

【心宏法師法語：SBA 2010 月曆】

(2010 Calendar Dharma Words with Ven. Shinhoeg Shih)

2009 年 12 月

【福報】所謂的福報，不是單單指金錢而已。簡言之，福報大約可分為兩類：有形的、和無形的。有形的福報，比方說：豐碩的財富、成功的事業、穩定的職業、莊嚴的相貌、健康與長壽等等。無形的福報，比方說：生存的能力、高度的才華、敏銳的創意、自在的幽默感、專業的知識、良好的人際關係、各類的助緣（ex: 世間人常說的：貴人相助）等等。

Blessed Merits:

The term “Blessed Merits” is not only limited to wealth. Briefly, “Blessed Merits” can be generally classified into two categories: tangible and intangible blessed merits.

In the case of tangible blessed merits, some examples include prosperous wealth, successful careers, stable occupations, dignified appearances, good health and longevity.

To cite some examples for intangible blessed merits, they include the capabilities that one possesses, great talents, a keen sense of creativity, a natural and relaxed sense of humour, professional knowledge, good interpersonal relationships, and supporting & favourable conditions (for example, as the laymen often says, “Being endowed with these intangible blessings is as if noble persons have offered help”).

2010 年 01 月

【忍辱波羅蜜四緣】四種緣都具足時，修行人才能做到：藉著「歷事練心」，來修學忍辱波羅蜜：(1.)出現敵人，讓我們能修學忍辱，這是站在「逆增上緣」來說。(2.)就「親因緣」來講，是自己內心應該常常自我提醒，對外境不能有恨意，而且要常常保持正念與正知。(3.)就「所緣緣」來講，就是指我們，對於所遇到的敵人或逆境，反而應該生起感恩的心。(4.)最後，要不疲不厭地、接受各種挑戰，就算遇到再大挫折，也不會被打倒，而長遠地堅持下去，這就是屬於「等無間緣」。

The Four Conditions of Patience Paramitas:

In order for a practitioner to perfect the complete cultivation of the *Patience Paramita* through the various real life encounters in life; the following four arising conditions must be mastered:

1) When one is confronted by hostility; these unfavourable & unpleasant situations can be treated as arising conditions to cultivate patience – this is known as ‘**augmenting conditions oppositely**’.

2) In terms of ‘**causal conditions closely**’, one constantly reminds from within one’s mind that one should never develop aversion towards any external situations. Instead, one should always maintain mindfulness and the right views in handling these

situations.

3) In situations when ‘**perceived objective conditions**’ arise; we should always adopt a grateful mindset when we encounter with our enemies or adverse situations.

4) Lastly, as for the case of ‘**uninterrupted occurring conditions continuously**’, we learn to accept every form of challenge tirelessly and without displeasure. Despite encountering with increasingly great setbacks, we should not be defeated by them. Instead, in the long run, we should persevere on with an ongoing effort to train our minds and practise patience to deal with every form of challenging situation or setback.

2010年02月

【**心與善法相應**】要常常訓練自己，轉變現在複雜的心念，與善法常常相應。進一步而說，唯有透過禪修的學習、與訓練，在心寧靜後，所作的抉擇，才會與善法相應的更多。

The Mind that is in Accordance with Pure Dharma:

We need to constantly train our minds to transform complicated thoughts to stay in harmony with the pure Dharma.

To elaborate further, only through the practice and training in meditation; and after the mind remains tranquil, decisions that are made by the tranquil mind would be in more accordance with the pure Dharma.

2010年03月

【**善用其心**】對於三寶與一切眾生，顯現出很多恭敬、與莊嚴是很好，但要善用其心地學習；而且，要把他們用在適當的地方；小心地、不要讓恭敬與莊嚴，變成另一種堅固的執著。

Skillful Use of the Mind:

Although being respectful and adornment towards the Three Jewels and all beings are great virtues, we should conscientiously learn to apply them appropriately. Additionally, we should be mindfully aware to prevent these virtues from becoming another strong attachment of ours.

