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The Avatamsa

華嚴蓮社



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千燈
佛火
放不
光滅
眾慈
願光
成照

本社於2014年開始推出「毗盧遮那佛琉璃光明燈」給予大眾供奉，顧名思義此光明燈乃用以上等琉璃質料製造，依蓮社大雄寶殿的環境佈置，由台灣廠商承辦度身訂購輸入，加上專業工程人員的組裝，配合節省能源及環保的理念，佛像後的背光全部用省電燈泡，外觀金光燦爛、莊嚴潔淨，供奉在大殿正中華嚴三聖像左右牆壁上，增添了整個殿堂煥然一新的景象。

毗盧遮那（Vairocana）是照耀、光明遍照的意思，又佛的光明能遍照一切處而無所障礙，在佛教的意義來說，「燈」更是代表光明與智慧。

「毗盧遮那佛琉璃光明燈」即日起接受登記供奉，可以用合家或個人名字於年頭點燈供佛。如是可成就自身或他人虔誠點佛燈，光明前途無障礙的殊願！請親臨本社接洽垂詢。





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

本社謹訂於國曆二〇一三年十二月廿二日（星期日）起至二〇一三年十二月廿九日（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、廣植福田及對各姓祖先宗親作慎終追遠之心願。並仰仗十方諸佛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，各人消災免難，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。下午恭請台南紫竹寺住持^{上傳}_下能和尚主持三時繫念法事一堂，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。

另本社於十二月一至廿一日下午 4:30，每天加行共修，虔誦地藏菩薩本願經後接晚課蒙山，歡迎參加。

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美國華嚴佛教會 AVATAMSAKA BUDDHIST LOTUS SOCIETY

美國加州米爾必達市華嚴蓮社

住持天因謹訂

2013/11/11



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 觀音誕辰(3/16) 觀音成道(7/13) 觀音出家(10/12)	

~法會延生~ 功德項目:

紅色大牌位 \$60 (8 天) 可寫 8 人名		紅色小牌位 \$30 (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\$60 黃色小牌位\$30 (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、 ()	

* 每週固定之共修會外，本社還有活動及課程，歡迎參加 *

* 美國華嚴蓮社之運作如有更動，活動及課程項目，請注意網站公佈或者來電詢問。

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2014 年消災供燈守護神功德報名通知

(供奉日期 1/ 1/2014– 1/4/2015)

有關點光明燈的功德，經典中多處記載著：於佛像、佛塔、經卷前燃燈，能獲得不可思議的功德。《佛為首迦長者說業報差別經》也談到：以油燈、燭火供佛，能獲得大福報、天眼、於善惡法得善智慧、流轉世間但常不在黑闇之處、速證涅槃等十種功德。

佛教所指的光明，分為「色光」與「心光」兩種。色光又稱身光，乃指佛菩薩全身所放出之光明。心光，又稱智慧光，借以譬喻佛法的智慧就像光一樣明亮，能照破眾生幽暗的煩惱。因此，點光明燈一方面可以得到諸佛菩薩放光加持、消除業障；一方面也藉由點燈提醒自己要時常聽經聞法，運用佛法的道理來修行，增長自己的福報和智慧，並累積成佛的資糧。同時，在我們替所關心的人或自己點燈當下，那一念祝福的善願，便已為自己和他人種下未來得度的因緣。如《賢愚經》卷三載錄：「貧女以至誠所獻之一燈，永遠不滅；王者所獻之諸燈，則已滅盡。」，即應證了「心念」的重要與功效。再者，透過點燈的隨喜布施，亦能輾轉供養僧團、護持寺院，使佛法廣為弘傳，利益更多的眾生，自己也在有形、無形之中，做到了財施與法施，獲得布施的功德。

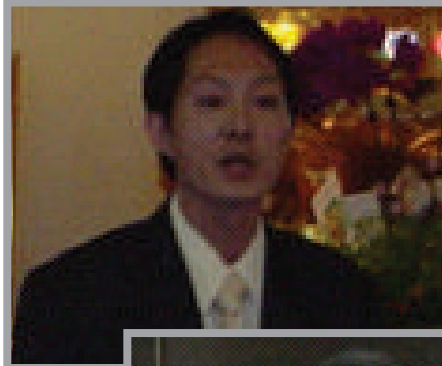
點光明燈固然能達到消災祈福的效果，然而佛法講因果、緣起，屬於個人業報的部分，若因緣未盡，該承擔的果報還是得接受，並非點了光明燈就能一勞永逸，不必受報。不過經由點光明燈的因緣，接觸佛教進而了解佛法，使內心有所寄託，從此「諸惡莫作，眾善奉行」，改變不好的習性，善緣便自然聚集，災難也就漸漸消弭，這才是消災解厄、祈福轉運的方法，也是佛教點燈的真正意義。美國華嚴蓮社向以「信、解、行、證」為修持的法門。所以在「行」的方面，除了平日的功課外，本社備有週日共修會，每年固定大法會，佛學課程與才藝活動等等。在這年終歲末之際，滿懷虔誠的心，祈願來年，消災解難、身心康樂、福慧雙修、世界和平。

2014 年美國華嚴蓮社備有以下種種功德提供給閣下供奉：

- 琉璃光明燈(一年)
- 守護神太歲燈 (犯太歲的生肖如：馬、鼠、牛、兔)
- 消災牌位(一年)
- 消災祈福牌位(一個月)
- 超度牌位(一年)

信眾發心虔誠供養累積功德，祈求三寶加庇，諸事順利，消除業障，早日圓滿無上菩提。

歡迎親臨蓮社寺務處洽詢及辦理相關事宜。



美國華嚴蓮社30週年慶

身心靈系列專題講座

美國華嚴蓮社自1984年創立迄今以來，歷經30年的努力耕耘及轉變，不但致力於華嚴義學之弘揚，並且積極從事弘法、慈善、教育、文化等事業。培育出許多修學華嚴的人才，且落實普賢萬行之實踐，期許能發揮此菩薩道精神，為社會帶來安定、祥和之力量。適逢美國華嚴蓮社30週年慶在即，特舉辦『身心靈系列講座』，邀請國際知名學者專家作專題演講，誠摯的邀請您蒞臨聽講參與研討。

Established in 1984, ABLS in the past thirty years is dedicated to the teaching of the Avatamsaka principles, actively promoting the dharma, community involvement and charity, education and cultural activities. ABLS has fostered many talents studying Avatamsaka Lineage, and implement the practice of Samantabhadra Disciplines (Universal Sagacity). By exerting the principles of Bodhisattva, it brings stability and harmony to our society. In celebrating ABLS 30th anniversary, ABLS is hosting Body-Mind-Soul Seminar Series and inviting world renowned scholars as presenters. ABLS sincerely invites your attendance and participation.

2014年1月18・19日

主講人: 慈融法師

主題一: 印度佛教之歷史演變發展

主題二: 印度佛教義理思想之演化

2014年2月15・16日

主講人: 陳士濱教授

主題一: 《華嚴經》的「心識」科學(一)

主題二: 《華嚴經》的「心識」科學(二)

2014年4月12・13日

主講人: 戚謹文教授

主題一: Problem based learning in life

主題二: Advance in medical sciences and our life



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本期法語



~~寒山詩選~~

急急忙忙苦追求
寒寒冷冷度春秋
朝朝暮暮營活計
悶悶昏昏白了頭
是是非非何日了
煩煩惱惱幾時休
明明白白一條路
萬萬千千不肯修

十二月加行功課
週日共修會誦地藏經

日期：12月 1日

12月 8日

12月15日

時間：上午9時至下午1時



華嚴經·善財童子五十三參的故事

第九參 昆目瞿沙仙人

賢度法師

成佛之道

善財童子所拜訪的第九位善知識叫做昆目瞿沙仙人，他住在羅素國的一座樹林裡，他和他的許多徒眾們一起過著原始的田園生活，與世無爭，自給自足，昆目瞿沙仙人悠閒的坐在栴檀樹下的草墊上，而他的徒眾們，有的以果樹的皮編成衣服，或用草來做衣服穿，而且每個人的頭上挽著環髻，自然的散布或隨意坐在仙人的四周。

當善財童子去拜訪的時候，他們也不覺得被打擾，仙人很自在的睜開眼睛，對著他的弟子們說：「這位童子已發了阿耨多羅三藐三菩提心，為了眾生，他不顧一切的希望他們能得到利益，無始以來的煩惱得以消除，而且培養一切的善根，真是可敬可佩。」弟子們，聽到仙人的話對著善財童子都報以歡喜讚嘆，又用香花散布在善財童子的身上。而且異口同聲的說：「可敬的童子，你一定能夠救護一切眾生，消除他們的地獄之苦，永斷畜生道，乾竭愛欲之海，使眾生永滅苦蘊，永破無明黑暗，永斷貪愛繫縛。」

此時昆目瞿沙仙人也轉身面對善財童子說：「善男子，我的修行法門是『菩薩無勝幢解脫』，你如果想知道它的境界，就請將手伸出來。」於是仙人用右手摸善財童子的頭頂，又以左手緊握著善財童子的手，一剎那間，善財童子覺得自己經歷了十萬諸佛剎微塵數的世界，見到諸佛種種相好，種種莊嚴，以及演說種種妙法的勝會。同時，善財童子又感覺到自己也在這些世界中聽經、聞法，經過千百億年仍能存在。不久仙

人又將兩手放開，善財童子立刻見到自己依然故我，仍在那羅素國的樹林之中。

昆目瞿沙仙人笑著問：「你還記得剛才的情境嗎？善財童子。」善財童子感謝的說：「我知道這是聖者的慈悲，聖者的神力，使我能夠觀察到這個法門。」

仙人緊接著又說：「我所證得的這個『菩薩無勝幢解脫門』，能使菩薩成就一切殊勝三昧，得到自在；能在一念頃之間，生出諸佛無量智慧，以佛的智燈來普照世間，做出利益眾生的事。」

「善男子，由此向南方去，有一個名叫伊沙那的聚落，那裡有一位勝熱婆羅門，你不妨接著就去向他請教修學的法門，也許會有意想不到的收穫呢！」

善財童子聽完了昆目瞿沙仙人的這一番話，心裡歡喜不盡，卻又湧起了一股離情，於是向他頂禮很久，才依依不捨的朝著南方走去。





華嚴經問答與內容

〈離世間品〉是《華嚴經》中的二千個修行法門，由普賢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「普賢雲興二百問，普賢瓶瀉二千酬」的佳話，給後人研讀華嚴經的一個重要指南。

