 12:30 pm



佛誕吉祥

卡片設計:

Vincent Ha 彩畫班學員

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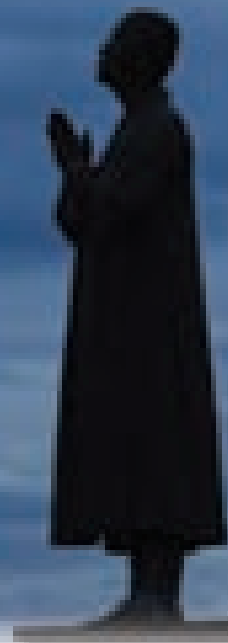


本期金句

往昔所造諸惡業
皆由無始貪瞋癡
從身語意之所生
一切罪障皆懺悔

For all the evil deeds I have done in the past, Created by my body, mouth, and mind, from beginning less greed, anger, and delusion.

I now know shame and repent them all.





賢度法師佛學講座

美國華嚴蓮社

董事長賢度法師

將於六月蒞美

為信眾開示佛法

請留意本社公告

農曆七月十五

佛歡喜日

本社將舉辦齋僧活動，
供佛齋僧廣植福田。

請留意本社通告



華嚴經·善財童子五十三參的故事

第七參 海幢比丘

賢度法師



閻浮提畔，無垢聚落住著一位海幢比丘，他常在林間結跏趺坐，端身正念，安住在不思議的三昧境界中，並且以三昧力現出種種大神通。

當這一天善財童子經過善知識的指引來到摩利迦羅國，見到海幢比丘時，他已經進入三昧中，並且從他的身體湧出十四類的智慧相，先從頂上流出諸相隨好，清淨莊嚴，威光赫赫的無數如來，放出無量無邊的光明，普照十方諸佛國土，出微妙音，充滿法界，示現大神通力，為一切世間無量無邊的眾生，演說妙法。從頭上流出無數的菩薩，放無邊光明，讚歎布施、持戒、忍辱、精進、禪定、般若、方便、願力諸行。

又從額上流出色相莊嚴，威儀寂靜，言音美妙的無數梵天，一齊請佛說法，滅除眾生無量無邊的罪惡與苦痛。

從面門流出無數的轉輪聖王，這些轉輪聖王，個個七寶具足，四兵圍繞，放出喜捨的光芒，布施無數的珍寶，使貧乏的人，獲得救濟；遣散宮中采女，使她們各有所歸，永斷邪淫之行；發揚仁慈的胸懷，使大家不斷他人的生命；教導眾生不說虛誑無益，挑撥離間，粗言惡口的話語，讓大家得以和睦相處。又教導眾生少欲知足，除貪愛、消忿怒、說實義，使能深入因緣，善明諦理，拔邪破惑，除滅一切障礙。

又從兩目流出無數的日輪，普照大地獄及諸惡趣，使生活在黑暗角落裡的眾生，能獲得光明。

從眉間的白毫相中，流出無數帝釋，這些頂上繫著摩尼寶珠的帝釋天王，光照諸天宮殿，震動須彌山，使諸天大眾同聲讚歎他們的福德力、智慧力、愛樂

力、意志力、正念力，以及菩提心力。同時帝釋天王也齊聲讚歎佛法僧三寶不可思議的功德，制止阿修羅們殘酷的戰爭，使群魔不敢搗亂。

從胸前的卍字流出無數的阿修羅王，現出奇妙的自在幻力，令大地震動，海水自然湧沸，山嶽互相衝擊，諸天宮殿，無不動搖，藏在陰闇之中的魔軍、魔將。無處隱蔽，無所遁形，無不降伏。使眾生捨棄他們的驕慢心，消除他們的怒火、煩惱、鬥爭而豁然開悟；也使大眾發菩提心，修習菩薩行，以至於成佛。

又從背上流出無數的聲聞、緣覺二乘，為有我執的人說無我，為執常的人說無常，為貪行的人說不淨觀，為瞋行的人說慈心觀，為癡行的人說緣起觀，為樂著境界的人說無所有法，為喜歡獨處隱居的人說發大誓願，饒益一切眾生的道理。

又從腹部流出無數的緊那羅王，乾闥婆王，這些緊那羅王與乾闥婆王各自帶領著子女，發揮他們對於音樂的天份，奏出令人陶醉的天樂，來歌頌諸法的實性，以及諸佛的勤轉法輪。從兩肩流出無數的夜叉羅剎王，他們看起來非常令人恐怖，但其實面惡心善，是正法的保護者，他們守護一切行善的眾生及諸佛道場，也使世間上的眾生遠離怖畏、疾病、苦惱與災禍。

從兩脅流出無數不可思議的龍子、龍女，現出千變萬化的綺麗雲霞，將諸佛的道場，點綴得美麗莊嚴，多彩多姿。

善財童子很容易地看出從他的兩足流出無數的長者、居士，他們都以種種的衣飾、寶冠、明珠，莊嚴他們的身體，同時又到

十方一切世界，將許多珍寶、瓔珞、衣服、飲食等資生的物品，取來救護一切貧窮的眾生，安慰一切苦惱的眾生，使他們消除生活的憂愁，生無量的歡喜心，以成就菩提大道。

又從兩膝流出眾多的剎帝利、婆羅門，個個長得聰慧俊秀，用布施、愛語、利行、同事的四攝法，教化眾生，使貧窮者獲得豐足，病痛者獲得痊癒，憂苦者獲得安樂。以種種方便的法門，勸導大家捨惡揚善，讓身心得到愉快。

從腰間流出甚多的仙人，有的穿著草衣，有的裹著樹皮，威儀莊嚴，往返十方世界的虛空中，以佛法妙音，稱讚如來，演說清淨的梵行，啟發眾生的智慧，或者講述世間論理學，使眾生生長善根。

海幢比丘將這些不可思議的、利益眾生的種種方便法門，一一展現在善財眼前，經過六個月又六天的三昧深定，海幢比丘才從定中慢慢出定。

善財童子以身布地，恭敬作禮，起立合掌讚歎這稀有奇特的三昧境界，如此甚深廣大，並請教海幢比丘這個三昧法門叫做什麼名稱呢？

海幢比丘說：「善男子，這個三昧叫做『普莊嚴清淨門』。又叫『般若波羅蜜境界清淨光明』，又叫『平等清淨普莊嚴門』，我因為修習此法門為主，所以具足圓滿百萬阿僧祇最勝最尊無比的三昧，能夠證得這個法門的行者，對於一切世界、一切佛、一切眾生的所有妙法，都能通達無礙。」

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。

第十三問：何等為十種入世界？

經文（P156LL4）：佛子！菩薩摩訶薩有十種入世界，何等為十？所謂：

- 1 · 入染世界；
- 2 · 入淨世界；
- 3 · 入小世界；
- 4 · 入大世界；
- 5 · 入微塵中世界；
- 6 · 入微細世界；
- 7 · 入覆世界；
- 8 · 入仰世界；
- 9 · 入有佛世界；
- 10 · 入無佛世界；

是為十。菩薩以此普入十方一切世界。

釋文 (V17P66L2) :

此品經〈離世間品〉共有五十個「入」，到這一期是踏入第31至40個「入」，是「入世界」，總共有十種世界可以入的，然而這十個「入」都是相對而立的，如：「染」與「淨」、「小」與「大」、「微塵中」與「微細」、「覆」與「仰」、「有」與「無」等。今依據經文分解如下：

第1&2入染&淨世界：染世界是指眾生凡夫，繁雜不淨；淨世界指佛世界，清淨無染。

第3&4入小&大世界：大與小的相對，在華嚴經中常有出現，以芥子喻小，以須彌喻大；心量大如須彌可容萬法，反之少於芥子也難容納。一切都是眾生心行所起之作用。

第5&6入微細中及微細世界：兩者也是相對，很明顯「微細中的世界」比「微細世界」更細，如以現世界來說，昆蟲微細其身中也有更細更精密的組織及細胞，這是微細中的世界；但以人的肉眼中所看到的昆蟲很微細，是微細的生物，這是微細世界。

