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The Avatamsa

華嚴因菩薩

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特別
報導



美國華嚴蓮社三十週年慶





2015 美國華嚴蓮社佛學經論講座

2015 Hua Yen Symposium on Buddhism

佛教源自印度，普及於中國。今日，佛學儼然已成全球共同關心的議題。美國加州米爾必達市華嚴蓮社即將召開二零一五年度佛教論壇。歷年論壇提供了國際學者發表論文、並與有心學習佛學的民眾分享其究成果的一個平台，更促進蓮社培育佛教人才與提升研究佛教哲學水平的目標。今年論壇將邀請中外學者蒞臨演講。藉由檢視過往，方得展望未來，透過國際學者們的論文發表、專題座談、思維激盪，使華嚴蓮社能努力在佛教教育中開創出一個嶄新領域。

講座時間：2015年1月30日～2月1日

主辦單位：華嚴專宗學院、美國華嚴蓮社

承辦單位：華嚴專宗學院國際華嚴研究中心

January 30 ~ February 01, 2015

**Hosted by Hua-Yen Buddhist College & Avatamsaka
Buddhist Lotus Society**

Organized by International Centre for Huayen Studies

Buddhism originated in India, and wide-spread into China. Buddhist studies have become a topic of common interest world-wide today. The Avatamsaka Buddhist Lotus Society of Milpitas, California will host an annual symposium on Buddhism; these symposia provide a platform for scholars around the world to present their work and share their knowledge with the interested public, thus furthering the Society's goal of cultivating and promoting the Buddhist philosophy and studies. In this year's symposium, Chinese and American scholars are invited to present lectures; as future perspectives get sharpened by examining the past, the Society strives to create a new realm in Buddhist education through presentations, panel discussions and thought stimulation by these international scholars.



美國米爾必達市華嚴蓮社年終法會 禮拜梁皇寶懺暨延生普佛及燄口佛事通知

本社謹訂於國曆二〇一四年十二月廿八日(星期日)起至二〇一五年一月四日(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。下午恭請台南大德寺住持^上傳^下能法師主持瑜伽燄口佛事一堂，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。

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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

2014/11/18

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~功德項目~:請寫供齋者姓名和日期

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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()	
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~法會延生~ 功德項目:

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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:

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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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各位親愛的護法居士大德：

感謝您對美國華嚴蓮社的護持及在 2014 年所做的各項功德。
時值歲末，在此祝福您新的一年 闔家平安 萬事如意 !!

本蓮社現已開始接受 2015 年 祈福超薦功德登記:

- 1、一年琉璃燈(個人和闔家)
- 2、一年安太歲(個人)
- 3、一年消災 (可以寫八人)
- 4、一個月消災祈福(個人)
- 5、一年超度

❖ 請早洽蓮社寺務處辦理申請為荷。

Dear Dharma Supporters:

Thank you for your support of ABLS and your charitable contributions in 2014. As we're approaching year end, we would like to wish you and your family a new year of peace and blessings!!

We are now accepting 2015 applications for the following:

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ABLS Office

2014/11/18

敬啟者：

美國華嚴蓮社於 2014 年 8 月 3 日成立三十週年慶，渥蒙 政府官員，諸山長老，護法大德，暨海內外同道師友，或躬臨指道，或函電交馳，勗勉有加，高誼隆情，至深銘感，特藉因華一角，敬申謝忱，伏祈。

垂譽！

美國華嚴蓮社住持

天因合十

《三十週年紀念特刊》 更正及道歉啟事

美國華嚴蓮社出版之《三十週年紀念特刊》一書，由於校稿疏忽，發現有如下失誤。謹此向有關人仕及讀者致歉。

1. P29 最後一行 台南楠「梓」大德寺 更正為楠「西」大德寺
2. P153 第二、三行 乘「暄」法師更正為乘「瑄」法師
3. P183 倒數第三行 法師以投影「機」更正為投影「片」
4. P199 第二行 「2013」/5/24 更正為「2014」/5/24
5. P256 第一行 Oakland「觀音禪寺」更正為 Oakland「法雲禪寺」
6. P259 圖片解說 「李」埔生校長更正為「林」埔生校長



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特 別 報 導
美國華嚴蓮社三十週慶
北加州佛光山互動交流



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法 會 剪 影
孟 蘭 法 會
觀 音 音 誕



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佛 學 講 座
身 心 靈 系 列 講 座
開 仁 一 法 師
道 持 法 師
住 持 法 師

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- 5 2015 年祈福超薦登記通知
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The Dhammapada

Mind precedes all mental states.

Mind is their chief; they are all mind-wrought.

If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox.

本
期
法
語

法句經

諸法意先導，
意主意造作。
若以染污意，
或語或行業，
是則苦隨彼，
如輪隨獸足。

華嚴經·善財童子五十三參的故事

第十二參 善見比丘

賢度法師

善財童子往向南行的途中不斷思惟著，菩薩所證、所行的境界，竟是那麼的深不可測，令人由衷佩服，心裡愈發生起對他們的敬意，不知道自己要什麼時候才能達到和他們一樣的成就，在不知不覺中已經來到了三眼國。

三眼國雖然不大，但善財童子走遍了城邑聚落、村莊、市集、河川、山谷，卻看不到善見比丘。後來，終於在叢林中，看到一位相貌莊嚴、氣質不凡的比丘，他面貌端正，頭髮紺青色，頭頂有肉髻，皮膚呈金色，額頭寬廣，眼目分明，如青色的蓮華，口唇紅潤像頻婆果，四十顆牙齒潔白整齊，胸前標有卍字，手臂修長，手指間長著網縵，他的目光炯炯有神，頭上環繞著五彩的光環，是已具備了佛的三十二相的部分特質。

善見比丘的智慧廣大如海，為利樂一切眾生，教化一切眾生，為他們開示如來法眼，教他們如何去實踐如來所行的大道，當善財童子見到善見比丘時，他正在不急不徐，安祥自在的在那裡經行。在他前後左右跟隨著無數的天龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人與非人等，恭敬的圍繞著。

另外，還有主方之神無數隨方迴轉，足行諸神腳踏寶蓮花，無盡的光神執持寶炬舒光破闇，閻浮幢主村神散放著奇妙香花，出現無限寶藏的不動地神，普光明主空神莊嚴虛空界，妙吉祥主海神施散摩尼寶，須彌藏主山神謙遜的合掌禮敬，無礙力主風神撒放奇妙香華，春和主夜神滿身莊嚴曲身恭敬，光照虛空的主晝神常覺圓滿放大光明。這些無量功德的大神，一齊在這裡穿梭不停，接受這位比丘的領導，當然他就是善見比丘了。

善財童子走上前去，向比丘屈躬合掌，恭敬禮拜後，很虔誠的請教說：「聖者，我已經發了阿耨多羅三藐三菩提心，

一心想學菩薩行，修菩薩道，我聽說聖者善於向人開示菩薩修道的辦法，希望您能教導我！」

善見比丘回答說：「善男子，我的年紀還小，出家也不算很久，所知道的有限。只是過去我曾經在三十八恆河沙佛那裡作過各種薰習，親近供養，淨修梵行，聽聞不可思議的妙法，接受諸佛的教我！」

善見比丘回答說：「善男子，我的年紀還小，出家也不算很久，所知道的有限。只是過去我曾經在三十八恆河沙佛那裡作過各種薰習，親近供養，淨修梵行，聽聞不可思議的妙法，接受諸佛的教誨，依教奉行，以淨修諸行來莊嚴諸大誓願，並滿足六種波羅蜜從這裡我能看見諸佛以三昧願力，嚴淨佛土；以入一切行三昧力，淨修一切諸菩薩行；以普賢乘出離力，清淨佛果。由於我具備了清淨的智慧，所以在經行處卻能在一念之中，現見一切世界，嚴淨無量佛刹；由於我成就了大願力及佛的十力智，所以可於一念之中，顯現出十方諸佛清淨身，以大智、大願、大行，饒益無量無邊的眾生。」

比丘接著說：「我所證得的只是『菩薩隨順燈解脫門』，至於一些大菩薩們的具足成就，就像金剛智燈一般，於如來家真正受生，具足不死命根，有堅固不壞的身相，使毒刃、火災不能加害，能降服諸魔外道，破除一切障礙大山，拔一切不善根本，種植廣大善根福德，像這樣的人，真是難遇難見。善男子，南方有一國家叫圓滿名聞，城名妙門，有一

位自在主童子，他現在正在河渚中修行，你如果想學更深奧的菩薩行法，就繼續去請教他吧！」

勤學不倦的善財童子，為了進一步參究菩薩道，告別了善見比丘，便向南方名聞國走去。

大方廣佛華嚴經卷第五十三離世間品 第三十八之四第十八問：何等為差別智？

華嚴經問答與內容

天因法師

〈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。

第十八問：何等為差別智

經文 (P158L4)：佛子！普薩摩訶薩發十種差別智，何等為十？所謂：

1. 知眾生差別智；
2. 知諸根差別智；
3. 知業報差別智；
4. 知受生差別智；
5. 知世界差別智；
6. 知法界差別智；
7. 知諸佛差別智；
8. 知諸法差別智；
9. 知三世差別智；
10. 知一切語言道差別智

是為十。若諸菩薩安住此法。則得如來無上廣大差別智。

釋文 (V17P78LL5)：

要了解「智」的差別，可以從十方面來看，即經文所說：眾生、諸根、業報、受生、世界、法界、諸佛、諸法、三世及一切語言等。

佛陀悲願、智證的圓滿大覺、是由人發菩提心，行菩薩道，以空無我慧利濟有情而完成的。因此，佛法是平等無高下，本無大小之分，唯從悲願與智證的大小、廣狹而有所差別。

而另一方面，以利益眾生而言，利是利益、利樂，離虛妄、離貧乏、離苦痛，而得真實、美善、豐富、安樂的。佛出現世間是使眾生離苦得樂——使人得現生樂、來生樂、乃至究竟解脫樂。有行者發起出離心，修三學八正道，此為己利；另又有人發菩提心，依三心行六度，嚴土熟生。明顯的看出，在因地修行時，發願的不同，其智有差別。

華嚴經之義理，乃圓融無礙法門。一即一切，是根本智；一切即一，其一切是後得智。綜合多方解釋，茲將根本智及後得智，作如下分析：

	根本智	後得智
1	如實知實相無相，無相是根本智	實相一切相，一切相是後得智
2	知實相無相，是一法，一生萬法，能生萬法，是根本智	萬法由一生，是後得智
3	根本智又稱總相智，一切法皆以總相為相	由總相生出無量差別相，差別相為後得智。
4	根本智又名之為實智	後得智又名之為權智。
5	根本智是無性，無性隨緣才能生一切法，所以是一切法的根本，名為根本智	一切法性相，雖以無性而生，但後天所集多緣多相，故為後得智
6	根本智又名之為實智	後得智又名之為方便智
7	無性是根本智	隨緣是後得智

其實，無論是根本智或後得智，是沒有先後差別的。無性就是隨緣，隨緣就是無性，所以說根本智就是後得智，後得智即根本智。好比人照鏡，人的形狀是根本智，鏡子裏照出的影子是後得智，可是人的形相，和鏡子裏的影像同時出現，是沒有先後差別的。

就這卷經文來看，「智」的差別是在於眾生的不同，因為有無量

無邊的眾生，通通都是其所屬的根性中出現的，故主要看眾生如何受報，如：前生、今生、來生。往那個世界受生，或跑到那個世界，其實離不開宇宙法界，十方三世一切諸佛，在因地修行時，都是在人間發菩提心、出離心，成就種種善業，或許透過一切語言，成為代代傳承的一切值得受用富有生命的法。