第十五問：何等為十種說三世？

經文 (P157LL6)：佛子！菩薩摩訶薩有十種說三世，何等為十？所謂：

1. 過去世說過去世；
2. 過去世說未來世
3. 過去世說現在世；
4. 未來世說過去世；
5. 未來世說現在世；
6. 未來世說無盡；
7. 現在世說過去世
8. 現在世說未來世；
9. 現在世說平等；
10. 現在世說三世即一念；

是為十。菩薩以此普說三世。

釋文 (V17P67LL7)：

佛教說三世，是「過去、現在、未來」，無論其單位以「剎那」或以「劫」來看，其時間的長度都不一樣。根據華嚴四祖澄觀清涼國師所著的《大方廣佛華嚴經疏》及《大方廣佛華嚴經隨疏演義鈔》的解釋，上述經文所提的十種說「三世」，前九個是屬別說，最後一個是總說，這是華嚴思想的特色。前面的九個世，分開三組去了解，故成為九世。這三個世順序是過去、未來和現在。上述經文的第6句：「未來世說無盡」及第9句：「現在世說平等」，《疏鈔》中有特別的詮釋，說「未來世說無盡」，之所以說「無盡」是因為「未來」是續起法，而「未來」是無法知道甚麼時候來，要等多久才到來，故未來世名為「



無盡」。相反地，說「現在世說平等」，由於「現在」即是當下遇事可見，面對「過去」及「未來」，分別都有其「現在」，所以經云「平等」。

第10句：「現在世說三世即一念」，這句是總說，加起上來的九句，形成了十世之義，先成九世，現本之一念，即以「一」對「九」，互融相成，體用相融，但此九世，時無別體，是依緣起，緣起無自性，世間一切的都是「無自性」，因為世間萬事萬物都是靠依因托緣，必須以種種因緣互相成就，不可能單獨存在，不可能永恒不變的，此為即真法性，故理融通故，無礙自在，事理無礙，令一時能容一切時；理事無礙，令一切時隨理入一時中。（完）

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：
圓智居士、心華居士、心富居士、法偉居士、悟嚴居士

編輯部謹啟

工作人員：出版者：美國華嚴蓮社
發行人：釋天因
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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

每月定期共修法會

虔誦華嚴經	9:00AM-1:00PM
禮拜藥師寶懺	每月第一個星期日
華嚴佛一	每月第二個星期日
慈悲三昧水懺	每月第三個星期日
虔誦地藏經	每月第四個星期日
	每月第五個星期日

常住固定功課

早課	5:00-6:00AM
晚課（誦經接蒙山）	4:30-5:40PM

每月定期活動（請來電洽詢）

不定期講座	週六
彩畫班	每個週六
書法班	每個週日
學佛班	每個週日
插花班	每個月一次
烹飪班	每個月一次
才藝班	每個月一次
興趣班	每半年一次
茶道班	每一年一次





曇花

夜幕低垂，您
悄悄地來到人間，
卻只能存活三小時。
妳，慢慢地，抬起頭。
溫柔地綻放笑容。
像仙子一樣，
充滿了靈氣的笑容，。

初夏之夜，您
皎潔雪白的膚色。
嬌羞地，展露妳淡黃的花蕊。
涼風輕輕的吹，
把妳幽幽的香氣，
吹進了我的心坎。

我看着你，漸漸地，
收斂笑容。然後溫柔地，
低下妳的頭。
匆匆的，
離別了。

妳的出現，
雖然短暫……
卻呈現了千嬌百媚。
然後，
安然，默然，
離開了。

妳悄悄地來，
也悄悄地去。
不計較生命的長短，
不在乎有誰關注。
不留戀美好的時光。

這，展示了：
天地萬物，
圓滿自在的存在之道。
如是，無所住而住……
如是，隨緣自在……





孟蘭盆思親法會 諸善人海會雲集 信眾虔誠同持誦 大方廣佛華嚴經



美國華嚴蓮社於八月十日起至廿五日，一連十六天舉行孟蘭盆思親法會，虔誦「大方廣佛華嚴經」，是次法會，禮請華嚴蓮社董事長賢度法師及住持天因法師共同主法。

八月十日上午，首先舉行「華嚴七處九會海印道場修證法會」。由賢度法師帶領華嚴七處九會海印道場修證法會的功德主，依照供會儀軌進行灑淨、請聖及華嚴供的觀行儀式。下午，由住持天因法師領眾共修《華嚴普賢行願修證儀》，進行「普賢十大願王」的觀修行法。

八月十一日起，每日上午八點開始，由住持天因法師領眾誦誦八十卷《大方廣佛華嚴經》，至下午五時結束，每天持誦經文六卷；中午的佛前大供，由賢度法師主法，為參與孟蘭思親法會的信眾迴向祈福。賢

度法師更就〈《華嚴經》與生命關懷的連結〉為主題，於八月十一及十八日兩天，為大眾進行開示，參加者飽餐法味，滋養法身。

八月十八日，舉行一年一度孟蘭盆供會暨齋僧活動。「孟蘭」在梵文中的意思是倒懸，「盆」是漢語，合起來就是用盆之類的器皿盛食供佛奉僧，以拯救在地獄倒懸之苦的眾生。據孟蘭盆經記載；釋迦牟尼佛的弟子目犍連，無法自力救助在餓鬼道中受苦的母親，便求助於佛。佛告知目犍連必須以十方眾僧的修行力，才能救出母親，脫離餓鬼之苦。同時，佛也指示目犍連在每年七月十五日，僧眾結夏安居圓滿之日，為人子女者應當為七世父母以及現生父母於危難之中者，廣設百味珍饈，供養出家人。以此功德，令過去父母，六親眷屬，出離三途之苦。若父母尚健在者，衣食自



圖下:董事長賢度法師及住持天因法師共同主法



圖上:信眾虔誠禮佛來

圖下:全神觀注隨文入觀



足，福樂百年，萬事吉祥順利。是真正的超薦濟拔，冥陽兩利之妙法。中國在南朝梁武帝時正式創立盂蘭盆會，供養十方僧眾，發揚孝親報恩的精神。此後，歷代帝王及民間均非常重視這個法會。

十時三十分分盂蘭盆供會，由賢度法師主法，領眾誦《佛說盂蘭盆經》七部及《佛說父母恩重難報經》一部，並為大眾開示，宣說「盂蘭盆供會」及「齋僧」之意義，以及《佛說盂蘭盆經》和《佛說父母恩重難報經》的法要，強調父母恩德之深重，於子女的生身養育之恩；而為人子女者，則必須要能知恩圖報，須知假使頂戴、荷負十方一切諸佛於頭頂上，猶不能報父母恩情於萬一。藉此盂蘭盆供會供養十方僧眾，更將此次華嚴修證法會的功德普皆迴向生身父母、六親眷屬，令離三途八難及倒懸之苦，並祈求諸佛菩薩之接引，令得超生佛國淨土。

中午午供賢度法師主法，及進行盂蘭盆供會供佛及齋僧儀式，信徒在主法和尚與僧眾持誦藥師灌頂真言的加持之下，魚貫出列，以四事供養與會僧眾，祈求消災免難，增福延壽；而賢度法師又為此次法會的功德主，一一念誦祈福祝禱文，迴向各姓先遠歷代宗親及父母師長，仗此良因早登華藏玄門、共入毘盧性海。

由於配合台北華嚴蓮社的秋季盂蘭盆法會，賢度法師於美國時間八月十九日傍晚先行返回臺灣，指導台北蓮社法會之進行。法會圓滿日當天，蓮社禮請觀音寺住持慧西法師主持延生普佛及開示。下午二時啟建三時繫念佛事一堂。

三時繫念法會，透過法會，運用佛法的力量，把亡靈、孤魂請來道場聽法、誦經、念佛、懺悔、發願、授三皈依，以佛法布施供養他們，而令他們心開意解，往生極樂世界。同樣的也幫助信眾自利利他、自度度人，透過莊嚴的佛號、梵唄、慈悲的的道場氛圍，凝聚至誠的懺悔心與願心，



將功德迴向一切的眾生，而三時繫念佛事的 目的雖然是在超度亡靈，實則冥陽兩利。

佛願力的加持，透過經文，依文起觀超渡先人得到法益。

在法會進行中主法和尚帶領大眾一心繫念佛號，起歡喜心、讚佛功德，感受阿彌陀

法會在接近晚上七時結束，而盂蘭思親法會在一片念佛聲中落幕。



法會剪影

諸上善人海會雲集





美國華嚴蓮社 慶祝觀音菩薩出家日 信眾虔誠雲集 參予點燈普佛持神咒



法會剪影

美國華嚴蓮社一年一度觀音菩薩出家日法會於十月二十日提前舉辦。觀音菩薩有不可思議之威神力、慈悲力，於過去無量劫中，已功德圓滿成就佛道，然而為了救度眾生，又再示現菩薩之身，普濟眾生。而中國佛教，將農曆二月十九日定為觀世音菩薩的誕辰，六月十九日為觀音菩薩成道日，九月十九日則為觀音菩薩的出家日。

蓮社感念觀音菩薩之恩德，敬設燃燈

供佛祈福，第一支香由住持天因法師領眾恭誦『觀世音菩薩普門品』。普門品是《妙法蓮華經》七卷中的一品，內容宣說觀世音菩薩悲心無量，救七難（火難、水難、黑風（羅剎）難、刀杖（刀兵）難、惡鬼難、枷鎖（牢獄）難、怨賊（怨業、強盜）難），解三毒（貪、瞋、癡），應二求（求男、求女），以種種方便，現三十二身，拔苦與樂，度脫眾生的神通妙用，及不可思議的境界。



第二支香，開始前每位信眾均獲分配一瓶大悲水及一包大悲米結緣。在法師們帶領下，信眾虔誠念誦大悲神咒。咒畢，住持法師為大眾開示，大悲咒水及大悲米的用法。法師言簡義廣，深入淺出，活潑生動令大眾飽