第7&8入覆及仰世界：另一個相對，眾生被五蓋（財、色、名、食、睡）所覆蓋，故不能自拔；而佛突顯其教法，仰仗佛力，眾生依法修學，有日成等正覺。

第9&10入有佛&無佛世界：眾生有福，生在有佛的世界，可以得蒙佛照，耳提面命，依法修行；但佛入滅當前，眾生無福，生在無佛世界，但能依三寶（佛、法、僧）所教，也可超脫。

佛與眾生本無差別，佛之境界面對經文中所提及的種種世界都是依報，佛把生命報在所安住之處，依願而來，出入自如，廣度眾生；然而眾生雜染，障深慧淺，成為佛依報中化處的一個角色，而化處即是眾生變化之處，隨業而往，報恩報怨，非願所為。宇宙之大，世界之多，在〈華嚴經·離世間品〉中，說出了種種世界，勸喻眾生依普賢廣大願行，轉染成淨、以願力成世界、以自證智力，遇境逢緣，實踐一佛乘，頓入一真法界。（完）



美國華嚴蓮社舉行本年度年終法會 禮拜梁皇寶懺及三時繫念佛事一堂



法會剪影

美國華嚴蓮社二零一二年十二月二十三日至三十日舉行本年度年終法會。禮拜梁皇寶懺及三時繫念佛事一堂。此次活動除了本社常住諸位法師之外，又禮請來自洛杉磯的多位法師帶領大眾發大懺悔心，用最虔誠的心，以十供養，祈求諸佛菩薩加持，消災免難。以無染著之身心誦經禮懺，超薦功德堂上眾姓先靈，祈願眾等皆能得聞佛法而解脫。



法會至最後一天，三十日(星期日)，上午延生普佛，下午二時舉行三時繫念佛事，禮請慧西法師主法，信眾在主和尚帶領下，以虔誠恭敬心懺悔過去所造惡業，祈求諸佛加被，消除業障，無諸憂惱。法事至六時三十分圓滿，當中第三時佛事在化牌位時，諸位法師引領所有與會大眾一起念佛送牌位到停車場，在一片綿密的念佛聲中，化掉所有牌位，祈願眾姓先靈得乘般若船往生淨土！

蓮社舉辦年終法會的目的，除了提倡傳統慎終追遠，也是發揮忠孝倫理，知恩報恩的思想。同時亦藉此殊勝因緣，將本年度供奉在功德堂上之往生超度牌位圓滿化掉！

法會的首天，整個大殿都擠滿了人。當天適逢寒流，氣溫驟降，加上連日大雨，天氣可以說是非常惡劣。在午齋過堂時，更是風雨交加，一群熱心信眾，更自發地在寒風冷雨中，打著傘子，互相緊靠著架起一個‘傘篷’讓信眾順利前往成一樓齋堂用齋。雖說風雨無情，可是蓮社信眾的熱情，實在令人感動！

每天中午過堂時，慧西法師都為大眾開示佛法，法師以其個人在美弘法所見所聞的經驗，告訴與會大眾福慧雙修及廣結善緣的重要性。

每天法會分五支香進行。第三支香是佛前大供，第五支香前部份是拜懺，後半部是誦地藏經接晚課，部份上班一族，大都把握機會趕來參與最後一支香的法會，既可禮懺，亦參與誦經，功德殊勝。



法會剪影

慶祝佛陀成道日 臘八粥供佛供眾

美國華嚴蓮社於2013年元月十三日（星期日）慶祝佛陀成道日，當天共修會是在早上九時開始，內容有釋迦普佛，念佛與繞佛，而開示時間則由住持天因法師為信眾開示八相成道。中午佛前大供，除了一如共修會的齋菜外，還有佛陀成道日主要食品——臘八粥。

說到臘八粥，其意義深遠。佛陀修道時，經歷了六年苦行，終至瘦骨嶙峋。後於尼連禪河邊，接受牧羊女乳糜的供養，體力逐漸恢復，於

是端坐菩提樹下靜坐沉思，於十二月八日，夜睹明星，覺悟成佛。為了紀念佛陀成道及牧羊女供養乳糜的助緣，因此各大寺院都會舉辦紀念佛陀成道，當天各大寺院都會準備美味的臘八粥供佛供眾。

蓮社每年也會舉辦佛陀成道紀念法會，今年寒冬天氣異常寒冷，午齋時信眾每人手上一碗碗熱騰騰的臘八粥，陪感溫暖。祈望藉此因緣信眾能體會到佛陀當日受供之感覺，繼而希望各人得以福德圓滿。



臘八粥



住持法師開示八相成道



繞佛



午齋後信眾專心聆聽法師開示



美國華嚴蓮社癸巳蛇年新春活動花絮 圍爐團拜供天聚餐歡樂之聲源源不絕

美國華嚴蓮社為了迎接癸巳蛇年的來臨，於國曆2月9日開始至2月24日，啟建了多項活動及法會，願與眾分享：

2/09/2013 (農曆十二月廿九除夕)

午餐火燭團年／朱感生市議員伉儷到訪拜早年

午餐時，蓮社與常來護持及幫忙的義工菩薩們以火燭型式簡單用了一個午餐，大眾圍起五桌，喻意一團和氣，迎接新的一年。今年與大眾圍爐的不只常住師父們，還有從台灣遠道而來的前台北華嚴專宗佛學院副院長慈一法師，法師承著卸下副院長的職事，利用這短短一個月，特地來到本社與大眾過年結緣，法師於供佛齋天後回台灣繼續從事佛學教育志業。下午三時聖荷西市府議員朱感生夫婦到訪拜個早年，

由於朱議員政務繁忙、日理萬機，明天(2月10日)是大年初一行程滿滿，無法安排到蓮社，故特地先到蓮社向佛菩薩拜個早拜年，並問候住持及常住所有法師，天融當家以珍藏的茶葉泡茶招待，最後住持以「成一法師語集」一書贈與朱議員，並祝福朱議員官運亨通、步步高昇。另於晚課天因住持領眾向佛菩薩辭年，喻意本年已過去，謝謝佛菩薩加被平安度過舊的一年，明天新一年的來臨，更進一步。

新聞要輯



蓮社諸位法師與慈一法師(右一)



蓮社歲末圍爐齋堂場地佈置一景



天融當家以珍藏茶葉款客



王立強醫師(右一)巧遇朱市議員

2/10~16/2013 (大年初一至初七) 虔誦藥師經

本社啓建一連七天的新春法會虔誦藥師菩薩本願功德經七部，每天早上十時開始，住持天因法師領眾誦經一部，並帶領大眾向佛菩薩及法師們拜年，再引領大家互相拜年。法會中蓮社設有吉祥藥師燈提供信眾燃點七天供佛；大年初一適逢是星期日，於午供時段，人潮愈來愈多，到了用齋時，應供的人濟滿了整個齋堂，人流仍是綿綿不斷，大年初一食齋飯，除了佛教徒之外，也是

不少人的習慣，喻意淨除惡念、身心清淨。蓮社為方便大眾行持素食一天，故特備的豐富午餐便當供應到下午二時，大家歡天喜地，食啖素饈。又蓮社更準備了二千多個吉祥紅包給予信眾把吉祥帶回家，紅包喻意深遠，內藏一包米喻豐衣足食、一包茶葉喻飲食無缺、一個錢幣喻一元復始萬象更新、吉祥法語喻增長智慧。蓮社祝福大家新年進步，趣向菩提。



新春佳節上香人潮不絕



齋堂坐無虛設

2/17/2013 (年初八) 供佛齋天

一年一度舉辦一次的華嚴供佛齋天，今年訂在大年初八，上午九時正十五位功德主已齊集蓮社，站好所屬的位置，身心自在，萬緣放下的來參予供天的法會，蓮社法師們於前一天已帶領義工菩薩分別佈置壇場及香積組於齋堂準備供菜。蓮社的供佛齋天與別的不同是所供奉的不只是諸天神眾，而是包括了華嚴經中所提的佛、法、僧、五十二階位的菩薩，又有諸護法神眾等。總共分壇十五席，每席備有香

