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華嚴因緣



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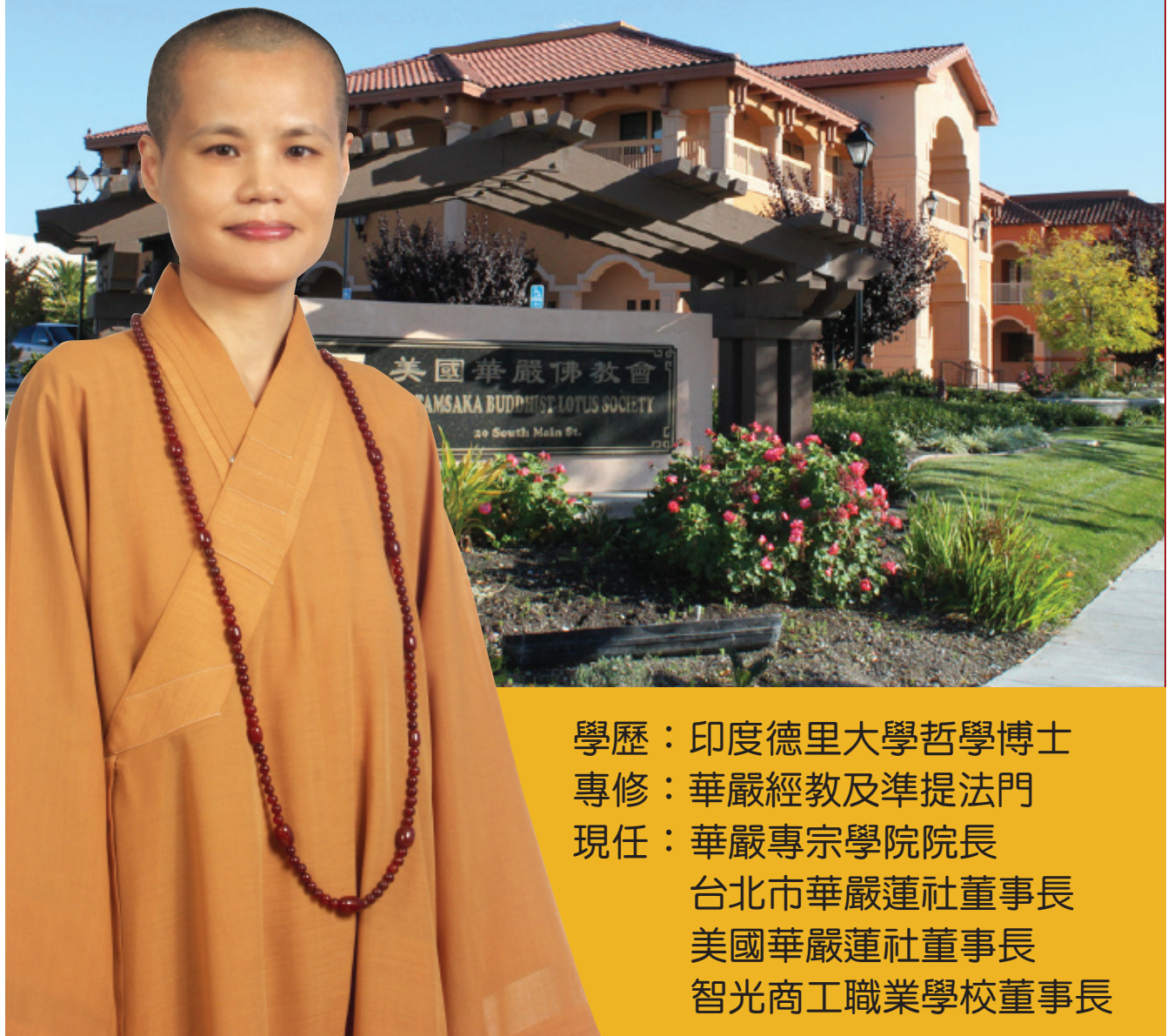
社長：釋天融
編輯：釋天寧

華嚴修證法門

賢度法師專題講座

日期：八月七、八、九日

時間：下午6:30-8:30



學歷：印度德里大學哲學博士

專修：華嚴經教及準提法門

現任：華嚴專宗學院院長

台北市華嚴蓮社董事長

美國華嚴蓮社董事長

智光商工職業學校董事長



Avatamsaka Buddhist Lotus Society
美國華嚴佛教會



美國華嚴蓮社盂蘭盆思親大法會

暨華嚴佛學講座及華嚴修證法會通知

美國米爾必達市華嚴蓮社將於二〇一三年八月十一日（星期日）起至八月二十五日（星期日）止，為期十五天，啟建盂蘭思親超度大法會。屆時虔誦八十一卷《大方廣佛華嚴經》一部，本社禮請華嚴蓮社董事長賢度法師及住持天因法師共同主法，每天上午八時開始領眾誦六卷經文後接晚課。並加插以下活動：

日期	時間	活動	主法者
8月7、8、9日 共三晚	6:30PM-8:30PM	佛學講座—華嚴修證法門	賢度法師
8月10日	9:00AM-4:00PM	華嚴七處九會海印道場供會	賢度法師、天因法師 共同主法
8月11日-24日	8:00AM-4:00PM	虔誦八十卷華嚴經	同上
8月18日	10:30AM-12:00N	齋僧法會	同上
8月25日	9:00AM-10:30AM	延生普佛一堂	天因法師
8月25日	2:00PM-6:00PM	三時繫念佛事	慧西法師

祈願以此功德，迴向世界各地因水、火、風災、戰爭、地震、車禍、空難、疫疾等災情死難之亡靈，及各姓護法門中先亡父母親眷，早生淨土。屆時敬請十方大德居士，駕臨拈香，參與共修，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，即日起請至事務處登記，以便設位超薦。

法會圓滿日，八月二十五日本社禮請拉斯維加斯，觀音寺住持慧西法師主法三時繫念一堂，歡迎蓮友踴躍參加。讚誦華嚴，菩提場中，佛日增輝，再轉法輪，共霑法益。

另上列法會及活動，本社特設功德主位置，親自以花、果、菜供佛及僧，名額有限，請從速報名，詳情請與事務處接洽。

廣種福田 成就功德

財團法人美國米爾必達市華嚴蓮社

董事長 賢度
住持 天因
謹訂
2013年7月10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_____閻家	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 \$100 (15天) 可寫 8 人名	紅色小牌位 \$50 (15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\$100 黃色小牌位\$50 (15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、 ()	

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

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開仁法師佛學講座
 修行的潛在危機
 2013年7月18-19
 7/18 退失道心
 7/19 魔事



十月份佛禪修營 佛隨念禪七

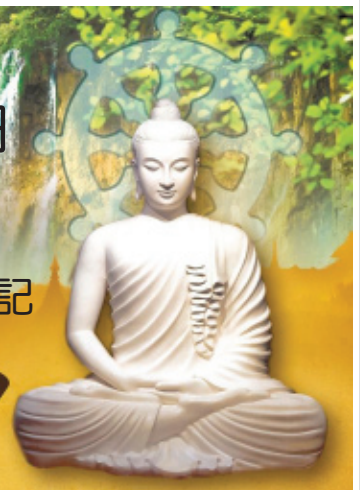
10月26日至11月2日(八天)
 馬來西亞寂靜禪林住持開印比丘
 馬來西亞寂靜禪林長老開照比丘

華嚴七處九會海印道場供會
 主法：賢度法師
 日期：八月十日（星期六）
 時間：九時至四時

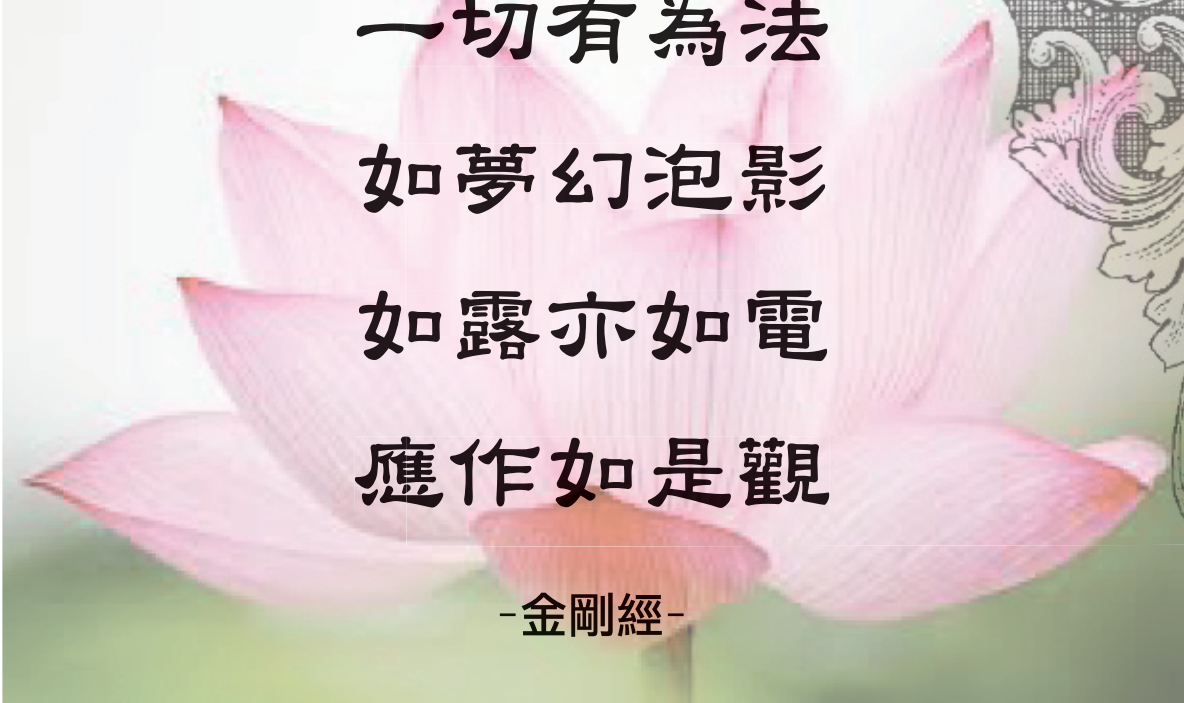
八月十八日
 （星期日）

請到事務處登記

供僧



本期金句



一切有為法
如夢幻泡影
如露亦如電
應作如是觀

-金剛經-

All conditioned dharmas
Are like dreams, illusions, bubbles, shadows,
Like dew drops and a lightning flash:
Contemplate them thus.