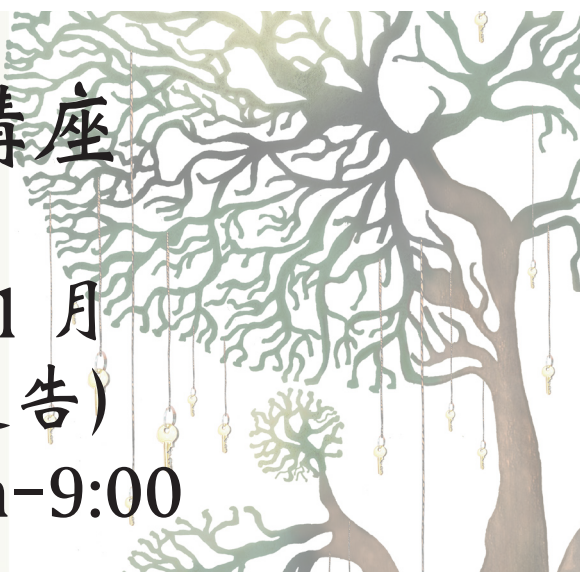
(完)

傳能法師佛學講座

日期：2015年1月

(請留意本社通告)

時間：7:00pm-9:00



了知生死、活在當下

文：朱文英

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選

一葉知秋，又逢歲末寒冬將至。

回顧二〇一四年近三百多個日子裡，幾乎是災難頻傳，天災人禍新聞事件令人怵目驚心，讓舉世震驚。雖然年初已諸多預測今年適逢甲午年，恐為多事之秋。從上半年起，重大飛機失事事故、中國大陸地震、台灣高雄氣爆、到日本御嶽山及夏威夷火山爆發，尼泊爾的珠穆朗峰及喜馬拉雅山連續雪崩，乃至近期有關食品安全的事件，這一連串無論是國際還是地區性的災難，聞者莫不同感悲慟。但是災難並非，僅此，現今全球人們正開始為本世紀最嚴重的傳染疾病「伊波拉」的快速蔓延，人人自危。這個被宣布死亡率高達五至九成的可怕傳染疾病，正如隱形殺手悄然在各地蔓延。

面對突如其來永無休止，一波接一波的事故，讓大家似乎終於體會「面對死亡」的恐懼，「死亡」已經不再是一個新聞名詞，而是大家都應該有的真正認知。子曰「未知生、焉知死」。古有云「生死事大」，講的絕非是生時喜慶，死時悲嚎的短暫的意義，而是珍惜活在世間的每寸光陰，把握「人身」難得，如何活在當下必須好好修行立德。與其對死亡的戒慎恐懼，不如明白生死，求得安心泰然。

佛家修行，重在因緣果報，如是

因如是果，起心動念均有果報。反觀時下種種亂象叢生，自有其源。在《仁王護國般若波羅蜜多經》云：「一切國土，若欲亂時，有諸災難，賊來破壞...若國欲亂，鬼神先亂。鬼神亂故，即萬人亂...」想要消彌災難，世間平和，唯有世人從心做起，所謂「萬法由心生」。如果人人能修心反省，懺悔從善，自然亂象平服。

六祖曰：「忽悟大乘真懺悔，除邪行正即無罪。」是為重要生活依規。心念邪偏、顛倒造孽、仁慈不存、有違上天好生之仁。劫難天災四處生，天非違仁任由人，若無造孽劫何來。世人當時時行善以積德，行道以修身。

面對本世紀人畜共通的伊波拉(Ebola)病毒，這被形容比戰爭更恐怖的戰爭，超過30天驚人的潛伏期，造成「我怕人人，人人怕我，每一個人都是可疑的敵軍」，這是一場不折不扣的瘟疫，如黑死病的捲土重來。國際流行病學專家貝立茲(Saverio Bellizzi)位於美國明尼蘇達大學(University of Minnesota)的傳染性疾病和決策中心(CIDRAP)主任歐斯特荷姆(Michael Osterholm)表示，「每當一名新患者感染上伊波拉病毒，該病毒就獲取一次機會產生變異，並藉此開發新的功能。」雖然病毒傳播途徑改



變的機會相對性較小，不過隨著伊波拉疫情的蔓延，病毒藉由呼吸道傳播的可能性正在增加。歐斯特荷姆也說，這是他在過去 40 年的公衛生涯中最關注的一個問題。據報導，一旦伊波拉病毒突變後，如果傳染途徑也變成人與人之間的呼吸道互相感染，將可能為世界帶來毀滅性的變化。

佛說八大人覺經「世間無常，國土危脆，四大苦空，五陰無我，生

滅變異，虛偽無主，心是惡源，形為罪藪」。正本清源，未來我們未知，但是，當下卻可以掌握在我們自己手中，要知道每個當下做好了、做對了，自然而然就沒有遺憾此生。

人生無常，不要執著於萬事萬物，因為世事無常。如果死亡是件悲傷的事，那活得不快樂也是悲傷的事，所以活著時候要活的好，認理真修，生命方才無憾。

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美國華嚴蓮社三十週年慶 嘉賓雲集歡聚一堂齊慶賀

為了迎接美國華嚴蓮社成立三十週年，在住持天因法師的領導下，蓮社住眾及義工菩薩在大半年前開始籌劃工作，踏入八月，活動開始進入倒數階段。

八月一日黎明時份，當家天融法師在插花組的兩位師姐陪同下驅車前往三藩市的鮮花批發市場採購鮮花其它應用品。住持法師則偕同天寧法師在蓮社內處理及安排環境清潔、食物準備及一切煩瑣雜事等。大約下午三時多，採購的鮮花及物品回到蓮社，車內塞得滿滿的鮮花、水果及各種物料，住持法師身先士卒，率先跳上車上協助幫忙搬運車上物料；法師及義工們同心合力，花了接近二十分鐘的時間，才將所有物料搬離車內。

八月二日早上九時多，義工菩

薩們亦紛紛來到蓮社投入準備工作行列。圖書館將會在未來一星期用作才藝活動展覽場地。美國華嚴蓮社在這幾年定期開辦的彩畫班、書法班、插花班與及茶藝班，在三十週年活動中，學員的成果便會在大眾前展現。另外，諸山長老及居士大德為了此次活動而提筆書寫的墨寶，亦同時懸掛在會場內，與大家一起結緣分享。會場經過大家同心合力的佈置與粉飾後，在視覺觀感上完全不同於平日的圖書館。

大殿義工師姐們除了準備週年慶的佈置外，同時要佈置法會壇場。機動組的義工們則負責把椅子及長桌安排在臨時的接待處，一箱箱的結緣品及三十週年慶特刊，已準備妥當排列整齊。香積廚的師姐們，除了準備週年慶的食物外，也要照



顧師父及義工們當天的午膳。這邊洗，那邊切，另一邊在燒菜，那一邊又在準備碗筷，大家都忙得不亦樂乎。

午齋時，從台灣遠道而來出席三十週年慶的董事長賢度法師、台北華嚴蓮社退居住持天演法師一行五人，亦與大眾一起用齋。香積組及機動組在午飯後便著手將齋堂佈置，準備迎接週年慶的嘉賓。而董事長賢度法師與住持天因法師飯後則商討美國華嚴蓮社未來發展路向及擬訂2015年成立國際華嚴研究中心有關事宜。下午，董事長賢度法師與國際華嚴研究中心籌備主任陳潤吾教授，進行磋商中心成立籌備事項及研究活動推廣和未來發展。

當家天融法師仍忙於指揮會場的各項工作。大約下午四時多，一切工作已經大致整理就緒，準備迎接三十週年慶的來臨。

八月三日早上，師姐們在接待處迎接嘉賓進場又送上紀念品，簽名留念後，為嘉賓別上襟花或有識別的徽章。舊雨新知聚首一堂，大

家暢談甚歡。

上午九時半，三十週年慶典活動正式展開。揭開序幕的是中國傳統文化之「獅舞」。在西方國家「獅舞」是一個非常罕見的活動，在中國人心目中「獅」為瑞獸，而「獅舞」更象徵著吉祥如意，從而在活動中寄託著民眾消災免難、祈求吉祥如意的美好意願。因此，當「獅舞」的鑼鼓聲，有節奏地響起，頓然鼓樂喧天，會場的氣氛熱鬧歡騰。六隻獅子用矯健輕快的步伐，左顧右盼地向著嘉賓席邁進，場內賓客伸長了脖子觀賞這具有中國特色及無窮魅力的精彩表演。

當天出席嘉賓滿堂，賓客如雲，他們分別是米爾必達市市長 Mayor Jose Esteves，前米爾必達市副市長 Former Vice Mayor, Pete Mchugh，聖荷西市議員朱感生伉儷，中國江蘇泰州光孝律寺方丈法空大和尚，臺北華嚴蓮社退居住持天演法師，太谷精舍知客見綜法師，佛恩寺住持曇悟法師、妙光精舍達純法師、普陀寺住持演密法師、大覺蓮社當





家衍璇法師、法華寺達修法師、屋崙的達堅法師、張志禹工程師、楊良淵建築師、加州聖荷西市州立大學電機工程學系兼系主任陳潤吾教授，與及長年護持美國華嚴蓮社貢獻良多的諸位居士大德們，共同出席此次盛會。

在此三十週年慶祝活動中，董事長賢度法師首先致詞，法師表示感謝曾經在美國華嚴蓮社發心護持，付出無數心力、時間、金錢的信徒及所有的信眾。為了實踐佛法無國界的理想，令到僑居美國的同胞也有機會接觸佛教及接受佛法的教育，美國華嚴蓮社創辦人先導師成公長老於一九八四年七月，在美國加州聖荷西市成立「美國華嚴佛教會」，由此展開引導本地的青年朋友學習佛法。三十年來，美國華嚴蓮社在歷任住持的領導及努力

下，在灣區已然成為一座頗具規模的弘法道場。能有這樣的成果，我們應該要感謝美國華嚴蓮社諸位法師共同的努力、感謝他們無私的付出！同時藉著這次活動的因緣，緬懷先導師成公長老的慈心悲願，在過去物質缺乏、人力不足，依然不忘弘法利生的理想與使命，創此殊勝道場。

我們有幸繼承先導師所留下來的基業，亦當累積過去的經驗；面對當今多元化的社會，難以守成來應付如此快速轉變的大環境，而此應時時刻刻力圖求新求變以配合社會；並為將來發展的訂定目標，然後付諸實際行動來推動西方的弘法工作，希望能將美國華嚴蓮社建設為一個現代化、國際性的華嚴教學、研究重鎮，培養更多優秀的佛教後繼人材，以及提供信眾良好的關懷





住持法師與接待組義工

住持法師、當家天融和寺務處義工合影

服務，加強慈善事業，積極關懷弱勢、照顧貧病等；貫徹這些利益眾生的菩薩志業，都將是未來美國華嚴蓮社主要的社務工作。

為了慶祝美國蓮社成立三十週年慶，在2013年9月起，從台灣邀請了一些法師、教授們，前來美國進行三十週年慶的暖身活動，舉辦「身心靈系列專題講座」，主要是希望透過此系列講座，能引導僧俗二眾對華嚴學有更多元化的接觸，並為未來發展進行更完善的規劃，讓華嚴在西方的傳承，邁向一個新里程！

第二位致詞的是米爾必達市市長，Mayor of Milpitas, Jose Esteves 時表示，感謝美國華嚴蓮社在米爾必達市三十年來在地方上作出的貢獻，包括教育人民、服務社區、慈善公益，以及青年獎學金等，提供一個如此莊嚴的道場給本市，他謹代表全體市民向美國華嚴蓮社致謝，並且贈予感謝狀一幀，表達感恩之情，由董事長賢度法師和住持天因法師代表美國華嚴蓮社接受此

份表揚。市長更希望大家將米爾必達市當作自己第二個故鄉，帶來更和諧、安定的繁榮發展，期許美國華嚴蓮社擁有更美好的明天，利益更多的眾生！

接著是前副市長 Former Vice Mayor, Pete Mchugh 致詞：Pete 先感謝美國華嚴蓮社的邀請，同時很榮幸能夠跟大家共同參與此次三十週年慶活，Pete 於前市長任期內與華嚴蓮社就有多次良好的互動，曾經參予1993年的佛堂落成典禮，2009年「成一樓」的落成開光、獎學金的頒發，以及令他印象深刻的浴佛法會。Mr. Pete 認為米爾必達市之所以如此優美、亮麗，正因許多宗教團體在此設立，提供許多本土化的服務，同時促進建設與發展，非常感謝美國華嚴蓮社與信眾三十年來在米爾必達市所付出的一切努力與貢獻，同時致贈感謝狀一幀，由董事長賢度法師和住持天因法師共同代表接受此份表揚。