花燈塗果……十種供養，還有美味豐盛的新鮮菜餚。法會開始時，天因住持首先進行壇場洒淨，後與兩序法師移步到每席的位置，引領功德主迎請諸佛菩薩及人天來應供，又兩旁大眾也跟隨唸誦「香花迎、香花請，弟子眾等一心……」，一句句的供天經文，給予一個個參予信眾隨文入觀的專注地唸著，拜著。由此緣故他們在不知不覺的成就了隨喜的功德，雖然沒有站在功德主的位置，但點滴在分享了一切。



義工菩薩們與法師合照



供天齋菜



功德主迎請諸佛菩薩



功德主迎請諸佛菩薩

2/24/2013 (新十五元宵節) 新春聯歡聚餐

今天蓮社共修會如期的舉行，是屬二月份第四個星期日，共修為「華嚴 42 觀門」，法會於九時正開始，第一支香天因住持領眾唱寶鼎讚、祝文、華嚴發願文、唱華嚴字母等，第二支香由天融當家帶領信眾到禪堂靜坐並加上靜坐後的柔軟鬆弛動作。

另外為了迎合大眾向菩薩祈求，蓮社特備「財神燈」給予信眾燃點供佛，據曆法記載，供「財神燈」是源於正月十五日元宵佳節哪天，可向菩薩多多發願或祈求，故今天點燈的人特別的多，增添了不少過年氣氛。



成一樓齋堂聚餐一景

午齋時間到了，今天的午齋不作過堂行事，是以自助餐方式進行，為的是蓮社舉辦一個名為「新春聯歡聚餐」，筵開 17 席招待蓮社的義工菩薩、護法居士、長期出錢出力護持蓮社的大德賢達、也不忘一些新進佛門的信眾，籍著過年的好日

子，邀請人人都前來蓮社聚首一堂，一齊享用由天寧法師帶領香積組發心菩薩們特別烹調的豐富午餐，合共十菜一湯加上甜品又有信眾帶來自家手工菜，陳設在餐桌上，琳瑯滿目，令人垂涎欲滴，食指大動。今天的聚餐活動由心圓居士當司儀，於中午 12:30 揭開序幕，節目一開始由法誕居士領眾大合唱一曲「清淨法身佛」，表示大家用餐時不忘唸佛，文娛方面有心慧居士熱心獻唱，而住持天因法師於每桌備有一個佛學問答代替了元宵節慣用的猜燈謎，每桌選一位代表作答，答中者住持送一份小禮物，以示鼓勵。用餐時段中，當家不時加插了幸運摸彩環節穿梭在節目中，住持天因法師向大眾作一整年的弘法滙報，而當家天融法師向大眾介紹蓮社法務的發展，最後住持法師及常住師父與得到獎品的幸運兒拍照留念，當然也少不了幫忙的各組義工菩薩及各班老師，他們也讓著要與師父們拍照，到節目尾聲時，看大家仍然高談闊論、意猶未盡。憑著一曲「心燈」大合唱，完全鎖定了與會者的歡悅，笑容流露在各人的臉上，顯得喜氣洋洋、法喜充滿，大眾帶著大包小包的禮品，開開心心但依依不捨的賦歸，如是的為蓮社本年度的新春活動畫上了圓滿的句點。



師父帶領大眾供養



喜氣洋洋領取獎品



當家天融法師報告法務



心慧居士為大眾獻唱



住持法師頒獎



香積廚義工協助準備佳餚

佛法家庭 溫馨和諧

蓮社歡聚 樂也融融



心智(左) 心朗兩兄弟



Joe & Joy 夫婦



心富(後)心華(中)心語(前)一家三口

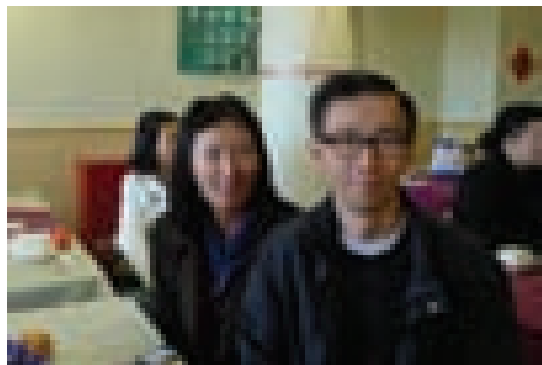


陳家祥 & 吳荻一家四口

活動素描



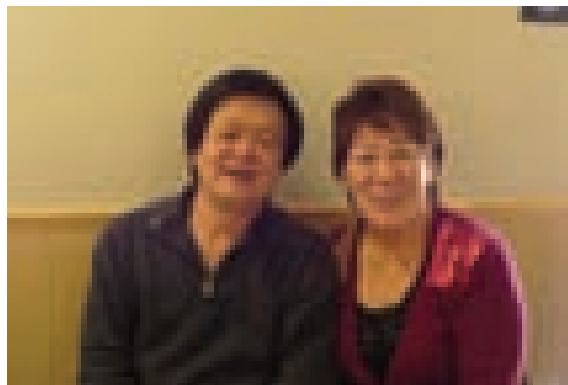
Simon & 心慈兩夫婦



心如及弟弟宗茂



魏道宇及游晴雯一家四口



胡松齡及其夫婿



石龍生伉儷



Anna (左) & Elsa (右) 兩母女



Michael & Betty 兩母子



郭凡菁(右)一家三口

活動素描



一月六日(星期日)位於Daly City 之琉璃寺義惠法師帶領八十多人參訪蓮社，當家天融法師代表致送紀念品。

活動素描



第一期烹飪班學員合照



烹飪班學員認真實習

幸福 依己不依人

朱文英

生活是一種學習，學習讓自己和周圍的人，生活得更好、更快樂。不同的生活體驗成就非凡的生活智慧，無論當下你的生活是一帆風順、事業飛黃騰達，或者是正面對病痛考驗，經濟拮据的窘迫，親人友人的離別。在人生大學堂裡，有些學習是必修課，面對任何事情的發生，沒得選擇必須學習；有些是選修課，面對學習、考了試，才知道這門課難不難、好不好修。但是當你想要順利拿到文憑畢業，再難修的課也不得不各顯神通，自現本領，只是每個人的技術巧妙各自不同罷矣！

你的人生課題是什麼呢？

當面對自己生活的挑戰，每一個人都有不同的體驗。平時看似平凡，如鄰家昨兒個才發生芝麻綠豆般大的事，相同的生活劇碼每天在世界各個角落都可能上演；只可惜，無論你、我看過多少回，一旦輪到自個兒擔綱上場演出時，發生在自個兒身上時生活就全亂套了。沒有辦法靜下心來，重新看看這堂人生課題到底要教會我們什麼？身在逆境中時，多半人的反應是忙著找解答、找出口，想問老天「為什麼是我呢？」

我身邊有一位好友“崔西”，自從她接受治癌的化療開始，三年來漫長的日子裡，每一次在大夥的聚會中見面時，總看到她精神奕奕、談笑自若。甚致於在餐桌上，點起菜來都是充滿熱情。當妳問她：「化療不是很痛苦嗎？」崔西會開朗的回答「哭就不痛嗎？」當看到她在飯桌上吃

的津津有味，很難想像她因為化療的副作用，味覺其實已經變得麻木許多。但是崔西總開心的鼓勵自己「要活著就要好好的吃。」

她更拼了命的珍惜每一天，更積極投入志工的行列，用心和病友交流，將自己淡定快活面對生死考驗的人生想法「轉彎看見美好人生。」和大家分享。崔西領悟到生病後的每一天都是賺來的，她說：「生病是老天要告訴我、要好好把握時間。」幾乎每天行程排的滿滿地，生活充實每晚睡得香甜。相反地，當今許多身體健康的朋友們，漫無目的地每天得過且過，沒法靜下心來想一想自己想要什麼，如何安排好自己的生活？

崔西每次探訪病友，在用心撫慰交流後，看到對方感到釋懷或減輕痛苦時，她總有種難以形容的快樂！人生想要「快樂」很難嗎？有人一輩子汲汲盈盈追尋快樂，終身不得，卻很難想像幸福可以如此簡單獲得，還可以分享。古早有名諺「己及人」，「獨樂樂不如眾樂樂」的樂是真快樂矣。

