









NO AJAHN CHAH
(不存在的阿姜查)

— Reflection —



阿姜查 講述

果儒 譯

Once there was a layman who came to Ajahn Chah and asked him who Ajahn Chah was. Ajahn Chah, seeing that the spiritual development of the individual was not very advanced, pointed to himself and said, "This, this is Ajahn Chah. "

On another occasion, Ajahn Chah was asked the same question by someone else. This time, however, seeing that the questioner's capacity to understand the Dhamma was higher, Ajahn Chah answered by saying, "Ajahn Chah? There is NO Ajahn Chah."

The quotations in this collection have been taken from Bodhinyana, A Taste of Freedom, A Still Forest Pool, Samadhibhavana, Seeing the Way, Living Dhamma, Food for the Heart, and Venerable Father, A Life with Ajahn Chah. Some quotations come from a personal collection hitherto unpublished.



有一次，有位在家居士來拜訪阿姜查，他問阿姜查：「誰是阿姜查？」阿姜查知道這個人在修行上不是修得很好，阿姜查指著自己說：「這是阿姜查。」

在另一個場合，又有人問阿姜查相同的問題。然而，這次阿姜查發現詢問者了解「法」的能力比較強，阿姜查回答說：「阿姜查嗎？沒有阿姜查。」

這本集子的引文係選自《菩提乘》、《解脫的滋味》、《寧靜的森林水池》、《修定》、《見道》、《生活的佛法》、《心靈的資糧》、《可敬的師父：與阿姜查共處的歲月》，有些引文引自尚未發表的個人選集。

目 錄

序 言

1. 生與死.....	10
2. 身體.....	16
3. 呼吸.....	18
4. 法.....	20
5. 心與意念.....	26
6. 無常.....	34
7. 業.....	40
8. 禪修.....	44
9. 無我.....	60
10. 平靜.....	66
11. 苦.....	72

12. 老師.....	82
13. 了知與智慧	88
14. 戒.....	92
15. 綜合篇.....	98

FOREWORD

When people would say to Ajahn Chah that they found it impossible to practise in society, he would ask them, "If I poked you in the chest with a burning stick, would you say that indeed you were suffering, but since you live in society you can't get away from it?" Ajahn Chah's response makes a point not unlike the Buddha's parable of the poisoned arrow. The Buddha tells of a man who had been shot by an arrow and would not let anyone pull it out until his questions about the arrow, the bow and the archer were all answered. The only problem was that the wounded man would probably die before he could get the replies to all of his questions. What the wounded man had to realize was that he was in pain and dying, and he should do something about that right away.

Ajahn Chah emphasized this point over and over again in his teachings: You're suffering; do something about it now! He wouldn't spend much time talking about peace, wisdom, or nibbanic states, but rather the practice of constantly being aware of what was happening within the body and mind in the present moment, learning how to simply watch and let go. Meditation, he'd say, was not getting things, but getting rid of things. Even when asked about the peace that one could attain through practice, he would instead rather speak of the confusion that one should first get rid of, for, as he put it, peace is the end of confusion.



序

當人們對阿姜查說：他們發現要在社會上修行是不可能的。阿姜查會問他們：「如果我用一根燒熱的樹枝插入你的胸口，你會說：你正在受苦，但因為你生活在社會中，你就不能擺脫它嗎？」阿姜查的回答與佛陀的毒箭的譬喻不同，他直接了當。佛陀提到一個被箭射到的人，這個人不讓別人把箭拔出來，直到別人回答他所有關於箭、弓和射手的問題。唯一的問題是：在他得到所有問題的答案前，這個受傷的人或許會死去。受傷的人必須了解：他正在受苦和即將去世，他應該立刻對傷口採取措施。

阿姜查在他的教導裡，一再強調這點：你正在受苦，現在，想辦法去除苦。他不會花許多時間談論平靜、智慧或涅槃境界，而是對當下身心的生滅現象保持覺知，學習如何觀察和放下。阿姜查說：禪修不是想得到東西，而是要放下。即使有人詢問有關透過修行獲得平靜時，他會說應該先去除困惑，因為平靜是困惑的結束。

This collection reflects not only on suffering and meditation practice, but also gives us some insight into impermanence, virtue, non-self and so on. We hope that the reader will take this little book as a companion and "good friend" for moments of quiet reflection, and perhaps get a glimpse of the "no Ajahn Chah" who used to say, "I'm always talking about things to develop and things to give up, but, really, there's 'nothing' to develop and 'nothing' to give up."



這個集子不只說明苦和禪修，而且讓我們能洞悉無常、戒、無我等等。我們希望讀者把這本小冊子視為同伴和好朋友，並可隨時思考書的內容，或許能窺見「不存在的阿姜查」。阿姜查經常說：「我經常談論事情的發展和放下事物，但是，真的，『沒有什麼』可發展，也『沒有什麼』可放下。」

Birth and Death

1. A good practice is to ask yourself very sincerely, "Why was I born?" Ask yourself this question in the morning, in the afternoon, and at night ... every day.
2. Our birth and death are just one thing. You can't have one without the other. It's a little funny to see how at a death people are so tearful and sad, and at a birth how happy and delighted. It's delusion. I think if you really want to cry, then it would be better to do so when someone's born. Cry at the root, for if there were no birth, there would be no death. Can you understand this?
3. You'd think that people could appreciate what it would be like to live in a person's belly. How uncomfortable that would be! Just look at how merely staying in a hut for only one day is already hard to take. You shut all the doors and windows and you're suffocating already. How would it be to lie in a person's belly for nine months? Yet you want to be born again! You know it wouldn't be comfortable in there, and yet you want to stick your head right in there, to put your neck in the noose once again.
4. Why are we born? We are born so that we will not have to be born again.



生與死

1. 一個好的修行法是非常真誠的問自己：「我為什麼出生？」每天早上、下午和晚上問你自己這個問題。
2. 我們的生和死只是一件事，你不能只有其中一種。看到人死亡時，人們在悲泣；出生時，人們是多麼快樂、高興，這是癡。我認為：如果你真的想哭，最好是當某人出生時哭，為根源而哭，因為如果沒有生，就沒有死，你了解嗎？
3. 你們想想看：住在一個人的肚子裡會是什麼樣子，那會多不舒服啊！請看看，待在一間小茅舍只一天已經很難挨了，關上所有的門窗，你會窒息。躺在一個人的肚子裡九個月會是什麼樣子？然而你想要再生，你知道住在肚子裡是不舒服的，然而你想要把你的頭放在那裡，再度把你的脖子放進套索裡。
4. 我們為什麼出生，我們出生，以便我們不必再生。

5. When one does not understand death, life can be very confusing.

6. The Buddha told his disciple Ananda to see impermanence, to see death with every breath. We must know death; we must die in order to live. What does this mean? To die is to come to the end of all our doubts, all our questions, and just be here with the present reality. You can never die tomorrow; you must die now. Can you do it? If you can do it, you will know the peace with no more questions.

7. Death is as close as our breath.

8. If you've trained properly, you wouldn't feel frightened when you fall sick, nor upset when someone dies. When you go into the hospital for treatment, determine in your mind that if you get better, that's fine, and that if you die, that's fine, too. I guarantee you that if the doctors told me I had cancer and was going to die in a few months, I'd remind the doctors, "Watch out, because death is coming to get you, too. It's just a question of who goes first and who goes later." Doctors are not going to cure death or prevent death. Only the Buddha was such a doctor, so why not go ahead and use the Buddha's medicine?



5. 當一個人不了解死時，他的生命可能非常困惑。

6. 佛陀告訴他的弟子阿難去觀察無常，去觀察人命（死亡）在每一個呼吸間。我們必須了解死亡，爲了活著，我們必須死。這是什麼意思？死亡是今生今世所有疑惑、所有問題的結束。你決不能明天死去，你必須現在死，你做得得到嗎？如果你做得得到，你會知道平靜，而不再有問題。

7. 死亡像呼吸一樣接近我們（人命在呼吸間）。

8. 如果你訓練有素，當你生病時，你不會害怕；當有人去世時，你也不會難過。當你生病住院時，你的心要有個底：如果你會康復，這是好的；如果你死了，那也無妨。我向你保證，如果醫生告訴我，我有癌症，而且會在幾個月內去世，我會提醒醫生：「當心，因爲死神也正在找你，這只是誰先走和誰稍後走的問題。」醫生不會治療死亡和預防死亡，只有佛陀是這種醫生，因此，爲什麼不用佛陀開的藥方？

9. If you're afraid of illnesses, if you are afraid of death, then you should contemplate where they come from. Where do they come from? They arise from birth. So don't be sad when someone dies it's just nature, and his suffering in this life is over. If you want to be sad, be sad when people are born: "Oh, no, they've come again. They're going to suffer and die again!"

10. The "One Who Knows" clearly knows that all conditioned phenomena are unsubstantial. So this "One Who Knows" does not become happy or sad, for it does not follow changing conditions. To become glad, is to be born; to become dejected, is to die. Having died, we are born again; having been born, we die again. This birth and death from one moment to the next is the endless spinning wheel of samsara.



9. 如果你怕生病，怕死，那麼你應該觀察他們從何生起，他們來自何處？他們與生俱來，所以當有人去世時，不要悲傷，這是自然現象，他在這個生命中的痛苦結束了。如果你想要悲傷，當人們出生時為他們悲傷：「噢，不，他們又來了，他們會再度受苦和死亡。」

10. 「覺知者」清楚的知道一切有為法都是沒有實體的，所以「覺知者」不悲不喜，因為它不會隨著有為法改變：將出生則高興，將去世則沮喪。死後，我們會再生；出生後，我們會再度死去。從這一刻到下一刻的生死輪迴是無止盡的。

Body

11. If the body could talk, it would be telling us all day long, "You're not my owner, you know." Actually it's telling it to us all the time, but it's Dhamma language, so we're unable to understand it.

12. Conditions don't belong to us. They follow their own natural course. We can't do anything about the way the body is. We can beautify it a little, make it look attractive and clean for a while, like the young girls who paint their lips and let their nails grow long, but when old age arrives, everyone is in the same boat. That is the way the body is. We can't make it any other way. But, what we can improve and beautify is the mind.

13. If our body really belonged to us, it would obey our commands. If we say, "Don't get old," or "I forbid you to get sick," does it obey us? No! It takes no notice. We only rent this "house," not own it. If we think it does belong to us, we will suffer when we have to leave it. But in reality, there is no such thing as a permanent self, nothing unchanging or solid that we can hold on to.



身 體

11. 如果身體能交談，它會整天告訴我們：「你知道，你不是我的擁有人。」事實上，它一直告訴我們，它是以「法」的語言告訴我們，所以我們無法了解。

12. 「有為法」不屬於我們，他們隨著他們的自然過程而生滅。我們對身體無能為力，我們能稍微使它美麗，使它看起來有吸引力和乾淨，像那些年輕女孩一樣塗脣膏，以及把指甲留長，然而當年老時，每個人處境相同，這是身體的生滅現象，我們無法改變它，然而，我們可以改變和美化我們的心。

13. 如果我們的身體真的屬於我們，它會服從我們的命令。我們說：「不要變老」或「不准你生病。」它會聽我們的嗎？不會，它不會理我們的。我們只租用這「房子」，並未擁有它。如果我們認為它確實屬於我們，當我們必須離開它時，我們會受苦。事實上，並沒有永恆的自我，沒有什麼事物不會改變和能夠讓我們緊緊抓住。

Breath

14. There are people who are born and die and never once are aware of their breath going in and out of their body. That's how far away they live from themselves.

15. Time is our present breath.

16. You say that you are too busy to meditate. Do you have time to breathe? Meditation is your breath. Why do you have time to breathe but not to meditate? Breathing is something vital to people's lives. If you see that Dhamma practice is vital to your life, then you will feel that breathing and practising the Dhamma . are equally important.