--The Diamond Sutra ---





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華嚴經·善財童子五十三參的故事

第八參 休捨優婆夷

賢度法師

成佛之道



善財童子在經過了海幢善知識，『普莊嚴清淨法門』的洗禮之後，猶如脫胎換骨一般，使得他智慧明澈，獲得堅固的法身及無量的功德法財，於此才真正知道何者為佛家的富貴，是由無量的萬德所莊嚴成就的。這時心裡不住地想著自己是何其幸運，得以承蒙多位善知識的教導，但是仍有那麼多的芸芸

眾生，還在生死洪流中掙扎著無法自拔，這些眾生從無始以來，可能都曾經是自己的六親眷屬，不知何時才能救度他們脫離苦海，善財童子此時愈發感到自己的責任重大，必須加緊腳步，去尋找可以幫助他完成菩薩道的善知識，休捨優婆夷。過了不久善財童子來到了海邊，一望無際的海水，發出洶湧澎



湃的響聲，沿著岸邊走去，忽然出現一片樹林，樹林底下露出了一彎彎的流水，一會兒天空飄下了柔細的雨絲，好像細紗披覆在一座廣大的宮殿上，無數的天人，采女飛繞在宮殿的周圍，休捨優婆夷坐在莊嚴堂閣真金座上，身披纓絡寶網，頭帶著金冠，看起來十分莊嚴秀麗。這時有許多天人來到這裡聆聽休捨優婆夷說法，還有無數他方國土的眾生都來向休捨優婆夷致敬。善財童子也不例外，他踏著恭敬的步子向前頂禮著說：「聖者，我已經發了阿耨多羅三藐三菩提心，但不知應該如何學菩薩行？修菩薩道？」休捨優婆夷說：「善男子，我證得的法門是『離憂安隱幢解脫門』，凡是有善根，願意親近善友的人來到這裡來，見到我的色相、聽到我的聲音，和我共住或服侍過我的人，就好比日日沐浴在佛光裡，因為十方諸佛時常來這裡為我們說法，所以只要依這個法門修行的大眾，在佛法的薰陶下，都將成為不退轉位的聖者。」

善財童子聽到休捨優婆夷的這番話後，心中燃起了一線新希望，於是追問休捨優婆夷，要修行多久才能擁有如此不可思議的功德？休捨優婆夷回答說：「我記得從燃燈佛向前推究，到三十六恆河沙佛前，我都曾跟隨他們修行梵行，恭敬供養，聞法受持，其實菩薩的發心是不可限量的，更無法用時間來推算，我只知道菩薩要完成菩薩道就必須修證一切法，到一切佛刹去嚴淨國土，成就眾生，護持一切諸佛正教，承事供養一切諸佛，我就是為了要知道一切眾生的心、根、業、行，及如何拔除眾生煩惱以教化調伏一切眾生，才發了菩提心。發菩提心是成就佛果的首要條件，菩薩的心願是如此的廣大無量，所以為了要成就弘願必須精進不已，哪裡在乎何時才能成佛呢？」此時善財童子被休捨優婆夷的精進大願感動得淚流滿面，再三的向她頂禮致敬，為了達成菩薩弘願的目標，善財童子還要向南方走去，繼續尋找下一位善知識了。



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。

二千
行
門

第十四問：何等為十種入劫？

經文 (P157L1)：佛子！菩薩摩訶薩有十種入劫，何等為十？所謂：

1. 入過去劫；
2. 入未來劫
3. 入現在劫；
4. 入可數劫；
5. 入不可數劫；
6. 入可數劫即不可數劫；
7. 入不可數劫即可數劫
8. 入一切劫即非劫；
9. 入非劫即一切劫；
10. 入一切劫即一念；

是為十。菩薩以此普入十方一切劫。

釋文 (V17P66LL3)：

此品經〈離世間品〉共有五十個「入」，如前面所提的：入諸菩薩、入諸如來、入眾生行、入世界共 40 個入，加上這一期要介紹的是最後十個「入」，就是第 41 至 50 個「入」，這次是「入劫」，入了十個劫，未了解以上十種入劫之前，首先認識「劫」這個字的意思。

「劫」是梵文劫簸 (kalpa) 的音譯，並不是佛教創造的名詞，乃是古印度用來計算時間單位的通稱，可以算作長的時間，也可以算作短的時間，長可長到無盡長，短也

可以短到一剎那。

究竟佛經所講的一個劫，是甚麼意思呢？在這裏作一個簡略闡述。以人壽由最初的八萬四千歲起，每過一百年減一歲，減至十歲止；再由十歲起每過一百年增一歲，增至原來的八萬四千歲止，這樣一減一增，為一個「小劫」。根據記載，二十個小劫為一個中劫，而四個中劫為一個大劫。換言之，八十個小劫才是一個大劫。時間之長，幾乎超越人間之數目。

經文所述，總共有十種劫可以入的，這



十個劫可以分成五個組合來了解：

組合	順序入十個劫
一	1.入過去劫 2.入未來劫 3.入現在劫
二	4.入可數劫 5.入不可數劫
三	6.入可數劫即不可數劫 7.入不可數劫即可數劫
四	8.入一切劫即非劫 9.入非劫即一切劫
五	10.入一切劫即一念

首先了解第一個組合，佛教講緣起的，沒有開始，也沒有結束。世間萬事萬物都是因緣和合而生，緣聚則生，緣散則滅，以「入過去劫」來說，過去也有它的過去，無法找到最早的過去。又「入未來劫」道理也是一樣，未來以後又有未來，無法找到最後一個未來。而「入現在劫」更是短暫，眼前的現在，剎那就是過去了，所以現在的存在時間是最短的。

第二組的 4&5 入可數劫、入不可數劫：由於時間短，促成了「入可數劫」，而之所以可以「入不可數劫」是因為時間長，數之不盡，故名為「不可數」。

第三組的 6&7 入可數劫即不可數劫、入不可數劫即可數劫：意思與前第二組的 4&5 的時間長短一樣，只是這組是以「劫」為單位，故時間上長了很多千億萬倍，而短也可

以與長時間做成一個極端的對比，剎那時短！

第四組的 8&9 入一切劫即非劫、入非劫即一切劫：這非但針對時間的長短，也顧及到空間的大小，提到「一切」，是包含了整個空間，天大地大，如此再以「劫」為單位，超越了時間及空間，但剎那時短依然不滅。

最後第五組的 10 入一切劫即一念：既然超越一切，意謂等同太虛，虛空無量無盡，現告訴我們，無視空間如何如是的大或小，時間如何如是的長或短，均不離自身一念，轉念向正，或念轉於非，相差殊大。

二千行門



孝道人間第一義

從清明傳統到老人公寓

文：朱文英

「東風西漸」，端看二十一世紀中華文化成為全球風潮。東方古國文明仿如醒獅般，積極勇猛跨足世界，間接揭開那一貫被西方世界視為難解的神秘面紗，進而用溫和婉約、千年傳承的道統，深入各地民間進行交流。中華文化自古已孝立本，古云：「夫孝，始於事親、中於事君、終於立身」。每年四月清明，祭祖掃墓，這有著二千五百年淵源的中華傳統習俗，重在飲水思源。「慎終追遠」隨著代代移民，弘揚海外不曾遺忘。清明時節，除了緬懷故人，更多了份思鄉思國的掛念，縱使不能跨海回鄉，也不忘就地親至廟宇，清香素果誠心遙寄感恩拜謝！鄰近的墓園，也隨處可見華人幾代同行、全家動員，此情此景更道出「每逢佳節倍思親」，異鄉遊子刻骨銘心的情懷，正是中華「孝道」的根本之源。海外華人予世人的印象，往往是勤奮堅毅、積極好學，諸不知其乃孝矣。中華之孝，強調立身行道，揚名後世，以顯父母是孝之終也。這是海外其他民族無以比較的倫理親情，更是西方物質文明下的金錢價值難能相較。縱使在北美，因為居住成本過高，及社會福利限制，許多長者選擇獨立居住，而專門提供給老人

居住的「老人公寓」，在大量華人耆英遷入後，一改昔日孤獨冷清的景象，顛覆了「美國是老年人的墳墓」的夢魘。每天到老人公寓請安的華人子女大有人在，非但假日親友訪客絡繹不絕，更有輪流陪伴父母過夜的子女。甚至於有的子女為了能專心照顧生病或行動不便的長輩，更辭去工作。一位住在北加州聯合市的女士，就是和母親共住一個兩人房的老人公寓，全職照顧不能行動的母親。此情此景，讓外國朋友們不必用語言文字，就能深深認識到華人的「孝道」精神。怕父母平日沒有機會交友，缺乏談話對像，子女積極安排牌友娛樂及出遊活動，希望藉此，一方面讓老人家可以動動腦，又可以談談天，那怕為人子女的是身價不菲的上市公司總裁，孝心不落人後，親自擔負起接送母親牌友們的工作，執行起來還真的是一點也不含糊。最美好的文化承傳、國際交流，是身體力行。清明節時春分後，此一時節萬物吐故納新，是華人重要的四大傳統節日之一，這些傳統節日文化的精神，多情深意濃重團圓。海外華人更將這種團圓的氣氛，擴展為多元化愛的分享，發揮「老吾老，以及人之老；幼吾幼，以及人之幼」