有時人們容易對自己的生活充滿抱怨和不滿，平日亦吝於付出，一旦面臨人生困境，情緒崩潰，生活陷入荒亂。其實生活中時時付出就是收穫，無論是自己經歷或者是在幫助別人面對挑戰，都是讓自己成長和變得更有智慧。你、我身處人生大學堂裡，從生活經驗和挫折覺醒中澈底悟出生命的答案，每一次的人生考題，是成就自己獲取生活智慧高分的捷徑，最終的幸福人生何需外求。

燕麥餅乾

資料提供:周君玲



華
嚴
美
食

材料 #1:

2杯中筋麵粉
2茶匙肉桂粉
2茶匙小蘇打粉
1茶匙鹽

材料#2:

5杯桂格燕麥片
1杯蔓越莓
1杯碎核桃

材料 #3:

1. 5杯牛油 (室溫下軟化)
1杯紅糖
3/4杯顆粒白砂糖
2茶匙香草精
1/2杯水

作法:

1. 在一個大碗裡，將室溫軟化的牛油加糖攪拌打發至鬆軟 (用攪拌機 - 高速)
2. 加入香草精和水。攪至光滑 (用攪拌機 - 高速)
3. 把材料#1的部分一起加入奶油混合物，攪拌均勻 (用攪拌機 - 中速)
4. 拌入燕麥片和 蔓越莓，最後才放碎核桃
5. 用保鮮膜把餅乾麵糰包裹成圓柱狀
6. 冷凍餅乾麵糰至少一個小時 (或更長)
7. 將冷凍之後的餅乾麵糰切片，然後放在鋪好烤盤紙或鋁箔紙的烤盤上
8. 烤箱預熱加 到350度華氏
9. 烤13分鐘

註:

烤盤或烤盤紙上無需抹油

在烤盤上，切片好的餅乾麵糰之間必須留出空間

沒有行動的愛**不是**真愛

互聯網絡

有一位老人，收藏了許多價值連城的古董，老伴早死，留下三個孩子，長大都出了國。孩子不在身邊，所幸還有一個學生，跟出跟進的伺候。

許多人都說：「看這年輕人，放著自己的正事不幹，成天陪著老頭子，好像很孝順的樣子。誰不知道，他是為了老頭子的錢。」

老人的孩子們，也常從國外打電話，叮囑老父要小心被騙。「我當然知道！」老人總是這麼說：「我又不是傻子！」

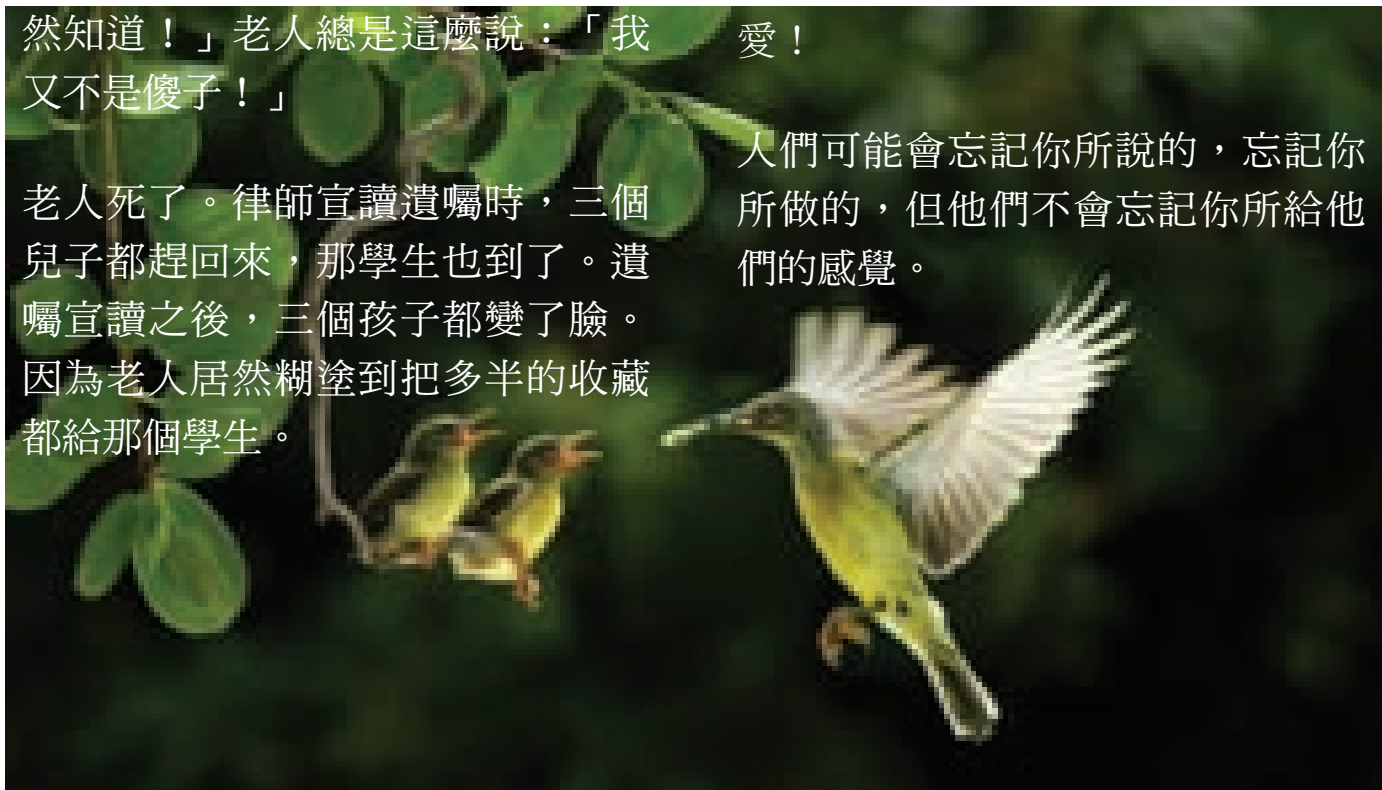
老人死了。律師宣讀遺囑時，三個兒子都趕回來，那學生也到了。遺囑宣讀之後，三個孩子都變了臉。因為老人居然糊塗到把多半的收藏都給那個學生。

「我知道他可能貪圖我的收藏。」老人的遺囑寫著：「但是在我蒼涼的晚年，真正陪我的是他。就算我的兒子愛我，說在嘴裡、掛在心上、卻不伸出手來，那真愛也成了假愛。相反地，就算我這位學生對我的情都是假的，假的也幫我十幾年，連半句怨言都沒有，這愛也就應該算是真的！」所以，如果你真要付出愛。請伸手去做，別空口去說。

因為.... 沒有行動的愛不是真愛！

人們可能會忘記你所說的，忘記你所做的，但他們不會忘記你所給他們的感覺。

小故事大啟示





佛學常識



供養三寶是甚麼意思？

三寶是指佛、法、僧。釋迦牟尼佛是佛教教主，是覺行圓滿的大聖人，稱為佛寶。法，是佛教的教義，是佛陀為眾生講說開示的人生真理，給世間人修行的方向與依據，稱為法寶。僧是依佛制出家，依法修道的行者。

供養三寶是指對三寶虔誠恭敬的心意與表示，如一般的香、花、燈、果、佛前供品等，透過供品的供獻表示對佛法的恭敬心。經云：「諸供養中，法供養最。」是指依法修行，以身體力行表示對佛法的尊重與信奉。

出資捐獻修建佛寺，供養僧眾是為自己培植福田，是供養三寶的行為表現。



親債主指的是甚麼？夫婦、兒女算不算是冤親債主呢？

冤，是冤家，是惡緣。親，是親愛，是善緣。兩者不論關係好或劣都必然曾經相識相遇，曾經有交往，甚至血緣。親必定關係密切或有過重大惡緣才會反目結成家，全無關係者何之有？在因果道理上來說，眾生的相遇相逢交往，多少都有過去的因緣，互相在感情或物質上必然有或多或少的付出，其間有人付出多些，有人付出少些，在因果上彼此或有虧欠，在關係上彼此必曾有善緣或惡緣，如果用債字來形容，債務是要償還的，便成所謂的親債主。夫婦、父母子女是人生中關係至為密切的人，每個成員都各有付出，有的付出多，有的付出少。若以還債心看彼此的關係必然苦惱，如果以報恩結緣心看彼此的關係，便能心甘情願地為對方付出，佛教常言：親平等，就是教我們將心量打開，放下家對頭的念頭，視所有有緣眾生等同自己的至親，有因緣付出時，自然能以平常心安然處理。

