

心理的病態

《摘自星雲法語》

每個人都有生病的時候，身體有病，就要給醫生看。我們的心理也會害病，心理的病，就是貪婪、瞋恨、愚痴、嫉妒、邪見……等等。心理上有病時，也應該設法加以治療，身體骯髒時要用水來洗，心理上有了骯髒，則要用真理的法水來洗淨。心理上到底有些什麼病？什麼是心理的病態呢？

- 一、幸災樂禍的心理病態：有的人，看到人家富有、成功，就嫉妒他；看到人家受苦受難，反而很得意，甚至落井下石，這種幸災樂禍的心理就是病態。
- 二、同歸於盡的心理病態：一般人都不希望別人好，譬如看到這個人很會做學問，就說做學問有什麼好；看到人家事業有成，又說會做事業有什麼了不起。總要說些冷言冷語，總希望別人這個不好，那個不好，最後世間上的所有人都不好，這就是「同歸於盡」的心理病態。
- 三、磨人爲樂的心理病態：青年守則裡有一則「助人爲快樂之本」，但現在社會上卻出現一個現象，以折磨別人爲快樂。尤其是官僚主義盛行，有事請這種人幫忙，他便推三阻四的折磨你，這就是「磨人爲快樂之本」的心理病態。
- 四、損人爲己的心理病態：一般人都有私心，所以經常爲了一己之利而侵損別人，這就是損人爲己。另有一種人，甚至做出損人不利己的事，這是一種嚴重的心理病態。
- 五、損人不利己的心理病態：有些人做事，從不考慮清楚，對他人有利的事情他不做，甚至對他人有害，對自己也有害的事，他卻糊里糊塗地做，因而造成損人又不利己的後果，自己也有虧道德、操守。
- 六、信壞不信好的心理病態：所謂「好事不出門，壞事傳千里」，有的人，你跟他介紹一個好人、說一件好事，他不相信。但說那個人偷竊，那個人強盜，那個人家有姦情，他就信以爲真，這就是信壞不信好的心理病態。
- 七、畏果不畏因的心理病態：有些人做壞事的時候，心中總是抱著僥倖的心理，等到果報來了，才開始後悔，才感到驚慌畏懼，這就是畏果不畏因的心理病態。
- 八、信假不信真的心理病態：一般人都喜歡好聽的話，乃至褒獎自己的話，因此真話他不相信，寧可相信假話，這是人的劣根性。

以上這些心理的病態如果不除，好的善法便不能灌注到自己的身心裡，反而讓世間上的罪

惡、虛偽常駐心中，造成病態心理。因此，我們應該經常自我觀照，自我療病。



禪的慈悲

有兄弟三人，雖然沒有出家，但是喜好打坐參禪，因此跟隨佛光禪師學禪，時日一久，爲了求得更高的悟境，相約出外行腳參訪。

有一天，他們在黃昏時來到一個村莊借宿，這戶人家的婦人才剛死了丈夫，自己帶著七個子女過生活。第二天天亮，正要上路的時候，最小的弟弟對兩個哥哥說：「我看你們就繼續去參學吧！我決定留下來不走了。」

兩位哥哥對於老三的變節非常不滿，認爲他太沒有志氣，才見了一個寡婦就墮落了，氣得拂袖而去。

一個婦人要單獨撫育七個年幼的孩子其實不容易，幸好有老三幫助她，沒多久寡婦愛上了老三，想嫁給他。老三說：「妳丈夫才過世不久，我們就結爲夫婦實在不好，妳應該爲丈夫守孝三年，我們才談婚事。」

三年以後，女方提出結婚的要求，老三婉拒了，他說：「如果現在結婚，我覺得對不起妳丈夫，請讓我也爲他守孝三年吧！」

又過了三年，女方重提婚事，老三仍然拒絕：「爲了無愧於心，以及彼此將來的幸福美滿，我們共同爲妳的丈夫守孝三年再結婚吧！」

就這樣，三年、三年、再三年，總共經過了九年，這戶人家的兒女都長大了，老三看到自己助人的心願終於完成，就悄悄離去，步上求道之路。

老三其實也喜好參禪修道，但是，他不入山打坐，而爲一家孤兒寡婦服務；他不爲世間的五欲六塵所轉，反而以居家爲道場，老三才是真正懂得禪的慈悲。所謂禪者，不只是眼觀鼻、鼻觀心，還要目中有人，心裡有苦難的衆生。所以，真正的禪者，能活用一切禪，好比苦海的燈塔、黑夜的明燈，禪是救世的良方。

佛光菜根譚

-星雲大師-

養生之道，在於吃得淡，吃得粗，吃得少
處世之道，在於吃得苦，吃得虧，吃得重

The Bishop's School Visits Hsi-Fang Temple

On Wednesday, April 1, about 100 students from Bishop's School in La Jolla visited Hsi Fang Temple. They were elementary school students, with equal numbers of boys and girls. The visit was coordinated by Tsung Hsin and part of an educational program led by Rev. Mary Allman, the school chaplain. Bishop's School is a private college preparatory school affiliated with the Episcopal Church.