呼 吸

14. 有些人一生中，從來不曾覺知氣息如何進出他們的身體，由此可知，他們離自己多麼遠的活著。
15. 時光是我們目前的氣息。
16. 你說你太忙無法禪修，你有時間呼吸嗎？禪修是你的呼吸。你為什麼有時間呼吸卻沒有時間禪修？呼吸對人們的生命至關重要。如果你了解修行「法」對你的生命非常重要，那麼你會了解呼吸和修行「法」是同樣重要的。

Dhamma

17. What is Dhamma ? Nothing isn't.
18. How does the Dhamma teach the proper way of life? It shows us how to live. It has many ways of showing it - on rocks or trees or just in front of you. It is a teaching but not in words. So still the mind, the heart, and learn to watch. You'll find the whole Dhamma revealing itself here and now. At what other time and place are you going to look?
19. First you understand the Dhamma with your thoughts. If you begin to understand it, you will practise it. And if you practise it, you will begin to see it. And when you see it, you are the Dhamma and you have the joy of the Buddha.
20. The Dhamma has to be found by looking into your own heart and seeing that which is true and that which is not, that which is balanced and that which is not balanced.
21. There is only one real magic, the magic of Dhamma. Any other magic is like the illusion of a card trick. It distracts us from the real game: our relation to human life, to birth, to death and to freedom.



法

17. 什麼是法？沒有什麼不是法。
18. 佛法如何教導我們過正當的生活？「法」以許多方式顯示，在岩石上或在樹上，或是在你面前顯示，這種說法是不用言語的，所以學習用心去觀察，你會發現法，就在此時此地自行顯示，你要在何時何地見法？
19. 首先，你用思考來了解法，如果你了解法，你會去修行；如果你去修行，你會見到法。當你見法時，你是法，有佛陀的喜悅。
20. 藉由觀察自己的心，知道何者為真，何者非真；何者是平衡的，何者是不平衡的，於此而得以見法。
21. 只有一種真正的魔術，那就是法的魔術。其他的魔術就像虛幻的紙牌遊戲，它使我們分心，使我們對「我們與人類生命的關係，對生死和解脫」分心。

22. Whatever you do, make it Dhamma. If you don't feel good, look inside. If you know it's wrong and still do it, that's defilement.

23. It's hard to find those who listen to Dhamma, who remember Dhamma and practise it, who reach Dhamma and see it.

24. Regardless of time and place, the whole practice of Dhamma comes to completion at the place where there is nothing. It's the place of surrender, of emptiness, of laying down the burden. This is the finish.

25. The Dhamma is not far away. It's right with us. The Dhamma is not about angels in the sky or anything like that. It's simply about us; about what we are doing right now. Observe yourself. Sometimes there is happiness, sometimes suffering, sometimes comfort, sometimes pain this is Dhamma. Do you see it? To know this Dhamma, you have to read your experiences.

26. The Buddha wanted us to contact the Dhamma, but people only contact the words, the books and the scriptures. This is contacting that which is "about" Dhamma, and not contacting the "real" Dhamma as taught by our Great Teacher. How can people say that they are practising well and properly if they only do that? They are a long way off.



22. 無論你做什麼，要如法。如果你覺得不好，往裡頭看看自己的心。如果你知道它是錯的，你依然去做，這是煩惱。
23. 聽聞佛法能牢記在心，能付諸實踐和見法的人，是很難找到的。
24. 不管時間和地點，修行佛法在空無一物中完成。這是捨棄，空，以及放下負擔的地方，這是結束。
25. 法不在遠處，它與我們同在，法不是有關在空中的天使，或諸如此類的事，法與我們有關，關於我們現在正在做的。觀察自己，有時樂，有時苦，有時舒適，有時疼痛，這就是法。你看到了嗎？要了解，你必須親身體驗。
26. 佛陀要我們思惟法，然而人們只是閱讀文字、書和經典。這是接觸「相似」法，而非大師所教的「真」法。如果他們只是閱讀文字、書和經典，怎麼可以說：他們修得很好？他們離修行甚遠。

27. When you listen to the Dhamma you must open up your heart and compose yourself in the center. Don't try to accumulate what you hear or make a painstaking effort to retain what you hear through memory. Just let the Dhamma flow into your heart as it reveals itself, and keep yourself continuously open to its flow in the present moment. What is ready to be retained will be so, and it will happen of its own accord, not through any determined effort on your part.

28. Similarly when you expound the Dhamma, you must not force yourself. It should happen on its own and should flow spontaneously from the present moment and circumstances. People have different levels of receptive ability, and when you're there at that same level, it just happens, the Dhamma flows. The Buddha had the ability to know people's temperaments and receptive abilities. He used this very same method of spontaneous teaching. It's not that he possessed any special superhuman power to teach, but rather that he was sensitive to the spiritual needs of the people who came to him, and so he taught them accordingly.



27. 當你聽法時，你必須敞開心胸，讓自己平靜下來。不要試圖累積你所聽的，或煞費苦心的記住你所聽到的法。只要讓法流入你的心中，保持開闊的心，當下讓法水流動，它是自然而然的，你毋須思索如何精進。

28. 同樣的，當你說法時，你不可強迫自己，它應該很自然，法水應該當下自動流出。人們接受的能力不同，當你在相同的水平時，法水自然流動。佛陀有能力知道人的性格和根器，他用自然的教導，用完全相同的方法，不是他有說法的神通，而是他對聽法者的精神需求非常敏感，所以他能因材施教。

Heart & Mind

29. Only one book is worth reading: the heart.

30. The Buddha taught us that whatever makes the mind distressed in our practice hits home. Defilements are distressed. It's not that the mind is distressed! We don't know what our mind and defilements are. Whatever we aren't satisfied with, we just don't want anything to do with it. Our way of life is not difficult. What's difficult is not being satisfied, not agreeing with it. Our defilements are the difficulty.

31. The world is in a very feverish state. The mind changes from like to dislike with the feverishness of the world. If we can learn to make the mind still, it will be the greatest help to the world.

32. If your mind is happy, then you are happy anywhere you go. When wisdom awakens within you, you will see Truth wherever you look. Truth is all there is. It's like when you've learned how to read - you can then read anywhere you go.

33. If you're allergic to one place, you'll be allergic to every place. But it's not the place outside you that's causing you trouble. It's the "place" inside you.



心與意念

29. 只有一本書值得讀：心。
30. 佛陀教我們：在修行時，無論什麼使心苦惱，這是擊中要害。煩惱是苦惱，心不是苦惱。我們不知道我們的心和煩惱是什麼。無論我們對什麼不滿意，我們就是無法忍受，我們的生活並不困難，難的是不知足，不認同，我們的煩惱是困難之所在。
31. 這個世間正處於發燒狀態，心的好惡變化也跟著世間發燒。如果我們學習使心平靜下來，它會是對世界最大的幫助。
32. 如果你的心是愉快的，那麼無論你到哪裡都會愉快。當智慧清明時，無論你看什麼地方，都可以看到實相，實相無所不在。就像你學會閱讀，無論你到任何地方都能閱讀。
33. 如果你非常討厭某個地方，你會討厭每個地方。不是外在環境使你厭惡，而是你的內心生起厭惡。

34. Look at your own mind. The one who carries things thinks he's got things, but the one who looks on only sees the heaviness. Throw away things, lose them, and find lightness.

35. The mind is intrinsically tranquil. Out of this tranquility, anxiety and confusion are born. If one sees and knows this confusion, then the mind is tranquil once more.

36. Buddhism is a religion of the heart. Only this. One who practises to develop the heart is one who practices Buddhism.

37. When the light is dim, it isn't easy to see the old spider webs in the corners of a room. But when the light is bright, you can see them clearly and then be able to take them down. When your mind is bright, you'll be able to see your defilements clearly, too, and clean them away.

38. Strengthening the mind is not done by making it move around as is done to strengthen the body, but by bringing the mind to a halt, bringing it to rest.



34. 觀察自己的心，搬東西的人認為他獲得東西，但是旁觀者只看到負荷、沉重。把東西放下，放下後，身心輕安。
35. 心本來是平靜的，在平靜外，憂慮和困惑會生起。如果有人發現和知道這種困惑，那麼他的心會再度平靜。
36. 佛教是心的宗教，僅此而已。訓練心，培養心的人即是修行佛法的人。
37. 當燈光昏暗時，要看到房間角落的蜘蛛網是不容易的；當燈光明亮時，你可以清楚的看到蜘蛛網，然後把它弄下來。當你的心明亮時，你也可以清楚的看到你的煩惱，並且把煩惱清除。
38. 訓練心並非像鍛鍊身體一般到處移動，而是使心停止，使心止息。

39. Because people don't see themselves, they can commit all sorts of bad deeds. They don't look at their own minds. When people are going to do something bad, they have to look around first to see if anyone is looking: "Will my mother see me?" "Will my husband see me?" "Will the children see me?" "Will my wife see me?" If there's no one watching, then they go right ahead and do it. This is insulting themselves. They say no one is watching, so they quickly finish their bad deed before anyone will see. And what about themselves? Aren't they a "somebody" watching?

40. Use your heart to listen to the Teachings, not your ears.

41. There are those who do battle with their defilements and conquer them. This is called fighting inwardly. Those who fight outwardly take hold of bombs and guns to throw and to shoot. They conquer and are conquered. Conquering others is the way of the world. In the practice of Dhamma we don't have to fight others, but instead conquer our own minds, patiently resisting all our moods.



39. 因為人們看不到自己，他們會造各種惡行，他們怎麼不看看自己的心呢？當人們要做壞事時，他們必須先四處張望，看看是否有人看見，「我的母親會看見嗎？」，「我先生會看見嗎？」，「孩子們會看見嗎？」，「我太太會看見嗎？」如果沒有人看見，那麼他們會去做壞事，這是侮辱自己。他們說沒有人看見，因此在別人看見之前，他們迅速完成他們的惡行。他們是誰呢？他們不就是正在看的「某人」嗎？

40. 用你的心聽聞佛法，而非用你的耳朵。

41. 那些與煩惱作戰的人，降伏煩惱，這叫做內心的戰鬥。那些在外面戰鬥的人，是拿炸彈去丟和拿槍去射擊，他們征服別人或被征服，征服別人是世道常情。修行佛法，我們無須跟別人作戰，而是征服自己的心，有耐心的降伏所有的情緒。

42. Where does rain come from? It comes from all the dirty water that evaporates from the earth, like urine and the water you throw out after washing your feet. Isn't it wonderful how the sky can take that dirty water and change it into pure, clean water? Your mind can do the same with your defilements if you let it.

43. The Buddha said to judge only yourself, and not to judge others, no matter how good or evil they may be. The Buddha merely points out the way, saying, "The truth is like this." Now, is our mind like that or not?



42. 雨來自何處？它來自從地球蒸發的髒水，像尿和你潑出去的洗腳水。上天將髒水化爲乾淨的水，這是美好的；同樣的，你的心也能將你的煩惱、雜染淨化。

43. 佛陀說：只評斷自己，不要評斷別人，無論他們多好或多邪惡。佛陀只指出方法說：「事實就是這樣。」現在，我們的心是否像佛陀所說的一樣？

Impermanence

44. Conditions exist through change. You can't prevent it. Just think, could you exhale without inhaling? Would it feel good? Or could you just inhale? We want things to be permanent, but that can't be. It's impossible.

45. If you know that all things are impermanent, all your thinking will gradually unwind, and you won't need to think too much. Whenever anything arises, all you need to say is "Oh, another one!" Just that!

46 Any speech which ignores uncertainty is not the speech of a sage.

47. If you really see uncertainty clearly, you will see that which is certain. The certainty is that things must inevitably be uncertain and that they cannot be otherwise. Do you understand? Knowing just this much, you can know the Buddha, you can rightly do reverence to him.



無常

44. 因緣和合的事物透過變化而存在，你不能阻止它的改變。想一想，你能只呼氣而不吸氣嗎？這樣會好受嗎？或是你只吸氣而不呼氣？我們想要事物是永久的，但是不可能，這是不可能的。
45. 如果你知道一切事物都是無常的，你的想法會逐漸放寬鬆，你不需要想太多。每當事情發生時，你只需說：「噢，又是另一個。」就這樣。
46. 任何忽視「無常」的言論，不是賢者所應說的。
47. 如果你清楚的了解無常，你會了解什麼是「恆常」。「恆常」指事物必定是無常的，他們必然如此。你了解嗎？只要知道這麼多，你就能了解佛陀，你會尊敬佛陀。

48. If your mind tries to tell you it has already attained the level of sotapanna, go and bow to a sotapanna. He'll tell you himself it's all uncertain. If you meet a sakadagamin, go and pay respects to him. When he sees you, he'll simply say, "Not a sure thing!" If there's an anagamin, go and bow to him. He'll tell you only one thing, "Uncertain!" If you meet even an arahant, go and bow to him. He'll tell you even more firmly, "It's all even more uncertain!" You'll hear the words of the Noble Ones: "Everything is uncertain. Don't cling to anything!"