的博愛精神。子曰「父母之所愛亦愛之，父母之所敬亦敬之」。每逢佳節，住在老人公寓的華人子女，往往也會準備各種民俗菜餚、甜點及禮物和其他的老人分享。無論中國的除夕春節，西洋的感恩聖誕節，華人子女在老人公寓辦起了卡拉ok，懷念歌曲欣賞，交換各家口味的佳餚，子女們更為所有老人公寓

裡的老人準備紅包袋。將快樂帶給大家。在外國朋友的眼中，華人是個大家庭，“熱情、熱鬧、重孝道”。中華民族千年承傳的是以孝立本，清明節更是顯明代表，「清明節」是對中華民族歷史的緬懷，對逝者的追思感恩，蘊含着我們民族尊重歷史、孝敬父母的深刻體認，代代相傳無論時地。

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：
振冠法師、陳圓智居士、朱文英居士、
葉(心華)佩容居士、吳荻居士、劉深深居士、
劉俊英居士、

編輯部謹啟

.....
工作人員：出版者：美國華嚴蓮社
發行人：釋天因
社長：釋天融
編輯：釋天寧
印刷：快答廣告印刷

.....
因華期刊徵求義務工作人員，凡有興趣於中、英文撰稿、翻譯、資料搜集等工作，請與本刊編輯部聯絡。E-mail: huayenusa@gmail.com
請註明因華義工。

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



華嚴蓮社清明法會 慎終追遠拔度先靈
四眾弟子精進禮懺 願諸有情離苦得樂

美國華嚴蓮社在三月三十一日至四月七日啟建一年一度的春季清明祭祖法會，領眾禮拜梁皇寶懺一部。每天分五支香進行，從早上九時開始，中午第三支香午供，第五支香晚課，除了禮懺之外，加誦地藏經及蒙山施食，每天下午約四時多圓滿。

這次法會，除了蓮社諸位法師外，又禮請了多位法師來協助。法師們有來自台南紫竹山大德寺住持傳能法師及其徒眾圓定法師及來自台灣區及洛杉磯諸位法師。值得一提的是來自台南信和禪寺第四代住持（出生於大正十年）又早年曾在日本禪專求學的峰淨長老及西螺善化寺住持暨法藏講堂創辦人兼

住持慶定法師，法師也曾是歸仁善化寺住持，曾任台南縣佛教會理事長、中國佛教會理事和台灣省佛教會理事等職務，在任期間，廣施法雨，徒眾滿天下。此行是因於傳能法師受蓮社之邀來美弘法，而峰淨長老及慶定法師藉此因緣，順道探望好友前來美西一遊，故就此而與蓮社四眾同結法緣。

法會最後圓滿的一天於下午二時舉行焰口佛事，由慶定法師主法。峰淨長老更以九十高齡在法會中司打鈴鼓，對於花鼓造詣，法師堪稱佛門高才，焰口法會歷時四個多小時，長老全場參與，其精神體力，令上下人等無不驚嘆，讚口不絕！





在法會開始前十分鐘，峰淨長老首先起鼓，傳能法師以鈴字配合敲打，告知龍天護法，前來守護壇場，增加現場熱鬧氣氛。法會在二時正開始，功德主迎請金剛上師進場後，金剛上師繼而以十方禮，禮敬上、下版法師，功德主及與會信眾。隨後，禮拜千華台上毘盧遮那佛。昔日世尊在蓮台宣說妙法，今日慶定法師登壇，重

宣世尊甚深妙義，令四生六道脫離苦輪。法會中，金剛上師大開甘露門，散珍寶、施美食、救渡先靈、孤魂等眾，令使六道孤魂解咽喉、得以受食。在整場法事當中，信眾為現場莊嚴氣氛感染，隨文唱和，祈願先人藉此殊勝因緣，早登極樂。引用傳能法師偈誦，將整個清明法會活動畫上圓滿句號！

華嚴蓮社清明節 常住用心辦法會
 六和僧伽勤辦道 四眾弟子精進修
 願諸有情得離苦 無明眾生永安樂
 道場正法常住 上下一心結善緣



法會剪影



美國華嚴蓮社 浴佛法會 同慶母親節 殊勝
 嘉賓信眾齊集 洗滌身心 感恩報親恩 孝義



法會剪影

美國華嚴蓮社於五月十二日舉行浴佛法會暨慶祝母親節。學習佛陀慈悲喜捨的精神，感念普天下的母親浩瀚慈恩，獻上最誠摯的敬意，藉由浴佛的殊勝功德，回向祝禱天下所有的母親吉祥安康、大眾身心自在、社會安定、世界和平。

上午九時，由常住諸位法師領眾普佛一堂，為活動揭開序幕。在戒定真香起唱後，住持天因法師在佛前上香專伸供養，香煙裊裊，令整個殿堂頓然增添了佛陀庇佑的力量。在場信眾徐徐唱和，佛號音聲此起彼落，殊勝無比。

第二支香便開始浴佛典禮。今年我們邀請了三位市政府的嘉賓，他們分別是米爾必達市市長

Jose Esteves、副市長 Pete McHugh 和聖荷西市朱感生市議員。典禮開始，嘉賓就位後，在住持法師帶領下，透過投影片上中英文字幕，所有在座的嘉賓與信眾，一起高唱三寶歌。歌畢，大眾就座。十位穿著海青的獻供組菩薩們，分別以十寶獻佛，隨著供養的樂章，緩緩地，有節奏地配合著輕柔的音樂，隆重而又莊嚴地向佛陀獻上最高的敬意。隨後，由住持法師分別以中英文致詞後，歡迎嘉賓的蒞臨、信眾的護持等。其後，三位嘉賓亦先後致詞。市長 Jose Esteves 表示，能夠參予浴佛法會感到非常高興，因為明白浴佛背後的含義，更期待每年浴佛節的來臨。而副市長 Pete McHugh 說與蓮社的因緣非常深遠，





而今天又是母親節，因此感到特別有意義。

聖荷西市朱感生市議員今天為了慶祝母親節，更攜同其九十高齡的母親一同出席浴佛法會，而顯得更格外溫馨。

接下來，便是浴佛法會，先由住持法師主持浴佛後，法師及信眾便開始魚貫出列浴佛，而浴佛的目的，是感恩佛陀的教示，讓眾生認

識真正的生命，遠離外面的誘惑，啟發慈悲的智慧，增福增慧，離苦得樂。

浴佛法會完畢後便是慶祝母親節的另一環節。我們先邀請超過九十高齡的媽媽出列，接著八十，七十，一下子大殿中間已經站得滿滿的媽咪，當中更不時傳來陣陣喝采聲，每位媽媽分別獲贈一朵吉祥康乃馨，祝福她們母親節快樂！現場氣氛極為溫馨感人、祥和歡喜。



(上圖)住持天因法師致送鮮花及感謝狀與市長 Jose Esteves



上圖：朱感生市議員(右一)及其母親(左一)午齋後與住持法師合照留念



(上圖)住持天因法師致送鮮花及感謝狀與副市長 Pete McHugh



上圖：陳潤吾居士(左)與石龍生居士(右)參與浴佛法會



美國華嚴蓮社舉辦觀音菩薩聖誕法會 普佛持咒拜願開示祈福信眾虔誠受持



法會剪影

美國華嚴蓮社於 2013 年 3 月 24 日上午九時舉辦觀音誕辰法會。在住持天因法師嘹亮的唱誦聲音帶領下，揭開法會的序幕。法師及信眾們以恭敬虔誠的心，徐徐地唱和著觀音普佛的第一個讚—戒定真香，頓時間整個殿堂籠罩在莊嚴祥和的氣氛，接著住持法師將佛前的燈燭一盞一盞的點燃起來，象徵灼破眾生的無明，同時開啓眾生的智慧與光明。佛桌上早已排列整齊的燈燭、壽桃及大悲咒水，而信眾們亦早已每人獲分贈一瓶水。大眾

在法師們帶領下持誦大悲咒三遍，而向來參予這一環節者非常踴躍，因為大家都相信大悲咒水有無窮的神力，深受佛菩薩的加持，堅固了信眾們的念力與願力。況且觀音菩薩的大悲願力乃接引所有眾生，必能滿足眾生所願。

法會第二支香由住持天因法師開示觀音法門。中午佛前大供之後，蓮社以午齋及壽桃與眾結緣，藉著觀音菩薩聖誕，祈願菩薩的大悲願力及聞聲救苦的悲心，使這災難的世界能夠和平、和諧、和樂。





美國華嚴蓮社念佛念法誦經報師恩 追悼永久導師成公長老圓寂兩週年



美國華嚴蓮社於四月二十八日(星期日)舉行佛事，追悼開山長老永久導師成一和尚圓寂兩週年。

早上第一支香由住持天因法師主持佛事，領眾薰修，虔誦《佛說彌勒菩薩大成佛經》。當天，很多資深居士都特意前來參與活動，過去這些居士都與老和尚有一些難忘的記憶。雖然老和尚已經圓寂年了，可以從他們的臉龐上仍猶有一份傷痛。

