

## 四十二章經研討（續）

# Discussion of the Sutra in Forty-two Sections (continued)

摘自恒齋法師2023年2月5日於馬里蘭華嚴精舍講法

比丘尼法積 英譯

An Excerpt from Dharma Talks by Dharma Master Heng Jai at Avatamsaka Vihara, Maryland, on February 5, 2023

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我們人常常會跟著環境跑。但每一個人事實上是不一樣的。你有沒有想清楚，自己是一個什麼樣的思想，自己要怎麼樣做。這樣，你才能夠不隨著這個境轉。你如果被境轉，跟著境界跑，你就沒有自主，就不自在了。

比如你和朋友都在上班，你看到你朋友去買了車，你也要去買！你有沒有想想看，人家買五萬塊的，你的五萬塊要存多久呢？所以，這就變成

We often get carried away by the situations that we find ourselves in. However, everyone is truly different. Are we able to examine our thoughts, and figure out what we should be doing? Only by doing so will we not be turned by changing states. If we are turned and carried away by states, then we will lose our sense of self-mastery; we will not be at ease.

For example, both you and your friend are employed. You see that your friend has bought a car, and you want to buy one too! But have you thought about it: Your friend bought that car for \$50,000; how long will that take you to save up? And thus, this becomes a form of suffering—keeping up with other people,

是苦了。你跟著人家來，他有，我也一定要有。那麼，我就要花更多的精神去賺錢，這就有個逼迫性在這裡。

所以很多事情，你在做的時候，你一定要先想自己的能力，我應該怎麼做？如果你能考慮得比較好的話，事實上，這個苦就不會逼著你。你如果不會想，他買車我也買車，他換車我也換車，他兩三年換一次車，我也兩三年換一次車，那你就不容易。

所以說這個苦就是一種慾望。譬如說我常常要換車，我常常要買包，我要買鞋子。你要想好，我能用多少錢？如果沒有這樣想的話，你就苦了。所以有很多年輕人，他因為沒有想，一出去玩，就刷卡，很好刷，刷得銀行有錢沒錢都沒有關係；等賬單來的時候，那逼得很厲害。這個就是說，我們在做任何事情的時候，要理智點，不要跟著慾望走。跟著慾望走，就是苦的。

這個慾望就是所謂的「集」——「此是集，招感性」。這個煩惱就是一種無明，對真實的道理不清楚，你迷迷糊糊的。當你迷迷糊糊的時候，就容易出錯。比如你碰到什麼事，心裡先不要起煩惱，煩惱一來，你的智慧就不見了，以前你學的招數都沒用了。

就好像跟人家打架，以前你也許學過武術什麼的，但是這個人突然出現了，你一緊張，就什麼都忘了。這就是煩惱，緊張本身就是一個煩惱。

所以平常你就要訓練自己的定力。你平時想的東西，你要很清楚，跟現實合不合。如果跟現實不合的話，那個就是煩惱，那就只是一種想。你沒辦法真正去做的，跟事實不符合的，那都是一種煩惱。因為跟真正的道理不能契合，那這種想就是一個妄想，妄想本身就是一個煩惱。

那麼遇到事情的時候，你懂得運用你的知識去觀察，那這種想是一種正

and wanting to have what they have. This drives you to invest even more energy into making money; this is how suffering is oppressive in nature.

That is why in many cases, you need to think about your abilities first before deciding what to do. If you do a good job at carefully considering what you should do, then you will not be oppressed by suffering. If you do not think: He has bought a new car, so I want to do the same; he has changed his car, so I want to do the same; he changes his car every two-three years, so I want to do the same...then you will not be easily [oppressed by suffering].

Therefore, suffering is a kind of thirst; for example, constantly wanting a new car, a new handbag, or new shoes. You need to think: How much money am I able to spend? If you do not consider this, then you will suffer. Many young people do not consider this, and pay for everything with credit. It is very easy to pay with a credit card as it doesn't matter if there is money in the bank or not. Then when the bill comes, they feel a strong sense of oppression. That is to say, in doing anything, we need to be reasonable. Do not go along with thirst and desire, as doing so will only lead to suffering.

