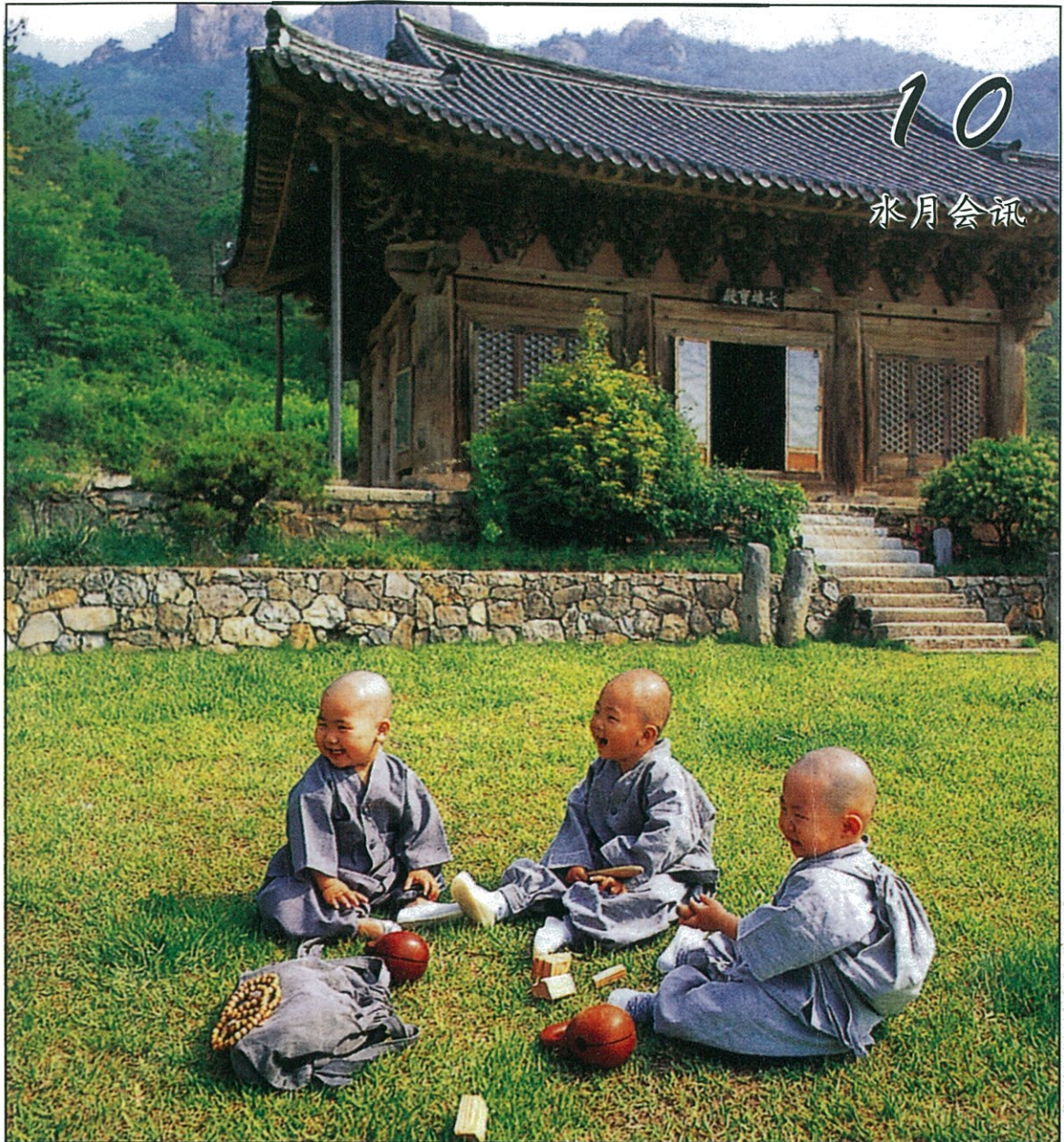




海印学佛会
SAGARAMUDRA BUDDHIST SOCIETY



10

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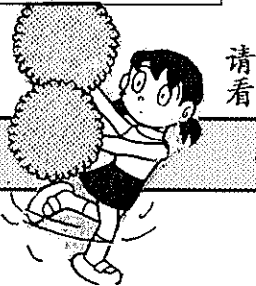
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海印四则