餐法味！

三支香是佛前大供及午齋。當天更備有壽桃供佛供眾。下午二時舉行皈依典禮，天因住持帶領游木榮居士（心耀）及黃蓓居士（心蕾）懺悔、發願、三皈，成正信的佛教徒。



圖上：住持法師領眾主持午供



圖上：信眾虔誠稱念觀音菩薩聖號

圖下：法師持咒加持大悲水及大悲米



圖下：新安裝的佛教守護神太歲燈



恪遵佛制 弘揚正法

薪火相傳 以法護法

特別報導

美國華嚴蓮社在八月十八日（星期日）上午九時舉行傳法典禮，由賢度董事長傳法予傳智法師。傳智法師乃華嚴專宗學院第五屆畢業生，宿具善根，因感世間無常、眾生苦難，於西元1985年披剃出家。後赴臺灣圓光佛學院求學正法。1989年受三壇大戒。佛學院畢業後，投考華嚴專宗學院及佛學研究所，鑽研華嚴學，2000年畢業，學有所成。另於2003年，獲取 Sri Lanka Kelaniya University Post Graduate 碩士學位。學成回國，創辦新加坡法悅精舍，擔任住持。為令正法久住，更為培植佛門龍象，開設英文佛學班，培育英語弘法人才，弘揚正法。為使華嚴教法弘傳於國際間，藉此次前來美國華嚴蓮社支授法會的因緣，敬向^上賢_下度法師求法受記。今據南山律派三十九世傳授記荊，為其題取法名，內號「天常」；並依華嚴宗三十九傳，題取外號「悟聰」；冀其能常起大悲，上求一乘教法，下化無量群生。此次傳法儀軌，依循傳統古法，行禮如儀，傳法本師為法子及大眾開示傳法之法要，宣讀傳法法卷及授偈，期許傳智法師能為華嚴教法國際化的深耕與傳承而努力！而後，和尚傳授法衣與法卷。在僧俗二眾的觀禮及祝福中，圓滿結束此次的傳法典禮。

偈云：

天善安住無與等，
常起大悲化群生；
悟勤修學一乘教，
聰達毗盧法最尊。



圖上：傳智法師接法後與傳法本師合照

圖下：傳智法師與蓮社全體住眾合照





美國華嚴蓮社為慶祝創建三十週年 每月定期舉辦身心靈系列講座活動

特別報導

美國華嚴蓮社創社三十週年在即，2013年8月6日中午時分，由董事長賢度法師發起，住持天因法師、當家天融法師共同召集第一次「美國華嚴蓮社三十週年慶籌備委員會」的會議。會議當中特別邀請加州聖荷西州立大學電機工程學系系主任暨綠色工程研究院院長陳潤吾（Ray Chen）教授——擔任週年慶籌備委員會的主任委員，會中決議自今年九月份起，每月定期舉行系列專題講座，以及不定期的華嚴學課程與綜合座談會，作為明年美國蓮社三十週年慶之前行暖身活動。

此次籌備委員會的發起，除為明年週年慶活動進行機動性的任務編組之外，更是未來美國加州成立「華嚴學推廣中心」，從事華嚴教學與華嚴學研究的常設機構之

前身編制。初步的近程規劃中，每月定期的專題講座將就「身心靈系列」、「佛法與現代社會的生命關懷系列」與「全球化議題」三大主題方向，聘請在佛教或華嚴領域學有專精之專家及學者，前來進行分享與交流，以佛教的入世關懷接引初機的社會大眾入門。此外，並擬設立大專青年獎學制度，鼓勵美國在地的青年學子們投入漢傳佛教的研究與華嚴推廣的行列，目前將與UC Berkeley、Stanford 及鄰近大學院校進行拜會和互動交流。

美國華嚴蓮社方面，也將積極營造出一個適合現代年輕朋友樂於活動的環境氛圍，以方便接引新世代的美國青年，為華嚴法化和漢傳佛教發展在西方社會的深耕與傳承而努力！



賢度法師主持美國華嚴蓮社三十週年慶籌備委員會第一次會議



九月份游祥洲教授以兩場精采的專題而起步

美國華嚴蓮社為籌備明年(2014)三十週年慶典,從九月份開始特別舉辦一系列專題講座,邀請國外知名學者、專家、法師等專程來美呈獻其個人研究專長。

第一次講座邀請到現任台灣佛光大學生命與宗教學系的游祥洲教授,游教授曾獲取到中國文化大學哲學博士,研究領域有華嚴思想、般若思想、宗教哲學、宗教與全球化。

這次游教授的講座分兩場次,第一場在9/07/2013星期六下午二時講題是:論佛教面對當前多元化的宗教環境,如何創造其勢可續性發展的優勢。第二場是在9/08/2013星期日下午二時講題是:論《華嚴經》五十三參「種種業力具莊嚴」的生命教育蘊涵。

在9/07/2013第一堂專題講座中游教授提到佛教要在多元化的潮流中,如何找到明確定位,並發揮佛教中強調的智慧,如何化解東西方的宗教對抗,為世界和平奠定更穩固的基礎。所謂多元化,是指一條未定的道路;未來正向發展與負向發展的

可能性,兩邊幾乎相等。關鍵在於,人類所投入的選項,到底是正多於負,或是負多於正?

教授以宏觀的角度來詮釋如何在這個多元化的洪流中以十二個重點來創造佛教的可續性發展的優勢:

1. 建購「全球倫理」,推動價值重建。
2. 確立「全球化」與「全球在地化」的平衡發展。
3. 尊重「多元價值」,推動「跨文化」交流。
4. 保護宗教神聖資產,推行文化傳承教育。
5. 體認「身土不二」,提倡「綠色消費」。
6. 推動「全球立法」,保護自然資源。
7. 重新定義「發展」概念,確立佛教道場社區化的三大方向。
8. 積極參與「身命教育」與「身心療愈」,臨終關懷等社會課題。
9. 推動多元的全球佛教公共論壇。
10. 深化不二法門的精神,推動宗教內



部對話與跨宗教對話。

- 11. 彰顯慈悲精神，消除各種形式的暴力。
- 12. 面對全球的結構性之惡，勇於批判與導正。

9/08/2013 為第二堂專題講座，是論及《華嚴經》五十三參「種種業力具莊嚴」的生命教育蘊涵。

教授在這一節引用善財童子的一首偈語：了知諸有海，種種業莊嚴，為說無礙法，令其悉清淨。來揭示一個正向思考的生命法門，並且以三個方向來進行深層的探

討。

第一，「種種業莊嚴」在大乘佛教廣大經典中的思想連結。

第二，「種種業莊嚴」的正向態度對於佛教傳統倫理思維的挑戰。

第三，「種種業莊嚴」的生命視野。另外教授又特別以華嚴字母的正向聯想法的聯想下根本沒有產生惡念的空間，這就是「華嚴字母」的殊勝處。更即興要求蓮社的義工菩薩悟光及心圓唱誦華嚴字母，賺來滿場歡樂。最後天因住持代表蓮社頒發感謝狀予游教授，圓滿了這次的講座活動。

下圖：住持法師頒發感謝狀予游教授



下圖：住持法師主持第二次會議



圖上：悟光居士及心圓居士唱誦華嚴字母



圖上：週年慶籌委會陳潤吾向住持報告

特別報導



十月份楊永慶教授於五/六日兩場專題



繼九月份第一次游祥洲教授後，十月份蓮社邀請到台灣楊永慶教授於十月五及六日，週六及週日下午二時至四時，假本社圖書館舉行專題講座，週六的講題是「超越根塵識人生大自在」、而週日則是「從世主妙嚴品談生命教育」。楊教授早年於台灣師大教育研究所結業，後獲取美西太平洋大學教育博士銜頭，現從事教學於淨覺佛學院（泰朱拉隆佛教大學台灣分校）。

在週六的講座中，楊教授講題是「超越根塵識人生大自在」，為了向大眾介紹「器世間」的內容，以水杯為喻而引申到讓大眾明白如何禮敬諸佛及稱讚如來……等十種普賢十大願，又勸大眾要認識十二因緣，這是基本佛法，也告訴大家學習一定要如法實踐，就如普賢菩薩的精神，教授說普賢菩薩騎著六牙大象，牙是白色的，白色代表清淨無染，六只牙是象徵六度波羅蜜，象是堅穩不退的顯現，教授跟與會大眾說學佛要修學普賢十大願。

而週日的講題是「從世主妙嚴品談生命教育」，這裏是指〈大方廣佛華嚴經·世主妙嚴品〉，教授首先解釋品題，然後闡述「妙嚴」是佛陀以法教化眾生所得的「佛果」就是妙嚴，而十法界的眾生都是「共同一法生」，經由佛陀的教導，彼此自利利他，互為成就，莊嚴無比，這就是「眾生嚴」。教授更提出經文中所提的寶輪、摩尼、寶樹、枝葉等等，足以顯現佛陀的教法，令眾生身口意莊嚴清淨，身心自在。

在這兩天的講座中，教授運用了很多生活例子來輔助解釋經文，這點看出教授有著歷練的人生，生活經驗豐富。於講座結束前，楊教授祝福大眾快樂自在、福慧增長，並說有機會下次再來為信眾講課，在場大眾以熱烈的掌聲感謝教授如此精采的講座，最後天因住持代表蓮社頒發感謝狀予楊教授，大眾拍下團體照後，圓滿了這次的講座活動。（完）



賢度法師佛學講座 華嚴修證法門 以普賢萬行之因華 莊嚴佛果菩提



美國華嚴蓮社禮請董事長賢度法師，於8月7日至9日晚間，舉行為期三天的「華嚴修證法門」專題講座。這次設定之主題，主要是美國華蓮社於八月十日首次舉辦「華嚴七處九會海印道場修證法會」，好讓參與的信眾能夠了解此修證法門之意義及觀行法要。

專題講座第一天（8月7日），賢度法師首先向大眾介紹《華嚴經》的組織、七處九會三十九品大意，以及七處九會的佛菩薩聖像；並且說明依於《華嚴經》所指導的修證法門，正是以普賢萬行之

因華，來莊嚴無上佛果菩提；同時也強調「華嚴七處九會海印道場修證法會」的殊勝性，不僅僅只是限於「事行」層面，更應該學習如何運用「理觀」的修持，方能獲得事半功倍之成效。

講座當中，賢度法師特別提示修法的關鍵重點，即是「帝網無盡觀」的觀行，也就是以我們本具的佛性（真如實際）為出發，運用心的作用，在行者自身、觀修對象、供養具、時間和空間上，發起虛空界盡、眾生界盡、眾生業盡、眾生煩惱盡，我此行願無有窮盡的發心

活動素描



圖下：賢度法師指導觀相「帝網無盡觀」



與實踐，來進行華嚴修證法門的觀行。行者倘能入此觀門，非但世間五福（長壽、富貴、康寧、眷屬、善終），出世功德更是無有窮盡；如若不入此觀，則是徒自疲勞！另外，法師也講解「帝網無盡觀」與「十波羅蜜」的關係，說明以般若的出世智慧和慈悲寬厚的菩薩心懷處此世間，以普賢行願之究竟與圓滿，亦即：處於世間而不為世染，出於世間而不離世間。

