

2012, SBA Calendar, 心宏法師法語：

【般若的智慧】(Ultimate Wisdom)：

提昇正見、放下執著、了悟自心
(*Improvement on your right views*、
Putting down your attachments、
Realization on the nature of your mind)

2011-12

【修持般若智慧的過程:五種漸次步驟】

(*Five Gradual Stages for the Practices on the Process of Ultimate Wisdom*)：

1).覺察它(recognition)、2).接受它(acceptance) 3).淨化它(purification)、 4).轉化它(transformation) 5).超越它(transcendence)

2012-01

【禪修的三種層次定義】

(*Three Levels of Definition on the Subject of Meditation and Insight*)：

第一層是:心專注於一處，不散亂；第二層是:讓心念與行為，做到符合佛家所說的五戒十善，展現在身、口、意上；第三層是:心要無時無刻地、念念與「般若波羅蜜」相應。

The first level is to apply your mind for generating the concentration on one of specific objects without any messy thoughts. The second level is to make sure both of your mind and action to be qualified by the Buddhist principle of "*Five Precepts & Ten Goodness*", in order to show your body, speech and mind positively. The third level is to maintain your mindfulness full of *Prajnaparamita* (translated as *the Ultimate Wisdom*) anytime and anywhere.

2012-02

【修持般若波羅蜜的甚深功德】

(*Profound Virtue of Practice on the Prajnaparamita--Ultimate Wisdom*)：

「般若波羅蜜」有何甚深的功德呢？甚深是指什麼意思呢？它能斬斷我們生生世世，一直都是用「能、所」對立，思考的思維模式、跟相對的念頭。所以，修行者應該常常要念誦《般若經》，不斷地去思維「般若波羅蜜」的道理。這樣子！我們強烈的執著，才會變成越來越淡。

What is the profound virtue of *practice on the Prajnaparamita* specifically? Why do we call this as "profound"? This means the special function of practice within the *Prajnaparamita* can bring us to have a power of cutting off our long-term behaviour which means we are always thinking through "*the pattern of subject and object*"

oppositely. Therefore, practitioner should chant *the Prajnaparamita Sutra* daily as well as further deliberate its deeper meanings. Gradually, our strong attachments will be reduced as step by step.

2012-03

【般若波羅密四種功德】

(Four Kinds of Virtue on the Practice of the Prajnaparamita) :

常誦「般若波羅密經」，至少有下列四種功德：

- 一、它是佛教跟外道不共的地方，只有佛教特別地、具有般若波羅密。
- 二、常常誦般若波羅密，我們的執著就不會那麼深。
- 三、常常誦般若波羅密的人，會漸漸地觀察出一切東西，事實上都不是很真實，猶如夢、幻、泡、影。
- 四、誦般若波羅密，發願求生西方極樂世界，品位會更增上，而且會早日證到無生法忍。

At least, there are four kinds of virtue for practice *on the Prajnaparamita*.

Firstly, the idea of practice *on the Prajnaparamita* is different from the non-Buddhists, especially which it is the most non-common element of Buddhist practice.

Secondly, if practitioners apply to engage this into their daily lives as the result of reduction on their attachments towards everything.

Thirdly, if anyone practices on this subject, the good effects will bring one to examine all things surrounding oneself, in fact, as being not exactly true as we see them very day. Ultimately these things are indeed like as dream, illusion, bubble, and shadow etc.

Finally, if anyone practices on this subject, meanwhile also taking the great vows of being reborn in the *Amitabha's Pure Land* in the future life, hence one's degree will be enhanced definitely as the ultimate achievement on "*the Removeable Stage of Enlightenment*".

2012-04

【善法的明確定義】(Specific Definition in term of Goodness) :

做人，不只是心地很好，就可以了；在佛法中，對善法的明確定義是：首先要相信因果，然後還要相信有六道輪迴；進而皈依三寶，並且修十善業道。

As a good human being, not only one has just to show a very kind mind simply as enough, but also, from the viewpoint of Buddhist dharma, further one should firstly believe the truth of "*the system of cause and effect*". Secondly, one should also believe strongly "*the cycle of life as Six-Realms*" and must take refuge from the *Three Jewels* as well as action by the principle on "*the Buddhist Path of Ten Goodness*".

2012-05

【出離心的正確心態】(Positive Motivation of Renunciation)：

「出離」是指，首先修行者從自己貪、瞋、癡的煩惱出離；「出離」，其次是從輪迴的痛苦行為中出離。但是，「出離」的含義，絕對地不可理解為是：討厭世界、或逃避應有的責任。

The proper explanation in term of "*Renunciation*" means that, firstly the practitioners should be totally free from the defilements of their own greed, anger and delusion. Secondly, they should be liberated from the actions of sufferings. However, this special term could not be absolutely understood by this interpretation of "*hating to this world or escaping from your responsibility*".