處世十要

1. 吵架需要兩個人，停止吵架只需一個人。
2. 生命就是你所做的錯事和蠢事加起來的總和。
3. 時間就是金錢，但時間遠比金錢溜得快
4. 手心向下是助人，手心向上是求人。
5. 擁有即是負擔。
6. “命”是失敗者的藉口，“運”是成功者的謙詞。
7. 當多數人在關注你飛得高不高時，只有少數人在關心你飛得累不累。
8. 如果你背後有陽光，就不怕面前有陰影。
9. 財富並非永久的朋友，但朋友卻是永久的財富。
10. 你可以不相信命，但必須相信因果。



安般禪七心得

學員：悟嚴

帶著一顆不知禪為何物的心，勇敢的報名參加華嚴蓮社所舉辦的安般禪七。一方面想了解何為「禪」（高僧大德都在禪定中開悟，開悟雖然離我遙遠，但心想總得知道什麼叫做禪）。另一方面想挑戰自己，作為一位佛弟子沒參加過禪七活動，好像太遜。再加上蓮社師父說，很不容易有這法緣，可以請到這兩位法師——開照長老及開印法師。我心想大不了被監香師父的香板打得七零八落，要不然就打包回家，無論如何，總是要走出第一步，所以鼓起勇氣參加了七天的禪七。

從忙祿的世俗生活中，跳脫到禪定的境界，實在是不容易。但在這兩位法師的帶領及教導下，我漸漸能體會【人在哪裏，心就在哪裏】的意境。讓我引用六度波羅密，來轉述我在這七天的禪修中所學習和體會的一切。

布施——有形與無形的能量。當我身躺床鋪時，我才真正深切體會，十方大德所發心護持道場的心量、財力和物力（財施，法施，無畏施），是多麼殊勝的善業。非常感恩我是事務處的義工，能有機會經手十方大德的發心。

持戒——在於有心培養習慣。【殺、盜、淫、妄、酒，地獄五條根】，【信為道源功德母，長養一切諸善根】。明白持戒的原由可對治我的散亂心。明明想早上五點做早課，心想現在是冬天，外面冷、被窩暖，一次、兩次漸漸就越來越懈怠。若能把持戒當做吃飯睡覺一樣重要，也就沒有持戒的煩惱心，而在於信、願、行中下功夫。

忍辱——勇敢安心面對所處的環境。禪七中過午不食，我覺得很好，身體感覺輕盈。在整個學習禪坐的過程中，心一直起起伏伏、腳不停麻麻痛痛。有位法師曾說禪坐若身心不安，試著體會這只是一種感覺，而不是我的感覺。看其他的學員持續力強，心中生起羨慕他們的功夫和慚愧自己的不足。開印法師授課容深入淺出，法師更是慈悲，允許學員可換腿或行禪。我告訴自己正在學習中，熟能生巧他朝我定會進步。

精進——坦白尋找自己的習氣，勇敢改善。開照長老用「未生惡令息，已生惡令斷，未生善令生，以生善令長」開示。長老就像他所說的祝願「願我沒有敵意，願我沒有嗔會；願我沒有痛苦，願我保持快樂」一樣，是一位精進的行者。「不捨離斷煩惱的意志念，不生起對善法的知足想」累世的習氣需要認知和改善。

禪定——對五蘊（色、受、想、行、識）能先停（呼吸一口氣）再做反應，人所講的話語或是行為，都會依著八識（前六識、末那識、阿賴耶識）起反應。目前我只觀察我心的運作和短暫伏住心念。安住在禪定中，我需要時間的修持。

智慧——隨時觀照內心的起心動念，我覺得修學禪是讓自己對周圍的人、事、物，有多一分深刻的體悟。因為了解、明白，你可以釋懷人身、口、意的造作，體會這宇宙萬物無常的變化。

回家的路途，我有夢境的感覺。看不清楚紅綠燈，抓不準間車的距離，眼看著來來往往，十分忙碌的車輛，我很想再回到蓮社禪七時的安靜(很難用言語形容的感覺)。腦海中不停的記起開照長老在結束時，提醒學員回到家要過你原來的生活，要扮演好你所應該的角色。我不知道在這生死輪回中流轉了多久，金剛經云；【一切有為法，如夢幻泡影，如露亦如電，應作如是觀】。華嚴經云；【善男子汝應于自己作病人想，于法作妙藥想，于善知識作明醫想，于精進修持作醫病想】。

感恩這生命體存於現在，感恩善知識的引導，感恩能學習佛陀教法，感恩十方。最後，引用開照長老的話語——有緣相見，結個法緣；無緣相見，互相祝願。

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- 清明春季祭祖法會
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- 浴佛法會
日期：2013年5月12日 9:00 AM ~ 4:00 PM
- 觀音菩薩誕成道法會
日期：2013年7月21日 9:00 AM ~ 4:00 PM
- 盂蘭法會
日期：2013年8月11日至25日 8:00 AM ~ 4:00 PM
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The Realizing of Suffering (Dukkha)

Ven. Guan Zhen



I like to joke with my friends about life. Smiley I would say to them that life is joyful but also painful. “Life after all is suffering,” I conclude and they are usually astonished and might have their jaws dropped as well. “Well, that might not be true venerable Guan Zhen,” kindly my friend would like to disagree with me.

Suffering, as a personal concern, most of the time is a response to my own understanding of what one part of my life really is, while the other part of my life maintains otherwise (I mean: joy). I realize this kind of understanding is somewhat out of my long term training in Buddhist philosophy of the realizing of suffering (dukkha), which as I can see has been a main guide and strength



in my daily basic practice. I actually notice suffering as a skillful means to remind myself what the reality is, even though I may sometimes find myself bearing passive attitudes inside by simply observing suffering itself. But if we look back to history, Buddhism was actually founded by Shakyamuni Buddha (c.563 BCE - 483 BCE) after his awareness of truth that life is dukkha. There are causes of suffering, and there are paths to end the suffering.

About 2,500 years ago in the Himalayan foothills, there was a young man named Siddhartha Gautama. He was the leader's son of North India Sakya tribes and was expected to succeed his father's position as the leader of Sakya tribes. However, Siddhartha Gautama left home being an ascetic at the age of 29, as he realized suffering towards birth, aging, illness and death. Despite his family's objections, for six years Siddhartha lived in mountains to pursue his enlightenment to bring suffering to an end by strict ascetic practices, but he gained no enlightenment. He then gave up his ascetic practices, and took middle path to his practice. It is said that during his six years of ascetic life in mountains, his father king Suddhodana had dispatched five waiters to follow his son as to take care of him. But they left him when they learned that Siddhartha had given up his ascetic life.

It is also said that Siddhartha enlightened at the end of a night when he looked up to the sky and saw that the polestar was shining bright above. He then became the historical Buddha under the Bodhi tree in Bodhgaya. Shortly after his enlightenment, he rose from his silent meditation, journeyed to Sārnāth (nowadays Varanasi city nearby Benares), as to share his enlightenment with his earlier five followers who left him when he abandoned ascetic practices. And, what the Buddha shared with them is the teaching of Four Noble Truths, which basically describes on the topic of dukkha—the realizing of suffering and how to end the suffering by employing proper and skillful means.

According to legend, Buddha's arrival at first did not receive warm welcome from his former followers. They were ignoring his presence and paying no respect to him. Unbothered, the Buddha sat down and began to speak: the so-called life is suffering: birth, aging, sickness and death are suffering in nature. To realize suffering is the way to taste what liberation is. And I have





done so. The Buddha proclaimed. The five former followers of the Buddha were amazed by what the Buddha had said. Probably the speaking of truth—| mean the suffering—has brought them to sit down around the Buddha, and the Buddha further preached to them the causes of suffering, the paths for ending the suffering. That was the famous moment in Buddhist history—the first turning dharma wheel at Deer Park, in which the teaching of the Four Noble Truths (Caturārya) was distributed.