第四位是聖荷西市朱感生市議員致詞。朱感生市議員表示，他本



特別報導



身有佛教信仰與美國華嚴蓮社的因緣也很深，曾經多次參與法會與活動，從中學習到很多經驗。美國華嚴蓮社三十年來對社會的種種貢獻，朱議員表達了個人萬分的崇敬與讚歎，除代表加州聖荷西市政府向美國華嚴蓮社致賀並表示最高之敬意，同時頒贈表揚狀以茲感謝，由董事長賢度法師代表接受。更表示希望能在議會任職期間，為佛教界貢獻一己之力，服務更多人民。並祝蓮社立足加州，放眼世界，建設心靈、造福眾生！

中國江蘇泰州光孝律寺方丈法空大和尚受邀致詞中表示，美國華嚴蓮社與泰州光孝律寺同宗同源，欣逢蓮社成立三十週年，同時也是光孝寺重建三十週年，這一切都是歸功於成一老人，將東方的佛教文明輾轉帶到西方社會；我們後人應

「秉先賢之德，留後世之教」，法空在此代表大陸光孝律寺致上誠摯地祝福，也願與美國華嚴蓮社在祖德的庇蔭之下，對於法化西方這一條多元、長遠的發展路程，共同為弘法利生的家業，再創更輝煌的成果！

接著，台北華嚴蓮社退居住持天演法師致詞說，這是她第三次前來美國華嚴蓮社；第一次是跟隨成公導師前來舉辦彌勒佛七、推廣彌勒法門，記得當時的活動空間只侷限在成一樓的二樓；第二次來時，是參加大雄寶殿的落成啟用典禮；這次來時，看見成一樓不僅重新整修了外觀，還擴建了正式齋堂及現代化的廚房設備，令人耳目一新！由此可見，美國華嚴蓮社近年來各項工作推動十分成功，才有今日的豐碩成果。非常歡喜參與此次三十



週年慶之慶典，在此除了對過去四眾弟子於此道場的一切努力，表達由衷的感謝，更希望各位護法居士能夠秉持這一路以來，對於美國華嚴蓮社的支持與鼓勵，繼續護持三寶，讓蓮社未來的發展更美好。祝福與會大眾身心健康、自在吉祥！

信徒代表張志禹工程師也於會中發表感想，回憶與華嚴蓮社是在一九九七年母親過世時，透過朋友的介紹來蓮社參與法會做佛事，在七七期中深深地感受到蓮社法師們親和的安慰與鼓勵，支持度過了失去至親的傷痛。一九九八年，因蓮社活動空間不敷使用，故成公長老提出計劃成立華嚴蓮社擴建委員會，由於個人所學領域為土木結構及工程管理，因此加入擴建委員會的工作，在長達十年的過程中，參與了土地購買的規劃、建築執照的取得，以及工程營造的執行管理；

期間經歷了非常多繁瑣的事務，也突破了許多法律上的問題，現在回想起來，這段追隨成公長老、賢度法師、住持天因法師的工作過程中，學習了非常多的佛教處事、待人的道理。由於工程經費全都來自十方善信的捐贈，師父們都十分謹慎地運用這些善款，同時以合理、寬容的態度來面對的工程承包商，才能先後順利完成大雄寶殿的興建與「成一樓」的整建工作。在此謹代表全家獻上誠摯的祝賀，並願與大家一同繼續護持美國華嚴蓮社未來的各項發展！

楊良淵建築師也回顧兒時與祖父母至台北華嚴蓮社禮佛的情景，至今仍記憶猶新，轉眼間也六十年光景。由於在灣區擔任建築師之工作，此有幸參與了美國華嚴蓮社的擴建工程，眼見今日硬體建設日益完善，亦將空間使用發揮了相當大



的功能，與當時規劃的預期目標是完全一致的。希望未來能藉此基礎之上，舉辦更多活動，培養出更多優秀的弘化人才，為本地佛教徒提供更完善的服務。

陳潤吾教授亦於典禮中發表了個人感想，他表示非常榮幸出席蓮社三十週年慶典活動，2004年父親往生之因緣，得與美國華嚴蓮社結緣，因此相較於前面幾位嘉賓，陳教授自謙的表示，個人在蓮社的資歷是最淺的。在過去十年當中，有機會參與大雄寶殿的落成啟用、「成一樓」的重建落成開光，以及多場華嚴佛學經論講座，與及近期的身心靈系列講座。又能與蓮社的師兄、師姐們一起共修、護持道場，因此今天是帶著一份感恩的心出席此次盛會，內心深有感觸是無法用言語來表達，欣逢週年慶典之際，本人謹以「護法護寺，共創未來」八個字，和與會大眾共勉，也恭祝蓮社法務興榮，今日在場所有法師、貴賓、居士大德身體健康、萬事如意、法喜充滿。

接著由美國華嚴蓮社住持天因法師致答謝辭。住持天因法師分別以國語、英語、粵語三種語言，代表蓮社執事天融、天寧法師，一一感謝各界貴賓的蒞臨，也藉此機會感恩長期護持蓮社的法師、信眾及義工們。住持天因法師表示希望在未來能夠推廣多些活動，讓大家可以有機會多接觸佛法及華嚴蓮社，同時感謝大家的成就，同時為大眾介紹三十週年慶出刊的紀念特刊，希望大家能夠給予意見，同時回顧蓮



法空大和尚翻看週年特刊

社過去的三十年。祝美國華嚴蓮社三十週年慶典活動圓滿，道場興隆，與會大眾如意吉祥。

致詞完畢後，由董事長賢度法師、住持天因法師和諸位貴賓在大眾高唱生日歌聲的祝福中一起切喜糕，共同見證美國華嚴蓮社成立三十週年並同時許下誠摯的祝福！

接下來便是表揚各組義工及才藝班老師，由董事長賢度法師一一頒發感謝狀。每組代表分別有：文書組李世雄，香積組陳嘉祥，糾察組利絲，機動組孫木通，服務組劉深深，青年會會長丁聖剛，烹飪班劉俊英老師，SAT班、美語班、公民班胡心圓老師，插花班邱國芳老師，書法班石龍生老師、手工香皂班何明麗老師，茶道班鍾聞瑜老師，彩畫班蘇敏儀老師等。

大活動圓滿後，全體出席此次週年慶的法師、貴賓、信眾、義工、朋友們，一起合影留念。同時，邀請大眾到二樓圖書館，參觀由書法班、彩畫班、茶道班、插花班等學員之才藝成果。參觀完畢之後，齋堂有又準備了豐富的食物給大眾享用。

北加州佛光山道場及佛光協會護法週年活動慶典前到訪美國華嚴蓮社



(左一)佛立門妙忠法師,(左二)當家覺麟法師、(右二)佛光寺當家依是法師



星雲大師送來墨寶

七月廿九日，美國北加州佛光山佛立門文教中心當家覺麟法師與妙忠法師、屋崙佛光寺當家依是法師及佛光會會員一行人等專誠來到美國華嚴蓮社。法師們此次前來，主要是代表佛光山開山宗長星雲大師送來慶祝本社創社三十年的賀禮。同時，亦藉此因緣與蓮社進行雙方友好交流。本社住持天因法師及當家天融法師親自接待。並特別開放本社的禪堂、祖堂予以參觀。亦參觀本社之各項硬體建設及拍照留念。當家天融法師亦特別準備了珍藏上好茗茶與法師們分享。大家相談甚歡。由於法師們法務繁忙，八月三日未能出席本會活動，因此住持法師特別提早把當天的禮物提早送給諸位感謝他們的誠意來臨，法師們逗留了一個多小時才離開。



住持及當家以茶待客

的禮物提早送給諸位感謝他們的誠意來臨，法師們逗留了一個多小時才離開。



美國華嚴蓮社 年度盛事 孟蘭法會 暨三十週年慶 嘉賓雲集 滿堂吉慶

法 會 剪 影

2014年8月3日至8月10日一連八天舉辦孟蘭盆思親及齋僧大法會，禮請美國華嚴蓮社住持天因法師為主法和尚，領眾虔誦《大方廣佛華嚴經》。

法會的第一天是八月三日適逢蓮社舉辦成立三十週年紀念活動。因此當天早上已經是座無虛設。信眾熱情，互相問好，輕聲細語，憶念舊事。

八時正，洪鐘三叩，孟蘭法會隨即展開，信眾分站於東、西兩單排列整齊，合掌恭迎諸位法師。是次參與法會的法師分別來自三藩市、屋崙、洛杉磯等地，蓮社信眾對於法師們也很熟悉了！

第一支香擔任維那的是來自台北華嚴蓮社的退居住持、現任台北華嚴慈善基金會董事長天演法師，在維那法師起唱香讚後，孟蘭法會隨即展開。香讚後，便由主法和尚住持天因法師以梵腔唱誦「遮那妙體」，法師用心演譯，信眾用心體會，音聲令大眾心靈安寧。

法會每天早上八時開始至下午五時，誦六卷經文，分三次靈前迴向，計有：第一支香，午供及晚課。當第一香完畢後，隨即展開三十週年慶的活動，大殿內，隨了嘉賓及信眾外，就是忙著接待貴賓的義工們，而殿外亦站滿了很多進不了場的信眾。典禮開始時，大家爭相探頭進來觀看。當獅舞的鑼鼓聲響徹殿

堂時，最樂的就是小朋友們了，他們好奇的在殿外看著「獅舞」的演出，開心不已。歷時兩個多小時的慶典圓滿後，董事長賢度法師則與部份嘉賓前往齋堂用餐，而其他來賓及信眾則參加中午的午供。

午供時，信眾及來賓在維那天演法師的唱誦中出列上香，在這歷史的一刻，大家都把握「廣結善緣」的機會，供齋結緣。午供完畢後，就是午齋的時間，由於出席的人數比預期的多，因此，把大殿充作臨時的齋堂，除了出席參與午供的法師及嘉賓被招待到齋堂用餐外，主持法師又特別邀請了一些老信徒，護法



▲ 三時繫念主法振冠法師

▼信眾虔誠 廣植福田



居士，義工菩薩到齋堂用餐，其餘則順序出列，直到齋堂位置坐滿後，其他信眾則留在大殿。住持法師對在大殿用餐的信徒們表示，為了感謝大家對蓮社過去的支持，對於大家未能在齋堂用餐，仍然應該生起一份歡喜心來享用這頓飯菜，她也非常歡喜的與大家在大殿進餐，頓時全報報以熱烈的掌聲。

法會圓滿日禮請洛杉磯振冠法師主法，早上誦《孟蘭盆經》，下午《三時繫念》佛事一堂。孟蘭盆是一種民間風俗，盛傳七月十五地獄門大開，閻羅王放假，餓鬼統統被釋放，所以有燒紙錢及衣服，殺生口來拜祭鬼神，故被誤認為是鬼節。

正確來說，「孟蘭盆」即為救倒懸之苦。佛制弟子在四月十五至七月十五為結夏安居之期，這是十方僧人的自恣日，也是佛歡喜日、僧眾功德巍巍、有無量之威德力，寺院大都舉辦「孟蘭盆」法會供佛及僧。以此功德回向及報答父母長養慈愛之恩，令現在父母福增無量，過去七世父母，皆蒙超昇。

美國華嚴蓮社當然也不例外，因此也是

此天啟建「孟蘭盆」法會，俾使有緣十方信眾在此廣植福田！

當天蓮社僧眾在虔誦《孟蘭盆經》時，信徒代表開始魚貫出列，將供僧的禮物，分別送到每一位法師的座前。接下來，便是信眾培植福德的時間每個人都尾隨著前者，恭恭敬敬地將果儀放下。藉著此供僧的功德，祈願智慧增長，福慧雙修。

中午午供，參加的信徒，更是人如潮湧。下午二時舉辦「三時繫念」佛事，主法和尚振冠法師音韻悠揚，信眾以恭敬心跟隨法師的音聲唱念，祈願眾姓先歷得生淨土，早登極樂。法會在下午七時結束，同時圓滿了這次孟蘭法會。