Such thirst is what is known as the “arising” of suffering—“This is the truth of the arising of suffering; its nature is to attract.” Suffering is a kind of ignorance—being confused about the truth. When you are confused, it is easy to make mistakes. When you encounter any situation, do not instantly give rise to affliction. When affliction arises, your wisdom disappears, and any skills you learned in the past will be useless.

For example, even though you know how to fight, and perhaps have even practiced martial arts in the past, if someone suddenly appears [to fight with you], you might become anxious and forget everything you know. This is one type of affliction; anxiety is a type of affliction.

That is why you need to develop your concentration skills regularly. You need to be very clear about whether your thoughts are in accord with reality or not. If they are not in accord with reality, then that is an affliction—a type of [false] thinking. Things that you cannot truly do, or that do not accord with reality, are types of afflictions. Thinking that does not accord with the principles of truth is false thinking; false thinking itself is an affliction.

想。雖然在修行上，也不一定說這種想就是好的，但是這個是需要的。同時如果你能夠把佛法運用進去，就是你在選擇怎麼做的時候，不是只是用世間的方法，同時用佛法把道理想清楚了，那你想的道理會是比較圓滿的，而且你的心裡不應該起煩惱，不應該有煩，有躁。

煩惱是會招感的。譬如說我們人做了一件不好的事，其實沒有人知道。但你心裡就常常會有一種煩惱在那兒，你的心不會平安。心裡常常有一種陰暗的思想，那麼你就容易招感這些和自己有緣的惡過來。

所以我們自己本身要常常想一些光明的事情，想一些好的事情，一些利益大眾的事情。這樣子你的心就容易開朗。

我們現在多念一句佛，少打一個妄想，你的心保持平平靜靜，這就是一種修道了。你念佛、打坐，念經、持咒都可以，這就是所謂——「此是道，可修性」。

戒定慧——戒第一。戒什麼？戒律裡面我們不該做的事情不要去做。首先你的身先定了，你的心才會慢慢定下來。你心定了，你看事情才會看得更清楚。不然事情一動，你就跟著動。我們說一件事還沒有到，我的心就先慌亂了，那其實是有一個業來了。它讓你失去定力，讓你在選擇事情的時候就選錯，你跟著就受苦了。

因為我們這個身是業報身，事實上我們的思想，我們的身體都受這個業的侵擾，好像我們被它牽著走了。如果是惡業的話，就常常讓你煩惱，想這個不好，想那個不好，總是讓你煩煩惱惱。

☯待續

When faced with any situation, if you know how to properly examine it using your knowledge, then that is a kind of proper thinking. This kind of thinking might not always be good for your practice, but it is nevertheless needed. If you can apply the Buddhadharma at the same time, meaning that you do not only apply secular methods but also use Buddhist principles to analyze and decide what to do, then your consideration will be more comprehensive. Also, you will not give rise to afflictions in your mind—there should not be any irritation or restlessness.

Afflictions can be invoked [by our thoughts and actions]. For example, perhaps we have done something against our conscience, and no one knows about it. Still, you will always worry about the back of your mind, and your mind will not be at peace.

If your mind constantly thinks of dark thoughts, then you will easily invoke the unwholesomeness with which you have affinities.

That is why we should always think on the bright side—think vibrant and hopeful thoughts. Think about things that benefit everyone else. By doing so, you will easily maintain an open and cheerful mind.

By reciting the Buddha's name once more, and thinking one less false thought, your mind will remain calm and peaceful—this is a form of cultivation. You can choose to recite the Buddha's name, sit in meditation, or recite sutras or mantras—this is what is meant by, “This is the path, it can be practiced.”

Precepts come first in [the three disciplines of] precepts, samadhi, and wisdom. What does it mean to uphold precepts? It means that we do not do anything that is prohibited in the precepts. Only by first settling your body will your mind gradually be able to settle down. When your mind has settled down, you will then be able to observe situations more clearly. Otherwise, you will simply be dragged along as your situation changes. When our mind becomes unsettled before something happens, that indicates that certain karma has come forth. It has caused you to lose your concentration and make unwise decisions which lead to suffering.

Because our bodies are karmic retribution bodies, our bodies, and thoughts are plagued by the influence of karma, as if we are being dragged along by it. In the case of negative karma, it will cause us to constantly be afflicted—thinking that this is not good and that is not right, and always feeling troubled.

☯To be continued