49. Sometimes I'd go to see old religious sites with ancient temples. In some places they would be cracked. Maybe one of my friends would remark, "Such a shame, isn't it? It's cracked." I'd answer, "If they weren't cracked there'd be no such thing as the Buddha. There'd be no Dhamma. It's cracked like this because it's perfectly in line with the Buddha's teaching. "



48. 如果你的心告訴你：你已經證得須陀洹果（初果），去頂禮須陀洹（預流者），他會告訴你：「所有的事都是不確定的。」如果你遇見斯陀含（一來者，二果），去向他頂禮，當他看到你時，他會說：「不是肯定的事。」如果有人證了阿那含（不還果，三果），去向他頂禮，他會更肯定的告訴你：「不確定」。如果你遇見一位阿羅漢，去向他頂禮，他會更堅定的告訴你：「一切都是無常的，不要執著任何事物。」

49. 有時我會去看古代寺院的遺跡，有些地方已經毀壞，或許我的朋友會說：「多可惜，不是嗎？已經毀壞了。」我會回答：「如果他們不會毀壞，佛陀就不會出現在世間，也不會有法。它會毀壞正符合佛陀的教法。」

50. Conditions all go their own natural way. Whether we laugh or cry over them, they just go their own way. And there is no knowledge of science which can prevent this natural course of things. You may get a dentist to look at your teeth, but even if he can fix them, they still finally go their natural way. Eventually even the dentist has the same trouble. Everything falls apart in the end.

51. What can we take for certain? Nothing! There's nothing but feelings. Suffering arises, stays, then passes away. Then happiness replaces suffering - only this. Outside of this, there is nothing. But we are lost people running and grabbing at feelings continuously. Feelings are not real, only changes.



50. 有為法全部遵循自然的法則，無論我們對他笑或哭，他們只是遵循自己的方式，沒有任何科學知識可以阻止事物的自然過程。你可以讓牙醫師看你的牙齒，即使他能修補牙齒，最後他們仍然會遵循自然的法則，甚至牙醫師也有同樣的問題，最後一切將壞滅。

51. 有什麼我們可以視為永恆的？除了感受，沒有任何東西是永恆的。當痛苦生起時，停留下來，然後消失；之後，快樂取而代之，就這樣，此外什麼也沒有。我們是迷失的人，追逐和執著自己的感覺。感覺是不真實的，會不斷改變。

Kamma

52. When those who do not understand the *Dhamma* act improperly, they look all around to make sure no one is watching. But our *kamma* is always watching. We never really get away with anything.

53. Good actions bring good results, bad actions bring bad results. Don't expect the gods to do things for you, or the angels and guardian deities to protect you, or the auspicious days to help you. These things aren't true. Don't believe in them. If you believe in them, you will suffer. You will always be waiting for the right day, the right month, the right year, the angels, or the guardian deities. You'll only suffer that way. Look into your own actions and speech, into your own *kamma*. Doing good, you inherit goodness, doing bad you inherit badness.

54. Through right practice, you allow your old *kamma* to wear itself out. Knowing how things arise and pass away, you can just be aware and let them run their course. It is like having two trees: if you fertilize and water one and do not take care of the other, there is no question which one will grow and which one will die.

業

52. 當那些不識佛法的人做不當的行為時，他們會確定周遭沒有人看到，然而我們的業總是在看著，我們從未真的僥倖做成任何事情。

53. 好的行為帶來善果，壞的行為帶來惡果。不要期望天神為你消災祈福，或期望天使和護法神保護你，或有吉日良辰來幫助你，這些是不切實際的，不要相信他們；如果你相信他們，你會受苦，你會總是等著合適的年、月、日，等著天使或護法神，你會因而受苦。觀察自己的行為和言語，觀察自己的業。做好事，會有善報；做壞事，你要承受惡果。

54. 透過正確的修行，可以讓你的舊業自行消失。知道事物如何生滅，你可以保持覺知和讓他們自然發展。就像有兩棵樹，如果你對其中一棵施肥和澆水，另一棵則不然，那麼，哪一棵樹會長大，哪一棵樹會枯死是毫無疑問的。

55. Some of you have come from thousands of miles away, from Europe and America and other far-off places, to listen to the *Dhamma* here at Nong Pah Pong Monastery. To think that you've come from so far and gone through so much trouble to get here. Then we have these people who live just outside the wall of the monastery but who have yet to enter through its gate. It makes you appreciate good *kamma* more, doesn't it?

56. When you do something bad, there is nowhere you can go to hide. Even if others don't see you, you must see yourself. Even if you go into a deep hole, you'll still find yourself there. There's no way you can commit bad actions and get away with it. In the same way, why shouldn't you see your own purity? You see it all - the peace, the agitation, the liberation, the bondage. You see all these for yourself.

57. If you want to wait around to meet the future Buddha, then just don't practise. You'll probably be around long enough to see him when he comes.



55. 你們有些來自數千英里外，來自歐洲、美國和其他遙遠的地方，爲了在這裡，在Nong Pah Pong寺聽法，你們從那麼遠的地方來，又經歷許多的困難才到這裡。然而這些住在寺院圍牆外邊的人，他們尙未入門，這使你更珍惜善業，不是嗎？

56. 你所做的壞事，沒有地方可以藏匿，即使別人沒有看到，你也必定親自目睹。假使你進入一個深洞，你也會知道你在那裡。如果你做了壞事而不被發現是不可能的，同樣的，爲什麼你不看看自己純淨的一面？你觀察所有平靜、煩亂、解脫、不自由的歲月，你爲自己觀察所有這些事物。

Meditation Practice

57. If you want to wait around to meet the future Buddha, then just don't practise. You'll probably be around long enough to see him when he comes.

58. I've heard people say, "Oh, this year was a bad year for me." "How come?" "I was sick all year. I couldn't practise at all." Oh! If they don't practise when death is near, when will they ever practise? If they're feeling well, do you think they practise? No. They only get lost in happiness. If they're suffering, they still don't practise. They get lost in that, too. I don't know when people think they're going to practise.

59. I've already laid down the schedule and rules of the monastery. Don't transgress the existing standards. Anyone who does is not one who has come with a real intention to practise. What can such a person ever hope to see? Even if he slept near me every day, he wouldn't see me. Even if he slept near the Buddha, he wouldn't see the Buddha, if he didn't practise.



禪 修

57. 如果你不修行，只想等著遇見未來佛，當未來佛降生時，或許你要夠長壽才可以見到他。
58. 我曾經聽人說：「噢，我今年流年不利」，「爲什麼？」，「我一年到頭生病，根本無法修行。」噢，如果他們不修行，當接近死亡時，他們還會修行嗎？如果他們覺得很好，你想他們會修行嗎？不會，他們迷失在喜樂中。如果他們正在受苦，他們仍然不修行，他們迷失在痛苦裡。我不知道什麼時候人們會想要修行。
59. 我已經擬定寺院的時間表和規矩，不要違反現有的標準。那些不守規矩的人並非真正想修行的人，這種人能指望他做什麼？即使他每天睡在我附近，他也看不到我；即使他睡在佛陀附近，如果他不修行，他也不會看到佛陀。

60. Don't think that only sitting with the eyes closed is practice. If you do think this way, then quickly change your thinking. Steady practice is keeping mindful in every posture, whether sitting, walking, standing or lying down. When coming out of sitting, don't think that you're coming out of meditation, but that you are only changing postures. If you reflect in this way, you will have peace. Wherever you are, you will have this attitude of practice with you constantly. You will have a steady awareness within yourself.

61. "As long as I have still not attained Supreme Enlightenment, I will not rise from this place, even if my blood dries up." Reading this in the books, you may think of trying it yourself. You'll do it like the Buddha. But you haven't considered that your car is only a small one. The Buddha's car was a really big one. He could do it all at once. With only your tiny, little car, how can you possibly take it all at once? It's a different story altogether.

62. I went all over looking for places to meditate. I didn't realize it was already there, in my heart. All the meditation is right there inside you. Birth, old age, sickness, and death are right there within you. I traveled all over until I was ready to drop dead from exhaustion. Only then, when I stopped, did I find what I was looking for .. inside me.



60. 不要認為只是坐著閉上眼睛就是修行，如果你這麼想，那麼趕快改變你的想法。紮實的修行是任何姿勢都能保持正念，無論行、住、坐、臥。當起坐時，不要認為這是禪修的結束，你只是改變姿勢。如果你以這種方式觀察，你會平靜下來，無論你在那裡，你會有這種修行的態度，你會保持穩定的覺知。

61. 「如果我仍未證得無上正等正覺，我將不從這個地方起來，即使我的血乾涸。」在佛經中讀到這段，你可能也想試試看，你會像佛陀一樣去做，然而你沒考慮到你的車子是小的，佛陀的車子是很大的，佛陀可以立刻做到；而你的極小的汽車如何能相提並論？它是完全不同的故事。

62. 我到處去尋找禪修的地方，我不知道就在這裡，在我心裡。所有的禪修都在你身上：生、老、病、死都在你身上。我到處參訪，直到我筋疲力盡，只有這時，當我停止參訪時，我才發現我要找的是什麼，就在我心裡。

63. We don't meditate to see heaven, but to end suffering.

64. Don't be attached to visions or lights in meditation, don't rise or fall with them. What's so great about brightness? My flashlight has it. It can't help us rid ourselves of our suffering

65. You're blind and deaf without meditation. Dhamma isn't easily seen. You must meditate to see what you've never seen. Were you born a teacher? No. You must study first. A lemon is sour only when you have tasted it.

66. When sitting in meditation, say "That's not my business!" with every thought that comes by.

67. When we are lazy we should practise and not only when we feel energetic or in the mood. This is practising according to the Buddha's teaching. According to our own, we practise only when we're feeling good. How are we going to get anywhere like that? When are we going to cut the stream of defilements when we practise only according to our whims like that?

68. Whatever we do, we should see ourselves. Reading books doesn't ever give rise to anything. The days pass by, but we don't see ourselves. Knowing about practise is practising in order to know.



63. 我們不是爲了上天堂而禪修，而是要讓痛苦止息。
64. 禪修時，不要執著幻想或亮光，不要隨著他們起落。亮光有什麼了不起？我的閃光燈也很亮，它無法幫助我們去除痛苦。
65. 沒有禪修的人如盲聾一般，不容易見到法，你必須禪修去看你從未見過的。你是天生的老師嗎？不是，你必須先讀書。只有當你嚐過檸檬時，你才知道它有多酸。
66. 禪坐時，如果有念頭生起，心裡說道：「這不干我的事。」
67. 當我們懈怠時，我們應該禪修，而不是當我們精力充沛或心情好時才禪修，這是根據佛陀的教導禪修。如果依照我們的習性，當我們感覺很好時，我們才會修行，這樣我們如何會有進展？我們何時可以斷除煩惱之流？如果我們只因一時的興致而修行，這樣何時才能斷除煩惱？
68. 無論我們做什麼，我們應該了解自己，讀書是不會增長自知之明的。日子過去了，然而我們並沒有觀察自我。知道如何修行，是爲了「了知」而修行。

69. Of course there are dozens of meditation techniques, but it all comes down to this - just let it all be. Step over here where it is cool, out of the battle. Why not give it a try?

70. Merely thinking about practice is like pouncing on the shadow and missing the substance.

71. When I had been practicing for only a few years, I still could not trust myself. But after I had experienced much, I learned to trust my own heart. When you have this deep understanding, whatever happens, you can let it happen, and everything will just rise and pass away. You will reach a point where the heart tells itself what to do.

72. In meditation practice, it is actually worse to be caught in calmness than to be stuck in agitation, because at least you will want to escape from agitation, whereas you are content to remain in calmness and not go any further. When blissful clear states arise from insight meditation practice, do not cling to them.

73. Meditation is just about the mind and its feelings. It's not something you have to run after or struggle for. Breathing continues while working. Nature takes care of the natural processes. All we have to do is try to be aware, going inwards to see clearly. Meditation is like this.