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请听我说



养生格言



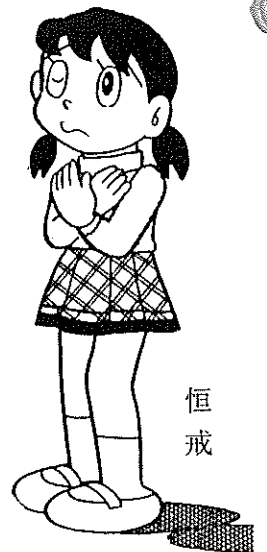
最缺少的是自信 人最大的毛病是懒

最愚蠢的是自我干扰

最易犯的错误 → 拿健康换取其它身外之物

身体虚弱的人 → 永远不会培养有活力的灵魂和智慧

腾不出时间来锻炼的人 迟早会被迫腾出时间来生病



一 何谓五蕴？

五蕴是指色、受、想、行、识，是指人的思想，心理的变化。我们因具备这五蕴，故称为人。蕴是聚集藏在一起（收藏在八识或本性里），同时也称为五荫，因这五件事覆盖我们的真如本性。

色

色即指四大：地、水、火、风。

整个三千大千世界，也即世间万物都是四大构成。人本身也是由四大构成，与外界的东西一样，没什么差别。不一样的是人有其他四蕴（受、想、行、识）的作用存在。

色指一切外境物，同时也包含了五根。因人有所谓灵性的存在（觉悟佛性），或是第八识存在，缘自体而产生五根，而五根缘五尘，产生五识。

例：眼球由四大组成，与外界（境）接触，能见外界的东西。这并不是眼球看东西，在唯识中，是第八识执持眼球产生清净识的眼根，故第八识利用眼球看世间的东西，能看者是第八识缘眼球而作用，这也就是本性（觉性）的作用。

可惜，众生一路来的我执，这觉性就依附在眼球上，认为是利用眼睛在看世间的东西。一个人死了眼睛虽好好，但却不能看东西，故能看是觉性，五根如此，五蕴也是本性的作用，在觉悟时是本性，是觉性真如，在迷时是凡夫、烦恼、我执，受五根的骗，其实全是同样的东西。

受

根尘接触有“识”同时产生，同时也产生受（领纳接受），即苦、乐、不苦不乐的感受。

例：风吹来，自体与风接触，身识产生，同时产生凉快的感觉。

想

有受，内心起一种想法，但应不是思想，也不是一念又一念，是指相与心，心里产生一种影像。这影像是根与外境接触，产生感受，由心起的那个影像。

例：看到一尊佛像，闭起眼睛来，不动念。这时佛像也会出现是想。想可与受同时在一起。另一方面在无色、受时、想也可出现。

例：观音佛像，接受这是庄严佛像，起乐受，心就有佛的影像（想）。

例：在家，不动念，想佛像，这全是心的作用，佛像是不需要在眼前的。有很深能力的人，甚至可以想整个佛像。

人希望“好”的就想一直存在，不好的就不想它一直存在。

例：烦恼，不想它一直存在。

例：讨厌一个人，一动念在那个人，就产生讨厌心，那个人的影像就在面前出现。就不要想，这还没有到动念或思维思考。

想是心里变化的开始。

例：一个还不会说话的小孩子，第一次看到佛像，有他的感受，眼看起乐受，印象中就有佛的影像。但他却不能用文字表达出来，这就是想，内心并不思惟。

行

从想再进一步去思考，一定要有因缘和合、根、尘的存在。

例：开始只有想，只有影像，进一步思惟怎样去得到它，占有它，这心思的作用是行。

例：听到有人骂人，声音传入耳朵，不好受（苦），对苦（境）执着，要起心反抗（想），怎么反抗，骂回他或无声抗议（行）。

识

识有了别，执藏的作用。

例：从眼看来，产生好感受，进一步不想要得到，没法去争取，不管身体是否有行动。整个过程的完成，识就将这一次的接触的完成，记录下来，如照相机般很清楚的将色、受、想、行的过程完全无好坏的记录下来。第二次再看到，到想、行、第七识又将这记忆从识搬出来。所以我们常说“我曾经听过，看过……”