專題講座第二天（8月8日），董事長向大眾介紹「普賢行」的定義：「普」者，德周法界；「賢」者，至順調善；「行」者，依性造修；此三兼具者，方為普賢行。並說明成就普賢行，即具「通達時劫、了知世界、識解根器、了徹因果、洞明理性、鑒察事相、常在定中、恆起大悲、妙現神通、常入寂滅」十種成就，而此十種行又各具十門，故成百門普賢行，乃至無盡之普賢行境，如此方能稱為普賢行。有別於緣起因分的行布階位修行，普賢行是屬性起果分之圓融行，為「平等因果」範疇所攝；現階段我們修學的、效法普賢行，僅是因地

圖下：賢度法師開示一景



之修持，故稱「普賢學者」或「普賢行者」。

其次，法師跟大家簡介華嚴行門的四種修證儀軌，分別是《華嚴普賢行願修證儀》、《普賢行願懺儀》、《華嚴道場起止大略》及《華嚴四十二字觀門》。宋傳華嚴教觀《沙門晉水淨源集》，傳華嚴大教高麗國師僧統義天詳定的《華嚴普賢行願修證儀》，其內容包括《七處九會海印道場禮佛懺悔儀》，共有「通敘緣起、勸修利益、揀擇根器、呵棄欲蓋、決志進修、嚴淨道場、啟請聖賢、正修十行、旋繞誦經、端坐思惟」十門。此懺儀重點內容在於「正修十行」一門，突顯了「普賢十大願王」的修法，另一個顯著特點則是「端坐思惟」，其內容涵蓋了華嚴觀行。而華嚴圓教修行總說有二個層次，首先悟毗盧法界，爾後修普賢行海，開「帝網無盡觀」與「無障礙法界觀」二種主要的觀行法門。

專題講座第三天（8月9日），賢度法師詳細說明了「普賢十大願王」的觀行法門。依於華嚴圓教，此十種行願者——禮敬諸佛、稱讚如來、廣修供養、



懺悔業障、隨喜功德、請轉法輪、請佛住世、常隨佛學、恆順眾生、普皆迴向——正是趣入毗盧法界之妙門。於十種行願中，若依總相者，如《普賢行願品》廣說如來不可思議功德已，若欲成就此功德門，應修十種廣大行願。此行願者，若具說六相圓融、十重玄門，有徧成諸行、頓成諸行；若依德相，法體本具；若依業用，隨機妙現；若依性起，本來自具；若依緣起，應新觀修。因果圓融，互相無礙；因該果海故，初發心時即成正覺果；果徹因源故，雖得佛果，不捨因門。彼入是能入之門，由此沒果海中故，遂名不可思議。若依華嚴別教行布、圓融說者，前十門名是行布也；結歸之中，有於圓融，舉一具餘，周徧含容。譬如禮敬一門中，滅除帝網一切罪障，圓滿帝網一切功德，餘門亦爾。四祖清涼澄觀大師曾云：「若不能見聞此無邊無盡之境，普賢行願無由得成也。若不能具修，應起欣求、愛樂之心觀修儀者。」

另外，法師強調《修證儀》所載：「修此法者，少作功力，疾得菩提。」今此觀行之關鍵，略有二門：一、「帝網無盡觀」，于中復開「禮敬門、供養門、懺悔門、發願門、持誦門」五門，謂觀想盡虛空、遍法界，塵塵剝剝、帝網無盡的三寶之前，各有帝網無盡自身、每一身皆悉受持普賢十大願王，念念相續無有間斷，身語意業無有疲厭。二、「無障礙法界觀」，謂常觀想一切染淨諸法，舉體全是無障礙法界之心。此能觀智，亦觀全是法界之心。經云：「知一切法即心自性，成就慧身，不由他悟。」亦如澄觀云：「若知觸物皆心，方了心性。」今此無障礙法界中，本具三世間、

四法界、一切染淨諸法。而此法界，全此全彼，互無障礙，故知根根塵塵，全是無障礙法界。行者若於四威儀中，常觀根塵皆是重重無盡法界，即是修習普賢境界。此觀正是一切三昧觀門之根本，若常修習，則一切三昧自然現前。

課程結束前，董事長更是重申叮嚀與會大眾：修心行者，或有諸善惡夢境，或逢種種魔障，或現種種違順之相，或聞種種善惡之聲，或諸蟲蟻身上行走，或身心不安，或多思多慮，或入觀時所現之相，不與本觀相應等，皆須觀之如夢、如幻，全體非實。正因一切觀行皆由自心現起，故《起信論》云：「當念惟心，境界則滅，終不為惱。」



圖上/圖下：信眾專心聆聽如沐甘露



活動素描



美國華嚴蓮社 歡迎台北智光工商職教職團 參觀蓮社設備 禮佛點燈小坐小食備受款待

美國華嚴蓮社於七月二十七日盛大歡迎台北智光工商職教職團蒞臨，當天下午5時30分該校整團總共60人，浩浩蕩蕩的乘坐兩台大旅遊巴緩緩駛入蓮社停車場，住持天因法師及當家天融法師於門外迎接，並引領全團人進入大殿禮佛，常住為各人準備了一盞燈燃點，讓各人親手虔誠地以燈供佛，喻意他們在這次旅程中出入平安，旅途愉快。

由林埔生校長帶領下的智光商職教職團，於十天前從台北組團出發，乘飛機來到三藩市，隨著旅行團的帶領，遊遍了加州多個旅遊勝地，如：著名國家公園優森美地、賭城拉斯維加斯、世界著名險峻的大峽谷，一直沿路往北走，到了三藩市，已是行程的最後的一個站，參觀金門大橋及漁人碼頭，然後驅車來到蓮社，一行人等，扶老携幼，其中好幾個家庭，都是該校的教職員的家屬。

祖堂，又到成一樓二樓參觀禪堂、一樓會客廳，而最後去到齋堂時，蓮社已準備了小點心招待及贈送各人一份紀念品。天因住持致歡迎詞，並為大眾講述美國華嚴蓮社創建及重建的經過乃至在美國的歷史，林校長除了感謝蓮社熱情接待外，又代表智光工商職供養常住。快樂時光容易過，他們又要準備前往下一個參觀地點。在蓮社門外拍攝了團體照，留下美好回憶後，大眾依依不捨，揮手道別。圓滿了此次參訪之旅。



上圖：林埔生校長與蓮社住眾合照

下圖：大眾享用點心



天融當家帶領參觀環境時分別介紹蓮社各硬體設備及活動，整團人走遍蓮社各處，如：大雄寶殿的二樓圖書館及華嚴



三塊朱古力

互聯網

這件事發生在一個法國家庭。孩子放學後，在客廳裏玩籃球，忽然，籃球打落書架上的一個花瓶，“咚”的一聲，花瓶重重地摔到地板上，瓶口摔掉一大塊。這不是擺設品，而是祖上傳下來波斯王朝時期的古董。孩子慌忙把碎片用膠水粘起來，膽戰心驚地放回原位。當天晚上，母親發現花瓶有些“變化”。吃晚餐時，她問孩子：“是不是你打碎了花瓶？”孩子靈機一動，說：“一隻野貓從窗外跳進來，怎麼也趕不走，它在客廳裏上躡下跳，最後碰倒架子上的花瓶。”母親很清楚，孩子在撒謊，因為每天上班前，她會把窗戶一扇扇關好，下班回來再打開。

母親不動聲色地說：“是我疏忽了，沒有關好窗戶。”

就寢前，孩子在床上發現一張便條，原來是母親讓他馬上到書房去。

看到孩子忐忑不安地推門進來，母親從抽屜裏拿出一個盒子，把其中一塊巧克力遞給孩子：“這塊巧克力獎給你，因為你運用神奇的想像力，杜撰出一隻會開窗戶的貓，以後，你一定可以寫出好看的偵探小說。”

接著，她又在孩子手裏放了一塊巧克力：

“這塊巧克力獎給你。因為你有傑出的修復能力，雖然用的是膠水，但是，裂縫粘得幾乎完美無缺。不過，這是修復紙質物品的，修復花瓶不僅需要黏力更強的膠水，而且需要更高的專業技術。明天，我們把花瓶拿到藝術家那裏，看看他們是怎

樣使一件工藝品修補成完好如初的。”

母親拿起第三塊巧克力，說：“最後一塊巧克力，代表我對你深深的歉意，作為母親，我不應該把花瓶放在容易摔落的地方，尤其是家裏有一個熱衷體育的男孩子。希望你沒有被砸到或者嚇到。”

“媽媽，我……”

以後，這個孩子再也沒有撒過一次謊，每當他想撒謊時，三塊巧克力就會浮現在眼前。



小
故
事
大
啟
示

積福行善

佛經故事

佛，經常到各地教化。有一天，當他經過一村鎮時，看見一個賣魚的老人正在市集一面叫賣，一面哀傷地痛哭道：「啊！老天為何如此折磨我這個老頭兒，我的兒子到底犯什麼過錯，這麼早就死了？如果今天他能活著，我就不必這麼辛苦的在這裏賣魚。」

佛陀看見老人傷心的樣子，竟然展顏微笑。又走了一會兒，看到一隻大豬，全身沾滿屎尿，若無其事的在路上走著，佛陀又不禁笑了起來。

阿難看了，深感訝異，走到佛前，恭敬問道：「佛陀！您今天為什麼看見人就發笑？我想您不會無緣無故而笑，一定是有道理在，請佛陀您說明原因，消除大眾的疑念好嗎？」

「阿難！你問得正好。我笑是有三個因緣。第一、我要用那個老人的愚蠢來教育大家。因為那個老人每天捕魚，殺害無數生靈，卻絲毫沒有一點憐憫心，如今自己的兒子死了，卻抱怨諸天奪去他的生命而哀傷號哭，這是非常愚蠢的行為。第二、從前有一個飛行皇帝，植福雖多，然因常常心存驕傲，剛愎自用，所以今世投生做老人，以賣魚過日子。第三、無想天有八十億四千萬劫的壽命，但是由於執著於空，不能了悟空亦復空的道理，所以一旦享盡天福，依舊輪迴受罪做魚，裝在老人的竹籃裏。」

「佛陀啊！難道貴為飛行皇帝，威德巍巍，也難逃罪業嗎？」

「阿難！禍與福都是無常的。當一個人處於高官顯職，享受榮華富貴時，如果能夠施恩於大眾，就能避免一切禍害；如果誇

耀富貴，任意縱行，大行邪道，福報享盡了也要受罪。所以善惡之報，如影隨形，如聲應響，古今皆同，是不分貴賤的。過去世，我是一個修行佛道的人，鄰居信奉鬼神，常常做壞事，災禍就如同響聲一樣地緊隨著他。每逢齋日，我就到寺院聽經聞法，德行日積月累，終於能成就如來，為三界至尊；但是，那個鄰居由於始終沈迷在鬼術、殺生、酒色，因此生生世世在三惡道輪迴受苦。如今我已成佛，他依舊為髒臭的豬身。阿難！我就是累劫以來不斷地精進聽經聞法，樂於親近沙門，所以才能證得如是莊嚴之相。」

