



四種快樂 (續)

The Four Types of Happiness (continued)

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English Translated by the Early Bird Translation Group



第三種快樂

第三種快樂，來自於專注上的喜悅。也就是當你對某件事物非常感興趣的時候，你就不會受大腦中儲存的各種思緒所干擾；而是能夠全心沉浸在其中，感受到的祥和、安寧的喜悅之中。譬如，當你很專注於打坐、念佛、持咒、工作、繪畫、運動，乃至於在你平常的生活當中，你也都可能體驗到這種專注上的喜悅、祥和。

而這種來自於專注上的祥和、安寧的喜悅，是非常美好的體驗。

Third Type of Happiness

The third type of happiness originates from the joy of focused engagement. That is, when you harbor a profound interest in a particular matter, you become impervious to the interference of the various thoughts stored in the mind. Instead, you can fully immerse yourself in it, experiencing the serene, tranquil delight that ensues. For example, when you are extremely focused on meditation, mindfulness of the Buddha, mantra recitation, work, painting, exercise, or even amidst the routines of daily life, you may encounter this joy and peace derived from focused attention.

This type of joy obtained through the peace and serenity of focused attention is a beautiful experience. However, our focus is often disrupted by sudden chimes from our phones or other

但有時我們的專注力，可能會被突然響起的手機鈴聲或其他發生的事情打斷，讓我們脫離了這種美好的境界。那時候，我們很可能會不高興，甚至心煩或生氣。所以這種快樂，還是有生滅的，並沒有超越對待法，也不是究竟快樂。我們還是需要繼續努力來修行，淨化我們的內心。

第四種快樂

接下來，第四種快樂，是來自於寂滅的快樂，這是超越對待法的快樂。

在《六祖壇經》中有一個公案，一名叫做志道的法師來向六祖大師請教。志道法師認為，佛經說「生滅滅已，寂滅為樂」，既然一切都寂滅了，什麼都沒有了，又怎麼還會有快樂呢？

六祖大師就開示說：

「更無生滅可滅，是則寂滅現前；當現前時，亦無現前之量，乃謂常樂。此樂無有受者，亦無不受者。」

白話講就說，沒有生滅可滅，生和滅都已經超越了，那才是寂滅現前；當寂滅現前的時候，是不能用現前來思量的，這是所謂的常樂。這個「樂」是超越了所謂的受者，還有所謂的不受者。

簡單來說，這超越了對待法。就像《心經》所說的：「不生不滅，不垢不淨，不增不減」，也就是要我們回到圓滿清淨的自性上，那是無欠無餘的。

所以在佛、菩薩、辟支佛、阿羅漢的聖人境界上，已經是無我相了，沒有我執了，也沒有苦惱

incidents, pulling us away from this beautiful state. At that moment, we are likely to feel displeasure, even irritation or anger. Thus, this type of happiness remains subject to arising and ceasing, failing to transcend duality, and is not ultimate happiness. We must persist in our efforts of cultivation to purify our mind to the innermost recess.

Fourth Type of Happiness

The fourth type of happiness is the happiness of Nirvana, a happiness that transcends duality.

In the *Sixth Patriarch Platform Sutra*, there is a case study. A Dharma Master by the name of Zhidào (Aspiration for the Way) (志道) visited the Sixth Patriarch for instructions. Dharma Master Zhidào posited that, according to the Buddhist scriptures, “When arising and ceasing have themselves ceased, that quiescence is happiness.” If everything went through quiescent cessation and nothing remains, how could there still be happiness?

The Sixth Patriarch elucidated,

“When there is no longer any arising or ceasing to be extinguished, that is the manifestation of quiescence. When it manifests presently, there is no measure of that manifestation, and that is what is termed permanent happiness. This happiness has no undergoer nor non-undergoer.”

In plain terms, when there is no arising or ceasing left to cease, when they have both been transcended, that is when quiescence becomes manifest, and when it manifests, such an act cannot be comprehended by the notion of manifestation. This is what is referred to as permanent happiness—it transcends the concepts of a recipient or the absence thereof.

Simply put, it transcended duality. Just as *Heart Sutra* states,

“Not produced, not destroyed, not defiled, not pure, and they neither increase nor diminish.”

It directs us to return to the replete and pure self-nature, which is devoid of deficiency or excess. Therefore, within the sagely states of Buddha, Bodhisattva, Pratyekabuddha, and Arhat, there is no longer the notion of self. There is no attachment to a self; no affliction, and no happiness either; both suffering and happiness

了，也沒有快樂了，苦樂皆已俱忘。因為他們超越了對待，所以六祖大師說：「此樂無有受者，亦無不受者。」

有人或許會說：「第四種快樂，來自於寂滅的快樂，似乎是很遙遠的，很難以實現的，很難觸及的。」其實，這寂滅的快樂，是不生不滅的，一直都在我們的每一個當下之中。只是我們背覺合塵，迷惘了，不認得了，所以煩煩惱惱，並沉溺在無盡的苦海中。但只要我們回頭是岸，背塵合覺，修行以淨化內心，自然就能體驗到不生不滅的寂滅快樂。因為這是我們自性本自具足的，也是我們本地的風光。 ❀

have been entirely relinquished. Because of this transcendence of duality, the Sixth Patriarch declared,

“This happiness is neither enjoyed, nor not enjoyed.”

Some might say, “This fourth type of happiness that comes from nirvana seems very distant and difficult to realize or reach.” This happiness of nirvana, being neither arising nor ceasing, perpetually resides within each moment of our present.

It is only because we turn our backs on awakening and become entangled in the dust of the world that we lose our way, failing to recognize it, and thus remain ensnared in affliction after affliction, submerged in an endless sea of suffering. Yet, should we turn back and realize the shore is right there all along, turning away from the mundane dust and aligning with awakening by cultivation and purification of the heart within, we will naturally come to experience this non-arising and non-ceasing quiescent happiness. For this is an inherent endowment of our self-nature, the native “landscape” of our being. ❀

《華嚴經·淨行品》討論

Discussion of the “Pure Conduct Chapter” in the *Avatamsaka Sutra*

肆捌二文

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《華嚴經·淨行品》是一品看上去很簡單，但其實行持起來難度很高的一個法門。我們從三個方面來了解一下〈淨行品〉。

首先是〈淨行品〉在《華嚴經》中的位置。我們去法界佛教總會中文網站上(www.drbachinese.org) 看一下這張《華嚴經》處會品目一覽表。

「處會」就是華嚴經的七處九會，釋迦牟尼佛分別在七個

Today, we will discuss the “Pure Conduct Chapter.” The dharma may seem simple, but in reality, it is quite challenging to put into practice. Today, we will take a look at the “Pure Conduct Chapter” from three different perspectives.

Let’s start by examining the placement of the “Pure Conduct Chapter” within the *Avatamsaka Sutra*. To have a better understanding, we can visit the DRBA Chinese website (www.drbachinese.org), where we’ll find detailed outlines of the locations and assemblies associated with all the chapters of the *Avatamsaka Sutra*. When we mention “locations and assemblies,” we’re referring to the seven places where the Sakyamuni Buddha compassionately expounded the *Avatamsaka Sutra* to sentient beings during the nine Dharma Assemblies. His