



如何得到真正的快樂？

How to Attain True Happiness

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如果能捨得放下對外事物的執著、追求和喜愛，便能獲得來自內心的寂靜之樂。不要將快樂建立在他人滿足你的欲望之上，這種外在的快樂是短暫無常的，無法承受業力和歲月帶來的變遷，反而成為患得患失、痛苦與失落的根源。

人生在世，千萬不要向外追求快樂，而忘記了挖掘自性中本來具足的清淨不變之樂。如果只知道渴望以下這些外在的快樂，就是在浪費這一生難得的人身，因為到了生命的盡頭，這些外在的快樂一點也帶不走，也無法幫助你渡過生死關頭。

不要將快樂建立在：
他人順從你的心意；
他人重視你；
他人欣賞你；
他人仰慕你；
他人敬佩你；
他人尊重你；
他人恭敬你。

如果喜愛這種善待，只會增長你的我慢，讓心量變得狹窄，厭惡與此相反的對待！這樣的人生會一直陷於不穩定的情緒與得失之中，不但缺乏智慧，也永遠無法感受到真正穩定、永恆不變的快樂。

唯有真正深信人人的自性本來具足、圓滿、清淨、不生不滅，能生萬法，才能夠體會這份快樂。

更需要深信，唯有通過信仰諸佛三寶

If you can let go of attachment, pursuit, and fondness for external things, you will gain the bliss of tranquility that arises from within. Do not base your happiness on others fulfilling your desires, for this external happiness is fleeting and impermanent, unable to withstand the changes brought by karma and time. Instead, it becomes a source of anxiety, suffering, and loss.

In life, do not seek happiness externally and forget to uncover the pure and unchanging joy inherent in your true nature. If you only crave the following external pleasures, you are wasting this rare human life, for when the end of life comes, none of these external joys can be taken with you, nor can they help you cross the threshold of life and death.

Do not base your happiness on:

- Others following your wishes;
- Others valuing you;
- Others admiring you;
- Others adoring you;
- Others esteeming you;
- Others honoring you;
- Others respecting you.

If you delight in these, they will only increase your arrogance, narrow your heart, and make you despise anything contrary. Such a life will be constantly trapped in unstable emotions and the fluctuations of gain and loss, lacking wisdom and never being able to experience true, stable, and everlasting happiness.

Only by earnestly believing that everyone's true nature is inherently complete, perfect, pure, and neither born nor extinguished, and that it can give rise to all phenomena, can you experience this joy.

的度化，才能返本還源，回歸自性本來的快樂。

大乘法強調發菩提心，自度度人的菩薩行，以《華嚴經》所示精神來利樂人間，所謂：「不為自己求安樂，但願眾生得離苦。」

菩薩深信因果，身心柔軟，接受一切人事物的教化，恭敬一切眾生本性清淨，不看眾生過失，心心念念將所修功德迴向發願，讓眾生一起成佛。菩薩持戒的標準是止惡防非，行善利益眾生。因此，絕不對眾生起惡念，也不出言道人是非，惡口傷人，更不會殺害、盜取、欺騙眾生，只會以布施、愛語、利行、同事來攝受感化。

菩薩歡喜行布施修六度，福報智慧日日增長，自然廣受人人恭敬與愛戴。但這並非菩薩所追求的樂報。

為取證無上菩提，菩薩只顧耕耘，始終以般若智慧照見我相、人相、萬法皆空，根本不會因他人行為而放縱自己的見思惑、塵沙惑與無明惑，去執著境界，產生增減想、愛憎念。相反地，菩薩會善用其心，如文殊菩薩所教導，發一個簡短的清淨願，當願眾生，獲某種法益與解脫。

這就是回歸自性之路上所獲得的簡單快樂，始終以念佛、念法、念賢聖僧與發願迴向的雙重光明來利樂眾生，自然而然不求眾生善待我，但願眾生共享香光莊嚴，善根增長，早日踏上返本還源之路。❀

Moreover, you must deeply believe that only through faith in the Three Jewels of the Buddha, Dharma, and Sangha, and their transformative power, can you return to the source and recover the original happiness of your true nature.

Mahayana teachings emphasize bringing forth the resolve for Bodhi and engaging in the Bodhisattva practices of guiding oneself and others across, benefiting and bringing happiness to the world in the spirit of the *Avatamsaka Sutra*, which states: “I do not seek peace and happiness for myself, but only wish that all beings may be free from suffering.”

A Bodhisattva deeply trusts in the law of cause and effect, maintains a soft heart, accepts teachings from all people and things, and respects the inherent purity of all beings without seeing their faults. With every thought, the Bodhisattva dedicates the merits of their practices to the vow that all beings may attain Buddhahood together. The Bodhisattva's standard of morality is to refrain from evil, prevent wrongdoing, and practice good to benefit all beings. Therefore, they never harbor ill thoughts toward others, nor do they speak of others' faults, harm others with harsh words, or engage in killing, stealing, or deceit. Instead, they use generosity, kind speech, beneficial actions, and cooperation to influence and transform others. The Bodhisattva rejoices in practicing giving and all the Six Perfections, and thus their merits and wisdom grow daily, naturally receiving respect and admiration from all. But this is not the happiness the Bodhisattva seeks.

In the quest for supreme enlightenment, a Bodhisattva simply focuses on diligent practice, always illuminating the emptiness of the self, others, and all phenomena with the wisdom of prajna. Bodhisattvas never indulge in delusions of views and thoughts, as numerous as motes of dust and grains of sand, nor delusions of ignorance because of others' actions. They also do not cling to conditions or have thoughts of increase or decrease, love or hate. On the contrary, the Bodhisattva skillfully uses their minds, as taught by Manjushri Bodhisattva, to make a brief, pure vow, wishing that all beings may attain certain Dharma benefits and liberation.

This is the simple joy found on the path of returning to one's true nature, always benefiting others through the dual light of mindfulness of the Buddhas, the Dharma, and the Sangha, along with making vows and dedications. Naturally, the Bodhisattva does not seek good treatment from others but only wishes that all beings may share in the adornment of fragrance and light, grow in roots of goodness, and soon embark on the path of returning to the source.❀