佛陀開示後，又以悲憫的眼光，注視一切眾生。

按語：

因果報應不是權勢所能左右，鬼神也無法操縱，上天更無法控制，它支配了宇宙人生的一切。經上說：「善惡之報，如影隨形；三世因果，循環不失。此生空過，後悔無追！」所以我們應該正視因果法則，廣植善因，必能為此生、來世帶來福慧圓滿的生活。





資料提供：
李世雄



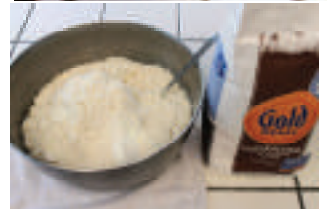
材料	
麵粉	7.5杯
酵母粉	半茶匙
白糖	3茶匙
水	2.5杯
紫色番薯	半磅(200公克)

作法：

和麵(20分)→發麵(3小時)→成型(30分)→二次發麵(30分)→蒸(20分)

華
嚴
美
食

1. 將2.5杯溫水(略高於室溫), 3 table spoon白糖, 及1/2 tea spoon酵母粉倒入容器。攪拌均勻後靜置3-5分鐘。
2. 將7.5杯麵粉倒入容器。用手將麵粉和水混合均勻。
3. 反覆搓揉麵糰約8-10分鐘成為有彈性又不黏手的光滑麵糰。
4. 用溫熱的濕布蓋住容器, 放置在室溫約3小時。
5. 將紫色番薯蒸熟然後用湯匙及叉子將番薯壓成泥狀。
6. 將發好的麵糰搓揉約4-5分鐘, 把麵糰中的空氣揉出成為光滑無氣泡的麵糰。
7. 將揉好的麵糰均分為兩份。將一份麵糰加入紫色番薯繼續揉至顏色均勻。
8. 將揉好的麵糰均分為四份。
9. 將兩個麵糰分別用擀麵棍擀成約12" x 14" 的長方型麵皮。
10. 將兩片麵皮疊好並拉整齊, 再用擀麵棍擀平。
11. 將壓好的麵皮緊密得捲成長條狀, 收口朝下。
12. 將捲好的麵糰頭尾兩端不整齊的部份切掉, 其餘切成每個約3吋。
13. 將切好的麵糰墊上烘焙紙, 留適當的間隔放入蒸籠中。蓋上蒸籠, 讓麵糰再發酵30分鐘。
14. 以大火蒸20分鐘後, 將蓋子打開一小縫再蒸1-2分鐘後關火。



靜置幾分鐘再打開蓋子。

享用饅頭...

萬佛寶懺心得

悟嚴

以前公公和婆婆每年都會從台灣來美國參與禮拜萬佛法會，但這一兩年，他們的身體漸漸衰微，也就無法成行。我體會到時間留不住，身體會變化，所以我決定趁現在因緣俱足，開始我第一次的禮拜萬佛寶懺法會。

萬佛寶懺法會平均每天至少需禮佛五百拜。對於偶爾一天禮佛一百拜的我來說，對身心都是一大考驗。感恩佛菩薩加持及善知識幫忙，讓我能順利圓滿這二十三天的法會。整個萬佛寶懺法會對我來說，就是一次信，願，行的體驗。

信 — 來自世界各地善男子善女人，有各種不同膚色，不同語言，不同種種習氣，卻共同用中文唱誦佛號。看不懂中文的居士們，只能用漢語拼音，唱誦佛號。而完全無法了解口中所誦佛號為何義意？若不是有極大的信心，不要說這二十三天，連一天我都無法完成。我汗顏。因為中文是我的母語，我卻沒有善加珍惜及利用它來深入經藏。也佩服這些看不懂中文居士們，有這般金剛石的信心。現在先種下善種子，未來發芽茁壯。《華嚴經》云：信為道源功德母，長養一切諸善法，斷除疑網出愛流，開示涅槃無上道。

願 — 在法會期間，身體也出現一些違緣，我向觀世音菩薩祈請，讓我能順利完整參與萬佛寶懺法會，發願法會期間誦藥師琉璃光本願功德經及持藥師咒。我平安寧靜的度過這萬佛寶懺法會。這讓我深信三寶清淨的功德加持力。《華嚴經》云：從諸佛法而出生，亦因如來願力起，真如平等虛空藏，汝以嚴淨此法身。——〈普賢三昧品第三〉

行 — 禮拜萬佛法會的第一個星期，我感覺這雙腿不是我的，因為已經麻木。師姐們的鼓勵加上我想完成禮拜萬佛的信念，我不管任何感覺只繼續禮拜。感恩成就萬佛寶懺法會所有的人，事，物。尤其與善知識們能在這條修學成佛的道路上共勉，祈願學習菩薩十大行願：一者禮敬諸佛。二者稱讚如來。三者廣修供養。四者懺悔業障。五者隨喜功德。六者請轉法輪。七者請佛住世。八者常學佛學。九者恆順眾生。十者普皆迴向。

因緣的和合就像雲彩聚散一樣——變化無常。以下有則釋迦牟尼佛的傳記故事：

以前在寂靜的森林中，住著一位菩薩化現的犀牛（釋迦牟尼佛的因地），它性格忠厚，心懷寬廣，具大慈大悲心。附近有一群猴子，每天肆無忌憚地欺負犀牛菩薩：當它睡的時候，猴子全部騎在它身上，當它吃草的時候，猴子百般阻撓不讓去吃……，整天都是侮辱和戲弄它。但菩薩從不反抗，聽之任之。後來，住在樹林裏的一個夜叉實在忍無可忍，便對菩薩說：“這群可惡的猴子天天害您，您怎不反擊呢？您的角是金剛角，連堅硬的岩石都不堪一擊，摧毀這些猴子易如反掌。”但菩薩却說：“猴子們怎戲弄我，我都不會反抗，這一切都是因緣的和合。依靠它們，我能成就忍辱波羅蜜多，所以我只有報恩，絕不會報仇。”夜叉聽後十分佩服，悄然隱身而去。

無論我們現在的境界為何？不管是順？或逆？您現在任何的起心動念（因），都會成為未來的果。祈願，勤修清淨波羅蜜，恆不忘失菩提心，滅除障垢無有餘，一切妙行皆成就。



活動預告



活動內容	日期及時間
年終法會 禮拜梁皇寶懺	日期： 2013年12月22日至29日
	時間： 上午九時至下午四時
年終法會圓滿日三時繫念	日期： 2013年12月29日
	時間： 下午二時至七時
傳能法師佛學講座	日期： 2014年元月1日至元月4日
	時間： 下午七時至九時
佛陀成道紀念法會	日期： 2014年元月5日
	時間： 上午九至一時
慈融法師身心靈系列講座	日期： 2014年元月18日及19日
	時間： 下午二時至四時
新春祈福法會虔誦藥師經	日期： 2014年元月26日至2月1日
	時間： 上午九至一時
華嚴齋天供會	日期： 2014年2月2日
	時間： 上午九至一時
陳士濱教授身心靈系列講座	日期： 2014年2月15日及16日
	時間： 下午二時至四時
觀音菩薩誕辰法會	日期： 2014年3月16日
	時間： 上午九至一時
春季清明法會誦華嚴經	日期： 2014年3月30日至4月6日
	時間： 上午九至下午四時
春季清明法會圓滿三時繫念	日期： 2014年4月6日
	時間： 下午二時至七時
佛陀聖誕浴佛法會	日期： 2014年5月4日
	時間： 上午九至一時
觀音菩薩成道法會	日期： 2014年7月13日
	時間： 上午九至一時
盂蘭盆報恩法會誦華嚴經	日期： 2014年8月3日至8月10日
	時間： 上午九至下午四時

飛躍未來



第十八期 助印功德芳名

- \$500 : 釋賢度 陳王靜寶
- \$440 : 徐惟桂迴向：先夫周啟陶早生淨土
- \$300 : 釋天因 朱培德
- \$200 林美美 劉蓮珍祈求：Kimberly Wong 順利回加州
鄭彩琴 迴向：德儀法師往生淨土，乘願再來，廣度眾生
- \$140 Cheong, Yuen Keen
- \$150: 蘇文隆 迴向：（故）蘇鴻炎，（故）蘇林雪霞，（故）蘇和清往生淨土
- \$100 : 釋天融 釋天寧 奚玲合家 徐惠芬 高淑珠 崔燕芳
林修吉/林修如合共 宋昀娣
伍張葆鍾願：心心念佛，去除三毒
蘇麗莉迴向：先夫彭清河早生淨土
鄭彩琴 迴向：先父鄭埠早生淨土
鄭惠貞 迴向：蘇秀身心康樂，福慧雙修
張偉迴向：先父張子彬消除業障，早得生淨土
- \$80: 林楓玉
- \$60: 胡瑞琳/胡瑞明/胡瑞堯合共 祈求祈求：身體健康，學業進步
- \$50 : 林燕琮 何惠英 何惠平 何惠玲 何志明 吳智冲
吳奕湘 吳奕滔 黃偉強 黃樂同 何志釗 黃靜思
何麗婷 陳美萍合家 陳翠娥 Connie Chan Irene 張 徐惟桂
- \$40 : 陳林合家 張元春合家 陳志強合家 黃潤萍
宋昀娣 楊柏婷 Richard Park 楊艾媛迴向：楊趙慶芝
利絲祈求：利權身體健康/事事如意·Paul Hua 早日找到理想工作
- \$30 : 陳尚璋/江永洪合共 傅楊春美祈求：傅郁婷身體健康
陳心富/葉心華迴向：故愛兒陳睿佑早生淨土
- \$25 : 陳少緯
- \$20 以下： 温依平祈願：工作順利，家人健康，好姻緣
陳秀清 鄭秋娟 三寶弟子 朱德添 Chen, Joe 葉美萍
（故）湯浩華 蔡洪周寶



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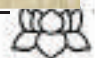
The Four Lessons of Liao-Fan

Third Lesson: The Ways of Accumulating Merit

Goodness can be divided into hidden goodness and visible goodness. If one performs a good deed and it is known by others, that is considered a visible goodness. If one performs goodness that is not known by others, then that is hidden goodness. Visible goodness can only receive the reward of a good reputation, while hidden goodness heaven will reward more. If someone's reputation is beyond one's true worth, then one will invite trouble. Fame is not considered a blessing because many people who have reputation oftentimes have it falsely. It does not have true virtue behind it. That is why a lot of families with fame sometimes have strange mishaps. Therefore the ancient wise men have recommended that it is important to have no more than one's true worth. If one has not made any mistakes but is given a bad name, the one who can accept this and not be disturbed by it is someone with great virtue. Oftentimes, the children of such a person will become very successful. Anyway, the difference between visible goodness and hidden goodness is whether it is known or not known.