在打坐时，不用看东西，过去的事物（妄想）又跑出来，故八识一记就不会忘。虽有些时候会忘记东西，是因现在的念太忙，没有时间去找或是心太沉，种子藏在一个很小的角落，一时不容易找。

例：或者，色受不存在，从想开始构图，识也能记录下来。如设计家，没见过任何东西，或只是见过某些东西的片断，从想构图，在思考行为凑成，人就产生记忆，记忆的作用就是识。

待续

1996 每周活动表

Weekly

Programmes Calendar

日期	活动项目	教授师	时间
星期一	*专业人士初级静坐班	远凡法师	7.30 p.m.
星期二	95 年度第二级佛学班	法树法师	7.30 p.m.
		文愍法师	
星期三	静坐共修班		7.30 p.m.
星期四	福建语佛理开示 (菜根谭)	远凡法师	7.30 p.m.
星期五	94 年度第三级佛学班	法树法师	7.30 p.m.
		文愍法师	
星期六	*华文语文班	北京师范大学蒋慧老师	3.00 p. m.
	梵呗	法寂法师	5.00p.m.
	书法班 (二楼)	彭月兰老师	7.30 p.m.
	华语佛理开示 (三楼) (普贤行愿品)	远凡法师	7.30 p.m.
星期日	*儿童佛学班 (三楼)	法寂法师	10.00 a.m.
		法树法师	
	普佛上供	法义法师	10.30 a.m.
	中医义诊服务	熊慧森医师	11.00 a.m. - 1.00p.m.
		林淑群医师	
	净土供修	法义法师	1.30 p.m - 3.30p.m.
	拜八十八佛大忏悔文		4.30 p.m.
	*96 年度第一级佛学班	文愍法师	7.30p.m.
	法寂法师		
	法树法师		

*新班

※每个阳历的第一个星期日上午 10.30 分礼拜慈悲三昧水忏
礼拜三昧水忏日, 活动将暂停一天。

三皈依: 阳历 1 月28日, 4 月28日, 7 月28, 10月27日

八关斋戒: 阳历 1月20日, 3 月23 日, 4 月29 日, 5月18 日, 6 月22 日
7月20 日, 8 月24 日, 9 月21 日, 10月19 日, 11 月23 日

日期	活动项目	教授师	时间
星期一	专业人士初级静坐班	远凡法师	7.30 p.m.
星期二	第一级佛学班	法树法师	7.30 p.m.
星期三	静坐共修班		7.30 p.m.
星期四	茶根潭 (福建语)	远凡法师	7.30 p.m.
星期五	第二级佛学班	文愍法师	7.30 p.m.
星期六	普贤行愿品 (讲座)	远凡法师	7.30 p.m.
星期日	普佛上供	法义法师	10.30a.m.~ 12.00p.m.
	慈悲三昧水忏 (三月十二日开始)		10.00a.m.~
	净土共修	法义法师	1.30p.m.~ 3.30p.m.
	拜八十八佛大忏悔文		4.30p.m.~ 5.30p.m.
	义诊服务	熊慧森医师 / 林淑群医师	11a.m.~1.00p.m.

☞ 每个阳历的第一星期日礼拜慈悲三昧水忏

欢迎来电报名 请拨: **741 7303**

学会开放时间

星期一至星期日: 9.00 a.m - 10.00 p.m
每逢星期三早上至下午5时休息,
5时至晚上10时开放。

teach one thing and one only; that is, suffering and the end of suffering.

In a battle, the winners and the losers both lose.

The Buddha

哪里能找到佛陀?

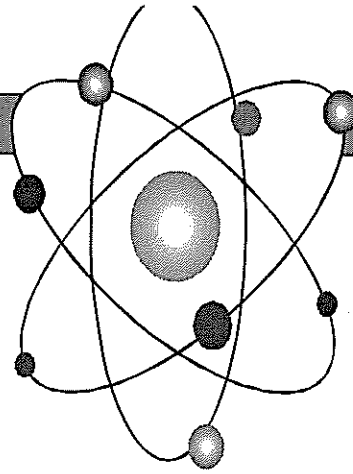
佛

陀说: “见法即见如来(Tathagata), 未见法的人无法见如来。一个未见法的人, 即使他紧抓如来的袈裟, 也无法见到如来。” (泰本巴利藏第25册, 300页)。