69. 當然，有許多禪修技巧，這些禪修技巧全都是順其自然。在這涼爽的地方經行，沒有紛爭，爲什麼不試試看？

70. 只是想修行就像抓住影子而錯過實體。

71. 當我修行了好幾年，我仍然不能信賴自己，然而在我有許多經驗後，我學會信賴我的心。當你深入了解時，無論發生什麼事，你會順其自然讓它發生，而一切事物只是生起和消失罷了，此時，你的心會告訴你該做什麼。

72. 禪修時，執著平靜比陷入煩亂更糟，因爲至少你想要擺脫煩亂，而如果你只想保持平靜，那麼將不再進步。當喜樂很明顯的從觀禪中生起時，不要執著喜樂。

73. 禪修與心和感受有關，禪修不是你必須去追求某物或爲某些事物奮鬥。當工作時，呼吸持續著，這是自然而然的，我們必須做的是努力保持覺知，清楚的往內看，看自己的心，禪修就是這樣。

74. Not practising rightly is being heedless. Being heedless is like being dead. Ask yourself if you will have time to practise when you die? Constantly ask yourself, "When will I die?" If we contemplate in this way, our mind will be alert every second, heedfulness will always be present, and mindfulness will automatically follow. Wisdom will arise, seeing all things as they really are very clearly. Mindfulness guards the mind so that it knows when sensations arise at all times, day and night. To have mindfulness is to be composed. To be composed is to be heedful. If one is heedful, then one is practising rightly.

75. The basics in our practice should be first, to be honest and upright; second, to be wary of wrongdoing; and third, to be humble within one's heart, to be aloof and content with little. If we are content with little in regards to speech and in all other things, we will see ourselves, we won't be distracted. The mind will have a foundation of virtue, concentration, and wisdom.

76. At first you hurry to go forward, hurry to come back, and hurry to stop. You continue to practise like this until you reach the point where it seems that going forward is not it, coming back is not it, and stopping is not it either! It's finished. There's no stopping, no going forward and no coming back. It is finished. Right there you will find that there is really nothing at all.



74. 修行不正確就是不留意，不留意就像死了一般，問你自己：當你死了，是否會有時間修行。經常問自己：「我什麼時候會死？」如果我們如此觀察，我們的心會時時警覺，總是密切觀察，正念會隨之生起。此時，智慧會生起，能夠如實的觀察一切事物。具足正念的心知道受覺何時生起，無論白天或夜晚，有正念則有平靜；有平靜的心則會密切觀察。如果有人能密切觀察，那麼他的修行是正確的。

75. 我們修行的基礎應該是：老實和正直第一；其次是慎防不正當的行為；第三是內心要謙遜，要遠離和少欲知足。如果我們沉默寡言，少欲知足，我們就會了解自己，而不會心煩意亂，此時的心具有戒、定、慧。

76. 最初，你匆匆忙忙的往前，又匆匆忙忙的回來，匆匆忙忙的停止。你像這樣修行，直到你發現向前走是不對的，往後走和停在原地也是不對的，就這樣結束了。沒有停止，不往前也不後退，已經結束了，就在那裡你會發現真的什麼也沒有。

77. Remember you don't meditate to "get" anything, but to get "rid" of things. We do it, not with desire, but with letting go. If you "want" anything, you won't find it.

78. The heart of the path is quite easy. There's no need to explain anything at length. Let go of love and hate and let things be. That's all that I do in my own practice.

79. Asking the wrong questions shows that you are still caught in doubting. Talking about practice is all right, if it helps contemplation. But it's up to you yourself to see the Truth .

80. We practise to learn letting go, not to increase our holding on. Enlightenment appears when you stop wanting anything

81. If you have time to be mindful, you have time to meditate.

82. Someone recently asked me, "As we meditate and various things arise in the mind, should we investigate them or just note them coming and going?" If you see someone passing by whom you do not know, you may wonder, "Who is that? Where is he going? What is he up to?" But if we know the person, it is enough just to notice him pass by.



77. 記得，你禪修不是為了「獲得」某些東西，而是要「去除」某些事物。我們禪修時，不要有慾望，要放下。如果你「想要」某些事物，你會找不到的。
78. 道心是非常簡單的，不必詳細解釋。放下愛憎，讓事情順其自然，這是在修行中所做的。
79. 問錯誤的問題表示你仍然有疑惑。談論修行是好的，如果它有助於觀察，然而觀察實相是你自己的責任。
80. 我們修行是學習放下，而不是增加我們的執著。當你不要任何東西時，就開悟了。
81. 如果你有時間保持正念，你就有時間禪修。
82. 最近有人問我：「當我們禪修時，各種念頭在心中生起，我們應該觀察他們，還是只注意他們的生滅？」如果你發現你不認識的人從旁邊經過，你可能想知道：「是哪位？他要去哪裡？他要做什麼？」如果我們認識這個人，只注意到他經過，這就夠了。

83. Desire in practice can be a friend or an enemy. As a friend, it makes us want to practice, to understand, to end suffering. But to be always desiring something that has not yet arisen, to want things to be other than they are, just causes more suffering, and this is when desire can be a foe. In the end, we must learn to let go of all our desires, even the desire for enlightenment. Only then can we be free.

84. Someone once asked Ajahn Chah about the way he taught meditation: "Do you use the method of daily interviewing to examine the mind-state of a person?" Ajahn Chah responded by saying, "Here I teach disciples to examine their own mind-states, to interview themselves. Maybe a monk is angry today, or maybe he has some desire in his mind. I don't know it but he should. He doesn't have to come and ask me about it, does he?"

85. Our life is an assembly of the elements. We use conventions to describe things, but we get attached to the conventions and take them to be something real. For example, people and things are given names. We could go back to the beginning before names were given, and call men "women" and women "men" - what would be the difference? But now we cling to names and concepts, so we have the war of the sexes and other wars as well. Meditation is for seeing through all of this. We can then reach the unconditioned and be at peace, not at war.



83. 在修行時，慾望可能是朋友，也可能是敵人，慾望如朋友，會使我們想要修行，想要了解痛苦和止息痛苦。如果總是想要尚未生起的事物，或想要不是自己的東西，只會引起更多的痛苦，此時，慾望即是敵人。最後，我們必須學習放下所有的慾望，包括開悟的欲望，只有這時我們才能解脫。

84. 有人問阿姜查有關他教禪修的方式：「你用每天小參的方式來觀察人心嗎？」阿姜查回答說：「我在這裡教弟子們去觀察他們自己的心，和自己小參。或許今天某個僧侶在生氣，或許他心中有一些慾望。我不知道，然而他應該知道，他無須來問我，不是嗎？」

85. 我們的生命是一些要素組合而成的，我們以世俗的方式來描述事情，然而我們執著習俗，認為他們是真實的。例如，我們給人和東西取名字，在命名之前，我們回到最初，如果一開始，我們稱「men」為「women」；稱「women」為「men」會有什麼不同？現在我們執著名字和概念，因此我們有性別之爭和其他的戰爭，禪修是要看透這一切，那麼我們就能達到無為的境地，此時，只有和平，沒有戰爭。

86. Some people enter the monkhood out of faith, but later trample on the teachings of the Buddha. They know better, but refuse to practise rightly. Indeed, those who do really practise are few these days.

87. Theory and practice - the first knows the name of a medicinal plant, and the second goes out to find it and uses it.

88. Noise - you like the sound of birds but not that of cars. You're afraid of people and noises, and you like to live alone in the forest. Let go of the noise and take care of the baby. The "baby" is your practice .

89. A newly ordained novice asked Ajahn Chah what his advice was for those new to meditation practice. "The same as for those who've already been at it for a long time," he replied. And what was that? "Just keep at it," he said.

90. People say that the Buddha's teaching is right, but it is impossible to practise in society. They say things, like "I'm young, so I don't have the opportunity to practise, but when I'm old I'll practise." Would you say you're young so you don't have time to eat, but when you get older you'll eat? If I poked you with a stick that was on fire, would you say you're suffering, it's true, but since you live in this society you can't get away from it?



86. 有些人由於信仰而出家為僧，然而後來卻無視佛陀的教法，他們明白道理，卻拒絕修行。的確，近來真的想修行的人是很少了。

87. 理論和實踐：首先知道一棵藥用植物的名字，然後出去找這種植物和使用它。

88. 噪音---你喜歡鳥的聲音而不是車聲，你怕人和噪音，你喜歡獨自住在森林裡。放下噪音去照顧嬰兒，「嬰兒」是你修行的對象。

89. 一位新出家的沙彌問阿姜查：他對那些初學禪修的人有什麼建議？阿姜查回答：「與那些已經禪修很久的人相同。」阿姜查的忠告是什麼？他說：「請堅持下去。」

90. 人們說佛陀的教導是正確的，然而要在社會上修行是不可能的，他們說諸如此類的話：「我還年輕，所以沒有時間修行，當我老了時，我會修行。」你會說你還年輕，所以沒有時間吃飯，當你變老時，你會吃嗎？如果我用著火的棍子戳你，你會說你正在受苦，真的很痛，但是因為你生活在這個社會，你就無法擺脫它嗎？

Non-Self

91. A devout elderly lady from a nearby province came on a pilgrimage to Wat Pah Pong. She told Ajahn Chah she could stay only a short time, as she had to return to take care of her grandchildren, and since she was an old lady, she asked if he could please give her a brief Dhamma talk. Ajahn Chah replied with great force, "Hey, listen! There's no one here, just this! No owner, no one to be old, to be young, to be good or bad, weak or strong. Just this, that's all - just various elements of nature going their own way, all empty. No one born and no one to die! Those who speak of birth and death are speaking the language of ignorant children. In the language of the heart, of Dhamma, there are no such things as birth and death."

92. The real foundation of the teaching is to see the self as being empty. But people come to study the Dhamma to increase their self-view, so they don't want to experience suffering or difficulty. They want everything to be cosy. They may want to transcend suffering, but if there is still a self, how can they ever do so?



無 我

91. 一位來自鄰省的虔誠的老太太來巴蓬寺朝拜，她告訴阿姜查她只能短暫逗留，她必須回去照顧她的孫子。由於她是老婦人，她問阿姜查是否可以給她簡短的開示，阿姜查強而有力的回答說：「聽著，這裡什麼也沒有，只有這，沒有擁有者，沒有老少，沒有好壞，沒有強弱，只有這些。只有不同的自然元素在扮演他們自己，一切都是空的。沒有生，也沒有死，談論生死的人在說童蒙的語言。心的語言，法的語言裡，沒有生死這回事。」

92. 佛法的基礎是把自我視為空的，然而當人們開始研究法時，卻增長他們的我見，因此他們不想體驗苦和困難，他們想要一切都是舒適的。他們可能想要超越痛苦，如果他們仍然有自我，如何可能超越痛苦？

93. It is so easy once you understand. It is so simple and direct. When pleasant things arise, understand that they are empty. When unpleasant things arise, see that they are not yours. They pass away. Don't relate to them as being you, or see yourself as the owner of them. You think that papaya tree is yours, then why don't you feel hurt when it is cut down? If you can understand this, then the mind comes into balance. When the mind comes into balance, then this is the correct path, the correct teaching of the Buddha, and the teaching that leads to liberation.

94. People don't study that which is beyond good and evil. This is what they should study. "I'm going to be like this, I'm going to be like that," they say. But they never say, "I'm not going to be anything because there really isn't any 'I.'" This they don't study.

95. Once you understand non-self, then the burden of life is gone. You'll be at peace with the world. When we see beyond self, we no longer cling to happiness and we can truly be happy. Learn to let go without struggle, simply let go, to be just as you are - no holding on, no attachment, free.



93. 一旦你了解，你會發現它是如此簡單、直接。當令人愉快的事生起時，了解他們的本質是空的；當不愉快的事生起時，觀察他們不是你的，他們會消失。不要把他們視為跟你有關係，或把自己視為他們的擁有人。你認為木瓜樹是你的，當它被砍掉時，為什麼你不會難過？如果你能了解這點，心就會平衡。當心平衡時，就是正道，是正確的佛陀的教法，是導致解脫的教法。

94. 人們不學習如何超越善惡，這是他們應該學習的。他們說：「我想要像這樣，我想要像那樣。」然而他們從不會說：「因為真的沒有我，我不想成為什麼。」他們不學習這個。

95. 一旦你了解無我，那麼生活的負擔會消失，你會與世間和平共處。當我們超越自我時，我們不再執著快樂，這時，我們才能真的快樂。學習「放下時沒有掙扎」，只是放下，不要堅持，不要執著，就能解脫自在。

96. All bodies are composed of the four elements of earth, water, wind and fire. When they come together and form a body we say it's a male, a female, giving it names, and so on, so that we can identify each other more easily. But actually there isn't anyone there - only earth, water, wind and fire. Don't get excited over it or infatuated by it. If you really look into it, you will not find anyone there.