In performing good deeds, there is also what appears to be goodness that is not actually goodness. For example, in the state of Lu, the law provides that if there are people who are captured by another state, then if people are willing to pay back a ransom to bring back the captured, the government usually gives a reward. Confucius's student, Tzu-kung, after he paid the ransom to bring back the captured people, did not want to receive the reward. When Confucius heard this, he scolded him saying, "You are wrong, because what a gentleman does can affect the society. It becomes a model for everyone; you cannot do it just for yourself. In the state of Lu there are very few wealthy men; most people are poor. If you start this example of making the receipt of reward money a shameful thing, then who is going to be able to afford to pay the ransom? The tradition of paying ransom to bring back the captured will disappear."

In another example, a student of Confucius, Tzu-Lu, saved someone from drowning and was given a cow as a token of gratitude. Tzu-Lu received the gift and when Confucius heard this, he said, "Very good. Now people in the state of Lu will be happy to save drowning people, because one is willing to rescue and one is willing to thank. They created a proper model." And if you use the two examples just mentioned, an average person would view Tzu-kung not receiving the reward money as being very good and Tzu-Lu receiving the cow as not being a good thing. Confucius' view is different from the average person. Therefore, when one performs a good deed, one cannot just look at conduct but has to consider other effects. One should not see only the present but also the final outcome. One should not only consider only one's own personal gain but how it affects the greater society. If I perform something that appears to be a good deed, yet the final result actually hurts people, then it is something that appears to be goodness but is not. Or, on the other hand, if behavior or conduct is not good but the result benefits





others, then the ultimate result is goodness. There are other examples of what appears to be goodness but actually is not, such as improper forgiveness and tolerance; overly praising someone and causing the person to lose his sense; keeping a small promise and causing a greater trouble; spoiling a child and causing later problems; these are all worth contemplating.

In terms of goodness there is also proper and improper. How does one explain that? For example, there was one-time prime minister, Lu, who retired and returned to his village. The villagers still treat him with great respect. One day, a villager got drunk and went over to scold him. Mr. Lu was not concerned by it, thinking that it was because the man was drunk so he did not punish him. Next year, this man became even more outrageous in his behavior. Eventually he committed a crime for which he was given the death penalty. This time, Mr. Lu was quite remorseful. He said, "At that time, if I had disciplined him then it would have straightened him out and maybe he would not have continued his behavior causing him to do something that incurred the death penalty. I should not have been too lenient with him." This is an example of how a good heart can actually do evil.

I can give you another example of how bad conduct can actually produce good results. Once during a famine, the people became violent and began to openly take food from other people. There was a very wealthy man who reported this to the government but the government did not care, so these people became more and more violent, and more open in their behavior. In this situation, the family had to punish those people on their own, and the area had some peace. Everyone knows that goodness is proper and evil is improper. Being evil but causing a situation to be good, is proper.

One should also understand what is half goodness and full goodness. In the I-Ching it is mentioned that if goodness is not full, then one does not become successful. If evil is not full, one does not bring about destruction. It is like throwing things in a container; if one is diligent in accumulating then it will become full, while if one is lazy it will not become full. For example, once there was a woman who went to the temple to offer her prayer and wanted to give something but because she came from a poor family she could only find two cents; the temple's abbot still came out to bless her. Later, this woman became a palace woman and brought much gold. This time, the abbot sent only one of his students. Therefore she asked, "Last time when I offered only two cents you came personally to bless me. Today I am offering thousands. Why will you not give me a personal blessing?" The abbot said, "In the past, although you gave little, you were sincere. Unless I personally blessed you, it was not enough to reward you. Today, although you give much, your heart is not sincere. Therefore I only sent my student." This is an example of thousands in gold as being half goodness, and two cents as being full goodness.

(to be continued next issue)





The lost wallet, a great love story!

by Stephen (from Interent)

As I walked home one freezing day, I stumbled on a wallet someone had lost in the street. I picked it up and looked inside to find some identification so I could call the owner. But the wallet contained only three dollars and a crumpled letter that looked as if it had been in there for years.

The envelope was worn and the only thing that was legible on it was the return address. I started to open the letter, hoping to find some clue. Then I saw the dateline—1924. The letter had been written almost 60 years ago.

It was written in a beautiful feminine handwriting on powder blue stationery with a little flower in the left-hand corner. It was a “Dear John” letter that told the recipient, whose name appeared to be Michael, that the writer could not see him anymore because her mother forbade it. Even so, she wrote that she would always love him.

It was signed, Hannah.

It was a beautiful letter, but there was no way except for the name Michael, that the owner could be identified. Maybe if I called information, the operator could find a phone listing for the address on the envelope.

“Operator,” I began, “this is an unusual request. I’m trying to find the owner of a wallet that I found. Is there anyway you can tell me if there is a phone number for an address that was on an envelope in the wallet?”

She suggested I speak with her supervisor, who hesitated for a moment then said, “Well, there is a phone listing at that address, but I can’t give you the number.” She said, as a courtesy, she would call that number, explain my story and would ask them if they wanted her to connect me.

I waited a few minutes and then she was back on the line. “I have a party who will speak with you.”

I asked the woman on the other end of the line if she knew anyone by the name of Hannah. She gasped, “Oh! We bought this house from a family who had a daughter named Hannah. But that was 30 years ago!”

“Would you know where that family could be located now?” I asked.

“I remember that Hannah had to place her mother in a nursing home some years ago,” the woman said. “Maybe if you got in touch with them they might be able to track down the daughter.”

She gave me the name of the nursing home and I called the number. They told me the old lady had passed away some years ago but they did have a phone number for where they thought the daughter might be living.

I thanked them and phoned. The woman who answered explained that Hannah herself was now living in a nursing home.

This whole thing was stupid, I thought to myself. Why was I making such a big deal





over finding the owner of a wallet that had only three dollars and a letter that was almost 60 years old?

Nevertheless, I called the nursing home in which Hannah was supposed to be living and the man who answered the phone told me, "Yes, Hannah is staying with us."

Even though it was already 10 p.m., I asked if I could come by to see her. "Well," he said hesitatingly, "if you want to take a chance, she might be in the day room watching television."

I thanked him and drove over to the nursing home. The night nurse and a guard greeted me at the door. We went up to the third floor of the large building. In the day room, the nurse introduced me to Hannah.

She was a sweet, silver-haired oldtimer with a warm smile and a twinkle in her eye. I told her about finding the wallet and showed her the letter. The second she saw the powder blue envelope with that little flower on the left, she took a deep breath and said, "Young man, this letter was the last contact I ever had with Michael."

She looked away for a moment deep in thought and then said softly, "I loved him very much. But I was only 16 at the time and my mother felt I was too young. Oh, he was so handsome. He looked like Sean Connery, the actor."

"Yes," she continued. "Michael Goldstein was a wonderful person. If you should find him, tell him I think of him often. And," she hesitated for a moment, almost biting her lip, "tell him I still love him. You know," she said smiling as tears began to well up in her eyes, "I never did marry. I guess no one ever matched up to Michael..."

I thanked Hannah and said goodbye. I took the elevator to the first floor and as I stood by the door, the guard there asked, "Was the old lady able to help you?"

I told him she had given me a lead. "At least I have a last name. But I think I'll let it go for a while. I spent almost the whole day trying to find the owner of this wallet."

I had taken out the wallet, which was a simple brown leather case with red lacing on the side. When the guard saw it, he said, "Hey, wait a minute! That's Mr. Goldstein's wallet. I'd know it anywhere with that bright red lacing. He's always losing that wallet. I must have found it in the halls at least three times."

"Who's Mr. Goldstein?" I asked as my hand began to shake.

"He's one of the oldtimers on the 8th floor. That's Mike Goldstein's wallet for sure. He must have lost it on one of his walks." I thanked the guard and quickly ran back to the nurse's office. I told her what the guard had said. We went back to the elevator and got on. I prayed that Mr. Goldstein would be up.

On the eighth floor, the floor nurse said, "I think he's still in the day room. He likes to read at night. He's a darling old man."

We went to the only room that had any lights on and there was a man reading a book. The nurse went over to him and asked if he had lost his wallet. Mr. Goldstein looked up with surprise, put his hand in his back pocket and said, "Oh, it is missing!"





“This kind gentleman found a wallet and we wondered if it could be yours?”

I handed Mr. Goldstein the wallet and the second he saw it, he smiled with relief and said, “Yes, that’s it! It must have dropped out of my pocket this afternoon. I want to give you a reward.”

“No, thank you,” I said. “But I have to tell you something. I read the letter in the hope of finding out who owned the wallet.”

The smile on his face suddenly disappeared. “You read that letter?”

“Not only did I read it, I think I know where Hannah is.”

He suddenly grew pale. “Hannah? You know where she is? How is she? Is she still as pretty as she was? Please, please tell me,” he begged.

“She’s fine...just as pretty as when you knew her.” I said softly.

The old man smiled with anticipation and asked, “Could you tell me where she is? I want to call her tomorrow.” He grabbed my hand and said, “You know something, Mister? I was so in love with that girl that when that letter came, my life literally ended. I never married. I guess I’ve always loved her.”

“Mr. Goldstein,” I said, “Come with me.”

We took the elevator down to the third floor. The hallways were darkened and only one or two little night-lights lit our way to the day room where Hannah was sitting alone watching the television. The nurse walked over to her.

“Hannah,” she said softly, pointing to Michael, who was waiting with me in the doorway. “Do you know this man?”

She adjusted her glasses, looked for a moment, but didn’t say a word. Michael said softly, almost in a whisper, “Hannah, it’s Michael. Do you remember me?”

She gasped, “Michael! I don’t believe it! Michael! It’s you! My Michael!” He walked slowly towards her and they embraced. The nurse and I left with tears streaming down our faces.

“See,” I said. “See how the Good Lord works! If it’s meant to be, it will be.”

About three weeks later I got a call at my office from the nursing home. “Can you break away on Sunday to attend a wedding? Michael and Hannah are going to tie the knot!”

It was a beautiful wedding with all the people at the nursing home dressed up to join in the celebration. Hannah wore a light beige dress and looked beautiful. Michael wore a dark blue suit and stood tall. They made me their best man.

The hospital gave them their own room and if you ever wanted to see a 76-year-old bride and a 79-year-old groom acting like two teenagers, you had to see this couple. A perfect ending for a love affair that had lasted nearly 60 years.





