

2011, SBA Calendar, 心宏法師法語：

【禪修的風格】：

(Meditative Style)

勇氣、鼓勵、創意

(Bravery, Encouragement, Creativity)

12. 【菩提心的內涵】慈悲心是生起菩提心的基礎內涵。因此，只有在這個世界上，透過幫助一切有情的努力；然後，您今生才可能累積到、出世間的究竟安樂！

12. 【Content of the Bodhicitta】：

Compassion is the foundational element for generating the *Bodhicitta* (translated as the *mindfulness of enlightenment*). Therefore, only through the diligent efforts of benefiting to all sentient beings in this world, you could enable to accumulate the upmost happiness ultimately, that is beyond the worldly convention in your present life.

01. 【趨向真實快樂的道路】在明瞭、產生喜樂真正的原因是什麼之後，你必需朝著正確的人生目標，去不斷地努力修持；這條正確無誤、而且能幫助自己與他人，進而得到長遠的心靈平靜的成佛之道，是佛教修行者、今生一定要用心找尋，與晝夜所依止的。

01. 【Approaching towards the Path to Achieve True Happiness】

After having gained a clear understanding on what are the causes for generating & creating true happiness; it is essential that you must concentrate this correct direction that you have set in this lifetime to engage in the continuous & diligent practice of Dharma.

As a Dharma practitioner, one should constantly make a sincere effort to search for and abide by this unmistakable path within this lifetime. Walking along this path not only enables one to help others & oneself; it also guides one to gain the inner mental peace and the long-term goal: the ultimate path of achievement on *Buddhahood*. One needs to make a sincere effort for searching and following through this path at all times.

02. 【永恆的法樂】什麼是真正永恆的快樂？那就是要：自己心中沒有煩惱，也就是我們講的法樂。首先，你必須深入佛法之後，才會真正明瞭：世間物質的快樂，精神的快樂，藝術的快樂，這些其實都是很虛幻與短暫的。

02. 【Experiencing Everlasting Joy through learning Pure Dharma】

What is real, permanent happiness? It is when one wishes to be liberated from all mental afflictions. Similarly, it is what we refer to as experiencing everlasting joy through learning pure Dharma. You firstly need to engage in the in-depth studies of Pure Dharma, and after that you truly realize and clearly understand that, the various types of worldly happiness will in fact last for only a short term. Some types of worldly happiness include the joy that comes from having material comforts; mental joy; the joy of being capable in a specialized skill as like illusion.

03. 【發願的意義】發願的意義，一方面是自己要真心地、向佛菩薩，祈求「精神生命」上的加持；另一方面，也是要做到「要求自己」，在今生作出相關具體的承諾、與實踐。所以，應該每天要學習，面對一切眾生，時常發起無邊的廣大願心。

03. 【Significant Meaning of Making Great Vows】

From one viewpoint, the significant meaning of making great vows requires one to make sincere prayers to the Buddhas & Bodhisattvas for their blessings upon 「one's spiritual life」.

The other viewpoint requires one to 「set personal expectations」 - to make specific, detailed promises which are related to one's personal expectations and taking realistic actions to fulfill them within this lifetime. Therefore, we should frequently generate a boundless & universal aspiration to continuously learn how to face and handle all sentient beings on a daily basis.

04. 【願力的實踐】發願之後要具體的規劃，實踐的行動，這樣才會生起功德的，這樣才是真正地做到「饒益眾生戒」。發了願心以後，生生世世要努力去做，不要只是變成、像空頭支票一般，光說不練。所以，對自己的承諾要具體地負責，是一切實踐願力的基礎。

04. 【Actual Actions Arising from the Motivation to Fulfill Vows】

After making great vows, one should set forth a detailed, complete action plan to carry them out. Only in this way merits will be exactly arising. This is the true practice of the Bodhisattva vow: 「engaging in actions in order to bring benefit to all sentient beings」.

Once an aspiration has been made, one should make a diligent effort to fulfill it through different lifetimes. An aspiration will become a common, blank cheque if one simply makes the aspiration, but never engages in real actions to fulfill it. Thus, one should take full responsibility to actualise the great vows that one has made - this is the motivating foundation for fulfilling any aspiration.

05. 【發願的具體內容】發願的內容，不要永遠地只是停留在：祈求世間法的消災、免難、和各種世俗的福報而已；應該進一步地、提昇為：發願廣度眾生、永出輪迴之苦，真心住持佛教的正法城，或發願為眾生而講經說法、等等。

05. 【Specific Contents of Making Great Vows】

When one makes great vows regularly, one should not simply stop at praying for the following worldly wishes: to purify one's negative karma; to be free of suffering from any disasters or troubling situations; or being able to enjoy the various kinds of worldly, blessed merits.

One should progress further to make the following ambitions: to guide all sentient beings to be liberated themselves permanently from the sufferings of the cyclical rebirth of the samsaric realms; sincerely practising within pure Dharma in order to support & uphold the continued propagation of pure Dharma or giving teachings & lectures on the Buddhist dharma for the sake of all sentient beings; so on and so forth.

06. 【作勇敢的菩薩】當我們在助念時，要做一個勇敢的菩薩，諸佛菩薩都在頭頂上，天龍八部都在旁邊合掌，護衛我們的慈悲善行。所以，怕什麼呢？學佛不要害怕，不要總是貪生怕死。

06. 【Being a Brave Bodhisattva in the Human Form】:

When we are assisting in the chanting of sutras or the recitation of the names of Buddhas or Bodhisattvas for the deceased, we should become a brave Bodhisattva. All Buddhas and Bodhisattvas are above our heads. The eight classes of Buddhist protector, including heavenly beings (*devas*) and nagas (*Ashta Gatyah*) stay beside us with palms joined to protect our compassionate and kind acts. Thus, what is there to be afraid of? As being Buddhist practitioners, there is neither any cause for fear, nor should we cling onto living and fear death.