96. 所有的身體都是由地、水、火、風四種元素組成，當他們和合成為身體時，我們說它是男性、女性，給它取名字等等，以便我們能更容易識別彼此。事實上沒有任何人，只有地、水、火、風四大元素。不要為它興奮，或為它著迷，如果你真的觀察它，你在那裡找不到任何人。

Peace

97. Q: What's peacefulness like ?

A: What's confusion ? Well, peacefulness is the end of confusion.

98. Peace is within oneself to be found in the same place as agitation and suffering. It is not found in a forest or on a hilltop, nor is it given by a teacher. Where you experience suffering, you can also find freedom from suffering. Trying to run away from suffering is actually to run toward it.

99. If you let go a little, you will have a little peace. If you let go a lot, you will have a lot of peace. If you let go completely, you will have complete peace.

100. Actually, in truth, there isn't anything to human beings. Whatever we may be, it's only in the realm of appearances. However, if we go beyond appearances and see the truth, we will see that there isn't anything there but the universal characteristics - birth in the beginning, change in the middle, and cessation in the end. This is all there is. If we see that all things are like this, then no problems arise. If we understand this, we will have contentment and peace.



平 靜

97. 問：平靜是什麼樣子？

答：混亂是什麼樣子？嗯，平靜是混亂的結束。

98. 平靜是在自己內心，可以在煩亂不安和痛苦的地方找到，你無法在森林裡或在小山丘上找到平靜，你的師父也無法給你平靜。你經歷痛苦之所在，也是你去除痛苦的地方。努力從痛苦中逃跑，事實上是朝著痛苦跑。

99. 如果你稍微放下，你會有些許的平靜；如果你放下很多，你會有許多平靜；如果你完全放下，你會完全平靜。

100. 事實上，人類本無所有，無論我們是什麼，這只是表象而已。如果我們超越表象去觀察實相，我們會發現其中沒有任何事物，除了他們共同的特性：開始時生起，在中間改變，最後滅去（生、住、異、滅），所有事物都是這樣。如果我們發現所有事物都是這樣，那麼沒有問題會產生；如果我們了解這點，我們會滿足和平靜。

101. Know what is good and bad, whether traveling or living in one place. You can't find peace on a mountain or in a cave. You can even go to where the Buddha attained enlightenment without getting closer to the truth.

102. Looking outside the self is to compare and to discriminate. You will not find happiness that way. Nor will you find peace if you spend your time looking for a perfect person or the perfect teacher. The Buddha taught us to look at the Dhamma, the truth, and not to look at other people.

103. Anyone can build a house of wood and bricks, but the Buddha taught us that sort of home is not our real home. It's a home in the world and it follows the ways of the world. Our real home is inner peace.

104. 'The forest is peaceful, why aren't you?' You hold onto things causing your confusion. Let nature teach you. Hear the bird's song and then let go. If you know nature, you'll know Dhamma. If you know Dhamma, you'll know nature.

105. Looking for peace is like looking for a turtle with a mustache. You won't be able to find it. But when your heart is ready, peace will come looking for you.



101. 無論遊方或是住在一個地方，要知道什麼是好的和壞的。你在一座山上或山洞裡是找不到平靜的，即使你到佛陀證悟的地方，也沒有更接近真理。

102. 在自我之外觀察，是去比較、分別，如此你將無法找到快樂。如果你花時間去尋找完美的人或完美的老師，你也無法找到平靜。佛陀教我們觀察法（實相），而非觀看他人。

103. 任何人都可以建造一所木屋或磚房，然而佛陀說：這種家不是我們真正的家，它是世俗的家，隨著世道常情而存在；我們真正的家是內心的平靜。

104. 森林是寧靜的，為什麼你不是？你執著那些使你困惑的事。讓大自然教你吧！聽鳥兒唱歌，然後放下。如果你知道自然，你就會了解法；如果你了解法，你就會知道自然。

105. 尋找平靜就像尋找有鬚子的海龜，你不可能找到，然而，當你的心準備好時，平靜會自行到來。

106. Virtue, concentration, and wisdom together make up the Path. But this Path is not yet the true teaching, not what the teacher actually wanted, but merely the Path that will take you there. For example, say you traveled the road from Bangkok to Wat Pah Pong; the road was necessary for your journey, but you were seeking Wat Pah Pong, the monastery, not the road. In the same way, we can say that virtue, concentration, and wisdom are outside the truth of the Buddha but are the road that leads to this truth. When you have developed these three factors, the result is the most wonderful peace.



106. 戒、定、慧構成「道」，然而這「道」不是真正的教導，也不是老師真正想要的，這「道」只是帶你去目的地而已。例如，從曼谷到巴蓬寺的道路，這條路對你的旅行而言是必要的，然而你要找的是巴蓬寺而非道路。同樣的，我們可以說：戒、定、慧是在佛陀的實相之外，是通往實相的道路。當你已經增長這三個因素時，結果是最美好的平靜。

Suffering

107. There are two kinds of suffering: the suffering which leads to more suffering, and the suffering which leads to the end of suffering. The first is the pain of grasping after fleeting pleasures and aversion for the unpleasant, the continued struggle of most people day after day. The second is the suffering which comes when you allow yourself to feel fully the constant change of experience - pleasure, pain, joy, and anger - without fear or withdrawal. The suffering of our experience leads to inner fearlessness and peace.

108. We want to take the easy way, but if there's no suffering, there's no wisdom. To be ripe for wisdom, you must really break down and cry in your practice at least three times.

109. We don't become monks or nuns to eat well, sleep well, and be very comfortable, but to know suffering: how to accept it , how to get rid of it , how not to cause it. So don't do that which causes suffering, like indulging in greed, or it will never leave you.



苦

107. 有兩種苦：一種是會導致更多的苦，另一種是會導致痛苦的止息。第一種苦是執著短暫的樂，以及厭惡不愉快之事，大多數的人日復一日的在苦樂中掙扎。第二種苦，是讓自己去感受不斷改變的經驗：指苦樂、喜怒等經驗，沒有恐懼，不會退縮。我們所體驗的苦會使我們獲得無畏和平靜。

108. 我們想要有容易的方法，然而如果沒有苦，就沒有智慧。為了讓智慧成熟，在修行中，你必定會遭遇挫折和至少哭三次。

109. 我們出家為僧尼，不是為了吃得好，睡得好和非常舒適，而是為了知苦：怎樣接受它，如何去除它，如何不產生苦。所以不要造苦因，像沈緬於貪慾中，否則痛苦絕不會離開你。

110. In truth, happiness is suffering in disguise but in such a subtle form that you don't see it. If you cling to happiness, it's the same as clinging to suffering, but you don't realize it. When you hold onto happiness, it's impossible to throwaway the inherent suffering. They're inseparable like that. Thus the Buddha taught us to know suffering, see it as the inherent harm in happiness, to see them as equal. So be careful! When happiness arises, don't be overjoyed, and don't get carried away. When suffering comes, don't despair, don't lose yourself in it. See that they have the same equal value.

111. When suffering arises, understand that there is no one to accept it. If you think suffering is yours, happiness is yours, you will not be able to find peace.

112. People who suffer will accordingly gain wisdom. If we don't suffer, we don't contemplate. If we don't contemplate, no wisdom is born. Without wisdom, we don't know. Not knowing, we can't get free of suffering - that's just the way it is. Therefore we must train and endure in our practice. When we then reflect on the world, we won't be afraid like before. It isn't that the Buddha was enlightened outside of the world but within the world itself.



110. 事實上，快樂是痛苦的偽裝，它以非常細微的方式偽裝，以至於你無法察覺。如果你執著快樂，這和執著痛苦是一樣的，只是你不了解。當你執著快樂時，是不可能去除與生俱來的苦，他們像這樣分不開，因此佛陀教我們要知苦，視它為在快樂時隱藏的危害，把苦樂視為同等。因此要小心，當快樂生起時，不要大喜，不要迷失自我；當痛苦來時，不要絕望，不要迷失在痛苦中，視他們為同等重要。

111. 當痛苦生起時，要了解沒有人去接受它。如果你認為痛苦是你的，快樂是你的，你將無法找到平靜。

112. 受苦的人因此獲得智慧，如果我們不受苦，我們不會去觀察和思惟。如果我們不去觀察和思惟，智慧不會生起；如果沒有智慧，我們是無知的。由於無知，我們無法免除痛苦，就是這樣。因此在修行時，我們必須訓練和忍耐，那麼當我們觀察這個世間時，我們就不會像以前一樣害怕。佛陀不是在他方世界開悟的，而是在這個世間。

113. Sensual indulgence and self-mortification are two paths the Buddha discouraged. This is just happiness and suffering. We imagine we have freed ourselves from suffering, but we haven't. We just cling to happiness. If we cling to happiness, we will suffer again. That's the way it is, but people think contrarily.

114. People have suffering in one place, so they go somewhere else. When suffering arises there, they run off again. They think they're running away from suffering, but they're not. Suffering goes with them. They carry suffering around without knowing it. If we don't know suffering, then we can't know the cause of suffering. If we don't know the cause of suffering, then we can't know the cessation of suffering. There is no way we can escape it.

115. Students today have much more knowledge than students of previous times. They have got all the things they need, everything is more convenient. But they also have a lot more suffering and confusion than before. Why is this?

116. Do not be a *bodhisatta*; do not be an *arahant*; do not be anything at all. If you are a *bodhisatta*, you will suffer; if you are an *arahant*, you will suffer; if you are anything at all, you will suffer.



113. 佛陀不贊成耽溺酒色和自我禁慾這兩種極端，這只是苦與樂。我們認為我們已經脫離痛苦，其實不然。如果我們執著快樂，我們將再度受苦，就是這樣，但是人們往往顛倒想。

114. 人們在某個地方有痛苦，因此他們到別的地方去，當痛苦在那裡出現時，他們再度離開。他們認為他們逃離痛苦，其實不然，痛苦跟著他們一起離去，他們帶著痛苦卻渾然不知。如果我們不知道痛苦，那麼我們就不知道苦因；如果我們不知道苦因，那麼我們就不知道如何讓痛苦止息，我們要逃離苦是不可能的。

115. 和以前的學生比較，現在的學生有更豐富的知識，他們擁有所有他們需要的東西，一切事情變得更方便，但是和以前相比較，他們也有更多的痛苦和煩惱，為什麼？

116. 不要做菩薩，不要想成為阿羅漢，根本不要想成為什麼。如果你是菩薩，你會受苦；如果你是阿羅漢，你會受苦；如果你想成為某某人，你會受苦。

117. Love and hate are both suffering, because of desire. Wanting is suffering; wanting not to have is suffering. Even if you get what you want, it's still suffering because once you've got it, you then live in the fear of losing it. How are you going to live happily with fear?

118. When you're angry, does it feel good or bad? If it feels so bad, then why don't you throw it away? Why bother to keep it? How can you say that you are wise and intelligent if you hold onto such things? Some days the mind can even cause the whole family to quarrel or cause you to cry all night. And, yet, we still continue to get angry and suffer. If you see the suffering of anger, then just throw it away. If you don't throw it away, it'll go on causing suffering indefinitely, with no chance of respite. The world of unsatisfactory existence is like this. If we know the way it is, we can solve the problem.

119. A woman wanted to know how to deal with anger. I asked her when anger arose whose anger it was. She said it was hers. Well, if it really was her anger, then she should be able to tell it to go away, shouldn't she? But it really isn't hers to command. Holding onto anger as a personal possession will cause suffering. If anger really belonged to us, it would have to obey us. If it doesn't obey us, that means it's only a deception. Don't fall for it. Whether the mind is happy or sad, don't fall for it. It's all a deception.