这意思是佛陀不存在於色身, 而存在於佛心中的德行 ~ “法”, 我们才可以说找到佛。 当我们礼拜佛像, 洞察佛像所象徵的内涵当下, 就是超越佛身, 看到佛心。进一步直透佛心所代表的德行 ~ 清净、光明、寂静、无执无着的“法”, 也就是圆满“空性”, 那么可以说: “我们找到佛了。”

◎ 佛使比丘

Gaining Control Over Moods



Everyone is influenced by moods to some extent. We should try to understand our moods better so as to gain control over them and to avoid doing things we might regret later. When under emotional stress, we should defer making important decisions. When we are angry or in bad mood, we cannot see or think clearly to come to good, well-considered decisions. At the other extreme, when we are elated and flushed with happiness, we tend to be more accommodating and less objective in our thinking.

Any decisions reached during such periods are likely to be biased. Take some moments to allow the mind to calm down. Analyze the problems. Think them over. Decisions or judgments made with a calm mind uninfluenced by moods will be less biased and better.

Changes in moods are reflected on our faces. Verify this by curing ourselves of our ever changing moods. It makes us want to laugh when we see how silly we look with a scowl or sulky expression. On the other hand, when we smile and relax the facial muscles, it has the effect of uplifting our spirits and making us happy.

Our changing moods also show how transient mental states are. In all these changes the "ego" which people take to be permanent is only illusory, like mere shadows. When we are happy, sad or angry, we say 'I am happy, sad or angry'. However, this is merely a conventional way of referring to oneself. But what is this I which feel these moods? Is it in the head, the heart, or the 'soul'? If we analyze ourselves carefully, we will see that there is really no permanent's' but a series of mental and physical energies which die as quickly as they rise. Zen master Dogged said: 'To study Buddhism is to stunt yourself, to study yourself is to forget yourself and to forget

yourself is to perceive yourself as all things.

If there really was a permanently 'I', it would always appear the same, without change. We would never grow old. It is because these mental energies rise and fall so rapidly that we seem to think of them as continuous and permanent. We find it hard to think otherwise, just as it is so hard to believe that actually it is the earth that goes round the sun. If we can see the earth that goes round the sun. If we can see the reality of ourselves as non-existent, then we can see all our emotions - *good and bad* - as merely hindrances along the path to the attainment of peace and harmony. Such an understanding can provide a handle to control our moods better.

Imagine our body as being a motor bus and all these moods as passengers. They are trying to get in the driver's seat to take control of the steering wheel. What do you think will

happen in such a situation? An accident or a crash will result. And this is what happens to most people in their lives, if they do not know how to handle their changing moods which cause their characters to be rather unstable.

You must reduce the number of passengers. Drop some off at the bus stops along the way. Get rid of those who are troublesome. Get rid of your anger, greed, worry, jealousy, ill-will and so on which influence your moods. With such harmful distractions out of the way, there will be no jostling for the driver's seat and you will be able to drive in peace. You will be in full control of the bus. Your body and mind will be under your control and you can go where you want to. You will be the master for yourself.

This conception of 'Self' causes a lot of trouble. Because we think we have a permanent self or ego, we attach undue importance to ourselves. We get into the habit of thinking that our needs are more important than everyone else's. When we see those better than we are, we jealously put them down. When we see a rich man, for him (as we should) but try to dig into his past to expose whatever skeletons he may have in his cupboard. Again, if others are better looking than ourselves or are more skilled at doing something, we become envious. The best way to

*To study Buddhism is to stunt yourself,
to study yourself is to forget yourself
and to forget yourself is to perceive
yourself as all things.*

combat these negative feelings is to develop *sympathetic joy* success of others. Try to unload the pride or superiority complex we carry with us in our minds, we earn more friends otherwise we invite problems.

The lack of sympathetic joy creates another failing. We are unwilling to acknowledge the help given to them by their parents. Ingratitude such as this must be eradicated at all costs.

Consideration and Kindness

When in a bad mood, people are sometimes cruel or ill-mannered toward those less fortunate than themselves. They assume a false sense of superiority. 'I call no man charitable,' said a writer, 'who forgets that his barber, cook and postman are made of the same human clay as himself.' When we fail to be kind to all men, we destroy our own peace of mind. The jeweled pivot on which our lives must turn is the realization that every person we meet during the day is a dignified member of the human race.