07. 【主動地幫助別人、捨己為人】你常常擁有幫助別人的真心，這個心就是實踐菩提心的基礎；進一步，常常能夠做到「捨己為人」；所以，成就別人之後，其結果就是莊嚴自己的法身慧命。

07. 【Taking the Initiative to Help Others, Even Sacrificing Your Own Life for Others' Welfare】

Constantly being mindful to offer help to others with a sincere mind – this is the basic foundation of the Bodhicitta mind. Taking a step further, when you enable to sacrifice your life in order for others to succeed, the final result should show up this very act is adorning your own dharma life within the ultimate wisdom.

08. 【生命的燈塔】學佛的人，是常常要學習：對你周遭每天、所發生的人事物之變化，以及所顯現的因、緣、果的法則，都要很用心地、敏銳地觀察與體會，這樣你的心念才不會、總是處在無明與煩惱的狀態。進一步，心中擁有正法的力量，與自心覺知的力量，猶如黑暗生命中的燈塔，才能照破一切人事物，所顯現的過去、現在、未來之黑暗。

08. 【Lighthouse Within Your Life】

When one learns to apply teachings of the Buddhist dharma; you must constantly learn to allow your mind for developing a keen and sharp sense of observation towards the universal laws and principles of causes, conditions and effects (karma), happening around the people, changeable situations which you have experienced daily. In this way, you will not always fall into an ignorant mental state within defilement.

Moving further ahead with the learning of Dharma, when one possesses the meditative strength of Pure Dharma within one's pure awareness - this resembles a lighthouse within one's dark ignorant life. This lighthouse will enable one to shed the light of wisdom onto all the dark, ignorant mental states of the people, situations which one had encountered from the past through to the present and the future.

09. 【匆忙的人生，猶如車站的列車】人們在活著的時候，總是匆匆忙忙的過日子；當他們死亡的那一刻，也不會感到很安祥的。所以，人生運轉的方式，就像坐都市中的捷運一般，有人先下車，有人從中途上車；自己也是到業力盡時的車站，就要自動下車。

09. 【A Busy Life Resembles A Train along the Train Station】

While people are alive, the pace of lives as they lead is often in a state of rush and hurry. Likewise, when they are at the dying moment, they will not feel full of serene. Hence, the way which life commonly functions resembles the act of travelling around the city in a train. There are people who will alight first. Similarly, some others will board the train in the midst of the journey. When one has reached the final train station that marks the end of one's karmic existence, one has to alight automatically.

10. 【生命的每一刻，猶如流動不斷之河水】我們每日心念的流動，就像河流一般；從上游流到中游，再從中游繼續地、流到下游；只要流動的方向，是正確無誤的，它總有一天會流向大海的。所以，在心念流動的同時，佛教修行者要常常透過、止觀功夫的操作與實踐，生命才會現出真實智慧的光芒，而漸漸地趨向正確的成佛之道。

10. 【Every Moment of Daily Life like the Flowing River】:

Our daily flow of thoughts resembles the flowing river. Thoughts flow from the upper reaches towards the middle reaches of the river. They continue to flow from the river's middle reaches to the lower reaches. As long as the direction of the flow is correct and unmistakable; they will eventually flow into the great ocean one fine day.

At the same time while thoughts move and flow; Dharma practitioners must engage in the active practice of mind-calming and insight meditation methods regularly. With constant practice, the mastery of the meditative abilities and skills will function to enable the light of wisdom to surface within one's life. In this way, the mastery of meditative concentration and insight will gradually lead one towards the path of attaining ultimate *Buddhahood*.

11. **【對生命與死亡深刻的覺醒】**從佛教的道理來觀察，家人過世時，它所顯現最特別的意義，就是讓你知道：「生命的可貴、與人生的喜悅」。死亡本身，它並不表示是一個今生生命的結束；而是，另一個未來生命的真正開始。從佛教輪迴的角度來解釋，因為有輪迴的存在，所以好消息是什麼呢？我們還沒有做完的事情，還可以在未來的生命中繼續做。假如死亡的內涵，是什麼都沒有的話，那不是太可惜，也非常不公平了嗎？

11. **【A Deep Sense of Awareness on Life and Death】**

When we observe a family member passing away from the viewpoint based on the reasoning that is derived from Buddhist teachings; the significance it displays enables you to know that: 「human life is precious, the joys and bliss in one's life」. Death itself does not represent the ending of a life in this lifetime. Death is in fact, the real beginning of another future life.

There is a piece of good news when we explain death from the Buddhist viewpoint towards cyclical samsaric existence. Hence, what is the piece of good news? We can continue with whatever tasks that we have not completed in this lifetime in the next, future life. Wouldn't it be so unfair and a great loss if the essence of death equates to having nothing?

12. **【世界和平的重新定義】**：不是這個世界上，永遠沒有戰爭發生；而是，隨時隨地我們的心中擁有清楚的正念、與清淨的覺知，同時也真正擁有慈悲、和智慧的力量。所以，無論我們走到哪裡，心念中都充滿著慈悲、與智慧的光芒；進而，漸漸地去感動別人、與轉化別人。最後，那樣人類才有真正的世界和平。

12. **【New Definition of World Peace】**

The new definition of world peace does not mean that there will no longer be any outbreak of wars. What is really meant is: the inner strength of compassion and wisdom truly exist within our clear mindfulness and pure awareness in anytime and anywhere.

Therefore, when our minds are completely filled with thoughts of compassion and the brilliant rays of wisdom wherever we are walking around, in order to gradually touch to others as well as to transform others. In the final result, the real world peace will truly prevail amongst all humans.