"The students were met by several of the temple devotees, who welcomed them and showed them to the Buddha Hall. There Carl Ewig met them and gave a talk about the Buddha, the beginnings of Buddhism, and the significance of the Buddha Hall. The student asked several thoughtful questions. Then Carl gave some instruction in meditation and the students practiced meditation for several minutes. The school then treated the devotees and the students with bagels and drinks in the temple dining room. The students were all very polite, interested, excited, and a joy to meet."

Becoming Angry Doesn't Fix Anything

- by Venerable Maser Hsing Yun

In 1986, the fifteenth General Conference of W.F.B. was held in Nepal. The delegate from the Buddhist Association of the R.O.C., Venerable Cheng Yi, withdrew from the conference because delegates from the Chinese Communist Party were attending. At that time, I was President of the American Buddhist Youth Association, so the W.F.B. invited me to attend as an American delegate. I turned it down and instead recommended that some of my disciples and Dr. Prudent of Harvard University attend. During the conference, there was a consensus that the next general conference was to be held at Hsi Lai Temple in Los Angeles. When I was consulted over the phone, I gladly agreed. Thus, in November 1988 the sixteenth General Conference of W.F.B. was held in Los Angeles. This was the first time that the W.F.B. conference was held outside Asia and the number of countries represented reached a record of thirty-one.

Because the conference went very smoothly and received positive feedback from the participants, I was consulted regarding the location of the seventeenth General Conference, which was to be held in 1990. I suggested Seoul, Korea, since the Olympics had just been held there. In 1992, the eighteenth General Conference of the W.F.B. was finally held at Fo Guang Shan for the first time and during one of the sessions all of the members voted unanimously to make me Permanent Honorary President of the W.F.B. This was the result of the right

causes and conditions with the changes in time. It also proved that "becoming angry does not solve problems." In fact, positive results only happen when we carry out our duties conscientiously in spite of slanders, while at the same time increasing our strength.

In 1964, Venerables Nanting, Wuyi, and I founded the Chih Kwang Vocational High School. Venerable Yo Yi had a chip on his shoulder and would often ask me, "Why did Vice Principal Chen Hsiu-ping take refuge with you and not me?" In response, I would think to myself, "A person takes refuge in the Triple Gem. There is no such thing as taking refuge in a certain venerable." One evening, over the dinner table, Venerable Yo Yi's relentless interrogation provoked me and I left the table in a huff. Almost immediately thereafter, I thought, "becoming angry does not solve anything." It was more important for the school to run smoothly, so in order to fulfill Venerable Yo Yi's wish, I persuaded Mr. Chen to take refuge with him. That appeased him and all things ended on a good note.

Celebrating the Sangha Day

On July 12th, Hsi-Lai Temple in Los Angeles will be celebrating the annual Sangha Day. Transportation has been arranged departing from Hsi-Fang Temple to Hsi-Lai Temple to attend the event.

Bus Schedule:

6:50am Pickup at Hsi-Fang Temple.

7:00am Pickup at Mira Mesa.

7:30pm Pickup at Hsi-Lai Temple for return trip.

Please contact us at (619)298-2800 for more detail.

Upcoming Events Highlight:

7/12/2009, Sunday, All Day

Sangha Day (Hsi-Lai Temple)

8/9/2009, Sunday 9:30am

Great Compassion Repentance

8/23/2009 - 8/30/2009, All Week

Emperor Liang Repentance Ceremony

Hsi Fang Temple Class Schedule

Wednesday	10:00-12:00	Chinese Buddhism Class (North County)
	17:30-18:45	English Yoga Class
Friday	19:00-21:00	Chinese Sutra Study (Every Even Week) *No Class in Aug & Sept
Saturday	14:30-15:30	Children's Dance Class (1st, 3rd and 5th Saturday)
Sunday	10:00-12:00	Children Sunday Class
	13:00-14:30	Adult Chinese Class
	14:30-15:30	English Buddhism Class
	15:30-16:30	English Meditation Class
	14:00-16:00	Cantonese Buddhism Class