Whether our acts of consideration for others be large or small, the principle is the same. Those who treat an employee with tact and diplomacy will go a long way to make him happy. A happy, motivated employee is of great value to any organization. The need to be considerate to other beings - human or animal - can best be illustrated by a story.

Do not rush into anything.

Once, a king was learning the art of chartering from a master horseman. soon as his chariot arrived at an open field, the king started to use the whip in a race with his teacher, even before his horse had a chance to warm up. Very soon he fell behind the master horseman and could not catch up with him no matter how hard he tried. This made the king furious. He summoned the master horseman : "It appears you have taught me the best skills in driving a chariot!"

'Your Majesty,' The master horseman replied, 'I taught you all the skills of driving a chariot, but you have overused them. We charioteers have a rule: we must first take into consideration the horse total

condition and then act in accordance with it. When you fell behind, you became so anxious that you whipped the horse madly without any concern for its well-being. Your Majesty, you only cared about being first and had no concern for your horse. That is why you fell behind.

Acting out of compassion to all

'Seek not happiness other than by being worthy of it. Seek happiness in the joy of duty which is nobly done,' taught the Buddha. Here is a fundamental gassas of the art of social interaction. Here is a moral teaching of human fellowship, not if abstract faith. Here is a concept of personal growth and the creation of happiness in any society.

Sometimes people act out of anger and hatred even when they are not influenced by moods. The history of the human race would have been different, if kindness and consideration had been practiced at all times. However, throughout history, man is seen to have been more interested in inflicting suffering than in alleviating it. This is strange fact which is difficult to understand. Look around for ourselves. Albert Einstein said, 'This world is too dangerous live in, not because of people who do evil but because of people who sit and let it happen.'

Due to man's foolishness and ignorance, he cannot fathom the pain he inflicts on others. Poor and helpless animals are being tortured or killed by the so called civilized men in their pursuit of sport and adventure. The poor and innocent are callously exploited to gratify and satisfy the cravings of modern society. So many have to suffer and die for the entertainment and pleasure of few.

It is bad enough to strike at a defenseless animal or to exploit another human being, but to laugh and take delight at such inhuman activities is to reveal the weaker and darker side of the human personality. Foolish people take delight in committing evil with a false sense of pleasure. Pain is a common experience of all that live. We all feel pain. Yet in our midst, there see some who can laugh at the pain suffered by others. It is not funny when someone hurts himself. It is

also not funny to see anybody suffer. Unfortunately, many do not think that way. To be noble, people must renounce these defiled mental states. They must learn to develop compassion and a caring heart for the welfare of all creatures, great and small.

K.Sri Dhammanand

Living

Why Do your Practice ?

A group of travelers came to visit Achaan Chah with three elegant questions: Why do you practice ? How do you practice ? What is the result of your practice ? They were sent as a delegation by a European religious organization to ask these question to a series of great masters throughout Asia.

Achaan Chah closed his eyes, waited, and then answered with three question of his own: Why do you eat ? How do you eat ? How do you feel after you have eaten well ? Then he laughed.

Later, he explained that we already understand and that teaching has to direct students back to their own inner wisdom, to their own natural Dharma. Therefore, he had reflected the search of these men throughout Asia back to the greater search within.

❖ Achaan Chah

Just One More !

People make up the world.

If we change ourselves,

We change the world.



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千人宴

海印学佛会将于一九九六年一月六日(星期六)晚上七时正举办千人宴.地点在世界贸易中心第一展览厅.有关千人宴的票已经开始售卖.

本会拟以所筹得之款项作为供僧.建庙基金.供养常住及护生等用途.有意者请到以上地址购票或询问.

福慧双修

Exercise : Reflection on happiness

Extract from
Lovingkindness, the art of happiness

It is quite useful to sincerely explore the question, "What do I truly need in order to be happy?" Let your mind roam freely over thoughts, memories, and desires. Hold all possibilities in the context of this question, **not seeking to reject or exclude anything**, but remaining honest throughout. Remember that conditional and fleeting happiness is not our highest potential. Remember that if an object, person, or situation must change, it is futile to seek unchanging happiness there.

*"What do I truly need in order to be happy?"
Some guidance comes from a poem by
Ryokan:
If we gain something, it was there from the
beginning.
If we lose anything, it is hidden nearby.*