▼靈前迴向 稱唱洪名 ▲祈願眾姓先靈得生淨土



法
會
剪
影



觀音菩薩妙難酬
瓶中甘露常偏灑

清淨莊嚴累劫修
手內揚枝不計秋

觀音菩薩在中國傳統文化中佔有很重要的一個位置，在佛教中觀音菩薩的偉大的精神，及其自度度人的法門，是我們學習的對象。因此美國華嚴蓮社每逢觀音誕都會舉行法會。在今年的7月13日（成道日）及10月12日（出家日）舉辦了觀音法會，以持誦咒大悲神咒為主！同時蓮社亦準備了壽桃，大悲咒水與眾結緣。



▲齋堂一角

▼信眾們虔誠唱誦





▲專心聆聽 學佛路程



▲修行分享 趣意濃濃

美國華嚴蓮社 中秋節前夕普茶吃月餅 聚首歡樂一堂 不忘初心談佛法猜燈謎

二零一四年九月七日星期日，農曆八月十四日，中秋節前夕，美國華嚴蓮社當天早上如常舉辦共修會，上午九時第一支香，住持天因法師領眾誦《華嚴經卷九·華藏世界品第五之三》，第二支香開示該卷經文大意。中午午齋結緣，與平常不同的是多了每一人一塊月餅，以應時節。下午三時正開始，舉辦中秋聯歡會，今年以普茶吃月餅形式與眾同樂，當日信眾雲集同慶佳節。普茶是以吃茶的方式，讓信眾聚首一堂，各自談及修行心得及聆聽住持法師開示。

活動進入高峰時間，莫過於由住持法師提出十個燈謎給大眾，燈謎猜破者可獲贈禮品一份，獲獎者無不歡喜，因為獎品當中除了精美禮品外，還有抄經本一部，他們回家可以一面誦經、一面抄經、一面回味在蓮社的歡樂，世情法樂雙得雙修。最後，住持法師叮嚀大眾要不忘以猛利心學習佛法，回向善知識久住娑婆，教法廣興，利樂眾生。大眾帶著月餅歡喜賦歸，如是圓滿了本社2014年於農曆八月十四迎月的中秋普茶活動。

美國華嚴蓮社身心靈系列講座 李治華及陳琪瑛教授壓軸演講

美國華嚴蓮社在七月份一連串舉辦了多場的佛學講座。其中兩場是承接三十週年慶身心靈系列講座的壓軸。

七月十二日 李治華教授
主題：「華嚴學與當代文化」

活
動
素
描

講者李治華教授是華梵大學佛教學系系主任，授課領域是以佛學概論、中國佛教史、華嚴思想、阿含經等為主。同時專長研究中國佛教哲學、華嚴學、楞嚴學等。這次教授以《華嚴經》中的內容來為大家介紹生命的圓融境界。在生命圓融中又細列出：生命空間、生命時間及生命價值來為學員逐一剖析。

教授先提問世界有多大？宇宙有多少生命形態？個體生命與整體宇宙的相關性？然後引用佛教的宇宙觀中的小世界、大千世界、華藏世界及十方世界海來為大家解說。又以《華嚴經》中的〈世界成就品〉中的一首偈誦：

諸國土海種種別 種種莊嚴種種住
殊形共美偏十方 汝等咸應共觀察

再以須彌山周圍香水海中的四大洲：東勝神洲、西牛賀洲、南瞻部洲和北俱盧洲，分別住著四大天王及以須彌山為中心的九山八海圖來為大家詳細分析。再以九大恆星的圖片來對照三界次第安立圖。以宇宙星系來對照華藏世界海圖。



(左) 陳琪瑛教授 (右二) 李治華教授接受美國華嚴蓮社頒發的感謝狀。(右) 為籌委會主任陳潤吾教授



教授向學員作出提問，時間有沒有開始及結束？人的生命是一生一世還是有生死輪迴？教授用六道來闡述三世因果及生死輪迴，用此來解說生命時間的圓融。又以《華嚴經》中的〈壽量品〉中提及的時間觀，將現代科學中愛因斯坦相對論與佛教的法界時間來解說。至於生命價值的圓融，教授引用《華嚴經》中的〈夜摩宮中偈誦品〉中的一句：心如工畫師，能畫諸世間，五蘊悉從生，無法而不造。配以由「進念二十五體」所演出的一段《華嚴經》之「心如工畫師」，以片段中的光來展現心與世界相融自在的境界。

七月十三日 陳琪瑛教授
主題：「華嚴造像藝術」

講者陳琪瑛教授是國立臺灣師範大學文學博士。現任國立臺灣師範大學、國立台北大學助理教授，法鼓佛教研修學院推廣中心教授華嚴經。這次陳教授是以「華嚴造像藝術」為主

題。教授首先告訴學員，佛像的出現是作為修行悟道的一種方便。藉由諦觀佛像而進行修行，觀像以調心，最後證入圖像學中所蘊含的境界，這是宗教藝術作品與單純的藝術作品不同之處。

大乘佛教分析佛有三身：

- (1) 法身，體證實相之理體，為毘盧遮那佛。
- (2) 報身，酬報因行功德而顯現相好莊嚴之身，為盧舍那佛。
- (3) 應身，又名應化身，順應所化眾生的機性而顯現之身，是釋迦牟尼佛。

華嚴的佛身觀是三身同時具足。在佛教藝術上，教授用北宋年代所造的四川大佛石窟石篆山第 7 號龕的佛像以表現三身具足同時並列。

教授又提出華嚴境界的體大、相大、用大，在佛教藝術的造像中就出現了廓大顯赫的佛像，藉以突顯雄渾宏偉的華嚴氣象。而在美學上，崇高感往往具有較強烈的震撼力，審美感來自兩方面：一是物質對象的巨大的量

(包括：空間、體積、數量等)，巨大的量產生令人震撼的偉大感。二是精神的偉大、莊嚴。佛教藝術以巨大的空間與體積表現佛像的雄偉性和廣大性，具有安定人心的莊靜氣氛。因為佛像安坐於寂靜觀照中，結合了精神的莊嚴和凝靜，形成攝受人心的力量，表現出沈思和內省的精神境界。教授又告訴《華嚴經》是表現空間無限的觀念，而這無盡、無限的抽象觀念轉化為具像的空間觀，就以「十方」為象徵。華嚴的空間無限與圓滿，在經文上常使用大數量之文辭來表現，譬如無量阿僧祇、不可稱不可數佛剎微塵數，在造像上，則有十方諸佛的多佛配置，或是華藏世界海周匝有十方世界所共圍繞而來顯現。又舉例以雲崗大佛的佛衣上直接刻有無以數計的小佛，正是表現毘盧遮那佛就是融通十方三世一切佛於一的佛身。

七月佛學專題講座

開仁法師主講：
生活、修行、龍樹論



美國華嚴蓮社在七月二十二日及二十三日再度邀請來自馬來西亞沙巴的開仁法師宣講：「生活、修行、龍樹論」。法師是福嚴佛學院第二屆研究所畢業生，現在任教於福嚴佛學院及福嚴推廣教育班。法師此次訂定的主題目的是希望能將大乘佛法所提及的論點，如何可以於日常中來體現。首先法師為大家講述修行的法門很多，最主要的不外：「淨心第一」和「利他為上」。學佛是以佛菩薩為我們的目標，要增長福德和智慧，但這一切必須要自己依著佛陀的教法去實踐，要清淨自心。我們從無始以來受到貪、瞋、邪見、慢、疑等障礙，我們的所為都不如法，要自他得益，必先淨心。佛法說：「心淨眾生淨」；「心淨國土淨」，都是啟示學佛者應從自己淨化起，進而再擴大到國土和其他眾生。這無論是大乘和小乘法，都以此「淨心」為學佛的主要內容。法師又以龍樹菩薩所著的：《十住毘婆沙論》中提及的：三乘所學皆為無餘涅槃，菩薩為何不如以二乘速滅諸苦？舉出以世間的四種人：一者、自利。二者、利他。三者、共利。四者、不共利。當中又以共利（菩薩）者，能行慈悲饒益於他，名為上人。法



師又特別提及淨心第一是菩薩的本願，要從利他中完成自利。以自未得度，不能度彼。又提及佛法是宗教的，如果不重視自己身心的淨化，那是自救不了，如何教人。在發心行菩薩道的同時，必須要長養慈悲心，從緣起性空中，淨化身心，隨份隨力的從事利他的工作，不斷進修，累積自己的福德智慧，這樣利他的力量就變的強大了。

道一法師主講： 向長者看齊



在七月廿九及三十日，美國華嚴蓮社邀請了來自馬來西亞檳城的道一法師來為大家開示：與長者看齊。法師在1997年大馬醫藥檢驗學院畢業，2002年台灣福嚴佛學院畢業，現在，在彼岸法音基金會、妙香林護法團、士拉央佛教會宗教顧問，檳城真光佛殿及北海華嚴講堂監院及廣餘長老佛教教育基金會總務亦是馬來西亞佛學院教員。此次法師首次應邀來為信眾開示：與長者看齊。在課程中，法師以Keynote生動、活潑、有趣的為大家講述《中阿含經》中的故事。講的是三篇



與郁伽長者有關的經文。法師先告訴我們在學習的過程中，先要學習說話與及學習表達。因為在我們生活當中，會接觸不同的人、事、物。偶一不慎就會開罪別人。所以應當多注意、多反省自己，在言語之間，在表達方面是成功多還是失敗多。另外要學會聽，聽也包括了觀察。法師以中阿含經中的大富長者郁伽長者的事蹟為主角，以三福業為題，先為大家闡述甚麼是福報，以四無量的定來面對人事物。修學佈施，持戒，智慧。提出長者對三寶的信心是沒有疑惑，但是我們現在學佛的人遇到一點挫折，就生起退心。長者對世尊所說的法，好好學習修行。法師一面分析經文重點結構，一面歸納長者的特點與學員們分享。法師又說學佛要有一個基本觀點，就是說用佛法的「有」來改變世間的「有」。佛法中的有是未曾有，世間的有是我們久遠以來，就在其中滾來滾去的有。因此我們知道這樣的有，不是我有甚麼的自性有，而是一切有都是因緣所有。在座信眾人人聽得津津有味，法喜充滿。法師並且殷切叮嚀大家，要在日常生活中，很輕鬆地、自在地、快樂地學佛。

住持法師佛學講座 佛弟子榜樣



美國華嚴蓮社住持天因法師在9月13日至10月4日一連四個週末，下午2時至4時舉行佛學講座，講題是佛弟子的榜樣。在這四堂課程當中，學員表現非常積極，並且踴躍參與討論和提出自己疑惑的問題。

住持法師在課堂中介紹佛陀的弟子阿那律出家的因緣，與及佛陀的多位弟子在出家修道後得到的成就，又介紹論議第一的迦旃延，佈施第一的女施主毗舍佉、賣花皇后摩莉迦及佛陀異母妹妹難陀，他們學佛成就的因緣乃至其前世今生的故事。

誰是佛弟子的榜樣？佛弟子如何成為別人的榜樣？住持天因法師為學員做了簡要的開示。佛陀當時的教導是什麼？弟子們如何在佛陀的教導下

得到解脫煩惱，開悟聖道。聖弟子的修行生活點滴和悟道的特色以及開悟的關鍵，每一點點滴滴都是讓你，我他可以看到佛陀智慧的教導。可是我們現代人在聽聞佛法後又以甚麼來狀態來接受佛法的薰陶，這個我們大家也可以用來作為反思！

法師又告訴學員，一般的凡夫弟子與聖弟子的差異，並不在於外表形式與生活態度，而在法的攝受上。聖弟子在生活上如何與法相應，從而顯露出內在心靈超凡的一面。瞭解聖弟子，也有助與提升我們心靈的洞察，擴大修行的事業也為現代修行者點燃一盞明燈，照亮修行的前路。心中有正念，正見，在學佛的態度和方法就能透徹，以不執著的態度，去觀察，去學習，自然可以成為別人的榜樣。一個佛弟子應有的榜樣。