The teaching of Four Noble Truths—beginning with the realizing of suffering—is the basic principle for Buddhist practice to the path of enlightenment. It is therefore accepted by different Buddhist schools after the historical Buddha passed away. It is said that even Buddha himself said in front of his first ever five followers that if he did not realize the original of dukkha, knowing and observing the Four Noble Truths, he would not have been able to arrive at liberation. He would not be the supreme, the Enlightened One! In a large sense, the way to end suffering is to realize suffering and to take paths to bring it to an end.

It could be true enough that suffering is suffering, when one does not realize it or tries to avoid and deny it, pretending that suffering is not existing. It is only when one begins to realize it, there will be an end.

Generally speaking, dukkha presents in three aspects—first dukkha of ordinary suffering (dukkha-dukkha): this relates to obvious physical suffering or pain associated with giving birth, growing old, physical illness and the process of dying. Second, dukkha produced by change (vipariṇāma-dukkha): it is related to inner anxiety or stress of trying to hold onto things that are constantly changing. And third, dukkha of conditioned states (saṅkhāra-dukkha): it is a basic unsatisfactoriness pervading all forms of life because all forms of life are impermanent and constantly changing. Except these three kinds of suffering, there is also dukkha manifested by Five Aggregates (Skandhas)—from, sensation, conception, mental formation, and consciousness. The unskillful concepts towards the development of from, sensation, conception, mental formation, and consciousness arise dukkha. “Suffering arises when one identifies with or clings to an aggregate. Suffering is extinguished by relinquishing attachments to aggregates.” (see <http://>



en.wikipedia.org/wiki/Skandha)

Since the five aggregates continually develop in unskillful ways, we usually miss our original awareness of being enlightened. Our behaviors thus accommodate with phantoms, and our minds are often deluded and distorted to reality. The deluded and distorted mind further results in generating the power of greed, hatred, and ignorance. And, this can link to the states of the three realms of existences (Trailokya)—world of desire (Kāmaloka), world of form (Rūpaloka), and world of formlessness (Arūpaloka). All of these result in dukkha, and are from the delusion of dukkha.

Therefore, one should be able to see beyond dukkha not by physical eyes, but by wisdom eyes. By saying that, I mean: we should bear awareness in knowing that every action and movement we make is from the perspectives of our intrinsic mind. Not to be confused by ego, but being able to conform ourselves to natural, simple acts and thoughts that produce skillful means to realize and end suffering itself. Thus, one can see the road in ordinary to end dukkha. One can be able to let joy spread—in the air and light. The heart can carry at all times with joyfulness. Everything in the world has real meaning. And, there will be the moment of Nirvana!

All of these begin with the realizing of suffering. Indeed. In Buddhism, the Buddha is credited with great wisdom and compassion. One might like to ask how and why could the Buddha generate such qualities within, being so great in wisdom and compassion? My answer to the question is simple: because of suffering. Because the Buddha realized sentient beings living in suffering—like a shadow following the dark, he rose from his deep meditation and went into crowd. He taught tirelessly. He dedicated the rest of his life to enlighten others. All of these are simply out of the concern of dukkha—the suffering. He saw the suffering and he wanted others to see it as well. He was free from suffering and he wanted other to be free from suffering as well.

Taking suffering to present, seeing it in different aspects of daily life, this makes me much able to maintain my strengths in daily dharma practice. And this often enables me to make joke out of life with the mind dwelling in compassion and wisdom.



Basic Buddhism Guide

• *Is Buddhism Scientific?*

Science is knowledge which can be made into a system, which depends upon seeing and testing facts and stating general natural laws. The core of Buddhism fit into this definition, because the Four Noble truths (see below) can be tested and proven by anyone in fact the Buddha himself asked his followers to test the teaching rather than accept his word as true. Buddhism depends more on understanding than faith.

• *What did the Buddha Teach?*

The Buddha taught many things, but the basic concepts in Buddhism can be summed up by the Four Noble Truths and the Noble Eightfold Path.

• *What is the First Noble Truth?*

The first truth is that life is suffering i.e., life includes pain, getting old, disease, and ultimately death. We also endure psychological suffering like loneliness frustration, fear, embarrassment, disappointment and anger. This is an irrefutable fact that cannot be denied. It is realistic rather than pessimistic because pessimism is expecting things to be bad. Instead, Buddhism explains how suffering can be avoided and how we can be truly happy.

• *What is the Second Noble Truth?*

The second truth is that suffering is caused by craving and aversion. We will suffer if we expect other people to conform to our expectation, if we want others to like us, if we do not get something we want, etc. In other words, getting what you want does not guarantee happiness. Rather than constantly struggling to get what you want, try to modify your wanting. Wanting deprives us of contentment and happiness. A lifetime of wanting and craving and especially the craving to continue to exist, creates a powerful energy which causes the individual to be born. So craving leads to physical suffering because it causes us to be reborn.

• *What is the Third Noble Truth?*

The third truth is that suffering can be overcome and happiness can be

attained; that true true happiness and contentment are possible. If we give up useless craving and learn to live each day at a time (not dwelling in the past or the imagined future) then we can become happy and free. We then have more time and energy to help others. This is Nirvana.

• ***What is the Fourth Noble Truth?***

The fourth truth is that the Noble 8-fold Path is the path which leads to the end of suffering.

• ***What is the Noble 8-Fold Path?***

In summary, the Noble 8-fold Path is being moral (through what we say, do and our livelihood), focussing the mind on being fully aware of our thoughts and actions, and developing wisdom by understanding the Four Noble Truths and by developing compassion for others.

• ***What are the 5 Precepts?***

The moral code within Buddhism is the precepts, of which the main five are: not to take the life of anything living, not to take anything not freely given, to abstain from sexual misconduct and sensual overindulgence, to refrain from untrue speech, and to avoid intoxication, that is, losing mindfulness.

• ***What is Karma?***

Karma is the law that every cause has an effect, i.e., our actions have results. This simple law explains a number of things: inequality in the world, why some are born handicapped and some gifted, why some live only a short life. Karma underlines the importance of all individuals being responsible for their past and present actions. How can we test the karmic effect of our actions? The answer is summed up by looking at (1) the intention behind the action, (2) effects of the action on oneself, and (3) the effects on others.

• ***What is Wisdom?***

Buddhism teaches that wisdom should be developed with compassion. At one extreme, you could be a goodhearted fool and at the other extreme, you could attain knowledge without any emotion. Buddhism uses the middle path to develop both. The highest wisdom is seeing that in reality, all phenomena are incomplete, impermanent and do not constitute a fixed entity. True wisdom is not simply believing what we are told but instead experiencing and understanding truth and reality. Wisdom requires an open, objective, unbigoted mind. The Buddhist path requires courage, patience, flexibility and intelligence.



Buddha Quote

From: Interent

Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment."

"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."

"It is better to travel well than to arrive."