2010年04月

【**時間就是生命**】處在這資訊爆炸、與緊張繁忙的時代裡，每一個人似乎更應該學習：「不斷地重新調整、與歸劃自己的時間。」因為事實上，時間不僅僅，就是金錢而已；更進一步而說，時間、就是你寶貴的生命。

Time is Indeed Every Moment of Our Lives:

Since we live in a fast-paced and tension-filled society that is overwhelmed by an explosive myriad of information; obviously, every individual should constantly learn

to adjust and organize his time very well. In truth, time does not simply equate to the creation of wealth. Time is indeed every moment of our lives.

2010 年 05 月

【擁有謙卑的心】眾生之所以受苦，大部份是因我執太深，見解不夠正確與圓滿；所以，很容易被無量劫的煩惱，與惡習牽著走。學佛人應多學謙卑的心，聽聽別人從正法的角度上，所給的真誠的好建議。

Adopting a Humble Mind:

The majority number of sufferings that afflict sentient beings are due to the deep attachment of their egos, not having the right and perfect views. Thus, sentient beings are being controlled and misguided by afflictions and errant habits which they had cumulatively acquired through the countless past eons.

As practitioners of the Buddhist Dharma, we should adopt a humble mind in learning to listen and be receptive towards good suggestions that are sincerely offered from the perspective of the Pure Dharma.

2010 年 06 月

【菩薩道深信因果】真正的菩薩道，是應該由內心發出、真誠廣大的願心；並且，表現在具體的行動上；進而，從因、緣、果、報的法則上，盡心盡力地廣種善因，培植善緣，這樣才是大乘佛法中，實踐菩薩道的殊勝之處。

Bodhisattva Path – Deep Faith in the Law of Causality:

In walking the Bodhisattva path, the true Bodhisattva should generate vast and sincere vows from within his mind. Additionally, he should put forth these vows into concrete actions. Furthermore, from the law of causality, he should put his full mind and effort into sowing kind deeds, developing favourable conditions. Within Mahayana Buddhism, this is the unique and superior characteristic that distinguishes a practising Bodhisattva who walks the Bodhisattva path.

2010 年 07 月

【定中見佛】「定中見佛」的情況，會在下列的條件下顯現：1.見般若波羅蜜，就是見佛；2.晝夜精進念佛、或念咒；3.發願專修一種法門，最後獲得佛陀顯現的境界。

Emanation of Buddha through Stabilizing & Deep Meditation:

Emanation of Buddha through stabilizing & deep meditation will be manifested as the following situations happened when:

- (1). Realization of *Prajna-paramitas* means that you have indeed realized your true Buddha nature
- (2). Chanting the Holy Name of a Buddha or a Mantra diligently day and night.

(3). Making great vows and aspirations in order to focus and adhere to a particular sect of Buddhism as a guide in one's dharma practices, finally as the resulting in the stage where Buddha manifested.

2010 年 08 月

【心念輪迴】當天的心情、自我的習性、內在的價值觀、外在名利的誘惑、不同朋友的觀念、工作的種種壓力等等，所以造成我們的心念，如螺旋一般、不斷地流轉，這就是心念當下的輪迴！

Cyclical Rebirth of Thoughts:

In the course of our daily lives, our minds continuously project wandering thoughts that encircles around: the different emotions we experience; when our self-centered habits present themselves; when we are being tempted by worldly fame and reputation; the different perceptions that our friends share with us; undergoing pressure in varying forms while we are at work, so on and so forth.

As a result, the wandering thoughts spiral repeatedly in a cycle around the many types of encounters within our lives. This is what is known as the cyclic rebirth of thoughts at every present, living moment.

2010 年 09 月

【正念正知】菩薩修六度萬行，都要先護住自己、現前的這個心念。在凡伏地，用的是這顆平常心來修持；聽聞佛法，也是用這顆真誠心；成佛之後，還是要用這顆純淨、自然的心。所以，照顧現前的這顆心，是要用正法的繩索，將念頭安住在正法上，繫住狂亂的內心，而能漸漸地、達到消除怖畏，增長福善的功效。

Mindfulness and Right Views:

When Bodhisattvas engage in the cultivation and practice of the *Six Paramitas*; firstly, we should conscientiously protect our present minds.

In the material world, we should start our practices by the normal minds, whether we learn the Buddhist Dharma by the sincere minds, or even after we had attained Buddhahood; we are still using the pure and natural mind as usual.