傷人即害己

互聯網絡

一天夜裡，一條覓食的蛇爬進了一個木匠的工作間。或許是木匠不太愛整潔，工作間裡面非常凌亂，工具散放一地，這其中包括一把鋒利的鋸子。

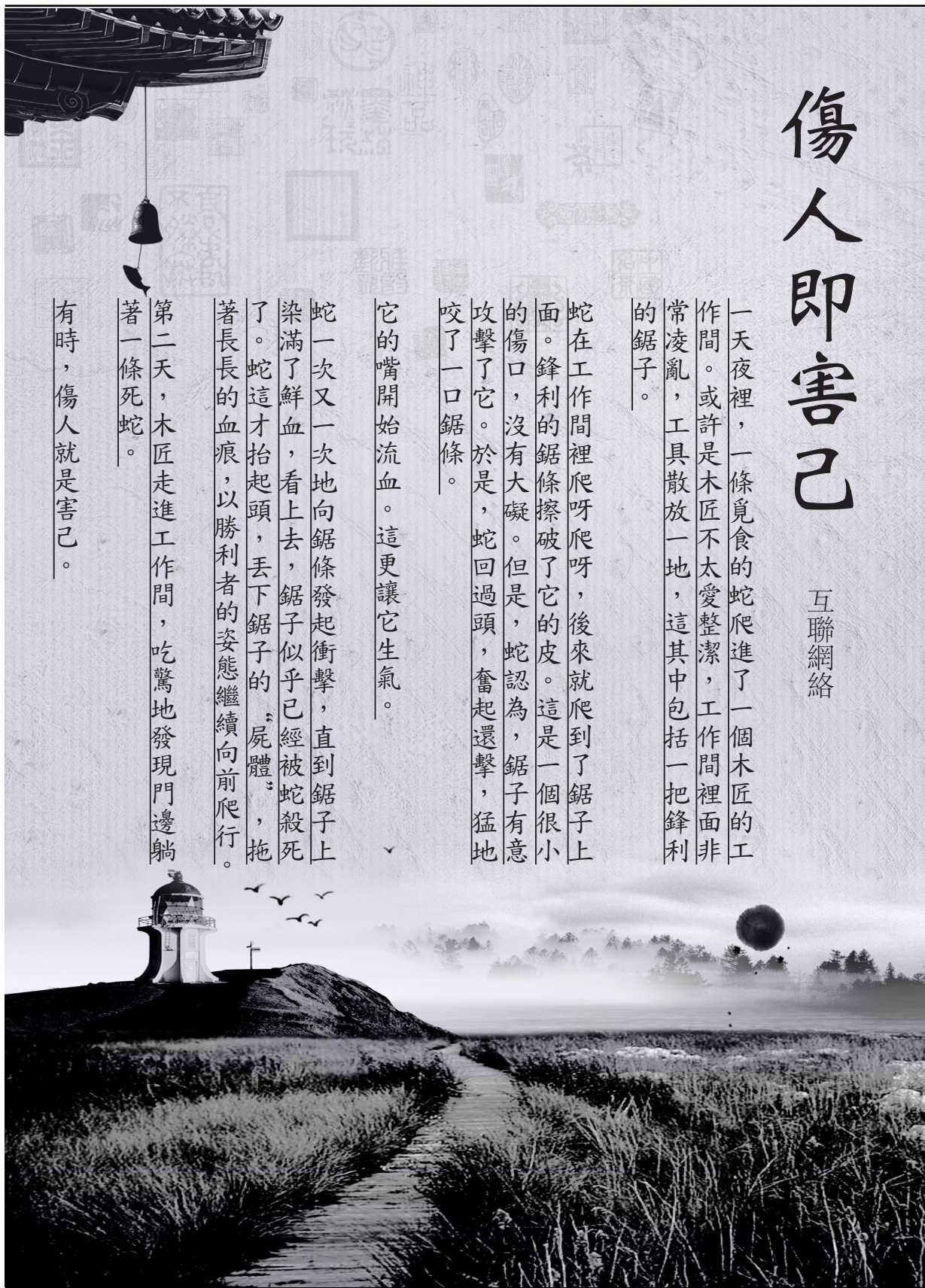
蛇在工作間裡爬呀爬呀，後來就爬到了鋸子上面。鋒利的鋸條擦破了它的皮。這是一個很小的傷口，沒有大礙。但是，蛇認為，鋸子有意攻擊了它。於是，蛇回過頭，奮起還擊，猛地咬了一口鋸條。

它的嘴開始流血。這更讓它生氣。

蛇一次又一次地向鋸條發起衝擊，直到鋸子上染滿了鮮血，看上去，鋸子似乎已經被蛇殺死了。蛇這才抬起頭，丟下鋸子的「屍體」，拖著長長的血痕，以勝利者的姿態繼續向前爬行。

第二天，木匠走進工作間，吃驚地發現門邊躺著一條死蛇。

有時，傷人就是害己。



美國華嚴蓮社 30 周年慶感言

柳克婷

8月3日是美國華嚴蓮社30周年慶。是日，九點半不到等著簽到領取紀念品的信眾已大排長龍，在蓮社附近圖書館停車場及橋下的停車位，一大早已經 Full 了，更遑論寺內的停車位！許多人都是攜家帶眷扶老攜幼的來參加盛會。午供時供齋上香的人潮排至大殿外，午齋時，「成一樓」的齋堂亦擠滿人群，甚至作成臨時齋堂的大雄寶殿也座無虛席。我想很多人都跟我一樣，雖然平時不夠精進，但華嚴蓮社就像心靈深處的一個家，家有喜事必先排除萬難躬逢其盛。

猶記第一次從「萬行雜誌」得悉，成公長老在美國加州米爾必達市購地興建華嚴蓮社，記得那時看完報導後還心想，那處肯定是一個荒蕪的邊陲地帶，我這輩子應該是不會到那個地方的。沒想到20年後，因緣際會我竟成為米爾必達市的居民，而且居住的地方離華嚴蓮社僅是7分鐘車程，走路也才40分鐘。

第一次來到美國華嚴蓮社，佛堂是在目前的「成一樓」，旁邊的大雄寶殿仍在興建中，隨著大雄寶殿的完成，莊嚴的佛像及

典雅的佈置，大眾終於有一個寬敞舒適清幽的共修環境。由於工作的關係我每年僅能參加中元節的盂蘭法會或是年終的梁皇法會。但是每一次美國華嚴蓮社都讓我有新的驚訝；例如：煥然一新的齋堂，柔和又不失莊嚴的大雄寶殿光明燈牆。連殿外周圍的茶花都生意盎然茁壯的成長著。此外我也發現美國華嚴蓮社正接引著不同的族群認識佛法，前年的年終梁皇寶懺法會就有一位美國青年不定時的參加；而今年的盂蘭法會，有天下午來了一位印度女孩靜靜的坐在一旁聆聽一枝香的時間，又一次，有另一位印度青年進來參拜及靜坐。顯見美國華嚴蓮社的環境與氣氛，讓人容易也願意親近。

真心感謝成公長老的高瞻遠矚以及歷年住持法師們辛勤耕耘，讓我即使是身在美國都能像在台北一樣的親近佛法。也祝福美國華嚴蓮社有無數的30年！接引更多有緣人。

第二十一期 助印功德芳名

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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： 2014年12月28日至元月4日
	時間： 上午九至下午四時
年終法會圓滿焰口佛事	日期： 2015年元月4日
	時間： 下午二時至六時
佛陀成道日	日期： 2015年元月25日
	時間： 上午九至下午一時
傳能法師佛學講座	日期： 2015年1月(留意本社公告)
	時間： 下午七時至九時
經論講座	日期： 2015年1月30日-2月1日
	時間： 請留意蓮社公告
乙未年新春祈福法會 虔誦藥師經	日期： 2015年2月22日至28日
	時間： 上午九時至一時
乙未年新春華嚴供佛齋天	日期： 2015年3月1日
	時間： 上午九至一時
觀音菩薩誕辰法會	日期： 2015年3月29日
	時間： 上午九至一時
春季祭祖清明法會	日期： 2015年4月5日至12日
	時間： 上午八時至下午四時
春季祭祖清明法會三時繫念	日期： 2015年4月12日
	時間： 下午二時至下午六時
佛陀聖誕法會	日期： 2015年5月24日
	時間： 上午九至下午一時
觀音菩薩成道法會	日期： 2015年8月2日
	時間： 上午九至一時
盂蘭盆報恩法會誦華嚴經	日期： 2015年8月23日至8月30日
	時間： 上午八時下午四時
盂蘭盆報恩法會圓滿 三時繫念	日期： 2015年8月30日
	時間： 下午二時至六時
觀音菩薩出家法會	日期： 2015年10月25日
	時間： 上午九至一時



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Realizing Life and Death, Living at the Present Moment

Translated by Michael Tran

As the leaves change color in the autumn, winter will soon approach.

Looking back at the year 2014, the number of disasters that happened throughout the year was devastating. There were many predictions that the year 2014 would be a troublesome year with constant obstacles and challenges. From the first half of the year there were the major airplane tragedies, the earthquake in China, the gas pipe explosion in Taiwan, the volcano eruptions in Hawaii, to the recent avalanches in Japan and the Himalayas, and the recent food safety related incidents. This long strand of event brings sadness to anyone who hears of them, especially now that the infectious disease Ebola that has caused the total death rate to rise five to nine fold is like an invisible killer going around.

Facing these tragedies one after another, everyone seems to have experience the fear of facing death. Confucius said that, "If one does not know about life, how does one knows about death?" It is also said that, "The matters of life and death are of great importance," but this does not necessarily limit the meaning to celebrating birthdays and mourning over the death of a loved one. It is to cherish each and every moment we are living on this realm and grasp the rare opportunity we have as a human being to cultivate ourselves through practice. As for

the fear of facing death, why not understand death to reach a peaceful mind.

The Buddhist practice relies heavily on karma, causes, and conditions. Such a cause will create such an effect, any and all thoughts have a karmic effect. Reflecting on the things that have happened, they each have their own causes. According to the Sutra on Perfection of Wisdom Sutra for Humane Kings Protecting Their Countries, "In all countries, if one wants disorder, all disasters and thieves will cause destruction...if the county wants disorder, the spirits will create disorder and from that all people will be in disorder." To get rid of these disasters and have peace on this realm the only way would be for all people to start from the mind, just like as it is said, "all phenomena comes from the mind." If everyone can cultivate on the mind and reflect, repent, and





do wholesome acts, peace can be obtained.

The Sixth Patriarch said, “To suddenly awaken to the Mahayana is true repentance, to rid evil and practice wholesome acts is without wrongdoing.” Such is an important rule of life. If the mind is perverse and performing unwholesome acts, virtue and kindness will become inexistent, and disasters will occur in the four directions. If there is no unwholesome deed, where would karmic affliction come from? We should always accumulate merit with wholesome acts to practice on the Path and cultivate the body.

Now that we are facing the Ebola virus that is common in both human and animals, the effect is described to be as fearful as warfare, causing everyone to be cautious and afraid of each other and that everyone is a suspicious enemy. This is an epidemic just like the plague. International infectious disease expert Saverio Bellizzi and University of Minnesota’s CIDRAP Director Michal Osterholm expressed that when a new patient is diagnosed with Ebola, that is another opportunity that the virus can develop and create new functions. Although the chance of the virus becoming airborne is relatively small, the opportunity for that to happen is still rising. Osterholm also mentioned that this is the most highlighted issue during his forty years in public health. According to news reports, once Ebola evolves into an airborne virus then this can bring an eradicating effect to the world.

The Eight Great Realizations Sutra states, “The world is impermanent. Political regimes are subject to fall. Things composed of the four elements are empty, containing within them the seeds of suffering. Human beings are composed of Five Aggregates and are without a separate self. They are always in the process of change – constantly being born and constantly dying. They are empty of self and without a separate existence. The mind is the source of all confusion, and the body the forest of all unwhole-

some actions.” To radically reform, what has not come we don’t know about. But, as long as we grasp onto the present moment, to do wholesome deeds, then naturally there won’t be any regret to this life. Life is impermanent, do not get attached to phenomena. If death is a sorrowful matter, then not living a happy life is also a sorrowful matter. So as we live, we need to live well and seriously devote to the true practice, that way there will not have anything to regret about in this life.