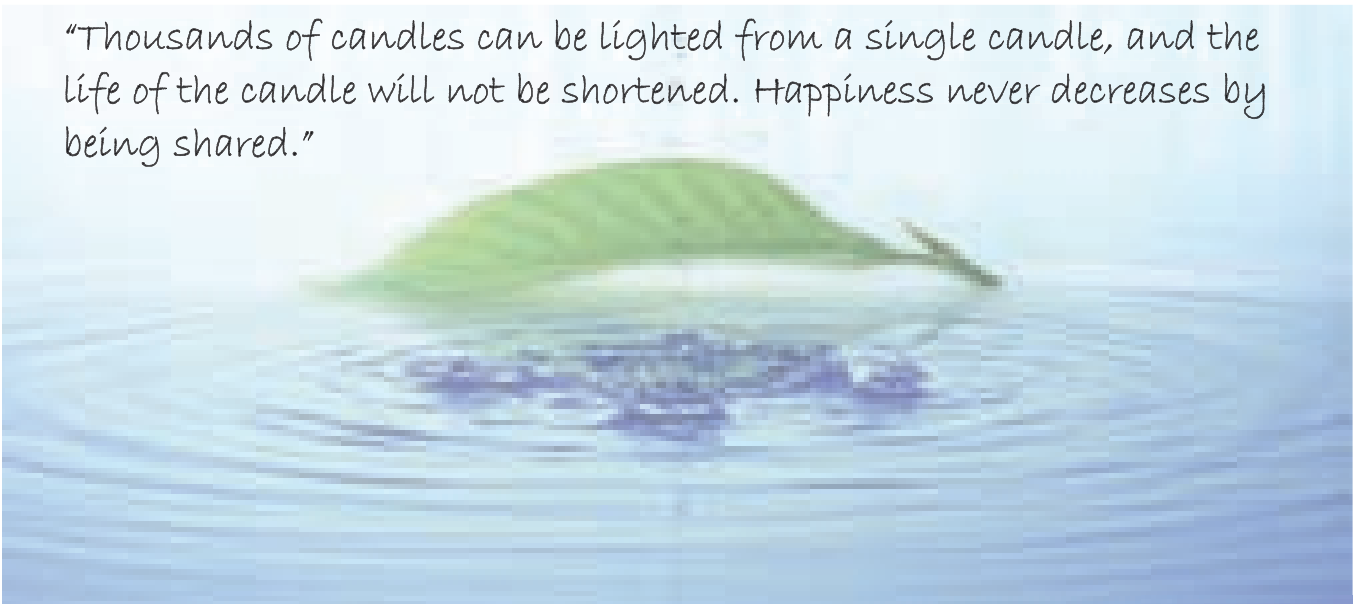
"Peace comes from within. Do not seek it without."

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

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

"There is nothing more dreadful than the habit of doubt. Doubt separates people. It is a poison that disintegrates friendships and breaks up pleasant relations. It is a thorn that irritates and hurts; it is a sword that kills."

"Thousands 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 Four Lessons of Liao-Fan

Second Lesson: The Method of Repentance

All we need is a kind, sincere heart and the willingness to practice good deeds. Perhaps, this is the most fundamental method of repentance from the level of the heart.

Since all mistakes stem from the heart, we should change from the heart. “If we want to thoroughly remove the cause of these mistakes it is just like digging up the root in order to chop down a poisonous tree.” In other words, if we want to put an end to it, we must uproot it altogether so it cannot grow again. There is no need to exert ourselves vigorously by cutting it twig by twig and pulling out its leaves one by one. The best way to reform our faults is through cultivating our hearts. If our heart is pure, we will be able to immediately recognize and eliminate an evil thought as soon as it starts to rise. The improper idea will disappear the moment we are conscious of it. If we cannot succeed at reforming a fault through changing the heart, then we will try at the level of understanding, knowing the reasons why I need to make the change. If we cannot succeed with this, then we will try to reform from the behavioral level. The most thorough way is to combine cultivating the heart with understanding the reasons behind the need to change.

Even when we are determined to improve ourselves, we will need constant reminders from our genuine friends and relatives. They serve as witnesses to our actions in everyday life. As for our good and bad thoughts, we can invite the beings and spirits of heaven and earth to our witnesses. We also have to be diligent and to repent sincerely and wholeheartedly day and night without rest. After practicing this for a while, we will definitely start to attain results and benefits. We feel very much at ease, and our heart will feel light and generous.

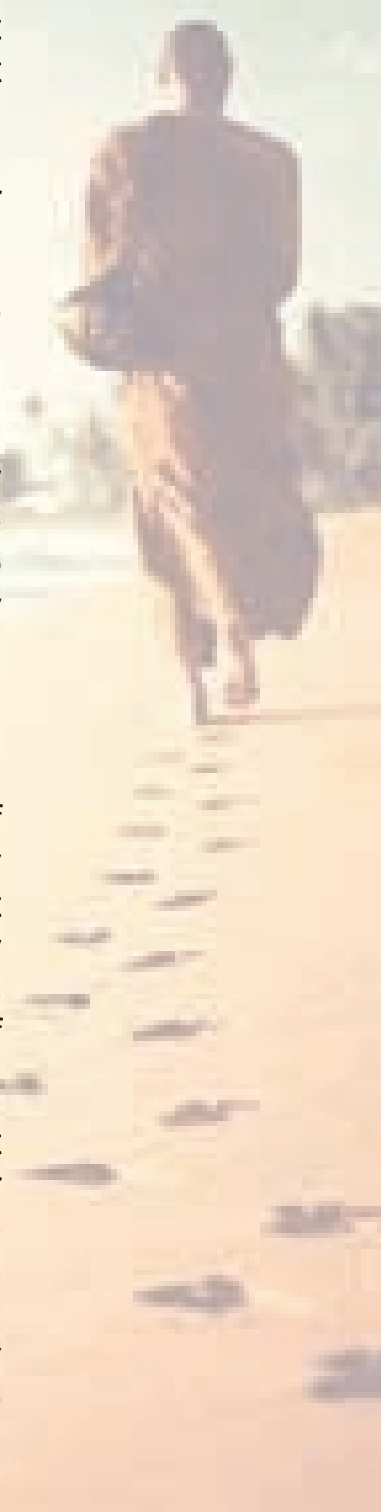
We can expect to see some benefits of repentance. Even if we are in a disturbing and confusing circumstance, we will not get frustrated easily but maintain a clear and relaxed mind. We may also feel an extensive understanding of everything. If we encounter an enemy, we will be able to drive out all hatred and keep a happy attitude instead of getting angry. We may dream of spitting out black things or dream of ancient saints who have come to encourage and help us. We may dream that we are flying freely in the blue sky. Although a lot of these incidents are considered unique and unusual phenomena, “they are only indications that we have resolved our past negative mistakes, and that we have made some



us. We may dream that we are flying freely in the blue sky. Although a lot of these incidents are considered unique and unusual phenomena, “they are only indications that we have resolved our past negative mistakes, and that we have made some progress.” However, we must not see these phenomena as a sign of perfection. We cannot become complacent about our achievements. Instead, we must guard against becoming arrogant; we should strive to further improve ourselves and work even harder to repent.

We are all just ordinary people and our mistakes are as many as the spines on a porcupine. Oftentimes when we look back, we do not even see our own mistakes. This is because “our mind is too coarse.” In other words, we are negligent and careless and do not know how to consistently reflect on our own actions. There are also certain indications when we have accumulated too many offenses and sins. For example, our heart may feel confused and oppressed, lacking energy and spirit. We will become really forgetful, filled with worries even when nothing is happening. We may feel embarrassed and depressed after meeting a virtuous person. We will be displeased when hearing proper reasoning. Instead of feeling grateful, we will actually become upset or angry even if people generously give us things. We will not only behave abnormally but also speak nonsensically and disjointedly. We will always have many nightmares where everything is miserable and falling apart. All of these are signs of misfortune.

If we have any of the above symptoms, we must immediately gather our willpower to repent and correct our faults earnestly. We no longer have time to procrastinate or to be careless. If we do not reform, then for us there is no future. We must not stray off a deviated path and waste our whole life in the process. Only when we truly rid ourselves of bad habits and mistakes will we be able to cultivate good deeds and accumulate merits.



Happiness Depends On You, Not The Others

Ginny Chu

Life is a process of learning, a learning that makes you and people around live a better and happier life. Great wisdom comes from various living experience, whether at this present moment, you are sailing with the wind, seeing your career progressing rapidly, suffering severely from illness, being hard pressed for money, or saying goodbye to your loved ones. In the lifelong learning process, there are some required courses, and you have no choice but to face up to them whatever happens; some are optional courses, and you'll never know the results unless you go through them. If you aim at graduating smoothly with the diploma, you have to give all your best by drawing on your wisdom and skills. Everyone will have his or her own ways of dealing with various problems. And what is your life subject?