第二支香大眾繞佛，稱念南無彌勒菩薩聖號，繞佛三匝後，在住持法師帶領下，信眾

每人魚貫一徹、虔誠恭敬地將手上的燈燭獻上，祈願長老慈光加被，宗門有續，道場興隆。獻燈後，由住持法師介紹長老生平，同時，勸勉大眾應以師心為己心，用功學佛。另外蓮社為老和尚舉行上供，在一片梵音中，所有信眾都在法像前上香禮敬。此次追悼法會在簡單又隆重地圓滿了。

我們應藉著事相上的追悼，從而希望啟發大眾體會老和尚將佛法西來之意，仿效老和尚為法忘軀的精神，用功學習，增長智慧，菩提不退。



美國華嚴蓮社別開生面四師聚首 法師醫師樂師能量師各展所長品茗賞藝



美國華嚴蓮社於三月十三日(星期三)晚上，有一次別開生面的茶聚，來自不同國家的專業人士聚首一堂，令當晚的客堂瀰漫著一片文藝色彩。

出席者除了本社住持天因法師及常住諸位法師外，有來自馬來西亞寂靜禪林住持開印法師，洛杉磯明法法師，三藩市著名頸椎病專家趙廣偉

中醫師，婆羅洲能量測量師聶圓根博士及旅居英國的蔡禮婷中醫針灸師暨音樂家。

此次開印法師及蔡禮婷針灸醫師一行人等因前往德州，途經三藩市特意前來蓮社掛單數天。聶圓根博士在能量學方面向有研究，同時又是開印法師多年的朋友，藉此因緣前來相聚。趙廣偉中醫師在頸椎療法素有聲



譽，醫術高明，同時也是諸位法師的醫師。蔡禮婷醫師除了在針灸治療具專業知識外，在音樂造詣方面更有一定的成就，擅長於歌唱、鋼琴及長笛等樂器演奏。

在眾緣和合之下，諸師（法師、醫師、樂師、能量師）匯聚一堂。當家天融法師更以珍藏的名茶招待客人，法師們一面

品茗一面暢談佛法外，提及各人的興趣，趙醫師不但醫學精湛更對音樂有濃厚興趣，又得知蔡醫師在音樂領域上有一定造詣，因此特別投緣。不禁引吭高歌；各施所長以表相互的敬佩，歌聲繞樑，掌聲不絕，增添了當晚茶聚氣氛，大眾樂也融融，在無盡餘意中圓滿了當晚的聚會。



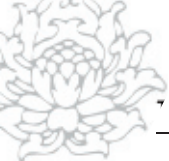
左：趙廣偉醫師
右：蔡禮婷醫師



(左)趙廣偉醫師 (右)開印法師



(左)住持法師與當家師(右)接待客人



美國華嚴蓮社 舉辦佛學講座 連場精彩內容 信眾飽餐法味



活動素描

美國華嚴蓮社於四月份舉辦了兩場佛法講座，分別由四月九日主講的慶定法師及四月十一至十三日宣講的傳能法師：

一、慶定法師

法師現任法藏講堂及西螺寺的住持，又曾在台北十普寺戒光佛學院、阿蓮區光德寺淨覺佛學院、台中南普陀佛學院〔廣化法師的時代〕

擔任講師，曾任宏印法師創辦的原始佛教學苑副長及法藏講堂轄下的原始佛教學院院長。這次來美國，除了參與法會外，也順道前往洛杉磯拜訪好友，藉此殊勝因緣，為蓮社四眾弟子作佛學講座。

法師開宗明義告訴大眾，佛法與生活是息息相關。佛陀告訴我們眾生有三種病：貪、瞋，痴。這三種病是痛苦的來源，要解脫痛苦，就必需要觀察我們的心。從觀察五蘊開始，至





世間萬事萬物都是無常，乃至我們的色身，都是因緣和合來，沒甚麼可以執著。但是凡夫眾生都是我執太重，因而煩惱更多，痛苦更大。

法師又向與會大眾介紹聞法的利益與功德，提示我們必須要聽聞正法，如理思惟及親近善知識，而佛法是以人為本，今我等既得人身，遠離八難，如果我們能多聞佛法，自然增長智慧，明白善惡，分別邪正。法師又問大眾：我們是在拜佛、信佛還是學佛？當下

現場信眾反應不一，氣氛活潑融洽，同時又勉勵大眾應常自思惟，遮止生活過錯，應知佛法如鏡，觀察三業，令使清淨。

法師又告訴我們應了斷一切無意義的事情，因為這些都不能讓我們了生脫死及成佛的，法師又以提婆達多的故事為例子，讓大家明白追尋一些無意義的事情，就如提婆達多背叛佛陀一樣。佛法最終目的是以涅槃為究竟，由此而得證悟，徹底滅除煩惱。



(上)峰淨長老隨喜出席佛學講座



信眾聽聞佛法心開意解





二、傳能法師



在四月十一日至四月十三日禮請台南紫竹寺傳能法師作為期三天的佛學講座。

法師在這三天所講的內容以佛陀最初成道為五比丘所說的四聖諦為主，讓大眾對佛法的基本佛學有更深的認知，從而體會佛陀時代的根本佛法。引用慶定法師的開示，不要只為拜佛，只求眼前安樂。應效法佛陀出世本懷，要生起出離心、遠離痛苦的心；佛陀是一個大智慧者，當初離開皇宮就是為了解決生老病死。要開啟智慧，必須斷除煩惱。同時要透徹無常的道理，就以佛教也

分裂為大、小、南北傳，藏傳這也是無常的示現！另外思惟自己哪裡有進步？哪裡有缺失？要明白解脫在當下，學佛也在當下。要了知有了分別，就有煩惱。要常時觀察五蘊。而人為甚麼會在苦？也就是因為業。而業又分為善及惡。

第二天的開示，剛好是其中一個學員的生日，法師亦藉此因緣開示母親的偉大，提倡孝道，應予生日那天自我反省、修行，將功德回向給母親。法師接著昨天所提及的善、惡業再加以解釋。法師說惡業中有十惡業，其中一項為殺業，法



師為大眾以不同角度剖析殺業：自殺、殺人、墮胎等。法師又強調得人身是非常難得，有人身才能學佛修行，絕對不應犯殺業，而業如影隨形，所以有道：『萬般帶不去，唯有業隨身』。

法師又提到在修心的過程中，常會遇到不同境界，而心也像猴子般，沒有停下來。提議我們在每天早上起來，想一想今天該做些甚麼，不該做些甚麼。晚上反省懺悔今天犯了甚麼的錯。另外法師又為大家講述偷盜及邪淫。勸喻大眾做錯事，必須要坦然承認，不能逃避，才能使身口意三業清淨。

第三天的講座中：提到佛教是教我們解脫之道，要我們遠離煩惱。法師解釋因為我們眾生根性低劣，所以佛一再告訴、提醒我們要解脫，念佛是念覺，對自己所言所行要了了分明。同時因為眾生有情，所以才會有執著，才會有無明。唯有斷情，才能沒有煩惱。

法師又向大眾解說：病從口入，禍從口出的重要，希望大眾明白惡語如利箭，殺人於無形。同時分析人為甚麼會妄語，當中不離三大因素：一、心虛；二、心機；三、不敢面對現實。而且妄語會造成很大的煩惱與麻煩。法師又特別為大家解說，在佛陀時代是沒有方便妄語的說法。只要做了妄語業，必須承擔果報。

法師最後總結，我們在聞法之後，一定要好好思惟，所聽聞的是否合乎佛陀所說的三法印。同時成佛必須具備三個基本的條件：一、必須得人身；二、必為男身；三、必須現出家相。因為男眾在了解力及領悟力都比女眾強。另外佛陀的基本教法中，是以四聖諦，三十七道品及八正道為基礎，希望與會大眾好好在這方面學習及觀照。

四天的佛學講座就在輕鬆，活潑，愉快的氣氛下圓滿，正好印證佛法是非常生活化，也非常活潑的！





鳳梨酥

資料提供: 劉俊英

鳳梨餡：

材料：

鳳梨（去皮）1200 克，
白砂糖80克，
麥芽糖80克，
玉米澱粉50克（糖的比例
可以根據當季的鳳梨和個
人的口味來調整。）
1/2杯水

工具：

打蛋器，
電子秤，
橡皮刀，
鳳梨酥模子



製作過程

1. 鳳梨去皮切成蓉，也可以切塊後放入食物處理機內加工成鳳梨汁。
2. 加入白砂糖和玉米澱粉，待玉米澱粉完全混和融入鳳梨汁中，放入不粘鍋。
3. 加入麥芽糖大火燒煮，時不時打開鍋蓋攪拌均勻，直至鳳梨餡開始變得濃稠後轉小火。
4. 繼續攪拌鳳梨餡直到能成團為止。檢驗的簡單方法是，當鳳梨餡粘上攪拌勺後，稍用力振一下勺子，而餡料仍然粘在勺子而不是輕易滑入鍋裡的話，那鳳梨餡就做好了。
5. 剛做好的鳳梨餡比較稀軟，放入器皿置於冰箱冷藏兩個小時後再用