117. 愛和恨都是苦，因為有欲望。想要是苦，不想要也是苦，即使你得到你想要的，仍然是苦，因為一旦你得到它，你會害怕失去它，你如何能心懷畏懼而快樂過生活呢？

118. 當你生氣時，感覺是好還是壞？如果感覺很壞，那麼你為什麼不把怒氣丟掉？為什麼費心保持怒氣？如果你執著這樣，如何能說你是聰明睿智的？有時候，你的心甚至會引起全家爭吵，或讓你整夜哭泣。然而，我們仍然繼續生氣和受苦。如果你看到憤怒的痛苦，那麼請把怒氣丟掉；如果你不把怒氣丟掉，它會無限期的引起痛苦，沒有緩解的機會，令人不滿的世界就是這樣，如果我們知道它的方式，我們就能解決問題。

119. 有位婦女想知道如何對治憤怒，我問她：什麼時候憤怒生起？是誰的忿怒？她說是她的。如果真的是她的憤怒，那麼她應該能夠叫它離開，不是嗎？然而她無法命令怒氣消失。執著憤怒會引起痛苦。如果憤怒真的屬於我們，它必須服從我們；如果它不服從我們，這表示它只是一種騙人的事物。不要信以為真，無論心是喜樂還是悲傷，不要信以為真，這全是騙人的東西。

120. If you see certainty in that which is uncertain, you are bound to suffer.

121. The Buddha is always here teaching. See for yourself There is happiness and there is unhappiness. There is pleasure and there is pain. And they're always here. When you understand the nature of pleasure and pain, there you see the Buddha, there you see the Dhamma. The Buddha is not apart from them.



120. 如果你想在無常中看到「恆常」，你必定會受苦。
121. 佛陀總是在這裡說法。看看自己，有快樂，有痛苦，有苦有樂，苦樂總是在這裡。當你了解苦樂的本質時，在那裡你見到佛，見到法。佛陀並沒有和他們分開。

Teacher

122. You are your own teacher. Looking for teachers can't solve your own doubts. Investigate yourself to find the truth inside, not outside. Knowing yourself is most important.

123. One of my teachers ate very fast. He made noises as he ate. Yet he told us to eat slowly and mindfully. I used to watch him and get very upset. I suffered, but he didn't. I watched the outside. Later I learned: some people drive very fast but carefully; others drive slowly and have many accidents. Don't cling to rules, to outer form. If you watch others at most ten percent of the time and watch yourself ninety percent of the time, your practice is okay.

124. Disciples are hard to teach. Some know but don't bother to practise. Some don't know and don't try to find out. I don't know what to do with them. Why is it humans have minds like this? Being ignorant is not good, but even if I tell them, they still don't listen. People are so full of doubts in their practice. They're always doubting. They want to go to nibbana but they don't want to walk the path. It's baffling. When I tell them to meditate, they're afraid, and if not afraid, then just plain sleepy. Mostly they like to do the things I don't teach. This is the pain of being a teacher.



老師

122. 你是你自己的老師，尋找老師並不能解決你的疑惑。觀察自己，從內心找到實相，而非在外面找。認識自己非常重要。

123. 我有一位老師吃得非常快，當他進食時，發出聲響，然而他告訴我們要慢慢的有正念的進食，我過去經常看著他，而且非常苦惱，我受苦，但是他沒有，我往外看。之後我知道有些人開車非常快，但是很小心謹慎的開車；有些人則慢慢的駕駛卻有很多事故。不要執著規矩，不要執著外在形式。如果你用百分之十的時間看別人，用百分之九十的時間觀察自己，那麼你的修行是好的。

124. 弟子難於教導，有些了解法，但是不認真修行；有些不了解法，也不試著去了解，我不知道該對他們做什麼，為什麼人心會這樣？無知是不好的，然而即使我告訴他們，他們仍然不聽。在修行時，人們充滿疑惑，他們總是懷疑。他們想要證入涅槃，然而他們不想走修行的路，這是令人困惑的。當我要他們去禪修，他們害怕；如果他們不怕，那時只是想睡。通常他們喜歡做我沒有教的事情，這是為人師的痛苦。

125. If we could see the truth of the Buddha's teaching so easily, we wouldn't need so many teachers. When we understand the teachings, we just do what is required of us. But what makes people so difficult to teach is that they don't accept the teachings and argue with the teachers and the teachings. In front of the teacher they behave a little better, but behind his back they become thieves! People are really difficult to teach.

126. I don't teach my disciples to live and practice heedlessly. But that's what they do when I'm not around. When the policeman is around, the thieves behave themselves. When he asks if there are any thieves around, of course they all say there aren't, that they've never seen any. But as soon as the policeman's gone, they're at it again. It was like that even in the Buddha's time. So just watch yourself and don't be concerned with what others do.

127. True teachers speak only of the difficult practice of giving up or getting rid of the self. Whatever may happen, do not abandon the teacher. Let him guide you, because it is easy to forget the Path.

128. Your doubts about your teacher can help you. Take from your teacher what is good, and be aware of your own practice. Wisdom is for yourself to watch and develop.



125. 如果我們能夠輕易的了解佛法，我們將不需要那麼多老師。當我們了解教義時，我們只做必要的事。人們之所以如此難教，是因為他們不接受佛法，並且和老師爭辯佛法，在老師的前面他們表現好一點，在老師背後他們變成賊，人們真的很難教導。

126. 我教我的弟子們生活和修行不可掉以輕心，當我不在時，他們便掉以輕心。當警察在附近時，小偷們循規蹈矩，當警察問：在周遭是否有小偷時，當然，他們全都說沒有，他們從未看見小偷。一旦警察離開了，他們就原形畢露，即使佛陀在世時就這樣，所以只要觀察自己，不要介入別人做的事。

127. 真正的老師只談論放下的困難或去除我執（自我）的修行。無論發生什麼事，不要離開老師，讓他引導你，因為我們很容易忘記「道」。

128. 你對老師的懷疑可能幫助你。從你的老師那裡學習好的，並且對你的修行保持覺知。智慧是要自己去增長的。

129. Don't just go and believe in the teacher because he says a fruit is sweet and delicious. Taste it for yourself and then all the doubting will be over.

130. Teachers are those who point out the direction of the Path. After listening to the teacher, whether or not we walk the Path by practising ourselves, and thereby reap the fruits of practice, is strictly up to each one of us.

131. Sometimes teaching is hard work. A teacher is like a garbage can that people throw their frustrations and problems into. The more people you teach, the bigger the garbage disposal problems. But teaching is a wonderful way to practise Dhamma. Those who teach grow in patience and in understanding.

132. A teacher cannot really clear up our difficulties. He is just a source to investigate the Path. He can't make it clear. Actually what he says is not worth listening to. The Buddha never praised believing in others. We must believe ourselves. This is difficult, yes, but that's really how it is. We look outside but never really see. We have to decide to really practice. Doubts don't disappear by asking others, but through our own unending practice.



129. 不要只相信老師，因為他說水果是甜和可口的，只要你親自品嚐，那麼所有的懷疑都會結束。

130. 老師是指出道路方向的人，在聆聽老師的教導後，我們是否透過修行邁向解脫之道，並收成修行的果實，取決於我們每個人嚴格與否。

131. 有時教導弟子是艱苦的工作。一個師父就像垃圾箱，人們把他們的挫折和問題丟進垃圾桶裡，你教的人越多，垃圾處理的問題就越大。教導是修行「法」的極佳方式，教的人會增長耐心和智慧。

132. 一個師父真的無法解決我們所有的困難，他只是探討「道」的來源，他無法明確表示它，事實上他說的並不一定要聽。佛陀從未讚許輕易相信他人，我們必須相信自己，是的，這很難，然而真的就是這樣。我們往外看，卻從未真的看見。我們必須下定決心認真修行，疑惑不會因為詢問他人而消失，而是要透過不斷的修行。

Understanding and Wisdom

133. No one and nothing can free you but your own understanding.

134. A madman and an arahant both smile, but the arahant knows why while the madman doesn't.

135. A clever person watches others, but he watches with wisdom, not with ignorance. If one watches with wisdom, one can learn much. But if one watches with ignorance, one can only find faults.

136. The real problem with people nowadays is that they know but still don't do. It's another matter if they don't do because they don't know, but if they already know and still don't do, what's the problem?

137. Outward scriptural study is not important. Of course, the Dhamma books are correct, but they cannot give you right understanding. To see the word "anger" in print is not the same as experiencing anger. Only experiencing for yourself can give you true faith.



了知與智慧

133. 沒有人也沒有什麼事物可以使你解脫，除非你自己領悟。
134. 瘋子和阿羅漢都微笑，阿羅漢知道為什麼笑，而瘋子不知道。
135. 聰明的人用智慧觀察別人，而不是無明來觀察。如果有人以智慧觀察，他會學很多；如果有人以無明來觀察，他只會挑剔。
136. 目前，人們真正的問題在於他們「知而不行」。如果因為他們不了解佛法，所以不知道要修行，這是另一回事。如果他們了解佛法卻不修行，問題在哪裡？
137. 研究外在的經典是不重要的，當然，佛經是正確的，然而他們不能給你正確的了解。看到印刷的「憤怒」一辭，和你所體驗的憤怒不同，只有親身經歷才能給你真正的信心。

138. If you see things with real insight, then there is no stickiness in your relationship to them. They come - pleasant and unpleasant - you see them and there is no attachment. They come and they pass. Even if the worst kinds of defilement come up, such as greed or anger, there's enough wisdom to see their impermanent nature and allow them to just fade away. If you react to them, however, by liking or disliking, that isn't wisdom. You're only creating more suffering for yourself.

139. When we know the truth, we become people who don't have to think much, we become people with wisdom. If we don't know, we have more thinking than the wise or no wisdom at all. A lot of thinking without wisdom is extreme suffering.

140. These days people don't search for the Truth. People study simply in order to find the knowledge necessary to make a living, raise their families and look after themselves, that's all. To them being smart is more important than being wise.



138. 如果你以真正的觀智看事情，那麼你就不會執著他們。樂與不樂生起時，你觀察他們，不會執著，他們生起又消失。即使是最糟的煩惱生起，例如貪或嗔，也會有足夠的智慧去觀察他們無常的本質，和讓他們逐漸消失。如果你對他們有回應，無論喜歡或不喜歡，這都不是智慧，這樣你只會引起更多的痛苦。

139. 當我們知道實相時，我們不會想太多，會成爲有智慧的人。如果我們不了解實相，我們會比有智慧者想得更多，或完全沒有智慧。有許多念頭而沒有智慧是極苦。

140. 近來，人們不追求真諦，人們讀書只是爲了獲得必要的謀生知識，爲了養家活口和照顧家人，就這樣。對他們而言，聰明比有智慧更重要。

Virtue

141. Be careful about observing our precept. Virtue is a sense of shame. What we have doubts about, we should not do or say. This is virtue. Purity is being beyond all doubts.

142. There are two levels of practice. The first level forms the foundation, which is the development of virtue, the precepts, in order to bring happiness and harmony among people. The second level is the practice of Dhamma with the sole goal of liberating the heart. This liberation is the source of wisdom and compassion and is the true reason for the Buddha's teaching. Understanding these two levels is the basis of true practice.

143. Virtue and morality are the mother and father of the Dhamma growing within us. They provide it with the proper nourishment and guidance.

144. Virtue is the basis for a harmonious world in which people can live truly as humans and not as animals. Developing virtue is at the heart of our practice. Keep the precepts. Cultivate compassion and respect for all life. Be mindful in your actions and speech. Use virtue to make your life simple and pure. With virtue as a basis for everything you do, your mind will become kind, clear, and quiet. Meditation will grow easily in this environment.



戒

141. 小心謹慎的持戒，戒是羞恥之心。當我們有所疑惑時，我們不應該做或說，這是戒。清淨是心中毫無疑惑。
142. 有兩種修行，第一種是基礎，是持戒。為了讓人們愉快和和睦相處，必須持戒。第二種是修行「法」，以心解脫為唯一目標。這種解脫是智慧和慈悲的來源，也是佛陀說法的原因。了解這兩種層次是真正修行的基礎。
143. 戒和道德是法的父母，它們在我們內心成長，戒與道德以適當的資糧和引導提供給法。
144. 戒是和諧世界的基礎，在和諧的世界裡，人們可以像人而非像動物般過日子。持戒是我們修行的核心，受持戒律，培養慈悲心和尊重所有生命。你的行為和言語要保持正念，持戒讓你的行為變得簡單、清淨。以戒做為你的行為基礎，你的心會變得仁慈、清明和平靜，在這種環境下，禪修會很容易進步。

145. Look after your virtue as a gardener takes care of his plants. Do not be attached to big or small, important or unimportant. Some people want shortcuts. They say, "Forget concentration, we'll go straight to insight; forget virtue, we'll start with concentration." We have so many excuses for our attachments.