2012-06

【快樂的心】(Mind full of Joy and Happiness)：

真正快樂的心，不是你總是想要、得到很多東西；反之，而是你對任何事物，減少心中計較的心態。人總是有愛比較的心態、或習性，這是很難斷除的。從佛教修持的角度，我們應該轉變為：「自己跟自己比」。

例如，今天身、口、意的修持，有沒有比昨天進步。每天地自己跟自己相比後，你就會慢慢地看到自己的身、口、意，朝向善道上的轉變，結果自然是和快樂、法喜、與寧靜相應的。

The true situation of having the clear mindfulness within happiness is that, it is not proper for you to always grasp as much as you, oppositely, it is comfortable for you to reduce your inner attachment of comparison with others. People always like to show the regular behaviour and pattern of comparison daily which it is very difficult to be stopped. From the viewpoint of Buddhist practice, we should transform ourselves into the upgraded level which means "*to compare present one with previous one*".

For example, we should examine our practices of body, speech and mind by today to compare with those by yesterday. After having gradually compared by yourself day by day, you will realize that, all of your actions become to show lots of improvements towards the positive path, especially as the final result of achievements within happiness, joyful dharma and inner peace naturally.

2012-07

【慈心觀的修持功用】(Practical Function of Loving-Kindness & Compassion)：

我們應該學習修持「慈心觀」，將它運用在生活中，真正地學會原諒自己，也原諒他人；並且鼓勵自己，也鼓勵別人。

We should learn to practice on this subject of "*Loving-Kindness & Compassion*". Especially, when we put this subject into our daily lives, we have to learn the forgiveness both for yourself and other people. Meanwhile, we have to learn for

showing the encouragement both for yourself and others.

2012-08

【禪修最重要的內容】 (*Major Contents of Meditation and Insight*) :

禪修最重要的內容，有四個部份：

1. **接受**：接受自己一切好的、或壞的行為。
2. **覺知**：正念正知，看到自己的念頭。
3. **轉化**：盡力地利用一切順境、逆境，轉化自己的心。
4. **証悟**：總是要常常生起慈悲的願心，這才是真正的佛弟子。

There are major four parts of practice on meditation and insight as followings:

- 1) **Acceptance**: Trying to accept anything of your actions, no matter they are good or bad.
- 2) **Awareness**: Seeing your any kind of thoughts through the pure mindfulness and clear awareness.
- 3) **Transformation**: Doing your best to transfer your complicated thoughts by all conditions, no matter they are positive or negative.
- 4) **Enlightenment**: Always generating the great vows within the universal compassion. Therefore, this is called a true Buddhist follower included these above four parts.

2012-09

【空性的教法在生活中體現】

(Manifestation on Your Daily Life from the Practice of Emptiness Doctrine) :

學習空性的道理，它不是用來改變外境，最重要的是：改變自己內心，對事物的強烈的執著，並且放下心中的煩惱、與牽掛。它的操作是，當面對好的境界、或壞的境界時，都從內心深處放下；但是，如果對眾生有利益的事，我們仍然永遠不放棄地努力做。

When learning the doctrine of emptiness (*sunyata*), we won't expect to use this doctrine to try for changing the outside objects, oppositely, the most important thing for us is to transfer our strong attachments inside as well as to do the action of "let go" about our inner defilements and graspings etc.

The proceeding process of this practice is to deal with any situation no matter good or bad ones, so we have to learn as "let go". However, if anything is still very beneficial for all beings, we should always do our best and never give up without any attachment to do it delightedly.

2012-10

【生命的連續、猶如不斷的串珠】

(Life Shown Continuously as the Unbroken Beading) :

我們的生命，猶如是一連串的「取和捨」所編織成的念珠。修行者，需要透過止觀功夫，才會有真實的智慧力，進而做出適當的選擇。

In fact, our lives show like the prayer bead as "*the combination of acceptance and objection*" continuously by our present choices. Practitioners should produce the true power of the ultimate wisdom by the practice of meditation and insight, and then will also make a proper and wise choice.

2012-11

【緣起性空的真理】 (*Truth of Interdependence-Arising and Emptiness*) :

「緣起」的道理是，當修行者看到事物的形狀、或它們的顯現；進一步，清楚地看到事物的本質，猶如夢境、泡沫、影子，或天上的彩虹、雲等等，因為他們都是沒有真實的實體。例如，假如你用手去抓天上的彩虹，卻無法抓到它們；因為它們雖然能顯現形狀，但是它們的本質卻是「空性」的。

The true meaning of "*Interdependence-Arising*" is that, when the practitioners see the forms or manifestation of all things, through the deeper observation, they can see clearly the essence of all things like the dream, bubble, shadow or the rainbow, clouds in the sky which they don't always have permanent exists.

For example, if you are trying to grasp the rainbow from the sky, actually you couldn't get anything. This is because, although they can manifest many forms, but their essence is indeed shown as the doctrine of "*Emptiness*".

2012-12

【回向的主要目的】 (*Main Purpose of Dedication*) :

回向的主要目有二：一是、為「破除我執」，將自己所做的任何善業，都回向給法界的眾生。二是、進一步，重複地透過自己的發願、與觀想，而達到「擴展自己的心量」。

There are two main purposes of doing dedication daily. The first purpose is to eliminate "*the concept of self-attachment*" and then to dedicate all virtue of doing goodness by yourself to all sentient beings in this universe. The second purpose is to enlarge "*the capability of your inner mind*" by taking great vows and visualization repeatedly.