Therefore, in order to care for and protect our present minds, we can use the rope of Pure Dharma to restrain our wildly confused thoughts. Simultaneously, we learn to rest our thoughts and stay in harmony with Pure Dharma. In this way, we will gradually be able to allay our fears and enable the beneficial effects of accumulating merits to develop further.

2010 年 10 月

【菩薩的四種精進力】菩薩應該要用四種精進的力量，來磨練自己的心：

- (1).菩薩要發大莊嚴，以正法利益眾生-----這是大願力；
 - (2).菩薩積集勇健、見佛、聞法，爲了心安住在大悲心中-----這是大悲力；
 - (3).菩薩修習善根，要長時期的培養自己，及一切眾生的善根-----這是大智力；
 - (4).菩薩教化不同眾生-----有其功德力。
- 這樣子，菩薩道才能算是，真正地勇猛精進。

The Four Powers of A Bodhisattva's Diligence:

The Bodhisattva should train his mind within the four powers of diligence.

- (1). A Bodhisattva is extensively adorned when he aspires to perform great vows for benefiting all sentient beings by the pure dharma – this is known as the **'Power of Great Aspirations'**.
- (2). In order to allow the mind to be mindful and rest in universal compassion, the Bodhisattva takes upon the cumulative tasks of learning the Buddhist dharma, developing the right views, realizing the inherent Buddha nature. This is known as the **'Power of Universal Compassion'**.
- (3). With a mind that aims to master the **'Power of Ultimate & Inherent Wisdom'**, Bodhisattvas need to continuously engage in wholesome deeds to develop virtuous roots for all sentient beings as well as for oneself over a long period of time.
- (4). Only through **'the Power on the constant and conscientious efforts to engage in meritorious acts'**, the Bodhisattva would be able to truly teach and cultivate various beings. Therefore, the complete above four types of these powers will indeed bring the achievement of the Bodhisattva Path.

2010年11月

【習氣分三類】每一個人都有自己許多無量劫，所累積的習氣，「習氣」是今生或多生的習慣，而養成的一種氣質。

習氣可分爲三類： 1.只有自己知道 2.自己不知道而別人知道 3.自己與別人，事先都不知道，當業力現前才知道。

Three types of habitual tendencies:

Every individual will have habitual tendencies which one had accumulated over infinite eons. Habitual tendencies are habits that have developed into predispositions. There are generally divided into three types of habitual tendencies :

- (1). The first type of habit is where the individual would personally realize that he has certain habits.
- (2). Others who may know of such habits when even the individual would personally be unaware of them.
- (3). There are some habits where both others and the individual are unaware of them in advance. The individual would only realize these hidden habits when the effect of karma allows them to surface.

2010年12月

【放生與護生的意義】『放生』與『護生』的圓滿功德，應是來自你內在生起：真正的大悲心與清淨的智慧心，這點非常的重要。如何做？

第一、無所求的清淨心：真正要放生，是不可以事先去預訂的。

第二、隨緣而作：放生不在乎今天放生多少，若因大悲心，即使放生市場中的一隻動物，放生的功德就很圓滿。

第三、大悲心為根本：放生的行為，要去考量：被放生動物的生活環境，是否真能幫助牠？

The Significance of Liberation and Protection of Lives:

It is very important to take note of the point that the complete attainment of merits in the liberation and protection of lives should be generated from within our minds that are motivated by compassion, undefiled intentions and wisdom.

How do we generate this mindset?

(1). Firstly, generate a pure motivation that one does not desire to gain any benefits or harbour any ulterior motives. The true act of liberating lives does not permit one to place an advance order for the lives that one wishes to set free.

(2). Secondly, generate a motivation that as the favourable conditioning causes arise, takes the appropriate actions.

During the process of releasing lives, it does not matter how many lives you liberate on this day. If you generate great compassion to liberate even one animal from the market, the merits that you had attained through the liberation of lives is wholly complete.

(3). Thirdly, the essential motivation behind the act of liberating lives is universal compassion. We need to contemplate on our acts in liberating lives: Are we really helping these animals by releasing them into an environment that is suitable for them to continue living in?