Question of Buddhist Culture

Do Buddhists pray?

Buddhists don't pray to a Creator God, but they do have devotional meditation practices which could be compared to praying. Radiating loving-kindness to all living beings is a practice which is believed to benefit those beings. The sharing of merit is a practice where one dedicates the goodness of one's life to the benefit of all living beings as well as praying for a particular person.

When visiting Centres and Temples - what is expected?

Many people are shy of visiting centres or temples because they think that:

1. They will be asked for money
2. They will be harassed about converting and followed up by

calls, spam email, and stuff like that.

First: the teaching of Buddhism is always free. Going along to a temple is free and meditation teaching is usually free. The Buddhist belief is that religion should be free, open and truthful. It is a custom, if you go to a temple, to take a small offering such as flowers or food. If you talk to a master for long periods, you may wish to leave a small donation.

For some activities - public talks, meditation courses, retreats - a charge is made, because the expenses involved in organising them can be substantial. If you have a strong interest and are sincere but have a financial problem, this can be discussed with the organisers. The teaching is not supposed to be denied to people who lack financial accumulation.

It is very, very rare for anyone to have people





try to convert them and almost unknown to have any sort of mail or email solicitation (and I would stay away from any such temple). New students who have only just discovered Buddhism tend to want to tell all their friends how wonderful it is. Older students know everyone has their own path and their own pace.

Buddhists are human. There are a few bad organisations. It is obligatory to answer truthfully questions concerning one's teachers and lineage. The teachers one finds in Buddhist temples, especially if they have been trained traditionally, overseas, are incredibly qualified, with decades of experience. If a temple is open and honest, if it is connected to the mainstream of Buddhist tradition, then it is almost certainly okay. Cults are closed and secretive. Trust your own judgment.

Why do Buddhists bow?

In Buddhism, the traditional gesture of reverence to the Triple Gem is to place the palms of both hands together and raise them high in front, usually up to the level of the forehead. In order to express deep veneration, a Buddhist may bow or prostrate before the image of the Buddha, members of the Sangha and the masters of the Teaching. When a Buddhist prostrates before an image, he acknowledges the fact that the Buddha has attained the perfect and supreme Enlightenment. Such an act helps the Buddhist to overcome egoistic feelings and he becomes more ready to listen to the Teaching of the Buddha..

Can a non-Buddhist attend a Buddhist service?

Many, perhaps even most, Buddhist temples welcome non-Buddhists. Larger, more well-established temples often post announcements in local newspapers as to their schedules of services. It is appropriate to call ahead to ask whether visitors are welcome at a given religious observance. Visitors are free to participate in communal ritual as the wish. Major ritual activities include offering incense, chanting texts from the Sutras or singing hymns, and quiet meditation. Guests who choose not to participate should observe in silence from the back or side of the temple.





Buddha Quotes

“All that we are is the result of what we have thought. The mind is everything. What we think we become.”

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

“The mind is everything. What you think you become.”

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

“Three things cannot be long hidden: the sun, the moon, and the truth.”

“Those who are free of resentful thoughts surely find peace.”

“To understand everything is to forgive everything”

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





Six Ethics of Life



Before you pray Believe

Before you speak Listen

Before you spend..... Earn

Before you write Think

Before you quit Try

Before you die..... Live





Buddhist Story



Rebirth of the Bodhisattvas

Once upon a time in the city of Mathila, there was a king who had two sons. The older one was named Badfruit, and his younger brother was called Poorfruit.

While they were still fairly young, the king made his older son the crown prince. He was second in command and next in line to the throne. Prince Poorfruit became commander of the army.

Eventually the old king died and Prince Badfruit became the new king. Then his brother became crown prince.

Before long, a certain servant took a disliking to Crown Prince Poorfruit. He went to King Badfruit and told a lie - that his brother was planning to kill him. At first the king did not

believe him. But after the servant kept repeating the lie, the king became frightened. So he had Prince Poorfruit put in chains and locked up in the palace dungeon.

The prince thought, "I am a righteous man who does not deserve these chains. I never wanted to kill my brother. I wasn't even angry at him. So now I call on the power of Truth. If what I say is true, may these chains fall off and the dungeon doors be opened!" Miraculously the chains broke in pieces, the door opened, and the prince fled to an outlying village. The people there recognised him. Since they respected him they helped him, and the king was unable to capture him.

Even though he lived in hiding, the crown





prince became the master of the entire remote region. In time he raised a large army. He thought, "Although I was not an enemy to my brother at first, I must be an enemy to him now." So he took his army and surrounded the city of Mithila.

He sent a message to king Badfruit - "I was not your enemy, but you have made me so. Therefore I have come to wage war against you. I give you a choice - either give me your crown and kingdom, or come out and fight." Hearing of this, most of the city people went out and joined the prince.

King Badfruit decided to wage war. He would do anything to keep his power. Before going out with his army, he went to say goodbye to his number one queen. She was expecting a baby very soon. He said to her "My love, no one knows who will win this war. Therefore, if I die you must protect the child inside you." Then he bravely went off to war and was quickly killed by the soldiers of his enemy brother.

The news of the king's death spread through the city. The queen disguised herself as a poor dirty homeless person. She put on old rags for clothes and smeared dirt on herself. She put some of the king's gold and her own most precious jewellery into a basket. She covered these with dirty rice that no one would want to steal. Then she left the city by the northern gate. Since she had always lived inside the city, the queen had no idea where to go from there. She had heard of a city called Campa. She sat down at the side of the road and began asking if anyone was going to Campa.

It just so happened that the one who was about to be born was no ordinary baby. This was not his first life or his first birth. Millions

of years before, he had been a follower of a long-forgotten teaching "Buddha" - a fully "Enlightened One". He had wished with all his heart to become a Buddha just like his beloved master.

He was reborn in many lives - sometimes as poor animals, sometimes as long-living gods and sometimes as human beings. He always tried to learn from his mistakes and develop the "Ten Perfections". This was so he could purify his mind and remove the three root causes of unwholesomeness - the poisons of craving, anger and the delusion of a separate self. By using the perfections, he would some day be able to replace the poisons with the three purities - non-attachment, loving-kindness and wisdom.

This "Great Being" had been a humble follower of the forgotten Buddha. His goal was to gain the same enlightenment of a Buddha - the experience of complete Truth. So people call him "Bodhisatta", which means "Enlightenment Being". No one really knows about the millions of lives lived by this great hero. But many stories have been told - including this one about a pregnant queen who was about to give birth to him. After many more rebirths, he became the Buddha who is remembered and loved in all the world today.

At the time of our story, the Enlightenment Being had already achieved the Ten Perfections. So the glory of his coming birth caused a trembling in all the heaven worlds, including the Heaven of 33 ruled by King Sakka. When he felt the trembling, being a god he knows it was caused by the unborn babe inside the disguised Queen of Mithila. And he knew this must be a being of great merit, so he decided to go and help out.

King Sakka made a covered carriage with a





bed in it, and appeared at the roadside in front of the pregnant queen. He looked just like an ordinary old man. He called out, "Does anyone need a ride to Campa?" The homeless queen answered, "I wish to go there, kind sir." "Come with me then,": the old man said.

Since the birth was not far off, the pregnant queen was quite large. She said, "I cannot climb up into your carriage. Simply carry my basket and I will walk behind." The old man, the king of the gods, replied, "Never mind! Never Mind! I am the cleverest driver around. So don't worry. Just step into my cart!"

Lo and behold, as she lifted her foot, King Sakka magically caused the ground under her to rise up! So she easily stepped down into the carriage. Immediately she knew this must be a god, and fell fast asleep.

Sakka drove the cart until he came to a river. Then he awakened the lady and said, "Wake up, daughter, and bathe in this river. Dress yourself in this fine clothing I have brought you. Then eat a packet of rice." She obeyed him, and then lay down and slept some more.

In the evening she awoke and saw tall houses and walls. She asked, "What is this city, father?" He said, "This is Campa." King Sakka replied, "I took a short cut. Now that we are at the southern gate of the city, you may safely enter in. I must go on to my own far-off village." So they parted and Sakka disappeared in the distance, returning to his heaven world.

The queen entered the city and sat down at an inn. There happened to be a wise man living in Campa. He recited spells and gave advice to help people who were sick or unfortunate. While on his way to bathe in the river with 500 followers, he was the beautiful queen from a distance. The great goodness of the unborn

one within gave her a soft warm glow, which only the wise man noticed. At once he felt a kind and gentle liking for her, just as if where were his own youngest sister. So he left his followers outside and went into the inn.

He asked her, "Sister, what village are you from?" She replied, "I am the number one queen of King Badfruit of Mithila."

He asked, "Then why did you come here?" "My husband was killed by the army of his brother, Prince Poorfruit," she said. "I was afraid, so I ran away to protect the unborn one within me." The wise man asked, "Do you have any relatives in this city?" She said, "No sir." Then he said, "Don't worry at all. I was born in a rich family and I myself am rich. I will care for you just as I would for my own young sister. Now you must call me brother and grab hold of my feet and cry out."

When she did this, the followers came inside. The wise man explained to them that she was his long lost youngest sister. He told his closest followers to take her to his home in a covered cart. He told them to tell his wife that this was his sister, who was to be cared for.

They did exactly as he had said. The wife welcomed her, gave her a hot bath, and made her rest in bed.

After bathing in the river the wise man returned home. At dinnertime he asked his sister to join them. After dinner he invited her to stay in his home.

In only a few days the queen gave birth to a wonderful little baby boy. She named him fruitful. She told the wise man this was the name of the boy's grandfather, who had one been King of Mithila.





Introduction to Buddhism

Fm: Interent

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. - Mike Butler

The Four Noble Truths

The first sermon that the Buddha preached after his enlightenment was about the four noble truths. The first noble truth is that life is frustrating and painful. In fact, if we are honest with ourselves, there are times when it is downright miserable. Things may be fine with us, at the moment, but, if we look around, we see other people in the most appalling condition, children starving, terrorism, hatred, wars, intolerance, people being tortured and we get a sort of queasy feeling whenever we think about the world situation in even the most casual way. We, ourselves, will someday grow old, get sick and eventually die. No matter how we try to avoid it, some day we are going to die. Even though we try to avoid thinking about it, there are constant reminders that it is true.

The second noble truth is that suffering has a cause. We suffer because we are constantly struggling to survive. We are constantly trying to prove our existence. We may be extremely humble and self-deprecating, but even that is an attempt to define ourselves. We are defined by our humility. The harder we struggle to establish ourselves and our relationships, the more painful our experience becomes.