酥皮材料：

- 低筋麵粉 300 克,
- 奶粉40克,
- 黃油 (butter) 113克,
- 無水奶油 (ghee) 113克,
- 糖粉 70克,
- 雞蛋 1個



製作過程：

1. 把黃油和無水奶油 (ghee) 放置室溫軟化後，加入過篩後的糖粉打發。
2. 分次加入打散的雞蛋，充分混合。
3. 低筋麵粉和奶粉混合後分次篩入黃油混合物裡，用橡皮刀拌勻，分次和黃油混合完全混合，拌到沒有乾粉的狀態，酥皮麵團就做好了。
4. 放入冰箱至少冷藏一個小時。
5. 麵團從冰箱中取出來根據模子的大小分成若干份。酥皮同餡料的比例為1：1。如長方形模子是30g，就是15克酥皮和15克餡料；如果最求完美的比例2：3的話，那麼就是12克酥皮和18克餡料。
6. 將酥皮和鳳梨餡依次秤好。
7. 取一塊酥皮，揉成圓形。
8. 用手掌將酥皮麵團壓扁，在中心位置放入一塊鳳梨餡。
9. 用手的虎口處來幫助收緊，讓酥皮把鳳梨餡完全地包裹起來。
10. 把包好的鳳梨酥放入模子裡，用手把麵團壓平，用推壓的方式將麵團推入模子的四個角裡，使麵團在模子裡定型。
11. 烤盤上可放置鋁箔紙，Parchment Paper，或者 矽膠墊。把鳳梨酥連同模子一起放在烤盤上，放入烤箱中。350度15分鐘左右，烤至表面金黃即可。（溫度可根據各家烤箱及模子的大小來調節）
12. 等冷卻後脫模。完全冷卻後密封放置8小時以後再食用，口感更佳。

溫馨提示：

1. 燒煮鳳梨餡時，當打開鍋蓋翻炒時，要非常小心濺出來的高溫汁液。
2. 各家的模子大小不一，所以所需的重量不等。可以先取一小塊麵團，填入模子中，去除多餘的部分，然後將麵團取出。再秤出這塊麵團的重量，根據比例計算出每份麵團和每份餡料的重量。
如果沒有鳳梨酥模子，可以用小的muffin不粘模，矽膠模子或者烘焙用的紙杯來替代。



斷箭

春秋戰國時代，一位父親和他的兒子出征打戰。父親已做了將軍，兒子還只是馬前卒。又一陣號角吹響，戰鼓雷鳴了，父親莊嚴地托起一個箭囊，其中插著一隻箭。父親鄭重對兒子說：“這是家傳寶箭，配帶身邊，力量無窮，但千萬不可抽出來。”

那是一個極其精美的箭囊，厚牛皮打製，鑲著幽幽泛光的銅邊兒，再看露出的箭尾。一眼便能認定用上等的孔雀羽毛製作。兒子喜上眉梢，貪婪地推想箭桿，箭頭的模樣，耳旁彷彿嗖嗖地箭聲掠過，敵方的主帥應聲折馬而斃。

果然，配帶寶箭的兒子英勇非凡，所向披靡。當鳴金收兵的號角吹響時，兒子再也禁不住得勝的豪氣，完全背棄了父親的叮囑，強烈的慾望驅趕著他呼一聲就拔出寶箭，試圖看個究竟。驟然間他驚呆了。

一隻斷箭，箭囊裡裝著一隻折斷的箭。

我一直背著斷箭打仗！兒子嚇出了一身冷汗，彷彿頃刻間失去支柱的房子，轟然意志倒塌了。

結果不言自明，兒子慘死於亂軍之中。

拂開濛濛的硝煙，父親揀起那柄斷箭，沉重地啐一口道：“不相信自己的意志，永遠也做不成將軍。”把勝敗寄託在一隻寶箭上，多麼愚蠢，而當一個人把生命的核心與把柄交給別人，又多麼危險！比如把希望寄託在兒女身上；把幸福寄託在丈夫身上；把生活保障寄託在單位身上……

反思：

自己才是一隻箭，若要它堅韌，若要它鋒利，若要它百步穿楊，百發百中，磨礪它，拯救它的都只能是自己。



活動預告

1. 觀音菩薩成道法會
日期: 2013年7月21日 9:00 AM - 1:00 PM

2. 賢度法師佛學專題講座
專題: 華嚴修證法門
日期: 2013年8月7日至8月9日 6:30 PM - 8:30 PM

3. 華嚴七處九會海印道場供會
日期: 2013年8月10日 9:00 AM - 4:00 PM

4. 盂蘭盆思親法會虔誦華嚴經一部
日期: 2013年8月11日至25日 8:00 AM - 4:30 PM

5. 盂蘭盆法會圓滿日三時繫念法會
日期: 2013年8月至25日 2:00 PM - 6:30 PM

6. 觀音菩薩出家法會
日期: 2013年10月20日 9:00 AM - 1:00 PM

7. 禪修佛學營 (必須報名參加)
日期: 2013年10月26日至11月2日 參閱活動作息時間

8. 年終法會虔誦大乘經典
日期: 2013年12月22日至29日 9:00 AM - 4:00 PM

9. 年終法會圓滿日三時繫念佛事
日期: 2013年12月29日 2:00 PM - 6:30 PM

真正的富貴

《雜譬喻經卷十》

佛陀入涅槃五百餘年之後，在古印度地區有一位國王，修學佛法非常精進，並且還以最好的飲食供養出家眾。在他所供養的出家眾當中，就有一位已經不受生死輪迴、解脫自在、得知宿命的阿羅漢聖者。

距離不遠的地方，還有另一個國家，該國的國王，也以各種美食供養當時印度的婆羅門修行人。這位國王用金玉珠寶和綵綢流蘇，製作了五百支傘形的精緻寶幢，極其珍貴華麗，但是卻沒有人會舞弄這種寶幢。於是，國王慎重地宣布：凡是有人具有耍舞這種大寶幢的技藝，就要送一支這種珍貴無比的寶幢給他。

當時，遠方許多國家中的貧苦百姓們，都聽到了這個消息，競相走告。其中有五百位窮人從各地匯集至一處，共同切磋了舞弄把耍這種寶幢的各種技巧，然後邀約一起出發，要到該國去獻藝，以領取價值不菲的寶幢，希望從此大富大貴。

當他們一路辛苦地走到半途，盤纏、糧食即將用盡，恐怕無法到達目的地了。

其中一位同伴建議說：「聽說這附近有一個國王，供養許多的出家人，我們不如先到那裡去，假裝跟著出家，等吃、住都不成問

題了，再想辦法到另外那個國家去賺取寶幢。」大家一致贊同，於是便前往到那位已證阿羅漢的比丘處，要求出家。

這位證果的阿羅漢，一見這群貧人，馬上明白了這五百人的宿世因果。原來他們的過去生，在惟衛佛時代，曾經全都是一位長者的家奴。這位長者敬信三寶，經常供養出家法師，而每一次的供養，都是由這五百個家奴負責料理烹煮、恭敬侍奉，並且在長者家中，又常常聽聞法師們講經說法。這五百人往生之後，因為供養僧寶的功德，升到天界去享福。現在，雖然天福享盡了，但是，曾經聽聞過佛法，善根種子萌芽，因此，這一生才有前來出家的因緣。阿羅漢雖然知道這五百人求出家的目的，並不是真正發心要修行，只是為了要接受供養，然後籌措旅費去他國賺取寶幢。但是，阿羅漢觀察到他們得度的因緣已經成熟了，於是就為他們剃度，並傳授戒法。

受完戒法，阿羅漢便帶這五百位剛出家的法師到皇宮接受國王的供養。應供結束之後，阿羅漢告誡五百位法師說：「『施主一粒米，大如須彌山，今生不了道，披毛帶角還。』所以，如果你們沒有精進修行的決心，將來就得生生世世當牛馬、奴婢來償還國王的供養。」



這五百位法師聽了都非常害怕，於是日夜精進修行，禪坐、觀行，一點都不敢放逸懈怠。經過了九十天之後，全都證到阿羅漢，遠離了所有的痛苦與煩惱。

這五百位阿羅漢在通徹了一切的因果後，發心要向世人說明他們入道證果的始末，就一起到了要送寶幢的王宮，向國王及在座的婆羅門修行人說：「我們已經破除了貪、瞋、癡三毒，也熄滅了色、受、想、行、識五陰熾盛的痛苦，更遠離了色、聲、香、味、觸、法六衰的執著。您們可以嗎？」在座的人都很驚訝地看著他們，無言以對。阿羅漢接著說：「我們原本是為了改善我們的貧窮，要來貴國耍藝、賺取寶幢，求取大富貴，沒想到途中因盤纏用盡

而出家。由於精進不懈，如今都證得了阿羅漢果，所有的煩惱火焰都被我們的智慧法水撲滅了，身心得到了大自在！這真是無上富足的快樂啊！」

省思：

公案中的五百位窮人，追求財寶、富貴，是芸芸眾生的縮影。譬喻著一般世間人的生命價值，大多是在無常中追求豐裕的物質生活。然而，執著於物質的富貴，只會帶來更多不安和心靈的貧窮，況且世間的財富即便得到，轉眼之間亦會消散，無法長久擁有。

聽聞佛法，讓我們明白人生的真理，體悟到這一念真心，心境保持安詳自在，這才是超越世間一切的真正富貴。



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Calmness as a Means

Ven. Zhen Guan

I led a sitting meditation group in March, 2013 for BudaWest of the University of the West, Rosemead, CA. There, including me, were ten people attended the meditation. The session was about an hour. And, my teaching focused on three stages, that is, being aware of breathing (out and in), taking a pleasures concept as a meditation object, and staying in the state of absolute calmness.

These three stages I personally practice as a process in a row. Thus I instructed the attendees to follow my instructions to contemplate on. Basically, my strategy for meditation is to first counting breathing as a means to focus on and feel the whole existence of body and mind in every present moment. It is a refined sensation, and it keeps the mind in the state of calmness.