146. Right effort and virtue are not a question of what you do outwardly but of constant inner awareness and restraint. Thus, charity, if given with good intention, can bring happiness to oneself and to others. But virtue must be the root of this charity for it to be pure.

147. The Buddha taught us to refrain from what is bad, to do good, and to purify the heart. Our practice, then, is to get rid of what is worthless and keep what is valuable. Do you still have anything bad or unskillful in your heart? Of course! So why not clean house? But true practice is not only getting rid of what is bad and cultivating the good. This is only part of it. In the end we must go beyond both good and bad. Finally there is a freedom that includes all and a desirelessness from which love and wisdom naturally flow.



145. 護持戒律，如同一位園丁照顧他的植物。不要執著戒律的大小，重要或不重要。有些人想走捷徑，他們說：「忘了定，我們直接修觀；忘了戒，我們從定開始。」對於我們的執著，我們有許多理由。

146. 正精進和持戒不是你表面上所做的，而是內心持續的覺知和自制。因此，如果以良好的意圖布施，做慈濟，會給自己和別人帶來愉快，而戒是清淨布施的根。

147. 佛陀教我們「諸惡莫作，眾善奉行，自淨其意」。我們的修行是要去除雜染和保持有價值的。你的心裡還有惡的或不善的念頭嗎？當然有，那麼為什麼不清掃心靈的房子呢？然而真的修行不只是去惡修善，這只是其中一部分，最後，我們必須超越善惡。末了，是無欲無求的究竟解脫，愛和智慧從中自然流溢。

148. We must start right here where we are, directly and simply. When the first two steps, virtue and right view, have been completed, then the third step of uprooting defilement will naturally occur without deliberation. When light is produced, we no longer worry about getting rid of darkness, nor do we wonder where the darkness has gone. We just know that there is light.

149. Following the precepts has three levels. The first is to undertake them as training rules given to us by our teachers. The second arises when we undertake and abide in them by ourselves. But for those at the highest level, the Noble Ones, it is not necessary to think of precepts, of right and wrong. This true virtue comes from wisdom that knows the Four Noble Truths in the heart and acts from this understanding.

150. Some monks disrobe to go to the front where bullets fly past them every day. They prefer it like that. They really want to go. Danger surrounds them on all sides and yet they're prepared to go. Why don't they see the danger? They're prepared to die by the gun but nobody wants to die developing virtue. This is really amazing, isn't it?



148. 我們必須直接而簡單的從此時此地開始。當前面兩個階段，戒和正見已經完成時，第三階段是煩惱會自然而然連根拔除，無須刻意為之。當有光明時，我們不再憂慮要去除黑暗，我們也不想知道黑暗去了何處，我們只知道有光。

149. 持戒有三個層次，首先，我們把持戒視為師父給我們的訓練規矩；其次，是我們能自動自發的持戒，安住在戒法中；最高境界是聖者的境界，無須思考戒律是對或錯的，這種持戒來自了知四聖諦的智慧。

150. 有些僧眾還俗去前線，在那裡，子彈每天從他們身邊飛過，他們比較喜歡前線，他們真的想去。危險從四面八方圍繞著他們，然而他們準備去，他們為什麼看不到危險？他們準備死於槍下，卻沒有人願意死於持戒，這真的很讓人訝異，不是嗎？

Miscellaneous

151. One of Ajahn Chah's disciples had a knee problem that could only be corrected by surgery. Although the doctors had assured him his knee would be well in a couple of weeks, months went by and it still hadn't healed properly. When he saw Ajahn Chah again, he complained saying, "They said it wouldn't take this long. It shouldn't be this way." Ajahn Chah laughed and said, "If it shouldn't be this way, it wouldn't be this way."

152. If someone gives you a nice fat, yellow banana that's sweet and fragrant but poisonous, will you eat it? No. Why is it, then, when the Buddha tells us that sensuous pleasure is "poisonous," we go ahead and "eat" it anyway?

153. See your defilements, know them like you know a cobra's poison. You won't grab the cobra because you know it can kill you. See the harm in things harmful and the use in things useful.

154. We are always dissatisfied. In a sweet fruit, we miss the sour; in a sour fruit, we miss the sweet.

155. If you have something bad smelling in your pocket, wherever you go it will smell bad. Don't blame it on the place.

綜合篇

151. 有一位阿姜查的弟子膝蓋有問題，只能透過手術來矯正，雖然那些醫生向他保證他的膝蓋幾個星期後會好，然而幾個月過去了，他的膝蓋仍然沒有痊癒。當他再度看見阿姜查時，抱怨說：「醫生說不會拖很久，它不應該是這個樣子的。」阿姜查笑著說：「如果不應該這樣，就不會這樣。」
152. 如果有人給你香甜但是有毒的黃香蕉，你會吃嗎？不會。那麼，為什麼佛陀告訴我們感官之娛是「有毒的」，而我們卻不顧死活的去「吃」？
153. 觀察你的煩惱，知道你的煩惱就像你知道眼鏡蛇有毒一樣。你不會去抓眼鏡蛇，因為你知道它會讓你致命。觀察有害之事的危害，以及有用之物的用處。
154. 我們總是不滿足，享用甜的水果時，我們想吃酸的；吃酸的水果時，我們想吃甜的。
155. 如果你有很難聞的東西在你口袋裡，無論你到那裡，都會很難聞，不要歸咎於你所在的地方。

156. Buddhism in the East today is like a big tree which may look majestic, but can only give small and tasteless fruit. Buddhism in the west is like a sapling, not yet able to bear fruit, but having the potential to give large, sweet ones.

157. People nowadays think too much. There are too many things for them to get interested in, but none of them lead to any true fulfillment.

158. Just because you go and call alcohol "perfume" doesn't make it become perfume, you know. But, you people, when you want to drink alcohol, you say it's perfume, then go ahead and drink it. You must be crazy!

159. People are always looking outwards, at people and things. They look at this hall, for example, and say, "Oh, it's so big!" Actually it's not big at all. Whether or not it seems big, depends on your perception of it. In fact this hall is just the size it is, neither big nor small. People, however, run after their feelings all the time. They are so busy looking around and having opinions about what they see that they have no time to look at themselves.



156. 今天，在東方，佛教像是一棵雄偉的樹，然而它的果實是小的，味道也差。在西方，佛教像一株樹苗，還無法結果實，然而有成爲大樹和生出甜美的果實的潛能。

157. 現代人想太多，他們對太多事情感興趣，然而幾乎沒有人能全部完成。

158. 如果只因爲你稱酒爲「香水」，它是不會成爲香水的，這是你知道的。然而，當你們想喝酒時，卻說酒是香水，然後去喝，你說這不是瘋了嗎？

159. 人們總是往外看，看別人和其他事物。例如，他們看這間大廳，說道：「噢，它非常大！」其實根本不大，無論它是否大，取決於你對它的認知，事實上，這間大廳只是如它自己的尺寸，不大也不小。然而人們一直跟著他們自己的感覺走，他們忙著到處看，並且對他們所看到的有意見，以致於他們沒有時間看看自己是什麼樣子。

160. Some people get bored, fed up, tired of the practice and lazy. They can't seem to keep the Dhamma in mind. Yet, if you go and scold them, they'll never forget that. Some may remember it for the rest of their lives and never forgive you for it. But when it comes to the Buddha's teaching, telling us to be moderate, to be restrained, to practise conscientiously, why do they keep forgetting these things? Why don't people take these things to heart?

161. Seeing that we are better than others is not right. Seeing that we are equal to others is not right. Seeing that we are inferior to others is not right. If we think we are better than others, pride arises. If we think we are equal to others, we fail to show respect and humility at the proper times. If we think we are inferior to others, we get depressed thinking we are inferior, born under a bad sign and so on. Just let all of that go!



160. 有些人對修行感到厭倦，厭煩，不喜歡修行，懈怠。他們好像無法記住「法」，然而，如果你訓斥他們，他們永遠不會忘記。有些人可能一輩子都記得，而且不會原諒你。然而，一旦涉及佛陀的教導，佛陀告訴我們節制，具足律儀，認真修行，他們為什麼老是忘記這些？人們為什麼不能把這些教導放在心上？

161. 認為我們比別人好是不正確的，認為我們跟別人一樣或不如別人也不對。如果我們認為我們比別人好，驕傲會生起；如果我們認為我們和別人一樣，在適當的時機，我們不會尊重他人和謙遜；如果我們認為我們比別人差，我們會有低人一等的消極想法，就讓一切順其自然吧。

162. We must learn to let go of conditions and not try to oppose or resist them. And yet we plead with them to comply with our wishes. We look for all sorts of means to organize them or make a deal with them. If the body gets sick and is in pain, we don't want it to be so, so we look for various sutras to chant. We don't want the body to be in pain. We want to control it. These sutras become some form of mystical ceremony, getting us even more entangled in clinging. This is because we chant them in order to ward off illness, to prolong life and so on. Actually the Buddha gave us these teachings in order to help us know the truth of the body, so that we can let go and give up our longings, but we end up chanting them to increase our delusion.

163. Know your own body, heart, and mind. Be content with little. Don't be attached to the teachings. Don't go and hold onto emotions.

164. Some people are afraid of generosity. They feel that they will be exploited or oppressed. In cultivating generosity, we are only oppressing our greed and attachment. This allows our true nature to express itself and become lighter and freer.



162. 我們必須學習放下有爲法，而不是反對或抗拒有爲法，然而我們祈求他們依從我們的願望，我們尋求各種方法使有爲法井然有序，或是去對付有爲法。如果身體有病，又疼痛，我們不想讓身體疼痛，因此我們去找佛經來誦唸。我們不想讓身體受苦，我們想控制它，誦經成爲神祕的儀式，甚至讓人更執著，這是因爲人們爲了抵抗疾病，所以才去誦經，以便延長生命等等。事實上，佛陀給我們的教導，是爲了讓我們知道身體的實相，以便我們能放棄我們的渴望，然而最終我們卻以誦經來增長我們的愚癡。

163. 知道你自己的身體、心和意念，少欲知足，不要執著教義，不要執著情感。

164. 有些人害怕慷慨，他們覺得他們會被利用或壓迫。在培養慷慨的過程中，我們只是去除我們的貪婪和執著，這讓我們表達我們真實的本性，並且變得越來越輕鬆自在。

165. If you reach out and grab a fire in your neighbor's house, the fire will be hot. If you grab a fire in your own house, that, too, will be hot. So don't grab at anything that can burn you, no matter what or where it is.

166. People outside may call us mad to live in the forest like this, sitting like statues. But how do they live? They laugh, they cry, they are so caught up that at times they kill themselves or one another out of greed and hatred. Who are the mad ones?

167. More than merely teaching people, Ajahn Chah trained them by creating a general environment and specific situations where they could learn about themselves. He would say things like, "Of what I teach you, you understand maybe 15%," or "He's been a monk for five years, so he understands 5%." A junior monk said in response to the latter, "So I must have 1% since I've been here one year." "No," was Ajahn Chah's reply. "The first four years you have no percent, then the fifth year, you have 5%."

168. One of Ajahn Chah's disciple was once asked if he was ever going to disrobe, if he was going to die in the yellow robes. The disciple said that it was hard to think about, and that although he had no plans to disrobe, he couldn't really decide that he never would. When he looked into it, he said, his thoughts seemed meaningless. Ajahn Chah then replied by saying, "That they are meaningless is the real Dhamma."



165. 如果你伸手去取鄰居家的爐火，火是熱的；如果你在自
己的房子裡取火，火也是熱的，所以不要執著任何會燒傷你
的事物，無論它是什麼，或它在哪裡。

166. 我們住在森林裡，像雕像一樣坐著，外面的人以為我
們瘋了；而他們如何過日子？他們笑，他們哭，有時，由於
貪婪和嗔恨，他們自殺或彼此相殺，到底是誰瘋了？

167. 不只是教導人們，阿姜查還藉著「創造使他們能了
解自己的環境和特殊的狀況」來訓練他們。阿姜查會說：「我
所教你的，你或許只了解15%。」或說：「他只出家五年，
因此他只了解百分之五。」一位年少的僧侶回應後面那句
話說：「我必定只了解百分之一，因為我來這裡才一年。」
阿姜查回答說：「不，前四年你沒有百分比，第五年，你
才了解百分之五。」

168. 有人問阿姜查的一位弟子，問他是否會還俗，或是否
他會披著黃袈裟死去。這位弟子說思考這問題是困難的，雖
然他不打算還俗，但是他並不知道他是否永遠不會還俗。當
他深入探討時，他說：「我的想法好像沒有意義。」之後，
阿姜查回答說：「這些想法沒有意義才是真正的法。」

169. When someone asked Ajahn Chah why there was so much crime in Thailand, a Buddhist country, or why Indochina was such a mess, he said, "Those aren't Buddhists who are doing those unwholesome things. That isn't Buddhism doing those things. Those are people doing those things. Buddha never taught anything like that."

