



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 a Dharma talk by Dharma Master Heng Jai at Avatamsaka Vihara in Maryland on February 23, 2023

English Translated by Bhikshuni Fa Ji

我們如果能夠在戒律上用功，不該做的，開始不做了。那你才能慢慢產生定，你去觀照自己這些不好的念頭，你就練習不跟著這些念頭走，這樣慢慢就會產生慧。

在修行的過程當中，不見得一修就是正確的，有的時候，也不一定走得這麼正確。所以常常要用你自己的那個智慧去看，你要很清楚你自己的這個思想，自己做得對不對？是不是越來越清淨？離欲寂靜，是最為勝。

事實上我們自己都可以感受得到，你內心的平靜是可以給你快樂的。你的平靜就是一種寂滅，你的心對這種慾望不追求，你本身隨時隨地就保持那種快樂，這個是可以證得的。平靜也是一種智慧，遇到事情你不慌亂，看清楚，我怎麼樣去做能圓滿這個事情。

以前我遇過一個居士，她守五戒，她從來沒有受過八關齋戒。後來她退休了，她終於有一次可以受八關齋戒了。八關齋戒其中一條就是不能搽粉、不能抹香油。她跟我說：「哇！太高興了！你知道每天上班就得照顧這個臉哪，弄那個頭啊，對吧？花很多時間。守了這個八關

If we work hard on our observance of precepts, and start to refrain from doing things that we should not do, then we will gradually develop our meditative concentration. By examining our unwholesome thoughts, we can practice not following those thoughts. Over time, our wisdom will be revealed.

In the process of cultivation, we will not always be correct on the first try. Sometimes, the steps we take might not be completely accurate. Therefore, we need to constantly use our inherent wisdom to observe our thoughts and actions—are they correct? Are they becoming more and more pure? [As the sutra states,] “To leave desire behind and to gain calmness and tranquility is supreme.”

In fact, we are able to feel this ourselves: having a calm and peaceful mind leads to happiness. This is an example of calmness and tranquility that comes from not pursuing sensual desires. By doing so, you will constantly maintain the resulting happiness at all times—this is something that can be realized. Being calm and peaceful is also a type of wisdom that enables you to remain unmoved in the face of any situation. You will be able to clearly observe the situation and know how to proceed in order to produce the best result.

In the past, I met a laywoman who had taken Five Precepts but had never taken the Eight Precepts. After she retired, she finally had the opportunity to uphold the Eight Precepts. One of the Eight Precepts is to not use cosmetics and fragrant oils. She said to me, “Wow! I am so happy! You know, I had to prepare my face and fix my hair for work every day, and it took up so much of my time. Taking the Eight Precepts is great! It saves me so much time. What a joy!”

The happiness that we pursue in the secular world is really not

齋戒，太好了！省了太多時間，真是太快樂了！」

我們世間追求的快樂，不是真的快樂，它是一種感官刺激的快樂。比如說喜歡吃辣的人，越辣越快樂，越辣越刺激，但是這個辣味會過去，而且事實上這辣可能會傷害到你自己。或者譬如說你喜歡吃鹹的東西，你吃兩天、三天、四天……你的身體一定垮的。

我以前就是這樣子，喜歡跟朋友玩，高興得不得了。可是一回到家裡，一個人的時候，那個空虛感一下子就衝過來，然後就開始意識到，哎呀！我的錢全用完了，那個月賺的錢全用完了！你知道，那種感覺真的是苦，你追求那個快樂，恰恰就是個苦。那個苦就是藏在那個樂裡面的。苦樂兩個是兄弟來的。如果你樂得不那麼中道，不那麼如法，接下來的那個苦就有得你受了。所以，我是被那個苦逼的，這個苦怎麼得了啊，什麼時候也了不了。我想來想去，這個世間實在沒什麼好玩的。不行！這要找另外一條路！所以就找到佛法。❀

genuine happiness; it is just the pleasure that comes from sensory stimulation. Take for example people who like to eat spicy food. The spicier the food is, the happier they are; the spicier the food, the more exciting it is. However, the spicy taste will pass, and in fact, spicy food may be harmful to their health. Or, if you like to eat salty food, you may eat it for two, three or four days...but your body is sure to break down.

I was just like that in the past. I liked to go out to play with my friends, and we would have a lot of fun. But as soon as I got home, I would be alone and overwhelmed by an empty feeling. That's when it hit me—I had blown through all my money, and my entire salary for the month was completely gone!

You know, that feeling is miserable. You want to seek happiness, but that happiness turns out to be a kind of suffering. The suffering is hidden inside the happiness; they are like brothers. If, in pursuing happiness, you do not stay centered and proper, suffering will surely follow. So, I was compelled by my suffering. How can we get rid of this suffering? It will never end. The more I thought about it, the more I realized that there is nothing which is truly fun in this world. I made up my mind that this is not acceptable! I needed to find another path! That is how I came to find the Buddhadharma. ❀

學佛法的人，應該常常是向前勇猛精進，無有休息。應該觀察觀察自身，我在往昔所修的善根是很少的，沒有多少善根。那麼既然沒有多少，我們就因為善根少，不要修行了嗎？不單善根少應該修行，就是你沒有善根，你也應該修行。因為你不修行，永遠是沒有的；你修行，才能增長你的善根。所以知道自己這魔業很重，善根是鮮少，就應該勤增長，時時刻刻都來修一切的善根、增長一切善根。自己要增長善根，也應該令他人增長善根。

—摘自宣公上人《華嚴經淺釋》十定品第二十七

We who study the Buddhadharma should be always vigorous without rest, and should contemplate that we have only planted scanty roots of goodness in the past. We should vigorously develop roots of goodness. Does it mean that, since we have scanty roots of goodness, we should not cultivate? No, not only should people who have scanty roots of goodness should cultivate, but also those who have no roots of goodness should cultivate, because if you don't, you will never have roots of goodness. It is only through cultivation that one attains or increases the roots of goodness. Thus if one realizes that one has severe demonic karma and scanty roots of goodness, one should be diligent in cultivating and increasing one's roots of goodness at all times. Not only does this cause one's own roots of goodness to grow, but also causes the roots of goodness of others to grow.

— An Excerpt from Venerable Master Hsuan Hua's Commentary on Chapter Twenty Seven, "The Ten Samadhis," of the *Avatamsaka Sutra*