In Chinese Chan (Japan: Zen; Korea: Song) tradition, there is a famous saying from *The Platform Sutra of the Six Patriarch*. It is said that once the Six Patriarch Hui Neng 慧能 (638A.D-713A.D) said to his disciple Hui Ming 惠明 (this historical figure is still remained unknown) that, “When there is no thinking of good and bad, what else is left?” It is said that venerable Hui Ming enlightened immediately by understanding the meaning of Master Hui Neng’s question. Unfortunately, we do not know the answer of how can Hui Ming enlighten by understanding such a question. Venerable Hui Ming did not give out his answer. But, we are also fortunate that venerable Hui Ming did not speak out the answer. Otherwise we are going to be confused and misguided by his answer. After all, it is a *Kongan* 公案. And a *Kongan* is a *Kongan*. Once it is done, it is done. Period. Not further interpretation is necessary and accurate.

My personal response to Six Patriarch’s question would be simple and much like what venerable Hui Ming had done, had I encountered Master Hui Neng somewhere in Los Angeles, had he asked me the same question again. I may not enlighten at this point as venerable Hui Ming did, but I would understand the question and keep silent as well. So, here I imagine myself in the encountering story with the Six Patriarch. That is a sunny, bright Friday afternoon. Master Hui Neng is sitting on a rock somewhere on the top of Hollywood mountain. His face is calm, and he is asking his young fellow who is just about to pass by: “so venerable Zhen Guan, when there is no thinking of good and bad, what else is left?” “Master, only the presence of mind,” I smile and answer. Simple, yet direct. But, the Master throws his sandals over instead of verbal praising.

When contemplation is “true,” there will be no question for the presence of mind. The mind will be in the state of fully presence and have nothing else remains. The clearness and absolute calmness of the mind allows a meditator to experience *real* joy and tranquility. When one reaches this point, one’s meditation becomes *true* and *everywhere*. This further explains why we sometimes read from sutras that say that there is no limitation for meditation to be in sitting position, but standing, walking, and laying down as well. Finally, the presence of clearness and absolute calmness leads to release of *suffering*.

Therefore, for meditation practitioners, *the presence of mind* which leads to absolute calmness matters.





Intruouction to Buddhism

Fm: Buddha Net

This short essay is intended to give a brief introduction to Buddhism. It will discuss the way Buddhists perceive the world, the four main teachings of the Buddha, the Buddhist view of the self, the relationship between this self and the various ways in which it responds to the world, the Buddhist path and the final goal.

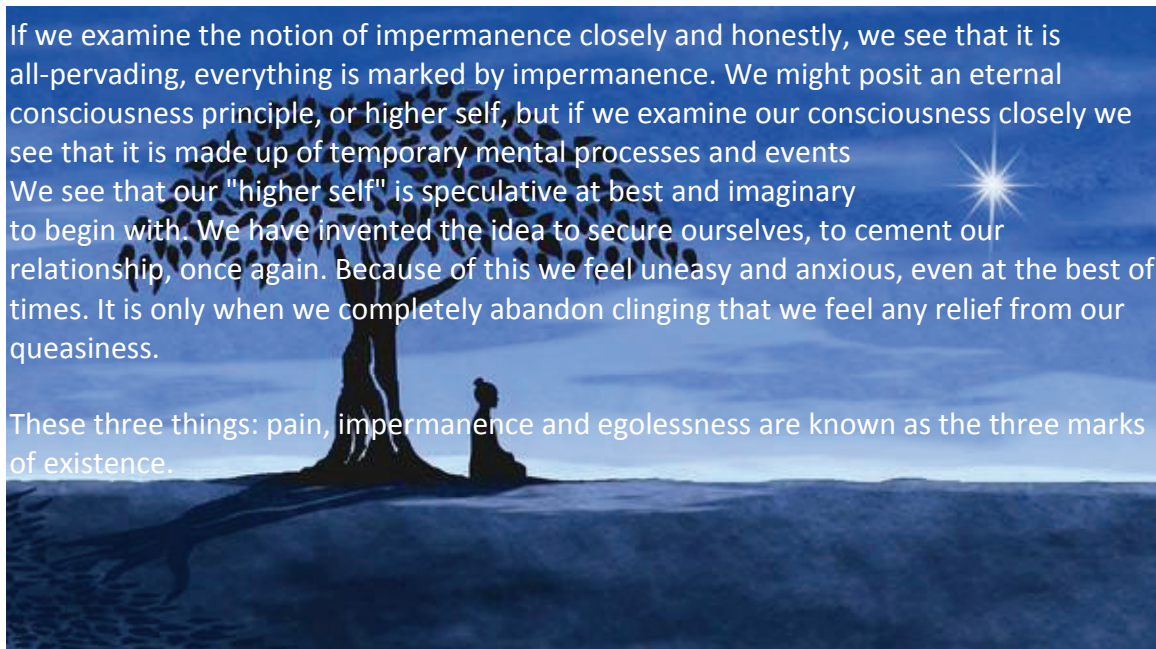
The Three Marks of Existence

Buddhism has been described as a very pragmatic religion. It does not indulge in metaphysical speculation about first causes; there is no theology, no worship of a deity or deification of the Buddha. Buddhism takes a very straightforward look at our human condition; nothing is based on wishful thinking, at all. Everything that the Buddha taught was based on his own observation of the way things are. Everything that he taught can be verified by our own observation of the way things are.

If we look at our life, very simply, in a straightforward way, we see that it is marked with frustration and pain. This is because we attempt to secure our relationship with the "world out there", by solidifying our experiences in some concrete way. For example, we might have dinner with someone we admire very much, everything goes just right, and when we get home later we begin to fantasise about all the things we can do with our new-found friend, places we can go etc. We are going through the process of trying to cement our relationship. Perhaps, the next time we see our friend, she/he has a headache and is curt with us; we feel snubbed, hurt, all our plans go out the window. The problem is that the "world out there" is constantly changing, everything is impermanent and it is impossible to make a permanent relationship with anything, at all.

If we examine the notion of impermanence closely and honestly, we see that it is all-pervading, everything is marked by impermanence. We might posit an eternal consciousness principle, or higher self, but if we examine our consciousness closely we see that it is made up of temporary mental processes and events. We see that our "higher self" is speculative at best and imaginary to begin with. We have invented the idea to secure ourselves, to cement our relationship, once again. Because of this we feel uneasy and anxious, even at the best of times. It is only when we completely abandon clinging that we feel any relief from our queasiness.

These three things: pain, impermanence and egolessness are known as the three marks of existence.





Buddha Quote

From: Interent

Let us rise up and be thankful,
for if we didn't learn a lot today, at least we
learned a little,
and if we didn't learn a little, at least we
didn't get sick,
and if we got sick, at least we didn't die;
so, let us all be thankful.





Karma (The Four Wives)

Once there was a man who had four wives. According to the social system and circumstances of ancient India, it was possible for a man to have several wives. Also, during the Heian period in Japan, about a thousand years ago, it was not unusual for a woman to have several husbands. The Indian had become ill and was about to die. At the end of his life, he felt very lonely and so asked the *first wife* to accompany him to the other world.

'My dear wife,' he said, 'I loved you day and night, I took care of you throughout my whole life. Now I am about to die, will you please go with me wherever I go after my death?'

He expected her to answer yes. But she answered, 'My dear husband, I know you always loved me. And you are going to die. Now it is time to separate from you. Goodbye, my dear.'

He called his *second wife* to his sickbed and begged her to follow him in death. He said, 'My dear second wife, you know how I loved you. Sometimes I was afraid you might leave me, but I held on to you strongly. My dear, please come with me.' The second wife expressed herself rather coldly. 'Dear husband, your first wife refused to accompany you after your death. How can I follow you? You loved me only for your own selfish sake.'

Lying in his deathbed, he called his *third wife*, and asked her to follow him. The third wife replied, with tears in her eyes, 'My dear, I pity you and I feel sad for myself. Therefore I shall accompany you to the graveyard. This is my last duty to you.' The third wife thus also refused to follow him to death.

Three wives had refused to follow him after his death. Now he recalled that there was another wife, his *fourth wife*, for whom he didn't care very much. He had treated her like a slave and had always showed much displeasure with her. He now thought that if he asked her to follow him to death, she certainly would say no.





But his loneliness and fear were so severe that he made the effort to ask her to accompany him to the other world. The fourth wife gladly accepted her husband's request.

'My dear husband,' she said, 'I will go with you. Whatever happens, I am determined to be with you forever. I cannot be separated from you.'

This is the story of 'A Man and His Four Wives.'

Gautama Buddha concluded the story as follows:

'Every man and woman has four wives or husbands. What do these wives signify?'

THE FIRST WIFE

The first 'wife' is our body. We love our body day and night. In the morning, we wash our face, put on clothing and shoes. We give food to our body. We take care of our body like the first wife in this story. But unfortunately, at the end of our life, the body, the first 'wife' cannot follow us to the next world. As it is stated in a commentary, 'When the last breath leaves our body, the healthy color of the face is transformed, and we lose the appearance of radiant life. Our loved ones may gather around and lament, but to no avail. When such an event occurs, the body is sent into an open field and cremated, leaving only the white ashes.' This is the destination of our body.

THE SECOND WIFE

What is the meaning of the second wife? The second 'wife' stands for our fortune, our material things, money, property, fame, position, and job that we worked hard to attain. We are attached to these material possessions. We are afraid to lose these material things and wish to possess much more. There is no limit. At the end of our life these things cannot follow us to death. Whatever fortune we have piled up, we must leave it. We came into this world with empty hands. During our life in this world, we have the illusion that we obtained a fortune. At death, our hands are empty. We can't hold our fortune after our death, just as the





second wife told her husband: 'You hold me with your ego-centered selfishness. Now it is time to say goodbye.'

THE THIRD WIFE

What is meant by the third wife? Everyone has a third 'wife'. This is the relationship of our parents, sister and brother, all relatives, friends, and society. They will go as far as the graveyard, with tears in their eyes. They are sympathetic and saddened...