Every person has his own feeling when faced with challenges. Something ordinary like the trivial matters happened at the next-door neighbor yesterday is actually the true-life experience going on in the every corner of our world. It is such a pity that whether we've seen those situations many times, things would still be out of our control; we might have a hard time coping with similar challenges. We have no way to make ourselves stay in calmness, and reflect on what are to be taught from the life subject. When confronted with difficulties and hardships, most people often look for excuses or methods to escape from reality, and keep asking the God "Why me?"

In my life there's a good friend named "Tracy", who's started cancer chemotherapy three years ago. Since then in our gatherings, we always see her in a great spirit talking and laughing as if nothing has happened. She's even full of energy when ordering food. If you ask her, "Is chemotherapy not very painful?" Tracy would reply positively, "Is crying not painful?" It is so unbelievable to see her eating with very good appetite. The side effects of chemotherapy have actually blunted a lot of her sense of taste. However, Tracy always encourages herself that "if you want to live on, you need to eat well."

She tries all her best to cherish every day and engages herself actively in volunteering work. She communicates sincerely with other patients and



encourages them by sharing her thoughts of “better life at the turning point,” which contains her positive thinking and behaviors while facing the life and death challenge. Tracy has realized that every day living is extra bonus after she got the disease. She said, “Disease is a message sent by God to inform us that time needs to be most cherished.” Now, she is totally occupied with meaningful things and thus enjoys high quality sleep every night. Conversely, many of us who have good health are living our life without purposes and have no way to think over how to give life a good arrangement and what are worthy of pursuing?

Each time that Tracy visits other patients, she gets indescribable happiness when they get relieved or become less painful with her caring comforts. Is it truly hard to get happiness? Someone has spent his whole life looking for happiness but ended with nothing. He never understands happiness could be easily obtained and shared. There are already old sayings such as “Bringing sunshine to others,” and “It is much joyful to share the joy than enjoy alone;” these ancient proverbs truly reveal the true meaning of happiness.

Sometimes we tend to complain a lot in our life, and we are stingy to give out. When troubles come, we suffer from nervous breakdown, and our life becomes totally disorganized and scattered. Actually harvest comes the moment you giving out. Whether you are dealing with difficulties or helping others face challenges, these are ways of allowing us to grow up and accumulating wisdom. All of us in this lifelong learning process are given the opportunities of coming up with profound wisdom from insight by living experiences and setbacks. Each life subject is a short-cut to a gaining high score for the wisdom of life. The ultimate source of happiness is just within ourselves.



Expressing Love through Actions

Translated by: Helen Yeh

There was an old man who loved to collect many valuable antiques. His wife passed away early and left him with three children. As they were all grown up, they decided to study abroad.

Fortunately, the old man still had a devoted student who took care of him at all times even though his children did not live with him. While seeing the student, many people often said, “Look at this young man! He seems to have nothing to do and is willing to stay beside the old man unconditionally and wholeheartedly. Although he acts like an obedient student, all he does is solely for the purpose of the old man’s money.”

The three children of the old man also regularly reminded him to be aware of possible fraudulent activities around him. When the children talked to him over the phone, the old man always said, “Of course, I know. I am not a fool!”

Later, the old man passed away. When a lawyer announced the old man’s will and beneficiary deed, all of his children returned from abroad. His devoted student also arrived. After the announcement of the will deed was officially made, the three children were totally shocked by the outcome. They thought that their father had mistakenly given most of his antique collections and life savings to the devoted student.

As indicated on the old man’s will deed, “I know he (the student) might be interested in my valuable collections. During the remainder of my life, however, it is the student who has been actually dedicated to staying beside me and helping me. Although my sons always say that they love me and are worried about me, they never show love through their actions. As a result, that real love has become fake love. Conversely, even if my devoted student’s merciful kindness



towards me is unreal, he has never complained about anything. One might say that he has intentionally offered me assistance for many years. I, however, believe that his commitment to providing comfortable and compassionate care is absolutely sincere and real.”

In summary, actions speak louder than any words ever will. The thought does count, but the actions will show love without words. If you really want to show your love, please let your love shine through your actions and behaviors. Even one small and simple action can mean a lot. Never solely rely on saying words to show your love because showing love without actions is not real love.

People oftentimes tend to easily forget what you have said, but a wide array of heartfelt feelings and emotions arisen by your love actions can be truly special and unforgettable throughout the life time.



Ten Skills of Life

From: Internet

1. It takes two people to make a quarrel, but it only takes one person to make a compromise.
2. Destiny is the sum of all wrongdoings and foolish things that you have committed.
3. Time is money, but time often slips away faster than money.
4. Keeping your palm down entails helping others whereas having your palm face up means asking for help.
5. The more you have, the heavier the burden.
6. “Fate” is an excuse for the losers. “Fortune” is the modest word of the winners.
7. When the majority of people care about how high you fly, only a few people care if you are tired of doing that.
8. If the sun is on your back, then you don’t fear the shadow in front of you.
9. Wealth is not our permanent friend, but friends are actually the precious, long-term assets in our life.
10. You cannot believe in destiny, but must believe in the law of cause and effect.



Oatmeal Cookie

Recipe: Jeanie



Ingredients

① Dry Ingredients:

- 2 cups of all -purpose flour
- 2 teaspoons cinnamon powder
- 2 teaspoons baking soda
- 1 teaspoon salt

② Dry Ingredients:

- 5 cups old Quaker Old-Fashion oatmeal
- 1 cups of Cranberry
- 1 cups of shopped walnut

③ Ingredients:

- 1.5 cups of butter (softened, room temperature)
- 1 cups of brown sugar
- 3/4 cups of granulated white sugar
- 2 teaspoons of vanilla extract
- 1/2 cups water

Methods

1. In a large bowl, beat butter & sugar until creamy (with mixer on high speed)
2. Add vanilla extract and water. Beat until smooth (with mixer on high speed)
3. Sift together mix #1 dry ingredients. Stir into creamed mixture until well blended (with mixer on medium speed)
4. Stir in oatmeal, cranberry and walnut last
5. Wrap cookie dough with plastic wrap and shape into cylindrical roller
6. Put into freeze for at least one hour (or longer)
7. Cut the frozen cookie dough in slices and place on cookie sheet or pan
8. Preheat oven to 350 degree F
9. Bake in for 13 minutes

Note:

No need to grease the cookie sheet or pan
Leave space between the sliced cookie dough placed on the cookie sheet



Current & Up-coming Activities

1. Celebration of Avalokitesvara Bodhisattva's Birthday
Date : March 24, 2013 9:00 AM – 1:00 PM
2. Dharma Service of Ching Ming Festival for Repentance Sutra of the Lueng's Emperor.
Date : March 31 – April 7, 2013 9:00 AM – 4:00 PM
4. TheYogacara Flaming Mouth Offering Service
Date : April 7, 2013 2:00 PM – 7:00 PM
5. Bathing the Buddha Celebration (Prince of Siddhartha) Celebration
Date : May 12, 2013 9:00 AM – 1:00 PM
6. Dharma Lecture by Dr. Hsidu Du
Date: To be Advise
7. Commemoration of Avalokitesvara Bodhisattva (Guan-Yin) Renunciation
Date : July 21, 2013 9:00 AM – 1:00 PM
8. Dharma Servise for Ullambana Festival and Sangha Day
Chanting The Avatamsaka Sutra
Date : August 11 –August 25, 2013 8:00 AM – 4:30 PM
9. Offering Sangha Day
Date: To be Advise
10. Amitabha Thrice Attentive Chanting Service
Date : August 25, 2013 2:00 PM – 6:30 PM
11. Celebration of Guan Shih Yin (Akalokiteshavara) Bodhisattva Elightenment
Date : October 20, 2013 9:00 AM – 1:00 PM
- 12 Chanting The Past Vows of Ksitigarbha (Earth Store) Bodhisattva Sutra
Date : December 2 – 28, 2013 3:00 PM – 5:45 PM
13. Year End Services
Date: December 22- 29, 2013 9:00 AM – 4:00 PM
14. Amitabha Thrice Attentive Chanting Service
Date: December 29 ,2013 2:00 PM – 6:30 PM



2013年2月17日(星期日)一年一度供佛齋天 護法居士陳潤吾參予法會



供佛齋天 喜氣洋洋



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