The third noble truth is that the cause of suffering can be ended. Our struggle to survive, our effort to prove ourselves and solidify our relationships is unnecessary. We, and the world, can get along quite comfortably without all our unnecessary posturing. We could just be a simple, direct and straight-forward person. We could form a simple relationship with our world, our coffee, spouse and friend. We do this by abandoning our expectations about how we think things should be.

This is the fourth noble truth: the way, or path to end the cause of suffering. The central theme of this way is meditation. Meditation, here, means the practice of mindfulness/awareness, shamata/vipashyana in Sanskrit. We practice being mindful of all the things that we use to torture ourselves with. We become mindful by abandoning our expectations about the way we think things should be and, out of our mindfulness, we begin to develop awareness about the way things really are. We begin to develop the insight that things are really quite simple, that we can handle ourselves, and our relationships, very well as soon as we stop being so manipulative and complex.





Three Pieces of Chocolates

Translated by: Xīn fù

This story took place in a French family.

One day, a child came home from the school. While he was playing basketball in the living room, the basketball suddenly knocked down a vase from the shelf. This caused a crack on the vase. It is not a furnishing but an antique vase from the Bourbon Dynasty.

The child was afraid of what had happened, and he touched up the crack with glue immediately.

In the evening, his mother noticed some difference on the vase and asked her son at the dinner. The mother asked, "Did you break the vase?" His son replied, "A wildcat got into the living from the window, jumped to the shelf and knocked down the vase."

The mother knew that his son just lied to her because she always closed all windows before heading out to work.

And his mother said, "It was my fault that I didn't close the window properly".

Later that night before the bed time, the child found a note on his bed; it was his mother asking him to go see her in the room.

His mother handed him a piece of chocolate and said, "This piece of chocolate is to recognize you for being so creative in making up a story that described how a cat opened up the window and got into the living room. You will be a good writer for detective fictions in the future."

Then, she gave his son a second piece of chocolate and said to him, "This is a reward for you because you have the extraordinary capability in fixing the crack on the vase with the normal glue. However, you would need a stronger type of glue for a vase

like this. Tomorrow, we can bring it to the antique store and see how the artist can restore this."

The mother then picked up the third piece of chocolate and said, "Here is the last piece of chocolate. This shows my deep apologies to you. As a mother, I should not have put the vase on the shelf as it could fall off easily. I hope that you did not get hurt or being frightened by this incident."

Her son was puzzled and said, "Mom, I"

Since then, the child never told a lie after he learned from this lesson.





Twin Colored Steam Buns

Recipe

Translated by:
Michael Tran



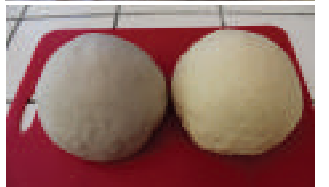
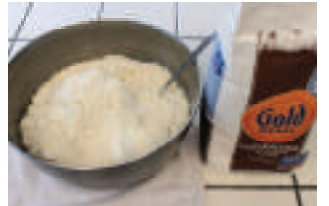
Ingredients

Flour 7.5 cups
Yeast ½ teaspoons
Sugar 3 tablespoons
Water 2.5 cups
Purple Yam ½ pound (200g)

Instructions

Mixing (20 minutes) → first rising (3 hours) → shaping (30 minutes)
→ second rising (30 minutes) → steaming (20 minutes)

1. Take 2.5 cups of warm water (slightly warmer than room temperature), 3 tablespoons of sugar, and the ½ teaspoon of yeast into a bowl. Mix and let sit for 3-5 minutes
2. Pour the 7.5 cups of flour into another bowl and mix in the water from the other bowl with your hands.
3. Knead the dough for 8 to 10 minutes until the dough becomes smooth and less sticky.
4. Use a damp, warm cloth to cover the dough and let sit in room temperature for about 3 hours.
5. Skin and steam the purple yam until cooked and mash into a paste with a spoon.
6. Knead the risen dough for 4-5 minutes to release the air bubbles such that the dough becomes smooth and shiny.
7. Divide the dough into two parts, incorporate the purple yam paste into one part and knead until evenly colored.
8. Divide the dough into four equal parts as below.
9. With a rolling pin, roll out two rounds of dough into 12"x 14" rectangles
10. Stack the two pieces on top of each other and flatten with a rolling pin.
11. Tightly roll the stacked dough with the end facing down.
12. After cutting off the ends, cut the remainder of the roll into 3 inch pieces.
13. Place each piece of dough onto parchment paper then place them into the steamer leaving space in between each piece. Then put the lid on the steamer and let the dough rise again for 30 minutes.
14. Steam on high flame for 20 minutes, then open the lid leaving a slit and continue steaming for 1-2 minutes and then turn off the flame. After a few minutes remove the lid completely.



Enjoy...





Current & Up-coming Activities

Activities	Date & Time
<i>Year End Service</i>	Date : <i>December 22-29, 2013</i>
	Time : <i>9:00 am to 4:00 pm</i>
<i>Amitabha Thrice Attentive Chanting Service</i>	Date : <i>December 29, 2013</i>
	Time : <i>2:00 pm to 7:00 pm</i>
<i>Dharma Lecture by Ven. Chuán Néng</i>	Date : <i>January 1 to 4, 2014</i>
	Time : <i>7:00 pm to 9:00 pm</i>
<i>Buddha's Enlightenment Day</i>	Date : <i>January 5, 2014</i>
	Time : <i>9:00 am to 1:00 pm</i>
<i>Mind-Body-Soul Seminar Series by Ven. Chi Yong</i>	Date : <i>January 18 - 19, 2014</i>
	Time : <i>2:00 pm to 4:00 pm</i>
<i>Chinese New Year Blessing Ceremony</i>	Date : <i>January 26 – February 2, 2014</i>
	Time : <i>9:00 am to 1:00 pm</i>
<i>Offering Ceremony for Buddha's and Deities</i>	Date : <i>February 2, 2014</i>
	Time : <i>9:00 am to 1:00 pm</i>
<i>Mind-Body-Soul Seminar Series by Prof. Chen Shibin</i>	Date : <i>February 15, 16, 2014</i>
	Time : <i>2:00 pm to 4:00 pm</i>
<i>Celebration of Avalokitesvara Bodhisattva's Birthday</i>	Date : <i>March 16, 2014</i>
	Time : <i>9:00 am to 1:00 pm</i>
<i>Dharma Service of Ching Ming Festival</i>	Date : <i>March 30 – April 6, 2014</i>
	Time : <i>9:00 am to 4:00 pm</i>
<i>Amitabha Thrice Attentive Chanting Service</i>	Date : <i>April 6, 2014</i>
	Time : <i>2:00 pm to 7:00 pm</i>
<i>Bathing Buddha Ceremony</i>	Date : <i>May 4, 2014</i>
	Time : <i>9:00 am to 1:00 pm</i>
<i>Celebration of Avalokitesvara Bodhisattva Enlightenment</i>	Date : <i>July 13, 2014</i>
	Time : <i>9:00 am to 1:00 pm</i>



1

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

2

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

3

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

4

S	M	T	W	T	F	S
						1
						初二
						初三
						初四
						初五
						清明
6	7	8	9	10	11	12
初七	初八	初九	初十	十一	十二	十三
13	14	15	16	17	18	19
十四	十五	十六	十七	十八	十九	二十
20	21	22	23	24	25	26
穀雨	廿二	廿三	廿四	廿五	廿六	廿七
27	28	29	30			
廿八	廿九	4月	初二			

5

S	M	T	W	T	F	S
						1
						初三
						初四
						初五
4	5	6	7	8	9	10
初六	立夏	初八	初九	初十	十一	十二
11	12	13	14	15	16	17
十三	十四	十五	十六	十七	十八	十九
18	19	20	21	22	23	24
二十	廿一	廿二	夏滿	廿四	廿五	廿六
25	26	27	28	29	30	31
廿七	廿八	廿九	三十	5月	初二	初三

6

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

7

S	M	T	W	T	F	S
						1
						初五
						初六
						初七
						初八
						初九
6	7	8	9	10	11	12
初十	小暑	十二	十三	十四	十五	十六
13	14	15	16	17	18	19
十七	十八	十九	二十	廿一	廿二	廿三
20	21	22	23	24	25	26
廿四	廿五	廿六	大暑	廿八	廿九	三十
27	28	29	30	31		
7月	初二	初三	初四	初五		

8

S	M	T	W	T	F	S
						1
						初六
						初七
3	4	5	6	7	8	9
初八	初九	初十	十一	立秋	十三	十四
10	11	12	13	14	15	16
十五	十六	十七	十八	十九	二十	廿一
17	18	19	20	21	22	23
廿二	廿三	廿四	廿五	廿六	廿七	處暑
24	25	26	27	28	29	30
廿九	8月	初二	初三	初四	初五	初六
31						
初七						

9

S	M	T	W	T	F	S
						1
						初八
						初九
						初十
						十一
						十二
						十三
7	8	9	10	11	12	13
十四	白露	十六	十七	十八	十九	二十
14	15	16	17	18	19	20
廿一	廿二	廿三	廿四	廿五	廿六	廿七
21	22	23	24	25	26	27
廿八	廿九	秋分	9月	初二	初三	初四
28	29	30				
初五	初六	初七				

10

S	M	T	W	T	F	S
						1
						初八
						初九
						初十
						十一
5	6	7	8	9	10	11
十二	十三	十四	寒露	十六	十七	十八
12	13	14	15	16	17	18
十九	二十	廿一	廿二	廿三	廿四	廿五
19	20	21	22	23	24	25
廿六	廿七	廿八	廿九	霜降	閏月	初二
26	27	28	29	30	31	
初三	初四	初五	初六	初七	初八	

11

S	M	T	W	T	F	S
						1
						初九
2	3	4	5	6	7	8
初十	十一	十二	十三	十四	立冬	十六
9	10	11	12	13	14	15
十七	十八	十九	二十	廿一	廿二	廿三
16	17	18	19	20	21	22
廿四	廿五	廿六	廿七	廿八	廿九	小雪
23	24	25	26	27	28	29
初二	初三	初四	初五	初六	初七	初八
30						
初九						

12

S	M	T	W	T	F	S
						1
						初十
						初十一
						十二
						十三
						十四
						十五
7	8	9	10	11	12	13
大雪	十七	十八	十九	二十	廿一	廿二
14	15	16	17	18	19	20
廿三	廿四	廿五	廿六	廿七	廿八	廿九
21	22	23	24	25	26	27
三十	冬至	初二	初三	初四	初五	初六
28	29	30	31			
初七	初八	初九	初十			
年終法會禮拜梁皇寶懺至1月4日						



華嚴蓮社 2014

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