Thus, we cannot depend on our physical body, our fortune, and our society. We are born alone and we die alone. No one will accompany us after our death.

THE FOURTH WIFE

Sakyamuni Buddha mentioned the fourth wife, who would accompany her husband after his death. What does that mean? *The fourth 'wife' is our mind [or Alaya consciousness].* When we deeply observe and recognize that our minds are filled with anger, greed, and dissatisfaction, we are having a good look at our lives. The anger, greed, and dissatisfaction are karma, the law of causation. *We cannot be separated from our own karma. As the fourth wife told her dying husband, 'I will follow you wherever you go.'*"





Cont. from Volume 16

The Four Lessons of Liao-Fan

Third Lesson: The Ways of Accumulating Merit



In the old days, there was a woman named Yen. Before she agreed to give her daughter in marriage to the man who later became Confucius's father, she only asked if the ancestors had accumulated merit and virtue and did not care if they were wealthy. She felt that as long as the ancestors had accumulated merit, their offspring would definitely be outstanding. Confucius (555-479B.C.) himself had praised Shun (one of the first emperors of China) on his filial piety. For that, Shun will be known for thousands of years and his offspring will be prominent for many, many generations, and these are sayings are actually based on truth.

I will give you another example.

In Fukien province, there was a prominent person, Yang Jung, who held the position of Imperial Instructor. His ancestors were "boat people" who made their living by helping people cross the river. Whenever there was a storm and flood, the flooding would destroy houses and oftentimes the people and animals and goods floated down the river. Other boats were trying to collect the goods and only his great-grandfather and grandfather would be interested in helping people and they would not take any of the goods. The villagers thought they were very stupid. After Yang Jung's father was born, the Yang family became very wealthy. One day a Taoist monk came to the Yang family and said, "Your ancestors have accumulated a





lot of merit; their offspring will definitely enjoy wealth and prominence. There is a special place where you can build the ancestors' tomb. "So they followed the suggestion and they Yang Jung was born and he passed the imperial examination when he was quite young and received imperial appointments. The emperor had given even his grandfather and great-grandfather imperial honors. His descendants are still very prominent.

Another example, Yang Tzu-ch'eng, was from the prefecture of Jin, and was a member of the staff in the prefectural courthouse. He was a very compassionate person. Once the prefecture magistrate was punishing a prisoner, beating him until he was bloody, but still the magistrate was very angry. Yang pleaded with the magistrate to stop beating the prisoner. The magistrate said, "This person has broken the law, how can one not get angry?" And the staff member said, "When people in positions of power have not followed the Tao, then the people do not understand Tao either, and so they do not understand the law. Thus in a case like this we should be more understanding. "The prefectural magistrate then stopped the beating. Yang came from a poor family, yet he never took any bribes. If the prisoners were short of food, he would always take food from his own home even

if it meant going hungry himself. This practice of compassion never ceased. He had two sons -- the older son's name was Shou-ch'en and the second son's name was Shou-chih -- and they both became very prominent, and held important positions. Even their descendants were prominent for a long time as well.

Another story took place during the cheng-t'ung reign period (1436-1449) of Ming Emperor Ying-tsung. In the province of Fukien there were a lot of bandits, and Mr. Hsieh was appointed to lead imperial armies to pacify them. Because they wanted to make sure that innocent people would not be killed, they managed to get a list of all the bandits who belonged to an organization and secretly gave a white flag to those who did not belong. They were told to place the flag on their door when the imperial armies came into town. The imperial armies were ordered not to kill the innocent. Because of this procedure, tens of thousands of people were saved, and many of Hsieh's descendants as a result became very prominent.

Another example is the Lin family. Among the ancestors there was a mother who was very generous. She would make rice balls to give to the poor. However many pieces people asked for, she would give. There





was one Taoist monk who would ask for six or seven each time, and he came every day for three years. The woman always gave to him, and never expressed any displeasure. The Taoist monk realized the sincerity of this woman's kindness and told her, "I have eaten of your rice balls for three years with nothing in return to show my gratitude, but I want you to know that in the back of your house there is a good place where you can build the grave for your ancestors. The number of your descendants who will have imperial appointments will be equivalent to the numbers of seeds in a pound of sesame seeds." And so in the first generation after the Lin family built the ancestral grave there were nine men who passed the imperial exams and it was like that for every succeeding generation.

Another famous person was the imperial historian whose surname was Feng. One day his father on the way to school saw a person frozen on the snow. He quickly took his coat off, put it around the frozen man and took him home. That night he had a dream in which he was told, "When you helped that man, you helped with a pure heart, and I will send the famous general from the Sung dynasty, Hanchi, to become your son." Later the child was born and his nickname was Ch'i.

Another story of a famous person was Ying who lived in Tai-

chou. When he was young he used to study in remote areas. In the night he often heard ghosts and sprits but he was never afraid. One day he heard a ghost speaking, "Because a woman's husband left a long time ago and has not returned, her in-laws think that their son is dead and are forcing her to re-marry. Tomorrow night she is going to commit suicide, and then she will replace me and so I will be able to be reborn." Mr. Ying heard this and immediately sold a parcel of his land for four lien (a weight unit) of silver, and he made up a letter from the woman's husband and sent the silver with it to the home. The mother noticed that the writing was not her son's handwriting, but she then thought, "Perhaps the letter is fake, but the silver cannot be fraudulent. Why would anyone want to send me the silver? Maybe my son is fine and we should not force our daughter-in-law to remarry. "And later the son did come home. Then Mr. Ying heard the ghosts say, "Originally I was able to be reborn but now Mr. Ying has interfered with this. "Another ghost said, "Why don't you take revenge?" The first ghost said, "No, because of his goodness he is going to become very prominent. How can I hurt him?" Mr. Yang thereafter was even more diligent in accumulating merits. Whenever there was a famine he would take his money and help people, or he would help people in emergencies. And when things did not always come his way, he also looked within himself rather than complain





on the outside. Even nowadays his descendants are still very prominent.

There was another person, Mr. Hsu, whose father was very wealthy. Whenever there was a famine he would donate a lot of food to others. One day he heard a ghost say, "In truth, the family of Hsu will have a person who will pass the imperial exam." This went on for several days, and sure enough, that year Hsu passed the imperial examination. From then on his father was even more diligent in accumulating merit, whether it was building bridges or taking care of travelers or monks. Then he heard a ghost say, "In truth, the Hsu family is going to have a person who will pass even the higher level imperial exam." And sure enough Hsu later on became the governor of two provinces.

Another person T'u used to work on the courthouse and he would spend the night in the prison visiting inmates. If he met anyone who was innocent, then he would write a secret report to the judge so that when they opened the court the judge could question the prisoner and clear their case. So they released ten innocent people, and all the people were grateful to this clerk of the court. Mr. T'u then also sent a memorandum to the Imperial Judge, "In the land within the four seas there are many people who are imprisoned, I recommend that every five years you should send a special agent to check into each of

the prisons to reduce sentences in order to prevent innocent people from remaining in prison." The Imperial Judge agreed, and T'u was chosen as one of the sentence-reducing agents. One night he dreamed that a god told him, "In your life you were not destined to have a son, but this act of reducing sentences for innocent people is in line with the wishes of the Heavens, and so the heavenly emperor is going to send you three sons. They will all attain high positions." Soon after that, his wife became pregnant and gave birth one after the other to three sons all of whom became prominent men.

Another person, Pao-P'ing was the seventh son of the magistrate of Ch'ih-yang and married into the Yuan family. He was a good friend of my father. He was very knowledgeable and very talented. Once touring around Lake Mao, he came to a village and saw a temple in disrepair with a statue of Bodhisattva Kuan-yin wet from rain. He took out all his money, which was ten lien of silver, and gave it to the abbot and said, "This is to go towards repairing the temple." The monk said, "This involves a lot of money, I'm afraid we cannot accomplish what you wish." Then Pao-P'ing took out all his expensive clothing and fabrics and turned them over to the monk. Even though his servant tried to prevent him from doing this, he said, "It does not matter. As long as the statue does not get damaged so what if I do not have any clothing."





Ching Ming Fahui (March 31st 2013- April 7th 2013)

Joy Liu

The Ching Ming Festival, which is one of the most important holidays for Chinese people, started from the early Zhou Dynasty and carried rich culture with a history of over 2500 years. Since the traditional Chinese culture is family oriented and having undergone constant evolvement, this day offers an opportunity for the Chinese people to commemorate and pay respects to their ancestors. The Buddhist rituals, which are performed on Ching Ming festival, are named Ching Ming Fa Hui. It provides a channel for descendants and Buddhists to express their immense gratitude and filial piety to their deceased family members in the monasteries every year through joining the rituals.

At the Avatamsaka Buddhist Lotus Society, Ching Ming Fahui is one of major Dharma Assemblies and stages on a large scale every year. This April, it is with great pleasure to invite Venerable Master Jing Feng, Venerable Ching Ding, Venerable Chuan Neng and other seven honorable venerables to perform the Emperor Liang Jeweled Repentance Liturgy from March 31st to April 7, 2013 and held the Buddhist liberation ritual of "Yogacara Flaming Mouth" on April 7th 2013.

According to Buddhism, suffering is caused by negative karma and sentient beings are able to achieve rebirth in the Pure Land through merit cultivation and repentance. This classic concept explains the reason why both Emperor Liang Jeweled Repentance and the ritual of "Yogacara Flaming Mouth" are highly valued by Buddhists because these rituals allows participants to cultivate much merit for our loved ones through our piously practicing the compassionate mind. By the way of repenting, not only can we eradicate our own negative karmic obstacles, purify our mind and receive auspicious blessing, but also help the deceased family members escape from suffering and reborn in the Pure Land.