Bear Attention

Ven. Guan Zang

When I refer “bear attention” here, it is nothing to do with the technic used for Vipassana meditation—bare attention. It simply is a meditator’s encounter with bears during camping up in mountains in the middle of the night. Below was the story.

On 21 Oct. 2014 morning, I decided to move up to the mountains, camp at Coldbrook after couple weeks of camping and meditating down at North San Gabriel Canyon Rd, Angeles National Forest, along the river sides. I think my mind was a little bit boring with the rivers down there then, and wanted to move on to somewhere that could make the mind feel fresh. And, I thought Coldbrook would be the place that could fulfill my mind’s demand, as the small valley is quiet, covered with trees, and has a small river running through gently.

The Coldbrook campground has about 23 camping sites. But, that night there were only two sites occupied. I camped at site number five; and, one couple camped at site number two. About 30 metres from where I set up my tent. Time was at 11:20.p.m. There were bears wandering around my tent and the couple’s tent as well. The bear at my site first circled my tent. I was sitting in my tent meditating then and could clearly hear the bear breathing heavily. It smelled stinky as well.

The bear made about two circles around my tent, then it walked away. Soon enough, I heard the noises as the bear knocked on the trash container which is nearby camp site five. About four or five minutes later, the bear came back to my tent side again. This time it did not spend time to circle around, but rather touched the tent. It shook the tent. It was probably trying to sniff for the food.

Unlike last time, when the bear was circling around, I just breathed softly, observing how my mind and body reacting, this time I hold my breaths and clearly sensed that my

body temperature dropped suddenly, and my brain went blank badly. I was terrified, paralyzed, and petrified, and I thought to myself in the dark—

I am going to be the bear's late night dinner. I am going to die!!

The bear eventually stopped shaking the tent and walked away. About one or two minutes late, there were flashlights shooting around. I made sure there had no noise outside my tent. Then, I turn on my flashlight, put on my clothes, got out of my tent with my sleeping bag, and went directly to my car.

I got into my car, locked doors, then started to look around through my car windows. I saw the couple left their tent with light on inside the tent. They were getting their stuffs into their car (sleeping bags I guess). They had their car's headlights on. And, they were talking loudly and searching around the area with their flashlights. I got out of my car and went towards them.

Hello.

Hello!! They walked towards me.

When I approached them, I saw the wife had a hammer in her left hand. She apparently noticed that I was looking at her hammer in the dark. She smiled and said,

Don't worry, it's not for you. Are you camping up here alone?

Yes. I've been up here camping around for a while.

From our following short conversations, I learnt that there was the other bear (at least) walking around their tent and did shake their tent once as well.

That's really scary! The husband said.

Apparently!

Then, we three came to agree that it was not safe to camp there overnight since there were bears around. So, I walked back to my tent to pack up my stuffs. While walking back, I was searching around with my flashlight. When I got closer to my tent, I saw a bear. An adult brown bear. Quite big in size. It was about 60 metres from where I was at.

The bear stood still there looking at me, with confusion and innocent look. Instead of going towards to my tent to get my water bottle and watch, I run to my car which was about seven metres from where I was. While I was running, I yelled back to the couple—

Bear! Get into your car!

I started my car as soon as I got in, and drove on the Enter way out as it is the closet way to get on the Hwy 39 going down the mountains. When passing by the couple's car (they already had the engine on and ready to leave then), I stopped and lowed down the driver-side window and talked to the husband—

We probably should leave our tents here and drive down to the lower part of mountains, sleeping in our car, and come back tomorrow morning to pack up the rest stuffs?

Right. I think so.

So we left. Late at night. Around 12:00.p.m.

The next morning at 9:00.a.m, I had one of my monastic friends, Ven. Kiet, coming up with me to the camp site. The couple were there already with one of their friends. We talked little bit about our last night experience. The wife was apparently terrified badly and had allergy with red spots on her skins.

Ven. Kiet and I spend the afternoon up there, having our lunch, walking and meditating under trees, around the small river sides. I decided to camp at the same camp site that night. As I would like to see how my feelings of fear go; and, where they might go. When Ven. Kiet learnt that I was going to camp at the same site that night, he told me that he would

like to come up to keep me company. But he was not there until 02:48.a.m.

I camped at the same site that night, and did get monuments to feel the fears of death.

That night, there were two families camped on the campground. One camped on the other side of the river, across from my camp site. I could not see them as there are trees covered, but did hear them talking. One camped up in the valley. I saw the light when I came back to my camp site at 07:46.p.m. They both left around 01:30.a.m. I did not know what happened to them. I was staying awake, meditating inside my tent, and heard they drove off the campground, onto the road side of Hwy 39.

As soon as I heard they left, there came to the moments of fears of death in my mind. That kinds of feelings were very strong from every single moment to the other. I tried to let go of my feelings, but eventually fears took the control. I went to sleep inside my car instead of staying in my tent. The next very morning I woke up early, and went on to meditate on the spot where I saw the bear at Tuesday night. The environment was quiet, nice, and cool, good for contemplating, however, my mind could not get ride of the fear of the bear.

Apparently, that bear had my attention. Fully. My mind was occupied by the fears the whole morning. That morning, even the slightest noise in the valley could disturb my mind. Later that afternoon, I decided to go back to our temple. And, I came back to the mountains the very next week Tuesday morning, camping at the same spot to see how the fears of death would go. Unfortunately, there were the same feelings of fears of death—even not strong as they used to be, still good enough to kill every peaceful moment of the mind when I was sitting under a tree contemplating onward.

The encountering of the bears, however, has given me precious experiences to look at very basic attachments of the mind which are related to this form of body, and the concepts of “I” or “Me.”

Let your practice be a celebration of life .

Guests Gather to Celebrate ABLS' 30th Anniversary

Translated by Michael Tran

To welcome ABL's 30th anniversary, the sangha and volunteers of ABL, under Abbess Ven. Tien Inn's direction, began to prepare for the festivities and as August came it was time to countdown to the big day.

The early morning of August 1, Venerable Tien Yung and the floral arrangement team drove to the San Francisco Flower Market to purchase flowers and other items for the event. The Abbess and Venerable Tien Ling remained at ABL to prepare the event site, food, and other matters. Around 3 in the afternoon, the purchasing team returned to ABL with a full car load of fresh flowers, fruit, and other items. Abbess Tien Inn was the first to jump into the car and begin to unload the materials, with the teamwork of all the Venerable and volunteers the unloading process took nearly twenty minutes.

August 2, 9:00AM the volunteers arrived at ABL to join in the preparation work. The library will be used for the arts exhibit in the coming week to display the crafts from the past few years' painting class, calligraphy class, floral arrangement class, and tea arts class. At the same time, venerable masters and guests sent in their calligraphy art as congratulatory gifts on the occasion and they were displayed in the library as well. After the combined efforts into the decoration of the site visitors saw a library much different from the ordinary setting. Volunteers at the Grant Hall while setting up for the celebration at the same time was setting up for the Dharma Service Ullambana Festival, they also set up the temporary reception area with tables, chairs, gifts and copies of the 30th anniversary special Issue. At the same time the volunteers in the kitchen were preparing the anniversary

30th anniversary



(Left) Milpitas Mayor Jose & Former Vice Mayor Pete McHugh (Right) present proclamations to ABL

lunch for the Venerables, volunteers, and guests; while washing, cutting, and cooking and setting the tables, everybody was filled with dharma joy in their work.

During lunch, Chairman Venerable Master Hsien Du, Former Abbess of Taipei Huayen Lotus Society Venerable Tian Yen and three others that came a long way from Taiwan joined the congregation for lunch at the dining hall, which will be decorated for the occasion by the volunteers later on..

After lunch Abbess Ven. Tien Inn discussed with Chairman Ven. Master Hsien Du about the future direction of ABLs and the establishment of the International Avatamsaka Research Center.

In the afternoon Chairman Ven. Master Hsien Du and the International Avatamsaka Research Center Preparatory Committee Chairman Professor Ray Chen met to discuss the arrangements, promotion, and future direction of the Research Center.

Ven. Tien Yung was busy with directing the different tasks at the event site, around four in the afternoon all preparation was complete and ready for the grand occasion.

The morning of August 3rd, volunteers at the reception area were greeting guests and handing them gifts as they

sign in and helped the VIPs wear their boutonnieres or badges. With all friends old and new gathered in the building, everybody was happy to see each other.

9:30AM, the 30th anniversary celebration officially started with the traditional Chinese lion dance. In the West to see the lion dance is a rare occurrence, according to the Chinese the lion is an auspicious animal, and the lion dance symbolizes “auspiciousness as one wishes.” When the drums and gongs of the lion dance sounded, the entire hall was full of excitement as everyone was stretching their necks while watching the six lions dance toward the VIP seating area.

Guests in presence include Mayor of Milpitas, Mayor Jose Esteves, Former Vice Mayor of Milpitas Pete McHugh, San Jose City Council Member Mr. and Mrs. Kansen Chu, Abbot Fa Kong (法空大和尚), Guang Xiao Lu Si in Tai Zhou, China, Former Abbess Venerable Tian Yen (天演法師) of Taipei Huayen Lotus Association, Venerable Jian zong (見綜法師) of Chung Tai Zen Center of Sunnyvale, Abbess Venerable Tan (曇悟法師) of Fo-En Temple (佛恩寺), Abbess Venerable Da Chun (達純法師) of Miao Guang Vihara, (妙光精舍), Abbess Venerable Yanmi (演密法師) of Pu



San Jose City Councilmember Kasen Chu presented a proclamation to ABLs



Chairman Ven. Mater Hsien Du poses with Printing Class and teacher Ms Kao (2nd right).



Ms Chung (Standing) & her student Present tea Serving Ceremony.

30th anniversary

Tuo Temple (普陀寺), Venerable Yan Xuan (衍璇法師) of Ta Kioh Buddhist Temple (大覺蓮社) Venerable Dá jiān (達堅法師) of Oakland, San Jose State University Electrical Engineering Professor Ray Chen, and the long time benefactors of ABLS.

During the celebration, Chairman Venerable Master Hsien Du gave a few words expressing her gratitude to all those that contributed to ABLS whether it is through time or monetary means such that the Dharma can be spread beyond borders and that those whom have immigrated to the U.S can get exposed and educated by the Buddhist teachings. The founder of ABLS Elder Venerable Master Cheng Yi founded the Hua Yen Buddhist Association of America in San Jose on July 1984; from there he invited and encouraged youth to learn the Dharma. For thirty years under the leadership of the Abbots and Abbesses, ABLS has become a structured place of practice. With this kind of fruition, we should gratefully thank the monastics at ABLS for their group effort and for their unconditional contributions! At the same time through this event we remember our teacher Elder Cheng Yi's compassionate vow even though in the past there was a lack of resources he did not forget his mission and ideal to spread the Dharma to benefit beings by building this magnificent monastery.

We are honored to inherit this foundational work of the Elder. With the combination of the past experiences and today's diverse society it can be difficult to face such a fast-changing environment. Therefore the goal is to always

develop and change for the better future to promote the Dharma in the west in hopes that ABLS will become a strong point of international Avatamsaka research and studies. The future community work of ABLS to meet this goal of benefiting beings includes nurturing the future talent of Buddhist studies, providing services to the devotees, enhancing the charity mission including care for the disadvantaged and ill, and others.

To celebrate the 30th anniversary of ABLS, since September 2013 many Venerables and professors from Taiwan were invited to ABLS for the "Body and Mind Seminar Series." Through these seminars we hope that the sangha and laity can learn more aspects of the Avatamsaka and bring transmitting the Avatamsaka to the west to a new milestone!

Mayor of Mipitas Mayor Jose Esteves was the second person to give his words. He expressed thanks to ABLS for their thirty years of service and contribution to the community including education, service, charity, scholarship, etc. and for providing such a magnificent place of spiritual practice to the



Long time supporter Betty Wang

city. He represented the entire city to give thanks to ABLs and presented a certificate of gratitude which was accepted by Chairman Venerable Master Hsien Du and Abbess Venerable Tian Inn. Mayor also hoped that everyone can accept the city of Milpitas as their second home and that ABLs bring peace, development, and a better tomorrow for the benefit of all beings.

