

2013, SBA Calendar, 心宏法師法語：

【用心】(Attention)

凡事多用心，對物多細心，對人多耐性。

*Paying more attention to everything,
Being more sensitive towards things in the positive way,
Showing your more patience for other people.*

2012-12

【轉變自心】

(Transformation of Your Internal Thoughts) :

佛法要修持的是"轉變自己內在的心念"，

不要總是期待：想要轉變外在的境界。

The practice of Buddhism is "to transform our inner thoughts" and not always expecting to change the external environment.

2013-1

【了解自心的各種方法】

(Various Approaches to Understand Your Own Minds) :

心是千變萬化的，所以學習:如何調伏自心是很重要的。但是要了解抽象的心念，必需學很多的佛法，而且要知道戒定慧的修持次序，所以行菩薩道者，為何要學習無量的經論。

Our mind is ever changing. Learning to subdue our mind is very important. But in order to understand our abstract mind, we need to study the Buddha Dharma widely, while also understand the process and practice morality, concentration and wisdom. Which is why a Bodhisattva practitioner need to study the vast Dharma.

2013-2

【照顧我們千變萬化的心念】

(Seriously Taking Care about Our Very Changeable Thoughts) :

行菩薩道並修六度萬行的修行者，都要先護念、自己這顆心念。用正法的繩索，將念頭安住在正法上，繫住狂亂的內心，而達到消除怖畏、增長福善的功效。

A practitioner of the Bodhisattva path practicing the Six Paramitas must first guard one's thoughts. With the help of Dharma-rope, resting our wild thoughts upon the Dharma will eliminate fear. Thus increasing the effects of good fortune and goodness.

2013-3

【如何讓心升起清淨的力量】

(How to Promote the Pure Power of the Mindfulness) :

透過「止」和「觀」的修持，可以淨化、調伏我們的散亂心，這樣當面對境界、來考驗的時候，自己的「心念」才會升起力量，而能對治煩惱。

Through the practice of Samatha and Vipassana, one can purify and tame our restless mind such that when one encounter a challenging situation, our mind will generate strength and deal with the defilements.

2013-4

【學習佛法的目的】

(Purpose of Learning the Buddhist Doctrine) :

我們今天要學習佛法的教義，是要能夠調伏自己的煩惱；也就是說，你用心地學習佛法，是要用來控制自己的身語意，進而要能控制自己的妄念。你要能真正地轉化自己的行為，這樣學佛法才能有真實的效用。

The purpose of studying Buddha Dharma, is to learn how to manage our

defilements. In other words, when one diligently practice the Buddha Dharma, one will be able to control one's body, speech and mind and hence, be able to tame the wild thoughts. That is the benefit of learning the Buddha Dharma: to transform one's behaviour.

2013-5

【慈悲與智慧的結合】

(Combination of the Universal Compassion and the Ultimate Wisdom) :

在學習慈悲的過程中，不能缺乏智慧。若沒有智慧時，有時候會讓眾生，利用我們的慈悲，而有機會造惡業。

慈悲與智慧的配合，如鳥之雙翼，應該適時、適地、適度的讚歎他人。在人前、讚歎他人，給人信心；在人後、讚嘆他人，給人助緣。

In the process of learning compassion, we cannot lack wisdom. If wisdom is lacking, sometimes other people will take advantage of our compassion to do bad deeds.

The combination of compassion and wisdom is like the two wings of a bird. We should praise others at the appropriate time, place as well as moderately. Praising someone in front of him gives him confidence; praising someone behind his back gives him support.

2013-6

【從鼓勵自己、到鼓勵他人】

(Encouragement for both Yourself and Others) :

當我們在幫助、利益他人的行為中，如果參雜自私自利的念頭，就沒有辦法確定自己的行為，是否真正利益他們？

試問：當我們所幫助的對象，沒有表示立刻的回饋、或感謝的行動時，我們是否覺得受傷與失望呢？

In the midst of helping and benefiting others, if one harbours any selfish thoughts, how can we be sure that it will really benefit them? Ask

yourself:

When the party that we are helping does not reciprocate our kindness immediately, will we feel hurt and disappointed?

2013-7

【真正清淨的修持功德】

(Real and Pure Virtues of Practices) :

能夠常常地、無我與無私地利益別人，是最大的善業、也是最殊勝的功德。

To be able to frequently and selflessly benefit others, this is of the greatest merit.

2013-8

【改變自己無始的習氣】

(Have to change Your Long-Terms Behaviour) :

為了利益一切有情，我願意改變自己無始的習氣；能夠感動別人的力量，是真正來自於、我願意改變自己習氣的緣故。

For the benefit of all sentient beings, I am willing to change my bad habits accumulated from beginning of time; the real cause of strength arises from the willingness to transform one's bad habits.

2013-9

【受苦的正面意義】

(Positive Meaning of Accepting the Sufferings) :

當人生在受苦時，請不要常常抱怨；反而，更要因為痛苦的激勵，而發起廣大的大悲願力，這樣"苦"才能變為、修行道上的增上緣。

When one experience suffering, please do not always complain; instead with the experience of suffering, one generate great compassionate vows. As such, "suffering" itself will transform into a good condition for our cultivation.

2013-10

【以真誠與自然的心、與老師互動】

(Communication with Your Spiritual Teacher by the Sincere and Natural Minds) :

要以單純與誠實的心、面對修持上的老師，不但不要造作與虛偽地，以企圖博取老師的關心與注意，更不要誇大自己修行的成果。

With a pure and sincere mind towards the spiritual teacher, one should be neither pretentious and hypocritical in an attempt to win care and attention from the teacher, nor should one exaggerates one's own fruit of cultivation.

2013-11

【每日修行上的魔障】

(Obstacle and Difficulty for Your Daily Practice) :

傲慢與自私，是修行道路上最大的魔障。

Arrogance and selfishness are the greatest obstacles on our path of practice.

2013-12

【修學菩薩道的四個基本要素】

(Four Foundational Conditions for Walking on the Bodhisattva Path) :

修學菩薩道的四個要素：(1)出世間的般若智慧，(2)平等廣大的慈悲心，(3)無有窮盡的耐性，(4)適當的善巧方便。

Four conditions required for walking the Bodhisattva Path:

- 1) Ultimate Wisdom (non- worldly wisdom)
- 2) Equality and Great Compassion for all sentient beings
- 3) Infinite Patience
- 4) Appropriate Skilful Means