Historically, Emperor Liang initiated the liturgy approximately 1500 years ago in dedication to his Empress Chi. It was said that The Empress Chi was a jealous and temperamental woman, died at age of thirty. After her death she reincarnated into a giant python and suffered from the calamities of hunger and being constantly bitten by small insects. She came to recognize that she needed prayers from the sangha to expiate her sins and release her soul from the lower realms. She visited the Emperor one night at the palace. At first, the Emperor Liang did not recognize that the python was his wife. Thus, the queen revealed herself and told him all the bad deeds she did in the past, which resulted in her current suffering. She begged him to rescue her from these miseries. Upon learning the truth, Emperor Liang invited Chan Master Bao Zhi and other honorable monks to write ten scrolls of the repentance liturgy for the Empress in accordance with the teachings of the sutras, and the essentials of repentance. As a result of performing this ceremony, Empress Chi, revisited the emperor dressed in a high-topped hat and red gown, revisited the emperor. She said, "With the aid of Buddha's strength, I was able to shed the body of a python, and be reborn in the Celestial Realms therefore I am here to express my gratitude," and then she disappeared. The merit one accumulates from performing repentance is thus inconceivable and beyond ordinary comprehension. Hereafter, The Emperor Liang Repentance liturgy became one of the most popular and widespread repentance services in the world due to the benefits it provides to both the living and the deceased. It is obvious that the Emperor Liang Repentance service helps Buddhists to transfer more merit to their deceased family members to relieve suffering or regularly improve the lives.

The ritual of "Yogacara Flaming Mouth"—the liberation ritual of feeding hungry ghosts, is





a Tantric Buddhist ritual performed for the benefit of one's deceased relatives as well as all sentient beings. The hungry ghosts depicted with mouths as small as a pinhole, throats as thin as a needle, and huge, empty stomachs that can never be satisfied. Hungry ghosts are characterized by insatiable hunger and craving and they are also associated with addiction, obsession and compulsion. Thus, the ultimate goal of this ritual is help hungry ghost by ferrying them to achieve rebirth in the Western Pure Land of Bliss.

The text illustrates the story of a Monk called Mulian (Skt. Maudgalyāyana), a disciple of the Buddha. While in meditation he sees his deceased mother suffering of starvation in the realm of Hungry Ghosts. She is unable to consume the food offerings he gives to her; whatever any food she lifts to her mouth to eat bursts into flaming coal. Mulian quickly appealed to Shakyamuni Buddha to save his mother from her fate. Shakyamuni Buddha instructed Mokuren to overcome his mother's selfish past life, he should make vast food offerings to fellow monks and dedicate the merit to the liberation of his mother.

Another story is related to Ananda, the chief attendant to the Buddha. One day, a hungry ghost named Scorched Face, a wrathful manifestation of Kuan-yin, visited Ananda. He told Ananda that he will die within three days and be reborn as a hungry ghost. Greatly alarmed, Ananda goes to the Buddha and was taught the method of feeding hungry ghosts by union of the body, speech, and mind as represented by mudras (gestures formed by hands and fingers,) mantras, and visualization that the chief ritual master engages in while performing this ritual. In other words, the ritual of "Yogacara Flaming Mouth" is performed that the hands form mysterious gestures, the mouth recites mantras and the mind engages in visualization. The body communes with the mouth, the mouth with the mind and with the body. The three actions of body, speech and mind must be in perfect correspondence.

During the first part of the ritual, the masters and lay donors invoke the help of the Triple Gem. In the second half they break through the gates of hell and summon the hungry ghosts (preta), open the throats of the sufferers, and feed them various kinds of food and drink blessed by the Triple Gem. With the help of the power derived from the union of mantra, mudra, and visualization, they satisfy their needs and give them an opportunity to hear the Dharma, purge the hungry ghosts' negative karma, guide them to take refuge in the Triple Gem, and arouse their aspiration for enlightenment. If all these ritual procedures are properly performed, the hungry ghosts will be liberated from the lower realms to be reborn in the Pure Land. Therefore, this highly complex ritual is believed to be the most effective means of delivering liberation to one's deceased relatives.

By performing all these rites, it is hoped that all merits cultivated by the ritual Masters, the Venerables, devotees and participants are dedicated to all suffering beings, to assist them to become free from Samsara. In hosting Ching Ming Fahui which included Emperor Liang repentance Service and "Yogacara Flaming Mouth" food bestowal rite this Ching Ming Festival, the Abbess of Avatamsaka Buddhist Lotus Society, Venerable Master Tianyin hopes to dedicate numerous merit to all people wishing they achieve great health, wisdom, and peace; to advance social harmony and happiness; also to liberate all of those who died in all kinds of disasters. By participating in this service, the merits were also transferred to all devotees, disciples and all participants to increase our wisdom and bliss as well as to bring forth peace and prosperity.

We rejoice that many participants came to join the Ching Ming Dharma Assembly and practiced the repentance rituals, and we also appreciate all the great efforts from our volunteers during the ritual period.





Pineapple Cake

Recipe: Joy Liu



Ingredients of Pineapple Paste:

- Pineapple (peeled) 1200 g
- Sugar 80g
- Maltose 80g
- Corn Starch 50g
- (Adjust the amount of sugar according to the seasonal pineapple and individual need.)

- Tools:**
- Electric Mixer
 - Scale
 - Spatula
 - Pineapple Mold

Directions of Pineapple Paste:

1. Peeled and chop fresh pineapple into small chunks. Transfer the pineapple to a blender or a food processor and puree, stopping and scraping the sides of the bowl occasionally.
2. Add sugar and corn starch to the pineapple puree, whisk the mixture until the corn starch dissolved and pour into a non-stick pan.
3. Add maltose and cooked the combined mixture. Bring to a boil over high heat, stirring occasionally and reduce the heat when most of the liquid has evaporated.
4. Stir in the combined mixture until it has thick, sticky, and uniformly light golden in color and able to form dough. The simplest test way is that if the pineapple paste still sticks on the spatula not drop easily when slightly shake your spatula a couple of times.
5. The pineapple paste is a little bit loose and soft when just removed from the gas stove, transfer the paste to a container and refrigerate in two hours.





Ingredients of dough

Low Gluten Flour (cake flour) 300g
 Milk Powder 40 g
 Butter (1 stick)
 Ghee (Clarified Butter) 113g
 Confectioners Powder 70g
 Egg 1



Directions of Pastry:

1. Preheat oven to 350° F. (180° C). Prepare a sheet pan lined with foil paper, parchment paper or silicon baking pad.
2. Cream the room temperature butter, ghee, and sifted confectioners powder together using an electric mixer until light and fluffy.
3. Beat an egg and add to the butter mixture in a couple of times until thoroughly blended.
4. Mix the low gluten flour and milk powder. Sift and fold in the butter mixture until well mixed. The dough is ready.
5. Refrigerate at least in one hour .
6. Take dough and pineapple paste from refrigerator and scale individually according to the molds. It is easy for a beginner to try the ratio of pastry to filling is 1 : 1. For example, if the mold is able to be filled with 30g, then 15g pastry with 15g filling; if practices in a traditional standard, it should be 12g pastry and 18g filling.
7. Take a piece of dough and make in a ball.
8. Flatten the ball out in your hands, and place the pineapple filling in the center of the dough.
9. Fold over and bring the dough together to encase filling between your thumb and index finger.
10. Roll the filled cake ball in your hands, to even out any seams shape the filled pineapple cake into the mold by squeeze and press.
11. Bring the pineapple cake with molds on parchment paper or silicon baking pad lined baking pan, and bake at 350 F for 15mins. They will turn lightly golden brown. (Adjust the temperature and time according to your oven and molds)
12. Let the cakes cool completely then remove molds. Store in an airtight container and serve after 8hrs with better tastiness.

Tips:

1. Be very careful the splash on high temperature when open the lid and stir the pineapple pasty.
2. Since the different sizes and shapes of all kinds of the molds, the different weight dough you need . Take a small piece of dough and fill the mold fully and evenly, remove the extra. Then weight the whole piece from the mold and calculate the pastry and filling by the ratio. If the pineapple mold is not available, replaced with small muffin non-stick pans, silicon molds or baking paper cups.





Current & Up-coming Activities

1. Commemoration of Avalokitesvara Bodhisattva (Guan Yin) Renunciation
Date : July 21, 2013 9:00 AM – 1:00 PM

2. Dharma Lecture by Dr. Hsien Du
Date: August 7 – 9, 2013 6:30PM – 8:30 PM

3. Dharma Service (SATURDAY)
Date: August 10, 2013 9:00 AM – 4:00 PM

4. Dharma Service for Ullambana Festival and Sangha Day
Date: August 11 - 25, 2013 8:00 AM – 4:30 PM

5. Amitabha Thrice Attentive Chanting Service
Date: August 25, 2013 2:00 PM – 6:30 PM

6. Celebration of Guan Shih Yin (Akalokiteshavara) Bodhisattva Enlightenment
Date: October 20, 2013 9:00 AM – 1:00 PM

7. 8 Days Retreats
Date: October 26 to Nov 2, 2013/6/2 Refer time table

8. Year End Service
December 22 – 29, 2013 9:00 AM – 4:00 PM

9. Amitabha Thrice Attentive Chanting Service
Date: December 29 2013 2:00 PM – 6:30 PM





烹飪班學員上課後合照

住持法師領眾浴佛



米爾必達市市長 Jose (左)及副市長 Pete (右)齊齊浴佛

小朋友出席家庭同樂日



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