Former Vice Mayor Pete McHugh was next to give a few words: Pete first thanked ABLs for their invitation and at the same time was honored to be able to join in the festivities. During his term he had many positive interactions with ABLs, he was present during the Main Shrine establishment in 1993 and the establishment of the Cheng Yi Hall in 2009, Scholarship award ceremonies, and the most memorable Bathing the Buddha Ceremony. Pete thinks that the beauty of the city comes from the many religious organizations that are present and the local services they provide while at the same time progressing infrastructure and development. He very gratefully thanks ABLs for their 30 years of service and has awarded a certificate of gratitude which was accepted by Chairman Venerable Master Hsien Du and Abbess Venerable Tian Inn.

Forth were words from San Jose City Council Member Kansan Chu. He originally is Buddhist and has a deep connection with ABLs. He has participated in many of ABLs' events and has gained many experiences. Councilman Kansan Chu has deep respect and praise for ABLs' thirty years of service. He presented ABLs with a certificate of

gratitude which was accepted by Chairman Venerable Master Hsien Du. Councilman Kansan Chu has also expressed that during his term he would like to contribute to the Buddhist community and service more people. He wished ABLs to stand firm in California, establishing the spirit, benefiting all beings!

Venerable Master Fa Kong from Guang Xiao Lu Si in Tai Zhou of Jiangsu Province China expressed that ABLs and Guang Xiao Lu Si are of the same school and the same source. As we celebrate ABLs' 30th anniversary, it is also Guang Xiao Lu Si 30th anniversary. This is all with deep gratitude to Elder Cheng Yi, bringing eastern Buddhism to western society. As disciples we should uphold the virtue of the past teachers as teachings for the future generations. Venerable Master Fa Kong represented Guang Xiao Lu Si in congratulating ABLs and wishes that ABLs under the blessing of the patriarchs expound on the Dharma for the many generations to come.

Former Abbess of Taipei Huayen Lotus Society Venerable Tian Yen then expressed that this is her third time visiting ABLs. The first time was accompanying Elder Cheng Yi to host a Maitreya Buddha seven day intensive retreat in promotion of the Maitreya Buddha practice. She remembers the retreat space was limited to the second floor of the Cheng Yi Hall. The second visit was to participate in the grand opening of the Main Shrine. This time, seeing that not only did Cheng Yi Hall go through a fresh remodeling, but expand-



Abbe Tien Inn with long time supporters of ABLs



Ven. Hsien Du enjoys a conversation with Dennis Stone and Steven.



Other Venerable attend ABLS 30th anniversary

30th anniversary

ed the dining hall space and added a modernized kitchen. From this the recent years of ABLS activities have been very successful in order to have such fruition. She was so happy to be a part of this 30th anniversary celebration, she gratefully thanked the disciples of the past that devoted themselves to ABLS and hope that all devotees can continue to have the same mindset of supporting ABLS to support the Triple Gem such that ABLS can flourish in the near future. She finally wished everyone a healthy body and mind with auspiciousness!

Engineer Dennis Jiang represented the devotees in giving a few words at the event. He remembered back in 1997 when his mother passed he was referred to ABLS by friends and participated in their services and memorial services. During the 49-day memorial services he deeply felt the care and encouragement from the Venerables of ABLS about his loss. In 1998 because the event space at ABLS wasn't sufficient enough, Elder Cheng Yi proposed to establish the ABLS Expansion Project Committee. Because Dennis was educated in project management and civil/structure engineering, he decided to join the committee. During the ten years in the committee he participated in the land acquiring process, the proper licensing, and the management/execution of the project. Thinking back of going through so many obstacles and legal challenges, and following Elder Cheng Yi, Ven.

Master Hsien Du, and Abbess Tien Inn, he learned a great deal including the Buddhist way of handling matters and the philosophy to treating others. The funding for this project came from the devotees' donations of all directions; therefore the Venerables were very careful in using these funds but at the same time were reasonable and tolerant with the project vendors such that the projects of building the Main Shrine and the remodeling of Cheng Yi Hall were completed successfully. Dennis represented his family in congratulating ABLS on the special occasion and wished that everyone would continue to support ABLS in the near future.

Architect StevenYang also recalled going to the Taipei Huayen Lotus Society with his grandfather during his childhood, the memories are still fresh to him sixty years later. Because he was an architect in the bay area he was honored to participate in the expansion projects of ABLS. To see the improved infrastructure and the utilization of the event space was exactly as he planned for in the beginning stages. He hopes that in the future many more events can be held on his foundation and more Dharma propagators can be nurtured such that local Buddhists can receive more excellent service.

Professor Ray Chen also expressed his thoughts. He expressed that he was honored to be a part of the festivities at ABLS. With the causes and conditions

during 2004 when his father passed away, he was able to create affinity with ABLS. He humbly expressed that compared to the other guests present his experience with ABLS is still considered fresh. Being able to become a part of the establishments of the Grand Hall and the Cheng Yi Hall, joining the many Avatamsaka seminars and workshops, and to practice with the brothers and sisters at ABLS for the past ten years deeply generates a gratitude that words cannot express. On this special occasion, he used the words "Supporting the Dharma and the Temple to together build the future" as an encouragement to everyone. He finally wished that the Dharma continue to flourish at ABLS and the Venerables, VIPs, and guests' health, auspiciousness, and dharma joy!

Abbess Venerable Tien Inn gave her words of appreciation. The abbess used Mandarin, English, and Cantonese representing Venerables Tien Yung and Tien Ling to thank all the guests present and the long supporting Venerables, devotees, and volunteers. The abbess expressed that in the future more events will take place so that everyone can have more opportunities to learn about the Dharma and ABLS. At the same time she thanked everyone for their support in accomplishing what was accomplished, introduced the audience to the thirtieth anniversary special book and welcomed everyone's feedback. She wished ABLS success in the festivities and that the Dharma continues to flourish. The abbess finally wished the audience great auspiciousness.

After the speeches were made, Chairman Venerable Master Hsien Du, Abbess Venerable Tien Inn and all the VIPs gathered to cut the cake while the audience sang the birthday song sending their best wishes witnessing the thirtieth anniversary of ABLS.

Then Chairman Venerable Master Hsien Du presented certificates to all the volunteer teams and art teachers. The volunteer teams included: Scott Lee of the Records Team, Shawn Chen of the Kitchen Team, Maggie Loy of the Disciplinary Team, Woody Sun of the Mobile Team, Joe Liu of the Service Team, Youth Group President Edward Ding,

instructor Joy Liu of the cooking class, Anne Hu of the US Citizenship class, SAT Class, and English Class, Irene Yau of the Floral Arrangement Class, Stone of the Calligraphy Class, Ming Li He of the Handmade Soap Class, Wen Yu Zhong of the Tea Ceremony Class, Joy Kuo of the Painting Class.

After the event reached a close, all the Venerables, VIPs, devotees, volunteers, and guests gathered to take a group picture. At the same time, everybody was invited to the library on the second floor to see the exhibits that were prepared by the students of the calligraphy class, painting class, tea ceremony class, and floral arrangement classes. After visiting the exhibits the dining hall prepared a feast for everyone to enjoy.



▲ Abbot Fa Kong and his disciple from China



▲ Mistress of Ceremony, Anne Hu

The Four Lessons of Liao-Fan

Third Lesson: The Ways of Accumulating Merit

(Continue with VI9)

Therefore, in one's behavior in life, it is important not to use one's own good points to highlight the weak points of others. Do not overly demonstrate one's own goodness to show up the evil of others, and certainly do not use one's cleverness to play tricks on others. Always live in humility. If one sees that others have shortcomings, one should be tolerant. If one sees others performing small good deeds then praise them. And so, it will become a silent treatment to those who are evil, but also will not damage another person's reputation, allowing them to change gracefully. Therefore, always thinking about the welfare of the whole and protecting the truth, this is what is meant by benefiting others.

Second: what does it mean to have a "respectful and loving heart?" If I were judging from behavior, the difference between a gentleman and a non-gentleman is sometimes very difficult. But if I were seeing it from the aspect of motivation, then it would be easy to tell. Therefore, there is a saying that the difference between a gentleman and a non-gentleman is in their thoughts. There is another saying that the same kind of rice feeds a hundred different kinds of people. Although people are different in closeness, in high and low positions, or in intelligence, they are all people. Therefore, one should treat all of them with respect, and respect the ordinary people in the way one respects sages and understand where the average person comes from.

Third: what does it mean to facilitate others to perform good deeds? Generally speaking, in society there are fewer people who perform good deeds than those who do not. Usually people have the habit of defending their own kind and pushing out those who are different. Therefore, a gentleman in this society, unless he has great determination and courage, he has a very hard time making a stance. Oftentimes those who have the motivation for performing good deeds have speech and conduct that are different from the rest of the society. They usually are very honest and uncalculating, and do not know how to build themselves up to receive the proper recognition. Therefore, people who lack wisdom oftentimes will criticize these people and so they do not have a chance to perform good deeds. So it is important to support the gentlemen, the ones in a society who have good hearts. It is like treating jade. One does not throw it out like rocks but polishes it to become a jewel. Therefore, when one sees other performing good deeds, one should give them support to help them accomplish their goals.

Fourth: what does it mean to encourage others to perform good deeds? Everyone has a conscience but the confusion of life and also the attractions of fame and wealth often times cause people to sink. Therefore, in interacting with the average person it is important always to remind others to do good. There is a saying that "to wake people up one moment one uses the mouth. To wake people up for a hundred generations,

one writes books.”

Fifth: what is meant by helping people in an emergency? Often in one's life one will be in a situation of failure or misfortune, and so when one encounters others in misfortune, one should treat them as though one is encountering misfortune oneself, and give help without reservation. For example, one can use words to give comfort, or use other methods to help them.

Sixth: what does it mean to support public work? This is to support work that is for public good. Building dams and bridges, and helping the poor are examples of public work that one should support.

Seventh: what is meant by giving of one's wealth? In the teaching of Buddha, there are ten thousand ways of developing spiritually, and the first is to give. Giving is also non-attachment. The more evolved ones can be giving inwardly the six senses, outwardly the six worldly phenomena. And everything that one possesses can be given without any questions. Of course, the average person cannot accomplish this level and oftentimes sees wealth as more important in life, therefore the first step in becoming unattached is to start giving what is most difficult, and that is money. To help others is to build up one's merit. Inwardly one will start to remove selfishness, the miserliness, and outwardly one can help others in an emergency, which will facilitate the spiritual growth. In the beginning one may feel it is forced, but then it becomes very natural. It will also neutralize one's other shortcomings.

Eighth: what is meant by supporting the spiritual teachings? The spiritual teachings refer to dharma, the teachings of Buddha. The teachings of Buddha provide a guide to

becoming liberated, to becoming free from life and death. In particular when one sees Buddha's temple or sutras one should treat them with respect and protect them.

Ninth: what is meant by respecting elders? This means respecting parents, elder brothers and sisters, people who are in authority, and especially those who are virtuous and wise. In treating one's parents, one should treat them with kindness and respect, and in working in society, one should not misbehave even if the "emperor is far away." In punishing prisoners, it is important not to overdo it. This all has to do with accumulating merit as the hidden merits.

Tenth: what is meant by protecting life? The ancient ones have said, "Because one cares about the rats, one saves some rice for the rats, and because one cares about the moth, one does not light the lamp." Of course, this is hard for the average person to do, but this is a reminder that we all have innate compassion. That is why Mencius said, "The gentleman should stay far away from the kitchen," (in China, most of the butchering of meat takes place in the Kitchen) as a way to protect people's innate mercy. He also said that even if one cannot become a complete non-meat eater, one should at least come up to the point that if the animal was raised by oneself, one does not eat it; if one has seen the killing of the animal, one does not eat the meat of it; if one has heard it being killed, one does not eat its meat; and if it is killed specifically for us, we do not eat it. These are the four cases where one does not eat the meat, at least to start building compassion and also to expand one's merit and wisdom.