170. Once a visitor asked Ajahn Chah if he was an arahant. He said, "I am like a tree in a forest. Birds come to the tree, they sit on its branches and eat its fruit. To the birds the fruit may be sweet or sour or whatever. But the tree doesn't know anything about it. The birds say sweet or they say sour, but from the tree's point of view, this is just the chattering of birds."

171. Someone commented, "I can observe desire and aversion in my mind, but it's hard to observe delusion." "You're riding on a horse and asking where the horse is?" was Ajahn Chah's reply.

172. If it isn't good, let it die. If it doesn't die, make it good.



169. 有人問阿姜查：在泰國，在一個佛教國家裡，爲什麼有那麼多人犯罪？或中南半島爲什麼如此混亂？阿姜查說：那些不做善事的人，他們不是佛教徒，那些壞事不是佛教徒做的，而是非佛教徒做的，佛陀從未教我們做那樣的事。

170. 有一次，一位訪客問阿姜查是不是阿羅漢。阿姜查說：我像是森林裡的一棵樹，鳥飛來樹上，在樹枝上棲息和吃水果，對鳥兒而言，水果可能是甜的或酸的，然而樹卻一無所知，鳥兒說果實是甜的或酸的，然而從樹的觀點而言，這些只不過是鳥的啣啣聲。

171. 有人發表意見：「我可以觀察我心裡的慾望和嗔恨，但是卻很難觀察愚癡。」阿姜查回答說：「你是在騎馬，卻問馬在哪裡吧？」

172. 如果不善，讓它死去；如果不死，就使它變好。

173. You say you love your girlfriend one hundred per cent. Well, turn her inside out and see how many per cent of her you still love. Or if you miss your lover so much when she's not with you, then why not ask her to send to you a vial of her feces in it. In that way, whenever you think of her with longing, you can open the vial and smell it. Disgusting? What is it, then, that you love? What is it that makes your heart pound like a rice pounder every time a girl with a really attractive figure comes walking along or you smell her perfume in the air? What is it? What are these forces? They pull and suck you in, but you don't put up a real fight, do you? There's a price to pay for it in the end, know!

174. One day Ajahn Chah came upon a large, heavy branch that was lying in his path and which he wanted to move out the way. He motioned to a disciple to get hold of one end while he lifted the other. Then when they held it ready to throw, he looked up and asked, "Is it heavy?" And after they had flung it into the forest, he asked again, "Now, is it heavy?" It was like this that Ajahn Chah taught his disciples to see the Dhamma in everything they said or did. In this case, he demonstrated the benefit of "letting go."



173. 你說你對你的女朋友的愛是百分之百，把她的內臟翻出來，看你仍然喜歡她幾個百分比。如果你的情人不在你身邊時，你非常想念她，那麼爲什麼不請她寄給你裝她的排泄物的瓶子。那麼，每當你思念她時，可以打開這個瓶子，聞聞它，噁心吧？那麼，你所愛的是什麼？每當有迷人的身材的女孩向前走來時，或是你在空中聞到她的香水時，是什麼使你的心像搗米杵般怦怦跳？是什麼？是什麼力量？他們把你拉住和吸引你，然而你並沒有抗拒，是嗎？最後，你會付出代價，知道嗎？

174. 有一天，阿姜查在路上碰到一根又粗又重的樹枝，阿姜查想要把它搬開，當他抓住樹枝的一端時，他示意他的弟子去抓住樹枝的另一端。當他們抓住樹枝準備丟時，阿姜查抬起頭，問道：「很重嗎？」在他們把樹枝扔掉後，阿姜查再度問：「現在，還重嗎？」阿姜查就是這樣，以他們所說或所做的事來教他的弟子去了解法。以這個例子，他說明「放下」的好處。

175. A disciple of Ajahn Chah was unplugging a tape recorder when he accidentally touched the metal prongs of the plug while it was still connected. He got a shock and dropped it immediately. Ajahn Chah noticed, and not being one to let an opportunity to teach the Dhamma slip by, was quick to say, "Oh! How come you could let go of that so easily? Who told you to?"

176. It was Christmas and the foreign monks had decided to celebrate it. They invited some laypeople as well as Ajahn Chah" to join them. The laypeople were generally upset and skeptical. Why, they asked, were Buddhists celebrating Christmas? Ajahn Chah then gave a talk on religion in which he said, "As far as I understand Christianity teaches people to do good and avoid evil, just as Buddhism does, so what is the problem? However, if people are upset by the idea of celebrating Christmas, that can be easily remedied We won't call it Christmas. Let's call it 'Christ-Buddhamas. ' Anything that inspires us to see what is true and do what is good is proper practice. You may call it any name you like."



175. 阿姜查的一位弟子正在拔錄音機的插頭時，插頭仍然通電，他意外的碰到插頭的金屬叉，他被電到，並立刻放下插頭，阿姜查注意到了，爲了不錯失機會去教導法，阿姜查很快的說：「噢，你爲什麼能夠這麼容易放下？是誰告訴你的啊？」

176. 耶誕節那天，外國僧侶決定慶祝一番，他們邀請阿姜查和一些在家眾加入他們的慶祝活動。在家居士感到不安和疑惑。他們問：爲什麼佛教徒要慶祝耶誕節？於是阿姜查在開示時說道：據我了解，基督教教人做好事，避免邪惡之事，這和佛教一樣，這有什麼問題呢？如果你們因爲慶祝耶誕節而感到不安，那很容易補救，我們不要稱它爲耶誕節，讓我們稱它爲「Christ-Buddhamas」。凡是能啓發我們去了解什麼是真的和去做好事的，就是適當的修行，你可以用你喜歡的名稱來稱呼它。

177. During the time refugees were pouring into Thailand from Laos and Cambodia, the charitable organizations who came out to help were many. This made some ordained Westerners think it was not right that Buddhist monks and nuns should just sit in the forest while other religious organizations were so actively participating in alleviating the plight of the refugees. So they approached Ajahn Chah to express their concern, and this is what he said, "Helping in refugee camps is good. It is indeed our natural human duty to each other. But going through our own madness so that we can lead others through, that's the only cure. Anyone can go out and distribute clothes and pitch tents, but how many can come into the forest and sit to know their minds? As long as we don't know how to 'clothe' and 'feed' people's minds, there will always be a refugee problem somewhere in the world."

178. Ajahn Chah listened to one of his disciples recite the Heart Sutra. When he had finished, Ajahn Chah said, "No emptiness either ... no bodhisatta." He then asked, "Where did the sutra come from?" "It's reputed to have been spoken by the Buddha," the follower replied. "No Buddha," retorted Ajahn Chah. Then he said, "This is talking about deep wisdom, beyond all conventions. How could we teach without them? We have to have names for things, isn't that so?"



177. 從寮國和高棉來的難民湧入泰國期間，有許多慈善團體出來幫忙，這使一些來自西方的僧侶認為：當其他宗教組織如此積極參加舒緩那些難民的困境時，佛教的僧尼在森林裡打坐是不合宜的，因此他們去見阿姜查並表示他們的關心，阿姜查說：「幫助難民是好的，這的確是我們人類的職責，但是仔細觀察我們瘋狂的心，以便我們能引導他人度過，這是唯一的根治之道。任何人都可以出去分發衣服和搭帳篷，但是有多少人會進入森林打坐和了解自己的心？只要我們不知道如何對治人們的心，在這世界上的某些地方總是會有難民問題的。」

178. 阿姜查聽他的一位弟子在唸誦心經，當他已經唸完時，阿姜查說：「沒有『空』，也沒有菩薩。」然後，阿姜查問：「這佛經是哪裡來的？」弟子回答說：「一般認為是佛陀說的。」阿姜查反駁說：「沒有佛。」接著他說：「這是談論深湛的智慧，超越所有世俗法。沒有深湛的智慧，我們如何教導別人？我們必須知道事物的名稱，不是這樣嗎？」

179. To become a Noble One, we have to continuously undergo changes until the body remains. The mind changes completely but the body still exists. There is hot, cold, pain, and sickness as usual. But the mind has changed and sees birth, old age, sickness and death in the light of truth.

180. Someone once asked Ajahn Chah to talk about enlightenment; could he describe his own enlightenment? With everyone eagerly waiting to hear his answer, he said, "Enlightenment isn't hard to understand. Just take a banana and put it into your mouth, then you will know what it tastes like. You have to practise to experience realization, and you have to persevere. If it were so easy to become enlightened, everyone would be doing it. I started going to the temple when I was eight years old, and I have been a monk for over forty years. But you want to meditate for a night or two and go straight to nibbana. You don't just sit down and - zip! - there you are, you know. You can't get someone to blow on your head and make you enlightened either."

181. You don't have to be fully enlightened before you are able to teach people. Just be honest with them and tell them what you know from your heart. Tell people what's possible. Don't pretend to be able to lift big rocks if you can only lift small ones. Yet it doesn't hurt to tell people that if you exercise and if you work, it is indeed possible to lift large rocks.



179. 要成爲聖者，我們必須不斷的改變自己的心，心徹底改變，而身體依然存在，身體如往常般有熱、冷、痛和生病，但是心已經改變，以實相來看生、老、病、死。

180. 曾經有人請阿姜查談開悟，他會敘述自己的開悟嗎？由於每個人急著聽他的回答，他說：「開悟不難理解，就像吃香蕉一樣，把它放進嘴裡，你就知道它嚐起來像什麼。你必須去修行來體驗開悟，而且必須堅持不懈。如果開悟是容易的，那麼每個人都會開悟。當我八歲時，我開始去寺廟，而且我出家已經超過四十年了。然而你卻想禪修一兩個夜晚，就直接入涅槃。你不要只坐下和期待開悟，你要知道，在那裡，你不能讓別人敲你的頭，想這樣就開悟，這是不能的。」

181. 在你能教導人們之前，你不需要完全開悟，只要對人誠實，並且告訴他們你心中知道的，告訴人們什麼是可能的。如果你只能舉起小的石頭，不要假裝能舉起大石頭。如果你訓練有素，你的確可以舉起大石頭，這時告訴別人則無妨。

182. I don't know who to talk to about it. We talk about things to be developed and things to give up, but there's really nothing to develop, nothing to give up.



182. 我不知道要對誰談論，我們談論事情如何發展，以及要放棄的事物，然而真的沒有什麼要發展的，也沒有什麼要放棄的。

An Invitation

All that I have said up to now has merely been words. When people come to see me, I have to say something. But it is best not to speak about these matters too much. Better to begin practice without delay. I am like a good friend inviting you to go somewhere. Do not hesitate, just get going. You won't regret it.



邀 請

到目前為止，所有我說的只是話語。當人們來看我時，我必須說話，然而最好不要談太多這些事情，最好開始修行，不要拖延。我像是邀請你去某處的好朋友一樣，不要猶豫不決，請出發。你不會後悔的。

願以此法施功德，滅盡諸煩惱；
願以此法施功德，成為涅槃因；
願以此法施功德，與眾生分享。

願 一切眾生安樂 (慈) ，
願 幫助眾生離苦 (悲) ，
願 樂見眾生成就 (喜) ，
願 待人冤親平等 (捨) 。

流通處：

◎ 中平精舍 (果儒法師)

32444桃園市平鎮區新榮路71號 (新勢國小旁)

e-mail : amitabh.amitabh@msa.hinet.net

郵政劃撥：31509529 戶名：許果儒

◎ 慈善精舍 (果道法師)

221新北市汐止區大同路一段337巷17弄9號5樓

電話：(02) 2648-6948

◎ 法雨道場 (明德法師)

嘉義縣中埔鄉同仁村柚仔宅50~6號

電話：(05) 2530029

初 版：2008年 6月 恭印4,000本

二 版：2011年11月 恭印2,000本

三 版：2015年 3月 恭印2,000本