(Continue with next issue)

Encounters with Tea

Translated by: Michael Tran

Drinking tea has become a part of our lifestyle, but how to brew that perfect pot of tea was one of the main points of this recent tea class at ABLS. It is important to recognize the basics of tea and to become familiar with the tea leaves. How to brew tea, recognizing the basics of tea and recognizing the tea leaves were the three main focuses of the class. Besides the Pu-Erh tea leaves that are produced in China, the tea leaves used for the class were from Taiwan. Finally there was an introduction to the outdoor tea brewing that is known as the Wu-Wo Tea Ceremony; through this ceremony we can fully incorporate drinking tea into our daily lives, not only in the household but any place at any time one can brew tea and drink tea.

The Common Knowledge of Tea

Documentation of tea in ancient texts besides the character 'cha(茶)' include 'tu(荼),' 'jia(檟),' 'she(葭),' 'ming(茗),' and 'chuan(蒹).' The character 'cha' did not appear until the mid-Tang dynasty in Gongquan Liu's book. A medicinal contribution of tea comes from Shennong, who tasted many types of herbs, acquired 72 types of poison per day and was cured by consuming tea. Around 1122 BC when the Ba people were helping King Wu of Zhou to conquer King Zhou of Shang, imported tea leaves as an offering to King Wu of Zhou (as documented in Chang

Ju's book Official Records of Hua Yang of West Jin). A concise book about tea was composed by Lu Yu between 733-804AD called The Classics of Tea. This book is like the encyclopedia of tea, divided into three chapters and ten sections: (1) the source of tea, (2) making the tea instruments, (3) the making of tea, (4) the cookware of tea, (5) The cooking of tea, (6) the way to drink tea, (7) the history of tea, (8) the production of tea, (9) what instruments can be omitted, (10) image compilation.

During the Song dynasty, the consumption of white tea was popular; then during the Southern Song, the culture of drinking tea was brought to Japan by monastics which has transformed into the Japanese chado tea ceremony (Tea rites of Jin Shan). In the beginning tea was presented in cake form, the emperor would offer tea cakes to the ancestors during the Ching Ming Festival. It was not until the Ming dynasty under emperor Yuan Zang Zhu (1931) that tea was shown in its loose leaf form. Chinese tea is mainly produced south of the Chang Jiang River, near Latitude 25-26 degrees is the best area to cultivate tea. The introduction of Taiwanese tea was said to come from Chao Ke between the years 1796 to 1820 when he brought tea leaves from Fujian which now became the Wen Mountain Pao Chung tea, including a person with the surname Chang in the Muzha Anxi area of Taipei

with the Muzha Tie Guan Yin Tea. Between 1851 to 1861 Feng Chi Lin from Lu Gu of Nan Tou province went to Fujian China for the imperial exam and brought back 35 oolong tea plants which became the dong ding oolong tea, these and the port tea from Ping Tung are all footprints of the beginning of Taiwan's tea.

Buddhism and the promotion of the tea ceremony have a very close relationship. This is because the monastics plant, harvest, and cook tea as an offering to the Buddha; monastics also refrain from eating after noon so they drink tea instead of drinking water. The scholarly also follow

as such and drinking tea evolved from the common relief of thirst to a "tea offering" by Buddhist monastics, a "tea circle" for scholars to drink tea and discuss the Way, the "chado ceremony" by the Japanese, the "tea art" which was developed by the Chinese later and the "rite of tea" by the Koreans.

(Continue with next issue)

To Wound Others is to Hurt Yourself

Translated by: Xin ming

One night, a foraging snake crawled into a carpenter's workshop. The carpenter was not one for cleanliness, as the workshop was very messy with tools lying around everywhere. Amongst these tools was a sharp saw.

The snake crawled all around the workshop, and eventually crawled onto the saw. The sharp teeth of the saw pierced its skin. It was a merely a small scrape, not a wound of great significance. However, the snake thought that the saw had attacked it on purpose. Thus, the snake turned around and fought back, taking a bite of the saw's teeth.

The snake's mouth began to bleed, and it grew angrier.

The snake continued to repeatedly attack until the saw was covered in blood. It seemed as if the snake had killed the saw. The snake finally raised its head and released the saw's "corpse." It crawled away victoriously, dragging a long trail of blood.

The next day, the carpenter walked into his workshop and was surprised to find a dead snake lying next to the door.

Sometimes, wounding others is hurting yourself

Current & Up-coming Activities

Activities	Date & Time
Year End Service of 2014	Date : December 28, 14 – Jan 4, 2015
	Time : 9:00 am to 4:00 pm
The Yogacare Ulka-mukha Dharma Service	Date : Jan 4, 2015
	Time : 2:00 pm to 6:00 pm
Dharam Lecture of Venerable Chuan Neng	Date : Jan 2015(Will announce later)
	Time : 7:00 pm to 9:00 pm
Celebration of Buddha Enlightenment	Date : Jan 25, 2015
	Time : 9:00 am to 1:00 pm
Celebration of Chinese New Year chanting Medicine Sutra	Date : Feb 22 to Feb 28, 2015
	Time : 9:00 am to 1:00 pm
Deities Offering Dharma Event	Date : March 1, 2015
	Time : 9:00 am to 1:00 pm
Celebration of Avalokitesvara Bodhisattva's Birthday	Date : March 29, 2015
	Time : 9:00 am to 1:00 pm
Dharma Service of Ching Ming Festival	Date : April 5 -12, 2015
	Time : 8:00 am to 4:00 pm
Amitabha Thrice Attentive Chanting Service	Date : April 12, 2015
	Time : 2:00 pm to 6:00 pm
Bathing Buddha Ceremony	Date : May 24, 2015
	Time : 9:00 am to 1:00 pm
Celebration of Avalokitesvara Bodhisattva's Enlightenment	Date : August 2, 2015
	Time : 9:00 am to 1:00 pm
Dharma Service for Ullambana Festival	Date : Aug 23 to 30, 2015
	Time : 8:00 am to 4:00 pm
Amitabha Thrice Attentive Chanting Service	Date : August 30, 2015
	Time : 2:00 pm to 6:00 pm
Celebration of Avalokitesvara Bodhisattva's Renunciation	Date : October 25, 2015
	Time : 9:00 am to 1:00 pm
Year End Service of 2015	Date : December 27, 15– Jan 3, 2016
	Time : 9:00 am to 4:00 pm
The Yogacare Ulka-mukha Dharma Service	Date : Jan 3, 2016
	Time : 2:00 pm to 6:00 pm

Jan. 一者禮敬諸佛

S	M	T	W	T	F	S
				1	2	3
				十一	十二	十三
4	5	6	7	8	9	10
十四	十五	小寒	十七	十八	十九	二十
11	12	13	14	15	16	17
廿一	廿二	廿三	廿四	廿五	廿六	廿七
18	19	20	21	22	23	24
廿八	廿九	大寒	初二	初三	初四	初五
25	26	27	28	29	30	31
初六	初七	初八	初九	初十	十一	十二

Feb. 二者稱讚如來

S	M	T	W	T	F	S
1	2	3	4	5	6	7
十三	十四	十五	立春	十七	十八	十九
8	9	10	11	12	13	14
二十	廿一	廿二	廿三	廿四	廿五	廿六
15	16	17	18	19	20	21
廿七	廿八	廿九	三十	春節	初二	初三
22	23	24	25	26	27	28
初四	初五	初六	初七	初八	初九	初十

Mar. 三者廣修供養

S	M	T	W	T	F	S
1	2	3	4	5	6	7
十一	十二	十三	十四	十五	驚蟄	十七
8	9	10	11	12	13	14
十八	十九	二十	廿一	廿二	廿三	廿四
15	16	17	18	19	20	21
廿五	廿六	廿七	廿八	廿九	二月	春分
22	23	24	25	26	27	28
初三	初四	初五	初六	初七	初八	初九
29	30	31				
初十	十一	十二				

Apr. 四者懺悔業障

S	M	T	W	T	F	S
				1	2	3
				十三	十四	十五
5	6	7	8	9	10	11
清明	十八	十九	二十	廿一	廿二	廿三
12	13	14	15	16	17	18
廿四	廿五	廿六	廿七	廿八	廿九	三十
19	20	21	22	23	24	25
三月	穀雨	初三	初四	初五	初六	初七
26	27	28	29	30		
初八	初九	初十	十一	十二		

May. 五者隨喜功德

S	M	T	W	T	F	S
					1	2
					十三	十四
3	4	5	6	7	8	9
十五	十六	十七	立夏	十九	二十	廿一
10	11	12	13	14	15	16
廿二	廿三	廿四	廿五	廿六	廿七	廿八
17	18	19	20	21	22	23
廿九	四月	初二	初三	夏滿	初五	初六
24	25	26	27	28	29	30
初七	初八	初九	初十	十一	十二	十三
31						

Jun. 六者請轉法輪

S	M	T	W	T	F	S
						1
						十三
	1	2	3	4	5	6
	十五	十六	十七	十八	十九	芒種
7	8	9	10	11	12	13
廿一	廿二	廿三	廿四	廿五	廿六	廿七
14	15	16	17	18	19	20
廿八	廿九	五月	初二	初三	初四	初五
21	22	23	24	25	26	27
初六	夏至	初八	初九	初十	十一	十二
28	29	30				
十三	十四	十五				

Jul. 七者請佛位世

S	M	T	W	T	F	S
						1
						十三
				1	2	3
				十六	十七	十八
5	6	7	8	9	10	11
二十	廿一	小暑	廿三	廿四	廿五	廿六
12	13	14	15	16	17	18
廿七	廿八	廿九	三十	六月	初二	初三
19	20	21	22	23	24	25
初四	初五	初六	初七	大暑	初九	初十
26	27	28	29	30	31	
十一	十二	十三	十四	十五	十六	

Aug. 八者常隨佛學

S	M	T	W	T	F	S
						1
						十三
2	3	4	5	6	7	8
十八	十九	二十	廿一	廿二	廿三	立秋
9	10	11	12	13	14	15
廿五	廿六	廿七	廿八	廿九	七月	初二
16	17	18	19	20	21	22
初三	初四	初五	初六	初七	初八	初九
23	24	25	26	27	28	29
初十	十一	十二	十三	十四	十五	十六
30	31					
十七	十八					

Sep. 九者恒順眾生

S	M	T	W	T	F	S
						1
						十三
				1	2	3
				十九	二十	廿一
6	7	8	9	10	11	12
廿四	廿五	白露	廿七	廿八	廿九	三十
13	14	15	16	17	18	19
八月	初二	初三	初四	初五	初六	初七
20	21	22	23	24	25	26
初八	初九	初十	秋分	十二	十三	十四
27	28	29	30			
十五	十六	十七	十八			

Oct. 十者普皆迴向

S	M	T	W	T	F	S
						1
						十三
				1	2	3
				十九	二十	廿一
4	5	6	7	8	9	10
廿二	廿三	廿四	廿五	寒露	廿七	廿八
11	12	13	14	15	16	17
廿九	三十	九月	初二	初三	初四	初五
18	19	20	21	22	23	24
初六	初七	初八	初九	初十	十一	霜降
25	26	27	28	29	30	31
十三	十四	十五	十六	十七	十八	十九

Nov. 乙未喜慶羊年

S	M	T	W	T	F	S
						1
						十三
				1	2	3
				二十	廿一	廿二
8	9	10	11	12	13	14
立冬	廿八	廿九	三十	十月	初二	初三
15	16	17	18	19	20	21
初四	初五	初六	初七	初八	初九	初十
22	23	24	25	26	27	28
初十	十一	十二	十三	十四	十五	十六
29	30					
十八	十九					

Dec. 晝夜六時吉祥

S	M	T	W	T	F	S
						1
						十三
				1	2	3
				二十	廿一	廿二
6	7	8	9	10	11	12
廿五	大雪	廿七	廿八	廿九	冬月	初二
13	14	15	16	17	18	19
初三	初四	初五	初六	初七	初八	初九
20	21	22	23	24	25	26
初十	十一	冬至	十三	十四	十五	十六
27	28	29	30	31		
十七	十八	十九	二十	廿一		

法會至
1月3日2016年



華嚴蓮社 2015

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